

The Divine Liturgy of the Armenian Church

THE PREPARATION

VESTING

[Before the Divine Liturgy begins, the celebrant prepares himself spiritually by reciting psalms and preparatory prayers that ask the Lord to make him worthy to offer the *Badarak*. The priest then puts on his vestments. They are modeled after both the garments worn by Jewish priests in the temple [Ex 28] and the attire of a king because during the Divine Liturgy the priest mystically makes present to us Christ, who reigns with his Father in the kingdom of heaven.]

The Psalm of Vesting

Ps 132

Let your priests clothe themselves with righteousness; and let your saints exult with joy.

Lord, remember David and all his meekness.

How he swore to the Lord; and vowed to the God of Jacob.

Surely I will not enter into the tabernacle of my house; nor go up into the couch of my bed.

I will not give sleep to my eyes; or slumber to my eyelids, nor rest to my temples, until I find the place for the temple of the Lord God of Jacob.

Behold, we heard of the same at Ephrathah; we found it in the fields of the woods.

Let us go into his tabernacles; let us worship at the place where his feet stood.

Arise, O Lord, to your resting place; you and the ark of your holiness.

Let your priests clothe themselves with righteousness; and let your saints exult with joy.

For your beloved David's sake, do not turn your face away from your anointed.

The Lord has sworn in truth to David, and has not lied to him; of the fruit of his loins he will set upon his throne.

If your children will keep my covenant, and my testimony which I shall teach them,

Their children shall also sit upon your throne forevermore.

For the Lord was pleased at Zion, and he chose to live on it, saying: This is my rest forever, here I will dwell, for I was pleased at it.

I will abundantly bless her widows; and I will satisfy her poor with bread.

I will also clothe her priests with salvation; and her saints shall exult with joy.

There I will make the horn of David to grow; I will prepare a lamp for my anointed.

His enemies will I clothe with shame; but upon himself my holiness shall flourish.

Glory to the Father and to the Son and to the Holy Spirit;

Now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord.

Let us ask of the Lord in faith with one accord that he may bestow on us the grace of his mercy.

May the almighty Lord our God save us and have mercy on us.

The Priest:

O Jesus Christ our Lord, clothed with light as with a garment, you appeared upon earth in unspeakable humility and walked with men. You became eternal high priest after the order of Melchizedek and have adorned your holy church.

Lord almighty, having granted us to put on the same heavenly garment, make me, your useless servant, also worthy at this hour when I make bold to approach the same spiritual service of your glory, so that I may divest myself of all ungodliness, which is a vile garment, and that I may be adorned with your light. Cast away my wickedness from me and shake me out of my transgressions that I may be made worthy of the light prepared by you in the world to come.

Grant me to enter with priestly glory upon the ministry of your holy things together with those who have kept your commandments without sinning, so that I also may be found prepared for the heavenly nuptial chamber with the wise virgins to glorify you, Christ, who bore the sins of all. For you are the holiness of our souls and to you, beneficent God, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord:

Receive us, save us, and have mercy on us.

The Priest:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

And after the blessing, he first puts the crown [saghavard] on his head, saying:

Lord, put the helmet of salvation upon my head to fight against the powers of the enemy, by the grace of our Lord Jesus Christ to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the alb [shabeeg]:

Clothe me, Lord, with the garment of salvation and with a robe of gladness, and gird me with this vestment of salvation, by the grace of our Lord Jesus Christ to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the stole [poroorar]:

Clothe my neck, O Lord, with righteousness and cleanse my heart from all filthiness of sin, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the belt [kodee]:

May the girdle of faith encircle me round about my heart and my mind and quench vile thoughts out of them; and may the power of your grace abide in them at all times, by the grace of our Lord Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the maniple [pazban] on the right and left hands:

Give strength, Lord, to my right (or left) hand and wash all my filthiness, that I may be able to serve you in health of soul and body, by the grace of our Lord, Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the amice [vagas]:

Clothe my neck, Lord, with righteousness and cleanse my heart from all filthiness of sin, by the grace of our Lord, Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the cope [shoorchar]:

In your mercy, Lord, clothe me with a radiant garment and fortify me against the influence of the evil one, that I may be worthy to glorify your glorious name, by the grace of our Lord, Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen

After putting on the sacred vestments, he says:

My soul will rejoice in the Lord, for he has clothed me with a raiment of salvation and with a robe of gladness. He has put upon me a crown as upon a bridegroom and has adorned me like a bride with jewels, by the grace of our Lord, Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

For the towel:

Cleanse my hands, Lord, from all filthiness of sin, by the grace of our Lord, Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

After the priest has vested, he processes from the vestry into the sanctuary while the choir sings the following:

STAND

The Hymn of Vesting

O mystery deep, inscrutable, without beginning, you have decked your supernal realm as a nuptial chamber to the light unapproachable and adorned with splendid glory the ranks of the fiery spirits.

With ineffably wondrous power you created Adam, the lordly image, and clothed him with gracious glory in the paradise of Eden, the place of delights.

Through the passion of your holy Only-begotten all creation has been renewed and man has again been made immortal, adorned in an indispoilable raiment.

Heavenly king, preserve your Church unshaken and keep in peace those who worship your name.

PURIFICATION

[The priest is subject to the same weaknesses and sins as anyone else. The first thing he does at the beginning of the Divine Liturgy is wash his hands, an expression of purification.

Before he assumes his priestly function at the altar of the Lord, the celebrant faces the people, confesses his sins and asks the assembly to pray that the Lord will forgive him and make him worthy to come into God's presence and to lead the assembly in worship.]

Ps 26

The Priest:

I will wash my hands in innocence; and will go around your altar, O Lord.

The Deacon:

Judge me, O Lord, for I have walked in my integrity I have trusted in the Lord that I may not slip.

Examine me, O Lord, and prove me; try out my mind and my heart.

Your mercy, O Lord, is before my eyes; and I shall be well pleased with your truth.

I shall not sit in the seats of the vain; neither will I go in with the lawless.

I have hated assembly of evildoers; I will not sit among the ungodly.

I will wash my hands in innocence; and I will go around your altar, O Lord.

That I may hear the voice of your blessing; and tell of all your wondrous works.

Lord, I have loved the beauty of your house; and the place your glory dwells.
Destroy not my soul with the ungodly; nor my life with those who shed
blood;

Whose hands are in iniquity, and whose right hand is full of bribes.

As for me, I have walked innocently; deliver me, O Lord, and be merciful to
me.

My foot shall stand aright; in the great congregations I will praise you.

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

Now and always and unto the ages of ages. Amen.

The Priest:

**By the intercession of the holy Mother of God, O Lord, receive our
supplications and save us.**

The Deacon:

**Let us hold the holy Mother of God and all the saints as intercessors
with the Father in heaven, that he may be pleased to have mercy and
compassion on us, his creatures, and save us. Almighty Lord, our God, save
us and have mercy on us.**

The Priest:

**Lord, receive, our supplications through the intercession of the holy
Mother of God, the immaculate bearer of your only-begotten Son, and by
the supplications of all your saints. Hear us, Lord, and have mercy on us;
forgive, expiate and remit our sins; make us worthy to give you thanks and
to glorify you together with the Son and the Holy Spirit, now and always
and unto the ages of ages. Amen.**

Confession

**I confess before God and before the holy Mother of God and before all
the saints and before you (fathers and brothers), all the sins that I have
committed; for I have sinned in thought, word and deed and with all the
sins that men commit. I have sinned, I have sinned; I pray you, ask of God
forgiveness for me.**

*If there is a priest present he will answer, but if not, those standing by will
answer:*

**May God the almighty have mercy on you and grant you forgiveness of
all your transgressions of the past and the present. May he deliver you from
those that are to come, confirm you in all good works, and give you rest in
the life of the age to come. Amen.**

The Priest:

May God, who loves mankind, also set you free and may he remit

all your transgressions. May he give you time to repent and to do good works. May he also direct your life in the time to come by the grace of the Holy Spirit, the mighty and the merciful, and to him be glory forever. Amen.

The Altar Servers:

Remember us also before the immortal Lamb of God.

The Priest:

You will be remembered before the immortal Lamb of God.

The Altar Servers:

Ps 100

Make a shout to the Lord, all lands; serve the Lord with gladness. Enter into his presence with joy; know that he is the Lord our God. It is he who made us and we were not by ourselves; we are his people and the sheep of his pasture.

Enter into his gates with thanksgiving; and into his courts with praise. Be thankful to the Lord; and bless his name.

The Lord is gracious, his mercy is everlasting; and his truth endures from generation to generation.

Glory to the Father and to the Son and to the Holy Spirit, Now and always and unto the ages of ages. Amen.

The Deacon:

Through the holy Church let us beseech the Lord that through her he may deliver us from sin and may save us by the grace of his mercy.

Almighty Lord our God, save us and have mercy on us.

The Priest:

In the midst of this temple, Lord, and before these holy signs and before this holy place that hold God up to us and are made resplendent, we bow down in awe and worship; we glorify your holy, wondrous and triumphant lordship, and we offer praise and glory to you with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

And going up to the altar, the priest says with the deacon:

Ps 43

I will go in before the altar of God; to God who makes my youth joyful.

