



AGAIN

By the strength of our Lord Jesus Christ we begin to write

THE HALLOWING OF MAR NESTORIUS,
patriarch of Byzantium, which is the city of Constantinople,
the unbloody martyr, persecuted for the truth
of the orthodox confession.

Mar Aba the Great, catholicos, of blessed memorial,
when he entered the land of the Romans, translated the hallowing of
Mar Nestorius and all his compositions from the Greek into the
Syriac, as Mar Yoanis the catholicos makes known in the treatise
which he composed for the fathers, may his prayer be upon us.†

And they consecrate by it five times a year:

On Epiphany, on the Friday of Mar John the Baptist, on the Memorial of the Greek Doctors, on Wednesday of the Rogation of the Ninevites, on Passover. (First the priest begins as everything is written in full in the Order of the Mysteries until page 10.)

First Cycle:

We confess, O our Lord and our God, the abundant riches of your goodness toward us, *repeat*, for though we were sinners and deficient, because of the abundance of your mercies you deemed us worthy to minister the holy Mysteries of the body and blood of your Christ, while beseeching the assistance which is from you for the strengthening of our souls, that with perfect love and true faith we may administer your gift to us.

Kushapa

Yea, our Lord and our God, *repeat*, do not look upon the multitude of our sins, and let not your Lordship abhor the burden of our wickednesses, but in your ineffable grace accept this sacrifice from our hands, and endow it with power and authority, that it may be able to pardon our many sins, that when you

are revealed at the end of times in the humanity which you took from us, we may find grace and mercies before you, and may be deemed worthy to sing praise with the spiritual companies. *And the priest recites this prayer of Mar Bar Sauma while inclining before the altar:*

Gehantha

Glory to you, O Finder of the lost. Glory to you, O Gatherer of the dispersed. Glory to you, who bring near the far off. Glory to you, who return the erring to the knowledge of the truth. Glory to you, my Lord, for you have called me, even feeble me, in your grace, and have brought me near unto you in your compassion, and have established me as a designated member in the great body of your holy catholic church, to offer before you this living, holy, and acceptable sacrifice, which is the memorial of the passion, death, burial, and resurrection of our Lord and Savior, Jesus Christ, through whom you were well-pleased and reconciled to forgive the sins of all men. *Repeat.*

Qanona

For to you, O God, the Father of truth, and to your Only-begotten Son, our Lord Jesus Christ, and to your living, holy, and life-giving Spirit we will lift up glory, honor, confession, and worship, now, always, and for ever and ever. *And he signs over himself, and they respond:* Amen. *And the priest says:* Peace be with you. *And the people respond:* And with you and with your spirit. *And the deacon says:* Give the peace to one another in the love of Christ. *And they give the peace to one another and say:* For all catholicoi, bishops, presbyters, and deacons, and every member of a religious profession who has departed from the assembly of the church, and for the life and tranquillity of the world, and for the crown of the year, that it may be blessed and fulfilled in your grace, and for every child of the church who is worthy of the reception of this oblation before you, and for all your servants and handmaidens who stand before you at this hour, for all of them and for all of us may this oblation be accepted for ever. Amen. *And two deacons read the diptychs, that is, the roll of the living and the dead.*

And the deacon says: Let us all in purity and with sighs give thanks and beseech and supplicate the Lord. Stand aright and look upon those things which are done in the fearful Mysteries being hallowed. The priest draws near to pray, that by his mediation peace may be multiplied for you. Lower your eyes, and stretch out your mind to heaven.

At once the priest draws near and bows on his knees before the altar, and he recites this prayer:

Kushapa

O Lord God of hosts, *repeat*, assist my weakness in your mercifulness, and through the assistance of your grace make me worthy to offer before you this living and holy sacrifice, for the aid of the whole community, and for the praise of your glorious Trinity, O Father, Son, and Holy Spirit for ever.

Then, as the deacon says, Watchfully and earnestly beseech and supplicate at this hour. Let no one venture to speak. Whoever prays, let him pray in his heart. In silence and awe stand and pray. Peace be with us. *The priest at the same time rises and lifts the veil (discreetly) from the Mysteries, and winds it round the chalice and paten, saying*: Since you in your grace have deemed me worthy of your body and blood, my Lord, in the same way make me worthy of confidence before you on the day of judgment. Amen.

