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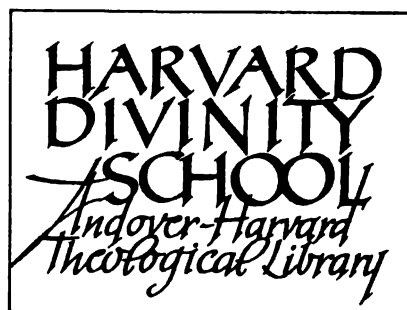
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THE DIVINE LITURGY
OF THE
HOLY APOSTOLIC CHURCH
OF
ARMENIA,

TRANSLATED INTO ENGLISH BY TWO ARMENIAN PRIESTS

Armenian Church. Liturgy. 1905.

LONDON
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CHRISTIAN LITURGIES

THE DIVINE LITURGY OF THE HOLY APOSTOLIC CHURCH
OF ARMENIA

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INTRODUCTORY NOTES

I.—*Of the Armenian Church.*

THE tradition of the Armenian Church claims for it an older than Apostolic origin. Our Lord, it is said, corresponded by letter with Akbar Prince of Ur or Orfra; and the apostle Thaddeus, accompanied by Judas, founded a Christian Church in Armenia as early as 34 A.D. Whatever the value of this primitive tradition as to actual date, it is certain that the Faith was introduced into the country at a very early period, and that the Armenian Church is one of the oldest Eastern Christian Churches, not in communion with the orthodox Greek Church or with the Church of Rome. The great saint and apostle of the Church of Armenia is St. Gregory the Illuminator. Born a prince of the reigning family, he endured many persecutions through embracing Christianity. But eventually he succeeded in winning over the King of Armenia, and establishing Christianity as the faith of his country.

In the year 302 A.D. Gregory was consecrated bishop of Armenia, and his successors assumed

the title of Patriarch, and subsequently Catholicos. Although it had to suffer from persecution both from within and from without, the Church grew and prospered. It established itself in the hearts of the Armenian people, and throughout the centuries it has, while holding fast to the Catholic Faith in its entirety, remained ever in the best sense of the word a *national* Church. Early in the fifth century—the classic epoch of Armenian literature—the Bible was translated by Mesrob, with the help of his pupils Joannes Ecelensis and Josephus Palnensis. The Armenian translation of the Bible has been cited with admiration by the most celebrated commentators, and particularly by the learned Hottinger, Galia Piques a doctor of the Sorbonne, Lacroze, and others. The great Benedictine liturgist said that the Armenian translation might well be made use of to correct the faults that have crept into the original Greek of the version of the Septuagint. Owing to persecution no Armenian bishops were able to be present at the fourth œcumenical council (Chalcedon 451 A.D.), and hence arose a misunderstanding which resulted in the separation of the Armenian Church from the orthodox Greek Church.

The Council of Chalcedon was chiefly concerned in condemning the heresy of Eutyches, who taught that the divine nature was not incarnated in, but was only attendant on Jesus, being superadded to his human nature after the latter was completely formed. Owing to garbled accounts of the proceedings of the

council reaching Armenia, the Council of Chalcedon was repudiated, and in 491 A.D. the patriarch in full synod solemnly annulled its decisions. Hence arose the common report that the Church of Armenia supported the heresy of Eutyches—a statement which the subsequent history of the Church entirely disproves. Although the Armenian Church has never formally accepted the fourth œcumenical council, it has distinctly repudiated the Eutychian heresy. Armenian bishops attended the fifth, sixth and seventh œcumenical councils at Constantinople and Nicaea, and the Church acknowledges the decrees of those councils as binding.

In the middle of the fifteenth century trouble arose in the Armenian Church owing to the action of Jesuit missionaries, who endeavoured to introduce the rule of Rome, but it was not until nearly the end of the sixteenth century that the "Catholic" Armenians who acknowledged the authority of Rome became a separate body. This schism in the Armenian Church resulted in numerous disputes and religious persecutions, until in the 18th century the patriarch of Armenia sought and obtained the inter-
vention of Russia. ✓

II.—*Of the Doctrine, Discipline and Practice of the Armenian Church.*

The doctrine of the Armenian Church is identical with that of the orthodox Greek Church. As stated

above, the seven œcumenical councils, with the exception of the Council of Chalcedon, are accepted. In common with the Greek Church the Armenians reject the Western addition of *filioque* to the Nicene Creed. The Western Church affirms that the Holy Spirit "proceeds from" the Father and from the Son. The Eastern Church affirms that the Holy Spirit proceeds from the Father only. The Eastern theologian thinks that the Western double procession degrades the Deity and destroys the perfection of the Trinity. The double procession, in his eyes, means two active principles in the Deity, and it means also that there is a confusion between the hypostatical properties; a property possessed by the Father and distinctive of the First Person is attributed also to the Second. But the objection to the *filioque* clause is not only theological, it is also based on historical and moral grounds. The Easterns allege that the addition to the Creed was made without authority, was unwarrantable, and for the purpose of forcing a rupture between East and West.

The Church of Armenia has the seven sacraments. Baptism is by immersion three times. The communion is administered in both kinds to all members; the bread is unleavened, and the wine is not mixed with water. All intending communicants must confess before receiving the sacrament. In extreme unction only the clergy are anointed with the sacred oil. Laymen have the prayers said over them, but are not anointed. The clergy are entirely

supported by the free offerings of the faithful. There are three episcopal ranks—the archbishops, chief of whom is the patriarch or catholicos, the bishops and the “vartabeds”—doctors of theology—who are frequently placed in charge of dioceses with episcopal functions. The higher offices are only open to monks, who are known as the “black” clergy. The “white” or parochial clergy may marry before ordination, but not after; and a priest’s widow may not re-marry. The priesthood is hereditary. The monks usually follow the rule of St. Basil, but some monasteries obey the rule of St. Anthony. The holy days are Sundays, chief feasts of the Eastern Church, and ten national saint days. Christmas is celebrated on the 6th of January.

III.—*Of the Antiquity and Precious Characteristics of the Armenian Liturgy.*

Traditionally the liturgy of the Armenian Church dates from the first century, and is founded on that of the Church of Jerusalem. At any rate, it is certain that the rites of the Armenian mass, formed on the model of the liturgies of St. Basil and of St. Athanasius, already existed at the commencement of the fourth century. St. Gregory the Illuminator remodelled it and introduced the Nicene Creed, using that edition which contained the damnatory clause, and adding a conclusion of his own. Later, at the beginning of the fifth century, the liturgy was again

revised and re-arranged by the translators of Holy Scripture referred to above. Prayers from the liturgy of St. Chrysostom and prayers of Basil the Great were introduced, and also prayers for the dead. From a purely literary point of view the Armenian liturgy is magnificent. The beauty of its language, the richness of its imagery, the splendour of its style, are worthy of the purity of the Golden Age in which it was written. All the prayers, from that beginning "Lord God of Hosts" to the Communion, show an elevation of ideas quite original and great sublimity of sentiment. The hymns very nearly approach the poetry of the Bible, and the prayers of the celebrant and of all the clergy partake of the grandeur of the mystery of the Holy Sacrifice. The liturgy is conceived and executed on a grand scale and in a great spirit.

IV.—*Of the Religious Ceremonies of the Armenian Church during Mass.*

Fr. James Issaverdenz, in an edition of the Armenian Liturgy printed in the Monastery of St. Lazaro and published at Venice, has given a very full description of the ceremonies of the Church and of the vestments worn by the clergy, from which we quote:—

Before we examine in detail the ceremonies practised by the Armenians during High Mass, we think it well to give a short description of the musical

instruments which they use, of the Oriental songs and hymns, and of the vestments of the clergy.

The form of the Armenian Churches nearly approaches that of the Greek. There is but one altar in the midst of the choir.

This altar is sometimes hidden during Mass by two curtains: a large one, drawn across the choir, separating the Sanctuary, the Celebrant and the Deacons from the rest of the clergy and the people: a small one which surrounds the altar, and separates the Celebrant from the Deacons who assist him in the ceremony. Each curtain opens on two sides, as will be presently seen during the celebration of the ritual.

The Cross, the silver candlesticks, and the images of the Saints form the decoration of the altar. The Chalice, the Cross and the Gospel during the Mass are always covered with a light veil embroidered in gold; they are objects of the highest respect, and can only be touched with this veil. At the right side of the altar is a smaller one, in the form of a niche, on which are placed the offerings of bread and wine destined to be consecrated, and which have been presented by one of the principal members of the congregation; they remain there till the Deacons come to carry them to the great altar.

The episcopal throne, covered with an embroidered canopy, is also on this side.

The rest of the Church is divided into two parts—one for the men, the other for the women.

The Armenian songs are composed in a musical

style conformable to the genius and taste of the Orientals, which is perhaps more natural, but which does not, in general, please European ears: these chants are mostly accompanied by metallic instruments called Keshotz, Zinzgha, etc.: the first is the instrument called in Latin Flabellum, used also in the Greek Church: it is fashioned in the form of a Cherub with many wings loaded with small bells, and is fastened to the end of a long rod, which they agitate at different parts of the Mass, in the same way as the Latin bells, of which they hold the place. The second instrument is composed of two plates of bronze, like the cymbals in military bands, which struck one against the other, give an inspiriting sound: there are other harmonious and wind instruments, but the organ is not used.

The form of the sacerdotal vestments is very majestic. The clergy and the sub-deacon wear albs, of stuff more or less precious, which fall to the heels. These albs have the cross embroidered on the back and on the chest, as well as on the shoulders. The Deacons, besides their alb, which is generally of even richer material, wear also the long stole, embroidered with crosses, which they put on obliquely, making it pass from the left shoulder under the right arm. If the Celebrant is a Bishop, the two first Deacons also wear the sacerdotal bonnet on the head.

All colours, excepting black, are used in the religious ceremonies, and there is no distinction of colours for the festivals. The number of Deacons is

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not fixed: there are generally six, but there may be more or less, according to the festival and the rank of the Celebrant. The Deacons, after having put on their robes, assist the Celebrant to put on his.

The sacerdotal bonnet is round, and richly embroidered with gold and pearls; at the top there is a figure of the world, made of enamel, of gold, or of diamonds, and surmounted by a small cross. The bishops wear the Latin mitre. The alb of the Celebrant is generally of linen or of different stuffs; the sleeves are of the same stuff as the cope. The stole, embroidered with crosses, is put round the neck, and falls down in front, to the feet: this stole, as well as the alb, is fastened by the gold buckle of the belt. The Bishops also wear, on the right side, attached to the belt, an ornament resembling a shield in shape, which is called Gonker. After these vestments, the Celebrant puts on the superhumeral, a large collar of precious stuff, which rests on the shoulders; then he takes the long and flowing cope which envelops his whole person and which, like that of the Greeks, is not closed in front. The Priest, whilst putting on these different objects, recites prayers adapted to the mystical significance of each ornament.

The Bishops also wear the long mantle or pallium, which hangs down before and behind, passing across the shoulders. The crosier of the Bishops is like that of the Latins. The Doctors or Vartabeds have a particular sort of crosier formed of two serpents intertwined, at the end of a long staff, the

serpent being the emblem of prudence, a virtue indispensable to those who preach the Word of God. These emblematical signs, as well as the Cross and the emblem of the diocese, (1) precede the Celebrant when he goes to the altar, and when he descends among the people bearing the censer. The young clerks who carry them, together with those who carry the mantle and the mitre, are ranged on the steps of the altar during the Mass.

When the Celebrant, accompanied by the inferior ministers, ascend the steps of the altar after the Introit, they for the first time close the great curtains to prepare for the offerings: when it is again opened, you see the Celebrant swinging the Censer before the altar: if the Celebrant is a Bishop, they close the great curtain a second time, to take away his episcopal distinctions, so that, at the re-opening of the curtain, he appears as a simple priest.

