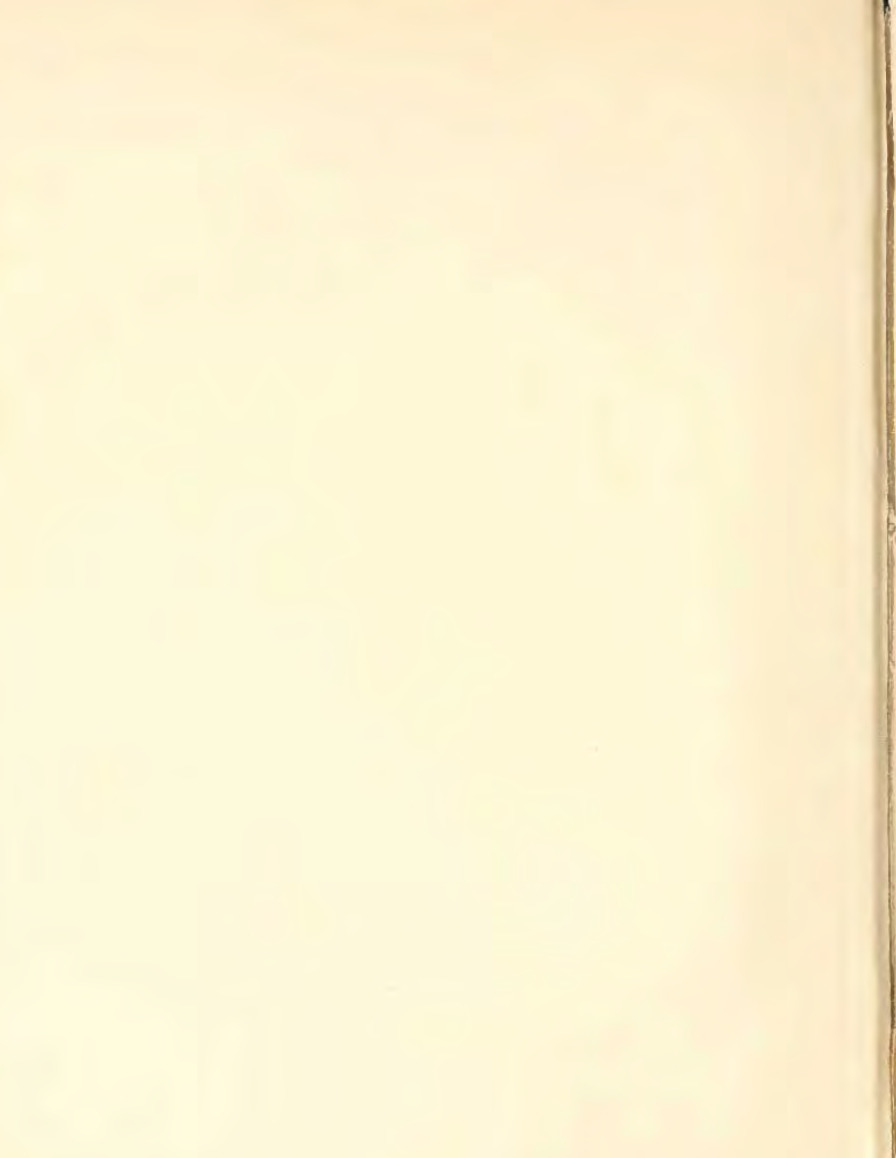




THE COPTIC LITURGY





CHRISTIAN LITURGIES

UNIFORM WITH THIS VOLUME

THE ARMENIAN LITURGY

Translated by Two Armenian
Priests

THE RUSSIAN LITURGY

*Other Christian Liturgies in course of
preparation*

*Relig.
Liturgies.
C.*

THE COPTIC
MORNING SERVICE
FOR THE
LORD'S DAY

TRANSLATED INTO ENGLISH BY JOHN, MARQUIS OF BUTE, K.T.

*95/106
5/31/09*

LONDON
COPE AND FENWICK
16 Clifford's Inn E.C.
MCMVIII

PREFACE

THE object of the present little book is to provide English-speaking travellers in Egypt with a means of following intelligently the Sunday morning service of the native Christians. The writer hopes that, at the same time, it may be of some interest to those who occupy themselves with Philology or Liturgiology.

The Coptic Liturgies were translated into Latin long ago by Renaudot, whose translation has been translated into English by Dr. Neale, and reprinted by Mr. Hammond; and fresh translations from the original language have been made by Mr. Malan. But these works were executed without familiarity with the present use, being based entirely upon mediæval MSS., which seem moreover to contain hardly anything but the parts read by the Priest. The reader may easily convince himself by comparing them with the form of the service here placed before him, how very little they would enable him to follow the actual usage.

The present work was written in Cairo, and repeatedly submitted to Coptic friends, among whom the

writer has especially to offer his thanks to Mr. Mark Kábis, of the Cairo bar. Owing to circumstances, the translation of the Office for the Offering of the Morning Incense did not receive as thorough a revision as the rest, but the writer believes it to be substantially accurate, and that the translation of the Liturgy is almost, if not quite, free from errors.

The translation has been made as literal as possible, consistently with clearness, in order to help those who may desire to use it for the purpose of studying the language. After some hesitation, the translator decided to preserve in nearly every case the extraordinary transition from the Third to the Second Person at the beginning of nearly all the prayers.

2. On the Offices of the Egyptian Church.

Besides the Services peculiar to the Pontifical and Ritual, the Egyptian Church possesses, of course, the form for the daily hours of prayer. This form is peculiar, and will be found translated at length in an Appendix to this book.

There are three Liturgies, differing mostly in the Canon; of these, that called "of S. Basil" is used upon every occasion in the year except four. That called "of S. Gregory" is used for the Midnight Masses of Christmas, the Epiphany, and Easter; and that called "of S. Cyril," which is an adapted tran-

slation of the oldest Egyptian Liturgy, (S. Mark's, which is in Greek,) and which, according to Mr. Hammond, is the most distinctly national in character, is only used once in the year, viz., upon the Friday before Palm Sunday.

Besides the Daily and the Occasional Offices, and the Liturgy, there is a form for the Offering of the Evening and of the Morning Incense, each day being reckoned, according to the Eastern custom, to begin with sunset. This form will be found hereafter given as used on Sunday mornings immediately before the Liturgy, but the writer believes that the differences are so slight that this translation would enable the reader to follow, roughly, the evening service also. The principal difference is that, when not prefixed to the Liturgy, it ends with a long Benediction, as the Liturgy does. The days upon which the Evening and Morning Incense is offered are all Sundays, Feasts of our Lord, of the Blessed Virgin, of SS. Gabriel Raphael, the principal Martyrs, (such as George or Mercury,) and other great Saints, e.g., Athanasius. They are numerous.

3. *Upon certain modern practices.*

The reader will observe that the Service as actually in use differs considerably, chiefly in the way of omissions and abbreviations, from the old texts. These corruptions are common to both the Monophy-

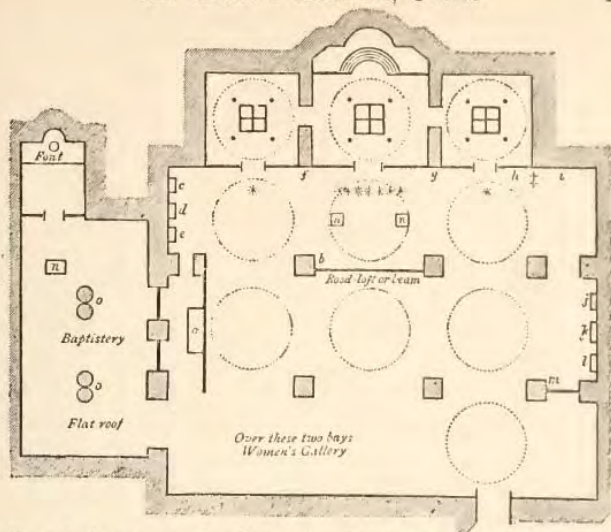
sites and the Catholics, and appear to have been imitated from the former by the latter, notwithstanding their being formally in opposition to the Missal printed at Rome. The Catholics have also, apparently without any permission from the Holy See, imitated the Latins in several points, of which the most important are the administration of the Holy Communion in one kind, the use (mostly) of unleavened bread, and the kneeling at Communion. The only two of their churches which the writer ever saw were almost indistinguishable from Latin churches, and could not fairly be said to meet the requirements of the rubrics.

On the other hand, the Monophysites have at least an equal tendency to mimic the ecclesiastical arrangements of the Greeks, e.g. the Patriarchal Church in Cairo, or the new church at Alexandria, which hardly differ in any perceptible point from the most tasteless type of modern Greek churches.

4. *On the arrangement of Egyptian churches.*

The old Egyptian churches are of a very peculiar, and often pleasing character, quite different to those of either the Latins or the Greeks.

The following three specimens will give a sufficient idea of the usual arrangement, although the plans, having been made roughly upon the spot without measurement, are only approximately correct as to proportion.



All arched, except the Baptistry; domes as in S. George's.

On the Rood-beam the pictures of the B.V.M. and of St. John, supported on gilded eagles.



In the eastern apse a picture of our Lord, on the top of a circular flight of numerous small steps. On each side, reaching to the screen, eight pictures, mostly containing two figures. The six next Him seem to represent the twenty-four elders.

Over each altar a baldaquin, supported on four beams.

A.B.V. with the Holy Child just over the Holy Gates.

On the top of the screen of the High Altar a picture of our Lord between SS. Michael and Gabriel. Six pictures of Apostles on each side.

Sanctuary screen ends at †; it is solid, in wood and ivory.

a. Pulpit for the Arabic Lessons

b. Against side of pillar a picture of the Annunciation.

c. Picture of S. Damian.

d. „ S. Mercurius.

e. Three pictures, S. George to the east, S. Mark in the middle, S. Theodore to the west.

f. Picture of the B.V.

g. „ two saints called Shenouti and Bisa.

h. Picture of SS. Peter and Paul.

i. „ a saint called Psad.

j. „ S. Michael.

k. „ the B.V.

l. „ S. Marianna.

m. „ Tecla Haimanout.

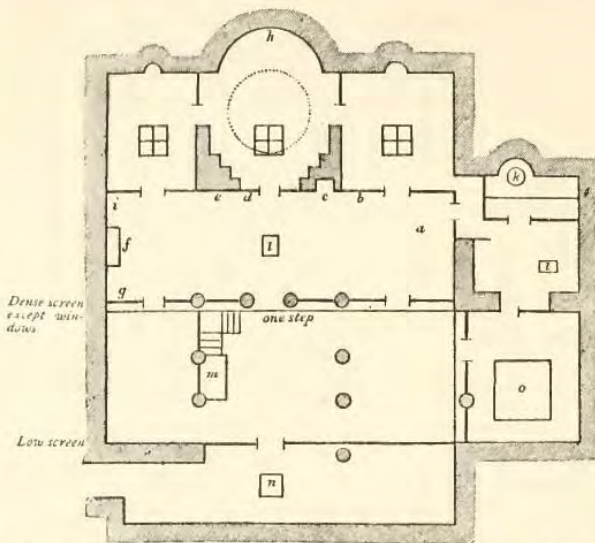
n. Lecterns.

o. Double columns.

* — lamps.

CHURCH OF S. SHENOUTI

*In the Convent of S. Mercury (vulgarly called Abu Sufeyn)
near Old Cairo.*



Flat roofs in aisles, high-pitched in nave. Over screen pictures of the B.V. and the twelve Apostles.

a. Pictures of the B. V., SS. Pishoi, Stephen, Gabriel, and the Resurrection.

b. Picture of S. Michael.

c. " SS. Shenouti and Bisha.

d. " S. George.

e. " S. Gabriel and of the B.V.

f. " SS. Shenouti and Gabriel.

g. " Picture of SS. Constantine and Helen and of the Transfiguration.

h. " Picture of our Lord.

i. " B. V. M.

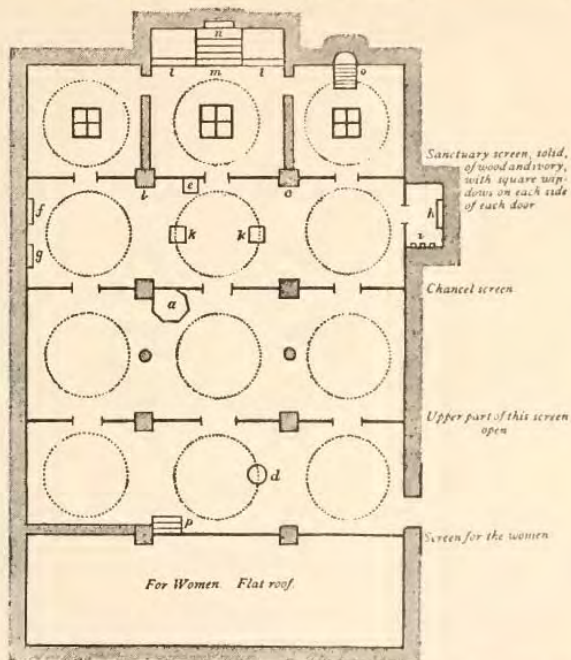
k. " Font.

l. " Lecterns.

m. " Pulpit.

n. " Tank (for the Mandatum?)

o. Tank for the Blessing of the Water at the Epiphany.



The whole is done with arches: the centre bay is bigger than the rest, and has double arches (rather smaller than the rest) on each side. The domes are first square, then octagonal, then round, with clerestory windows between the octagon and the round.

Over the top of the screen of the high altar the B.V. with the Holy Child, and six Apostles on each side.

- a. Seven-sided pulpit.
- b. Picture of S. Michael.
- c. „ B. V. M.

d. Basin for the Mandatum on Maundy Thursday.

e. Stand for reliquaries, with a picture of S. George.

f. Picture of S. Mercurius.

g. „ S. George.

h. „ S. George.

i. Two or three small pictures.

k. Lecterns.

l. Two steps.

m. Five steps.

n. Picture of our Lord.

o. Seven steps.

p. Three steps.

Generally speaking, these old churches are all white-washed inside; the floors are stone, partly covered with mats; the woodwork is unpainted, and, especially in the screens, often beautifully carved in panels, and inlaid with ivory or bone; the lamps are fairly numerous, but not showy; the pictures are comparatively few and quaint; stained-glass windows are not common. The door of the Sanctuary is covered with a curtain when no service is going on. The altars are nearly always surmounted by baldaquins, supported either upon four pillars or upon cross-beams, and of very elegant form.

THE PRAYER AT THE OFFERING OF THE MORNING INCENSE

(Usually offered immediately before the Liturgy)

At the beginning of the Office, the Priest, outside the Sanctuary¹, says inaudibly:

We worship Thee, O Christ, with Thy good Father, and the Holy Ghost, saying, Thou hast come, Thou hast saved us. Amen. Alleluia. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Then he signs himself with the sign of the Cross, saying aloud:

In the Name of the Father, and of the Son, and of the Holy Ghost, one God. Amen.

¹ He is already vested for the Liturgy. The vestments are the same as in other Rites, though slightly different in shape. There are two maniples, one on each arm, and somewhat like cuffs. The chasuble is very long, and opens in front, having rather the appearance of a cloak. The amice is worn over the head till the Preface of the Mass. The little boys who usually officiate as Deacons are clad in ungirded albs.

He turns half round towards the People, and makes the sign of the Cross towards them with his right hand, saying:

Have mercy upon us.

And the Choir continue:

O God, Father Almighty! All-holy Trinity, have mercy upon us! Lord God of powers, be with us! Verily we have no help in our tribulations and afflictions, save Thee.

Then all recite the Lord's Prayer.

Our Father, Who art in the heavens: hallowed be Thy Name: Thy Kingdom come: Thy will be done on earth as it is in heaven: Give us this day the morrow's bread:¹ and forgive us our debts, as we forgive our debtors: and lead us not into temptation: but deliver us from evil: through Christ Jesus our Lord.

After the Lord's Prayer he says:

Pray.

¹ Bishop Lightfoot takes the real meaning of the Greek original to be "food for the coming day," not necessarily for "to-morrow," so that if the prayer be said in the morning it is then for "this day"; if at night, for "to-morrow." (On a Fresh Revision of the N.T. 2nd ed. 1872. pp. 195—234.) S. Jerome remarked the above rendering in the "Gospel according to the Hebrews." See Nicholson on that Gospel, p. 44.

