

# **The Divine Liturgy of Saint Gregory the Theologian.**

According to the rites of  
The Coptic Orthodox  
Church.



Pope Shenouda III  
Coptic Orthodox Theological College

Sydney, 1999 AD, 1715 AM



**St Gregory of Nazianzus**  
known as the Theologian

## **Saint Gregory of Nazianzus**

Gregory of Nazianzus, c.330-389, one of the Fathers of the Church, is known especially for his contributions to the theological definition of the Trinity and the nature of Christ. He, together with Basil the Great and Gregory of Nyssa are called the Cappadocian Fathers. Brought up in the Cappadocian town of Nazianzus (present-day Bekar, Turkey). He was educated broadly in Christian writings, especially Origen, and in Greek philosophy. While studying in Cappadocian Caesarea, he met Basil, and formed a friendship. Together they assembled the *Philocalia*, an anthology of Origen's works. Gregory's mother, Nonna, formed the centre of faith in his family and encouraged him toward the ascetic life. Gregory as a young man chose to join the monastic community started by Basil in Pontus.

Gregory was consecrated a bishop c.371 but did not become actively involved in ecclesiastical affairs until he assumed leadership (379) of the orthodox Christian community in Constantinople, at a time when the city was divided by controversy between rival Christian groups. He played a leading role at the Council of Constantinople (381), which continued the definition of Christian teaching begun at the Council of Nicaea, but opposition at the council to Gregory's claim to the bishopric of Constantinople made him decide to return to Nazianzus. In 384 he again retired to monastic life.

He thought that belief in God's incomprehensibility was crucial for orthodox theology. His rhetorical skill and defense of the Nicene position, as shown in his five *Theological Orations*, earned him the title "The Theologian."

Feast days: Jan. 25 and 30 (Eastern); Jan. 2 (Western).



POPE SHENOUDA III  
POPE OF ALEXANDRIA  
AND  
PATRIARCH OF THE SEE OF ST. MARK

# Foreword

By God's grace, it has been the committee's intention to present a translation that is uncompromising in its accuracy and yet simple and usable. This work carries a similar style to that of the Papal Committee for the translation of the Liturgy of St Basil.

Although the greater weighting is placed on the Coptic text published by the Diocese of Beni Suef as the prime reference, reference has also been made to the Greek text as well as the Latin and Arabic translations for guidance in some aspects. Crosschecks have been made with various other English translations. Although the tune has been considered in the structuring of the word sequences, this was not to compromise the aims originally set out.

We wish to thank a number of people for their useful comments and review of the draft. In particular, we wish to thank Bishop Besada, Fr Tadros Malaty, Fr Marcos Tawfik, Fr Antonios Kaldas, Fr Gregory Tillet, Fr Mikhail Mikhail, Fr Tadros El-Bakhoumi and Dr Youhanna Youssef for their useful comments and suggestions.

SH, AWR

Palm Sunday (Feast of our Lord's entry into Jerusalem),  
Sydney, 1999

# With God's Grace

## The Anaphora of Saint Gregory the Theologian.

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The priest begins with the inaudible prayers concerning the Preparation, *pOS 2hetswoun`nnixht `nte ouon niben* (Lord, who knows the hearts of all, who is holy, and who rests amidst the saints...) and the Offering of the Lamb. He continues with what follows from the liturgy of St. Basil up until the reading of the Gospel, except that he says for the absolution of the clergy/servants, *`2nhb `pOS 2+ pipantokratwr pireftalqo* (O Master Lord God the *Pantocrator*, Healer of our souls, bodies and spirits...), as in the Liturgy of St. Basil, instead of the absolution to the Father. This is followed by *nekebiaik* (may Your servants, ministers of this day...), which is included in the reading of the Gospel of the Liturgy. While the Gospel is being read, he says the silent prayer of the Gospel, *pirefwou`nxht* (O You who are long-suffering, abundant in mercy and true, receive our prayers...). This is followed by the following Prayer of the Veil, which is the start of the Anaphora.

## **The Prayer of the Veil to the Father.**

Prayed by the priest in secret.

**Priest (inaudibly):**

**O** Lord God, the Pantocrator<sup>1</sup>, Who knows the thoughts of mankind<sup>2</sup>, and who searches the hearts and kidneys<sup>3</sup>;

*And me, while I was unworthy, You called me to this holy service of Yours.*

*Do not reject me and do not turn Your face from me<sup>4</sup>, but rather blot out all my transgressions, and cleanse the blemish of my body and the defilement of my soul, and purify me in entirety.*

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<sup>1</sup> Gen.17:1; Rev.4:2. *Pantocrator* is a Greek term for the One who holds sway over all.

<sup>2</sup> Ps.93:11; 1Cor.4:20; Ps.138

<sup>3</sup> Ps.7:9

<sup>4</sup> Ps.26:9

*So that while I am beseeching Your goodness to grant the forgiveness of the sins of others, I myself do not become rejected<sup>5</sup>.*

*Yes, O Lord, do not turn me away when I am humbled in shame: but send upon me the grace of Your Holy Spirit. And make me worthy to stand before Your Holy Altar without falling into condemnation.*

*And so that I might offer to You this rational and bloodless sacrifice, with a pure conscience:-*

*As a pardon of my sins*

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<sup>5</sup> 1Cor.9:27

*and my transgressions and as a forgiveness for the ignorances of Your people<sup>6</sup>.*

*As a repose and a respite for our fathers and our brethren who preceded us and have fallen asleep in the Orthodox faith.*

*As an edification for all Your people.*

*And as a glory to You and Your only begotten Son and the Holy Spirit the Life-Giver who is consubstantial with You, now and at all times and unto the ages of all ages. Amen.*

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<sup>6</sup> Heb.7:27; 9:7

## **Another Prayer of the Veil to the Son**

This version was found in two manuscripts. It can be said instead of the first whenever the priest wishes to do so.

**Priest (inaudibly):**

**Y**ET again we ourselves return to You, O good God, by approaching Your Holy Altar, and we beseech You, O Eternal<sup>7</sup> Logos;

*Purify us at this time that we might come to You. You are the One who, without alteration, came to us in His flesh. And You filled everything with Your unconfined divinity.*

*May the bitterness of envy which is full of blemish, and the stench of detestable slander, be far from us.*

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<sup>7</sup> Literally: self-existent

*Cleanse our hearts from every defilement, and our souls from every evil and our bodies from every uncleanness.*

*And send to us the precious gift of Your Holy Spirit, so that we might come near Your Holy Altar;*

*That we may complete this service before You according to Your will.*

*And may our sacrifice be acceptable before You, for the forgiveness of our sins, and as a glory of Your Holy Name.*

*For You are generous toward everyone who asks of You.*

*And You are the One to whom is due the Kingdom, the authority and the worship, with Your Good Father and the Holy Spirit.*

*Now and at all times and unto the ages of all ages. Amen.*

After this the priest says the three great litanies for the Peace, the Fathers and the Gatherings; And the people say the Orthodox Creed (as per the Liturgy of Saint Basil)

## **The Prayer of Reconciliation**

**Priest:**

**O**You, who are<sup>8</sup>, who were, who continue unto the age<sup>9</sup>, the self-existent, consubstantial, co-enthroned and co-creator with the Father.

Who for goodness alone, brought man into being from what was not. And You placed him in the paradise<sup>10</sup> of joy<sup>11</sup>.

But after he had fallen by the guile of the enemy, and the disobedience toward

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<sup>8</sup> Before Abraam was, I AM. (Jn.8:58)

<sup>9</sup> ie. The coming age, having the quality of eternity.

<sup>10</sup> "Paradise" follows the Septuagint translation. The Hebrew word is "gan", which is elsewhere translated as "garden".

<sup>11</sup> Gen.2:7-17 Note that where the New King James Version says, "Garden of Eden", we understand as "Paradise of Delight" ("Eden" in the Hebrew of the Genesis means delight, as does the Greek and Latin. "Joy" is skin deep, while "delight" fills the entire person).

Your holy commandment<sup>12</sup> and when You willed to renew him, and restore him to his original rank:-

Neither an angel nor an archangel nor a patriarch nor a prophet did You entrust with our salvation.

But You Yourself, without change, took flesh<sup>13</sup> and became man<sup>14</sup>, and resembled us in everything except sin alone<sup>15</sup>.

You became for us a Mediator with the Father<sup>16</sup>;

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<sup>12</sup> Gen.Cap.3

<sup>13</sup> Jn.1:14; Rom./Rev.1:3,4

<sup>14</sup> Phil.2:7-8; Jn.8:40

<sup>15</sup> Heb.4:15; 1Pt.2:22

<sup>16</sup> 1Tm.2:5; Hb.8:6; 12:24

And the middle wall of division, You have broken down; And the old enmity you have abolished<sup>17</sup>.