Judge me, O God; do justice to me in my trial.

Deliver me from a generation that is not holy; from a sinful and deceitful person.

**You, God, are the giver of my strength; why have you forgotten me?
Why do I go sadly while my enemy oppresses me?**

Send out, O Lord, your light and your truth that they may lead me and bring me to your holy mountain and to your tabernacle.

I will go in before the altar of God; to God who makes my youth joyful.

I will give thanks to you with praises, O God my God.

Then why are you grieved, O my soul, and why do you trouble me? Hope in God, give thanks to him; the deliverer of my countenance is God.

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

Now and always and unto the ages of ages. Amen.

The Deacon:

Again in peace let us beseech the Lord.

Let us bless the Father of our Lord Jesus Christ, who has made us worthy to stand in this place of praise and to sing spiritual songs.

Almighty Lord our God, save us and have mercy on us.

The Priest:

In this dwelling of holiness, this place of praise; in this habitation of angels, this place of the expiation of mankind; before these holy signs and the holy place that hold God up to us and are made resplendent, we bow down in awe and worship. We bless and glorify your holy, wondrous and triumphant lordship and, together with the heavenly hosts, we offer blessing and glory to you with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

SIT

If the celebrant is a bishop, the choir sings "O Chosen of God" while the bishop is inaudibly saying the prayer to the Holy Spirit. But if the celebrant is a priest, the curtain is closed and the choir sings a melody proper to the day.

*St. Gregory of Narek
Prayers of the Divine Liturgy to the Holy Spirit*

(Lamentations, Elegy 33)

Almighty, beneficent, lover of humankind, God of all, maker of things seen and unseen, savior and restorer, provident and peacemaker, O mighty Spirit of the Father, we implore you with open arms and pray, sobbing, in your awe-inspiring presence.

We draw near with much trembling and utmost trepidation to offer first this intelligible sacrifice to your inscrutable power, as One who shares the

inalienable honor of the Father in reign, in glory and in creation; to you, the searcher of the hidden depths of the mysteries of the most perfect will of the Father of Emmanuel, who sends you and who is the Savior, the Giver of life and the Creator of all.

Through you the three persons of the One Godhead were made known to us, O incomprehensible One who is recognized as one among them. In you and through you the early descendents of the patriarchal family, called seers, recounted in plain language the things past and the things to come, those that had happened and those that are yet to happen. O Spirit of God, by having proclaimed yourself through Moses as the one moving over the waters, boundless power that you are, and by your overwhelming, encircling care, brooding and protecting the newly-born under your wings with compassion, you made known the mystery of the baptismal font.

In the pattern of the archetype, before constructing the pliable substance with its final covering, you formed in lordly fashion, O Mighty one, the complete natures of all things out of nothing, of all beings, of all existences out of no existence. Through you shall all these your creatures be renewed at the resurrection, in that time which is the last day of this life and the first day in the land of the living. The first-born Son, being your kin and of the same essence of the Father, obeyed you also with oneness of will, as he did his Father. While in our likeness, he proclaimed you as true God, equal and consubstantial to his mighty Father. He declared blasphemy against you to be unforgivable and he stopped the impious mouths of those who rebel against you, as of those who fight against God, though he forgave blasphemy against himself, the righteous and the spotless one, finder of all, who was betrayed for our sins and rose for our justification.

Glory to him through you, and praise to you with the Father almighty, unto the ages of ages. Amen.

I shall go on repeating in the same sequence of words until the certainty in the upward contemplation of light is miraculously revealed, stirring us to proclaim anew the good news of ever more peace.

We beseech and implore you with tearful sighs from our utmost being, O glorified Creator, incorruptible and uncreated, eternal and compassionate Spirit, who with unutterable implorations intercede for us with the merciful Father. You keep the saints, you cleanse the sinners and you make them temples of the living and life-giving will of the exalted Father.

Deliver us now from all unclean deeds that are not proper for those in whom you dwell, and may the shining light of your gifts not be extinguished within the reflective eyes of our understanding, for we have learned that you do unite with us in prayer and in commendable lives that are offered as incense.

And inasmuch as one of the Trinity is being offered and another accepts the sacrifice, pleased with us through the reconciling blood of his First-born, so may you also accept our supplications and prepare us to be honored dwellings,

always ready to partake worthily of the heavenly Lamb, to receive without the sentence of condemnation this manna of life eternal, of the new deliverance.

And may our faltering be consumed by this fire, as that of the Prophet was consumed by the live burning coal offered to him with the tongs, so that in everything your mercy may be proclaimed, as the loving kindness of the Father was proclaimed through the Son, who brought the prodigal son back to the paternal inheritance and led the harlots into the heavenly kingdom, that blessed realm of the righteous.

Yes, indeed! I too am one of them. Receive me also with them as one who is in need of much of that love for humankind, as one who is saved by your grace and redeemed by the blood of Christ; so that your divinity may be made known to all and in all, being glorified with the Father, equal in honor, one in will and one in lordship most praised.

The Choir:

Chosen of God, O blessed holy priest, you resemble Aaron and Moses the Prophet, who prepared the garments which Aaron always wore.

He fashioned the robe of linen woven of four elements; in scarlet, blue, gold, and purple. Threads upon threads were worked in. The first row was of carbuncle.

So now likewise Christ prepares you, our priest. When you enter into the holy tabernacle, remember therein those of us who have fallen asleep.

The Deacon:

Bless, Lord.

The Bishop:

For yours is the compassion, the power, the loving kindness, the strength and the glory unto the ages.

After these prayers the curtain is closed.

THE PRESENTATION OF THE GIFTS

[Behind the closed curtain the deacon presents unleavened bread and wine to the priest, who blesses them with the sign of the cross. The chalice and paten are then covered with a veil and set aside in a niche until after the Synaxis, the beginning of the Eucharist proper. Meanwhile, the altar servers light the altar candles and prepare for the procession.

When the curtain opens, the priest circles the sanctuary incensing the altars, the icons and the people, who venerate his hand cross and ask him

to pray for them saying, “Remember me before the immortal lamb of God.”]

Then the celebrant approaches the table of gifts by the altar and the protodeacon will offer him the bread, saying:

Again in peace let us beseech the Lord.

Receive us, save us, and have mercy on us.

And the celebrant takes the bread in his hand, and making the sign of the cross over it, says:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

And he places the bread on the paten, saying:

Remembrance of our Lord Jesus Christ, who is seated on the throne not made with hands.

He accepted the death of the cross for mankind.

Bless, praise and exalt him for ever.

Then the protodeacon offers him the wine, saying:

Again in peace let us beseech the Lord:

Receive us, save us, and have mercy on us.

And the priest makes the sign of the cross over the wine, saying:

Blessing and glory to the Father and to the Son and to the Holy Spirit, now and always and unto the ages of ages. Amen.

Then taking the wine, he pours it crosswise into the chalice, saying:

In remembrance of the redeeming economy of our Lord God and Savior Jesus Christ;

Through the fountain of whose blood flowing from his side all creatures have been renewed and made immortal.

Bless, praise and exalt him forever.

And he says the following prayer of St. John Chrysostom.

O Lord our God, who sent our Lord Jesus Christ, the heavenly bread, the food of the whole world, to be savior and redeemer and benefactor, and to bless and to sanctify us; Bless now, Lord, also this presentation and receive this upon your heavenly altar.

Be mindful as the beneficent one, and the lover of mankind, both of those who offer it and of those for whom it is offered and keep us without condemnation in the priestly service of your divine mysteries. For holy and

glorious is the most honorable majesty of the glory of the Father and of the Son and of the Holy Spirit, now and always and unto the ages of ages. Amen.

Ps 93

The Lord has reigned, he is clothed with majesty; the Lord is clothed, he has girded himself with strength.

He established the world so that it could not be moved; your throne has been ready; you are from the beginning to everlasting.

The rivers have lifted up, O Lord, the rivers have lifted up their voices; the rivers shall rise in their courses.

From the voice of many waters the waves of the sea became wonderful;

Lord, you on high are wonderful; We greatly trusted your testimonies.

Holiness befits your house, O Lord, for length of days.

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

Now and always and unto the ages of ages. Amen.

Then he makes the sign of the cross over the gifts, saying three times:

Lk 1:35

The Holy Spirit will come upon you and the power of the Most High will overshadow you.

And the priest offers incense, saying:

I offer incense before you, Christ, for a spiritual fragrance. Receive it for a sweet-smelling fragrance into your holy, heavenly and intelligible place of offering.

Send down on us in return the graces and the gifts of your Holy Spirit. And to you we offer glory with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

And the curtain is opened.

THE SYNAXIS (MIDDAY OFFICE)
THE CENSING

And then censing, he comes down into the church together with the deacons, and going up again, he bows to the altar three times.

STAND

The Choir:

Through the intercession of your virgin Mother accept the supplications of your servants, O Christ, who with your blood has made your holy Church more resplendent than the heavens. You have also appointed within

her, after the pattern of the heavenly hosts, the orders of apostles, prophets and holy teachers.