(Prayer for the incense: In the worshipful and glorious name of your glorious Trinity may this incense be blessed, which we offer to your honor and for our absolution for ever. Amen.)

And the priest censens the table with the incense, saying: May the sweet incense delight you, our Lord and our God, which we offer you before your holy altar within your glorious temple. May it be for the gladness of your holy name, and for the pardon of your servants and of your flock, O Father, Son, and Holy Spirit for ever.

And the priest says to the deacon: May Christ strengthen you to do his will continually. *And he continues (in an audible voice)*:

Qanona

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit be with us all, now, always, and for ever and ever. *And he signs over the Mysteries, and they respond*: Amen.

And he continues:

Qanona

Above in the exalted heights, in the fearful place of praise where the rustling of the wings of cherubim and the pleasant sounds of the hallowings of seraphim continues without ceasing, there let your minds be. *And they respond*: With you,

the God of Abraham, and of Isaac, and of Israel, O glorious King. *And he continues:*

Qanona

The living and rational offering of our First-fruits, and the unslain and acceptable sacrifice of the Son of our race, which the prophets depicted in a mystery, the apostles proclaimed openly, the martyrs purchased with the blood of their necks, the teachers interpreted in the churches, the priests sacrificed on the altar of holiness, the levites bore upon their arms, and the people received for the pardon of their debts, is offered to God, the Lord of all, for utterly all creatures. *And they respond:* It is meet and right.

And the deacon says: Peace be with us.

Or this Qulasa: Remember the marvelous dispensation of Christ our Savior which was perfected for us, for in his body he cheered our sadness, and with his living blood he has sprinkled our hearts. With great care¹ watch and pray. Peace be with us.

Kushapa

Lord, Lord, grant us boldness before you, that with the liberty which is from you we may fulfill this living and holy ministry, our consciences cleansed of all wickedness and bitterness. Sow within us love, tranquillity, and unity with one another and with all men.

Or this: I worship your grace, O my Lord, *repeat*, and confess your mercifulness, for though I am unworthy, you have deemed me worthy in your compassion to offer to you the glorious and divine Mysteries. I beseech you, O my Lord, and request and beseech your grace, that they may be for the tranquillity of the world, for the peace of creation, for the sustenance of your faithful church, for the triumph of your priests, for the nurturing of your faithful, for the preservation of your righteous, for the pardon and forgiveness of the sins of the penitent, for the return of the lost, for the salvation and assistance of all men, and for the wiping out of the offenses of all your servants and handmaids who stand before you at this hour, through your grace and mercies for ever. Amen.

Gehantha

The priest recites this gehantha softly:

¹ Torehz for the text's Toehz. — mjb

O Lord God of hosts, eternally Self-existent One, omnipotent Father, *repeat*, who eternally and always exist and remain as you are, it is meet, proper, and right to confess, worship, glorify, and exalt you at all times and at every hour. For you are true God, incomprehensible, infinite, inexplicable, invisible, uncompounded, impassible, and high and exalted above the thought and understanding of all creatures. For you are in every place, infinite in your presence, you, and your Only-begotten Son, and your Holy Spirit. Answer us, O my Lord, by giving us eloquence, that we may offer you with a contrite heart and a lowly spirit the spiritual fruit of our lips, which is a reasonable service. For you are our God and the Father of our King, our Lord and Savior, Jesus Christ our Hope, in whom are hidden all the treasures of wisdom and knowledge, and through whom we have received the knowledge of the Holy Spirit, the Spirit of truth, who proceeds from you, Father, and is of the hidden nature of your Godhead, by whom all rational natures, visible and invisible, are strengthened, sanctified, perfected, and fulfilled. To you, and to your Only-begotten Son, and to the Holy Spirit we lift up continual praise without ceasing at all times, for everything is your handiwork. You brought us into being from nothing, and fashioned us, but when we had stumbled and fallen and wasted away, you renewed us again, raised us up, and purchased us. You did not cease doing all things carefully for us, as far as lifting us up to heaven. You gave us the kingdom to come in your compassion, and for all your kindnesses toward us we give thanks to you, God, the Father of truth, and to your Only-begotten Son, our Lord Jesus Christ, and to your living and holy Spirit, and we worship you for all the gracious things you have done toward us, those which we are aware of and unaware of, both open and hidden. We give thanks to you for this ministry, and we supplicate you to accept it from our hands, for who is sufficient to speak concerning the wonders of your might, or to tell of all your glories. For not even if all creatures were one mouth and tongue would they be sufficient to tell of your greatness, O my Lord. *Repeat.*

