THE HOLY EUCHOLOGION

Πιερχολογιον έθογαν
الخولاجى المقدس
THE LAST SUPPER
H. H. Pope Tawadros II
118th Pope of Alexandria & Patriarch of the See of St. Mark
H. G. Bishop Missael
Bishop of the Diocese of the Midlands, United Kingdom
“He that eats My Flesh, and drinks My Blood, abides in me, and I in him.”

- John 6:56

“So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.”

- 1 Cor 14:9

“If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.”

- 1 Cor 14:27-28

The Raising of Incense, Divine Liturgies of St. Basil, St. Gregory and St. Cyril, Seasonal Hymns, Doxologies and Prayers in Contemporary English, Coptic and Arabic.

Traditional English Version also available.

“Each church is free to use either traditional or contemporary English”

– Thrice Blessed Pope Shenouda III

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After the Praises and recitation of the Psalms of the Prime hour, the priest greets the other priests, bows before the sanctuary, opens the curtains, stands before the entrance of the sanctuary and says

**P** Have mercy on us, O God, the Father Almighty.
All-Holy Trinity, have mercy on us. O Lord, God of hosts, be with us; for we have no helper in our tribulations and afflictions, but You.

The priest and the congregation say

Make us worthy to pray thankfully:

Our Father, Who are in heaven, hallowed be Your Name. Your kingdom come. Your will be done, on earth as it is on heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. In Christ Jesus, our Lord.
The priest bows before the altar and says

P We worship You, O Christ, with Your Good Father and the Holy Spirit, for You (have come) and saved us.

The priest bows before the other priests and the deacons, and says

P Bless me. Lo, the repentance. Forgive me.

The priest greets the other priests and asks them the permission and cooperation in his prayers and their supplications on his and their behalf, and on behalf of the congregation. Greeting each other is a sign that they are pure in heart towards each other. Then the priest stands before the entrance of the sanctuary raising his hands while the deacon stands behind him at the right side. The deacon must hold the cross at every time he asks the congregation to Let us pray.

PRAYER OF THANKSGIVING

The priest stands in front of the sanctuary facing the east while holding the censer.

P Let us pray.

D Stand up for prayer.

P Peace be with you all.

C And with your spirit.

P Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ.
For He has covered us, helped us, guarded us, accepted us to Him, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord God Almighty, to keep us in all peace and this holy day and all the days of our life.

Let us pray.

Lord, have mercy.

O Master, Lord God Almighty, the Father of our Lord, God and Saviour, Jesus Christ.

We thank You for everything, about everything, and in everything.

For You have covered us, helped us, guarded us, accepted us to You, spared us, supported us, and brought us to this hour.
Pray that God will have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for which is good, on our behalf, at all times, and forgive us our sins.

Lord, have mercy.

Therefore, we ask and entreat Your Goodness, O Lover of Mankind, to grant us to complete this holy day, and all the days of our life, in all peace and in Your fear.

All envy, all temptation, all the works of Satan, the counsel of wicked people and the rising up of enemies, hidden and manifest,

The priest bows his head towards the east and signs himself

take them away from us.

Then he looks towards the west from the right and signs the congregation

And from all Your people.

In the Matins Incense, he signs the church

And from this church.

In the Vespers Incense, and in a place other than the church, he signs the sides of the altar

And from this holy place that is Yours.

اءرب ارحم.

من أجل هذا نسأل

وطلب من صلاحك يا حسب البشر امتثنا أن نكمل هذا اليوم المقدس

وكل أيام حياتنا بكل سلام

مع خوفك.

كل حسد وكل تجربة

وكل فعل الشيطان ومؤامرة الناس الأشرار وقيام الأعداء الخفيفين

والظاهرين.

ابزعها عننا.

وعن سائر شعبك.

وعن هذه الكنيسة.

وعن موضع المقدس هذا الذي لك.
In the absolution of the woman
And from this woman.  

In the event of baptism
And from this font.

In the event of removing the girdle
And from this water.

In the event of a wedding contract
And from this bond.

In the event of a wedding
And from this couple.

In the event of unction of the sick
And from this sick person.

In the event of prayer of a departed or ordainment of a monk
And from this soul.

Then he continues the prayer

But **those things which** are good and profitable, do provide for us; for You are He Who have given us the authority to tread on serpents and scorpions, and upon all the power of the enemy.

And lead us not into temptation, but deliver us from evil.
By the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and at all times, and to the age of all ages. Amen.

---

The priest says the Prayer of Incense inaudibly, meanwhile the congregation says:

**Verses of Cymbals**

*The introduction on Sunday, Monday and Tuesday (Adam days)*

C Lord, have mercy. O come let us worship, the Holy Trinity: the Father and the Son and the Holy Spirit.

We are the Christian people; for He is our True God.

We put our hope in St. Mary, that God will have mercy on us, through her intercessions.

---

با رب ارحم. تعالوا فلنسلح للشالوث القدس الذي هو الأب والابن والروح القدس.

نُنحى الشعوب المسيحيين لأن هذا هو الهنا الحقيقي.

لننا رجاء في القديسة مريم. الله يرحمها بشفاعاتها.
The introduction on Wednesday, Thursday, Friday and Saturday (Vatos Days)

Lord, have mercy. We worship the Father and the Son and the Holy Spirit: the Holy Trinity, one in essence.

Hail to the Church, the house of the angels; Hail to the Virgin, who gave birth to our Saviour.

On the occasion of the Feast of Nairouz

Bless the crown of the year with Your goodness O Lord. The rivers, the springs, the plants, and the crops.

On the occasion of the Feast of the Cross

Hail to the Cross: on which my Lord was crucified: in order to save us: from our sins.

The Cross is our weapon: The Cross is our hope: The Cross is our steadfastness: in our troubles and sufferings.
On the occasion of the Feast of Circumcision

On the eighth day: of His wonderful birth: He accepted to Himself the circumcision: according to the manner of the Law.

On the occasion of the Feast of the Wedding of Cana of Galilee

Six jars of water: He made into choice wine: through His great glory: at the Wedding of Cana of Galilee.

On the occasion of the Feast of the Lord’s Entry into the Temple

After forty days, from His wonderful birth, He entered into the temple.

On Saturdays and Sundays of the Great Lent

Our Lord Jesus Christ, fasted for us, forty days and forty nights, to save us from our sins.

And let us also fast, with purity and righteousness, and let us also pray, proclaiming and saying:

Our Father who are in Heaven, hallowed be Your name, Your kingdom come, for Your is the glory forever.
On Palm Sunday

Hosanna in the highest, this is the King of Israel, blessed is He who comes in the Name, of the Lord of Hosts.

He, who is sitting on the Cherubim, rode on a donkey, and entered into Jerusalem, what great humility!

During the Holy Fifty Days the verses for the Feast of Resurrection on p17 are added here after the Adam and Vatos introduction

On the occasion of the Feast of Ascension

Christ our God, has risen from the dead, and ascended to the heavens, and sat at the right hand of His Father.

Hail to His Ascension. He who ascended to the heavens, with glory and honour, and sat at the right hand of His Father.

On the occasion of the Feast of Pentecost

Christ our God, has risen from the dead, and ascended to the heavens, and sent to us the Comforter.
Hail to His Ascension. He Who ascended to the heavens, and sent to us the Comforter, the Spirit of Truth.

The Spirit, the Comforter, came down from heaven, and spread over each one, they spoke with many tongues.

On the occasion of the Feast of the Lord’s Entry into Egypt

Rejoice and be glad, O Egypt, and all her borders, for unto you came the Lover of Mankind, Who was before all ages.

On the occasion of the Feast of Transfiguration

Jesus Christ, our God, took His disciples, and brought them to the top, of Mount Tabor.

Elijah and Moses the strong ones, saw His clothes upon Mount Tabor, a cloud of light passed, over the disciples.

On the 29th of the Month

Hail to you who has found grace, the Lord is with you. Hail to you who accepted from the angel the Joy of the world.
He bowed the heaven of heavens, He came to the womb of the Virgin, He became man like us, except only for sin.

The virginal birth and spiritual contractions, are marvellous wonders according to the prophetic voices.

Hail to Bethlehem, the city of the prophets, where Christ was born, the second Adam.

Christ our God, has risen from the dead, and He is the first, of those who have fallen asleep.

Hail to His Resurrection, He rose from the dead, so as to save us from our sins.

Then He was placed in the tomb, according to the prophetic voices, on the third day, Christ is risen from the dead.

All days then continue with

Hail to you O Mary, the fair dove; who has borne for us God the Word.
Hail to you O Mary, with a Holy Hail; Hail to you O Mary, the Mother of the Holy One.

On the occasion of the Feast of the Ascension they add

He ascended to the heaven, of heavens toward the east, to send us the Comforter, the Spirit of truth.

Hail to Michael the great archangel. Hail to Gabriel, the chosen announcer.

On the 29th of the Month they add

On the 29th of the Month they add

During the Month of Kiahk, on the occasion of the Feast of Nativity, the Feast of Annunciation and on the 29th of the Month they add

Hail to Gabriel the great archangel. Hail to him who announced to Mary the Virgin.

On the occasion of the Eve of the Feast of Nativity they also add

O Divine and marvellous birth pains, of the Mother of God, Mary, the Ever-Virgin.
On the occasion of the Feast of Annunciation they also add

Hail to you who has found grace, the Lord is with you. Hail to you who accepted from the angel the Joy of the world.

He bowed the heaven of heavens, He came to the womb of the Virgin, He became man like us, except only for sin.

Hail to the Cherubim; Hail to the Seraphim; Hail to all the Heavenly orders.

Hail to John, the great forerunner; Hail to the priest, the kinsman of Immanuel.

On the Eve of the Feast of Epiphany they add

The mouth of God witnessed to you: O John the Baptist: for there is no one like you: among those born of women.

Hail to my lords and fathers, the Apostles; Hail to the disciples of our Lord Jesus Christ.
On the occasion of the Feast of the Apostles they add:

Hail to **my lords** and fathers, the Apostles. Hail to our father, St. Peter and our teacher, St. Paul.

Hail to you, O Martyr, hail to the Evangelist, hail to the Apostle St. Mark, the beholder of God.

Hail to **Stephen**, the first martyr; Hail to the archdeacon, the blessed one.

Hail to you, O Martyr, hail to the courageous hero; Hail to the strife-bearer, my lord King George.

On Lazarus Saturday they add:

Hail to Lazarus whom He raised, after four days, raise my heart O my Lord Jesus, which evil has slain.

Hail to you, O Martyr, hail to the courageous hero; Hail to the strife-bearer, Philopateer Mercurius.
Hail to you, O Martyr, hail to the courageous hero; Hail to the strife-bearer, Abba Mena of Vayat.

Hail to our father Abba Antony, the light of Monasticism; Hail to our father Abba Paul, the beloved of Christ.

We ask You, O Son of God, to preserve the life of our patriarch; Pope Abba (...) the high priest, and to confirm him in his throne.

And his partner in the ministry, our holy and righteous father; Abba (...) the bishop (the metropolitan), confirm him in his throne.

Through the intercessions of the Mother of God, St. Mary; O Lord, grant us the forgiveness of our sins.
That we may praise You, with Your Good Father and the Holy Spirit, for You (have come) and saved us.

On the occasion of the Feast of the Nativity the Introduction of the Morning Doxology (in the Psalmody) is said and followed by

The virginal birth and spiritual contractions, are marvellous wonders according to the prophetic voices.

Hail to Bethlehem, the city of the prophets, where Christ was born, the second Adam.

On the occasion of the Feast of Epiphany the Introduction of the Morning Doxology (in the Psalmody) is said and followed by

This is My beloved Son, in Whom My soul is pleased, He has done My will. Listen to Him; for He is the Giver of Life.

Rejoice like the lambs, O the Jordan (river) and its wilderness, for unto you came the lamb, Who carries away the sin of the world.
A name of pride is your name, O kinsman of Immanuel, you are great among all saints, O John the Baptist.

On the occasion of the Feast of Resurrection the Introduction of the Morning Doxology (in the Psalmody) is said and followed by

Christ our God, has risen from the dead, and He is the first, of those who have fallen asleep.

Then He was placed in the tomb, according to the prophetic voices, on the third day, Christ is risen from the dead.

Hail to you O Mary, the fair dove; who has borne to us God the Word.

Hail to you O Mary, with a Holy Hail; Hail to you O Mary, the Mother of the Holy One.

Hail to Michael, the great archangel, the announcer of the salvation, of the resurrection.

Hail to His Resurrection, He rose from the dead, so as to save us from our sins.

Then He was placed in the tomb, according to the prophetic voices, on the third day, Christ is risen from the dead.

Hail to you O Mary, the fair dove; who has borne to us God the Word.

Hail to you O Mary, with a Holy Hail; Hail to you O Mary, the Mother of the Holy One.

Hail to Michael, the great archangel, the announcer of the salvation, of the resurrection.
The conclusion on the feast days

Jesus Christ is the same, yesterday, today and forever. We worship Him in one essence, and glorify Him.

O King of peace, grant us Your peace, render to us Your peace, and forgive us our sins.

Disperse the enemies, of the Church, and fortify her, that she may not be shaken forever.

Immanuel our God, is now in our midst, with the glory of His Father, and the Holy Spirit.

May He bless us all, and purify our hearts, and heal the sickness, of our souls and bodies.

We worship You, O Christ, with Your Good Father and the Holy Spirit for You (have come) and saved us. Have mercy on us.

During all the days of the year and the days of a lent, the congregation says

Have come …

Ωκί…

آتيت …

Jesus Christ is the same, yesterday, today and forever. We worship Him in one essence, and glorify Him.

O King of peace, grant us Your peace, render to us Your peace, and forgive us our sins.

Disperse the enemies, of the Church, and fortify her, that she may not be shaken forever.

Immanuel our God, is now in our midst, with the glory of His Father, and the Holy Spirit.

May He bless us all, and purify our hearts, and heal the sickness, of our souls and bodies.

We worship You, O Christ, with Your Good Father and the Holy Spirit for You (have come) and saved us. Have mercy on us.

During all the days of the year and the days of a lent, the congregation says

Have come …

Ωκί…

آتيت …
From the Christmas Eve to 6th of Touba, the congregation says

Was born … Ἀμακ… ولدت ...

From 10th of Touba to 12 of Touba, the congregation says

Was baptised … Ακσιους… اعتمدت ...

During the Feasts of the Cross on 17th of Tout and 10th Barambat, the congregation says

Was crucified … Αναψυ… صلبت ...

From the Eve of the Easter till the Feast of the Ascension, the Sundays starting from the fast of the Apostles to the fourth Sunday of the month of Hatour, 29th of every Coptic month except Touba and Amsheer (remembrance of annunciation, birth and resurrection), the congregation says

Has risen … Ακτων… قمت ...

After any of the above, the congregation says

And saved us. Have mercy on us. Ακσωτ ιμονταιναι. وخلاصنا إرحنا.

INTRODUCTION OF THE PRAYER OF INCENSE

The priest kisses the sanctuary step with his hand, and steps up to it with his right foot. One must remember to have the eastern lantern lit along with a candle on each side of the north and the south sides of the altar. The priest bows his head on the altar and kisses it. Then he holds the censer in his left hand, or the deacon would hold it for him, and takes the incense box in his right hand. The priest inclines his head toward the other priests and says

P Give the blessing. Εὐλογίτε. باركوا.

Or, for a single assisting priest, he says

P Give the blessing. Εὐλογησον. بارك.

The other priest(s) says

P You bless. Ἡσυκ εὐλογησον. أنت بارك.
Then the priest turns to an altar, puts down the incense box, puts his finger on the box and says:

**P**

In the name of the Father and the Son and the Holy Spirit, one God.

Then he signs the box with the sign of the cross, adds one spoonful of incense into the censer and says:

**P**

Blessed be God the Father Almighty. Amen.

Then he signs the box a second time, adds a second spoonful of incense and says:

Blessed be His Only-Begotten Son, Jesus Christ our Lord. Amen.

If there are other priests, then each puts in a second spoonful of incense instead of the serving priest. Then the serving priest signs the box a third time, adds a third spoonful of incense and says:

Blessed be the Holy Spirit the Comforter. Amen.

The priest adds two more spoonfuls of incense, without signing the box (total of five spoonfuls) and says:

Glory and honour, honour and glory, to the Holy Trinity: the Father and the Son and the Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

In every time the priest adds a spoonful of incense, the deacon says “Amen”.

PRAYER OF THE INCENSE

The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to start the prayer and says

P  Let us pray.  
D  Stand up for prayer.

The priest looks towards the congregation

P  Peace be with you all.  
D  And with your spirit.

In the Vespers Incense, the priest says inaudibly

P  O Christ our God the Great, awesome and true, the Only-Begotten Son and Word of God the Father.

A fragrant scent is Your Holy Name, and in every place incense is offered to Your Holy Name as a pure sacrifice.

D  Pray for our sacrifice and for those who have brought it.

P  We ask You, O our Lord, to accept our prayers. And may our prayers rise before You as incense.

And the lifting up of our hands as an evening sacrifice.
For You are the true evening sacrifice, Who has offered Yourself for our sins on the honoured cross, according to the will of Your Good Father.

This is He with Whom You are blessed with the Holy Spirit the Life-Giver, Who is of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

Or, in the Matins Incense, the priest says inaudibly

O God, Who received to Yourself the offerings of the righteous Abel, the sacrifice of Noah and Abraham, and the incense of Aaron and Zechariah.

Pray for our sacrifice and those who have brought it.

Receive to Yourself this incense from our hands, us sinners, as sweet savour of incense for the remission of our sins with the rest of Your people.

For blessed and full of glory is Your Holy Name, O Father and Son and Holy Spirit.
Now, and forever, and unto the age of all ages. Amen.

Offering of the Incense

The priest censes the altar while standing facing the East and begins to encircle the altar. The deacon holds the gospel and the cross on the other side of the altar, and encircles the altar facing the priest. Before the first round, the priest says

P And we ask You, O our Master.

Oτος τεντζοροκ πεννιβ. ونسألك يا سيدنا.

The priest starts with the prayer of the peace

Remember, O Lord, the peace of Your One, Holy, Catholic and Apostolic Church.

Αριφμετι Πος ιντζαραντ ιντ τεκοτι ρματατ ρεντουβι ηκαολικικ ηπαοπτολικι ιεκκαλσια.

أذكربنا يا رب سلام كنيستك الواحدة الوحدية المقدسة الجامعة الرسولية.

D Pray for the peace of the One, Holy, Catholic and Apostolic Orthodox Church of God.

Προεταζαε υπερ της ιρανης της αγιας μονης καολικης κε ιπαοπτολικης οροολοντ ρου του Θεου ιεκκαλσιας.

صلوا من أجل سلام الواحدة المقدسة الجامعة الرسولية الأرثودوكسيّة كنيسة الله.

The priest kisses the altar, and proceeds to its northern side

P This which exists from one end of the world to the other.

Θαι ετων ιχεν ατριχε ιντοικονμενζ ρα ατριχε.

هذه الكائنات من أقصى المسكونة إلى أقصاها.

The priest proceeds around the altar to its east side facing the west and continues censing, saying

P Remember, O Lord, our honoured Patriarch and father, the high priest, Pope Abba (...)

Αριφμετι Πος ιμενηπια τιαραντ ιιοντ ετταινοντ ιαρχηερετς αββα (...).

أذكربنا يا رب بطريركنا الأب المكرم رئيس الكهنة البابا الأنبا (...).
D Pray for our high priest, Pope Abba (...) Pope and Patriarch, and Archbishop of the great city of Alexandria, and for our Orthodox bishops.

Preserve him for us for many years and peaceful times.

The priest proceeds around the altar to the west side facing the east, continues censing, and as he begins to encircle the altar a second time, he says

Remember, O Lord, our congregations, bless them.

Pray for this holy church and for our congregations.

Grant that they may be to us without obstacle or hindrance, that we may hold them according to Your holy and blessed will.

The priest proceeds to the east side of the altar facing the west, continues censing, and says

Houses of prayer, houses of purity, houses of blessing. Grant them to us, O Lord, and to Your servants who will come after us forever.
The priest proceeds to the west side of the altar facing the east, continues censing, and as he begins to encircle the altar a third time, he says

**Arise, O Lord God.** Let all Your enemies be scattered, and let all who hate Your Holy Name flee before You.

**The priest proceeds to the east side of the altar facing the west, continues censing, and says**

**But let Your people be blessed; thousands of thousands and ten thousand times ten thousand doing Your will.**

The deacon steps down from the sanctuary while the priest proceeds to the west side of the altar facing the east, continues censing, and says

**Through the grace ...**

Then the priest offers incense before the sanctuary three times toward the east, bowing his head each time. In the first time, he says

**We worship You, O Christ, with Your Good Father and the Holy Spirit, for You (have come) and saved us.**

In the second time, he says

**But as for me, in the abundance of Your mercy, I will enter into Your house, and will bow down towards Your holy temple.**
In the third time, he says

I will praise You before the angels, and worship towards Your holy temple.

Then the priest censes towards the north, while saying for the Virgin

We greet you in peace with Gabriel the angel saying: Hail to you, O full of grace, the Lord is with you.

The priest may offer the incense three times for the holy Virgin. In the first time, he says

Hail to you, O Virgin, the fair dove, who gave birth for us to God the Word.

In the second time, he says

Hail to you, O Virgin, the true Queen. Hail to the pride of our race, who has borne for us Immanuel.

In the third time, he says

We ask you to remember us, O our faithful advocate, before our Lord Jesus Christ, that He may forgive us our sins.
Then he offers incense towards the west and says

Hail to the choir of the angels, to my masters and fathers the Apostles, and to the choir of the martyrs and all the saints.

Then he offers incense towards the south and says

Hail to John son of Zechariah. Hail to the priest, son of the priest.

Then he offers incense towards the east and says

We worship our good Saviour, the Lover of mankind, for He has had compassion upon us, and has come and saved us.

The Long Prayers

The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to tell the congregation to start the prayer and says

P Let us pray. ʃανα.
P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.

The priest looks towards the congregation

D Stand up for prayer. Επιπροσευχησταθε. للصلاة قفوا.

The priest then faces the altar and says

P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.

The priest now faces the congregation and says

P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.

The priest ichnows that the congregation will respond.

The priest then faces the altar and says

P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.

The priest now faces the congregation and says

P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.

The priest ichnows that the congregation will respond.

The priest then faces the altar and says

P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.

The priest now faces the congregation and says

P Peace be with you all.  returnUrl πας.
C And with your spirit. 醌ηπνευμα τικοτ.
PRAYER OF THE DEPARTED

The prayer of the departed is said in the Vespers Incense on any day and in the Matins Incense on Saturdays. The priest stands before the sanctuary, looks towards the east and says

P: Again, let us ask God the Almighty, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of Mankind.

Remember, O Lord, the souls of Your servants who have fallen asleep, our fathers and brethren.

D: Pray for our fathers and brethren who have fallen asleep and reposed in the faith of Christ since the beginning: our holy fathers the archbishops, our fathers the bishops; our fathers the hegumens, our fathers the priests, our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of Christians, that Christ our God may repose all their souls in the Paradise of Grace; and we too, grant us mercy, and forgive us our sins.
C  Lord, have mercy.

P  Graciously, O Lord, repose all their souls in the bosom of our holy fathers, Abraham, Isaac and Jacob.

Sustain them in a green pasture, beside still waters in the Paradise of Grace.

The place out of which grief, sorrow and groaning have fled away, in the light of Your saints.

Raise up their bodies also, on the day which You have appointed, according to Your true and faithful promises.

Grant them the good things of Your promises; that which no eye has seen, nor ear heard, nor have entered into the heart of man.

The things which You, O God, have prepared for those who love Your Holy Name.

For there is no longer death for Your servants, but rather a departure.
Even if any negligence or heedlessness has overtaken them as human beings clothed in flesh and dwelling in this world, as the, Good One and Lover of Mankind, grant grace, to repose and forgive them, Your servants, the Orthodox Christians, who are in the whole world, from East to West and from North to South, each one by his or her name, O Lord.

For no one is free from sin, even though his life on earth be a single day.

As for those, O Lord, whose souls You have taken, repose them, and grant that they may be worthy of the Kingdom of Heaven.

As for us all, do grant us Christian perfection, so that we are pleasing to You, and give them and us, a share and inheritance with all Your saints.

C Lord, have mercy.

Lord, have mercy.

Kurie eleison.
By the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

In the Vespers Incense, the congregation says “Graciously accord …” followed by the doxologies.

The prayer of the sick is said in the Matins Incense on any day except on Saturdays. The priest stands before the sanctuary, looks towards the east and says

Again, let us ask God the Almighty, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the sick among Your people.
D Pray for our fathers and our brethren who are sick with any sickness, whether in this place or in any place, that Christ our God may grant us, with them, health and healing, and forgive us our sins.

C Lord, have mercy.

P You have visited them with mercy and compassion, heal them. Take away from them and from us, every sickness and every disease; the spirit of sickness, chase away.

Those who have long lain in sickness raise up and comfort.

Those who are afflicted by unclean spirits, release them.

Those who are in prison, and those who are in exile or captivity, and those who are held in bitter bondage, O Lord, release them all free and have mercy upon them.

For You are He Who loosens the bound and lifts up the fallen;
the hope of those who are have no hope and the help of those who have no helper.

The comfort of the faint-hearted; the harbour of those in the storm.

All souls who are distressed or bound, grant mercy, O Lord;
grant them rest, grant them refreshment, grant them grace, grant them help, grant them salvation, grant them the forgiveness of their sins and their iniquities.

As for us, too, O Lord, the sicknesses of our souls, heal, and also those of our bodies, cure.

O You, the True Physician of our souls and bodies, the Shepherd of everybody, visit us with Your salvation.

C Lord, have mercy.  
P By the grace …
PRAYER OF THE TRAVELLERS

The prayer of the travellers is said in the Matins Incense except on main feasts, Sundays or whenever the offering is present. The priest stands before the sanctuary, looks towards the east and says:

P  Again, let us ask God the Almighty, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of Mankind, remember, O Lord, our fathers and our brethren who are travelling.

D  Pray for our fathers and our brethren who are travelling, and those who intend to travel anywhere. Ease all their ways, whether they travel by sea, rivers, lakes, roads, or any other means, that Christ our God may bring them back to their homes in peace, and forgive us our sins.

C  Lord, have mercy.
And all those who intend to travel anywhere, ease all their ways, whether they travel by sea, rivers, lakes, roads, or any other means. Lead them to a haven of calm, a haven of safety.

Graciously accompany them in their departure and be their companion in their travel.

Bring them back to their homes, rejoicing with joy and safety.

Be a fellow worker with Your servants in every good deed.

As for us, too, O Lord, keep our sojourn in this life without harm, without storm and undisturbed to the end.

Lord, have mercy.

By the grace ...
PRAYER FOR THE OBLATIONS

The prayer of the oblations is said in the Matins Incense instead of that of the travellers on main feasts, Sundays and whenever the offerings are present. If it is not said in the Matins Incense, it is said inaudibly before the prayer of the Praxis. The priest stands before the sanctuary, looks towards the east and says

P  Again, let us ask God the Almighty, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of Mankind, remember, O Lord, the sacrifices, the offerings and the thanksgivings of those who have offered


The priest places a spoonful of incense in the censer without signing the cross over it, saying to the honour and glory of Your Holy Name.

D  Pray for those who provide for the sacrifices, offerings, first-fruits, oil, incense, coverings, service books and altar vessels, that Christ our God may reward them in the heavenly Jerusalem, and forgive us our sins.

C  Lord, have mercy.
Receive them upon Your holy, rational, altar in heaven, as a sweet savour of incense before Your Greatness in the heavens, through the service of Your holy angels and archangels.

As You have received the gifts of the righteous Abel, the sacrifice of our father Abraham and the two mites of the widow,

so also receive the thank-offerings of Your servants; those in abundance and those in scarcity, the hidden and the manifest.

Those who desire to offer to You but have nothing, and those who have offered these gifts to You this very day.

Grant them the incorruptible instead of the corruptible, the heavenly for the earthly and the eternal for the temporal.

Their houses and their stores, fill them with every good thing.

Surround them, O Lord, by the power of Your holy angels and archangels.
As they have remembered Your Holy Name on earth, so remember them also, O Lord, in Your kingdom, and in this age too, do not leave them behind.

Lord, have mercy.

By the grace ...

 وكما ذكروا اسمك المقدوس على الأرض اذكروهم فهم أيضا يا رب في ملكوتكم. وفي هذا الدهر لا تركهم عنك.

يا رب ارحم.

بالنعمه والرآفات ...
THE DOXOLOGIES

In the Vespers Incense, before saying the doxologies, the congregation says:

C Grant, O Lord, to keep us this night without sin. Blessed are You O Lord, God of our fathers; exceedingly blessed and glorified be Your Name forever, Amen.

Let Your mercy be upon us, O Lord, according to our hope in You; For the eyes of everyone hope in You, for You are He who gives them their food in due season. Hear us, O God our Saviour, the hope of all nations. And You shall, O Lord, keep us, deliver us and rescue us, from this generation and forever. Amen.
Blessed are You, O Lord, teach me Your righteous decrees; Blessed are You, O Lord, make me to understand Your righteous decrees; blessed are You, O Lord, enlighten me with Your righteous decrees. O Lord, Your mercy exists forever. Despise not, O Lord, the work of Your hands; for You have been our refuge from generation to generation. As for me, I said: O Lord, have mercy upon me, heal my soul, for I have sinned against You.

O Lord, I have fled unto You, deliver me, and teach me to do Your will, for You are my God. With You is the fountain of life. In Your light, O Lord, shall we see light.
Let Your mercy come to those who know You and Your truth to the upright in heart. To You belongs blessing, to You belongs praise, to You belongs glory, O Father, Son, and Holy Spirit, now and unto the ages of the ages. Amen. It is good to acknowledge the Lord, to chant Your name, O Most High, to show forth Your mercy in the morning and Your truth at night.

In the Matins Incense, before saying the doxologies, the congregation says:

C Let us praise with the angels, saying: “Glory to God in the highest, peace on earth and goodwill toward men.” We praise You, we bless You, we serve You, we worship You, we confess You, we glorify You, we give thanks to You for Your great glory, O Lord, heavenly King, God the Father Almighty, O Lord, the Only-Begotten Son, Jesus Christ and the Holy Spirit.
O Lord God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy on us. O You who takes away the sins of the world, receive our prayer unto You. O You who sits at the right hand of Your Father, have mercy upon us for You alone are Holy, You alone are most high, O Lord Jesus Christ with the Holy Spirit, in the glory of God the Father; Amen. I bless You day after day; I will bless Your Holy Name forever and unto the age of the ages, Amen.

Since nightfall, my spirit has hastened to come near You, O God, for Your commandments are lights upon earth. I was meditating on Your ways, for You have become a helper to me. In the morning, O Lord, You shall hearken to my voice; in the morning, I will present myself to You, and You shall watch over me.
The Congregation then continue in the Vespers and Matins with:

Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy upon us.

Glory be to the Father and to the Son and to the Holy Spirit, now and forever, and to the age of ages. Amen.

O Holy Trinity have mercy upon us. O Holy Trinity have mercy upon us. O Holy Trinity have mercy upon us.
O Lord, forgive us our sins; O Lord, forgive us our iniquities; O Lord, forgive us our trespasses; O Lord, visit the sick of Your people, heal them for the sake of Your Holy Name. Our fathers and brethren who have fallen asleep; O Lord, repose their souls. O You Who are without sin, Lord, have mercy on us. O You Who are without sin, Lord, help us and receive our supplications. For Your is the glory, the dominion and the tri-holiness; Lord have mercy, Lord have mercy, Lord bless us, Amen.

Lord make us worthy to pray thankfully:

Our Father who are in heaven...

In Christ Jesus, our Lord.

Hail to you. We ask you: O saint, full of glory: the Ever-Virgin: the Mother of God, the Mother of Christ.

To lift up our prayers: unto your beloved Son: that He may forgive us our sins.
Hail to the holy Virgin: to her who has borne for us: the true light: Christ our God.

Ask the Lord for us: that He may have mercy on our souls: and forgive us our sins.

O Virgin Mary: the holy Mother of God: the faithful advocate: of the human race.

Intercede for us: before Christ Whom you bore: that He may grant us: the forgiveness of our sins.

Hail to you, O Virgin: the true Queen: Hail to the pride of our race: who has borne for us Immanuel.

We ask you, to remember us: O our faithful advocate: before our Lord Jesus Christ: that He may forgive us our sins.

The Virgin Mary’s Doxology for the Vespers:

The adornment of Mary: in the highest heaven: at the right hand of her Beloved: entreating Him on our behalf.
As David has said: in the Psalms: “At Your right hand, stands the Queen,” O King.

Solomon has called her: in the Song of Songs: “My sister and my spouse: My true city, Jerusalem.”

For he has given a symbol of her: in many high names: saying, “Come out of your garden: O choicest aroma.”

Hail to you, O Virgin: the true Queen: Hail to the pride of our race: who has borne for us Immanuel.

We ask you, remember us: O our faithful advocate: before our Lord Jesus Christ: that He may forgive us our sins.

The Virgin Mary’s Doxology for the Matins:

Blessed are you, O Mary: the wise and the chaste: the second tabernacle: the spiritual treasure.
The pure dove: who has spoken in our land: and brought forth to us: the Fruit of the Spirit.

The Comforter Spirit: Who descended on your Son: in the waters of the Jordan: of which Noah was a type.

For that dove has proclaimed: glad tidings to us: the peace of God: for mankind.

Likewise you, O our hope: the spiritual dove: have brought mercy to us: carrying Him in your womb.

He is, Jesus: the Only-Begotten of the Father: He was born from you for us: setting our race free.

Therefore let us declare: first with our hearts: then also with our tongues: proclaiming and saying:

Hail to you, O Virgin: the true Queen: Hail to the pride of our race: who has borne for us Immanuel.

We ask you, remember us: O our faithful advocate: before our Lord Jesus Christ: that He may forgive us our sins.

The following are for Vespers and Matins, starting with the Doxology for the Heavenly Hosts:

Seven archangels: are always praising as they stand: before the Almighty: serving the hidden Mystery.

Michael is the first: Gabriel is the second: Rafael is the third: a symbol of the Trinity.

Souriel, Sedakiel: Sarathiel, and Ananiel: the great and holy luminaries: entreating Him for the creation.
The cherubim and the seraphim: the thrones, dominions, and powers: the four incorporeal creatures: carrying the throne of God.

The twenty-four priests: in the church of the first-born: praise Him without ceasing: proclaiming and saying:


Holy Immortal: bless Your inheritance: And may Your mercy and peace: Be a stronghold to Your people.”

Holy, Holy: Holy, O Lord of Hosts: Heaven and earth are full: of Your glory and honour.

Intercede on our behalf: O angelic hosts: and heavenly orders: that He may forgive us our sins.

Our Lord Jesus Christ: has chosen His Apostles: Peter and Andrew: John and James

And Philip and Matthew: Bartholomew and Thomas: James the Son of Alphaeus: and Simon the Canaanite.

Matthias who was chosen: in place of Judas: all of them and the rest: followed the Master.

Their voices went forth: throughout the face of the whole earth: and their words have reached: the ends of the world.

Doxology for the Apostles: Our Lord Jesus Christ: has chosen His Apostles: Peter and Andrew: John and James

And Philip and Matthew: Bartholomew and Thomas: James the Son of Alphaeus: and Simon the Canaanite.

Matthias who was chosen: in place of Judas: all of them and the rest: followed the Master.

Their voices went forth: throughout the face of the whole earth: and their words have reached: the ends of the world.
Pray to the Lord on our behalf: O my lords and fathers, the Apostles: and the seventy-two disciples: that He may forgive us our sins.

(Abbas) Mark, the Apostle: and the Evangelist: the witness of the Passion: of the Only-Begotten God.

You have come and enlightened us: through your gospel: teaching us about the Father and the Son: and the Holy Spirit.

You brought us out of darkness: into the true Light: nourished us with the Bread of Life: that came down from heaven.

All the tribes of the earth: were blessed through you: and your words have reached: the ends of the world.

Doxology for St. Mark:


Вы пришли и осветили нас: через ваше Евангелие: учит нас об Отце и Сыне: и Святом Духе.

Вы привели нас из тьмы: в истинный Свет: нourести нас хлебом жизни: что снизошел из небес.

Все племена земли: были благословлены через вас: и ваши слова достигли: концов мира.
Hail to you O Martyr, hail to the Evangelist, hail to the Apostle Mark, the beholder of God.

Pray to the Lord on our behalf: O Beholder of God, the Evangelist: Mark the Apostle: that He may forgive us our sins.

Doxology for St. George:

Seven years were completed: by St. George: as seventy lawless kings: were judging him every day.

They could not change his mind: nor his upright faith: nor his great love: for Christ the King.

He was singing with David, saying: “All nations surrounded me: but in the name of Jesus, my God: I took revenge upon them.”

For great is your honour: O my lord, King George: for Christ rejoices in you: in the heavenly Jerusalem.
Hail to you O Martyr, hail to the courageous hero; Hail to the strife-bearer, my lord King George.

Pray to the Lord on our behalf: O martyr and strife-bearer, my lord King George: that He may forgive us our sins.

Doxology for St. Philopateer Mercurius:

Philopateer Mercurius: the mighty one of Christ: put on the full battle gear: and the whole armour of the Faith.

He took in his hand: the two-edged sword: that an angel of the Lord: placed in his right hand.

He went to war: in the power of Christ: he smote the barbarians: with severe wounds.

He refused the earthly: and sought the heavenly: He fought in the stadium: of martyrdom.
He embarrassed Decius: the ungodly emperor: through his great patience: in the sufferings of his torments.

In this, he wore: the unfading crown of martyrdom: He celebrated with all the saints: in the land of the living.

Hail to you O Martyr, hail to the courageous hero; Hail to the strife-bearer, Philopate Mercurius.

Pray to the Lord on our behalf: O martyr and strife-bearer, Philopate Mercurius: that He may forgive us our sins.

What will it profit a man: if he gains the whole world: and loses his soul: O the vanity of this life!

The Saint Abba Mena: heard the voice of God: and forsook the whole world: with its corrupt glory.
He gave his soul up to death: and his body to the fire: and accepted great torment: for the Son of the Living God.

Therefore our Saviour: exalted him to His Kingdom: and granted him the good things: that no eye has seen.

Hail to you O Martyr, hail to the courageous hero; Hail to the strife-bearer, the Saint Abba Mena.

Pray to the Lord on our behalf: O martyr and strife-bearer, the Saint Abba Mena: that He may forgive us our sins.

Doxology for St. Antony:

Purge from your hearts: thoughts of vice: and deceptive fantasies: that darken the mind.

Contemplate with understanding: the great purifications: of our blessed father: my lord the great Abba Antony.
He who became our guide: and harbour of salvation: with joy he invites us: to the eternal life.

The incense of his virtues: delights our souls: as fragrant aroma: throughout Paradise pervades.

Let us be confirmed in the faith: upright and truth: as the great Abba Antony: proclaiming and saying:

“\(\text{ο} \text{αἴκως οτους αἴξαις αἰερετὶν οτους ἄιδι δοκεῖν ὁτος} \) \(\text{ἐξε} \) \(\text{σε} \) \(\text{μαλακτων ἐν} \) \(\text{πιπαραλικος} \).

Hail to our father Abba Antony, the light of Monasticism; Hail to our father Abba Paul the beloved of Christ.

Pray to the Lord on our behalf: my lords and fathers, who love their children: Abba Antony and Abba Paul: that He may forgive us our sins.
Conclusion of the Doxologies:

Watch over us from on high: where you dwell: O Lady of us all, the Mother of God: the Ever-Virgin.

Ask Him who you have borne: our Good Saviour: to take away our sufferings: and establish for us His peace.

Hail to you, O Virgin: the true Queen: Hail to the pride of our race: who has borne for us Immanuel.

We ask you to remember us: O our faithful advocate: before our Lord Jesus Christ: that He may forgive us our sins.

κοινὸν ἁνατολήσεων ἐπὶ τοὺς καινότατον ὑπῆρεξεν ἡ ἀναπαύσεως ἡ ἡμῖν πρὸς τὸν Χριστὸν τὸν Κυρίον ἡμῶν.

Εἰσάγεται τὴν πάνταν ἡμᾶς ἐκ τῆς σκοτεινᾶς ἐπὶ τὴν ἀνατολὴν τὴν ἀνακαίνησιν τῆς ζωῆς ἐν Χριστῷ Ἰησοῦν Ἰησοῦν Χριστόν.
OFFERING OF THE INCENSE

After the Long Prayers, the priest steps up to the sanctuary with his right foot, followed by the deacon. The priest kisses the altar, signs the incense box once, and adds one spoonful of incense into the censer. Meanwhile, he says

Glory and honour, honour and glory to the Holy Trinity: the Father and the Son and the Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

Then the priest offers incense three times towards the east while bowing his head every time. In the first time, he says

We worship You, O Christ, with Your Good Father and the Holy Spirit, for You (have come) and saved us.

But as for me, in the abundance of Your mercy, I will enter into Your house, and will bow down towards Your holy temple.

I will praise You before the angels, and worship towards Your holy temple.
The priest encircles the altar once, offering incense. He steps down from the sanctuary with his left foot. Then the priest offers incense towards the north for the holy Virgin and says:

We greet you with peace with Gabriel the angel saying: Hail to you, O full of grace, the Lord is with you.

The priest may offer the incense three times for the holy Virgin. In the first time, he says:

Hail to you, O Virgin, the fair dove, who brought forth to us God the Word.

We greet you with peace with Gabriel the angel saying: Hail to you, O full of grace, the Lord is with you.

In the second time, he says:

Hail to you, O Virgin, the true Queen. Hail to the pride of our race, who gave birth to Immanuel for us.

In the third time, he says:

We ask you, remember us, O our faithful advocate, before our Lord Jesus Christ, that He may forgive us our sins.
Then he offers incense towards the west and says

Hail to the choir of the angels, to my masters and fathers the Apostles, and to the choir of the martyrs and all the saints.

Then he offers incense towards the south and says

Hail to John son of Zechariah. Hail to the priest, the son of the priest.

Then he offers incense towards the east and says

Let us worship our Saviour, the Good and Lover of mankind, for He has had compassion on us, and come and saved us.

If the patriarch, a metropolitan or a bishop is present, the priest offers him incense three times. In the first time, he says

May the Lord preserve the life of our honoured father, the high priest (metropolitan or bishop) Abba (...).

In the second time, he says

Preserve him for us for many years and peaceful times.

In the third time, he says

And subdue all his enemies under his feet speedily.
Then he kisses the cross and says

Ask Christ on our behalf to forgive us our sins.

Then the priest offers incense to the other priests. For the hegumen, the priest offers incense twice.

In the first time, he says

I ask you, my father the hegumen, to remember me in your prayer.

In the second time, he says

That Christ, our God, may forgive me my many sins.

Or, in the second time, he says

May the Lord keep you in peace, holiness and power.

For the other priests, he offers incense once and says

I ask you, my father the priest, to remember me in your prayer.

Either the hegumen or the priest replies

May the Lord preserve your priesthood as He did with Melchizedek, Aaron, Zechariah and Simon, the priests of the Most High God. Amen.
During the liturgy, they reply

May the Lord accept your sacrifice as He did with Melchizedek, Aaron, Zechariah and Simon, the priests of the Most High God. Amen.

Then the priest offers incense to the congregation starting with the north side of the sanctuary. In the Vespers Incense, he says

The blessing of the evening incense; may its holy blessing be with us. Amen.

In the Matins Incense, he says

The blessing of the morning incense; may its holy blessing be with us. Amen.

In the Pauline incense, he says

The blessing of St. Paul, the Apostle of Jesus Christ; may his holy blessing be with us. Amen.

In the Praxis incense, he says

The blessing of my masters and fathers the Apostles: our father Peter, our teacher Paul and the rest of the disciples; may their holy blessings be with us. Amen.
Then, the priest moves to the other side of the sanctuary, and says the following five prayers in reverence and praise to the Lord Christ. He first says:

Jesus Christ is the same yesterday, today, and forever; in one hypostasis. We worship Him and glorify Him.

He offers incense towards the east and says:

He Who offered Himself as an acceptable sacrifice upon the Cross for the salvation of our race.

He offers incense towards the north and says:

His Good Father smelled Him in the evening on Golgotha.

He offers incense towards the west and says:

He opened the gate of Paradise and restored Adam once more to his dominion.

He offers incense towards the south and says:

Through His Cross and Holy Resurrection, He returned humanity to Paradise.

In the Vespers, Matins and Pauline Incense, the priest steps up to the sanctuary and censes above the altar for the confession of the congregation. In the Praxis Incense, he stands outside the sanctuary and offers incense. He says:

O God Who accepted the confession of the thief on the honoured cross.
Accept to Yourself the confession of Your people, and forgive them all their sins for the sake of Your Holy Name, that is called upon us.

According to Your mercy, O Lord, and not according to our sins.

Accept to Yourself the confession of Your people, and forgive them all their sins for the sake of Your Holy Name, that is called upon us.

According to Your mercy, O Lord, and not according to our sins.
Then the priest encircles the altar once, kisses it, and steps down from the sanctuary. He offers incense three times at the entrance of the sanctuary in all four directions and to the other priests as explained earlier. If the Pope, a metropolitan or a bishop is present, the priest censes him alone and does not offer incense to the other priests. Then he offers incense towards the congregation and leaves the censer and worships before the altar. He stands next to the altar facing the west until the end of the recitation of the doxologies and the Creed.

**INTRODUCTION TO THE CREED**

C We magnify you, O Mother of the true Light. We glorify you, O holy Virgin, Mother of God, for you have borne for us the Saviour of the whole world; He came and saved our souls. Glory to You Christ, our Master and our King, the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches and the forgiveness of our sins. We proclaim the Holy Trinity, One God. We worship Him. We glorify Him. Lord have mercy, Lord have mercy, Lord bless us. Amen.
THE ORTHODOX CREED

C Truly we believe in one God, the Father Almighty, Creator of heaven and earth, and all things, seen and unseen.

We believe in one Lord Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not created; of one essence with the Father; by Whom all things were made.

Who, for us and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried.

And on the third day He rose from the dead, according to the scriptures.

بالحقيقة نؤمن بإله واحد، الله الآب، ضابط الكال، خالق السماء والأرض، ما يرى وما لا يرى.

نؤمن رب واحد يسوع المسيح، ابن الله الوحيد، المولود من الآب قبل كل الدهور، نور من نور، إنه حق من إله حق، مولود غير مخلوق، مساو للآب في الجوهر، الذي به كان كل شيء.

هذا الذي من أجلنا نحن البشر، ومن أجل خلاصنا، نزل من السماء، وتجسد من الروح القدس ومن مرية العذراء، وتألّ.

وصلب علينا على عهد بيلاطس البنطي، وتألم وقبر.

وقام من بين الأموات في اليوم الثالث كما في الكتاب.
He ascended into the heavens; and sits at the right hand of His Father.

He shall come again in His Glory to judge the living and the dead; Whose Kingdom shall have no end.

Truly, we believe in the Holy Spirit, the Lord, the Life-Giver, Who proceeds from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church.

We acknowledge one baptism for the remission of sins.

We await the resurrection of the dead, and the life of the age to come. Amen.

**EVNOTI NAI NAN**

*The priest takes the cross from the deacon and holds it with three lit candles in his right hand. The priest signs the congregation with the sign of the cross three times. Each time he stops the congregation say “Amen”. Then he looks towards the east, raises his right holding the cross along with his left hand and says*
O God, have mercy upon us, settle mercy upon us, have compassion upon us; hear us; bless us, keep us and help us; take away Your anger from us, visit us with Your salvation, and forgive us our sins.

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

In case it is required to say "Lord, have mercy" in the long tune, it is said three times, twice in short tune and the rest of the forty-one times and the rest are chanted at the end of the service. Or the congregation says "Lord, have mercy" seventeen times in short tune and the rest at the end of the service.

During the Lent of Nineveh and the weekdays of the Great Lent, the candles of the altar are blown out and the curtains of the sanctuary are pulled down. Then the prophecies are read in Coptic and then interpreted. Then the priest, the deacon and the congregation say the Supplication of the Great Lent.

In the event of the Feast of the Cross, Matins of Palm Sunday, the priest and the deacons proceed around in the church with the cross while the gospels of the procession are being read. On the Vespers of the Feast of the Resurrection, the procession is done the icon of the resurrection.

SUPPLICATION OF THE GREAT LENT

We bend our knees.

The congregation worships and says

Almighty God, have mercy on us.

The congregation responds

Amen.
We arise and bend our knees.  

The congregation worships and says

O God our Saviour, have mercy on us.

The priest starts the supplication and says

O You, who are long-suffering, abundant in mercy and true, receive our prayers and supplications, receive our petitions, repentance and confession upon Your holy and undefiled altar in heaven.  
May we be made worthy to hear Your Holy Gospel and may we keep Your precepts and commandments.  
And bring forth fruit therein a hundred-fold, sixty-fold and thirty-fold, in Christ Jesus our Lord.
Pray for the living.  
Προσεύχομαι ὑπὲρ τῶν 
ζωντῶν.

Lord, have mercy.  
Κυρίε ἐλέησον.

Remember, O Lord the 
sick of Your people; visit 
them with Your mercies 
and compassion, and heal 
them.

Pray for the sick.
Προσεύχομαι ὑπὲρ τῶν 
nοσοῦντων.

Lord, have mercy.
Κυρίε ἐλέησον.

Remember, O Lord, our 
fathers and brothers who 
are travelling, bring them 
back home in peace and 
safety.

Pray for the travellers.
Προσεύχομαι ὑπὲρ τῶν 
ἀπολύμων.

Lord, have mercy.
Κυρίε ἐλέησον.

The priest and the congregation says the three worships and then the priest continues

Remember O Lord, the 
air of heaven and the fruits 
of the earth, and bless 
them.

Remember, O Lord, the 
people among You; shew 
your mercy to us and to 
your people, and to 
all your creatures that exist 
upon the earth. 

Remember the living and 
the dead.

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Προσεύχομαι ὑπὲρ τῶν 
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<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pray for wholesome air and the fruits of the earth.</td>
<td>Προσεύχετε ὑπὲρ των ἀγαθών ἄερων κε των καρπῶν τῆς γῆς.</td>
<td>صلوا من أجل الهواء الصالح وثمار الأرض.</td>
</tr>
<tr>
<td>Lord, have mercy.</td>
<td>Κτριε ἐλεέσσον.</td>
<td>يا رب ارحم.</td>
</tr>
<tr>
<td>Remember, O Lord, the waters of the rivers, bless them, and raise them to their measure according to Your grace.</td>
<td>Αριφμετί Ποι ἱνισιῷ ὑπὲρ τινὲς φίαροις ἐκ μοῦ ἐρωτήτε αἰνιτοῦ ἐπισου κατὰ μνήμης κατὰ θνήτε φυσικής ἀμείωσις.</td>
<td>أذكر يا رب مياه النهر باركها اصعدها كمقدارها كنعتلك.</td>
</tr>
<tr>
<td>Pray for the rising of waters of the rivers to their measures.</td>
<td>Προσεύχετε ὑπὲρ τῆς συμμετραὶ ἀναβασέως των ποταμῶν ἡλίας.</td>
<td>صلوا من أجل مياه الأمطار كمقدارها.</td>
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<tr>
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<td>يا رب ارحم.</td>
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<td>Remember, O Lord, the seeds, the herbs and the plants of the field, and bless them.</td>
<td>Αριφμετί Ποι ἱνισιῷ ὑπὲρ τινὲς νῖκοτὶς ὑπὲρ τινὲς τοιοῦ ἐρωτήτε ἀνιπρωτὸ τῆς καλλιέργειας κατὰ μνήμης.</td>
<td>أذكر يا رب زروع العشب ونباتات الحقل باركها.</td>
</tr>
<tr>
<td>Pray for the good rain and the plants of the earth.</td>
<td>Προσεύχετε ὑπὲρ των ἀγαθῶν ἑτῶν κε των ἐπισπασμῶν ἡμείς κατὰ μνήμης.</td>
<td>صلوا من أجل الأمطار الصالحة ومزروعات الأرض.</td>
</tr>
<tr>
<td>Lord, have mercy.</td>
<td>Κτριε ἐλεέσσον.</td>
<td>يا رب ارحم.</td>
</tr>
<tr>
<td>The priest and the congregation says the three worships and then the priest continues.</td>
<td>Ο ιερέας καὶ οἱ πολίτες λέγουσιν τρίτας ἐκκλησίας καὶ οἱ ιερεὶς συνεχίζουσιν.</td>
<td>أذكر يا رب خلأص الناس والدواب.</td>
</tr>
</tbody>
</table>

**Note:** The text is a translation and transcription of Orthodox Christian prayers and liturgies. The Latin text provided is for comparison and clarification. The original Greek text is the primary source for understanding the prayers.
Pray for the safety of the people and the animals.

