

*St. Mark Coptic Orthodox Church
Jersey City - New Jersey*

ST. BASIL LITURGY

Reference Book

**THE FULL TEXT
STEP BY STEP EXEPLANATIONS
COMMENTARIES**

Preparatory Edition

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PREFACE

The Coptic Church of Alexandria has kept the apostolic and patristic spirit of the liturgies allover the centuries. The richness of the Coptic Liturgy is obvious and easy to be experienced by attending the service and studying the Coptic Liturgy has its special importance.

Our main Concern in this book is the liturgy of the Eucharist, which is commonly known as The Liturgy of St. Basil.

This book is written primarily for those people who do not speak Arabic and/or Coptic. It is also written for people who are learning about the Coptic Orthodox faith and the Coptic Liturgy or Mass. Commentaries, Step by step explanations of what is going on during the mass and the meanings of various sections are provided.

At the end of the book you will find also some words that are uncommon. Their meanings are provided for your understanding.

The entire book has been formatted in a way that it can be used and followed easily during the mass and for the personal studying.

We hope that this book will be helpful for you to enjoy the spirit of the Coptic Liturgy, as we do. May God bless you as will as the mission of this book, by the blessings of our Holy Mother St. Mary, St. Mark, St. Cyril and of all the innumerable choir of the saints. May He also accept the prayers for H.H. Pope Shenouda III on our behalf and ours for him that He grant him many years of peaceful times.

PART I

THE OFFERTORY

Since the early church times, the faithful have used to come to the church bearing their offerings. The bread and wine are included in these offerings, in addition to other oblations like oil, cheese, olives, etc

Offering bread and wine is not only a physical necessity for the Eucharist, but it has a spiritual meaning. As The Lord Jesus offered himself a sacrifice of love to God the Father on our behalf, we ought to offer our selves totally, through our unity with him, as His own body.

By the Offertory, the Church declares in a practical way her acceptance to the sacrifice of the Lord Jesus, as well as her willingness to offer her life as a sacrifice of love for Him. Our life together with our labor, joys, sorrows, hopes, ambitions. Hardships, etc...are represented , by offering the bread and wine.

The essence of our sacrifices is not our money or possessions, but offering ourselves and our lives in Jesus Christ. The Priest says, in the fraction prayer of the Easter; "He, Christ, raised His saints on high with Him; and offered them as an oblation to His Father". For this reason, the Church does not accept the oblations of the unjust, the adulteress, the avaricious and the unbelievers, if they still not repenting.

1. The Preparation

As we start the journey of the liturgy and the Eucharist, The Church realizes that this is a unique journey. It is a departure from the earthly concerns to that of the heaven.

How dreadful are these moments, for the Church is moved toward the throne of God, in front of Him, in accompany with the Cherubim, the Seraphim and all the choirs of the heavenly hosts, offering to the Father the sacrifice of His Only Begotten Son by His Holy Spirit. So, we have to be prepared well for this service.

The Rites of the Preparation:

To receive the law, Moses was ordered that all the people should be sanctified for three days. The church commands the priests and the people to be prepared for receiving Communion. Repentance, confession, contrite hearts praising God is the heart of the preparation.

Getting Dressed

Before starting the service, the priest and deacons put off their clothes, which they use in their daily life. They wear other clothes sanctified by the prayer of the bishop and dedicated for the service of the Lord.

In the Old Testament, the high Priest's special dress represented his function as mediator between God and man¹. Over the trousers, coat, girdle, and cap, worn by all priests, the high priests wore an EPHOD, a two piece apron reaching to his hips, made of royal colors (blue, purple, and scarlet), and sewed with gold thread. By two onyx stones bearing the names of the twelve tribes of Israel fastened to the shoulders of the ephod, he brought the whole nation before God in all his Priestly acts (Ex. 28:5-14).

The "breastplate of judgment," made of the same material was attached to the front of the ephod (Ex. 28:15-30). On its front were 12 precious stones engraved with the names of the

¹ Nelson's Illustrated Bible Dictionary- Copyright (C) 1986, Thomas Nelson Publisher

12 tribes. In its pocket, directly over his heart, were the URIM AND THUMMIM (Ex. 28:30), the medium through which God could communicate His will. By this the high priests was Israel's advocate before God and God's spokesman to them.

Over the breastplate he wore the blue "robe of the ephod" (Ex. 28:31). Around its hem were pomegranates, pointing to the divine law as sweet and delicious spiritual food (Deut. 8:3), and bells that would ring as he went "into the holy place before the Lord... that he may not die" (Ex. 28:35). The bells announced God's gracious salvation for He had accepted the people in the person of their advocate, the high priests.

On his forehead the high priests wore "the holy crown" of gold engraved with the words, "Holiness to the Lord" (Ex. 28:36-37). Thus he was represented as bearing "the iniquity of the holy things" (Ex. 28:38) which Israel offered to God and crowned mediator, making atonement for the nation so God might accept their gifts and show them favor.

All these garments stood for the "glory and beauty" (Ex. 28:40) which God placed upon his priests, sanctifying them to minister in His name (Ex. 28:3).

The clothes, which the priests wore also, carried great significance². Their white linen garments symbolized holiness and glory. They also wore a coat woven in one piece without a seam to indicate their spiritual integrity, wholeness, and righteousness. The four-cornered cloth of the coat signified that the priests belonged to the kingdom of God. The cap, resembling an opening flower, symbolized the fresh, vigorous life of the one who wore it. The girdle, or sash, a belt that encircled the priest's body, was the priestly sign of service. It showed that the wearer was an office bearer and administrator in the kingdom of God (Exodus 39).

² Nelson's Illustrated Bible Dictionary- Copyright (C) 1986, Thomas Nelson Publishers

When God chose Joshua, the high priests, for a great mission, He revealed to Zechariah a vision regarding him. In this vision, we can realize more the significance of the sacred dress.

Zechariah said; "Then he showed me Joshua the high priests standing before the angel of the Lord, and Satan standing at his right side to accuse him. The Lord said to Satan, "The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebukes you! Is not this man a burning stick snatched from the fire?"

Now Joshua was dressed in filthy clothes as he stood before the angel. The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the Lord stood by. The angel of the Lord gave this charge to Joshua: "This is what the Lord Almighty says: 'If you will walk in my ways and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.'" (Zech 3:1-7) (NIV)

The psalms, 29 (30) and 92 (93), recited by the priests during his dressing, reflect more spiritual meanings for wearing the sacred clothes. In one hand, this lets the priests remind the clothes of the eternal wedding (Psalm 29) and on the other hand this is a declaration of God's kingship of his church (Psalm 92).

In other words, every time we serve the Lord, we must take away our daily infirmities in order to put on God's bright vestments, and to be crowned with chastity and righteousness, i.e. to be hidden in him.

Lastly, we can say that not only the Priests but also the whole church, ought to put aside the uncleanness of the flesh and the defilement of lust and put on the clean garment by the purification of the Holy Spirit, through the washing of the Blood of our Lord Jesus Christ.

The Priest enters to the Sanctuary. Facing the deacons, he blesses his vestments of the service as well as those of the deacons, by the holy cross.

The priest and deacons dress their vestments while reciting: "I will extol You, O Lord..." (Psalm 30) and "The Lord reigns, He is clothed with majesty..." (Psalm 93), inaudibly.

Preparing the Holy Alter

Preparing the Alter recalls to our minds the events of preparing the upper room of Zion in which the Lords assembles with His disciples to offer the Last supper.

During preparing the Alter, the priest arranges, in order, the sacred vessels which is used for the service. These vessels are consecrated by the bishop and used only for Eucharist. They include:

- The Cup; which holds the wine that will become the Holy Blood of the Lord Jesus Christ,
- The Paten; which is for the bread that will become the Holy Body of the Lord Jesus Christ,
- The Spoon; which is for serving the communion at the end of the liturgy and
- The dome; which is used to hold the napkins above the paten.

The Priest offers prayers to God to make him worthy of the service. He confesses his sins and asks God to grant him the power of the Holy Spirit.

As the Priest prepares the Alter, we ought to prepare our inner souls for accepting the Christ in our selves through His Body and His Blood and prepare our hearts to be spiritual alters for offering the spiritual sacrifice of praise.

The Prayer of Preparation

Priest:

The Priest enters to the altar and prays inaudibly:

Lord, Who knows the hearts of all ³, Who is Holy and Who rests in the midst the saints; Who alone is without sin and Who is mighty to forgive sins; ⁴ You, O Lord, knows my unworthiness, my unfitness, and my unmeetness, unto 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 ⁵ ; And grant unto me that I may find grace and mercy at this hour; And send me strength from high.

Priest:

The Priest blesses the sacred vessels three times in the name of the Holy Trinity, by the cross. He takes off the sacred vessels from the Alter Spreads which are a big napkin called the Prosparine and a set of small napkins used to cover the

³ Acts 1:24, Ps 44:20-21, Luke 16:15

⁴ Matt 9:6

⁵ Luke 18:13-14

Alter, the vessels and the hands of The Priest during the service. He wipes the Cup, the Paten and the spoon.

The Priest covers the Alter with the set of the small napkins and puts the vessels in their proper places; the chalice inside the wooden ark placed on the altar, the spoon at the top of the ark and the paten on the Alter . One napkin is placed under the paten, one folded backward over half of its top and another one is placed over the chalice.

Then he continues the prayer of preparation inaudibly. The Priest continues inaudibly:

That I may begin, and may made fit, and may finish Your holy service, according to Your pleasure, according to the good pleasure of Your will, and for a sweet savor of incense. ⁶

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, and our strength and our confidence.

You are He unto Whom we ascribe praise, and glory, and worship, O Father, and Son, and Holy Spirit; Now and at all times, and unto the age of all ages. Amen.

Prayer after the Preparation

⁶ Eph 5:2

After the preparation of the Alter, The priest gives thanks to God who granted him the honor to serve the holy Alter. Confessing his sins as well as the people's sins, he prays that God accept His Son's Sacrifice on their behalf.

Priest:

The Priest prays inaudibly:

You, O Lord, have taught us this great mystery of salvation.⁷ You have called us, Your lowly and unworthy servants, to be servants of Your holy altar.⁸ O You, Our lord, make us meet, 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 unto You a sacrifice of praise;⁹ Glory and great beauty, in Your sanctuary.

God, Who gives grace, Who sends forth salvation, Who works all in all;¹⁰ Grant, O Lord, that our sacrifice may be accepted before You for my sins, and for the ignorance of Your people;¹¹ For, behold it is holy, according to the gift of Your Holy Spirit, in Christ Jesus our Lord;

Through Whom becomes You glory, and honor, and worship, with Him and the Holy Spirit, the Life Giver; Now and at all times and unto the age of all ages. Amen.

⁷ Luke 22:19

⁸ Heb 5:4

⁹ Heb 13:15

¹⁰ 1 Cor 12:6

¹¹ Heb 7:27, Heb 9:7

The Canonical Hours

These Canonical Prayers prepare us for the celebration of the Eucharist; the sacrament of salvation. Each one of these prayers has its own occasion; the Third Hour is the hour of descending the Holy Spirit upon the disciples, the Sixth Hour is the hour of the crucifixion of the Lord Jesus Christ, The Ninth hour is the hour of the death of our Lord, etc.

The celebrant Priest shakes the hands with the other Priests, if any. He asks them the absolution and to support him with their prayers.

the priest, deacons and the Congregation participate in reciting the psalms and the hymns of the Canonical Hours, from the Book of the Hours (The Agbia).

They pray the following; On the days on which there is no fasting, they pray the third and the sixth hours, During the fast days, they pray the ninth hour in addition to the third and the sixth hours. During the Great Lent, They pray the third, the sixth, the ninth, the eleventh and the twelfth hours.

The Hand Washing

Priest:

The priest washes his hands three times while reciting inaudibly quotations from the psalms. As the priest washes his hands with water he asks God to grant him the internal purification. The priest prays inaudibly:

**Purge me with hyssop and I shall be clean.
Wash me and I shall be whiter than snow.¹²**

¹² Ps 51:7

**Make me hear joy and gladness that the bones,
which you have broken, may rejoice.**¹³

**I will wash my hands in innocence, so I will go
about Your Alter, O Lord that I may proclaim
with thanksgiving.**¹⁴

The Orthodox Creed

This creed states the basic beliefs of our faith. It is also known as Nicene Creed in reference to the Council of Nicea in 325 AD. or as the Athanasian Creed in reference to St Athanasius, the apostolic (296- 373 A.D, the 20th Patriarch of the Coptic Orthodox Church of Alexandria. As we recite the creed, we remember the Lord's plan for our salvation and the work of the Holy Spirit in us.

Congregation:

**We believe¹⁵ in One God¹⁶, God the Father¹⁷
Almighty¹⁸, Who created heaven and earth¹⁹,
and all things seen and unseen²⁰.**

**We believe²¹ in one Lord²² Jesus Christ²³, the
Only-Begotten Son of God²⁴, begotten of the**

¹³ Ps 51:8

¹⁴ Ps 26:6-7

¹⁵ Heb 11:1, John 17:1-8, Mark 16:15-16

¹⁶ Deut 6:4, Mark 12:32, Deut 4:39

¹⁷ Eph 1:3, John 6:27, Eph 4:6

¹⁸ Gen17:1, Rev 4:8, 1 Co 8:6

¹⁹ Ex 20:11, Rev 10:6

²⁰ Co1:16

²¹ John 3:14-18,36, Act 16:30-31

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, men, and for our salvation came down from heaven, and was incarnated of the Holy Spirit and of the Virgin Mary, and became Man. And He was crucified for us under Pontius Pilate²⁵, suffered and was buried.

And on the third day, He rose from the dead, according to the scriptures, and ascended into the heavens; He sits at the right hand of His Father, and He is coming again in His Glory to judge the living and the dead, Whose Kingdom shall have no end.

Yes, 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 confess one baptism for the remission of sins.

Congregation sings:

²² 1Co 8:6,

²³ Mk 1:1, Heb 1:2

²⁴ Jn 3:16,18, 1 Jn 4:9

²⁵ e.g. at the time of Pontius pilate

We look for the resurrection of the dead and the life of the coming age. Amen.

2. Choosing the Lamb

The Bread:

The bread is round, in the shape of a circle, having no beginning and no end to symbolize the eternity of our Lord. It is stamped in the center with a large cross representing Jesus surrounded by twelve small crosses representing the 12 disciples. Around the crosses appears the stamp of the Trisagion: "Holy God, Holy Mighty, Holy Immortal."

The bread is pierced in five places around the central crosses in reference to the 3 nails that hold Jesus on the cross, the crown of thorns and the spear that pierced His side. The bread is made from pure wheat, leavened but unsalted, because Jesus Christ is the salt of the world. The leaven symbolizes our Sins which the Lord Jesus Christ bore for us. The bread must be freshly baked.

The Wine:

The wine must be grape wine, pure and red in color. the priest must smell the wine to see that it has not soured. The wine is mixed with water as The mixture of the blood and water poured out of Jesus side when He was on the cross.

