

Liturgy of St. Mark

Translated into English by Archpriest John Shaw, Russian
Orthodox Church Outside Russia

TO THE READER

In the Orthodox Church there are three orders for the Divine Liturgy that are celebrated in every parish—those of St. John Chrysostom, St. Basil the Great, and the Presanctified Liturgy of St. Gregory the Dialogist. But in addition to these three there are also several other, rarer Liturgies, characteristic of certain places or celebrated on certain days. In recent years the Liturgy of St. James has become increasingly known and celebrated; akin to it is that of St. Mark.

The Divine Liturgy of St. Mark is the ancient, traditional main Liturgy of the Orthodox Church of Alexandria. With the discovery of a papyrus from the end of the fourth century in 1928, it also has the most ancient documentation of any Orthodox Liturgy still in use. This is the Liturgy of the great hierarchs of Alexandria, whose names occur constantly in our Church calendar: Ss. Athanasius the Great, St. Cyril of Alexandria, St. John the Almsgiver, and countless others. St. Anthony the Great and the Desert Fathers prayed at this Liturgy, and knew and loved its prayers.

After the Arab invasion of Egypt, the Church of Alexandria fell on hard times; and with the consolidation of the Ottoman Empire, the other Patriarchates became more and more subjugated to Constantinople. As a result, the local liturgical tradition was slowly displaced. The latest historical manuscript of the Liturgy of St. Mark was copied by Patriarch Meletios Pegas of Alexandria in 1585 and again in 1890 by St. Nectarios of Pentapolis. This version of the text was published in Greece in 1955 and in Alexandria in 1960.

Although various recensions of the Greek text have been in print for the past 400 years, the following English translation is based primarily on that of St. Nectarios for the following reasons:

- 1) This, being the most recent stage in the continuous development of the text, is also the most complete, showing in the most detail the texts sung by the choir or said by the Deacon.
- 2) Its structure provides for the traditional Paschal beginning, as St. Mark's day (April 25 or May 8) falls in Paschal time.

3) This recension appears not yet to have appeared in English, and contains numerous points worthy of study.

Explanations and commentary have been placed in a section of “Notes on the Text.” These notes contain a number of observations from Prof. Foundoulis’ 1977 Greek edition published in Thessalonica.

Through the prayers of St. Mark the Apostle and Evangelist, Lord Jesus Christ our God, have mercy upon us. Amen.

The Translator [Rev. Fr. John Shaw of the Russian Orthodox Church Outside Russia]
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The Divine Liturgy of St. Mark Proskomide

At the Proskomide, all as usual except the following:

Prayer over the Censer

We offer Thee incense, O Lord, before Thy holy glory, and may it rise up, we beseech Thee, to Thy most heavenly altar as a sweet fragrance, for the remission of our sins and the cleansing of Thy people. Through the grace and compassion and love for mankind of the Father and of the Son and of the Holy Spirit, now and ever and unto the ages of ages. Amen.

Offertory Prayer

O Master, Lord our God, Jesus Christ, coeternal Son of the ageless Father, Thou Who art the great High Priest, Who didst give Thyself as a spotless lamb for the life of the world: we pray and beseech Thee, O good Lover of mankind: show Thy face upon this bread and upon this chalice, so that they may be transformed into Thy most pure Body and precious Blood, in which the holy table receiveth Thee as do the priestly hierarchy and the surrounding choir of Angels, unto the communion of souls and bodies. And to Thee do we ascribe glory, together with Thy Father Who is without beginning, and Thy most holy and good and life-creating Spirit, now and ever, and unto ages of ages. Amen.

The Proskomide concludes as usual, and St. Mark is named in the Dismissal.

The Enarxis

The Deacon intones: Bless, Master. **Priest:**

BLESSED is the kingdom of the Father,
and of the Son,
and of the Holy Spirit,
now and ever and unto ages of ages.

Choir: Amen. (And, in Paschal time, we sing “Christ is risen from the dead...”)

Deacon: In peace let us pray to the Lord.

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(And the rest of the Great Litany. See the Liturgy of St. John Chrysostom for text.)

Prayer of the First Antiphon (for the congregation)

Priest (secretly): We give Thee thanks, we give Thee exceeding thanks, O Lord our God, Father of our Lord and God and Saviour Jesus Christ, for all things, and through all things, and in all things: for that Thou hast sheltered, assisted, defended, and brought us through the past time of our life, and hast guided us to this hour, vouchsafing again to stand before Thee in Thy holy place, us who ask pardon of our sins, and propitiation for all Thy people. And we pray and beseech Thee, O Lover of mankind, grant us to pass this holy day and all the time of our life without sin, with all joy, health, safety, and with all sanctification and Thy fear. But all envy, all terror, all temptation, every working of Satan, every plot of wicked men, drive far from us, O God, and from Thy Holy Catholic and Apostolic Church. That which is good and profitable, do Thou supply to us; if we have sinned against Thee in word or deed, or by thought, do Thou, as good and Lover of mankind, vouchsafe to overlook it, and forsake us not, O God, who put our trust in Thee; nor lead us into temptation, but deliver us from the evil one and from his works.

[Through the grace and compassion and love for mankind of Thine only-begotten Son, through Whom and with Whom be to Thee the glory and majesty, with Thy most holy and good and life-creating Spirit, now and ever, and unto ages of ages. Amen.]

The choir sings the First Antiphon.

Deacon: Again and again in peace let us pray to the Lord.

(And the rest of the Little Litany; consult the Liturgy of St. John Chrysostom for this text.)

Prayer of the Second Antiphon (For the Ruler)

Priest (secretly): O Master, Lord God, Father of our Lord and God and Saviour Jesus Christ, we beseech and pray Thee to keep our King (or: all those in civil authority) in peace and fortitude and righteousness. Subdue unto him (or: unto Thy people) every foe and adversary, lay hand upon the shield and buckler and rise up to help him (or: us). Grant him (or: us) victories, O Lord, and dispose him (or: those in authority) peaceably towards us and to Thy holy name, that we also in the tranquillity of his (or: their) days may lead a quiet and peaceful life in all godliness and uprightness.

Through the grace and compassion and love towards mankind of Thine only-begotten Son, through Whom and with Whom be to Thee the glory and majesty, with Thine all-holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

The choir sings the Second Antiphon.

Deacon: Again and again in peace let us pray to the Lord. (And the rest of the Little Litany)

Prayer of the Third Antiphon (For Patriarch and Bishop)

Priest (secretly): O Master, Lord God almighty, the Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thee, O good Lover of mankind: preserve our most holy and blessed father (Patriarch, Metropolitan) and our most venerable (Bishop), unto us peacefully unto many years, executing the holy pontificate committed unto them according to Thy holy and blessed word, rightly dividing the word of Thy truth, with all Orthodox Bishops, Priests, Deacons, subdeacons, readers, chanters, and laity, and the whole fullness of Thy holy and only Catholic and Apostolic Church, granting to them peace, health, and salvation; and their prayers which they make for us, and we for them, receive, O Lord, unto Thy holy and heavenly and spiritual altar; and every enemy of Thy Holy Church subdue speedily under their feet.

Exclamation:

Through the grace and compassion and love towards mankind of Thine only-begotten Son, through Whom and with Whom be to Thee the glory

and majesty, with Thine all-holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

The choir sings the Third Antiphon.

Prayer of the Entrance

Priest (secretly): O Master, Lord our God, Who didst elect the twelve Apostles as it were a lamp of twelve lights, and didst send them forth into the whole world to preach and teach the Gospel of Thy kingdom, and to heal every sickness and infirmity in the people: and didst breathe into their faces, and didst say to them: Receive ye the Holy Spirit, the Comforter: whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained. Thus do Thou also upon us Thy servants as we enter the holy ministry, together with the Bishops, Priests, Deacons, subdeacons, chanters, laity, and all the fullness of Thy Holy Catholic and Apostolic Church. Preserve us, O Lord, from curse, and ban, and excommunication, and from the part of the adversary, and make pure our lips and heart from all pollution and iniquity; that with a pure heart and conscience we may offer to Thee this sacrifice as a sweet-smelling fragrance, and for the remission of our sins and the sins of all Thy people: Through the grace and compassion and love towards mankind of Thine only-begotten Son, through Whom and with Whom be to Thee glory and majesty, with Thine all-holy and good and life-creating Spirit, now and ever, and unto ages of ages. Amen.

Entrance with the Gospel.

Deacon: Wisdom, let us attend. (Entrance verse, if there be such. If not, we sing, “O come, let us worship.” Here follow the usual Troparia after the Entrance.)

Prayer of the Thrice-Holy

Priest (secretly): O Master, Lord Jesus Christ, co-eternal Word of the Father without beginning, Who didst become like unto us in all respects save sin, for the salvation of our race; Who didst send forth Thy holy Disciples and Apostles to preach and teach the Gospel of Thy kingdom, and to heal all sickness and infirmity among Thy people: do Thou Thyself, O Lord, send out Thy light and Thy truth, and enlighten the eyes of our minds and open the ears of our hearts, and grant that we may be hearers of Thy holy tidings, and not hearers only, but doers of the word, that we may bring abundant good fruit, thirty fold and an hundred fold, and be counted worthy of the kingdom of heaven.

Exclamation: And let Thy mercies quickly go before us, O Lord.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: For Thou art our good tidings, the Saviour and keeper of our souls and bodies, O Lord God, and to Thee do we send up glory, and thanksgiving, and the thrice-holy hymn: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us... (sung as usual)

Priest: Peace be unto all.

Response: And to thy spirit.

Deacon: Let us attend.

Epistle

The Reader announces the title of the Epistle reading, then reads the Epistle. Then follows the Alleluia with its verses.

Deacon (to the Priest): Father, give a blessing.

Priest: May the Lord bless you and minister with you by His grace, now and ever, and unto ages of ages.

Before the Gospel the Priest offers incense, saying:

O God, Who didst accept the gifts of Abel, the sacrifice of Noë and Abraham, Aaron and Zacharias' incense, receive also from the hands of us sinners this incense as a savour of fragrance and for the remission of our sins and those of all Thy people. For blessed art Thou, and to Thee belongeth glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The Deacon, about to read the Gospel, says:

Father, give a blessing.

Priest: The Lord bless and strengthen us, and make us to be hearers of His Holy Gospel, He that is God, blessed now and ever and unto ages of ages. Amen.

Deacon: Stand, let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And with thy spirit.

Deacon: The reading of the Holy Gospel according to (name).

Choir: Glory to Thee, O Lord, glory to Thee.

Priest: Let us attend.

And the Deacon reads the Gospel text.

Litany after the Gospel (and Homily)

Deacon: Let us all say with our whole soul, and with all our heart let us say:

Choir: Lord, have mercy.

O Lord God almighty, Who art rich in mercy, not desiring the death of a sinner, but rather that he be converted and live, we beseech Thee, hearken and have mercy.

Furthermore we pray for this holy temple and for those that with faith, devotion, and the fear of God enter herein.

That we may be delivered from all tribulation, wrath, and necessity, hearken and have mercy.

Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hearken, and have mercy.

Furthermore we pray for our devout and God-saved rulers (or: for this land and all those in civil authority).

Furthermore we pray for our (Patriarch, Metropolitan, Bishop...).

Furthermore we pray for the servants of God N. and N., who await from Thee great and abundant mercy.

Prayer of Fervent Supplication

Priest (secretly): Visit, O Lord, in Thy pity and mercies, those of Thy people that are sick, set aside from them every plague and infirmity, drive from them the spirit of illness; those of our brethren who are absent, or about to depart, give a prosperous journey in every place. Bless the fruits of the earth, multiply them, make them perfect, keep them whole and undamaged for us.

[Preserve in peace and fortitude the kingdom of Thy servant whom Thou hast justified to rule upon earth.]

This humble, and poor, and Christ-loving city protect, O Lord, from evil days, from famine, plague, and incursion of the heathen, as Thou didst spare the city of Nineveh, for Thou art merciful and generous and rememberest not the evil of man. Thou hast said by Thy Prophet Isaias, "I will protect this city and save it for My sake, and for the sake of My servant David"; wherefore we beseech and pray Thee, O good Lover of mankind, defend this city for the sake of Thy martyr and Evangelist Mark, who hath shown us the path of salvation. **Exclamation:**

For Thou art a merciful God and lovest mankind, and to Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Litany for the Catechumens

Deacon: Pray to the Lord, ye catechumens.

Choir: Lord, have mercy.

Deacon: Ye faithful, let us pray for the catechumens, that the Lord will have mercy on them.

That He will catechise them with the word of truth.

That He will reveal unto them the Gospel of righteousness.

That He will unite them to His Holy Catholic and Apostolic Church.

Save them, have mercy on them, help them, and keep them, O God, by Thy grace.

Ye catechumens, bow your heads unto the Lord.

Choir: To Thee, O Lord.

Priest: That with us they also may glorify Thy most honourable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Deacon: Pray ye for the peace of the whole world.

Choir: Lord, have mercy.

Deacon: Pray ye for our most holy Father (Patriarch, Metropolitan, Bishop).

Again and again, in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace. Wisdom.

Prayer of the Faithful

Priest (secretly): Enthroned the peace which is of heaven in the hearts of all of us, but grant us peace also in this world. Our most venerable hierarch (Name) preserve for us unto many years, and peaceful times; bless our congregations, O Lord, grant them without hindrance and unceasingly to do Thy holy and blessed will; let all be scattered that hate Thy holy name, but multiply Thy faithful people unto myriads of myriads that do Thy holy will. **Exclamation:**

That being kept always under Thy dominion, we may send up glory unto Thee, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon(s): Take ye care that none of the catechumens be here.

The doors, O subdeacons!

Come, Deacons, form the procession.

Let us attend.

Choir: Let us who mystically represent the Cherubim and sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

The Priest sets on incense and says:

O Lord our God, Who hast no need of any gift, accept this incense offered by an unworthy hand, and count us all worthy of the blessing which is from Thee, for Thou art our sanctification, and to Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer Before the Great Entrance

O God almighty, Thou of great name, Who hast given us entry into the Holy of Holies by the advent of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ: we pray and beseech Thy goodness, forasmuch as we are fearful and tremble, about to stand before Thy fearsome and glorious altar: send down upon us the grace of Thy Holy Spirit, and hallow our souls, our bodies, and our spirits, so that with a pure heart we may bring Thee gifts, offerings, and sacrifices unto the remission of our sins and the cleansing of all Thy people. Through the grace and compassion and love for mankind of Thy Christ, with Whom Thou art blessed and glorified together with Thine all-holy, and good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

And the entry with the Holy Gifts takes place.

Choir: That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of Angels, alleluia, alleluia, alleluia.

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

Deacon: For the precious Gifts now offered, let us pray to the Lord.

For this holy temple and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, and necessity, let us pray to the Lord.

Prayer of Oblation

Priest (secretly): Holy, Most High, Terrible, Thou that restest in the Saints, O Lord, Thyself sanctify us, and count us worthy of the fearful priesthood, and cause us to approach Thy venerable altar with all good conscience: and purify our hearts from every defilement; chase away from us every evil sensation; hallow our mind and our soul; and grant us to accomplish the worship of our holy fathers with Thy fear, seeking Thy face at all times. For Thou art He that blesseth and sanctifieth all things, and to Thee do we send up glory and thanksgiving, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and offences, let us ask of the Lord.

All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defence at the dread judgment seat of Christ, let us ask.

Calling to remembrance our most holy, most pure and blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commit ourselves, and one another, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: Through the compassion of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy, and good, and life-creating Spirit, now and ever and unto ages of ages.

Choir: Amen.

The Kiss of Peace

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Let us love one another, in the Lord our God.

Choir: I will love Thee, O Lord my strength; the Lord is my foundation, and my refuge, and my deliverer. My God is my helper, and I will hope in Him.

Prayer of the Peace

Priest (secretly): Master, Lord almighty, look down from heaven upon Thy Church, and upon all Thy people, and upon Thine unworthy servants, sheep of Thy flock, and grant us Thy peace, and Thy love, and Thy help, and send down upon us the gifts of Thy most holy Spirit, that with a pure heart and good conscience we may salute one another with a holy kiss:

Not in deceit, nor in hypocrisy, nor coveting those things that are another's, but blameless and unspotted, in one spirit, in the bond of peace and love, one body and one spirit, in one faith, as we have also been called, in one hope of our calling, that we may all of us arrive at the Divine and boundless affection in Christ Jesus our Lord. Through Whom and with Whom to Thee be glory and majesty, with Thy most holy, and good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

Then the Priest offers incense, saying:

We offer incense before Thy glory, O Lord; may it ascend, we pray Thee, out of the poor hands of us sinners for the remission of our sins and the propitiation of all Thy people. For to Thee is due all glory, honour, and worship, and thanksgiving, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Fathers and brethren, come and magnify the Lord with me.

Choir: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.

Priest: Of the Father.

Choir: Amen.

Priest: And of the Son.

Choir: Amen.

Priest: And of the Holy Spirit.

Choir: Amen.

And after the Kiss of Peace:

Deacon: Stand ye to make the Offering aright.

The Priest, signing with the Cross the chalice and the diskos, intones the first words of the

Symbol of the Faith:

Priest: I believe in one God, the Father almighty:

Choir: Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified for us under Pontius Pilate, and suffered, and was buried; and arose again on the third day according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge both the living and the dead; Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. In one Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

(And when the people say, “And was incarnate,” the Priest makes the sign of the Cross [over the Holy Gifts] and again at the words “And was crucified,” and the third time at “And in the Holy Spirit...”)

The Anaphora

Deacon: Let us stand aright, let us stand with fear, let us attend, to offer this holy oblation to God in peace.

Choir: A mercy of peace, a sacrifice of praise.

Priest: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all.

Choir: And with thy spirit.

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

Choir: It is meet and just so to do.

Priest: It is truly meet and just, holy and becoming, and advantageous to our souls, to worship Thee, the Existing One, Lord God, Father almighty, to worship Thee, to hymn Thee, to give thanks to Thee, to render Thee praise, both night and day, with unceasing mouth and lips that keep not silence, and heart that cannot be still; Thee Who madest the heaven and the things that are in the heaven, the earth and the things that are in the earth, the sea, the fountains, the rivers, the lakes, and all things that are in them; Thee Who didst make man after Thine own image and likeness, and also gavest him the delights that were in Paradise, and didst not despise him when he fell, nor desert him, O good God, but didst call him again by the Law, didst educate him by the Prophets, didst reform him and renew him by this fearful and life-creating and heavenly Mystery; all these things Thou hast done by Thy Wisdom, the true Light, Thine only-begotten Son, our Lord and God and Saviour Jesus Christ, by Whom, rendering thanks to Thee with Himself and the Holy Spirit, we offer to Thee this reasonable and unbloody sacrifice, which all nations offer to Thee, O Lord, from the rising of the sun unto the going down of the same, from the north and from the south; for Thy name is great among the nations, and in every place incense is offered to Thy name, and a pure offering.

The Diptychs

Therefore we pray and beseech Thee, O Lord our God, good Lover of mankind:

Remember, O Lord, Thy Holy and only Catholic and Apostolic Church, which is from the ends of the world unto the ends thereof, and all Thy people and all Thy flock. Enthroned the peace of heaven in our hearts, but bestow upon us also the peace of this life.

[The King,] the military, statesman, counsellors, the boroughs, the neighbourhoods in which we live, our comings in and goings out, direct Thou in all tranquillity.

(**Choir:** Lord, have mercy upon us.)

O King of peace, give us Thy peace in concord and love, for Thou hast given us all; possess us, O God; besides Thee we know none other, we call upon Thy name; quicken our souls, and may the death of sin have no dominion over us, nor over all Thy people.

(Choir: Visit and heal, O God.)

Them that are sick, O Lord, among Thy people, visit in Thy pity and mercies, and heal. Avert from them and us all sickness and infirmity, drive away from them the spirit of illness; raise up again those that lie in long sickness; heal them that are vexed by unclean spirits, them that are in prisons, in mines, or in court, or who have had sentence passed against them, or in exile or in bitter servitude, or who are taxed beyond their means, have mercy on all, free all; for Thou art our God Who releasest the shackled, Who raisest up those that are cast down; the hope of the hopeless, the aider of the helpless, the resurrection of the fallen; but to us also, O Lord, be Thou pleased to grant strength and fortitude.