Lord, have mercy.

Remember, O Lord, the salvation of this place, which is Yours, and every place and every monastery of our Orthodox fathers.

Pray for the salvation of the world and this city.

Lord, have mercy.

Remember, O Lord, the king/queen (president) of our land, Your servant, and keep him/her in peace, justice and might.

Pray for our rulers who love Christ.

Lord, have mercy.

The priest and the congregation says the three worships and then the priest continues

Remember, O Lord, those who are in captivity, and save them all.

Pray for those who are in captivity.
Lord, have mercy.  

Remember, O Lord, all our fathers and brothers who have departed and reposed in the Orthodox Faith, and grant rest to their souls.

Pray for those who have departed.

Lord, have mercy.

Remember, O Lord, those who have brought to You these gifts, those on whose behalf they have been brought, and those by whom they have been brought, grant them all Your heavenly reward.

Pray for the offerings and the gifts.

Lord, have mercy.

The priest and the congregation says the three worships and then the priest continues

Remember, O Lord, those who are distressed in trouble and oppression, save them from all their tribulations.
<table>
<thead>
<tr>
<th>D</th>
<th>Pray for those who are distressed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>Lord, have mercy.</td>
</tr>
<tr>
<td>P</td>
<td>Remember, O Lord, the catechumens of Your people, and have mercy upon them;</td>
</tr>
<tr>
<td>D</td>
<td>Pray for the catechumens.</td>
</tr>
<tr>
<td>C</td>
<td>Lord, have mercy.</td>
</tr>
<tr>
<td>P</td>
<td>Confirm their faith in You.</td>
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<td></td>
<td>Uproot all traces of idolatry from their hearts.</td>
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<tr>
<td></td>
<td>Your law, Your fear, Your commandments, Your truths, and Your holy precepts, establish in their hearts.</td>
</tr>
<tr>
<td></td>
<td>Grant that they may know the wisdom of the instruction that they have received.</td>
</tr>
<tr>
<td></td>
<td>And at the right time, may they be worthy of the washing of the new birth for the remission of their sins.</td>
</tr>
</tbody>
</table>
As You prepare them to be a temple of Your Holy Spirit.

As you prepare them for the Gospel. 

Lord, have mercy.

Then the curtains of the sanctuaries are opened and the candles of the altar are lit.

PRAYER OF THE GOSPEL

The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to tell the congregation to start the prayer and says

P  Let us pray.  ΣΗΜΑ.

D  Stand up for prayer.  ΕΠΙΠΡΟΣΕΥΧΗΣΤΑΘΤΕ.

The priest looks towards the congregation and says

P  Peace be with you all.  ΙΡΗΝΗ ΠΑΣΙ.

C  And with your spirit.  ΚΕΤΩΠΝΕΤΜΑ ΤΙΣΟΤ.

The priest kisses the cross, hands it to the deacon or puts it on the altar and says

P  O Master, Lord, Jesus Christ our God, Who said to His saintly, honoured disciples and holy Apostles:

“Many prophets and righteous people have desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

But blessed are your eyes for they see, and your ears for they hear.”

C  If you have heard them, tell them.  ΝΩΣΤΕΝ ΖΕ ΦΩΤΙΝΑΤΩΤ ἩΝΕΤΕΜΒΑΛ ΖΕ ΣΕΝΑΤΙ ΝΕΤΕΜΜΑΥΣ ΖΕ ΣΕΣΩΤΕΜ.
May we be worthy to hear and to act according to Your Holy Gospel, through the prayers of Your saints.

D Pray for the Holy Gospel.

C Lord, have mercy.

P Remember also, O our Master, all those who have asked us to remember them in our supplications and prayers that we offer up to You, O Lord our God.

Those who have preceded us and fallen asleep, repose them. Those who are sick, heal them.

For You are the life of us all, the salvation of us all, the hope us all, the healing of us all and the resurrection of us all.

And You are He to Whom we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.
Now and at all times, and unto the age of all ages. Amen.

The priest may choose to say the following Prayer of the Gospel instead of the previous one. The priest says

O Master, Lord, Jesus Christ our God, Who sent His saintly, honoured Disciples and holy Apostles into all the world. That they may preach the Gospel of Your Kingdom, and teach all nations Your true knowledge.

We ask You, O our Master, open the ears of our hearts to listen to Your Holy Gospels.

Pray for the Holy Gospel.

Lord, have mercy.

And open the senses of our souls and make us worthy not only to be hearers but also to act according to Your holy commandments through to the will of God, Your Good Father.
This is He with Whom You are blessed with the Holy Spirit the Life-Giver and of one essence with You.

Now, and at all times, and to the age of all ages. Amen.

A reader starts the psalm of David and says

A psalm of David.

Then the reader recites the psalm. The priest faces the reader and, on the third verse, he senses towards the Gospel and says

Bow down before the Gospel of Jesus Christ.

Through the prayers of David the prophet, O Lord, grant us the forgiveness of our sins.

The priest steps up to the sanctuary on the fourth verse of the psalm, signs the incense box with the sign of the cross once, and adds one spoonful of incense to the censer while saying "Glory and honour..." to its end. The deacon steps up to the sanctuary holding the cross and the gospel. The priest offers incense to the gospel while encircling the altar once with the deacon moving backwards in front of him. The priest says the following prayer of Simon the priest inaudibly.

Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation, which You have prepared before the face of all peoples. A light for the revelation to the Gentiles and for glory to Your people Israel.
In Vespers on annual weekdays, the congregation says

**P** O LORD, I cry out to You; make haste to me; Give ear to my voice when I cry out to You. Let my prayer be set forth before You as incense; and the lifting up of my hands as an evening sacrifice. Alleluia.

Similarly, during Matins, the congregation says

**C** Let me to hear Your mercy in the morning; for in You do I hope: make known to me the way in which I should walk; for I have lift up my soul to You, O Lord my God. Alleluia.

God shall pity us, and bless us; and reveal His face upon us. That Your way may be known on earth, Your salvation among all nations. Alleluia.

The priest steps down from the sanctuary facing the east while the deacon holding the Gospel stands inside the sanctuary. The priest offers incense to the Gospel three times and says

**P** Bow down before the Gospel of Jesus Christ, Son of the Living God, to Whom be the glory forever.

**D** A psalm of David

---

**P** Πᾶσι ἵνα οὐδεὶς σωτὴρ ἐρώτησιν ἔρχηθαι 

**C** Μάκης ἐξελθούσιν ἑστήκει τὸ σημά 

**P** ἐπίζειναυτὸν ἑξελθούσιν ἑρῶν 

**C** καὶ οἰκοδομήσας ἑξελθούσιν ἑρῶν 

**P** Πᾶσι οὖν καὶ οὐδεὶς σωτὴρ ἐρώτησιν

**C** Μάκης ἐξελθούσιν ἑρῶν

**P** καὶ οἰκοδομήσας ἑξελθούσιν ἑρῶν

**C** ναεκὰς ὑμῶν διὰ καφαὶ σωτηρίας ἐπικράτει ἡμῖν 

**P** Οὐαμών ἡ Γαλιλαϊα

**C** Πεποιθεὶς ἑξελθούσιν ἑρῶν

**P** Παύσας ἡ Γαλιλαϊα ἐν σωτηρίας ἡμῖν

**C** Παύσας ἡ Γαλιλαϊα ἐν σωτηρίας ἡμῖν 

**P** Οὐαμών ἡ Γαλιλαϊα

**C** Πεποιθεὶς ἑξελθούσιν ἑρῶν

**P** Παύσας ἡ Γαλιλαϊα ἐν σωτηρίας ἡμῖν

---

The priest steps down from the sanctuary facing the east while the deacon holding the Gospel stands inside the sanctuary. The priest offers incense to the Gospel three times and says

**P** Οὐσίων ἐπιευαγγελίων ἐν 

**C** Ἡχοῦ αὐτοῦ Πάσχατος Ἰησοῦν Ἰδρύτος ἐν 

**P** Ἐκτὸς τῆς πίστεως οὐ ἔχετε ἔργα ἐπιστολῆς ἡμῶν ἔννοιας.
In the presence of a metropolitan or bishop the deacon may continue with “Let them exalt him…” on p.86 and conclude by chanting the following annual response 4 times or any other

C Alleluia

On the occasion of the Feast Of Nairouz

Alleluia, Alleluia. Bless the crown of the year with Your Goodness, O Lord, the rivers, and the springs, and the seeds, and the fruits. Alleluia.

On the occasion of the Feast Of Nativity

Alleluia, alleluia: Jesus Christ the Son of God was born of the Virgin in Bethlehem of Judea according to the prophetic voices. Alleluia, Alleluia.

On the occasion of the Feast Of Circumcision

Alleluia, alleluia: Jesus Christ the Son of God accepted to Himself circumcision. Alleluia, alleluia.

On the occasion of the Feast Of Epiphany

Alleluia, alleluia: Jesus Christ the Son of God was baptised in the Jordon. Alleluia, alleluia.
Vespers & Matins Incense – Prayer of the Gospel

On the occasion of the Feast of the Wedding of Cana of Galilee

Alleluia, alleluia: Jesus Christ the Son of God blessed the water and made it into wine. Alleluia, alleluia.

On the occasion of the Feast of the Lord’s Entry into the Temple

Alleluia, alleluia: Jesus Christ the Son of God entered into the temple. Alleluia, alleluia.

On the occasion of the Feast of Annunciation

Alleluia, alleluia. Jesus Christ, the Son of God, was incarnate of the Virgin. Alleluia, alleluia.

On the occasion of the Feast of Palm Sunday

Alleluia, alleluia. Jesus Christ the Son of God has entered Jerusalem. Alleluia, alleluia.

On the occasion of the Feast of the Resurrection

Alleluia, alleluia. Jesus Christ, the King of Glory, has risen from the dead, on the third day. Alleluia, alleluia.
On the occasion of the Lord’s Entry into Egypt

Alleluia, alleluia. Jesus Christ the Son of God entered into the land of Egypt. Alleluia, alleluia.

On the occasion of the Feast of Transfiguration

Alleluia, alleluia. Jesus Christ the Son of God was transfigured on Mount Tabor. Alleluia, alleluia.

On the 29th of the Month

Alleluia, alleluia. Jesus Christ, the Son of God, was incarnate of the Virgin; was born of the Virgin in Bethlehem of Judea according to the prophetic voices; has risen from the dead, on the third day. Alleluia, alleluia.

The priest takes the Gospel and faces the west. The assisting priests kisses the gospel saying the same previous passage. The priest gives the gospel to the deacon who shall read it. The deacon inside the altar says

D Stand in the fear of God.
Let us hear the holy Gospel.

Before the reader starts reading the Gospel the priest says

P Blessed is He who comes in the name of the Lord of hosts.
Bless, O Lord, the reading of the Holy Gospel, according to (...).

Meanwhile, the priest offers incense three times towards the west and says inaudibly

The beginning of the Holy Gospel according to (...). A chapter from the Holy Gospel.

Glory to You, O Lord.

Before the interpreter of the Gospel announces

Stand in the fear of God and listen with wisdom to the Holy Gospel.

Meanwhile, the priest offers incense three times towards the gospel and says inaudibly “Worship the Gospel ….” When the reader says

Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom be the glory forever.

The priest offers incense towards the east three times and says “Our Lord, God …” Then the priest looks towards the west and the other priests, offers them incense and says

But blessed are your eyes for they see, and your ears for they hear.

May we be worthy to hear and to act according to Your Holy Gospels, through the prayers of Your saints.
Then the priest offers incense once to the deacons and says “Worship the Gospel ….” After that, he stands next to the entrance of the sanctuary until the reading of the gospel is over. Then the priest offers incense three times to the gospel and says:

To You is due the glorification in one voice from everyone. The glory, honour, greatness and worship. With Your Good Father, and the Holy Spirit, Who is of one essence with You.

Now, and at all times, and to the age of all ages. Amen.

When the reader finishes reading the gospel in Coptic, he says:

Glory is due to our God to the age of ages. Amen

Glory to You, O Lord.

Stand in the fear of God, and listen to the holy Gospel, a chapter according to our teacher St. (Matthew, Mark, Luke or John) the Evangelist; may His blessing

Be with us all, Amen.
The priest, raising the Gospel, says

P  Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to whom be glory forever.

   Glory be to our God unto the age of ages. Amen

C  Glory to You, O Lord.

R  From the psalms of David the prophet and king may His blessing be with us all. Amen.

The Psalm is read. When the reader finishes the congregation say

C  Alleluia
In the presence of a Metropolitan or a Bishop:

R Let them exalt Him in the Church of His people, and praise Him in the assembly of the elders, for He has made His families like a flock of sheep, so that the upright shall see and rejoice. The Lord has sworn and will not relent, “You are a Priest forever, after the order of Melchizedek.” The Lord is at your right hand, O our saintly father, the patriarch Pope Abba (...).

And our father the bishop (metropolitan) Abba (...). May the Lord keep your life (lives).

C Amen. Alleluia.

R Blessed is He who comes in the name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to whom be glory forever.

The gospel is read. When the reader finishes, the congregation says

C Glory be to God forever.
Then the priest holds the bible for the other priest to kiss it, he kisses it at the end and then he gives it to the deacon to put it on the analogion. The Synaxarium is read if not read before on that day. Then the priest may choose to say a sermon. After that the congregation says the response of gospel according to the event. In the Matins Incense, the congregation begin with

C Let us worship our Saviour, the Lover of Mankind, for He had compassion on us, came and saved us.

In the Vespers and Matins Incense, the congregation says

Intercede on our behalf, O lady of us all, the Mother of God, Mary, the Mother of our Saviour, that he may forgive us our sins.

On the occasion of the Feast of Nairouz

Alleluia, Alleluia, Alleluia, Alleluia. Bless the crown of the year with Your Goodness, O Lord.

This is He...

On the occasion of the Feast of the Cross

Greatly honoured is the sign of the Cross, of Jesus Christ the King, our True God.

During the first and second weeks of the Month of Kiahk

We greet you with Gabriel the angel, saying “Hail to you, O full of grace, the Lord is with you.”
Wherefore we glorify you, as Mother of God at all times, ask the Lord on our behalf, that He may forgive us our sins.

During the third and fourth weeks of the Month of Kiahk

We exalt you worthily with Elizabeth your kinsman saying, “Blessed are you among women, and blessed is the fruit of your womb.”

Wherefore we glorify you, as Mother of God at all times, ask the Lord on our behalf, that He may forgive us our sins.

On the occasion of the Paramoun of the Feast of Nativity

The Virgin Mary, and Joseph and Salome, marvelled very much, when they saw Him.

On the occasion of the Feast of Nativity

A star appeared in the East. And the wise men followed it, until it led them to Bethlehem, and they worshipped the King of the Ages.

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God was born of the Virgin in Bethlehem.

من أجل هذا نجدك

عندما رأوه

العذراء مرورية سالماً

نجم أشرق في المشتار،

والنجوس تعود حكي

أوصلهم إلى بيت لحم،

فسجدوا أمام ملك الدهور.

هلوياا، هلوياا،

هلوياا، هلوياا،

يسوع المسيح ابن الله ولدته

العذراء في بيت لحم.
On the occasion of the Feast of the Circumcision

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God accepted to Himself circumcision.

On the occasion of the Eve of the Feast of Epiphany

John has witnessed in the four gospels saying, “I baptised my Saviour in the waters of the Jordan.”

On the occasion of the Feast of the Epiphany

This is the Lamb of God, Who takes away the sin of the world, Who brought a horn of salvation, in order to exalt His people.

On the occasion of the Feast of the Wedding of Cana of Galilee

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God was baptised in the Jordan.

On the occasion of the Feast of the Lord’s Entry into the Temple

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God entered into the temple.
On the occasion of the Feast of the Annunciation

Alleluia, alleluia, alleluia, alleluia: Jesus Christ, the Son of God, was incarnate of the Virgin.

On the Monday of the Fast of Nineveh

O Who kept Jonah inside the whale, after being thrown into the deep sea, keep us according to Your power.

On the Tuesday of the Fast of Nineveh

But absolve and remit, our many transgressions, as Good and Lover of Mankind, have mercy on us according to Your great mercy.

On the Wednesday of the Fast of Nineveh

He blessed the seven loaves of bread, and satisfied four thousand hungry men, seven baskets were filled with the leftovers.

On the Thursday of the Fast of Nineveh

O our Lord Jesus Christ, make in us for You, a temple of Your Holy Spirit ever glorifying You.


**During the Great Lent**

Our Father Who are in heaven, hallowed be Your name, Your kingdom come, for Your is the glory forever.

**In the Matins of Lazarus Saturday**

So many miracles He performed, I believe in His might, for He is the King of Glory

**In the Vespers of Palm Sunday**

Hail to Lazarus whom He raised, after four days, raise my heart O my Lord Jesus, which evil has slain.

**In the Matins of Palm Sunday**

The half of my goods, said Zacchaeus to his Lord, I give O Master, to the poor with care.

Salvation has come to you today, replied the Lord God of Hosts, because you are also, the son of Abraham.
On the occasion of the Feast of the Resurrection and during the Holy 50 Days

Alleluia, alleluia, alleluia, alleluia: Jesus Christ, the King of Glory, has risen from the dead, on the third day.

On the occasion of the Feast of the Ascension

Alleluia, alleluia, alleluia, alleluia: Christ has risen from the dead, and ascended to the heavens.

On the occasion of the Feast of the Pentecost

Alleluia, alleluia, alleluia, alleluia: Christ has risen and ascended, and sent to us the Comforter.

During the Fast of the Apostles

Pray to the Lord on our behalf, O my masters and fathers, the Apostles, and the rest of the disciples, that He may forgive us our sins.

On the occasion of the Feast of the Apostles the above is added to the following

Pray to the Lord on our behalf, O my masters and fathers, the Apostles, our father St. Peter and our teacher St. Paul, that He may forgive us our sins.
On the occasion of the Lord’s Entry into Egypt

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God entered into the land of Egypt.

On the occasion of the Feast of Transfiguration

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God was transfigured on Mount Tabor.

In the Vespers during the Fast of the Virgin St. Mary

Many women took honour but you are more exalted than all of them, for you are the pride of virgins O the Mother of God, Mary.

In the Matins during the Fast of the Virgin St. Mary

All the kings of the earth, walk in your light and all the nations in your brightness, O Mary the Mother of God.

On the occasion of the 29th of the Month the verses for the Annunciation, Nativity and Resurrection are said and is followed by This is He...

On some occasions the following verse is said before the concluding verse

This is He to Whom the glory is due, with His Good Father and the Holy Spirit, now and forever.

Here is the concluding verse: This is He to Whom the glory is due, with His Good Father and the Holy Spirit, now and forever.
After any of the Gospel responses, the congregation conclude with

Blessed be the Father and the Son and the Holy Spirit, the perfect Trinity. We worship Him and glorify Him.

THE FIVE SHORT PRAYERS

The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to tell the congregation to start the prayer and says

P Let us pray.  갖고.
D Stand up for prayer.  Επιπροσευχήσταθε.

The priest looks towards the congregation and says

P Peace be with you all.  Ιρνην πασί.
C And with your spirit.  Κε τω πνεύμα τις ου.

PRAYER FOR THE PEACE

P Again, let us ask God Almighty, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind.

Remember, O Lord, the peace of Your One, Holy, Catholic and Apostolic Church.

And we also ask Your goodness, O Father, Maker of all things, the One, Holy, Catholic and Apostolic Church.

And we also ask Your goodness, O Father, Maker of all things, the One, Holy, Catholic and Apostolic Church.
### PRAYER FOR THE FATHERS

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
<th>Arabic</th>
</tr>
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<tbody>
<tr>
<td><strong>P</strong> Remember, O Lord, our patriarch, the honoured father, the high priest, Pope Abba (...)</td>
<td>Ἀριφμετὶ Ἰὸς ἅπεππατριαρχὴς ἦμωτ εἴταινοτ τὸν ἀρχιερέτην ἀββᾶ (…)</td>
<td>أذكر يا رب بطريركنا الأب المكرم رئيس الكهنة اللاذقاني (…)</td>
</tr>
<tr>
<td><strong>D</strong> Pray for our high priest, Pope Abba (…), Pope and patriarch, and archbishop of the great city of Alexandria, and for our Orthodox bishops.</td>
<td>Προσεύχασε ὑπὲρ τοῦ ἀρχιερέως ἡμῶν πᾶπα ἀββᾶ (…) πᾶπα καὶ πατριαρχὸν καὶ ἀρχιεπίσκοπον τὴν μεγάλην πόλιν Ἀλεξάνδρειαν καὶ τῶν ὀρθόδοξων ἡμῶν ἐπίσκοπῶν.</td>
<td>صلوا من أجل رئيس كهنةنا البابا الأنبا (…) يا رب ارحم يا رب ارحم واحفظا احتفظ لنا سنين كثيرة وأزمة سلمة.</td>
</tr>
<tr>
<td><strong>C</strong> Lord, have mercy.</td>
<td>Κτριεδέλεσον.</td>
<td>يا رب ارحم.</td>
</tr>
<tr>
<td><strong>P</strong> Preserve him for us for many years and peaceful times.</td>
<td>Ἰδὴν οὐτὰρ ἥκετ έροφ μαν ἡγαμμίνυ ἐρομπὶ νεμ ἀλοσοῦν ἑγίρηνικον.</td>
<td>حفظنا احتفظ لنا سنين كثيرة وأزمة سلمة.</td>
</tr>
</tbody>
</table>
Prayer for the Place

Pray for the safety of the world, and of this city of ours, and of all cities, districts, islands and monasteries.

And every city, and every region, and the villages and all their ornaments. And save us all from famine, plagues, earthquakes, drowning, fire, captivity by Barbarians, the sword of the stranger, and the rising up of heretics.

Lord, have mercy.

Lord, have mercy.
Graciously accord, O Lord, the air of heaven, the fruits of the earth, the waters of the rivers, the seeds, the herbs and the plants of the field this year, and bless them.

Pray for the air of heaven, the fruits of the earth, the rising of the waters of the rivers, the seeds, the herbs and the plants of the field this year, that Christ our God may bless them, have compassion on His creation, which His hands have made, and forgive us our sins.

Raise them to their measure according to Your grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

I have mercy. I have mercy. I have mercy.
Prepare it for sowing and harvesting. Manage our life as You deem fit.

Bless the crown of the year with Your goodness for the sake of the poor of Your people, the widow, the orphan, the traveller, the stranger, and for the sake of us all who entreat You and seek Your Holy Name.

For the eyes of everyone wait upon You, for You give them their food in due season.

Deal with us according to Your Goodness, O You Who give food to all flesh. Fill our hearts with joy and gladness that we too, having sufficiency in everything, may abound in every good deed.

C Lord, have mercy.

Κυριέ ἐλέησον.

PRAYER FOR THE CONGREGATION

P Again, let us ask God Almighty, the Father of our Lord, God and Saviour, Jesus Christ.
We ask and entreat Your Goodness, O Lover of mankind.

Remember, O Lord, our congregations.

The priest looks towards the west, signs the congregation with the cross and says

Bless them.

Pray for this holy church and for our congregations.

Lord, have mercy.

Grant that they may be to us without obstacle or hindrance, that we may hold them according to Your holy and blessed will.

Houses of prayer, houses of purity, houses of blessing. Grant them to us, O Lord, and Your servants who will come after us forever.

The priest may choose to say the following prayer. He says

The worship of idols, utterly uproot from the world.

Satan and his evil powers, trample and humiliate under our feet speedily.

We ask and entreat Your Goodness, O Lover of mankind.

Remember, O Lord, our congregations.

The priest looks towards the west, signs the congregation with the cross and says

Bless them.

Pray for this holy church and for our congregations.

Lord, have mercy.

Grant that they may be to us without obstacle or hindrance, that we may hold them according to Your holy and blessed will.

Houses of prayer, houses of purity, houses of blessing. Grant them to us, O Lord, and Your servants who will come after us forever.
All offences and their instigators, do You abolish. May all dissensions of corrupt heresies cease.

The enemies of Your Holy Church, O Lord, as at all times, now also humiliate.

Shame their vanity; show them their weakness speedily.

Bring to naught their envy, their intrigues, their madness, their wickedness, and the slanders that they commit against us.

O Lord, make them all of no avail. Disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

Lord, have mercy.

The priest offers incense three times towards the east and says
The priest looks towards the west and offers incense to the other priests, deacons and the congregation and says

But let Your people receive blessing; thousands of thousands and ten thousand times ten thousand doing Your will.

Through the grace ...

The priest looks towards the east and offers incense three times and says

Through Whom ...

The priest gives the censer to the deacon and the congregation says

Our Father Who are in...

FIRST ABSOLUTION TO THE SON

Meanwhile, the priest holds the cross, looks towards the east and says the three absolutions to the Son. The priest says

O Lord, Who has given authority to us to tread on serpents and scorpions and on all the power of the enemy.

Crush his heads beneath our feet speedily, and scatter before us his every wicked design against us.

For You are King of us all, O Christ, our God.
Vespers & Matins Incense – Second Absolution to the Son

And You are He to Whom we ascribe the glory and the honour, O Father and Son and Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

Bow your heads to the Lord.

We bow before You, O Lord.

SECOND ABSOLUTION TO THE SON

The congregation bow their heads until the end of the other absolutions. The priest says

O Lord, Who bowed the heavens, and descended and became man for the salvation of the human race.

You are He Who sits upon the Cherubim and the Seraphim, and beholds those who are lowly.

You also now, our Master, are He to Whom we lift up the eyes of our heart; the Lord Who forgives our iniquities and saves our souls from corruption.

And You are He to Whom we ascribe the glory and the honour, O Father and Son and Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

Bow your heads to the Lord.

We bow before You, O Lord.

SECOND ABSOLUTION TO THE SON

The congregation bow their heads until the end of the other absolutions. The priest says

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You are He Who sits upon the Cherubim and the Seraphim, and beholds those who are lowly.

You also now, our Master, are He to Whom we lift up the eyes of our heart; the Lord Who forgives our iniquities and saves our souls from corruption.
We worship Your unutterable compassion, and we ask You to give us Your peace, for You have given all things to us.

Take us to Yourself, O God our Saviour, for we know none other but You; Your Holy Name we implore.

Turn us, God, to fear You and to desire You. Be pleased that we abide in the enjoyment of Your blessings.

And those who have bowed their heads beneath Your hand, exalt them in their ways of life, and adorn them with virtues.

And may we all be worthy of Your Heavenly Kingdom, through the good will of Your Good Father.

This is He with Whom You are blessed with the Holy Spirit the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Let us attend in the fear of God. (Amen.)
The priest looks towards the west, signs the congregation and says

P Peace be with you all.

C And with your spirit.

The priest looks towards the west and says

O Master, Lord Jesus Christ, the Only-Begotten Son and Word of God the Father, Who has broken every bond of our sins through His saving, life-giving sufferings.

Who breathed into the face of His saintly disciples and holy Apostles, and said to them:

"Receive the Holy Spirit.

If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

Now also, O our Master, You have given grace through Your holy Apostles to those who for a time labour in the priesthood in Your Holy Church, to forgive sin upon the earth, and to bind and to loose every bond of iniquity.
Now, also, we ask and entreat Your Goodness, O Lover of Mankind, for Your servants.

The priest mentions the names of anyone he wishes to remember. Then he signs the congregation and continues

My fathers, and my brethren,

The priest signs himself and continues

And my weakness; those who bow their heads before Your Holy Glory.

Grant us Your mercy, and loose every bond of our sins.

And if we have committed any sin against You, knowingly or unknowingly, or through anguish of heart, whether in deed, or word, or from faint-heartedness.

O Master, Who knows our weakness as the Good One and Lover of Mankind, O God, grant us the forgiveness of our sins;

The priest signs himself and continues

Bless us,

The priest signs the clergy and continues

Purify us; absolve us,
The priest signs the congregation and continues

And all Your people.

Fill us with Your fear, and guide us into Your holy, and good will.

For You are our God, and the glory, the honour, the dominion, and the worship are due to You with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

C Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

CONCLUSION OF THE SERVICE

At the end of the service, the congregation says

C Amen. Alleluia. Glory be to the Father and to the Son and to the Holy Spirit, now, and forever, and unto the age of ages. Amen.

We proclaim and say, “O our Lord Jesus Christ.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

From 10th of Babah to the 10th of Touba (Annual), the congregation says

Bless the seeds and the herbs.

From 11th of Touba to the 11th of Baouna (Annual), the congregation says

Bless the air of heaven.

From 12th of Baouna to the 9th of Babah (Annual), the congregation says

Bless the waters of the rivers.

In the Annual season the congregation continues

May Your mercy and Your peace be a stronghold to Your people.

Feast of Nairouz

Bless the crown of the year with Your goodness O Lord. The rivers, the springs, the plants, and the crops.

Feast of the Cross

Who was crucified on the cross, destroy Satan under our feet.

Month of Kiahk

The Begotten of the Father before all ages.

Feast of Nativity

Who was born in Bethlehem, according to the prophetic sayings.
<table>
<thead>
<tr>
<th>Feast of Circumcision</th>
<th>Who accepted to Himself circumcision</th>
<th>Φησταφγχπερορφιςεβι.</th>
<th>قبل إليه الخنثان.</th>
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</thead>
<tbody>
<tr>
<td>Feast of Epiphany</td>
<td>Who was baptised in the Jordan.</td>
<td>Φησταφιςις ηεν</td>
<td>اعتمد في الأردن.</td>
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<tr>
<td>On the occasion of the Feast of the Wedding of Cana of Galilee</td>
<td>Who blessed the water and made it into wine.</td>
<td>Φησταφγςιςου δεδεσυνον ηερτπ</td>
<td>بارك المياه فصيدها خمراً</td>
</tr>
<tr>
<td>On the occasion of the Feast of the Lord’s Entry into the Temple</td>
<td>Who entered into the Temple.</td>
<td>Φησταφαςειεδοτιεφει</td>
<td>دخل إلى اليمك.</td>
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<tr>
<td>On the occasion of the Feast of Annunciation</td>
<td>Who was incarnate of the Virgin</td>
<td>Φησταφαςιςεν δεδεσυν παρφενος</td>
<td>نجمس من العذراء.</td>
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<tr>
<td>On the occasion of the Feast of Palm Sunday</td>
<td>The Son of God has entered Jerusalem.</td>
<td>Πυμπο μιθ: αςειεδοτι ηεροτσαλιν</td>
<td>ابن الله دخل أورشليم.</td>
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<tr>
<td>On the occasion of the Feast of the Resurrection</td>
<td>The King of Glory, has risen from the dead, on the third day.</td>
<td>Πυτρο ηπη πιατον ηεβαλδεν ηελεομων ησεν πιεςοτ ημαςεσμον</td>
<td>ملك المجيد قام من بين الأموات في اليوم الثالث.</td>
</tr>
<tr>
<td>On the occasion of the Feast of Ascension</td>
<td>Who has risen from the dead, and ascended to the heavens, and sat at the right hand of His Father.</td>
<td>Φησταφγςις εδολεν ηνεομον ηεπισει ηεσφνοιο ηερισε σαοιναμ ηερφετ.</td>
<td>قام من بين الأموات وصعد إلى السموم وجلس عن يمين أبيه.</td>
</tr>
</tbody>
</table>
On the occasion of the Feast of the Pentecost

Who has risen and ascended, and sent to us the Comforter, the Spirit of Truth.

On the occasion of the Lord’s Entry into Egypt

Who came into the land of Egypt.

On the occasion of the Feast of Transfiguration

Who was transfigured on Mount Tabor.

On the 29th of the Month the verses of the Annunciation, Nativity and Resurrection are said

The congregation then continue

Save us and have mercy on us.”

In the presence of a metropolitan or bishop they add:

You have received the grace of Moses, the priesthood of Melchizedek, the old age of Jacob, the long life of Methuselah, the excellent understanding of David, the wisdom of Solomon, and the Spirit the Comforter, Who came upon the Apostles.
May the Lord preserve the life and rising of our honoured father, the high priest, Pope Abba (...).

And our father the bishop (metropolitan), Abba (...).

May the God of heaven confirm him (them) upon his (their) throne(s) for many years and peaceful times. May He subdue all his (their) enemies under his (their) feet speedily. Pray to Christ on our behalf that He may forgive us our sins, in peace, according to His great mercy.

The Conclusion of the hymn

Lord, have mercy. Lord, have mercy. Lord, bless us. Amen. Bless me. Lo, the repentance. Forgive me. Give the blessing.

The Final Blessing

P May God have compassion upon us, bless us, let His face shine upon us, and have mercy upon us.
O Lord, save Your people, and bless Your inheritance, shepherd them, and raise them up forever.

Exalt the horn of Christians through the power of the life-giving Cross.

Through the supplications and prayers which our Lady, the Lady of us all, the Holy Mother of God, St. Mary, makes for us at all times;

and the three great, holy luminaries, Michael, Gabriel and Raphael;

the four incorporeal creatures, and the twenty-four Priests, all the heavenly orders;

St. John the Baptist, the hundred and forty four thousand, my lords and fathers the Apostles, the three holy youths, and St. Stephen;

the Beholder of God, the Evangelist, (Abba) Mark, the holy Apostle and martyr;

and the three great, holy luminaries, Michael, Gabriel and Raphael;

the four incorporeal creatures, and the twenty-four Priests, all the heavenly orders;

St. John the Baptist, the hundred and forty four thousand, my lords and fathers the Apostles, the three holy youths, and St. Stephen;

the Beholder of God, the Evangelist, (Abba) Mark, the holy Apostle and martyr;
During the liturgy, the priest says

and the angel of this blessed sacrifice.

The priest says the names of the saints according to the occasion, then he says

and the blessing of the holy Mother of God, St. Mary, first and last.

On Sundays, the priest says

And the blessing of the Lord's Day of our Good Saviour.
The priest says the phrases according to the occasion, then he says

May their holy blessing, their grace, their power, their gift, their love, and their help, be with us all, forever. Amen.

The priest signs the congregation and says

P  O Christ our God

Ποις Πεννοντι.

C  Amen. So be it.

Αμην εσεωσι.

The priest looks towards the east and says

P  O King of Peace, grant us Your peace, establish for us Your peace, and forgive us our sins.

For Yours is the power, the glory, the blessing and the majesty, forever. Amen.

Make us worthy to pray thankfully:

P  The love of God the Father, the grace of the Only-Begotten Son, our Lord God and Saviour Jesus Christ, and the communion and gift of the Holy Spirit be with you all.

The priest looks towards the west and says

Haqwni ton Theou ke Patrokic ke o Haristou monogenous Tiou Ktriou de ke Theou ke owthroc Ihsou Haristou ke o koimwnia ke o Lourou tou Agiou Piestmatos o meta nantwv ymwn.
The priest kisses the cross and the Gospel, gives permission to the congregation to leave in peace and says

**P** Go in peace; the peace of the Lord be with you all. Amen.

**P** May the peace of God be with all our people. Go in peace. The Lord be with you.

The priest may choose the following permission instead and says

**P** May the peace and love of our Jesus Christ be with you all. Go in peace.

Additional Doxologies

Doxology for the Feast of Nairouz

Sing to the Lord a new song: O people who love Christ our God, for He has visited us with His salvation: as the Good One and Lover of mankind.
We send up a hymn to You: with voices of glorification: O our Good Saviour: confirm us unto the end.

Grant us Your peace, O Lord: and save us from the hands of our enemies: humiliate their counsel: and heal our sickness.

Bless the crown of the year: with Your goodness, O Lord: the rivers and the springs: the plants and the fruits.

Bless us in our works: with Your heavenly blessing: and send to us from on high: Your grace and goodness.

Save the afflicted: return the travellers: loosen the bound: repose those who have slept.

Lift Your wrath away from us: and deliver us from pretension: and from the snares of demons: O Giver of good things.
We praise and glorify You: and exalt You above all: as the Good One and Lover of mankind: have mercy upon us according to Your great mercy.

Doxology for the Feast of the Cross

We also the people: children of the Orthodox: bow down before the Cross: of our Lord Jesus Christ.

Paul the Apostle: speaks of the honour of the Cross: saying, “We will not glory: except in the Cross of Christ.”

Let us sing, O faithful: to our Lord Jesus Christ: and bow down before His Cross: the immortal and holy wood.

We take pride in you, O Cross: upon which Jesus was crucified: for by your sign: we have been set free.
The mouths of the Orthodox: and the seven orders of angels: take pride in you, O Cross: of our Good Saviour.

We carry you, O Cross: upon our necks: O supporter of Christians: and openly we proclaim.

Hail to you, O Cross: the joy of Christians: the conqueror of tyranny: and our confirmation, we the faithful.

Hail to you, O Cross: the comfort of the faithful: the confirmation of the martyrs: who bore their torments to the end.

Hail to you, O Cross: the weapon of victory: Hail to you, O Cross: the throne of the King.

Hail to you, O Cross: the sign of salvation: Hail to you, O Cross: the shining light.
Hail to you, O Cross: the sword of the Spirit: Hail to you, O Cross: the fountain of grace.

Hail to you, O Cross: the treasure of blessings: Hail to you, O Cross: to the end of the ages.

Let us say hail to you, O Cross: which King Constantine: carried with him in battle: and smote the barbarians.

Greatly honoured: is the sign of the Cross: of Jesus Christ the King: our True God.

He, Who was crucified on the Cross: to save our race: let us also honour Him: proclaiming and saying.

The Cross is our weapon: The Cross is our hope: The Cross is our confirmation: in our troubles and afflictions.
For blessed is Christ our God: and His life-giving Cross: upon which He was crucified: to redeem us from our sins.

We praise and glorify Him: and exalt Him above all: as Good One and Lover of mankind: have mercy on us according to Your great mercy.

**Doxology for St. Mary during the Month of Kiahk**

For when I speak about you: O cherubic chariot: my tongue never wearies: from blessing you.

For indeed I will go: to the house of David: to acquire a voice by which: I can speak of your honour.

For God has stood: at the borders of Judea: and joyfully gave His voice: which the tribe of Judah accepted.
The tribe of Judah is the Virgin: who gave birth to our Saviour: and after His birth: she remained a virgin.

Along with the voice: of Gabriel the angel: we send you greetings: O Mary, Mother of God.

Hail to you from God: hail to you from Gabriel: hail to you from us: Hail to you from us; we magnify you saying “Hail to you.”

The holy Angel Gabriel: announced glad tidings to the Virgin: after the greeting: he strengthened her saying.

“Do not be afraid, Mary: for you have found favour with God: behold, you will conceive: and bring forth a Son.”

“And the Lord God shall give Him: The throne of His father David: He shall reign over the house of Jacob: forever and ever.”
Wherefore, we glorify you: as Mother of God at all times: Ask the Lord on our behalf: that He may forgive us our sins.

Doxology for Archangel Gabriel during the Month of Kiahk

You are truly great: O herald of glad tidings: among the angelic ranks: and the heavenly orders.

O Gabriel, the announcer: the great among the angels: and the holy orders on high: who carry flaming, fiery swords.

Daniel the prophet: beheld your honour: and you revealed to him the mystery: of the Life-Giving Trinity.

And to Zechariah the priest: you announced the glad tidings: of the birth of the forerunner: St. John the Baptist.
Likewise, you announced to the Virgin: saying, “Hail to you, O full of grace: the Lord is with you. You shall bring forth: the Saviour of the whole world.”

Intercede on our behalf: O holy archangel: Gabriel the announcer: that He may forgive us our sins.

Today all the creation saw: a great illuminating light: because of the divine appearance: that was announced to us.

For the Incorporeal was incarnate: and the Virgin gave birth to Him: like everyone else: but as God as well as man.

Bethlehem, the city of David: rejoices with gladness: for she received to herself in the flesh: He Who is on the Cherubim.
The Being before the ages: the only Creator: the Destroyer of the bond of sin: was wrapped in sackcloth.

Mary the Virgin: and Joseph and Salome: marvelled very much: when they saw Him.

The heavenly hosts: praise on earth: this holy hymn: proclaiming and saying.

“Glory to God in the Highest: peace on earth: and goodwill towards men: for He came and saved us.”

The Shepherds in the field: came and worshipped Him: and we too worship Him: and also testify.

That He came into the world: and was born of the Virgin: and saved our race: from the evil devil.
We praise and glorify Him: and exalt Him above all: as Good One and Lover of Mankind: Have mercy on us according to your great mercy.

Then our mouth was filled with joy: and our tongue with rejoicing: for our Lord Jesus Christ: was born in Bethlehem.

Hail to the city of God: the city of the living: the dwelling of the righteous: which is Jerusalem.

Hail to you, O Bethlehem: the city of the prophets: who have foretold: the birth of Immanuel.

Today, the true Light: has shone upon us: from the Virgin Mary: the pure bride.

Doxology for the Feast of Nativity

Then our mouth was filled with joy: and our tongue with rejoicing: for our Lord Jesus Christ: was born in Bethlehem.

Hail to you, O Bethlehem: the city of the prophets: who have foretold: the birth of Immanuel.

Today, the true Light: has shone upon us: from the Virgin Mary: the pure bride.
Mary gave birth to our Saviour: the Good One and Lover of Mankind: in Bethlehem of Judea: according to the voices of the prophets.

Isaiah the prophet: proclaimed with a joyful voice: “She will give birth to Immanuel: our Good Saviour.”

Behold the heavens rejoice: and the earth is glad: for she has borne Immanuel: for us Christians.

Wherefore we are wealthy: with perfect gifts: and we sing in faith: saying, “Alleluia.”

Alleluia. Alleluia: Alleluia: Alleluia: Jesus Christ, the Son of God: was born in Bethlehem.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.
Doxology for the Feast of Circumcision

Our Lord Jesus Christ: the true Son of God: Who was incarnate of the Virgin: She gave birth to the Good One.

On the eighth day: of His wonderful birth: He accepted to Himself the circumcision: according to the manner of the Law.

Come let us worship Him: for He is God in truth: Let us glorify the Virgin: who bore Him in the Body.

Rejoice today: all you nations joyfully: for Christ accepted Himself: the circumcision on our behalf.

That He may make us free: from the circumcision of the flesh: and grant us His Holy Spirit: in perfection.
Let all the defiled heresies: be put to shame and scorned: and let them hear Paul saying: “I am circumcised on the eighth day.”

He told us about Christ: that He accepted the circumcision: on the eighth day: according to the Law of Moses.

Alleluia. Alleluia: Alleluia. Alleluia: Jesus Christ, the Son of God: accepted to Himself circumcision.

He is the One to Whom the glory is due: with His Good Father: and the Holy Spirit: now and forever.

Doxology for the Feast of Epiphany (Paramoun)

A great mystery: was revealed to you: O John the forerunner: the Son of Zacharias.

Σέρ Όσιμέν άνζελθέριον: ἐπτάθοντας μάκ ἑβολά ὥ Ιωάννης προάρμοσι ήμηρη ἂΖαχαρίας.

This great mystery was revealed to you: O John the forerunner, the Son of Zacharias.
The mouth of God witnessed to you: O John the Baptist: “No one like you: among those born of women”.

You are the culmination of the prophets: who came before our Saviour: You prepared His paths: as said by Isaiah.

You preached saying: “I baptise you: with the waters of repentance: for the forgiveness of sins.”

He who has two cloaks: let him give to him who has none: and he who has bread, let him do the same.

Wherefore we praise: proclaiming with the prophet: saying, “Everyone will see: the salvation of God.”

Let us worship our Saviour: the Good Lover of Mankind: for He had compassion upon us, He came and saved us.
We praise and glorify Him: and exalt Him above all: as Good One and Lover of Mankind: Have mercy on us according to your great mercy.

Then our mouth was filled with joy: and our tongue with rejoicing: for our Lord Jesus Christ: was baptised by John.

Truly heaven and earth: are filled with Your honour: O Lord with a mighty hand: and the arm of salvation.

For the Lord has come: and was baptised for our sins: He has also saved us: delivering us with great compassion.

David, come in our midst today: so you may speak of the honour of this feast: saying, “The voice of the Lord the God of Glory: thunders upon the waters.”
Isaiah has said: “The voice of one crying out: with joy in the wilderness: make straight His paths.”

The sea beheld and fled: and the Jordon turned back: O sea, why have you fled: Stand firm that you will be blessed.

Lo, the waters beheld: the Maker and Creator: and became agitated: confused and amazed.

Rejoice, O mountains and hills: thickets and cedars: before the face of the King: Who created the souls.

Holy, O Lord, Holy indeed: Holy, O Lord Jesus Christ: glory be to Him with His Father: and the Spirit, the Comforter.

Wherefore we are wealthy: with perfect gifts: and we sing with faith: saying, “Alleluia.”
Alleluia. Alleluia: Jesus Christ, the Son of God: was baptised in the Jordon.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.

Doxology for the Feast of Lord’s First Miracle

Come see and be amazed: O people who love Christ: about this mystery: that was revealed to us today.

For our Lord, Jesus Christ: gathered with His mother, the Virgin: and our fathers, the Apostles: and revealed to them His divinity.

Six jars of water: He changed into chosen wine: through His great glory: at the Wedding of Cana of Galilee.
He, Who sits on the Cherubim: revealed His divinity: He performed signs and wonders: and sat with men as God.

The Coessential of the Father: Who is before all ages: today was in the Wedding: at Cana of Galilee.

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Mankind: Have mercy on us according to Your great mercy.

**DOXOLOGY FOR THE FEAST OF THE ENTRY INTO THE TEMPLE**

Our Lord Jesus Christ: glory and praise be to Him: with His Good Father: and the Spirit, the Comforter.

He entered the holy temple: in His mother’s hands: after forty days: from His holy birth.
Joseph the righteous, came: with Mary, the Mother of Christ: they followed the Law: for the Boy, Jesus the Saviour.

Simeon the priest held Him: in his holy hands: and praised Christ, the King: likewise, saying:

“Lord, now You are letting Your servant depart: in peace according to Your word: for my eyes have seen Your salvation: which You have prepared before the face of the people.”

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Mankind: Have mercy on us according to Your great mercy.

**Doxology for the Feast of Annunciation**

The Father looked from heaven: to those who dwell on earth: He found no one like: St. Mary the Virgin.
He sent to her Gabriel: the great archangel: he announced to her: with joy saying.

“Hail to you, O full of grace: the Lord is with you: You have found grace: before God the Father.”

“Behold you will conceive: and give birth to a Son: He will be called Jesus: the Son of the Most High.”

“The Lord God will give to Him: the throne of His father David: and He will reign over the house of Jacob: forever and ever.”

“And also His Kingdom: will have no end: and after you give birth to Him: you will remain a virgin.”

The Virgin Mary replied: “I am the handmaid of the Lord: be it to me according to your word: and the angel departed.”
We worship You, O Christ: for You have loved our race: and came to the womb of the Virgin: and was incarnate from her.

We praise and glorify Him: and exalt Him above all: as Good One and Lover of mankind. Have mercy on us according to Your mercy.

Alleluia, Alleluia, Alleluia Alleluia. Jesus Christ the Son of God, was incarnate of the Virgin.

He is the One to Whom glory is due, with His Good Father, and the Holy Spirit, now and forever.

**Doxology for the Fast of Nineveh**

Jonah the prophet: was in the belly of the whale: for three days and three nights: like the burial of our Saviour.
He was sent by the Lord God: to the people of Nineveh: he preached to them His word: and they repented.

For three days and three nights: they were in prayer and fasting: with pain and tears: with the birds and animals.

God accepted their repentance: and had mercy upon them: He lifted His anger away from them: and forgave them their sins.

We pray to You, O merciful One: deal with us, the sinners: like the people of Nineveh: have mercy on us according to Your great mercy.

For You are a merciful God: the great in compassion: and full of patience: the good Lover of mankind.
For You do not desire the death of a sinner: but rather that he returns and lives: accept us and have mercy on us: and forgive us our sins.

Pray to the Lord on our behalf: O preacher of the Ninevites: Jonah the prophet: that He may forgive us our sins.

Your mercies O my Lord I will praise: forever and ever: and from generation to generation: I will declare Your truth with my mouth.

My iniquities have covered my head: and have overburdened me: O God, hear my sighs: and cast them away from me.

Make me like the publican: who had sinned against You: You had compassion upon him: and forgave him his sins.
Additional Doxologies

– Doxology for the Great Lent (Saturdays and Sundays)

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Make me like the adulteress: whom You had redeemed: You saved and rescued her: for she was pleasing to You.

Make me like the thief: who was crucified at Your right-hand: he confessed to You: likewise saying.

Remember me O my Lord; remember me O my God; remember me O my King; when You come into Your Kingdom.

For You, O my Saviour: accepted his confession: You were compassionate on him: and sent him to Paradise.

Likewise, I the sinner: O Jesus my true King and God: have compassion upon me: and make me as one of them.

I know that You are good: compassionate and merciful: remember me in Your mercy: unto the age of the ages.
I ask You, O my Lord Jesus: do not rebuke me in Your anger: and likewise in Your wrath: do not chasten me for my ignorance.

For You do not desire the death of a sinner: but rather that he returns and lives: have pity upon my weakness: and do not look upon me in anger.

I have sinned, O Jesus my Lord: I have sinned, O Jesus my God: O my King, do not count the sins: that I have committed.

I entreat You, O my Saviour: let Your mercies come to me: and save me from the troubles: that come upon my soul.

Do not send me to the fire: for my ignorance like Sodom: and likewise do not destroy me: like the city of Gomorrah.

But deal with me, O my Lord: as You dealt with the Ninevites: for they repented: and You forgave them their sins.

أطلب إليك يا رب، يسوع أن لا تكذبيني بغضب ولا تجركي تؤدب جهالي.
لا تشاءين موت الخاطئ مثل أن يرجع ويحيا تراواف على ضعفي ولاننظر إلى بغض.
أخطأت يا يسوع إليني، يا ملكي لا تحسب علي الخطايا التي صنتها.
أسألك يا خلصي فلتدركني مراحمك لتخلصني من الشدائد المضادة لنفسي.
لا تحرف عدم معرفي مثل سدوم ولا تملكني أيضا مثل عمورة.
لكن يا ربي إصنع معني مثل أهل نينوى الذين تابوا فغفرت لهم خطائاهم.
But may Your mercies, O my Lord: come to me speedily: that I may proclaim with those people: with an unceasing voice.

Wherefore I entreat You: O Lord God my Saviour: do not judge me: I the weak and sinful.

But rather absolve and remit: my many trespasses: as Good One and Lover of Mankind: have mercy on us according to Your great mercy.

**Doxology for the Great Lent (Weekdays)**

Fasting and prayer: are salvation of our souls: purity and righteousness: are pleasing to God.

Fasting raised up Moses: onto the mountain: until he reived the Law for us: from the Lord our God.

Fasting raised up Elijah: into heaven: and saved Daniel: from the lions' den.
Our Lord Jesus Christ: fasted for us: forty days and forty nights: to save us from our sins.

And we too let us fast: with purity and righteousness: and let us pray: proclaiming and saying.

Our Father who are in heaven: hallowed be Your name: Your Kingdom come: for Your is the glory forever.

Doxology for Lazarus Saturday

Lazarus the bishop: the beloved of Christ: who was risen from the death: after four days.

And he lived for forty years: and became a bishop: on the throne of Cyprus: he shepherded the flock of Christ.
Blessed are you O our holy father: Lazarus the bishop: for you were worthy to hear the voice of Jesus: the Lord of the living and the dead.

Rejoice O Lazarus the Beloved: for you were worthy of the episcopate: you tended the sheep: O great shepherd.

We entreat you, O our father: to intercede on our behalf: before Christ who has loved you: and has risen you from the dead.

Pray to the Lord on our behalf: O shepherd of Christ: Lazarus the bishop: that He may forgive us our sins.

FIRST DOXOLOGY FOR PALM SUNDAY

Blow the trumpet at the new moon: with the sound of the trumpet: on your festive day: for it is an order from God.
He who sits on the Cherubim: rode on a donkey: and entered into Jerusalem: what great humility.

As David has said: in the Psalms: "Blessed is He who comes in the Name: of the Lord of Hosts.

