

COPTIC ORTHODOX PATRIARCHATE

THE ORDER FOR

THE OFFICE OF KNEELING

AT THE CONCLUSION OF PENTECOST

ACCORDING TO THE RITES OF

THE COPTIC ORTHODOX CHURCH

**SAINT MARY'S COPTIC ORTHODOX CHURCH
KITCHENER, ONTARIO, CANADA**

FOREWORD

The fifty days between the feasts of Easter and Pentecost have always been considered days of joy and rest. Apostolic Canon XCII, as well as Canon XX of the Council of Nicea forbid fasting or bending the knee (Kneeling at prayer) during these days. Tertullian, writing early in the third century, tells us that this tradition is ancient in the Church.¹ When Cassian visited the Egyptian Monasteries, he was told by the Egyptian Monks that the Church always adhered to this tradition.²

Burmester tells us that the resumption of kneeling at prayer was celebrated by a solemn celebration on the evening of the feast of Pentecost.³

The earliest existing manuscript of the Coptic version of this service, is found in the Library of the Vatican and is dated Pashuns 1032 A.M. (April/May 1316 A.D.)

In 1934, Burmester published the first English translation of this service, using manuscripts he found in the libraries of churches in old Cairo (Kasriet Er Rehan, Abou Serga and Haret Zeweila,) some of which date to early fourteenth century A.D.³

Burmester's excellent translation differs slightly from the current Coptic/Arabic printed versions in use. We compared this translation to the Coptic versions in use today and made some minor editing to make it conform to the Coptic text in current use. We made two exceptions, however, where we felt that Burmester's version, although different from the version in current use, is, in our humble opinion the most accurate.

The first of these is the Psali Batos on page 24, which is completely different from the one in current use, and is far

¹Tertullian: De Corona

²Cassian: The Conferences

³Burmester: The office of Genuflection, Museon 47, 1934

superior to the current version. We feel very strongly that Burmester's manuscripts contained the original form of this Psali.

The second passage is the continuation of the prayer at the end of the Third Kneeling (Page 29,) which is omitted altogether from the currently available Coptic/Arabic service books.

One of the serious shortcomings of the Coptic/Arabic service books available is that the Rubrics are very difficult to understand. We tried our best to make the rubrics as clear as possible in this edited translation. I have to admit that personally, I feel more comfortable with the rubrics after having edited this great translation.

I hope that this translation will catch the attention of the Inter-Diocesan Joint Translation Committee. A thorough revision by the committee is needed before a definitive edition can be issued. Meanwhile, I feel confident that this edited translation can safely be used to bring this beautiful and ancient service to our English speaking Copts.

My sincere thanks to Essam Toni who went on a hunting trip, trying to find a library with a copy of MUSEON 47, which contained Burmester's translation, and delivered!

My sincere thanks to my son Frederick for transliterating the Coptic hymns, and for his valuable suggestions on other issues.

Reda and Dalia Fayek did an excellent job proof-reading this little document. I personally take credit for any mistakes the reader may find, in spite of their efforts!

*Father Athanasius Iskander
Pachons 7, 1714 A.M.
May 15, 1998 A.D.*

The order set by our holy Fathers the Teachers of the Orthodox Church for
THE SERVICE OF KNEELING
AT THE END OF PENTECOST

The 1st and 2nd Kneelings are performed in the second Choir, i.e. in the place of the Holy Pascha (services), in the evening of the day of Pentecost.

Let them prepare new earthenware vessels and fill them with burning coals, (and) let each one bring incense on behalf of his dead and on behalf of himself.

They begin the service by reciting the Psalms of the 6th, 9th, 11th, and 12th hours. Then they chant Psalm 117 according to its known tune, "Praise the Lord all ye nations ..." Then the Fourth Canticle is sung, (Psalms 148, 149 and 150), followed by The Psalm of Pentecost (In the Adam tune), "I will praise Thee, O Lord, in mercy and truth, etc ..." Then is said the Sunday Psalm "I sought after Thee ..." followed by the Sunday Theotokia and the ending of the Adam Theotokias, "Thy mercies O my God ..."