You reconciled the earthly with the heavenly and made the two into one<sup>18</sup>, and You completed the dispensation in the flesh.

And You ascended to the heavens bodily, while You filled all with Your divinity.

You said to Your saintly disciples and apostles:

"My peace I give to you, my peace I leave with you"<sup>19</sup>.

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<sup>17</sup> Eph.2:14-18

<sup>18</sup> Col.1:20-22; 2Cor.5:18-20

<sup>19</sup> Jn.14:27

Grant this now also to us, O our Master, and cleanse us from all blemish, all guile, all hypocrisy, all evil, all malice and the remembrance of evil entailing death.

**Deacon:**

Pray for perfect peace, love and the holy apostolic kisses.

**People:**

Lord have mercy.

**Priest:**

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<sup>20</sup> ;

Through Your grace and the good  
pleasure of Your good Father and the  
work of Your Holy Spirit.

For You are the benefactor and the  
provider of all good things,

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<sup>20</sup> 1Cor.11:27-33

**The priest continues inaudibly:**

*and You are the One to Whom we send up the glory and the honour and the worship with Your good Father and the Holy Spirit, who is consubstantial with You, now and at all times and unto the ages of all ages. Amen.*

**Deacon:**

Greet one another with a holy kiss...  
*(continued on pages 24 and 25)*

## **Another Prayer of Reconciliation**

by Patriarch Severus of Antioch

This may be said instead of the preceding one when the Priest wishes to do so.

**Priest:**

**O** Christ, our God, the fearsome and incomprehensible power of God<sup>21</sup> the Father. O You, Who sit upon the flaming throne of the Cherubim and are served by the fiery powers<sup>22</sup> and You are a consuming fire<sup>23</sup>, being God.

Because of the ineffable act of coming down and Your love to mankind, you did not burn the deceitful betrayer when he approached You<sup>24</sup>.

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<sup>21</sup> 1Cor.1:24

<sup>22</sup> Dan.7:9,10; Rev.Chap.4; Ps.103:4; Heb.1:7

<sup>23</sup> Gen.4:24; Heb.12:29

<sup>24</sup> Mt.26:47-50

But You greeted him with a kiss of friendship, drawing him to repentance and the comprehension of his audacity.

Make us also worthy, O our Master, in this fearful hour - being in one mind, without anything of a divided heart, and the rest of the evils -

That we may greet one another with a holy kiss<sup>25</sup>;

And do not condemn us, if we are not entirely clean - as pleases Your goodness -

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<sup>25</sup> Rm.16:16; 1Cor.16:20; 2Cor.13:12

from the filth of sin and deceit and the remembrance of evil, which brings forth death.

But You, in Your ineffable and undeclarable compassion, knowing the weakness and the drowning of our creation -

Wipe out every defilement of our transgressions, that this mystery: which is Your divinity, may not be a judgment against us or a falling into condemnation<sup>26</sup>.

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<sup>26</sup> 1Cor.11:27-32

**Deacon:**

Pray for perfect peace, love and the holy apostolic kisses.

**People:**

Lord have mercy.

**Priest:**

For You are the one who is able to lift all sin<sup>27</sup> and remove the injustices and the lawlessness of wretched men. You are the purity of the whole world.

**The priest continues inaudibly:**

*And You are the one to whom belongs the glorification from everyone - in one voice.*

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<sup>27</sup> Jn.1:29

*Glory, Honour, Majesty, Prostration, with Your good Father and the Holy Spirit the Life-Giver and consubstantial with You.*

*Now and at all times, and unto the ages of all ages. Amen.*

The people chant greeting songs according to the occasions or for saints of the day, and in the tune according to the day of the week. According to the custom of the Coptic Church the greetings sung on Sunday, Monday and Tuesday are called "Adam", being named after the first word of the Monday Theotokion. For these days the greetings "Adam" are sung such as:

**People:**

Rejoice, O Mary, handmaid and mother, for the angels praise Him who is in your embrace.

And the Cherubim rightly worship Him, the Seraphim also without ceasing.

We have no boldness before our Lord Jesus Christ except your prayers and intercessions, O our lady, lady of us all, the *Theotokos*.

That we may praise You with the Cherubim and the Seraphim, crying out, saying: Holy, Holy, Holy, O Lord the *Pantocrator*. Heaven and earth are full of Your glory and honour.

We ask You, O Son of God, to keep the life of our patriarch, Abba (Shenouda), the high priest, confirm him in his seat.

**If a metropolitan or bishop is attending then add:**

And his brother in the ministry, our father the righteous saint Abba (.....), the metropolitan/bishop. Confirm him in his seat.

For the rest of the week, greetings in the "Watos"<sup>28</sup> tune are sung.

For feast days, special hymns for the greetings are sung. In the case of the Dominical<sup>29</sup> Feast days, these are sung in the joyous tune.

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<sup>28</sup> Grk. for "bush, shrub"

<sup>29</sup> ie. Lordly or one of the seven major feast days.

**Deacon:**

*Greet one another with a holy kiss* <sup>30</sup>.

Lord have mercy, Lord have mercy, Lord have mercy. Yes Lord, Who is Jesus Christ the Son of God, hear us and have mercy upon us.

*(Continued on the next page)*

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<sup>30</sup> This italicised section was originally said before the *aspasmos* hymn.

**With God's Grace  
An Anaphora to the Son.  
By Saint Gregory the Theologian.**

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**Deacon:**

Let us stand well, let us stand piously, let us stand attentively, let us stand in peace, let us stand with the fear of God and trembling, and compunction.

**Then while the *Prospherin* is being removed he continues with either:**

Offer in order: Stand: Look eastward:  
Let us attend.

**Or alternatively with<sup>31</sup>:**

O clergy and all the people, in supplication and thanksgiving, with calmness and quietness, lift up you eyes towards the east, to see the altar, and the Body and Blood of Emmanuel our God

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<sup>31</sup> This option is not found in the version of the Coptic text referenced. It is taken from the version used by Fr Matthias F. Wahba (1995).

placed upon it; The angels and archangels standing; The Seraphim with six wings and the Cherubim full of eyes cover their faces because of the splendour of the greatness of His invisible and unutterable glory. They praise with one voice, proclaiming and saying: Holy, Holy, Holy, Lord of hosts. Heaven and earth are full of Your holy glory.

**People:**

*Through the intercessions of the Theotokos Saint 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<sup>32</sup> and saved us<sup>33</sup>.*

*A mercy of peace, a sacrifice of praise<sup>34</sup>.*

**Priest:**

**T**HE 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<sup>35</sup>.

**People:**

*And with your spirit.*

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<sup>32</sup> On Sundays and during Pentecost this is replaced with “for You have risen”. From Christmas Eve to the Circumcision Feast: “for You have been born”. From 10 to 12 Toubah: “for You have been baptised”. From 10 Toot to 17 Baramhat and during the Holy Pascha until Joyous Saturday: “for You were crucified”.

<sup>33</sup> The people’s response up to this point originally occurs immediately after the *aspasmos* hymn.

<sup>34</sup> Heb.13:15. See “Liturgy of the Faithful – Part 1” in Cabasilas (1977)

<sup>35</sup> 2Cor.13:14

**Priest:**

Lift up your hearts.

**People:**

We have them with the Lord<sup>36</sup>

**Priest:**

Let us give thanks to the Lord.

**Congregation:**

It is proper and right.

**Priest:**

Proper and right, proper and right,  
proper and right.

**T**RULY, it is appropriate and right  
to sing praise to you; to bless You,

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<sup>36</sup> See Cabasilas, Part 1.

to serve You, to worship you, and to glorify You; O one and only true God, the lover of mankind; the ineffable; the unseen; the uncontainable; without beginning; the eternal ; the timeless; the limitless; the unsearchable; the unchanging; the Creator of all<sup>37</sup>; the Saviour of everyone<sup>38</sup>.

The forgiver of our sins; who saves our life from corruption; who crowns us with mercies and compassions<sup>39</sup>.

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<sup>37</sup> Eph.3:9

<sup>38</sup> Rev.4:11

<sup>39</sup> Ps.102:3,4

You are He Whom the angels praise and Whom the archangels worship.

You are He Whom the principalities bless, and unto You the lordships cry out.

You are He whose glory the authorities utter.

You are He unto Whom the thrones send up honour.

Thousands of thousands stand before You. Ten thousands of ten thousands<sup>40</sup> offer You service.