The Deacon says:

Stand for prayer.

The Priest says:

Peace be unto all.

The People answer:

And unto thy spirit.

Then the Priest says:

Let us give thanks unto the Beneficent and Merciful God, the Father of our Lord, and God, and Saviour, Jesus Christ.

For He hath protected us, He hath succoured us, He hath preserved us, He hath purchased us unto Himself, He hath spared us, He hath helped us, He hath brought us unto this hour.

Let us then pray Him, that He, the Almighty Lord our God, will keep us in all peace this holy day and all the days of our life.

The Deacon says:

Pray ye.

The People answer:

Lord, have mercy.

The Priest continues :

O Lord, Lord God Almighty, Father of our Lord and God and Saviour Jesus Christ.

We give Thee thanks upon all things, and for all things, and in all things.

For Thou hast protected us, Thou hast succoured us, Thou hast preserved us, Thou hast purchased us unto Thyself, Thou hast spared us, Thou hast helped us, Thou hast brought us unto this hour.

The Deacon says :

Pray that God will have mercy upon us, will pity us, will hear us, will help us, will receive the prayers and supplications of His saints on our behalf, unto our good at all times, will forgive our sins—

Will make us worthy to receive through the communion of His holy, blessed mysteries the remission of our sins.

The People answer :

Lord, have mercy.

The Priest continues :

Wherefore we pray and entreat Thy goodness, O Thou lover of men!

Grant unto us to pass this holy day and all the days of our life in all peace and [in] Thy fear.

All envy, all temptation, all operation of Satan, the counsel of wicked men, the insurrection of enemies that are hidden, or that are manifest—

He crosses himself, and says:

Do Thou take away—

He makes the sign of the Cross over his left shoulder, and says:

From us—

He does the same on his right shoulder, and says:

And from all Thy people—

He makes the sign eastward toward the Altar, and says:

And from this table.

And proceeds thus:

But such things as be meet for us, and such things as be useful unto us, do Thou cause to be ministered unto us.

For Thou art He Who hast given unto us the power to tread upon serpents and scorpions, and upon all the power of the enemy.

Then the Choir sing:

Lord, have mercy.

And then the following Hymn

O come, let us worship the Holy Trinity, the Father, and the Son, and the Holy Ghost,—we the Christian nations, for He is our true God.

And we hope in the Holy Mary, that God will have mercy upon us through her prayers.

Hail to thee, Mary, the fair dove, who hath borne for us God the Word.

Hail to thee, O Martyr! Hail to thee, O Evangelist! Hail to thee, O ecstatic Apostle Mark!

Here are occasionally inserted passages varying with the Office.

Through the intercessions of the holy Mother of God, Mary, O Lord! grant unto us the pardon of our sins.

Through the intercessions of the Archangel Michael, and Gabriel, and Raphael, and Suriel, and the four immaterial living creatures, and the four and twenty elders; the angelic army and the heavenly hosts—

[And of] the Fore-runner, the Baptist, John, the Baptizer; the hundred and forty and four thousand—

And [of] our lords [and] fathers the Apostles, [who are] with Mark the ecstatic; and the rest of the disciples—

[And of] Stephen the martyr, [and of] our lord the King George, [and] Theodore and Theodore, and the lover of the fathers, Mercury—

And [of] Father Mina and Father Victor; [and of] Kyrios Claudius, and Philotheus, and Father Ischyron and Father Isaac; [and of] the holy Antony, and the righteous Abba Paul; [and of] the three holy Fathers Macarius; [and of] their children who bore the Cross; [and of] the Saints of this day—every one by his own name—

O Lord, grant unto us the pardon of our sins, that we may praise Thee, and Thy good Father, and the Holy Ghost, saying, Thou hast come, Thou hast saved us!

Meanwhile the Priest finishes the Prayer of Thanksgiving, inaudibly, as follows:

And lead us not into temptation, but deliver us from evil, through the grace, and mercy, and love toward men, of Thine Only-begotten Son, our Lord, and God, and Saviour, Jesus Christ, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen.

Then he kisses the threshold of the Sanctuary, goes up to the Altar, kisses it, takes the censer, and if there are Assistant Priests, he says to them:

Bless ye.

And they answer:

Bless thou.

He says in a low voice:

In the Name of the Father, and of the Son, and of the Holy Ghost, one God.

Then makes the sign of the Cross once over the incense, saying:

Blessed be God the Father Almighty. Amen.

Then a second time, saying:

Blessed be His Only-begotten Son, Jesus Christ our Lord. Amen.

Then a third time, saying:

Blessed be the Holy Ghost the Comforter. Amen.

He continues, inaudibly:

Glory and honour, honour and glory be unto the all-holy Trinity, Father, and Son, and Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

The Priest.

Pray.

The Deacon.

Stand ye for prayer.

The Priest.

Peace be unto all.

The Deacon.

And unto thy spirit.

The Priest.

God, Who accepted the offerings of righteous Abel, and the sacrifice of Noah and Abraham, and the incense of Aaron and Zacharias—

The Deacon says :

Pray concerning the sacrifice which we are offering. Lord, have mercy.

The Priest says :

Receive Thou this incense at the hands even of us sinners.

For a sweet savour of incense [and] for remission of our sins and the shortcomings of Thy people.

For blessed art Thou, and good is it to praise Thee, Father, and Son, and Holy Ghost.

Now, and ever, and unto the ages of all ages. Amen.

And we pray Thee, O our Lord!

Remember, O Lord, the peace of Thine One Only Holy Catholic Apostolic Church.

The Deacon says :

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God. Lord, have mercy.

The Priest kisses the Altar on its south corner, and continues :

Which is from one end of the world unto the other.

Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

The Deacon says :

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city of Alexandria, and [for] our orthodox Bishops. Lord, have mercy.¹

The Priest with the Deacon proceeds round the Altar, kissing it at each corner, and continues :

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, our congregations. Bless them.

¹ The Missal printed at Rome gives as above (except the "Lord, have mercy," which seems to be added from custom,) but the Pope of Alexandria being at present a Monophysite, the Catholic Priests say: "Remember, O Lord, our Patriarch, the honourable Father, the Pontiff, the Pope, Abba N." (naming the Pope of Rome,) and add, if there be a Vicar Apostolic—"and his fellow-servant, the Bishop, Abba N." And the Deacon answers: "Pray for our Pontiff, the Pope, Abba N., and [for] our holy Father the Bishop, Abba N., and [for] our orthodox, etc." It is worth remark that in this modern Catholic Response, the words "and our holy Father" are Coptic, the rest being Greek, like most of the Responses in this Rite.

The Deacon says :

Pray for this holy Church and [for] our congregations. Lord, have mercy.

The Priest as he returns to the front of the Altar, continues :

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says :

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

And meanwhile goes round again. Having arrived at the east side, he says :

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ.

He goes round a third time, saying:

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. Then he censes the Altar thrice, saying, the first time:

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

The second time:

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

And the third time:

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

He censes the picture of the Blessed Virgin thrice, and says:

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation

with the Angel Gabriel, saying, Hail, thou that art full of grace; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord Jesus Christ, that He may forgive us our sins.

He censes the other images once each, and the Priests and Deacons, and all the People, going through the Church. Then standing outside the Sanctuary door, he continues:

Pray ye.

The Priest says:

Peace be unto all.

The People answer:

And unto thy spirit.

The Priest says aloud:

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ—

We pray and entreat Thy goodness, O Thou lover of man!

Remember, O Lord, such of Thy people as are sick—

The Deacon says:

Pray for our fathers and our brethren who are sick of any sickness, either in this place or in any place.

That Christ our God will grant them unto us in health and soundness: may He forgive us our sins!

The People say:

Lord, have mercy.

The Priest says:

Thou hast visited them in mercy and compassion; do Thou heal them.

Take away from them and from us all sickness and all disease; drive away the spirit of sickness.

Them that have long lain in sickness do Thou raise up and strengthen.

All them that are vexed with unclean spirits do Thou set free.

Them that are in prisons or in dungeons or in exile or slavery,

Or them that are held in bitter bondage, O Lord, do Thou deliver them all, and have mercy upon them!

