The grace of almighty God and the love of our Lord Jesus Christ and the fellowship of the Holy Spirit be with you all.

All say together: And with your spirit.

The bishop: Up with your mind.

All: We have it with the Lord.

The bishop: Let us give thanks to the Lord.

All: It is fitting and right.

The bishop: It is truly fitting and right to praise you before all things, essentially existing God, existing before created things, from whom all fatherhood in heaven and on earth is named, alone unbegotten, without beginning, without lord or master, lacking nothing, provider of all good things, greater than every cause and origin, always being in one and the same mode, from whom all things came into being as from a starting-point. For you are knowledge, without beginning, eternal vision, unbegotten hearing, untaught wisdom, first in nature, alone in existence, too great to be numbered.

You brought all things from non-existence into existence through

- your only-begotten Son,
- the Word, God,
- living wisdom,
- the firstborn of all creation,
- the angel of your great purpose,
- your high-priest [and notable worshipper],
- king and lord of all rational and sentient nature,
- who was before all, through whom are all.

For you, eternal God, made all things through him, and through him you vouchsafe a fitting providence over everything. Through him you granted existence, through him also a good existence; O God and Father of your only-begotten Son, through him before all things you made [the heavenly powers], the cherubim and the seraphim, the ages and the hosts, virtues and powers, principalities and thrones, archangels and angels; and through him after all these things you made this visible world and all that is in it.

For you are he who set out heaven as a vault, and stretched it out as a screen, and established the earth on nothing by your sole intent; you fixed the firmament, and arranged night and day; you brought light out of your treasures, and by its contraction you brought on darkness (to give) rest to the living things that move in the world. You appointed the sun in heaven to begin the day and the moon to begin the night, and you inscribed the chorus of the stars in heaven to the praise of your magnificence.

You made water for drinking and cleansing, life-giving air for breathing in and out, and for the production of sound through the tongue striking the air, and for hearing which is aided by it to receive the speech which falls upon it. You made fire for comfort in darkness, for supplying our need, that we should be warmed and given light by it. You divided the ocean from the land, and made the one navigable, the other fit to be trodden by our feet; you filled the one with creatures small and great, the other tame and wild; you wove it a crown of varied plants and herbs, you beautified it with flowers and enriched it with seeds. You constructed the abyss and set a great covering on it, the piled-up seas of salt water, and surrounded it with gates of finest sand; now you raise it with winds to the height of the

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Cooper's final exam, here, especially as it Van Reken's classes, be ready to evaluate

References to "law" here–to give praise for the goodness of this phrasing.

ANTHROPOLOGY

This sounds like a very contemporary concern.

SOTERIOLOGY

/ATONEMENT

Note all the references to LAW / COMMANDMENT

For Prof. Van Reken's classes, evaluate the five references to "law" here, especially as it relates to creation and the work of Jesus.

OLD TESTAMENT HISTORY

And when men destroyed the law of nature and bound it round with mountains as an unshakable and most safe seat for the earth. For you filled the world and adorned it with sweet-smelling and healing herbs, with many different living things, strong and weak, for food and for work, tame and wild, with hissing of reptiles, with the cries of variegated birds, the cycles of the years, the numbers of months and days, the order of the seasons, the course of rain-bearing clouds for the production of fruits and the creation of living things, a stable for the winds that blow at your [command the multitude of plants and herbs.

And not only have you fashioned the world, but you have also made man in it, the citizen of the world, displaying him as the ornament of the world. For you said in your wisdom, "Let us make man in our image and likeness, and let him rule over the fish of the sea and the birds of the air." So also you made him from an immortal soul and a perishable body, the one from what is not, the other from the four elements. And you gave him in respect of the soul, logical reason, discernment between godliness and ungodliness, observance of right and wrong, and in respect of the body, the five senses and the power of motion. For you, almighty God, planted by Christ a garden eastward in Eden with adornment of every kind of plant for food, and in it, as in a costly home, you placed man; and in making him [you gave him an inborn law] that he might have in himself and of himself the seeds of the knowledge of God. And when you had brought into the paradise of delight, you allowed him authority to partake of everything, and forbade him the taste of one thing alone, in the hope of better things, that, if he kept the [commandment] he should receive immortality as a reward for that.

But when he neglected the [commandment] and tasted the forbidden fruit, by the deceit of the serpent and the counsel of the woman, you justly drove him out of the paradise; but in your goodness you did not despise him when he was utterly perishing, for he was the work of your hands, but you subjected creation to him, and granted him to provide food for himself by his own sweat and labors, while you caused everything to shoot and grow and ripen. And in time, after putting him to sleep for a short while, you called him to rebirth by an oath; and after destroying the limit of death, you promised him life after resurrection.