After the benediction which the Celebrant gives the people with the Holy Sacrament, they draw the little curtain to leave the Celebrant alone at the moment of his communion, after which the curtain is withdrawn, and the Priest shows himself, turned towards the people, with the remains of the Sacred Host in his hand, and if there are any communicants they receive the Divine Sacrament. But if there are

(1) Every Archbishop has a particular Emblem of his diocese, and the doctoral crosier. These prelates are always preceded by four distinctive signs: The Archiepiscopal crosier, the Doctoral crosier, the Cross, and the Emblem of their diocese.

no Communicants, the Celebrant blesses the people a second time with the Holy Sacrament, and the great curtain is drawn.

After the ablutions, the Celebrant covers his head with the bonnet. If he be a Bishop, he resumes his mitre and episcopal distinctions; then he turns towards the people, holding the Holy Gospel, when they open the great curtain to end the Mass.

On Christmas-Eve and Easter-Eve the Mass, which the Armenians celebrate in the evening, begins with the curtain drawn, and outside they read the prophecies of Daniel and the other prophets, according to the mystery of the day. At the moment the feast is announced, after the Intröit, the curtain is withdrawn and the altar appears illuminated.

During Lent the altar remains hidden by the great curtain as a symbol of the expulsion of our first parents from Paradise, and all the Sundays in Lent, except Palm-Sunday, the Mass is celebrated with the curtain drawn.

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THE ORDER AND CEREMONY

OF PREPARATION FOR THE

HOLY SACRIFICE OF THE ALTAR

At the celebration of the Holy Sacrifice the Priest thus robes himself without pomp or ceremonial: he enters with his assistant Ministers into the Sacristy where the vestments and ornaments are kept, and after each has robed himself, according to his order, they shall say in Antiphon, Psalm cxxii.

Let Thy priests be clothed with righteousness,
and let Thy saints sing with joyfulness.

Lord, remember David: and all his trouble;

How he swore unto the Lord: and vowed a vow
unto the Almighty God of Jacob;

I will not come within the tabernacle of mine
house: nor climb up into my bed;

I will not suffer mine eyes to sleep, nor mine
eyelids to slumber: neither the temples of my head to
take any rest;

Until I find out a place for the temple of the Lord :
an habitation for the mighty God of Jacob.

Lo, we heard of the same at Ephrata : and found
it in the wood.

We will go into his tabernacle : and fall low on
our knees before his footstool.

Arise, O Lord, into thy resting-place : thou, and
the ark of thy strength.

Let thy priests be clothed with righteousness : and
let thy saints sing with joyfulness.

For thy servant David's sake : turn not away the
presence of thine Anointed.

The Lord hath made a faithful oath unto David :
and he shall not shrink from it ;

Of the fruit of thy body : shall I set up thy seat.

If thy children will keep my covenant, and my
testimonies that I shall learn them : their children
also shall sit upon thy seat for evermore.

For the Lord hath chosen Sion to be an habita-
tion for himself : he hath longed for her.

This shall be my rest for ever : here will I dwell,
for I have a delight therein.

I will bless her victuals with increase : and will
satisfy her poor with bread.

I will deck her priests with health : and her saints
shall rejoice and sing.

There shall I make the horn of David to flourish :
I have ordained a lantern for mine Anointed.

As for his enemies, I shall clothe them with
shame : but upon himself shall his crown flourish.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Now and ever, world without end. Amen.

Then the Deacon says:

Let us pray to the Lord in peace.

Let us with one accord and in humble faith make our supplications unto the Lord that He may bestow upon us His merciful grace; may the all-powerful God save us and show us His mercy. O Lord, have mercy upon us according to the greatness of Thy clemency; and let us all say together:

Lord have mercy upon us!

This invocation is repeated twelve times. Then the Priest says the following prayer:

O Lord Jesus Christ, who clothed with light as with a bright garment, hast appeared on earth in profound humility, and hast deigned to hold converse with man; who hast made Thyself Sovereign and Eternal High-Priest after the order of Melchisedec, and hast bestowed wonderful gifts on Thy Holy Church; O Lord all-powerful! who hast permitted us to robe ourselves in the same celestial garment, make me, Thy unworthy servant, fit for the spiritual minis-

try of Thy glory; now that I dare prepare myself, may I be free from iniquity which is the cloak of abomination, and may I be robed in Thy light! Cleanse me from all stain; blot out my sins, that I may be worthy of the light that Thou hast prepared; grant that I may enter in priestly garments Thy sanctuary in company with those who have faithfully observed Thy commandments: may I be found prepared for the heavenly marriage feast with the wise virgins, there to glorify Thee, O Christ, my Lord, who hath borne and washed away the sins of all men. For Thou art the sanctifier of our souls, and unto Thee our beneficent God belong glory, power and honour, now and throughout all ages. Amen.

Then the Deacons shall robe him saying:

Let us pray to the Lord in peace. Receive us, save us, and have mercy upon us (O Lord).

The Priest:

Blessing and glory to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end. Amen.

After the blessing he shall first put the Mitre upon his head and say:

Lord put upon my head the helmet of salvation to combat the forces of the enemy, through the grace

of our Lord Jesus Christ, to whom glory, power and honour are due now and throughout all ages. Amen.

Then they present him the Alb, and the Priest says:

Clothe me, O Lord, with the robe of salvation and with the tunic of gladness, and bind me with the girdle of redemption, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due now and throughout all ages. Amen.

Then the Stole, and he says:

Clothe my neck, O Lord, with righteousness, and purify my heart from all stain of sin, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due now and throughout all ages. Amen.

Then the Girdle, and he says:

May the girdle of faith bind my heart and mind, and prevent all thoughts of impurity, and may the virtue of Thy grace ever dwell therein, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due now and for ever, throughout all ages. Amen.

Then the right Maniple, and he says:

Lord strengthen my right hand and wash me from all stain, so that I may serve Thee in perfect

purity of soul and body through the grace of our Lord Jesus Christ, to whom glory, power and honour are due, now and throughout all ages. Amen.

Then the left Maniple, and he says:

Lord, strengthen my left hand and wash me from all stain, so that I may serve Thee in perfect purity of soul and body through the grace of our Lord Jesus Christ, to whom glory, power and honour are due, now and throughout all ages. Amen.

Then the Vagas, and he says:

Clothe my neck, O Lord, with righteousness, and purify my heart from all stain of sin, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due, now and throughout all ages. Amen.

Then the Chasuble, and he says:

O Lord through Thy mercy cover me with a robe of splendour, and fortify me against the assaults of the evil one, that I may be worthy to glorify Thy glorious name, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due, now and throughout all ages. Amen.

And having put on all his vestments, the Priest shall say:

My soul shall rejoice in the Lord, for he hath

clothed me with the garment of salvation, and with the vesture of gladness. He hath decked my head with a crown, as a bridegroom, and as a bride He hath adorned me, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due, now and throughout all ages. Amen.

Then they present him with the Towel, and he says:

Cleanse my hands, O Lord, from all stain, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due, now and throughout all ages. Amen.

While the Celebrant robes himself, the Clerks sing in Choir the following hymn:

O profound mystery, incomprehensible and without beginning! Above us in the nuptial chamber, Thou hast illuminated the principalities with inaccessible light, and Thou hast surrounded the choirs of Angels with incomparable glory.

Through Thine almighty and marvellous power Thou hast created Adam in the likeness of Thy sovereignty, and Thou hast robed him with pomp and glory in Eden, home of ineffable joy.

Through the Passion of the Holy One, the Only-Begotten, all creatures have been reborn, and mankind is become again immortal, and hath been clothed with a garment which no man can take from him.

O God the Holy Spirit! Thou who under the form of tongues of fire, didst descend on the Apostles in the Holy guest-chamber; pour forth Thy Spirit upon us, and the garment of Thy wisdom.

Holiness becometh Thy dwelling, and since Thou alone art enveloped in splendour, and surrounded with the beauty of holiness, so also gird us with truth.

Thou, who hast stretched out Thy creating arms to the stars, strengthen our arms with power to intercede when we lift up our hands to Thee.

May the diadem which encircles our head, protect our thoughts, and may this Crosswise stole, like that of Aaron, beautiful and brilliant with golden flowers, be for the honour of the Sanctuary.

O Sole God, true and sovereign master of all creatures, who hath invested us with the garment of love, to make us worthy ministers of Thy holy mystery!

Preserve, Heavenly King! Thy Church immutable, and give peace to the worshippers of Thy Holy name.

All being robed with the sacred vestments, go to the altar. The Priest washing his hands, recites, in a low voice, alternately with the Deacon, Psalm xvi.

I will wash my hands in innocence, O Lord: and so will I go to thine altar;

That I may show the voice of thanksgiving: and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house:
and the place where thy honour dwelleth.

O shut not up my soul with the sinners: nor my
life with the blood-thirsty;

In whose hands is wickedness: and their right
hand is full of gifts.

But as for me I will walk innocently: O deliver
me, and be merciful unto me.

My foot standeth right: I will praise the Lord in
the congregations.

Glory be to the Father, and to the Son: and to the
Holy Ghost;

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Glory be to the Father, and to the Son, and to
the Holy Ghost.

Now and ever, world without end. Amen.

The Priest extending his arms:

Through the intercession of the Holy Mother of
God, accept, O Lord! our prayers and save us.

The Deacon:

May the Holy Mother of God and all the
saints be our intercessors with the Heavenly Father,
that He may deign to be merciful to us, and in pity
save His creatures. Lord God all-powerful! save us
and have mercy upon us!

The Priest:

Through the intercession of the Holy Mother of God, the Immaculate Mother of Thine only Son, and through the prayers of all the saints, receive, O Lord, our supplications; hear us, O Lord, and have mercy upon us: pardon us, bear with us, and blot out our sins, and make us worthy to glorify Thee, together with Thy Son and the Holy Ghost, now and ever, world without end. Amen.

The officiating Priest, again joining his hands, and turning towards the assistant Clergy and congregation, inclines himself and begins the confession:

I confess in the presence of God and of the Holy Mother of God, and before all the Saints, and before you Fathers and Brethren, all the sins I have committed; for I have sinned in thought, in word and in deed, and with every sin common to mankind; I have sinned, I have sinned, and I pray you to ask pardon of God for me.

The eldest Priest in the choir approaches and gives the absolution demanded by the officiating Priest:

May the Almighty God have mercy upon you, and grant you the pardon of all your sins, past and present, and preserve you from them in future: may He confirm you in every good work, and give you rest in life everlasting. Amen.

The officiating Priest, raising the Crucifix in his right hand, gives his benediction, saying:

May God, the lover of all men, set you also free, and grant you the remission of all your sins: may He give you time for repentance and for good works: may the all-powerful and all-merciful God guide your future life by the grace of His Holy Spirit, Who is both mighty and compassionate. And to Him be glory now and ever. Amen.

The Clerks then say:

Remember us before the Immortal Lamb of God.

The Priest answers:

You shall be remembered before the Immortal Lamb of God!

The Clerks then recite Psalm c. in Antiphon:

O be joyful in the Lord all ye lands: serve the Lord with gladness, and come before His presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are His people and the sheep of His pasture.

O go your way into His gates with thanksgiving and into His courts with praise: be thankful unto Him, and speak good of His name.

For the Lord is gracious, His mercy is everlasting: and His truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Deacon aloud:

In the name of Holy Church let us pray God that He may deliver us from sin and save us by His merciful grace. Almighty Lord, our God, save us and have mercy upon us.

The Priest extending his arms:

In the midst of Thy temple, and in the presence of these sacred and divine emblems, we humble ourselves in fear and worship, we glorify Thy holy, wonderful and triumphant resurrection, and unto Thee do we offer benediction and glory, together with the Father and the Holy Ghost, now and ever, world without end. Amen.

