

THE ANAPHORA OF ST. MARY⁽¹⁾

1. The Anaphora of our Lady, the Virgin Mary, mother of God, which Abba Heryacos⁽²⁾ Bishop of the Province of Behnesa, composed through the Holy Spirit.

May her prayer, the blessing and mercy of her beloved Son be with our (*head of state: King, Queen, President...*) unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give thanks to our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest* : My heart exclaims a good deliberation ; my heart pours forth a worthy concept ; my heart gushes a noble oracle.⁽³⁾

4. And I speak of the Anaphora of Mary, not at length but briefly. And I speak the praise of the Virgin, not in many words, which would be forgotten, but in few. And I speak of the exaltation of the Virgin.

(1) This Anophora is celebrated on the following occasions

- a. most feast days of St. Mary.
- b. 28th Tahesas (January 6), the day preceding the Nativity of Christ
- c. 29th Megabit (April 7), the memorial day of the Annunciation.
- d. 2nd Tekemit (October 12), the memorial day of St. Heryacos, Bishop of Behnesa.

(2) One of the Egyptian Church's men, who was a bishop of the Province of Behnesa, in Upper Egypt.

(3) Three complementary translations of Ps. 44 (45):1, each conforming better with the Ge'ez than previous editions that repeated the KJV quote three times.

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5. And today I stand, this very day, in humility and love before this mighty mystery and before this table and offering.

6. Truly this is the offering which those whose spirits are defiled cannot taste. It is not like the sacrifice of the forefathers which depended upon the blood of sheep, oxen and cows, but it is fire.⁽¹⁾

7. It is fire,⁽²⁾ giving life to the upright in heart who fulfill His will. It is a consuming fire to the unrighteous who deny His name.

8. Truly it is a fire⁽²⁾ that even the fire clad cherubim and seraphim cannot touch.

9. O Mary, for this we love and exalt you, because you bore for us the true Food of righteousness and the true Drink of life.

10. O our fathers, consecrated by the laying on of hands, successors of the apostles, whom we have taken as intercessors towards God, also, during our days, we take as representatives between us and God these two: The Patriarch of the great City of (_____), Abba (_____), and the blessed Archbishop, Abba (_____), the primate of our country.

11. *Deacon* : For the sake of the blessed, happy, prosperous, holy and pure Virgin Mary, our Lady, Parent of God, glorified by all.

12. And for the sake of the holy, honourable, spiritual, heavenly and mighty archangels; and for the sake of John the Baptist, the preacher and fore-runner. And for the sake of the holy and glorified ministers, Matthew, Mark, Luke and John, the four Evangelists:

(1) Ex. 32:20; Lev. 6:30.

(2) Exodus 3:2.

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13. For Thy holy servants Peter and James; John and Andrew; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus ; Thaddaeus, Simon and Matthias ; the twelve Apostles: and the Apostle James, brother of our Lord and Bishop of Jerusalem ; and the holy glorious Stephen, the archdeacon and the first martyr.

14. And for the sake of all saints and martyrs who have gone to their rest in the true faith: Paul, Timothy, Silas, and Barnabas, Titus, Philemon and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen orthodox.

15. Lord, remember each and all; also the holy Patriarch Abba (_____), and the blessed and holy Archbishop Abba (_____) to preserve their life, save them, forgive their sin, and to have compassion upon us through their prayers, unto endless ages.

16. *The assistant priest shall say (The Prayer of Benediction). (Anaphora of the Apostles, #10 -21 pp. 43 - 44).*

17. *Asst.. Deacon : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.*

* * *

18. *Priest : O Intercessor, (1) intercede with your Son for the sake of each and all, to give rest to the souls of all the patriarchs, archbishops, bishops, priests and deacons who keep straight the way of the true word: kings, rulers, princes, those in authority, young men, virgins, monks, rich, poor, great, small, old*

(1) i.e. the Virgin Mary.

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women, orphans, sojourners, miserable, and all Christian people from the congregation of the church who in days gone by have gone to their rest.

19. Make earnest intercession for those who have fallen asleep in this place that He (Thy Son) may give their souls a quiet rest,

20. in every place which is called the place of the victorious martyrs, in the place of the blessed righteous, in the place of the watchful angels ⁽¹⁾. You ⁽²⁾ are the inheritance in every place, and your name is acceptable before God.