Qanona

For before your Trinity, O my Lord, stand thousands upon thousands and ten thousand times ten thousand angels and archangels, and all together equally they fly and circle about without ceasing, and continually, with a loud voice, they ceaselessly shout and sing praise, crying one to another and saying, *and they respond*, Holy, holy, holy is the Lord God of hosts, for heaven and earth are full of his praises, and of the nature of his being, and of the excellency of his glorious splendor. Hosanna in the heights. Hosanna to the son of David. Blessed is he who came and comes in the name of the LORD. Hosanna in the heights. *And with each cry of "holy" the priest makes a genuflection before the altar. And he kneels and says this kushapa.*

Kushapa

(Holy, holy, holy is the Lord God of hosts, for heaven and earth are full of his praises, and of the nature of his being, and of the excellency of his glorious brightness, even as “heaven and earth are filled by me” says the Lord.) You are holy, O God, the Father of truth, from whom all fatherhood in heaven and earth is named. You are holy, O eternal Son, by whose hand everything came to be. You are holy, O Holy Spirit, being through whom all is hallowed. Woe is me! Woe is me! For I am amazed. For I am a man of unclean lips, and I dwell among a people whose lips are unclean, and my eyes have seen the King, the Lord of hosts. How terrible is this place, for today I have seen the Lord face to face, and this is nothing if not the house of God, and this is the gate of heaven. And now let your grace be upon us, O Lord, *repeat*, and cleanse our uncleanness, and hallow our lips, and, O my Lord, mingle the voices of our feebleness with the hallowing of the seraphim and the praises of the angels. Glory to your mercies, for you have associated creatures of dust with spiritual beings. *And he rises and says:* Bless, O my Lord, bless, O my Lord, bless, O my Lord, my brothers, pray for me.

Or this: I beseech you, O Lord, mighty God, *repeat*, and supplicate your many mercies, I, your sinful and offending and miserable servant, on behalf of my sinfulness and weakness, to forgive me my debts and sins, and to accept this living and holy sacrifice from my feeble hands, for myself, and for this your people, who hope for your salvation, that there may be for us, O my Lord, pardon, healing, assistance, and mercies, and that, as your holy body and blood are mingled with the bodies and souls of your servants, they may cleanse us of the dross of sin and remove from us all the wickedness and deceit of the Enemy of our humanity, and may fill us with the truth of the faith, the light of the understanding of your dispensation, the perfect love of your Lordship, and the good hope of your grace. Accept this pure and holy service before you, and may we all, in every place, with one soul and one mind, be made worthy to fulfill your will in true faith and perfect love, and be made worthy to offer up praise to your Lordship for all your ineffable goodness toward us.

Gehantha

And the priest recites this gehantha softly: And with these heavenly hosts, *repeat*, we too, good Lord and God, merciful Father, cry out and say, You are holy in truth and glorious in truth, and high and exalted above all, for you have deemed your worshipers on earth worthy to become like those who glorify you in heaven. Indeed, holy is your Only-begotten Son, our Lord Jesus Christ, with the

Holy Spirit, who is with you eternally, and is consubstantial with you, and is the Maker of all creatures.

