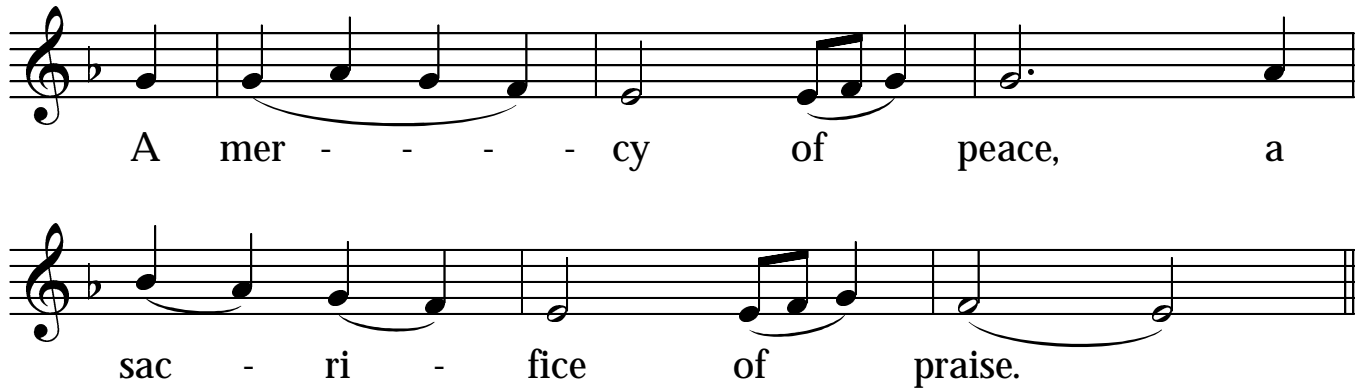


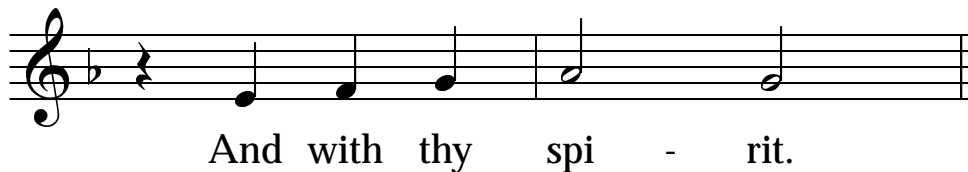
## Anaphora, Liturgy of St Basil the Great, Tone 2

**Deacon:** Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.



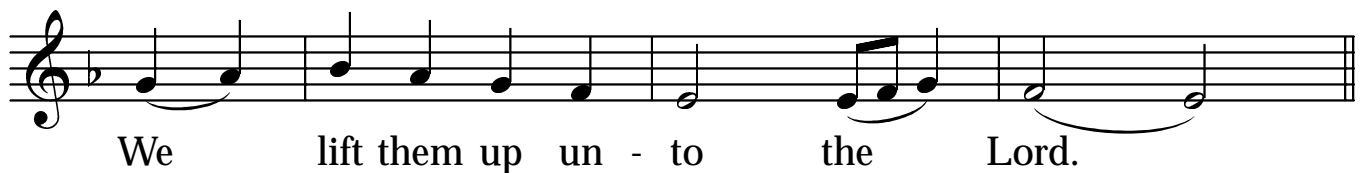
A mer - - - cy of peace, a  
sac - ri - fice of praise.

**Priest:** The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all.



And with thy spi - rit.

**Priest:** Let us lift up our hearts.



We lift them up un - to the Lord.

**Priest:** Let us give thanks unto the Lord.

It is meet and right to  
 wor - ship Fa - - - ther, Son and  
 Ho - - - ly Spi - rit, the  
 Tri - ni - ty, One in es -  
 sence and un - di - vi - - - ded.