21. *Deacon : Ye that are sitting, stand up.*

22. *Priest : Let us stand up in the fear of God to exalt and glorify her who is full of glory saying, O you who are full of grace, O you who are the channel of joy, you have a countenance more beautiful than the many-eyed cherubim and the six-winged seraphim.*

23. *Deacon : Look to the east.*

24. *Priest : Truly God the Father looked down from heaven towards the east, the west, the north and the south, and towards all the ends (of the earth). He breathed in every savour ⁽³⁾, and found none like unto you. He approved your savour and loved your beauty and so sent to you His beloved Son.*

25. *Deacon : Let us give heed.*

26. *Priest : Holy is God the Father Who loved you, holy is the only-begotten Son Who abode in your womb, and holy is the Paraclete, the Spirit of righteousness, Who strengthened you.*

27. *Deacon : Answer ye.*

(1) Rev. 3 : 2.

(2) i.e. the Virgin Mary.

(3) Song of

Songs 1 : 3; Ezek. 20 : 41

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28. *People* : Holy, Holy, Holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

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29. *Priest* : O Virgin, full of glory, with whom or with what likeness shall we liken you? You are the loom from which Emmanuel took his ineffable garment of flesh. He made the warp from the same flesh as that of Adam, and the woof is your flesh. The shuttle is the Word himself, Jesus Christ. The length of the warp is the shadow of God the Most High. the weaver is the Holy Spirit.

30. How marvellous and wonderful is this thing ! O bridge over which the ancient fathers crossed from death unto life! O ladder⁽¹⁾ from earth to heaven, through you the first creation was renewed.

31. You were the hope of Adam⁽²⁾ when he was driven out from paradise, the meekness of Abel who was killed through unrighteousness, the kindness of Seth, the works of Enoch⁽³⁾, the ark of Noah⁽⁴⁾ through which he was saved from evil's destruction, the blessing and portion of Shem,

32. the tent of Abraham⁽⁵⁾, Isaac's savour⁽⁶⁾, the ladder⁽¹⁾ of Jacob, Joseph's comforter,

33. the tables of Moses⁽⁷⁾, the bush at Sinai⁽⁸⁾, the bells⁽⁹⁾ on the garment of Aaron the priest, his rod⁽¹⁰⁾ which sprouted, blossomed and bore fruit,

34. Joshua's stone⁽¹¹⁾ of testimony, the fleece of Gideon⁽¹²⁾, Samuel's jar of ointment and horn of oil, Jesse's root⁽¹³⁾ of which he boasted,

(1)Gen 28:12. (2) Gen 3:15. (3) Gn. 5:22-24. (4) Gn. 7. (5) Gn. 12:8. (6) Gn. 27:7. (7) Ex. 24:12. (8) Ex. 3:12; Deu. 33:16; Lk. 20:37. (9) Ex. 28:33-35; 39:25 (10) Ex. 7:12; Nm. 17:8; Hb. 9:4. (11) Josh. 24:26-27. (12)Jdg. 6:36-f. (13) Isa. 11:10

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the chariots of Amminadib,⁽¹⁾ David's harp, the crown of Solomon,⁽²⁾ the enclosed garden, the sealed spring ,⁽³⁾

35. Elijah's golden measure⁽⁴⁾, Elisha's cruse⁽⁵⁾, the conceiving virgin whom Isaiah prophesied⁽⁶⁾, the first to give birth without intercourse of which Daniel (also spoke)⁽⁷⁾.

36. Habakkuk's mountain of Pharan⁽⁸⁾, Ezekiel's closed house in the east⁽⁹⁾, Micah's place in Bethlehem from which the law goes forth,⁽¹⁰⁾ the land of Ephratah,⁽¹¹⁾ Silondis'⁽¹²⁾tree of life, ⁽¹³⁾ the healer of Nahum's wounds,⁽¹⁴⁾ Zechariah's rejoicing, ⁽¹⁵⁾ the clean hall of Malachi.⁽¹⁶⁾

37. O Virgin, you are the ideal and the prophecy of the prophets, the favour of the apostles, the mother of martyrs ; the sister of angels ; the boast of the young men and virgins and the monks who are watchful day and night at your gates.