And again he said: "Out of the mouths of the babes: and suckling infants: You have perfected praise.

Then He completed the saying: of David the Spirit Bearer: who likewise said: "Out of the mouths of the little children.

They praise Him watchfully: saying "This is Immanuel: Hosanna in the highest: this is the King of Israel."

Bring to the Lord O sons of God: bring to the Lord glory and honour: rejoice in our God: with doxologies of blessing.
Praise is due to You O God: in Zion and Jerusalem: they send to You prayers: unto the ages.

Hosanna in the highest: this is the King of Israel: blessed is He who comes: in the Name of the Lord of Hosts.

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Man: have mercy upon us according to Your great mercy.

Second Doxology for Palm Sunday

He Who sits on the Cherubim: on the throne of His glory: sat on a donkey: and entered Jerusalem.

Bethany and Bethphage: at the Mount of Olives: when Christ sent two disciples: from that place.
They loosed the donkey: and a colt and brought them to Him: they spread their garments on them: and He sat thereon.

When Christ came close: to the outskirts of Jerusalem: the crowd rejoiced with the disciples: because of the powers they saw.

The children of the Hebrews: chanted the heavenly hymn: “Hosanna in the highest: this is the King of Israel.”

The Gospels witnessed: saying likewise “He mounted a donkey: as a symbol of the Cherubim.”

And the scribes of the Church: cried out saying: “Blessed is the Lord Jesus: Who came and saved us.”

We also sing to Him: with the blessed children: who were taught by the Holy Spirit: “Hosanna to the Son of David.”
Blessed is He Who comes: in the Name of the Lord of hosts: and in His Second Coming: He is highly exalted forever.

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Man: have mercy upon us according to Your great mercy.

Therefore, our mouths are filled with joy: and our tongues with rejoicing: for our Lord Jesus Christ: is risen from the dead.

He has abolished death by His might: and made life to shine upon us: He has descended: to the lower parts of the earth.

The gatekeepers of Hades: saw Him and were terrified: He abolished the pangs of death: which could not hold Him.

Doxology for the Resurrection

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Man: have mercy upon us according to Your great mercy.

Therefore, our mouths are filled with joy: and our tongues with rejoicing: for our Lord Jesus Christ: is risen from the dead.

He has abolished death by His might: and made life to shine upon us: He has descended: to the lower parts of the earth.

The gatekeepers of Hades: saw Him and were terrified: He abolished the pangs of death: which could not hold Him.
He has crushed the gates of brass: and broke the bars of iron: He brought out His chosen ones: with joy and gladness.

He raised them up with Him: into His place of rest: He saved them for His name's sake: and revealed His power to them.

Therefore we are wealthy: in perfect gifts: and in faith we sing: saying “Alleluia.”

Alleluia Alleluia: Alleluia Alleluia: Alleluia: Jesus Christ the King of glory: is risen from the dead.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.
**DOXOLOGY FOR BRIGHT SATURDAY**

He who took care of Israel: forty years in the desert: gave them the manna to eat: the bread of the angels.

In place of the manna: they gave Him bitter vinegar: in place of the goodness: they placed a crown of thorns on Him.

They wrapped and placed Him in the tomb: which was outside the city: in their ignorance they said: it is impossible for Him to rise.

Early on one of the Sabbath days: Christ arose from the dead: He placed His enemies behind Him: He put them in eternal shame.

Therefore we praise: with David the Psalmist: saying "God has risen: like one who sleeps."

الذي عال إسرائيل
أربعين سنة في البرية
وأعطاه المخ حز الملاكية
ليأكلوا.

عوض المخ أعطوه خلا
مرأ وبدل الخبرات جعلوا
إكليل شوك على رأسه.

كيفن وضع في القبر
الكائن خارج المدينة وقالوا
يجهلهم أن هذا لا يستطيع
أن يقوم بعد.

بأكر أحد السبوات قام
الموسيح من بين الأموات
ورد أعداءه إلى خليف
واعطاه عاراً أبداً.

من أجل هذا تمدخ مع
المزتن داود قائلين قد قام
الله مثل النائم.
Alleluia Alleluia: Alleluia Alleluia Alleluia: Jesus Christ the King of glory: is risen from the dead.

**DOXOLOGY FOR THOMAS SUNDAY**

On the eighth day: the disciples were gathered: and Thomas was with them: the doors were shut.

Our Lord Jesus Christ: stood in their midst: and said "Peace be to you: O My brothers" and He said.

"Thomas put your finger here: reach out your hand: place your hand on My side: do not doubt but believe."

Thomas proclaimed: "My Lord and my God:" Jesus said to him: "You see and you believe."

"But blessed are those who accept: and believe but have not seen:" make us worthy to believe in You: O our Master Christ the King.
Therefore we are wealthy: in perfect gifts: and in faith we sing: saying “Alleluia.”

Alleluia Alleluia: Alleluia Jesus Christ the King of glory: is risen from the dead.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.

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Now go quickly: tell His Apostles: ‘He is risen from the dead: just as He told you.’

Rejoice for He who was crucified: is risen and going before you: to Galilee; there you will see Him: behold I have told you.

Great is your honour: O Michael the chief of the heavenly: for you announced to us: the Resurrection of Christ.

O You who were crucified for us: O Christ, King of glory: You are risen from the dead: and granted us Your joy.

Intercede on our behalf: O trumpeter of the Resurrection: Michael the chief of the heavenly: that He may forgive us our sins.
DOXOLOGY FOR THE ASCENSION

And after forty days: He ascended into heaven: with glory and with honour: He sat at the right hand of His Father.

As David has said: by the Holy Spirit: "The Lord said to my Lord: sit at My right hand."

The heavenly and the earthly: were subdued by His might: the principalities and authorities: and those that are under the earth.

All the powers of heaven: fell down and worshiped Him: the heavenly and the earthly: praised Him with blessings.

He ascended into the heaven: of heavens towards the East: that He may send to us the Comforter: the Spirit of Truth.

And after four days a man saw the heavens open: and He ascended into heaven: with glory and with honour: He sat at the right hand of His Father.

The heavenly and the earthly: were subdued by His might: the principalities and authorities: and those that are under the earth.

All the powers of heaven: fell down and worshiped Him: the heavenly and the earthly: praised Him with blessings.

He ascended into the heaven: of heavens towards the East: that He may send to us the Comforter: the Spirit of Truth.
Therefore let us glorify: His holy Ascension: that He may have pity on us: and forgive us our sins.

Alleluia Alleluia: Christ is risen from the dead: and ascended into heaven.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.

Doxology for the Feast of the Pentecost

The Apostles were gathered: on the day of the Pentecost: in the upper room of Zion: after the Resurrection.

The Spirit, the Comforter: who came down from heaven: rested upon each one: of the holy Apostles.

They spoke in many tongues: in tongues of fire: and they divided the whole earth: everyone to his region.
They spoke to all nations: in the faith of Christ: and performed wonders and signs: and miracles before the kings.

Alleluia Alleluia: Alleluia Alleluia: Christ ascended into heaven and sent to us the Comforter.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.

DOXOLOGY FOR ST. PETER AND ST. PAUL (ALSO FOR THE FEAST OF THE APOSTLES)

Peter the Apostle: and Paul the wise: the heads of the disciples: of our Lord Jesus Christ.

Peter and Paul: trampled the power of Satan: and restored the nations: to the faith of the Trinity.

Peter and Paul: are the spiritual priests: they demolished the temples: and the worship of idols.
Peter and Paul: together are the workers and craftsmen: they restored all the nations: once more to the Creator.

Peter and our teacher Paul: with great struggle: were in the stadium: of the Apostles.

Our father Peter completed: his struggle with death on the cross: in the great city of Rome: for the name of Jesus Christ.

Paul also likewise: was beheaded in that place: by Emperor Nero: all in one day.

They received glory form Christ: the King and they rested with Him: in His eternal Kingdom: in the everlasting life.

We also honour them: with David the psalmist: saying "Their voices went forth: onto the face of the whole world.\]
Pray to the Lord on our behalf: O my masters and fathers the Apostles: our father Peter and our teacher Paul: that He may forgive us our sins.

Doxology for the Lord’s Entry into Egypt

God who is glorified: in the council of the saints: who sits upon the Cherubim: was seen in the land of Egypt.

He who created heaven and earth: we saw Him as a good One: in the bosom of Mary the new heaven: and the righteous Joseph the elder.

The Ancient of the days: whom the angels praise: today has come into Egypt: to save us His people.

Rejoice and be happy O Egypt: and all your children and your borders: for the Lover of man has come to you: who exists before all ages.
Isaiah the great has said: "The Lord will come to Egypt: upon a light cloud: He is the King of heaven and earth."

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Mankind: have mercy upon us according to Your great mercy.

Doxology for the Feast of Transfiguration

Let us praise Christ our God: the One in Essence with the Father: who through His divinity made: the living and the dead.

Jesus Christ the Only-Begotten: went up to the top of Mount Tabor: and took with Him His disciples: Peter and James and John.

And He was transfigured before them: His face shone more than the sun: His clothes looked like snow: and two prophets appeared to Him.
Elijah and Moses the strong: saw His clothes on Mount Tabor: and the disciples passed: through a bright cloud.

And there was a voice from heaven: coming from God the Father: saying "This is My beloved Son: He has done My will, hear Him."

We praise and glorify Him: and exalt Him above all: as Good One and Lover of Mankind: have mercy upon us according to Your great mercy.

Alleluia Alleluia: Alleluia: Jesus Christ the Son of God: was transfigured on Mount Tabor.

He is the One to Whom glory is due: with His Good Father: and the Holy Spirit: now and forever.
The priest clears up his thoughts and emotions so that he will be ready for the service. He should make sure that he is clean from inside out. He signs his service vestments and those of the deacons three times with the sign of the cross. He puts them on and recites psalms twenty-nine and ninety-two. He greets the other priests, steps up to the sanctuary and starts to arrange the altar. It must be noted the priest should always step up to the sanctuary with his right foot and steps down with his left foot. Meanwhile, the deacon should lighten two candles fixed to chandeliers to be put on the altar and stands in front of the priest. Then the priest says the prayer of preparation inaudibly.

P Lord, Who knows the hearts of all, Who is Holy, and Who rests amid the saints.

Who alone is without sin, and Who is mighty to forgive sins.

You, O Lord, know my unworthiness, my unfitness, and my unmeetness, to this, Your holy service.

And I have no boldness that I should draw near and open my mouth before Your holy glory.

But according to the multitude of Your tender mercies, pardon me a sinner.

And grant to me that I may find grace and mercy at this hour.
And send me power from on high.

The priest cleans the Paten, Chalice and Spoon and arranges them on the altar. He also arranges the altar corporals. Meanwhile, he continues the prayer of preparation and says inaudibly

That I may begin, and may be made fit, and may finish Your holy service according to Your pleasure, according to the good pleasure of Your will, and for a sweet savour of incense.

Even so, O our Lord; be with us, take part with us in this; bless us.

For You are the forgiveness of our sins, the light of our souls, our life, our strength and our confidence.

And You are He to whom we ascribe the glory, the honour and the worship, O Father, Son and Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

The priest starts by cleansing the Paten and putting it its place. Then he cleans the Chalice. When the priest finishes the preparation of the altar, he says inaudibly

You, O Lord, have taught us this great mystery of salvation.
You have called us, Your humble and unworthy servants, to be servants of Your holy altar.

O You, our Lord, make us worthy, in the power of Your Holy Spirit, to finish this service.

So that, without falling into condemnation before Your great Glory, we may offer up to You a sacrifice of praise, glory, and great beauty, in Your sanctuary.

O God, Who gives grace, Who sends forth salvation, Who works all in all.

Grant, O Lord, that our sacrifice may be accepted before You for my sins, and for the ignorance of Your people.

For, behold it is holy, according to the gift of Your Holy Spirit, in Christ Jesus our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.
Now, and ever, and to the age of all age. Amen.

The priest worships before the entrance of the sanctuary and stands on its right side praying the psalms. The congregation pray the third and sixth hours in all days. In the days of fasts, Wednesdays and Fridays, pray the third, sixth and ninth hour. During the Great Lent and the Fast of Nineveh, they say the prayers of up to the twelfth hour. In the event of the great feasts, the psalms are not recited as they would have already been said in the service of the eve of the feast.

When the congregation starts the conclusion of the hourly prayers, the priest proceeds to wash his hands three times. In the first time, he says

P  Purge me with hyssop, and I shall be clean. Wash and I shall be whiter than snow.

In the second time, he says

Make me hear joy and gladness, that the humble bones may rejoice.

In the third time, he says

I will wash my hands in innocence, and go about Your Alter, O Lord, to hear the voice of Your praises. Alleluia.

In other versions of the euchologion, in the second time, the priest says

Hide Your face from my sins, and blot out all my iniquities.

In the third time, he says

Create in me a clean heart, O God, and renew a steadfast spirit within me.
INTRODUCTION TO THE CREED

C We magnify you, O Mother of the true Light.
We glorify you, O holy Virgin, Mother of God, for
you have borne for us the Saviour of the whole world;
He came and saved our souls.

Glory to You Christ, our Master and our King, the
pride of the Apostles, the crown of the martyrs, the
joy of the righteous, the firmness of the churches
and the forgiveness of our sins.

We proclaim the Holy Trinity, One God. We
worship Him. We glorify Him. Lord have mercy,
Lord have mercy, Lord bless us. Amen.
The Orthodox Creed

C

Truly we believe in one God, the Father Almighty, Creator of heaven and earth, and all things, seen and unseen.

We believe in one Lord Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not created; of one essence with the Father; by Whom all things were made.

Who, for us and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried.

And on the third day He rose from the dead, according to the scriptures.

بالحقيقة نؤمن بإله واحد، الله الآب، ضابط الكل، خالق السماء والأرض، ما زى وما لا يرى.

نؤمن بر وحد يسوع المسيح، ابن الله الوحيد، المولود من الآب قبل كل الدهور، نور من نور، إله حق من إله حق، مولود غير مخلوق، مساو للآب في الجوهر، الذي به كاش كل شيء.

هذا الذي من أجلنا نحن البشر، ومن أجل خلائنا، نزل من السماء، وتجسد من الروح القدس ومن مرآة العذراء، وتآناس.

وصلعبنا على عهد يسوع المسيح الناصري وتأمل وقرأ.

وقام من بين الأموت في اليوم الثالث كما في الكتاب.
He ascended into the heavens; and sits at the right hand of His Father. He shall come again in His Glory to judge the living and the dead; Whose Kingdom shall have no end.

Truly, we believe in the Holy Spirit, the Lord, the Life-Giver, Who proceeds from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church.

We acknowledge one baptism for the remission of sins.

We await the resurrection of the dead, and the life of the age to come. Amen.

SELECTION OF THE LAMB

P O Lamb of God, Who takes away the sin of the world, hear us and have mercy on us

On Palm Sunday they chant Blessed is He on p.207 and O King of Peace on p.342 on the Feast of Nativity and Feast of Resurrection. Ordinarily, the congregation chant 41 times:
Lord, have mercy

Holy, Holy, Holy, is the Lord of hosts. Heaven and Earth are full of Your glory and honour. God the Father Almighty, have mercy upon us.

O Holy Trinity, have mercy upon us, O Lord, God of hosts, be with us, for we have no other supporter in our tribulations and adversities but You.

O God, absolve, remit and forgive us our sins, which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest.

O Lord forgive us for the sake of Your Holy Name that is called upon us, and according to Your mercy and not to our sins. Lord make us worthy to pray thankfully:

Our Father who are in heaven …
**Procession of the Lamb**

Then the priest dries his hands and stands at the entrance of the sanctuary facing the west with a silk corporal in his left hand. The bread is presented to the priest along with a bottle of grape wine that he may check them. The number of loaves should be odd: three, five, seven... The deacon should hold the bottle of the grape wine in his right hand and a lit candle in his left hand. The priest selects of the offered lambs and make sure that it is pure of all blemishes. Also, the priest must make sure that the grape wine is in good condition by smelling it. If it is not in good condition, it will smell like vinegar and it would not be suitable for the service. The priest cleans the lamb from top to bottom. Then he anoints the top side of the selected lamb with the grape wine, the other lambs and, finally, the bottom side of the selected lamb. The priest then looks towards the east and mentions the names of those whom he wishes to remember. For those who are alive, he says

**Remember, O Lord,** Your servant (...). Keep him by the angel of peace, forgive him all his sins, and help him in every good deed.

For those who have departed, he says

Remember, O Lord, Your servant (...). Give him a place of repose, rest and calmness in the dwelling of Your saints, in the bosom of our holy fathers Abraham, Isaac and Jacob, in the Paradise of Grace.

For those who are sick, he says
Remember, O Lord, Your servant (...). Keep him by the angel of peace, and heal him of all his sickness.

For those who are travelling, he says

Remember, O Lord, Your servant (...). Keep by with the angel of peace, and return him home in peace and health.

For those who are in captivity, he says

Remember, O Lord, Your servant (...). Keep him by the angel of peace, and take away all his afflictions.

For any other Christian, his family members, and himself, he says

Remember, O Lord, Your Orthodox Christian servants, each one by his or her name.
Remember, O Lord, my weakness—even I the poor and forgive me my many sins.

The priest wraps the lamb in a silk corporal and holds Him above his head while facing the West. The deacon does the same with the bottle of wine while standing behind the priest. The priest says:

P Glory and honour, honour and glory to the All-Holy Trinity: the Father and the Son and the Holy Spirit.

Peace and edification to the One, Holy, Catholic and Apostolic Church of God. Amen.

Remember, O Lord those who have brought to You these gifts, those on whose behalf they have been brought, and those by whom they have been brought. Give them all the heavenly reward.

The priest proceeds around the altar once. The deacon follows the priest while he says

D Pray for these holy and precious gifts, our sacrifices and those who have brought them. Lord, have mercy.

The priest says inaudibly:

æ`meu`i ~P_ `ntametjwb `anok da `pi`nwkhjwot `xwnh `e`bol `n``n`n`o`b`.
P  Remember, O Lord, all those who have asked us to remember them in our prayers and supplications. May the Lord remember them in His heavenly Kingdom.

C  Alleluia. This is the day the Lord has made, let us rejoice and be glad in it. O Lord, save us. O Lord, ease our ways. Blessed is He who comes in the name of the Lord. Alleluia.

During the days of any lent (Lents of the Nativity, Sundays of the great Lent, the Apostles, the Virgin and Wednesdays and Fridays), except the days of the great lent and the lent of Nineveh, the congregation says

C  Alleluia. The thought of man shall confess to You, O Lord, and the remainder of thought shall keep a feast to You.

The sacrifices and the offerings, receive them to Yourself. Alleluia.

During the days of the great lent and the lent of Nineveh, the congregation says

C  Alleluia. I will go into the altar of God, before the face of God, who gladdens my youth. I will confess to You with the harp, O Lord, my God.
Remember David, O Lord, and all his meekness. Alleluia.

The priest stands at the western side of the altar and faces the east. He holds the bread in his left hand and bows greeting the other priests as mentioned earlier. Then he holds the bread close to the grape wine which the deacon should be holding in his right hand, and standing to the right side of the priest. The priest says

**P** In the Name of the Father, and the Son, and the Holy Spirit, One God.

Then the priest signs both the bread and the grape wine with the sign of the cross three times. In the first time, he says

Blessed be God the Father Almighty. Amen.

In the second time, he says

Blessed be His Only-Begotten Son, Jesus Christ, our Lord. Amen.

In the third time, he says

Blessed be the Holy Spirit, the Comforter. Amen.

Then the priest puts the bread on the Paten with a silk corporal under it and says
Then the priest pours the wine in the Chalice and mixes it with an amount of water that would not exceed one third of the wine. Meanwhile, the deacon says

One is the Holy Father, One is the Holy Son, One is the Holy Spirit. Amen. Blessed be the Lord God forever. Amen.

Praise the Lord, all you nations! Laud Him, all you peoples! For His mercy is established upon us: and the truth of the Lord endures forever. Amen. Alleluia.

Glory be to the Father, and to the Son, and to the Holy Spirit, now, and forever, and unto the age of ages. Amen. Alleluia.

PRAYER OF THANKSGIVING

The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to tell the congregation to start the prayer and says
Let us pray.

Stand up for prayer.

The priest looks towards the congregation and says:

Peace be with you all.

And with your spirit.

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ.

For He has covered us, helped us, guarded us, accepted us to Him, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord God Almighty, to keep us in all peace and this holy day and all the days of our life.

Let us pray.

Lord, have mercy.

O Master, Lord God Almighty, the Father of our Lord, God and Saviour, Jesus Christ.
We thank You for everything, about everything, and in everything.

For You have covered us, helped us, guarded us, accepted us to You, spared us, supported us, and brought us to this hour.

D Pray that God will have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for what is good, on our behalf, at all times;

In the presence of a bishop or a metropolitan, the deacon says

and make us worthy to partake of the Communion of His holy and blessed Sacraments, for the remission of our sins.

Lord, have mercy.
Therefore, we ask and entreat Your Goodness, O Lover of Mankind, grant us to complete this holy day, and all the days of our life, in all peace with Your fear.

All envy, all temptation, all the works of Satan, the counsel of wicked people and the rising up of enemies, hidden and manifest.

The priest bows his head towards the east, signs himself and says

Take them away from us.  

Then he looks towards the west from the right, signs the congregation and says

And from all Your people.

He signs the altar and says

And from this holy table.

And from this holy place that is Yours.

Then he continues the prayer and says

But the good and profitable things, do provide for us, for You are He Who have given us the authority to tread on serpents and scorpions, and upon all the power of the enemy.
And lead us not into temptation, but deliver us from evil.

By the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and at all times, and to the age of all ages. Amen.

Then the congregation says in a long tune

C Truly saved. Amen; and with your spirit.

In the presence of the patriarch, a bishop or a metropolitan, the congregation says

C All ye wise men of Israel, who weave golden threads, make a robe for Aaron befitting the honour of the priesthood of our honoured father, the high priest, Pope Abba (...) (the beloved of Christ).
And our honoured father, the bishop (the metropolitan), Abba (...), the beloved of Christ.

In the presence of several bishops or metropolitans, the congregation says

During the Fast of Nineveh and the Great Lent, except for its Saturdays and Sundays, the congregation says the annual response in the short tune and continues

His foundation is in the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of you, O city of God. Alleluia.

And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. Alleluia.

This is followed by the three worships as they say

We bend our knees.

Almighty God, have mercy on us.

We arise and bend our knees.

O God our Saviour, have mercy on us.
Again we arise and bend our knees.

Have mercy on us, O God, have mercy on us.

P

Ke lana stomen klino men ta yonata.

Nai nan fnot otos nai nan.

Again we arise and bend our knees.

Have mercy on us, O God, have mercy on us.

C

PRAYER OF THE BREAD OFFERING

While the congregation says “Truly saved…,” the priest says the prayer of the bread offering inaudibly

P

Master, Lord Jesus Christ, the co-eternal Word of the unblemished Father who is of one essence with Him and the Holy Spirit.

For You are the living bread that came down from heaven.

And formerly made Yourself a Lamb without spot for the life of the world.

We ask and entreat Your Goodness, O Lover of mankind.

The priest points with his hand to the bread set before him on the Paten and says

Show Your face upon this bread.

The priest points to the grape wine set before him in the Chalice and says

And upon this cup.

Then he continues

Which we have set upon.

The priest says the prayer of the bread offering inaudibly

P

Finni Pois INe Pocs piowfi naijos otos inoos nte piatowleb Fiwti nmooycios nemathen Piipnetma eoutab.

Nook yar pepiwik eton detafi epescht edolxen tefe.

Otos akerwop nyak noyjinh natabni: ebrni ezen whit pikosmos.

The priest says the prayer of the bread offering inaudibly

The priest says the prayer of the bread offering inaudibly

C

P

178
The priest points to the altar and says

This, Your priestly table.

γαύτραπεζα ἱερατικὴ ἵτακθα.

The priest signs the bread and the grape wine together with the sign of the cross three times. In the first time, he says

Bless them.

Σμονέρων.

In the second time, he says

Sanctify them.

Ἀριαγὰ τινὶς μονον.

In the third time, he says

Purify them and change them.

Ματονθὼν ονοσ ὄνοσσον.

The priest points with his hand to the bread and says

In order that this bread may indeed become Your Holy Body.

ἴνα παλικὶ μεν ἱτελοὺπὶ ἱσοιπείς κοιβὶς ἕοουαβ.

The priest points with his hand to the grape wine in the Chalice and says

And the mixture which is in this cup may indeed become Your Precious Blood.

Πιοστὶ δὲ ἐτ δὲν παλαφοὶ ἱσοιπιπεὶς κοιβὶς ηταὶ ἕοουαβ.

The priest continues

And may they become for all of us communion, healing, and salvation for our souls, bodies and spirits.

Ὅτος ὑμοὶ πιστῶν ὑπὶ τηροῦτ ἐτμεταναλυμψὶς μεν οὐτὰλδο

 nền οὐσὶτηρᾶ: ἅτε μενψςκ

 νεμ. νενοςματα νεμ. νενπκνευμα.
For You are our God, and glory is due to You with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

Absolution to the Son

The priest covers the bread and the grape wine with corporals, then he covers them both with the Prospheron with the help of the deacon, and then puts another corporal on top of it. The priest bows down towards the east and kisses the altar. Then he moves to the northern side of the altar where the deacon bows before the priest. The priest blesses the deacon and they both kiss the altar and proceed around it. They both step down from the sanctuary with their left foot while facing the east. Then, during the Liturgy of St. Basil, the priest or the high priest, if present, stands behind all the other servants and says inaudibly:

O Master, Lord Jesus Christ, the Only-Begotten Son and Word of God the Father, Who has broken every bond of our sins through His saving and life-giving sufferings.

Who breathed into the face of His holy disciples and saintly Apostles, and said to them:

“Receive the Holy Spirit. If you remit the sins of any, they are remitted to them; if you retain the sins of any, they are retained.”

Amen.
You also now, O our Master, have given grace through Your holy Apostles to those who for a time labour in the priesthood in Your Holy Church, to forgive sin upon earth, and to bind and to loose every bond of iniquity.

Now, also, we ask and entreat Your Goodness, O Lover of mankind, for Your servants (...).

**Absolution of the Servants**

**P** May Your servants, ministers of this day: ἑοοοτ φαί.

The priest signs the other priests with the sign of the cross and says

the hegumen(s), the priest(s); Νηγεντομενος νεμ πηπεσβετερος.

The priest signs the deacons and says

the deacon(s); Νεμ ιωλιάκων.

The priest looks towards the north, signs the clergy and says

the clergy; Νεμ πικανρος.

The priest looks towards the west, signs the congregation and says

and all the people; Νεμ πιλαος θηρη.

Finally, the priest looks towards the east, signs himself and says

and my weakness, Νεμ ταμετξωβ.
Be absolved from the mouth of the All-Holy Trinity, the Father and the Son and the Holy Spirit.

And from the mouth of the One, Holy, Catholic and Apostolic Church.

And from the mouths of the Twelve Apostles.

And from the mouth of the Beholder of God, the Evangelist, St. Mark, the Apostle and martyr.

And the patriarch St. Severus, our teacher, Dioscorus, St. Athanasius the Apostolic, St. Peter the martyr and high priest, St. John Chrysostom, St. Cyril, St. Basil, and St. Gregory.

And from the mouths of the three hundred and eighteen assembled at Nicaea, the one hundred and fifty at Constantinople, and the two hundred at Ephesus.

And from the mouth of our honoured father, the high priest, Abba (…).

And from the mouth of my abject self.

_logia_
For blessed and full of glory is Your Holy Name, O Father and Son and Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

\[
\text{For blessed and full of glory is Your Holy Name, O Father and Son and Holy Spirit.} \\
\text{Now, and forever, and unto the age of all ages. Amen.}
\]

\[
\text{Then the congregation says in a short tune}
\]

\[
\begin{align*}
\text{C} & \quad \text{Truly saved. Amen; and with your spirit.} \\
\text{C} & \quad \text{Cwqic `amhn> ke tw `pneumati cot.}
\end{align*}
\]

\[
\text{PRAYER OF THE PAULINE INCENSE}
\]

\[
\text{The priest signs the incense box five times and adds three spoonful of incense as explained in the Matins Incense. The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to start the prayer and says}
\]

\[
\begin{align*}
\text{P} & \quad \text{Let us pray.} & \quad \text{籼محا.} & \quad \text{صل.} \\
\text{D} & \quad \text{Stand up for prayer.} & \quad \text{Επιπροσευξήστασθε.} & \quad \text{للصلاة فقوا.} \\
\text{P} & \quad \text{Peace be with you all.} & \quad \text{Ιρηνὴ πασί.} & \quad \text{السلام للكل.} \\
\text{C} & \quad \text{And with your spirit.} & \quad \text{Κε τω `πνευμα τι σοτ.} & \quad \text{ولوحك أيضاً.} \\
\text{P} & \quad \text{O God, the Great and Eternal, without beginning and without end, wise in His counsel and mighty in His works, who is in all places, and dwells with everyone.} & \quad \text{Φ† πινησ† πυλαθεσ; πιαταρχη πιατωκ; πινησ† δεν κεφαλτην δεν πιξωρι δεν νεφεβουτιν φνετ δεν μαι νιβεν δεν ετσοπ δεν οτοσ νεν δεν μιβεν.} & \quad \text{يا الله العظيم الأبدى الذي بلا بداية ولا نهاية العظيم في مشورته والقوي في أفعاله الذي هو في كل مكان وكاتن مع كل أحد.} \\
\text{P} & \quad \text{Be with us also, O our Master, in this hour and stand in the midst of us all.} & \quad \text{Φσωπι νεμαν δον πεννηδ δεν ταιουστον ολι; οτοσ δεν στηργ δεν τεννηδ† τηροτ.} & \quad \text{كن معنا غن اضيا يا سيدنا في هذه الساعة وقف في وسطنا كلنا.}
\end{align*}
\]
Purify our hearts and sanctify our souls. Cleanse us from all sins that we have committed willingly and unwillingly.

And grant us to offer before You rational sacrifices and sacrifices of blessing.

Pray for our sacrifice and for those who brought it.

And spiritual incense entering within the veil in the holy place of Your Holies.

The priest continues with the three short prayers of the peace, the fathers and the congregation as shown on p.23. Then he offers incense as shown on p.27 in preparation for the Pauline Epistle.

The Hymn of the Censer

Meanwhile, the congregation says

This censer of pure gold, bearing the aroma, is in the hands of Aaron the priest, offering up incense on the altar.
In the event of the Feast of the Cross, and the ninth hour of the Good Friday, the fasting days, Saturdays and Sundays of the Great Lent the congregation says

C

The golden censer is the Virgin. Her aroma is our Saviour. She gave birth to Him; He saved us and forgave us our sins.

During the weekdays of the Great Lent and during the Nineveh Fast, the congregation says

C

You are the censer of pure gold, bearing the blessed ember.

THE HYMN OF THE INTERCESSIONS

The congregation says the hymns of intercessions. For the holy Virgin, they say

C

Through the intercessions of the Mother of God, St. Mary, O Lord, grant us the forgiveness of our sins.

For Archangel Michael they say

Through the intercessions of the holy archangel, Michael the chief of the heavenly hosts, O Lord, grant us the forgiveness of our sins.
On the occasion of the Feast of the Resurrection, the 29th of the Month and during the Holy 50 days, the verse for Archangel Michael is replaced with

Through the intercessions of the announcer of the resurrection, Michael the chief of the heavenly hosts, O Lord, grant us the forgiveness of our sins.

On the occasion of the Feast of Annunciation, the 29th of the Month and during the Month of Kiahk they add

Through the intercessions of the holy archangel, Gabriel the announcer, O Lord, grant us the forgiveness of our sins.

For the heavenly orders they say

Through the intercessions of the seven archangels and the heavenly ranks, O Lord, grant us the forgiveness of our sins.

On the occasion of the Feast of Epiphany and during the Month of Kiahk they add

Through the intercessions of the kinsman of Immanuel, John the son of Zechariah; O Lord, grant us the forgiveness of our sins.
During the Month of Kiahk, they add

Through the prayers of Zechariah the priest and his wife Elizabeth; O Lord, grant us the forgiveness of our sins.

Through the prayers of the blessed elders, Joachim and Anna: O Lord, grant us the forgiveness of our sins.

On the occasion of the Feast of the Nativity and the 29th of the Month they add

Through the prayers of the blessed elders, Joseph the carpenter and St. Salome; O Lord grant us the forgiveness of our sins.

During the Nineveh Fast they add

Through the prayers of the preacher of the Ninevites, Jonah the prophet, O Lord grant us the forgiveness of our sins.

The congregation may add here intercessions for other angels. For the Apostles, they say

Through the prayers of my masters and fathers, the Apostles, and the rest of the disciples, O Lord, grant us the forgiveness of our sins.
On the occasion of the Feast of the Apostles they add

Through the prayers of my lords and fathers, the Apostles, our father, St. Peter and our teacher, St. Paul, O Lord, grant us the forgiveness of our sins.

On the Feast of the Resurrection, the 29th of the Month and during the Holy 50 days, they say

Through the prayers of the righteous and perfect men, Joseph and Nicodemos, and St. Mary Magdalene, O Lord, grant us the forgiveness of our sins.

For St. Mark, they say

Through the prayers of the Beholder of God the Evangelist, St. Mark the Apostle, O Lord, grant us the forgiveness of our sins.

The congregation may add here intercessions for other Apostles. For the martyrs, they say

Through the prayers of the strife-bearing martyr, my lord king George, O Lord, grant us the forgiveness of our sins.

Through the prayers of the strife-bearing martyr, Philopateer Mercurius, O Lord, grant us the forgiveness of our sins.
Through the prayers of the strife-bearing martyr, Abba Mina of Vayat, O Lord, grant us the forgiveness of our sins.

The congregation may add here intercessions for other martyrs. For other martyrs, they say

Through the prayers of the strife-bearing martyr (...) O Lord, grant us the forgiveness of our sins.

For the saints and fathers, they say

Through the prayers of our saintly and righteous father Abba (...) O Lord, grant us the forgiveness of our sins.

On the occasion of the Feast of the Cross

Through the prayers of my master, king Constantine, and queen Helen his mother, O Lord, grant us the forgiveness of our sins.

For the saints of the day, they say

Through the prayers of the saints of this day, each one by his or her name, O Lord, grant us the forgiveness of our sins.
For the patriarch, they say

Through their prayers preserve the life of our honoured father, the high priest, Pope Abba (...), O Lord, grant us the forgiveness of our sins.

In the presence of or if the church is under the care of a bishop or metropolitan, they say

Through their prayers preserve the life of our honoured and righteous father, Abba (...) the Bishop (Metropolitan), O Lord, grant us the forgiveness of our sins.

Then they conclude the intercessions and say

We worship You, O Christ, with Your Good Father and the Holy Spirit for You

During all the ordinary days of the year and the fasting days, the congregation says

Have come … | Ακι ... | …

From the Christmas Eve to 6th of Touba, the congregation says

Was born … | Ατμακ ... | …

From 10th of Touba to 12 of Touba, the congregation says

Was baptised … | Ακβιωμ ... | …

During the Feasts of the Cross on 17th of Tout and 10th Baramhat, the congregation says

Was crucified … | Αταμπ ... | …
From Easter until Ascension Day, the Sundays starting from the Apostles’ Fast to the fourth Sunday of the month of Hatour, the 29th of every Coptic month except Touba and Amsheer (remembrance of annunciation, birth and resurrection), the congregation says

Has risen … Ἄκτωνκ… قمست …

After any of the above, the congregation says

And saved us. Have mercy on us. Ἀκωτ ἡμῶν. Μηναν. وَخَلَصْنَا. إِرْحَمْنَا.

In the presence of the patriarch, metropolitans or bishops, they continue

C The grace of our Lord Jesus Christ be with your saintly spirit, my lord, the honoured father, the high priest, Pope Abba (…).

Πρέσετ γαρ ἡ Ἐνέσις Πς: εἰς ἡμᾶς εἰς ἡμᾶς. πᾶς ἠμῶν εἰς ἡμῶν. نَرْضَهْرِيْتُنَّ نّاَبيَا أَبْبَا (…..).

In the presence of a bishop or a metropolitan, they say

And our father, the bishop (the metropolitan), Abba (…).

And our father, the bishop (the metropolitan), Abba (…..). And our fathers, the bishops (the metropolitan), who are with us.

In the presence of several bishops or metropolitans, they say

And our fathers, the bishops (the metropolitan), who are with us.

Alternatively, in the presence of several bishops or metropolitans, they say

And our fathers, the bishops (the metropolitan), who are with us.

Then the congregation continues

May the clergy and all the people be safe in the Lord. Amen. So be it.

Ψάρε πίκλιρος ἡμι πιλαος τῷ ὦν θάν. Πς: ζε ἀμήν εἰς ἡμᾶς.
THE PAULINE EPISTLE

A deacon proceeds to read the Pauline Epistle before which he says

Paul, the servant of our Lord Jesus Christ, called to be an Apostle, appointed to the Gospel of God.

At the end of the Epistle, the reader says

Grace and peace be with you all. Amen.

Meanwhile, the priest says the following prayer to the Son

O Lord of knowledge and Provider of wisdom, who reveals the hidden things out of darkness, and gives a word to those who preach with great power.

Who of Your Goodness have called St. Paul, who was for some time a persecutor, to be a chosen vessel.

And were pleased that he should become a chosen Apostle and a preacher of the Gospel of Your Kingdom, O Christ our God.
We also ask You now, O Good One and Lover of mankind, grant us and all Your people a mind free from wandering and a clear understanding that we may learn and understand how profitable are Your holy teachings which are now read to us from him.

And as he followed Your example, O Author of Life, so make us also worthy to be like him in deed and in faith that we may glorify Your Holy Name and have glory in Your Cross at all times.

And You are He to Whom we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
The Catholic Epistle

A reader proceeds to read the Catholic Epistle before which he says

R The Catholic Epistle from the Epistle of our teacher (...). May His blessing be upon us all. Amen.

At the end of the Epistle, the reader says

Do not love the world, or the things in the world. The world is passing away and the lust of it; but he who does the will of God abides forever. Amen.

Meanwhile, the priest says the following prayer inaudibly to the Father

P O Lord our God, who have revealed to us through Your holy Apostles the mystery of the Gospel of the glory of Your Christ.

And have given to them, according to the great immeasurable gift of Your grace, that they should proclaim among all nations the glad tidings of the unsearchable riches of Your mercy.
We ask You, O our Master, make us worthy of their share and inheritance.

Grant us at all times to walk in their footsteps, and to imitate their struggle.

And to have communion with them in the toil that they endured for the sake of godliness.

Watch over Your Holy Church, which You founded through them.

And bless the sheep of Your flock and give increase to this vine, which Your right hand has planted; in Christ Jesus our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
Then the priest steps up to the sanctuary and offer incense once. Then he starts the prayer of the Catholic Epistle inaudibly and says

**P**  
O God, who accepted the sacrifice of Abraham, and prepared for him a lamb in place of Isaac.

Even so accept now, O our Lord, this sacrifice of incense.

And send down upon us in return Your abundant mercy.

And purify us from all pollution of sin.

And make us worthy to serve in holiness and righteousness before Your Goodness, O Lover of mankind, all the days of our life.

The priest continues with the three short prayers of the peace, the fathers and the congregation as shown on p.23. Then he offers incense as shown on p.27. After the conclusion of the Catholic Epistle, the congregation says

**C**  
Hail to you, O Mary, the fair dove, who has borne to us God the Word.

During the Month of Kiahk, the following is added on the first Sunday

Hail to Gabriel, the great archangel. Hail to him who announced to Mary the Virgin
During the Month of Kiahb, the following is added on the second Sunday

Hail to Gabriel, the announcer, the great among the angels and the holy ranks on high, who carries the flaming, fiery sword.

During the Month of Kiahb, the following is added on the fourth Sunday

Hail to you Mary, with a holy hail, hail to you O Mary, the mother of the Holy One.

On the occasion of the Feast of Nairouz they say

Bless the crown of the year with Your goodness, O Lord: the rivers and the springs: and the seeds and the fruits.

On the occasion of the Feast of the Cross they say

Hail to the Cross: on which my Lord was crucified: in order to save us: from our sins.

On the occasion of the Eve of the Feast of Nativity

O Divine and marvellous birth pains, of the Mother of God, Mary, the Ever-Virgin.

السلام لغيريال المبشر، العظيم في الملائمّة والطغيمات المقدسة، الملتهب ناراً.

السلام لك يا مريم سلاماً مقدساً، السلام لك يا مريم أم القديس.

بارك إكليل السنة بصلاحك يا ربي اغفر لنا، وكنايا، الزروع والأفكار.

السلام للصليب الذي صلب عليه ربي حني خلصنا من خطائنا.

بالطلائع الإلهيّة المتعمّب منها الي لوالدة الإله مريم العذراء كل حين.
On the occasion of the Feasts of Nativity, the Circumcision and on the 29th of the Month

Hail to Bethlehem, the city of the prophets, where Christ was born, the second Adam.

On the occasion of the Feast of Epiphany

This is My beloved Son, in Whom My soul is pleased, He has done My will. Listen to Him; for He is the Giver of Life.

On the occasion of the Feast of the Wedding of Cana of Galilee

Six jars of water, You have made into choice wine, through Your great glory, we praise You three times.

On the occasion of the Feast of the Annunciation and on the 29th of the Month

Hail to you who have found grace, the Lord is with you. Hail to you who accepted from the angel the Joy of the world.

During the Fast of Nineveh and the Great Lent, except for its Sundays, the congregation says

God lifts the sins of the people through the sacrifices and the aroma of the incense.
During Saturdays and Sundays of the Great Lent the congregation says

<table>
<thead>
<tr>
<th>Remember me O my Lord; remember me O my God; remember me O my King; when You come into Your Kingdom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἄριπαμέτι ὡς Πάς: ἄριπαμέτιως Πανούτι: ἄριπαμέτι ὡς Παντριστοκύμαν δὲν τεκμετοτρο.</td>
</tr>
<tr>
<td>أذكرني يا رب، أذكرني يا إلهي، أذكرني يا ملكي إذا جئت في ملكوتك.</td>
</tr>
</tbody>
</table>

On Lazarus Saturday they add

<table>
<thead>
<tr>
<th>Hail to Lazarus, whom He raised from the dead after four days. O my Lord Jesus, raise my heart which evil has slain.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Χερε Λαζαρος φνεταχωνογη μενενικ ζτον νεθουτ: ματονινος παντη Πας ἂς φνεταχωβοβη ην ηπετσωτ.</td>
</tr>
<tr>
<td>السلا للعازر الذى أقامه الرح بعد أربعة أيام، أقم قلبي يا ربي يسوع الذي قتله الشرير.</td>
</tr>
</tbody>
</table>

On the occasion of Palm Sunday

<table>
<thead>
<tr>
<th>Hosanna in the highest. This is the King of Israel. Blessed is He Who comes in the name of the Lord of Hosts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἡσαννα δεν ηνετσοσι: φαι πες ποτρο ιμπερανια: ζεμαρωντη ηνε κηννοινοτη δεν ηραν μποσ ινενικομ.</td>
</tr>
<tr>
<td>أوصينا في الأعلى، هذا هو ملك إسرائيل. مبارك الآمين باسم رب القوائ</td>
</tr>
</tbody>
</table>

On the occasion of the Feast of the Resurrection and on the 29th of the Month

<table>
<thead>
<tr>
<th>Hail to His Resurrection, He rose from the dead, so as to save us from our sins.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Χερε τεσαναστατις: εταφτων εβολ δεν νηεινωτυ: ηα ηπεσωτ μμονε εβολ δεν νεννοβι.</td>
</tr>
<tr>
<td>السلام لقيامته، لما قام من بين الأموات، حتى خلصنا من خطائنا.</td>
</tr>
</tbody>
</table>

On the occasion of the Feast of Ascension

<table>
<thead>
<tr>
<th>Hail to His Ascension. He who ascended to the heavens, with glory and honour, and sat at the right hand of His Father.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Χερε τεσαναλυμψις: ετατηιενας επουσι ενιφτονις δεν όμων νεμ ουταιο αγενομι σαοτιναμ μπεσωτ.</td>
</tr>
<tr>
<td>السلام لصعود لما صعد إلى السماوات يمجد وكرامة وجلس عن يمين أبيه.</td>
</tr>
</tbody>
</table>
On the occasion of the Feast of Pentecost

Hail to His Ascension.

He Who ascended to the heavens, and sent to us the Comforter, the Spirit of Truth.

During the Fast of the Apostles they add

Hail to my masters and fathers, the Apostles. Hail to the disciples, of our Lord Jesus Christ.

On the occasion of the Feast of the Apostles they add

Hail to my masters and fathers, the Apostles. Hail to our father, St. Peter and our teacher, St. Paul.

During the lent of Nineveh and the great lent, except for its Sundays, the congregation says

God lifts the sins of the people through the sacrifices and the aroma of the incense.

After any response, the congregation say

Blessed are You indeed, with Your Good Father and the Holy Spirit, for You (have come) and saved us. Have mercy on us.
THE PRAXIS

A reader proceeds to read the Praxis before which he says

R From the Acts of our fathers the Apostles. Their holy blessings be with us.

At the end of the Praxis, the reader says

The word of the Lord shall grow, multiply, be mighty and be confirmed in the holy Church of God. Amen.

Then the Praxis is interpreted before which the reader says

A reading from the Acts of our fathers the pure Apostles who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

At the end of the interpretation of the Praxis, the reader says

The word of the Lord shall grow, multiply, be mighty, and be confirmed in the holy Church of God. Amen.
On the Occasion of the Feast of the Resurrection the congregation say

All you heavenly ranks, sing to our God with the melody of praise, Rejoice with us today with gladness, In the Resurrection of the Lord Christ.

Today the prophecies are fulfilled, And the sayings of the forefathers are realised, By the Resurrection of the Lord from the dead, He is the first-fruit of those who have fallen asleep.

The Lord arose as one who sleeps, And as one who is sated with wine, He has granted us everlasting joy, And freed us from bitter bondage.

He led Hades captive, And crushed its brazen doors, He utterly broke the iron bars, And for us, exchanged salvation for punishment.

He restored Adam to Paradise, With joy, gladness, and happiness, Him and his sons who were in captivity, To the place of joy once more.
Today the flags of salvation were unfolded,
And the bodies and spirits were renewed,
And the believers won the clemency from retribution,
And glorified God with praises and joy.

Today the daughter of David rejoiced,
And the hearts of the righteous Apostles were glad,
When the women announced to them the fulfilment of the promise,
And what they had heard from the pure angels.

That Jesus Christ is risen, "He is not here as you see,"
So the women went to His honoured Disciples and announced to them,
The Resurrection of the Creator of the universe.

He appeared to His Disciples and gave them joy,
With delight, they saw Him transfigured,
In the glory of His divinity and
He made them happy,
When they saw Him alive.
We praise and exalt Him, And confess the glory of His Resurrection, We thank Him for His great grace, For His mercy endures forever.

During the Liturgy of the Feast of the Resurrection, the lights are turned off and the door of the sanctuary is closed. The following is then chanted.

<table>
<thead>
<tr>
<th>D</th>
<th>Christ is risen.</th>
<th>Χριστός ἀνέστη.</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>Truly, He is risen.</td>
<td>Αληθῶς ἀνέστη.</td>
</tr>
<tr>
<td>D</td>
<td>Lift up your gates, O you princes, and be lifted up, you everlasting doors (x3), and the King of Glory shall come in.</td>
<td>Φαί ἱπτενωτικὰς ἐπόων μιαρχὼν σικὸ ἰμωτεν κιπταλ ἰνεργ ἑφεὶ ἐδοντ ἵνε Ποτρο ἐτε ἱπωτ.</td>
</tr>
<tr>
<td>P</td>
<td>Who is this King of Glory?</td>
<td>Πως εἶναι οὗτος ὁ Μέγας;</td>
</tr>
<tr>
<td>D</td>
<td>The Lord, Who is strong and mighty, the Lord, Who is mighty in battle. He is the King of Glory.</td>
<td>Πσως φητᾶμαις Πίγωρι πιρεφός ἰνετε γεν νοίτ φαὶ πε Ποτρο ἐτε ἱπωτ.</td>
</tr>
</tbody>
</table>

The lights are turned on, the sanctuary opened and the procession around the altar and church begins. The congregation then chant hymn of the procession.

| C | Christ is risen from the dead: by death He abolished death: and to those who were in the graves: He granted life. | Χριστὸς ἀνέστη εκνεκρων θανάτω θανάτοι κε τις εν τις ἵμινμα ζωὴν χαρισάμενος. |
Glory be to the Father and to the Son and to the Holy Spirit, now and forever, and unto the age of ages. Amen.

Afterwards they chant

C We, the believers, praise and worship the Word, one in eternity with the Father and the Spirit, born of the Virgin for our Salvation, for He agreed and accepted to go to the cross, and to suffer death in the flesh and to raise those who died, by His glorious resurrection.

The Synaxarium is read, then the congregation says the Hymn of the Trisagion. The congregation may commemorate saints by saying

C In the Name of the Father and the Son and the Holy Spirit, the Holy and co-essential Trinity.

Worthy, worthy, worthy is St. Mary the Virgin.

Worthy, worthy, worthy is (.....).

On the occasion of the Feast of Nativity

Our Lord Jesus Christ: Who was born of the Virgin: in Bethlehem of Judea: according to the prophetic voices.
The Cherubim and the Seraphim: the angels and the archangels: the principalities and the authorities: the thrones, the lordships, and the powers.

Cry out saying: “Glory to God in the Highest: peace on earth: and goodwill toward men.”

On Saturdays and Sundays of Great Lent

Our Lord Jesus Christ, fasted for us, forty days and forty nights, to save us from our sins.

And let us also fast, with purity and righteousness, and let us also pray, proclaiming and saying:

“I have sinned, I have sinned: My Lord Jesus forgive me: for there is no servant without sin: nor a master without forgiveness.”

Our Father who are in Heaven, hallowed be Your name, Your kingdom come, for Your is the glory forever.
On the occasion of the Feast of Palm Sunday

Blessed is He, Who comes: in the name of the Lord: again, in the name of the Lord.

Hosanna to the Son of David: again, to the Son of David.

Hosanna in the highest: again, in the highest.

Hosanna, O King of Israel: again, the King of Israel.

Let us sing saying:

Alleluia. Alleluia. Alleluia. Glory be to our God: again, Glory to be our God.

On the occasion of the Feast of the Resurrection

Our Lord Jesus Christ: Who have risen from the dead: on the third day: raise us in Your power.

The Cherubim...
Cry out saying...
THE HYMN OF THE TRISAGION

On the Feast of Nativity only the first verse is chanted (x3) before the last verse. On the Feast of the Resurrection only the third verse is chanted (x3) before the last verse, substituting the ascension until the Feast of the Ascension where the all Trisagion is chanted.

C Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead, (and ascended into the heavens,) have mercy upon us.

Glory be to the Father and to the Son and to the Holy Spirit, now and forever, and unto the age of ages. Amen. O Holy Trinity have mercy upon us.

P Let us pray.

D Stand up for prayer.

Prayer for the Gospel

The priest hands the cross to the deacon or leaves it on the altar, holds the censer and says

P Σανα.

D Σπιπροσετχιεταοντε.
The priest looks towards the congregation and says

P Peace be with you all.          ИРНΗΝ ΠΑΣΙ.           السلام للكل.
C And with your spirit.          ΚΕ ΤΩ ΠΝΕΥΜΑ ΤΙΣΟΥ.       ولروحك أيضا.
P O Master, Lord, Jesus Christ our God, Who said to His saintly, honoured disciples and holy Apostles:

“Many prophets and righteous people have desired to see what you see, and have not seen, and to hear what you hear, and have not heard.

But blessed are your eyes for they see, and your ears for they hear.”

May we be worthy to hear and to act according to Your Holy Gospel, through the prayers of Your saints.

D Pray for the Holy Gospel.

C Lord, have mercy.          ΚΤΡΙΕ ΕΛΕΗΜΟΝ.           يا رب ارحم.
P  Remember also, O our Master, all those who have asked us to remember them in our supplications and prayers which we offer up to You, O Lord our God.

Those who have preceded and departed, repose them. Those who are sick, heal them.

For You are the life of us all, the salvation of us all, the hope us all, the healing of us all and the resurrection of us all.