Then the priest begins the prayer, saying "Have mercy upon us; etc ... ," then he says the Prayer of Thanksgiving, at the conclusion of which the priest puts five handfuls of incense into the censer reserved for the service of the altar, with the accompaniment of his brothers the priests. The fifth handful is put in the earthenware vessel, while the priest says, "Glory and honour, honour and glory to the All Holy Trinity, the Father, the Son and the Holy Spirit. Repose and refreshment to the souls of Thy servants who have fallen asleep in the Orthodox Faith from the beginning until now. Give rest O Lord, to all of them, in the bosom of our holy fathers Abraham, Isaac and Jacob in the Paradise of joy, and give to us and to them a share and an inheritance in the light of Thy Saints." After this the priest says the Prayer of the Morning Incense, "O God Who accepted the gifts etc ... ," Then he censes the fathers the priests and the people. Meanwhile, the singers chant these verses to the accompaniment of the cymbals:

Christ our God rose from the dead. He ascended into the heavens and sent us the Paraclete.

A Pi Khristos pen Nooti: tonf evol khen ni ethmo-oot: Af shenaf é-ni fi-owi: af oo-orp nan em pi Parakliton.

Hail to His Ascension: He ascended into the heavens, and sent us the Paraclete, the Spirit of Truth.

Shéré Tef Analym-opsis: Et-af shenaf é-epshoi é-ni fi-owi: af oo-orp nan em pi Parakliton: pi Pnevma enté ti Methmi.

Then is said whatever verses befit, then they conclude by: "Ep Ooro enté ti Hirini ... ," "Doxa Patri ..." and "Je Pen Yot ... " Then the congregation recites Psalm 50 and chants the ending: "Alleluia: Doxa Si O Thé-os imon" (Glory to Thee, our God). Then the prophecy is read:

DEUTERONOMY 5:22 - 6:3

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; And ye said, Behold, the Lord our God hath shewed us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.

And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. *Glory to the Holy Trinity.*

The congregation sings the following:

We worship Thee, O Christ,
with Thy Good Father and the
Holy Spirit, for Thou hast
risen and saved us. (Have
mercy on us.)

Ten oo-osht Emmok: O Pi
Khristos: nem Pek Yot en
Aghathos: nem pi Pnevma
Eth-owab: je ak tonk ak soti
emmon. (Nai nan.)

The priest puts incense in the censer, reciting the Mystery of the Pauline, and then he censures thrice towards the Sanctuary, then four times towards the four quarters. Then he signs the people and says "Let Thy people be in blessing ..." whilst standing in his place. Meanwhile, the Pauline Epistle is read:

I CORINTHIANS 12:28 - 13:12

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away

childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

The grace of God the Father be with you all. Amen.

The Tris-Agion is sung, then the priest says the Prayer for the Gospel. The Psalm and Gospel are then chanted.

PSALM 96:8&1

Worship ye Him, all His angels. Zion heard, and was glad; The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. *Alleluia.*

JOHN 17:1-26

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine;

and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them: that they may be one even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

Glory be to God forever.

PSALI ADAM

The Apostles proclaimed the holy teaching of the Gospel not in the oldness of the letter, but in the newness of the Holy Spirit, their manner of speech giving signs thereof in the language of every tongue (and) in fiery tongues. The Jews who had grown old in iniquity mocked, saying: “Their belly is filled with new wine.” Unwittingly they spoke the truth, for the new wine in their mouths was the grace of the Spirit with which the Apostles were filled, (and) they spoke in purity (and) in fiery tongues.

Through their prayers, O Lord, the Lover of mankind, cleanse us also from the evil of the old man, (and) make us worthy of the fellowship of Thine Holy Spirit.

Through the prayers of our Fathers the Apostles, O Lord, grant us, the forgiveness of our sins.

Then they say the Gospel response:

He ascended to the Heaven of heavens,/ Towards the East,/ That He may send to us/ The Spirit of Truth, the Paraclete.

This is He to Whom the glory is due ...

The priest then says the Prayers for the Sick, the Travellers, the Fruits, and then the Prayer for the Place:

PRIEST:

Remember, O Lord, this holy place, which is Thine, and every place, and every monastery of our Orthodox fathers.

DEACON:

Pray for the safety of this holy place and every place, and every monastery of our Orthodox fathers; the deserts and the elders who dwell therein. And for the safety of the world altogether, that Christ our God keep them from every evil, and

forgive us our sins.