*While the above is being chanted, the priest prays:*

*O Existing One, Master, Lord, God, almighty and adorable Father: It is truly meet and right and befitting the majesty of thy holiness that we should praise thee, hymn thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our rational worship; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, who sittest upon the throne of glory and beholdest the depths, who art unoriginate, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord: the great God and Saviour Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification, by whom enabled every rational and intelligent creature doth serve thee and ascribe to thee perpetual praise, for all things are thy servants. Yea, angels and archangels, thrones, dominions, principalities, authorities, powers and the many-eyed cherubim praise thee; round about thee stand the six-winged seraphim; with two they cover their faces, with two their feet and with two they fly, continually crying out to one another with unceasing praises:*

**Priest:** Singing the triumphal hymn, shouting, proclaiming and saying:

Ho - ly, Ho - ly, Ho - - - -

ly

Lord

of Sa - ba - oth;

hea - - - - - ven and

earth are

full of thy

glo - - - ry:

Ho - san - na in the high - est. Bles -

sed is he that com - - -

eth in the name of the

Lord. Ho - san - na in the high -

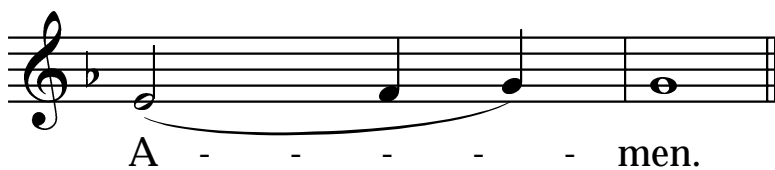
est.

*While the above is chanted, the priest prays:*

*With these blessed powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works, for in righteousness and true judgment hast thou ordered all things for us. When thou hadst fashioned man, taking him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy com-mandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgement, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hadst made, O good One, neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through thy tender mercies. Thou didst send forth prophets; thou didst perform mighty works by thy holy ones who, in*

*every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who foretold unto us the salvation which was to come; thou didst give us the Law as an aid; thou didst appoint guardian angels. And when the fulness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages, who, being the Brightness of thy glory and the express Image of thy person and upholding all things by the word of his power, thought it not robbery to be equal with thee, the God and Father. But though he was God before all the ages, yet he appeared on earth and dwelt among men and was incarnate of a holy virgin and did empty himself, taking on the form of a servant, becoming conformed to the body of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine only-begotten Son, who is in the bosom of thee, the God and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the Law, that he might condemn sin in his flesh, that they who were dead in Adam might be made alive in him thy Christ. And becoming a citizen of this world and giving commandments of salvation, he released us from the delusion of idols and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into hades through the cross, that he might fill all things with himself, he loosed the pains of death and rose again on the third day, making a way for all flesh unto the resurrection from the dead, for it was not possible that the Author of life should be held by corruption, that he might be the First-fruits of those who have fallen asleep, the First-born from the dead, that he might be in all things the first among all. Ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he hath left with us, as memorials of his saving passion, these things which we have set forth according to his commandments. For when he was about to go forth to his voluntary and ever-memorable and life-giving death, in the night in which he gave himself up for the life of the world, he took bread in his holy and immaculate hands; and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,*

He gave it to his holy disciples and apostles, saying: Take, eat. This is my Body which is broken for you, for the forgiveness of sins.



*In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it,*

he gave it to his holy disciples and apostles, saying: Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the forgiveness of sins.



Lord, and we pray un - to thee,

O our

God.

**Priest:** *Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, who have been made worthy to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and compassions which thou hast richly poured out upon us, have now boldness to draw near unto thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray and implore thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show,*

**Deacon:** *Bless, master, the holy bread.*

**Priest:** *This bread to be itself the precious Body of our Lord and God and Saviour, Jesus Christ;*

**Deacon:** *Amen. Bless, master, the holy cup.*

**Priest:** *And this cup to be itself the precious Blood of our Lord and God and Saviour, Jesus Christ,*

**Deacon:** *Amen. Bless both, master.*

**Priest:** *Which was shed for the life of the world and its salvation.*

**Deacon:** *Amen. Amen. Amen. Remember me, a sinner, holy master.*

**Priest:** *And as for us, partakers of the one bread and of the cup, do thou unite all to one another unto communion of the one Holy Spirit, and grant that no one of us may partake of the holy Body and Blood of thy Christ unto judgment or unto condemnation, but rather that we may find mercy and grace with all the holy ones who through the ages have been well pleasing unto thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers and every righteous spirit which has completed this life in faith:*

Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary.