

**APOSTOLIC EPISCOPAL  
CHURCH OF QUEENS**

**THE  
DIVINE  
LITURGY  
OF MARQOS**

**The Gladys DeWitow Memorial Edition**



**THE DIVINE LITURGY OF MARQOS, OR ST. MARK THE EVANGELIST**

**Transcribed and Edited with an Introduction**

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**But he who has been instructed in the music  
of God, being a man wise in word and deed-like  
David-will bring out the sound of the music  
of God. ORIGEN**



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## The Introduction to the Liturgy of Marqos

The earliest ritual writer extant, St. Proclus, Patriarch of Constantinople, A.D. 434, states that the Apostles arranged a liturgy before they separated to go to their respective fields of labor. Accordingly, as there were those who said, "I am of Paul, I am of Apollo, I am of Cephas," there would be and, that without any schismatical spirit, those who would prefer to be guided by the customs given to them by St. John, or any particular Apostle associated with their country. Hence would arise such distinctions as the Liturgy of St. James, that of St. Peter, that of St. Mark and perhaps others not known to us. In the Papal Church this is also the origin of the various oriental rites used by the Uniat Catholics.

Whatever varieties there may have been, however, in the details of the Office for celebrating the Holy Eucharist, it seems clearly established that four principal forms of the liturgy are traceable to the early ages of the Christian Church, and that from these have originated all the Eucharistic Offices presently in use throughout the world, whether in the East or in the West. These appear to have been composed in the first instance for the Churches of Palestine, Alexandria, Rome and Ephesus. And they bear the names, respectively, of St. James (Yacoub), St. Mark (Marqos), St. Peter (Kefa) and St. John (Yokhannan); the last, or Liturgy of Ephesus, is also associated with the name of St. Paul. It was from this last liturgy that stem the present Eucharistic Rites of the Church of England, the Scottish Episcopal Church and the Episcopal Church in the U.S.A.

The Liturgy of Marqos or St. Mark the Evangelist was first used in Greek in ancient times, in the Patriarchate of Alexandria, and is found in a MS of the Tenth Century in that language. It is also extant in Coptic and in Syriac from which this present edition, or Eastern Version, is derived. (See Nahed al-Gamal, "The Tradition of St. Mark in the Coptic Church," Cairo, 1957.) The Liturgy of St. Mark has a distinctive character which would account for its being named as originally different from that of St. James; it existed in this Greek form as early as the Second Century. St. Mark was in Alexandria from 41 to 42 A.D. and from 50 to 62 A. D. ( Eusebius, Historia Ecclesiastica ). Palmer (Orig. Liturg., 1832) considers that the main order and structure of it may have been as old as the Apostolic Age, and did, indeed, derive originally from the Evangelist whose name it bears, Marqos.

In its Coptic form it is now used by the Coptic Orthodox Church of Egypt. Palmer quotes from an Alexandrian Patriarch of the Twelfth Century a question which he posed to Theodore Balsamon, Patriarch of Antioch: "Whether the liturgies read in the parts of Alexandria and Jerusalem, and said to have been written by James the brother of the Lord, and by Mark, are to be received or not by the Holy Catholic Church?" St. Jerome affirmed that "St. Mark chanted the course which is now called the 'Irish Course.'"

This would indicate that the early Celtic Liturgy of Britain, before St. Augustine of Canterbury revised it to conform to the Gregorian Sacramentary, resembled the Liturgy of St. Mark the Evangelist, having traveled to Britain via Southern Gaul from the Monastery established by St. Cassian; and thus the reason why the Provincial Synod of the Anglican Universal Church\* authorized its use in the U.S.A. in 1924. The Founder and Co-Founder of this Denomination were, respectively, Dr. George W. Plummer (1876-1944) and Bishop Arthur Walford Brooks (1888-1948). This edition of the Liturgy of Marqos is based on the official liturgical text as so authorized and termed "The Eastern Version."

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Flushing, Queens, N.Y.  
Memorial Day, May 31, 1993

\* In a letter, dated March 4, 1926, from the Primate's Office, See House, 321 West 101st St., NYC, and addressed to Archbishop Platon of the Russian Orthodox Greek Catholic Metropolia the Vicar General, Mgr. John Emmanuel (Arthur W. Brooks) stated: "We do claim that this Church did receive authority from the Patriarchate of the Chaldean Church, an Eastern Church... to perpetuate the work of this ancient martyr Church..."