You are He Whom the unseen bless.

You are He Whom the visible ones worship.

And they all perform Your word, O our Master.

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<sup>40</sup> This is preferred over “Myriads of myriads”, which is an archaic expression.

**Deacon:**

You who are seated, stand.

**Priest:**

O You who are, Master, Lord, true God  
of true God:-

Who revealed to us the light of the  
Father;

Who bestowed upon us the true  
knowledge of the Holy Spirit.

Who has revealed to us this great  
mystery of life.

Who established the ranks of the incorporeal among men.

Who gave to those upon the earth the hymn of the Seraphim.

Accept from us also our voices together with the unseen.

Count us among the powers in the heavens.

Let us also sing together with them - having cast away from us all remembrance of unbecoming thoughts - and cry out with what is sent up by them, with unsilenced voices and mouths unceasing, we praise Your greatness.

**Deacon:**

Look towards the east.

**Priest:**

For 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 they fly with two. And they cry out, one to the other.

Sending up<sup>41</sup> the hymn of victory<sup>42</sup> and a salvation that is ours, with a voice full of glory.

Praising, singing, and crying out, their voices go out, saying;

**Deacon:**

Let us attend

**If the people wish, they may say the following *aspasmos* (greetings hymn) <sup>43</sup>:**

**O** Lord of hosts, return and look from heaven and see, And tend this vine, And confirm her. This whom Your right hand has planted<sup>44</sup>.

Alleluia. Alleluia. Alleluia.

Bless the waters, the air and crops<sup>45</sup>.

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<sup>41</sup> Is.6:1-7; Rv.4:6-11

<sup>42</sup> ie. The hymn of the Cherubim and Seraphim, "Holy, Holy, Holy, Lord of Sabaoth" (Isaiah 6:3).

<sup>43</sup> This section is not found in the Coptic text referenced.

<sup>44</sup> Psalm 80:14-15

<sup>45</sup> This combines the prayers for the different seasons, as decreed by the Holy Synod for countries other than Egypt.

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

**Alternatively, for the *aspasmos* Watos, the people may choose to say the following:**

Hosanna in the highest<sup>46</sup>. Blessed is He who has come and is coming in the name of the Lord. Hosanna in the highest<sup>47</sup>.

**Alternatively, the people may choose to say the following *aspasmos* from the Liturgy of Saint Basil:**

The Cherubim worship You and the Seraphim glorify, proclaiming and saying:

**People:**

Holy, Holy, Holy, Lord of Sabaoth<sup>48</sup>, heaven and earth are full of Your holy glory<sup>49</sup>.

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<sup>46</sup> Mt.21:9

<sup>47</sup> Mt.2:9

<sup>48</sup> The hegoumen Abdl Massiah Salib El-Baramousy completed it and corrected it in the year 1617AM (1897AD) that Sabaoth (or Sabawoth) is a Hebrew word which means "the Armies" as in Is.6:3,5 and Deut.20:9, 1Sm.4:3-4, 5:10, 6:18 and Hs.12:5.

Here the priest signs himself, the deacons and the congregation and says ἁγίος (You are Holy) three times then continues:

**Priest:**

Holy, Holy are You, O Lord and Holy in every thing, and exceedingly elect is the light of your essence. And inexpressible is the power of Your wisdom. No manner of speech is able to define the deep expanse<sup>50</sup> of Your love for mankind.

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So the saying "Lord of Sabaoth" means "Lord of the Armies" or "Lord of the angels" (who are the celestial armies), and saying "Lord of Sabaoth" and "Lord of the Armies" and "Lord of the soldiers" and "Lord of the Armies" and "Lord of the Powers", "Lord of Angels" all have one meaning. And the singular of Sabaoth (Saba) means conscript or army as seen in the O.T. in Hebrew in Num.20:21; Deut.4:19; 1Sam.17:55; 2Sam.8:16; 1King.11:15; Dan.8:13. Also derived from this Hebrew word is the verb "conscript" and it is found in abundance. And it is said for example "Saba Isasba" which means conscripted, to conscript as found in the Hebrew in Ex.38:8, Num.4:23; 8:24; 31:7 Is.29:7,8; 31:4 and Jr.52:25; Zch.14:12.

<sup>49</sup> Is.6:3

<sup>50</sup> Literally "deep sea of Your love..."

You, as a Lover of mankind, created me, a man. You had no need of my servitude. Rather, it was me who was in need of Your lordship.

Because of the multitude of Your compassions, You formed me when I had no being<sup>51</sup>.

You set up the sky for me as a ceiling.

You made the earth firm for me so that I could walk on it.

For my sake You bridled the sea<sup>52</sup>.

For my sake You have revealed the nature of the animals.

You subdued everything under my feet<sup>53</sup>.

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<sup>51</sup> Gn.1:26-28; 2:7

<sup>52</sup> Job.38:8; Jr.5:22

<sup>53</sup> Ps.8:6; Gen.1:26-28

You did not permit me to lack anything  
from among the deeds of Your honour.

You are He who formed me;

And placed Your hand upon me.

You wrote within me the image of Your  
authority;

And placed within me the gift of  
speech.

You opened for me the paradise, for my  
delight;

And gave me the learning of Your  
knowledge.

You revealed to me the tree of life;

And made known to me the thorn of death.

One plant there was, from which You forbade me to eat.

This of which You said to me: "From this only do not eat!"

I ate of my own free will.

I laid aside Your law by my own opinion.

I neglected Your commandments.

I brought upon myself the sentence of death<sup>54</sup>.

**People:**

Lord have mercy.

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<sup>54</sup> Gen. 2&3

**Priest:**

You, O my Master<sup>55</sup> have turned for me the punishment into salvation<sup>56</sup>.

As a good shepherd you have sought the stray<sup>57</sup>.

As a true father, You laboured with me, who had fallen.

You bandaged me with all the remedies, which lead to life.

You are He who sent to me the prophets, for my sake, I the sick<sup>58</sup>.

You gave me the Law as an aid<sup>59</sup>.

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<sup>55</sup> "You, O my Master" is usually said three times.

<sup>56</sup> Rom.5:6-21; 3:9-31; 2Cor.5:14-21

<sup>57</sup> Jn.10:1-18

<sup>58</sup> Heb.1:1; Hos.12:10; 2Kings.17:31; Lk.1:70

<sup>59</sup> Jn.1:17; Ps.18:7-11; 1:2,3

You are He Who ministered to me salvation: when I transgressed Your Law.

As a true Light, You dawned upon the strays and the ignorant.

**People:**

Lord have mercy.

**Priest:**

You are He who exists at all times. You came to us upon the earth: You came to the womb of the Virgin<sup>60</sup>.

O You who cannot be contained; Being God. You did not consider it snatching<sup>61</sup> to be equal with God.

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<sup>60</sup> Mt.1:18-25

<sup>61</sup> Phil.2:6. Some English translations use the word "robbery". Greek and Coptic word is closer to "snatching" ie. Snatching or taking something to which one is not entitled. That is to say, "You did not consider it unjust or out of place to be equal with God".

But You emptied Yourself and took the form of a slave<sup>62</sup>.

You blessed my nature in Yourself.

You fulfilled Your Law for me<sup>63</sup>.

You showed me the way to rise from my fall.

You gave freedom to those who had been under the dominion of Hades.

You cast away the curse of the law<sup>64</sup>.

You brought to naught sin in the flesh.

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<sup>62</sup> Ph.2:6-7

<sup>63</sup> Gal.4:4-5; Lk.2:21-24, 39-51; Rm.15:8; Mt.8:4

<sup>64</sup> Gal.3:10,13,14

You showed me the power of Your authority.

You granted sight to the blind<sup>65</sup>.

You raised the dead from the graves<sup>66</sup>.

You raised up *human*<sup>67</sup> nature through the word.

You revealed to me the dispensation of Your tender compassions.

You endured the injustice of the wicked<sup>68</sup>.

You gave Your back to scourging.

You surrendered Your cheeks to slapping<sup>69</sup>.

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<sup>65</sup> Mt.9:27-30; 12:22; 20:29-34; 11:5

<sup>66</sup> Jn.11:43,44; Lk.7:12-26; Mt.9:18,19,25; 11:5

<sup>67</sup> St. Gregory Nazianzan used the word *physis* (nature) only in reference to the divine, human or (rarely) angelic natures in his writings. The designation of creation as “nature” has not been inferred by him.

<sup>68</sup> Mt.26&27;

<sup>69</sup> Is.50:6 (LXX); Jn.18:22; 19:1-3; Mt.5:38,39; Lam.3:30

For my sake, O my Master, You did not turn Your face from the shame of spitting<sup>70</sup>.