PRIEST:

And every city and every region, and every house of the faithful. And keep us all in the Orthodox faith to the last breath; for this alone is our hope. Through the grace ...

DEACON:

Worship God in fear and trembling.

The Priest says this Prayer, the people bowing their heads.

Thou Who art pure, undefiled, without beginning, invisible, incomprehensible, inscrutable, unchanging, incomparable, immeasurable, guileless, without wrath, the One alone Who art immortal, Who dwellest in unapproachable light. Who has created the heaven, the earth, the sea and all the creation which is in them, Who grantest to all their petitions, even before they ask.

We ask and entreat Thee, O our Master, the Lover of mankind, God, the Father of our Lord, God and Saviour Jesus Christ, Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the Virgin Mary, the Mother of God; Who taught first by words, but in the end showed to us His salvation which He wrought through His precious and saving sufferings, and granted a sign unto us His lowly, sinful, and unworthy servants, that we should offer our supplication with our necks and knees bowed to Thee for our own sins and for the ignorances of Thy people: do Thou Who art; of much mercy and a Lover of mankind, hear us this day on which we pray to Thee, which is the day of Pentecost on which, after the ascent into the heavens of our Lord Jesus Christ and after He had sat down at Thy right hand, O Father, did send His Holy Spirit upon His holy Disciples, Which sat upon each one of them, and all were filled with unfailing grace and they spake with other

tongues of Thy greatness, O God, and they prophesied.

Now therefore, O our Master, hear us who pray to Thee, we who are lowly, sinful, and guilty, turn again the captivity of our souls for they supplicate Thee on behalf of us, O Thou of great mercy. Receive us when we fall down before Thee, crying out: We have sinned for we were cast upon Thee from the womb. Thou art our God since we were in the womb of our mother; but since our days have passed in vanity we are stripped of Thy help and deprived of all excuse. Yet emboldened by Thy mercies we cry out, saying: Remember not the sins of our youth and our ignorances, cleanse us, O Lord, from our hidden faults, regard our lowliness and save us, and forgive us all our sins, cast us not away in the time of old age, forsake us not when our soul faileth us, grant unto us to turn to Thee before we return to earth, and give heed unto us in peace and grace, and measure our sins against Thy mercies, and set the depth of Thy mercies against the multitude of our impenitence. Look down from Thine holy highest, O Lord, upon Thy people whose heads are bowed to Thee, and who look for the abundance of Thy mercy. Visit us in Thy goodness, deliver us from the power of the Devil, establish our life by Thine holy power and Thy sacred Law. Appoint a faithful guardian angel to guard Thy people; gather us all into Thy kingdom; forgive Thy people who hope in Thee, and forgive us, we too our sins; cleanse us all by the beneficent power of Thine Holy Spirit; free us from the bonds of the Devil.

Blessed art Thou, O Lord, Master Almighty, Who didst lighten the day with the sun and the night with the rays of the fiery stars; Who hast made us worthy to know the lengths of the day and to approach the beginning of the night.

Hearken unto our supplication and unto all Thy people, and forgive us our sins both those committed knowingly and unknowingly; receive our evening prayers and send down the fulness of Thy mercy and of Thy compassion upon Thine inheritance. May we obtain holy angels to watch over us; arm us with the weapons of righteousness; may Thy Truth surround us;

guard us with Thy power; save us from every affliction and every design of the Adversary. Grant unto us that we may complete this evening and this coming night also in purity, truth, and peace, that we may be sinless, without offence, and without fear all the days of our life, through the prayers of the Holy Mother of God, Mary, and of all the Saints who have pleased Thee since the beginning. Through the grace ...