(Choir: Bring them back to their home.)

To our brethren that have departed from us, or who are about to set forth, be Thou a guide in every place; but our wandering in this life also, O Lord and Master, keep Thou without harm and untroubled by any storms.

(Deacon: Pray ye for beneficial rains and the fruits of the earth.)

Deacon: Send down good showers on the needful and thirstly places, rejoice and renew the face of the earth: water her furrows, multiply her increase: so that in their drops it may rejoice glowingly.

(Choir: Bless now, also, O Lord, the crown of the year in Thy goodness. Amen.)

(Deacon: Pray ye for good seasons and the plants of the earth.)

Bless, O Lord, the fruits of the earth; preserve them for us whole and unhurt; rejoice and renew the face of the earth; water her furrows; multiply her increase, so that in their drops it may rejoice glowingly.

(Choir: Bless now also, O Lord, the crown of the year of Thy goodness. Amen.)

(Deacon: Pray ye for the rising of the river [Nile].)

Choir: Lord, have mercy.)

Raise up the waters of the rivers to their proper measure, according to Thy goodness; rejoice and renew by their ascent the face of the earth,

water her furrows, multiply her increase, that by their drops she may rejoice glowingly.

(Choir: Bless now also, O Lord, the crown of the year with Thy goodness. Amen.)

For the poor of Thy people, for the widow and the orphan, for the wanderer and sojourner, for the sake of us all who hope on Thee and are called by Thy holy name: for the eyes of all wait upon Thee, and Thou givest them their food in due season. O Thou that givest food to all flesh, fill our hearts with joy and gladness, that we always, having all sufficiency in all things, may rejoice unto every good work in Christ Jesus our Lord.

Deacon: [Preserve the kingdom of Thy servant, O Lord].

(Choir: Glory to Thy kingdom, O Lord.)

The kingdom of Thy servant (N.) whom Thou hast justified to rule on earth, keep Thou in peace and fortitude and tranquillity through victory; subdue under him every foe and adversary, be they of foreign nations or his own; take hold of shield and buckler and rise up to help him; bring forth the spear, and shut the way against them that persecute him; overshadow his head in the day of battle; set the fruit of his loins upon his throne; speak good things to his heart for Thy Holy Catholic and Apostolic Church, and for all Thy Christ-loving people; that we also in his tranquillity may lead a quiet and peaceable life in all godliness and purity, which we find in Thee.

(Deacon: Grant rest, O Lord, to the souls of the departed in the faith of Christ.)

Give rest to the souls of our fathers and brethren that have heretofore fallen asleep in the faith of Christ, O Lord our God. Remember, O Lord, our ancestors, fathers, patriarchs, prophets, apostles, martyrs, confessors, teachers, bishops, venerable and righteous persons, every soul departed this life from all ages in the faith of Christ, and whose memory we keep this day, and our holy father Mark the Apostle and Evangelist, who hath shown us the path of salvation.

Remember, O Lord, the archangelic voice that said: Rejoice, thou that art full of grace, the Lord is with thee, blessed art thou among women and blessed is the Fruit of thy womb, for thou hast borne the Saviour of our souls. Exclamation:

Especially for our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.

(Deacon: Father, give a blessing.)

(Priest: May the Lord bless thee by His grace, now and ever and unto ages of ages.)

(Here the Deacon says the Diptychs of the Departed. Meanwhile, the Priest prays:)

Priest: And to the spirits of all these give rest, O Master, Lord our God, in the habitations of Thy Saints, in Thy kingdom, vouchsafing to them the good things of Thy promise, which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man, the things which Thou hast prepared, O Lord, for them that love Thy holy name. Grant Thou rest to their souls, count them worthy of the kingdom of heaven, and to us grant that the end of our lives may be Christian and well-pleasing to Thee, without sin, and that we may have a portion and inheritance with all Thy Saints.

The thank-offerings of them that offer sacrifices and oblations, receive, O God, upon Thy holy and super-celestial and spiritual altar, to the height of the heavens, by Thy ministry of Archangels; of them that offered much or little, secretly or with bold openness, of them that desired and had not wherewithal to offer, and of them that have brought their oblations this day: as Thou didst accept the gifts of Thy just Abel, the sacrifice of our father Abraham, the incense of Zacharias, the alms of Cornelius, and the two mites of the widow, receive also of their offerings, and give them instead of things earthly, things heavenly; instead of things temporal, things eternal.

Remember, O Lord our God, the most holy and blessed (N., Patriarch, Metropolitan, Archbishop or Bishop) whom Thou didst foreknow and choose to take in hand the government of Thy Holy Church, and our most venerable Bishop (N.). Guard them by Thy care, for many years, in peaceful time, accomplishing Thy holy archpastorate, entrusted to them by Thee, according to Thy holy and blessed will, rightly dividing the word of Thy truth.

And remember also all Orthodox Bishops everywhere, Presbyters, Deacons, subdeacons, readers, singers, monks, and virgins, widows, orphans, and laity.

Remember, O Lord, the Holy City of Christ our God, and the reigning city [Constantinople], and this our city, every city and region, and those that dwell in it in the Orthodox Faith of Christ, for their peace and safety.

Remember, O Lord, every Christian soul in affliction and trouble, in need of the mercy and succour of God, and the conversation of them that have wandered, the salvation of our souls, and our brethren that are in bonds.

Remember, O Lord, those that sail and travel, the Christians who receive wayfarers into their homes, and those in captivity or foreign exile, our brethren in bitter servitude; grant them to receive compassion from those that hold them.

Remember, O Lord, in mercy and compassion also us sinful and unworthy servants of Thine, and wash away our sins as Thou art good and the Lover of mankind, and by Thy most holy Spirit, grant us to serve Thee.

Bless, O Lord, our congregations; root out idolatry utterly from the world; crush Satan and all his power and wickedness beneath our feet; the enemies of Thy Church, O Lord, as at all times, so now humble. Lay bare their pride, speedily make manifest their weakness; bring to nought their plots and villainy which they use against us.

(**Deacon:** Ye that are sitting, rise up; look ye to the East.)

Arise, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee backward; but multiply Thy faithful and Orthodox people who do Thy holy will, unto a thousand thousands and ten thousand times ten thousand blessings.

Free them that are in bonds, bring them forth that are in need, satisfy the hungry, slake the thirsty, comfort the pusillanimous, convert them that have strayed, enlighten them that are in darkness, raise the fallen, make firm the wavering, heal the sick; lead all into the way of salvation, and unite them to Thy holy flock; and preserve us from our iniquities, being in all things our keeper, and our defender.