The Rite of Choosing the Lamb

This rite speaks of the salvation events united together as if they were one event and beyond the limits of time. Through this rite, the Spirit of the Lord leads us to a journey with Christ;

When The priests wrap the Lamb in a white linen napkin (veil), the Church follows Christ to the manger of Bethlehem contemplating His incarnation.

When The priest lifts the Lamb covered with the linen napkin and process around the alter, we are lead to the temple watching Simon the elder carrying the child Jesus.

When The priest puts the Lamb upon his hand and anoint it with water, we follow Him to the Jordan and recognize Him the Lamb of God, Who carries the sins of the world.

Covering the Offertory with the Aprosparine lead us to contemplate His death on the cross.

During choosing the lamb, The priest lays his hands on the oblations in the shape of the cross as the priest of the old testament, who lays his hand on the sacrifice while the sinner confesses his sins. This declares that Jesus Christ, The Lamb of God has carried our sins on His shoulders. For this reason, the Congregation sings; "Lord have mercy", at the time of choosing the lamb.

After the creed the people sing : "Lord Have mercy" 41 times seeking the mercy and forgiveness of our Lord. The number 41 reminds us of the 39 lashes from a whip that Jesus received before His Crucifixion the crown of thorns and the spear which pierced His side, when He was on the cross

Priest:

The Priest blesses the bread and wine three times, making the sign of the cross. The Priest prays inaudibly:

In the name of the Father, the Son, the Holy Spirit, the One God. Blessed be God the Father, Almighty. Blessed be His Only-Begotten Son. Blessed be the Holy Spirit, Amen.

The Priest smells the wine to see that it has not soured and offers it to and the deacons of the Alter. Each one of them smells it and if it is alright he says, 'Good and Honored.'

The Priest chooses the best loaf among the bread offered and kisses it. This chosen bread will become the Holy Body of Christ. Thus, it is called the Lamb. The Priest wipes the chosen bread ; the Lamb. He wets his thumb with wine and blesses the chosen bread, making the sign of the cross on it, by his wet thumb.

The Priest enters the sanctuary. The deacon carrying the bottle of water pours some into The Priest's right hand. The Priest passes it gently over the chosen lamb symbolizing the baptism of our Lord Jesus Christ.

The Priest wraps the Lamb in one of the napkins. The Priest prays for all those who requested, himself, his family, his spiritual children, the sick, the traveling, those who are in distress, those who have died, the safety of the Church, the Pope, etc.

Congregation:

The Congregations sings 41 times:

Lord have mercy.

The Procession of the Lamb

The Priest holds the chosen bread ; the Lamb which is wrapped in a linen napkin together with a cross and lifts it over his head as Simon the elder, who carried the Child Jesus, did.

The deacon holds the bottle of wine with a napkin in his right hand, a lighted candle in his left hand and his arms over each other in the shape of the cross. He lifts both over his head and

stands behind The Priest. This shows that through the Blood of Jesus Christ light came into this world. The procession takes place around the altar.

Priest:

The Priest faces the Congregation, and raises the lamb over his head:

Glory and honor, honor and glory,²⁶ to the All-Holy Trinity; the Father, the Son, and the Holy Spirit.²⁷ Peace and edification be unto the One Only, Holy, Catholic and Apostolic Church of God. Amen.

Remember, O Lord, those who have brought unto You these gifts, those on whose behalf they have been brought, and those by whom they have been offered. Give them all the heavenly reward.

Deacon:

²⁶ + Whenever the living creatures give glory, honor and thanks to Him Who sits on the throne and Who lives for ever and ever, the twenty-four elders fall down before Him who sits on the throne, and worship Him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for You created all things, and by Your will they were created and have their being. "Rev 4:9-11

+ Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen. 1 Tim 1:17

²⁷ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, Matt 28:19

Pray for these holy and honored gifts, our sacrifices and those who have offered them. Lord have mercy.

Congregation:

+ On Sundays, Feasts and The Pentecostal period:

Alleluia! This is the day the Lord which has made, let us rejoice and be glad in it. O Lord save us, O Lord straighten our ways. Blessed is He who comes in the name of the Lord. Alleluia!

+ During fasting days and week days:

Alleluia! The thought of man shall confess to You, O Lord, and the rest of thought shall keep a feast to You. The sacrifices and the offerings receive them unto You. Alleluia!

+ During the Great Lent:

Alleluia. I shall go in, unto the alter of God, before the face of God Who gives gladness to my youth. I will confess to You, O my God with a harp. Remember O Lord, David and his meekness. Alleluia!

The Lamb's Blessings

Priest:

After the procession around the altar, The Priest stands west of the altar holding the Lamb (the chosen bread) in his left hand and the cross in his right hand.

**In the Name of the Father, and the Son, and
the Holy Spirit, One God.**

Priest:

The Priest makes the sign of the cross first time over the
Lamb and the wine:

Blessed be God the Father, Almighty. Amen.

Deacon:

Amen.

Priest:

The Priest makes the sign of the cross second time over the
Lamb and the wine:

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

Deacon:

Amen.

Priest:

The Priest makes the sign of the cross third time over the
Bread and the Cup:

**Blessed be the Holy Spirit the Comforter.
Amen.**

Deacon:

**Amen. 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. Alleluia.**

Priest:

While the deacon is singing the above-mentioned hymn, The Priest puts the Lamb on the paten. The Priest prays inaudibly

Glory and honor, honor and glory, unto the Holy Trinity; the Father, the Son and the Holy Spirit.

The Priest pours the wine into the chalice (the cup) and mixes it with water (from 1/3 to 1/10 its volume).

Congregation:

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

3. The Thanksgiving

Thanksgiving is a spirit governs the whole rite of the Eucharist. The sacrifice of the Eucharist is also called the sacrifice of the thanksgiving.

The Opening Greeting

the priest begins the prayer saying; "Eshlil", which means; "Pray". The deacon responds; "Stand up for Prayer" . This is an announcement for the Congregation to get ready for prayer. Every body ought to stand in reverence worshipping God without slothfulness. St. Paul said; " I want men everywhere to lift up holy hands in prayer, without anger or disputing". (1 Tim 2:8)-NIV

Before blessing the Congregation, the priest ask the other Priests (s) to bless and the other (s) respond (s) asking him to bless. This is reflects the mutual respect and honor preferring one another, as St. Paul said;" Be devoted to one another in brotherly love. Honor one another above yourselves". (Rom 12:10) - NIV

the priest blesses the Congregation, making the sign of the cross saying to them; "Peace be with all" and they respond saying; "And with your spirit". the priest , here is asking and preaching the peace of Christ to his Congregation.

Peace is the gift of our Lord Jesus Christ, Who reconciled the Jews and the Gentiles with God through His body on the Cross. St. Paul said; "For He Himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and

preached peace to you who were far away and peace to those who were near". (Eph 2:14-17)-NIV.

Thus, this opening greeting emphasizes the blessings, we get through partaking the holy Eucharist. Eucharist is the Body and the Blood of our Lord Jesus Christ, through whom we find peace with God and our brothers.

Priest:

+ In case of no other Priest is present:

Pray.

+ In the presence of other Priest(s):

Pray. Bless

THE OTHER PRIEST(S) (if any):

You Bless

Deacon:

Stand up to pray

Priest:

The Priest turns westward towards the Congregation and blesses them making the sign of the cross, saying;

Peace be with all..

Congregation:

And with your spirit..

The prayer of Thanksgiving

This prayer is a thankful remembrance for God's dealing with His people. It is the opening prayer of all the liturgies in all occasions in the Coptic Church.

Priest:

Let us give thanks unto the beneficent and merciful God, the Father of our Lord, God and Savior, 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 our God,
Almighty to guard us in all peace this holy day
and all the days of our life.**

Deacon:

Pray.

Congregation:

Lord have mercy

Priest:

Master, Lord, God Almighty, the Father of our Lord, God and Savior, Jesus Christ; We thank You for every condition, concerning every condition and in every condition. For You have covered us, helped us, guarded us, accepted us to You, spared us, supported us and have brought us unto this hour.

Deacon:

Pray that God have mercy and compassion upon us, hear us, helps us, and accept the supplications and the prayers of His saints for that which is good on our behalf at all times; and makes us worthy to partake of the communion of His holy and blessed mysteries for the remission of our sins.

Congregation:

Lord have mercy

Priest:

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 work of Satan,
the counsel of wicked men and the rising up of
enemies, hidden and manifest;**

The Priest blesses himself, making the sign of the cross,
saying:

Take them away from us,

The Priest blesses the Congregation, making the sign of the
cross, saying:

And from all Your people,

The Priest blesses the Congregation, making the sign of the
cross, saying:

And from this table, and from this holy place that is yours.

But those things which are good and profitable do provide us, for it is You 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 Savior Jesus Christ.

Through Whom the glory, the honor, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Life-Giver Who is of one essence with You; Now and at all times and unto the age of all ages. Amen

4. The Prayer of the Offertory

This prayer is called the "Prayer of Covering" because after this prayer, the priest covers the offerings by the big napkin called "Prospharine". This recalls to our minds the burial of our Lord Jesus Christ, covering the tomb with a stone and sealing it

The hiding of the oblations, under the Prospharine, is like the hiding of Christ's reality and His mystery of His redeeming work until the time of His resurrection. After His resurrection He opened the eyes of the two disciples near Emmaus to understand the scriptures and breathed unto His disciples'

faces to accept the Holy Spirit; the spirit of understanding and wisdom.

This prayer declares also that partaking the Holy Communion is for healing and salvation of our souls, our bodies and our spirits.

Priest:

The Priest prays inaudibly:

Master Lord Jesus Christ, the Co-eternal, the Word of the unblemished Father, Who is of one essence with Him and the Holy Spirit;

For You are the Living Bread which came down from heaven, and did aforetime make 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, saying:

Show Your face upon this bread ,

The Priest points with his hand to the Cup, saying:

And upon this cup;

The Priest points to the altar, saying:

Which we have set upon this; Your Priestly table.

The Priest makes the sign of the cross over the Bread and Cup together, first time, saying:

Bless them,

The Priest makes the sign of the cross over the Bread and Cup together, second time, saying:

Sanctify them,

The Priest makes the sign of the cross over the Bread and Cup together, third time, saying:

Purify them and change them;

The Priest points to the Bread on the paten, saying:

In order that this Bread, on the one hand, may become indeed Your holy Body;

The Priest points to the wine in the Cup, saying:

And the mixture, on the other hand, which is in this cup, indeed Your precious Blood;

And may they become for all of us a partaking, healing, and salvation of our souls, our bodies, and our spirits. For You are our God; and glory is due unto You with Your Good Father and the Holy Spirit, the Life-Giver; Who is of one essence with You; Now and at all times and unto the ages of all ages. Amen.

The Priest covers the Bread and Cup with separate napkins and then places a large napkin called the 'Prosphering' over both together Another napkin goes on top of the 'Prosphering'

Part II- THE LITURGY OF THE CHATECHUMENS

This liturgy is also called the "Liturgy of the Word" because it focuses on the word of God. Every Sunday, weekday and feast has its own readings. These readings have been selected in a way to form a spiritual curriculum and are found in special books called "Katameros".

As the Bible is the greatest source of Christian teaching, the Coptic Orthodox Church reads many chapters from it in each Divine liturgy: The Pauline Epistle (quoted from the Epistles of St. Paul), The Catholic Epistle (quoted from St. Peter, St. James, St. John or St. Jude epistles), The Praxis (quoted from the Book of Acts), The Psalm (quoted from the book of Psalms) and The Gospel (quoted from one of the Gospels; Matthew, Mark, Luke or John). These readings are in addition to the readings of the Raising of Incense services.

1. The Absolutions

The Absolution means the forgiveness of sins. The Priest gives the absolution to the other Priest(s), the deacons, the Congregation and himself by the authority he has been granted by the Lord Jesus Christ. After His resurrection, Jesus breathed onto the faces of His disciples giving them the Holy Spirit to forgive the sins of the people. St. John said; "Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that He breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." (John 20:21-23) -NIV

No one can serve God, whatever his rank is, without being absolved from his sins. This absolution acts as an anointing necessary for the service as God told Moses; "Anoint Aaron

and his sons and consecrate them so they may serve me as Priests s". (Exod 30:30) - NIV

The Absolution to the Son

The Priest kneels, kisses the altar, and then goes around the altar while saying inaudibly the "Absolution of the Son" praying for the remission of sins. All leave the Sanctuary and kneel before it.

Priest:

The Priest prays inaudibly, saying:

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 holy disciples and saintly apostles, and said to them; "Receive the Holy Spirit. Whose sins you will remit, they are remitted to them, and those which you will retain, they shall be retained."

You also now, our Master, through Your holy apostles, have given grace to those who for a time labored 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 One, for Your servants, my fathers, and my brethren, and

my weakness; those who bow their heads before Your holy glory.

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 One, God, grant us the forgiveness of our sins; bless us, purify us; make us absolved, and all Your people absolved. Fill us with Your fear, and straighten us unto Your holy, good will;

For You are our God, and the glory, honor, the dominion, and the adoration are due to You, together with Your good Father and the Holy Spirit, the Life-Giver, Who is of one essence with You; Now, and at all times, and unto the age of all ages. Amen

Congregation:

Saved; Amen. And with your spirit.

The Absolution of the Ministers

As the Church celebrates the Eucharist, The concept of the one body of Christ is realized. For this reason the church considers the attendance of the service together with the

saints who departed are one in Jesus Christ as St Paul said; " in Him all things hold together. (Col 1:17)-NIV. From the mouth of these saints we ask the absolution as we ask it from the mouth of the current patriarch and Priests.

In this absolution, "all the people" are described as ministers. The Coptic Orthodox Church considers the people, present at the service, participants in the ministry of the Eucharist and not mere listeners.

The highest ranking Priest will pray the following absolution while the deacons and the people are bowing down in the position of repentance (being sorry for your sins)

Priest:

May Your servants, ministers of this day, the arch-Priest (s), the Priest (s), the deacons, the clergy, all the people and my weak self, 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 only holy Catholic and Apostolic Church, and from the mouths of the twelve apostles, and from the mouth of the beholder-of-God, the evangelist Saint Mark the apostle and martyr;

The patriarch Saint Severus, our teacher Dioscorus, Saint Athanasius the Apostolic, Saint Peter the end of the martyrs and the high Priest, Saint John

**Chrysostom, Saint Cyril, Saint Basil,
and Saint Gregory;**

And from the mouths of the three hundred and eighteen assembled at Nicea, the one hundred fifty at Constantinople, and the two hundred at Ephesus;

And from the mouth of our honored father, the high Priest (Abba Shenouda, the third) and his brother in the Apostolic ministry, (Abba Ignatius Zaka Iwas), Patriarch of Antioch, and from the mouth of my abject self.

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

All rise. The Priest goes up into the Sanctuary and kisses the altar. Now the "Liturgy of the Catechumens" begins. The catechumens can participate The Liturgy of the Catechumens together with the faithful.

2. The Readings

The readings are always mixed with prayers and raisings of incense. These prayers and incense are kind of worshipping and supplications to our Lord Jesus Christ that He reveals

Himself through the holy scriptures and gives the listeners the wisdom and understanding by His Holy Spirit.