38. O Virgin, you were not conceived through unclean lust, but in lawful marriage you were born from Hannah and Joachim.

39. O Virgin, you did not grow in mirth like the Hebrew daughters who stiffened their necks, but you lived in the sanctuary in holiness and purity.

40. O Virgin, you did not eat earthly bread but heavenly bread prepared in the heaven of heavens.

41. O Virgin, you did not drink earthly drink, but heavenly drink poured from the heaven of heavens.

(1) Songs 6:12. (2) Songs 3:11. (3) Songs 4:12. (4) 2King 7:1. (5) 1King 19:6. (6) Isa.7:14. (7) Dan. 2:35-46. (8) Hab. 2:3. (9) Ez. 44:1-5. (10) Micah 4:2 (11) Micah 5:2. (12) Name of a philosopher typifying Solomon. (13) Prv. 3:18. (14) Nah. 3:19. (15) Zech. 9:9. (16) Mal. 3:1-5.

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42. O Virgin, you did not know uncleanness like the women who were before you, and would come after you, but you are adorned with holiness and purity.

43. O Virgin, the depraved young men could not entice you, but the angels of heaven visited you, and, as it was said, the priests and the high priests praised you.

44. O Virgin, you were not espoused to Joseph for coming together, but in order that he might keep you in purity, and thus it was fulfilled.

45. When God the Father saw your purity He sent you his radiant angel, named Gabriel, and he told you: "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you."(1)

46. The Word came to you without being separated from the bosom of His Father; you conceived Him without* His being limited, and He stayed in your womb without making subtraction from above or addition beneath.

47. There abode in your womb the inestimable and immeasurable* fire of the godhead. It is not just to compare Him with earthly fire. Fire has limits and volume, but of the Deity, it cannot* be said that it is like this or even seems to be like this.

48. The Godhead has no* circuit like the sun and moon, nor stature like man, but He is mighty and sitting in His highest heaven which neither the thought of man nor the knowledge of angels can reach.

(*) > > > > >

(1) Lk. 1 : 35.

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50. The Deity has no* place wherein to stretch or contract himself but He fills every place.

51. The Deity has neither* firmament above nor foundation beneath, but He is Himself the firmament and the foundation.

52. The Deity does not* stoop nor bow down the head to take up that which is on earth, but all is in His hand as He showed Peter.

53. The Deity has neither* chest nor back by which he can be seen, and through which He can be limited, but He is covered with the flame of fire and He is Himself the flame of fire. The Deity is clean, pure, and bright.

54. We believe that the Father Who sends is Father in His nature. We believe that the Son Who is sent is Son in His nature. We believe that the life-giving Holy Spirit is Holy Spirit in His nature. Three names but one God.

55. It is not* with the Deity as it was with Abraham who was older than Isaac, or with Isaac who was older than Jacob, but the Father is not older than the Son, neither is the Son older than the Holy Spirit, and the Holy Spirit is not younger than the Son, neither is the Son younger than His Father.

56. It is not* with the Deity as it was with Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being Father, does not give orders to the Son ; and the Son, being Son, is not exalted; and the Holy Spirit.

Examples of theology called "apophatic" = "what may not be believed or said." It attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use dictions, and even contradictions to explain what is beyond us.

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57. But the Divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government.

58. The Father, the Son and the Holy Spirit think. (1) The Father, the Son and the Holy Spirit speak. (2) The Father, the Son and the Holy Spirit approve. (3)

59. The Father, the Son and the Holy Spirit take counsel. (4) The Father, the Son and the Holy Spirit utter the word.

The Father, the Son and the Holy Spirit complete. (5)

60. The Father, the Son and the Holy Spirit create. (6) The Father, the Son and the Holy Spirit unite. (7) The Father, the Son and the Holy Spirit create well. (8)

61. The Father, the Son and the Holy Spirit send. (9)

The Father, the Son and the Holy Spirit give authority. (10)

The Father, the Son and the Holy Spirit hear witness. (11)