The Priest saying Psalm xliii. in Antiphon with the Deacon, proceeds to the altar. At every two verses they ascend a step of the altar.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

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For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling.

And that I may go unto the altar of God even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son and to the Holy Ghost.

Now and ever, world without end. Amen.

Having ascended the steps the Deacon says:

Let us adore the Father of our Lord Jesus Christ, who has made us worthy to present ourselves in this place of praise, and to sing spiritual songs. O Almighty Lord, our God, save us and have mercy upon us.

The Priest with extended arms, advances nearer to the altar, and says the following prayer aloud:

In this the tabernacle of Holiness, the seat of praise, the habitation of Angels, the Sanctuary of

expiation and of propitiation for man, before these sacred and divine emblems prostrated at the foot of the holy altar, we tremblingly adore Thee and glorify Thy holy, wonderful and triumphant resurrection. Unto Thee we give blessing and glory, together with the Father and the Holy Ghost, now and ever. Amen.

This prayer ended, if the Celebrant be a Priest, they draw the curtain.

If the Celebrant be a Bishop, he kneels before the altar with his four Deacons, and, the two others coming to raise the Mitre, he takes the holy Apron and spreads it on his knees; he also draws the holy Pallium over his breast. Then approaching with the assistants the altar of oblation, he washes his hands. Finally at the foot of the altar, he says in a low voice, the following prayer addressed to the Holy Spirit, the Perfecter of the Holy mysteries.

O Lord Almighty, beneficent and full of love: sovereign of the universe, Creator of all things visible and invisible, Redeemer and Preserver, Protector and Giver of peace; great Spirit of the Father! Assembled here in Thy awful presence, we implore Thee with outstretched arms and earnest lamentations. Full of fear and awe we approach Thee, to offer the Sacrifice due to Thine Omnipotence, being as Thou art equal in might, dominion and power to the unchangeable majesty of the Father; for Thou art the interpreter of the profound mysteries of the will of the Almighty Father of Emmanuel, who sent Thee, being Himself

the Redeemer, Vivifier and Creator of all things. By Thee has been revealed the threefold personality of the Godhead, in which Thou art one and incomprehensible. In Thee and by Thee the first generations of the Patriarchs, endued with the spirit of prophecy, declared to men things past and to come. Spirit of God! Thou wert announced by Moses; Spirit that didst move upon the waters, boundless virtue, who under the mysterious shadow of Thy wings, didst fondly call new beings into life, and didst reveal the mystery of regenerating baptism. As a figure of this mystery, before Thou didst spread the curtain of the firmament, Thy sovereign will fashioned out of nothing all living beings. By Thy creative power shall all mankind drawn out of chaos be renewed at the resurrection, at the last day of this earthly existence, and the first of heavenly life. To Thee, as to His Father, the first-born Son, coexistent and consubstantial with the Father, under a human form, and in unity of will, did give obedience; He proclaimed Thee Very God, equal and of the same substance with His Almighty Father; and declared that blasphemy against Thee should never be forgiven, thus shutting the sacrilegious mouths of Thy detractors, by Him declared enemies of God; whilst all blasphemy proffered by the impious against Himself, has been pardoned by Him, the Just, the Immaculate, the Good Shepherd, Reclaimer of all wandering souls, who was betrayed to death for our sins, and was raised again for our justification. Unto

Him be glory through Thee. Unto Thee praise, benediction, with the Almighty Father, throughout all ages. Amen.*

Then they say this prayer to the Holy Spirit that a firmer confidence may sink into the heart and promote a sincere desire for Divine Peace.

We pray and implore with tears and sighs from our innermost soul, Thy glorious creative essence, O tender, incorruptible, uncreated and eternal Spirit of Mercy, who with infinite sadness dost intercede for us with the Father of grace.

Thou preservest the saints, purifiest sinners, and makest them the temples of the living and quickening will of the supreme Father. O deliver us from all works impure and displeasing in Thy sight, that the illuminating rays of Thy grace may not be quenched within us by the infirmity of our weak understanding: for we know that Thou dost unite Thyself to us only by means of prayer, and the incense of a pure life. Since one Person of the Holy Trinity is sacrificed, and another receives him, taking pleasure in us through the reconciling blood of His Only-Begotten Son, do Thou, O Holy Spirit, receive our supplications; cleanse us and make us a precious and worthy dwelling, by a perfect preparation, so that we may rejoice in the feast of the Heavenly

* This and the following prayer were composed by St. Gregory Naregatzi who lived in the tenth century.

Lamb, and receive without peril of perdition, this manna of the new redemption and immortal life. May this fire consume and destroy every cause of offence in us, as it did with the Prophet Isaiah, in the form of burning coal brought by the hand of an angel, so that Thy clemency may be manifested as by his divine Son is revealed the bounty of the Father, who has admitted the Prodigal to the paternal inheritance, and has raised the impure to the possession of the celestial throne, which is the happiness of the Just. I also am one of them; receive me with them, I, who have also cost the blood of the divine Jesus, who have need of greater mercy, and to be saved by Thy grace. Grant that in all things may be universally revealed Thy Godhead, glorified together with the Father in like honour, with equal will and with equal power.

The Deacon aloud:

Bless us, O Lord!

The Bishop aloud:

For to Thee belong clemency, power, love, virtue and glory throughout all ages. Amen.

The Deacons give the Mitre to the Officiating Bishop, who rises, and the curtain is drawn. The Clerks then sing melodies, or some hymn relating to the mystery of the Day, whilst the Celebrant behind the curtain, prepares the bread and wine for the Offering.

HYMNS FOR DIVERS FESTIVALS.

For the Annunciation of the Blessed Virgin Mary.

The sound of joyful news is heard (*repeated*),
announced by Gabriel to the All-Holy. I am sent to
Thee, O Immaculate One (*repeated*), to prepare a room
for the Lord.

For the Nativity of our Lord.

To-day a new flower springs from the root of
Jesse, and the daughter of David gives birth to the
Son of God.

For the Purification of the Blessed Virgin.

Christ, the king of glory, comes to offer Himself
to-day, fulfilling the law by His appearance in the
Temple after forty days.

For Palm-Sunday.

The children of the Hebrews sing the song of the
Cherubim: the multitude of the Gentiles rejoice with
the inhabitants of the skies.

For the Resurrection of our Lord.

My song resounds with the roaring of the Lion
(repeated), who roared upon the Cross.

On the Cross He roared (repeated), and His
roaring penetrated threateningly into the deepest
abysses.

For the first Sunday after Easter.

To-day a new light shines forth from a new and
admirable Sun. To-day a new lily blossoms in the
gardens newly planted.

For the Ascension.

To-day the first-born and Only-Begotten of the
Father soars to Heaven under the form of the sons
of Adam. To-day the whole Angelic host of Heaven
chant in chorus their songs of praise.

For Pentecost.

Let us sing to the Holy Spirit tuneful hymns
of praise. Let us exalt in sublime words the new
creation of all things.

For the Transfiguration.

The beauteous rose flames on its stalk through
its leaves of a thousand tints. The trembling roses
wave in thousands over the leaves.

For the Assumption of the Holy Virgin.

To-day the Angel Gabriel brought the palm and the crown to the triumphant Virgin. To-day he introduced to the Lord of all, her, who was the Temple of the Most High, and the dwelling of the Holy Spirit.

For the Day of the Holy Cross.

From the beginning of time the Cross appeared in Paradise, planted by the Hand of God, as a sign of consolation to Seth, and as a gage of hope to Adam, the first father. In this wood to which our Saviour Jesus was nailed, we put all our confidence, and we prostrate ourselves, and adore the Sacred Sign which has borne our God.

For Archangels' Day.

In your honour, O holy Archangels, and choirs of Angels, we sing in sweetest tones our songs of praise.

For the Feasts of the Holy Apostles.

O Sun of justice proceeding from the Father, who hath filled Thine Apostles with ineffable grace! The way of heavenly light has been splendidly shown amidst the people of Armenia, by Thaddeus and Bartholomew.

HYMNS FOR DIVERS FESTIVALS

For the Feasts of the Prophets.

Interpreters of the ineffable secrets of God, O holy Prophets, ye have been from the remotest time the predictors of future events.

For the Feasts of the Pontiffs.

At the solemnity of your feast we triumph with spiritual joy, O Father and Teacher, holy Pontiff (N.N.).

The following Canticle may be substituted for any of the foregoing hymns.

O thou, holy and august Priest, chosen of God, like unto Aaron and to the Prophet Moses!

It was Moses who arranged the mysterious vestments which Aaron always wore.

His tunic was woven with four colours: scarlet, azure, amaranth and purple.

One thread was placed on another, and the thread of the first row was enriched with a carbuncle: the fringe around was of golden thread.

At the sound of his priestly step the soil rang beneath him: and the face of the Tabernacle was clothed with gladness.

To-day Christ makes our Celebrant appear under the same form.

Thou then, in raising thyself to the Sanctuary, remember our departed ones; in the oblation of the

Sacrifice remember me a sinner, that Christ may be merciful to me and to us at His second coming.

Glory be to the Father, and to the Son and to the Holy Ghost, now and ever. May Jesus Christ be blessed of all!

Whilst the Clerks sing, the Celebrant, behind the curtain, prepares himself for the offering, and the Host being brought to him by the chief Deacon, he places it on the Paten, saying:

Memorial of our Lord Jesus Christ who sits upon a throne not made with hands. He suffered death upon the Cross for mankind; ✠ Praise Him, bless Him, and magnify Him for ever and ever.

Then having taken the wine, he pours some, in the form of a Cross into the Chalice, and says:

In remembrance of the saving dispensation of our Lord and Saviour, Jesus Christ, through the fountain of whose blood, flowing from his side, His creatures have been renewed and made immortal ✠ Bless Him, and praise Him, and magnify Him for ever and ever.

He then recites in a low voice the following prayer of St. Chrysostom:

O Lord our God, who hath sent the heavenly bread, our Lord Jesus Christ, the spiritual food of all the world, as Redeemer, Saviour and Benefactor,

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to bless and to sanctify us; be pleased, O Lord, now to bless ✠ this our oblation. Receive it on Thy heavenly altar. Remember in Thy benevolence and Thy love those who offer it, and those for whom it is offered, and preserve us from sin in the administration of Thy sacraments; for holy and glorious is Thy majesty, O Father, Son and Holy Ghost, now and throughout all ages. Amen.

Covering the Chalice with a veil, he recites Psalm xciii.

The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

He then thrice makes the sign of the Cross, saying:

Let the Holy Ghost ✠ come upon thee, and let the peace of the Most High overwhelm thee.

The curtain is withdrawn.

Censing the altar, the Celebrant says:

We offer the sweet spiritual perfume of incense in Thy presence, O Lord Christ, accept it in Thy holy, celestial and immaterial dwelling as a sweet offering, and send us in return the grace and gifts of Thy Holy Spirit. To Thee we ascribe glory, with the Father and the Holy Ghost, now and throughout all ages. Amen.

The Priest kisses the altar three times and descends into the middle of the church with the deacons who stand and make the sign of the Cross, while the Clerks sing the hymn of censing.

In the Lord's temple open to our offerings and our vows, we who are assembled together for the mystery of worship and supplications before the Holy Sacrifice march in triumph round the tribune of Thy Holy Tabernacle. Favourably receive our prayers as the sweet perfume of incense, myrrh and cinnamon. Keep us who offer it, that we may serve Thee in holiness, now and ever. And through the intercession of Thy Virgin Mother, accept the supplications of Thy ministers.