And You are He to Whom we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now and at all times, and unto the age of all ages. Amen.

D  A psalm of David

In the presence of a metropolitan or bishop the deacon may continue with “Let them exalt him…” on p.86 and conclude by repeating the following annual response 4 times

C  Alleluia
On the occasion of the Feast Of Nairouz

Alleluia, Alleluia. Bless the crown of the year with Your Goodness, O Lord, the rivers, and the springs, and the seeds, and the fruits. Alleluia.

On the occasion of the Feast of Nativity

Alleluia, alleluia: Jesus Christ the Son of God was born of the Virgin in Bethlehem of Judea according to the prophetic voices. Alleluia, alleluia.

On the occasion of the Feast of Circumcision

Alleluia, alleluia: Jesus Christ the Son of God accepted to Himself circumcision. Alleluia, alleluia.

On the occasion of the Feast of Epiphany

Alleluia, alleluia: Jesus Christ the Son of God was baptised in the Jordon. Alleluia, alleluia.

On the occasion of the Feast of the Wedding of Cana of Galilee

Alleluia, alleluia: Jesus Christ the Son of God blessed the water and made it into wine. Alleluia, alleluia.
On the occasion of the Feast of the Lord’s Entry into the Temple

Alleluia, alleluia. Jesus Christ the Son of God entered into the temple. Alleluia, alleluia.

On the occasion of the Feast of Annunciation

Alleluia, alleluia. Jesus Christ, the Son of God, was incarnate of the Virgin. Alleluia, alleluia.

On the occasion of the Feast of Palm Sunday

Alleluia, alleluia. Jesus Christ the Son of God has entered Jerusalem. Alleluia, alleluia.

On the occasion of the Feast of the Resurrection

Alleluia, alleluia. Jesus Christ, the King of Glory, has risen from the dead, on the third day. Alleluia, alleluia.

On the occasion of the Feast of Ascension

Alleluia, alleluia. Christ has risen from the dead, and ascended to the heavens, and sat at the right hand of His Father. Alleluia, alleluia.
On the occasion of the Feast of the Pentecost

Alleluia, alleluia. Christ has risen and ascended, and sent to us the Comforter, the Spirit of Truth. Alleluia, alleluia.

On the occasion of the Lord's Entry into Egypt

On the occasion of the Feast of Transfiguration

On the 29th of the Month

The priest takes the Gospel and faces the west. The assisting priests kisses the gospel saying the same previous passage. The priest gives the gospel to the deacon who shall read it. The deacon inside the altar says

D  Stand in the fear of God.  
Let us hear the Holy Gospel.
Before the reader starts reading the gospel the priest says

**P** Blessed is He who comes in the name of the Lord of hosts.

Bless, O Lord, the reading of the Holy Gospel, according to (...).

**C** Glory to You, O Lord.

**R** Stand in the fear of God, and listen to the holy Gospel, a glorious chapter according to our teacher St. (Matthew, Mark, Luke or John) the Evangelist; may His blessing

**C** Be with us all, Amen.

The priest, raising the gospel says

**P** Our Lord God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to whom be glory forever.

Glory be to our God unto the age of ages. Amen

**C** Glory to You, O Lord.
R From the psalms of our
teacher David the prophet
and king, may His
blessing be with us all. Amen.

The Psalm is read. When the reader finishes the congregation say

C Alleluia

In the presence of a Metropolitan or a Bishop:

R Let them exalt Him in
the Church of His people,
and praise Him in the
assembly of the elders, for
He has made His families
like a flock of sheep, so
that the upright shall see
and rejoice. The Lord has
sworn and will not relent,
“You are a Priest forever,
after the order of
Melchizedek.” The Lord is
at your right hand, O our
saintly father, the patriarch
Pope Abba (…).

And our father the
bishop (metropolitan)
Abba (…). May the Lord
preserve your life (lives).

C Amen. Alleluia.
R Blessed is He who comes in the name of the Lord. Our Lord God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to whom be glory forever.

C Amen.

The gospel is read. When the reader finishes, the congregation says

C Glory be to God forever.

While the Gospel is read, the priest holds the censer and says inaudibly

P O You, who are long-suffering, abundant in mercy, and true, receive from us our prayers and supplications; receive from us our petition, repentance and confession upon Your holy undefiled altar in heaven.

May we be made worthy to hear Your Holy Gospels and may we keep Your precepts and commandments.

And bring forth fruit therein a hundred-fold, sixty-fold and thirty-fold, in Christ Jesus our Lord.

D Pray for the living.
Remember, O Lord, the sick of Your people, visit them with mercies and compassion, and heal them.

Pray for the sick.

Remember, O Lord, our fathers and brothers who are travelling, bring them back home in peace and safety.

Pray for the travellers.

Remember O Lord, the air of heaven and the fruits of the earth, bless them.

Pray for the wholesome air and for the fruits of the earth.

Remember, O Lord, the waters of the rivers, bless them, raise them to their measures according to Your grace.

Pray for the rising of the waters of the rivers to their measures.
**P** Remember, O Lord, the seeds, the herbs and the plants of the field, bless them.

**D** Pray for rain in season and for the plants of the earth.

**P** Remember, O Lord, the safety of the people and the animals.

**D** Pray for the safety of the people and the animals.

**P** Remember, O Lord, the salvation of this holy place, which is Your, and every place and every monastery of our Orthodox fathers.

**D** Pray for the salvation of the world and of this city.

**P** Remember, O Lord, the leader of our land, Your servant, keep him/her in peace, truth and might.

**D** Pray for our rulers who love Christ.
P  Remember, O Lord, those who are in captivity, save them all.

D  Pray for those who are in captivity.

P  Remember, O Lord, our fathers and brothers who have fallen asleep in the Orthodox Faith, repose all their souls.

D  Pray for those who have departed.

P  Remember, O Lord, those who have brought to You these gifts, those on whose behalf they have been brought, and those by whom they have been brought; give them all the heavenly reward.

D  Pray for the offerings and the gifts.

P  Remember, O Lord, those who are distressed in troubles and oppressions; save them in all their tribulations.

D  Pray for those who are distressed.
Remember, O Lord, the catechumens of Your people; have mercy upon them;

Pray for the catechumens.

Confirm their faith in You. Uproot all traces of idolatry from their hearts.

Your law, Your fear, Your commandments, Your truths, and Your holy precepts, establish in their hearts.

Grant that they may know the certainty of the words wherein they have been instructed.

And in the set time, may they be worthy of the washing of the new birth for the remission of their sins.

Prepare them to be a temple of Your Holy Spirit.

By the grace, compassion, and love-of-mankind of Your Only-Begotten Son, our Lord, God and Saviour Jesus Christ.
PRAYER OF THE VEIL

The priest stands at the entrance of the sanctuary, looks towards the east, bow his head and says inaudibly.

P O God, Who in Your ineffable love to mankind sent Your Only-Begotten Son into the world that He might return the lost sheep back to You.

We ask You, O our Lord, do not turn us back when we put our hands on this awesome and bloodless sacrifice.

For we put no trust in our righteousness but in Your mercy, whereby You have given life to our race.

Through Whom the glory, the honour, the majesty, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
We ask and entreat Your Goodness, O Lover of mankind, that this Sacrament which You have administered for our salvation may not be condemnation to us or to any of Your people.

But for the wiping out of our sins and the forgiveness of our negligence.

And for the glory and honour of Your Holy Name, O Father and Son and Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

After the Gospel is read, the congregation says

C Truly blessed are the saints of this day, each by his or her name, the beloved of Christ.

Intercede on our behalf, O Lady of us all, the Mother of God, St. Mary, the Mother of our Saviour, that He may forgive us our sins.
Then a verse may be said for the patron saint(s) of the church

On the occasion of the Feast of Nairouz

Alleluia, Alleluia, Alleluia, Alleluia. Bless the crown of the year with Your Goodness, O Lord. This is He...

On the occasion of the Feast of the Cross

Greatly honoured is the sign of the Cross, of Jesus Christ the King, our True God.

During the first and second weeks of the Month of Kiahk

We greet you with Gabriel the angel, saying “Hail to you O full of grace, the Lord is with you.” Therefore we glorify you, as Mother of God at all times, ask the Lord on our behalf, that He may forgive us our sins.

During the third and fourth weeks of the Month of Kiahk

We exalt you worthily with Elizabeth your kinsman saying, “Blessed are you among women, and blessed is the fruit of your womb.”
Wherefore we ever glorify you, as Mother of God, ask the Lord on our behalf, that He may forgive us our sins.

**On the occasion of the Eve of the Feast of Nativity**

The Virgin Mary, Joseph and Salome, marvelled very much, when they saw Him.

A star appeared in the East. And the Magi followed it, until it led them to Bethlehem, where they worshipped the King of ages.

Alleluia, alleluia, alleluia, alleluia: Jesus Christ, the Son of God, is born in Bethlehem.

This is He...

**On the occasion of the Feast of the Circumcision**

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God accepted to Himself circumcision.

This is He...

**On the occasion of the Eve of the Feast of Epiphany**

John has witnessed in the four gospels saying, “I baptised my Saviour in the waters of the Jordan.”
On the occasion of the Feast of the Epiphany

This is the Lamb of God, Who takes away the sin of the world, Who brought a horn of salvation, to save His people.

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God was baptised in the Jordan.

This is He...

On the occasion of the Feast of the Wedding of Cana of Galilee

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God blessed the water and made it into wine.

This is He...

On the occasion of the Feast of the Lord’s Entry into the Temple

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God entered into the temple.

This is He...

On the occasion of the Feast of the Annunciation

Alleluia, alleluia, alleluia, alleluia: Jesus Christ, the Son of God, was incarnate of the Virgin.

This is He...
On the Monday of the Fast of Nineveh

O Who preserved Jonah inside the whale, after being thrown into the deep, preserve us according to Your power.

On the Tuesday of the Fast of Nineveh

But absolve us and forgive us our many sins; as Good and a Lover of Mankind, have mercy on us according to Your great mercy.

On the Wednesday of the Fast of Nineveh

He blessed the seven loaves, and satisfied four thousand men, and seven baskets were filled with the leftovers.

On the occasion (Thursday) of the Feast of Nineveh

O Lord Jesus Christ, make in us a temple for Your Holy Spirit to ever glorify You.

During the Weekdays of the Great Lent (concluding with Our Father...
May the peace of God, that surpasses every thought, dwell in your hearts, through Christ Jesus our Lord.

“I have sinned, I have sinned: My Lord Jesus forgive me: for there is no servant without sin: nor a master without forgiveness.”

During the Saturdays and Sundays of the Great Lent

Our Father Who are in heaven, hallowed be Your name, Your kingdom come, for Your is the glory forever.

In the Liturgy of Lazarus Saturday

Hail to Lazarus whom the Lord raised after four days; O my Lord Jesus, raise my heart, which evil has slain.

The first Gospel response on the occasion of Palm Sunday

Hosanna in the highest; this is the King of Israel. Blessed is He Who comes in the name of the Lord of Hosts
The second Gospel response on the occasion of Palm Sunday

He Who is sitting on the Cherubim, today appeared in Jerusalem, riding on a colt with great glory, and surrounded by a multitude of angels.

The third Gospel response on the occasion of Palm Sunday

The crowds spread garments on the road, and they cut branches from the trees, while shouting and singing, “Hosanna to the Son of David!”

The fourth Gospel response on the occasion of Palm Sunday

Today the sayings have been fulfilled, from the prophets and proverbs, as Zechariah prophesied and said, about our Lord Jesus Christ.

On the occasion of the Feast of the Resurrection and during the Holy 50 Days

Alleluia, alleluia, alleluia, alleluia: Jesus Christ, the King of Glory, has risen from the dead, on the third day.

This is He…
On the occasion of the Feast of the Ascension

Alleluia, alleluia, alleluia, alleluia: Christ has risen from the dead, and ascended to the heavens.
This is He...

On the occasion of the Feast of the Pentecost

Alleluia, alleluia, alleluia, alleluia: Christ has risen and ascended, and sent to us the Comforter.
This is He...

During the Fast of the Apostles

Pray to the Lord on our behalf, O my masters and fathers, the Apostles, and the rest of the disciples, that He may forgive us our sins.

On the occasion of the Feast of the Apostles the above is added to the following

Pray to the Lord on our behalf, O my masters and fathers, the Apostles, our father St. Peter and our teacher St. Paul, that He may forgive us our sins.

On the occasion of the Lord's Entry into Egypt

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God entered into the land of Egypt.
This is He...

المسيح قام من الأموات وصعد إلى السماوات.
是一位从死里复活，升入天堂，差遣我们圣灵的基督。
他在天上，我们向他祈祷。
在圣徒节上，以上祷词加上以下的祷词。
在圣徒节上，我们向基督，我们的父彼得和老师保罗的祈祷，求他宽恕我们的罪。
在埃及主的进入，主耶稣基督，神的儿子，进入埃及。

On the occasion of the Feast of Transfiguration

Alleluia, alleluia, alleluia, alleluia: Jesus Christ the Son of God was transfigured on Mount Tabor. This is He…

In the Liturgy during the Fast of the Virgin St. Mary

We exalt you worthily with Elizabeth your kinsman saying, “Blessed are you among women, and blessed is the fruit of your womb.”

On the occasion of the 29th of the Month the verses for the Annunciation, Nativity and Resurrection are said and is followed by This is He…

On some occasions the following verse is said before the concluding verse

This is He to Whom the glory is due, with His Good Father and the Holy Spirit, now and forever.

After any of the Gospel responses, the congregation conclude with

Blessed be the Father and the Son and the Holy Spirit, the perfect Trinity. We worship Him and glorify Him.

C You are truly saved.
THE THREE LONG PRAYERS

The priest stands in front of the sanctuary facing the east and says

P Let us pray.                      Ἠσαύρα.

D Stand up for prayer.             Ἑπιπροσευχήσταθεντε.  للصلاة قفوا.

P Peace be with you all.          Ἰρηνὴν πασί.            السلام لكل.

C And with your spirit.           Κε τω πνευμα τισού.    ولروحك أيضا.

PRAYER FOR PEACE

P Again, let us ask God Almighty, the Father of our Lord God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind. Remember, O Lord, the peace of Your One, Holy, Catholic and Apostolic Church.

P Πάλιν ον μαρένταο ἐς Πιπαντόκρατορ: Ἐρὰς ἐς Πεννόους οτος Πεννόους οτος πενεστήρ Ινκος Πίχριτος.

P Τενταο οτος τεντώβε, ήτεκμετάγα σαος πιμαρωμ. وأيضأ فلنسبأل الله ضابط الكل أمي رينا وإلمنا وخلاصنا يسوع المسيح نسأل ونطلب من صلاحك يا محب البشر.

P Αδρίνετε Πν ες ιρηνήν ήτε τεκοτί ιματας εςοταβι ηκαθολικη ηαποστολικη ιεκκλησια.

D Pray for the peace of the One, Holy, Catholic, Apostolic and Orthodox Church of God.

D Προσευγασε ύπερ της Ἰρηνῆς: τς άνιας μονης καθολικῆς κα ἀποστολικῆς ορθολογη τον Θεοτεκκλησιας.

C Lord, have mercy.                Κτριε έλεησον.          يا رب ارحم.

P That Church which exists from one end of the world to the other.

P Θα ες τωμ ιςκεν ατρηξα ινοκοτμενης ατρηξα. هذه الكائنة من أقاصي المسكونة إلى أقاصيها.
Bless all peoples and all flocks. Send down the heavenly peace into our hearts.

Even the peace of this life, graciously grant to us.

The leader, the armies, the rulers, the counsellors, the multitudes, our neighbours, our coming in and our going out, adorn them with all peace.

O King of peace, grant us Your peace, for You have given us all things.

Acquire us to Yourself, O God our Saviour, for we know none other but You; Your Holy Name we utter.

May our souls live by Your Holy Spirit.

And do not let the death of sins have dominion over us, Your servants, or over any of Your people.

Lord, have mercy.
### Prayer for the Fathers

**P** Again, let us ask God Almighty, the Father of our Lord God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind.

Remember, O Lord, our honoured patriarch and father, the high priest, Pope Abba (...).

**D** Pray for our high priest, Pope Abba (...), Pope and patriarch, and archbishop of the great city of Alexandria, and for our Orthodox bishops.

**C** Lord, have mercy.

**P** Preserve him for us for many years and peaceful times. Fulfilling that holy high priesthood with which You have entrusted him for Yourself, according to Your holy and blessed will.

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**Πράσινον και τούτο μετάφρασμα: Ο Πατήρ Θεος του Κυρίου ήμων του Ιησού Χριστού.**

We ask and entreat Your Goodness, O Lover of mankind. Remember, O Lord, our honoured patriarch and father, the high priest, Pope Abba (...).
Rightly handling the word of truth, shepherding Your people in purity and righteousness.

Together with all the Orthodox bishops, hegumens, priests and deacons, and all the fullness of Your One, Holy, Catholic and Apostolic Church.

Grant them and us peace and safety in every place.

Their prayers which they offer on our behalf, and on behalf of all Your people, as well as ours on their behalf.

The deacon holds up the censer, and the priest adds a spoonful of incense and says

Receive them upon Your holy, rational altar in heaven, as a sweet savour of incense.

All their enemies, visible and invisible, trample and humiliate under their feet speedily.

As for them, keep them in peace and righteousness in Your Holy Church.

Lord, have mercy.
PRAYER FOR THE CONGREGATIONS

P  Again, let us ask God Almighty, the Father of our Lord God and Saviour, Jesus Christ.

   We ask and entreat Your Goodness, O Lover of mankind.

   Remember, O Lord, our congregations.

The priest signs the congregation once and says

Bless them.

C  Lord, have mercy.

The priest holds the censer and says

P  Grant that they may be for us without obstacle or hindrance, that we may hold them according to Your holy and blessed will.

P  Houses of prayer, houses of purity, houses of blessing; grant them to us, O Lord, and to Your servants who will come after us forever.

D  Pray for this holy Church and for our congregations.
The priest may choose to continue and say

The worship of idols, utterly uproot from the world.

Satan and all his evil powers trample and humiliate them under our feet speedily.

Abolish all offences and their instigators. Let the dissensions of corrupt heresies cease.

The enemies of Your Holy Church, O Lord, as at all times, now also humiliate.

Unmask their vanity; show them their weakness speedily.

Bring to naught their envies, their intrigues, their madness, their wickedness and their slander, which they commit against us.

O Lord, bring them all to no avail. Disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

C Lord, have mercy.

Κτριὲ ἐλεέσον.
The priest censes three times towards the east of the altar and says

P Arise, O Lord God. Let all Your enemies be scattered, and let all who hate Your Holy Name flee before Your face.

The priest looks towards the west, offers incense to the priests, deacons and congregation, and says

But let Your people be in blessing: thousands of thousands, and ten thousand time ten thousand, doing Your will.

Then the priest looks towards the east, offers incense three times towards the east and says

Through the grace ...

D In the wisdom of God, let us attend. Lord, have mercy. Lord, have mercy.

THE ORTHODOX CREED

C Truly we believe in one God, the Father Almighty, Creator of heaven and earth, and of all things, seen and unseen.
We believe in one Lord Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not created; of one essence with the Father; by Whom all things were made.

Who, for us and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried.

And on the third day He rose from the dead, according to the Scriptures.

He ascended into the heavens; and sits at the right hand of His Father.

He shall come again in His Glory to judge the living and the dead; Whose Kingdom shall have no end.
Truly, we believe in the Holy Spirit, the Lord, the Life-Giver, Who proceeds from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church.

We acknowledge one baptism for the remission of sins.

We await the resurrection of the dead, and the life of the age to come. Amen.

Meanwhile, the priest proceeds to wash his hands three times. In the first time, he says

You shall sprinkle me with hyssop, and I shall be cleansed. You shall wash me, and I shall be whiter than snow.

In the second time, he says

You shall make me to hear joy and gladness, that the humbled bones shall exalt.
In the third time, he says

I will wash my hands in innocence, and go round about Your Altar, O Lord, that I may hear the voice of Your praise. Alleluia.

Then the priest spatters his wet hands towards the congregation. This is to tell them that they are responsible for their communion, and he is innocent of any iniquity that anyone makes by taking the Communion without right and not telling him. Then the priest dries his hand in a clean cloth.

PRAYER OF RECONCILIATION

The priest stands in front of the altar facing the east, asks the deacon to tell the congregation to start the prayer and says

P  Let us pray.  | Ἡλαλή.
D  Stand up for prayer.  | Επιπροσευχήσταθετε.

The priest looks towards the congregation and says

P  Peace be with you all.  | Ιρνην πασι.
C  And with your spirit.  | Κε τω πνευμα τισοτ.

The priest removes the corporal on top of the Prospherin, and then he may choose to say the following prayer of reconciliation by St. Basil, or any other prayer that he selects. The priest says

P  O God, the Great and Eternal, Who formed man in incorruption.

And death that entered the world by the envy of the devil,
You have destroyed, by the life-giving manifestation of Your Only-Begotten Son, our Lord God and Saviour, Jesus Christ.

You have filled the earth with Your heavenly peace.

For which the hosts of angels glorify You saying:

“Glory to God in the highest, peace on earth and goodwill toward men.”

Pray for perfect peace, for love and for the holy apostolic kisses.

Lord, have mercy.

According to Your goodness, O God fill our hearts with Your peace.

Cleanse us from all blemish, all guile, all hypocrisy, all malice and the remembrance of evil entailing death.

And make us all worthy, O our Master, to greet one another with a holy kiss.
That without falling into condemnation, we may partake of Your immortal and heavenly gift in Christ Jesus our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and all times, and unto the age of ages. Amen.

The priest may choose to say the following prayer of reconciliation by the Thrice Blessed John instead of the previous one. The priest says

Exalted above all power of speech and thought of the mind is the richness of Your gifts, O our Master.

For what You have hidden from the wise and knowledgeable, You have revealed to us, the little children.

And what prophets and kings have desired to see and have not seen.

You have granted to us, the sinners, that we may serve them, and be purified thereby.
When You established for us the dispensation of Your Only-Begotten Son, and the mystery of this sacrifice, which has neither the blood of the Law nor the righteousness of the flesh.

Rather, the Lamb is spiritual, and the knife is rational and intangible; this is the sacrifice that we offer to You.

D Pray for the perfect peace, for the love and for the holy apostolic kisses.

C Lord, have mercy.

P We ask and entreat Your Goodness, O Lover-of-mankind.

Cleanse our lips and free our minds from all carnal pollution.

And send to us the grace of Your Holy Spirit.

And make us all worthy, O our Master, to greet one another with a holy kiss.
That without falling into condemnation, we may partake of Your immortal and heavenly gift in Christ Jesus our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

Meanwhile, the priests greet each other, and the deacons and the congregation greets one another. Then the congregation says the appropriate Aspasmos hymn according to the occasion. For all the days of the year, and the feast of St. Mary, the congregation says the following Aspasmos Adam

C Rejoice, O Mary, handmaid and Mother, for the angels praise Him Who is in your arms.

And the Cherubim worship Him worthily, the Seraphim, too, without ceasing.

We have no confidence before our Lord, Jesus Christ, except in your prayers and intercessions, O our Lady, the lady of us all, the Mother of God.

That without falling into condemnation, we may partake of Your immortal and heavenly gift in Christ Jesus our Lord.

This is your share in the Kingdom of Light, O Mother of God, to whom we thus offer our prayers and intercession.

For often we ask Your help, and we wish to receive Your grace, O Mother, for our redemption.

We have no confidence before our Lord, Jesus Christ, except in your prayers and intercessions, O our Lady, the lady of us all, the Mother of God.

Meanwhile, the priests greet each other, and the deacons and the congregation greets one another. Then the congregation says the appropriate Aspasmos hymn according to the occasion. For all the days of the year, and the feast of St. Mary, the congregation says the following Aspasmos Adam.

C Rejoice, O Mary, handmaid and Mother, for the angels praise Him Who is in your arms.

And the Cherubim worship Him worthily, the Seraphim, too, without ceasing.

We have no confidence before our Lord, Jesus Christ, except in your prayers and intercessions, O our Lady, the lady of us all, the Mother of God.
That, together with the Cherubim and the Seraphim, we praise You, proclaiming and saying.

Holy, Holy, Holy, O Almighty Lord. Heaven and earth are full of Your glory and honour.

We ask You, O Son of God, to preserve the life of our patriarch, Abba (...), the high priest. Confirm him upon his throne.

In the presence of a bishop or metropolitan, the congregation says

And his partner in the apostolic ministry, our holy, righteous father Abba (...) the Bishop (Metropolitan). Confirm him upon his throne.

The priest and the deacon remove the Prospherin from over the Paten and Chalice. The deacon holds the cross and says

D Greet one another with a holy kiss. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord Jesus Christ, the Son of God, hear us and have mercy upon us. Offer in order. Stand with trembling. Look towards the East. Let us attend.
C Through the intercessions of the Mother of God, St. Mary, O Lord, grant us the forgiveness of our sins.

We worship You, O Christ, with Your Good Father and the Holy Spirit, for You (have come) and saved us.

A mercy of peace, a sacrifice of praise.

The priest takes the corporal that is on the Chalice in his left hand and the one on the Paten in his right hand. The priest holds the corporal throughout the rest of the service except when holding the bread and the grape wine.

THE ANAPHORA

The priest looks towards the west, signs the congregation with the sign of the cross and says

The priest signs himself and says

The priest looks towards the west, signs the congregation with the sign of the cross and says
Worthy and right, worthy and right, truly, indeed, it is worthy and right.

O You Who are the Master, Lord God of truth.
Being before the ages and reigning forever.

Who dwells in the highest and looks upon the lowly.

Who has created the heaven, the earth, the sea and all that is therein.
The Father of our Lord God and Saviour, Jesus Christ.
By whom You have created all things, seen and unseen.
Who sits upon the throne of His glory.
And Who is worshipped by all the holy powers.

You who are seated, rise.

Before Whom stand the angels, the archangels, the principalities, the authorities, the thrones, the dominions and the powers.

Look to the East.
P You are He around whom stand the Cherubim, full of eyes, and the Seraphim, with six wings, praising continuously without ceasing, saying:

\[\text{You are He among whom stand the Cherubim, full of eyes, and the Seraphim, with six wings, praising continuously without ceasing, saying:} \]

D Let us attend.

\[\text{Let us attend.} \]

The congregation responds with the Aspasmos Vatos according to the occasion. For annual days, the congregation responds with the short Aspasmos and say

C The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying:

\[\text{The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying:} \]

C O Lord, God of hosts, return and look from heaven, and see and tend this vine, and confirm it, this which Your right hand has planted.

\[\text{O Lord, God of hosts, return and look from heaven, and see and tend this vine, and confirm it, this which Your right hand has planted.} \]

The congregation may choose the long annual Aspasmos Vatos instead and say

C O Lord, God of hosts, return and look from heaven, and see and tend this vine, and confirm it, this which Your right hand has planted.

\[\text{O Lord, God of hosts, return and look from heaven, and see and tend this vine, and confirm it, this which Your right hand has planted.} \]

The congregation responds with the Aspasmos Vatos according to the occasion. For annual days, the congregation responds with the short Aspasmos and say

C The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying:

\[\text{The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying:} \]

O Lord, God of hosts, return and look from heaven, and see and tend this vine, and confirm it, this which Your right hand has planted.

\[\text{O Lord, God of hosts, return and look from heaven, and see and tend this vine, and confirm it, this which Your right hand has planted.} \]
Holy, Holy, Holy Lord of Hosts. Heaven and earth are full of Your Holy glory.

From 10th of Babah to the 10th of Touba, the congregation says

Bless the seeds and the herbs.

From 11th of Touba to the 11th of Baouna, the congregation says

Bless the air of heaven.

From 12th of Baouna to the 9th of Babah, the congregation says

Bless the waters of the rivers.

The priest puts down the corporal in his left hand on the altar, and moves the one in his right hand to the left hand. Then, he holds the corporal covering the Chalice in his right hand. The priest signs three times with his right hand firstly on himself, secondly the clergy and then the congregation while facing the west. In every time, he says

P Holy.

If another priest is present, he proceeds once around the altar with the censer. Then the priest covers the Chalice and says

Holy, Holy, Holy, truly O Lord, our God.

Who formed us, created us and placed us in the Paradise of Grace.

When we disobeyed Your commandment, by the deceit of the serpent, we fell from eternal life, and were exiled from the Paradise of Grace.
You have never abandoned us, but have always visited us through Your holy prophets.

And in the last days, You manifested Yourself to us, who were sitting in darkness and in the shadow of death.

Through Your Only-Begotten Son, our Lord God and Saviour Jesus Christ.

Who is of the Holy Spirit and of the holy Virgin St. Mary.

C Amen.

The deacon holds up the censer, and the priest adds one spoonful of incense and says

P Incarnated and became man, and taught us the way of salvation.

He granted us the birth from on high through water and the Spirit.

He made us unto Himself, a united people, and sanctified us by Your Holy Spirit.
He loved His own who are in the world, and gave Himself up for our salvation to death, which had reigned over us, whereby we were bound and sold on account of our sins.

He descended into Hades through the Cross.

C Amen. I believe.

P He rose from the dead on the third day. He ascended into the heavens and sat at Your right hand, O Father.

He has appointed a day for retribution, on which He will appear to judge the world in equity and reward each one according to his deeds.

C According to Your mercy, O Lord, and not according to our sins.

THE INSTITUTION NARRATIVE

The priest points towards the bread and then towards the grape wine and says

P He has instituted for us this great Mystery of godliness.
The deacon holds up the censer and the priest adds one spoonful of incense while holding the spoon with a corporal. Then the priest puts down the corporals and censes his hands over the censer three times in preparation to hold the bread. The priest removes his hands from over the censer and says:

For being determined to give Himself up to death for the life of the world.

C (Truly) we believe.

The priest holds the bread and removes the corporal under it, kisses it and leaves the corporal on the altar. Meanwhile, he says:

P He took bread into His holy, spotless, unblemished, blessed and life-giving hands.

C We believe that this is true. Amen.

The priest puts his right hand on the bread while holding it with his left hand and says:

P He looked up towards heaven to You, O God, who are His Father and Master of everyone.

The priest signs the bread three times

P He gave thanks.

P He blessed it.

P He sanctified it.
D C Amen.  

C We believe, confess, and glorify You.

The priest breaks the bread into one third and two thirds without splitting it and without cracking the middle bodkin. The one third will be near his right and the other part will be near his left hand. Meanwhile, he says:

P He broke it, gave it to His own saintly disciples and holy Apostles saying:

“Take, eat of it all of you. For this is My Body.”

The priest slightly splits the bread from top without separating the parts and puts it in the Paten. He cleans his hands from any pieces of bread that could have stuck to them, and then kisses the bread. Meanwhile, he says:

“The which is broken for you and for many, to be given for the remission of sins. Do this in remembrance of Me.”

C This is true. Amen.

The priest puts his hand at the edge of the Chalice and says:

P Likewise He also took the cup, after supper, He mixed it with wine and water.

The priest signs the Chalice three times. In the first time, he says:

P He gave thanks.

D C Amen.
He blessed it. 

Amen.

He sanctified it.

Amen.

Again, we believe, confess, and glorify You.

The priest holds the brim of the Chalice and says

He tasted it, and gave it also to His own saintly disciples and holy Apostles saying:

The priest makes the sign of the cross with the Chalice by slightly tilting it towards the west, east, north and south, and says

“Take, drink of it, all of you.”

The priest puts down the Chalice, points towards it and says

“This is also true. Amen.

The priest points towards the bread and says

For every time you eat of this Bread.
Then the priest points towards the Chalice and says

And drink of this Cup.

You proclaim My death, confess My resurrection and remember Me till I come.

C Amen. Amen. Amen. Your death, O Lord, we preach. Your holy resurrection and ascension to heaven, we confess.

We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

Therefore, as we also commemorate His holy passion, His resurrection from the dead, His ascension into the heavens, His sitting at Your right hand, O Father, and His second coming from the heavens, awesome and full of glory.

We offer to You Your oblations from what is Your, for everything, concerning everything and in everything.
PRAYER OF THE DESCENT OF THE HOLY SPIRIT

D Worship God in awe and reverence.  

The congregation bows down and says

C We praise You, we bless You, we serve You, (O Lord, and) we worship You.

The priest says the Prayer of the Descent of the Holy Spirit inaudibly

P And we ask You, O Lord, our God – we, Your sinful and unworthy servants, worship You by the pleasure of Your goodness- that Your Holy Spirit may descend.

The priest points to himself, then towards the bread and says

P Upon us and upon these gifts; set forth, and purify them, change them and manifest them as a sanctification of Your saints.

D Let us attend. Amen.

The congregation stands up. The priest signs the bread three times while it’s on the Paten and says

P This bread, He makes into His Holy Body.

The congregation bows down and says

C I believe. Amen.
The priest says inaudibly

Our Lord God and Saviour, Jesus Christ.

Given for the remission of sins and eternal life to those who partake of Him.

The priest signs the Chalice three times and says

And this cup also, into the Precious Blood of His New Covenant.

The congregation bows down and says

Again, I believe. Amen.

Our Lord God and Saviour, Jesus Christ.

Given for the remission of sins and eternal life to those who partake of Him.

Now the bread and the grape wine are transformed to the Body and the Blood of our Lord Jesus Christ. Then the congregation stands up and says

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Supplication

The priest may choose to say the following supplications that are from the Liturgy of Saint Gregory. The congregation reply after every part with “Lord, have mercy.” The priest holds the corporals in both of his hands as it was before and says

The priest signs the Chalice three times and says
Yes, we ask You, O Christ our God: Confirm the foundation of the Church.
+ The oneness of heart that is of love, may it be rooted in us.
+ May the righteousness of faith grow; ease for us the way of godliness.
+ Control the shepherds, and confirm those whom they shepherd.
+ Give splendour to the clergy; asceticism to the monks.
+ Purity to those in virginity; a life of goodness to those who are married.
+ Mercy to the penitents; goodness to the rich.
+ Meekness to the pious; help for the poor.
+ Strengthen the elders; instruct the young.
+ Restore the unbelievers; may the schisms of the Church cease.
+ Strip the vanity of the heretics; and count us all in the unity of godliness.
THE SEVEN SHORT PRAYERS

The priest holds the corporals in both of his hands as it was before and says

P Make us all worthy, O our Master, to partake, of Your Holies for the purification of our souls, bodies and spirits.

That we may become one body and one spirit, and may have a share and an inheritance with all the saints who have pleased You since the beginning.

PRAYER FOR THE PEACE

P Remember, O Lord, the peace of Your One, Holy, Catholic and Apostolic Church.

D Pray for the peace of the One, Holy, Catholic, Apostolic and Orthodox Church of God.

C Lord, have mercy.
The priest points towards the Blood first and, then, towards the Body and says

P This Church that You have bought for Yourself with the Precious Blood of Your Christ.
Keep her in peace, with all her Orthodox Bishops.

PRAYER FOR THE FATHERS

P Foremost, remember, O Lord, our blessed and honoured father, the archbishop our patriarch Abba (…).

And his partner in the apostolic ministry our father the bishop (metropolitan) Abba (…).

In the presence of, or if the church is under the care of a metropolitan or bishop, he says

D Pray for our high priest Pope Abba (…), pope, patriarch and archbishop of the great city of Alexandria;
and his partner in the apostolic ministry Bishop (Metropolitan) Abba (…..)
and for our Orthodox bishops.
C Lord, have mercy.  

Prayer for the Priests

P And those who rightly define the word of truth with him.  

Grant them to Your Holy Church to shepherd Your flock in peace.

PRAYER FOR THE PRIESTS

P Remember, O Lord, the Orthodox hegumens, priests and deacons.

D Pray for the hegumens, priests, deacons, subdeacons, and the seven orders of the Church of God.

C Lord, have mercy.

P And all the servants, all who are in chastity, and the purity of all Your faithful people.

PRAYER FOR THE MERCY

P Remember, O Lord, to have mercy upon us all.
Liturgy of Saint Basil — Prayer for the Place

C Have mercy upon us, O God, the Father Almighty.

PRAYER FOR THE PLACE

P Remember, O Lord, the safety of this holy place, which is Your.
   And every place and every monastery of our Orthodox fathers.

D Pray for the safety of the world and of this city of ours and of all cities, districts, islands and monasteries.

C Lord, have mercy.

P And for those who dwell therein in the faith of God.

The priest may say the following from the Liturgy of St. Gregory

P Your people and Your church. Ask You, and through You the Father, with You, saying:

The priest says three times

Have mercy (x3) upon us O God, our Saviour.

The congregation replies three times

C Have mercy (x3) upon us O God, our Saviour.
Alternatively the priest and congregation may say

Have mercy upon us (x3). O God, the Father Almighty.

Have mercy upon us (x3). O God, our Saviour.

Have mercy upon us (x3). O God, and Have mercy. Lord, have mercy.

**PRAYER FOR THE WATERS, FRUITS AND PLANTS**

**P** Graciously, O Lord, bless the air of heaven, the fruits of the earth, the waters of the rivers, the seeds, the herbs and the plants of the field this year.

**D** Pray for the air of heaven, the fruits of the earth, the rising of the waters of the rivers, the seeds, the herbs and the plants of the field, that Christ our God may bless them this year, have compassion on His creation that His hands have made, and may forgive us our sins.

**C** Lord, have mercy. Lord, have mercy. Lord, have mercy.
P Raise them to their measure according to Your grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful. Prepare it for sowing and harvesting. Manage our lives as You deem fit. Bless the crown of the year with Your goodness for the sake of the poor of Your people, the widow, the orphan, the traveller, the stranger, and for the sake of all of us who entreat You and seek Your Holy Name.

For the eyes of every one wait upon You; for You give them their food in due season.

Deal with us according to Your Goodness, O You Who gives food to all flesh. Fill our hearts with joy and gladness, that we too, having sufficiency in everything always, may abound in every good deed.

C Lord, have mercy.
Prayer for the Gifts

Remember O Lord, those who have brought to You these gifts, those on whose behalf they have been brought, and those by whom they have been brought. Give them all the heavenly reward.

Pray for these holy precious gifts, our sacrifices and those who have brought them.

Lord, have mercy.

The Commemoration of Saints

As this, O Lord, is the command of Your Only-Begotten Son, that we share in the commemoration of Your saints.

Graciously, O Lord, remember all the saints who have pleased You since the beginning.
Our holy fathers the patriarchs, the prophets, the Apostles, the preachers, the Evangelists, the martyrs, the confessors and all the spirits of the righteous perfected in the faith.

Most of all, the pure, full of glory, Ever-Virgin, holy Mother of God, St. Mary, who truly gave birth to God the Word.

And St. John the forerunner, Baptist and martyr; St. Stephen the archdeacon and the first martyr; the Beholder of God, St. Mark, the Evangelist, the Apostle and martyr.

The patriarch St. Severus; our teacher Dioscorus; St. Athanasius the Apostolic; St. Peter, the holy martyr and high priest.
St. John Chrysostom, St. Theodosius, St. Theophilus, St. Demetrius, St. Cyril, St. Basil, St. Gregory the Theologian, St. Gregory the wonder-worker, St. Gregory the Armenian.

The three hundred and eighteen assembled at Nicaea, the one hundred and fifty at Constantinople, the two hundred at Ephesus.

Our righteous father the great Abba Antony, the righteous Abba Paul, the three saints Abba Macarii, and all their children the cross-bearers.

Our father Abba John the hegumen; our righteous father Abba Pishoy, the perfect man, the beloved of our Good Saviour;
Our father Abba Paul of Tammo and Ezekiel his disciple; my lords the Roman fathers St. Maximus and Dometius; the forty-nine martyrs, the elders of Sheheet; the strong St. Abba Moses; John Kame the priest.

Our father Abba Daniel the hegumen; our father Abba Isidore the priest; our father Abba Pachom, of the Koinonia, and Theodore his disciple; our father Abba Shenoute the archimandrite, and Abba Wissa his disciple.

And our father Abba Nopher, our father Abba Karus, our father Paphnutius, our father Abba John the anchorite, our father Abba Samuel the Confessor, and Justus and Apollo his disciples.

The priest may choose to say
Our father Abba Apollo, our father Abba Apip, our father Abba Pigimi, our father Abba Ehron, our father Abba Hor, our father Abba Phis, our father Paphnutius, our father Abba Arshillidis, and our father Abba Arsenius the wise and the teacher of kings.

Our father Abba Sarapamon the bishop, Psate and Gallinikos. Our father Abba Pisunteos the spirit-bearer, and our father Abba Ammounios and his children the martyrs.

Our father Abba Hermina the ascetic, our father Abba Misael the anchorite, our father Abba Euchin and his children the cross-bearers.

Our father Abba Simeon the stylite, our father Abba Mark the perfect man, our father Abba Abraam and his friend George, our father Abba Hadid the priest, and our father Abba John his disciple.
Our father Abba Parsouma, Ephram, and Marutha the Syrian. Our father Abba Mark of St. Anthony’s mountain, our father the Patriarch Abba Mattheus, our father Abba Abraam the hegumen, our father Abba Takla Haymanout the Ethiopian priest, our father Abba Roweis, and our father the great saint Abba Parsouma the naked.

Whether or not the priest says the preceding part, he continues

And all the choir of Your saints; through whose prayers and supplications, have mercy on us all and save us, for the sake of Your Holy Name, which is called upon us.
The priest says inaudibly

Remember also, O Lord, all those who have fallen asleep and reposed in the priesthood and in all the order of laity.

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in green pastures, by the still waters, in the Paradise of Grace.

The place from which grief, sorrow and sighs have fled away in the light of Your saints.

The priest adds a spoonful of incense and mentions the names of those who have departed. In the unlikely event of the departure of the patriarch, metropolitan or bishop, the priest and the deacon says the Diptych of the Patriarchs.

DIPTYCH OF THE DEPAIRED

In the unlikely event of a departure, the priest says the following Diptych from the Liturgy of St. Cyril inaudibly

Those, O Lord, and everyone whose names we have mentioned, and those whose names we have not mentioned.

And also, remember all those who have fallen asleep and reposed in the priesthood and in all the order of laity.

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in green pastures, by the still waters, in the Paradise of Grace.

The place from which grief, sorrow and sighs have fled away in the light of Your saints.

Wholesome, O Lord, and everyone whose names we have mentioned, and those whose names we have not mentioned, and everyone whose names we have mentioned, and those whose names we have not mentioned.
Those whom each one of us has in mind and those who are not in mind.

Those who have fallen asleep and repose in the faith of Christ.

The priest may mentioned the names of the departed, adds one spoonful of incense and says

Remember, O Lord, the soul of Your servant (…).

Pray for our fathers and brothers who have fallen asleep and repose in the faith of Christ since the beginning: our holy fathers the archbishops, our fathers the bishops, our fathers the hegumens, our fathers the priests, and our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of the Christians, that Christ our God may repose all their souls in the Paradise of Grace; and we too, grant us mercy, and forgive us our sins.

Lord, have mercy.
Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in green pastures, by the still waters, in the Paradise of Grace.

The place from which grief, sorrow and sighs have fled away in the light of Your saints.

Lord, have mercy.

The priest wraps his right hand with a silk corporal. This is because, from the moment the priest holds the bread in The Institution Narrative, he may not point towards the congregation with bare hands magnifying and glorifying what he held in his hands. The priest points towards the congregation, puts his left hand on the Paten and looks towards the Holy Body. Then he recites the Final Blessing on p.110. Meanwhile, the deacons say the commemoration of the Patriarchs. Then the priest looks towards the altar and raises his hands. The deacon holds the cross up and says

The great Abba Antony, the righteous Abba Paul; the three saints Macarii, Abba John the Short, Abba Bishoy, Abba Paul, our holy Roman fathers Maximus and Dometius, Abba Moses, Abba John Kame, Abba Daniel, Abba Isidore, Abba Pachom, Abba Shenoute, Abba Paphnuti, Abba Parsouma, Abba Teji.
And all who have rightly taught the word of truth, the Orthodox bishops, priests, deacons, clergy, laity, and all the Orthodox. Amen.

C May their holy blessing be with us. Amen.


The priest raises his hands and says

P Those, O Lord, whose souls You have taken, repose them in the Paradise of Grace, the land of eternal life, the heavenly Jerusalem.

And we too, who are sojourners in this world, keep us in Your faith, and grant us Your peace until the end.

C As it was, so shall it be, from generation to generation, and to the age of ages. Amen.
Lead us (throughout the way) into Your Kingdom, that, as in this, so also in all things, Your great and Holy Name may be glorified, blessed and exalted, in all that is honourable and blessed, with Jesus Christ, Your Beloved Son and the Holy Spirit.

The priest greets the other priests and deacons, and says

Peace be with you all.

And with your spirit.

INTRODUCTION TO THE FRACTION

Again let us give thanks to God Almighty, the Father of our Lord God and Saviour Jesus Christ.

For He also has made us worthy now to stand in this holy place, to lift up our hands and to serve His Holy Name.

Let us also ask Him to make us worthy of the Communion and partaking of His divine and immortal Mysteries.

Amen.
The priest puts down the corporals covering his hands and holds the Holy Body in his left hand. Then he puts his right index-finger near the bodkin at the break and says

P  The Holy Body.  |  Πισωμα ἐσοταβ.  |  الجسد المقدس.

C  We worship Your Holy Body.  |  Τενοσσουτ  ὑπεκσωμα ἐσοταβ.  |  نسجد لجسدك المقدس.

The priest removes his finger from the Body, slightly dips it in the Blood and removes it. He signs the cross on the Blood and says

P  And the Precious Blood.  |  Νεμ πισωμα ἐσοταβ.  |  والدم الكريم.

C  And Your Precious Blood.  |  Νεμ πεκσωμα ἐσοταβ.  |  ولدمك الكريم.

Then the priest removes his finger from the Chalice, signs the sign of the cross with the dipped finger on the top and bottom of the Body and says

P  Of His Christ, the Almighty, the Lord, our God.  |  Ντε Πεςκριστος  ἰνε πιπαντοκρατωρ  Ποσ  Πεννοττ.  |  اللذان مسيحه الضابط  الكل الروح إلينا.


C  Lord, have mercy.  |  Κτριε  ἔλεινσον.  |  يارب ارحم.

P  Peace be with you all.  |  Ιρηνη  πασι.  |  السلام لكل.

C  And with your spirit.  |  Κε τω ὄντιμα  τισον.  |  ولروحك أيضاً.
The priest starts to break the Body. Meanwhile, he selects a prayer for the fraction according to the event (see p. 493), or he says

O Master, Lord our God, the Great and the Eternal, who is wondrous in glory.

Who keeps His covenant and His mercy to those who love Him with all their heart.

Who has given us redemption from sins through His Only-Begotten Son, Jesus Christ our Lord, the life of everyone.

The help of those who flee to Him, the hope of those who cry out to Him.

Before whom stand thousands of thousands and ten thousand times ten thousands of holy angels and archangels.

The Cherubim and the Seraphim, and all the countless host of the heavenly powers.

أيها السيد الرب إلينا العظيم الأبدى والتمعجب منه بالحجد، حافظ عهده ورحمته للذين يجيبون بكل قلبهم.

الذي أعطانا الخلاصة من خطابانا بابنه الوحيد الجنس يسع المسيح رينا حياة كل أحد.

يا معين الملتحنين إليه ورحاء الذين يصرخون نحوه.

الذي يقف أمامه ألوف ألوف وربوين ربوينات الملائكة ورؤساء الملائكة المقدسين.

الشارومين والسيرفيم وكل الجمع غير الشخصي الذي للقوات السماوية.
O God, who has sanctified these gifts, which are set forth, through the coming down of Your Holy Spirit upon them, You have purified them.

Purify us also, our Master, from our sins, the hidden and manifest; and every thought that is not pleasing to Your Goodness, O God the Lover of mankind, may it be far from us.

Purify our souls, our bodies, our spirits, our hearts, our eyes, our understanding, our thoughts and our consciences.

So that, with a pure heart, an enlightened soul, an unashamed countenance, an unfeigned faith, a perfect love and a firm hope.

We may dare with confidence and without fear to pray to You, O God the Holy Father, Who are in the heavens, and say:

Our Father ...
Our Father who are in heaven …

PRAYER AFTER “OUR FATHER”

The priest says inaudibly

Indeed, we ask You, O Holy Good Father, Who loves goodness, lead us not into temptation, nor let any iniquity rule over us.

But deliver us from worthless works and from their thoughts, motions, sights and touches.

Destroy the tempter and drive him away from us. Rebuke also his movements implanted in us, and cut off from us the impulses that drag us into sin.

And deliver us by Your holy power, in Christ Jesus, our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
The congregation bow their heads until the end of the other absolutions. The priest says inaudibly:

The graces of the beneficence of Your Only-Begotten Son, our Lord God and Saviour, Jesus Christ, are fulfilled.

We have confessed His saving Passion; we have proclaimed His death; we have believed in His Resurrection, and the mystery is accomplished.

We give thanks to You, O Lord God Almighty, for Your mercy is great upon us, for You have prepared for us those things that the angels desire to behold.
We ask and entreat Your Goodness, O Lover of mankind, that — since You have purified us all, You join us to Yourself, through our partaking of Your Divine Mysteries.

That we may become filled with Your Holy Spirit and confirmed in Your upright faith. Having been filled with longing for Your true love, may we speak of Your glory at all times, in Christ Jesus our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Let us attend in the fear of God. Amen.

P Peace be with you all.

C And with your spirit.
The priest may say the commemoration in the Liturgy of St. Gregory until the phrase “…repose them.” Then the priest continues

Remember, O Lord, my own weakness and forgive my many sins, and where transgression has abounded, let Your grace be multiplied in abundance. Do not let my own sins and the abomination of my heart deprive Your people of the grace of Your Holy Spirit.

Then the priest continues the absolution and says

Absolve us and absolve all Your people.

From every sin, from every curse, from every denial, from every false oath, and from every encounter with the heretics and the heathens.

O our Master, grant us reason, power and understanding to flee unto the end from any evil deed, and grant us always to do what is pleasing to You.

Record our names with all the choir of Your saints in Your heavenly kingdom, in Christ Jesus, our Lord.
Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

The priest says the two short prayers of the peace and the fathers inaudibly. Then he continues with the prayer of the congregation and says

P Remember, O Lord, our gatherings; bless them.


C Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The priest raises the bodkin high up and says

P The Holies are for the holy.

The congregation bows down to the ground in reverence asking for the forgiveness of the Lord. The priest takes the bodkin with the tip of his fingers and signs the cross on the Blood in the Chalice. Then he slightly dips the bodkin into the Blood and raises it. Then he signs the sign of the cross on the entire Body with the bodkin. Then he takes the bodkin back near the Chalice and signs the sign of the cross on top of the Blood. Finally, he slowly immerses the bodkin into the Blood face down and leaves it in the Chalice. The priest make all this while his left hand is held under the bodkin to catch any drop of the Precious Blood falling from it. Meanwhile, the priest says
P Blessed be the Lord Jesus Christ, the Son of God, and hallowed be the Holy Spirit. Amen.

C One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen.

P Peace be with you all.

C And with your spirit.

P The priest covers the Body with a corporal and says

C The congregation stands up and says

P The Holy Body and the Precious, True Blood of Jesus Christ, the Son of our God. Amen.

C Amen.

P The Holy, Precious Body and True Blood of Jesus Christ, the Son of our God. Amen.

C Amen.
The Body and the Blood of Immanuel our God, this is in truth. Amen.

I believe.

The priest lifts up the Paten above his head and says

That this is the life-giving Body that Your Only-Begotten Son, our Lord God and Saviour, Jesus Christ, took from our Lady, the lady of us all, the holy Mother of God, St. Mary.

He made It one with His Divinity without mingling, without confusion, and without alteration.

He made the good confession before Pontius Pilate.

He gave It up for us upon the holy wood of the Cross, of His own will, for us all.
Truly, I believe that His Divinity parted not from His humanity for a single instant or for the blink of an eye.

Given for our salvation, the remission of sins and eternal life to those who partake of Him.

I believe, I believe, I believe that this is so in truth. Amen.

The priest puts the three pieces of the Body that were in his hand into the Paten and puts the pieces of the Body back together. The priest must make sure that there are no pieces of the Body get stuck to his hands. Then the priest puts the dome on the Paten, covers the Paten and Chalice with corporals and says inaudibly

P Forever, all glory, all honour and all worship are due to the Holy Trinity, the Father and the Son and the Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

Meanwhile, the deacon says

Pray for us and for all Christians who asked us to remember them in the house of the Lord. The peace and love of Jesus Christ be with you. Let us sing a Psalm. Alleluia.

Pray that we may be worthy to receive the heavenly, pure Holy Mysteries. Lord, have mercy.

C Glory to You, O Lord, glory to You.

The priest bows his head on top of the altar and greets the other priests, the deacons and the congregation to the right and to the left. The congregation sings Psalm 150 followed any selected hymn according to the occasion. The priest looks towards the altar and uncovers the part of the Paten in front of him, asks the Christ our Lord to make him and the rest of those who are partaking in the Communion to be worthy of it and deserve the remission of sins through the Body and Blood of Christ. The priest starts the Communion and, before he takes it, he says

Absolve, remit and forgive us our transgressions which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest.

O Lord, forgive us for the sake of Your Holy Name which is called upon us.

According to Your mercy and not to our sins.
Also, before the Communion, the priest says

Author of Life and King of the ages, Word of God, and Saviour Jesus Christ.


Make us worthy, without falling into condemnation, to partake of Your Holy Body and Your Precious Blood.

May our partaking of Your holy Sacraments make us one with You to the end; and bless us.

You are the Son of God, and Yours is the glory with Him and the Holy Spirit, the Giver of life, forever. Amen.
Make us all worthy, O our Master, to partake of Your Holy Body and Precious Blood for the purification of our souls, bodies and spirits, and for the remission of our sins and iniquities, that we may be one Body and one Spirit with You.


The priest starts giving the Communion to those in the sanctuary first. When the priest gives the Holy Body, he says

This is truly the Body of Immanuel, our God. Amen.

When the priest gives the Precious Blood, he says

This is truly the Blood of Immanuel, our God. Amen.

When the priest gives the Holy Body mixed with the Precious Blood, he says

This is truly the Body and Blood of Immanuel, our God. Amen.

Whoever takes the Communion says “Amen.” When the priest comes out of the sanctuary with either the Holy Body or the Precious Blood, the deacons and the congregation bow down and say

Blessed is He who comes in the name of the Lord.
During the Communion, the congregation sings Psalm 150 and says

C Alleluia.
+ Praise God, in all His saints. Alleluia.
+ Praise Him, in the firmament of His power. Alleluia.
+ Praise Him, for His mighty acts. Alleluia.
+ Praise Him, for His excellent greatness. Alleluia.
+ Praise Him, with the sound of the trumpet. Alleluia.
+ Praise Him, with psaltery and harp. Alleluia.
+ Praise Him, with timbrel and chorus. Alleluia.
+ Praise Him, with strings and pipes. Alleluia.
+ Praise Him, with resounding cymbals. Alleluia.
+ Praise Him, with cymbals of joy. Alleluia.
+ Let everything that has breath praise the Name of the Lord Our God. Alleluia.

Psalm 150
During the following seasons of the Church the corresponding refrain is added to Psalm 150

**On the occasion of the Feast of Nairouz**

Bless the crown of the year with Your Goodness, O Lord.

**On the occasion of the Feast of the Cross**

Jesus Christ the Son of God, Who was crucified on the Cross.

**During the Month of Kiahk**

The Begotten of the Father before all ages came and took flesh from the Virgin.

**On the occasion of the Feast of Nativity**

Jesus Christ the Son of God was born of the Virgin in Bethlehem.
On the occasion of the Feast of Circumcision

Jesus Christ the Son of God accepted to Himself circumcision.

On the occasion of the Feast of Epiphany

Jesus Christ the Son of God was baptised in the Jordan.

On the occasion of the Feast of the Wedding of Cana of Galilee

Jesus Christ the Son of God blessed the water and made it into wine.

On the occasion of the Feast of the Lord’s Entry into Jerusalem

Jesus Christ the Son of God entered into the Temple.

On the occasion of the Feast of the Annunciation

Jesus Christ, the Son of God, was incarnate of the Virgin.

During the Nineveh Fast

Jonah was in the belly of the whale as Christ was in the tomb for three days.

During the Great Lent

Jesus Christ fasted for us, forty days and forty nights.
On the occasion of Palm Sunday

Jesus Christ, the Son of God entered into Jerusalem.

On the occasion of the Feast of the Resurrection

Jesus Christ, the King of Glory, has risen from the dead.

On the occasion of the Feast of the Ascension

Christ has risen from the dead, and ascended to the heavens.

On the occasion of the Feast of Pentecost

Christ has risen and ascended, and sent to us the Comforter.

On the occasion of the Feast of the Lord’s Entry into Egypt

Jesus Christ the Son of God entered into the land of Egypt.

On the occasion of the Feast of Transfiguration

Jesus Christ the Son of God was transfigured on Mount Tabor.

On the occasion of the 29th of the Month, they rotate through the refrains of the Annunciation, Nativity and Resurrection.
During any fast and the joyful days, the congregation says

Blessed be the Father and the Son and the Holy Spirit, the perfect Trinity. We worship Him and glorify Him.

During the other days of the year, the congregation says

Blessed are You indeed, with Your Good Father and the Holy Spirit, for You (have come) and saved us. Have mercy on us.

Pi Oik (The Bread of Life)

If the Communion is not over, the congregation says

+ The Bread of life, which came down for us from Heaven, has given life to the world.
+ And you too, O Mary, have borne in your womb the rational Manna, which came from the Father.
+ You have brought Him forth without blemish. He gave us His Body and His Precious Blood, and we live forever.
+ Around You, O Christ, stand the Cherubim, and the Seraphim, and they cannot look at You.
+ We behold You daily upon the Altar and we partake of Your Body and Your Precious Blood.
+ Therefore, we exalt you O Mary, befittingly, with prophetic hymnology.
+ For they spoke of you with great honour, O Holy City of the Great King.
+ We entreat and pray that we may win mercy through your intercessions with the Lover of Mankind.
+ Through the intercessions of the Mother of God, St. Mary, O Lord, grant us the forgiveness of our sins.
+ Through the intercessions of the holy archangels Michael and Gabriel, O Lord, grant us the forgiveness of our sins.

O LISTEN O PEOPLE OF CHRIST

Listen, O people of Christ, And understand with an open mind, Sing to Him with a clear tongue. Christ has offered us Salvation.

Thank Him for His great offerings, For He has given us generous gifts, And offered us His Sacraments, Christ has…
+ With His own divine will, And His absolute wisdom, He offered us His hidden Mysteries, Christ has…

+ The angelic hosts, Full of light, Longed to have this generous Gift, That He has offered to the humanity, Christ has…

+ He gave us forgiveness, And freed us from Satan’s chains, And gave us His Body “Orban”, Christ has…

+ A full wisdom and hidden Mysteries, No human mind can ever understand, Except for the living everlasting God, Christ has…

+ Bread is put on the Paten, To forgive sins and iniquities, Who eats from It will live forever, Christ has…

+ Pure Wine mixed in the Chalice, For repentance and salvation, Who drinks from It will not be condemned, Christ has…

+ Salvation to spirits and souls, Those who believe that Jesus is the Christ, will inherit eternal life, Christ has…

+ Cure to all the different wounds, Forgiveness to the different sins, Inheritance of Paradise, Christ has…

+ Relief to the souls of the faithful, Those who are steadfast in their faith, will receive God’s mercy on Judgement Day, Christ has…

+ The time of darkness has ended, Enlightened by our Saviour’s Light, and all our souls are in delight, Christ has…

+ The Light of Truth has enlightened us, And His holy light has shone upon us, Our Saviour, the living Jesus Christ, Christ has…
Great glory and great honour, A tremendous gift that is complete, The Body and Blood of Immanuel, Christ has…

The chorus of the heavenly hosts, standing before Him in awe, They worship His excellent Greatness, Christ has…

The radiance of His light is everywhere, To Him is the glory and the authority, We worship Him now and forever, Christ has…

He gave His people salvation, And tore up the law that was written against us, Blessed are those who believe and repent, Christ has…

He gave us His holy commandments, To confess and leave off our iniquities, And to eat His holy and living Body, Christ has…

He washed our sins in His Precious Body, And saved us from the fire of sin, And opened Paradise to us, Christ has…

Let us sing to the Lord Jesus, saying with all our heart, To our immortal God, To enter into His heavenly kingdom, Christ has…

Proclaiming and praying with all our hearts, To our immortal God, To enter into His heavenly kingdom, Christ has…

Glory, honour and dominion, are due to You O living God, Who gave us His great offerings, Christ has…

We all have no helper but You, We are pleading for Your mercy, We ask for Your holy blessings, Christ has…

We all ask for Your forgiveness, You are our aim and our hope, You rejoice over one sinner who repents, Christ has…
We all ask You, O Lord of hosts, The living immortal and everlasting, To give us Your holy kingdom, *Christ has...*

We all ask You, O Lord for repentance, And good deeds to please You, Remember us when we come to Your Kingdom, *Christ has...*

**Our Father Who Are In Heaven**

Our Father Who are in heaven, Hallowed be Your name, We cry to You in affliction, *Our Father Who are in heaven.*

Your name will be glorified O Helper, And blessed at all times, Have mercy on Your servants, *Our Father...*

Your Kingdom come, O my Lord, And Your Holy Spirit fill my heart, This is my prayer and pleading, *Our Father...*

Your will be done on earth, Fulfilled and we submit to it, Make us obedient to Your word, *Our Father...*

Your will be done in heaven, On earth, You are our Master, Save us all from trials, *Our Father...*

This day our daily bread, Give us, O glorious God, Your mercies are multiplied, *Our Father...*

Forgive our trespasses as we forgive, Those who trespass against us, Give us purity of heart, O Lord, *Our Father...*

And lead us not into temptation, For we are weak when we are alone, But through Your glorious Salvation, *Our Father...*
Deliver us O God, from the evil of man, And help us walk in the path of light, You cast away from us Satan, Our Father…

Through the mediation of Christ Jesus, The Saviour in whom we believe, The fruits of Salvation will be with us, Our Father…

For Yours is the glory and kingdom, Power and light for us will shine, You fill us with heavenly wisdom, Our Father…

From now and forever, Amen, To You our hearts and our souls will bring, Offerings from the gifts we are given, Our Father…

Night of the Last Supper

Night of the last supper, night of the last supper, Jesus took bread and broke, (and said "This is My Body.") x2

Our Master, our Saviour, gave us the vine of love. He is the Bread of life, (coming from heaven above.) x3

Night when my Lord suffered, Night when my Lord suffered, He took wine and gave thanks, (and said "This is My Blood"). x2

This is the Groom's supper, is given to His bride. Promising eternal life, (up in the Paradise.) x2

This is the food of souls, that is offered to us all. And the Blood is given, (to help me lest I fall.) x2

Night of the Last Supper

لليل العشاء السرى، لليب العشاء السرى. أخذ عِرًا وكسر، وقال هذا جسدي. وقال هذا جسدي. مولانآ أسقانآ، من خمرة الحب. فدانآ أحيانآ، يسعع حبيب قلبي، يسعع حبيب قلبي. فدانآ ليل آلام رئي، لليب آلام رئي. أخذ كاساً وشكر، وقال هذا دم، وقال هذا دم.

هذا عشاء العريس، قدم للعريس. والوعد بالفردرس، حافظ العهد، حافظ العهد. هذا غداء الروح، وضاماد الجروح. عباره بفياوح، في هيكل الرب، في هيكل الرب.
Jesus You are my hope, forgive my sins O Lord. Wash me and cleanse my soul, (put on me a new robe.) x2

My heart I give to You, Your will I want to do. Your love to me I knew, (when You paid all my dues.) x2

Jesus fill all my heart, the devil has no part. And through this Sacrament, (You gave me a new start.) x2

Jesus to You I pray, to lead me in Your way. Bless me and help me obey, (all that the Bible says.) x2

Christ suffered for my sake, His mercy is so great. My sins Jesus forgave, (and a new life He gave.) x2

My heart is filled with joy, and my spirit rejoices. With God I have union, (when I take Communion.) x2

**OUR SAVIOUR CALLED US**

*Our Saviour called us, all to live by Him, giving a New Covenant, within the secret of His love.*

He took bread and blessed, Gave thanks and said, “This is My Body, eat of it”, And then He broke it.

He offered the Cup saying, “This is the Covenant of Life”, My Blood, shed for you, For the forgiveness of sins.

It is the heavenly Manna, That gives life to people, Fills the soul with life, and perfection and peace.
Here is the heavenly Nourishment, The Saviour’s Precious Body, The pure Blood given, Against the power of evil.

All living people, And the warrior angels, Surrender to Him without exception. With respect and supplication.

The mercy of God is complete, In this wondrous Sacrament, In It the soul does meet, Its Lord the beloved Saviour.

Our Lord, the Provider, Who has great glory, Has become ever with me, And in my heart He stays.

My soul gladdens, The union is complete, As I get nearer to Him, My yearning increases.

I drink the beloved Sacrament, It is my best Healer, It is my soul’s redemption, With which sorrows disappear.

My heart feeds on It, And my hopes are strengthened, With It my faith becomes, With my love much firmer.

What a great Sacrament, Of glory and splendour, Surpassing human understanding, And the intellect of heavenly hosts.

The evil fades away, As I get nearer, Sorrow and pain, Also disappear.

We do not fear trials, Or tribulations, For He drives out sin, And guilt is wiped away.

He is the pledge of Salvation, And the treasure of peace, In Him is the protection and purity, And victory in the end is complete.
THE LORD IS WITH YOU (O KIRIOS)

+ The Lord is with you. Holy is, the Father, the King Who regards our lowliness, the essence of glory, and the Holy Spirit.

+ Just is, the Father, our Supporter in our weaknesses, for the sake of the Heavenly life, and the Holy Spirit.

+ Praise belongs to the Father, the treasure of our lowliness, and Jesus Who is from Heaven, and the Holy Spirit.

+ The Lord, the Father, Who speaks in Heavenly truth, Who took the form of our lowliness, and the Holy Spirit.

+ Honoured is the Father, Who rejoices because of our lowliness, the Heavenly Truth, and the Holy Spirit.

+ The Father is the Shepherd, Who speaks for the sake of our lowliness, the heavenly Cross, and the Holy Spirit.

ο Κυριος μεταχειριστηθηκες Ανωσιος προσκυνησεις σωσιαλειτουργιας ανοσιου ισχυς ενος Ναος σωσιαλειτουργιας του ψυχης του ουσιον.

δικεος προσκυνησεις σωσιαλειτουργιας άνδρα χρηματοδοτηθηκες ζωνη σωσιαλειτουργιας του ψυχης του ουσιον.

πανος προσκυνησεις σωσιαλειτουργιας ισεν ισεν ανος ισεν σωσιαλειτουργιας του ψυχης του ουσιον.

κτριος προσκυνησεις σωσιαλειτουργιας θεον θεον θεον ανος χρηματοδοτηθηκες σωσιαλειτουργιας του ψυχης του ουσιον.

πιμενος προσκυνησεις σωσιαλειτουργιας ο πατρις ο πατρις ο πατρις ανος χρηματοδοτηθηκες σωσιαλειτουργιας του ψυχης του ουσιον.
Honoured is the Father, Who shines over our lowliness, with the heavenly light, and the Holy Spirit.

Hail to the Ever-existent, the Father who rejoices in our lowliness, and the heavenly truth, and the Holy Spirit.

The Burning Bush

The Burning Bush seen by Moses, The prophet in the wilderness, The fire inside, was aflame, But never consumed or injured it.

The same with the Theotokos Mary, She carried the fire of divinity, Nine months in her holy body, Without blemishing her virginity.

I open my mouth and proclaim, And utter hidden mysteries, With the praise of Virgin Mary, Blessed is the pride of the human race.

Gabriel the messenger came to you, With the Incarnation of the Word, The Lord will dwell in your holy womb, Blessed is the pride of the human race.

The Holy Spirit will come upon you, The Most High will overshadow you, And you shall bear the Son of God, Blessed is the pride of the human race.

David your father said of you, And prophesied about the birth, Then God will be held in your bosom, Blessed is the pride of the human race.
All that was said has been fulfilled, The proclamations and prophesies, About the birth of Immanuel, Blessed is the pride of the human race.

Through you, O blessed and favoured Mary, We were freed from slavery, God has filled you with eternal grace, Blessed is the pride of the human race.

Each girl in Israel hoped to become, The mother of the Saviour of the world, From her offspring the Messiah would come, Blessed is the pride of the human race.

But how can Mary have a son, Her life she's given to the Holy One, By faith she said "your will be done", Blessed is the pride of the human race.

The blessed daughter of Joachim, Achieved every woman's dream, To be the mother of He who would redeem, Blessed is the pride of the human race.

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And obtain mercy on Judgment Day.

Fasting is steadfastness to the soul, he who fasts shall not fall, he will be saved from all attacks, the heavenly kingdom he will not lack.

Seek the kingdom with righteousness, think not of your garments and fullness, all these will be to you granted, from God many gifts are handed.
+ Accord mercy to all, do not expect an earthly reward, it is said, "Do not worry about tomorrow, your gains are secure and shall grow."
+ Meditate on the nursing ravens, creatures without power or opinions, the Father cares for them, like all animals, you exceed all creation, O prised humans.
+ Firmly stand in pleading, for mercy in simplicity asking, as one asking his neighbour in time of need, to lend him three loaves indeed.
+ Love your enemies with affection, care for those who cause you affliction, pray for those who abandon you, forgive your brother seven times his due.
+ Fear the trial on Judgment Day, give alms and grace will come your way, for on the merciful descends mercy, blessed is he who gives abundantly.
+ Continue for in the final hour, the obedient will rejoice with power, but the negligent and lazy, will fear for his hour will not be easy.
+ In that day there is great aid, for mercy lessens judgment’s fate, it helps the people of the earth, to rise to the highest levels.
+ My Lord said, "Seek, you shall find, Ask and you shall be given of all kind, Knock, it shall be opened to you, Struggle with mercy those who oppose you."
+ Deepen your mercy with forgiveness, Pray night and day with humbleness, Like the tax collector beat your chest, In the liturgies stand meekly to be blessed.
Praise the Lord and exalt Him, Above all and glorify Him, Raise your hands towards heavens, "Our Father who are in heaven."

Be a help to those in time of need, The true currency of the heavenly, So that we may rejoice with the meek, Along with the heavenly sing and speak.

Fast a spiritual fast, From all iniquity, be purified, Do not approach any uncleanness, Nor care for the earthly things.

Man’s humility brings forth strength, He who loses his life, he will gain it, A seed must die and be buried, So that much fruit will be its yield.

Ask Him that He lets you hear, "Come, O blessed of My Father, Come to see the awaited Kingdom, From the institution of all creation."

Your earthly treasures are easily destroyed, By moth and rust they are made void, Gather for yourself the heavenly treasures, And make haste for the true riches.

Pray and plead to your Father in secret, He will grant you great wages, He will count this for your righteousness, With which you will enter into His riches.

Abound in tears, from your heart of flesh, Your covenant with God refresh, Beware of vainglory’s evils, And submitting to the passions.

The world’s glory is like a flower, Which withers and fades like thunder, Your charity offerings remain eternal, Remembered by Him in heaven.

It is said, that secret alms, Is the greatest of all things, So do not offer with worldly love, Offer prayers to God above.
Fasting to the soul is precious, The Lord’s way; full of holiness, He who disobeys is Satan’s slave, His attacks he shall not waive.

Partake of the Lord’s righteousness, Do not neglect His greatness, As the fathers fasted to be protected, To the heights they were elevated.

Moses through fasting saw the light, On the mount he saw the God of might, God gave him the two tablets written, The Ten Commandments he was given.

Nineveh, when it went astray, By the word of Jonah, it awoke to pray, And in three days’ fasting it stayed, Their repentance was accepted after dismay.

Elijah was a prophet far away, On the mountain, he did fast and pray, The Lord took him alive without delay, Into heaven in a fiery sleigh.

Behold, the Lord our Saviour, Fasted and prayed to teach us, Through fasting and prayer we overcome, The cursed, disgraced, defeated Satan.

The Lord will come at midnight, As he taught us in the Gospel, Despair will come to the sinners, He will reward the vigilant with crowns.

My brethren, let us repent, God the fearful is also just, He receives the repentant and wipes away sins, He saves all those in afflictions.

Do not forget us the sinners, We cry to You seeking salvation, Receive us to you, O Son of God, Deal with us with mercy and goodness.
Preparation Sunday (English Short)

Blessed are those who have mercy, Who give to the poor, fast and pray,
The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

+ Moses fasted for forty days, To be cleansed in body and spirit, To receive the ten commandments, Which our Lord did write.
+ Fasting and prayer of the prophet Daniel, Saved his life in the lions’ den, The Lord kept shut the lions’ mouths, For God protects His holy men.
+ Elijah fasted and prayed that the sky For forty months would not rain, That the Israelites who went astray, Would feel hunger and pain.
+ Fasting and prayers of Nineveh, As they appealed to God above, When they repented were forgiven, And God filled them with His love.
+ Fasting and prayers of the disciples, Spread God’s word to every nation, Baptising and preaching the gospel, Healing and bringing salvation.
+ Fasting and prayers of the martyrs, Gave them power to stand the pain, Knowing that even losing their lives, Is nothing compared to their gain.
+ Fasting and prayers of the righteous, And cross bearers kept them living, In caves, deserts and mountains, For their love to Christ the king.

Temptation Sunday

+ Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.
+ A great mystery of Jesus Christ, Who went to the desert to rest and think, Satan came to Him with an ugly image, To tempt Him as any human being.
+ He told Him, "If You are the Christ, If the truth about You is said accurately, Command these stones clearly, To become bread feeding the hungry."
Christ replied: "Go away Satan, For it is written in the Book of grace, `Man shall not live by bread alone, But with every word of faith.'"

The devil took Him to the temple, And said, "As You stand in this holy place, If truly You are the Son of God. Throw Yourself from here to the base."

Jesus said to him, "It is written, You shall not tempt the Lord, For He is Your Maker and Creator, You cannot withstand to oppose His Word."

Then he took Jesus at once, And went up with Him on a high mountain, He showed Him all the kingdoms and wealth, And told Him, "Behold all this glittering."

I own all these in my own hands. It is all mine and under my will, So if You kneel now before me, I will give You everything.

Jesus replied: "Go away Satan, I am the Son of the living God, Who alone is due all worship," Satan was defeated and left Him for a time.

Satan went away disappointed, With joy, angels came to serve Christ, `Thousands and myriads of soldiers, Serving the holy true Light.

The Lord fasted to teach us, To be humble and imitate Him, To forgive others for His sake, To reach God the beneficent.

Moses fasted on Mount Tabor, Without ceasing for forty days, God gave him two written tablets, With the Ten Commandments teaching His ways.
Through fasting, Elijah stopped the rain, From coming down for three whole years, And six complete months, Then through his prayers it rained everywhere.

The Ninevites worshipped idols, And committed all kinds of sins, When they fasted for three days piously, They gained forgiveness of their iniquities.

Those who fast while in sin, And ask for mercy, but cannot gain, They lose every source of hope, Away from God; they are in pain.

Those who fast and cause others to sin, In them, God does not dwell, The devil is able to manipulate them, And cast them down into hell.

He who fasts while angry, Is in harmony with the devil, He walks in the world like a drunkard, Like a serpent, he slithers.

Blessed are those who fast piously, Blessed are those who fast without sinning, Those who fast and prepare Judgment Day, Paradise is what they shall be gaining.

The merciless shall not obtain mercy, They descend into Hades and perish, For when Satan became arrogant and proud, He fell being filled with imperfection.

Do not be arrogant and proud, You will go to Hades and there be sad, For when Satan exalted himself, In hell fire, he was clad.

Let us ask God the merciful, Who is present everywhere, To confirm us in the faith, In Paradise, we shall meet Him there.
TEMPTATION SUNDAY (ENGLISH SHORT)

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

Jesus fasted in the wilderness, For forty nights and forty days, Teaching us to follow in his path, And walk in the narrow way.

At last Jesus showed great hunger The tempter came to Him and said, If you are truly the Son of God, Change this stone to a loaf of bread.

Jesus said to Satan: “It is written, By bread alone man shall not live” The word of God will fill his needs, Eternal life the Lord shall give.

The devil took Jesus to the temple, And said as you stand in this place, If truly you are the Son of God, Throw yourself to the base.

For God will send his mighty angels, To watch those who are his own, To give protection and support Your feet will not touch a stone.

Jesus said to him: “It is written You should not tempt the Lord” For He is your Lord and Creator, And You should live by His word.

Satan became more and more confused, Why does the Lord have to fast, And wondered if this was the Messiah, Who came to save the world at last.

So he took Him to high mountain, The world’s glory under Him to see And said all this I shall give You, If You bow down and worship me.

Then Jesus said: “be gone, to the devil, One shall worship God not Satan.” The devil departed as the angels came To serve the blessed Son of Man.

PRODIGAL SON SUNDAY

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.
Fasting is an unshakable fortress, Prayer is a weapon that forever lasts, Blessed is he who fasts in purity, And does not lose hope because of the sinful past.

Listen with understanding, Against the Judge, do not sin, If the Devil causes you to transgress, Resist sin with tears and regret.

Begin your repentance today, Be fearful of the Judgment Day, Friend and kin will desert you, No one can help you on that day.

Our Lord spoke a parable, About the clever son, It was written in the Scriptures, For the benefit of everyone.

In the Gospel it is written, There was a man who had two sons, The younger son said to his father, "Give me my share of the fortune."

He divided all he had, To his two sons his fortune was given, The youngest son went far away, And spent his money in prodigal living.

He became poor and lost all he had, Of goodness, he became naked, A famine struck throughout the land, It was void of anything blessed.

He looked for work in that place, He joined a man who is the Devil, That place is this evil world, The swine are the sins and evils.

He humiliated him to care for swine, He wished to eat the pods of sins, He became poor in his faith, He became a slave to his sin.

The Lord God covered him, With His riches when He created him, He gave him a mind and freedom, To continue doing all good things.

He despised the gift, Delivered himself to Satan’s heart, He lost the virtues and was hungry, From good works, he did depart.
He desired to fill his stomach, With the pods of the swine, Evil deeds could not fill him, His father’s goodness, he could not find.

He came to himself and thought, "In my father’s house I had honour, Now I serve in this sinful world, Evil has become my banner.

"I did not heed my father’s advice, The words of evil, I accepted, Sin is sweet at the beginning, But leaves one painfully humiliated.

"Now I live in pain and hunger, But how many servants of my father, Have food enough and more left over, Here I suffer in bitter hunger.

From my sins and evils, I will arise, From my father I wish to be forgiven, Repentant, I will confess to him, I have sinned before you and heaven.

"I went astray and neglected your law, I am not worthy to be called your son, Make me like one of your hired servants, From the evil place, I am now gone."

The lamb escaped the wolf’s teeth, His wisdom covered his foolishness, The sinner won a second chance, Through repentance of his transgressions.

The physician of souls and bodies, Embraced him and his love increased, When he repented and returned, He bestowed on him all good deeds.

He showed him all goodness, He accepted and elevated him, After he lost all that he had, His crown of virtue was restored to him.
He cried aloud to his servants, "My son was dead and is now alive, The evil wolf murdered him, Satan, the father of every lie.

On my son I am merciful, I am gentle like rain on wool, When he repented and returned, Out of burning fire, him I shall pull.

For a time He was lost, Satan caused him to go astray, Today he returned with sincere tears, How can I turn him away.

"He opened my door with tears, Seeing him, how could I not be joyful, My door is open to receive, Those who repent and are hopeful.

I joyfully set a banquet, For my lost son who returned, O angels come and rejoice, For my lamb returned after he sinned.

O priests prepare the first garment, That my son will wear with pride, Baptism is that first garment, The source of all deeds good and right.

Crown my son with a crown of light, On his finger, put a ring, By the Spirit, he will be confirmed, Fortified from Satan’s sting.

A ring of pure gold, The Spirit will give him wisdom, To be awake and alert, And not return to the dark kingdom.

Put sandals on his feet, To be always standing and prepared, The serpent shall not injure him, From temptations, he shall be delivered.

I became like a meek lamb, To restore the rebellious one, To make him meek and merciful, Good deeds shall now be done.

Bring the fattened calf to the slaughter, It has been feeding in the field, The sinners of this world, Are like animals who just feed.
I am the fattened calf, I came to be slaughtered, To restore the sinner from the dead, That he may drink My Precious Blood.

My son was dead and now is alive, Now is found, though he was lost, Today I shall rejoice, My son is alive after the fall."

Let us contemplate this parable, And take heed from evil deeds, And repent to God Almighty, He shall restore us again indeed.

When the people of Nineveh sinned, Through fasting and prayer they were accepted, Three days and three nights, Despite the curse, they were not rejected.

King Ahab was refused, For his sins, he was rejected, He did not repent to God, With many troubles, he was afflicted.

When Pharaoh rejected God, Of eternal fire, he was worthy, His fall is known forever, He has no chance for God’s mercy.

When David committed adultery, He repented with many tears, When he returned to God, He accepted him and brought him near.

St. Peter cried bitterly, Alter he denied the Lord Jesus, Christ accepted him again, He gave the keys of heaven to the Apostles.

O Lord, do not take away repentance, Behold we are always tempted, The trap of the enemy is set forth, Behold, no one can escape it.

O Lord, do not reject us, Take not away Your support, We have sinned against heaven and You, You are our Intercessor in the heavenly court.
O who gave us life through His fasting, And saved us from the enemy’s captivity, Confirm us in the true faith, Grant us goodness and mercy.

Protect all our clergy, Confirm all Your congregations, Save the monks and anchorites, Protect the deacons from temptations.

PRODIGAL SON SUNDAY (ENGLISH SHORT)

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

There was a man who had two sons, with him in the house they grew after his death all that he had, was to be divided between the two.

The younger son said to his father, Give me my share of what you own, Then he took what he received, And went away to live on his own.

He spent his money by living in sin, With people who cheated him, Not long after, he lost all he had, And the future seemed so grim.

A famine came throughout the land, And all the money was gone, He looked for a job to feed himself, For a while he could not find one.

At last he got a job on a pig farm, And shared of what the swine ate, Sorrow and pain soon filled his heart, Lonely he became, O what a fate!

He said to himself that was a mistake To leave my loving father at home, I was living in comfort and peace, Now I am alone, the land I roam.

The servants in my father’s house, Have better food that I to eat, I hardly can live on the swine’s food, Lining home was so sweet.

I wish I could go now back home, And tell him we never got alone, I sinned against you and heaven, I know that I have done you wrong.

Please take me back, I beg of you, I lost it all with nowhere to go, Consider me a servant in your home A son I don’t deserve to be, I know.

When the son left the father was sad, Wondering what was his son’s fate, He was hoping to see him once again And waited for him by the gate.

One day he saw his son from afar, Walking home tired and slow, He ran, embraced and hugged his boy, And said come, I missed you so!
The son then cried, I’m not worthy, Ever in your sight to stand, I sinned against you and heaven, Please take me as your hired hand.

The father said you’re my own, You’ll always be to me a son, He ordered for him to get new shoes, A ring and a robe to put on.

A fattened calf we shall eat today, Let happiness in this home abound, My son was dead and now is alive, To me he was lost but now is found.

The eldest son was upset, And said with eyes full of tears, You are unfair to your good son, You gave me nothing in my years.

Your prodigal son wasted his share, While I worked for you like a slave, For him a feast you have prepared, A goat for my friends you never gave.

The father said, All I have is yours, I appreciate that you’re always here, Please understand a father’s heart, You are both to my heart so dear.

God always calls who drifts, and say My arms to you are open and wide, Even if you’re lost and call on me, You’ll always find Me by your side.

**SAMARITAN WOMAN SUNDAY**

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

Fasting is a fruitful tree, Its fruits are purity of mind, Continuous prayers for forgiveness, Repentance and leaving sin behind.

By faith and hope you shall know God, As He spoke to us and commanded, "No love is greater than this, For one to lay his life for his beloved."

His Disciples accepted His command, To a Samaritan city, not to enter, How with His own blessed feet, He accepted to journey to that region.

By faith and hope you shall know God, As He spoke to us and commanded, "No love is greater than this, For one to lay his life for his beloved."

**Samaritan Woman Sunday**

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

Fasting is a fruitful tree, Its fruits are purity of mind, Continuous prayers for forgiveness, Repentance and leaving sin behind.

By faith and hope you shall know God, As He spoke to us and commanded, "No love is greater than this, For one to lay his life for his beloved."

His Disciples accepted His command, To a Samaritan city, not to enter, How with His own blessed feet, He accepted to journey to that region.
Through the multitude of His great love, His pity and charity are unlimited. Although He commanded against it, He entered it because He is compassionate.

Eve presented the fruit to Adam, He ate, then was naked, and sorrowful, The second Adam came to revive him, "To make earth like heaven, joyful.

The just Judge had established, That He has fully paid the debt, By His miraculous Incarnation, A mystery beyond the thoughts of men.

He offered the Samaritan woman, The treasure of life everlasting, Humility baffles the mind, How He took the form of mankind.

With His humility He slaughtered pride, And He offered us true elevation, Necessity of the law became profitable, At all times, we offer Him glorification.

The divine God came, To give life to humanity, To elevate man to the high rank, To restore to him his liberty.

He nursed milk from a pure Virgin, While He is the filler of all needs, He asked of the Samaritan woman, "A drink of water, I ask of You."

All goodness is from His mouth, All gifts are from His hand, He is the Giver of all good things, How can He ask from His servant.

He asked to drink earthly water, And gave living water to the Samaritan, Behold, the Creator of everything, Jesus, the Creator of heaven.
He took our form in everything, He lacked nothing, He is pure of sin, He is willing to give the same water, To all those who are requesting.

The Samaritan woman answered, "How can you ask a drink of me, You are a honourable Jew, I am a Samaritan, so lowly."

The Life-Giver to her explained, That His water is not the same, That whoever does drink from it, Will not experience death or shame.

She asked of Him to give her some, That she may never thirst again, And not return back to the well, Living water shall be her gain.

"Sadly, your mother Eve has caused, Adam the first man to fall in sin, Go now and call your husband, That all may receive the blessing.

"I came to release all captives, Who are created in God´s image, Enrich them with faith and good deeds, Give them from the river of good knowledge.

"I am the Rich One who became poor, So that every poor soul may be rich," The Samaritan woman said to Him, "I do not have a husband to fetch."

The all-knowing God said to her, "You have had five husbands before, The one you have now is a sin, God sees what is behind closed doors."

She said, "I see You are a prophet, I am but a foolish woman, I cannot perceive Your lordship, But You have completely exposed my plan."
+ Arise, O children of the light, Expel from your mind all darkness, Cry joyfully with the Samaritan, That the Messiah has come to us.

+ Come, behold the invisible, He expelled darkness and shone with light, He purifies the sinner’s life, Making it again pure and white.

+ We, your people and your flock, Have no one to shepherd us, save Your name, Through the intercessions of Your pure Mother, Have mercy and make us without blame.

+ The treasure of life is Your Father’s, We do ask and entreat You, Grant us acceptable deeds, And keep us from what displeases You.

+ The fields are so white and ripe, They are ready for harvesting, Our own lives are nearing the end, Of all sins, we shall be repenting.

+ Let us learn and sow with tears, And hear the voice of the Lord Jesus, A sower goes out to sow the seed, And someone else will reap the fruits.

+ The narrow path is not easy, But the path of death is very wide, Cling to fasting and giving alms, And your sorrows will soon subside.

+ O You who fasted to redeem us, And broke for us the enemy’s foothold, We thank You for completing Your work, To bring us back to the days of old.

+ May Your peace be upon us, Your comforting voice, let us hear, Always bless our congregations, May Your blessings always be near.

+ Come, behold the invisible, He expelled darkness and shone with light, He purifies the sinner’s life, Making it again pure and white.

+ We, your people and your flock, Have no one to shepherd us, save Your name, Through the intercessions of Your pure Mother, Have mercy and make us without blame.

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Samaritan Woman Sunday (English Short)

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

+ Jesus departed from Judea, On His way to Galilee land, He had to pass through Samaria, The sun’s heat was hard to stand.
+ He stopped by a city called Sychar, And sat down to rest from the heat, In the land that Jacob gave Joseph, There lies Jacob’s well, at his feet.
+ The disciples went to buy food, A journey ahead, a whole day to go, Jesus looked up by the well nearby, A woman from Samaria He saw.
+ Carrying a pail to draw water with, As she did every day, Jesus asked her if she would give Him, Water to quench His thirst away.
+ He said if you know about God’s gift, The One who asks you for a drink, Is He that gives living water, Giving Him you would not shrink.
+ She looked at Him and said how can You get water, the well is deep, You don’t even have a pail to use, Where would You the water keep?
+ Are You greater than prophet Jacob, Who gave this well many years ago To us to satisfy our needs, His greatness we all know?
+ Jesus said from this water you drink, After a while you’ll thirst again, The water I give to you will be, A spring of eternal life for men.
+ The woman said give me of this water, That I may not again come here, You utter strange but marvellous things, I wish others also would hear.
+ At the moment the disciples came back, And were surprised to see Him talk, To the Samaritan woman by the well, As she was starting away to walk.
+ They said to Jesus, Master, eat, The food we brought to You, He said my nourishment is not meat, But doing His will Who sent Me.
+ Is it not four months till harvest, I say lift up your eyes and see, The fields are ready to be reaped, Sowers and reapers, happy will be.
+ The woman told the people of the town, A Man told me all that I have done, He might be the coming Messiah, So all the town, to Him were gone.
+ After two days of hearing Him teach, And God’s word they did receive, They told the woman, ourselves we see, He is our Saviour, truly we believe.
Paralysed Man Sunday

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

Fasting is a constant shining light, The angels are delighted by a fasting one, Arise from your slumber in the night, And start by saying Khen Evran.

By fasting, God’s wrath was removed, From the people of Nineveh when, All had fasted, even the children, And repented from their sins.

They repented and fasted for three days, Even the cattle from their hay, Even nursing babes were weaned, By the preaching of Jonah on that day.

How pure & noble is the fasting mystery, How comforting to the weary heart, With fasting we can easily conquer sleep, We can also defeat Satan’s darts.

With fasting Moses conquered his foes, And saved his people from Pharaoh’s woes, And the Lord gave him 10 commandments, That right and wrong the people may know.

He talked with God without reserve, And to hear His sweet voice he did deserve, And Moses’ name was resounded, By hymns and praises he is observed.

Purify your hearts all you who hear, By fasting, having mercy on the poor, Visiting your brothers who’re imprisoned, Treasures in heaven, you shall store.
The Holy Spirit will abide in you, If you love those who persecute you, And you become alters to our God, When you partake of the Eucharist in truth.

He who does good will be rewarded much, The harvest is plenty in our days, Spend your money on the orphaned, And you will be rewarded at judgment day.

Seek ye first the kingdom of God, For He will take care of all your needs, Pray and read with understanding, With discipline fulfil the biblical deeds.

Gird your waists and stand and pray, And from the plagues you will be saved, And fear facing The Lord’s wrath, In all holy matters behaved.

And fast a spiritual fasting, As David the prophet said, Do not extend your laziness, Or in hell fire you shall be laid.

Be kind to strangers and have mercy, You’ll get mercy on judgment day, And give your alms at every chance, When you face the judge you will be spared.

Blessed is he who made his fast pure, Who is found praying during the night, For he becomes like the shining lamp, To everyone he shall give light.

Our flesh over comes when we don’t fast, When we oversleep and are gluttonous, Let us fast and pray every day, This will teach the flesh obedience.

Haste and fast before it’s too late, For you don’t know what’s coming on the night, Leave all the false pleasures and you’ll see, You’ll win the mercy of the Kind One.
We’re only sojourners in this land, Work on your destination oh my friend, Forsake this wicked place instead, And set your eyes on the Heavenly end.

Where are the ancient men? Like a shadow they are gone, Those who are prodigal are tired, Comforted are the righteous ones.

Bring your offerings to the Lord, Ignore the world and all its lures, The world passes with its desires, Who does the will of God shall endure.

The cup of death is unavoidable, To the weak and strong it is given, He who pursued his salvation, Shall inherit the Kingdom of Heaven.

The cloths are not the splendour of flesh, The flesh shall not endure for years, The true beauty of the body and soul, Is prayer and fasting with tears.

Deep darkness covers those fast, Without forgiving their brethren, In Hell fine they will be cast, Becoming for Satan servants.

Fasting while in disagreement with others, Keeps one out of the church’s union, It gives place for sins and revenge, And forbids one from Communion.

Be alert and stay awake, Do not be negligent about good deeds, Your own salvation do not neglect, Do not forget God’s judgment seat.

Prepare yourself by fasting, And your table by almsgiving, Feed the poor and the hungry, You supplications God will be granting.

If you do hold a feast, Do not invite those who can reward, But rather the poor and destitute, They are the brethren of the Lord.
Do not neglect your good deeds, They will help on judgment day, To remove God's punishment, And keep evil Satan away.

O you who suffered for our sake, And fasted for us these forty days, Keep us from evil thoughts, And strengthen us in the Faith.

Our Father Pope (...), Our (Bishop/Metropolitan) Abba (...) by his side (His partners our fathers the Bishops) Keep them O Lord for many years Be their strength and their guide.

PARALYSED MAN SUNDAY (ENGLISH SHORT)

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

There was a pool in Bethesda, Near the great temple in Jerusalem, Where those afflicted stayed nearby, The blind, the paralysed, and the lame.

For every now and then to the pool, Came an angel from heaven, Moving the water and blessing it, The healing power was given.

Whoever gets in first would be healed, As soon after the angel came, So all the sick waited by the pool, To get in first was each man's aim.

A man with illness thirty eight years, Was seen by Jesus lying there, Jesus asked, do you want to be healed, He said I have no friends who care.

Whenever I try to get in the pool, Someone will get in before me, I have no strength to move in fast, No hope of healing that I can see.

Jesus said get up now and walk, You’ll be able to carry your bed, At once the man was totally healed, And did exactly what Jesus said.

The Jews saw the man walking, Carrying the bed on which he lay, They told him that it was not lawful, To carry his bed on a Sabbath day.

The man answered, it was the One Who healed me, told me to do so, Who is the man? They questioned him, As Jesus left, the man didn’t know.

Later that day in the temple, He told him as he walked through, Now that you are well, sin no more, That nothing worse may befall you.
The man went to the Jews and said, It was Jesus Who made me walk, Persecuting Jesus the Jews the sought Saying the Sabbath He broke.
No matter how many years we have, A sickness of the body or soul, God will forgive if we repent, And heal and bless us, once and all.

**THE MAN BORN BLIND SUNDAY**

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

Fasting, O God´s faithful people, Helps us overcome Satan´s evil, Our holy God made fasting for us all, Life and salvation for every soul.

God made man from the dust of the ground, Only in man can reason be found, Jesus one day went to a place, To teach the multitudes about the faith.

As Jesus passed by, He saw a man, Who had been blind since his life began, Jesus, moved with compassion and pity, Upon the man showed great mercy.

He spat on the ground and He made clay, And anointed the man who then washed it away, The man, born blind, received his sight, Through our God´s power and might.

As he went back, the people said: "Is this not the blind man who sat and begged? How then is this man able to see, Since he was born blind certainly?"
People disagreed on the man’s identity. Some said: "He resembles the blind man closely." "This is the blind man himself", others said "And we can see it very clearly," they pled.

They went out, for the truth seeking, And asked what had been done by Christ the King, Great were the answers the blind man did say, With humility on that Sabbath day.

This was the sign that God is mighty, It showed His will and great glory, Our God is the only One who is eternal, Worshipped and glorified by all people.

The people went to the Pharisees to ask: "How can a man accomplish such a task?!" They marvelled as they were saying: "This is not the act of a human being."

"This man is a sinner", they did say "How can he heal the blind man on the Sabbath day?!" They ran to the blind man and asked him again: "How did this miracle happen?"

Since they could not reach an agreement, They went and questioned his parents: "Is this your son born with no eyes, And now on his own eyesight he relies?"

His parents said without hesitation: "This is our son born without vision, We know this much, but we do not know, To whom or what this great deed we owe."

The parents of the blind man spoke truly, But could not speak of Jesus openly, For the Jews had agreed before asking, To punish anyone who believes in Christ the King.

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The parents of the blind man spoke truly, But could not speak of Jesus openly, For the Jews had agreed before asking, To punish anyone who believes in Christ the King.
The people called the blind man again, And said of one fact they are certain: "That Jesus Christ is a sinner, And cannot be a miracle-worker."

"One thing I know, I can certainly say: I was blind, now I see the light of day, Whether this man is a sinner I do not know, I gave you the truth," the blind man told them so.

Then they proceeded with their questioning: "How could you have been blind and now seeing?" He told them: "You did not listen to me, What happened, I have told you already".

"Time after time you inquired, Is becoming His disciples your desire?" They then reviled him, and their answer was: "We are Moses´ disciples and respect his laws."

They again said with persistence: "We know that God gave Moses the Commandments So we always keep the Sabbath day, But you followed that man and did not obey."

"I am amazed," the blind man did proclaim "How could you make such an unjust claim? We know that God does not hear a sinner, But He hears anyone who is a worshipper."

They told him: "You were born in sin, The same way your ancestors have been, How dare you teach us to be devout?" Then the Pharisees cast the blind man out.

Jesus found the man when He heard, "Do you believe in the Son of God?" He inquired, The man said: "Who is He, that I may believe?" Jesus said: "He is the One by whom these words you receive."
We believe that God’s divinity, Parted not from His humanity, So Jesus told the blind His plan: That He came to the world to judge every man.

We do not worship two different gods, Neither do we worship a two-natured god, We worship the One true God only, In this faith, steady and strong are we.

From the devil let us speedily flee, Now that God’s great power we can see, Let us not be like those who did not trust, And clung to accusations false and unjust.

Let us fast honestly and faithfully, Not like those who fast insincerely, The Lord talked to His people with regret, Through the son of Amos, Isaiah the prophet:

"Forty years have gone and passed, And you have not to Me offered a fast, You eat your fattened cows every day, And claim that you are fasting for Me this way.

The fast that I have chosen for you, Is when your neighbour’s heavy burden you undo, When you bring to your house the sick and needy, And when you share your bread with the hungry."

Fasting and prayer will make us win, The grace of God without falling into sin, Let us listen to His word and commandment, And obey our Lord each and every moment.

Our Lord, the Lover of Mankind, Who fasted to erase the sin from our mind, Chase away from us the evil entailing death, And make us steady in the love of our faith.
Liturgy of Saint Basil – The Man Born Blind Sunday

+ Protect our churches from the devil’s ways, Protect our patriarch and keep him safe always, Our bishops give them power and their lives bless, Our priests and deacons grant them forgiveness.

THE MAN BORN BLIND SUNDAY (ENGLISH SHORT)

Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.

+ A man who was blind since his birth, Was seen by the passing disciples, They asked Jesus was it this man’s sin, Or his parent’s that he had no eyes.
+ Jesus answered neither is the case, But that God would be glorified, A miracle will be witnessed by all, That His Holy Name be magnified.
+ Jesus said to the man come forward, And made of the dust some clay, He touched the man’s eyes and said, “Go to Siloam and wash it away.”
+ The man did so and came back seeing, His eyes were created in him anew, The crowd was astonished to see him, Was it really the man they knew.
+ The Pharisees told him is it true, You were blind since your birth, And that Jesus opened your eyes, Using clay from the dust of the earth.
+ He told them yes I am the one, Who was born blind but now sees, A man called Jesus opened my eyes, I do confess that He did heal me.
+ They then said Jesus is a sinner, Doing miracles on a Sabbath day, The man declared how can this be? He is a great prophet, I say.
+ They asked his parents is he your son, The parents answered he is for sure, But how he sees we do not know, He should explain, he is mature.
+ They said to him in you were born, You try to teach us how you dare, We follow Moses of whom we know, But Jesus, comes from where?
+ They cast him away, rebuking him, In Jesus they didn’t believe, Their eyes were blinded to see Him, God’s grace they didn’t receive.
+ The simple eye in the body’s light, It sees the truth which shines, Opening our eyes we ask You Lord, Honour, majesty, power are Your.
+ **Last Friday of Great Lent**

+ *Blessed are those who have mercy, Who give to the poor, fast and pray, The Holy Spirit will fill their hearts, And Christ will have mercy on the judgment day.*

+ This great fast O Christian people, Fast it with purity and meekness, Fasting never meant starvation, Fasting is humility and repentance.

+ Fasting is obedience to God, Fasting is following the commandments, Which are in the Torah commanded, Written on two holy tablets.

+ The first is love the Lord your God, From all your heart and thoughts, And love your neighbour as yourself, As in the Bible we have been taught.

+ The second is do not make idols, And never worship other gods, For our God is a jealous God, And He will destroy the transgressors.

+ The third is never use God’s name in vain, Lest you be greatly be condemned, Because swearing is not proper, So let us avoid such habits.

+ The fourth is remember the Lord’s day, Consecrate it to learn His way, For He rested on that day, With praises observe it and Let us pray.

+ The fifth is obey your father and mother, For they have taken care of you, That God may prosper in your life, And that you may be granted blessings.
The sixth is you shall not kill anyone, Who was your friend or enemy, Even if they have left the faith, For killing is a great misdeed.

The seventh is never commit adultery, In the flesh or in your mind, And avoid the anger of the Mighty, So that He may show you mercy.

The eighth is never steal belongings, And be content with God`s blessings, So you may be counted with the believers, And do not delay your offerings.

The ninth is never bear false witness, Because lying is evil and disgrace, So always speak the whole truth, And do not be afraid of authorities.

The tenth is never envy anyone, For the world is full of temporal things, He who asks his God forgiveness, Cannot be greedy of others` gains.

By these commandments and laws, Our holy Lord asks of us, The beneficial and reviver of souls, To inherit the kingdom of heaven.

God saved Noah from the flood, Through his fasting and prayers, By making the great ark at that time, With it He renewed the creatures.

Through fasting and prayers, Abraham offered his only son, The mighty One accepted his offering, And made him father of all generations.

Through fasting and prayers, Two angels came to the righteous Lot, And took him out of Sodom, To save him from the burning fire.

Through fasting and prayer, Joseph escaped the sinful mistress, God granted him asceticism, And he became the governor of that land.
Through fasting and prayer, Moses was worthy to see God's light, God gave him the Commandments, Written on two tablets by fire.

Through fasting and prayer, Samuel anointed the kings of Israel, His parents joyfully devoted him, To the house of the Lord of powers.

Through fasting and prayer, Elijah stopped the rain of heaven, When sin filled the whole earth, Then God took him alive to heaven.

Through fasting and prayer, The three youth quenched the fire, They survived without any harm, For they did not worship the idols.

Through fasting and prayer, The lions kneeled to Daniel, While he was in the den sitting, God granted him grace and security.

Through fasting and prayers at all times, The holy men gained prosperity, They put out the flames of desires, Waiting for the heavenly kingdom.

After thirty full years, From the birth of the Lord Jesus, He was baptised by St. John, Then fasted forty days and nights.

Satan was confused by His condition, Seeing Him in signs of weakness, God knowing his thoughts appeared hungry, Though He is the Lord of powers.

Satan came to tempt His king, As he with Adam did, And said, "If you are the Son of God, Tell the stones to become bread."

Jesus our Lord answered and said, "Not by bread alone man lives, But by every word of God, Shall man live without sins."
Jesus went out to the wilderness, To fast and teach all humans, That those who accepted baptism, Can benefit from fasting and prayers.

David the great king of Israel, Became a prophet by his righteousness, And a great and powerful king, Remembered throughout generations.

The Apostles of our Lord bore tortures, From the pagans and the unbelievers, Through fasting and prayer they raised the dead, And directed people to the Redeemer.

He forgave Adam and Eve, And all of their generations, Through fasting and good deeds, He accepted the Ninevite nation.

Our Lord glorifies those who fast, Whose righteousness is from above, And cast away their enemies, According to the Bible verses.

Fasting was blessed by our Master, And He commanded us to fast also, Let us fast and forgive our enemies, That He may forgive us our iniquities.

Fast and pray with fear and trembling, Like the tax collector with obedience, And ask of Him forgiveness, That you may harvest of fasting fruits.

We wasted our lives in earthly pleasures, With eating and drinking and desires, Indulging in wasteful living, And the day of our departure forgetting.

Obedience to the Lord is necessary, As St. Paul teaches us saying, "Cling to God and resist Satan, He will run away from you fleeing."
Our Lord appeared in His humanity, One hypostasis of the Trinity, And from the devil He hid His divinity, To grant the world liberty.