We bless, O my Lord, God the Word, the hidden Offspring of your bosom, who, though he was in your likeness, and the Effulgence from you, and the Image of your Being, did not consider being your equal something to be forcefully held, but emptied himself out and took the likeness of a servant, a complete man, of a rational, sentient, and immortal soul, and a mortal body of men. He joined to himself and united with himself in glory, authority, and honor the same passible nature, fashioned by the power of the Holy Spirit for the salvation of all. He was made of a woman and was under the Law, that he might redeem those who are under the Law, and that he might quicken those who had died in Adam. He slew sin in his own flesh, and abolished the Law of ordinances with his own commandments. He opened the eyes of our minds which were blind, and trod out for us the path of salvation. He enlightened us with the light of divine knowledge, and to those who received him he gave the right to become the children of God. He cleansed and absolved us with the baptism of holy water, and sanctified us in his grace by the gift of the Holy Spirit. Those who were buried with him through baptism into death he raised up and made to ascend, and seated them with him in heaven, according to the declaration of his promise. He loved his own in this world, and he loved them to the end, becoming a substitute for the payment of the debt of our race for the sake of the life of all. He gave himself for all, for death which reigned over us, beneath whose dominion we were subject, to which we were sold because of our sin, and by his precious blood he redeemed us and saved us. He descended into Sheol and loosed the bonds of death, and because it was not right that he should be held in Sheol by death, the First-fruits of our salvation rose on the third day and became the First-fruits of those who slept, that he might become the first among all, and ascended to heaven and sat down at the right hand of your greatness, O God.

And he left us the commemoration of our salvation, this Mystery which we offer before you, for when the time came in which he was prepared to suffer and to draw near to death, on the night in which he was betrayed for the life of the world, after (fulfilling the Passover with his disciples according to the Law of Moses, he then instituted his own Passover prior to dying, this, his commemoration, which we fulfill, as he committed it to us, until he is revealed from heaven. For our Passover is Christ, who was slain for us.

And after) he had eaten on the Passover of the Law of Moses, he took bread into his holy, spotless, and undefiled hands, and blessed, broke, and ate it. And he gave it to his disciples and said, Take, eat of it, all of you. This is my body which is broken for you for the forgiveness of sins. And in the same way too he mixed the cup with wine and water, and blessed, gave thanks, and drank. And

he gave to his disciples and said, Take, drink of it, all of you. This is my blood of the new testament which is shed for many for the forgiveness of sins. You must do the same for my memorial until I come. For whenever you eat of this bread and drink of this cup you recall my death until my coming.

Whoever, then, in true faith draws near and receives of them, may they be for him, O my Lord, for the pardon of debts, for the forgiveness of sins, for the resurrection from the dead, and for new life in the kingdom of heaven. *Repeat.*

Qanona

And we will lift up praise, honor, confession, and worship to you, O worshipful Father, and to your Son, the glorious Offspring, and to your living, holy, and life-giving Spirit, now, always, and for ever and ever. *And he signs over the Mysteries, and they respond:* Amen. *And the deacon says:* Let us pray. Peace be with us.

Or this qulasa: Behold the gentleness and lowliness and obedience of Christ our Savior. With the clear eye of the intellect and with the cleansed thought of the mind let us give heed prudently and behold the Only-begotten Son of the Father being led to the great suffering of the cross. Let us pray. Peace be with us.

Kushapa

O Lord God of hosts, accept this oblation (from my unworthy hands) for all the holy catholic church, for all the just and righteous fathers who were well-pleasing before you, for all the prophets and apostles, for all the martyrs and confessors, for all the mourning and distressed, for all the needy and harassed, (for all priests, kings, and rulers,) for all the ill and afflicted, for all the departed who have died and gone out from among us, for this people which looks for and awaits your mercies, and for my unworthiness, misery, and poverty. *Repeat.* Yea, our Lord and our God, according to your mercies and the abundance of your kindness, deal with your people and with my misery, not according to my sins and offenses, but may we—I and these—be deemed worthy of the pardon of debts and the forgiveness of sins through this holy body which in true faith we receive through the grace which is from you. Amen. *And he rises and says:* Bless, O my Lord. *Three times.*