For Thou art He that deliverest the prisoners, and settest up them that are cast down,

The Hope of the hopeless,

The Help of the helpless,

The Comforter of the weak-hearted,

The Harbour of the storm-tossed.
Every afflicted soul, and them that are bound,
Grant them mercy, grant them rest, grant them
refreshment, grant them help.

And for us, even for us also, O Lord, who are sick
in our souls, do Thou heal them; and cure our bodies.

O Thou the true Physician of our souls and of our
bodies, the Shepherd¹ of all flesh, visit us with Thy
salvation!

The People answer:

Lord, have mercy.

The Priest goes up to the Altar, and says, inaudibly:

Through the grace and mercies and love-toward-
man of Thine Only-begotten Son, our Lord and God
and Saviour Jesus Christ, through Whom are due
unto Thee, with Himself, and the Holy Ghost, the
Life-giver, [Who is] of one Substance with Thee, glory
and honour, and power, and worship, now and ever,
and to the ages of all ages. Amen.

He puts incense into the censer, offers it, and says:

We pray and beseech Thy goodness, O Thou that
lovest man,

Remember, O Lord, the sacrifices, the oblations,
The thanksgivings of them that have offered
Unto the honour and glory of Thine holy Name.

¹ Lit. "Bishop," cf. 1 Pet. ii. 25.

The Deacon says:

Make supplication for them who have provided the sacrifices, the oblations, the wine, the oil, the frankincense, the vessels of the altar, that Christ our God may repay them in the heavenly Jerusalem: may He forgive us our sins.

The People say:

Lord, have mercy.

The Priest offers the incense, and continuing to offer till the end of the prayer, says:

Receive them upon Thine holy reasonable Altar in heaven for a sweet savour of incense;

Before [the throne of] Thy majesty in heaven, by the ministry of Thine Angels and Thine holy Archangels.

Even as Thou didst accept the offerings of righteous Abel, and the sacrifice of our father Abraham, and the widow's two mites;

Even so do Thou receive the thankofferings of Thy servants;

The rich and the poor, the hidden and the manifest;

Them that are fain to offer unto Thee their gifts, but have not [wherewithal]; and them that have offered unto Thee these oblations this day.

Grant unto them incorruptible things in place of corruptible;

The things of heaven for the things of earth;

Things eternal for things temporal.

Fill Thou their houses and their garners with all good.

Defend them, O Lord, by the power of Thine Angels and Thine holy Archangels.

Even as they have remembered Thine holy Name upon earth;

Remember Thou them also, O Lord, in Thy kingdom, and leave them not helpless in this world.

The People say:

Lord, have mercy.

Then is sung the following Hymn, during which the Priest sits:

Let us sing with the Angels and the heavenly host [to Him] Who is the Father and the Son and the Holy Ghost.

Holy art Thou, O our God! Holy art Thou, O our Saviour! Holy art Thou, the Creator! Holy art Thou, the Life-giver! Holy art Thou, the Object of our worship! Holy art Thou, the Great! Holy art Thou, the Blessed one! Holy art Thou, the Word! Holy art Thou, our Hope! Holy art Thou, Son of God! Holy art Thou, Jesus Christ, and Thy Mother,

the Virgin Mary, the fair dove; Mary, the Mother of God; Mary, the Mother of Jesus Christ.

Thine are the glory and the power, the honour and the might, unto ages of ages.

As good and one that lovest man, have mercy upon us according to the greatness of Thy mercy. Alleluia. Alleluia. Alleluia.

Glory be to Thee, O our God! Holy, Holy, Holy [is] the Lord of Sabaoth. Lord, have mercy.

Both now, and ever, and unto the ages of ages. Amen.

The Priest goes before the Altar, and says aloud in Arabic:

In truth.

And then says the Nicene Creed.

We believe in one God, the Father Almighty, Who hath created heaven and earth, the things which are seen and the things which are not seen.

We believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all worlds;

Light of light;¹ very God of very God; begotten, not made; being of one Substance with the Father; by Whom all things were made;

Who for us men and for our salvation came down

¹ The phrase "God of God," does not appear.

from heaven; He was incarnate of the Holy Ghost and of the Virgin Mary;

And He became man; and He was crucified for us under Pontius Pilate;

He suffered and was buried; and the third day He rose again from the dead, according to the Scriptures;

He ascended up into the heavens; He sat down at the right hand of His Father; and He will come again in His glory to judge the living and the dead; of Whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of Life, Who proceedeth from the Father and the Son; 'He is worshipped and glorified with the Father and the Son; Who spake by the Prophets. In one holy Catholic Apostolic Church.

We acknowledge one Baptism for the remission of our sins,

We look for the resurrection of the dead, and the life of the world to come. Amen.

Then he sings the following, looking eastward, with his hands extended, and holding in the right the Cross of lighted tapers:

O God, have mercy upon us, be very merciful unto us, have pity upon us, hear us, bless us, keep us, help us.

Take away Thine anger from us.

¹Of course, the monophysites do not say "and the Son."

Visit us in Thy salvation, and forgive us our sins.

He half turns to the People, makes the sign of the Cross over them, and says:

Peace be unto all.

The People answer:

And unto thy spirit.

The Priest says:

The Lord, the Lord Christ our God, Who hath spoken unto His saintly disciples and holy Apostles, saying, Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them:

But blessed are your eyes, for they see, and your ears, for they hear:

May we be made worthy to hear and to do [what is written in] Thine holy Gospels, through the prayers of Thy saints.

The Deacon says:

Pray concerning the Holy Gospel.

The People say:

Lord, have mercy.

The Priest says :

And remember also, O our Lord, all those who have bidden us to remember them in our prayers and supplications which we offer up unto Thee, O Lord our God!

Give rest to those who have fallen on sleep before [us]: heal those that are sick.

For indeed Thou art the life of us all, and the salvation of us all, and the hope of us all, and the healing of us all, and the resurrection of us all.

And unto Thee we ascribe the glory and the honour and the worship, with Thy good Father, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee :

Now, and ever, and unto ages of all ages. Amen.

Then is sung the Psalm.

Meanwhile the Priest goes up to the Altar, puts incense into the censer, and censes the Altar. After the Psalm, the Deacon brings him the book of the Gospel open, and he censes it, saying inaudibly :

Kiss the Gospel of Jesus Christ, the Son of the living God; the glory be unto Him for ever!

Then he goes round the Altar, followed by the Deacon, carrying the open book, saying inaudibly :

O my Lord, now lettest Thou Thy servant depart

in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a Light to enlighten the Gentiles, and a glory of Thy people Israel.

The Deacon cries :

Stand ye with fear of God ! Let us hear the holy Gospel.

They leave the Sanctuary ; the Priest censes the book, saying again :

Kiss the Gospel of Jesus Christ, the Son of the living God ; the glory be unto Him for ever.

Then he takes the book, gives it to the other Priests to kiss, saying to each, Kiss the Gospel, &c., and then kisses it himself, saying likewise. Then he sings :

Blessed is he that cometh in the Name of the Lord.

The Deacon answers :

Bless, O Lord, the reading from the Holy Gospel according to N.

The People answer :

Glory be to Thee, O Lord.

The Deacon says in Arabic:

Stand in the fear of God and hear the Holy Gospel according to N.

The Priest says:

The Lord, and God, and Saviour, and King of us all, Jesus Christ, the Son of the living God; unto Him be the glory for ever.

And so he sings the Gospel,¹ at the end of which he says:

Glory be unto our God, unto the ages of all ages. Amen.

Then he censes the Gospel, saying inaudibly:

And unto Thee it is due that everything should with one voice ascribe praise unto Thee, glory, and honour, power, [and] worship, with Thy good Father and the Holy Ghost, the Life-giver, Who is of one Substance with Thee; now, and ever, and unto ages of all ages. Amen.

¹ There can be little doubt that in Egypt, as in the rest of the world, it was originally the custom for the Deacon to sing the Gospel, and indeed, the rubric translated by Renaudot, actually prescribes that he should do so, if he is capable. However, owing to the want of education in the boys who officiate as Deacons, the singing of the Gospel has come by custom to be committed to the Priest, and is now looked on as a privilege of the chief person officiating, so that it is even assigned to Bishops when they pontificate.