This day we, classes of priests, deacons, clerks and servers here assembled, offer incense before you, O Lord, as Zachariah did of old. Accept from us our prayers with offerings of incense, like the sacrifice of Abel, of Noah and of Abraham. Through the intercession of your supernal hosts maintain ever unshaken the throne of Armenians.

The Deacon:

Bless, Lord.

The Priest:

Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and always and unto the ages of ages. Amen.

And the choir sings the Introit [zhamamood] proper to the day.

On Sundays:

Only-begotten Son and Word of God and Being immortal, who deigned to take body through the holy Mother of God and Ever-Virgin.

You, unchangeable, became man and you were crucified, O Christ our God, and you trampled down death by death.

You, one of the Holy Trinity, are equal in glory with the Father and the Holy Spirit; save us.

The Deacon:

Again in peace let us beseech the Lord.

Receive us, save us, and have mercy on us.

Bless, Lord.

The Priest:

Blessing and glory to the Father and to the Son and to the holy Spirit, now and always and unto the ages of ages. Amen.

Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

The Choir:

Before you, O Lord.

The Priest:

O Lord our God, whose power is inscrutable and whose glory incomprehensible, whose mercy is beyond measure and compassion infinite, according to your abundant love of mankind, look down upon this your people and upon this holy temple and make abundant your mercy and your compassion to us and to those who pray with us. For to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

And the choir will chant the Midday Psalm and the Midday Chant proper to the day.

The Priest:

Lord our God, save your people and bless your inheritance, preserve the fullness of your Church. Sanctify those who have come to greet in love the beauty of your house. Glorify us by your divine power and forsake not us who have put our trust in you. For yours is the might and the power and the glory unto the ages. Amen.

Peace to all.

You who have taught us all to pray in common and with one accord and have promised to grant the requests of two or three agreeing together in your name, fulfil now the petitions of your servants as may be expedient for them, granting us in this world knowledge of your truth and in the world to come life everlasting. For you are God beneficent and you love mankind and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

THE GOSPEL PROCESSION

[The elevation of the Gospel book and the procession with it around the altar expresses our belief that the Gospel is the Word of God. The Gospel's authority is so vast that in reading it, we encounter not only Christ's words, but Christ the Lord himself. To him we sing the ancient Christian hymn of the Three Holies, *Soorp Asdvadz*, proclaiming the one who rose from the dead to be "Holy God, holy and mighty, holy and immortal."

After *Soorp Asdvadz* the deacon leads the people in a litany of prayers "for peace for the whole world and stability of the holy church," and for various categories of people, living and deceased. The choir and people appeal to God after each petition saying, "Lord have mercy."]

The Priest:

Lord our God, you, who have established in the heavens the orders and the hosts of angels and archangels for the ministry of your glory, make now the holy angels also enter with our entrance and serve with us and glorify with us your goodness

for yours is might and power and glory unto the ages. Amen.

The Deacons:

Be attentive.

One of the deacons elevates the holy Gospel.

The Choir:

The Trisagion

For Eastertide and for Sundays of Resurrection:

**Holy God, holy and mighty, holy and immortal,
Who rose from the dead,
Have mercy on us.**

Repeat three times.

For Theophany and Transfiguration:

**Holy God, holy and mighty, holy and immortal,
Who came and is to come,
Have mercy on us.**

Repeat three times.

For Presentation, Pentecost and Assumption:

**Holy God, holy and mighty, holy and immortal,
Who came and is to come,
Have mercy on us.**

Repeat three times.

For the days of the Cross, of the Church, of Saints and of Fasting:

**Holy God, holy and mighty, holy and immortal,
Who was crucified for us,
Have mercy on us.**

Repeat three times.

The Priest:

Holy God, you who rest in the saints and are praised with the thrice-holy cry of the seraphim; glorified by the cherubim and adored by all the heavenly hosts, you, who have brought all creatures into being out of nothing, made man after your own image and likeness, and have adorned him with every grace of yours, and have taught him to seek wisdom and prudence, and have not

neglected the sinner, but have laid upon him repentance to salvation. You have made us, your lowly and unworthy servants, worthy to stand at this hour before the glory of your holy altar and to offer the adoration and glory due to you.

Lord, accept from our mouths, sinners as we are, the thrice-holy hymn and keep us by your loving kindness; forgive us all our transgressions both voluntary and involuntary. Sanctify our souls, our minds and our bodies and grant that we may serve you in holiness all the days of our lives, through the intercession of the holy Mother of God and of all your saints, who through the ages have been well-pleasing to you. For you, O Lord our God, are holy and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

SIT

The Deacon:

Again in peace let us beseech the Lord.

The Choir: Lord, have mercy.

For the peace of the whole world and for the stability of the holy Church, let us beseech the Lord.

The Choir: Lord, have mercy.

For all the holy and orthodox bishops, let us beseech the Lord.

The Choir: Lord, have mercy.

For the life of our Patriarch Lord ____ and for the salvation of his soul, let us beseech the Lord.

The Choir: Lord, have mercy.

For *vartabeds*, priests, deacons, readers and the whole company of the children of the Church, let us beseech the Lord.

The Choir: Lord, have mercy.

For pious and God-loving civil leaders and their armed forces, let us beseech the Lord.

The Choir: Lord, have mercy.

For the souls of those who are at rest and have fallen asleep in Christ in the true and right faith, let us beseech the Lord.

The Choir: Be mindful Lord, and have mercy.

And again with one accord by our true and holy faith, let us beseech the Lord.

The Choir: Lord, have mercy.

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

The Choir: **To you, O Lord, we commit ourselves.**

Have mercy on us, O Lord our God, according to your great mercy. Let us all say with one accord:

The Choir: **Lord have mercy; Lord have mercy; Lord have mercy.**

The Priest:

Lord our God, accept the supplications of us your servants, made with open arms, and be merciful to us according to your great mercy. Send down your compassion on us and upon all your people, that await the abundant mercy which comes from you

for you, being God, are merciful and you love mankind; and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

READING OF THE SCRIPTURES

[Passages from the Old and New Testament are read at every Divine Liturgy. The readings and the psalms that punctuate them are always associated with the liturgical feast or season.

The Gospel reading is the focus of this part of the Divine Liturgy. Just as in the Eucharist Christ comes to us in his Body and Blood, likewise during the Synaxis our Lord comes to us through his Word. This is clear from the announcement of the Gospel reading when the choir responds, “Glory to you, O Lord our God . . . God is speaking.”

Chanting the Gospel is one of the traditional functions of the ordained deacon.]

After the readings, the deacon says:

Alleluia. Stand up.

STAND

The Priest:

Peace to all.

The Choir:

And with your spirit.

A Deacon:

Listen attentively

The Deacon:
to the holy Gospel of Jesus Christ according to (Matthew).

The Choir:
Glory to you, O Lord our God.

A Deacon:
Be attentive.

The Choir:
God is speaking.

And the Deacon chants the holy Gospel, at the end of which, all say:
Glory to you, O Lord our God.

THE PROFESSION OF THE FAITH

[This confession of faith was agreed upon by all the churches at the first ecumenical council held in 325 AD in the city of Nicea, near Constantinople. The Nicene Creed is solemnly chanted by all the people as an official declaration of the most important articles of the Church's doctrine. It is essential that all those who have assembled for the Divine Liturgy be of one theological mind. If our worship is to be truly the corporate act of Christ's body, the Church, then there can be no diversity of opinion regarding who God is, and who we are relative to him. This is what the Nicene Creed declares.

While reciting the Creed, the faithful join their hands together, thumbs crossed, a reminder of our unity in the orthodox faith.]

We believe in one God, the Father almighty, maker of heaven and earth, of things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of God the Father, only-begotten, that is of the substance of the Father.

God from God, light from light, true God from true God, begotten and not made; of the same nature of the Father, by whom all things came into being in heaven and on earth, visible and invisible;

Who for us men and for our salvation came down from heaven, took body, became man, was born perfectly of the holy virgin Mary by the Holy Spirit.

By whom he took body, soul and mind and everything that is in man, truly and not in semblance.

He suffered and was crucified and was buried and rose again on the third day and ascended into heaven with the same body and sat at the right hand of the Father.

He is to come with the same body and with the glory of the Father to judge the living and the dead; of His kingdom there is no end.

We believe also in the Holy Spirit, the uncreate and the perfect; who spoke through the Law and through the Prophets and through the Gospels;

Who came down upon the Jordan, preached through the apostles and dwelled in the saints.

We believe also in only one catholic and apostolic [holy] Church;

In one baptism with repentance for the remission and forgiveness of sins;

In the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life eternal.

The Deacon:

As for those who say there was a time when the Son was not, or there was a time when the Holy Spirit was not or that they came into being out of nothing; or who say that the Son of God or the Holy Spirit are of a different substance and that they are changeable or alterable, such do the catholic and apostolic holy Church anathematize.

The Priest:

As for us, we shall glorify him who was before the ages, worshipping the Holy Trinity and the one Godhead, the Father and the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

THE PRAYERS AFTER THE SCRIPTURE READINGS

The Deacon:

Again in peace let us beseech the Lord.

The Choir:

Lord, have mercy.