Or this: O Lord God, compassionate, merciful, and pitiful, *repeat,* I have now begun to speak before you: I, dust and ashes, beseech you, I, your sinful, feeble, and offending servant, your debtor from the belly, a stranger from you from the womb, your poverty-stricken one from my mother's bowels, pity me in your

mercies, and draw me out of the sea of debts in your compassion. Draw me up and take me out of the abyss of my sins in your kindness, and heal the scars of my injuries and the bruises of my offenses with your all-healing medicine. Grant me to open my mouth before you, and make me worthy to move my lips in your presence. Permit me to petition you for my offenses and for the forgiveness of sins, the pardon of debts, and the blotting out of my own faults and of the sins of my colleagues and my companions, and to ask you for those things which are appropriate and necessary from your Godhead; for to you, O Rich One who does not suffer loss, and Treasury which does not fail, manifold requests are offered at all times, and abundant gifts are granted by you ungrudgingly. Do not be angry with me, O Kind and Patient One, for I have no confidence before you. I say these things with boldness before your majesty, but be favorable unto me, even if I am bold, because your name is invoked upon me. Receive this sacrifice from the hands of my feebleness for your people and the sheep of your flock, and for these things I give thanks to your name, and offer worship to your Lordship, now, always, and for ever and ever.

Gehantha

And the priest recites this gehantha softly: We too, O Lord of Hosts, God the Father, *repeat*, commemorating this salvation given us, and all the things which have been done for us, and before all believing in and confessing you, God, the Father of truth, and the eternal begetting of the Godhead of the Only-begotten who is from you, who in his consubstantiality with you was united as well to the marvelous dispensation which was provided for us, which was achieved through our humanity for the sake of the cross, suffering, death, burial, and resurrection on the third day, and for the ascension into heaven, the seating at the right hand, and the glorious second coming to us of our Lord Jesus Christ, through whom you are going to judge the dead and the living, rewarding everyone according to his deeds; and furthermore, confessing the Holy Spirit, the Spirit of truth, who is also from the glorious essence of your Godhead, who proceeds from you, Father, and with you and with your Only-begotten Son is together worshipped, glorified, and honored above all, we offer to you this living, holy, acceptable, glorious, fearful, and spotless sacrifice for all creatures, and for the holy, apostolic, and catholic church from one end of the earth to the other, that it may be preserved, immovable and without harm, from all scandals —yea, our Lord and our God, *repeat*, keep it unmoved and without harm from all scandals, spotless, undefiled, and without wrinkle or anything resembling such things as these, for you have said through your beloved Son, our Lord Jesus Christ, that the gates of Sheol shall never prevail over her—and for all our fathers, the bishops in every land, who proclaim the correct word of the true faith; and for all presbyters who minister before you in faith, righteousness, and true holiness; and for all deacons who hold the Mysteries of the faith with a pure

conscience; and for every order of your chaste and holy people, here and everywhere; and for all those who knowingly and unknowingly have sinned and offended before you; and for the feebleness of your servant, whom you have deemed worthy in your grace to offer before you this oblation; and for all those who have virtuously provided for your holy church by deeds of righteousness; and for all those who have poured forth abundantly their alms for the poor; and for all faithful kings and for the sustenance of their kingdoms; and for all princes and rulers of this world—and we petition you, O my Lord, and we supplicate you, to establish in them your fear, and plant in them your truth, and subject all barbarous nations to them; and we beseech your Godhead, my Lord, to abolish wars from the ends of the earth, and scatter the nations which desire war, that we may inhabit a quiet and tranquil dwelling-place in all chastity and the fear of God—and for the fruits of the earth and the temperature of the air, that the crown of the year may be blessed through your grace; *repeat three times*¹, and for this land and its inhabitants, and all its neighboring parts; and for all lands and their inhabitants, that you might be merciful, and bless, keep, and shelter them in your compassion; and for all travelers in the seas and on distant highways; and for all those who are in afflictions, distress, persecution, adversities, and troubles for the sake of your holy name; and for all those who are afflicted and harassed in bonds and in prisons; and for all those who have been banished to distant isles to perpetual torments and harsh servitude; and for all our faithful brothers who are in captivity. And we beseech you, my Lord, to also help those who in sicknesses and bitter pains are tested and troubled. And we further supplicate your mercy, O my Lord, for all our adversaries and enemies, and for all those who consider evils against us—not for judgment or for vengeance, O Lord God of hosts, but for mercies and salvation, and the forgiveness of sins, for you desire all men to live and to turn to the knowledge of the truth. For you commanded us through your beloved Son, our Lord Jesus Christ, to pray for our adversaries and enemies, and for those who govern us with unjust force.