Then the Priests present kiss the Gospel, after which it is read in Arabic. After this the Priest, standing before the door of the Sanctuary, says:

Lord, remember the peace of Thine One Only Holy Catholic and Apostolic Church—

The Deacon says:

Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

The People answer:

Lord, have mercy.

The Priest says:

Which is from one end of the world unto the other.

Lord, remember our Patriarch, our honourable father the Archbishop Abba N.

The Deacon says:

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.

The People answer:

Lord, have mercy.

The Priest says:

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, the safety of this Thine holy place and them that dwell therein in faith in God.

The Deacon says:

Pray for the salvation of the world, of this our city, and of the lands, and islands, and monasteries.

The People answer:

Lord, have mercy.

The Priest continues:

And every place, and every monastery of our orthodox fathers,

And every city, and every land, and the villages, and all their garniture,

And deliver us all from scarcity, and drowning,

And [from] fire, and [from] oppression by savages, and from the sword of the stranger, and from the up-rising of heretics.

The People answer:

Lord, have mercy.

*The Priest continues:*¹

O Lord, be graciously pleased to give us this year the atmospheric changes of the air and the fruits of the earth; do Thou bless them.

The Deacon says:

Pray for the atmospheric changes of the air, and for the fruits of the earth, and for the trees and the vineyards, and for every fruitful tree in all the world.

That Christ our God will bless them, [and] bring them to perfection in peace without hardship, [and] will forgive us our sins.

The People answer:

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest continues:

Bring them up according to their measure, according to Thy goodness.

Make Thou the face of the earth to rejoice, let her furrows overflow, and her fruits be abundantly multiplied.

¹ There are three forms of this prayer; one for the period of the inundation of the Nile, from Pawni 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

Make ready her seed-time and harvest, and govern our life as is best for us.

Bless the crown of the year with Thy goodness.

For the sake of the poor of Thy people, for the sake of the widow, and the orphan, and the stranger, and the wanderer.

And for the sake of us all, who hope in Thee, and who entreat Thine holy Name.

Behold, the eyes of us all hope in Thee, that Thou wilt give them their meat in its good season.

Deal with us after Thy goodness, O Thou who givest meat unto all flesh. Fill our hearts with joy and gladness,

That we may have sufficiency in all things at all times, and that we may abound in every good thing.

The People answer :

Lord, have mercy.

Then the Priest continues :

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

We pray and beseech Thy goodness, O Thou lover of men.

Lord, remember our congregations.

Bless them.

The Deacon says:

Pray for this holy Church, and for our congregations. Amen.

The People answer:

Lord, have mercy.

The Priest says:

Grant that they be unto us without trouble or hindrance, that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing, grant them unto us, O Lord, and the same unto Thy servants who shall be after us for ever.

The worship of idols do Thou finally root out of the world.

Satan and all his evil power—

Do Thou crush and beat down under our feet speedily.

Offences and them that make them, do Thou take away.

Let the destroying changes of heresy come to an end.

The enemies of Thine holy Church, O Lord, as at all times, so now, do Thou bring low.

Strip them of their insolence, show unto them their weakness speedily.

Destroy the work of their envy, their malignity,

their spite, their evil-working, [and] their evil-speaking, which they do against us.

O Lord, bring to nothing, and confound their counsels, O God, Who didst confound the counsel of Ahithophel.

He raises his hands as at first, thrice incenses the Altar, and continues:

Arise, O Lord God, let all Thine enemies be scattered.

Let all that hate Thine holy Name flee before Thy face.

But let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold, may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ.

Here he offers incense again thrice towards the Altar.

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

He censes the Priests and Deacons on each side, and then gives back the censer. Then he says:

Our Father—

And the People continue:

Who art in the heavens: hallowed be Thy Name:
Thy Kingdom come: Thy will be done on earth as it is
in heaven: Give us this day the morrow's bread: and
forgive us our debts, as we forgive our debtors: and
lead us not into temptation: but deliver us from evil:
through Christ Jesus our Lord.

Afterwards the Priest says, inaudibly:

Also, the Lord, the Lord, Who hath given unto
us power to tread upon serpents and scorpions, and
upon all the power of the enemy, break Thou his
heads under our feet speedily, and scatter for us all
the difficulties of the evil power of the enemy. For
Thou art the King of us all, O Christ our God! and
unto Thee we ascribe glory and honour, and worship,
with Thy good Father, and the Holy Ghost, now and
ever, and unto the ages of all ages.

The Deacon:

Bow down your heads before the Lord.

The People:

Before Thee, O Lord.

The Priest continues, inaudibly:

Thou, O Lord, Who hast bowed the heavens,
hast come down, and hast become man for the salva-

tion of mankind. Thou art He which sittest upon the Cherubim and the Seraphim, and beholdest the things which are lowly. Thou also now, O our Lord, art He unto whom we lift up the eyes of our heart, even unto Thee, O Lord! O our God, Who forgivest our iniquities and savest our souls from pollution. We adore the unspeakable abundance of Thy mercy; and we pray Thee that Thou wouldest give us Thy peace; for Thou hast given us all things. Possess us unto Thyself, O God our Saviour! for we know no other save Thee; we call upon Thine holy Name. O God, turn us unto the fear and love of Thee; be pleased that we may be included in Thy goodness, and them that have bowed their heads under Thine hand do Thou raise up in good works, adorn them in virtue. And may we all be made worthy of Thy kingdom which is in the heavens, through the good will of God Thy good Father, with Whom and the Holy Ghost, Thou art blessed, now, and ever, and unto the ages of all ages. Amen.

The Deacon:

Let us wait on God with fear.

The People:

And unto thy spirit.¹

¹This response seems to indicate that there must originally have been something else after the Deacon's Bidding. The text is given above as found in the Missal now in use.

Then the Priest says, inaudibly, the Prayer of Absolution to the Son.

The Lord, the Lord Jesus Christ, the only-begotten Son and Word of God the Father, Who by His saving and life-giving sufferings hath broken all the chains of our sins, Who hath breathed into the face of His saintly disciples and holy Apostles, saying unto them, Receive the Holy Ghost, whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained unto them,—Thou also now, O our Lord, by Thine holy Apostles hast given grace unto them who for the time do discharge the office of the Priesthood in Thine holy Church, that they may remit sins upon earth, should bind and should loose all the bonds of iniquity; we now pray and intreat Thy goodness, O Thou lover of man! for Thy servants, my fathers and my brethren, and mine own weakness, who are now bowing down their heads before Thine holy glory; grant unto them and grant unto us Thy mercy, and loose all the chains of our sins, if we have anywise sinned against Thee knowingly or unknowingly, or through fear, in word, or in deed, or by cowardice; do Thou, O Lord, as a merciful God Who lovest man, Who knowest man's weakness, grant unto us the remission of our sins, [*he makes the sign of the Cross on himself,*] bless us, [*he makes the sign over the ministers,*] purify us, absolve us, [*he makes the sign over the people,*] and absolve all Thy people, [*here he privately mentions any whom he pleases,*]

fill us with Thy fear, and lead us unto Thine holy and good will, for Thou art our God, and unto Thee with Thy good Father and the Holy Ghost, the Giver of life, Who is of one Substance with Thee, are due glory, and honour, and power, now, and ever, and unto the ages of all ages. Amen.

Remember, O Lord, the children of the Church, the Abbat, and the Priests, and the Deacons, and the monks, and the clergy, and all the people that have gathered themselves together in the holy Church, the men and the women, the old and the young, the small and the great, them whom we know, and them whom we know not, our enemies and our friends, O Lord, absolve them all, and forgive them all sin.

He continues aloud :

Remember, O Lord, our congregations; do Thou bless them.

The People answer :

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest kisses the threshold of the Sanctuary, goes up to the Altar, and begins the Prayer of Preparation, and the Choir the Alleluia.

THE LITURGY.¹

BEGINNING OF THE SANCTIFICATION OR OBLATION

OF

OUR HOLY FATHER BASIL THE GREAT

ARCHBISHOP OF CÆSAREA IN CAPPADOCIA

The Priest recites, inaudibly, the Prayer of Preparation, during which the Choir begins the Alleluia.²

Prayer of Preparation of the Altar.