THE SECOND KNEELING

The priest begins the prayer, saying "Have mercy upon us; etc... ," then he says the Prayer of Thanksgiving, at the conclusion of which the priest puts one handful of incense into the censer while he says, "Glory and honour, honour and glory to the All Holy Trinity, the Father, the Son and the Holy Spirit." Then he says the Prayer of the Incense of the Praxis, "O God Who accepted the sacrifice of Abraham ... ," while he is standing in his place. Then he goes to the earthenware vessel, puts a handful of incense into it while he says, "Repose and refreshment to the souls of Thy servants who have fallen asleep in the Orthodox Faith from the beginning until now. Give rest, O Lord, to all of them in the bosom of our holy fathers Abraham, Isaac and Jacob in the Paradise of joy, and give to us and to them a share and an inheritance in the light of Thy Saints." Meanwhile, the singers chant "Amoini mar en oo-osht ... ," Then is said whatever verses befit, then they conclude by: "Ep Ooro enté ti Hirini ... ," "Doxa Patri ..." and "Je Pen Yot ..." Then the congregation recites Psalm 50 and chants the ending: "Alleluia: Doxa Si O Thé-os imon" (Glory to Thee, our God). Then the prophecy is read:

DEUTERONOMY 6:17-25

Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, To cast out all thine enemies from before thee, as the Lord hath spoken.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say

unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.

Glory to the Holy Trinity.

*The congregation sings, "Ten oo-osht Emmok O Pi Khristos ..."
The Pauline Epistle is then read:*

I CORINTHIANS 13:13 - 14:17

And now abideth faith, hope, charity, these three; but the greatest of these is charity. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known

what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

The grace of God the Father be with you all. Amen.

The Tris-Agion is sung, then the priest says the Prayer for the Gospel. The Psalm and the Gospel are then chanted.

PSALM 113:17

The Lord has remembered us and blessed us; He has blessed the house of Israel; He has blessed the house of Aaron. He has blessed them that fear the Lord, both small and great. *Alleluia.*

LUKE 24:36-53

And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified

and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet.

And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

Then opened He their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

Glory be to God forever.

PSALI BATOS

The twelve Apostles remained at Jerusalem awaiting the power which the Lord should send to them. It came to pass that when the Feast of Pentecost was accomplished, the Spirit, the Paraclete

came upon the Apostles, and they spake with heavenly tongues the speech of the angels, and shewed forth Christ and the glory of His Resurrection.

It came to pass that when the Feast of Pentecost was accomplished, the Spirit, the Paraclete, the Spirit of Truth Who proceeds from the Father, came upon the Apostles, and they wrought great signs and miracles among the people, and they bare witness with great boldness to the Resurrection of the Lord, that He had risen from the dead.

Then they say the Gospel response in the ordinary tune:

The Lord went unto Bethany
 With His holy Disciples.
 He raised His hands and blessed them,
 And ascended to the heavens.

Let us worship our Saviour,
 The Good Lover of mankind,
 For He had compassion on us:
 He came and saved us.

A second Gospel response to be said according to the choice of the reader:

The heavenly and the earthly
 Were subdued unto Him—
 The Principalities, the Authorities,
 And them that are under the earth.

We also entreat Thee,
 O Thou Who wast lifted up to Heaven,
 Blot out our many sins
 And our former iniquities.

The priest then says the Prayer for the King (Ruler):

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, the king (ruler) of our land, Thy servant.

DEACON:

Pray that Christ our God may give us mercy and compassion before the mighty sovereigns, and soften their hearts towards us, for that which is good at all times, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Keep him in peace, truth and strength. Subject under him all the barbarians, the nations who desire war against all our fertile (lands). Speak Thou to his heart concerning the peace of Thine One, Only, Holy, Catholic and Apostolic Church. Give him that he may think peacefully towards us and towards Thine Holy Name, that we too may lead a quiet and peaceable life, and may be found in all piety and all chastity in Thee.

CONGREGATION:

Lord have mercy.

The Prayers for the Departed and the Offerings are then said, followed by the Prayer for the Catechumens:

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, Thy servants, the catechumens of Thy people.

DEACON:

Pray for the catechumens of our people, that the Lord may bless them and confirm them in the Orthodox Faith, to the last

breath, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Have mercy on them; confirm them in the Faith in Thee. All traces of idolatry cast out of their heart. Thy law, Thy fear, Thy commandments, Thy truths, and Thine holy ordinances, establish in their heart. Grant them that they may know the certainty of the words with which they have been instructed. At the appointed time, may they be worthy of the washing of the new birth, unto forgiveness of their sins, preparing them to be a temple of Thine Holy Spirit. Through the grace ...

DEACON:

Worship God in fear and trembling.