Qanona

In whatever, then, O my Lord, we have transgressed and sinned as mortal men, loose and forgive and pass over and pardon—you, O Good One, who in your mercifulness govern all. For in our unity with one another we lift up to you glory, honor, confession, and worship, now, always, and for ever and ever. *And he signs over himself, and they respond:* Amen. *And the deacon says:* Pray in your minds, peace be with us.

Or this qulasa: Lift up your eyes to the heights above and behold with your inward minds, and endeavor to give thought to those things which are minis-

¹ Presumably this means only the last clause. — mjb

tered at this hour in which the seraphim in awe stand before the throne of the glory of Christ, and all together with a loud voice, without ceasing, cry out and sing praise for the body which is set forth and the chalice which is mixed, and the priest who petitions, supplicates, and asks for mercy for utterly all the world. In your thoughts stand and pray. Peace be with us.

Kushapa

Worthy of praise from every mouth, *repeat*, and confession from every tongue, and adoration and exaltation from every creature is the worshipful and glorious name of your glorious Trinity, O Father, Son, and Holy Spirit, for you created the world in your grace and its inhabitants in your mercifulness; you saved men in your compassion, and showed great grace unto mortals. Thousands upon thousands of those on high bow down and worship your majesty, O my Lord, and ten thousand times ten thousand holy angels and spiritual hosts, the ministers of fire and spirit, glorify your name, and with holy cherubim and spiritual seraphim offer worship to your Lordship, *repeat*,

Or this: Glory to you, O our Lord Jesus Christ, for in your mercies you have counted me in the number of your priests. *Repeat.* Glory to you, my Lord, for you have associated me with the band of your priests. Glory to you, my Lord, for you have ordered me in the company of your presbyters. Glory to you, my Lord, for you have established me at this hour to supplicate for your people before you. Glory to you, my Lord, for you have deemed me worthy to boldly mediate for your people and to lay hold of the skirts of your mercies.

Have pity, O my Lord, upon your people which stands and awaits your mercies. Turn toward the erring sheep who are lost from your fold. Pardon sinners who have transgressed the commandments of your laws. Have mercy upon all creation through the abundance of your mercies. Forgive debtors in your compassion. Be reconciled to offenders in your pity. Return the straying to your fold. Gather the scattered to your household. Relieve the afflicted in your grace. Soothe the harassed in your compassion. Perfect the alms of those who act in your name. Help those who continue in the way of truth, trusting in you. Quicken the departed who have lain down in your hope, and raise them up graciously by your right hand, and gladden them with the heavenly benefits of your kingdom with all the just and righteous who from of old have pleased you. And for your people, who have gathered in your name and stand before you at this hour, pardon their debts, blot out their defects, cleanse their faults, and forgive their sins. Heal their pains and cure their diseases. Overthrow their adversaries and bring their enemies to an end. Make their offenses to pass away, and remove their scars. Wash their sores. Fill up their deficiencies. Return back their loss. Resuscitate their mortality. Console their vexation. Pacify their

tumult and enlighten their darkness. Exalt their fallen state. Enrich their poverty. Comfort their affliction. Incline yourself to the petition of my sinfulness on their behalf, and also to me, your sinful and offending servant, for you have moved me today by your grace to prostrate before you at this hour. Come to my aid and stir yourself up for my salvation. Lift up my lowliness. Exalt my baseness. Pardon my sinfulness. Make my offenses to pass away, hear my prayer, receive my petition, lead me in your pathways, bring me to your promise, give me fellowship in your Mysteries, place me with those at the right hand in the world of your blessings, make me to recline in the place of delights with all members of your household, and make me worthy to stand boldly before the throne of your glory with all your saints. Pour out upon my sinfulness the gift of your mercies, by the prayer of the bodily children of the earth, those who honor you, and the petition of spiritual beings who are above the firmament, those who glorify you, your cherubim and seraphim, and the angels of light, those who hallow you. Amen.