(1) Thoughts like : “Let us create man in our . . .” (2) He spoke and it was done Ps. 32 (33):9. (3) And God saw everything that he had made, and, behold, it was very good. Gen. 1:31. (4) They took counsel (Gen. 1:26 “Let Us . . .”) to create the world. (5) Completed the creation of the universe, making it habitable. (6) Created the cosmos. (7) Combined the elements of the cosmos, producing earth, water, fire and wind. (8) Created Adam and appointed elements to coalesce in their function: the earth to carry, the water to irrigate, the fire to metabolize food and the air to sustain all the nerves in man’s body. (9) Directing the course of the planets. (10) Authorized the formation of the body in the womb. (11) The Father from heaven witnessed saying; This is my beloved Son, and the Holy Spirit rested upon Him in the shape of a dove.

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62. The Father, the Son, and the Holy Spirit draw. (1)

The Father, the Son, and the Holy Spirit accustom. (2)

63. The Father, the Son, and the Holy Spirit advise. (3)

The Father, the Son, and the Holy Spirit purify.

The Father, the Son, and the Holy Spirit cleanse.

The Father, the Son, and the Holy Spirit hallow. (4)

64. The Father, the Son, and the Holy Spirit strengthen.

The Father, the Son, and the Holy Spirit encourage. The Father, the Son, and the Holy Spirit teach.

65. The Father, the Son, and the Holy Spirit crown. The Father, the Son and the Holy Spirit clothe. (5) The Father, the Son, and the Holy Spirit grant grace.

66. The Father, the Son, and the Holy Spirit sit. (6) The Father, the Son, and the Holy Spirit judge. (7)

The Father, the Son, and the Holy Spirit examine.

67. Thus we, without separating or dividing, believe and confess the oneness and unity so that it will not be divided or separated. Let us distinguish (8) so that it will not be confused.

68. We do not say “three” as we say Abraham, Isaac and Jacob, but one is three persons.

(1) Draw man with the cords of love. (2) Fit man to adapt as he goes. (3) Advise man through Tradition: Life in Christ, the history of salvation as it stands from the Apostolic age, that the Church codified in the Scriptures.

(4) qedasi literally means “hallowing.” (5) Clothe with divine power that is grace. (6) They preside in the midst of the congregation. (7) Search the hearts. (8) Distinguish between Trinity and oneness, divine energies and essence.

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69. We do not say One like Adam the first creature, but three with one nature.

70. Now we hear the wicked Jews and the unrighteous Ishmaelites, who, being without understanding, say God is one person and one body ; they are of a blind heart.

71. Now we see the idolatrous heathen whose idols are many and whose devils are many.

72. But we follow the leaders to the good way as the Apostles taught us saying : it is as if

73. The Father is the sun, the Son is the sun, and the Holy Spirit is the sun : but it is one sun of righteousness over all.

74. The Father is fire, the Son is fire, and the Holy Spirit is fire ; but it is one fire of life in the highest heaven.

75. The Father is the dawn, the Son is the dawn, and the Holy Spirit is the dawn : but it is a single eastern dawn through which, by the ray of its light, the darkness was destroyed.

76. The Father is the vine, the Son is the vine and the Holy Spirit is the vine: but it is one vine of life from which all the world tasted.

77. The Father is milk, the Son is milk and the Holy Spirit is milk: but it is one milk¹ unmixed.

78. Thus we believe and thus we confess and say the creed.

79. *The people shall say the creed of the 318. (Anaphora of the Three Hundred #1 - 10: p. 86).*

80. Let us now return again to

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peak of the holy Virgin, speaking of her conception which is wonderful to all, and saying: O Virgin, when there abode in your womb the fire of the Godhead, Whose face is fire, Whose clothes are fire, Whose covering is fire, how did it not burn you?

81. In what part of your womb were the seven curtains of the flame of fire prepared and spread ? Were they in the right or the left side while you were such a small body?

82. In what part of your womb was the glittering cherubic throne, compassed by the flame of fire, prepared and planted while you were a young bride?

83. How wonderful it is! A mother and a maid ; the narrowness of the womb and the infinite; conception without intercourse, as a bee conceives, from the voice of a word; milk ⁽¹⁾ with virginity.