**People:**

Lord have mercy.

**Priest:**

You came to the slaughter as a lamb<sup>71</sup>, even to the cross<sup>72</sup>.

You revealed the great extent of Your care for me.

You put to death my sin in Your tomb.

You raised my first fruits up to heaven<sup>73</sup>.

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<sup>70</sup> Literally, "spittle". Is.50:6; Mt.26:62,68; 27:26-31

<sup>71</sup> Is.53:7; Act.8:32; 1Cor.5:7; Rev.5:9,12

<sup>72</sup> Phil.2:8

<sup>73</sup> That is, Christ's resurrection and ascension to heaven in his glorified body is the first fruits of the entry into heaven by those who are His. Refer to 1Cor15:20-23.

You revealed to me the advent of Your coming -

In which You will come to judge the living and the dead<sup>74</sup>, and to give each one according to his deeds.

**People:**

According to Your mercy, O Lord, and not according to our sins<sup>75</sup>.

Here the priest holds the spoon with the kerchief and signs with it on the incense box once then takes one scoop from the incenses box and places it in the censor, then wipes the spoon with the kerchief, and returns it to its place, all the while saying:

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<sup>74</sup>Mt.16:27; Act.17:31; 10:42; Mt.25:31-46

<sup>75</sup>Mt.16:27; Ps.61:12; 2Co.5:10

**Priest:**

I offer to You, O my Master<sup>76</sup> the symbols of my freedom.

I write my deeds in keeping with Your words.

You are He who has given me this service which is full of mystery.

You granted me to offer up of Your flesh in bread and wine.

The Priest points with his hands towards the bread and the wine, while the people say:

**People:**

We believe.

The priest offers incense thrice with his hands placed over the censor while saying:

**Priest:**

For in the same night<sup>77</sup> in which You gave Yourself up by Your own will and Your own authority<sup>78</sup>.

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<sup>76</sup> "I offer to You, O my Master" is usually said three times here.

<sup>77</sup> "For in the same sight" is usually said three times here.

<sup>78</sup> Mt.26; 1Cor.11:23

The priest lifts his hands from above the censor and takes the incense over his hands and lifts the kerchief from over the paten.

**Priest:**

You took bread into Your holy, spotless, unblemished, blessed and life-giving hands.

**People:**

We believe that this is true. Amen.

The Priest raises his sight upwards and says:

**Priest:**

You gazed up toward heaven, to Him Who is Your Father, the God and Master of all;

The priest signs the bread the first time and says:

**Priest:**

And when You had given thanks,

**People:** Amen<sup>79</sup>.

The priest signs the bread the second time and says:

**Priest:**

You blessed it,

**People:** Amen.

The priest signs the bread the third time and says:

**Priest:**

And You sanctified it,

**People:** Amen.

**People:**

We believe, we confess, and we glorify.

The Priest divides the bread into 2/3 to his left side and a 1/3 to his right side without detaching them and says:

**Priest:**

You broke it and gave it to Your holy disciples and saintly apostles saying,

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<sup>79</sup>1Cor.14:16; Ps.105:48

"Take, eat of it all of you. For this is My Body,

Here he divides the head of the bread from the top without separation and says:

Which will be broken for you and for many, to be given for the remission of sins. Do this in remembrance of Me.

**People:**

This is true. Amen.

The priest places his hand upon the rim of the chalice and says:

**Priest:**

Likewise also, after they ate, You took a cup and mixed it of the fruit of the grapevine and water.

The priest signs the chalice the first time and says:

**Priest:**

And when You had given thanks,

**People:** Amen.

The priest signs the chalice the second time and says:

**Priest:**

You blessed it,

**People:** Amen.

The priest signs the chalice the third time and says:

**Priest:**

And You sanctified it,

**People:** Amen.

**People:**

Again, we believe, we confess, and we glorify.

The priest holds the chalice and inclines it towards himself and says:

**Priest:**

You tasted, and gave it also to Your honourable, holy disciples and saintly apostles saying,

He inclines the chalice in the form of a cross, from west to east then from north to south, without haste and says:

"Take, drink of it all of you. For this is My Blood of the new covenant, which will be shed for you and for many, to be given for the remission of sins. Do this in remembrance of Me<sup>80</sup>."

**People:**

This is also true. Amen.

The priest points with his hand towards the body and the blood and says:

**Priest:**

For every time you shall eat of this bread and drink of this cup,

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<sup>80</sup> Mt.26:26-28; Lk.22:17-20; 1Cor.11:23-26

you proclaim My death, confess My resurrection and remember Me till I come<sup>81</sup>.

**People:**

Amen. Amen. Amen. Your death, O Lord, we proclaim. Your holy resurrection and ascension, we confess. We praise You, we bless You, we thank You, O Lord, and we entreat You, O our God.

**Priest:**

Therefore, O our Master, as we commemorate Your coming down

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<sup>81</sup>1Cor.11:25,26

upon the earth, and Your life-giving death and Your burial in the tomb for three days.

And Your resurrection from the dead<sup>82</sup>, Your ascension into the heavens, and Your sitting at the right of Your Father<sup>83</sup>.

And Your second coming which will be from the heavens, fearful and full of glory<sup>84</sup>;

We offer You Your own gifts from what is Yours, for every condition, concerning every condition and in every condition.

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<sup>82</sup> Mt.27:50-68; Chap.28

<sup>83</sup> Mk.16:19

<sup>84</sup> Heb.9:27-28; Tit.2:13; Mt.24:30,31; 16:27

**Deacon:**

Worship the Lamb: the *Logos* of God.  
Or alternatively he may say,

**Deacon:**

Worship God in fear and trembling.

The whole congregation worships God and the priest bows his head and says in secret:

**Priest (inaudibly):**

*You, O our Master, through Your voice alone, may You convert these things that are presented. O You, Who are among us, prepare for us this service which is full of mystery.*

*Plant in us the remembrance of Your holy service.*

*Send upon us the grace of Your Holy Spirit.*

*So that He may purify and may convert these offerings which are presented, into the body and blood of our salvation.*

**Deacon:**

Let us attend. Amen.

**People:**

Amen.

The priest signs the bread three times quickly and cries out saying:

**Priest:**

And this bread He makes into Your Holy Body.

**People:**

I believe.

**Priest (inaudibly):**

*Our Lord and God and Saviour Jesus Christ,*

*Given for the remission of sins<sup>85</sup> and eternal life to those who shall partake of Him<sup>86</sup>.*

**People:**

Amen<sup>87</sup>.

The priest signs the chalice 3 times quickly while saying:

**Priest**

And this cup also into the precious Blood of Your new covenant.

**People:**

I believe.

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<sup>85</sup> Mt.26:26-28

<sup>86</sup> Jn.6:54

<sup>87</sup> 1Cor.14:16; Ps.105:48

**Priest:**

Our Lord, God and Saviour Jesus Christ, given for the remission of sins<sup>88</sup> and eternal life to those who shall partake of Him<sup>89</sup>.

**People:**

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

Then the priest says this litany, then the congregation answer him with "Lord have mercy"/ "Kyrie eleison", after each section<sup>90</sup>.

**Priest:**

**I**NDEED, we ask You, O Christ Our God:

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<sup>88</sup> Mt.26:26-28

<sup>89</sup> Jn.6:54

<sup>90</sup> The reference text places a response of "Lord have mercy" after each petition rather than every two petitions, as given here.

Make firm the foundation of the church  
(*Lord have mercy*)

The oneness of heart for love,  
May it take root in us.

(*Kyrie eleison*)

May the righteousness of faith grow.  
Make straight for us the way of  
godliness.

(*Lord have mercy*)

Rule the shepherds.

Confirm those whom they shepherd.

(*Kyrie eleison*)

**Give:** - splendour to the Clergy,

- self-control to the monks,

(*Lord have mercy*)

- purity to those in virginity,

- a good life to those in  
matrimony,

(*Kyrie eleison*)

- Mercy to those in repentance,
- Goodness to those who are rich,  
(*Lord have mercy*)
- Humility to the virtuous,
- Help for the poor,  
(*Kyrie eleison*)

The elderly, give them steadiness.  
Those in their youth, discipline them.  
(*Lord have mercy*)

The unbelievers, restore them.  
Let the divisions of the Church cease.  
(*Kyrie eleison*)

Dissolve the pride of the heretics.  
And count us together into the unity of  
godliness.