Nor was this all, but you poured out his descendants to a countless multitude; you glorified those who remained faithful to you, and punished those who rebelled against you; you accepted the sacrifice of Abel as being a righteous man, and rejected the gift of Cain, who slew his brother, as being a man accursed; and in addition you received Seth and Enosh, and translated Enoch.

For it is you who fashion human beings and provide life and fill need and give laws and reward those who keep them and punish those who break them; you brought the great flood upon the earth because of the multitude of the ungodly, and saved righteous Noah from the flood in the ark with eight souls, the end of those who dwell there, but the beginning of those who were to be; you kindled the terrible fire against the five cities of Sodom, and turned a fruitful land into salt for the wickedness of those who dwelt in it, and snatched holy Lot from the burning.

It was you who rescued Abraham from the godlessness of his forefathers and made him inheritor of the world; and revealed your Christ to him; you chose Melchizedek to be high-priest of your service; you declared your long-suffering servant Job to be the victor over the serpent, the origin of evil; you made Isaac the child of promise; you made Jacob the father of twelve sons, and his descendants to become a multitude, and brought him into Egypt with seventy-five souls. You, Lord, did not despise Joseph but, as a reward of his chastity for your sake, gave him the rule over the Egyptians. You, Lord, because of your promises to their Fathers, did not despise the Hebrews when they were oppressed by the Egyptians, but you rescued them and punished the Egyptians.

And when men destroyed the law of nature and taught that the Creation had created itself, or honored it more than they should, making it equal to you, God of all, you did not allow them to go astray, but revealed your holy servant Moses and through him gave them the written law in aid of nature you showed that the Creation was your work and expelled the error of polytheism. You glorified Aaron and his descendants with the honor of priesthood, you punished the Hebrews when they sinned, and received them when they turned back.

You avenged them on the Egyptians with the ten plagues, you divided the sea and led the Israelites...
through, you drowned and destroyed the pursuing Egyptians. You sweetened the bitter water with wood, you poured water from the precipitous rock, you rained manna from heaven, and quails as food from the air. (You set up) a pillar of fire for light by night and a pillar of cloud for shadow from the heat by day. You declared Joshua to be leader, you destroyed through him the seven nations of the Canaanites, you parted Jordan, you dried up the rivers of Etham, you laid walls low without machines or human hands. For all things glory be to you, almighty Lord. You are worshipped by unnumbered armies of angels, archangels, Thrones, Dominions, Principalities, Powers, Virtues, Eternal Armies. The cherubim and the six-winged seraphim with two wings covering their feet, with two their heads, and with two flying, together with thousands of thousands or archangels and myriads of myriads of angels say unceasingly, never resting their voices:

All the people say: Holy, holy, holy (is the) Lord of Sabaoth; heaven and earth are full of his glory; blessed (is he) for ever. Amen.

The bishop continues: Truly you are holy and all-holy, most high and exalted above all forever. Holy also is your only-begotten Son, our Lord and God Jesus the Christ, who ministered to you, his God and Father, in all things, in the varieties of creation, and in appropriate forethought. He did not despise the race of men as it perished; but after the law of nature and the warnings of the Law and the reproofs of the prophets and the guardianship of the angels, when they were violating the natural and written law and casting out of memory the Flood, the burning (of Sodom), the plagues of the Egyptians, and the slaughter of the Palestinians, and were all about to perish as never yet, by your counsel it pleased him who was MAKER OF MAN TO BECOME MAN, the LAWGIVER TO BE UNDER THE LAW, the HIGH-PRIEST TO BE THE SACRIFICE, the SHEPHERD TO BE A SHEEP.

And he propitiated you, his own God and Father, and reconciled you to the world, and freed all men from the impending wrath. He was born of a virgin, God the Word made in the flesh, the beloved Son, the firstborn of all Creation, according to the prophecies spoken beforehand by him concerning himself, from the seed of David and Abraham, of the tribe of Judah. He WHO FASHIONS ALL WHO ARE BEGOTTEN WAS MADE IN A VIRGIN’S WOMB; the FLESHLESS BECAME FLESH; he WHO WAS BEGOTTEN OUTSIDE TIME WAS BEGOTTEN IN TIME.

He lived a holy life and taught according to the law he drove away every disease and every sickness from men; he did signs and wonders among the people; he WHO FEEDS THOSE WHO NEED FOOD AND FILLS ALL THINGS LIVING WITH PLENTEOUSNESS PARTOOK OF FOOD AND DRINK AND SLEEP; he made known your name to those who did not know it; he put ignorance to flight; he re-kindled piety; he fulfilled your will; he accomplished the work which you gave him.