This Liturgy of St. Mark is an alternate rite for use in the Western Rite Vicariate of the Hudson Valley along with both the Liturgy of St. Tikhon (BCP) and the Gregorian Liturgy or Roman Rite; each congregation may use the rite with which it is most comfortable and which is its tradition. For example a former Anglican parish would customarily use the Liturgy of St. Tikhon while former Roman Catholics would be most comfortable with the Gregorian Liturgy. New groups forming in the Province of the East, Apostolic Episcopal Church, can choose the rite which suits them best.

WITH ECCLESIASTICAL APPROBATION



THE DIVINE LITURGY OF ST. MARK THE EVANGELIST

Processional Hymn

Oh Come let us worship and fall down before God our King!  
Oh Come let us worship and fall down before Christ our King and our God!  
Oh Come let us worship and fall down before Christ Himself, our King and our God!

THE LITURGY OF THE WORD or OF THE CATECHUMENS

Priest: Peace be with all.

People(server):

And with thy spirit.

Priest(deacon):

Pray for peace,

for the spirit from above,

for the needs of all humankind

and for our entrance that we may with

favor approach the sanctuary without fear

and in love and mercy of God.

People(server): Lord have mercy.  
Christ have mercy.  
Lord have mercy.  
Amen

Prefatory Prayer

Priest: We yield thee thanks, we yield thee exceeding thanks, O Lord our God, for all things and through all things and in all things.

Thou art from everlasting unto everlasting God. For that thou hast sheltered, assisted, defended and brought us through the past of our life, and hast guided us to this hour, vouchsafing again to set before thee, in thy holy place, the mystery, for us who ask pardon of our sins and propitiation of all people.

We pray and beseech thee, O lover of humankind, O good God, give us to offer as a sacrifice this holy day, and all of our lifetime, blameless, with all joy, health, safety and with all sanctification and in all thy reverence. Deter us from all envy, fear, temptation and every evil operation; every plot of wickedness repel from us, O God, and from thy Holy Catholic and Apostolic Church.

That which is good and profitable do thou supply us; if we have sinned at all against thee in our ignorance in thought, word or deed, do thou, as the good lover of humankind, vouchsafe to overlook it, and forsake us not, O God, who put our trust in thee, nor let us enter into worldliness, but deliver us from cruelty and from all unrighteous works and every evil one, through the grace and mercy and mediation of thine only begotten Son, Jesus Christ, through whom and with whom, be to thee the glory and the might, in thine all holy, good and lifegiving Spirit, now and forever, and unto the ages of ages.

People(server): Amen.

#### Introit Prayer

Priest: O Heavenly King, Holy Comforter, Spirit of Truth, who art in all places and fillest all things; treasure of blessings and Giver of life, come thou and make thine abode in us and cleanse our souls of every stain, and save us, O Good One!

Peace be with all

People: And with thy spirit

Deacon: Pray for the President of the United States

People: Lord have mercy.  
Christ have mercy.  
Lord have mercy.

Priest: We beseech and supplicate thee, O God, that thou wouldest perpetually keep the President in peace, fortitude and righteousness. Subject to him, O God, every enemy and adversary to the peace and tranquility of the people. Lay hand upon the shield and buckler, and send unto him help from above. That we also in the tranquility of his days, may lead a quiet and peaceable life in all godliness and honesty, through the grace and mercy and graciousness of thine only begotten Son, our Lord Jesus Christ, through whom and with whom, be to thee the glory and the might, in thine all holy, good and lifegiving Spirit, now and ever, and to the ages of ages.

People: Amen

Priest: Peace be to all.

People: And with thy spirit.

Deacon: Pray for the Bishop

People: Lord have mercy.  
Christ have mercy.  
Lord have mercy. Amen

Priest: O Lord, God Almighty, through thy Christ, We beseech and supplicate thee, O lover of humankind, O good

God, to preserve our most God fearing and blessed pontiff, the most reverend father, Bishop.....

Preserve him so he may be spared to us peacefully many years, executing the High Priesthood intrusted by thee to him according to thy holy and blessed word, rightly preaching the word of truth, and with all bishops, priests, deacons and readers, with the whole fulness of thy Holy Catholic Church, grant them all peace, health and salvation. And their prayers which they make for us and we for them, receive O Lord unto thy holy, heavenly and reasonable altar. And every enemy of thy Holy Catholic Church subdue speedily, through the grace and mercy and graciousness of thine only begotten son, Our Lord Jesus Christ, through whom and with whom, be to thee the glory and the might, in thine all holy, good and life-giving Spirit, now and ever and unto the ages of ages.