Lord, Who knoweth the hearts of all, Who is holy, and Who resteth amid the saints, Who alone is without sin, and Who is mighty to forgive sin;

¹ When Mass is celebrated without the Office of the Incense, it is usual to prefix to it the opening part of that Office. The Priest goes up to the Altar, (bearing the Chalice and Paten, if they be not already there, puts them upon the Altar,) kisses it, and signs himself with the sign of the Cross, saying, "In the Name," etc., p. 1, and so on till the Lord's Prayer, p. 2. The last words of the Lord's Prayer are sung by the Cantor, and then they begin the Alleluia very slowly. Meanwhile the Priest says inaudibly what is sung and said by the Choir, and, after the Lord's Prayer, (without saying Alleluia,) begins at once the Prayer of Preparation.

² This is really the beginning of the Hymn sung as the bread and wine are carried round the Altar, p. 37, but it is usual to begin it here, and to protract the first word Alleluia till the procession starts, when it is continued.

Thou, O Lord, knowest my unworthiness and my unfitness, and my unmeetness, that I should draw near unto this Thine holy ministry; and I have no boldness to draw near, and to open my mouth before Thine holy glory; but according to the multitude of Thy tender-mercies, pardon me a sinner, and grant unto me that I may find grace and mercy in this hour; and send me strength from on high, [*here he uncovers the chalice, and arranges it upon the Altar, together with the paten and the spoon,¹ continuing meanwhile*] that I may begin, and may be made fit, and may finish Thine holy ministry according to Thy pleasure, according to the good pleasure of Thy will, for a sweet savour of incense. Even so, O our Lord! Be Thou with us, take Thou part with us in this thing: bless us: for Thou art the Forgiveness of our sins, the Light of our souls, our Life, and our Strength, and our Confidence; Thou art He unto Whom we ascribe praise, and glory, and worship, the Father, and the Son, and the Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

He continues immediately, and still inaudibly, with the Prayer after the Preparation of the Altar.

Thou, O Lord, hast taught us this great mystery of salvation; Thou hast called us, Thy lowly and unworthy servants, to be ministers of Thine holy

¹ So the rubric. The Catholics no longer use the spoon. As to the practice of the Monophysites, the translator is uncertain.

Altar. Do Thou, O our Lord, make us meet, in the power of Thine Holy Spirit, to finish this service; so that without falling into condemnation before Thy great glory, we may offer up unto Thee a sacrifice of praise, glory, and great beauty, in Thy Sanctuary. O God, Who givest grace, Who sends forth salvation, Who workest all in all, grant, O Lord, that our sacrifice may be accepted before Thee, for my sins, and for the ignorances of Thy people; for, behold, it is holy, according to the gift of Thine Holy Spirit, in Christ Jesus our Lord, through Whom becometh Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, of one Substance with Thee, now, and ever, and unto ages of ages. Amen.

He kisses the Altar, and turns to the west, to choose the bread for the oblation from among several loaves¹ which are presented to him by the Deacon; he prepares it, kisses it, and lays it upon the Altar; then he examines the wine, smells it or causes it to be tasted, in order to be sure of its fitness; then he washes his hands thrice, saying:

Wash me; I shall be whiter than snow.

Make me to hear of joy and gladness; the bones that are broken will rejoice.

I will wash mine hands in innocency, and will

¹The Catholics usually, though not invariably, use unleavened cakes as Latins do, but the hosts used by the Monophysites, and occasionally by the Catholics, although about the same in diameter, are leavened, and about an inch thick in the centre.

go round about Thine Altar, O Lord, that I may hear the sound of Thy praise.

He may say the rest of the xxvth Psalm if he pleases.

He dries his hands slightly, and then rubs the bread above and below, saying:

Grant, O Lord, that our sacrifice may be accepted in Thy sight, for my sins, and for the ignorances of Thy people, and let it be sanctified by the gift of Thine Holy Spirit, in Christ Jesus our Lord, through Whom becometh Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, of one Substance with Thee, now, and ever, and unto ages of ages. Amen.

And he adds a short prayer, directing his intention for the particular Mass.¹ Then he takes the bread in his hand in a silken veil, and walks once round the Altar with it, preceded by one of the Deacons carrying the vessel of wine, and another with a light. During the procession the Choir sing as follows:²

Alleluia. The thought of man shall praise Thee,

¹ The Missal gives a number of forms for this direction of intention according as the Mass is said for the living or the dead, for one person or many, etc. They are all very short.

² There are two other forms, the first for Lent and the three days' fast called the fast of the Ninevites, and the second for Paschal time. The latter is, "Alleluia. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord, Thou wilt save us. O Lord, Thou wilt guide our ways. Blessed be he that cometh in the Name of the Lord. Alleluia."

and the rest of [his] thought shall keep holiday before Thee. Alleluia.

The sacrifices and the oblations are before Thee. Alleluia.

Meanwhile the Priest also says as follows :

Glory and honour unto honour and glory unto the All-holy Trinity, the Father, and the Son, and the Holy Ghost.

Peace and edification unto the One Only Holy Catholic Apostolic Church of God. Amen.

Remember, O Lord, them who have brought these gifts unto Thee, and them for whom they have been brought, and them by whom they have been brought: give unto them all a recompense from the heavens.

Remember, O Lord, all who have bidden us to remember them in our prayers and supplications. May the Lord remember them in His heavenly kingdom!

The Priest having finished the circuit and reached the front of the Altar, holding the bread in one hand, he holds it close to the vessel of wine which the Deacon holds, [if there are Priests con-celebrating with him he bows,] and [says, Do ye bless, they answer, Do thou bless, he] signs the bread and wine with the Cross, saying :

In the Name of the Father, and the Son, and the Holy Ghost, One God.

He signs again.

Blessed be God the Father Almighty. Amen.

Answer.

Amen.

He signs again.

Blessed be His Only-begotten Son, Jesus Christ our Lord. Amen.

Answer.

Amen.

He signs again.

Blessed be the Holy Ghost the Comforter. Amen.

Answer.

Amen.

He puts the bread on the paten, and says, inaudibly:

Glory and honour unto honour and glory unto the All-holy Trinity, the Father, and the Son and the Holy Ghost.

*He puts the wine into the chalice, adding a little water.
While he does so the Deacon says aloud:*

Amen. Amen. Amen.

One Holy Father: One Holy Son: One Holy Spirit. Amen.

Blessed be the Lord God unto all ages. Amen.

O all ye nations, bless the Lord! Let all peoples bless Him! For His mercy is confirmed towards us, and the truth of the Lord endureth for ever. Amen. Alleluia.

The People say:

Glory be to the Father, and to the Son, and to the Holy Ghost.

Both now, and ever, and unto the ages of ages. Amen. Alleluia.

The Priest turns to the west, signs the Cross over the People, and says aloud:

Peace be unto all.

The People answer:

And unto thy spirit.

Then he says aloud the Prayer of Thanksgiving, as follows:

Let us give thanks unto the Beneficent and Merciful God, the Father of our Lord, and God, and Saviour, Jesus Christ.

For He hath protected us, He hath succoured us, He hath preserved us, He hath purchased us unto

Himself, He hath spared us, He hath helped us, He hath brought us unto this hour.

Let us then pray Him, that He, the Almighty Lord our God, will keep us in all peace this holy day and all the days of our life.

The Deacon says:

Pray ye.

The People answer:

Lord, have mercy.

The Priest continues:

O Lord, Lord God Almighty, Father of our Lord and God and Saviour Jesus Christ.

We give Thee thanks upon all things, and for all things, and in all things.

For Thou hast protected us, Thou hast succoured us, Thou hast preserved us, Thou hast purchased us unto Thyself, Thou hast spared us, Thou hast helped us, Thou hast brought us unto this hour.

The Deacon says:

Pray that God will have mercy upon us, will pity us, will hear us, will help us, will receive the prayers and supplications of His saints on our behalf, unto our good at all times, will forgive our sins—

Will make us worthy to receive through the communion of His holy, blessed mysteries, the remission of our sins.

The People answer:

Lord, have mercy.

The Priest continues:

Wherefore we pray and entreat Thy goodness, O Thou lover of men!

Grant unto us to pass this holy day and all the days of our life in all peace and [in] Thy fear.