O Christ our Lord, who by Thy blood hast rendered Thy church more luminous and more splendid than the heavens, and hast appointed within her, after the pattern of the celestial hosts, orders of Apostles, Prophets, and Holy Preachers; we priests, deacons, clerks, and clergy here assembled, offer incense in Thy presence O Lord, after the manner of Zacharias of old. May our prayer, rising with the incense, prove acceptable to Thee like the sacrifices of Abel, Noah and Abraham. Through the intercession of Thy heavenly hosts, keep ever in peace thy Church in Armenia.

Rejoice greatly, O Zion, daughter of light, Holy Catholic Mother, deck and adorn thyself, O august spouse, splendid tabernacle of healing light, for the anointed God, Very God of very God is ever offered in Thee, a Sacrifice without fire, who dispenses His own flesh and precious blood in reconciliation to the Father, and in remission of our sins. By virtue of this Sacrifice may He grant forgiveness to the builder of this temple.

The Holy Church acknowledges and confesses the pure Virgin Mary as Mother of God through whom has been given unto us the bread of immortality and the wine of consolation. Give blessings then in spiritual song.

After having censed the people, the Celebrant mounts the first step of the altar, the Deacons place themselves on both sides of the altar, and the Chief Deacon says aloud:

Sir, give the blessing.

And the Priest answers in a loud voice:

Blessed be the Kingdom of the Father, the Son, and the Holy Ghost, now and for ever world without end. Amen.

Here they say the Intröit proper to the feast, or the one here following:

O, Only Begotten Son, Word of God, Thou who being Immortal, didst take upon Thyself Mortality through the Holy Virgin Mother of God. O Christ our God, who art unchanging, yet verily and indeed didst become man, wast crucified and didst overcome death by Thy death; Thou, one of the Holy Trinity, who art glorified with the Father and the Holy Ghost, O Christ save us.

For Easter.

Christ is risen from the dead. By His death He has overcome death, and by His resurrection He has granted us life; glory be to Him for ever. Amen.

The Chief Deacon then says aloud:

Let us again pray the Lord for peace; receive us, save us, and have mercy upon us.

He then turns to the Priest and says:

Sir, give the blessing.

The Priest:

Blessing and glory to the Father, to the Son, and to the Holy Ghost, world without end. Amen. Peace ✠ be upon all.

The Clerks:

And with Thy Spirit.

The Deacon:

Let us adore God.

The Clerks:

In Thy presence, O Lord Priest.

The Priest, with outstretched hands, says aloud:

O Lord our God, whose power is boundless, and whose glory is incomprehensible, whose power is infinite, and whose clemency is unspeakable; in Thy great compassion, look down upon Thy people, and upon this, Thy holy temple, and show abundantly towards us and towards those united with us in prayer, Thy mercy and pity; for to Thee belong glory, dominion and honour, now and throughout all ages. Amen.

The Clerks then recite the Psalm and Hymn appointed for the day or those following:

Psalm xciii.

The Lord is King, and hath put on glorious apparel: the Lord hath put on His apparel, and girded Himself with strength.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began hath Thy seat been prepared: Thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh Thine house for ever.

Glory be to the Father and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Hymn.

Let us praise with one voice, Christ the King of Glory, Who for our sake was born of the Virgin Mary, and suffered death upon the Cross.

Let us praise, with one voice; Christ Who gave Himself for three days to the grave, but rose again to life and power.

Let us praise, with one voice, Christ Who hath

burst the gates of hell, and hath clothed His Church
with Majesty

For Easter.

Christ is risen from the dead. Allelulia.

Sing to the Lord, O ye people. Allelulia.

To Him Who is risen from the dead. Allelulia.

To Him Who hath given light to the world.

Allelulia.

*While they sing the Priest, extending his hands, says this
prayer privately:*

O Lord our God, save Thy people and bless Thine
inheritance, preserve the fulness of Thy Church and
sanctify those who devoutly visit the majesty of Thy
house. Glorify us by Thy divine power, and abandon
none who put their trust in Thee; for Thine is the
power, the dominion and the glory, for ever and ever.
Amen.

The Priest continues without turning to the people:

Peace ✠ be with all.

O Thou Who hast taught us to pray together and
with one accord, Who hast promised us that the
prayers of two or three united in Thy Name shall be
granted, fulfil, we beseech Thee, the requests of Thy
servants, giving us in this world, the knowledge of
Thy truth, and in the world to come, life everlasting;

for Thou art a beneficent God, and full of love, and to Thee belong glory, dominion and honour, now and throughout all ages. Amen.

Then, while the Clerks worship, they all bow before the Sanctuary, and the Priest, turning towards the congregation, crosses himself, and bowing to the altar, recites the following prayers privately:

O Lord our God, who hast ordered in Heaven, the hosts and legions of Angels and Archangels for the service of Thy Glory, grant that the Holy Angels may be present with us and minister with us, and with us also praise Thy goodness.

The Deacon, turning to the Priest, says:

Sir, give the blessing.

The Priest aloud:

For Thine is the power, the dominion, and the glory, for ever and ever. Amen.

Then they kiss the altar, and the Deacons cry aloud (in Greek):

Let us attend.

Then one of the Deacons raises up the Holy Gospel, and the Clerks meanwhile sing the proper Trisagion for the feast.

On the days of Annunciation, Nativity, and Circumcision.

Holy God, Holy and Mighty, Holy and Immortal.
Who wast made manifest, have mercy upon us.
(*Thrice repeated*).

On the Feast of the Purification and on Palm Sunday.

Holy God, Holy and Mighty, Holy and Immortal.
Who didst come and art to come, have mercy upon us.
(*Thrice repeated*).

On Easter Sunday and on other Sundays.

Holy God, Holy and Mighty, Holy and Immortal.
Who didst rise from death, have mercy upon us.
(*Thrice repeated*).

On Ascension Day.

Holy God, Holy and Mighty, Holy and Immortal.
Who didst ascend to the Father with glory, have
mercy upon us. (*Thrice repeated*).

On Whit Sunday.

Holy God, Holy and Mighty, Holy and Immortal.
Who didst come and rest on the Apostles, have mercy
upon us. (*Thrice repeated*).

On the Feast of the Transfiguration.

Holy God, Holy and Mighty, Holy and Immortal.

Who didst appear on the mountain of Tabor, have mercy upon us. (*Thrice repeated*).

On the Feast of the Assumption of the Mother of God.

Holy God, Holy and Mighty, Holy and Immortal. Who didst come to bear away to glory Thy Mother and Virgin, have mercy upon us. (*Thrice repeated*).

On the Feast of the Holy Cross.

Holy God, Holy and Mighty, Holy and Immortal. Who wast crucified for us, have mercy upon us. (*Thrice repeated*).

Whilst they sing the Trisagion, the Deacon who is to read the Gospel, fetches it, accompanied by three others, one of whom censes it, while the other two wave the Flabellum. They walk round the altar, and stopping before it, he who holds the censer invites one of the chief people to come and kiss the Gospel, after which the Celebrant blesses him.

During this time the Priest, extending his arms, says the following prayer privately:

Holy Lord, who dwellest among the saints, to Whom the Seraphim give praise, to Whom the Cherubim give glory, and before Whom the heavenly hosts bow in adoration. Thou Who hast called all creatures into existence out of nothing, and made man after Thine image and likeness, and adorned him with Thy

manifold gifts. Thou Who didst teach him to seek wisdom and prudence, who didst not abandon him when he became a sinner, but didst place within his reach repentance unto salvation; Who hath rendered us, Thy vile and worthless servants worthy to present ourselves before Thy glorious and holy altar, and to offer Thee meet praise and adoration. Accept, O Lord, from the lips of us sinners, the blessing of the Trisagion, and preserve us by Thy loving mercy; pardon all our witting and unwitting sins; purify us in soul, in spirit, and in body; and grant us to serve Thee in holiness all the days of our life, through the intercession of the Holy Mother of God, and of all Thy saints, in whom, from all Eternity Thou hast been well pleased. For Thou art holy, O Lord our God, and to Thee belong glory, dominion and honour, now and throughout all ages. Amen.

When the Trisagion and this prayer are ended, the Deacon then proclaims aloud:

Let us again pray the Lord for peace.

The Clerks:

Lord, have mercy upon us.

The Deacon:

Let us pray the Lord for the peace of the whole world, and for the stability of the Holy Church.

The Clerks:

Lord, have mercy upon us.

The Deacon:

Let us pray for all holy and orthodox bishops.

The Clerks:

Lord, have mercy upon them.

The Deacon:

Let us pray for our venerable (*Patriarch Archbishop or Bishop, here follows name*).

The Clerks:

Lord, have mercy upon them.

The Deacon:

Let us pray for all Teachers, Priests, Deacons, Clerks, and all the faithful.

The Clerks:

Lord, have mercy upon them.

The Deacon:

Let us pray for pious kings and princes who fear the Lord; for their armies and their captains.

The Clerks :

Lord, have mercy upon them.

The Deacon :

Let us pray for the souls of the faithful departed who sleep in Christ.

The Clerks :

Lord, remember them and have mercy upon them.

The Deacon :

Let us pray God for the unity of our True and Holy Faith.

The Clerks :

Lord, have mercy upon us.

The Deacon :

Let us commit ourselves and one another to the Lord God Almighty.

The Clerks :

We commit ourselves to Thee, O Lord.

The Deacon :

Have mercy upon us, O Lord our God, according

to Thy great mercy. Let us say so together with one accord.

The Clerks:

Lord, have mercy upon us.

(This invocation is repeated thrice.)

During this time the Priest, extending his arms, says the following prayer privately:

O Lord our God accept the prayers Thy servants address to Thee with uplifted arms, and have mercy upon us according to Thy great goodness. Pour forth Thy clemency upon us and upon this people, steadfast in the expectation of Thy abundant mercy.

The Deacon (aloud):

Sir, give the blessing.

The Priest:

For Thou our God art merciful and lovest man, and to Thee belong glory, power and honour, now and throughout all ages. Amen.

If the Celebrant be not a Bishop, he remains standing before the altar; if a Bishop, he comes, accompanied by two Deacons, and sits upon the throne.

The Clerks recite the Psalm proper to the day; then read the books of the Prophets and of the Apostles, and after that sing the anthem according to the lesson.

The Epistle ended, the Deacon who is to read the Gospel, and another bearing incense, present themselves to the Celebrant, the one to receive the benediction, and the other to have the incense blessed.

Then the Deacon says (in Greek):

Arise.

The Celebrant then turns to the people, and making the sign of the Cross, blesses them, saying:

Peace ✠ be with all.

The Clerks:

And with Thy Spirit.

The Deacon:

Listen with humility.

The Deacon who is to chant the Gospel:

The Holy Gospel according to St. —

The Clerks:

Glory be to Thee, O Lord our God.

The Deacon says in Greek:

Let us attend.

The Clerks:

It is God who speaks.

Then the Deacon shall read the Holy Gospel, and this being ended, all shall say aloud:

Glory be to Thee, O Lord our God!

Then shall the Nicene Creed be said by all present.

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Only Begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, being of one substance with the Father, by whom all things were made. Who for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost, of the Virgin Mary of whom He took Body, Soul and Mind, and all that is in man, in truth and not in semblance. He suffered, was crucified and buried; and the third day He rose again and ascended with the same body into Heaven, and sitteth on the right hand of the Father, whence He shall come with the same body in the glory of the Father, to judge both the quick and the dead; Whose kingdom shall

have no end. And we believe in the Holy Ghost uncreated and all perfect, Who proceedeth from the Father, Who spake in the Law, by the Prophets and in the Holy Gospel; Who descended into the Jordan, who announced the Christ and dwelt in the Saints. We believe one Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins. We look for the resurrection of the dead, for the everlasting judgment of the body and the soul in the kingdom of Heaven, and the life of the world to come.

Those who say that there was a time when the Son existed not, or when the Holy Ghost existed not; or that they were created out of nothing; or that the Son of God, and the Holy Spirit in their essence be different; or that they be mutable; those who thus say, the Holy Catholic and Apostolic Church excommunicates.

The Deacon (to the Priest):

Sir, give the blessing.

The Priest adds the profession of St. Gregory the Illuminator:

As for us, we glorify Him Who was before all ages, adoring the Holy Trinity and the only Divinity of the Father, Son and the Holy Ghost, now and throughout all ages.

The Deacon who has read the Gospel offers it to the Celebrant to kiss.

The Deacon:

Let us pray God for peace.

The Clerks:

Lord, have mercy upon us.

The Deacon:

Let us pray with faith, and implore our Lord God and our Redeemer Jesus Christ, at this hour of sacrifice and prayer, that we may be acceptable unto Him: that He may hearken to the voice of our supplications: that He may receive the requests of our hearts, forgive our trespasses and have mercy upon us.

Let our prayers and orisons be acceptable unto His Sovereign Majesty, and may He give us one united faith to the doing of good works: that the Lord Almighty may shed on us the gifts of His mercy and save us alive and show us His pity.

The Clerks:

Save us, O Lord.

The Deacon:

Let us pray unto the Lord that we may pass this hour of the Holy Mass, and the present day, in peace.

The Clerks:

Grant this, O Lord.

The Deacon:

Let us pray unto the Lord that the Angel of Peace
may guard us.

The Clerks:

Grant this, O Lord.

The Deacon:

Let us pray unto the Lord for the pardon and
remission of our sins.

The Clerks:

Grant this, O Lord.

The Deacon:

Let us pray unto the Lord that the great and
powerful virtue of the Holy Cross may help our souls.

The Clerks:

Grant this, O Lord.

The Deacon:

Let us pray for the unity of our True and Holy
Faith.

The Clerks:

Lord, have mercy upon us.

The Deacon:

Let us commit ourselves and one another mutually to God.

The Clerks:

Lord, we commit ourselves to Thee.

The Deacon:

Have mercy upon us, O Lord our God, according to Thy great mercy: let us say with one accord:

The Clerks:

Lord, have mercy upon us.

(This invocation is thrice repeated.)

While they sing the Antiphon the Priest, extending his arms, shall say privately:

Our Lord and Redeemer, Jesus Christ, who art rich in mercy and generous in the gifts of Thy beneficence; Thou Who hast at this hour suffered the torments of the Cross, and death for our sins, and Who hast abundantly showered the gifts of Thy Holy Spirit on the blessed Apostles, we pray Thee, O Lord,

to make us partakers of Thy divine gifts, of the forgiveness of sins, and of the reception of the Holy Ghost.

The Deacon (to the Priest):

Sir, give the blessing.

The Priest (aloud):

That we may be found worthy gratefully to glorify Thee, together with the Father and the Holy Ghost, now and throughout all ages. Amen.

Peace ✠ be with all.

The Clerks:

And with Thy Spirit.

The Deacon:

Let us worship God.

The Clerks:

In Thy presence, O Lord.

The Priest (aloud):

Through Thy peace, O Christ Redeemer, which passeth all understanding, fortify us, and secure us from all evil; include us in the number of Thy true adorers. who worship Thee in spirit

and in truth; for unto the most Holy Trinity belong glory, power and honour, now and throughout all ages. Amen.

Blessed be our Lord, Jesus Christ.

The Clerks:

Amen.

The Deacon (to the Priest):

Sir, give the blessing.

Then the Priest shall make the sign of the Cross over the congregation and say aloud:

The Priest:

May the Lord God bless ✠ you all.

The Clerks:

Amen.

The Deacon:

Let no Catechumen, let no man of little faith, nor one who now suffers penance, nor the unclean, draw near these divine mysteries.

The Clerks:

The Body of our Lord, and the Blood of our

Redeemer are before us. The heavenly Powers invisibly sing and proclaim unceasingly, Holy, Holy, Holy, Lord God of Hosts.

The Deacon:

Sing hymns to the Lord our God, O ye singers, sing melodiously, a spiritual song.

Here the Clerks sing the Hagiology according to the day, whilst the Deacons carry to the altar the sacred bread and chalice. When they begin to sing they draw the great curtain: then the Bishop divests himself of the Mitre and Pallium: if the Celebrant be not a Bishop, he removes his cap, which he places on the altar. They then draw open the great curtain.

Hagiology for Christmas Day, the Annunciation and the Assumption.

An innumerable choir of Angels and of the heavenly hosts descended from Heaven with the King, the Only Begotten, singing and saying: This is the Son of God. Let us then all cry: Rejoice, O ye Heavens be overjoyed, foundations of the universe, for the Eternal God has appeared on Earth, and has dwelt among men to save our souls.

For Maundy-Thursday.

Thou Who sittest majestically enthroned in light, O ineffable Word of God, descending from the celes-

tial heights for Thy creatures, Thou hast deigned this day to sit at table with Thy disciples. In awe and wonder the Seraphim and Cherubim stand around, and the legions of the heavenly hosts cry: Holy, Holy, Holy, Lord God of Hosts.

From Easter to Whit Sunday, and for the Feast of the Holy Cross.

Who is like unto our God? He was crucified, buried, and is risen again. He has been acknowledged God by the world, and has gloriously ascended into Heaven. Come, O people, sing His praise with the Angels: Holy, Holy, Holy art Thou, O Lord our God.

For Palm Sunday, Whit Sunday, the Festivals of the Church and of the Angels, and for other Sundays.

O God Who hast filled Thy holy Church with the angelic hierarchy; myriads of Archangels are present, and millions of Angels serve Thee. Yet from men also Thou deignest to receive praise in these mystical words: Holy, Holy, Holy, Lord God of Hosts.

For the Feasts of the Martyrs.

O Holiness of the Saints, how great and awful Thou art; the Angelic Hosts praise Thee saying: Glory to God in the Highest, and peace on Earth.

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For Fast days, and days on which the dead are prayed for.

Receive in memory of the departed, this Sacrifice, O Holy Father, lover of men, and receive their souls among Thy Saints in the kingdom of heaven; for we offer Thee this Sacrifice with faith to obtain the reconciliation of Thy Divinity, and the repose of their souls.

For the Feasts of Prophets, Apostles, and Pontiffs.

Thou art all-powerful, O Lord of Hosts, Eternal King, Who sittest above the highest Heavens and in Whom Thy creatures are blessed, Thou who in Thy great beneficence didst assume the garment of humility, and didst descend for us upon the earth. To Thee we offer this Sacrifice and we exalt Thy Holy Name. O Lord, Who crownest Thy Saints (*here follow names*) for they are our intercessors in Thy kingdom, O Almighty God.

While the singers chant the hymns, two Deacons bring the offerings with the usual ceremony, and the Priest, inclined towards the altar, recites, in a low voice, the following prayer:

None of us, who are bound by fleshly lust and passion, is worthy to come near Thine altar, or to serve Thy glorious Majesty, O King, for Thy service is great and awful even to the Heavenly Host, but in Thine infinite goodness, Thou ineffable Word of the Father wast made man and didst appear as our

Sovereign Priest and as Lord of all, Thou didst commit unto us the service and office of Priest of a bloodless Sacrifice. For Thou art the Lord our God whose throne is established on the Cherubim, Lord of the Seraphim and King of Israel Who alone art holy and dwellest amongst the saints. I pray unto Thee Who alone are beneficent and prompt to hear our requests, look upon me, Thy sinful and unworthy servant and cleanse my soul and my mind from all impurity of evil, and by virtue of the Holy Spirit make me, who am invested with priestly grace, worthy to assist at the holy altar, and to administer to Thy flock Thine Immaculate Body and Thy precious Blood. Humbly bowing before Thee, I implore Thee not to turn Thy face from me, and not to exclude me from the number of Thy servants, but make me worthy to offer Thee this oblation, sinner and unworthy servant as I am, since Thyself art Offering and Offered, Receiver and Giver, O Christ our God, and to Thee and to Thy Eternal Father do I ascribe glory, and to the Holy and Beneficent Spirit, now and throughout all ages. Amen.

And while the Priest prays, the Deacons shall carry the Sacred Bread and the cup of immortality to the altar. If it is a festival, the Priest recites the exhortation, "May the Lord God bless you all," or those commencing, "Let none of the catechumens"; the "Body of our Lord"; the "Sing a psalm"; they say the Trisagion of the day, then burn incense to the Holy Mystery, and the Deacon says aloud:

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In them hath he set a tabernacle for the sun,
which cometh forth as a bridegroom out of his
chamber.

The Clerks :

And rejoiceth as a giant to run his course.

The Deacon :

We, who the Cherubim,

The Clerks :

Mystically represent,

Then coming towards the East, the Deacon says :

Cast up a highway for Him that rideth upon the
heaven of heavens towards the East.

The Clerks :

And let us sing the thrice holy hymn to the
Trinity, Lord and Giver of Life.

Then coming towards the South, the Deacon says :

God shall come from the South, and the Holy One
from Paran.

The Clerks :

Let us lay aside all worldly care.

Then, coming to the steps of the Altar, the bearer of the Holy Mystery says:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors. And the King of Glory shall come in.

The Celebrant censes and says:

Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle.

The Clerks:

That we may welcome the King of all.

The Deacon:

Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors. And the King of Glory shall come in.

The Priest:

Who is the King of Glory? The Lord of Hosts.

The Clerks:

And solemnly represent our rank in the order of His Angels.

The Deacon:

This is the King of Glory.

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Then the Celebrant worships with fear and reverence, and receives the oblations from the hands of the Deacon; and then makes the sign of the Cross towards the congregation, saying:

Blessed is he that cometh in the name of the Lord.

The Clerks:

Alleluia.

The oblations being taken to the altar, the Priest incenses them and washes his hands, saying the Psalm xvi. 6-12, "I will wash my hands in innocency: so will I compass Thine Altar, O Lord."

Then all stand up.

The Deacon:

Let us pray God for peace.

The Clerks:

Lord, have mercy upon us.

The Deacon:

With faith and holiness, let us stand in awe before the holy altar of God; with a pure conscience and void of offence, without hypocrisy or duplicity; not with a spirit wavering and doubtful in the faith, but with upright conduct, pure mind, single

heart, and perfect faith: being filled with charity and steadfast in good works, let us stand in prayer before the holy altar of God, and we shall find grace in the day of manifestation and in the second coming of our Lord and Redeemer, Jesus Christ, who saves us and shows mercy unto us.

The Clerks:

Save us, O Lord, and have mercy upon us.

While the Deacon recites the preceding exhortation, the Priest, with extended arms, prays privately:

O Lord God of Hosts, Creator of all beings, Thou who hast called all things out of nothing into life, and who, honouring our earthly nature, hast lovingly raised it to the ministry of so awful and so inexplicable a mystery; Thou, Lord, to whom we offer this Sacrifice, accept from us this our oblation, and consummate it into a Sacrament and an offering of the Body and Blood of Thine Only Begotten Son. Grant the remedy of forgiveness of sins to those who taste of ✠ this bread and of this cup.

The Deacon:

Sir, give the blessing.

The Priest:

Through the grace and mercy of our Lord and

Redeemer, Jesus Christ, to whom, as to Thee, O Father, and to Thy Holy Spirit, belong glory, dominion and honour, now and throughout all ages. Amen.

Peace ✠ be with you all.

The Clerks :

And with Thy Spirit.

The Deacon :

Let us worship God.

The Clerks :

In Thy presence, O Lord.

The Deacon :

Salute one another with the kiss of holiness, and ye who are not able to partake of these Divine mysteries, retire to the door and pray.

The Chief Deacon kisses the altar and the arms of the Celebrant, and then he salutes the others.

The Clerks sing :

Christ has been manifested amongst us; God, the Supreme Being, has made here His dwelling place. The voice of peace has been heard, the command for the holy greeting has been given,

the Church has become one soul, the kiss has been given as a knot of accomplishment; enmity has been removed, and love has been spread among us. Now, ye Ministers, lift up your voices, and bless with one accord the united Trinity unto whom the Sera-
phim sing the Trisagion.