84. When I think of this, my mind likes to swim in the depth of your Son's seas, and the billows from the hiding-place of your Beloved sweep across it.

85. Again when I think of this my mind likes to soar and ascend secretly and draw back the curtains of the hiding-places of the Living One ; it becomes afraid of the flame of fire and does not reach even one-fourth of the way to heaven.

86. When I think of this my mind likes to mount the shoulders of the winds to fly east, west, north and south to all the ends (of the world) to see the nature of the creatures, to measure the depths of the seas and to know the height of heaven, and travelling thus to every part it becomes faint and returns again to its former place.

(1) i.e. Milk to feed her baby even though she was a virgin.

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87. Now let us not further enquire or even think of the greatness and profundity of Him Whose grandeur cannot worthily be praised, no, not by the tongues of the prophets nor of the apostles.

88. He is the mighty One Whom none can discern by subtle device_ but He became humble among us; He is the most high, to Whom none can attain_ but among us He took upon Him the form of a servant; He is the impalpable fire, but we saw Him and felt Him and ate and drank with Him.

Now let us praise Him saying.

89. *People* : Holy God, holy Mighty, holy Living, Immortal
(See "Preparatory Service" # 174 : p. 33 and
"Anaphora of St. John Chrysostom" #64 - 67 : pp. 139 - 140).

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90. O Virgin who gives the fruit that can be eaten, and the spring of that which can be drunk

91. O Bread got from you, that gives life and salvation to those who eat of it in faith.

92. O Bread got from you, that is as hard as the stone of Admas ⁽¹⁾ which cannot be chewed, to those who do not eat of it in faith.

93. O Cup got from you, that helps those who drink of it in faith to indite wisdom, and that gives them life.

94. O Cup got from you, that intoxicates those who do not drink of it in faith and causes them to stumble and fall and adds sin to them instead of the remission of sin

(1) A rocky place presumed to be between the earth and the ocean.

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95. And now let us glorify Him saying Glory be to Thee, glory to Thy kingdom, glory with pure incense we offer to Thee.

96. At this time he shall offer incense.

People : Remember us, Lord, in Thy kingdom.... (*Anaphora of the Apostles*, #34: p. 43).

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97. *Priest* : Jesus Christ, Son of the living God, from Whom is found every good gift and every perfect gift, became man, fulfilled all the law of man yet without sin, and practiced the law of the Hebrews.

98. He was baptized by John, tempted in the wilderness, hungered and thirsted and did miracles.

99. In the same night in which He gave His soul to death He showed His disciples many signs concerning His sufferings, crucifixion, death, His resurrection on the third day with body and soul, with bone and blood, as it was before, when His disciples were with Him on His right and left, and when there was counted with them Judas whose creation was like the tares added to wheat, and who betrayed Him.

100. *Deacon* : Priests, raise up your hands.

101. *Priest* : At that time Jesus Christ took bread in his holy, blessed, pure and spotless hands

102. *People* : We believe that this is He, truly we believe.

103. *Priest* : He looked up to heaven towards Thee His Father, interceded with His parent, and committed his disciples to Him to keep them from all evil:

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Blessed while He (it) was blessed (+ three times), broke while He (it) was holy

104. *Then he shall indent the Host slightly with his thumb in five places without separation.*

105. And gave it to His disciples and said unto them : take, eat this (pointing) bread is My body which will be given to you as a propitiation for the whole world.

106. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God: that this is He we truly believe.

107. *Priest :* And likewise also the cup (+ three times) after supper : He pointed and said : Take, drink, this (*pointing*) cup is My blood which the spear will shed for your sake.

108. *He shall then move, the cup with his right hand in the sign of the cross*

109. *People :* Amen. Amen. Amen. We believe and confess.

110. *Priest :* And as often as you do this, do it in remembrance of My death, and proclaim the remembrance of My resurrection.

111. *People :* We proclaim Thy death, Lord, and Thy holy resurrection, we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

112. *Priest :* O Our Lord, as it happened then bless, break and give this (*pointing*) bread (+ once).

People : Amen.

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113. *Priest :* Our Lord as it *happened* then bless, hallow and give this (*Pointing*) cup (+ once over the cup, and once more over both).

People : Amen.