And when he had achieved all these things, he was seized by the hands of lawless so-called priests and high-priests and a lawless people, by betrayal through one who was diseased with wickedness. He suffered many things at their hands, endured all kinds of indignity by your permission, and was handed over to Pilate the governor. The Judge was Judged and the Savior was Condemned; he WHO CANNOT SUFFER WAS NAILED TO THE CROSS, he WHO IS IMMORTAL BY NATURE DIED, and the GIVER OF LIFE WAS BURIED, that he might free from suffering and rescue from death those for whose sake he came, and break the bonds of the devil, and deliver men from his deceit.

And on the third day he ROSE FROM THE DEAD, and after spending forty days with his disciples, he was taken up into heaven and sits at your right hand, his God and Father.

Remembering therefore what he endured for us, we give you thanks, almighty God, not as we ought but as we are able, and we fulfill his command.

For in the night he was betrayed, he took bread in his holy and blameless hands and, looking up to you, His God and Father, he broke it and gave it to his disciples, saying, “This is the mystery of the new covenant: take of it, eat; this is my body which is broken for many for forgiveness of sins.” Likewise also he mixed the cup of wine and water and sanctified it and gave it to them, saying, “Drink from this, all of you; this is my blood which is shed for many for forgiveness of sins. Do this for my remembrance for as often as you eat this bread and drink this cup, you proclaim my death, until I come.”

Remembering then his Passion and death and resurrection from the dead, his return to heaven and his
future second coming, in which he comes with glory and power to judge the living and the dead, and
to reward each according to his works, we offer you, King and God, according to his commandment
this bread and this cup, giving you thanks through him that you have deemed us worthy to stand
before you and to serve you as priests.

And we beseech you to look graciously upon these gifts set before you, O God who need nothing, and
accept them in honor of your Christ; and send down your Holy Spirit upon this sacrifice, the
witness of the sufferings of the Lord Jesus, that he may make this bread body of your Christ, and this
cup blood of your Christ;

• that those who partake of it may be strengthened to piety,
• obtain forgiveness of sins,
• be delivered from the devil and his deceit,
• be filled with the Holy Spirit,
• become worthy of your Christ,
• and obtain eternal life, after reconciliation with you, almighty Master.

Further we pray to you, Lord, for your holy Church from one end of the world to the other, which you
redeemed with the precious blood of your Christ, that you would guard it unshaken and sheltered until
the consummation of the age; and for all bishops who rightly divide the word of truth.

• And we entreat you also for my worthless self who offer to you, and for all the priesthood, for
the deacons and all the clergy, that you would instruct them all and fill them with Holy Spirit.
• And we entreat you, Lord, for the Emperor and those in authority, and all the army, that they
may be peace able towards us, that we may live the while of our life in quietness and concord,
and glorify you through Jesus Christ our hope.

• And we offer to you also for all those saints who have been well-pleasing to you from ever
lastling: patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, priests,
deacons, subdeacons, readers, singers, virgins, widows, laymen, and all whose names you
know.
• And we offer to you for this people, that you would make them a royal priesthood, a holy
nation, to the praise of your Christ; for those in virginity and chastity, for the widows of the
Church, for those in holy marriage and child-bearing, for the infants among your people, that
you may make none of us a castaway.

• And we ask you on behalf of this city and those who live in it, for those in illness, those in
bitter slavery, those in exile, those whose goods have been confiscated, for sailors and
travelers, that you would become the help of all, their aid and support.
• And we entreat you for those that hate and persecute us for the sake of your name, for
those who are outside and have gone astray, that you would turn them back to good and soften
their hearers.

• And we entreat you also for the catechumens of the Church, for those distressed by the
Alien, and for those in penitence among our brothers, that you would perfect the first in the
faith, and cleanse the second from the works of the devil, and receive the repentance of the
third, and forgive them and us our transgressions.

• And we offer to you also for a mild climate and an abundant harvest, that we may partake of
the good things from you without lack, and unceasingly praise you, who give food to all flesh.
• And we entreat you also for those who are absent for good cause, that you would preserve
us all in piety, and gather us without change, without blame, without reproach in the kingdom of
your Christ, the God of all sentient and rational nature, our King.

For [through him] (is due) to you all glory, worship, and thanksgiving, [and through you and after you
to him in] the Holy Spirit honor and adoration, now and always and to the ages of ages, unfailing and
unending.

And all the people say: Amen.