The Deacon:

Again in faith let us beseech and ask of our Lord God and Savior Jesus Christ, at this hour of service and prayers, that he may make them worthy of acceptance. May the Lord hear the voice of our supplications; may he receive the requests of our hearts; may he forgive our trespasses and have mercy on us. May our prayers and requests at all times enter into the presence of his great majesty and may he grant us to labor in good works with one accord, in one faith and in righteousness, so that he may send down on us the gifts of his mercy.

May the Lord almighty save us and have mercy on us.

The Choir: Save us, Lord.

That we may pass the hour of this holy sacrifice and the day now before us in peace and in faith, let us ask of the Lord.

The Choir: Grant it, Lord.

The angel of peace to guard our souls, let us ask of the Lord.

The Choir: Grant it, Lord.

The forgiveness and the remission of our transgressions, let us ask of the Lord.

The Choir: Grant it, Lord.

The great and mighty power of the holy Cross to help our souls, let us ask of the Lord.

The Choir: Grant it, Lord.

Again with one accord for our true and holy faith, let us beseech the Lord.

The Choir: Lord, have mercy.

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

The Choir: To you, O Lord, we commit ourselves.

Have mercy on us, O Lord our God, according to your great mercy. Let us all say with one accord:

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

The Priest:

Our Lord and Savior Jesus Christ, great in mercy and abounding in the gifts of your beneficence, you, who of your own will did endure at this hour the sufferings of the cross and of death on account of our sins, and did abundantly bestow the gifts of your Holy Spirit on the blessed apostles; make us also, Lord, we beseech you, sharers in your divine gifts, in the forgiveness of sins and in the reception of the Holy Spirit

that we may be made worthy to give you thanks and to glorify you with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

Peace to all.

The Choir:

And with your Spirit.

The Deacons:

Let us bow down to God.

The Choir:

Before you, Lord.

The Priest:

With your peace, Christ our Savior, which surpasses all understanding and speech, defend us and keep us fearless of all evil. Make us equal to your true worshippers, who worship you in spirit and in truth; for to the most-holy Trinity is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

Blessed be our Lord Jesus Christ.

The Choir:

Amen.

The Deacon:

Bless, Lord.

The Priest makes the sign of the cross over the people and says:

May the Lord God bless you all.

The Choir:

Amen.

After this, if the celebrant is a bishop, he takes off his omophorion, his mitre and his slippers. If he is a priest, he takes off his crown and his slippers.

THE EUCHARIST
THE TRANSFER OF THE GIFTS

[The priest's blessing marks the end of the Synaxis. The Eucharist proper, the heart of the Divine Liturgy, begins with the deacon's admonition to the unbaptized and the penitents. It is a reminder that participation in the Divine Liturgy—and membership in the Church—is a profound privilege.

At the Transfer of the Gifts, the deacon carries to the priest the veiled chalice containing bread and wine. They recite alternately verses from Ps 24. The procession and psalm anticipate the revelation of Jesus Christ, the “king of glory, the Lord of hosts” in the Eucharist. The hymns accompanying the procession recall the angels, who live to worship God continuously in heaven with their own special hymn of praise, “Holy, Holy, Holy” [Is 6:3, Rev 4:8]]

STAND

The Deacon:

Let none of the catechumens, none of little faith and none of the penitents or the unclean draw near to this divine mystery.

The Choir:

**The body of the Lord and the blood of the Savior are laid up before us.
The heavenly hosts invisibly sing and say with unceasing voice: Holy, holy, holy, Lord of hosts.**

The Deacon:

Sing psalms to the Lord our God, readers, sing spiritual songs with a sweet voice.

The Choir:

With an angelic order you have filled, O God, your holy church. Thousands of thousands of archangels stand before you and myriads of myriads of angels minister to you, O Lord; yet you are well pleased to accept from men praises with the mystical song: Holy, holy, holy, Lord of hosts.

Ps 19:6, 68:34, Hab 3:3.

The Deacon:

In the sun has he set his tabernacle; and he comes forth as a bridegroom out of his chamber.

The Altar Servers:

And he rejoices as a giant to run his course.

The Deacon:

Make a way for him who rides upon the heaven of heavens toward the east.
God shall come from the south; and the holy One from mount Paran.

The Priest:

None of us who are bound by carnal passions and desires is worthy to approach your table or to minister to your royal glory; for to serve you is great and fearful even to the heavenly hosts.

Yet through your immeasurable goodness, you, infinite Word of the Father, did become man and did appear as our high-priest; and as the Lord of all did commit to us the ministry of this priesthood and this bloodless sacrifice.

For you are our Lord God, who rule over those who are of heaven and those who are of earth; who sit upon the cherubic throne, Lord of the seraphim and king of Israel; who alone are holy and dwell in the saints.

I beseech you, who alone are good and ready to hear, look upon me, your sinful and unprofitable servant, and cleanse my soul and my mind from all the defilements of the evil one; and by the power of your Holy Spirit enable me, who have been clothed with the grace of this priesthood, to stand before this holy table and to consecrate your spotless body and your precious blood.

Bowing down my neck to you, I entreat you, turn not your face from me and reject me not from among your servants; but make me worthy, your sinful and unworthy servant as I am, to offer these gifts to you.

For you offer and you yourself are offered and you receive and you give, O Christ our God; and we give glory to you, together with your eternal Father and the most holy and beneficent Spirit, now and always and unto the ages of ages.
Amen.

Then the holy Bread and the Cup of immortality are brought up by the deacons to the holy altar.

Ps 24: 7-10.

The Deacon:

Lift up your gates, O princes; let the everlasting doors be lifted up, and the king of glory shall come in.

The Priest:

Who is the king of glory: The Lord strong in his power, the Lord mighty in battle?

The Deacon:

Lift up your gates, O princes; let the everlasting doors be lifted up, and the king of glory shall come in.

The Priest:

Who is this king of glory? The Lord of hosts.

The Deacon:

This is the king of glory!

And the celebrant bows with fear and trembling and receives the gifts from the deacon and makes the sign of the cross over the people, saying:

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

The Deacon:

Again in peace let us beseech the Lord.

The Choir: Lord, have mercy.

The Deacon:

Again in faith and purity let us stand with awe and pray before the holy altar of God; not with guilty conscience and offence, not with craft and cunning, not with deceit and wiles, not with doubt and not with little faith; but with right conduct, a single mind, a guileless heart, with perfect faith, filled with love, full and abounding in all good works. **Let us stand in prayer before the holy altar of God that we may find the grace of mercy on the day of the revelation and the second coming of our Lord and Savior Jesus Christ.**

May he save us and have mercy on us.

The Choir:

Save us, Lord, and have mercy on us.

The Priest:

Lord God of hosts and creator of all things; you, who have brought all things into visible existence out of nothing; who also in your love of mankind have ordained us to be ministers of so awesome and ineffable a mystery; you, Lord, to whom we offer these oblations, accept from us this presentation and consummate it to be the mystery of the body and blood of your Only-begotten, and grant this bread and this cup to be for us, who taste of them, a remedy of forgiveness for our sins

by the grace and the loving-kindness of our Lord and Savior Jesus Christ with whom to you, O Father, and also to the Holy Spirit, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

THE KISS OF PEACE

[We know from St. Paul that the earliest Christians greeted one another “with a holy kiss” [Rom 16:16, 1Cor 16:20, 2Cor 13:12, 1Th 5:26], a sign of their unity and love in Christ. This is the meaning of the Kiss of Peace. In the Eucharist, Christ comes to unite his people to each other and to himself by offering them his Body and Blood. For our part in this divine union, we must see to it that we are completely reconciled with each other so that in the Eucharist we can truly become Christ’s body, the Church. This complies with Jesus’ command, “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. [Mt 5:23].

This theme is evident in the hymn of the kiss of peace, “*Krisdos ee mech mer haydnetsav.*” The Kiss of Peace is the liturgical seal of the reconciliation and love that we should actualize in our daily lives.

It is perfectly acceptable for the faithful to greet each other with a kiss on each cheek, or, with a more ritualized inclination of the head, first to the left, then to the right of the person being greeted. The person offering the Kiss of Peace says, “Christ is revealed among us.” The response is, “Blessed is the revelation of Christ.”]

The Priest:

Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

The Choir:

Before you, O Lord.

The Deacon:

Greet one another with a holy kiss.

And you, who are not able to partake of this divine mystery and have gone outside the doors, pray.

The Choir:

Christ in our midst has been revealed;

He Who Is, God, is here seated.

**The voice of peace has resounded;
Holy greeting is commanded.
This Church has now become one soul,
The kiss is given for a full bond.
The enmity has been removed;
And love is spread over us all.
Now, Ministers, raise your voices,
And give blessings with one accord
To the Godhead consubstantial,
While angels sing: “Holy, Holy, Holy.”**

THE ANAPHORA

THE PROLOGUE

The Deacon:

You, who stand with faith before the royal holy table, behold Christ the king seated, surrounded by supernal hosts.

The Choir:

**We lift up our eyes and behold and implore him saying:
Remember not our sins, O Lord, but in your compassion forgive us.
With the angels and with your saints we praise you, Lord; glory to you.)**

The Deacon:

Let us stand in awe, let us stand in the fear of the Lord, let us stand straight, let us attend with good heed

The Choir:

to you, O God,

The Deacon:

Christ, the spotless Lamb of God, offers himself in sacrifice.