Then they kiss the altar and one another, and at Festivals they sing the following passages:

The Deacon:

You who with faith stand before this holy and royal altar, behold Christ the King seated there, surrounded by the Heavenly Hosts.

The Clerks:

With eyes turned towards Heaven, let us pray, saying: Remember not our sins, but pardon us in Thy clemency. With the angels we bless Thee, and with Thy saints, O Lord, we glorify Thee.

The Deacon:

Let us stand in awe, let us attend with fear as is our bounden duty, and let us look up with reverence.

The Clerks:

To Thee, O God.

The Deacon:

Christ, the Immaculate Lamb of God, offers Himself as Victim.

The Clerks:

Mercy and Peace and the Sacrifice of benediction.

The Deacon:

Sir, give the blessing.

The Priest turns towards the people and makes the sign with the Cross which he holds, saying:

May the grace ✠ and the love and the divine and sanctifying power of the Father, Son, and the Holy Spirit be with you all.

The Clerks:

And with Thy Spirit.

The Deacon:

Guard the doors with all wisdom and precaution (*); lift up your hearts with fear unto the Lord.

(*) There is here an allusion to an ancient custom which is no longer observed, that of requiring the Catechumens and all those who had not the privilege of assisting at the sacred mysteries to leave the Church before the Consecration.

The Clerks :

We lift them up unto Thee, O Lord God Almighty.

The Deacon :

Give thanks unto God with your whole heart.

The Clerks :

It is meet and right so to do.

On Feast days the following is sometimes added :

The Deacon :

And we render to Thee, O Christ, always and in every place, thanks for the true salvation for which the Celestial hosts praise Thy wonderful resurrection. The Seraphim tremble and the Cherubim veil their faces in awe, and the powers of Heaven unite in harmonious song.

Whilst the assistants sing in antiphon, the Priest says the following prayer in a low voice, with clasped hands :

It is very meet and right that we should at all times and in all places worship and glorify Thee, O God the Father Almighty, Who hast removed the hindrance of the curse by the operation of Thine inscrutable Word which made of the faithful a church; accounted all who believe in Thee as His;

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and didst deign to dwell amongst us in a visible and human form assumed in the womb of the Virgin; and vouchsafed to mankind the certain hope of an eternal life. Wherefore, He before whom the untiring legions of watchers dare not stand, dazzled by the unapproachable light of the Godhead, having become man for our salvation, has allowed us to unite in spiritual harmony with the choirs of angels.

The Deacon:

Sir, give the blessing.

The Priest:

With Seraphim and Cherubim to sing in unison and with confidence in our hearts to cry aloud and say:

The Clerks:

Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of Thy Majesty, of Thy glory: Hosannah in the Highest. Blessed be Thou, who art come, and who art to come in the name of the Lord! Hosannah in the Highest.

On certain Feast days, before the Sanctus, the Deacon sings the following hymn:

For our true and fulfilled redemption we give Thee thanks, O Christ our Lord. At the miracle of

Thy (*Resurrection, Ascension, Birth,*) the Virtues sing praise, the Seraphim are filled with dread, the Cherubim tremble, and the Heavenly Powers and Principalities, ranged in joyous groups, cry with a loud voice and say, Holy, Holy, Holy, Lord God of Hosts! etc.

This hymn ended, all the Clergy kneel. The Priest, whilst the Clerks chant the Sanctus, says in a low voice, with outstretched arms:

Holy, Holy, Holy art Thou, verily and most Holy. Who is he that can measure the immensity of Thy mercy, Thou who from the first didst watch over and comfort man fallen in sin, by means of the Prophets, of the Books of the Law, of the priesthood, and by the offering of kine, symbolical of another sacrifice? Thou who at the time ordained didst remit the burden of our debts and gave us Thine Only Begotten Son, both debtor and debt, victim and offering, Lamb and bread of Heaven, High-priest and Sacrifice; for He indeed is the distributor and He is distributed among us without being consumed, and having become man, not in semblance only but in very truth being incarnate from the womb of the Virgin Mary, Mother of God, He took upon Himself the passions of human life, yet was without sin and of His own free will suffered death upon the Cross, giving life to the world and redemption to mankind. Then taking the bread in His holy, divine, immacu-

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late and life-giving hands, He blessed ✠ it, and when he had given thanks, brake it, and gave it to His disciples, saying:

The Deacon:

Sir, give the blessing.

The Priest (aloud):

Take eat, this is my Body which is given for you and for many for the expiation and remission of sins.

The Clerks:

Amen.

The Priest (in a low voice):

In like manner, having taken the cup, He blessed it ✠ and after He had given thanks, drank, and gave it to His disciples, saying:

The Deacon:

Sir, give the blessing.

The Priest (aloud):

Drink ye all this. This is my Blood, of the New Testament, which is shed for you and for many, for the expiation and remission of sins.

The Clerks:

Amen.

All rise, and the Clerks continue:

O Heavenly Father, who for us hast delivered up to death Thy Son, as the debtor of our debts; for the sake of His Blood, which has been shed, we implore Thee to have mercy upon us Thy human flock.

During this time the Priest says privately:

And Thine Only Begotten Son, having commanded us always to do this in remembrance of Him, descended into the abyss of death in the body which He took of our nature; and having victoriously thrown down the gates of hell, made Thee known unto us the only true God, God of the quick and of the dead.

The Priest takes the offerings with both hands, makes the sign of the Cross with the Host and the Cup, and says in a low voice:

We therefore, O Lord, obeying this command and presenting unto Thee this saving mystery of the Body and Blood of Thine Only Begotten Son, do recall the sufferings He endured for our salvation, His crucifixion that gave us life, His burial of three days, His blessed resurrection, His ascension as God and His sitting at Thy right hand, O Father; and we acknowledge and bless His awful and glorious second advent.

The Deacon:

Sir, give the blessing.

The Priest, having laid the offerings on the altar, says aloud:

We offer unto Thee Thine own gifts in all things and for all.

The Clerks:

In all things Thou art blessed, O Lord; we bless Thee, we praise Thee, we give thanks unto Thee, we pray to Thee, O Lord our God.

Whilst this is being sung, the Priest prays privately, with outstretched arms:

We justly praise Thee, O Lord our God, and render Thee incessant thanks, who without regard to our unworthiness hast made us ministers of a Sacrament so awful and unspeakable; not because of any merit of our own, of which we are altogether bereft, but trusting solely in Thy boundless mercy, we dare approach the ministry of the Body and Blood of Thine Only Begotten, our Lord and Redeemer, Jesus Christ, to whom belong glory, power, and honour, now and for ever. Amen.

The Deacon:

Sir, give the blessing.

The Priest:

Peace ✠ be with you all.

The Clerks:

And with Thy Spirit.

The Deacon:

Let us adore God.

The Clerks:

In Thy presence, O Lord, O Son of God, who hast offered Thyself to the Father as a sacrifice for our reconciliation and hast given Thyself to us as the Bread of Life, we implore Thee, by the shedding of Thy Divine Blood, to have pity on the flock ransomed by Thee at so high a price.

The Priest during this time, bending over the altar, says privately:

We adore Thee, we pray Thee and supplicate Thee, O merciful God, to shed abroad upon us, and upon these oblations which we now offer, Thy Holy Spirit co-eternal and co-essential with Thee.

The Deacon standing close to the Priest shall reverently say:

Amen. Sir, give the blessing.

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Then the Priest shall make the sign of the Cross upon the Host, and say in a low voice:

Whereby Thou hast made the consecrated bread to become verily and indeed the Body of our Lord Jesus Christ.

(This he repeats three times, and then makes the sign of the Cross upon the chalice.)

Whereby Thou hast made the consecrated cup to become verily and indeed the Blood of our Lord Jesus Christ. *(Repeated thrice).*

He then again makes the sign of the Cross on both Species.

Whereby Thou hast made the consecrated Bread and Wine to become verily and indeed the Body and Blood of our Lord Jesus Christ, changing them by Thy Holy Spirit. *(Repeated thrice).*

At every blessing the Deacon answers in a low voice:

Amen.

The Deacon:

Sir, give the blessing.

The Priest (aloud):

To all us here assembled, may the approach unto this Sacrament be not condemnation, but expiation and pardon of our sins.

•

Then the Deacon censures the people, who rise.

The Clerks:

O Spirit of God, Who descended from Heaven, to perform the mystery of Him who is glorified with Thee; through the shedding of His Blood we beseech Thee to give rest to the souls of the departed.

The Priest shall no longer extend his hands over the oblations, but holding them low and keeping his eyes thereon, shall thus pray privately:

Grant by the virtue of this Sacrifice, charity, stability and peace to all the universe, to Thy holy Church, to all orthodox Bishops, to Priests and Deacons, to Kings, Princes, and people, to all who travel by land or by water, to prisoners, to those exposed to peril, to the weary, and to those who are at war among barbarians.

By this Sacrifice, grant a favourable return of the seasons, and to the fields fruitfulness, and to all the sick a speedy relief.

By this Sacrifice, give rest to those who have fallen asleep in Christ, to the Patriarchs, to the Prophets, to the Pontiffs, to the Apostles, to Martyrs, to Bishops, to Priests, to Deacons, and to all the Clergy of Thy Holy Church, to all lay men and women who have quitted this life in the faith.

The Deacon:

Sir, give the blessing.

The Priest (aloud):

With whom we also pray Thee, beneficent God,
to visit us.

The Clerks:

Remember us, O Lord, and have mercy upon us.

The Priest:

We pray that the Mother of God, the Holy Virgin Mary, John the Baptist, St. Stephen, the first Martyr, and all the Saints, may be commemorated in this Holy Sacrifice.

The Clerks:

Remember them, O Lord, and have mercy upon us.

All the Deacons assemble on the Gospel side of the altar and chant the following prayer:

We pray that in this sacred oblation may be commemorated the Holy Apostles, Prophets, Vartabeds, Martyrs, Holy Pontiffs, Apostolic Bishops, Priests, orthodox Deacons, and all the Saints.

The Clerks:

Remember them, O Lord, and have mercy upon them.

On Sundays.

The Deacon:

Let us adore the blessed, praised, glorified,
admirable and Divine Resurrection of Christ.

According to the Dominical Feasts they vary the following words thus:

Let us adore the Holy Cross (the *Ascension*, or the *Coming of the Holy Ghost*, or the *Dominion of our Lord*, etc.).

The Clerks:

Glory be to Thy Resurrection, O Lord.

For the Feasts of the Saints:

The Deacon:

We pray that (*here follows name*) Prophet, or Apostle, or Martyr, or Pontiff, holy and dear to God, Whose memory we have to-day celebrated, may be commemorated in this Holy Sacrifice.

The Clerks:

Remember him, O Lord, and have mercy upon him.

The Deacon:

We pray that our prelates, and our first Illumina-

tors, Thaddeus and Bartholomew Apostles, Gregory the Illuminator, Aristaces, Verthanes, Hussigh, Gregors, Nerses, Issac, Daniel, Khat, Mesrob the Vartabed, Gregory of Nareg, Nerses Clayetsi, and all the Pastors and Archpastors of Armenia, may be commemorated in this Holy Sacrifice.

The Clerks:

Remember them, O Lord, and have mercy upon them.

The Deacon:

We pray that those holy Anchorites and virtuous monks inspired by God, Paul, Antony, Paul the younger, Macarius, Onophreus, the abbot Mark, Serapion, Nilus, Arsenius, Evagrius, Barsumas, the Martyrs, chief amongst whom were John, Simeon, the holy Osghians, the Sukianites, together with all holy Fathers and their disciples throughout the world, may be commemorated in this Holy Sacrifice.