The Priest says this Prayer, the people bowing their heads:

O Lord our God, Who hast given unto men peace and the gift of the Holy Spirit, make us worthy also even in our life to be numbered in Thine inheritance, and may Thine Holy Spirit come upon us, Whom Thou didst send upon Thy Disciples on the day of Pentecost, and fiery tongues were in their mouths and on their lips, and on account of them we and the race of men received knowledge of Thy Divinity through the hearing of our ears, each one of us in our own language, and we have been enlightened by the flame of the Holy Spirit, and we have been saved from the error of darkness by our union with the cloven and fiery tongues and Thy Beneficence which is above nature, for Thou hast called us to faith in Thee, and we have believed and declared the glory of Thy Divinity together with the Father and the Holy Spirit, one Godhead, and one authority, and by Thee we have been enlightened. For Thou art the Light of the Father and the

express image, Who art of His unalterable and immovable Nature, and the source of wisdom.

I beseech Thee, open the lips of me a sinner, and teach me in what manner, and for what things I should pray. For Thou knowest the multitude of my great sins, yet let Thy mercies vanquish my foolishness. For, behold, with fear I stand before the sea of Thy mercy, and knowingly cast my soul into it. Direct my life, Thou Who directest all creation through Thy power and Thine unspeakable wisdom; Thou Who art the harbour of those in the storm, instruct us in the way in which we should walk; Send down the Spirit of Thy Wisdom upon my reasonings, and give to my foolishness the understanding of Thine Holy Spirit. Let Thy fearful Spirit overshadow my doings; let Thy upright Spirit be renewed within us; let Thy guiding Spirit establish my stumbling thoughts; let Thy good Spirit guide me unto that which is profitable, that I may perform Thy commandments, and that I may remember for ever Thy coming to judge men according to what they have done. Judge me not who am oppressed by the corruptions and buffetings of this world, but strengthen me that I may find mercy before Thee, for Thou hast said: "Whosoever shall ask anything in my Name, shall receive it." Therefore I, a sinner, beseech Thee to grant to me those things which I have desired for my salvation.

Yea, Lord, Lord the Beneficent, the Rich, the Good, Thou Who givest more than that for which we pray to Thee, Thou Who art merciful regard Thy people who kneel before Thee, and be unto them, O Merciful One, a Remitter of their sins; hear them from Thine holy Heaven; sanctify them by Thy Right Hand; cover them under the shadow of Thy Wings; despise not the works of Thine Hands. If they have sinned against Thee, forgive them their transgressions, and receive their supplications, who bend their knees to Thee. Stretch forth Thy Hand to help them; receive the supplications of us all as incense acceptable before Thee.

O Lord the Good One, Who dost deliver us from every arrow that flies by day, deliver us from every thing that walks in the

darkness. Receive the evening sacrifice which is the lifting up of our hands.

Vouchsafe unto us that we may pass the watches of the night without temptation by the Evil One, and deliver us from all agitation and all fear which is of the Devil; grant to our souls compunction and place in our thoughts concern for our trial before Thine Awful Judgment Seat. Nail Thy fear in our flesh, mortify our members which are upon the earth, that we may be enlightened in the quietness of the night by the vision of Thy judgments. Remove from us every unseemly fantasy and every hurtful desire. Raise us up at the time of prayer, established in Thy Faith and advancing in Thy commandments. For Thou art our God and glory and power belongeth to Thee with Thy Good Father and the Holy and Life-giving Spirit Who is of One Essence with Thee now and for ever.

THE THIRD KNEELING

The priest, the deacons and the singers now go to the first Choir. The priest opens the curtain of the Sanctuary, begins the prayer, saying "Have mercy upon us; etc ..." then he says the Prayer of Thanksgiving, at the conclusion of which he goes up to the Altar, puts five handfuls of incense into the censer while reciting the Prayer of the Evening Incense, "O Christ our God ..." He then offers incense around the Altar, then goes down in front of the door of the sanctuary, offers incense to the four corners and the Gospel, according to the custom of the Evening Offering of Incense. Meanwhile, the congregation sings "Ten oo-osht ... , Shere ti Ecclesia ... , Shere ne Maria ..., Shere na chois en yoti ... ," then a verse for the patron saint, then conclude with "Hiten ni presveya ..." Then they say, "Doxa Patri ..." and "Je Pen Yot ..." Then the congregation recites Psalm 50 and chants the ending: "Alleluia: Doxa Si O Thé-os imon" (Glory to Thee, our God). Then the prophecy is read:

DEUTERONOMY 16:1-18

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place His Name there.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place His Name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.