People: Amen. Amen. Amen.

#### THE LITTLE ENTRANCE

[Here the preparation shall be made for the Little Entrance or the bringing in of the Book of the Gospels, which takes place during the chanting of the Doxology. Preceded by the thurifer, the priest, deacon and reader shall carry the Book of the Holy Gospels from the Altar to the ambo.]

#### THE DOXOLOGY

Glory to God in the highest, and on earth, peace, good will towards humankind!

We praise Thee! We bless thee! We worship thee! We glorify thee! We give thee thanks for thy great glory.

O Lord God, Heavenly King, God the Father Almighty!

O Lord, the only begotten Son, Jesus Christ and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy on us.

O Lord God, who takes away the sins of the world, receive our prayer; who sitest at the right hand of God the Father, have mercy on us.

For Thou alone art holy; Thou alone art Lord. Thou alone, O Jesus Christ, art Most High in the glory of God the Father. Amen.

[the priest blesses the Book of the Gospels with the incense]

Priest: O Lord, our God, thou who didst elect the Twelve Apostles and didst send them into the whole world to

preach the gospel and to heal the sick, who didst breathe upon them and didst say unto them to receive thy Holy Spirit, and whose sins ye remit, they are remitted, look upon us, thy servants, and preserve us, O Lord, from every error. Purify our lips and our hearts with a burning coal from all pollution and from all iniquity so that with a pure heart and a good conscience we may proclaim thy Holy Gospel and offer to thee this oblation through thy grace and mercy in the unity of the Holy Spirit, One God, unto whom be the glory and the might and the song now and ever and unto the ages of ages.

People: Amen.

Deacon: Stand and attend.

Priest: Peace be with all.

People: And with thy spirit.

Priest: O Jesus Christ, consubstantial and co-eternal Word of the self-existent almighty creator, who for our salvation didst direct through the Holy Disciples and Apostles the preaching and the teaching of the Holy Gospel of thy kingdom, SEND forth the immutable spirit to cure all sickness and every infirmity among thy people; do thou thyself, O God, SEND out thy light and thy truth and enlighten our understanding to the comprehension of thy divine teaching and enable us to be both hearers and doers of thy word that it may bring forth in due season the good fruits of righteousness that we may be counted worthy of the kingdom of heaven.

Deacon: Let thy mercy speedily stay us in all our ways, for thou art the guardian of our souls and bodies, Lord our God; and unto thee we send up our thanks with praise unto the Father and the Son and the Holy Spirit, now and ever and unto the ages of ages.

People: Amen.

#### Trisagion

Priest: [together with the People and other clergy]

+ Holy God! Holy Mighty! Holy Immortal!

have mercy on us.

+ Holy God! Holy Mighty! Holy Immortal!

have mercy on us.

+ Holy God! Holy Mighty! Holy Immortal!

have mercy on us.

+ Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

Priest: Peace be with all.

People: And with thy spirit.

Reader: Father, give thy blessing.

Priest: The Lord bless and minister with you by his grace now and ever and from age to age. Amen.

#### THE EPISTLE

[the reader shall read the epistle appointed for that Sunday in the ambo]

#### THE BLESSING OF THE INCENSE

Priest: We offer before thy glory, O God, this holy frankincense. Do receive it at thy sacred and celestial altar above, and in its stead send down thy grace and thy Holy Spirit upon this assembly for thou art blessed forever. Do thou send forth thy glory that thy abode here and everywhere may be sanctified. Blessed be God forever. Amen.

Deacon: Father, give the blessing.

Priest: The Lord bless and strengthen and make us to be hearers of his holy Gospel, who is Our God, blessed now and ever and unto the ages of ages. Amen.

#### The Gospel

Deacon: Let us stand and hear the Holy Gospel as it is written in the.....chapter of the book of .....beginning at the .....verse.

People: Glory to thee, O Lord.

[the Gospel is then read, the deacon standing between lighted candles and the thurifer at his side. At the end of the reading the People : Thanks be to thee, O God.]

THE SERMON FOLLOWS. WHEN THE SERMON IS ENDED THE DEACON SHALL PRAY THE LITANY.

Prayer after the Gospel

Deacon: Lord have mercy. Christ have mercy. Lord have mercy.