Then he recites this gehantha softly.

O Lord God, Father almighty, we beseech you, *repeat*, and bow and worship before you: turn to the erring, enlighten the darkened, uphold the weak, raise up the fallen, strengthen the standing, and do what is fitting and suitable to everyone in your mercies.

And we beseech you, my Lord, and supplicate before you, that you remember by this oblation the fathers and patriarchs, and the prophets, apostles, martyrs, confessors, bishops, teachers, presbyters, deacons, and all our fellow ministers who have gone out from this world, and all our brotherhood in Christ, and all who in the true faith have departed from this world, whose names you know, loosing and forgiving them, in whatever way they have sinned and offended before you, as men prone to evil and clothed with passions. By the prayer and petition of all who have been well-pleasing before you, turn to us and have mercy upon us and upon all your servants and handmaidens who stand before your holy altar. Make us all worthy to participate in the portion and inheritance which comes to your saints in the light. Grant us, O my Lord, that with the sincerity of love and with the purity of clean thoughts we may live before you in this dwelling-place of our sojourn, while we gain exact knowledge of the truth which is in you, and we fellowship in the fearful, holy, and divine Mysteries. And when we stand before the fearful judgment seat of your greatness, may we not be ashamed and condemned. As in this world you have deemed us worthy of the ministry of your fearful, holy, life-giving, and divine Mysteries, so too in the world to come make us worthy, that with confidence we may fellowship in all the good things which do not pass away and cannot be destroyed. And when you make an end of these things which we here lay hold

of as in a mirror and type, may we there lay hold openly of the Holy of Holies in heaven.

Therefore, we, my Lord, your deficient, feeble, and miserable servants, *repeat—he makes the sign and stretches out upon his face*, who were far off from you, and because of the multitude of your mercifulness you have deemed worthy to stand before you and minister this fearful and glorious ministry, together beseech your worshipful Godhead which renews all creatures,

may there come, O my Lord,

the grace of the Holy Spirit. May it dwell and rest upon this oblation which we offer before you. May it bless and consecrate it, and may it make this bread and this cup the body and blood of our Lord Jesus Christ, while you change and consecrate them by the operation of your Holy Spirit, so that the reception of these glorious and holy Mysteries may be for all who receive them unto eternal life, resurrection from the dead, the absolution of body and soul, and for the light of knowledge and confidence before you, and for the eternal salvation which you promised us through our Lord Jesus Christ, that we may all be joined to one another in one unity in one bond of love and peace, that there may be one body and one spirit, as we are called in one hope of our calling. And may no one eat and drink to the condemnation of his body and soul; may there not be for him sickness and disease because of his sins through eating this bread and drinking this cup unworthily, but may he be strengthened and increased in all things which are pleasing to you, while we are made worthy with a clear conscience to partake in the body and blood of your Christ. *Repeat.*

Qulasa

In place of “in stillness and in awe”: O how fearful is this hour and anxious this moment in which the priest invokes the Spirit and he descends from on high and does his will, and hallows this heavenly Eucharist, which is the body and blood of Christ our Savior, for the pardon of debts and the forgiveness of sins of its recipients. In silence and fear, and with trepidation and trembling, stand and pray. Peace be with us.

Qanona

That when we stand before you at the fearful and glorious tribunal, before the throne of your greatness, we may find mercies and compassion, and may take delight with all those who from of old have been well-pleasing to you through the grace and mercies of your Only-begotten, for to you, with him, belong glory, honor, dominion, and exaltation, with your living, holy, and life-giving Spirit, now, always, and for ever and ever. *And he signs over the Mysteries, and they respond:* Amen.

And he offers a genuflection before the altar, but does not kneel.

And they complete everything as it is written in the Hallowing of the Apostles. See page 18.

The order of the Hallowing of Mar Nestorius,
Patriarch of Constantinople, is ended,
and to God be the eternal glory, amen.