He taught us fasting with prayer, And "Our Father who are in heaven," He showed us great miracles, Signs of healing we were given.

He forgave the sinful women, He changed the heart of the Samaritan, Of the eternal water she drank, And was granted all requests.

The Jews would not believe, That He opened the eyes of the born-blind, So they questioned his parents who said, "When we bore him he was blind."

"Do you believe in the Son of God," He asked the blind man whom He healed, He said, "Who is He my Lord," "I am He, your rock and shield."

Our Saviour completed His plan, And bore all our sufferings and pain, They are our debts to Him, With good deeds, forgiveness we gain.

Listen to the words of our Saviour, In the Bible, He has a request, "Come to Me heavy laden, Come and I shall give you rest."

Those who desire to return, They must repent to Jesus Christ, Confess to their father of confession, And all the sins shall be erased.

Let us offer supplications and prayers, To God who is in the heaven, And have mercy and help those in need, According to what we have received.

O come all before the darkness, To buy the oil of mercy, For it is the lamp of grace, Illuminating in the time of darkness.
+ We ask our Saviour Jesus Christ, And entreat Him with reverence, That He may hear those who ask, And grant us the joy of the paradise.
+ Let us praise and glorify Him, For He listens to those who ask, Let us follow His commandments, So we may receive goodness with blessings.
+ Lord, help us follow your commandments, Have mercy on us all together, And in your kingdom gather us, In prosperity and happiness forever.
+ And protect Your church in every place, Keep its gates open at all times, Protect the congregation in peace, From every plagues and evil mind.

Palm Sunday

+ Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.
+ Today the saying are fulfilled, Which Zechariah prophesied and told, And all the prophesies and proverbs, About Jesus Christ our Lord.
+ O Daughter of Zion, a just King is here, He passes through you riding on a colt, To purify your inhabitants, He is the Saviour of all the souls.
+ Though He is our Judge and King, He rode on a colt in humility, Surrounded by ranks of angels, He appeared in the likeness of men.
+ Today Jerusalem rejoices, And all the land of Naphtali, With a great voice proclaiming, "Save us O You Holy One."

+ On the way they spread garments, And from the trees they cut branches, While chanting hymns saying, "Glory to the Holy God."

+ From the palm and olive trees, Branches on the road were spread, And all the peoples declaring, This is our King the reviver of souls.

+ This is the promised day, Of which King David spoke about, "This is the day that the Creator has made," As he explained in his Psalms.

+ Let us rejoice and be glad, And delight the souls, The light of dawn has emerged, And has shone upon all the Christians.

+ Today the blinds were granted sight, And the children have spoken with words, While they were still nursing babes, As David said in the Psalms.

+ When the inhabitants heard of his coming, They went to meet Him on the Mount of Olives, They saw scribes and Pharisees around Him, Like shining starts, His Apostles surrounded Him.

+ We were all in Satan's trap, Through Adam's sin the first man, So He came and saved those who are faithful, And His salvation reached every flesh.

+ The pagans drew near to Him, And each of them received what he sought, But Israel did not know the Lord, So they strayed away and from the Law they fought.
The ignorant walked in uprightness, And the wise stayed in the darkness Denying the power of the glorified One, Blinded from the tangible truth.

The Lord above the Cherubim (Palm Sunday)

The Lord above the Cherubim, Today enters Jerusalem, Taking the human flesh to redeem, *Hosanna in the highest.*

Jesus to Jerusalem planned to go, For the Passover according to the Law, A big crowd followed, when Him they saw, *Hosanna…*

Our Saviour and our God, Lowly and humble a donkey He rode, Coming along Jerusalem road, *Hosanna…*

Passing through the Mount of Olive, The crowd shouted our hearts we give, To Your kingdom as long as we live, *Hosanna…*

Olive branches raised up high, People joined in as He passed by, With thundering voice of shout and cry, *Hosanna…*

They put their garments on the street, And spread their shirts under His feet, The future King they wished to meet, *Hosanna…*

The multitude entered the town, Its walls seemed to be tumbling down, With mighty voice seeking Him to crown, *Hosanna…*

King of Zion on a colt will lead, Zechariah prophesied indeed, Hosanna to the Son of David, *Hosanna…*

They shouted with an unceasing voice, This is the King of our choice, By crowning Him we will rejoice, *Hosanna…*

Branches of palm trees in their hands, And voices heard throughout the land, His victory the Pharisees could not stand, *Hosanna…*

They said how all these things could be, Jesus of Nazareth, we know who is He, Stopping the praise, they wished to see, *Hosanna…*

Jesus answered, “If no man shouts, The stones of the earth will cry out.” This is the day prophesied about, *Hosanna…*

Jerusalem filled with happiness, A glorious King with righteousness, Coming to reign over and to bless, *Hosanna…*

He gave the man born blind his sight, He showed Zacchaeus the path of the light, He raised dead Lazarus by His might, *Hosanna…*
+ With five loaves, thousands were fed, He made the crippled man carry his bed, “The kingdom of heaven is near,” He said, Hosanna...
+ He came to the world as the Son of man, In His predetermined heavenly plan, To free us from the bondage of Satan, Hosanna...
+ We worship You, Jesus our King, Olive and palm branches we bring, With unceasing voices we sing, Hosanna...

**VERY EARLY SUNDAY MORNING**

+ Very early Sunday morning, while the guards were still asleep, (Jesus has risen declaring, Victory no more defeat.) x2
+ *Resurrection is my song, Resurrection gave me life,* (Resurrection made me strong, Jesus my Lord is alive.) x2
+ Jesus is risen in glory, Heaven and earth sang and praised, (And the angel told the story, He is risen as He said.) x2
+ Mary Magdalene was looking, In the garden for her Lord, (While Jesus Himself was telling, Her to go and spread the word.) x2
+ All the disciples were praying, They were really in great fear, (When Mary came to them saying, He is risen He is not here.) x2
+ While they gathered in the room, Jesus Christ Himself appeared, (Said My peace I gave to you, And My peace with you I leave.) x2
+ But Thomas did not believe, What the disciples had seen, (So Jesus again appeared, Showed Him the place of the spear.) x2
+ Tell the Mary’s no more mourning, Among the dead do not seek, (For Jesus Our Lord is living, Giving power to the weak.) x2
Jesus My victorious Lord, Conquered the powers of Hades, (And the thorns of death He broke, My salvation He declared.) x2

The heavenly hosts were singing, Welcoming our glorious Lord, (And the joy is overwhelming, He opened the doors of hope.) x2

Mary went at dawn on Sunday, with anointments and spices for the Body.

But the Angel had moved the rock; Jesus is truly Risen in victory.

Mary stood outside; tearful as she saw the empty grave.

She looked at Jesus as a stranger; unaware that He is the Beloved One.

She said while crying, O Master; where can I find my Lord and my Love.

He said to her, O Mary, be in good cheer; go to my brothers and proclaim.

Mary went to His Honoured Apostles; with her call proclaimed Christ is Risen.

Jesus came amidst Them and said; peace be with you all.

He showed them His hands and side; they were full of gladness on seeing Him.

Alleluia, the proclamation is true; Alleluia, He is truly Risen in victory.

Alleluia, to the Saviour of Humanity; Alleluia, the power of death is broken.

Risen Truly

Risen, Truly is the Lord of Peace is Risen; Alleluia Alleluia, the Lord is Risen.

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But the Angel had moved the rock; Jesus is truly Risen in victory.

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He showed them His hands and side; they were full of gladness on seeing Him.

Alleluia, the proclamation is true; Alleluia, He is truly Risen in victory.

Alleluia, to the Saviour of Humanity; Alleluia, the power of death is broken.
Alleluia, the King of Peace is Risen; Alleluia, Alleluia, the Lord is Risen.

**LET US PRAISE THE LORD (ASOMEN)**

Let us praise the Lord, for He with glory is glorified.

He ascended to the highest heavens and sent to us the Paraclete, Spirit of Truth, the Comforter. Amen. Alleluia.

He made the two into one, which is heaven and earth. He ascended...

Come all you nations, to worship Jesus Christ. He ascended...
This is God our Saviour, and Lord of everyone. He ascended...


O King of peace, grant us Your peace, render to us Your peace, and forgive us our sins.

Disperse the enemies, of the Church, and fortify her, that she may not be shaken forever.

Immanuel our God, is now in our midst, with the glory of His Father, and the Holy Spirit.
May He bless us all, and purify our hearts, and heal the sickness, of our souls and bodies.

We worship You, O Christ, with Your Good Father and the Holy Spirit for You.

*During all the days of the year and the days of a lent, the congregation says*

**Have come …**

*From the Christmas Eve to 6th of Touba, the congregation says*

**Was born …**

*From 10th of Touba to 12 of Touba, the congregation says*

**Was baptised …**

*During the Feasts of the Cross on 17th of Tout and 10th Baramhat, the congregation says*

**Was crucified …**

*From the Eve of the Easter till the Feast of the Ascension, the Sundays starting from the fast of the Apostles to the fourth Sunday of the month of Hatour, 29th of every Coptic month except Touba and Amsheer (remembrance of annunciation, birth and resurrection), the congregation says*

**Has risen …**

*After any of the above, the congregation says*

**And saved us. Have**

mercy on us.
Liturgy of Saint Basil

Prayer Before The Holy Communion

Lord, I am not worthy to have You come under my roof because I am a sinner, but only say the word; “Your sins are forgiven” and my soul will be healed. I am barren and empty of any goodness, I have nothing but Your compassion, mercy and love to mankind. You have descended from Your heavenly glory to our humility and consented to be born in a manger. O’ Holy Saviour, do not reject my humble and miserable soul which is waiting for Your glorified coming. As You did not refuse to enter the leper’s house to heal him, please Lord, come into my soul to cleanse it. As You did not stop the adulteress from kissing Your feet, please do not prevent me from coming near You to receive Your Holy Body and Your Sacred Blood. May this Holy Communion banish every corruption and mortify all my evil desires. Help me to obey Your commandments and heal my soul and my body from every sin. May Your spirit dwell within me and make me united with You so I may live for the Glory of Your Name. Amen.
Our mouth is filled with gladness and our tongue with rejoicing, for partaking from Your immortal Mysteries, O Lord.

That which an eye has not seen, nor ear has heard, neither have entered in the heart of man.

The things which You, O God, have prepared for those who love Your Holy Name, You have revealed to the little children of Your Holy Church.

Yes, O Father, this is the pleasure before You, for You are merciful.

We send up unto You glory and honour, O Father and Son and Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

The priest says the prayer of the Laying of the Hands after the Communion
Your servants, O Lord, who are serving You, entreating Your Holy Name and bowing down their heads to You.

Dwell in them, O Lord; walk among them; aid them in every good deed.

Awaken their heart from every vile earthly thought.

Grant them to live and think of that which pertains to the living and understand the things that are Your.

Through Your Only-Begotten Son, our Lord, God and Saviour Jesus Christ.

To whom we and all Your people cry out saying: “Have mercy upon us, O God, our Saviour.”

The priest cleans the vessels of the altar, holds some water in his hands and says

O angel of this sacrifice, flying up to the highest with this hymn, remember us before the Lord, that He may forgive us our sins.

Lord, have mercy. Lord, have mercy. Lord, have mercy.
CONCLUSION OF THE SERVICE

At the end of the service, the congregation says

Amen. Alleluia. Glory be to the Father and to the Son and to the Holy Spirit, now, and forever, and unto the age of ages. Amen.

We proclaim and say, “O our Lord Jesus Christ.

From 10th of Babah to the 10th of Touba (Annual), the congregation says

Bless the seeds and the herbs.

From 11th of Touba to the 11th of Baouna (Annual), the congregation says

Bless the air of heaven.

From 12th of Baouna to the 9th of Babah (Annual), the congregation says

Bless the waters of the rivers.

In the Annual season the congregation continues

May Your mercy and Your peace be a fortress to Your people.

On the occasion of the Feast of Nairouz

Bless the crown of the year with Your goodness O Lord. The rivers, the springs, the plants, and the crops.
On the occasion of the Feast of the Cross

Who was crucified on the cross, destroy Satan under our feet.

During the Month of Kiahk

The Begotten of the Father before all ages.

On the occasion of the Feast of Nativity

Who was born in Bethlehem, according to the prophetic sayings.

On the occasion of the Feast of Circumcision

Who accepted to Himself circumcision

On the occasion of the Feast of Epiphany

Who was baptised in the Jordon.

On the occasion of the Feast of the Wedding of Cana of Galilee

Who blessed the water and made it into wine.

On the occasion of the Feast of the Lord’s Entry into the Temple

Who entered into the temple.

On the occasion of the Feast of Annunciation

Who was incarnate of the Virgin
During the Fast of Nineveh and the Weekdays of the Great Lent the beginning of the hymn is

For the Body and Blood of the only Begotten God, of which we have partaken, we give thanks to Him.

Glory be to the Father and to the Son and to the Holy Spirit.

For the...

Now, and forever, and unto the age of ages. Amen.

This is the Body and Blood of the only Begotten God, of which we have partaken; let us give thanks to Him. Let us sing praises with the angels and the orders of the highest and the choir of the righteous crying out and saying:

O You who fasted for us forty days and forty nights, accept our fasting and forgive our lawlessness. Through the prayers and intercessions of our Lady, Saint Mary.

Save us...
On the occasion of the Feast of Palm Sunday

The Son of God has entered Jerusalem.

On the occasion of the Feast of the Resurrection

The King of Glory, has risen from the dead, on the third day.

On the occasion of the Feast of Ascension

Who has risen from the dead, and ascended to the heavens, and sat at the right hand of His Father.

On the occasion of the Feast of the Pentecost

Who has risen and ascended, and sent to us the Comforter, the Spirit of Truth.

On the occasion of the Lord’s Entry into Egypt

Who came into the land of Egypt.

On the occasion of the Feast of Transfiguration

Who was transfigured on Mount Tabor.

On the 29th of the Month the verses of the Annunciation, Nativity and Resurrection are said

The congregation then continue

Save us and have mercy on us.”
In the presence of a metropolitan or bishop they add

You have received the grace of Moses, the priesthood of Melchizedek, the old age of Jacob, the long life of Methuselah, the excellent understanding of David, the wisdom of Solomon, and the Spirit the Comforter, Who came upon the Apostles.

May the Lord preserve the life and rising of our honoured father, the high priest, Pope Abba (……).

And our father the bishop (metropolitan), Abba (……).

May the God of heaven confirm him (them) upon his (their) throne(s) for many years and peaceful times. May He subdue all his (their) enemies under his (their) feet speedily. Pray to Christ on our behalf that He may forgive us our sins, in peace, according to His great mercy.
The Conclusion of the Hymn

Lord, have mercy. Lord, have mercy. Lord bless. Amen. Bless me. Lo, the repentance. Forgive me. Say the blessing.

The Final Blessing

P May God have compassion upon us, bless us, manifest His face upon us, and have mercy upon us.

O Lord, save Your people, and bless Your inheritance, shepherd them, and raise them up forever.

Exalt the horn of Christians through the power of the life-giving Cross.

Through the supplications and prayers which our Lady, the Lady of us all, the Holy Mother of God, St. Mary, makes for us at all times;

and the three great, holy luminaries, Michael, Gabriel and Raphael;
the four incorporeal creatures, and the twenty-four Priests, all the heavenly orders;

St. John the Baptist, the hundred and forty four thousand, my lords and fathers the Apostles, the three holy youths, and St. Stephen;

the Beholder of God, the Evangelist, (Abba) Mark, the holy Apostle and martyr;

St. George, St. Theodore, Philopateer Mercurius, St. Abba Mena, and the whole choir of the martyrs;

Our righteous father, the great Abba Antony, the righteous Abba Paul, the three saints Abba Macarii.

Our father Abba John, our father Abba Pishoy, our father Abba Paul of Tamhoh, our Roman fathers, Maximus and Dometius; our father Abba Moses, the forty-nine Martyrs;

the whole choir of the cross-bearers, the just, the righteous, and all the wise virgins, the angel of this blessed day;
During the liturgy, the priest says

and the angel of this blessed sacrifice.

The priest says the names of the saints according to the occasion, then he says

and the blessing of the holy Mother of God, St. Mary, first and last.

On Sundays, the priest says

And the blessing of the Lord's Day of our Saviour.

The priest says the phrases according to the occasion, then he says

May their holy blessing, their grace, their power, their gift, their love, and their help, be with us all, forever. Amen.

The priest signs the congregation and says

P  O Christ our God
   Πηχε Πεννούτ.

C  Amen. So be it.
   Αμεν εσεγουσι.

The priest looks towards the east and says

P  O King of Peace, grant us Your peace, establish for us Your peace, and forgive us our sins.

For Your is the power, the glory, the blessing and the might, forever. Amen.

Make us worthy to pray thankfully:

and the angel of this blessed sacrifice.

The priest says the names of the saints according to the occasion, then he says

and the blessing of the holy Mother of God, St. Mary, first and last.

On Sundays, the priest says

And the blessing of the Lord's Day of our Saviour.

The priest says the phrases according to the occasion, then he says

May their holy blessing, their grace, their power, their gift, their love, and their help, be with us all, forever. Amen.

The priest signs the congregation and says

P  O Christ our God
   Πηχε Πεννούτ.

C  Amen. So be it.
   Αμεν εσεγουσι.

The priest looks towards the east and says

P  O King of Peace, grant us Your peace, establish for us Your peace, and forgive us our sins.

For Your is the power, the glory, the blessing and the might, forever. Amen.

Make us worthy to pray thankfully:
Our Father, Who are in heaven …

The priest looks towards the west and says

The love of God the Father, the grace of the Only-Begotten Son, our Lord God and Saviour Jesus Christ, and the communion and gift of the Holy Spirit be with you all.

The priest kisses the cross and the Gospel, gives permission to the congregation to leave in peace and says

Go in peace; the peace of the Lord be with you all.

The priest may choose the following permission instead and says

May the peace of God be with all our people. Go in peace. The Lord be with you.

The priest may choose the following Syrian permission instead and says

May the peace and love of our Jesus Christ be with you all. Go in peace.

Then the priest gives permission for the congregation to leave and distributes the eulogion. Finally, the priest proceeds around the altar once and says Psalm 46.
The priest starts with the Prayer of Preparation followed by the Procession of the Lamb and up to the end of the reading of the Gospel shown in the Liturgy of Saint Basil. Then the priest says the Absolution to the Father on page 436 followed by the Absolution of the Servants on p. 181.

**Prayer of the Veil to the Father**

The priest stands at the entrance of the sanctuary, looks towards the east, bows his head and says inaudibly:

**P**  
O Lord God Almighty, 
Who knows the thoughts of men and searches the hearts and inward parts.  
Although I am unworthy, You have called me to this holy service of You.  
Do not despise me or turn Your face away from me, but rather wipe away all my iniquities, and wash away the spots of my body and the blemishes of my soul; purify me to be perfect.  
Lest, as I entreat Your Goodness to grant the forgiveness of sins to others, I myself should be a disqualified.
Yes, O Lord, do not turn me away humiliated and ashamed, but rather send upon me the grace of Your Holy Spirit. And make me worthy to stand before Your Holy Altar without falling into condemnation.

And to offer unto You this rational and bloodless sacrifice with a pure conscience.

For the remission of my sins and my trespasses, and for the forgiveness of the ignorance of Your people.

And for the repose and rest of our fathers and brethren who have already fallen asleep in the Orthodox Faith, and for the edification of all Your people.

Glory to You with Your Only-Begotten Son and the Holy Spirit, the Life-Giver and one essence with You.

Now, and forever, and unto the age of all ages. Amen.

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**PRAYER OF THE VEIL TO THE SON**
The priest may choose to say the following Prayer for the Veil instead. The priest says inaudibly:

Again, we return to You, O Good God, through approaching Your Holy Altar, and we ask You, O Eternal Word. Purify us at this time when we come to You.

O You who came to us in Your unchangeable flesh and filled all by Your boundless divinity.

May the bitterness of envy which is full of blemish be far from us, together with the stench of abominable slander.

Purify our hearts from every blemish, our souls from every vice, and our bodies from every defilement.

And send down upon us the abundance of Your Holy Spirit, that we may be able, through Your help, to come to Your Holy Altar.

And to complete this service according to what is pleasing before You.
And may our sacrifice be acceptable before You for the forgiveness of our sins, and for the glory of Your Holy Name.

For You are kind to everyone who entreats You.

And unto You is due the Kingdom, the authority and the worship, with Your Good Father and the Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

Then the priest says the three long prayers of the Peace, Fathers and Congregation as shown in the Liturgy of Saint Basil. Then the congregation says the Orthodox Creed.

PRAYER OF RECONCILIATION FOR THE SON

The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to start the prayer and says

P Let us pray.  |

D Stand up for prayer.  |

P Peace be with you all.  |

C And with your spirit.  |

Then the priest says the three long prayers of the Peace, Fathers and Congregation as shown in the Liturgy of Saint Basil. Then the congregation says the Orthodox Creed.
O You Who exists, Who was and Who abides forever; the Eternal, the co-essential, the co-enthroned and co-creator with the Father.

Who, for the sake of goodness only, brought man into existence, out of nonexistence, and put him in the paradise of joy.

And when he fell, through the deception of the enemy and the disobedience of Your holy commandment, You desired to renew him, and to restore him to his first estate.

Neither an angel, nor and archangel, neither a patriarch, nor a prophet, have You entrusted with our salvation.

But You, without change, were incarnate and became man, and resembled us in everything, except for sin alone,

and became for us a Mediator with the Father; and the middle wall You have broken down, and the old enmity You have abolished.
You reconciled the earthly with the heavenly, and made the two into one, and fulfilled the economy in the flesh.

And at Your ascension into the heavens in the body, having filled all with Your Divinity.

You said to Your holy disciples and Apostles:

“My peace I give to you, My peace I leave with you.”

The same also, now grant to us, O our Master, and cleanse us from all blemish, all guile, all hypocrisy, all malice and the remembrance of evil entailing death.

D Pray for perfect peace, love and the holy apostolic kisses.

C Lord, have mercy.

P And make us all worthy, O our Master, to greet one another with a holy kiss.
That, without falling into condemnation, we may partake of Your immortal and heavenly gift.

Through Your grace and the goodwill of Your Good Father, and the work of Your Holy Spirit.

For You are the provider, and giver of all goodness.

And to You we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Greet one another with a holy kiss.

PRAYER OF RECONCILIATION FOR THE SON BY PATRIARCH SEVERUS

The priest may choose to say the following prayer instead of the previous one. The priest stands in front of the sanctuary facing the east while holding the censer, asks the deacon to start the prayer and says

P Let us pray. 

D Stand up for prayer.
The priest looks towards the congregation and says:

P  Peace be with you all.  Ἰρηνὴ πας.

C  And with your spirit.  Κε τῷ πνεύμα τις τοῦ.

P  O Christ, our God, the fearful and incomprehensible power of God the Father, Who is seated upon the flaming throne of the Cherubim, Who is served by the fiery powers and You, O God, are a consuming fire.

Because of Your ineffable act of coming down and love toward mankind, You did not burn the deceitful traitor when he drew near to You.

But greeted him with the greeting of fellowship, drawing him unto repentance and the recognition of his presumptuousness.

Make us worthy, O our Master, we also at this fearsome hour, that with one mind and without a divided heart, and the rest of evil, to greet one another with a holy kiss.
And cast us not into condemnation, even if, according to the pleasure of Your goodness, we are not perfectly pure from the filth of sin, deceit and the deadly remembrance of evil.

But rather through Your ineffable and indestructible compassion, knowing the frailty and fallenness of our form.

Wipe out all the stain of our trespasses.

That we may not be under condemnation nor fall into judgment concerning this Mystery of Your divinity.

D  Pray for perfect peace, love and the holy apostolic kisses.

C  Lord, have mercy.

P  For You are He Who is able to take away all sins and remove all the unrighteousness and iniquity of wretched men. Behold, You are the purity of the whole world.
And unto You is due the glorification with one voice from everyone.

Glory, honour, majesty and worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Greet one another with a holy kiss.

After any of the previous Prayers of Reconciliation, the congregation says

C Through the intercessions of the Mother of God, St. Mary, O Lord, grant us the forgiveness of our sins.

We worship You, O Christ, with Your good Father and the Holy Spirit, for You (have come) and saved us.

The priest and the deacon remove the Prosphorion from over the Paten and Chalice. The deacon holds the cross and says
The priest takes the corporal that is on the Chalice in his left hand and the one on the Paten in his right hand. The priest holds the corporal throughout the rest of the service except when holding the bread and the grape wine.

**D** Let us stand well. Let us stand in reverence. Let us stand earnestly. Let us stand in peace. Let us stand with the fear of God, and with trembling and reverence.

Offer in order. Stand with trembling. Look towards the East. Let us attend.

**C** A mercy of peace, a sacrifice of praise.

The priest looks towards the west, signs the congregation with the sign of the cross and says

**P** The love of God the Father; and the grace of the Only-Begotten Son, our Lord, God and Saviour Jesus Christ, and the communion and the gift of the Holy Spirit, be with you all.

**C** And with your spirit.

The priest signs the clergy and says

**P** Lift up your hearts.
C We have them with the Lord.

P Let us give thanks to the Lord.

C It is worthy and right.

P Worthy and right, worthy and right, worthy and right.

It is worthy, in truth, and right, that we praise You, bless You, serve You, worship You, and glorify You, the One, Only, True God, the Lover of Mankind; ineffable, invisible, infinite, without beginning, eternal, timeless, immeasurable, incomprehensible, unchangeable, creator of all, the saviour of everyone,

Who forgives our sins, Who saves our life from corruption, and crowns us with mercy and compassion.

You are He Whom the angels praise, and the archangels worship.

You are He Whom the principalities bless, and to whom the dominions cry.
You are He Whose glory the authorities declare. You are He unto Whom the thrones send up honour.

Thousands of thousands stand before You, and ten thousand times ten thousand offer You service.

They all do according to Your word, O our Master.

You who are seated, rise.

O You Who exists, Master, Lord, true God of true God.

Who has manifested to us the light of the Father.

Who has granted us the true knowledge of the Holy Spirit.

And has manifested to us this great Mystery of life,

Who has established the rising of the choir of the incorporeal among men,
Who has given to the earthly the praising of the Seraphim, receive from us also our voices, together with the invisible. Count us with the heavenly hosts. Let us also say with those, having cast away from us all the thoughts of evil imagination, and proclaim that which they send up with unceasing voices and unfailing lips, and praise Your greatness.

D Look towards the east.

P You are He around Whom stand the Cherubim and the Seraphim, six wings to the one, and six wings to the other. With two they cover their faces, and with two they cover their feet, and with two they fly. And one cries to another.

They send up the hymn of victory and salvation, which is ours, with a voice full of glory.
They praise, they sing, they proclaim, they cry out, saying:

They praise, they sing, they proclaim, they cry out, saying:

γὰςως εὐχώς εὐσῶς ἐβολεῖ ἐνδήρωτε εὐχώμιμος.

D Let us attend.

Προσκυμενέ.

The congregation responds with the Aspasmos Vatos according to the occasion. For annual days, the congregation may respond with the long Aspasmos Vatos from the Liturgy of St. Basil on page 119, and then continues with the short Aspasmos and says

C Holy, Holy, Holy Lord of Hosts. Heaven and earth are full of Your holy glory.

Hosanna in the highest.

Holy, Holy, Holy Lord of Hosts. Heaven and earth are full of Your holy glory.

Hosanna in the highest.

Ἄγιος ἅγιος ἅγιος: Κτριος οὐρανος ὁ ὅρπος κε ἐν τη ἀγίας κοτ δο θης.

Ψαννα εν τις ψήκτις: εἴλησμενος ὡς εἶλων κε ἐρχομενος εν ὄνοματι Κτριος: ψαννα εν τις ψήκτις.

The priest puts down the corporal in his left hand on the altar, and moves the one in his right hand to the left hand. Then, he holds the corporal covering the Chalice in his right hand. The priest signs three times with his right hand. In the first time, he signs himself. In the second time, he signs the clergy. In the third time, he signs the congregation while towards the west. In every time, he says

P Holy.

Αγιος.

If another priest is present, he proceeds once around the altar with the censer. Then the priest covers the Chalice and says

Holy, Holy, O Lord, and Holy are You in everything, and most excellent is the light of Your Essence.

Χοναβ χοναβ Πος οτός χοναβ δεν ευων ηνεν: ηνοτο λε ἐφωτιν ἐκε Φωτινοι ὃτε τεκοτσιὰ.

Qodos Qodos Αντι Αιθαρα Ῥη Φωνος Αντι Ρη Εφωτινοι Αντι Τεκοτσια.
Ineffable is the power of
Your wisdom, and no
manner of speech can
measure the depth of Your
love toward mankind.

You, as Lover of
Mankind, have created me,
as man. You have no need
of my servitude, but rather,
I had need of Your
Lordship.

Because of the multitude
of Your tender mercies,
You have brought me into
existence whence I was
not.

You have raised heaven
as a roof for me,
and established the earth
for me to walk upon.

For my sake, You have
bound the sea.

For my sake, You have
manifested the nature of
animals.

You have subjected all
things under my feet.

You have not left me in
need of any of the works of
Your honour.

You are He who formed
me,
and laid Your hand upon
me,
and inscribed in me the
image of Your authority.
You have placed in me the gift of speech, and opened to me the Paradise to enjoy, and have given to me the learning of Your knowledge.

You have manifested to me the tree of life, and made known to me the sting of death.

Of one plant have You forbidden me to eat, that of which You have said to me, “Of it only do not eat.”

But according to my will, I did eat.

I put Your law behind me by my own counsel, and neglected Your commandments.

I plucked for myself the sentence of death.

C Lord, have mercy.

P You, O my Master, have turned for me the punishment into salvation.

As a good Shepherd, You have sought after that which had gone astray.
As a true father, You have laboured with me, I who had fallen.

You have bound me to all the remedies that lead to life.

You are He Who have sent to me the prophets, for my sake, I the sick.

You have given me the Law as a help.

You are He Who ministered salvation to me when I disobeyed Your Law.

As a true Light, You have shone upon the lost and the ignorant.

C Lord, have mercy.

P O You, Who throughout all time, have come to us on earth. You have come into the womb of the Virgin.

You, the Infinite, being God, did not consider equality with God, robbery,

but humbled Yourself,

and took the form of a servant,

and blessed my nature in Yourself,

καθ’ ἀληθεύς πατὴρ ἔστης ἐμαῖς ἐμοί ἑαυτοῦ ὥτι ἔλημεν ὃ ἐμοί ἑμαῖς ὑπὲρ ἑαυτοῦ ἄμειν ἐπὶ ἐμοὶ ἑναντίον τοῦ ἐμοῦ ἐμοὶ ἑαυτοῦ ἔλημεν ἐμοὶ ἑναντίον τοῦ ἐμοῦ ἐμοὶ ἑαυτοῦ ἔλημεν ἐμοὶ ἑναντίον τοῦ ἐμοῦ ἐμοὶ ἑαυτοῦ ἔλημεν.
and fulfilled Your Law on my behalf.
You have shown me the rising up from my fall.
You have given release to those who were bound in Hades.
You have lifted the curse of the Law.
You have abolished sin in the flesh.
You have shown me the power of Your authority.
You have given sight to the blind.
You have raised the dead from the tombs.
You have established nature by the word.
You have manifested to me the economy of Your tender mercy.
You have borne the oppression of the wicked.
You have given Your back to the scourge.
Your cheeks You have left open to those who smite.

For my sake, O my Master, You have not hidden Your face from the shame of spitting.

C Lord, have mercy.  |  Κυρίε ἐλέησον.
P You have come to the slaughter as a lamb, even to the cross. You have manifested the greatness of Your care for me. You have buried my sin in Your tomb. You have brought my first fruit up to heaven. You have shown me the manifestation of Your coming, Wherein You shall come to judge the living and the dead, and give each one according to his deeds.

C According to Your mercy, O Lord, and not according to our sins.

THE INSTITUTION NARRATIVE

The priest holds the incense spoon, with a corporal, signs the cross on the incense box once and takes one spoonful of incense from the box into the censer. The priest cleans the incense spoon and with a corporal and puts it back in the incense box. Meanwhile, he says

P I offer You, O my Master, the symbols of my freedom. I write my works according to Your sayings.

According to Your mercy, O Lord, and not according to our sins.
You are He Who have given me this service, full of mystery.

You have given me the partaking of Your Flesh, in bread and wine.

The priest signs with his hand the bread and the grape wine while the congregation says

C  We believe.

The priest censes his hands three times and says

P  For, in the same night in which You gave Yourself up, of Your own will and authority alone.

The priest removes his hands from over the censer and holds the bread with his hands. Then he removes the corporal from the Paten and says

P  You took bread into Your holy hands, which are without spot or blemish, blessed, and life-giving.

C  We believe that this is true. Amen.

The priest looks upward and says

P  You looked up towards heaven, to God, Who is Your Father and Master of everyone.

The priest signs the bread three times. In the first time, he says

And You gave thanks.

Amen.
In the second time, he says

P You blessed it.  

Δκεμογεροµ.  

وباركته.

D C Amen.  

 دمشق.  

حقاً.

In the third time, he says

P You sanctified it.  

Δκεραγιαζιµµωµ.  

وقدسته.

D C Amen.  

 دمشق.  

حقاً.

C We believe, we confess, and we glorify.  

Πιστευοµεν κε οµολογοµεν κε λογαροµεν.  

نؤمن ونعترف ونجد.

The priest breaks the bread into one third and two thirds without splitting it and without cracking the middle bodkin. The one third will be near his right and the other part will be near his left hand. Meanwhile, he says

P You broke it, and gave it to Your own saintly, honourable disciples and holy Apostles, saying:  

“Take, eat of it all you, for this is My Body.”  

Δκφαψµ ακτης ηµνητε νοτκ ετταινουτ ηαιος  

εαωαις οτος ηαιοποτολος  

φαι γαρ πειποσµα.  

وقسمته وأعطيته لثالمذ المكّرين والقدسيين والرسل الأفكار.  

فخذوا كلوا منه كلكم لأن هذا هو جسدى.

C This is true. Amen.  

Φαι πε δεν οµολογηθη♠♠µ.  

هذا هو بالحقيقة.  

آمين.
Likewise also, after they had supper, You took a cup, mixed it of the fruit of the vine and water. The priest puts his hand at the edge of the Chalice and says: And You gave thanks. And You tasted, and gave it also to Your own saintly, honourable disciples and holy Apostles, saying:  

And You gave thanks.  

As an example and symbol of this chalice, You took a cup, mixed it of the fruit of the vine and water, and You gave thanks. Also, You blessed it and sanctified it. Afterward, You tasted, and gave it also to Your own saintly, honourable disciples and holy Apostles, saying:  

In the second time, he says: You blessed it.  

In the third time, he says: You sanctified it.  

Then the congregation continues: Again, we believe, we confess, and we glorify.
The priest makes the sign of the cross with the Chalice by slightly tilting it towards the west, east, north and south, and says:

“Take, drink of it all of you, for this is My Blood of the New Covenant, which is shed for you and for many, to be given for the remission of sins. Do this in remembrance of Me.”

This is also true. Amen.

For every time you eat of this Bread,

and drink of this Cup,

you proclaim My death, confess My resurrection and remember Me till I come.

Your death, O Lord, we proclaim. Your holy resurrection and ascension into the heavens, we confess.
We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

Therefore, O our Master, as we commemorate Your coming to earth, Your life-giving death, Your burial for three days, Your resurrection from the dead, Your ascension into the heavens, Your sitting at the right hand of Your Father, and Your second coming, from the heavens, awesome and full of glory, we offer unto You Your gifts from what is Your, for everything, concerning everything, and in everything.

PRAYER OF THE DESCENT OF THE HOLY SPIRIT

Worship the Lamb, the Word of God.

Or the deacon says

Worship God in awe and reverence.
The congregation bows down and says

C We praise You, we bless You, we serve You (O Lord, and) we worship You.

The priest says the Prayer of the Descent of the Holy Spirit inaudibly

P O You, our Master, by Your voice alone, change these (things) set forth. You, Who are with us, prepare for us this service full of mystery.

Implant You in us the remembrance of Your holy service.

Send to us the grace of Your Holy Spirit.

To purify and change these gifts set forth to the Body and Blood of our salvation.

D Let us attend. Amen.

C Amen.

The priest signs the bread three times and says

P And this bread, He makes into Your Holy Body.

C We believe.
P Our Lord, God and Saviour Jesus Christ. Given for the remission of sins, and eternal life to those who partake of Him.

C Amen.

P And this cup, also, the Precious Blood of Your New Covenant.

C Again, we believe.

P Our Lord, God and Saviour Jesus Christ. Given for the remission of sins and eternal life to those who shall partake of Him.

C Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Now the bread and the grape wine are transformed to the Body and the Blood of our Lord Jesus Christ. Then the congregation stands up and says

C Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.
The First Supplication

The priest says the following supplications and the congregation would reply after every phrase saying “Lord, have mercy.” The priest holds the corporals in both of his hands as it was before and says:

P Yes, we ask You, O Christ our God: Confirm the foundation of the Church.

+ The oneness of heart that is of love, may it take root in us.

+ May the righteousness of faith grow; ease for us the way of godliness.

+ Control the shepherds, and those whom they shepherd, confirm.

+ Give splendour to the clergy; asceticism to the monks.

+ Purity to those in virginity; a life of goodness to those in wedlock.

+ Mercy to those in repentance; goodness to the rich.

+ Meekness to the honourable; help to the poor.

+ Strengthen the elders confirm; chasten the young.

Copied
+ Restore the unbelievers; may the schisms of the Church cease.

+ Strip the vanity of the heretics; and count us all in the unity of godliness.

C Lord, have mercy. Lord, have mercy. Lord, have mercy.

C Lord, have mercy.

PRAYER FOR PEACE

P Remember, O Lord, the peace of Your One, Only, Holy, catholic and Apostolic Church. Αφιμενί Πάντα ντιαρνής ντε τεκατι μματάτσ όσοβί, ἱκανολική ἱποστολική ἱεκλησία. أذكر يا رب سلام كنيستك الواحدة الوحيدة المقدسة الجامعة الرسولية.

D Pray for the peace of the One, Holy, catholic and Apostolic Orthodox Church of God. Προσευχάζομεν ὑπερ της ἰρινής της ἀγιας μονής καθολικής κε ἁποστολικής ορθοδοξώς τον Θεοτεκλησίας. صلوا من أجل سلام الواحة المقدسة الجامعة الرسولية الأرثوذكسية كنيسة الله.

C Lord, have mercy.

PRAYER FOR THE FATHERS

P This, which exists from one end of the world to the other, and those who rightly handle the word of truth in her. Θα εστιν ικεσιν αγραφης ὑτοικωμενής μα αγραφης. هذه الكاتبة من أقسام المسكونة إلى اقتصاتها.

Νεμ πνευμον ἑστι μαντης ἡμικατι ὑντε ἀμεσως δεν οτσωττεν. والذين يفصلون فيها كلمة الحق بإستقامة.
Most of all, our patriarch, the honoured father, Abba (…).

In the presence of, or if the church is under the care of a metropolitan or bishop, he says

And his partner in the apostolic ministry our father the bishop (metropolitan) Abba (…).

Pray for our high priest Pope Abba (…), pope, and patriarch and archbishop of the great city of Alexandria;

and his partner in the apostolic ministry Bishop (Metropolitan) Abba (…..)

and for our Orthodox bishops.

Lord, have mercy.

Prayer for the Priests

And for those who are in this place, and those who have fallen asleep.

The bishops, hegumens, priests, deacons and subdeacons.

And for our Orthodox bishops.
Pray for the hegumens, priests, deacons, subdeacons, and the seven orders of the church of God.

Lord, have mercy.

Prayer for Mercy

And the readers, the chanters, the monks, the virgins, the widows, the orphans, the ascetics, the laity; and all the fullness of Your holy Church, O God of the faithful.

Lord, have mercy.

Remember, O Lord, those who have reigned in righteousness, and those who are now kings (leaders).

Lord, have mercy.

Pray for our Christ-loving kings (leaders).
P Remember, O Lord, our brethren, the Orthodox believers who are in the palace (government), and all who are in the military.

D Pray for those of our brethren, the orthodox believers who are in the palace (government), and for all the troops.

C Lord, have mercy.

P Remember, O Lord, those who have brought to You these gifts, those on whose behalf they have been brought, and those by whom they have been brought. Give them all the heavenly reward.

D Pray for these holy precious gifts, our sacrifices, and those who have brought them.

C Lord, have mercy.

P Remember, O Lord, those who dwell in the mountains and the caves, and our brethren who are in captivity.
D Pray for the captives.

C Lord, have mercy.

P Grant them a peaceful return to their own.

D Bow down before God in fear.

Or the deacon says

Worship the Lamb, the Word of God.

The congregation bows down to the Lord. The priest bows down and says inaudibly

P Remember, O Lord, my own weakness and forgive me my many sins.

And where transgression has abounded, let Your grace be multiplied in abundance.

Because of my own sins and the abominations of my heart, do not deprive Your people of the grace of Your Holy Spirit.

The congregation says three times

C Have mercy upon us O God, our Saviour.
Or the congregation says

Have mercy upon us. Have mercy upon us. Have mercy upon us, O God Almighty.

Have mercy upon us. Have mercy upon us. Have mercy upon us, O God, our Saviour.

Have mercy on us. Have mercy on us. Have mercy on us, O God, and Have mercy. Lord, have mercy.

The priest wraps his right hand with a corporal, points towards the congregation without signing and says

P Your people and Your church. Ask You, and through You the Father, with You, saying:

The priest says three times

Have mercy (x3) upon us O God, our Saviour.

The congregation replies three times

Alternatively the priest and congregation may say

Have mercy upon us (x3). O God, the Father Almighty.

Have mercy upon us (x3). O God, our Saviour.
Have mercy upon us (x3). O God, and Have mercy. Lord, have mercy.

Grant Your people oneness of heart. Give dignity to the world, and good temper to the air.

Pray for the air of heaven, the fruits of the earth, the rising of the waters of the rivers, the seeds, the herbs and the plants of the field, this year that Christ our God may bless them, have compassion on His creation which His hands have made, and forgive us our sins.

Lord, have mercy. Lord, have mercy. Lord, have mercy.
P Raise them to their measure according to Your grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful.

Prepare it for sowing and harvesting. Manage our lives as deemed fit.

Bless the crown of the year with Your goodness for the sake of the poor of Your people, the widow, the orphan, the traveller, the stranger, and for the sake of all of us who entreat You and seek Your Holy Name.

For the eyes of every one wait upon You, for You gives them their food in due season.

Deal with us according to Your Goodness, O You Who gives food to all flesh. Fill our hearts with joy and gladness that we too, having sufficiency in everything always, may abound in every good deed.

C Lord, have mercy.  

κυριε ἠλληνων.
The Second Supplication

The priest says the following supplications and the congregation would reply after every phrase saying “Lord, have mercy.” The priest holds the corporals in both of his hands as it was before and says

**P** Healing to the sick; rest to the needy.

+ Release to those in captivity; acceptance to the orphans.

+ Help to the widows; satisfy the distressed with good things.

+ Raise the fallen; confirm the upright.

+ Remember those who have fallen asleep; accept to Yourself the prayers of the confessors.

+ The sinners who have repented, count them with Your faithful; Your faithful, count with Your martyrs.

+ Those who are in this place, conform them to Your angels.

+ And we, also, who have been called by Your grace into Your service, while unworthy, accept us to You.

**O** Οὐά έβολ ἴην στὰ στάσιμα τῶν ἐρωτόμενων. Φιλοσόφοι, συνάγω για τον θεραπευτή μετά της τιμής του. Ο θάνατος του Χριστού είναι η καταστολή της κακίας.

**O** Ουα μετά της πτώσης σηματοδοτεί την επέκταση της αγάπης. Ο θάνατος του Χριστού είναι η καταστολή της κακίας.

**P** Healing to the sick; rest to the needy.

+ Release to those in captivity; acceptance to the orphans.

+ Help to the widows; satisfy the distressed with good things.

+ Raise the fallen; confirm the upright.

+ Remember those who have fallen asleep; accept to Yourself the prayers of the confessors.

+ The sinners who have repented, count them with Your faithful; Your faithful, count with Your martyrs.

+ Those who are in this place, conform them to Your angels.

+ And we, also, who have been called by Your grace into Your service, while unworthy, accept us to You.
Lord, have mercy. Lord, have mercy. Lord, have mercy.

PRAYER FOR THE PLACE

Remember, O Lord, this Your holy place, and every place, and every monastery of our Orthodox fathers.

Pray for the safety of the world, and of this city (or monastery) of ours, and of all cities, districts, islands and monasteries.

And every city and every region, and the villages and all their adornments.

And the save us all from famine, plagues, earthquakes, drowning, fire, the captivity of the barbarians, the sword of the stranger and the rising up of heretics.

And every city and every region, and the villages and all their adornments.

And the save us all from famine, plagues, earthquakes, drowning, fire, the captivity of the barbarians, the sword of the stranger and the rising up of heretics.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.
THE COMMENORATION OF SAINTS

P Graciously accord, O Lord, to remember all the saints who have pleased You since the beginning.

Our holy fathers the patriarchs, the prophets, the Apostles, the preachers, the evangelists, the martyrs, the confessors, and all the spirits of the righteous perfected in the faith.

And Most of all, the pure, full of glory, Ever-Virgin, holy Mother of God St. Mary.

And St. John the forerunner, Baptist and martyr.

St. Stephen, the archdeacon and the first martyr.

And St. Mark, the holy Apostle, evangelist and martyr.

The Patriarch St. Severus, St. Cyril, St. Basil, St. Gregory.
Our righteous father, the great Abba Antony, the righteous Abba Paul, and the three saints Abba Macarii;
our father Abba John, our father Abba Pishoy, our holy Roman fathers, St. Maximus and Dometius, the forty nine martyrs, the strong Abba Moses;
our father Abba Pachom, the father of the Koinonia, our father Abba Shenoute the archimandrite, our father Abba Nopher the anchorite and our father Abba Samuel the confessor.
And all the choir of Your saints, through whose prayers and supplications have mercy on us all and save us for the sake of Your Holy Name which is called upon us.
The priest may say The Commemoration of Saints from the Liturgy of St. Basil instead of the previous one starting from “Graciously accord, O Lord …” After any of the passages, the deacon says:

D Let those who read recite the names of our holy fathers, the patriarchs, who have fallen asleep. O Lord, repose their souls, and forgive us our sins.

The priest says inaudibly:

P Remember also, O Lord, our fathers and brethren who have fallen asleep in the Orthodox Faith. Repose them all with Your saints, together with those whose names we mention.

The priest mentions the names of those who have fallen asleep. Then the priest continues inaudibly:

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in green pastures, beside still waters in the Paradise of Grace.

The place out of which grief, sorrow and groaning have fled away in the light of Your saints.
Then the priest says The Final Blessing on page 53. Meanwhile, the deacon says the commemoration of the patriarchs. When the priest finishes the blessing, he looks towards the altar and raises his hands. The deacon holds the cross up and says

D The great Abba Antony, the righteous Abba Paul; the three saints Macarii, Abba John the Short, Abba Bishoy, Abba Paul, our holy Roman fathers Maximus and Dometius, Abba Moses, Abba John Kame, Abba Daniel, Abba Isidore, Abba Pachom, Abba Shenoute, Abba Paphnuti, Abba Parsouma, Abba Teji.

And all who have rightly taught the word of truth, the Orthodox bishops, priests, deacons, clergy, laity, and all the Orthodox people. Amen.

C May their holy blessings be with us. Amen.

Glory to You, O Lord. Lord, have mercy. Lord, have mercy. Lord bless us. Lord repose them. Amen.
The priest raises his hand and says loudly

P  Remember, O Lord, the others, those of the faithful who we have remembered, and those of the Orthodox whom we have not remembered, them and us, as the Good One and a Lover of Mankind, O God.

C  Loose, remit and forgive us, O God, our iniquities which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest, O Lord, remit for us.

P  For You are God the Merciful, Who desires not the death of the sinner, but rather that he return and live. Restore us, O God, to Your salvation. Deal with us according to Your Goodness, O You Who does more than we ask or understand.

Loose, remit and forgive us, O God, our iniquities which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest, O Lord, remit for us.

For You are God the Merciful, Who desires not the death of the sinner, but rather that he return and live. Restore us, O God, to Your salvation. Deal with us according to Your Goodness, O You Who does more than we ask or understand.

Aذكر يا رب الآخرين الذلى ذكرناهم المؤمنين وأيضاً الذين لم نذكرهم الأرثوذكسين.

هؤلاء الذين تحن وهم كصالح ومحب البشر يا الله.

حل واغفر وأصفح لنا يا الله عز وجل. التي صنعناها بإرادتنا والتي صنعناها بغية إرادتنا. التي فعلناها بعرفة والتي فعلناها بغية معرفة. الخفية والظاهرة. يا رب اغفرها لنا.

لأنك أنت هو الله الرحمون الذى لا يشاء موت الخاطئ مثل ما يرجع ويجا. ردننا يا الله إلى خلاحسك. وإصنع معنا كصالحك. يا من يصنع أنكر مما نسأل أونفهم.
As it was, and shall be, it is from generation to generation and unto the age of the ages. Amen.

That, as in this, so also in all things, Your great and Holy Name be glorified, blessed and exalted, in everything which is honoured and blessed, together with Your Good Father, and the Holy Spirit.

Peace be with you all.

And with your spirit.

INTRODUCTION TO THE FRACTION

O our Master and Saviour, the Good One and Lover of Mankind, Life-Giver to our souls.

God, who gave Himself up for salvation from sins,

Who through the multitude of His mercies, has loosed the enmity of mankind,

the Only-Begotten God,

Who is in the bosom of His Father.

O Lord, bless us.
The priest takes the Holy Body with his right hand and puts on his left hand. He puts his fingers of the right hand on the bodkin. Then the priest dips his finger in the Precious Blood, lifts up his finger and signs the Blood and says

P O You, Who did bless at that time, now also bless.

C Amen.

P You, who did sanctify at that time, now also sanctify.

C Amen.

P O You, who did break at that time, now also break.

C Amen.

P O You, who gave to His saintly disciples and holy Apostles, at that time. Now also give to us and to all Your people, O our Master, the Almighty, Lord our God.

C  Lord, have mercy.  

P  Peace be with you all.  

C  And with your spirit.  

PRAYER OF THE FRACTION

The priest breaks the Body while he says

P  Blessed are You, O Christ our God, the Almighty, Saviour of Your Church; O Word of God who can be perceived and Man that can be seen, Who, through, Your incomprehensible incarnation, have prepared for us the bread of heaven, this Your Holy Body; which is mystical and holy in every way.

You have mixed for us a cup, from a true vine, Your unblemished divine side, which after You had given up the Spirit, flowed for us blood and water, and became purification for the whole world.

Acquire us to Yourself, O Good One, we Your undeserving servants.
Make of us for Yourself a united people, a kingdom, a priesthood and a holy nation.

Purify us, also, O our Master, as You have sanctified these gifts set forth, which You have made unseen out of those things which are seen and to be Your perceptible Mysteries, O our Lord, God, and Saviour Jesus Christ.

For because of the multitude of Your compassions, You have made us all worthy of sonship through holy Baptism.

You have taught us types of mystical prayer, so that we may entreat Your Father thereby.

You, also now, O our Master, make us worthy, that, with a pure conscience, and good thoughts, that befit sons, and with yearning and boldness, we may dare to cry to God, Your Holy Father, Who are in Heaven and say:

Purify us, also, O our Master, as You have sanctified these gifts set forth, which You have made unseen out of those things which are seen and to be Your perceptible Mysteries, O our Lord, God, and Saviour Jesus Christ.
Our Father who are in heaven ...

Yes, O Lord, the Lord Who has given us authority to tread on serpents and scorpions and upon all the power of the enemy.

Crush his heads beneath our feet speedily, and scatter before us his every design of wickedness against us.

For You are the King of us all, O Christ our God.

And unto You we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and to the ages of ages. Amen.

In Christ Jesus our Lord.

Bow your heads to the Lord.

Before You, O Lord.

In Christ Jesus our Lord.
PRAYER OF SUBMISSION TO THE SON

The congregation bow their heads until the end of the other absolutions. The priest says

P You, O Lord, Who bowed the heavens, You
descended and became
man for the salvation of
the race of men.

You are He Who sits
upon the Cherubim and
the Seraphim, and beholds
those who are lowly.