O Lord God almighty, visit in thy pity and mercy those of thy people that are sick.....[names]

those of our brethren that have departed.....[names]. Give to each a healing and a prosperous journey in his place. Send down rains on the places that want and stand in need of them.

Increase the fruits of the earth to seed time and harvest;

Guard the Nation of our President whom thou hast seen to be elected to govern as Chief Magistrate this land in peace and courage and in righteousness and tranquility;

Preserve this City and metropolis, O God, from evil days, from want, sickness, pestilence and the incursion of criminals and evil doers; and because thou art full of compassion and mercy and pity, keepest not in remembrance our iniquities but spare us from all mischief and adversity and from every cruelty which we may be exposed to during our pilgrimage home to Thee.

People: Hear us , Good Lord.

Deacon: We beseech and supplicate thee, O God most mighty, most holy, most forgiving and most merciful savior, to guard this land and our homes from every peril, strife, confusion and violation.

People: Hear us, Good Lord.

Deacon: May it please thee, O God most Holy, to send down upon us at this sacred time thy blessings, granting to each one those things and petitions [ here each may silently pray for his/her needs ] for which we pray and stand in need of, forgiving us all those transgressions for which our conscience holds us guilty and does condemn us.

People: We beseech thee , to hear us , O Lord.

Deacon: And that we may spend our time in refreshment, peace and quietness, living according to thy Holy Word.

People: We do humbly beseech thee, O Lord.

Deacon: O Lamb of God that taketh away the sins of the world, have mercy on us.

O Christ, hear our petitions and prayers.

People: Lord, have mercy on us. Christ, have mercy on us.

End of the Pro-Anaphora

[ HERE ENDS THE LITURGY OF THE WORD OR OF THE CATECHUMENS. IN ANCIENT TIMES, ONLY BAPTIZED AND CHRISMATED CHRISTIANS WERE PERMITTED TO REMAIN FOR THE ANAPHORA. THE DEACONESSES WERE CHARGED TO REMIND ALL CATECHUMENS TO DEPART AND THEN WOULD LOCK THE DOORS. IN APOSTOLIC TIMES THE LITURGY OF THE WORD WAS CELEBRATED ON A SATURDAY EVENING WHILE THE ANAPHORA WAS CELEBRATED ON A SUNDAY MORNING. ]

#### THE EUCHARISTIC LITURGY OF THE FAITHFUL

##### The Great Entrance

[ An Offertory hymn may be sung or chanted at this time such as the Cherubic Hymn or some other. The priest brings the bread on the paten and the mixed chalice from the Altar of Prothesis to the Main Altar, accompanied by the deacon, reader and servers who carry candles and incense. ]

##### The Offertory

[Here the gifts of the people are collected and received by the priest who incenses the Gifts and the Holy Elements. ]

##### The Prayer Over the Gifts

Priest: Holy art thou, O Lord our God, for thou hast no need of any gifts, yet I beseech thee to accept these gifts offered by an unworthy hand and count us all worthy of the blessings which are from thee; for thou art our sanctification and to thee do we ascribe glory.

People: Blessed be God forever.

[At this time the priest shall reverently incense the altar and the sanctuary; then the deacon shall incense the entire congregation and the whole church.]

The Prayer Of the Incensing of the Altar

Priest: Incense is offered to thy Name, O God Almighty, let it ascend as we pray, out of the hands of thy unworthy servants to thy celestial altar on high, for a sweet smelling aroma for the propitiation of all thy people. For unto thee is due all glory, honor, worship and thanksgiving, to the Father and the Son and the Holy Spirit always, now and ever and unto the ages of ages.

People: Amen. Amen. Amen.

THE SYMBOL OF FAITH

[Now all stand in the congregation and all the clergy face the Main Altar for the recitation of the Nicene Creed.]

I believe in one God, the Father Almighty,

Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of

God, the only begotten, begotten of the Father before all ages.

Light of Light; true God of true God;

begotten, not made; of one essence with the Father, by whom all things were made;

Who for us men and for our salvation came  
down from heaven and was incarnate of  
the Holy Spirit and the Virgin Mary, and  
became man.

He was crucified also for us,  
suffered under Pontius Pilate, and was buried.

And the third day He arose again, according  
to the scriptures, and ascended into  
heaven, and sits at the right hand of the  
Father;

And He shall come again with glory to judge  
the living and the dead; whose kingdom  
shall have no end.