Most of these readings are chanted before reading. This to secure hearing them and honoring the scriptures.

The readings has been prepared in an order before the council of Nicea. Every Sunday, feast and day around the year has its own readings. The center of all these readings is the life of our Lord Jesus Christ and His salvation. The martyrs and saints of the church are considered as living gospel and have their place in the readings as members in the body of Christ.

The Pauline Epistle

The Pauline Epistle is a quotation from St. Paul's Epistles. During reading the Pauline, the priest offers prayers and incense inside the alter and among the Congregation. The Congregation chant many hymns praising St. Mary and asking her intercession together with the prayers of the saints.

The Pauline Epistle Prayer

The deacon presents the censer to The Priest and The Priest puts five Spoonfuls of incense into the censer. The Priest prays inaudibly:

Priest:

God the Great and the Eternal; without beginning and without end; great in His counsel and mighty in His works; Who is in all places, dwells with every one;

Be with us also, our Master, in this hour and stand in the midst of us all. Purify our hearts and sanctify our souls.

Cleanse us from all sins which we have done, willingly and unwillingly, and grant to us to offer before You rational sacrifices and sacrifices of blessing.

Deacon:

The deacon responds inaudibly:

Pray for our sacrifice and for those who offered it.

Priest:

The Priest prays inaudibly. Saying:

And a spiritual incense entering within the veil in the holy place of Your holies.

The Procession of the Pauline Incense

The Rite of the Incense Procession:

This rite declares our wrestle and struggle to enter to the heaven. the priest processes around the alter seven times, during the readings, and the deacon goes to the opposite side of the alter. They pray the litanies of the peace, the Fathers and the Congregation.

Doing this is a petition to God to let us enter to the heavenly holies and inherit the kingdom of God as the priest and the people did in the old testament, when they processed around Jericho seven times to enter it as the Lord ordered Joshua; "Have seven Priests s carry trumpets of rams' horns in front of

the ark. On the seventh day, march around the city seven times, with the priest s blowing the trumpets". (Josh 6:4) - NIV

This rite declares the unity of the church, on heaven and earth, through Jesus Christ. the priest offers the incense to The Lord Jesus Christ, St. Mary, The Choir of the heavenly hosts, John the Baptist, the gospel, the other Priests s, the icons of the saints and to the Congregation. At the end he comes back and offers the incense in front of the alter to the Lord. He gathers the prayers of all of these offering them in front of the alter.

This a portrait to what have been mentioned in the Book of Revelation. St. John said; "Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" (Rev 5:13) - NIV

The people confess their sins during offering the incense among them. The incense brings into our memory the redemptive act of the Lord's Atonement on the cross. Every one confesses his sins to be redeemed by the Blood of Jesus and to be saved from the plagues resulting from his sins.

"So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague stopped." (Num 16:47-48) - NIV

Priest:

The Priest offers the incense in front of the Alter, while his face is toward the east the deacon stands on the opposite side of the alter raising the cross in his hand. The Priest prays inaudibly, saying:

We ask You, O our Lord; Remember, O Lord, the peace of Your one, holy, catholic and apostolic church.

Deacon:

The deacon responds inaudibly, saying:

Pray for the peace of the One, Holy, Catholic, and apostolic Orthodox Church.

Priest:

The Priest turns around the alter, toward the southern side of it. The Priest prays inaudibly, Saying:

That Which exists from one end of the world to the other.

The Priest turns to the eastern side of the Alter, facing the west and offering the incense, saying:

Remember, O Lord, our patriarch, the honored father (Abba Shenouda, the third).

Deacon:

The deacon responds inaudibly, saying:

Pray for our high Priest Pope (Abba Shenouda, the third), patriarch and archbishop of the great city of Alexandria, and for our Orthodox bishops.

Priest:

The Priest turns around the alter, toward the northern side.

The Priest prays inaudibly, saying:

In keeping, keep him unto us for many years and peaceful times.

The Priest turns to the western side of the Alter, facing the east and offering the incense:

Remember, O Lord, our Congregations;
Bless them.

Deacon:

The deacon responds inaudibly:

Pray for this holy church (monastery) and for
our gatherings.

Priest:

The Priest turns around the alter, toward the southern side.

The Priest prays inaudibly:

Grant that they may be unto us without
obstacle nor hindrance, that we may hold
them according to Your blessed will.

The Priest turns to the eastern side of the Alter, facing the west and offering the incense:

Houses of prayer, houses of purity, Houses
of blessing, grant them unto us, O Lord, and
Your servants who shall come after us
forever.

The Priest turns to the western side of the Alter, facing the east and offering the incense:

Arise, O Lord, let Your enemies be
scattered, and let all that hate Your holy
name flee before Your face.

The Priest turns to the eastern side of the Alter, facing the west and offering the incense:

But let Your people be in blessing thousands of thousand and ten thousand times ten thousands doing Your will.

The Priest goes out the sanctuary, holding the censer. He offers the incense, toward the east, three times, to The Lord Jesus Christ. He offers the incense first time to the Lord Jesus Christ, saying inaudibly:

We Worship You, O Christ, together with Your Holy Father and the Holy Spirit; For You have come and saved us.

The Priest offers the incense second time to the Lord Jesus Christ, saying inaudibly:

According to Your mercy, I enter to Your house, and bow down before Your Holy Sanctuary.

The Priest offers the incense third time to the Lord Jesus Christ:

Before the angels, I sing to You and bow down before Your Holy Sanctuary.

The Priest offers incense toward north; to the Holy Virgin Mary:

We praise you, with Gabriel the arch-angels, saying; Hail to you , O full of grace, The Lord is with You.

The Priest offers incense toward west; to the holy angels, the apostles, the martyrs and the saints

Hail to the angels orders, my lords; the fathers; the apostles, the choirs of the martyrs and all the saints.

The Priest offers incense toward south; to John the Baptist, saying:

Hail to John; the son of Zachariah. Hail to the Priest the son of the Priest.

The Priest offers incense toward east to the Lord Jesus Christ, saying:

Let us worship our Good Savior, the Lover of mankind; for He has come and saved us.

The Priest goes out of the sanctuary, holding the censer, and offers the incense to the Gospel which is the representative of Christ Himself. Then he offer it to the Other clergy men, if any, and towards the icons of the saints.

The Priest goes among the Congregation offering them the incense proceeding from the left side of the church to the right side. He lays his hands on every one saying; "the blessing of our teacher the apostle Paul be with you" , and the person responds inaudibly; "O Lord forgive my sins which I committed willingly and unwillingly".

The Prayer Of The People's Confession

Priest:

The Priest returns to the sanctuary where he offers incense, on behalf of the Congregation He prays inaudibly the prayer of the ' Congregation confessions' that God may accept their confessions and forgive their sins. He prays inaudibly, saying:

God who accepted to Him, the confession of the thief on the honored Cross, accept to

you, the confession of your people, forgive them their sins for the sake of Your Holy Name that is called upon us, Let it be according to your mercy, O Lord, and not according to our sins.

The Priest goes around the Altar once, kisses the Altar, leaves the sanctuary backward starting with his left leg. He goes out the sanctuary, holding the censer.

The Priest goes out the sanctuary, holding the censer. He offers the incense, toward the east, three times, to The Lord Jesus Christ. He offers the incense first time to the Lord Jesus Christ, saying inaudibly:

We Worship You, O Christ, together with Your Holy Father and the Holy Spirit; For You have come and saved us.

The Priest offers the incense second time to the Lord Jesus Christ, saying inaudibly:

According to Your mercy, I enter to Your house, and bow down before Your Holy Sanctuary.

The Priest offers the incense third time to the Lord Jesus Christ:

Before the angels, I sing to You and bow down before Your Holy Sanctuary.

The Priest offers incense toward north; to the Holy Virgin Mary:

We praise you, with Gabriel the arch-angels, saying; Hail to you , O full of grace, The Lord is with You.

The Priest offers incense toward west; to the holy angels, the apostles, the martyrs and the saints

Hail to the angels orders, my lords; the fathers; the apostles, the choirs of the martyrs and all the saints.

The Priest offers incense toward south; to John the Baptist, saying:

Hail to John; the son of Zachariah. Hail to the Priest the son of the Priest.

The Priest offers incense toward east to the Lord Jesus Christ, saying:

Let us worship our Good Savior, the Lover of mankind; for He has come and saved us.

The Priest offers the incense to the gospel and to the other Priests. Then he gives the censer to the deacon, who put in its place.

The Hymn of the Censer

This Hymn describe St. Mary as a the pure golden censer holding sweet aroma, in the hands of Aaron the Priest. The Golden censer is St. Mary and the sweet aroma is our Savior, whom she has born.

Congregation:

At the time of The Procession of The Pauline's Incense, the Congregation sings a hymn glorifying the holy virgin Mary;

This censer of pure gold, bearing the aroma, is in the hands of Aaron the Priest, offering up incense on the altar.

During the fasting days of the week, on Saturdays and Sundays of the Great Lent and the feasts of the Cross, the following is said instead of the above:

The Golden censer is the Virgin; her aroma is our Savior. She gave birth to Him; He saved us and forgave us our sins.

On the weekdays of the Great Lent, the following is said instead of the above:

You are the censer of pure gold, bearing the blessed amber.

The Hymn of the Intercessions

Congregation:

Through the intercession of the Mother of God, Saint Mary, O Lord grant us the forgiveness of our sins.

Through the intercessions of the seven archangels and the heavenly orders, O Lord, grant us the forgiveness of our sins.

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.

**Through the prayers of the beholder-of-God,
the evangelist Mark the Apostle, O Lord,
grant us the forgiveness of our sins.**

Through the prayers my masters and
fathers, the Apostles, our father Peter and
our teacher Paul, O Lord, grant us the
forgiveness of our sins.

**Through the prayers of the victorious martyr,
my lord the prince George, O Lord, grant us
the forgiveness of our sins.**

**Through the prayers of the saints of this day,
each by his name, O Lord, grant us the
forgiveness of our sins.**

**Through their prayers keep the life of our
honored father, the high Priest, Papa Abba
(Shenouda), O Lord, grant us the forgiveness
of our sins.**

Reading the Pauline Epistle

READER:

The reader begins reading the pauline epistle from the book of
Katameros, as it is specified for the day.

Paul, the servant of our Lord Jesus Christ,
called to be an apostle, appointed to the
Gospel of God.

**A chapter from the epistle of our teacher Saint Paul to May his blessings be upon us.
Amen.**

At the conclusion of the selection the reader says:
The grace of God the Father be with you all.
Amen.

The Inaudible Prayer of the Pauline Epistle

Priest:

During the reading of the Pauline Epistle, the Priest prays the following prayer inaudibly:

God of knowledge; Giver of wisdom; Who brings to light the hidden things of darkness, and gives the word to them that preach the Gospel with great power;

Who of Your goodness has called upon Paul; who was for some time a persecutor, to be a chosen vessel; An was pleased in him that he should become a chosen apostle, and preacher of the Gospel of Your Kingdom, O Christ our God.

We ask You also now, O You the good and Lover-of-mankind One, graciously grant us and all Your people a mind free from wondering and a clear understanding, that we may learn and understand how profitable are

**Your holy teachings which are read to us,
now, after him.**

**And as he followed Your Example, O Prince of
Life; So make us to be like him in deed and in
faith, that we may glorify Your Holy Name
and ever glory in Your cross.**

**And unto You we send up glory, honor and
worship, with Your Good Father, and the
Holy Spirit, the Life-Giver, Who is of one
essence with You; Now and at all times and
unto the age of all ages. Amen.**

The Catholic Epistle

READER:

The reader begins reading the catholic epistle; a selection from the epistles of St. James, St. John, St. Peter, or St. Jude.

The Catholic Epistle from the Epistle of our teacher (....). May his blessings be upon us all . Amen.

At the conclusion of the selection the reader says :

Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.

The Inaudible Prayer Of The Catholic Prayer

Priest:

During reading the Catholic Epistle, the Priest prays this prayer, inaudibly.

Lord God, Who has revealed unto us, through Your holy apostles, the mystery of the gospel of the glory of Your Christ; and has given unto them according to the power of the infinite gift of Your grace, that they should proclaim among all nations the graciousness of Your unsearchable mercy;

We ask You, O our Lord, make us worthy to have their share and inheritance with them. Graciously, grant unto us always to walk in

their footsteps and to imitate their struggle;
And to have communion with them in the
sweat which they had accepted for
godliness' sake.

**Keep Your holy church, which You founded
through them; And bless the lambs of Your
flock and make to increase this vine, which
your right hand has planted;**

**In Christ Jesus our Lord; Through Whom are
due unto You glory, honor, dominion and
worship with Him and the Holy Spirit the
Life-Giver; Who is of one essence with You;
Now and at all times and unto the age of all
ages. Amen.**

The Acts of the Apostles

Congregation:

The Congregation sings the appropriate response to the
season, or the following annual response ;

Hail to you, o Mary, the Fair Dove, who has
born unto us God the Word.

At the conclusion of the response, the Congregation sings ;
Blessed are You in truth, with Your good
Father and the Holy Spirit, for You have
(come) and saved us.

On Sundays they say 'for You have risen' which is 'ak Tonk' in
Coptic.

READER:

The Acts are then read. The Priest goes on the procession of the Praxis, as it will be described.

The Acts of our fathers the apostles, their holy blessings be with us all. Amen.

At the conclusion of the selection the reader says:

The Word of the Lord shall grow, multiply, be mighty, and be confirmed in the Holy Church of God. Amen.

The Praxis Inaudible Prayer

Priest:

During reading the Acts; the Priest says the following prayer inaudibly

God, Who accepted the sacrifice of Abraham, and prepared for him a lamb in place of Isaac; Even so accept now at our hand, O our Lord, this sacrifice of incense; and send down upon us in return Your abundant mercy.

Make us pure from all pollution of sin; And make us worthy to serve in holiness and righteousness before Your goodness all the days of our life.

The Procession of the Praxis Incense

In this procession of incense, the Priests does not offer the incense among the whole Congregation as he did in the Pauline incense. He offers it in the first rows as the apostles started their mission in Jerusalem and Judea.

This is also honoring the labor St. Paul, who said about him self in comparing with the apostles; " Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. (2 Cor 11:23) – NIV

Priest:

The Priest offers the incense in front of the Alter, while his face is toward the east the deacon stands on the opposite side of the alter raising the cross in his hand. The Priest prays inaudibly, saying:

We ask You, O our Lord; Remember, O Lord, the peace of Your one, holy, catholic and apostolic church.

Deacon:

The deacon responds inaudibly, saying:

Pray for the peace of the One, Holy, Catholic, and apostolic Orthodox Church.

Priest:

The Priest turns around the altar, toward the southern side of it. The Priest prays inaudibly, Saying:

That which exists from one end of the world to the other.

The Priest turns to the eastern side of the Alter, facing the west and offering the incense, saying:

Remember, O Lord, our patriarch, the honored father (Abba Shenouda, the third).

Deacon:

The deacon responds inaudibly, saying:

Pray for our high Priest Pope (Abba Shenouda, the third), patriarch and archbishop of the great city of Alexandria, and for our Orthodox bishops.