The Choir:

Mercy and peace and a sacrifice of praise.

The priest turns to the people and, making the sign of the cross over them, says:

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

The Choir:

Amen. And with your spirit.

The Deacon:

The doors, the doors!

With all wisdom and good heed lift up your minds in the fear of God.

The Choir:

We have them lifted up to you, O Lord almighty.

The Deacon:

And give thanks to the Lord with the whole heart.

The Choir:

It is proper and right.

[While the deacon calls the people to undivided attention, the priest begins to pray the Anaphora, or Eucharistic Prayer, the longest and most important prayer of the Divine Liturgy. The prayer expresses the faith of the Armenian Church. Addressed to God the Father, the prayer commemorates our salvation through the special ministry of Jesus Christ, the Son of God. The prayer recalls the key historical events by which Christ has brought us “freedom from condemnation:” his incarnation (birth as a human being), his suffering, crucifixion, death and burial, his resurrection on the third day and his ascension into heaven with the Father.

The dialogue between the deacon, choir and priest, which precedes the Eucharistic Prayer exhorts the assembly to heightened attention for this important part of the Divine Liturgy.]

The Priest:

The Preface

It is truly proper and right with most earnest diligence always to adore and glorify you, Father almighty, who did remove the hindrance of the curse by your imponderable Word, your co-creator, who, having taken the Church to be a people to himself, made his own those who believe in you, and was pleased to dwell among us in a ponderable nature, according to the dispensation through the Virgin, and as the divine master-builder building a new work, he thereby made this earth into heaven.

For he, before whom the companies of vigilant angels could not bear to stand, being amazed at the resplendent and unapproachable light of his divinity,

even he, becoming man for our salvation, granted to us that we should join the heavenly ones in spiritual choirs,

The Priest:

and in one voice with the seraphim and the cherubim, we should sing holy songs and make melodies and, boldly crying out, shout with them and say:

The Sanctus

The Choir:

**Holy, holy, holy Lord of hosts;
Heaven and earth are full of your glory.
Blessing in the highest.
Blessed are you who did come and are to come in the name of the Lord.
Hosanna in the highest.**

[The angelic song of the three holies (called “Sanctus”) is the hymn sung by the angels in the unending praise of God in heaven [Is 6:3, Rev 4:8]. The heavenly hosts are God’s perfect worshipers. Christ’s self-revelation and sacrifice have restored us from our former state of exile from God and made us worthy to worship God our Father as perfectly as the angels do, by joining their choir of praise.]

The Priest:

The Post-Sanctus

Holy, holy, holy are you truly and all-holy; and who is he that will presume to contain in words the outpouring of your infinite loving-kindness to us? From the very beginning you did care for him who had fallen into sin and did comfort him in diverse manners by the prophets, by the giving of the law, by the priesthood and by the prefigurative offering of animals.

And at the end of these days, tearing up the sentence of condemnation for all our debts, you gave us your only-begotten Son, both debtor and debt, immolation and anointed, lamb and heavenly bread, high priest and sacrifice; for he is distributor and he himself is distributed always in our midst without being ever consumed.

For having become man truly and without illusion, and having become incarnate, through union without confusion, through the Mother of God, the holy virgin Mary, he journeyed through all the passions of our human life without sin and came willingly to the world-saving cross, which was the occasion of our redemption.

Taking the bread in his holy, divine, immortal, spotless and creative hands, he blessed it, gave thanks, broke it and gave it to his chosen, holy disciples, who were seated, saying:

The Priest:

Take, eat; this is my body, which is distributed for you and for many, for the expiation and remission of sins.

The Choir: Amen.

The Priest:

Likewise taking the cup, he blessed it, gave thanks, drank and gave it to his chosen, holy disciples, who were seated, saying:

The Priest:

Drink this all of you. This is my blood of the new covenant, which is shed for you and for many for the expiation and remission of sins.

[On the night before his death, Jesus joined his disciples in a final evening meal, during which he took plain bread and wine, blessed them and gave thanks; and giving them to his disciples to eat, he proclaimed them to be his own Body and Blood, a gesture of loving self-sacrifice and communion. He commanded that we should repeat this ritual in commemoration of him: “Do this in remembrance of me” [1Cor 11:24-25, Lk 22:19]. The communion of Christ’s Body and Blood is therefore the heart of our worship, and of our commemoration of Jesus Christ in the Divine Liturgy.]

The Choir: Amen.

Heavenly Father, who did give your Son to death for us, debtor for our debts, by the shedding of his blood, we beseech you, have mercy upon your rational flock.

The Anamnesis

The Priest:

And your only-begotten beneficent Son gave us the commandment that we should always do this in remembrance of him.

And descending into the nether regions of death in the body which he took of our kinship, and mightily breaking asunder the bolts of hell, he made you known to us the only true God, the God of the living and of the dead.

And now, O Lord, in accordance with this commandment, bringing forth the saving mystery of the body and blood of your Only-begotten, we remember his redemptive sufferings for us, his life-giving crucifixion, his burial for three days, his blessed resurrection, his divine ascension and his enthronement at your right

hand, O Father; his awesome and glorious second coming, we confess and praise.

And we offer to you yours of your own from all and for all.

The Choir:

**In all things blessed are you, O Lord.
We bless you, we praise you;
We give thanks to you;
We pray to you, O Lord our God.**

The Priest:

We do indeed praise you and give thanks to you at all times, O Lord our God, who, having overlooked our unworthiness, have made us ministers of this awesome and ineffable mystery.

Not by reason of any good works of our own, of which we are always altogether bereft and at all times find ourselves void, but ever taking refuge in your overflowing forbearance, we make bold to approach the ministry of the body and blood of your Only-begotten, our Lord and Savior Jesus Christ, to whom is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

The Choir:

Before you, O Lord.

Son of God, who are sacrificed to the Father for reconciliation, bread of life distributed among us, through the shedding of your holy blood, we beseech you, have mercy on your flock saved by your blood.

The Epiclesis

[The greatest mystery of the Christian faith is that the one God and Father shares his divinity with his Only-begotten Son, Jesus Christ, and with his Holy Spirit, three persons united in one God. At this point in the Eucharist the priest calls on God the Father to send his Holy Spirit upon all of the assembled faithful and on the gifts of bread and wine, to make them truly the Body and Blood of our Lord Jesus Christ. This is our ultimate desire and prayer, that in this Eucharist the Holy Spirit will unite all the faithful together with each other and with Christ by way of his

Body and Blood so that we will truly come to constitute the Church in its fullest sense.]

The Priest:

We bow down and beseech and ask you, beneficent God, send upon us and upon these gifts set forth, your co-eternal and consubstantial Holy Spirit.

The Deacon:

Amen. Bless, Lord.

The Priest:

Whereby blessing this bread, make it truly the body of our lord and Savior Jesus Christ.

He repeats this three times.

And blessing this cup, make it truly the blood of our Lord and Savior Jesus Christ.

He repeats this three times.

Whereby blessing this bread and this wine, make them truly the body and blood of our Lord and Savior Jesus Christ, changing them by your Holy Spirit

He repeats this three times.

so that this may be to us all who draw near thereto for acquittal, for expiation and for remission of sins.

The Choir:

Spirit of God, who, descending from heaven accomplishes through us the mystery of him who is glorified with you, by the shedding of his blood, we beseech you, grant rest to the souls of those of us who have fallen asleep.

[The Divine Liturgy is the prime opportunity to pray to our heavenly Father for all of our cares and concerns: for peace in the world, for the Armenian Church, for our Catholicos, clergy and civil leaders, for travelers, prisoners, captives, for the sick and the suffering, for temperate weather and sufficient food, for those who help the poor, for all the living and all the dead. The priest tailors the prayer to the individual requests and prayers of the community.

In these prayers, the Church invokes the names of many saints, men and women who, by their profound virtue in this life, already live in the fullness of God's kingdom. We call on them to intercede for us, to appeal to god for our sake by virtue of their exalted status with him.]

The Priest:

The Intercessions

Through this grant love, stability and desirable peace to the whole world, to the holy Church and to all orthodox bishops, to priests, to deacons, to kings, to the princes of the world, to peoples, to travelers, to seafarers, to prisoners, to those who are in danger, to the weary and to those who are at war with barbarians.

Through this grant also seasonableness to the weather and fertility to the fields and a speedy recovery to those who are afflicted with diverse diseases.

Through this give rest to all who aforesaid have fallen asleep in Christ: to the forefathers, the patriarchs, the prophets, the apostles, martyrs, bishops, presbyters, deacons and the whole company of your holy Church and to all the laity, men and women, who have ended their life in faith. –

With whom, O beneficent God, visit us also, we beseech you.

The Choir:

Be mindful, Lord, and have mercy.

The Priest:

That the Mother of God, the holy virgin Mary, and John the Baptist, the first martyr Stephen and all the saints be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

That the holy apostles, prophets, doctors, martyrs and all holy patriarchs, apostolic bishops, presbyters, orthodox deacons and all the saints be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

We worship the blessed, praised, glorified, wondrous and divine resurrection of Christ.