And in the Holy Spirit, the Lord, the Giver,  
of Life, who proceeds from the Father;  
Who with the Father and the Son together is  
worshipped and glorified; who spoke by  
the prophets.

In one holy, catholic and apostolic Church.  
I acknowledge one baptism for the  
remission of sins. I look for the  
resurrection of the dead, and the life of  
the world to come. Amen.

#### THE SIGN OF PEACE

[In the Eastern Church it is customary to give the sign of  
peace in the following manner: the priest kisses the palm of  
his right hand and then extends it to the deacon who in turn

kisses the palm of his right hand and extends it to the reader. The reader kisses the palm of his right hand and then goes to the first member of the congregation seated on the left hand side and extends his right hand to him/her. That person, in turn, kisses his right palm and extends it to the person seated alongside him, and so forth. There is to be no hugging or kisses of cheeks.]

Priest: PEACE BE WITH ALL. [after kissing his right palm, extends it to the deacon.]

Deacon: And with thy spirit. [deacon goes to the ambo and kissing his right palm, extends it to the reader who carries the Sign of Peace to the People.]

#### The Prayer before the Anaphora

Priest: Co-eternal Word of the selfexisting Father, thou that art the great high priest and in both bread and wine givest thyself as a spotless lamb for the life of the world, we pray thee and beseech thee, O Lord, to cause thy presence to sanctify + this bread and + the mixture of wine and water within the chalice, which we offer to thee, the fruits of the earth, laid upon thy holy altar, through the ministry of all angels and surrounding choirs of archangels, seraphim and cherubim, to the glory and the renovation of our souls in the grace, mercy and mediation of the Holy Spirit, One God, world without end.

People: Amen.

#### THE ANAPHORA

[This is the beginning of the most ancient Eucharistic Prayer of the church. The entire congregation is to stand from this point until the end of the Sanctus.]

Priest: The Lord be with you.

People: And with thy spirit.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

Priest: It is very meet, right, holy and becoming, Lord God Almighty, to worship thee, to give thanks unto thee, to praise thee without ceasing both day and night, not only in thy temple but in all places of thy dominion. But chiefly are we bound to praise thee for the lifegiving and heavenly mysteries and all things which Thou hast done by thy wisdom and for the true light which enlighteneth every man that cometh into the world. For thou art above all power and might and principalities and every name that is named both in heaven and in the earth. Therefore, with angels and archangels and with all the powers of the heavenly host, we laud and magnify thy Holy Name, Lord, joining with their perpetual praise, glorifying thy majesty everlasting and all-glorious, selfsubsisting, shouting and saying:

Priest and people: HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory! Glory be unto thee, O Lord, the most high and heavenly king! Blessed is he that cometh in the name of the Lord, HOSANNA IN THE HIGHEST!

Deacon: Amen.

Priest: Verily heaven and earth are full of thy glory, O Lord God the heavenly King, through the incarnation of thy only begotten Son, Our Lord Jesus Christ. While we are not worthy to offer unto thee any sacrifice, we do set forth before thy celestial throne these humble gifts, the sacrifice of thy heavenly blessings [the priest extends his hands over the Holy Elements] by the coming down on them of thy all Holy Spirit, the Giver of Life, in commemoration of thy Son, His earthly passion and death on the cross, beseeching thee to receive the same at thy holy celestial altar surrounded by the glorious heavenly hosts this sacred mystery which thy son, Jesus Christ, commanded us to do in remembrance of Him.

Deacon: Blessed art Thou, O God, forever and ever. Amen.

#### THE HOLY OBLATION

[And when the priest is about to offer the Divine Mysteries, after making all things ready he shall say the Prayer of the Church Militant.]

#### Prayer of the Church Militant

O Holy God Immortal One, O Word of God Incarnate, Maker and Lord of All Creation, accept thy church approaching thee through Jesus Christ and, although we are surely unworthy to approach unto thee or to offer in thy presence the Heavenly

Mysteries; grant thy holy priesthood may be acceptable unto thee before thy sacred and spiritual altar on high whereupon a mystical and spiritual sacrifice like the one set forth by thy Son, our Lord Jesus Christ once and for all, may be offered unto thee, granting that our imperfections be overlooked.

And assisted by thy holy angels, thy twelve apostles, all prophets, clouds of saintly witnesses and thy all pure and immaculate Mother, Mary the Divine Birthgiver, together with the prayers of all thy people, may this mystical and spiritual sacrifice of praise and thanksgiving, with these thy gifts of bread and wine here offered unto thee, be carried to thine august presence at the heavenly altar, O Christ, in the unity of both the Father and the Holy Spirit, one God world without end. Amen.