Priest:

The Priest turns around the alter, toward the northern side.

The Priest prays inaudibly , saying:

In keeping, keep him unto us for many years and peaceful times.

The Priest turns to the western side of the Alter, facing the east and offering the incense:

Remember, O Lord, our Congregations; Bless them.

Deacon:

The deacon responds inaudibly:

Pray for this holy church (monastery) and for our gatherings.

Priest:

The Priest turns around the alter, toward the southern side.

The Priest prays inaudibly:

Grant that they may be unto us without obstacle nor hindrance, that we may hold them according to Your blessed will.

The Priest turns to the eastern side of the Alter, facing the west and offering the incense:

Houses of prayer, houses of purity, Houses of blessing, grant them unto us, O Lord, and

Your servants who shall come after us forever.

The Priest turns to the western side of the Alter, facing the east and offering the incense:

Arise, O Lord, let Your enemies be scattered, and let all that hate Your holy name flee before Your face.

The Priest turns to the eastern side of the Alter, facing the west and offering the incense:

But let Your people be in blessing thousands of thousand and ten thousand times ten thousands doing Your will.

The Priest goes out the sanctuary, holding the censer. He offers the incense, toward the east, three times, to The Lord Jesus Christ. He offers the incense first time to the Lord Jesus Christ, saying inaudibly:

We Worship You, O Christ, together with Your Holy Father and the Holy Spirit; for You have come and saved us.

The Priest offers the incense second time to the Lord Jesus Christ, saying inaudibly:

According to Your mercy, I enter to Your house, and bow down before Your Holy Sanctuary.

The Priest offers the incense third time to the Lord Jesus Christ:

Before the angels, I sing to You and bow down before Your Holy Sanctuary.

The Priest offers incense toward north; to the Holy Virgin Mary:

We praise you, with Gabriel the arch-angels, saying; Hail to you , O full of grace, The Lord is with You.

The Priest offers incense toward west; to the holy angels, the apostles, the martyrs and the saints

Hail to the angels' orders , my lords; the fathers; the apostles, the choirs of the martyrs and all the saints.

The Priest offers incense toward south; to John the Baptist, saying:

Hail to John; the son of Zachariah. Hail to the Priest the son of the Priest.

The Priest offers incense toward east to the Lord Jesus Christ, saying:

Let us worship our Good Savior, the Lover of mankind; for He has come and saved us.

The Priest offers the incense to the Gospel which is the representative of Christ Himself. Then he offer it to the Other clergy men, if any, and towards the icons of the saints.

The Priest goes before the first row of the Congregation offering them the incense proceeding from the left side of the church to the right side, saying;

May the blessings of our holy fathers; the Apostles be upon us. Amen

The Inaudible Prayer of People's Confession

Priest:

The Priest returns to the sanctuary where he offers incense, on behalf of the Congregation.

He stands before the gate of the sanctuary and prays inaudibly the prayer of the 'Congregation confessions' that God may accept their confessions and forgive their sins.

God who accepted to Him, the confession of the thief on the honored cross, accept to You, the confession of Your people, forgive them their sins for the sake of Your Holy Name that is called upon us,

**Let it be according to Your mercy, O Lord,
and not according to our sins.**

The Priest gives the censer to the deacon, who put it in its place.

The Sinaxarium (The Chronicle of the Saints)

The Sinaxarium is a book that has biographies of the saints, and explanations of the feasts and fasting arranged according to the Coptic Calendar.

The biographies of the saints are living bible. They declare to us the aroma of Christ as St. Paul said; "For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. And who is equal to such a task? Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God". (2 Cor 2:15-17) NIV

As the church breaches the Gospel of Christ, we remember what the martyrs and saints did for their honest and love of this gospel. The Lord Jesus commands to remember such deeds as He said; "I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her." (Matt 26:13) - NIV

The appropriate reading of the day or occasion is usually read after the Acts of the Apostles by the highest ranking Priest present.

The Sinaxarium is not read during the fifty days following the Lord's resurrection because during this period we should only be concerned with the miracle of the resurrection.

The Psalm and the Gospel

Before reading the gospel, the priest prays the litany of the gospel, declaring the blessings which we have through the incarnation of our lord Jesus Christ, the true Word of God. Through Him we have seen the things which the profits and the righteousness desired to see.

In this prayer, the priest asks God to make us worthy hearing and acting according to the gospel and the church prays for spreading the word of God.

After the Litany of the Gospel, the priest and the deacon march around the alter carrying the Holy Gospel and saying the praise of Simon the Elder. Seeing the salvation of God through His Word, the priest declares his longing to be freed from this world to the paradise of God.

During reading the gospel, the priest prays the inaudible prayer of the Gospel. Different categories of people are mentioned in this prayer together with our daily demands. This prayer expresses the broad heart of the church who bear the needs and the afflictions of the mankind and presents them in front of the Lord.

The Congregation hear the Gospel while they are standing in reverence, honoring God who speaks to us through His Words. Moses said to the people of Israel; "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today." (Exod 14:13) - NIV

Chanting the Psalm and the Gospel expresses our joy for the salvation, declared in the Gospel. David together with the profits of the whole generation share the church in the joy of the salvation as Jesus said about Abraham; "Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad." (John 8:56) - NIV

The Hymn of the Trisagion

The Trisagion refers to the 3 titles or names: Holy God, Holy Almighty, Holy Immortal. The three Sanctus are the hymn of the Seraphim. However, the Oriental churches believe that the pattern of this hymn has been said by Joseph and Nicodemus during the burial of the Lord Jesus Christ in the tomb. While they were amazed of His death, they praised Him saying this hymn. Others believe that they heard the angels of God praising Him saying this hymn and this was a response of their amazement.

Congregation:

The Congregation sings the 'Trisagion' hymn. This is usually sung in Coptic.

Every time that "Holy" or 'Agios' is said, the people should make the sign of the cross.

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

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

**Holy God, Holy Almighty , Holy Immortal,
Who rose from the dead and ascended into
heaven, have mercy upon us.**

**Glory be to the Father, and to the Son and to
the Holy Spirit, both now and always, and
unto the ages of ages. Amen. O Holy Trinity,
have mercy upon us.**

The Litany of the Gospel

Standing before the door of the Sanctuary and facing east,
The Priest offers incense.

The deacon stands directly behind him holding up the gospel
and a cross together.

Priest:

+ In case of no other Priest is present:

Pray.

+ In the presence of other Priest(s):

Pray. Bless I

THE OTHER PRIEST (S) : (if any)

You Bless

Deacon:

Stand up to pray

Priest:

The Priest turns westward towards the Congregation and blesses them making the sign of the cross, saying;

Peace be with all..

Congregation:

And with your spirit..

Priest:

Master, Lord Jesus Christ our God, Who said to His saintly, honored disciples and pure apostles; many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. 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.

Deacon:

Pray for the holy Gospel.

Congregation:

Lord have mercy.

Priest:

Remember also, O our Master, all those who have bidden us to remember them in our

supplications and prayers which we offer up to You, O Lord our God. Those who have already 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 of us all, the healing of us all and the resurrection of us all.

And to You we send up the glory, and the honor and the adoration, together with Your good Father and the Holy Spirit, the Life Giver; Who is of one essence with You. Now and at all times and unto the age of all ages. Amen.

Reciting the Psalm

A Psalm of David is now usually chanted in Coptic. It may be repeated later in English.

Congregation:

At the end, the Congregation sings:

Alleluja

Reciting the Gospel

Holding the cross and the gospel, the deacon goes up to the Sanctuary. The Priest also goes up into the Sanctuary and puts a spoonful of incense into the censer.

The deacon goes around the altar backwards carrying the cross and the Gospel and facing the Priest who is holding the censer.

The Priest offers incense to the gospel and recite inaudibly the "Prayer of Simon the Elder".

They both come to the door of the Sanctuary.

Deacon:

With the cross raised up, the deacon announce:

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

Priest:

The Priest then offers incense to the gospel and says inaudibly;

'Bow down in awe for the Holy Gospel of Jesus Christ, the Son of the living God to whom glory is due forever and ever Amen.'

The Priest says ;

Blessed is He who comes in the name of the Lord. Bless O Lord the reading of the holy Gospel, according to Saint ..., may his blessing be with us all.

Congregation:

The Congregation responds;

Glory to You, O Lord

READER:

Stand in the fear of God. Let us hear the holy Gospel. A chapter according to Saint(...) may his blessings...

Congregation:

Be with us all. Amen.

Priest:

Our Lord, God, Savior, and the King of us all,
Jesus Christ, the Son of the Living God, to
Whom is due all glory forever.

READER:

From the Psalms of our father David, the
prophet and king, may his blessings be with
us all. Amen

A psalm (song or poem) of David may be read.

Congregation:

At the end, the Congregation responds:
Alleluia.

READER:

Blessed is He who comes in the name of the
Lord. Our Lord, God, Savior, and the King of
us all, Jesus Christ, the Son of the Living
God, to Whom is due all glory forever.

Congregation:

Forever. Amen .

The Gospel is read. The Gospel may be read in Coptic first
and then repeated in Arabic and English.

Congregation:

At the end of reading the Gospel, the Congregation sings;
Glory be to God forever.

The Inaudible Prayer Of the Gospel

Priest:

The Priest prays inaudibly:

You, who are long-suffering, abundant in mercy and true, receive our prayers and supplications, receive our petitions, 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.

Remember, O Lord the sick of Your people that you have visited them with mercies and compassion, heal them.. Remember, O Lord, our fathers and brethren who are traveling, bring them back to their own in peace and safety.

Remember, O Lord, the air of heaven and the fruits of the earth, bless them. Remember, O Lord, the waters of the rivers, bless them. Raise them to their measure according to Your grace. Remember, O

Lord, the seeds, the herbs and the plants of the field, bless them.

Remember, O Lord, the safety of the people and the beasts. Remember, O Lord the safety of this holy place, which is Yours, and every place and every monastery of our Orthodox fathers.

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

Remember, O Lord those who are in captivity, save them. all. Remember, O Lord, our fathers and brethren who have fallen asleep and reposed in the Orthodox faith, repose all their souls.

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

Remember, O Lord, those who are distressed in hardships and oppressions, save them from all their hardships.

Remember, O Lord, the catechumens of Your people, have mercy upon them. 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 know the steadfastness of the preaching they have received. And in the set time, may they be worthy of the washing of the new birth for the remission of their sins; as You prepare them to be a temple of Your Holy Spirit;

By the grace, compassion, and Loving of Mankind of Your Only Begotten Son, our Lord, God and Savior Jesus Christ. Through whom the glory, the honor, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Life-Giver who is of one essence with You; Now and at all times and unto the age of all ages. Amen.

The Sermon

Congregation:

After the reading the Gospel and the sermon, the people sing the gospel response. This song sometimes is changed depending on the season and for certain feasts.

Blessed are they, in truth, the saints of this day, each one, each one by his name, the beloved of Christ.

Intercede on our behalf; O lady of us all the Mother of God; Saint Mary the Mother of our Savior; that He may forgive us our sins.

At the conclusion of the response, the Congregation sings;
Blessed is the Father and the Son; and the Holy Spirit; the perfect Trinity; we worship Him and glorify Him.

3. The Prayer of the Veil

Priest:

The Priest prays inaudibly:

God, Who in Your unspeakable love toward mankind sent Your Only-Begotten Son into the world, that He might bring the lost sheep home unto You;

We ask You, O our Lord, thrust us not behind You when we offer 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.

We pray and entreat Your goodness, O Lover of mankind One, that this mystery which You have appointed unto us for salvation may not be unto condemnation unto us or unto any of Your people, but unto the washing away of our sins and the forgiveness of our negligence and unto the glory and honor of Your holy name, O Father, Son and Holy Spirit, now, and at all times and unto the age of all ages. Amen.

4. The Long Litanies

The Litanies are prayers offered to God by the whole church. the priest , the deacons and the Congregation participate in these prayers as one body in the Lord Jesus Christ.

Priest:

The priests kiss each other's hands and asks the bishop's absolution. Then the Priest faces the east and holds up his hands covered with the napkins and starts to pray the Litanies.

The Litany of the Peace

The Litany of peace is a prayer that God may fill our hearts with the heavenly peace. We pray also for the peace of the president, the armies, the councilors, our neighbors, etc. St. Paul said; "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone; for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth." (1 Tim 2:1-4)(NIV)

As sin is the reason of being without peace, we pray in this litany that sin might not overcome us.

Priest:

+ In case of no other Priest is present:

Pray.

+ In the presence of other Priest(s):

Pray. Bless

THE OTHER PRIEST (S): (if any)

You Bless

Deacon:

Stand up to pray

Priest:

The Priest turns westward towards the Congregation and blesses them making the sign of the cross, saying;

Peace be with all..

Congregation:

And with your spirit..

Priest:

Again let us pray to God Almighty, The Father of our Lord, God and Savior 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.

Deacon:

Pray for the peace of the one, holy, Catholic, and Apostolic Orthodox Church of God.

Congregation:

Lord have mercy.

Priest:

That which exists from one end of the world to the other; All peoples and all flocks do bless; the heavenly peace send down into our hearts even the peace of this life also, graciously grant unto us.

The king, the armies, the chiefs, the counselors, the multitudes, our neighbors, our coming in and our going out, adorn them all with peace. O King of peace, grant us Your peace; for You have given us all things.

Acquire us unto Yourself, O God our Savior, for we know none other but You, Your Holy Name do we utter. May our souls live by Your Holy Spirit; And let not the death which is by sins have dominion over us, we Your servants, nor over all Your people.

Congregation:

Lord have mercy.

The Litany of the Fathers

We pray for the peace of our honored patriarch, the bishops and the priests; that God may keep them, strengthen them and accept their prayers for us as we pray for them. This prayer reflects the unity of love between the Congregation and the fathers of the church.

Priest:

Again, let us pray to God Almighty, the Father of our Lord, God and Savior Jesus Christ.

We ask and entreat Your goodness, o Lover of mankind; Remember, O Lord, our Patriarch, the honored father, the high Priest (Abba Shenouda, the third) and his brother in the

Apostolic ministry, (Abba Ignatius Zaka Iwas), Patriarch of Antioch.

Deacon:

Pray for our high Priest Abba Shenouda, the third, Pope, Patriarch and Archbishop of the great city Alexandria, and his brother in the Apostolic ministry, Abba Ignatius Zaka Iwas, Patriarch of Antioch, and for all our Orthodox bishops.

Congregation:

Lord have mercy.

Priest:

In keeping, keep him (them) unto us for many years and peaceful times, Fulfilling that holy high Priesthood with which You have entrusted him, from Yourself, according to Your holy and blessed will; Rightly defining the word of truth; shepherding Your people in purity and righteousness.

And all the Orthodox bishops, arch Priests, 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, on behalf of all Your people, as well as our prays on their behalf;

The Priest turns towards the people and raises incense toward them:

Do receive upon Your holy, heavenly and rational altar, as a sweet savor of incense.

All their enemies, seen and unseen, trample and humiliate under their feet speedily. As for them, keep them in peace and righteousness in Your holy Church.