And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place His Name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of

tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Glory to the Holy Trinity.

The congregation sings, "Ten oo-osht Emmok O Pi Khristos ..." Then the Pauline Epistle is read:

I CORINTHIANS 14:18-40

I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a

revelation, hath an interpretation. Let all things be done unto edifying.

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Let the prophets speak two or three, and let the other judge.

If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

The grace of God the Father be with you all. Amen.

The singers say the hymn of the Holy Spirit, "Pi Pnevma em Paracliton ..." The Tris-Agion is sung, then the priest says the Prayer for the Gospel. The Psalm and Gospel are then chanted in the ordinary tune.

PSALM 65:2

Let all the earth worship Thee, and sing to Thee; let them sing to Thy Name. *Alleluia.*

JOHN 4:1-24

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus Himself baptized not, but His disciples,) He left Judaea, and departed again into Galilee. And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband:

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto Him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

Glory be to God forever.

PSALI BATOS¹

Christ the Word of the Father, the Only-begotten of God, Who took flesh from the Virgin for the sake of our salvation, suffered of His own Will so that He might redeem us from our sins, and rose from the dead on the third day. We were buried with Him in His death, and He destroyed the power of Death which is the Devil and his wicked demons. Wherefore, we pray without bending our knees at all, and until the completion of Pentecost we stand at prayer, and we sing with the prophet against our enemies, saying: "They are bound and have fallen, but we are risen and stand up"² But at the manifesting unto us of the Spirit in tongues of fire, we bend our knees upon the earth, for we are not able to endure the sight of Him, and we confess that through the coming of the Holy Spirit we have been taught the worship of the Life-giving Trinity. We know that God is a Spirit, and they

¹This Psali Batos is printed in Burmester's translation.

²Psalm XIX 9

who worship Him ought to worship Him in spirit and in truth. Wherefore, let us pray, crying out and saying: “O Spirit the Paraclete inflame our mind and our heart that we may say in a manner befitting God: ‘Glory be to the Father and to the Son and to the Holy Spirit, the Co-Essential Trinity.’ ”

Pray to the Lord on our behalf, our lords and fathers the Apostles...

Then they say the Gospel Response in the Batos tune:

The soul of the Samaritan woman
Who found the water of life
Blessed Thee, that in Thee
Lay the spring of the water of life.

Let us worship our Saviour,
The Good Lover of mankind,
For He had compassion on us:
He came and saved us.

The priest then says the Long Prayers for Peace and the Fathers followed by these prayers:

PRIEST:

Remember, O Lord, all those who have bidden us to remember them.

DEACON:

Pray for those who have bidden us to remember them, in our supplications and prayers, each one according to his name, that Christ our God may remember them in goodness at all times, and forgive us our sins.

PRIEST:

In our prayers and supplications which we offer up unto Thee,

O Lord our God, and at this time of this holy prayer. Those whom we remember at all times, those in the memory of each one of us. And their memorial which has been now, may it be for them like a steadfast fortress, overcoming all harms of the demons and the counsel of wicked men.

CONGREGATION:

Lord have mercy.

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind, remember, O Lord, our assemblies. Bless them.

DEACON:

Pray for this, our assembly, and for every assembly of the Orthodox (people), that Christ our God may bless them and conclude them in peace, and forgive us our sins.

PRIEST:

Grant that they may be unto us without obstacle or hindrance, that we may hold them according to Thine holy and blessed will. Houses of prayer, houses of purity, houses of blessing: grant them unto us, O Lord, and Thy servants who shall come after us forever. The worship of idols utterly uproot from the world. Satan and his evil powers do Thou trample and humiliate under our feet speedily.

All offences and their instigators do Thou abolish. May all dissensions of corrupt heresies cease.

The enemies of Thy Holy Church, O Lord, as at all times, now also humiliate. Strip their vanity; show them their weakness speedily. Bring to nought their envy, their intrigues, their madness, their wickedness, and their slander which they commit against us. O Lord, bring them all to no avail; disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

CONGREGATION:

Lord have mercy.