People: Blessed and holy art Thou.

Blessed and immortal art Thou.

Blessed be our God forever.

Alleluia, Alleluia, Alleluia!

#### THE CONSECRATION OF THE MASS

[the priest standing at the center of the altar and facing the altar, with the deacon standing in the ambo swinging the censers, shall say in a loud voice:]

ALL GLORY BE UNTO THEE, O ALMIGHTY AND EVERLASTING GOD, WHO OF THY GREAT MERCY HAST PROVIDED THE SACRIFICE OF THE HOLY MYSTERIES AND THROUGH THE MANIFESTATION OF OUR SAVIOR, JESUS CHRIST, OPENED UNTO US A NEW AND LIVING WAY; WHO ONCE AND FOR ALL MADE A FULL, PERFECT AND SUFFICIENT AND UNIVERSAL SACRIFICE, OBLATION AND SATISFACTION FOR HUMANKIND; THE LORD JESUS CHRIST AFTER SITTING DOWN AT THE PASSOVER WITH HIS HOLY DISCIPLES AND APOSTLES, WHEN HE HAD SANCTIFIED HIMSELF THE GREAT HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK, AND HAD PRAYED FOR ALL, DID INSTITUTE IN THE NIGHT IN WHICH HE WAS DELIVERED UP, THE MYSTICAL AND SPIRITUAL SACRIFICE. AND OFFERING THE OBLATION AND GIFTS OF THE SUBSTANCE OF THE CREATIONS OF GOD AS THE PROPITIATORY OFFERING FOR SIN.

[here the priest shall take the bread in his hands]

HE TOOK BREAD IN HIS HOLY HANDS AND LIFTED HIS EYES  
UNTO THEE, GOD, HIS FATHER OMNIPOTENT, AND WHEN HE HAD GIVEN  
THANKS UNTO THEE,

[here the altar bell is rung once]

[here the priest shall break the bread]

HE BLESSED + AND HE BRAKE AND GAVE TO ALL HIS  
DISCIPLES, SAYING, TAKE EAT ALL OF YOU FOR

[here the priest shall lay his hands upon all the bread]

THIS IS MY BODY WHICH IS BROKEN FOR YOU AND DISTRIBUTED  
FOR THE REMISSION OF SINS. DO THIS IN REMEMBRANCE OF ME.

[here the altar bell is rung thrice, and the priest shall  
reverently genuflect; then the priest takes the chalice or  
cup.]

LIKewise ALSO THE CHALICE MINGLED WITH WINE AND  
WATER, HE TOOK UNTO HIS PURE AND HOLY HANDS, AND WHEN HE HAD  
GIVEN THANKS UNTO THEE, HIS OWN FATHER, OUR GOD AND THE GOD  
OF ALL, HE BLESSED + , SANCTIFIED, FILLED WITH THE HOLY  
SPIRIT AND RATIFIED THE SAME IN HOLY LOVE AND GAVE UNTO THEM  
SAYING,

TAKE, DRINK OF THIS CHALICE, ALL OF YOU, FOR

[here the priest shall lay his hands upon the chalice and  
all the vessels containing the wine to be consecrated.]

THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH FOR YOU IS  
EVER THE MYSTERY OF FAITH AND IS OFFERED FOR MANY FOR THE  
REMISSION OF SINS. DO THIS IN REMEMBRANCE OF ME, FOR HEREAFTER  
I AM WITH YOU ALWAYS.

[here the altar bell is rung thrice and the priest  
genuflects, then continues in a loud voice.]

#### The Invocation or Epiclesis

Having in remembrance: the passion,  
death, resurrection, ascension and blessed second  
coming, Christ, O God our God, we here set before thee thine  
own of thine own gifts [here the priest elevates the Hosties  
with the paten in his right hand and the chalice in his left  
hand forming an X cross with his hands.] And we pray and  
beseech thee that thou SEND DOWN FROM THY HOLY AND APPOINTED

HABITATION AND SACRED BOSOM THY HOLY AND CREATIVE SPIRIT  
BLEST, RATIFYING, SANCTIFYING AND PERFECTING AS GOD ALMIGHTY,  
AND MAKE THIS BREAD THE BODY OF THY CHRIST AND THE MINGLING  
OF THIS WATER AND WINE THE BLOOD OF THY CHRIST UNITING  
THEM[here the priest shall place a small portion of the  
bread into the chalice] IN THE BLESSED UNITY OF THE HOLY  
TRINITY AFTER THE MANNER AND DIRECTION OF OUR VERY  
GOD, SAVIOR AND KING, THY SON, JESUS CHRIST, OUR LORD AND OUR  
ALL.