Congregation:

Lord have mercy.

The Litany of the Congregation

As we long to see every one enjoying the salvation of the Lord, we pray, in this prayer, for the assemblies of the church that God grant us to have it without hindrance

Priest:

Again, let us pray to God Almighty, the Father of our Lord, God and Savior Jesus Christ;

We ask and entreat Your goodness, O Lover of mankind; Remember, O Lord, our Congregations.

The Priest blesses the Congregation, making the sign of the cross:

Bless them.

Deacon:

**Pray for this holy Church and for our
Congregations.**

Congregation:

Lord have mercy.

Priest:

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

The Priest makes the sign of the cross over the altar with the
censer:

**Houses of prayer, houses of purity, houses of
blessing, grant them unto us, O Lord, and
unto Your servants who shall come after us
forever.**

The Priest may continue:

The worship of idols, utterly uproot from the
world. Satan and all his evil powers, trample
and humiliate under our feet speedily. All
offenses and their instigators, abolish. May
all dissension of corrupt heresies cease.

**The enemies of Your holy Church, O Lord, as
at all times, now also humiliate. Strip their
vanity, show them their weakness speedily.**

**Bring to naught their envy, 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
Ahithopel.**

Congregation:

Lord have mercy.

Priest:

Arise, O Lord God, let all Your enemies be scattered, and let all that hate Your Holy Name flee before Your face.

The Priest turns to the west toward Congregation, offering incense:

But let Your people be in blessing thousands of thousands and ten thousands times ten thousands doing Your will.

The Priest turns to the east and offers the incense three times and continues. Some Priests continues inaudibly:

By the grace, compassion and love of Your Only-Begotten Son, our Lord, God and Savior Jesus Christ. Through Whom the glory, the honor, the domination, and the adoration are due unto You with Him and the Holy Spirit, the Life-giver; Who is of one essence with You; Now and at all times, and unto the age of all ages. Amen.

5. The Orthodox Creed

Reciting the Creed, here, is the response for the hearing the word of God during the Liturgy of the Catechumens and an introduction to the prayer of Reconciliation.

Deacon:

In the wisdom of God let us attend. Lord have mercy. Lord have mercy. Truly, we believe...

Congregation:

We believe in One God, God The Father, Almighty, Who created 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, men, and for our salvation came down from heaven, and was incarnated of the Holy Spirit and of the Virgin Mary, and became Man. And He was crucified for us under Pontius Pilate²⁸, suffered and was buried.

And on the third day, He rose from the dead, according to the scriptures, and ascended into the heavens; He sits at the right hand of His Father, and He is coming again in His Glory to judge the living and the dead, Whose Kingdom shall have no end.

²⁸ e.g. at the time of Pontius pilate

Yes, 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 confess one baptism for the remission of sins.

Congregation sings:

We look for the resurrection of the dead and the life of the coming age. Amen.

6. The Pre- Anaphora Washing the Hands

the priest washes his hands with water he asks God to grant him the internal purification. During reciting the Creed, the priest washes his hands to absolve himself from the guilt of those who will take Communion undeservedly (Matthew 27:24) and to warn people from denying Jesus Christ and to warn those who are saying the Creed without truly having faith in what they are saying.

Priest:

The Priest washes his hands three times while reciting inaudibly quotations from the psalms. As the Priest washes his hands with water he asks God to grant him the internal purification. The Priest prays inaudibly:

**Purge me with hyssop and I shall be clean.
Wash me and I shall be whiter than snow.²⁹**

Make me hear joy and gladness that the bones which you have broken may rejoice.³⁰ I will wash my hands in innocence, so I will go about Your Alter, O Lord, that I may proclaim with thanksgiving.³¹

The Prayer of Reconciliation

Reconciliation means to "make peace with". Here it refers to our reconciliation with God through Jesus Christ and our reconciliation with one another before taking communion.

In this prayer the church recalls our fall since the Garden of Eden and God's plan for our salvation. God sent the prophets for us and in the last days He sent His Only Begotten Son ; Who offer Himself a ransom and grant us reconciliation with God; as St. Paul said; "and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross". (Col 1:20) (NIV). This a precious time to examine yourself; are you reconciled with God?

Priest:

The Priest sprinkles drops of water in front of the Congregation saying that he has sinned and asking to forgive him.

Then, he dries his hands and stands in front of the altar with awe. The following regular Prayer of Reconciliation of the

²⁹ Ps 51:7

³⁰ Ps 51:8

Ps

³¹ Ps 26:6-7

Liturgy of Saint Basil may be said other prayers of reconciliation may be substituted.

+ In case of no other Priest is present:

Pray.

+ In the presence of other Priest(s):

Pray. Bless

THE OTHER PRIEST (S) : (if any)

You Bless

Deacon:

Stand up to pray

Priest:

The Priest turns westward towards the Congregation and blesses them making the sign of the cross, saying;

Peace be with all..

Congregation:

And with your spirit..

Priest:

God, the Great and the Eternal, Who formed man in incorruption; and death which entered into 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 Savior Jesus Christ.

You have filled the earth with the heavenly peace; by which the hosts of angels glorify You

saying; Glory to God in the highest, peace on earth, good will toward men.

Deacon:

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

Congregation:

Lord have mercy.

Priest:

According to Your good will, 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 through Christ Jesus our Lord.

The Priest may continue:

Through Him the glory, the honor, the dominion, and the adoration are due unto You with Him and the Holy Spirit the Lift-giver; Who is in one essence with You; now and at all times, and unto the age of all ages. Amen.

The Apostolic Kiss

This kiss of peace, which is still exchanged in the Coptic Church, was used from the apostolic era. They used to kiss one another, men kissed men, women kissed women, saying; "Christ is in the midst of us", and the other reply; "He is and will be"

We cannot enjoy reconciliation with God in Jesus Christ unless we have peace one another. The Lord Jesus said; " If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift. (Matt5:23-24). (NIV)

By this kiss, the Congregation declare that they wish to be one family in Jesus Christ, and every one is forgiving one another. By this way, they can attain the forgiveness for their sins, as Jesus promised; "For if you forgive men when they sin against you, your heavenly Father will also forgive you". (Matt6:14) (NIV)

Deacon:

Greet one another with a holy kiss. 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.

Offer, offer, offer in order. Stand with trembling. Look towards the east. Let us attend.

Congregation:

Each person in the Church turns towards the people around him or her and greets them with the 'holy kiss'. This is done by touching the fingertips of the person next to you with your own hands and returning your fingertips and the 'kiss' to your lips. Repeat for all the people around you.

The Congregation sings the "Aspasmos Adam" hymn. This song may be changed according to the day and the season.

At the end, the Congregation sings:

Through the intercession of the Mother of God, 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) and saved us. The mercy of peace, the sacrifice of praise.

PART III THE LITURGY OF THE FAITHFUL

The Anaphora

The Priest and the deacon lift up the veil "Prospharine", slowly wave it above their heads. While removing it, the voice of its rattles is heard in the church.

Uplifting the Prospharine acts as announcing the resurrection of our Lord Jesus Christ. The Prospharine represents the stone, which has been moved, and the sound of the rattles represents the earthquake heard after His resurrection.

By the power of the Lord's resurrection, the church starts its heavenly liturgy entering to heavenly throne.

The Lord Is With you

At the beginning of the liturgy of faithful, which is called the Anaphora, A wonderful dialogue, between the priest and the Congregation, takes place. the priest declares that the Congregation are in the presence of God. They answer him that the Lord is with him too.

This means that all the celebrants of the Eucharist prays for each other to have the blessing of being in the presence of the Lord. This also means that they remind each other that the Lord is in the midst of the Church, and the Church is uplifted, spiritually ,to the throne of God.

Then the priest asks the Congregation to lift their hearts unto the Lord. He makes the sign of the cross over them to have the blessing of being heartily uplifted to God. This announcement also means that the Congregation should be heavenly minded, not earthly minded.

The Congregation give their consent and say that their hearts are lifted up to heaven, where their treasure is, that is Jesus Christ. Now That our hearts are in the heaven in Christ, nothing remains but to give thank to the Lord.

Priest:

The Priest places a napkin on his left hand. In his right hand he takes the napkin which was over the lamb.

He makes the sign of the cross three times. First time, The Priest turns to the west, blessing the Congregation, making the sign of the cross:

The Lord be with you all.

Congregation:

And with your spirit.

Priest:

Second time, he turns toward east, blesses the deacons to his right, making the sign of the cross:

Lift up your hearts.

Congregation:

They are with the Lord.

Priest:

Third time, he turns toward east, he blesses himself, making the sign of the cross:

Let us give thanks to the Lord.

Congregation:

Worthy and right.

Worthy and Just

Now we are standing together with the heavenly choirs. We praise our Lord with the seven choirs of the angels and with the two choirs of Cherubim and Seraphim. We become as the tenth choir of the heavenly creatures.

In the Gregorian Liturgy, the priest says; 'Who have given, those on earth, the hymn of the Seraphim, count us with the heavenly hosts'. On the Liturgy of St. Cyril, he says; "With all who hollow You, receive our hollowing ".

Looking toward the east:

As we are counted with the heavenly hosts, we ought to stand with them looking to the east; to the throne of the Sun of Righteousness.

Priest:

The Priest raises his hands up; covered by the two napkins and continues:

Worthy and right, Worthy and right, truly, indeed, He is worthy and right. You, Who are 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 Savior 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.

Deacon:

You who are seated, stand.

Priest:

Before Whom stand the angels, the archangels, the principalities, the authorities, the thrones, the dominions, and the powers.

Deacon:

Look towards the east.

Priest:

You are He around Whom stand the Cherubim full of eyes, and the Seraphim with six wings praising continuously, without ceasing saying:

Congregation:

The Congregation may sing another appropriate song (Aspasmos), instead of the following:

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

At the conclusion, the Congregation sings the Hymn of the Seraphim:

Holy, Holy, Holy, Lord of hosts; Heaven and earth are full of Your holy glory.

The Sanctus (Holy. Holy. Holy)

The Revelation of Isaiah:

"In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of His robe filled the temple. Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory."

At the sound of their voices the door posts and thresholds shook and the temple was filled with smoke.

"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."

Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, This has touched your lips; your guilt is taken away and your sin atoned for." (Is 6:1-7) (NIV)

The Memorial of God's Salvation:

The Memorial is an Eucharistic prayer includes proclamation of the history of our salvation; the divine saving plan for us. This prayer starts with the memorial of our incarnation and fall. Then the priest declares the incarnation of the Son of God and His works for us, His Crucifixion, Resurrection, Ascension and His last Advent.

This prayers have their roots in The Book of Isaiah and The Book of Revelation. St. John said; "Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop

saying: "Holy, holy, holy is the Lord God Almighty, Who was, and Is, and Is to come."

Whenever the living creatures give glory, honor and thanks to Him Who sits on the throne and Who lives for ever and ever, the twenty-four elders fall down before Him Who sits on the throne, and worship Him Who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for You created all things, and by Your will they were created and have their being." (Rev 4:8-11) (NIV)

"Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: "Worthy is the Lamb, Who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev 5:11-12) (NIV)

This is our eternal hymn, by which we give praise to the Holy Trinity, and in which we find a fountain of love, peace, joy, righteousness and divine love.

Here The Priest puts the napkin which is on his left hand on the Altar He holds a cross with the napkin from the Cup in his right hand.

Priest:

The Priest says "Holy " three times as follows. Each time The Priest says 'Agios' the people should make the sign of the cross.

While facing east, first time, he blesses himself, making the sign of the cross:

Holy,

Second time, he blesses the deacons to his right, making the sign of the cross:

Holy,

Third time, he turns toward west and blesses the Congregation, making the sign of the cross:

Holy,

The Priest raises his hands up; covered by the two napkins and continues:

Holy, Holy, Holy, truly O Lord, our God, Who formed us, created us and placed us in the paradise of joy. When we disobeyed Your commandment by the guile of the serpent, we fell from eternal life, and were exiled from the Paradise of joy. You have not abandoned us to the end, but have always visited us through Your holy prophets, and in the last days, You did manifest Yourself to us, who were sitting in darkness and the shadow of death, through Your Only-Begotten Son, our Lord God and Savior Jesus Christ, Who of The Holy Spirit and of the Holy Virgin Mary.

Congregation:

Amen

The deacon brings the censer to the Priest who puts a spoonful of incense into the censer saying:

Priest:

He incarnated and became man and taught us the ways of salvation. He granted us the birth from on high through water and Spirit. He

made us unto Himself a Congregation and sanctified us through Your Holy Spirit;

He loved his own who are in the world, and gave Himself up for our salvation unto death which reigned over us, whereby we were bound and sold on account of our sins. He descended into Hades through the Cross.

Congregation:

Amen. We believe.

Priest:

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 recompense, on which He will appear to judge the world in righteousness and give each one according to his deeds.

Congregation:

During the next chant anyone who wishes to do so may beat his or her chest following the example of the tax collector who is mentioned in the Bible This is a sign of repentance (being sorry for our sins).

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

The Consecration

Consecration is transforming the Bread and Wine into the Body and the Blood of Christ by the power of the Holy Spirit., Which is in one essence with the Father and the Son.

The Holy Spirit is the Spirit of fellowship, Who changes the oblations into the Body and the Blood of Christ and unites all the members of the church in Christ.

2.1. The Institution Narrative

Here the priest remember the story of the institution of the sacrament, in the Last Supper. He utters the same words, which Jesus said.

The deacons stand around the altar with lighted candles. The Priest places the two corporals on the altar. The deacon brings the censer to The Priest, who censer his hands three times.

PRIEST

The Priest Points to the bread and the wine with both hands, and says:

He instituted for us this Great Mystery of godliness. For being determined to give Himself up to death for the life of the world.

Congregation:

We believe.

Priest:

The Priest takes the bread in his left hand, lifts the corporal beneath it on the paten, kisses it, and places it on the altar:

He took bread into His holy, spotless, unblemished, blessed and life-giving hands.

Congregation:

We believe that this is true. Amen.

Priest:

The Priest lays his right hand on the bread that is in his left hand and looks upward and says:

He looked up towards heaven, to You, O God, Who are His Father and Master of everyone.

The Priest makes the sign of the cross, over the bread three times. First time, he says:

He gave thanks.

Congregation:

Amen.

Priest:

The Priest makes the sign of the cross, over the bread second time and says:

He blessed it.

Congregation:

Amen.

Priest:

The Priest makes the sign of the cross, over the bread third time and says:

And He sanctified it.

Congregation:

Amen. We believe, we confess, and we glorify.

Priest:

The Priest breaks the Bread into two pieces, using his thumb; one-third and two thirds of the loaf, without touching the Spadikon (central part) and without separating the two parts.

The Priest holds the one third section in his right and the two-thirds section in his left hand and says:

He broke it and gave it to His own holy disciples and saintly apostles saying;

Take, eat of it, all of you. For this is my Body, Which is broken for you and for many, to be given for the remission of sins. Do this in remembrance of Me.

The Priest divides the bread without separating it. He places it on the paten. He rubs his hands on the paten to make sure that no crumbs are sticking to his hands:

Congregation:

This is true. Amen.