The Clerks:

Remember them, O Lord, and have mercy upon them.

The Deacon:

We pray that the Christian and holy Kings Abgarus, Constantine, Tiridates and Theodosius,

and all pious and faithful Sovereigns and Princes who love God, may be commemorated in this Holy Sacrifice.

The Clerks:

Remember them, O Lord, and have mercy upon them.

All the Deacons assemble before the altar and sing:

We pray that all the faithful in general, men and women, old men, and children of all ages, who have fallen asleep in Christ with faith and holiness, may be commemorated in this Holy Sacrifice.

The Clerks:

Remember them, O Lord, and have mercy upon them.

During this commemoration the Priest says in a low voice:

Remember, O Lord, and have mercy, and bless Thy holy Catholic and Apostolic Church, which Thou hast redeemed by the precious blood of Thine Only Begotten Son, and delivered by the virtue of the Holy Cross; grant her a solid and continual peace.

Remember, O Lord, and have mercy, and bless all orthodox Bishops who dispense the word of truth among us in sound doctrine.

All the Deacons assemble on the Epistle side of the altar.

The Deacon:

Sir, give the blessing.

The Priest (aloud):

Above all, preserve to us in the right doctrine our holy and venerable Patriarch (*here follows name*)—(Archbishop or Bishop).

They thus make commemoration of Catholic Prelates only. Then the Deacon, passing on the left side of the altar, chants the following ascription of praise, but in the form of a prayer, which no one shall dare change but unquestionably repeat; for by it Bishop Chosroes the Great explained the custom of the ancients.

We render Thee thanks and praise, O Lord our God, for this holy and immortal Sacrifice, offered on this holy altar, imploring Thee to grant that it may lead to the sanctification of our lives. Through this Sacrifice, grant charity, firmness and the much desired gift of peace to the whole universe, to the Holy Church to all orthodox Bishops; and especially to our holy Pope (*here follows name*), to our venerable Patriarch (*or Archbishop or Bishop*), and to the Priest who is offering this Sacrifice. We pray for the maintenance and victory of all Christian Kings, and pious Princes: we pray and implore Thee for the souls of the departed, particularly those of our Pre-

lates, and of the founders of this Holy Church, and for the souls of all those who sleep in its shadow. We pray Thee for the deliverance of our brethren who languish in captivity, and grace towards the people here present, for repose for those who, in faith and holiness have finished their mortal career in Christ. Let remembrance be made for them in this Holy Sacrifice, we beseech Thee.

The Clerks:

In all and for all.

While they sing this the Priest says privately the following prayer:

Remember, O Lord, and have mercy, and bless Thy people here assembled, and on those who offer this Sacrifice, and vouchsafe unto them that which is necessary and profitable for them.

Remember, O Lord, bless and have mercy on those pious men who have made vows and have brought offerings to Thy Holy Church; and on those who show compassion to the poor and give them their reward according to Thy wonted bounty a hundred-fold here, and in the world to come.

Remember, O Lord, bless and have mercy and pity on the souls of the departed, and give them repose and light, and place them among Thy Saints in the kingdom of Heaven, by rendering them worthy of Thy mercy.

Remember, O Lord, the soul of Thy servant (*here follows name*) and have pity on him according to Thy great mercy, giving him rest by placing him in the light of Thy countenance and (*if he live*) save him from all peril of body and soul.

Remember, also, O Lord, all those who, living or dead, have recommended themselves to our prayers; direct their desires and ours to the best and most profitable end, granting us all imperishable felicity. Purify our thoughts, and make us temples worthy to receive the Body and Blood of Thine Only Begotten Son, our Lord and Redeemer, Jesus Christ, unto Whom with Thee, O Father Almighty, together with Thy life-giving and sanctifying Holy Spirit, our deliverer, belong glory, power and honour, now ever world without end. Amen.

The Deacon:

Sir, give the blessing.

The Priest, aloud, making the sign of the Cross on the people:

May the mercy of God and of our Redeemer, Jesus Christ, be ✠ with you all.

The Clerks:

Amen. And with Thy Spirit.

The Deacon :

Let us pray God for peace.

The Clerks :

Lord, have mercy upon us.

The Deacon :

Let us pray God, with all the Saints we have commemorated.

The Clerks :

Lord, have mercy upon us.

The Deacon :

Let us pray God by the merits of this holy and Divine Sacrifice offered on this holy altar.

The Clerks :

Lord, have mercy upon us.

The Deacon :

Let us pray the Lord our God, who has accepted it in His holy, celestial and symbolical table, that He may deign to send us the grace and gifts of the Holy Spirit.

The Clerks:

Lord, have mercy upon us.

The Deacon:

Receive, save us, have mercy upon us, and keep us, O Lord, by Thy grace.

The Clerks:

Save us, O Lord, and have mercy upon us.

The Deacon:

Let us pray God, in the name of the Holy Virgin Mary, Mother of God, and of all the Saints.

The Clerks:

Lord, have mercy upon us.

The Deacon:

Let us again pray for the unity of our True and Holy Faith.

The Clerks:

Lord, have mercy upon us.

The Deacon:

We commit ourselves, and one another, to the Lord Almighty.

The Clerks :

We commit ourselves to Thee, O Lord.

The Deacon :

Have mercy upon us, O Lord, according to Thy great mercy; let us all say together:

The Clerks :

Lord, have mercy upon us. (*Repeated thrice.*)

During this time the Priest prays privately:

God of truth and Father of Mercy, we thank Thee for this favour by which Thou hast exalted our guilty race beyond the blessed Patriarchs. By them Thou wert called God, by us it pleaseth Thee to be affectionately named Father. We pray Thee, O Lord, that this new and venerable name may shine and flourish more and more every day in Thy Holy Church.

The Deacon :

Sir, give the blessing.

The Priest (aloud):

And grant that we may open our lips with filial voice to invoke Thee as our Heavenly Father, saying:

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The Clerks then sing the Lord's Prayer, with arms extended.

The Clerks:

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 them that trespass against us; lead us not into temptation, but deliver us from evil. Amen.

Whilst the Clerks sing, the Deacon censures the people, who stand, and the Priest says privately:

Lord of Lords, God of Gods, King Eternal, Creator of all creatures, Father of our Lord Jesus Christ, lead us not into temptation, but deliver us from evil, and save us from all danger.

The Deacon:

Sir, give the blessing.

The Priest (aloud):

For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

Peace ✠ be with you all.

The Clerks:

And with Thy Spirit.

The Deacon:

Let us adore God.

The Clerks:

In Thy presence, O Lord.

The Priest then himself bows, and the whole congregation kneel while he recites the following prayer secretly:

O Holy Spirit! Thou Who art the Fountain of Life and the Spring of Mercy, have pity on this Thy people, who, bowing before Thee, worship Thy Divine Majesty. Keep them pure and without stain: instil into their hearts the humility symbolised by the present posture of their bodies, that they may partake of the inheritance of Thy future gifts.

The Deacon (aloud):

Sir, give the blessing.

The Priest (aloud):

Through Jesus Christ our Lord; to Whom with Thee, O Holy Spirit, belong glory, power, and honour, now and for ever. Amen.

The Priest takes the Holy Bread in his hand, while the Deacon says with a loud voice (in Greek):

Be attentive.

Then the Priest, taking the Holy Host and holding it up in view of the whole congregation, says:

To the Holiness of the Saints.

The Clerks:

Alone Holy, only Lord Jesus Christ, in the Glory of God the Father. Amen.

The Deacon:

Sir, give the blessing.

The Priest:

Blessed be the Holy Father, very God.

The Clerks:

Amen.

The Deacon:

Sir, give the blessing.

The Priest:

Blessed be the Holy Son, very God.

The Clerks:

Amen.

The Deacon:

Sir, give the blessing.

The Priest:

Blessed be the Holy Ghost, very God.

The Clerks:

Amen.

The Deacon:

Sir, give the blessing.

Then the Priest, raising the cup, says:

Blessing and glory be to the Father, to the Son,
and to the Holy Ghost, now and ever, world without
end. Amen.

The Clerks:

Amen. The Father Holy, the Son Holy, the
Holy Ghost Holy; blessing be to the Father, to the
Son, and to the Holy Ghost, now and ever, world
without end. Amen.

*While the Clerks sing this the Priest bows and says this
prayer secretly:*

Look upon us, O Lord Jesus Christ, from Heaven
Thy Sanctuary, and from the Throne of Glory of Thy

LITURGY

Kingdom come to sanctify and save us. Thou who sittest with the Father, and art here sacrificed; deign to give Thine Immaculate Body and Thy Precious Blood unto us, and to all this people, by our hands.

Then he adores and kisses the altar, and taking the Holy Body, dips it entirely into the pure Blood, saying with a low voice:

O Lord our God, Who, from the Name of Thine Only Begotten Son, hast called us Christians, and hast vouchsafed unto us regenerating baptism for the remission of sins, and has rendered us worthy to receive the Sacred Body and Blood of Thine Only Begotten Son; we pray Thee, O Lord, to render us worthy to receive this Holy Sacrament for the remission of our sins, and to give Thee glory with grateful hearts, as well as to the Son, and to the Holy Ghost, now and ever, world without end. Amen.

The Deacon:

Sir, give the blessing.

The Priest, turning towards the people, raises the Holy Sacrament in the sight of the congregation, making the sign of the Cross, and says aloud:

Let us partake in holiness of the Holy, Holy, and Precious Body and Blood of our Lord and Redeemer Jesus Christ Who, descended from Heaven is dis-

tributed among us. He is the life ✕ the hope, the resurrection, the expiation, and the forgiveness of sins. Sing unto the Lord our God, sing a psalm to our Immortal and Heavenly King, who sitteth on the chariot of the Cherubim.

Then the curtain is drawn and the "Lord, have mercy upon us" is sung, after which the Deacon says:

Sing, O ye Clerks, to the Lord our God, in the sweetest tones, sing spiritual songs; for to Him are due psalms and benedictions, alleluiahs and spiritual melodies. Sing psalms, O ye Ministers, and bless the Lord of Heaven.

They then draw the little curtain, and the Priest holding the Sacred Host kisses it and says:

What blessing and what thanks can we render for this Bread and this Cup? We praise Thee alone, O Jesus, with Thy Father and the Holy Ghost, now and ever, world without end. Amen.

He shall add this also:

I confess and I believe that Thou art the Christ, the Son of God, who didst bear the sins of the world.

Then breaking the Sacred Host into three parts, he puts one in the Chalice, saying:

Fulfilment of the Holy Spirit.

LITURGY

Holding the other parts, he prays in a low voice, whilst the Clerks sing:

Christ sacrificed is distributed among us.
Alleluia.

He gives us His Body as food, and he sheds forth His Holy Blood upon us. Alleluia.

Draw near unto the Lord and rejoice in His Light. Alleluia.

Taste and see how gracious the Lord is. Alleluia!

Bless the Lord in the Heavens. Alleluia!

Bless Him in the highest Heavens. Alleluia!

Bless Him, all ye his angels. Alleluia!

Bless Him, all ye His hosts. Alleluia!

Sometimes after these benedictions the Clerks add a canticle appropriate to the feast of the day.

Monday.

O Thou True Light and splendour of the Father, the Emanation and image of His essence, the Word and generation, who hast erected the Holy Church on seven columns, Thou Who art the ready victim led to sacrifice, permit us to fortify ourselves at the table of Thy wisdom, have mercy upon us.

Tuesday.

O Thou the Bread of Life and of Immortality, the Holy and Mystical Food, awful Sacrament, Who art descended from Heaven to regenerate man, ardent

and vivifying Life; give to us an hungered the food of Thy tenderness, have mercy upon us.

Wednesday.