You also now, our
Master, are He to Whom
we lift up the eyes of our
heart; the Lord Who
forgives our iniquities and
saves our souls from
corruption.

We worship Your
ineffable compassion, and
we ask You to give us Your
peace, for You have given
us all things.

Acquire us to Yourself,
O God our Saviour, for we
know none other but You;
Your Holy Name we utter.

Turn us, O God, unto
Your fear and desire. Be
pleased that we may abide
in the enjoyment of Your
good things.
And those who have bowed their heads beneath Your hand, exalt them in their ways of life, and adorn them with virtues.

And may we all be worthy of Your heavenly Kingdom, through the good will of God, Your Good Father.

With Whom You are blessed with the Holy Spirit the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Let us attend in the fear of God.

P Peace be with you all.

C And with your spirit.

Absolution to the Son

The priest looks towards the west and says

O Master, Lord Jesus Christ, the Only-Begotten Son and Word of God the Father, Who has broken every bond of our sins through His saving, life-giving sufferings.
Who breathed into the face of His saintly disciples and holy Apostles, and said to them:

“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Now also, O our Master, You have given grace through Your holy Apostles to those who for a time labour in the priesthood in Your Holy Church to forgive sin upon the earth, and to bind and to loose every bond of iniquity.

Now also we ask and entreat Your Goodness, O Lover of Mankind, for Your servants.

The priest mentions the names of anyone he wishes to remember. Then he signs the congregation and continues

My fathers, and my brethren.

The priest signs himself and continues

And my weakness; those who bow their heads before Your Holy Glory. Dispense to us Your mercy and loose every bond of our sins.
And if we have committed any sin against You, knowingly or unknowingly, or through anguish of heart, whether in deed or word or from faint-heartedness.

O Master, Who knows the weakness of men, as the Good One and Lover of Mankind, O God, grant us the forgiveness of our sins;

The priest signs himself and continues

Bless us; | ΑΜΟΥΕΡΟΝ.

The priest signs the clergy and continues

Purify us; absolve us, | ΝΑΤΟΤΒΟΝ ΑΡΙΓΤΕΝΗΡΜΕΒΕ.

The priest signs the congregation and continues

And all Your people. | ΝΕΜ ΠΕΚΛΑΟΣ ΤΗΡΗΝΗΡΜΕΒΕ.

The priest says the names of those he wishes to mentions, then he says

Fill us with Your fear, and straighten for Your holy good will.

For You are our God, and the glory, the honour, the dominion, and the worship are due to You with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.
Now, and forever, and unto the age of all ages.
Amen.

The priest may choose to say the following commemoration. The priest says

Remember, O Lord, Your servants, the ministers of this day, absolve them all, and make them worthy to complete this service as is pleasing to You.

Remember also, O Lord, my own weakness and forgive me my many sins; and where transgression has abounded, let Your grace be multiplied in abundance. Because of my own sins and the defilement of my heart, do not deprive Your people of the grace of Your Holy Spirit, but absolve them all.

أذكر يا رب عيّدك خدام هذا اليوم وحالهم وإجعلهم مستحقين أن يكملوا هذه الخدمة الطاهرة كما يرضيك.
أذكر يا رب ضعفي أنا أيضاً وأغفر لي خطاباتي الكثيرة. الموضوع الذي كثر فيه الإثم فلتكن هناك نعمتك. ومن أجل خطاباتي خاصة ومحاسات قلبي لا تمنع شعبي نعمة روحك القدس. بـِـــــــــــــــــــيـ حاللهم أجمعين.
Remember, O Lord, the children of the Church; the hegumens, the priests, the deacons, the monks, the clergy, and all the people that are gathered together in the Holy Church; the men and the women, the old and the young, the small and the great, those who we know and know not, our enemies and our friends. O Lord, absolve them and forgive them all their sins.

If there is enough time, the priest may choose to continue the absolution and says

Remember also, O our Master, all those who have bidden us to remember them in our prayers and supplications. Remember them in Your heavenly Kingdom.

Remember, O Lord, the sick of Your people. Heal them.

Remember, O Lord, our fathers and brethren who are travelling, return them back in peace and safety.
Remember, O Lord, those who are distressed in hardships and oppressions, save them from all their tribulations.

Remember, O Lord, the Orthodox Christians, who are in the whole world, from sunrise to sunset and from North to South, each one by his or her name.

The living keep them by the angel of peace. Those who have departed, repose their souls in the bosom of our saintly fathers Abraham, Isaac and Jacob, in the Paradise of Grace.

Remember, O Lord, all who are with us in this church, and those who are taking part in this service with us. O Lord, absolve them all and forgive them all their sins.

Remember, O Lord, my father, my mother, my brothers and my kin in the flesh, and my spiritual fathers. Keep those who are living by the angel of peace, and repose those who have fallen asleep.
Remember, O Lord, my weakness – even I the poor, and forgive me my many sins.

Absolve us and all Your people.

Fill us with Your fear, and straighten us to Your holy and good will.

For You are our God, and the glory, the honour, the dominion, and the worship are due to You with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

The priest says the two short prayers of the peace and the fathers inaudibly. Then he continues with the prayer of the congregation and says

P Remember, O Lord, our gatherings; bless them.

The deacon holds the cross and says

D Saved, Amen. And with your spirit. In the fear of God, let us attend.

C Lord, have mercy. Lord, have mercy.

The priest raises the bodkin high up and says

P The Holies for the holy.
The congregation bows down to the ground in awe, asking for the forgiveness of the Lord. The priest takes the **bodkin** with the tip of his fingers and signs the Cross on the Blood in the Chalice. Then he slightly dips the **bodkin** into the Blood and raises it. Then he signs the Cross on the entire Body with the **bodkin**. Then he takes the **bodkin** back near the Chalice and signs the Cross on top of the Blood. Finally, he slowly immerses the **bodkin** into the Blood face down and leaves it in the Chalice. The priest make all this while his left hand is held under the **bodkin** to catch any drop of the Precious Blood falling from it. Meanwhile, the priest says

**Blessed be the Lord Jesus Christ the Son of God, the sanctification of the Holy Spirit. Amen.**

The congregation stands up and says

**C** Amen. One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen.

The priest covers the Body with a corporal and says

**P** Peace be with you all.

**C** And with your spirit.

The priest takes the middle third of the Body, from which the **bodkin** was separated, and cuts it into three pieces. If the three pieces are large, he cuts three small pieces from any of them. He puts the three little pieces of the Body in his left hand and covers them with his right hand while they are on top of the Paten. Then he says

**P** The Holy Body and the Precious, True Blood of Jesus Christ, the Son of our God. Amen.

**C** Amen.
P The Holy, precious Body and True Blood of Jesus Christ, the Son of our God. Amen.

C Amen.

P The Body and the Blood of Immanuel our God, this is true. Amen.

C Amen. I believe.

The priest lifts up the Paten above his head and says


That this is the life-giving Body that You have taken, O Christ my God, from the lady of us all, the holy Mother of God, St. Mary.

You have made It one with Your divinity without mingling, without confusion and without alteration.

You have witnessed the good confession before Pontius Pilate.
You have given It up for us upon the holy wood of the Cross, of Your own will, for us all.

Truly I believe that Your divinity parted not from Your Humanity for a single moment, nor a twinkling of an eye.

Given for us for salvation, remission of sins and eternal life to those who partake of It.

I believe that this is true. Amen.


Pray for us and for all Christians who said to us concerning them, “Remember us in the house of the Lord.” The peace and love of Jesus Christ be with you. Let us sing (a Psalm). Alleluia.

Pray for the worthy partaking of the immaculate and heavenly Holy Mysteries. Lord, have mercy.
For You are the One to Whom the glory, honour, dominion and worship are due with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

PRAYER OF THANKSGIVING AFTER HOLY COMMUNION TO THE SON.

After the Communion of the Holy Mysteries, the priest says

We thank You, O Lord, Christ, our God the true Logos Who is of the unblemished essence of the holy Father.

For You have loved us in such a way and gave Yourself to the slaughter because of our sins.

You have healed us by Your stripes and we were healed through Your wounds.

For You are the One to Whom the glory, honour, dominion and worship are due with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
You have granted us the gift of life through Your Holy Body and Your Precious Blood.

These from which You have granted us to receive.

Therefore, we thank You, O God, Who loves man Whom he has formed.

And You are He to Whom we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

ANOTHER PRAYER OF THANKSGIVING AFTER HOLY COMMUNION TO THE FATHER.

After the Communion of the Holy Mysteries, the priest says

П We thank You, O our Holy Father, the Creator of all, the Benefactor of everyone.

Who has given us from this Holy food which is immortal and mysterious.

Who has opened for us the entrance of life.
Who has revealed the way to ascend up to the heavens.

Who has granted His servants the abundance of good things.

Therefore, You, O Lord, the Good and Lover-of-mankind, keep the gift of grace within us, not for judgment or falling into condemnation.

But for an enjoyment of glory and an acquiring of life, for a setting upright of the soul and a purifying of the body.

So that being alive in You and being fed on You, we would complete righteousness at all times, and that Your Holy name be glorified in us.

For You are our God and the glory is due to You, with Your Only-Begotten Son and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Bow your heads to the Lord.

Amen.
C Before You, O Lord.

P He Who is, Who was, Who came, and Who is also coming again.

Who took flesh and became Man and was crucified on the cross on our behalf.

He suffered by His own will in the flesh and was without suffering as God.

He was buried and placed in the tomb. He arose from among the dead on the third day.

He ascended to the heavens and sat at the right of the greatness of the Father.

And he is coming to judge the living and the dead.

Who is blessed by the angels, being praised by the archangels.

Whose glory is uttered by the Seraphim and who is worshipped by the Cherubim.

Who is feared and trembled from by all the natures. The Son and Logos of God the Father: Jesus Christ our Lord.
You are the one to whom Your people and Your inheritance submit. Those whom You have acquired to Yourself by Your very own Precious Blood.

Look upon all of us, O Lord, from Your holy heaven and from Your prepared dwelling place.

Bless Your servants with every spiritual blessing. Preserve them by Your mighty hand. Make them firm in Your faith.

Grant them and us also the purity of our souls and our bodies and our spirits. And give us our Christian perfection that is pleasing before You.

For Your Kingdom is pure and full of glory, O Christ our God, this, which we all hope to attain.

And You are He to Whom we ascribe the glory, the honour, and the worship, with Your Good Father and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
The priest commences as in the liturgy of St. Basil until the reading of the Gospel. He proceeds with the Prayer of the Veil according to our father St. John the Thrice and says inaudibly:

O Creator of the whole creation, visible and invisible.
You provide for all things; for they are Yours. O our Master, the Lover of souls.
I beseech You, O Lord Almighty.
I, the weak, the needy, and the unprofitable among all Your servants.
That while I am coming forward unto Your Holy of Holies to touch this holy and mysterious Sacrament.
Give me, O Lord, Your Holy Spirit, the immaterial and incomprehensible fire.
Who devours all infirmities and consumes wicked inventions.
May He mortify the members of the flesh that are upon earth.
And bridle the movements of the thought that lead into fantasies, full of passion and pain.

And as is befitting priests, may He make me to be above all deadly thoughts.

And may He let the consecrating words be within me.

To fulfil this oblation that is set forth, which is the Mystery of all mysteries.

In the fellowship and the communion of Your Christ.

To whom is due the glory with You and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
O Lord, God of hosts, the King of glory, Who alone does wonders, the Good One, being gentle to all who call upon You in truth.

Be mindful of our supplications, and give us power for this awesome service of the great and heavenly Mystery of this bloodless and rational sacrifice set forth.

So that Your will may be for the salvation of those who come forward to these Holy Mysteries.

You also, O Lord, Who have mercy on everyone, having had compassion on my weakness, put off from me the old human with his corrupt deeds and lusts.

And leave behind me every sin that I have committed willingly and unwillingly.

And make me worthy, with a pure heart and clean lips, to offer unto You this awesome sacrifice.

And cast me not away from Your servants as a slave of sin, but I beseech You, according to Your compassions.

Also, O Lord, let the righteousness of Your heart be set forth. Let the bloodless service of this Holy Mystery be performed. Let the supplications of this Holy Mystery be accomplished. Etc.

Let Your name be enshrouded with a pure heart and rational lips.

Who for the salvation of those who have come forward to offer these Holy Mysteries, had compassion on those who were unwillingly committed every corrupt deed, and mercy on everyone, let the Holy Mysteries eternally befall You. Amen.

Lord, God of hosts, Who alone does wonders, and cast me not away, and make me worthy, according to Your heart and Your will, and give me the Holy Mysteries eternally.

And also, O Lord, let the Holy Mysteries befall You eternally. Amen.
Grant me to serve Your holy and honourable name without ceasing.

That I may gain the wage of the wise and faithful steward on the Day of Your just recompense.

May Your people have a share in the eternal good things which You have promised to those who love You.

Through the grace, compassion and love-ofmankind of Your Christ.

This is He with Whom You are blessed with the Holy Spirit the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

PRAYER OF RECONCILIATION

The priest stands in front of the altar facing the east, asks the deacon to tell the congregation to start the prayer and says

P  Let us pray.  | Ἡράλ.  | صل.

D  Stand up for prayer.  | Σπίπροσετχνήσταοντε.  | للصلاة قفوا.

The priest looks towards the congregation and says

P  Peace be with you all.  | Ἰρηνήπασί.  | السلام لكم.
C And with your spirit.

P O Author of Life and King of the Ages. O God unto whom every knee bows, those in heavens, those on earth, and those under the earth;

to whom all are humbled under the yoke of servitude, bowing the head to the sceptre of His kingship, who is glorified by the angelic hosts and the heavenly orders, and the rational natures, with an unsilenced voice declaring His Godhead.

And since You have were pleased that we frail, earthly men, should also serve You, not on account of the purity of our hands, because we have not wrought goodness on earth, but rather desiring to give to us, we undeserving wretches, of Your purity.
Receive us unto Yourself 
O Good One and Lover of Mankind, as we draw near to Your holy altar according to the abundance of Your mercies.

And make us worthy of the heavenly peace which befits Your divinity and is full of salvation, that we may give the same to one another in perfect love, and greet one another with a holy kiss.

D Pray for perfect peace, love and the holy apostolic kisses.

C Lord, have mercy.

P Not with a vile sense that defies Your fear, nor with thoughts of guile filled with the wickedness of the traitor, for our conscience is not bent on evil, but rather by the eagerness of our souls and the rejoicing of our hearts, having the great and perfect sign of the love of Your Only-Begotten Son.

Heavenly peace which befits Your divinity and is full of salvation, that we may give the same to one another in perfect love, and greet one another with a holy kiss.

And make us worthy of the heavenly peace which befits Your divinity and is full of salvation, that we may give the same to one another in perfect love, and greet one another with a holy kiss.

Pray for perfect peace, love and the holy apostolic kisses.

Lord, have mercy.

Not with a vile sense that defies Your fear, nor with thoughts of guile filled with the wickedness of the traitor, for our conscience is not bent on evil, but rather by the eagerness of our souls and the rejoicing of our hearts, having the great and perfect sign of the love of Your Only-Begotten Son.
Cast us not behind, we Your servants, on account of the defilement of our sins, for You know, as Creator of our being, that no one born of a woman shall be justified before You.

So, make us worthy O our Master, with a holy heart and a soul filled with Your grace, to stand before You, and to bring in unto You this holy sacrifice, which is rational, spiritual, and bloodless, unto the remission of our transgressions and the forgiveness of the ignorance of Your people, for You are a compassionate and a merciful God, and unto The we ascribe the glory, the honour, the dominion and the worship, O Father, Son and Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

D Greet one another with a holy kiss.
ANOTHER PRAYER OF RECONCILIATION ACCORDING TO ST. JOHN (TO THE FATHER)

The priest stands in front of the altar facing the east, asks the deacon to tell the congregation to start the prayer and says

P  Let us pray.  
D  Stand up for prayer.  

The priest looks towards the congregation and says

P  Peace be with you all.  
C  And with your spirit.

P  O God of love and Giver of the oneness of heart, provider of the oneness of mind that is of virtue, who has granted to us the new commandment, through Your Only Begotten Son, that we love one another even as You have loved us, we the undeserving and the lost, and gave Your beloved Son for our life and salvation.

We ask You, O our Master, to grant us, Your servants, for all the days of our life on earth, and most especially now,
a reasoning that remembers not the earlier evils, a conscience without hypocrisy, truthful thoughts and a heart that loves the brethren,
that, as we give a spiritual greeting, we may flee from the likeness of Judas the traitor.

D Pray for perfect peace, love and the holy apostolic kisses.

C Lord, have mercy.

P But having been reconciled to one another in the likeness of Your holy disciples and Apostles, in purity we are purified and become sanctified through the mediation of Your Holy Spirit.

Through the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ.
Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

D Greet one another with a holy kiss.

After any of the previous Prayers of Reconciliation, the congregation says

Immanuel our God, is now in our midst, with the glory of His Father, and the Holy Spirit.

May He bless us all, and purify our hearts, and heal the sicknesses of our souls and bodies.

We worship You, O Christ, with Your good Father and the Holy Spirit, for You (have come) and saved us.
The priest and the deacon remove the Prospherin from over the Paten and Chalice. The deacon holds the cross and says

**D** Lord, have mercy. Lord, have mercy. Lord, have mercy. Yes, Lord, Who is Jesus Christ the Son of God, hear us and have mercy on us.

The priest takes the corporal that is on the Chalice in his left hand and the one on the Paten in his right hand. The priest holds the corporal throughout the rest of the service except when holding the bread and the grape wine.

**THE ANAPHORA**

**D** Offer in order. Stand with trembling. Look towards the East. Let us attend.

**C** A mercy of peace, a sacrifice of praise.

The priest looks towards the west, signs the congregation with the sign of the cross and says

**P** The Lord be with you all.

**C** And with your spirit.

The priest signs the clergy and says

**P** Lift up your hearts.

**C** We have them with the Lord.
The priest signs himself and says

The priest signs himself and says

P Let us give thanks to the Lord. Εὐχαριστήσωμεν τῷ Κυρίῳ.

C It is worthy and right. Αξιόν κε Αἰκέων.

P Worthy and right, worthy and right, worthy and right.

For truly it is worthy and right, and holy and becoming, and profitable to our souls, bodies and spirits.

O You, the Master, Lord, God, the Father, the Almighty, at all times, and in all places of Your dominion,

to praise You, sing to You, bless You, serve You; worship You, thank You, and glorify You.

And confess to You night and day, with incessant lips, with a heart that keeps not silent, and with unceasing doxologies.

You are He, who has created the heavens and that which is in the heavens, the earth and everything that is therein:

An Νοοκ πε ψητάζομαι ἡμιφθοῖς ἡμὶ μητὶ σεὶς μηθοῖς πικάρι χεν γενὶς ἔνεν ετε ἡνήτη.
the seas, the rivers, the springs, the lakes, and that which is in all of them.

You are He who created man according to Your own image and after Your likeness.

And You have created everything through Your wisdom.

Your true light, Your Only-Begotten Son, our Lord, God, Saviour, and King of us all, Jesus Christ;

through Whom we give thanks, and offer unto You with Him and the Holy Spirit, the Holy co-
essential and indivisible Trinity.

This rational sacrifice and this bloodless service.

The priest signs the incense box, puts a spoonful of incense in the censer, takes it in his hand and says

This, which all nations offer unto You.

The priest signs the oblations with the censer from east to west and from north to south, and says

from the East to the west and from the north to the south.
The priest raise incense above the oblations and says

For great is Your name, O Lord, among all the nations, and in every place incense is offered unto Your Holy Name and a pure sacrifice, and unto this sacrifice and this offering.

D You who are seated, rise.

P For You are God who is above every principality, every authority, every power, and dominion, and every name that is named, not only in this age, but also in that which is to come.

D Look towards the east.

P You are He before Whom stand thousands of thousands and ten thousand times ten thousand of holy angels and archangels, serving You.

أيها الذين قفوا.

لأن إسمك عظيم يا رب في جميع الأمم وفي كل مكان يقدموه يا إسمك القدوس وصيغة ظاهرة.

وعلى هذه الديبحة وهذا القربان.

أنت هو الله الذي فوق كل رئاسة. وكل سلطان. وكل قوة. وكل سلطة. وكل اسم يسمى ليس في هذا الزمان فقط بل وقى الآتي.

والإلى الشرق انظرووا.

أنت الذي تقوم أمامك الوف الوف وربوات ريوات الملكية ورؤساء الملكية المقدسين يخدمونك.
You are He before Whom stand Your two most honoured living creatures, with their six wings and many eyes, the Seraphim and the Cherubim.

With two wings they cover their faces, on account of Your divinity that cannot be beheld or comprehended, and with two they cover their feet, and with the other two they fly.

He says loudly

For at all times, all hallow You.

But with all who hallow You, receive from us, we to, our hallowing, O Lord, as we praise You with them, saying.

D Let us attend.

C Holy, Holy, Holy Lord of Hosts. Heaven and earth are full of Your holy glory.
The priest washes his hands and says

**P** You shall sprinkle me with hyssop, and I shall be cleansed. You shall wash me, and I shall be whiter than snow.

You shall make me to hear joy and gladness; the humbled bones shall exult.

I will wash my hands in innocence, and go round about Your Altar, O Lord, that I may hear the voice of Your praise.

**P** Holy.

If another priest is present, he proceeds once around the altar with the censer. Then the priest covers the Chalice and says

Holy, O Lord of Hosts; heaven and earth are full of Your holy glory, O Lord our God.

Truly, heaven and earth are full of Your holy glory.

Through Your Only Begotten Son, our Lord, God, Saviour and King of us all, Jesus Christ.
Fill this, Your sacrifice, O Lord, with the blessing which is from You,

The priest signs the Paten and the Chalice together three times. In the first time, he says

by the coming down upon it of Your Holy Spirit.

C Amen.

In the second time, he says

P And with blessing, bless.

C Amen.

In the third time, he says

P And with sanctification, sanctify.

C Amen.

THE CONSECRATION

The priest points towards the Paten and the Chalice together and says

P Your precious gifts which are already set forth before You, this bread and this cup.

For Your Only-Begotten Son, our Lord, God, God, Saviour and King of us all, Jesus Christ,
The deacon holds up the censer and the priest adds one spoonful of incense while holding the spoon with a corporal. Then the priest puts down the corporals and censes his hands over the censer three times in preparation to hold the bread. The priest removes his hands from over the censer and says in the night in which He was about to give Himself up to suffer for our sins, and to death, which He accepted by His own will for us all.

C We believe.  

Πιστεύομεν.  

The priest holds the bread with his hands and says

P He took bread into His holy hands which are without spot or blemish, blessed, and life-giving.  

Ἀφησὶν υἱοίκ ἐκείνην πενίκι  ἐκεῖνην ἡτατῆν ὑπὸυ  ἡτατῆλεθ ὑπὸς Ἰμακαρίος  ὑπὸς ἤπεφτανὸς.  

C We believe that this is true. Amen.

Τανασὰ ἐν θεῖο πε σὲ δὲν  ὄμωσον ἡμᾶς.  

The priest looks upward and says

P He looked up towards heaven to You, O God, Who are His Father and Master of everyone,

Ἐξοχοῦντ ἐκπον εἰς τὸν θαυματωράκον  ψνητε ψωφί νῶτ Ψίς ὑπὸς ψνηβ  ἰτε ὅτον ἦν.  

The priest signs the bread three times. In the first time, he says

He gave thanks.  

Ἐκαταπέμπομεν.  

D C Amen.  

Αμν.  

P He blessed it.  

Ἀσμοτέρος.  

D C Amen.  

Αμν.  

Amen.
And He sanctified it.

Amen.

Then the congregation continues

We believe, we confess, and we glorify.

The priest breaks the bread into one third and two thirds without splitting it and without cracking the middle bodkin. The one third will be near his right and the other part will be near his left hand. Meanwhile, he says

He broke it, and gave it to his own honoured saintly disciples and holy Apostles saying:

Then the priest slightly splits the bread from top without separating the parts and puts it in the Paten. He cleans his hands from any pieces of bread that could have stuck to them, and then kisses the bread. Meanwhile, he says

The priest puts his hand at the edge of the Chalice and says

Likewise also, the cup, after supper, He mixed it of wine and water.

The priest signs the Chalice three times. In the first time, he says

He gave thanks.
Amen.

He blessed it.

Amen.

And He sanctified it.

Amen.

Then the congregation continues

Again, we believe, we confess, and we glorify.

The priest holds the brim of the Chalice and says

He tasted, and gave it also to His own honoured saintly disciples and holy Apostles, saying:

The priest makes the sign of the cross with the Chalice by slightly tilting it towards the west, east, north and south, and says

“Take, drink of it, all of you.”

The priest puts down the Chalice, points towards it and says

“For this is My Blood of the New Covenant, which is shed for you and for many, to be given for the remission of sins. Do this in remembrance of Me.”

This is also true. Amen.
The priest points towards the bread and says

P “For every time you eat of this Bread,

COP yap niben ètètennaosing èbolshèn paiwìk ìài.

and drink of this Cup,

ÒTÔSH ètètensew èbolshèn pai ìàfìot ìài.

Then the priest continues

you proclaim My death, confess My resurrection and remember Me till I come.”

Èretensìwìwì ìpαmonì ëretenëronòmolòwìn ìtàànnæstacicì ëretenìpì ìpαmëntìì ìwàïìì.

Then the priest points towards the Chalice and says

C Amen. Amen. Amen. Your death, O Lord, we proclaim. Your Holy resurrection and ascension into the heavens, we confess.

We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

P Therefore now, O God the Father, the Almighty, as we proclaim the death of Your Only-Begotten Son, our Lord, God, Saviour, and King of us all, Jesus Christ;

APPLICATION:

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and confess His holy resurrection, His ascension into the heavens, His sitting at Your right hand, O Father; and look for His second coming from the heavens, awesome and full of glory at the end of this age;

wherein He comes to judge the world in righteousness, and to give each one according to his deeds, whether they be good or evil.

According to Your mercy, O Lord, and not according to our sins.

You are He before whose holy Glory, we have put Your own gifts, from what is Your own, O our Holy Father.

Bow down to God in fear.

We ask and entreat Your Goodness O Lover of Mankind.

The priest says inaudibly
Put us not to everlasting shame, nor cast us away, we Your servants.

Drive us not away from Your face, nor say to us, "I know you not."

But rather give water for our heads, and fountains of tears for our eyes.

That we may weep day and night before You on account of our transgressions.

For we are Your people, and the sheep of Your flock.

Pass over our iniquities and forgive our trespasses.

Which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest.

Those which were formerly confessed, and those which we have forgotten.

These which are known before Your Holy Name.

Hearken, O Lord, to the prayer of Your people, and be mindful of the groaning of Your servants.
And because of my own sins and the abomination of my heart, do not deprive Your people of the coming down of Your Holy Spirit.

The priest wraps his right hand with a corporal, points towards the congregation without signing and says:

P For Your people and Your church entreat You saying: Have mercy upon us, O God, the Father, the Almighty.

D Worship God the Father, the Almighty.

The priest says inaudibly:

P And send down from Your holy height, from Your prepared mansion, from Your unbounded bosom, and from the throne of the kingdom of Your glory.

The Comforter, Your Holy Spirit, Who is an Hypostasis.

The immutable and unchangeable, the Lord, the Life-Giver.
Who spoke through the Law, the prophets, and the Apostles. Who is present in every place, and Who fills every place; yet no place contains Him. Who, on His own authority and not as service, works sanctification on whom He wills, according to Your good pleasure. Who is simple in His nature and manifold in His working, the Fountain of the divine graces. Who is of one essence with You; Who proceeds from You. Who shares the throne of the kingdom of Your glory with Your Only-Begotten Son, our Lord, God and Saviour, and King of us all, Jesus Christ. Upon us, Your servants, and upon these precious gifts which have been set forth before You.

The priest points to the Body and Blood and continues

Upon this bread and this cup, that they may be sanctified and changed.

The priest in the sanctuary in the name of the angels and the saints.

The priest: The priest points to the Body and Blood and continues

Upon this bread and this cup, that they may be sanctified and changed.
D  Let us attend. Amen.  

C  Amen.  

The priest signs the bread three times with the sign of the cross and cries aloud

P  And this bread He makes into the Holy Body of Christ.

C  Amen.  

The priest signs the cup three times with sign of the cross and says

P  And this cup also, the Precious Blood of His New Covenant.

C  Amen.  

The priest says inaudibly

P  Our Lord, God, Saviour, and King of us all, Jesus Christ.

C  Amen.  

The priest says the supplication and the congregation says "Lord, have mercy" after each sentence

P  That they may be unto all of us who partake of them:

+  Faith without searching.
+  Love without hypocrisy.
+  Perfect patience.
+  Firm hope.
+  Faith and watchfulness.
+  Health and joy.
+  Renewal for the soul, body and spirit.
Glory to Your Holy Name.
Sharing in the blessedness of eternal life and incorruption.
And forgiveness of sins.

Sharing in the blessedness of eternal life and incorruption.

Then the priest continues

Loose the bound.
Save those who are in distress.
Satisfy the hungry.
Comfort the faint-hearted.
Raise the fallen.
Confirm the upright.
Return those who have strayed.
Bring them all into the way of Your salvation.
Count them with Your people.
And we, too, redeem us from our sins.
Being a guardian and a shelter over us in everything.

Lord, have mercy. Lord, have mercy.
Lord, have mercy. Lord, have mercy.
PRAYER FOR THE PEACE

P We ask and entreat Your Goodness, O Lover of Mankind.

Remember, O Lord, the peace of Your One, Only, Holy, catholic and Apostolic Church.

Pray for the peace of the one, only, holy catholic and apostolic Orthodox church, for God’s salvation among the peoples, for dignity in all places, that He may forgive us our sins.

C Lord, have mercy.

P This which exists from one end of the world to the other.

All peoples and all flocks, do bless. The heavenly peace, send down into all our hearts;
even the peace of this life, graciously grant to us.

Lord, have mercy.
The king (leader), the armies, the rulers, the counsellors, the multitudes, our neighbours, our coming in and our going out, adorn them with all peace.

O King of peace, grant us Your peace, for You have given us all things.

Acquire us to Yourself, O God our Saviour, for we know none other but You; Your Holy Name we utter.

May our souls live by Your Holy Spirit,

and let not the death of sins have dominion over us, we Your servants, or over all Your people.

C     Lord, have mercy.                  Ктреëèеленсон.

PRAYER FOR THE KING

P   Remember, O Lord, the ruler (king) of our land, Your servant (...).
D Pray that Christ our God, may grant us mercy and compassion before the ruling authorities, and soften their heart towards us for that which is good at all times, and forgive us our sins.

C Lord, have mercy.

P Keep him in peace, righteousness and strength.

May all the barbarians, the nations that desire wars against all our prosperity be subdued unto him.

Speak to his heart for the peace of Your one only holy catholic and apostolic Church.

Grant him to think peaceably toward us and toward Your Holy Name, that we too may lead a quiet and peaceful life, and we may be found dwelling in all godliness and all dignity in You.

C Lord, have mercy.
**PRAYER FOR THE PATRIARCH**

*The priest mentions the Patriarch only and says*

P  Remember, O Lord, our patriarch, the honoured father, Abba (...).

D  Pray for the life and standing of our honoured father, the high priest Pope Abba (...); that Christ our God, may keep his life for us for many years and peaceful times and forgive us our sins.

C  Lord, have mercy.

P  Keep him secure for us for many years and peaceful times, fulfilling that holy high priesthood with which You have entrusted them from Yourself according to Your holy and blessed will, rightly handling the word of truth, shepherding Your people in purity and righteousness. Grant them and us peace and safety in every place.
His prayers which he offers on our behalf, and on behalf of all Your people, as well as ours on his behalf,

The deacon presents the censer to the priest, who puts a spoonful of incense into it, while saying: receive them upon Your holy, heavenly and rational altar, as a sweet savour of incense.

All his enemies, visible and invisible, trample and humiliate under his feet speedily.

As for him, keep him in peace and righteousness in Your Holy Church.

C Lord, have mercy.  

PRAYER FOR THE BISHOPS

Remember, O Lord, our father the bishop (metropolitan) Abba (...), and the Orthodox bishops in all place.

Lord, have mercy.  

P

Κτριε ἐλέενσον.

Αδριφμενί Πας:  

Aδερκαρα βαβα τος ζεν  

Ἀδριφμενί Πας:  

Aδερκαρα βαβα τος ζεν.
D Pray for
our father the bishop
(metropolitan) Abba (...),
and our fathers, the
Orthodox bishops, in every
place of the whole world,
and the hegumens the
priests, the deacons and
every order of the Church,
that Christ our God may
keep them from every evil
and forgive us our sins.

C Lord, have mercy.

PRAYER FOR THE PRIESTS

P and the priests, the
daecors, the sub-deacons,
the readers, the chanters,
the exorcists, the monks,
the virgins, the widows,
the orphans, the ascetics,
and the laity; those who
are joined in wedlock, and
those who rear children;

those who said to us
"remember us," and those
who did not say this;

those whom we know
and those whom we do not
know;

our enemies and our
loved ones. O God, have
mercy upon them.
PRAYER FOR THE REST OF THE ORTHODOX

P Remember, O Lord, the rest of the Orthodox in every place of the world.

Αριθμευτι Ποι γιας υπερωδο λοις εταν μαϊ μιβεν 
πεν οικομενην.

Pray for the rest of the Orthodox in every place of the whole world; that Christ our God may confirm them in the Orthodox faith and keep them from every evil all the days of their lives, and forgive us our sins.

Tωβα εξεν πεων
ινιωρολογος ευθαν μαϊ μιβεν
ποτομαι ονοπαλω άρνης έρω του
πενομαι ήμεν ιμιεχου ιθεν
ποτομαι Οναλα ήμεν άρνης έμολ.

The congregation says in long tune

C Lord, have mercy.

κτρε ελενσον.

PRAYER FOR THE PLACE

P Remember, O Lord, this Your holy place, and every place and every monastery of our Orthodox fathers.

Αριθμευτι Ποι ιμπαίτοπος
εσωτα ήτακ φαι νεμ τοπος
μιβεν ομα στηριο νιβεν άτε
νεμο ήνερο λογος.

Remember, O Lord, this holy place, and every place and every monastery of our Orthodox fathers.

κτρε ελενσον.

Lord, have mercy.

κτρε ελενσον.
D Pray for the security of this holy place and every place, and every monastery of our Orthodox fathers, the deserts and the elders who dwell therein, and for the security of the world together; that Christ our God may keep them from every evil, and forgive us our sins.

C Lord, have mercy.

P And every city, and every country, and the villages, and every house of the faithful.

And keep us all in the Orthodox faith to the last breath, for this alone is our hope.

PRAYER FOR THE PRESENT

P Remember, O Lord, those who are standing in this place and who are partners with us in prayer.
Pray for those who are standing in this place and who are partners with us in prayer, that Christ our God may keep them and guard them, receive their prayers to Himself, and have mercy upon them, and forgive us our sins.

Lord, have mercy.

Our fathers and brethren, and the rest who are in every place of the world.

And keep them with us, with by the armies of the holy powers, and save us from the fiery, blazing darts of the devil.

And from every diabolic ambush, and from the trap of false justification.

Lord, have mercy.

Remember, O Lord, those who have bidden us to remember them.

أذكروا يا رب كل الذين أوعزوا إليًا أن أذكرونا.
D Pray for those who have bidden us to remember them in our supplications and prayers, each one according to his name, that Christ our God may remember them in goodness at all times and forgive us our sins.

C Lord, have mercy.

P In our supplications and prayers which we offer up unto You, O Lord our God, and at this time of this holy service (anaphora), those whom we remember at all times as well as those who are in the mind of each one of us.

And their remembrance which has now taken place, may it be for them like a steadfast fortress, overcoming every harm of the demons and the council of wicked men.

C Lord, have mercy.

D Worship God in awe and reverence.
PRAYER FOR THE SERVANT

The priest says inaudibly and calmly

Remember, O Lord, my weak and wretched soul.

Give me to understand the greatness of my standing before Your Holy Altar.

Cut off from me all the pleasures of ignorance and those of youth.

That this might not be a burden to me at the defence of that fearful Judgment Day.

Deliver me from every operation of the adverse powers.

And do not destroy me for my iniquities; nor be angry forever, thus reserving my evils for me.

But rather show me also Your goodness in me and save me – even I, the unworthy, according to Your abundant mercy towards me.

The priest says loudly in the ancient tune of Moses

That I may bless You at all times, all the days of my life.
C  Lord, have mercy.  
Kτριε`ελενσον.

PRAYER FOR THE PRIESTHOOD

P  Remember also, O Lord, this Your holy priesthood.  

Αριφμεντι Ποε ιπακειεριαν  
εσοναβηντακ φαι.

D  Pray also for this holy priesthood, and all Orthodox priestly orders, that Christ our God may hearken unto them, guard them, strengthen them, have mercy on them, and forgive us our sins.

Tωβα, ἐχειν πανειεριπον  
εσοναβ φαι: Νεμ ταξμα μιβεν  
ιπερατικον ινορθολογοσ: Σινα  
ντε Πιχριτιος Πεννουτε σωτεμ  
ερωτιν: ιντερφις ερωτιν: οτοσ  
ιντεργιασομ νωσιν: ιντεχαι νωσιν:  
ιντεχα νεμνοιμαν εβολ.

C  Lord, have mercy.  
Kτριε`ελενσον.

P  And all Orthodox priestly orders and all Your people who are standing before You.

Νεμ ταξμα μιβεν ιπερατικον  
ινορθολογοσ: Νεμ πεκλαος ινρε  
ετοιερατημαρακ.

O God, be a partner residing with us as we serve Your Holy Name.

Φτ άριφυφρ ισυωπι νεμαντι  
εσομενοιμπεκρανεσοταβ.

C  Lord, have mercy.  
Kτριε`ελενσον.
PRAYER FOR THE FRUITS, WATERS AND PLANTS

P Graciously accord, O Lord, to bless the air of heaven, the fruits of the earth, the waters of the rivers, the seeds, the herbs and the plants of the field this year.

D Pray for the air of heaven, the fruits of the earth, the rising of the waters of the rivers, the seeds, the herbs and the plants of the field, that Christ our God may bless them, have compassion on His creation which His hands have made, and forgive us our sins.

C Lord, have mercy. Lord, have mercy. Lord, have mercy.

P Raise them to their measure according to Your grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful.

Prepare it for sowing and harvesting. Manage our life as deemed fit.

Bless the crown of the year with Your goodness for the sake of the poor of Your people, the widow, the orphan, the traveller, the stranger, and for the sake of all of us who entreat You and seek Your Holy Name.

For the eyes of every one wait upon You, for You give them their food in due season.

Deal with us according to Your Goodness, O You Who gives food to all flesh. Fill our hearts with joy and gladness that we too, having sufficiency in every thing always, may abound in every good deed.

Lord, have mercy.

Lord, have mercy.
PRAYER FOR THE OBLATIONS

The priest places some incense in the censer, censes over the Paten and Chalice and says

P Remember, O Lord, the sacrifices, the offerings and the thanksgivings of those who have offered to the honour and glory of Your Holy Name.

D Pray for those who provide for the sacrifices, offerings, first fruits, oil, incense, coverings, reading books and altar vessels, that Christ our God may reward them in the heavenly Jerusalem, and forgive us our sins.

C Lord, have mercy.

P Receive them upon Your holy, rational, altar in heaven, as a sweet savour of incense before Your greatness in the heavens, through the service of Your holy angels and archangels.

The priest places some incense in the censer, censes over the Paten and Chalice and says

P Remember, O Lord, the sacrifices, the offerings and the thanksgivings of those who have offered to the honour and glory of Your Holy Name.

D Pray for those who provide for the sacrifices, offerings, first fruits, oil, incense, coverings, reading books and altar vessels, that Christ our God may reward them in the heavenly Jerusalem, and forgive us our sins.

C Lord, have mercy.

P Receive them upon Your holy, rational, altar in heaven, as a sweet savour of incense before Your greatness in the heavens, through the service of Your holy angels and archangels.
As You have received the gifts of the righteous Abel, the sacrifice of our father Abraham and the two mites of the widow, so also receive the thank-offerings of Your servants; those in abundance or those in scarcity, hidden or manifest.

Those who desire to offer to You but have none, and those who have offered these gifts to You this very day.

Give them the incorruptible instead of the corruptible, the heavenly instead of the earthly and the eternal instead of the temporal.

Their houses and their stores, fill them with every good thing.

Surround them, O Lord, by the power of Your holy angels and archangels.

As they have remembered Your Holy Name on earth, remember them also, O Lord, in Your kingdom, and in this age too, leave them not behind.
C Lord, have mercy.

Κτριε ἐλέηνσον.

 يا رب ارحم.

COMMENORATION OF THE SAINTS

P Our fathers and brethren who have fallen asleep whose souls You have taken, repose them.

Remembering also all the saints who have pleased You since the beginning:

Our holy fathers the patriarchs, the prophets, the Apostles, the preachers, the evangelists, the martyrs, the confessors, and all the spirits of the righteous perfected in the faith.

Most of all, the pure, full of glory, ever-Virgin, holy Mother of God, St. Mary.

And St. John the forerunner, Baptist and martyr,

and St. Stephen the archdeacon and first martyr,

and St. Mark, the holy Apostle, evangelist, and martyr,
the Patriarch St. Severus, St. Cyril, St. Basil, and St. Gregory,

our righteous father, the great Abba Antony, the righteous Abba Paul, the three saints Abba Macarii, our father Abba John, our father Abba Pishoy, our holy Roman fathers, Maximus and Dometius, the forty nine martyrs, the strong saint Abba Moses, our father Abba Pachom of the Koinonia, our father Abba Shenoute the archimandrite, our father Abba Nopher the anchorite and our father Abba Samuel the confessor.

And all the choir of Your saints.

The priest continues in the mourning tune of Jacob

Not that we are worthy, O Master, to intercede for the blessedness of those are there,

but rather they are standing before the tribunal of Your Only-Begotten Son,
that they, may be interceding instead for our frailty.

May You be a forgiver of our iniquities, for the sake of their holy supplications and for the sake of Your blessed name which is called upon us.

The priest continues loudly

Let those who read recite the names of our holy fathers, the patriarchs, who have fallen asleep. O Lord, repose their souls, and forgive us our sins.

The priest says inaudibly

Remember, O Lord, our holy fathers the Orthodox archbishops who have fallen asleep.

And give us also a share and inheritance with them.

Remembering also those whom we commemorate this very day.

The priest says the Diptych of the departed. Meanwhile, the deacon says

\textit{The priest says the Diptych of the departed. Meanwhile, the deacon says}
Pray for our fathers and brethren who have fallen asleep and reposed in the faith of Christ since the beginning: our holy fathers the archbishops, our fathers the bishops; our fathers the hegumens, our fathers the priests, our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of Christians, that Christ our God may repose all their souls in the Paradise of Joy; and we too, accord mercy unto us, and forgive us our sins.

Lord, have mercy.

The priest wraps his right hand with a corporal and points towards the congregation, puts his left hand on the Paten and looks towards the bread. Then he recites The Final Blessing on page 53. Meanwhile, the deacon says the commemoration of the Patriarchs. When the priest finishes the blessing, he looks towards the altar and raises his hands. The deacon holds the cross up and says
The great Abba Antony, the righteous Abba Paul; the three saints Macarii, Abba John the Short, Abba Bishoy, Abba Paul, our holy Roman fathers Maximus and Dometius, Abba Moses, Abba John Kame, Abba Daniel, Abba Isidore, Abba Pachom, Abba Shenoute, Abba Paphnuti, Abba Parsouma, Abba Teji.

And all who have rightly taught the word of truth, the Orthodox bishops, priests, deacons, clergy, laity, and all the Orthodox people. Amen.

Those, O Lord, and everyone whose names we have mentioned, and those we have not mentioned, those whom each one has in mind and those who are not, who have fallen asleep and reposed in the faith of Christ.

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob. Amen.

P

And all who have rightly taught the word of truth, the Orthodox bishops, priests, deacons, clergy, laity, and all the Orthodox people. Amen.

Those, O Lord, and everyone whose names we have mentioned, and those we have not mentioned, those whom each one has in mind and those who are not, who have fallen asleep and reposed in the faith of Christ.

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob. Amen.
Sustain them in green pastures, beside still waters, in the Paradise of Joy, the place out of which grief, sorrow and groaning have fled away, in the light of Your saints.

The priest may continue from the prayer of the departed and says

Raise up their bodies also, on the day which You have appointed, according to Your true and faithful promises.

Grant them the good things of Your promises; that which an eye has not seen, nor ear heard, nor have entered into the heart of man.

the things which You, O God, have prepared for those who love Your Holy Name.

For there is no death for Your servants, but a departure.

Even if any negligence or heedlessness has overtaken them as men since they were clothed in flesh and dwelt in this world,
as the, Good One and Lover of Mankind, graciously accord, O Lord, to repose and forgive them, Your servants, the Orthodox Christians, who are in the whole world, from East to West and from North to South, each one by his or her name, O Lord.

For no one is pure and without blemish, even though his life on earth be a single day.

As for those, O Lord, whose souls You have taken, repose them, and may they be worthy of the Kingdom of Heavens.

As for us all, grant us our Christian perfection that would be pleasing to You, and give them and us, a share and inheritance with all Your saints.

As it was, and shall be, from generation to generation, and unto the age of all ages. Amen.
P So that as in this, so also in all things, Your great and Holy Name be glorified, blessed and exalted, in everything honoured and blessed, with Jesus Christ, Your beloved son and the Holy Spirit.

The priest greets the other priests and deacons, and says

Peace be with you all.  

And with your spirit.

INTRODUCTION TO THE FRACTION

P Again, let us give thanks to God the Almighty, the Father of our Lord God and Saviour Jesus Christ.

For also he has made us worthy now to stand in this holy place, to lift up our hands and to serve His Holy Name.

Let us also ask him to make us worthy of the communion and partaking of His divine and immortal Mysteries.

C Amen.

The priest holds the Body and says
The priest starts to break the Body. Meanwhile, he selects a prayer for the fraction according to the event, or he says:

P O God, Who predestined us to sonship, through Jesus Christ our Lord, according to the good pleasure of Your will; unto the honour of the glory of Your grace, which You have granted to us through Your Beloved.

This is He Whom we had our redemption, through His Holy Blood unto the forgiveness of sins.

C Lord, have mercy.

P Peace be with you all.

C And with your spirit.
We give thanks to You O Lord God the Almighty for You have made us who are sinners worthy, to stand in this holy place and fulfil this holy heavenly Mystery, so that, as You have made us worthy to fulfil Them, so also may we be worthy of their communion and partaking of Them.

O You who opened the eyes of the blind, open the eyes of our hearts.

so that having cast away from us all the darkness of vice and evil, which is the likeness of defilement, we may be able to raise up our eyes towards the splendour of Your holy glory.

And as You have cleansed the lips of Your servant, Isaiah the prophet, as one of the Seraphim took an ember with the tongs from the altar, cast it into his mouth and said to him:
"Behold, this has touched your lips, your iniquity is taken away and your sin purged."

Likewise, we too, weak sinners, Your pitiable servants, gracing cleanse our souls, our bodies, our lips and our hearts, and give us this true Ember, that is life-giving to soul, body and spirit, which is the Holy Body and the Precious Blood of Your Christ; not unto judgment nor unto falling into condemnation, nor unto shame and reproof of our transgressions, lest, partaking of Them unworthily, we become guilty of Them.

So that the abundance of the gifts, O our Master, may not be for us a cause of excess burden toward falling into condemnation, As having become ungrateful toward You, the Benefactor. But rather grant us Your Holy Spirit,
that with a pure heart, an enlightened conscience, an unashamed face, a faith unfeigned, a perfect love, and a firm hope,

we may dare with boldness, without fear to say the holy prayer,

that Your Beloved Son gave to His own saintly disciples and holy Apostles saying to them,

For indeed, at all times, whenever you pray, entreat in this manner, and say:

"Our Father Who Are in Heaven…"

C  Our Father who are in heaven …

P  Yes, we ask You O God the Almighty Father, lead us not into temptation, but deliver us from the evil one. Take away from us the manifold works of Satan. And the intrigues that are from the counsel of wicked men, bring them all to no avail.

The priest says to the Father inaudibly

C  Our Father who are in heaven …

P  Ce tentẓ̄o ēro̓k Φτ Φiwt pipantokratɔ̃ẉj̣ ȋmpεrenten ēdɔu̓n ēpιrasmoɔ̃ αlla nαzmɛn ēbolɔhapiπεtwɔẉj̣.

Namεrụj̣a mɛn etɔj̣novɔ ohṛj̣ ̣nte πɔɔtanaɔ̃c gıṭ̣ọṭ ēbolɔharon. Namɛbɔlhe ēe etɔwɔ dɛn ɲɛpɔṇi ̣nte ɡɔmɔmɔ etɔwɔt ̣ ̣aritɔṭ ̣̣ṭhroṭ̣ ̣ ̣nɔpraktɔṭ."
And fortify us at all times with Your life-giving right hand.

For You are our Helper and Protector, in Jesus Christ our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

The priest may choose the following prayer instead of the previous one and says inaudibly

Yes, we ask You O Lord our God lead none of us into temptation.

This which we cannot endure due to our weakness.

But grant us also to walk out of the temptation.

That we may be able to quench all the fiery blazing darts of the devil.

And deliver us from the evil one and his works, in Jesus Christ our Lord.
Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

PRAYER OF SUBMISSION TO THE FATHER

C In Christ Jesus, our Lord.

D Bow your heads to the Lord.

C Before You, O Lord.

P O God, Who loved us so and granted us the rank of sonship, that we may be called the sons of God and as such become heirs of You, O God the Father, and joint-heirs of Your Christ.
Incline Your ear, O Lord, and hearken to us, we who bow our heads to You; cleanse our inner man according to the manner in which Your Only-Begotten Son is holy, Who we intend to take hold of.

May fornication and every defiled thought flee from us for the sake of God Who is of the Virgin.

Pride also and the early evil, which is arrogance, for the sake of Him Who alone humbled Himself for our sake.

Fear, for the sake of Him Who suffered in the flesh on our behalf and established the victory of the Cross.

Vain glory, for the sake of Him Who was smitten and scourged for our sake, and did not turn His face from the shame of spitting.

Envy, murder, division and hatred, for the sake of the Lamb of God Who takes away the sin of the world.

أمسأ أدننك يا رب
وإسعنا عن الخاضعين
لنك. وظهر انساننا الداخلي
كظاهر إبنك الوحيد. هذا
الذي نضمر أن نأخذه.

فليهرعنا الزمن وكل
وفكر يفس. من أجل الله
الذي من العذراء.

الإفخار والشر الأول
الذي هو العظمة من أجل
الذي إتضع وحده من
أجلنا.

المحافة من أجل الذي
تألم بالجسد عنا وأقام غلبة
الصلب.

المجد الباطل من أجل
الذي أطع وحيد من أجلنا
ومل يرد وجهه عن حزى
البصاق.

الحسد والقتل والإفراق
والبغضة من أجل حمل الله
حامل حظيّة العالم.
Anger and the remembrance of vice, for the sake of Him Who nailed the handwriting of our sins to the Cross.

May the demons and the devil flee, for the sake of Him Who made a public spectacle of the evil principalities and disarmed the princes of darkness.

May every evil earthly thought be far from us, for the sake of Him Who ascended into heaven.

So that—in this manner, in purity— we may partake of these pure Mysteries and be purified and brought to completion in our souls, bodies and spirits.

Having become partakers of the Body, partakers of the form and in the succession of Your Christ.

This is He with Whom You are blessed with the Holy Spirit the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
Let us attend in the fear of God. (Amen.)

The priest looks towards the west, signs the congregation and says:

Peace be with you all.

And with your spirit.

Absolution to the Father

O Master, Lord God Almighty, Healer of our souls, bodies, and spirits.

You are He Who said to our father Peter from the mouth of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ:

“You are Peter, and on this rock I will build My Church, and the gates of Hades shall not prevail against it.

And I will give you the keys of the Kingdom of heaven.

And whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven.”
Therefore, O Lord, let Your servants, my fathers and brethren and my own weakness, be absolved by my mouth, through Your Holy Spirit, O Good One and Lover of mankind.

O God, who takes away the sin of the world, hasten, to accept the repentance of Your servants, for a light of knowledge and forgiveness of sins.

For You are a compassionate and merciful God; You are patient; Your mercy is great and true.