Priest:

The Priest uncovers the Cup and lays his hands on its top. Then he moves his finger around its edge and says:

Likewise, also the cup after supper, He mixed it of wine and water,

The Priest makes the sign of the cross, over the Cup three times. First time, he says:

He gave thanks.

Congregation:

Amen.

Priest:

The Priest makes the sign of the cross, over the Cup second time and says:

He blessed it.

Congregation:

Amen.

Priest:

The Priest makes the sign of the cross, over the Cup third time and says:

And He sanctified it.

Congregation:

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

Priest:

Holds the top of the cup saying:

He tasted, and gave it also to His own holy disciples and saintly apostles saying;

The Priest moves the Cup gently towards the west, east, north and south in the form of a cross and continues:

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.

Congregation:

This is also true. Amen.

2.2. The Anamnesis

The Anamnesis is a living proclamation for Jesus death and resurrection and remembrance of Him until His Coming.

Priest:

The Priest points to the bread saying:

For every time you eat of this Bread.

The Priest points to the Cup saying:

and drink of this cup,

you proclaim My death, confess My resurrection and remember Me until I come.

Congregation:

While the Congregation sings the following, they may hold their hands out, palms upward. They may make the sign of the cross when "we bless You" is said. They may kiss the front and back of their fingertips and then hold their hands palm upward again when "we thank You" is said.

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, 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 which shall be from the

heavens, awesome and full of glory; we offer You Your oblations from what is Yours, for every condition, concerning any condition, and in every condition.

The Epiclesis **(The Invocation of The Holy Spirit)**

The Epiclesis is a prayer that the Holy Spirit descends upon the Bread and Wine and change them into the Body and the Blood of Christ and to sanctify the whole church members.

Deacon:

Worship God in fear and trembling.

Congregation:

The Congregation bows down and sings:

We praise You, we bless You, we serve You,
and we worship You.

Priest:

The Priest prays inaudibly:

And we ask You, O Lord, our God, we, Your sinful and unworthy servants; we worship You by the pleasure of Your goodness; that Your Holy Spirit descend upon us and upon these gifts set forth, and purify them, change them, and manifest them as a sanctification of Your saints.

Priest:

The Priest makes the sign of the cross over the Bread three times:

And this Bread He makes into His Holy Body.

Congregation:

We believe. Amen.

Priest:

Our Lord, God and Savior Jesus Christ, given fir the remission of sins and eternal life to those who shall partake of Him.

Priest:

The Priest makes the sign of the cross over the Cup three times, saying:

And this cup also, into the Honored Blood of His new covenant.

Congregation:

Again, We believe. Amen.

Priest:

Our Lord, God and Savior Jesus Christ given for the remission of sins and eternal life to those who shall partake of Him

NOW THE BREAD AND WINE HAVE BEEN
TRANSUBSTANTIATED (CHANGED) INTO THE HOLY
BODY AND BLOOD OF JESUS CHRIST.

The Priest shall no longer bless them by his hand. Also it is not permitted to the Priest to move far of the altar or to look backward until the end of the service

Congregation:
Lord have mercy.

3. The Litanies

The Eucharist is the mystery of union with every body in Christ.. It is also the mystery of love which knows no limits. All the Church is united together in Christ through the Eucharist. For this reason we pray each one. This what are called the Litanies.

And at the time of the Eucharist the Church practices the transfiguration and she becomes at its most state of holiness, then, in the Litanies, the Church intercedes for every one and for all our needs in front of the Holy Body and the Precious Blood.

Introduction to the Litanies

Sometimes several short prayers of supplication are added here by the priest , from the Gregorian Liturgy or from the Liturgy of St. Cyril, before the seven short litanies are said.

Priest:

The Priest holds two napkins, one on the palm of his left hand and the other on the palm of his right hand saying:

Make us all worthy, O our Master, to partake of Your holies, unto the purification of our souls, our bodies, and our spirits;

That we 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.

The Litany of Peace

Priest:

Remember, O Lord, the peace of Your one, holy, Catholic and Apostolic Church.

Deacon:

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

Congregation:

Lord have mercy.

Priest:

The Priest points to the Honored Blood and says:

This which You have acquired unto Yourself with the Honored Blood of Your Christ.

Keep her in peace, with all the Orthodox bishops who are in her.

The Litany of the Fathers

Priest:

Foremost, remember, O Lord, our blessed and honored father, the Archbishop, our Patriarch Pope (Abba Shenouda, the third) and his brother in the Apostolic ministry, (Abba Ignatius Zaka Iwas), Patriarch of Antioch.

Deacon:

Pray for our high Priest Papa (Abba Shenouda, the third), Pope, Patriarch, and Archbishop of the great city of Alexandria, and his brother in the Apostolic ministry, (Abba Ignatius Zaka Iwas), Patriarch of Antioch, and for our Orthodox bishops.

Congregation:

Lord have mercy.

The Litany of the Priests and Deacons

Priest:

And those who rightly define the word of truth with him, grant them unto Your Holy Church to shepherd Your flock in peace.

Remember, O Lord, the Orthodox the arch Priests, Priests, and Deacons.

Deacon:

Pray for the arch Priests, Priests, Deacons, sub Deacons, and the seven orders of the Church of God.

Congregation:

Lord have mercy.

The Litany of Mercy

Priest:

And all ministers, all who are in virginity, and the purity of all Your faithful people.

Remember, O Lord, to have mercy upon us all.

Congregation:

Have mercy upon us, O God, the Father, Almighty.

The Litany of Place

In this Litany we pray for the place on which the Eucharist is taking place, e.g. the church, the monastery, etc. We pray also for every place we dwell in even it is a prison, a country of exile or the immigration land as Jeremiah said; " Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper." (Jer 29:7) -NIV

Priest:

Remember, O Lord, the safety of this holy place, which is 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 and of all cities, districts, islands, and monasteries.

Congregation:

Lord have mercy.

The Litany of the Waters, The Plants, etc.

Priest:

And those who dwell therein in God's faith.

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, 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, that Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

Congregation:

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

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 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 traveler, 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 every thing always, may abound in every good deed.

Congregation:

Lord have mercy.

The Litany of the Oblations

Priest:

Remember, O Lord, those who brought unto You these oblations, those on whose behalf they have been brought, and those by whom they have been brought. Give them all the heavenly reward.

Deacon:

Pray for these holy and honored oblations, our sacrifices and those who have offered them.

Congregation:

Lord have mercy.

4. The Commemoration of the Saints

In the Commemoration of the saints, we remember all the saints as the Lord Jesus commanded, concerning the woman who poured the perfume on His head, "I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her." (Matt 26:13)- NIV

This commemoration reflects the unity of the Church between those who are on earth and the departed. The Eucharist, The Body of Christ, is the fulfillment of this unity. St. Paul said; "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. (Heb 13:7)- NIV

Priest:

As this, O Lord, is the command of Your Only-begotten Son, that we share in the commemoration of Your saints; Graciously accord, 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 who were consummated in the faith.

Most of all, the pure, full of glory, ever-virgin, the holy Mother of God, Saint Mary; who in truth, gave birth to God the Word.

And St John, the forerunner, Baptist and martyr; St. Stephen the archdeacon, the

protomartyr; the beholder-of-God, Saint Mark, the evangelist, the apostle, and martyr;

The patriarch St. Severus, our teacher Dioscorus, St. Athanasius the Apostolic; St. Peter the Priest, the 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 Nicea, the one hundred and fifty at Constantinople, and 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 arch Priest, and our father Abba Pishoy the righteous and perfect man, the beloved of our good Savior;

The Priest may continue, if he wishes:

Our father Abba Paul of Tammouh and Ezekiel his disciple; My masters the Roman fathers Saints Maximus and Domitius, the forty nine martyrs the elders of Shiheet;

The strong saint Abba Moses; and John Kame the Priest; our father Abba Daniel the hegomen; our father Abba Isidore the Priest,

Our father Abba Pachom of the Cenobite, and Theodore his disciple, our father Abba Shenouti the archimandrite and abba Wissa his disciple; and Saint Abraam bishop of Fayoum and Giza.

At the conclusion, the Priest says :

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.

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.

5. The Diptych

The Diptych is mentioning the names of the departed persons, praying that God may repose their souls in the paradise of delight. This prayer reflects the feeling of love and gratitude towards our beloved who departed.

Priest:

The Priest may replace the following diptych with the one marked with (*) in the well-known tune taken from the Liturgy of St. Cyril.

Remember also, O Lord, all those who have fallen asleep and reposed in the Priesthood and in 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 a 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.

Priest: *

When the Priest mentions the name(s) of the deceased and he covers one hand with a napkin and puts one spoonful of incense into the censer.

Those, O Lord, and everyone whose names we have mentioned, and those whose names we have not mentioned, those whom each one has in mind, and those who are not in our minds, those who have fallen asleep

and reposed in the faith of Christ, graciously,
O Lord, remember the soul(s) of your
servant(s) (.....)

[Here the Priest mentions the name (s) of the deceased]

Deacon: *

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 arch Priests, our fathers the Priests, 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 joy, and we too accord mercy unto us and forgive our sins.

Congregation:

Lord have mercy.

Priest: *

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob, sustain them in a 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: *

The great Abba Antony, the righteous Abba Paul, the three holy Abba Macani, Abba John the short, Abba Pishoi, Abba Paul, our holy Roman Fathers Maximus and Domitius, Abba Moses, Abba John Kame, Abba Daniel, Abba Isidore, Abba Pachom, Abba Shenoute Abba Paphnoute, Abba Parsoma, Abba Teji,

And all who have rightly taught the word of truth, the Orthodox bishops, Priests, Deacons, clergy, laity and all the Orthodox (people).

Congregation:

Glory to You, O Lord. Lord have mercy. Lord have mercy. Lord bless us. Lord repose them. Amen.

6. The Fraction

Prayers before the Fraction

Priest:

Those, O Lord, whose souls You have taken, repose them in the Paradise of joy, and in the region of the living forever, in the heavenly Jerusalem, in that place and we too, who are sojourners in this place, keep us in Your faith and grant us Your peace unto the end.

Congregation:

As it was, and shall be, from generation to generation, and unto the ages of all ages. Amen.

Priest:

Lead us throughout the way into Your kingdom, that as in this so also in all things Your great and holy name be glorified, blessed and exalted in everything honored and blessed, together with Jesus Christ, Your beloved Son and the Holy Spirit.

Peace be with you.

Congregation:

And with your spirit

Priest:

Again let us give thanks unto God Almighty, the Father of our Lord, God and Savior Jesus Christ; for He also has made us worthy now to stand up 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.

Congregation:

Amen.

The Priest puts the Holy Body on the palm of his left hand. He then touches the Holy Body next to the Spadikon with the forefinger of his right hand.

Priest:

The Holy Body.

Congregation:

The Congregation bows, for the Holy Body and the Honored Blood:

We worship Your Holy Body.

Priest:

The Priest then dips his finger in the Honored Blood and makes the sign of the Cross inside the Cup saying:

And the Honored Blood.

Congregation:

And Your Honored Blood.

Priest:

The Priest then makes the sign of the cross over the Holy Body at the top and the bottom, by his finger, anointed by the Honored Blood saying:

Of His Christ, Almighty, the Lord, Our God.

Deacon:

Amen, Amen. Pray.

Congregation:

Lord have mercy.

Priest:

Peace be with all.

Congregation:

And with your spirit.

Prayer of the Fraction

The Fraction means the breaking of the Holy Body (the bread that has been changed into the Body of Jesus Christ)

Congregation:

After each pause in the reading of the fraction, the Congregation sings:

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

Priest:

The Priest may substitute the following Fraction prayer by any other prayer according to the occasion, feast or his preference. Some of these Special Occasion Fractions are written under the last section of this book.

Master, Lord our God, the Great and the Eternal, Who are wondrous in glory; Who keeps His covenant and His mercy unto them 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 unto Him.

Before Whom stand thousands of thousands and ten thousands times ten thousands of holy angels and archangels, the Cherubim and the Seraphim and all the innumerable host of the heavenly powers.

God, Who has sanctified these gifts which are set forth, through the coming down upon them of Your Holy Spirit, You have purified them. Purify us also, our Master, from our sins, the hidden and manifest; and every thoughts which 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 face, a faith unfeigned, a perfect love, and firm hope, we may dare with boldness without fear to pray to You, O God the Holy Father Who are in the heavens and say: Our Father...

The Lord's Prayer

Congregation:

Anyone who is sitting should now stand and pray The Lord's Prayer with hands open and palms upward offering the prayer to heaven:

**Our Father, Who art in Heaven;
Hallowed be Thy Name;
Thy Kingdom come;
Thy will be done, on earth as it is in 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;**

**Through Jesus Christ our Lord;
For Thine is the kingdom, the power and the
glory, for ever. Amen.**

Inaudible Prayers Prayer to the Father

Priest:

The Priest prays inaudibly:

Yes, we ask You, O good Father, who loves goodness, lead us not into temptation, nor let any iniquity get the rule over us but deliver us from worthless works and from the thoughts, motions, sights and touch thereof.

Destroy the tempter and drive him away. Rebuke also his movements implanted in us, and cut off from us all impulses which drag us into sin. And deliver us by Your holy Power;

In Christ Jesus, our Lord, through whom the glory, the honor, the dominion, and the adoration are due unto You, with him and the Holy Spirit, the Life Giver, who is of one essence; with You now, and at all times, and unto the age of all ages Amen.

Deacon:

Bow down your heads to the Lord.

Congregation:

Before You, O Lord.

Prayer of Submission

Priest:

The Priest prays inaudibly:

The grace of the beneficence of Your Only-Begotten Son, our Lord, God and Savior Jesus Christ are now fulfilled.

We have confessed His saving passion, we have preached 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 which the angels desire to behold.

We ask and entreat Your goodness, O Lover of mankind One, that since You have purified us all, You join us unto Yourself through our partaking of Your divine mysteries.

That we may become filled with Your Holy Spirit, confirmed in Your upright faith; having been filled with the longing for Your true love, may we speak of Your glory at all times, in Christ Jesus, our Lord;

Through Whom the glory, the honor, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Life-Giver; who is of one essence with You; Now,

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

Deacon:

Let us attend in the fear of God.

Priest:

Peace be with you all.

Congregation:

And with your spirit.

Absolution to the Father

Priest:

The Priest prays inaudibly:

Master, Lord God Almighty; healer of our souls, our bodies, and Spirits, You are He Who said unto to our father Peter through the mouth of Your Only Begotten Son;

"You are Peter, upon 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 the heavens. That which you will bind upon the earth shall be bound in the heaven, and that which you will loose upon the earth shall be loosed in the heavens".

Therefore, O Lord, let Your servants, my fathers, my brethren and my weakness, be absolved by my mouth; through Your Holy Spirit;

You, Good and Lover of mankind One. O God, Who takes away the sin of the world, hasten, to accept the repentance of Your servants for a light of understanding and for 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 deeds, pardon and forgive us, as a good and Lover of mankind One;

God, 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.

our Lord, grant us a reason, power and understanding to flee from any evil deed of the adversary, and grant us to do what is pleasing unto You at all times.