Here the priest offers incense towards the East saying,

PRIEST:

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

Here the priest turns towards the west and censes the congregation saying,

PRIEST:

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

Then he looks towards the East and says:

Through the grace ...

The congregation then recites the Tris-Agion, the Lord's Prayer, then "Hail to you, we ask you ..." The Doxologies are then sung in the ordinary tune. Meanwhile, the priest goes to the Altar, puts three handfuls of incense into the censer, circles the Altar once, then goes down in front of the door of the sanctuary, offers incense to the four corners and the Gospel, then to the priests and the congregation according to the custom of the Evening Offering of Incense. After the conclusion of the Doxologies, the Creed is recited, then the priest, holding the cross with three lighted tapers in his right hand chants, "God have mercy upon us ..." according to its known tune. The people respond, "Kyrie Eleison" three times on the cymbals.

DEACON:

Worship God the Father the Pantocrator.

The Priest says this Prayer, the people bowing their heads:

O Christ our God, the ever-flowing Spring the Giver of light and the Giver of life, the Creative Power and the Eternal with the Father. Who through Thy Beneficence didst fulfill the economy for the sake of the salvation of the race of men, and didst loose the bonds of Death and the bolts of Amenti,¹ and didst crush all the evil spirits and trample upon them. Who didst offer up Thine Own Self as a blameless Lamb upon the Cross, and didst give Thyself for us, so that Thou mightest redeem us from sin, and didst grant to us life. Through Thy divine Wisdom and power Thou didst make captive the Devil and his evil demons and didst entangle him in Thy net and didst bind him with the chains of the outer darkness, and didst shut him in by Thy mighty power. O True Son of God, the Good, Hearer of those who are in temptations, Who didst enlighten those sitting in darkness and in the shadow of death, Thine, O Lord, is the perpetual glory. Hear us who pray to Thee, and give rest to the souls of Thy servants who have already fallen asleep, our fathers and our brethren after the flesh, and all who have passed hence in the right Faith, those whom we remember and those whom we do not now remember, for with Thee is power, and all things are in Thine Hands. O Lord God, of Thy great mercy have compassion on Thy servants the living and the dead, O Creator; for Thou hast made them to exist from that which was not, and again Thou hast loosed them that Thou mayest transfer them hence; Who dost give an existence to man that he may live, and dost bring upon him death; Who didst cripple the sting of Death, that he might not have authority over those who believe in Him and hope in the Resurrection. Who on this great day which is the Feast of Pentecost hast taught us the fulfilment of the mystery of the Holy

¹Coptic for Hades

Trinity, Co-Essential, Undivided, and Unchangeable, through the outpouring upon us of Thine Holy Spirit in the likeness of tongues of fire which Thou didst spread upon Thine Holy Apostles, and didst make them the Evangelists of the godly Faith and of Thy divine words which Thou hadst taught them.

We beseech Thee to receive our prayer on this holy day which is the fulfilment of all things for our sake and for the sake of those who are in Amenti, for we have great hope concerning the release of all those who are in every kind of suffering and those who have delivered their souls into Thine Hand. Hear us we, Thy lowly servants who pray to Thee, (and) give repose to all the souls of the Orthodox Christians, on whose behalf we beseech Thee. Those who have fallen asleep and those who have passed hence from this place; that they may rest in the place of coolness; the place out of which grief, sorrow and groaning have fled away. Cause their souls to dwell in the tabernacles of light and make them worthy of forgiveness and peace. For the dead shall not praise Thee, O Lord, neither shall those in Amenti openly confess Thee, but we who are alive shall bless Thee, and supplicate Thee, and offer unto Thee these prayers and these sacrifices on behalf of their souls.

O God Who art Great, Eternal, Holy, and a Lover of mankind, Who hast made us worthy to stand in this hour before Thine unapproachable glory to praise and bless Thy wonders. Forgive us we, Thine unworthy servants, give grace unto those who offer unto Thee without seeing Thee, praising Thee in their heart with the Tris-Agion hymn, and who give thanks to Thee for Thy great grace which Thou hast granted unto us and dost ever grant unto us.