**People:**

Lord have mercy (*Thrice*)

Then the Priest says the small litanies, which are for the peace, patriarch, bishops, kings and their servants, the offerings, those in captivity, the ministers, the waters, the second litany and for this place<sup>91</sup>. Firstly, the peace:

**Priest:**

**R**EMEMBER, O Lord, the peace of  
Your one and only holy,  
catholic<sup>92</sup> and apostolic Church.

**Deacon:**

Pray for the peace of the only, holy,  
catholic<sup>93</sup> and apostolic, orthodox Church  
of God.

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<sup>91</sup> Altogether 11 litanies

<sup>92</sup> the expression, “catholic” is derived from a Greek word, which is similar in meaning to “universal”. However, the difference is that “catholic” means for everyone while “universal” implies everyone is in it.

<sup>93</sup> This footnote is the same as for the previous one.

**People:**

Lord have mercy.

**Priest:**

This which exists from one end of the world to the other<sup>94</sup>. And those in it who divide<sup>95</sup> the word of truth in uprightness<sup>96</sup>.

And most of all our honoured father the Patriarch, Abba (Shenouda)<sup>97</sup>.

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<sup>94</sup>Rev.10:18

<sup>95</sup>or "Apportion" to each as needed

<sup>96</sup>2Tim.2:15

<sup>97</sup> The prayers for the other patriarchs are added as follows;

And for his brothers in the apostolic ministry, our father Mar (     ), Patriarch of Antioch and our father Abba (     ), Patriarch of Eritrea.

And in the case of a presiding bishop or metropolitan;

And for his partner in the apostolic ministry, our father the Metropolitan (or Bishop) Abba (     ).

**Deacon:**

Pray for our high-priest, Pope Abba (Shenouda) Pope, Patriarch and Archbishop of the great city of Alexandria<sup>97</sup> and for our Orthodox Bishops.

**People:**

Lord have mercy.

**Priest:**

And for those who dwell in this place and for those who have fallen asleep. The bishops, the Hegumens, the presbyters, the Deacons and the Subdeacons.

**Deacon:**

Pray for the Hegumens, the Presbyters, the Deacons and the Subdeacons:  
The seven orders of the Church of God.

**People:**

Lord have mercy.

**Priest:**

The readers, the cantors, the exorcists, the monks, the virgins, the widows, the orphans, the hermits, the laity and all the fullness of Your holy Church, O God of the faithful.

**People:**

Lord have mercy.

**Priest:**

Remember, O Lord, those who reigned in righteousness, and those who are now reigning<sup>98</sup>.

**Deacon:**

Pray for our Christ-loving kings.

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<sup>98</sup>1Tim.2:1,2

**People:**

Lord have mercy.

**Priest:**

Remember, O Lord, our faithful orthodox brothers who are serving in government and in all the armed forces.

**Deacon:**

Pray for our faithful orthodox brothers who are serving in government and in all the armed forces.

**People:**

Lord have mercy.

While pointing to the offering placed in front of him:

**Priest:**

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<sup>99</sup>.

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<sup>99</sup> Mt.5:12; 10:42

**Deacon:**

Pray for these holy, precious gifts and our sacrifices and those who are presenting them.

**People:**

Lord have mercy.

**Priest:**

Remember, O Lord, those who dwell in the mountains and the caves<sup>100</sup>.

And our brothers who are in captivity.

**Deacon:**

Pray for the captives.

**People:**

Lord have mercy.

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<sup>100</sup> Heb.11:38

**Priest:**

Grant them a peaceful return to their homes.

**Deacon:**

Bow before God in fear.

**Or alternatively,****Deacon:**

Worship the Lamb: the *Logos* of God.

The whole congregation submits (bows) to the Lord and the priest bows his head while saying the following litany silently:

**Priest (inaudibly):**

*Remember, O Lord, my weakness, and forgive me all my sins.*

*And the place wherein my sin increases, may Your grace abound there more<sup>101</sup>.*

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<sup>101</sup> Rm.5:20

*And do not deprive Your people of the grace of Your Holy Spirit because of my numerous sins and the defilements of my heart.*

All the people say the following three times in its tune:

**People:**

Have mercy on us, O God our Saviour.

The priest wraps his right hand with the kerchief and points to the congregation without signing them while crying out and saying the following until he reaches "entreat You" at which he turns to the east and continues:

**Priest:**

For your people and Your Church entreat You, and through You, the Father with You, saying:

Then the priest says three times:

**Priest:**

Have mercy on us, O God, our Saviour.

The congregation answers him three times:

**People:**

Have mercy on us, O God our Saviour.

**Priest:**

Grant Your people oneness of heart.  
Give security to the world. A good  
temperance to the air.

**Priest:**

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

**Deacon:**

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, so that they may grow to  
perfection and bring plentiful fruit, and  
have compassion on His creation and  
forgive us our sins.

**People:**

Lord have mercy (*thrice*)

At the end of the various litanies the priest continues as in the liturgy of St Basil:

**Priest:**

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 traveler, the stranger, and for the sake of all of us 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 always, may abound in every good deed.

**People:**

Lord have mercy

The priest prays the following prayers, and the people answer, "Lord have mercy"/ "kyrie eleison" after each section<sup>102</sup>.

**Priest:**

Healing for the sick.

Relief for the needy

*(Lord have mercy)*

Release for those in exile.

Acceptance for the orphans.

*(Kyrie eleison)*

Support for the widows.

Those who are distressed, satisfy them  
with goodness.

*(Lord have mercy)*

Those who have fallen raise them.

Those who stand make them firm.

*(Kyrie eleison)*

Those who have fallen asleep,  
remember them.

Those in confession accept their  
prayers. *(Lord have mercy)*

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<sup>102</sup> The reference text places a response of "Lord have mercy" after each petition rather than every two petitions, as given here.

The sinners, who have repented, count them among Your faithful.

Your faithful, count them among Your martyrs.                   (*Kyrie eleison*).

Those who are in this place, grant them to resemble Your angels.

And we also who are called through Your grace into Your service; whilst being unworthy, accept us to Yourself.

**People:**

Lord have mercy (*thrice*).

**Priest:**

Remember, O Lord, this holy place of Yours, and every place and every monastery of our orthodox fathers.

**Deacon:**

Pray for the safety of the world and of this city of ours<sup>103</sup> and of all cities, districts, islands and monasteries.

**People:**

Lord have mercy.

**Priest:**

And every city, and every region, and the villages and all their adornments.

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<sup>103</sup> In a monastery, instead of saying:

and of this city of ours,

The deacon says instead:

and of this monastery of ours,

And save us all from famine and pestilence and earthquake and drowning and fire and captivity by barbarians and from the sword of the stranger and from the rising up of heretics.

**People:**

Lord have mercy.

**Priest:**

Graciously accord, O Lord, to remember all the saints who have pleased You since the beginning<sup>104</sup>;

Our holy fathers the patriarchs, the prophets, the apostles, the preachers, the evangelists, the martyrs, the confessors and all the spirits of the righteous who were consummated in the faith<sup>105</sup>.

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<sup>104</sup> Lk.1:70; Act.3:21

<sup>105</sup> Heb.12:23, 13:21; Phil.3:12; Col.1:28; 2Tim.3:17

Most of all, the pure, full of glory, ever-virgin, holy *Theotokos*, Saint Mary<sup>106</sup>, who in truth, gave birth to God the *Logos*.

And Saint John the forerunner, Baptist and martyr<sup>107</sup>; Saint Stephen the first deacon and the protomartyr<sup>108</sup>;

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<sup>106</sup> Mat.18:25; Luke1:26-35; John1:1,14

<sup>107</sup> Mat.3; 11:11-19; 14:1-12

<sup>108</sup> Acts 6,7. Protomartyr = the first martyr

The beholder-of-God Saint Mark, the evangelist<sup>109</sup> the apostle and martyr;

The patriarch Saint Severus; Saint Cyril, Saint Basil and Saint Gregory.

Our righteous father the great Abba Anthony, the righteous Abba Paul, the three Saints Abba Macarii;

Our father Abba John and our father Abba Bishoi and our holy Roman fathers,

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<sup>109</sup> Mark 1

Maximus and Dometius; the forty-nine martyrs and the strong Abba Moses;

Our father Abba Pachom, of communal monasticism<sup>110</sup>, and our father Abba Shenoute the archimandrite and our father Abba Noufer 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 by which we are called<sup>111</sup>.

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<sup>110</sup> That is, the founder of the Cenobite system

<sup>111</sup> 2Chron.7:14; Acts 9:12; 15:17

The priest if he wishes, he may swap this commemoration and say the commemoration from the liturgy of Saint Basil, from ἀρικατάσιον ἠμῶν (Remember O Lord all the saints...) until its end, and after either of these the deacon continues saying as follows, and:

**Deacon:**

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.