Inscribe our names with all the choir of Your saints in the kingdom of the heavens, in Christ Jesus, our Lord;

Through Whom the glory, the honor, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Life-Giver; Who is of one essence with You; Now and at all times and unto the age of all ages. Amen.

Here the Priest mentions whom he wants and 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, deprive not Your people of the grace of Your Holy Spirit.

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.

our Lord, grant us a reason, power and understanding to flee from any evil deed of the adversary, and grant us to do what is pleasing unto You at all times.

Inscribe our names with all the choir of Your saints in die kingdom of the heavens, in Christ Jesus, our Lord;

Through whom the glory, the honor, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Life-Giver; Who is of one essence with You; Now and at all times and unto the age of all ages. Amen.

Here the Priest prays the litanies for peace and fathers inaudibly and then the litany of Congregation audibly.

Remember O Lord our Congregation Bless them.

Deacon:

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

Congregation:

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

7. The Confession

Prayers before Confession

(The Holies for the Holy..)

Having broken the bread, the priest picks up the Ispadikon and lifts it up, his head bowed down, and invites the church to communicate crying: "The holy things for the holy ones," as if

to say; Let those who are worthy come to receive the Communion, for holy things are for the holy ones only.

The Greek word Hagios cannot be translated into "good". It means more than "good", it means those "who belong to God, the holy ones". St. Paul calls the Corinthians, the chosen hagios (saints), i.e. the chosen people of God.

Here the priest's invitation can be translated to "The things of God are for the people of God." This invitation for receiving the Communion is addressed not only to those who are perfect but also for those who are striving to become perfect in Jesus Christ, not by their own power but by the Holy Spirit's.

The people of God are called "holy" because of their unity with the Son of God. We are members of His Body, "of His flesh and of His bones." As long as we remain united with Him, and preserve our connection with Him, we live in holiness, drawing to ourselves, through the holy mysteries, the sanctity which comes from the Head.

St. Augustine says; Be holy, because I am Holy.. If they say that they are not holy they are insulting their very Head.

St. Cyril of Alexandria says; He that eats of the Bread and drinks of the Cup undeservingly eats and drinks doom unto himself and I having examined myself, see that I am unworthy. When then will you be worthy?

When will you present yourself to Christ? Therefore decide to lead a holier life in harmony with the law and so receive the blessing, believing that it has power to expell not only death but all the diseases in us ...³²

Priest:

³² Christ in the eucharist - Fr. Tadros Malaty

**The holies for the holy. Blessed be the Lord
Jesus Christ the Son of God, the sanctification
of the Holy Spirit. Amen**

One is the Holy..

As the priest calls the holy ones to receive the holy things, all the Congregation: tremble. They respond; "One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen." As if they are saying "There is One Sun that shines on all of us and pours Its own rays of holiness upon us."³³

Congregation:

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

Priest:

Peace be with all

Congregation:

And with your spirit.

Priest:

The Priest dips the Spadikon in the Holy Blood and crossing the Holy Body very carefully with the Spadikon, The Priest says:

The Holy Body, and the Honored and True
Blood of Jesus Christ, the Son of our God.
Amen.

Congregation:

³³ Christ in the Eucharist - Fr. Tadros Malaty

Amen.

Priest:

The Priest makes the sign of the cross over the Holy Body once more with the Spadikon:

The Holy and Honored Body, and the True Blood of Jesus Christ, the Son of our God.
Amen.

Congregation:

Amen.

Priest:

The Priest makes the sign of the cross over the Holy Body once more with the Spadikon:

The Body and the Blood of Emmanuel our God, this is in truth. Amen.

The Priest puts the Spadikon in the Cup:

Congregation:

Amen. We believe.

The Prayer of Confession

The Confession is a declaration of faith stating what we believe about our faith. the priest lifts up the paten in both hands and says the Confession. He proclaims that this is the Life-giving Body which the Only-Begotten Son took from our lady and queen the Mother of God; the Pure Saint Mary. He made it one with His Divinity without mingling, without confusion, and without alteration...

The deacon stands behind the altar, facing the Priest with the Cross raised in his right hand and a candle in his left hand. He holds one end of a corporal with his right hand and the other end with his left hand. The people bow their heads. The Priest kneels down and lifts up the paten holding the Holy Body and says:

Priest:

Amen. Amen. Amen. I believe, I believe, I believe and confess to the last breath; that this is the Life-giving Body that Your Only-Begotten Son, our Lord, God and Savior Jesus Christ took from our lady, the lady of us all, the holy Mother of God, Saint Mary.

He made It One with His divinity without mingling, without confusion, and without alteration.

He witnessed 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 salvation, remission of sins and eternal life to those who partake of Him.

I believe, I believe, I believe that this is in truth. Amen.

Deacon:

Amen. Amen. Amen. I believe, I believe, I believe that this is so in truth. 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. Sing. Alleluia. Pray for the worthy communion of the immaculate heavenly, and holy mysteries. Lord have mercy.

Congregation:

Glory to You, O Lord, glory to You.

8. The Holy Communion

The Priest takes Communion of the Holy Body. then gives it to the deacons saying: "The Body of Emmanuel our God. This is true Amen". Each communicant says, "Amen".

Priest:

Holding the paten, The Priest faces the Congregation and crosses them saying:

The Holies are for the holy.

Congregation:

Blessed is He Who comes in the Name of the Lord.

Priest:

The Priest then gives the deacons and the other people receiving communion the Holy Body saying:

The Body of Emmanuel our God. This is true. Amen.

Congregation:

The partaker of the Holy Body, responds:

Amen.

The partaker of the Holy Body covers his mouth with a special napkin after receiving the Holy Body to make sure that none is accidentally dropped.

Priest:

The Priest partakes the Holy Blood and then gives the deacons and the other people receiving communion, saying:

The Blood of Emmanuel our God. This is true. Amen.

Congregation:

The partaker of the Holy Blood responds, saying:

Amen.

The people do not cover their mouths with the napkin after receiving the Holy Blood as it might be absorbed into the cloth. Anyone who has received Communion drinks some water to make sure that none of the Communion is left the mouth.

Everyone who has taken Holy Communion should be careful not to wash his/her mouth or to let anything come out of his/her mouth for a few hours after taking Communion, as a spiritual reminder that only blessed words and not evil words should come out of our mouths.

The deacons and the Congregation sing Psalm 150 and the hymns appropriate to the season, during communion.

Communion Praises

During communion, the Congregation is overwhelmed with feelings of sacred love, holy fear and joy. We praise the Lord as we are partaking the communion for He has offered to us the food of immortality.

We praise Him as we are, the poor, nourished by His sacrifice, participating in His death and resurrection.

Psalm 150

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, according to the multitudes of His 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 organs. Alleluia.

Praise Him, with pleasant sounding cymbals.

Alleluia.

Praise Him, upon the cymbals of joy. Alleluia.

Let everything that has breath praise the name of the Lord our God. Alleluia.

Glory be to the Father, and to the Son, and to the Holy Spirit. Alleluia.

Now and forever and to the ages of all ages amen.

**Glory be to You our God. Alleluia.
Jesus Christ, the Son of God, hear us and have
mercy upon us.**

Prayer after Communion

Priest:

After the communion is finished, The Priest holds the Paten up high, facing the west. He blesses the people as he moves the Paten crosswise saying inaudibly:

**Our mouth is filled with gladness and our
tongue with joy, for partaking from Your
immortal mysteries, O Lord;**

That which an eye has not seen, nor ear heard, neither have entered into the heart of man, the things which You, O God, have prepared for them that love Your holy name, and have revealed unto the small children of Your holy church.

**Yes, this is, O Father, the pleasure before You,
for You are merciful. We send up unto You,
glory and honor, O Father, Son and Holy
Spirit, now, and forever....**

Priest:

On Covenant Thursday, The Priest prays the following prayer instead of the previous one, inaudibly:

**We thank You, O Lord, Lover of mankind
One, the beneficent unto our souls, for You
have made us worthy on that very day to
receive Your heavenly and immortal
mysteries;**

For that which an eye has not seen, nor ear heard, neither have come upon the heart of man, the things which You, O God, have prepared for them that love Your holy name and have revealed unto the small children of Your holy church. Yes, this is, O Father the pleasure before You, for You are merciful.

We send up unto You, glory and honor, O Father, Son and Holy Spirit, now and forever .

9. The Dismissal

The Prayer of Laying the Hands

Deacon:

Bow your beads to the Lord.

Congregation:

Before You, O Lord

Priest:

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; wake their heart from every vile earthly thought; grant them to live and think of what is pertaining to the living, and understand the things that are Yours;

**Through Your Only Begotten Son, our Lord,
God and Savior, Jesus Christ, unto Whom we,
and all Your people, cry out saying, 'Have
mercy upon us, O God, our Savior.'**

Congregation:

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

Priest:

angel of this sacrifice, flying up to the highest
with this hymn, remember us before the
Lord, that He may forgive us our sins.

Congregation:

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

**We proclaim and say, O our Lord, Jesus
Christ, bless the air of heaven, bless the waters
of the river, bless the seeds and the herbs; may
Your mercy and Your peace be a fortress unto
Your people.**

**Save us and have mercy on us. Lord have
mercy. Lord have mercy. Lord bless. Bless me.
Forgive me , Say the blessing.**

The Ending Blessing

Priest:

The Priest prays the following prayer or the short blessing, mentioned after it.

May God have compassion upon us, bless us, manifest His face upon us and have mercy upon us; ³⁴

Lord save Your people, bless Your inheritance, pasture them and raise them up forever; ³⁵

Exalt the horn of the 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 Saint Mary, makes for us;

And those of the three great holy luminaries Michael, Gabriel and Raphael; the four Incorporeal Beasts, the twenty four Priests, all the heavenly ranks;

Saint John the Baptist, the hundred and forty four thousand, our lords the fathers the apostles, the three holy youths, Saint Stephen;

³⁴ "May God be gracious to us and bless us and make his face shine upon us" (Ps 67:1)

³⁵ "Save your people and bless your inheritance; be their shepherd and carry them forever." (Ps 28:9)

**the beholder-of-God St. Mark the evangelist,
the holy apostle and martyr;**

**Saint George, Saint Theodore, Philopater
Mercurius, Saint Abba Mina, and the whole
choir of the martyrs;**

Our righteous father, the great Abba Antony,
the righteous Abba Paul, the three holy Abba
Macarii, our father Abba John, our father
Abba Pishoi, our father Abba Paul of
Tammoh, our Roman fathers Maximus and
Domitius, our father Abba Moses;

**The forty nine martyrs and the whole choir of
the cross-bearers; the just, the righteous, all
the wise virgins, the angel of this blessed day ;
the angel of this blessed sacrifice;**

The Priest mentions here the name of the patron saint of the
church and the saint of the day if not mentioned before

**And the blessing of the holy Mother of God
first and last;**

If it is a Sunday:

**And the blessing of the Lord's day of our
Savior. May their holy blessing, their grace,
their might, their favor, their love and their
help be with us all forever. Amen.**

Christ our God, 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 might, forever. Amen.

Priest:

The Priest may say the following short blessing instead of the previous one:

May God have compassion upon us, bless us, manifest His face upon us, and have mercy upon us;

Lord, save Your people; bless Your inheritance; pasture them and raise them up forever. Exalt the horn of the Christians through the power of the life-giving cross;

Through the supplications and prayers which our lady, the lady of us all, the holy Theotokos, Saint Mary, makes for us;

And those of all the choirs of the angels, the archangels, the patriarchs, the prophets, the apostles, the martyrs, the just, the righteous, the ascetics, the confessors, the anchorites, the angel of this blessed sacrifice

Here, The Priest mentions the patron saint of the church, and the saint of the day:

And the blessing of the holy Mother of God, first and last

If it is a Sunday, The Priest adds

And the blessing of the Lord's day of our Savior;

The Priest continues:

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

Christ our God, 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 might, forever. Amen.

Congregation:

Amen. So be it.

Priest:

Go in peace. The Lord be with you all. Amen

PART IV: FRACTION PRAYERS (For Different Occasions)

1. Nativity and Christmas Eve

Master and Lord, our God, the Creator, the Invisible, the Infinite, the Unchangeable and Immeasurable, who sent His true Light, His Only Begotten Son, Jesus Christ, the eternal Word.

He, who is the in Fatherly bosom at all times, came 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 unto Him crying 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 our Good Master, Lover of mankind, that with a pure heart we praise You, together with Him and the Holy Spirit, the Coessential Trinity, and raise our eyes towards You, our Holy Father, Who are in the heavens and say: Our Father Who art in Heaven...

2. Theophany

As You have bestowed upon us the grace of son ship, through the washing of rebirth and the newness of the Holy Spirit, now, make us worthy, without hypocrisy, with pure heart, a conscience full of frankness, and unerring lips, that we entreat You, O Abba, Father.

So that, as we have abandoned excessive vain words of the heathens and the vanity of the Jews, we may be able to offer unto You the supplication of prayer, according to the statute of Your Only-Begotten Son, which is full of salvation.

So, with a humble voice befitting Christians, and with the purity of soul, body and spirit, we dare without fear to cry unto You, Who are uncreated, without beginning and unbegotten, the Master of everyone, God, the Holy Father, Who are in the heavens and say: Our Father Who art in Heaven.

3. The Great Lent

Master and Lord, God Almighty Who sent His Only-Begotten Son to the world; He taught us the law and the commandments written in the Holy Bible; and taught us that fasting and prayer cast out devils, as He said ; "this kind cannot come out by anything, except by prayer and fasting".

Fasting and prayer are those which raised Elijah to heaven and saved Daniel from the lions' den. Fasting

and prayer are those which Moses pursued, until he received the Law and the Commandments written with the Finger of God.

Fasting and prayer are those which the people of Nineveh pursued, so God had mercy upon them and forgave them their sins and lifted His wrath away from them.

Fasting and prayer are those which the prophets pursued, and prophesied concerning the advent of Christ many generations before His coming

Fasting and prayer are those which the Apostles pursued, and they preached to all nations and made them Christians, and baptized them in the Name of the Father, the Son, and the Holy Spirit.

Fasting and prayer are those which the Martyrs pursued, until they shed their blood in the Name of Christ, Who witnessed the good confession before Pontius Pilate.

Fasting and prayer are those which the righteous, the just, and the cross-bearers pursued, and dwelt in the mountains, deserts, and holes of the earth, 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 proceed forth to this holy sacrifice, and partake of it with thanksgiving, so that with a pure heart, an enlightened soul, an unashamed

face, a faith unfeigned, a perfect love, and a firm hope, we may dare with boldness, without fear, to pray to You o God, the Holy Father, Who are in the heavens, and say: Our Father Who art in Heaven...

4. Palm Sunday

Lord, our Lord, like wonder became Your name upon all the earth, for the greatness of Your splendor is exalted above the heavens.

Out of the mouths of babes and suckling; You have prepared praise. Prepare also. O Lord, our souls for praising You, singing to You, blessing You, serving You, worshipping You, glorifying You, giving thanks to You, every day and every hour.