People: Jesus is our all, our Lord and our God.

Priest: And having here set forth unto thee this  
mystical and spiritual sacrifice of praise and  
thanksgiving, enfold unto us, O Lord Almighty, that mystical  
communion and fellowship of thy Son, Jesus Christ, our  
Lord, that we and all others who receive these Holy Gifts and  
sacred mysteries, may they be unto us a heavenly and  
supersubstantial food for the increase of faith and  
sobriety, for the healing of mind and body, for temperance  
and sanctification, for the renovation of body, soul and  
spirit, and for all anticipation of the blessedness of the  
eternal life and our immortality.

#### Prayer for the Faithful Departed

Priest : And here we offer and present unto thee, O  
Lord God Almighty and heavenly Father, ourselves, our souls  
and bodies to be a reasonable, holy and acceptable offering  
unto thee, beseeching thee to grant us and all the faithful  
here gathered, and to all thy holy Church, pardon and  
remission of sins, that thy presence here and in all places  
of thy kingdom be hallowed, adored and magnified, granting to  
all who have departed this  
life, especially..... and all  
patriarchs, prophets, apostles, martyrs, confessors and all the  
faithful now at rest, the light of thy glorious presence in  
a place of refreshment, whence pain and sorrow and mourning  
are fled away, for thou art the Resurrection, the Life, and  
the repose of all thy servants, O Christ our God, and unto  
thee, with unoriginate Father and thine all holy and  
good and lifegiving Spirit, we ascribe glory, both now and  
ever and unto the ages of ages.

People: Amen

THE PRAYER OF HUMBLE APPROACH

[this prayer is said by the priest kneeling before the consecrated elements.]

And even though we are not worthy to approach unto thee in so much as to gather the crumbs that fall from thy table, O God of light, Father of life, author of grace, give and ratify unto us, as thou didst give unto thy faithful disciples and apostles, the holy and heavenly manna of thyself ever manifest, that thy Holy Spirit may illuminate and enlighten the eyes of our understanding with the Bread of Wisdom, that we may perceive in these holy gifts thine own of thine own, making unto us to come with boldness and without condemnation, praying after the manner of thy son, or Lord Jesus Christ, saying: [here all stand to recite in unison the Lord's Prayer.]

OUR FATHER, THROUGHOUT THE UNIVERSE,

SANCTIFIED IS THY NAME.

THY KINGDOM COME; THY WILL BE DONE

ON EARTH AS THROUGHOUT THE UNIVERSE.

GIVE US THIS DAY OUR SUPERSUBSTANTIAL BREAD.

AND FORGIVE US OUR FAULTS AS WE

FORGIVE OTHERS' FAULTS AGAINST US.

LET US NOT ENTER INTO WORLDLINESS,

BUT DELIVER US FROM CRUELTY.

Deacon: Because thine is the kingdom, the power, the song and the praise from all ages throughout all ages in faith, trust and truth.

People: Amen

[and here the priest shall turn to the people holding aloft the holy mysteries, the Bread on the paten in his right hand and the Chalice in his left and shall say in a loud and clear voice slowly and distinctly]

O Lord our God, incomprehensible word of God, consubstantial and co-eternal with the Father and the Holy Spirit, receive these Holies lifted up in thy holy temple, with our praises and sweet fragrances here presented unto thee.

People: Blessed art thou, O God, adored now and forever and unto the ages of ages. Amen.

#### Prayer Before Communion

Priest: O Lord Jesus Christ, our God, remit, forgive, absolve and pardon the sins, offences and transgressions which we, thy sinful and unworthy servants, have committed from our youth up to the present day and hour, whether by knowledge or in ignorance, whether by words, deed, intentions or thoughts and whether by habit or through one of our senses. And through the intercession of the one who conceived thee without seed, the immaculate and ever virgin Mary, thy mother, our only sure hope and protection and salvation, the Help of Christians, make us worthy without condemnation to receive thy pure, immortal and lifegiving sacred mysteries for forgiveness of sins and eternal life, for sanctification, enlightenment, strength, healing and health of soul and body, and for the blotting out and complete destruction of our evil reasonings and intentions, prejudices and dark fantasies and vain imaginings. For to thee belong the kingdom and the power and the glory and the honor and the worship with the Father and the Holy Spirit, now and ever and unto the ages of ages.