**Priest:** (as he places a spoon of incense into the censor)

Remember also, O Lord, our other fathers and brothers who have fallen asleep before us in the orthodox faith. Repose them all with Your saints and those whose names we will recite.

**Here the names of the departed are recited,**

Graciously, O Lord, remember the soul(s) of Your servant(s)...

**Then the priest says:**

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob. Sustain them in the green pasture, by the water of rest in the paradise of joy, the place out of which grief sorrow and groaning have fled away in the light of Your saints.

**Deacon:**

Pray for our fathers and brethren who have fallen slept and reposed in the faith of Christ since the beginning; our holy fathers the archbishops, our fathers the bishops, our fathers the hegomens<sup>112</sup>, our fathers the presbyters<sup>113</sup>, 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 their souls in the paradise of joy; and we too, accord mercy to us, and forgive us our sins.

**People:**

Lord have mercy.

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<sup>112</sup> or proto-priests

<sup>113</sup> presbyters refers to a specific rank of priesthood

And in addition to that the deacons say the commemoration of the Patriarchs who had preceded. This may be followed by the following response:

**Deacon<sup>114</sup>:**

Through the prayers and intercessions of the all-holy, full of glory, the all-blessed, our lady, the *Theotokos* and ever-virgin Saint Mary.

And the prophet, forerunner, Baptist and martyr, St John.

And St Stephen the archdeacon and first martyr.

And the saintly and glorious apostles, the prophets and the righteous martyrs and the whole host of Your saints.

Abba (Shenouda) the lord archbishop of the Great City of Alexandria, and our orthodox bishops.

Firstly St Mark the apostle, evangelist, archbishop and martyr.

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<sup>114</sup> This response as well as the following response are presented in the Coptic text references (of Beni Suef) with the Liturgy of St Basil.

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|-------------------------------------|---|
| 2. Anianus                          | 23. Theophilus  |
| 3. Melius                           | 24. Cyril I   |
| 4. Kardonos                         | 25. Dioscorus I   |
| 5. Primus                           | 26. Timothy II  |
| 6. Justus                           | 27. Peter III   |
| 7. Eumenius                         | 28. Athanasius II   |
| 8. Marcianus                        | 29. John I  |
| 9. Kalautianus                      | 30. John II   |
| 10. Agrippinus                      | 31. Dioscorus II  |
| 11. Julianus                        | 32. Timothy III (and<br>the Spirit-bearer,<br>Severus, Patriarch<br>of Antioch) |
| 12. Demetrius I                     | 33. Theodosius I  |
| 13. Hercules                        | 34. Peter IV  |
| 14. Dionysius                       | 35. Damian  |
| 15. Maximus                         | 36. Anastasius  |
| 16. Theonas                         | 37. Andronicus  |
| 17. Peter I (the<br>priest-martyr)  | 38. Benjamin I  |
| 18. Archelaus                       | 39. Agathon   |
| 19. Alexandrus I                    | 40. John III  |
| 20. Athanasius I<br>(the apostolic) | 41. Isaac   |
| 21. Peter II                        | 42. Simeon I  |
| 22. Timothy I                       |   |

- |                   |                    |
|-------------------|--------------------|
| 43. Alexandrus II | 66. Christodoulos  |
| 44. Cosman I      | 67. Cyril II       |
| 45. Theodorus     | 68. Michael II     |
| 46. Khail I       | 69. Macarius II    |
| 47. Menas I       | 70. Gabriel II     |
| 48. John IV       | 71. Michael III    |
| 49. Mark II       | 72. John V         |
| 50. James         | 73. Mark III       |
| 51. Simeon II     | 74. John VI        |
| 52. Joseph I      | 75. Cyril III      |
| 53. Khail II      | 76. Athanasius III |
| 54. Cosman II     | 77. Gabriel III    |
| 55. Shenute I     | 78. John VII       |
| 56. Michael I     | 79. Theodosius II  |
| 57. Gabriel I     | 80. John VIII      |
| 58. Cosman III    | 81. John IX        |
| 59. Macarius I    | 82. Benjamin II    |
| 60. Theophanius   | 83. Peter V        |
| 61. Menas II      | 84. Mark IV        |
| 62. Abraham       | 85. John X         |
| 63. Philotheus    | 86. Gabriel IV     |
| 64. Zacharius     | 87. Matthew I      |
| 65. Shenute II    | 88. Gabriel V      |

- |                  |                   |
|------------------|-------------------|
| 89. John XI      | 103. John XVI     |
| 90. Matthew II   | 104. Peter VI     |
| 91. Gabriel VI   | 105. John XVII    |
| 92. Michael IV   | 106. Mark VII     |
| 93. John XII     | 107. John XVIII   |
| 94. John XIII    | 108. Mark VIII    |
| 95. Gabriel VII  | 109. Peter VII    |
| 96. John XIV     | 110. Cyril IV     |
| 97. Gabriel VIII | 111. Demetrius II |
| 98. Mark V       | 112. Cyril V      |
| 99. John XV      | 113. John XIX     |
| 100. Matthew III | 114. Macarius III |
| 101. Mark VI     | 115. Joseph II    |
| 102. Matthew IV  | 116. Cyril VI     |

Then the deacon says the commemoration of the holy fathers:

**Deacon:**

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 Pahnuti, Abba Parsooma, Abba Teji.

And all who have taught the word of truth in uprightness; the Orthodox bishops and priests, deacons, clergy, laity. These and all the Orthodox. Amen.

**People:**

Glory to You, O Lord.

Lord have mercy. Lord have mercy.

Lord bless us. Lord repose them.

Amen.

After the prayers for the deceased, the priest says, crying out with his hands raised saying:

**Priest:**

Remember, O Lord, the others: the faithful whom we have mentioned and also the Orthodox ones whom we have not mentioned. Them and us together with them; as a Good One and Lover of mankind, O God:

**People:**

Absolve, forgive and remit, O God, our transgressions, those we have committed willingly and those which we have committed unwillingly; those which we have committed knowingly and those which we have committed unknowingly; the hidden and the manifest. O Lord, forgive us them.

**Priest:**

For You are God the merciful, who does not wish the death of a sinner as that he should return and live<sup>115</sup>.

Return us, O God, to Your salvation. Deal with us according to Your goodness, O You Who does more than we ask or understand<sup>116</sup>.

**People**

As it was and is, it will be - to generations of generations and to all the ages of ages. Amen.

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<sup>115</sup> Ezek.33:11

<sup>116</sup> Eph.3:20

**Priest:**

That in this, as in all things, Your great and holy name may be glorified, blessed and exalted, which is in all things honoured and blessed, together with Your good Father and the Holy Spirit.

Peace to all<sup>117</sup>.

**People**

And to your spirit

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<sup>117</sup> 1Peter 5:14; John 20:19,26

**Priest:**

**O**ur Master, our Saviour, the Good  
Lover of mankind, the Life-giver  
of our souls.

O God who gave Himself up, as a  
salvation for us because of our sins<sup>118</sup>.

Who through the abundance of His  
mercy has absolved the enmity of  
mankind<sup>119</sup>.

O Only-Begotten God, Who is in the  
bosom of His Father<sup>120</sup>.

O Lord bless.

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<sup>118</sup> Rev.4:25; Gal.2:20; Eph.5:22,25

<sup>119</sup> Eph.2:14-19

<sup>120</sup> John 1:18; Jude 25

**People:** Amen<sup>121</sup>.

The priest takes the holy Body in his right hand and lays it on his left hand and places his right hand on the *despotikon*<sup>122</sup>. Then he dips his finger in the honoured Blood and raises it from the Blood and anoints with it the Blood in the form of a cross while saying:

**Priest:**

O He Who blessed at that time<sup>123</sup>, now also bless.

**People:** Amen.

The priest raises his finger from the chalice and signs the face of the Body and its underside with the Blood while saying:

**Priest:**

O He who sanctified at that time, now also sanctify.

**People:** Amen.

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<sup>121</sup> 1Cor.14:26; Jer.28:6

<sup>122</sup> *Despoticon* is derived from the Greek word for Lord and means “the Lord’s”, and originates from the times when only the bishops performed the liturgy, indicating the celebrant’s (bishop’s) part of the holy Body.

<sup>123</sup> Mat.26:26

The priest divides the body  $\frac{2}{3}$  and  $\frac{1}{3}$  without separating the pieces, while saying:

**Priest:**

O He Who broke at that time, now also break.

**People:** Amen.

Here the priest separates the body and places one of the parts on the other. The one-third part over the two-thirds in the form of a cross and says the following:

**Priest:**

O He Who gave to His saintly disciples and pure apostles at that time<sup>124</sup>.