The Choir:

Glory to your resurrection, O Lord.

The Deacon:

That our leaders and first enlighteners, the holy apostles Thaddeus and Bartholomew, and Gregory the Enlightener, Areesdages, Vrtanes, Hooseeg, Kreekorees, Nerses, Sahag, Daniel and Khat; Mesrob the *Vartabed* and Gregory

of Nareg, Nerses of Kla, John of Vorodn, Gregory and Moses of Datev, and Kreekor and Nerses and their companions **and all the pastors and chief-pastors of the Armenians be remembered in this holy sacrifice, we beseech the Lord.**

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

That the holy hermits, the virtuous and God-instructed monks Paulus, Anthony, Paul, Macarius, Onophrius, Mark the Abbot, Serapion, Nilus, Arsenius, Evagrius, Barsumas; John and Simeon and their companions; Vosgee and Sookyas and their fellow martyrs; and all the holy fathers and their disciples throughout the world be remembered in this holy sacrifice we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

That the devout kings, Saints Abgar, Constantine, Drtad and Theodosius and all saintly and pious kings and God-loving princes be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord, and have mercy.

The Deacon:

That all the faithful everywhere, men and women, old and young of every age, who in faith and holiness have fallen asleep in Christ, be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

Be mindful, Lord and have mercy.

The Priest:

Be mindful, Lord, and have mercy and bless your holy, catholic and apostolic Church, which you have saved by the precious blood of your Only-begotten, and have freed by this holy cross. Grant her unshaken peace.

Be mindful, Lord, and have mercy and bless all the orthodox bishops who impart to us the word of truth in orthodox doctrine.

And more specially grant us to have our chief bishop and venerable Patriarch of All Armenians the lord _____ for length of days in orthodox doctrine.

The Deacon:

Thanksgiving and glory we offer to you, O Lord our God, for this holy and immortal sacrifice which is on this holy altar, that you will grant it to be to us for holiness of life.

Through this grant love, stability and desirable peace to the whole world, to the holy Church and to all orthodox bishops and to our chief bishop and venerable Patriarch of All Armenians lord _____ and to the priest who is offering this sacrifice.

Let us pray for the forces and the victories of Christian kings and pious princes.

Let us also beseech the Lord for the souls of those who are at rest, and especially for our prelates who are at rest, and for the founders of this holy church, and for those who are laid to rest under her shadow.

Let us ask deliverance for those of our brethren who have been made captive, and grace to the congregation here present, and rest for those who have ended their life in Christ with faith and holiness.

That these be remembered in this holy sacrifice, we beseech the Lord.

The Choir:

From all and for all.

The Priest:

Be mindful, Lord, and have mercy and bless your people standing here before you and those who have offered these gifts, and grant them whatever is necessary and profitable.

Be mindful, Lord, and have mercy and bless those who have made vows and those who have brought gifts to your holy Church and those who are mercifully mindful of the poor. Render what is due to them, according to your natural bounty, a hundredfold here and in the world to come.

Be mindful, Lord, and have mercy and compassion on the souls of those who are at rest. Give them rest and enlighten them; reckon them among your saints in the kingdom of heaven and make them worthy of your mercy.

Be mindful, Lord, also of the soul of your servant _____ and have mercy on *him/her* according to your great mercy and by your visitation give *him/her* rest in the light of your countenance.

And if he or she is living:

Deliver him (*or her*) from all the snares of soul and of body.

Be mindful, Lord, also of those who have commended themselves to us for remembrance in our prayers, of those who are living and of those who are at rest, and direct their will in their petitions as well as our will to what is right and abounding in salvation, and reward them all with your blessed bounties that pass not away.

And having cleansed our thoughts, make us temples fit for the reception of the Body and Blood of your Only-begotten and our Lord and Savior Jesus Christ, with whom to you, O Father almighty, together with the life-giving and liberating Holy Spirit, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Priest:

And the mercy of our great God and Savior Jesus Christ be with you all.

The Choir:

Amen. And with your spirit.

SIT

[The priest's blessing, "And the mercy of our great God and Savior Jesus Christ be with you all" signifies the end of the Eucharistic Prayer. The prayers and rituals that follow this are all in immediate preparation for receiving Holy Communion. These begin with a deacon's litany, followed by the Lord's Prayer. No gesture or ritual more clearly demonstrates our redeemed dignity than when the faithful stand boldly before almighty God and are privileged to call him "Our Father."]

PRE-COMMUNION RITES

The Deacon:

Again in peace let us beseech the Lord.

The Choir: Lord, have mercy.

By all the saints whom we have commemorated, let us moreover beseech the Lord.

The Choir: Lord, have mercy.

By the holy, divine and immortal sacrifice offered on this holy altar, let us beseech the Lord.

The Choir: Lord, have mercy.

That the Lord our God, who has accepted the same at his holy, heavenly and intelligible altar, may in return send down upon us the grace and the gifts of the Holy Spirit, let us beseech the Lord.

The Choir: Lord, have mercy.

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

The Choir: Save us, O Lord, and have mercy on us.

Commemorating the all-holy Mother of God and ever-virgin Mary together with all the saints, let us beseech the Lord.

The Choir: Be mindful, Lord, and have mercy.

Again in one accord for our true and holy faith, let us beseech the Lord.

The Choir: Lord have mercy.

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

The Choir: To you, O Lord, we commit ourselves.

Have mercy on us, O Lord our God, according to your plenteous mercy. Let us all say with one accord:

The Choir:

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

STAND

The Priest:

God of truth and Father of mercy, we thank you, who have exalted our nature, condemned as we were, above that of the blessed patriarchs; for you were called God to them, whereas in compassion you have been pleased to be named Father to us.

And now, O Lord, we beseech you, make the grace of so new and precious a naming of yourself shine forth and flourish day by day in your holy Church

And grant us to open our mouths with a cry of bold voice, to call upon you, O heavenly Father, to sing and say:

The Lord's Prayer

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.

The Priest:

Lord of lords, God of gods, king eternal, creator of all creatures, Father of our Lord Jesus Christ, give us not over for trial, but deliver us from evil and save us from temptation.

For thine is the kingdom and the power and the glory to ages, Amen.

Peace to all.

The Choir:

And with your spirit.

The Deacon:

Let us bow down to God.

KNEEL

The Choir:

Before you, O Lord.

The Priest:

O Holy Spirit, the fountain of life and the source of mercy, have mercy upon these people, who bow down and worship your Godhead.

Keep them whole and stamp upon their souls the form signified by their bodily posture so that they may inherit and enter into the possession of the good things to come

through Christ Jesus, our Lord, with whom to you, O Holy Spirit, and to the Father almighty is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

THE ELEVATION

The Deacon:

Be attentive.

The priest:

Holiness for the holy.

The Choir:

The one holy, the one Lord, Jesus Christ, in the glory of God the Father. Amen.

The Priest:

Look down from heaven, from your holiness and from the glorious throne of your kingdom, Jesus Christ our Lord. Come to sanctify and to save us, you, who sit with the Father and are here sacrificed. Deign to give to us of your undefiled Body and precious Blood and through us to all the people.

THE DOXOLOGY

[While the choir sings the two following hymns in praise of Christ and of the Holy Trinity, the celebrant prays that he and all the people be considered worthy to receive Jesus Christ in holy communion.]

The Priest:

Blessed are you, holy Father, true God.

The Choir: Amen.

Blessed are you, holy Son, true God.

The Choir: Amen.

Blessed are you, Holy Spirit, true God.

The Choir: Amen.

**Blessing and glory to the Father and to the Son and to the Holy Spirit,
now and always and unto the ages of ages. Amen.**

The Choir: Amen.

Holy is the Father, holy is the Son, holy is the Spirit.

Blessing to the Father and to the Son and to the Holy Spirit,

Now and always and unto the ages of ages. Amen.

The Priest:

O Lord our God, you have called us Christians after the name of your only-begotten Son and have granted us baptism through the spiritual font for the forgiveness of sins; and you have made us worthy to partake of the holy Body and Blood of your Only-begotten.

And now we beseech you, O Lord, make us worthy to receive this holy mystery for the remission of our sins, and to glorify you thankfully together with the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

[For the first time the priest turns toward the people with the chalice and proclaims it to be the “holy and precious Body and Blood of our Lord and Savior Jesus Christ.”

The curtain closes while the celebrant offers his own personal prayers and himself receives Holy Communion.

The choir and people sing the hymn, *Der Voghormya*, a good time for personal prayer and reflection before receiving Holy Communion.

The ancient communion hymn, *Orhnyal eh Asdvadz Kreesdos badarakyal*, responds to the deacon’s exhortation to “Sing psalms to the Lord our God.” The words, “Taste and see how sweet is the Lord” (Ps 34:8) refer to the Communion we are about to receive.]

The Priest:

In holiness let us taste of the holy, holy and precious Body and Blood of our Lord and Savior Jesus Christ, who, having come down from heaven, is distributed among us.

This is life, hope of resurrection, expiation and remission of sins.

Sing psalms to the Lord our God, sing psalms to our immortal heavenly king, who rides in chariots of cherubim.