Continuation of the Anaphora

The Priest, bowing, prays: For Thou art above all power and dominion, and might, and principality, and every name that is named not only in this world but also in that which is to come. Before Thee stand thousands

and ten thousand times ten thousand armies of holy Angels and Archangels. Before Thee stand Thy two most honourable creatures, the many-eyed Cherubim and the six-winged Seraphim; with twain thereof they cover their feet, with twain their face, and with twain do they fly, and cry one to another with incessant voices and perpetual praise, singing, shouting, glorifying, crying aloud, and saying unto the majesty of Thy glory, the triumphal and thrice-holy hymn: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Exclamation:

At all times all things glorify Thee, but with all that glorify Thee receive, O Lord, our praise also, with them that laud Thee and say:

Choir: Holy, Holy, Holy, Lord of Sabaoth. Heaven and earth are full of Thy glory. Osanna in the highest.

The Priest again signs the Holy Mysteries with the Cross, saying:

Truly are earth and heaven full of Thy holy glory, through the manifestation of our Lord and God and Saviour Jesus Christ. Fulfill also, O God, this sacrifice with Thy heavenly blessing, by the indwelling of Thy Holy Spirit. For the Lord Himself and our God and King of all, Jesus Christ, on the night wherein He gave Himself up for our sins, and for the sake of all suffered death in the flesh, reclining at supper with His holy Disciples and Apostles, took bread in His holy and pure and spotless hands, looked up to Thee His own Father, our God and the God of all, gave thanks,

Deacon: Amen.

Priest: And blessed,

Deacon: Amen.

Priest: And hallowed, and brake,

Deacon: Amen. For the remission of sins, O God, and to have mercy on us.

Priest: And distributed to His holy and blessed Disciples and Apostles, saying: **Exclamation:**

Take, eat,

Deacon: Pray earnestly, ye Presbyters.

Priest: This is My Body, which is broken for you, and given for the remission of sins.

Choir: Amen.

Priest: Likewise also the cup after supper, having taken and mingled with wine and water, and looking up to heaven,

Deacon: Look down upon us and have mercy on us.

Priest: Looking up to heaven to Thee His own Father, our God and the God of all, He gave thanks,

Deacon: Amen.

Priest: He hallowed,

Deacon: Amen.

Priest: He blessed,

Deacon: Amen.

Priest: He filled with the Holy Spirit,

Deacon: Amen, Amen. We believe and confess, that Thou art the Son of the living God.

Priest: He distributed It to His holy and blessed Disciples and Apostles, saying: **Exclamation:**

Drink ye all of this:

Deacon: Yet pray earnestly. **Exclamation:**

Priest: This is My Blood of the New Testament, which is shed and distributed for you and for many, for the remission of sins.

Choir: Amen.

Priest: Do this in remembrance of Me. For as often as ye eat this Bread and drink this Cup, ye proclaim My death, and confess My Resurrection and Ascension, until I come.

Choir: (Tone 8:) We proclaim Thy Death, O Lord, and we confess Thy Resurrection.

Priest: The Death, O almighty Lord and Master, King of heaven, of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ, we proclaim; and confessing His blessed Resurrection from the dead on the third day, confess also His Ascension into heaven, and His sitting at Thy right hand, His God and Father, looking also for His second and fearful and dreadful advent, when He shall come to judge the quick and the dead in righteousness, and to render to each according to his works.

Choir: We believe, and glorify the Body and Blood of our Lord and God and Saviour Jesus Christ: fill our hearts with joy and gladness.

Spare us, O Lord our God. (thrice)

According to Thy great mercy. (thrice)

And not according to our sins.

Priest: Thine own of Thine own gifts we have set before Thee, and we pray and beseech Thee, O good God and Lover of mankind: send down from Thy holy height, from Thine appointed habitation, from Thy bosom beyond human experiment, the Comforter, the Spirit of Truth, the Holy One, the Lord and Giver of life, Who spake in the Law and by the Prophets and the Apostles; Who is everywhere present and filleth all things, working sanctification of His own free will, and not as a minister, upon those He chooseth by His good pleasure: One in essence, manifold in His energies, fountain of Divine gifts: consubstantial with Thee, proceeding from Thee, sharing the throne of Thy kingdom and of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ.

Look down upon us, and upon this Bread,

Deacon: Amen.

Priest: And upon this Cup,

Deacon: Amen.

Priest: And send down Thy Holy Spirit, that He may bless and hallow them, and may act, as God almighty,

Deacon: Amen.

Priest: As the true God of faith.

Deacon: Amen.

Priest: And make this Bread the Body,

Deacon: Amen.

Priest: And this Cup the Blood of the New Testament,

Deacon: Amen.

Priest: Of our very Lord and God and Saviour and universal King, Jesus Christ.

Deacon: Amen. Come down, ye Deacons; pray, ye Presbyters.

Priest (aloud:) That they may be to all of us who participate in Them for faith, for sobriety, for healing, for temperance, for sanctification, for renovation of soul, body and spirit; for participation in blessedness of eternal life and incorruption, for the glorification of Thy holy name, for the remission of sins; so that in this as in all places Thy most holy name may be glorified, hymned, and hallowed, with Jesus Christ and the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen. As it was, and is, and shall be, unto generation and generation, and for all ages of ages. Amen.

Priest: And grant unto us that with one mouth and one heart we may glorify and hymn Thy most honourable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: And may the mercies of our great God and Saviour Jesus Christ be with you all.

Choir: And with thy spirit.

Litany Before the Lord's Prayer

Deacon: Having commemorated all the Saints *and the righteous*, again and again in peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For these Holy Gifts now offered and sanctified, let us pray to the Lord.

That our God, the Lover of mankind, Who hath accepted Them upon His holy and most heavenly and noetic altar as an odour of spiritual fragrance, will send down upon us Divine grace and the gift of the Holy Spirit, let us pray.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful; and a good defence before the dread judgment seat of Christ, let us ask.

Having asked for the unity of the Faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Meanwhile, the Priest prays as follows: O God our Master, Father of light, Author of eternal life, Creator of grace, Founder of worlds, Giver of knowledge, Treasury of wisdom, Teacher of holiness, Receiver of pure prayers, Benefactor of the soul, Thou that givest to the weak-hearted who trust in Thee those things into which the Angels desire to look; Who hast raised us from the abyss to light, Who hast given us life out of death, Who hast granted us freedom from slavery, hast dissolved in us the darkness of sin by the coming of Thine only-begotten Son; now also, O Lord, enlighten the eyes of our understanding by the indwelling of Thy Holy Spirit, that we may without condemnation partake of this immortal and heavenly Food; and sanctify us wholly, in body, soul, and spirit, that with Thy holy Disciples and Apostles we may say to Thee this prayer:

softly: 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 debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. **Exclamation:**

Priest: And grant us, O Master, Lord Who lovest mankind, with boldness, and without condemnation, with pure heart, enlightened soul, face unashamed, and sanctified lips to make bold to call upon Thee, the holy God in heaven, as our Father, and to say:

Choir: 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 debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

Priest (secretly): Yea, Lord, lead us not into temptation, but deliver us from evil, for Thy great mercy knoweth that we are unable to bear up through our much infirmity; but make with the temptation also a way of escape, that we might be able to bear it, for Thou hast given us power to tread upon serpents and scorpions, and on all the might of the enemy.

Exclamation:

For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest: O Master, Lord God almighty, Who sittest upon the Cherubim and art glorified by the Seraphim, Who didst prepare the heaven from the waters and didst adorn it with the choirs of the stars; Who hast arranged the bodiless ranks of Angels in the highest to sing Thy praise everlastingly: to Thee have we bowed the neck of our souls and bodies, showing the outward sign of service; and we pray Thee, disperse the dark attacks of sin from our thoughts; enlighten our mind with the Divine rays of Thy Holy Spirit, that being filled with the knowledge of Thee, we may worthily partake of the good Gifts set before us, the most pure Body and precious Blood of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ, forgiving us every kind of sin, through Thy great and unsearchable goodness. Forgive us, O Lord God, our transgressions, whether intentional or unintentional, whether done knowingly or unknowingly. **Exclamation:**

Through the grace and mercies and love for mankind of Thine only-begotten Son, through Whom and with Whom be to Thee glory and majesty, with Thine all-holy and good and life-creating Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: With the fear of God, let us attend.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest (softly): Holy, most high, tremendous Lord, Who retest in the Saints, O Lord, sanctify us by the word of Thy grace and the indwelling of Thy most holy Spirit. For Thou, Lord, hast said: Be ye holy, for I am holy. O Lord our God, incomprehensible Word of God, consubstantial and co-eternal, together without beginning with the Father and the Holy

Spirit, receive the pure hymn, with the Cherubim and Seraphim, and from me a sinner and Thine unworthy servant, from unworthy lips, crying out and saying: **Exclamation:**

Holy Things for the holy!

Choir: One Holy Father, one Holy Son, one Holy Spirit, in the unity of the Holy Spirit. Amen.

Priest: The Lord be with you all.

Choir: And with thy spirit.

Deacon: For the salvation and the aid of our holy father (Patriarch, Metropolitan, Archbishop, Bishop), all the clergy and the Christ-loving laity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: And furthermore for the salvation and remission of sins of our brethren who bring this holy Offering, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: And for the memory of our venerable fathers and brethren, let us all say heartily: Lord, have mercy.

Choir: Lord, have mercy.

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(While these Diaconica are being said, the Priest divides the Holy Bread, saying:)

Priest: Praise ye the Lord in His Saints.

The Lord bless and minister with us in the fraction of His holy and most pure and life-giving Mysteries, now and ever and unto ages of ages. Amen.

(To the concelebrating clergy:) Command ye!

Clergy: The Holy Spirit commandeth and sanctifieth.

The Priest, placing one Particle in the chalice, says:

Priest: Behold, It is sanctified and fulfilled, and is become the Body and Blood of our Lord and God and Saviour, and the Holy Things are committed to the Holy.

Clergy: One Holy Father, one Holy Son, one Holy Spirit, amen.

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The Deacon exclaims:

Deacon: Sing ye in the peace of the Lord.

(The Deacon enters into the holy sanctuary, while the Choir sings:)

Psalm 150

Choir: Praise ye God in His saints : praise Him in the firmament of His power.

Praise Him for His mighty acts : praise Him according to the multitude of His greatness.

Praise Him with the sound of trumpet : praise Him with the psaltery and harp.

Praise Him with timbrel and dance : praise Him with strings and flute.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation : let every breath praise the Lord.

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

Both now and ever, and unto the ages of ages. Amen.

The Deacon exclaims: [NOTE: THERE IS TEXT MISSING HERE.]

Verse

After this we sing the Communion Verse of the day or of the Saint.

Holy Communion

Priest: (To the concelebrating clergy:) The Lord be with us all.

Clergy: And with thy spirit.

Priest: He Himself hath blessed It, He Himself hath consecrated It, He Himself hath brought it to pass; He Himself will also distribute It for the remission of sins, and unto life eternal.

The Priest receives Holy Communion, then recites this Prayer:

Out of the Divine grace given to us out of love for mankind, we have dared that which was beyond us, for we have come in fear to Thy Holy Mysteries, O Master, asking: If by our human weakness guilt be against us, forgive us, O Lord our God.

As the hart panteth after the fountains of water, so panteth my soul after Thee, O God.

Deacon: Presbyters, draw near.

The concelebrating Priests commune. And when communing the clergy, he, if a Bishop, says:

The holy Body of our Lord, God, and Saviour, Jesus Christ.

The precious Blood of our Lord, God, and Saviour, Jesus Christ, which is given for the remission of sins.

And the Deacons are communed.

With the fear of God and faith, draw near.

Choir: Blessed is He that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

or, in Paschal time, “Christ is risen from the dead...”

After this, the Priest says: Be Thou exalted above the heavens, O God, and Thy glory above all the earth, and Thy kingdom abideth unto ages of ages.

The Holy Gifts are censed and removed to the Table of Prothesis.

Deacon: Aright! Having partaken of the Divine, most pure, immortal, fearsome, and heavenly Mysteries of the holy Body and most pure Blood of our great Hierarch and King, Jesus Christ, Who hath vouchsafed Them unto us in all respects, let us give thanks unto the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy upon us, and keep us, O God, by Thy grace.

Having asked that the whole day may be perfect, holy, peaceful, and sinless, let us commit ourselves and one another, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art our sanctification, and to Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen. Let our mouths be filled with Thy praise, O Lord, that we may hymn Thy glory; each day we send up a hymn to Thee, O Lover of mankind, for Thou savest the world, O our Saviour.

Deacon: Stand ye for prayer.

Priest: Peace be unto all.

Choir: And with thy spirit.

Deacon: Pray ye for the Holy Communion.

Choir: Lord, have mercy.

Deacon: For those who have been found worthy to partake of the holy and most pure and immortal and heavenly Mysteries:

Choir: Lord, have mercy.

Deacon: For the faith and peace of the Holy Catholic and Apostolic Church:

Choir: Lord, have mercy.

Prayer of Thanksgiving

Priest (secretly): We thank Thee, O Master, Lord our God, for the reception of Thy holy, spotless, immortal, and heavenly Mysteries, which Thou hast given us for the good estate and sanctification and salvation of our souls and bodies; and we pray and beseech Thee, good Lord, Lover of mankind, to grant that the participation of the holy Body and precious Blood of Thine only-begotten Son may be unto faith that shall not be ashamed, unto love unfeigned, unto the fulfillment of piety, unto the turning away of the enemy, unto the keeping of Thy commandments, unto a provision on our way to eternal life, unto an acceptable defence before the dread judgment seat of Thy Christ.