Now also, O our Master, give us and all Your people, O the *Pantocrator*, the Lord our God.

**People:**

Lord have mercy.

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<sup>124</sup> Mat.26:26,27

**Priest:**

Peace to all.

**People:**

And to your spirit.

## **The Fraction.**

The priest divides the holy body as he says the following prayer of the fraction addressed to the Son:

**Priest:**

**B**LESSED are You, O Christ our God the *Pantocrator*, the Saviour of this Church, which is Yours. O comprehensible *Logos* and perceptible Man.

Who through Your incarnation, which is beyond comprehension, have prepared for us heavenly bread: Your holy Body<sup>125</sup>

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<sup>125</sup> John 6:48,51; Mat.26:26

which is mysterious and holy in everything.

You mixed for us a cup from a true grape vine<sup>126</sup>, that is Your divine and unblemished side.

From which, after You had given up the spirit, water and blood overflowed for us<sup>127</sup>. These which have become a purification for the whole world<sup>128</sup>.

Acquire us to Yourself, O Good One, we who are Your unworthy servants.

Make us for Yourself a gathered people, a kingdom, a priesthood, a holy nation<sup>129</sup>.

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<sup>126</sup> Mat.26:27-29

<sup>127</sup> Mat.19:30,34

<sup>128</sup> 1John1:7; Heb1:3; 9:14

<sup>129</sup> 1Pet.2:9

Purify us also, O our Master, as you have sanctified these gifts which are presented and have made them invisible from those which are visible, and mysteries comprehensible by You, O our Lord, God and Saviour, Jesus Christ<sup>130</sup>.

For You, because of Your numerous compassions, made all of us worthy of sonship through the holy immersion<sup>131</sup>. You taught us the examples of prayer, which is mysterious, that with it we may call Your Father<sup>132</sup>.

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<sup>130</sup> 2Pet.1:11

<sup>131</sup> ie. baptism

<sup>132</sup> Mt.6:9-13

You also now, O our Master, make us worthy in a purified conscience and a good thought as befits the sons, with longing and boldness,

That we may dare to cry out unto God,  
Your holy Father who is in the heavens  
and say:

**People:** Our Father...

**People:** Through Jesus Christ, our Lord.

## **Prayer of submission to the Son**

(also known as the first absolution)

**Priest (inaudibly):**

*Yes, Lord, Who gave us the authority to tread serpents, scorpions and on all the power of the enemy- crush his heads under our feet quickly and disperse from us his every intent of wickedness that fights against us.*

*For You are our King, O Christ our God and it is to You that we send up the glorification, honour and worship, and Your good Father and the life-giving Holy Spirit, one in essence with You, now and*

*at all times and to the ages of all ages.  
Amen.*

**Deacon:** Bow your heads before the Lord.

**People:** Before You, O Lord.

## **Another prayer of submission to the Son**

(also known as the second absolution)

**Priest (inaudible):**

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

*You are He Who sits upon the Cherubim  
and the Seraphim and looks upon the  
lowly. You now also, our Master, to Whom  
we lift the eyes of our hearts, O Lord Who  
forgives our iniquities and saves our souls  
from ruin, we worship Your ineffable  
compassion and ask You to give us Your  
peace, for You have given us all things.*

*Acquire us unto Yourself, O God our  
Saviour, for we do not know any other*

*besides You. It is Your holy name that we utter.*

*Restore us, O God into Your fear and our desire for You. Accept us into the pleasure of Your goodness.*

*Those who are bowing their heads under the Your hand, raise them in stature and adorn them with virtues.*

*And let us all be worthy of Your kingdom in the heavens through the goodwill of God, Your good Father, with Whom You are blessed together with the holy, life-giving Spirit, one in essence with You, now and at all times and unto the ages of all ages. Amen.*

**Deacon:** Let us attend with the fear of God. Amen.

## **The absolution of the Son**

**Priest (inaudibly):**

*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. Whose sins you remit, they are remitted to them. And whose sins you will retain, they are retained."*

*You also now, our Master, through Your holy apostles, have given grace to those who for a time worked in the priesthood in Your holy Church, to forgive sin on the earth, and to bind and to loose every bond of iniquity.*

*We now also ask and entreat Your goodness, O Lover-of-mankind, for Your servants (**here he signs the people once and twice**) my fathers and my brethren, (**here he signs himself**) and my weakness; those who bow their heads before Your holy throne. Dispense unto 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, or in deed, or in word, or from faint-heartedness, do, O Master, Who knows the weakness of men, as a good and Lover-of-mankind, O God, grant us the*

*forgiveness of our sins; (he signs himself) bless us, (he signs the clergy) purify us; make us absolved, (he signs the congregation) and make all Your people be absolved. (Here he remembers all those whom he wishes to remember). Fill us with Your fear, and straighten us unto Your holy and good will, for You are our God, and the glory, honour, the dominion and the adoration are due to You, together with Your good Father and the Holy Spirit, the Life-giver, one in essence with You, now and at all times and unto the age of all ages. Amen.*

**Priest:** Peace to all.

**People:** And to your spirit.

Although the order for these prayers in the Raising of Incense is that the priest holds the cross during its recital, and looks towards the west when saying: `2nhb... (Master, Lord, Jesus Christ...), he does not do that here. But rather, after his saying, nem pekl aos thrf `ñremxe... (and all Your people absolved...) he remembers those whom he wishes then he continues saying: maxten... (Fill us...) or he may say the commemoration which is written - if he says it then at the beginning of it he says this:

**Priest:**

Remember, O Lord, Your servants the ministers of this day. Absolve them all and make them worthy to complete this service according to what pleases You.

Then he remembers whomever he wishes, and says the commemoration which starts with:

*Remember, O Lord, the children of the church: the Hegomens, the presbyters, the deacons, the monks, the clergy and all the laity that have gathered together in the holy church; the men and the women; the old and the young; the small and the great; those whom we know and those whom we do not know; our enemies and*

*our beloved. O Lord, absolve them and forgive them all their sins.*

*Remember, O Lord our gatherings. Bless them.*

Other people may be remembered if the priest wishes.

After this he begins to refer to himself saying:

**Priest:**

Remember, O Lord, my own weakness and forgive my many sins, and where transgression has abounded, let Your grace be multiplied in abundance<sup>133</sup>. Because of my own sins and the abomination of my heart, do not deprive Your people of the grace of Your Holy Spirit. Absolve us and absolve all Your people.

Then he completes the third absolution saying:

*Fill us with Your fear, and straighten us unto Your holy and good will, for You are our God, and the glory, honour, the dominion and the adoration are due to You, together with Your good Father and*

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<sup>133</sup>Rev.5:20

*the Holy Spirit, the Life-giver, one in essence with You, now and at all times and unto the age of all ages. Amen.*

Then he prays inaudibly two short litanies for the peace of the Church and the fathers, then he says the following audibly, as in the Liturgy of St Basil:

**Priest:**

Remember, O Lord, our congregations; bless them.

**Deacon** <sup>134</sup>:

Saved, Amen. And with your spirit. In the fear of God, let us attend.

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<sup>134</sup> From here until his saying "This is the life-giving body", it is as per the liturgy of Saint Basil.

**People:**

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

The priest takes the *despotikon* and lifts it up while bowing his head, crying out saying:

**Priest:**

The holies for the holy.

All of the people kneel on the floor before the Lord in fear and trembling, asking forgiveness of their sins with tears and yearning. Then the priest takes the *despotikon* in his right hand with the tips of his two fingers and signs the honoured Blood in the cup in the form of a cross, then he dips its tip inside the cup and lifts it while it is wet with the Blood and carefully anoints with it, the holy Body then returns also to the Blood and anoints with it the face (surface) of the Blood. Then he places the *despotikon* in the Blood which is in the cup face down. He does all of the above fittingly, in order and very carefully, and his left hand is to be stretched out underneath the *despotikon* in case any jewel falls from it, or anything drips from it.

He does all this while he says:

**Priest<sup>135</sup>:**

Blessed be the Lord Jesus Christ, the Son of God and holy<sup>136</sup> is the Holy Spirit. Amen.

Then the congregation rises from prostration and answers him with a loud voice:

**People:**

Amen. One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen.

**Priest:**

Peace to all<sup>137</sup>.

**People:**

And to your spirit.