And they close the curtain.

KNEEL OR SIT

The Choir and Deacons:

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

O all-holy Trinity, grant peace to the world.

And healing to the sick, the Kingdom to those at rest.

Lord have mercy. Lord have mercy. Jesus, Savior, have mercy on us.

By means of this holy and immortal and life-giving sacrifice.

Receive, Lord, and have mercy.

The Deacon:

Sing psalms to the Lord our God, servers, and spiritual hymns in a sweet voice.

For to him are befitting psalms and praises, alleluias and spiritual songs.

Ministers, sing psalms together with hymns, and praise the Lord in heaven.

The Priest:

What blessing and what thanksgiving will we render over this bread and this cup! Yet, Jesus, only you we bless with your Father and with the all-holy Spirit, now and always and unto the ages of ages. Amen.

I confess and believe that you are Christ the Son of God, who did take away the sins of the world.

The fulfillment of the Holy Spirit.

The Priest:

Holy Father, you who have called us by the name of your Only-begotten and have enlightened us through baptism of the spiritual font, make us worthy to receive this holy mystery for the remission of our sins. Impress upon us the graces of your Holy Spirit, as you did upon the holy apostles, who tasted it and became the cleansers of the whole world.

And now, O Lord, beneficent Father, make this communion part of the supper of the disciples by dispelling the darkness of sins. Look not upon my unworthiness and withhold not the graces of your Holy Spirit, but according to your infinite love of mankind grant that this communion be for the expiation of sins and the loosing of transgressions, as our Lord Jesus Christ promised and said that whoever eats my Body and drinks my Blood shall live forever.

Therefore let this be expiation for us, so that those who shall eat and drink of this may give praise and glory to the Father and the Son and the Holy Spirit, now and always and unto the ages of ages. Amen.

Peace to all.

I thank you, Christ the king, who have made me, unworthy as I am, worthy to partake of your holy Body and Blood.

And now I beseech you, let this be to me not for condemnation but for the remission and forgiveness of sins, for health of soul and body and for the performance of all deeds of virtue; so that this may purify my breath and my soul and my body and make me a temple and a habitation of the all-holy Trinity; so that I may be worthy, together with your saints, to glorify you with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

A Prayer of St. John Chrysostom

I thank you and magnify you and glorify you, O Lord my God, for you have made me, unworthy as I am, worthy to partake this day of your divine and awe-inspiring mystery, of your undefiled Body and your precious Blood.

Wherefore, having these for intercessors, I beseech you, keep me with your holiness in all the days and times of my life, so that bearing in mind your tender compassion I too may live with you, who did suffer and die and rise again for our sake.

By the sealing of my soul with your precious Blood, my Lord and God, let not the destroyer come near me. Cleanse me with these from all my dead works, Almighty one, who alone are without sin.

Protect my life, O Lord, from all temptation and turn my adversary back from me ashamed and confounded so often as he rises against me. Protect the goings of my mind and of my tongue and all the ways of my body.

Be with me always according to your unfailing promise that whoever eats my Body and drinks my Blood dwells in me and I in him. You did say so, you who love mankind. Fulfill the words of your divine and irrevocable commandments. For you are the God of mercy and of compassion and of love toward mankind and the giver of all good things; and to you, together with the Father and the all-holy Spirit, is befitting glory, now and always and unto the ages of ages. Amen.

And then he signs himself with the sign of the Lord and makes to the true God his diverse petitions for himself, for the people and for the world. And he asks forgiveness for his enemies and for those who hate him. And then with fear and trembling he tastes of the Body and drinks of the Cup, saying:

In faith do I believe in the all-holy Trinity, in the Father and in the Son and in the Holy Spirit.

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

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

Let your incorruptible Body be to me for life and your holy Blood for expiation and remission of my sins.

HOLY COMMUNION

STAND

The Choir:

The Hymn of Communion

Christ is sacrificed and distributed among us. Alleluia.

His Body he gives us for food, and his holy Blood he bedews for us.

Alleluia.

Draw near to the Lord and take the light. Alleluia.

Taste and see that the Lord is sweet. Alleluia.

Praise the Lord in the heavens. Alleluia.

Praise him in the heights. Alleluia.

Praise him, all his angels. Alleluia.

Praise him, all his hosts. Alleluia.

CONFESSION AND ABSOLUTION

[The purpose of our participation in the Divine Liturgy is to receive holy communion. Those wishing to receive Holy Communion come forward and read a prepared examination of conscience and receive absolution. Regular confession of sins and absolution are necessary in order to be spiritually prepared to approach, and to fully appreciate the sacrament of Christ's Body and Blood in the Eucharist.]

KNEEL OR SIT

The Priest:

In the name of the Father and of the Son and of the Holy Spirit, Amen.

The People:

I have sinned against the all-holy Trinity, the Father, the Son, and the Holy Spirit. I have sinned against God.

I confess before God, and before the Holy Mother of God, and before all the saints and before you, holy father, all the sins which I have committed; for I have sinned in thought, word, and deed, willingly and unwillingly.

I have sinned against God.

The Priest:

May God forgive you.

The People:

I have sinned by the seven transgressions of the deadly sins and all their forms, namely by pride, envy, anger, laziness, covetousness, gluttony and lust. I have sinned against God.

The Priest:

May God forgive you.

The People:

I have also sinned against all the commandments of God, both positive and prohibitive; for I have neither performed the positive commands, nor abstained from those things that are prohibited. I accepted the laws, but was slothful in keeping them. I was called to the profession of Christianity but was found unworthy of it by my deeds. While knowing the evil, I willingly gave in to it, and I purposely kept away from good deeds.

Woe to me. Woe to me. Woe to me. Which of my misdeeds shall I recount? Which shall I confess? For my sins are innumerable. I have sinned against God.

The Priest:

May God forgive you.

The People:

Reverend Father, I have you as reconciler and intercessor with the only-begotten Son of God, that by the power given to you, you will release me of the bond of my sins, I ask you.

The Priest:

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

May God who loves mankind have mercy on you and forgive all of your sins, both those which you have confessed, as well as those which you have forgotten. Therefore, with the priestly authority committed to me and by the Lord's command that "Whatever you forgive on earth shall be forgiven in heaven," by his very word, I absolve you of all participation in sin, in thought, in word, and in deed, in the name of the Father and of the Son and of the Holy Spirit. And I reinstate you in the sacraments of the holy Church, that whatever you may do may be accounted to you for good and for the glory of the life to come. Amen.

They curtain is opened.

STAND

The Deacon:

In fear and in faith draw near and communicate in holiness.

[Those who wish to receive holy communion normally prepare themselves by prayer and by fasting from all food and drink on the morning before receiving the sacrament. This is the ideal toward which all should strive. However, if a person has not been able to fast for health reasons, but earnestly desires to receive holy communion, he/she should not hesitate to approach the chalice and to receive the sacrament.

And after all have received Holy Communion, the choir sings:

The Choir:

**Our God and our Lord has appeared to us.
Blessed is he who comes in the name of the Lord.**

Ps 28: 9

The Priest:

Save your people, Lord, and bless your inheritance; shepherd them and lift them up from henceforth until eternity.

The curtain is closed.

SIT

[When all have received communion the curtain closes while the priest cleans the chalice and the altar servers return all the liturgical vessels to their place. During this time the choir and people sing two hymns of thanksgiving for the grace of having been fed at the Lord's "table of immortality."]

THANKSGIVING

The Choir:

**We have been filled with your good things, O Lord, by tasting of your Body and Blood.
Glory in the highest to you who have fed us.
You who continually feed us, send down upon us your spiritual blessing.
Glory in the highest to you who have fed us.**

The Deacon:

Again in peace let us beseech the Lord.

The Choir: Lord, have mercy.

The Deacon:

Having again received in faith of the divine, holy, heavenly, immortal, pure and incorruptible mystery, give thanks to the Lord.

The Choir:

We give thanks to you, Lord, who have fed us at your table of immortal life; distributing your Body and your Blood for the salvation of the world and for life to our souls.

The Priest:

We thank you, Father almighty, who did prepare for us the holy Church as a haven, a temple of holiness, where the name of the holy Trinity is glorified. Alleluia.

We thank you, Christ the King, who did grant us life through your life-giving and holy Body and Blood, grant us forgiveness and your great mercy. Alleluia.

We thank you, Spirit of Truth, who have renewed the holy Church. Keep her without blemish through the faith in the Trinity from henceforth for evermore. Alleluia.

We give thanks to you, O Christ our God, who have granted us this tasting of your goodness for holiness of life. Keep us thereby holy and without blemish, dwelling in and about us by your divine providence.

Be our shepherd in the field of your holy and benevolent will, whereby being defended against every opposition of the Slanderer, we may be made worthy to hear your voice alone and to follow you, the only good and valiant and true Shepherd, and to receive from you the place prepared for us in the kingdom of heaven, our God and our Lord and Savior Jesus Christ, who are blessed with the Father and with the Holy Spirit, now and always and unto the ages of ages. Amen.

Peace to all.