Exclamation:

Through the grace and compassion of Thine only-begotten Son, through Whom and with Whom be to Thee glory and majesty, with Thy most holy and good and life-creating Spirit, now and ever and unto ages of ages.

Choir: Amen.

Conclusion of the Liturgy

Deacon: Bow your heads unto the Lord for a blessing.

Choir: To Thee, O Lord.

The Priest says aloud: O mighty King and Sharer of Thy Father's rule, Who didst by Thy might despoil hades, and trample upon death, and didst raise Adam from the tomb, by Thy Divine power, and by the bright glow of Thine ineffable Godhead: Thyself, O Master, by the communion of Thy most pure Body and precious Blood, send forth Thine invisible right hand, filled with blessings, and bless all of us; be bountiful unto us, confirm us by Thy Divine power, and driver far from us our evil habits and sinful ways of the flesh. Enlighten the eyes of our mind against the darkness of iniquity round about. Join us to the blessed company of those that are well-pleasing unto Thee. For through Thee and with Thee, to the Father and the all-holy Spirit, belong hymns of praise, honour, majesty, worship, and thanksgiving, now and ever and unto ages of ages.

Choir: Amen.

Deacon: Depart in peace.

Choir: In the name of the Lord.

Priest: The love of God the Father, the grace of our Lord Jesus Christ, and the gift of the Holy Spirit be with you all, now and ever and unto ages of ages.

Choir: Amen. Blessed be the name of the Lord, henceforth and for evermore. (thrice)

Prayer in the Diaconicon

Priest (secretly): Thou hast given us, O Master, sanctification in the communion of the most holy Body and precious Blood of Thine only-begotten Son; give us the grace and gift of the Holy Spirit, and keep us incorrupt in life, and lead us to full redemption and adoption of sonship in the eternal sweetness that is to come. (Exclamation?): For Thou art our sanctification, and to Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Dismissal

Priest: Blessed is God, Who blesseth and sanctifieth and protecteth us all, and keepeth us by the communion of His Holy Mysteries, Himself blessed for ages of ages.

Choir: Amen.

The end of the Divine Liturgy of St. Mark the Apostle and Evangelist. Thanks be to God.

FOOTNOTES

[i] These Prayers at the Prothesis appear in a manuscript from Sinai (Vat. Gr. 2281) dated “year of Creation 6715” or A.D. 1207. They could, therefore, have been included in Prof. Foundoulis’ 1977 Thessalonica edition, which was based primarily on the text of the 12th century. In ancient times the preparation of the Holy Gifts took place at the time of the Great Entrance, both in the Liturgy of St. Mark and in the other Liturgies. There is still a remnant of this practice today, when the celebrant is a Bishop, and the conclusion of the Proskomide is repeated during the Cherubicon. But as the number of names read at this point increased, the Prothesis grew longer and began to be anticipated, first during the Liturgies before the Cherubicon, then during the Epistle, until finally it was moved back before the Divine Liturgy altogether.

[ii] p. 3: Originally the Liturgy of St. Mark, like the other ancient Liturgies, began directly with the Entrance Procession, or “Little Entrance” with the Gospel. In early churches the Sacristy or room or chapel in which the clergy vested, was in the Western

part of the building, so that having put on their sacred vestments, the clergy formed a procession to “go up to the altar of the Lord.” This procession later became longer and more elaborate, and might go from one church to another or around the outside of the church building; in many places the congregation gathered as people followed the procession.

In a procession from the Western part of the nave to the Altar, it was sufficient to sing the chant “Only-begotten Son.” Thus in the earlier manuscripts it is during this hymn that the Little Entrance takes place. But with the more elaborate processions, further chants were added in the form of Psalms, refrains, and Tropars.

Two changes subsequently occurred: 1) Since he had already vested for the Prothesis, the Priest was already at the Altar, and therefore the procession was formed at the Altar, then went out into the nave of the church, and returned to the Altar again. 2) The procession itself was greatly shortened, and often today is only a few steps. However, at a Bishop’s Divine Liturgy, one can still see that the Little Entrance is the real beginning, since the Bishop vests in the centre of the church and does not go up to the Altar until the Entrance with the Gospel (that is, in the custom of the Russian Orthodox Church).

In the Liturgy of St. Mark, these three initial prayers appear in the manuscripts from the 12th century, but not in the more ancient manuscripts. In the 12th century, the service began directly with the Deacon’s admonition, “Stand ye for prayer,” “Peace be unto all,” “And with thy spirit,” then for the first prayer the Deacon’s admonition, “Pray ye,” for the second prayer “Pray ye for the King,” and for the third prayer “Pray ye for the Pope [i.e., the Patriarch of Alexandria who had this title] and the Bishop.” After this the choir or people sang “Lord have mercy” three times and the Priest read the prayer.

By the 16th century this practice had yielded to the analogy of the Liturgies of St. Basil and St. John Chrysostom, so that these three prayers had become those of the three antiphons and Litanies now at the beginning (“Enarxis”) of the Liturgy.

In recent times this Liturgy has come to be celebrated specifically on the Feast of St. Mark the Evangelist (April 25/May 8), which always falls in Paschal time (however, in churches following the Orthodox Paschalia combined with the New Calendar, St. Mark’s day can fall in the fifth week of Lent or Holy Week). Under these special circumstances, the “Byzantinization” of the Enarxis makes it possible to begin the Divine Liturgy as is customary in Eastertide, with the singing of “Christ is Risen” and also the Paschal antiphons on the days when they are sung.

[iii] p. 5: In older editions and translations of this Prayer of the Entrance, after the words “... us Thy servants who enter into this holy ministry” it was usual to print a series of asterisks, showing that a blank space had been left in the one manuscript on which most of these editions were based. Various explanations of the space have been put forward; though nothing is to prevent the celebrant, especially if reading this prayer inaudibly, from naming, at this point, concelebrant clergy or acolytes for whom he wishes to pray.

In his 1977 edition, designed for celebration with the antiphons or Typica, Dr. Foundoulis suggests that the first three prayers be read silently or omitted, and the Prayer of the Entrance said aloud, followed by the Little Entrance procession during the singing of “only-begotten Son.”

[iv] p. 6: The Trisagion is said to have been introduced at an early time into this Liturgy by analogy with the other Liturgies. Therefore the “Trisagion Prayer” was originally a prayer relating to the Lections or Readings that follow.

[v] The ancient practice of the Church of Alexandria entailed four Readings at the Divine Liturgy:

- 1) Law
- 2) Prophets
- 3) Epistle
- 4) Gospel

At a later time, although there were still four Lessons, they were all taken from the New Testament: 1) Epistles of St. Paul, 2) Catholic Epistles, 3) Acts, and 4) Gospel. This practice has been retained by the Coptic Church.