If we have sinned against You, either by word or by deed, pardon and forgive us; as the Good One and Lover of mankind.

O God, absolve us and absolve all Your people.

The priest mentions the names of those he wishes to remember and continues:

From every sin, from every curse, from every denial, from every false oath, and from every encounter with the heretics and the Heathens.

O our Master, grant us a reason, power and understanding to flee unto the end from any evil deed of the adversary, and grant us to do what is pleasing to You at all times.

Inscribe our names with all the choir of Your saints in the heavenly Kingdom, in Christ Jesus, our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

The priest may say the commemoration in the Liturgy of St. Gregory on page 202 until the phrase “... repose them” on page 204. Then the priest continues

Remember, O Lord, my own weakness and forgive my many sins, and where transgression has abounded, let Your grace be multiplied in abundance. Because of my own sins and the abomination of my heart, do not deprive Your people of the grace of Your Holy Spirit.
Then the priest continues the absolution and says

Absolve us and absolve all Your people.

From every sin, from every curse, from every denial, from every false oath, and from every encounter with the heretics and the heathens.

O our Master, grant us a reason, power and understanding to flee from any evil deed of the adversary, and grant us to do what is pleasing to You at all times.

Inscribe our names with all the choir of Your saints in the heavenly Kingdom, in Christ Jesus, our Lord.

Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

The priest says the two short prayers of the peace and the fathers inaudibly. Then he continues with the prayer of the congregation and says

Remember, O Lord, our gatherings; bless them.
The deacon holds the cross and says

**D** Saved, Amen. And with your spirit. In the fear of God, let us attend.

**C** Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The priest raises the bodkin high up and says

**P** The holies for the holy.

The congregation bows down to the ground in awe, asking for the forgiveness of the Lord. The priest takes the bodkin with the tip of his fingers and signs the Cross on the Blood in the Chalice. Then he slightly dips the bodkin into the Blood and raises it. Then he signs the Cross on the entire Body with the bodkin. Then he takes the bodkin back near the Chalice and signs the Cross on top of the Blood. Finally, he slowly immerses the bodkin into the Blood face down and leaves it in the Chalice. The priest makes all this while his left hand is held under the bodkin to catch any drop of the Precious Blood falling from it. Meanwhile, the priest says

Blessed be the Lord Jesus Christ, the Son of God, the sanctification is by the Holy Spirit. Amen.

The congregation stands up and says

**C** One is the All-Holy Father. One is the All-Holy Son. One is the All-Holy Spirit. Amen.

Or the congregation says

Amen. One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen.
The priest covers the Body with a corporal and says

**P** Peace be with you all. |  Ἰρνὴν πας. | السلام للكل.

**C** And with your spirit. |  Κε τῷ πνεύμα τις το. | ولروحك ايضاً.

The priest takes the middle third of the Body, from which the bodkin was separated, and cuts it into three pieces. If the three pieces are large, he cuts three small pieces from any of them. He puts the three little pieces of the Body in his left hand and covers them with his right hand while they are on top of the Paten. Then he says

**P** The Holy Body and the Precious, True Blood of Jesus Christ, the Son of our God. Amen. |  Σῶμα ἁγιόν κε ἐμα τιμιόν ἄληθοιν: Ἰςοπ Χριστόν τοῦ ῶιοτ τοῦ Θεοῦ ἱμωνίαμν. | جسد مقدس ودم كريم حقيقى لىسموع ابى إلهنا. أمين.

**C** Amen. |  Ἄμν. | حقاً.

**P** The Holy, precious Body, and the True Blood of Jesus Christ, the Son of our God. Amen. |  Ἀγιόν τιμιόν σῶμα κε ἐμα ἄληθοιν: Ἰςοπ Χριστόν τοῦ ῶιοτ τοῦ Θεοῦ ἱμωνίαμν. | مقدس ودم كريم حقيقى لىسموع ابى إلهنا. أمين.

**C** Amen. |  Ἄμν. | حقاً.

**P** The Body and the Blood of Immanuel our God, this is true. Amen. |  Πισῶμα νεὶ πινοφ ὅντε Ἐμμανουή. Πεννοτα φαι πε ἑν ὅμεονιαμν. | جسد ودم عمانويل حقيقى هذا هو بالحقيقة. أمين.

**C** Amen. I believe. |  Ἄμν. ἰναζ. | حقاً. أؤمن.
THE CONFESSION

The priest lifts up the Paten above his head and says


That this is the life-giving Body that Your Only-Begotten Son, our Lord God and Saviour, Jesus Christ, took from our Lady, the lady of us all, the holy Mother of God, St. Mary.

He made It one with His divinity without mingling, without confusion, and without alteration.

He confessed the good confession before Pontius Pilate.

He gave It up for us upon the holy wood of the Cross, of His own will, for us all.

Truly, I believe that his divinity parted not from his humanity for a single moment, nor a twinkling of an eye.
Given for us for our salvation, the remission of sins and eternal life to those who partake of Him.

I believe, I believe, I believe that this is true. Amen.

The priest puts the three pieces of the Body that were in his hand into the Paten and puts the pieces of the Body back together. The priest must make sure that there are no pieces of the Body go stuck to his hands. Then the priest puts the dome on the Paten, covers the Paten and Chalice with corporals and says inaudibly for all time, all glory, all honour and all worship due to the Holy Trinity, the Father and the Son and the Holy Spirit.

Now, and forever, and unto the age of all ages. Amen.

Pray for us and for all Christians who said to us concerning them, “Remember us in the house of the Lord.” The peace and love of Jesus Christ be with you. Let us sing (a Psalm). Alleluia.

Meanwhile, the deacon says
Pray for the worthy partaking of the immaculate and heavenly Holy Mysteries. Lord, have mercy.

Glory to You, O Lord, glory to You.

The priest bows his head on top of the altar and greets the other priests, the deacons and the congregation to the right and to the left. The congregation sings the Psalm 150 followed any selected hymn according to the occasion. The priest looks towards the altar and uncovers the part of the Paten in front of him, asks the Christ our Lord to me him and the rest of those who are partaking the Communion to be worthy of it and deserve the remission of sins through the Body and Blood of Christ. The priest starts the Communion and, before he takes it, he says:

O God, absolve, remit and forgive us our transgressions which we have committed willingly and unwillingly, knowingly and unknowingly, the hidden and the manifest. O Lord, forgive us for the sake of Your Holy Name which is called upon us.

According to Your mercy, O Lord, and not according to our sins.

Also, before the Communion, the priest says:

Author of life and King of the ages, Word of God the Father, our Lord, God, and Saviour Jesus Christ.
The true Bread, which came down from heaven; the Giver of life to those who partake of Him.

Make us worthy, without falling into condemnation, to partake of Your Holy Body and Your Precious Blood.

May our partaking of Your Holy Mysteries make us one with You unto the end, and bless us.

You are the Son of God; Yours is the glory, with Him and the Holy Spirit, the Life-Giver, forever. Amen.

Also, before the Communion, the priest says

Make us all worthy, O our Master, to partake of Your Holy Body and Your Precious Blood unto the purification of our souls, bodies and spirits, and unto the remission of our sins and iniquities, that we may become one body and one spirit with You.

During the Communion, the congregation sings Psalm 150 on p290. The priest starts giving the Communion to those in the sanctuary first. When the priest gives the Holy Body, he says

The Body of Immanuel, our God. This is true. Amen.

When the priest gives the Precious Blood, he says

The Blood of Immanuel, our God. This is true. Amen.

When the priest gives the Holy Body mixed with the Precious Blood, he says

The Body and Blood of Immanuel, our God. This is true. Amen.

In any of the cases, whoever takes the Communion says “Amen.” When the priest, comes out of the sanctuary with either the Holy Body or the Precious Blood, the deacon and the congregation bows down and says

Blessed is He who comes in the name of the Lord.

PRAYER OF THANKSGIVING FOR THE COMMUNION

After the Communion, the congregation says the Prayer of Thanksgiving. The priest says

What blessing, praises of thanksgiving can we offer You, O God, lover of mankind.

For as we are cast for the sentence of death, falling deep into the trap of sins.
You have blessed use with the freedom and gave us from this food that is living and heavenly.

You have showed us this mystery, which was hidden for ages and generations.

To the intent that now to the principalities and powers in heavenly places might be known by the church the manifold wisdom of You.

O God, Who guides our deeds with wisdom, and more than what we can comprehend.

What is all this compassion and all this great care that is of Your Fatherhood. And what is this high level of Your Goodness.

In truth to You all the glory, the greatness, the dominion and the power are due, O You, the Father and the Son and the Holy.

Now, and forever, and unto the age of all ages. Amen.

Bow your heads to the Lord.
The priest says the prayer of the Laying of the Hands after the Communion

You are He, O Lord, with whom we have laid our life. O Lord, who fills all, guard us in every place where we shall go.

And the compunction that has become ours through prayer, and the contentment of heart of upright living, guard them for us, unstolen and without regret.

So that—at every time and in every place of Your dominion, as we are looking toward You, and following after that which pleases You, and that which You desire—we may not be put to shame on the Day of righteous Judgement, when everyone shall receive retribution.

When the angels shall stand, and Your Only-Begotten Son, our Lord, God, and Saviour, Jesus Christ, shall judge.
Through Whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The priest cleans the vessels of the altar, holds some water in his hands and says

O angel of this sacrifice, flying up to the highest with this hymn, remember us before the Lord, that He may forgive us our sins.

At the end of the service, the congregation says Conclusion of the Service hymn followed by the Final Blessing said by the Priest
1 – Annual Short Fraction to the Father

O God, Who granted us sinners.

The foreordained salvation and heavenly rational Sacrifice.

That is the Divine Body and the Precious Blood of Your Christ.

This is He Who has become for us purification, salvation, grace and forgiveness of sins.

So that with thankfulness, we cry out to You, O Holy Father, Who are in the heavens, saying:

Our Father …

2 – Fraction to the Father for the Month of Kiahk and Nativity

O Master, Lord, our God, the Creator, the Invisible, the Uncontainable, the Immutable and Immeasurable.

Who sent His true Light, His Only-Begotten Son, Jesus Christ, the eternal Word.
He, Who is in the Father's bosom at all times, has come down and dwelt in the undefiled virginal womb. She, being virgin, gave birth to Him, and her virginity is sealed.

The angels praise Him and the heavenly hosts chant to Him, proclaiming and saying: “Holy, Holy, Holy is the Lord of hosts. Heaven and earth are full of Your holy glory.”

Likewise, we too, the weak and sinful, make us worthy with them, O good Master and Lover of mankind.

That with a pure heart, we praise You, together with Him and the Holy Spirit, the co-essential Holy Trinity, and raise our eyes to You, O Holy Father, Who are in heaven, and say:

Our Father …

3 – FRACTION FOR THE EPIPHANY

As You have bestowed on us the grace of sonship, through the washing of rebirth and renewing of the Holy Spirit.
So make us worthy now also, that without hypocrisy, but with a pure heart, a confident conscience, and unerring lips, we may entreat You, O Abba Father.

So that, having abandoned the vanity of the excessive words of the heathen and the haughtiness of the Jews.

We may be able to offer You the supplication of prayer, according to the saving decree of Your Only-Begotten Son.

So that with a humble voice befitting Christians, and with purity of soul, body and spirit.

We dare without fear to cry out to You, Who are uncreated, without beginning and unbegotten, the Master of everyone, God the Holy Father, Who is in the heavens and say:

Our Father ...
4 – FRACTION FOR THE HOLY FORTY DAYS OF THE GREAT LENT

You are the merciful God, the Saviour of everyone, who was incarnate for our salvation and has enlightened us sinners.

Who fasted for us forty days and forty nights in an unutterable mystery.

Who saved us from death and gave us His Holy Body and His Precious Blood for the forgiveness of our sins.

Who spoke to the multitude and to His saintly disciples and holy Apostles saying, “This is the Bread of life that came down from heaven, not as your fathers ate the manna in the wilderness and died.

He who eats My Body and drinks My Blood shall live forever, and I will raise him up on the Last Day.”

Therefore, we ask and entreat Your Goodness, O Lover of mankind, purify our souls, bodies and spirits.
So that with a pure heart, we may dare in intimacy and without fear, to call upon Your Holy Father in heaven and say:

Our Father ...

5 – FRACTION FOR THE GREAT LENT

O Master, Lord God Almighty, You sent Your Only-Begotten Son into the world; He taught us the Law and the commandments written in the Holy Gospel.

And He taught us that fasting and prayer cast out demons, as He said: “This kind cannot come out except by prayer and fasting.”

Fasting and prayer raised Elijah to heaven and saved Daniel from the lions’ den.

Fasting and prayer were practised by Moses until he received the Law and the commandments written with the Finger of God.
Fasting and prayer were practised by the Ninevites, so God had mercy on them and forgave them their sins, and took His wrath away from them.

Fasting and prayer were practised by the prophets, who prophesied the Advent of Christ many generations before His Coming.

Fasting and prayer were practised by the Apostles, who preached to all nations, and made them Christians, baptising them in the name of the Father and the Son and the Holy Spirit.

Fasting and prayer were practised by the martyrs until they shed their blood for the name of Christ, Who made the good confession before Pontius Pilate.

Fasting and prayer were practised by the righteous, the just, and the cross-bearers, who dwelt in the mountains, deserts, and holes of the earth, because of their great love for Christ the King.

The Ninevites fasted and prayed, so God had mercy on them and forgave them their sins, and took His wrath away from them.

The prophets fasted and prayed, and prophesied the Advent of Christ many generations before His Coming.

The Apostles fasted and prayed, and preached to all nations, making them Christians, and baptising them in the name of the Father and the Son and the Holy Spirit.

The martyrs fasted and prayed until they shed their blood for the name of Christ, Who made the good confession before Pontius Pilate.

The righteous, the just, and the cross-bearers fasted and prayed, because of their great love for Christ the King.
And we, too, let us fast from all evil, in purity and righteousness; and let us go forth to this holy Sacrifice, and partake of it with gratitude.

So that with a pure heart, an enlightened soul, an unashamed face, an unfeigned faith, a perfect love, and a firm hope.

We may dare with confidence and without fear to pray to You, O God, the Holy Father, Who are in the heavens, and say:

Our Father …

6 – FRACTION FOR PALM SUNDAY

O Lord, our Lord, how wonderful is Your name in all the earth.

For the greatness of Your beauty is exalted above the heavens.

Out of the mouths of babes and sucklings You have prepared praise.
Prepare also, O Lord, our souls for praising You, singing to You, blessing You, serving You, worshipping You, glorifying You, and thanking You, every day and every hour.

That we may confess to You and cry out to You, O Holy Father, who are in heaven, and say:

Our Father …

O Jesus Christ, to Whom belongs the name of Salvation, Who by His great mercy descended into Hades and destroyed the power of death.

You are the King of ages, the Immortal, the Everlasting, the Word of God, Who is above all, the Shepherd of the rational sheep.

The High Priest of the good things to come, Who ascended to the heavens and has become higher than the heavens.

O Jesus Christ, to Whom belongs the name of Salvation, Who by His great mercy descended into Hades and destroyed the power of death.

You are the King of ages, the Immortal, the Everlasting, the Word of God, Who is above all, the Shepherd of the rational sheep.

The High Priest of the good things to come, Who ascended to the heavens and has become higher than the heavens.
Who went within the veil to the Holy of the Holies, where no human being may enter.

Who became the Forerunner on our behalf, having become a High Priest forever, according to the order of Melchizedek.

You are He about Whom the prophet Isaiah prophesied saying: “He was led as a sheep to the slaughter; and as a lamb before its shearer is silent, so He did not open His mouth. In the humiliation, His judgement was taken away; who shall declare His generation?”

You were wounded for our sins and bruised for our iniquities. The chastisement of our peace was upon You, and with Your stripes we were healed. We were all going astray like sheep.

You have come, O our Master, and saved us through the true knowledge of Your Cross, and granted us the tree of life, which is Your Divine Body and True Blood.
Therefore, we praise You, bless You, serve You, worship You, glorify You and give thanks to You at all times.

We ask and entreat You, O God, the Lover of mankind, receive this sacrifice from our hands, as You have received the gifts, the incense, and the supplications of the patriarchs, the prophets, the Apostles and all Your saints.

Purify our souls, bodies, spirits, and consciences.

So that, with a pure heart, an enlightened soul, an unashamed face, an unfeigned faith, a perfect love, and a firm hope.

We may dare with confidence and without fear, to say the holy prayer that You have given to Your saintly disciples and holy Apostles, teaching them: “Whenever you pray, entreat in this manner and say:

Our Father …

God, for a white Saturday
8 – FRACTION FOR EASTER

O Christ our God, the High Priest of the good things to come, the King of ages, the Immortal, the Everlasting, the Word of God who is above all.

Who granted us this great Mystery of His Holy Body and Precious Blood, for the forgiveness of our sins.

This is the Body that He took from our Lady, the Queen of us all, St. Mary. He made It one with His divinity.

This is He who descended into Hades and abolished the power of death, freed the captives, and gave honour to mankind.

He lifted His saints up on high with Him and gave them as gifts to His Father. Through His tasting of death for us, He saved those who are alive and reposed those who have died.

To us also, who were sitting in darkness for a season, He granted the light of His Resurrection through His pure Incarnation.

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The text is a translation of theFraction for Easter, a liturgical text used in the Eastern Orthodox Church, which celebrates the defeat of death through the Resurrection of Jesus Christ.
May the illumination of Your true knowledge shine upon us, that we may reflect Your life-giving image.
And may dare in confidence and without fear to cry out to Your Father who is in heaven and say:
Our Father ...

9 – FRACTION TO THE FATHER FOR THE RESURRECTION THROUGH PENTECOST

O Master, Lord God Almighty, the Father of our Lord God and Saviour, Jesus Christ.
Who through His Cross descended into Hades and restored our father Adam and his children to Paradise.
He buried us with Himself, and through His death, He abolished the power of death, and on the third day He rose again from the dead.
He appeared to Mary Magdalene and spoke with her, saying: “Tell my brothers to go to Galilee, and there they shall see Me.”
The archangel descended from heaven, and rolled the stone from the door of the tomb, and proclaimed the glad tidings to the women carrying the spices, saying:

“Christ is risen from the dead, abolishing death by death, and has bestowed life upon those in the grave.”

He breathed in the face of His saintly disciples and holy Apostles, saying:

“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”

From Ascension to Pentecost, the Priest says

And after forty days, He ascended to the heavens, sat at the right hand of His good Father, and sent to us the Comforter, the Spirit of Truth, in the likeness of tongues of fire.

رئيس الملائكة نزل من السماء ودحر الحجر عن باب القبر وبشر النسوة حاملات الطيب قائلاً:

المسيح قام من الاموات. بـالموت دام الموت، والذين في القيوـر انعم عليهم بالحياة الأبديه. ونُـفَـخ في وجه تلاميذه القديسين ورسله الأطلالـه قالـلاً: اقبلوا الروح القدس، من غفـرتم لهم خطاباتهم غفروا، ومن أمسكموها عليهم أمسكت.

وبعد أربعين يوماً صعد إلى السموات، وجلس على يمين أبيه الصالح، وأرسل لنا المعزى روح الحق مثل ألسنة نار.
Then, the Priest continues

Therefore, we ask You, O our Master, purify us from all hypocrisy, that, with a pure heart, we may dare with confidence and without fear, to entreat You, O God the Father, Who are in heaven and say:

Our Father ...

You are the Word of the Father, God before the ages, the great High Priest.

You was incarnate and became man for the salvation of mankind.

And out of all the nations, You have called to You a chosen race, a kingdom and priesthood, a holy nation and a justified people.

Having sent the Holy Spirit upon Your Apostles on the day of Pentecost.

He came upon each one of them like cloven tongues of fire.

And filled them with all knowledge, all understanding, and all spiritual wisdom according to Your faithful promise.
Fractions – 10 – Fraction to the Son for the Fast of the Apostles

And they spoke in every language, and they proclaimed Your holy Name to all the nations.

As for St. Peter and St. Paul, the Apostles, the shadow of the one healed the sick, whereas the handkerchiefs and aprons of the other caused diseases and evil spirits to depart.

And after they had preached the Gospel of the kingdom, and taught the nations, they shed their blood for Your name’s sake, and received the Apostolic crown and the crown of martyrdom.

You have granted Your holy disciples and honoured Apostles the descent of the Holy Spirit, the Comforter, and have given them authority to work healings, signs and wonders.

They proclaimed to us Your holy Name and restored us to the true faith of the Holy Trinity.

We praise You, bless You, glorify You and thank You for these great gifts.

And we ask You, O our Master, to also grant us the forgiveness of our sins.

And we ask You, O our Master, to also grant us the forgiveness of our sins.

We praise You, bless You, glorify You and thank You for these great gifts.
And to purify our hearts, souls, bodies and spirits.

So that, with a pure heart, we may dare with confidence and without fear to cry out to Your holy Father, Who is in heaven and say:

Our Father ...
Who came to Jordan and was baptised by John the forerunner. 

Who fasted on our behalf forty days and forty nights, in an unutterable mystery.

Who made the water wine by the power of His divinity, at the wedding of Cana of Galilee.

Who gave the blind sight, made the lame to walk and the maimed whole, cleansed the lepers, made the deaf to hear, the mute to speak, and the demons to depart.

Who raised the son of the widow of Nain, and the daughter of Jairus.

Who was transfigured on Mount Tabor, before His holy disciples, and His face shone like the sun.

Who raised Lazarus from the tomb after four days;

Who entered into Jerusalem, riding on a donkey and a colt of a donkey, as a King.
Who established a covenant with His holy disciples, and gave them His Holy Body and His Precious Blood, for the forgiveness of sins.

Who was crucified on the Cross and trampled down Satan, and was placed in the tomb, and after three days rose from the dead.

Whom His chosen disciples saw alive on the Sea of Tiberius after His holy Resurrection.

And after forty days He ascended into the heavens, sat at the right hand of His Good Father, and sent us the Comforter in the likeness of tongues of fire.

Who taught His chosen disciples and holy Apostles saying, “Whenever you pray, entreat in this manner and say:”

Our Father …
12 – FRACTION TO THE FATHER FOR THE FEASTS OF THE HOLY VIRGIN AND THE HEAVENLY HOSTS

Behold, Immanuel our God, the Lamb of God, Who takes away the sin of the world, is with us today on this table.

Who sits on the throne of His glory.

And before Whom stand all the heavenly hosts.

Whom the angels praise with voices of blessing, and before Whom the archangels fall down in worship.

The four incorporeal creatures sing the hymn of the Trisagion.

And the twenty-four priests are sitting on their thrones, with twenty-four golden crowns on their heads, and twenty-four golden bowls in their hands, full of incense which is the prayers of the saints; and they worship before Him Who lives forever and ever.

And the one hundred and forty-four thousand, the undefiled virgins, praise the Lord saying: “Holy, Holy, Holy. Amen. Alleluia.”
And we also worship the Holy Trinity, praising Him, saying:


Holy is His Only-Begotten Son, Jesus Christ our Lord. Amen. Alleluia.

Holy is The Holy Spirit, the Comforter. Amen. Alleluia.”

Holy and full of glory is the holy Mother of God, St. Mary, the Virgin. Amen. Alleluia.

Therefore, our good Saviour proclaimed: “My Body is food indeed and My Blood is drink indeed.

He who eats My Body and drinks My Blood dwells in Me, and I in him.”

We ask You, O our Master, to purify our souls, bodies, and spirits.
So that, with a pure heart, clean lips, an enlightened soul, an unashamed face, unfeigned faith, perfect patience, and firm hope.

We may dare with confidence and without fear to pray to You, O God the Holy Father, Who are in heaven and say:

Our Father …

13 – Fraction to the Father

O God, the Begetter of light, Author of life, and Granter of knowledge.

Creator of grace, Benefactor to our souls, and Treasure of wisdom.

Teacher of purity and Founder of the ages, Who receives to Himself pure prayers.

Who gives to those who trust in Him with all their heart what the angels desire to behold.

Who raised us from the depths to the light; Who gave us life from death.
And who granted us freedom from bondage.

Who made the darkness of error in us to become light through the coming of Your Only-Begotten Son in the flesh.

Now also, O our Master, enlighten the eyes of our hearts, purify us to be whole in soul, body and spirit.

So that with a pure heart and clean lips, we may dare in confidence to entreat You, O God the Holy Father who are in heaven and say:

Our Father …

14 – FRACTION TO THE SON

You are the Word of the Father, God before the ages, the great High Priest.

Who was incarnate and became man for the salvation of mankind.

And out of all the nations, He called to Himself a chosen race, a kingdom, a priesthood, a holy nation, and a justified people.
Fractions – 14 – Fraction to the Son

Therefore, we ask and
entreat Your goodness, O
Lover of mankind.
That this sacrifice may not
be a rebuke for our sins, or a
shame for our iniquities,
because we have brought it to
You on account of our
weaknesses.
Rather, even as these gifts
are purified in everything.

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.‫روﺣﻚ اﻟﻘﺪوس ﻋﻠﻴﻬﺎ‬
Pek`pneuma `eqouab.

For You have graciously
filled them with everything
pure through the coming
down of Your Holy Spirit
upon them.
Likewise, we sinners also, Pairh; `anon \wn 'a
graciously sanctify our souls, nirefernobi>
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bodies,
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may
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confidence and without fear ouparrhci`a `nater\o;> `ejw
to say the holy prayer which `n;euxh `eqouab> qh`etakthic
You gave to Your saintly `etotou `nnh`ete nouk `n`agioc
disciples and pure Apostles, `mmaqhthc> ouo\ `n`apoctoloc
saying:
`eqouab ekjw `mmoc.
‘When you pray, entreat in Je
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this manner and say:
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515

‫ﻫﻜــﺬا ﳓــﻦ أﻳﻀـﺎً اﳋﻄــﺎة‬
‫ﺗﻔﻀـ ـ ـ ـ ـ ــﻞ ﻗـ ـ ـ ـ ـ ــﺪس أﻧﻔﺴـ ـ ـ ـ ـ ــﻨﺎ‬
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‫ﻟﻜ ـ ـ ــﻲ ﺑ ـ ـ ــﻨﻔﺲ ﻣﺴ ـ ـ ــﺘﻨﲑة‬
‫ ﺑﻘﻠ ـ ــﺐ‬،‫ووﺟ ـ ــﻪ ﻏ ـ ــﲑ ﳐ ـ ــﺰى‬
،‫ﻃ ـ ـ ــﺎﻫﺮ وإﳝ ـ ـ ــﺎن ﺑ ـ ـ ــﻼ رﻳ ـ ـ ــﺎء‬
.‫ﲟﺤﺒﺔ ﻛﺎﻣﻠﺔ ورﺟﺎء ﺛﺎﺑﺖ‬
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‫أن ﻧﻘ ـ ــﻮل اﻟﺼ ـ ــﻼة اﳌﻘﺪﺳ ـ ــﺔ‬
‫اﻟـ ـ ـ ــﱵ أﻋﻄﻴﺘﻬـ ـ ـ ــﺎ ﻟﺘﻼﻣﻴـ ـ ـ ــﺬك‬
‫اﻟﻘﺪﻳﺴــﲔ واﻟﺮﺳــﻞ اﻷﻃﻬــﺎر‬
.ً‫ﻗﺎﺋﻼ‬
‫إذا ﺻﻠﻴﺘﻢ ﻓﺎﻃﻠﺒﻮا ﻫﻜــﺬا‬
:‫وﻗﻮﻟﻮا‬


15 – FRACTION TO THE FATHER

O Lord our God, the Great, Whose name is greatly honoured, the Father of compassion and God of all comfort.

You have received from our hands, we frail sinners, this perceptible, true and bloodless sacrifice.

You also, O our Master, the Good One and Lover of mankind, purify us from every stain of flesh and spirit.

And make us worthy to partake of Your ineffable goodness.

For the salvation of our souls, bodies and spirits, and for an acquittal before Your fearful throne.

May we be worthy to dare with confidence to cry out to You, O Holy Father who are in heaven and say:

Our Father …
And it came to pass in the days when God wanted to test Abraham and know his heart and his love for Him.

That He said to him, “Abraham, Abraham, take your beloved son Isaac, and offer him to Me as a burnt offering, upon the mountain of which I will tell you.”

So Abraham rose up in the morning, saddled his donkey, and took two servants and Isaac his son. He took a knife and fire, waked on the earth, and saw from afar the place of which the Lord had told him.

And he said to his servants, “You remain here with the donkey. I and Isaac, my son, shall go to worship and return to you.”

And Abraham took the firewood for the burnt offering, laid it upon Isaac his son, and took the fire in his hand, and the knife.
And Isaac spoke to his father, saying, “My father, behold the fire and the wood, but where is the lamb that we shall offer as a burnt offering?” And Abraham said to him, “God, Who commanded us to offer to Him a sacrifice, will provide for Himself a lamb for a burnt offering, my son.”

And Abraham took stones, and built an altar. He took the firewood and laid it on the altar. He took Isaac his son, bound him and laid him on the altar, and took the knife to slay him.

But the Angel of the Lord called Abraham, saying to him, “Abraham, Abraham, behold do not touch your son, or do him any harm.

When the Lord saw your love for Him, He said, ‘I am the Lord your God. By Myself I have sworn that in blessing I will bless you, and in multiplying I will multiply your seed.’”
And Abraham lifted up his eyes and saw a ram, caught in the tree by its two horns. So he left Isaac his son, took the ram, and offered it up as a burnt offering instead of him.

Thus, the slaying of Isaac was a type of the shedding of the Blood of Christ, the Son of God, on the Cross for the salvation of the world.

As Isaac returned alive, so Christ rose living from the dead, and appeared to His holy disciples.

O God, Who received the sacrifice of our father Abraham, receive this sacrifice from our hands in this hour. Bless these gifts, bless those on whose behalf they have been offered, and repose the souls of those who have died. May Christ bless the hearts and spirits of us all.
So that, with a pure heart, an enlightened soul, an unashamed face, unfeigned faith, perfect love, and firm hope.

We may dare with confidence and without fear, to pray to You, O God, the Holy Father who are in heaven, and say:

Our Father ...
He made peace through the Blood of His Cross, uniting and reconciling the heavenly with the earthly, the people with the peoples, and the soul with the body; and on the third day He arose from the tomb.

One is Immanuel Who is indivisible after the union, and undivided into two natures. Thus we believe, thus we confess, and thus we affirm that this Body is for this Blood and this Blood is for this Body.

You are Christ our God who was pierced in Your side with the spear on Golgotha at Jerusalem for our sake.

You are the Lamb of God who takes away the sin of the world. Forgive our trespasses, remit our sins, and make us to stand at Your right-hand side.

O God, the Father of our Lord and God, Jesus Christ, who is blessed by the Cherubim, hallowed by the Seraphim, and exalted by thousands of thousands and ten thousand times ten thousands of rational servants.
Who sanctifies and completes the oblations and the fruits that are offered to You as a sweet savour. Sanctify also all our bodies, souls and spirits.

That with a pure heart and an unashamed face, we may call on You, O God our Father who are in heaven and pray, saying:

Our Father ...

O Lamb of God, Who through Your sufferings have carried the sins of the world, blot out our iniquities through Your compassion.

O Only-Begotten Son of God, Who through Your Blood have cleansed the filth of the world, cleanse the filth of our souls through Your mercies.

O Christ of God, Who through Your death conquered death that had slain us all; by Your power raise up the deadness of our souls.
O You Who receives the offerings, Who for the sinners offered Yourself, accept our repentance.

For without favour we came forth into Your presence, knocking on the door of Your tender mercies. So, grant us, O You Who are rich in mercies, healing out of the treasures of Your remedies.

Heal, O Compassionate One, our wretched souls by the anointing of Your life-giving Mysteries.

Cleanse our bodies, wash away our iniquities, and make us worthy of the coming down of Your Holy Spirit upon our souls.

Enlighten our minds so that we may behold Your praiseworthiness; purify our thoughts and mingle us with Your glory.

Your love has brought You down to our depths; let Your grace raise us up to Your highness.

Your compassion led You to become incarnate in our flesh. You have manifested Your hiddenness openly.
Manifest in the souls of Your servants the glory of Your life-giving Mysteries.

At the offering of the sacrifice on Your altar, sin shall cease from our members through Your grace.

When Your glory descends on Your Mysteries, our minds are raised to behold Your majesty.

At the turning of the bread and wine into Your Body and Blood, our souls shall be turned to share in Your glory, and unite to Your Divinity.

Create in us, O Lord our God, a pure heart, and let Your Spirit dwell within us.

Renew our senses by Your power and make us worthy of Your gift.

From the Cup of Your Blood, we drink; grant us a spiritual taste that we may discern the taste of Your life-giving Mysteries.

We appear before You, trusting in Your mercy and You shall dwell in us with love.
Fill us with Your fear and inflame our hearts with longing for You.

Pour into us Your grace; purify our senses through Your mercy.

Grant us sincere tears and cleanse us from the filth of sin.

Make us holy temples for Your dwelling and purified vessels for receiving You.

So that having tasted Your Flesh, we may be made worthy to taste Your grace; and having drunk Your Blood, we may be made worthy of the sweetness of Your love.

You have granted us to eat of Your Flesh openly, make us worthy to unite with You secretly.

You have granted us to drink of the Cup of Your Blood openly, make us worthy to mingle with Your purity secretly.

And as You are one with Your Father and Your Holy Spirit, we may unite with You, so that Your saying may be fulfilled, “That they may all be one in us.”

You have granted us to drink of the Cup of Your Blood openly, make us worthy to mingle with Your purity secretly.

You have granted us to eat of Your Flesh openly, make us worthy to unite with You secretly.

And as You are one with Your Father and Your Holy Spirit, we may unite with You, so that Your saying may be fulfilled, “That they may all be one in us.”
REFILL OF THE CHALICE

The priest holds the Chalice with a corporal and puts on the right hand side of the altar. Meanwhile, the deacon stands next to him holding a candle. The priest signs the bottle of grape wine five time and then pours the grape wine in the Chalice and adds the water. The deacon says:

One is the Holy Father, One is the Holy Son, One is the Holy Spirit. Amen. Blessed be the Lord God forever. Amen.

Praise the Lord, all you nations: praise Him, all you peoples for His mercy is confirmed upon us: and the truth of the Lord endures forever. Amen, Alleluia.
Refill of the Chalice

Pauline Epistle 1 Corinthians 11:23-27

For I have received of the Lord that which also I delivered to you, that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks, he brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of me.

After the same manner also He took the cup, when he had supped, saying, This cup is the New Covenant in My Blood: this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this Bread, and drink this Cup, ye do proclaim the Lord's death till He comes.

Therefore, whosoever shall eat this Bread, and drink this Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord.

As a result, if anyone eats the bread or drinks the cup of the Lord unworthily, he will be guilty of the body and blood of the Lord.

Therefore, let all who partake of these elements do so worthily, and let us give thanks to the Lord.
Refill of the Chalice – Psalm 23:5

You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over. Alleluia.

Psalm 23:5

Ακοβύ τὸν τραπέζα ἰπαμῖον ἐβολεῖς τοῦ Μεσσιανοῦ αἰώνιοι ακοψάς ἅτααφεν εὐνευεῖ οὖν δὲ πεκαβοῖς αἰερίαδη μὴρν ἄνεμαβιείλ.

Gospel according to St. Matthew 26:26-29

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My Body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the new testament, which is shed for many for the remission of sins. But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when he had taken it, he gave thanks, and said, Take, eat, this is My Body. And he took the cup, and gave thanks, and said, Drink ye all of it; for this is My Blood of the new testament, which is shed for many. I shall no more drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

We have deserved the tree of life to eat of it, which is the Body of God, and His True Blood.

Congregation

We have deserved the tree of life to eat of it, which is the Body of God, and His True Blood.

Eineπιμείνα ἵππους ἰτε πῶς ἐφεσεν τοῦ ἐβολὴν εὐναχα πεῆνα εἰ τὲ φαι πε ἰπσωμα μὴ δν πεῖσκοθα ἀληθινον.

استحققا شجرة الحياة لناكل منها التي هي جسد الله ودمه الحقيقي.
Priest

O God, Lord of everyone, make us worthy for this salvation, we the unworthy, O lover-of-mankind. Cleanse us from all blemish, all guile, all malice and the remembrance of evil entailing death. And make us all worthy, O our Master, to greet one another with a holy kiss. So that we may become one body and one soul with bond of perfect love and peace of Your Only-Begotten Son Jesus Christ.

Deacon

Pray for perfect peace, love and the holy apostolic kisses.

Congregation

Lord, have mercy.

Priest

This, with Whom You are blessed, with Him and the Holy Spirit, now, and ever, and to the ages of ages. Amen.
You have brought Him forth without blemish. He gave us His Body and His Precious Blood, and we live forever.

The priest puts his hand at the edge of the Chalice and says

Likewise also the cup after supper He mixed it of wine and water.

The priest signs the Chalice three times. In the first time, he says

He gave thanks.

He blessed it.

And he sanctified it.

The priest holds the brim of the Chalice and says

He tasted, and gave it also to his own holy disciples and saintly Apostles saying:
The priest makes the sign of the cross with the Chalice by slightly tilting it towards the west, east, north and south, and says

“Take, drink of it all of you.”

The priest puts down the Chalice, points towards it and says

“For this is my Blood for the new covenant which shall be shed for you and many, to be given for the remission of sins. Do this in remembrance of Me.”

This is also true. Amen.

The priest says the following prayer in the tune of the fraction

This is also true. Amen.

Congregation

The priest says the following prayer in the tune of the fraction

This is also true. Amen.

The priest makes the sign of the cross with the Chalice by slightly tilting it towards the west, east, north and south, and says

“Take, drink of it all of you.”

The priest puts down the Chalice, points towards it and says

“For this is my Blood for the new covenant which shall be shed for you and many, to be given for the remission of sins. Do this in remembrance of Me.”

This is also true. Amen.

The priest says the following prayer in the tune of the fraction

The priest makes the sign of the cross with the Chalice by slightly tilting it towards the west, east, north and south, and says

“Take, drink of it all of you.”

The priest puts down the Chalice, points towards it and says

“For this is my Blood for the new covenant which shall be shed for you and many, to be given for the remission of sins. Do this in remembrance of Me.”

This is also true. Amen.

The priest says the following prayer in the tune of the fraction

This is also true. Amen.
The priest signs the Chalice three times and says

Priest

This is the cup blessed by the Lord, the Chalice of the New Testament.
He said, "Here is the cup; it is the blood of the New Testament.

Congregation

Amen.

Priest

Here is the cup that is blessed by the Lord, the Chalice of the New Testament.

Amen.
PRAYER OF VESPERS INCENSE TO THE SON

Priest

Πνεύμην Πνεύμην, ἔλεην Ἰησοῦν Χριστὸν Λόγον τῷ γεννῷ κατὰ τὸν Θεὸν ἔκτην αὐτῷ τὸ ἐσοραβδόν

Priest

Deacon

Pray for our sacrifice and those who have brought it.

Priest

Προσευχὰς τῷ τῆς θυσίας ἱμωντ’ ἰδοὺ προσφέροντον.

Priest

νέων ὅπως ἐπενῆ: ἠτενὶ ἱμων’ ἐκοτοὺς ἡμοὶ συνστολόπις ἰδοὺ προσφέροντον

Priest

Πνεύμην Ἰησοῦν Χριστὸν Λόγον τῷ γεννῷ κατὰ τὸν Θεὸν ἔκτην αὐτῷ τὸ ἐσοραβδόν.

Deacon

Προσευχαὶ τῷ τῆς θυσίας ἱμωντ’ ἰδοὺ προσφέροντον.
PRAYER OF MATINS INCENSE

**Priest**

Ωσι έροκ Φτ ήτοτεν άων ἂνοι βα μεκεβιακ ητμιπγα: πιμαιρωμ ιάγαος: ἐπιδιλι ἰτε παεονιντης.


**Deacon**

Pray for our sacrifice and those who have brought it.

Προσευχάσετε ὑπὲρ τὸν θυσίας ἰμωνι προσφεροντων.
**Priest**

"akisaros ibolda ivoiiwh niben
ntepnobi.

Otoq 'ariten nemipwa den metatittten enpapi: e'i sa pekotiastrion'etouab.

Otoq tent'go erok penna: arifmeti Poct'girinn..."
Deacon

Pray for perfect peace, love and the holy apostolic kisses.

Lord, have mercy.

Priest

That we may become one body and one spirit, as we were called through the one hope of our calling through the Christ Jesus our Lord.

Now, and forever, and unto the age of all ages. Amen.

PRAYER OF RECONCILIATION TO THE FATHER

Priest

O God, Lord of everyone, make us worthy for this salvation, we the unworthy, O lover-of-mankind.

Cleanse us from all blemish, all guile, all malice and the remembrance of evil entailing death.

يا الله سيد الكل إجعلنا مستحقين هذا الخلاص
نحن غير المستحقين يا محب البشر.
وطهروا من كل دنس.
ومن كل غياب.
ومن كل ريب.
ومن كل فعل خبيث.
ومن تذكار الشر اللایس للموت.

Congratulations (Prayer of Reconciliation to the Father)
And make us all worthy, O our Master, to greet one another with a holy kiss.

So that we may become one body and one soul with bond of perfect love and peace of Your Only-Begotten Son, Jesus Christ.

Deacon

Pray for perfect peace, love and the holy apostolic kisses.

Congregation

Lord, have mercy.

Priest

This is He with Whom You are blessed with the Holy Spirit the Life-Giver and of one essence with You.

Now, and forever, and unto the age of all ages. Amen.
PRAYER AFTER THE FRACTION

After the Prayer of the Fraction in the Liturgy of St. Gregory, the priest says instead of “Yea, Lord, the Lord …” inaudibly

After the Prayer of the Fraction in the Liturgy of St. Gregory, the priest says instead of “Yea, Lord, the Lord …” inaudibly
PRAYER AFTER THE FRACTION

After the Prayer of the Fraction in the Liturgy of St. Basil and St. Cyril, the priest says instead of "Yea, we ask You …" inaudibly

Anna Poc phiete impecha asle eoroneipirazin ῥμοq êvote teqzhou alla ak† mpiρn† nam den npirasmoc: sina íntemuxemzoun ῕ηqaiwatqenibevol nahtont.

Naqmen Poc Pennou†:eبولga piraامcoc niβen etdoci: eoreni ebolnahtont.

Nem ebolga èνεργαι niβen ÿte pípokhrorci: den Píhrístoc Incove Penow.

Faiète ebolagítothtêre pîwot nem pitaio nem pîmagei nem þproskunncic: erípréma nak nemacr: nem Pînmetma êżątaV ÿreqtanâso otoq ÿmouuçiios nemak.

Anot nem inçot niβen nem wa èνεγìnte nieneq yrpovtâmyn.
Instead of the Prayer of Submission in the Liturgies of St. Basil and St. Cyril, the priest says

"Rather than the Prayer of Submission, the priest says:

Πῶς Φίλιππά σαρξ δέχοντες καθάρσεις τοῦ σώματος ἑταμάγις ὁ τρεῖς θεομῖαν ἀναμνήσεις.

Ὅτι εἰς ἑκατέρας ἡμέρας καὶ ἱμνήσεις ἰδιότητος ἵπτεμεν ἵμπεκτον ἑοταβ.

Πέλαγος φαί ἐκατοστραφὲς ἐβολῶ στὴμερῃσσεψωρί ἔτες πελαγός τοῦ καλόντος ἕτερον πιστικῶν ἰτεπεκομονογενὴν Ὑπῆρ.

Ὅτι μαρενος τηρον ἐκατοτόντος ἐνοὶ ἐναρκτιν ὕπαλη ἑπεδεμε ἐγεί ἐν ἑκατοκαί ἅπασ.

Ψωπὶ ἄντεν ἔξασπεσθε δέν ὅτι ὑπὲρα ἐβολῶν ἑκατομώ ᾿ηάθον ὅτι ἐνακοπαραίσιο.

Ὅτι ἀρτεν ἰμεχίας τῆς ἑτεπελατξπες ἰναμικετησσία ἱποτάμαυ ἑοταβ πρεσβεία.

Τορενοσπὶ ὕφερ ἰνώμα ἵμπερ ἰμπερ ἵμπερ ἵμπερ ἰμπτξατοκοκοιντὲ Πεκκριστὸς.

Abstain from the Prayer of Submission.

And praise them who have sought them, and they shall be praised that seek them.

The all-powerful God, the simple, the mighty, the invisible, you who are in the heavens, all creatures, all countries, all works of the sea and of the earth, of sight and of hearing, who saw for them the beginning of things and the end of all things, may you sanctify the works of the priests and the works of the people, and may you grant unto us, who are your people, a good end.
PRAYER OF THANKSGIVING AFTER COMMUNION TO THE SON

Instead of the Prayer of Thanksgiving after Communion in any of the liturgies, the priest may say

Γεμετέριον ἅτοκε Πῶς Πεννοῦτι: καὶ άκαίτην ἑμπίσται ἀνόμοια μεκεβιακ.

Σοφροσίνε βολάκεν μεκαντετριον ἑαυτοῦ ὑστος ἡποτρανόν: καὶ ἑτέρε παγγέλος ερηπιοῦμι ἐνατ ἐρωτ.

Γεντὺς ἐρόκ μην ἁων τηρὴν πεννηβί: σοφροσύπι εμμην ἐρωτ ἱνχοτ μιβεν: δεν ὑσταθεσίας εκσταθοῦτι ὑστος ετεράγιας ἐκμονήν ὁντω.

Σοπος ἱντενῷ ἐρατεν ἐπεκβόμα ετοι ἅγοτ: δεν ὑσταθεσίας ἐπηαπ: καὶ ἱοκ γαρ πε Πεννοῦτι πενωσι μεν τενελπίς.

Ὀτοσ ἱοκ πετενοτορπ μακ ἐπισοὶ μὴμοιοτ μεν πιταίοιο: μεν ἤποσκύνης: μεν Πεκιώτ ἰαγασο: μεν Πιπινώµα ἐσωταμ ἤπεφανο: ὑστος ητουτσιος ημακ.

Ἅλοτ μεν ἱνχοτ μιβεν: μεν γα ἑνεγ ἵτει ἑιενεσ θεροτιαμ.

Φαλετεκαμερωττ ημακ: μεν πιπινώµα ἐσωταμ ἤπεφανο: ὑστος ητουτσιος ημακ.

Ἅλοτ μεν ἱνχοτ μιβεν: μεν γα ἑνεγ ἵτει ἑιενεσ θεροτιαμ.
The priest says

Φηνάβ Πός Φήναβ 
παντοκράτωρ: Φρέγαν 
νιμαγαζόν: φεντ ὕρε ἴναιρ 
niben.

Νοοκ φνετ ὕρε ἰνεκέβιακ 
ἐτεργο ὑστεκάν.

Cotten tekotinam ἱαναντ ἐρος.

The priest signs the bread three times while holding it. In the first time, he says

Ὅτος ὑμοὶ ἐπαίσικ ἐτη ἑίξαν 
naxix.

In the second time, he says

Ὅτος χωνάντητ ὑμπέκεμοτ.

In the third time, he says

Νέμ πεκεμοτ.

Ὅτι ἅτερκόσι ὅνοτάκαι ὅνοτι 
niben ἑσαναβ ἐβολάνκαντ.

Ὅτακαι ἀνττακε: ἁν 
οτότακο ἀντε πισώμα: ἁν ἀντ 
ἐβολὰντ εινονοβί.

Τχομ ἅντε ὑρικ ἑοῦταβ 
μεγωπι ἑξεν παίωκ φαί: ἁν ἑξεν 
φεντ ἡμοφ: ἁν ἑξεν 
φεοσαβ ἡμοφ: ἁν ἑξοτ 
niben ἑσαναβ περχὼσυ.
The priest signs the bread and says

"γαύεσθε τὸ εἴδωλόν μου..."

The priest says

"λατρεύετε τὸν Ιησοῦν Χριστόν Υἱὸν θεοῦ,·Χριστόν·θεόν·θεόν·θεόν..."

"οὐκόνω πάντες παρ αὐτοῖς..."

The priest signs and says

"συνετατανόσις·θαλάμη·θεοί·θησεν..."

PRAYER AT THE TABLE BEFORE MEAL

The priest signs the bread and says

"γαύεσθε τὸ εἴδωλόν μου..."

The priest says

"λατρεύετε τὸν Ιησοῦν Χριστόν Υἱὸν θεοῦ,..."

"οὐκόνω πάντες παρ αὐτοῖς..."

The priest signs and says

"συνετατανόσις·θαλάμη·θεοί·θησεν..."
The priest says

We thank you O Lord, God the Almighty, for this dining table, which is a proof of your love for all of us your servants, who gained from the good of the earth.

We ask you our Master, bless what is left from us, as the blessing of the five loaves and the two fish, which fed many gathering in the wilderness.

Be our help and strength, we who receive it and those who showed their mercy to us, those who served us, and those who ate with us.

Grant then O Lord your rewards of salvation, and
compensate them for their hard work.

For Your Holy Name is blessed and full of grace, O Father, Son and the Holy Spirit, now and forever until eternity. Amen.

Now, and forever, and unto the age of all ages. Amen.

Congregation

Lord, have mercy. Lord, have mercy.

The priest continues as indicated in The Final Blessing of the Vespers & Matins Incense on page 53. After the priest says “… and the angel of this blessed day,” he continues

The priest may choose the following blessing instead of The Final Blessing and says
And continues to the end of the blessing as shown earlier. In some copies, the priest ends the blessing just before the congregations says “Lord, have mercy…”

PRAYER AT THE TABLE AFTER MEAL

The priest says

And continues to the end of the blessing as shown earlier. In some copies, the priest ends the blessing just before the congregations says “Lord, have mercy…”
PRAYER AT THE TABLE AFTER MEAL

The priest says

Φτ χα οὐχ οὐκ ηνητάτερ πιναὶ νεμαὶς ἐν ηνῃτήχι ἐρωτευόμεναι ἐνητατητικοὶ ἐν ηνῃτατητευμοὶ ἐμοὶ ἐν ηνῃτατητευμαὶς νεμαὶς ἐν οἴκων μεταπέσαν. Φτ πιναῖς ἄμβοις νοῦς δὲν ἐρωσιλαμμένε τῇ ἄμφε.

 suffice them, who do their service, and who have given us this day our food. Amen.

PRAYER AT THE TABLE AFTER MEAL

The priest says

Τεμπεφεὶς τῷ τότῳ Πάς

Pennaύτις ἐλαμμὸς ἐβολ ἐν ἡμᾶς ἀσκων ὑπενόκασαι.

Otou, τεντὸ ἑρὸ πην οὐν νεμαὶς ϑμὸν ἐνεκῆβιαν ἐτατωοπέν ἐρωτευόμεναι; οὐκ υἱοὶ τῆς θεότητας ἐποτε ὑμεῖς ἐπιτεθήκατε τῷ ἀληθείᾳ ἐνδιακομοτικεῖα ὑποτεθήκετε; ὧς ἀποτελομικον θαυματος νεμαὶς ἐκπροτεστάτω ἐνθεμεταθαστο τῷ ἀληθείᾳ ἐφανείτεροι; οὕτως ἀνθιεῖ.
PRAYER ON THE OIL

The priest says the introduction of the prayers “Have mercy on us . . .,” the Prayer of the Sick, and continues:

O Lord, the merciful, the healer of affliction of our souls and our bodies; sanctify this oil, that it may become a means of healing to all those who are anointed therewith from the pollutions of the soul and the sufferings of the body, and every evil.

That in this also Your Name may be gloried, O Father and the Son and the Holy Spirit;

Now, and forever, and unto the age of all ages. Amen.
The priest continues with “Our Father …,” the First, Second and Third Absolutions to the Son and The Final Blessing shown in the Vespers & Matins Incense

PRAYER ON THE WATER

The priest says the introduction of the prayers “Have mercy on us …” and continues

The priest signs the water and says

The priest signs the water again and says

The priest signs the water again and says
Blessings – Prayer for Those Who are Traveling

The priest continues with “Our Father . . .,” the First, Second and Third Absolutions to the Son and The Final Blessing shown in the Vespers & Matins Incense

PRAYER FOR THOSE WHO ARE TRAVELING

The priest says the introduction of the prayers “Have mercy on us . . .,” the Prayer of the Travellers and continues

The priest continues with “Our Father . . .,” the First, Second and Third Absolutions to the Son and The Final Blessing shown in the Vespers & Matins Incense