That we may confess to You and cry up unto You, o Holy Father, in the heavens, and say: Our Father Who art in Heaven...

5. The Holy Thursday

And it came to pass, in the days when God wanted to test Abraham and know his heart and his love for Him, He said to him, "Abraham, Abraham, take your beloved son Isaac, and offer him to Me a burnt offering, upon the mountain which I tell you of."

And Abraham rose up in the morning, saddled his donkey, took two servants and Isaac his son, he took a knife and fire, walked on the earth, and saw from afar the place which the Lord told him.

And he said to his servants, "You remain in this place 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 which we shall offer as a burnt offering?". And Abraham said to him, "God Who commanded us to offer to Him a sacrifice, He will provide for Himself a lamb for the burnt offering, my son.

And Abraham took stones, built an altar, took the firewood and laid it on the altar, took Isaac his son, bound him and laid him on the altar, and took the knife to slay him.

And the angel of the Lord called Abraham, saying to him, "Abraham, Abraham, behold touch not you lad, nor 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, laid upon the tree, bound by its horns. So he left Isaac his son and took the ram, offered it up for 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; and as Isaac carried the firewood for the burnt offering, likewise Christ carried the wood of the cross.

And as Isaac returned alive, likewise Christ rose living, from the dead, and appeared to His holy disciples.

God, Who accepted 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 died.

May Christ bless the hearts and spirits of us all, so that, with a pure heart, an enlightened soul, an unashamed face, a faith unfeigned, a perfect love, and a firm hope, we may dare with boldness, without fear, to pray to You o God, the Holy Father, Who are in the heavens, and say: Our Father Who art in Heaven...

6. The Great Saturday

**Jesus Christ, to Whom belongs the name of salvation,
Who according to the multitude of His mercy
destroyed the power of death.**

**You are the King of ages, the Immortal, the Eternal,
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 into the heavens and became
above the heavens.**

**And He went within the veil, to the place of the Holy
of Holies, the place into which anyone with human
nature cannot enter. He became a forerunner on our
behalf, having become a High Priest forever,
according to the order of Melchizedek.**

**You are He concerning Whom the prophet Isaiah
prophesied, saying, "As a sheep He was led to the
slaughter, and as a lamb voiceless before his shearer,
so He opened not His mouth. In His humiliation, His
judgment was taken away, and who shall declare His
generation?"**

**You were wounded on account of our sins and were
weakened for our iniquities. The chastisement of our
peace was upon You, and with Your bruises we were
healed.**

**All we, as sheep, have gone astray. 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 our sacrifice from our hands, o our Master, as You have received the gifts, the incense, the supplications of the patriarchs, the prophets, and the apostles and all Your saints.

Purify our souls, our bodies, our spirits, and our consciences, so that, with a pure heart, an enlightened soul, 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, which You have given to Your holy disciples and pure Apostles, saying to them, whatever you pray, entreat in this manner, and say: Our Father Who art in Heaven...

7. Easter through Pentecost

Master, Lord, God Almighty, the Father of our Lord, God, and Savior Jesus Christ, Who through His Cross descended into Hades and restored Adam and his children to paradise.

He buried us with Him, and through His death, He abolished the power of death, and on the third day He rose from the dead.

He appeared to Mary Magdalene and spoke with her in this manner, "Tell my brethren that they go to Galilee, and there shall they see Me.

The archangel descended from heaven, and rolled the stone from the door of the tomb and proclaimed the good news to the women carrying the spices saying, "Christ is risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tomb."

He breathed in the face of His saintly disciples and pure Apostles and saying, "Receive the Holy Spirit. Whose sins you will remit, they are remitted to them, and those which you will retain, they shall be retained."

From Ascension to Pentecost, The Priest adds the following: And after forty days, He ascended to the heavens and sat at the right hand of His good Father, and

sent unto us the Paraclete, the Spirit of truth, as tongues of fire.

Then, The Priest continues:

Therefore, we ask You, our Master, purify us from all hypocrisy, that, with a pure heart, we dare with boldness, without fear, to entreat You, o God the Father, Who are in the heavens and say: Our Father Who art in Heaven.

8. The Lords Feasts

We praise, we glorify the God of gods and the Lord of lords, Who was incarnate of Saint Mary, and she gave birth to Him in Bethlehem. And, lo, the angel of the Lord appeared to the shepherds, and preached the glad tidings of His wonderful Nativity to them, and they came and saw Him;

Whose star the magi saw, and they came, worshipped Him, and presented gifts to Him; Who came to the land of Egypt, and then returned and dwelt in Nazareth of Galilee;

Who grew little by little, according to the form of men, yet He, alone, without sin; Who came to Jordan and was baptized by the forerunner; Who fasted on our behalf forty days and forty nights, with an unutterable mystery;

Who made the water wine by the power of His divinity, in the wedding of Cana of Galilee; Who gave

sight to the blind, made the lame walk, the maimed to be whole, the lepers to be pure, the deaf to hear, the dumb to speak and the devils to go away;

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 colt and the foal of a colt, 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 our sins;

Who was crucified on the cross and trampled Satan, was put in the grave, and after three days He rose from the dead;

Whose elect disciple saw on the Sea of Tiberias, 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 like tongues of fire;

Who taught His chosen disciples and holy apostles, saying, "Whenever you pray, entreat in this manner, and say: Our Father Who art in Heaven..."

9. The Apostles

You are the Word of the Father, God, Who is before the ages, the great high Priest Who was incarnate and became man for the salvation of mankind. And out of all nations, He called unto Him a chosen generation, a Priesthood, a holy nation and a justified people.

As You have sent the Holy Spirit upon the Apostles on the day of Pentecost, and He came upon each one of them like cloven tongues of fire.

And filled them with every knowledge, every understanding, and every spiritual wisdom according to Your faithful promise. And they spoke in every language, and they preached Your Holy Name to all the nations.

As for Peter and Paul, the apostles, the shadow of the one was healing the sick, whereas the handkerchiefs and aprons of the other caused diseases to depart, and evil spirits to go out.

And after they preached the Gospel of the kingdom, and taught the nations, they shed their blood for Your Name's sake, and received the crown of Apostleship and that of martyrdom.

You, Who have granted His holy disciples and honored Apostles the descent of the Spirit, the Comforter, upon them, and gave them authority to

work healing, signs, and miracles. They preached to us your Holy Name and restored us to the true faith the Holy Trinity.

We praise You, bless You, glorify You and give thanks unto You on account of these great gifts.

And we ask You, o our Master, to grant us also the forgiveness of our sins, and to purify our hearts, our souls, our bodies and our spirits, so that, with a pure heart, we may dare with boldness, without fear to cry unto Your Holy Father, Who is in the heavens and say: Our Father Who art in Heaven...

1. The Holy Virgin and the Angels

Behold, Emmanuel Our God, the Lamb of God, Who takes away the sins of all the world, is with us today on this table, Who sits on the throne of His glory, and before Whom stand all the heavenly orders, Whom the angels' praise with voices of blessing, and before Whom the archangels fall down and worship.

The four Incorporeal Beasts sing the hymn of the Trisagion, and the twenty four Priests sitting on their seats, with twenty four crowns of gold on their heads, and twenty four golden vials in their hands, full of incense which is the prayers of Saints, and they worship before Him Who is living unto the age of ages.

And the hundred and forty four thousand undefiled virgins praise the Lord saying, "Holy, Holy, Holy. Amen, Alleluia."

And we also worship the Holy Trinity, praising Him, saying, "Holy God the Father, Almighty. Amen. Alleluia. Holy, 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 Mother of God, the pure Saint Mary, the Virgin. Amen. Alleluia.

Holy and full of glory is this sacrifice which has been slain for the life of the whole world Amen. Alleluia.

Therefore, our good Savior cried out saying: "My Body is food indeed, and My Blood is drink indeed. He that eats My Body and drinks My Blood dwells in Me, and I in him."

We ask You, O our Master, purify our souls, our bodies, our spirits, so that, with a pure heart, an enlightened soul, an unashamed face, faith unfeigned, a perfect love, and a firm hope, we may dare with boldness, without fear to pray to You, o God the Holy Father, Who are in the heavens and say: Our Father Who art in Heaven...

11. The Son

From St. Cyril's liturgy

Lamb of God who carried the sins of the world through Your suffering; with Your tenderness, erase our sins. O Only-Begotten Son of God, Who with Your pain purified the world; with Your mercy, purify our souls O Christ, Who through Your death conquered death; Raise our souls from death. o You Who accepted the oblations, Who for the sinners, offered Yourself.

Accept repentance from us sinners. We came forth to You without justifications, knocking on the door of Your kindness. Grant us. o Treasure of mercies, healing with Your precious remedies. Heal,

Merciful One, our miserable souls by the ointments of Your life-giving sacraments. Purify our bodies, cleanse us from our iniquities, make us worthy for the descent of Your pure Spirit upon our souls, enlighten our minds so we can see Your praise, purify our thoughts and blend us with Your glory.

Your love lowered Yourself down to our level and Your grace raises us to Your height. Your kindness obliged You to incarnate in our flesh. You revealed your mystery to us. Reveal in the souls of your servants the glory of Your hidden sacraments. And when this sacrament is raised on Your altar, sin will vanish from our bodies by Your grace.

When Your glory descends on Your sacrament, our minds are lifted up to see Your majesty. On the change of the bread and wine to the Body and Blood,

our souls will change to share in Your glory, and unite with Your Divinity. Create in us, O Lord our God, a pure heart, let Your Spirit dwell inside us, renew our senses with Your power and make us worthy of Your gift.

From the Cup of Your Blood, we drink, give us the spiritual taste to in joy Your life-giving sacraments. We come forward to You sure of Your mercy and You dwell in us through Your love. Fill us with Your feat and inflame our hearts with the eagerness of You. Pour into us Your grace and purify our sense by You mercy. Give us sincere tears and cleanse us from the defilement of sin. Make us sanctified temples for Your presence and purified vessels to accept You.

SO that by tasting Your Flesh, we become worthy of tasting Your grace; and by drinking Your Blood, we become worthy of the sweetness of Your love. You granted us to eat of Your Flesh openly, make us worthy to unite with You secretly. You granted us to drink Your Blood, openly, grant us to blend with Your purity secretly.

And as You are One with Your Father and Your Holy Spirit, we become united with You and You with us to fulfill Your saying, "And that we all may be one in us." So with that intimacy, we call on God, Your Father, our Father, and say with loud voices: Our Father Who art in Heaven...

12. The Son

the Only-Begotten Son, God, the Word who loved us and His love wanted to save us from the eternal destruction. When death obstructed the way of our salvation, He desired to die because of His love for us. Therefore, He was raised on the Cross to bear the punishment for our sins.

We are the ones who sinned, and He is the one that suffered. We are the ones who were indebted to the Divine justice for our sins, and He is the one who paid our debts. He preferred suffering instead of pleasure, hardship instead of rest, humiliation instead of glory, the Cross instead of the Throne which is carried by the Cherubim.

He accepted to be tied with ropes to release us from the bonds of our sins. He humbled Himself to raise us. He became hungry to feed us and thirsty to quench our thirst. He ascended to the Cross naked to cover us with the garments of His righteousness. His side was opened with the spear so that we may enter into His domain and live under the throne of His grace, and for His Blood to flow from his body to cleanse our iniquities.

At the end, He died and was buried in the grave to raise us from the death of our sins and give us eternal life.

my Lord, my sins are the thorns that pierce Your Holy head. I am the one who saddened your heart with my enjoyment of the vain earthly pleasures.

What is this way which leads to death, which You are walking in, o my God and my Savior? What is this thing which You are carrying on Your shoulder? This is the cross of disgrace that You carried instead of me.

What is this my Redeemer? What made You accept all this? How could it be that the Great One is humiliated, that the Glorified One is put down, and the Honored One is lowered? Oh, how great Your love is! Yea, Your love is the reason for Your acceptance of all of these sufferings for my sake.

I thank You, o my God, Your angels and all Your creatures thank You on my behalf because I am unable to offer gratitude to match Your love. Have we ever seen love greater than that?

Mourn my soul, for your sins that caused all these pains to your Redeemer. Put His wounds in front of you and let Him protect you when the enemy is aroused against you.

Grant me, O my Savior, to make me consider Your sufferings to be my treasures, Your crown of thorns my glory, Your sufferings my gain, Your bitterness my sweetness, Your Blood my life, and Your love my pride and thanksgiving.

Christ, through Your wounds, stab me with the spear of the Divine love. O Christ, through Your Death, intoxicate me with the love of Him who died for me. O Christ, through Your Blood, purify me from every sin.

Jesus, my love, if You see me as a withered member , revive me with the oil of Your grace and make me abide in You as a living branch,

True vine. When I come forth to partake of Your sacraments, make me worthy to be united with You, so that I can call upon You, the heavenly Father, with the grace of son ship, saying: Our Father Who art in Heaven...

13. The Son

From the Gregorian Liturgy

Blessed are You, o Christ our God, Almighty, the Savior of Your Church; o You, the reasonable Word, and the visible man.

Who, through, Your incomprehensible incarnation, prepared for us a heavenly bread- Your Holy Body; this which is mystical and sanctified in everything.

You mixed for us a chalice, from a true vine, which is Your divine and undefiled side.

This, which after You gave up the Spirit, overflowed with water and blood for us; these which became purity for all the world.

Possess us unto You, o You Good One, we Your unworthy servants. Make of us a united people for You, a holy kingdom, Priesthood and nation.

Purify us, also, O our Master, as You have sanctified these offered oblations; and made them invisible to those who are visible; and reasonable mysteries for You, O our Lord, and Savior Jesus Christ.

You have taught us the examples of the mystic prayer, that therein we may call You Father.

You, also now, o our Master, make us worthy, with a pure conscience, good thoughts, proper of children, with eagerness and boldness; to dare to cry unto God, Your Holy Father, who are in Heaven and say: Our Father Who art in Heaven...

Meaning of Selected Words

Almighty: Almighty or Creator of all things

Brethren: brothers

Comforter: a title used for the Holy Spirit

Cup: The gold or silver cup that holds the wine

Eucharist: A Greek word meaning Thanksgiving - It is commonly used to refer to Holy Communion: the Body and Blood of Jesus Christ for which we are truly thankful.

Hyssop: A plant branch used for sprinkling holy water

Incarnate: Became flesh or became man

Liturgy: A classic Greek word meaning 'a public service undertaken on behalf of the people.' The Church uses this word to cover all of the worship which is officially organized by her. It is particularly applied to the service of the Eucharist but there are other liturgies such as the liturgy of Baptism and the liturgy of marriage.

Napkin: Large squares of cloth that cover the altar vessels and the Priests 's hands during mass

Word: - a title used to refer to the Son of God

Paten: The gold or silver plate that holds the bread

Prospharine: The large veil or cloth that covers the altar.

Pro martyr: The first martyr, St Stephen.

Reconciliation: To "make peace with".

Sinaxrium: A book that has biographies of the saints, and explanations of the feasts and fasting arranged according to the Coptic Calendar

Sojourners: Travelers

Vestments: Special clothes that the priests and deacons wear during mass