O Thou Who art the Door of Heaven and the Way of Paradise; Lord of Heaven, praised by the Heavenly choirs; Who hast distributed Thy Pure Body and Blood to the Apostles, cleanse us, that we may participate in Thy Holy Sacrament, have mercy upon us.

Thursday.

O Word of the Father, and holy Pontiff, praised by the Angels in the highest Heavens; Thou Who, sacrificed on the Cross in Thy flesh, hast shed Thy sins by the virtue of Thy vivifying and expiatory Blood, which giveth salvation and life, have mercy upon us.

Friday.

O Thou Spiritual and Anointed Head Corner Stone (Jesus Christ), glorified by the Angels; who, on the Cross, hast caused to pour forth from Thy sacred side, a source of immortal life, which has watered the entire universe; grant us, thirsting to drink from Thy cup of salvation, have mercy upon us.

Saturday.

O Lamb of God, who art always sacrificed yet ever living, and glorified by the hosts of Heaven; Who, pure from all fault, wast led to death, and in order to reconcile us to the Father, art sacrificed, and dost efface the sins of the world; remember the souls of the departed, who died firm in the faith, and have mercy upon us.

While the Clerks chant, the Priest, holding the two fragments of the Host over the Chalice, says privately:

O Holy Father, Who hast called us by the name of Thine only Son, and hast enlightened us by the baptism of the spiritual font; make us worthy to receive this Holy Sacrament for the remission of our sins; stamp upon us the grace of Thy Holy Spirit, as Thou didst on Thy Holy Apostles, who tasted thereof, and became the purifiers of the whole world. Now, O all-merciful Father, grant that this communion may shed on me the same beneficent grace as was vouchsafed in old time upon Thy first disciples, dissipating the darkness of my sins; behold not my unworthiness, and withdraw not the light of Thy Holy Spirit; but, according to Thine immense love, grant that this Sacrament may be an expiation for our sins, and an absolution for our trespasses; as our Lord Jesus Christ did promise and say, "Whosoever eateth of My Body and drinketh of My Blood shall live for ever." Grant, then, that we may be washed from all

stain, that those who eat and drink thereof may give blessing and glory to Thee, O Father, with the Son, and with the Holy Spirit, now and ever, world without end. Amen.

Peace ✠ be with you all.

I give thanks unto Thee, O Christ our King, that all unworthy though I be, Thou hast rendered me worthy to participate in Thy Holy Body and Blood. Therefore, do I now beseech Thee, O Lord, that this may not serve unto me for condemnation, but for the expiation and forgiveness of my sins, and for the healing of both my soul and body, and for the accomplishment of all good works. May this Divine mystery sanctify my breath, my spirit and my body, and thus make me the temple and habitation of Thy most Holy Trinity, so that I may be found worthy, in union with Thy Saints, to glorify Thee, with the Father and the Holy Spirit, now and ever, world without end. Amen.

Prayer of St. Chrysostom.

I give thanks unto Thee, I magnify and glorify Thee, O Lord my God, inasmuch as, unworthy as I am, Thou hast rendered me worthy on this day to partake of the Divine and awful mystery, of Thine Immaculate Body and Thy Precious Blood. Wherefore taking for intercessors these (holy and sacred objects), I implore Thee to preserve me every day,

and every hour of my life in Thy holiness that ever remembering Thy clemency, I may live with Thee, who for ourselves didst suffer, die, and art risen again. O Lord God, Thou hast sealed my soul with Thy Precious Blood, let not the infernal destroyer approach me. Thou who art all-powerful, purify me by the virtue of this Divine mystery, from all my past misdeeds; Thou, Who alone art without sin. Guard my life against all temptation, and let my adversary turn back from me ashamed and confused as often as he rise up against me. Guard my thoughts, and my words, and direct my footsteps into the right path. Dwell ever within me, according to Thy never failing promise, "Whosoever eateth of My Body and drinketh of My Blood, dwelleth in Me, and I in him. Thou hast said it, O lover of mankind, establish the words of Thy Divine and abiding decrees: for Thou art a God of mercy, of clemency and pity, the giver of all good; and to Thee belong glory, together with the Father and Thy Holy Spirit, now and ever, world without end. Amen.

Then signing himself with the sign of the Cross, the Priest, in a loud voice, asks of God divers favours for himself, for the congregation, and for the whole world, even for them who have offended him, and for those that hate him; and then with fear and reverence he partakes of the Sacred Body and drinks of the Blood, saying:

In faith do I believe in the Most Holy Trinity, in the Father, the Son, and the Holy Ghost.

In faith do I taste of Thy holy, life-giving, and saving Body, O Christ my God Jesus, for the forgiveness of my sins.

In faith do I drink Thy sanctifying and cleansing Blood, O Christ my God Jesus, for the forgiveness of my sins.

May Thine incorruptable Body be unto me ✠ for life; and Thy Holy Blood for the cleansing of my sins.

Then they draw open the little curtain, and the Deacon receives the Holy Sacrament, after which the Deacon takes the Chalice and, turning towards the people, says aloud:

Approach ye with fear and faith, and communicate in holiness.

The Clerks (aloud):

Our God and our Lord has appeared unto us. Blessed be He that cometh in the name of the Lord.

Then all who are prepared shall communicate, after which the Priest makes the sign of the Cross upon them and says aloud:

O Lord, save ✠ Thy people, and bless Thine inheritance, guide them, exalt them, now and for ever. Amen.

Then they draw the great curtain, and the Bishop puts on anew the robes of honour, which he has taken off at the moment of the offertory.

LITURGY

The Clerks:

We have been filled, O Lord, with Thy goodness, while tasting Thy Body and Blood. Glory be to Thee in the highest Heavens, to Thee who hast satisfied us. Thou who dost nourish us continually, bestow on us Thy spiritual blessing. Glory be to Thee in the highest Heavens, to Thee who hast satisfied us.

During this interval the Priest thus prays privately:

We thank Thee, Almighty Father, who hast prepared for us this sure refuge, the Holy Church, temple of sanctity, in which is glorified the most Holy Trinity. Alleluia!

We thank Thee, O Christ our King, who hast given us life through Thy vivifying Body and Thy precious and Holy Blood. Grant us remission of sins, and be merciful to us. Alleluia!

We thank Thee, O true Spirit, who hast renewed the Holy Church; keep it pure in the faith of the most Holy Trinity, henceforth and for ever. Alleluia!

The Deacon:

Let us again pray God for peace; and with still more fervour, let us render thanks unto the Lord for our having received in faith the Divine, celestial immortal and immaculate Sacrament.

The Clerks :

We thank Thee, O Lord, who hast nourished us at Thine immortal table by giving us Thy Body and Blood for the salvation of the world, and for the life of our souls.

While they sing the Priest says privately :

We thank Thee, O Lord our God, who hast given us such a certain means unto goodness. Through it preserve us pure and stainless by Thy Divine protection: direct us in the way of Thy Holy and beneficent will by which being fortified against every attack of the Adversary we may hearken to Thy voice alone and follow Thee our Almighty and Compassionate Shepherd, and may obtain from Thee the place prepared in Thy Heavenly kingdom. O God, our Lord and Saviour Jesus Christ, Who art blessed with the Father and the Holy Ghost now and ever. Amen.

Peace ✠ be with you all.

To Thee, unsearchable, incomprehensible, triune essence, creating and indivisible and consubstantial Holy Trinity, belong glory, dominion, and honour, now and ever, world without end. Amen.

Then water is brought, and after washing his hands the Celebrant shall place the mitre on his head, and the great curtain is drawn aside.

The Deacon (aloud):

Sir, give the blessing.

And now the Priest shall take the Holy Gospel in his hands, and bowing three times shall kiss the altar, then preceded by the Deacon and descending to the Church, he shall say this prayer aloud:

O Lord, who blessest them that bless Thee, and makest them holy that put their trust in Thee.

The Clerks:

Blessed is God.

The Priest:

Save Thy people, and bless Thine inheritance, and maintain the fulness of Thy Church.

The Clerks:

Amen.

The Priest:

Sanctify those who in love come to visit the majesty of Thy House. Glorify us with Thy Divine power, and forsake not those who put their trust in Thee.

The Clerks:

Amen.

The Priest:

Grant peace to the whole world, to the churches,
to the priests, to Christian kings, and their armies,
and to the whole of this congregation.

The Clerks:

Amen.

For all good gifts and all perfection descend from
Thee on high, Who art the Father of Light, and unto
Thee belong glory, dominion, and honour, now and
ever, world without end. Amen.

Then shall the Clerks say thrice:

Blessed be the name of the Lord, now and for
ever.

*Then shall the Priest turn to the congregation and say
aloud:*

O Christ, our God and our Redeemer, Thou art
the Fulfilment of the Law, and of the Prophets who
didst perform all Thy Father's commands. Endue
us with Thy Holy Spirit.

The Deacon (in Greek):

Let us arise.

The Priest:

Peace ✠ be with all.

LITURGY

The Clerks:

And with Thy Spirit.

The Deacon:

Let us listen with fear.

The Priest:

The Holy Gospel according to St. John.

The Clerks:

Glory be to Thee, O Lord our God.

The Deacon (in Greek):

Be attentive.

The Clerks:

It is God who speaks.

The Priest then reads the Gospel of St. John, Chap. 1, v., 1-18, as follows:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth.

The Gospel ended, the Clerks make answer :

Glory be to Thee, O Lord our God.

The Deacon :

Let us pray to the Lord that through His Holy Cross He may save us from our sins, and keep us by His merciful grace. Almighty Lord our God save us and have mercy upon us.

The Priest says three times :

Lord, have mercy upon us.

Then:

Keep us in peace, O Christ our God, in the shadow of Thy holy and venerable Cross; deliver us from the enemy, visible and invisible; make us worthy to thank you and to glorify Thee with the Father and the Holy Spirit, now and ever, world without end. Amen.

The Clerks:

I will praise the Lord at all times: may His praise be ever on my lips.

The Priest, making the sign of the Cross on the people, shall say aloud:

Be ye ✠ blessed by the grace of the Holy Spirit; go in peace, and may the Lord be with you all! Amen.

Then the Clerks shall sing:

My soul shall make her boast in the Lord: the meek shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt His name together.

I sought the Lord, and He answered me, and delivered me from all my fears.

Draw near unto the Lord, and receive light; and your faces shall not be ashamed.

This poor man cried, and the Lord heard him,
and saved him out of all his troubles.

The Angel of the Lord encampeth round about
them that fear Him, and delivereth them.

O taste and see that the Lord is good: blessed is
the man that trusteth in Him.

O fear the Lord, ye His saints: for there is no
want to them that fear Him.

The young lions do lack, and suffer hunger. But
they that seek the Lord shall not want any good
thing.

Come, ye children, hearken unto me: I will teach
you the fear of the Lord.

What man is he that desireth life, and loveth
many days, that he may see good?

Keep thy tongue from evil, and thy lips from
speaking guile.

Depart from evil, and do good; seek peace, and
ensue it.

The eyes of the Lord are towards the righteous,
and His ears are open unto their cry.

The face of the Lord is against them that do evil,
to cut off the remembrance of them from the earth.

The righteous cried, and the Lord heard them,
and delivered them out of all their troubles.

The Lord is nigh unto them that are of a broken
heart, and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous; but the
Lord delivereth him out of them all. He keepeth all
their bones: not one of them is broken.

LITURGY

Evil shall slay the wicked : and they that hate the righteous shall be condemned.

The Lord redeemeth the soul of His servants ; and none of them that trust in him shall be confounded.

Glory be to the Father, to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end Amen.

While the Clerks sing the Psalms the blessed wafer is distributed to the congregation, after which the Priest shall turn towards the East, and shall bow three times before the Holy Table, and say :

Lord God Jesus Christ, have mercy upon me.

Then proceeding to the sacristy, he shall take off the sacred garments, and after that go in peace.

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