Remember, O Lord, our weakness, and destroy us not together with our sins, but grant Thy great mercy unto our weakness, and take away from us the darkness of sin, that we may walk in the day, and may put on the armour of light, and may be perfect and without blame, and may do all things boldly according to the good pleasure of the Blessed One, the True, the Lover of

mankind, the Father and the Son and the Holy Spirit, now and at all times, and unto the age of ages. Amen.

This continuation of the prayer is found in another manuscript.¹

Thou Master, in truth, art the Great Mystery, and the Creator of all, the Solver of Thy transient created things, and Who afterwards gatherest them together, Who art their rest unto the ages. Thee we serve and confess Thy grace in all things, in our entry into this world and in our exit from it; Who hast proclaimed unto us the hope of the Resurrection and life incorruptible which through Thine infallible assurance shall be ours at Thy Second Coming.

For Thou art the Firstfruit of our resurrection, and the True and Compassionate Judge Who doth not receive gifts, the Master, the Lord and the Giver of recompense, Who didst have fellowship with us in taking a body and blood, and through extreme condescension didst willingly endure the temptation of our sufferings, (for Thou art) compassionate and of innumerable mercies, and Thou didst endure temptation in Thy sufferings, and became for us who are in temptations a ready Helper, (and) on account of all this (Thou hast led us) to Thine own Passionlessness.

Receive, Master, our supplication and our prayer, and give rest to all the souls of those who have gone to rest with the hope of the Resurrection and Life eternal, (our) fathers, and mothers, and brothers, and sisters, and to all who are of Thy people; set their souls and their names in the Book of Life, in the Bosom of our holy fathers Abraham, Isaac and Jacob in the region of the living, in the Kingdom of the heavens, in the Paradise of joy; bring them all to Thine holy dwelling through Thy shining Angels, and raise up our flesh on the day which Thou hast appointed according to Thine holy and

¹Published by Burmester

faithful promise.

There is no death, O Lord, unto us Thy servants when we go forth from the body and come to Thee (our) God, but a passing from pain to gladness and goodness and rest and rejoicing. And though we have sinned against Thee, forgive us and be gracious unto us and unto them, for none is free from blemish before Thee, even though his life be but for one day upon earth, except Thee alone, O our Lord Jesus Christ, Who didst manifest Thyself sinless upon earth (and) by Whom we all hope to find mercy and forgiveness of sins. Do Thou, therefore, as a Good and Compassionate God forgive us and them also and remit and pardon our transgressions, the mortal and forgivable, the known and unknown, the manifest and hidden, those in deed and in word and in thought, and those (committed) in all our conversations and our emotions.

And to those who have gone before to rest, give freedom and repose; bless us who now remain and grant to us and to all Thy people a good and peaceful end; open the gates of Thy mercy and clemency at Thine awful Second Coming, and make us worthy for Thy Kingdom. For Thou art the rest of our souls and bodies, and we offer unto Thee praise with the Father (Who is) without beginning and Who is timeless with the Holy Spirit the Co-Essential, the Good One (and) the Possessor of power (and) the Giver of Life, now and at all times and unto the age of ages. Amen. Lord have mercy.

Then the priest says: "Our Father Who art in Heaven ...," and he raises the cross and says the Three Absolutions, and the people and the priests kiss the cross and the Gospel. The people say, "Kyrie Eleison" thrice, and after this the deacons chant this Canon which belongs to the feast according to its tune:

The Spirit, the Paraclete, descended from Heaven, and was manifested in the Apostles on the Feast of Pentecost. He filled them with all knowledge and all wisdom by the authority of His power.

Glory be to the Father ...

We proclaim and say, “Our Lord Jesus Christ has ascended into the heavens, and sat at the right hand of His Father, and sent us the Paraclete, the Spirit of Truth.”

Save us and have mercy on us
...

Pi Pnevma em Parakliton: et-af ee epeseet evol khen et fé: af oo-onh ejen ni Apostolos: khen ep Shai en ti Pentikosti: Af mahoo evol khen kati niven: nem sofia niven: khen ti exoosia enté Tef gom.

Doxa Patri ...

Ten osh evol engo emmos: je “O pen Chois Isos Pi Khristos: af shenaf é-epshoi é-ni fi-owi: af hemsí sa owi nam em Pef Yot: af oo-orp nan em pi Parakliton: pi Pnevma enté ti Methmi.”

Soti emmon owoh nai nan ...