114. *Priest :* And this my ministry, purify and accept it and may it please Thee.

People : Amen.

115. *Priest :* And this priest who is with me to help me in this ministry, and me, make like Joseph and Nicodemus who wrapped Thy body.

People : Amen.

116. *Priest :* And this deacon sent according to the law of ministry, suffer to reach our great rank of priesthood, and make him full of grace, righteousness and favour like Stephen who saw the Trinity and marvelled and was astonished through the descent of the Holy Spirit.

People : Amen.

117. *Priest :* And this people who have gathered together in Thy holy church with priests and deacons, great and small, make worthy to take Thy holy mystery ; have compassion and do not judge them.

People : Amen. Lord pity us, Lord Spare us, Lord have mercy upon us.

118. *Priest :* Lord, have mercy upon us, O Christ (*three times*).

The people shall repeat his words.

119. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

120. *People :* As it was, is and shall be unto generations of generations, and endless ages.

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121. *He then shall clip his finger into the Blood and sign the Body.*

Priest : Grant it to all of them that take of it, that it may be unto them for everlasting life.

122. Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

123. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

124. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

125. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

126. *The priest The Prayer of Fraction:*

God, Maker of all, the Source of all, the Completer of all, the Almighty, the Holder of all, Thou art He Whom angels, archangels, thrones, authorities, lords, powers, the sun, the moon, the stars and the whole creation worship, because they are His subjects, dominions, and are ruled by Him. Though He was rich in everything yet He became poor in everything.

127. Love drew the mighty Son down from His throne and led Him to death.

128. O Ox, Who with Thy hand made no effort against those who draw Thee, but bowed down Thy neck to those who would slay Thee.

129. O Sheep dumb before Thy shearers ; O Patience Who did not open Thy mouth at

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the time of Thy sufferings before those who pierced Thee

130. O Bread found in the treasure which Joseph obtained in merchandise, in which also he found the pearl of great price

131. O Cup found in the house into which no man entered,

132. O this sign of the cross ⁽¹⁾ separated from this host without being divided or alienated, but its appearance, taste and softness are the same :

133. As His divinity was not separated or divided from His humanity so also this sign of the cross ⁽¹⁾ is not separated or divided from this host

134. Likewise also let Thy greatness be united with our humility and our humility with Thy greatness, Thou almighty Lord our God.

135. *Deacon :* Pray ye.

People : Our Father who art in heaven .

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(see Anaphora #2, #69 : p. 62)

136. *Priest :* Let us hear then, till our last breath, this word through which we will be accused, judged and forgiven.

137. As the Son came from the heaven of heavens for judgement and mercy, this bread will be accused, judge and forgive.

138. Let the soul fear, the nerves tremble and the door of the heart be broken by this terrible word.

139. Now this divine bread has been broken and this life-giving cup has been prepared. Let him who desires to take, come: but first examine yourselves and cleanse your bodies.

140. If there is anyone who is impure, let him not approach, and if there is any

⁽¹⁾, i.e. the central part of the Host (Asbadikon) bearing the sign of the cross.

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one who hath fallen into sin, let him not forget it because it must not be forgotten.

141. If there is any one who disdains this holy communion, let him not approach, but let him be prevented. As you see, this bread is not as perishable as the earthly bread ⁽¹⁾, but it is the fire of the godhead ⁽²⁾.

142. What mouth is that which takes in this bread, what teeth are those which masticate this bread, and what stomach is that which can contain this bread?

143. And now let us say According to Thy mercy, our God, and not according to our sins.

144. *People* : According to Thy mercy . . . (thrice).

145. *Afterwards the people shall say :*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

And let us come before the face of the Saviour of the world to praise Christ in faith that is His.

146. *Asst. Deacon* : Open ye the gates, princes.

147. *Deacon* : Ye who are standing, bow your heads.

148. We lay our souls before Thee, Lord, maker of all, the invisible God. We humble ourselves to Thee, the humbler of all. We worship Thee, Who created all to worship Thee. We serve Thee, ruler of all.

149. O Thou Who discovers that which is hidden and covers as in secret all that is open.

(1) John 6 : 27.

(2) Rm. 1 : 20

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O Thou Who is able to send forth that which is within and take within that which is without, hear now the cries of Thy people who call upon Thee in righteousness.

150. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

151. *The priest shall say “The Prayer of Penitence.” (Anaphora of the Apostles: 72 - 88: pp. 47 - 48).*

152. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

153. *Priest* : The Lord be with all of you.

People : And with your spirit.

Then the priest shall raise the whole Host with his hand and chant :

Lord have compassion upon us, O Christ.
(three times in a loud chant and fifteen times in a low chant).

The people shall repeat his words.

Then the priest shall chant three times : Lord, have compassion upon us, O Christ.

The people shall chant twice : Lord, have compassion upon us, O Christ.

154. *Deacon* : Ye that are penitent, bow your heads.

155. *Then the priest shall turn to the people and say Lord our God . . . (Anaphora of the Apostles, 95 - 126: pp. 49 - 52).*

156. *After receiving (the Holy Communion) the following prayer shall be said instead of “The Pilot of the Soul : ”*

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Priest: O ye, Christian people, as ye have gathered together on this day, so also may He gather you on the holy Mount of Sion and in the free Jerusalem in heaven⁽¹⁾.

157. And as ye have heard this voice of Mary's praise, likewise may He allow you to hear the word of the infants' harps and the angels' song which softens even the very bones because of the multitude of its melodies.

158. May He lead you where there were stretched out the tabernacles of the flaming fire wherein the High Priest is, and wherein are the icon of His face, the pure crown, and the bright dress which the hand of man did not make, but it was woven above.

159. May He lead you to where are the congregation of the holy prophets, the congregation of the preaching Apostles, the congregation of the victorious martyrs, the congregation of the blessed righteous, the congregation of the ordained priests, the congregation of the watchful angels, and the congregation of virgins and perfect monks, with all the perfect congregations of the one holy universal church, and with them where there is the Ark of the wilderness, that is our Lady Mary.

160. Let us not henceforth be decked with haughtiness or pride which clothe with death and lead down to Hades.

161. Let us henceforth have humility with purity, not only purity of the flesh because the prophets saw the Lord through purity of the spirit, seeing Him face to face.

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162. Let us henceforth have love and meekness like the apostles, because they loved their Lord Who granted them authority like His own to bind and loose the bonds of wickedness.

163. Let us henceforth have silence and patience like Mary because our Lord praised her saying : And Mary has chosen that good part, which shall not be taken away from her⁽¹⁾.

164. And now let us pray the Lord our God, giver of grace.

Deacon : Pray ye.

165. *Priest :* O Virgin, remind Him Who remembers, not forgetting any.

166. O Virgin, remind Him of His birth, delivered from you at Bethlehem, of His being wrapped in swaddling clothes and His being warmed by the breath of ass and cow on the cold days.

167. O Virgin, remind Him of his flight with you when you fled from one country to another in the days of the cursed Herod.

168. O Virgin, remind Him of the bitter tears shed from your eyes and dropped on the face of your beloved Son.

169. O Virgin, remind Him of hunger, thirst, poverty, sadness and all the trouble which you suffered together with Him.

170. Remind Him of mercy and not of destruction. Remind Him of compassion and not of anger.

171. Remind Him of the sinners and not of the righteous. Remind him of the impure and not the pure.

172. And now let us glorify the Father, the Son, and the Holy Spirit, both now and ever, and unto the ages of ages.

People : Amen.

(1)Luke 10:42.

ANAPHORA OF ST. MARY

173. *Priest : The Laying on of the Hand.*

We offer thanksgiving to God for all the graces He has granted and because He granted his Mother to be glorified through this Anaphora, and because He made us worthy to begin it through His kindness, and through His will to complete it, He to Whom be glory and Who is wise, unto endless ages. Amen.

174. (I found in it the understanding that any priest who celebrates this anaphora does not sanctify Mary but he himself will be sanctified, and all those who hear it will be sanctified, because our Lady Mary is always ⁽¹⁾ sanctified in heaven and earth.)

175. May the accepted blessing of her prayer, the perfect gift of her help, and the compassion of her beloved Son, filling the ends (of the world), be with our rulers (. . .) unto the close of the age. Amen.

+ + +

(1) Lk. 1 : 48