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**135 In some of the old manuscripts the priest says the following instead of what is recorded:**

**Blessed be the Lord God unto the ages of ages. Amen.**

<sup>136</sup> Gk: hagioσmos- adj. of or pertaining to holy

<sup>137</sup> 2Pet.5:14; Jn.20:19,26

Then the priest takes the middle 1/3, that is the part which was placed in the middle of the plate and takes from it the *despotikon* and divides it into the three parts. And if it is large he would break from it the and place the pieces in the paten and take three pieces in his left hand, over the paten, while covering it with his right hand<sup>138</sup> and says the confession:

**Priest:**

Holy Body, and precious and true Blood of Jesus Christ, the Son of our God. Amen.

**People:** Amen.

**Priest:**

Holy and precious Body and true Blood of Jesus Christ, the Son of our God. Amen.

**People:** Amen.

**Priest:**

The Body and the Blood of Emmanuel our God. This is true. Amen.

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<sup>138</sup> The reference from Beni Suf (1993) notes that most of the priests lift the paten carrying the whole body instead of lifting the 1/3 piece mentioned.

**People:**

Amen. I believe.

**Priest:**

Amen. Amen. Amen. I believe, I believe, I believe and profess to the last breath, that this is the life-giving Body that You took, O Christ my God, from the lady of us all<sup>139</sup>, the holy *Theotokos* Saint Mary.

You made It One with Your divinity without mingling, without confusion and without alteration.

You confessed the good confession before Pontius Pilate<sup>140</sup>.

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<sup>139</sup>Jn.1:14; Gal.4:4; Mt.1:18-25

<sup>140</sup>1Tim.6:13; Mt.27:1,2,11; Jn.18:33-38

You gave It up for us upon the holy wood of the cross, of Your own will, for us all<sup>141</sup>.

I believe that Your divinity did not part from Your humanity for a single moment nor a twinkling of an eye.

Given for us for salvation, remission of sins<sup>142</sup> and eternal life to those who will partake of It <sup>143</sup>.

I believe, I believe, I believe that this is true. Amen.

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<sup>141</sup> Mt.Chap.26&27; Rev.4:25; 2Cor.15:3

<sup>142</sup> Mt.26:26-28

<sup>143</sup> Jn.6:54

**Deacon<sup>144</sup>:**

Amen. Amen. Amen. I believe, I believe, I believe that this is true. Amen.

**Deacon:**

Pray for us and for all Christians who said to us concerning themselves, remember us (in the house of the Lord).

The peace and love of Jesus Christ be with you. Sing. Alleluia.

**Deacon<sup>145</sup>:**

Pray for the worthy communion of the immaculate heavenly, and holy mysteries. Lord have mercy.

**The Priest says while he is bowing his head:**

*And You are the One to whom is due glorification with one voice from everyone. The glory the honour the greatness and the worship, with Your good Father and the Holy Spirit, the Life-Giver and*

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<sup>144</sup> This part is not found in the Coptic text referenced.

<sup>145</sup> The Coptic text referenced places this part after the people's response "Glory to You..." and Psalm 150.

*consubstantial with You, now and at all times, etc.*

**People:**

*May you continue for a hundred years!*<sup>146</sup>

Or alternatively,

**People:**

Glory to You, O Lord, glory to You.

Then the congregation chants the one hundred and fiftieth Psalm: *alhlouia* and whatever else is suitable, and during that the priest and all of those receiving communion receive the holy Body and the honoured Blood and the order of communion is the same as in the Liturgy of St. Basil.

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<sup>146</sup>="Enjoy a long life full of prayer"

## **The Prayer of Thanksgiving after Holy Communion, addressed to the Son.**

**Priest:**

**W**E thank You, O Lord Christ, our God the true *Logos* Who is of the unblemished essence of the holy Father.

For You loved us in such a way and gave Yourself to the slaughter because of our sins<sup>147</sup>.

You healed us by Your stripes and we were healed through Your wounds<sup>148</sup>.

You granted us the gift of life through Your holy Body and Your honoured Blood<sup>149</sup>.

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<sup>147</sup> Acts.2:20;1:4; 8:32; Rev.5:6, 9-14

<sup>148</sup> Is.53:4,5

<sup>149</sup> Jn.6:54-58

These from which You have granted us to receive.

Therefore we thank you, O God who loves man, whom he has formed<sup>150</sup>.

**Priest continues (inaudibly):**

*And we send up to You the glory and the honour and the worship, with Your God Father, and the Holy Spirit, the Life-Giver and consubstantial with You, now and at all times and unto the ages of all ages. Amen.*

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<sup>150</sup> Gen.2:7

An alternative prayer of thanksgiving after Holy Communion addressed to the Father<sup>151</sup>:

**Priest:**

**W**E thank You, O our Holy Father, the Creator of all<sup>152</sup>, the Benefactor of everyone.

Who has given us from the 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.

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<sup>151</sup> Most of the Euchologions contain the first thanksgiving prayer only, but this second one is contained in a rare number of Euchologions instead of the first or with the first as in this case.

<sup>152</sup> Eph.3:9; Rev.10:6

You, therefore, O Lord, the good One 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 to You is due the glory, with Your Only-Begotten Son and the Holy Spirit, the Life-Giver and consubstantial with You.

Now and at all times and unto the ages of all ages. Amen.

**Deacon:**

Bow your heads to the Lord.

**People:**

Before You, O Lord<sup>153</sup>.

The priest says the prayer of the laying of hands, and after the communion, the prayer of submission to the Son by Patriarch Severus.

**Priest:**

**H**E Who is, Who was, Who came, and Who is also coming again <sup>154</sup>.

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<sup>153</sup> ie. Before You, O Lord we bow.

<sup>154</sup>Rev. 1:4,8; 4:8; 11:17

Who took flesh and became Man and was crucified on the cross on our behalf<sup>155</sup>.

He suffered by His own will in the flesh and was without suffering as God.

He was buried and placed in the tomb<sup>156</sup>. He arose from among the dead on the third day<sup>157</sup>.

He ascended to the heavens and sat at the right of the greatness of the Father<sup>158</sup>.

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<sup>155</sup> Mt.chapt.27; Rev.4:25; 1Cor.15:3

<sup>156</sup> Mt.27:57-66

<sup>157</sup> Mt.chapt.27; Act.1:40; 1Cor.15:4

<sup>158</sup> Mk.16:19; Heb.1:3

And he is coming to judge the living and the dead<sup>159</sup>.

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 honoured blood<sup>160</sup>.

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<sup>159</sup> Mt.16:27; Act.10:42

<sup>160</sup> 1Pet.1:18,19; Rev.5:9; Act.20:28

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<sup>161</sup>.

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.

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<sup>161</sup> 1Cor.16:13; Col.1:23

For Your Kingdom is pure and full of glory, O Christ our God: This, which we all hope to attain<sup>162</sup>.

And You are the One to whom we send up the glory and the honour and the worship, with Your good Father, and the Holy Spirit, the Life-Giver and consubstantial with You, now and at all times, and unto the ages of all ages. Amen<sup>163</sup>.

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<sup>162</sup> In another version the following continuation is not said. Afterward the benediction is said from the beginning after his saying ... ewawni eros throu (...we all hope to attain) he says xiten nitixo nem nitwbx (Through the requests and the prayers...) and he continues a very small benediction which is said instead of the abbreviated benediction which is written in the Matins and in some copies it is said as is written it above, so you can choose which ever you wish.

<sup>163</sup> 2Pet.3:18; Ps.113; Gal.1:5; 2Tim.4:18; Rev.1:6

Then the Priest gives the permission to leave (*dismissal*) and says the benediction to its end as in Matins OR he may say the first benediction.

He then distributes the *eulogion* (*baraka*), and dismisses the congregation in peace.

**(\* Here ends the Liturgy \*)**  
**(\* of Saint Gregory \*)**  
**(\* the Theologian \*)**

## References

**The following is a selective list of references used in the preparation of this translation:**

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## Errata:

The following corrections have been applied to the printed version.

A general correction is that the strange characters usually found in the rubrics (eg. Page 6) are supposed to be Coptic – however the Coptic font is apparently not installed.

Page	Line	Error	Correction
7	2	mankind	man
32	2	O You Who are Master	O Master
36	8	Seraphim glorify	Seraphim glorify You
42	10	snatching	fraudulent
47	7	to offer up of Your	to offer up Your
63	8	who have fallen asleep	who are in repose
65	3, 5	orthodox	Orthodox
72	13	orthodox	Orthodox
77	9	through whose	Through their
78	7	orthodox	Orthodox
80	2	fallen slept	slept
91	9	insert the following prior to the people's response:	Deacon: Amen. Amen. Let us pray.
97		insert the following prior to the Absolution of the Son:	Priest: Peace to all. People: And to your spirit.
99		delete the following:	Priest: Peace to all. People: And to your spirit.