To you, the unsearchable, inscrutable, triune selfhood, the creator, container and indivisible consubstantial holy Trinity, is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The curtain is opened. The priest takes the holy Gospel in his hands and bowing down three times, he kisses the holy altar. Coming down into the middle of the church together with the deacons, he says:

STAND

The Prayer of St. John Chrysostom

The Priest:

O Lord, who bless those who bless you and hallow those who put their trust in you;

The Choir: **Blessed is God.**

Save your people and bless your inheritance. Guard the fullness of your Church.

The Choir: **Amen.**

Sanctify those who have greeted in love the beauty of your house. Glorify us with your divine power and forsake not those who put their trust in you.

The Choir: **Amen.**

Grant peace to the whole world, to churches, to priests, to Christian rulers and to their armed forces, and to all your people.

The Choir: **Amen.**

For all good gifts and all perfect bounties come down from above, from you, the Father of light; and to you is befitting glory, dominion and honor, now and always and unto the ages of ages. Amen.

The Choir (three times):

Ps 113:2

Blessed be the name of the Lord from this time forth for evermore.

The Priest:

You are the perfection of the law and of the prophets, O Christ God our Savior, who did fulfil all your economies willed by the Father. Fill us also with your Holy Spirit.

THE LAST GOSPEL

The Deacon:

Stand up.

The Priest:

Peace to all.

The Choir:

And with your spirit.

The Deacon:

Listen attentively

The Priest:

to the holy Gospel of Jesus Christ according to John.

The Choir:

Glory to you, O Lord our God.

The Deacon:
Be attentive.

The Choir:
God is speaking.

The Priest:

John 1: 1-14

From The Father of Light:

In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God.

All things were made through him, and without him was not anything made that was made. Through him was life and the life was the light of men and the light shines in the darkness and the darkness apprehended it not.

There came a man, sent from God, whose name was John. He came for a witness that he might bear witness to the light, that all might believe through him. He was not the light but he was the one to bear witness to the light.

That was the true light, which lightens every man that is to come into the world. He was in the world and the world was made through him and the world knew him not.

He came to his own and those who were his own received him not. But as many as received him, to them he gave the power to become the children of God, even to those who believe in his name; who were born not of blood, nor of the will of the flesh, nor of will of man, but of God.

And the Word became flesh and dwelt among us, and we beheld his glory, the glory of the Only-begotten from the Father, full of grace and truth.

The Deacon:

Glory to you, O Lord our God.

By the holy cross let us beseech the Lord, that through it he may deliver us from sins and save us by the grace of his mercy.

Almighty Lord our God, save us and have mercy on us.

The Priest:

Guard us, O Christ our God, in peace under the shadow of your holy and venerable Cross. Deliver us from the enemy visible and invisible. Make us worthy to give you thanks and to glorify you together with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

THE DISMISSAL

The Choir:

Ps 34:1

I will bless the Lord at all times; his praise shall at all times be in my mouth.

The Priest:

**Be blessed by the grace of the Holy Spirit.
Depart in peace and the Lord be with you all. Amen.**

[After the final blessing, the people should come forward and kiss the Gospel book, saying, “May the Lord remember all your sacrifices.” The priest responds, “May God grant to you according to your heart.”

As the faithful leave the church, unleavened bread called *mahs* is distributed especially to those who, for whatever reason, did not receive holy communion. This blessed bread extends the experience of the *Badarak* to those who were not able to fully participate in the Divine Liturgy. *Mahs* means “portion.” The person receiving it says, “God is my portion forever.”]

REQUIEM

[It is a venerable tradition in the Armenian Church for families to request special requiem prayers on the anniversary of the death of their loved ones. The celebrant mentions the names of the deceased during the prayers of the Divine Liturgy and a brief prayer service is conducted immediately following the Divine Liturgy.]

According to the teachings of the Armenian Church, those who have died enter into a period of rest while awaiting our Lord's glorious second coming at the end of time. But while separated from the Christian community, the souls that are at rest continue to be counted among the faithful, who "rest in the shadow of the church." We therefore pray for them, as we pray for all of our earthly cares. Essentially, our prayer for the dead is that they rest in peace, that the Lord forgive them all of their sins and find them worthy of eternal life in the Father's kingdom when Christ comes again.

Praying for the dead is a proclamation of our faith in Christ's second coming, and our hope in the resurrection of the dead. When the Armenian Church prays regularly for the dead we are reminded that this life is transient, and we are filled with hope because we believe that death is too.]

STAND

The Deacon:

Again in peace let us beseech the Lord:

Receive us, save us, and have mercy on us.

The Priest:

**Blessing and glory to the Father and to the Son and to the Holy Spirit,
now and always and unto the ages of ages. Amen.**

The Choir:

**O God the Word who is, together with the Father, the creator of beings
out of nothing; grant forgiveness to your servants who have fallen asleep,
when you come to judge those whom you created with spotless hands.**

**O you who was sent from the Father and was incarnate of the holy
Virgin; grant forgiveness to your servants who have fallen asleep, when you
come to judge those whom you created with spotless hands.**

**O you who gave up the ghost on the cross and loosed the power of death;
grant forgiveness to your servants who have fallen asleep, when you come
to judge those whom you created with spotless hands.**

**O you who crowns your saints and distributes everlasting bounties;
grant forgiveness to your servants who have fallen asleep, when you come
to judge those whom you created with spotless hands.**

The Deacon:

Psalm 130

**Out of the depths I have cried to you, O Lord; Lord, hear my voice.
Let your ears be attentive to the voice of my prayers.**

The Deacons:

Alleluia. Stand up.

The Priest:

Peace to all.

The Choir:

And with your spirit.

The Deacon:

Listen attentively.

The Priest:

To the holy Gospel of Jesus Christ according to (Matthew).

The Choir:

Glory to you, O Lord our God.

The Deacon:

Be attentive.

The Choir:

God is speaking.

The Priest:

Mt 11: 25-30

Our Lord Jesus Christ:

**At that time Jesus answered and said: "I thank you, Father, Lord of
heaven and earth, because you have hid these things from the wise and
prudent and has revealed them to babes. Yea, Father, so it seemed good in
your sight.**

**All things have been delivered to me by my Father; and no one knows
the Son, but the Father; and no one knows the Father, except the Son, and
anyone to whom the Son wills to reveal him.**

**Come to me all who labour and are heavy laden, and I will give you rest.
Take my yoke upon you and learn from me; for I am meek and lowly in**

heart; and you shall find rest for your souls. For my yoke is pleasing and my burden is light.”

Mark 4: 26-34

Our Lord Jesus Christ:

“The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seek should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.

And he said, With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them without a parable, but privately to his own disciples he explained everything.”

Luke 12: 32-40

Our Lord Jesus Christ:

“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.

“Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have to sit at table, and he will come and serve them. If he comes in the second watch, or in the third and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an unexpected hour.”

John 12: 24-26

Our Lord Jesus Christ:

“Truly truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If

any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him.”

The Choir:

**We priests and people, entreat you, O merciful and good Lord,
With those who have fallen asleep in faith, receive us who have the same
hope,
Into the heavenly city, Jerusalem, in which the just are assembled,
To sing and glorify always the three persons of the Trinity.**

**In the supernal Jerusalem, in the dwellings of the angels,
Where Enoch and Elijah live old in age like doves,
Worthily glorified in the garden of Eden,
Merciful Lord, have mercy on the souls of those of us who have fallen
asleep.**

The Priest:

**O Christ God, grant rest and mercy to the souls of those who are at rest,
and to us, sinners, grant forgiveness of our transgressions.**

The Deacon:

**Again in peace let us beseech the Lord.
For the souls of those who are at rest, let us beseech Christ our Savior,
that he may reckon them with the just and may save us by the grace of his
mercy.
Almighty Lord our God, save us and have mercy on us.**

The Priest:

**Lord, have mercy. Lord, have mercy. Lord, have mercy.
O Christ, Son of God, forbearing and compassionate, have compassion,
in your love as our creator, upon the souls of your servants who are at rest,
especially upon the soul(s) of your servant(s) (N. NN.) for whom we are
offering these prayers. Be mindful of them in the great day of the coming of
your kingdom. Make them worthy of mercy, of expiation and forgiveness of
sins. Glorify them and reckon them with the company of your saints at your
right hand.
For you are Lord and creator of all, judge of the living and of the dead.
And to you is befitting glory, dominion and honor, now and unto the ages of
ages. Amen.**

The Deacon:

**By the holy cross let us beseech the Lord, that through it he may deliver
us from our sins and save us by the grace of his mercy.
Almighty Lord, our God, save us and have mercy on us.**

The Priest:

Guard us, O Christ our God, under the shadow of your holy and venerable cross in peace. Deliver us from the enemy visible and invisible. Make us worthy to give you thanks and to glorify you together with the Father and the Holy Spirit, now and always and unto the ages of ages. Amen.

Blessed be our Lord Jesus Christ. Amen.

The Lord's Prayer

Our Father, who are 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.

The Priest:

For thine is the kingdom and the power and the glory to ages. Amen.

The Deacon:

I will bless the Lord at all times; his praise shall at all times be in my mouth.

The Priest:

**Be blessed by the grace of the Holy Spirit.
Depart in peace and the Lord be with you all. Amen.**