People: Amen.

[the priest shall here receive communion and then the clergy and the people saying for each:]

THE BODY AND BLOOD OF CHRIST PRESERVE THY BODY AND SOUL UNTO LIFE EVERLASTING. TAKE THIS WHICH IS GIVEN FOR THEE FOR REMISSION OF SINS IN FAITH AND THANKSGIVING. AMEN

[the manner of communicating is for the priest to dip the bread into the chalice and thus by intinction to give both the Body and the Blood of Christ to the faithful.]

[after communion a hymn may be sung like Amazing Grace or some other appropriate hymn.]

#### Prayer of Thanksgiving after Holy Communion

Priest: We give thee thanks, Master, O Lord our God, for the reception of thy holy, spotless, immortal and heavenly mysteries which thou hast given us for the welfare, sanctification and salvation of our souls and bodies. And we pray and beseech thee, Lord God, that having become partakers of thy Divine Nature we may be incorporated into thy mystical body and continue in faith, to the fulfillment

of piety, to the keeping of thy commandments in the unity of the Holy Spirit, One God, be all honor and glory, now and ever and unto the ages of ages.

O Lord Jesus Christ, our God, may thy holy Body lead us to eternal life, and may thy precious Blood be for us the true remission of our sins. May this Holy Eucharist be for our joy, health and gladness. Grant that we may be made worthy to stand at the right hand of thy glory in thy awesome second coming, through the intercessions of thy all pure Mother, our Mother, and of all thy saints.

People: Amen.

#### The Prayer of Final Blessing

Priest: O Mighty King, by the illuminative splendor of thy ineffable Godhead, do thou, O Lord, by thy spotless Body and most precious Blood send forth thine invisible right hand that is full of blessings.

Bless us, strengthened by thy divine power.

Enlighten the eyes of our spiritual understanding; unite us to the all blessed company that is well pleasing to thee, for to thee Father, Son and Holy Spirit is due all might, adoration and thanksgiving, forever and ever.

People: In the name of the Lord, Amen.

Priest: [turning to the people and blessing them with the sign of the cross thrice] + May the love of God the Father + the grace of God the Son, our Lord Jesus Christ, and + the communion and gifts of God the Holy Spirit be with you all, now and ever and unto the ages of ages.

People: Blessed be the name of the Lord. Amen

Priest: O Light Eternal, with whom is no darkness, who giveth light unto all in this pilgrimage and journey, as from might to might advancing and having accomplished all this divine liturgy of the Holy Eucharist in thy sacred temple, we now pray thee to vouchsafe to us thy complete mercy and compassion; rightly divide our paths. Root out of us all fear and anxiety, and in that we have received thy Holy Mysteries in this most comforting Blessed Sacrament, we may be counted worthy of thy kingdom and be made partakers of life everlasting in Christ our Lord, by whom and with whom in the unity of the Holy Spirit be all honor and glory, now and ever and from all ages to all ages.

People: Amen

[Here ends the Liturgy; in some congregations it is the custom to give blessed bread, antidoron, to the people as they depart. Each one comes up to the priest at the doors of the communion rail and reverently receives the antidoron, which is what is left of the bread blessed at the offertory but not consecrated during the oblation. ]

Here Ends the Divine Liturgy of St. Mark the Evangelist.

[A brief note about the type of priestly vestments in use: the priest shall wear the white linen alb (not lace) with a cincture, a Western or Eastern style stole and a chasuble or cope according to local custom; headdress may be the biretta or skullcap (zucchetto), no mortarboards. A bishop, of course, dons the mitre and wears a pectoral cross and holds the crozier. Deacons may wear a simple alb with stole over the right shoulder or the dalmatic over it all. Readers wear a plain alb with cincture or a cassock with surplice. The liturgical colors in use are: white or gold, red, green, black and violet (purple)/rose/indigo (blue). Multicolored chasuble or African/Ethiopic style are not customary in this jurisdiction as well as kente style stoles. The bread used for the Liturgy may be hosts or homebaked leavened bread cut in small squares, white or whole wheat, no rye nor pumpernickel; wine may be white or red or pure grape juice where local custom prescribes. No rose petals are to be strewn about the altar at the Consecration.]