The Greek Liturgy of St. Mark as it has been handed down, has come to include only the Epistle and Gospel readings. But in his introduction to the Liturgy of St. Mark, Dr. Foundoulis suggests that the ancient scheme of four Readings can still be used, and for the Feast of St. Mark he offers as the Lessons from the Old Testament, Exodus 3:1-14, and Isaias 19:1, 19-25, with the usual Epistle and Gospel as in the Lectionary. As the “Prologue of the Alleluia,” the following is given:

T. 1:

Alleluia, alleluia, alleluia.

V. The heavens declare Thy wonders, O Lord, and Thy truth in the congregation of Saints.

Alleluia, alleluia, alleluia.

V. 2: For who in the clouds shall be compared unto the Lord, and who shall be likened to the Lord among the sons of God?

Alleluia, alleluia, alleluia.

V. 3: God, Who is glorified in the council of the Saints, is great and terrible towards all that are round about Him.

Alleluia, alleluia, alleluia.

V. 4: O Lord God of hosts, who is like unto Thee? Mighty art Thou, O Lord, and Thy truth is round about Thee.

Alleluia, alleluia, alleluia.

[vi] The ancient position of the Sermon or Homily is immediately after the Gospel reading, and this point is mentioned in the Liturgy of St. James; in the Euchologion of St. Serapion, the Prayer of Fervent Supplication is called the “Prayer after the Homily.” The frequent modern practice of delivering sermons at the close of the Divine Liturgy is due

to much of the congregation arriving late. However, a sermon delivered immediately following the Gospel should be on the theme of the Scriptures which have just been heard.

[vii] The Litany after the Gospel that appears in this version of the Liturgy of St. Mark is of course a later addition showing the influence of the other Liturgies. However, the fact that it differs so much in text from its counterparts in the Liturgies of St. John Chrysostom and St. Basil is evidence that it was added in a distant period. The form it takes here is peculiar to the Liturgy of St. Mark.

[viii] This dismissal of the catechumens is the ancient one in this Liturgy. The previous Litany of the Catechumens, which may seem strangely separated from their dismissal, is another borrowing from the Liturgy of St. John Chrysostom or St. Basil.

[ix] According to Prof. Foundoulis, the Holy Gifts were originally transferred at a later point in the service, after the Deacon's exclamation, "Stand ye to make the Offering aright." These words are similar to those pronounced by the Deacon in the Liturgies of St. John Chrysostom and St. Basil, "Let us stand aright..." after the Creed.

[x] The ceremony of the Kiss of Peace occurs also in the Liturgy of St. James, but after rather than before the Creed.

[xi] The Priest, as in the Liturgy of St. James, begins the singing or recitation of the Creed. By "blessing with the Cross" here and elsewhere is meant the making of the sign of the Cross with the hand.

[xii] In the Eucharistic Dialogue, the more ancient manuscripts had the form, "The Lord be with you," which was later replaced with the more familiar "The grace of our Lord Jesus Christ..." as in the Liturgy of St. John Chrysostom. There was also a slight difference in the Greek text of "Let us lift up our hearts"; however, the English translation is the same in both cases.

[xiii] The Diptychs or the Great Intercessory Prayer occurs after the consecration in the Liturgies of St. John Chrysostom, St. Basil, and St. James. But one of the most characteristic peculiarities of the Liturgy of St. Mark is the location of this element here, where it forms an interruption in the Preface or Prologue of the Eucharistic Canon.

Having divided the Preface into two sections, this Intercession itself forms two distinct sections, the first of which is the older and goes back to early Egyptian Christian tradition while the second part, where each paragraph (see pp. 24-25qqq) begins with the words, "Remember, O Lord..." Noteworthy is the fact that in this second part of the Diptychs, the refrains sung by the Choir or people are absent. In the 1938 Slavonic edition of the Liturgy of St. James, the Diptychs were considerably abridged; abridgement is also possible here, at the discretion of the Bishop.

[xiv] The petition for rains and fruits of the earth is said in April (St. Mark's Day); that for the rivers (or in Egypt the Nile) "rising to their measure" in June (St. Cyrill of Alexandria, June 9).

[xv] The Deacon's prayers for the departed would be said aloud only on days when this is permitted. Otherwise they would be said secretly.

[xvi] Another peculiarity of the Liturgy of St. Mark is the absence of the verse "Blessed is He that cometh in the name of the Lord," which never had been part of the "Holy, Holy, Holy" in the Church of Alexandria. Earlier manuscripts did not have the Priest say the "Holy, Holy, Holy" secretly before it was sung by the choir or people. After the words "the majesty of Thy glory" (bottom?? top?? of p. qqq), he continued at once with the exclamation "At all times," as on p. qqq.

[xvii] One of the most remarkable elements in the Liturgy of St. Mark is this extensive dialogue between the Priest and Deacon at the consecration of the Holy Gifts. Although it appeared in written form at a late date, it can only have developed over a protracted period, during which this Liturgy was in constant use. Those who know the Slavic versions of the Liturgies will recognise this as the point where the Prayer of the Third Hour—with its verses—has been inserted, and is recited by the Celebrant with the Deacon saying the verses. This was a development that began in Alexandria, either at the same time as this dialogue form of the Prayer of Consecration was developing or after it had become customary. In this case it seems likely that the clergy of Alexandria felt the need for some kind of amplification in the Liturgy of St. John Chrysostom, and thus exerted a lasting influence on it, an influence stemming from the Liturgy of St. Mark.

[xviii] The Lord's Prayer is thus said twice, once secretly by the Priest, then sung or recited by all while the Priest says another prayer, as in the Liturgy of St. James; the more ancient practice was for the Priest and congregation to say the Lord's Prayer a single time, together.

[xix] This Litany has a peculiar form of "One is Holy," although in the latest manuscripts it was replaced by the familiar text as in the Liturgy of St. John Chrysostom.

[xx] The Litany "Aright! Having partaken," etc., is included as part of the Liturgy of St. Mark both in the version of St. Nectarios and in that edited from the ancient manuscripts in Brightman's "Liturgies Eastern and Western." However, in Prof. Foundoulis' 1977 edition this litany has been left out, on the grounds no doubt of its being a later Byzantinization. Nevertheless, the text of this litany as given differs enough from that in the Liturgies of St. John Chrysostom and St. Basil to give it a peculiar form found only in the Liturgy of St. Mark, and this also shows that, although it was added by analogy with other Liturgies, the addition must have taken place at a fairly distant period of time.

In the version preserved by Patriarch Meletios Pegas and St. Nectarios of Pentapolis, the ending of the Liturgy seems to have been mangled. There is some indication that this may have occurred through the pages being bound together in the wrong order, so that the second page of the manuscript became the last, and the Prayer of the First Antiphon (for the Congregation) was thus given as a dismissal. The present translation therefore follows the ancient manuscripts and Prof. Foundoulis' edition in giving the text of the conclusion of the Divine Liturgy.