All envy, all temptation, all operation of Satan, the counsel of wicked men, the insurrection of enemies that are hidden, or that are manifest—

He crosses himself, and says:

Do Thou take away—

He makes the sign of the Cross over his left shoulder, and says:

From us—

He does the same over his right shoulder, and says:

And from all Thy people—

He makes the sign eastward toward the Altar, and says:

And from this table.

And proceeds thus :

But such things as be meet for us, and such things as be useful unto us, do Thou cause to be ministered unto us.

For Thou art He Who hast given unto us the power to tread upon serpents and scorpions, and upon all the power of the enemy.

The Choir sing :¹

Saved indeed ! and [so be it] with thy spirit !

Meanwhile the Priest finishes the Prayer of Thanksgiving, inaudibly, as follows :

And lead us not into temptation, but deliver us from evil, through the grace, and mercy, and love toward men, of Thine Only-begotten Son, our Lord, and God, and Saviour, Jesus Christ, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen.

¹ The translator believes that it is the invariable practice for the Choir to begin answering at this point, but it is contrary to the rubric, which orders the answer to be made at the end of the prayer. The response itself is hard to understand, but seems to be a sort of acclamation, at least so it was understood by the Copts whom the translator consulted, and who advised the above translation.

He continues immediately, and still inaudibly, with the Prayer of Oblation, as follows:

O Lord, Lord Jesus Christ, the Only-begotten and Eternal Son, and Word of God the Pure Father, Who art of one Substance with Him and with the Holy Ghost, Thou art the Living Bread which came down from heaven, and hast made Thyself a lamb without spot for the life of the world. We pray and beseech Thy goodness, O Thou lover of men! [*he points to the bread*] cause Thy face to shine upon this bread, [*he points to the chalice*] and upon this cup, which we have set upon this Thine holy table, [*he signs the Cross over both, saying,*] bless them, [*and again a second time, saying,*] sanctify them, [*and again a third time, saying,*] hallow and change them, [*he points again to the bread,*] that this bread may become indeed Thine own holy Body, [*he points again to the chalice,*] and the mingled wine and water which is in this cup, may become indeed Thine own Honourable Blood; [*then he proceeds thus*] that they may be unto us all, help, and healing, and health for our souls, and our bodies, and our spirits. For Thou art our God, and unto Thee, with Thy good Father, and the Holy Ghost, [Who is] the Life-giver, and of one Substance with Thee, are due glory and power, now, and ever, and unto the ages of all ages. Amen.

He covers the bread and wine, separately, and then together, after which he kneels, rises, kisses the Altar, and then goes round it, beginning by the south, giving thanks for his call to that office, and the Deacon does likewise. Then they leave the Sanctuary, and he pronounces the Prayer of Absolution, inaudibly, over those present, standing between the Choir and the Sanctuary, thus,¹ all present kneeling.

The Lord, the Lord Jesus Christ, the only-begotten Son and Word of God the Father, Who by His saving and life-giving sufferings hath broken all the chains of our sins, Who hath breathed into the face of His saintly disciples and holy Apostles, saying unto them, Receive the Holy Ghost, whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained unto them,—Thou also now, O our Lord, by Thine holy Apostles hast given grace unto them who for the time do discharge the office of the Priesthood in Thine holy Church, that they may remit sins upon earth, should bind and

¹ This is the drift of the rubric, which takes up a large page of small print, in Arabic only, entering into the most minute details, and mystic applications of the ceremonies. Among other things, it prescribes that the Priest and Deacon should put the left foot first in leaving the Sanctuary, which is suggestive of certain popular ideas on this subject in Egypt. If there is an assistant Priest, the rubric directs that it is he who should say the Prayer of Absolution. This Prayer is called the Prayer of Absolution to the Son, to distinguish it from another Prayer of Absolution, called the Prayer of Absolution to the Father, which occurs towards the end of the Liturgy.

should loose all the bonds of iniquity; we now pray and intreat Thy goodness, O Thou lover of man! for Thy servants, my fathers and my brethren, and mine own weakness, who are now bowing down their heads before Thine holy glory; grant unto them and grant unto us Thy mercy, and loose all the chains of our sins, if we have anywise sinned against Thee knowingly or unknowingly, or through fear, in word, or in deed, or by cowardice; do Thou, O Lord, as a merciful God Who lovest man, Who knowest man's weakness, grant unto us the remission of our sins, [*he makes the sign of the Cross on himself,*] bless us, [*he makes the sign over the ministers,*] purify us, absolve us, [*he makes the sign over the people,*] and absolve all Thy people, [*here he privately mentions any whom he pleases,*] fill us with Thy fear, and lead us unto Thine holy and good will, for Thou art our God, and unto Thee with Thy good Father and the Holy Ghost, the Giver of life, Who is of one Substance with Thee, are due glory, and honour, and power, now, and ever, and unto the ages of all ages. Amen.

May Thy servants who serve Thee this day,	
the Abbat, the Priest,	
my father, the Priest,	<i>He makes the sign</i>
my fathers, the Priests,	<i>of the Cross towards</i>
and the Deacon,	<i>each, as he mentions</i>
and the Clergy,	<i>them. Those not pre-</i>
and all the People,	<i>sent are omitted.</i>
and mine own weakness,	

may they be absolved from the mouth of the All-holy Trinity, the Father, and the Son, and the Holy Ghost; and from the mouth of the One Only Holy Catholic Apostolic Church; and from the mouths of the twelve Apostles; and from the mouth of the ecstatic Mark, the Apostle and Evangelist, and Martyr;¹ and of the holy Athanasius, [who was] like unto an Apostle, and of the golden-mouthed John; and of the holy Cyril, and of the holy Gregory, and of the holy Basil; and from the mouths of the three-hundred-and-eighteen who were gathered together at Nice; and of the hundred-and-fifty [who were gathered together] at Constantinople; and of the two-hundred [who were gathered together] at Ephesus; and of the six-hundred-and-thirty who were gathered together at Chalcedon; and from the mouth of our father, the honourable Archbishop Abba N.; and of his fellow-servant the Bishop Abba N.; and from the mouth of mine own abjection. For blessed and full of glory is Thine holy Name, O Father, and Son, and Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

¹ The Latin translation of Renaudot, who seems certainly to have used Monophysite MSS., here begins to differ very widely from the Catholic text—(1) immediately after the mention of S. Mark occur the words “as also of the holy Patriarch Severus, and of our holy teacher Dioscorus”—i.e., the two heresiarchs, (2) all allusion to S. Athanasius is omitted, (3) S. Basil is named before S. Gregory, (4) the number at Ephesus is given as one hundred, and (5) no mention is made of the Council of Chalcedon.

*All rise, the Priest kisses the threshold of the Sanctuary, enters, kisses the Altar, and puts incense into the censer. The Choir sing as follows:*¹

This is the censer of pure gold, holding sweet spices, in the hands of Aaron the Priest, offering up incense upon the altar.

If there is time the following are added:

The censer of gold is the Virgin; her sweet cloud is our Saviour; she hath borne Him; He hath saved us; may He forgive us our sins.

Thou art the censer of pure gold, holding live coals of blessed fire.

Meanwhile the Priest offers, inaudibly, the Prayer of Incense, as follows:

The Mighty, Eternal God, without beginning, and without end, mighty in His works, Who is in all places, and with all beings—

Be with us also, O our Lord, in this hour, and stand in the midst of us all.

Purify our hearts and sanctify our souls, cleanse us from all sin which we have committed, willingly or unwillingly.

And grant unto us to offer up before Thee reasonable oblations and sacrifices of praise.

¹ The Prayer of Incense is said in a low voice while these three anthems are sung, the Deacon answering in the same—which is obviously a corruption, as these answers are Biddings.

The Deacon says:

Pray concerning the sacrifice which we are offering. Lord, have mercy.¹

The Priest continues:

And spiritual incense.

May they enter in within the veil, into the holy place of Thy holy ones.

And we pray Thee, O our Lord!

Remember, O Lord, the peace of Thine One Only Holy Catholic Apostolic Church.

The Deacon says:

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God.

The Priest kisses the Altar on its south corner, and continues:

Which is from one end of the world unto the other.

Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

The Deacon says:

Pray for our Pontiff, the Pope Abba N., Pope and

¹The Catholics add this "Lord, have mercy," which is not in the text. If the Deacon does not make the responses the Priest says them himself.

Patriarch, Lord Archbishop of the great city of Alexandria, and [for] our orthodox Bishops. Lord, have mercy.¹

The Priest, with the Deacon, proceeds round the Altar, kissing it at each corner, and continues:

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, our congregations. Bless them.

The Deacon says:

Pray for this holy Church and [for] our congregations.

The Priest as he returns to the front of the Altar continues:

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

¹As remarked on P. 22, the Missal printed at Rome gives as above (except the "Lord, have mercy," which seems to be added from custom,) but the Pope of Alexandria being at present a Monophysite, the Catholic Priests say: "Remember, O Lord, our Patriarch, the honourable Father, the Pontiff, the Pope, Abba N." (naming the Pope of Rome,) and add, if there be a Vicar Apostolic—"and his fellow-servant, the Bishop, Abba N." And the Deacon answers: "Pray for our Pontiff, the Pope, Abba N., and [for] our holy Father the Bishop, Abba N., and [for] our orthodox, etc."

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says:

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

And meanwhile goes round again. Having arrived at the east side, he says:

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ.

He goes round a third time, saying:

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. The Choir sing as follows:

We adore Thee, O Christ, and Thy good Father,

and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

Meanwhile the Priest censens the Altar thrice, saying, the first time:

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

The second time:

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

And the third time:

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

He censens the picture of the Blessed Virgin thrice, and says:

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful

advocate with our Lord Jesus Christ, that He may forgive us our sins.

He censes the other images once each, and then the Priests.¹

The Choir having finished the Anthem, the Deacon prepares to read the Lesson from S. Paul, and says:

Paul, the servant of our Lord Jesus Christ, called to be an Apostle, who was separated unto the Gospel of God.

Then he reads it in Coptic. Meanwhile the Priest censes the Choir, saying:

The blessing of Paul the Apostle of Jesus Christ: may his holy blessings be upon us. Amen.

He leaves the Choir, and goes throughout the Church censing the congregation, and while doing so he says:

Jesus Christ, the same yesterday, to-day, and for ever, in one Person,—Him let us worship, Him let us glorify.

¹ The Missal contains several phrases of a complimentary kind, half prayers, half salutations, with which the Priest greets the ecclesiastics of different grades, in censing them; the last to be addressed to a simple Priest is, "I ask for a blessing upon thee, my father the Priest; remember thou me."

And he repeats it again and again while he is outside the Choir. He returns to the Altar and offers incense on behalf of the People, saying, inaudibly:

God, Who received the confession of the thief
upon the honourable cross,

Receive the confession of Thy people,

And forgive all their sins,

For the sake of Thine holy Name which hath been
called upon us.

According unto Thy mercy, O Lord, and not
according unto our sins!

When the Lesson from S. Paul is finished in Coptic, the People answer:

For grace [be] with you, and peace therewith.
Amen, so be it.

Then it is read in Arabic, with the same words before and after it as in Coptic, but this time both pronounced by the reader, and while the Arabic reading is going on the Priest says, inaudibly, the Prayer of S. Paul, as follows:

O God of knowledge and Giver of wisdom, Who
bringest to light the hidden things of darkness, and
givest the word unto them that preach the Gospel

with great power, Who of Thy goodness didst call Paul, who was sometime a persecutor, to be a chosen vessel, and wast pleased in him, that he should become a chosen Apostle and preacher of the Gospel of Thy kingdom, O Christ our God! Thee also do we now entreat, O Thou Good and That lovest man! Graciously grant unto us and unto all Thy people a mind without wandering and a clear understanding, that we may learn and understand how profitable are Thine holy teachings, which are now come unto us by him; and even as he was made like unto Thee, the Leader unto life, so make us to be like unto him in deed and doctrine, that we may glorify Thine holy Name and ever glory in Thy Cross. And Thou art He unto Whom we ascribe praise and glory and worship, the Father, and the Son, and the Holy Ghost, now and ever, and unto the ages of all ages. Amen.

*Then is read the Lesson from the Catholic Epistles.
Before beginning it, the reader says:*

[The Lesson from the] Catholic [Epistle] of N., my beloved [brethren.]

When it is finished in Coptic the People answer:

Love not the world, neither the things which are in the world; the world passeth away and the lust thereof; he that doeth the will of God abideth for ever. Amen.

Then it is read in Arabic, and while the Arabic reading is going on,¹ the Priest says inaudibly the Prayer of the Catholic Epistle, as follows:

O Lord God, Who hast revealed unto us through Thine holy Apostles the mystery of the gospel of the glory of Thy Christ, and hast given unto them, according to the power of the infinite gift of Thy grace, that they should proclaim among all nations the glad news of the unsearchable riches of Thy mercy,—we pray Thee, O our Lord, make us worthy to have share and lot with them. Graciously grant unto us alway to walk in their footsteps, and to imitate their wrestling, and to have communion with them in the sweat which they had for godliness' sake. Keep Thou Thine holy Church, which Thou didst found through them, and bless the lambs of Thy flock, and make to increase this vine, which Thy right hand hath planted; through Christ Jesus our Lord, through Whom are due unto Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, now, and ever, and unto the ages of all ages. Amen.

When the Catholic Epistle is finished in Arabic, the Choir sing:

God taketh away the sins of the people through the burnt offering and the sweet savour of incense.

¹ This is as it ought to be, but a common, though corrupt, practice is, for the Priest to say the Prayer of the Catholic Epistle immediately after that of S. Paul, and then to go and sit down until the reading of the Catholic Epistle in Arabic is over.

[Even He] Who offered up an acceptable sacrifice upon the Cross for the salvation of our race.

Here is inserted a passage varying according to the day.

Blessed in truth art Thou, with Thy good Father, and the Holy Ghost; Thou hast come; Thou hast saved us: and have mercy upon us!

Then is read the Lesson from the Acts of the Apostles. Before beginning the reader says:

Acts of our Fathers the Apostles: their holy blessings be with us.

When it is finished in Coptic the People answer:

The word of the Lord shall endure, and shall be multiplied, and shall wax mighty, and shall be confirmed in the holy Church of God. Amen.

Then it is read in Arabic, the reader repeating in Arabic, before and after it, the same phrases as in Coptic. Meanwhile, namely, as soon as the Lesson from the Catholic Epistle is finished in Arabic, the Priest standing at the Altar puts incense into the censer, and says, inaudibly, the Prayer of the Acts, as follows:

O God, Who didst accept the sacrifice of Abraham, and didst prepare for him a lamb in place of Isaac, even so accept now at our hand, O our Lord, this sacrifice of incense, and send down upon us in return Thine abundant mercy, and make us pure

from all pollution of sin, and make us worthy to minister in holiness and righteousness before Thy goodness, all the days of our life.

Remember, O Lord, the peace of Thine One Only Holy Catholic and Apostolic Church.

The Deacon says:

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God.

The Priest kisses the Altar on its south corner, and continues:

Which is from one end of the world unto the other.

¹Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

The Deacon says:

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city of Alexandria, and [for] our orthodox Bishops. Lord, have mercy.

The Priest, with the Deacon, proceeds round the Altar, kissing it at each corner, and continues:

Preserve him in safety unto us for many years and peaceful times.

¹ The Catholics alter as before.

Remember, O Lord, our congregations. Bless them.

The Deacon says:

Pray for this holy Church and [for] our congregations.

The Priest, as he returns to the front of the Altar, continues:

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says:

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

And meanwhile goes round again. Having arrived at the east side, he says:

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ.

He goes round a third time, saying:

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. Then he censes the Altar thrice, saying, the first time:

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

The second time:

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

And the third time:

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

He censes the picture of the Blessed Virgin thrice, and says :

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord Jesus Christ, that He may forgive us our sins.

He censes the other images once each, and then the Priests.

The Priest censes the Choir, saying :

The blessing of our lords [and] fathers the Apostles, of our father Peter and our master Paul, and the rest of the disciples; may their holy blessings be upon us. Amen.

He leaves the Choir, and goes throughout the Church censuring the congregation, and while doing so he says :

Jesus Christ, the same yesterday, to-day, and for ever, in one Person,—Him let us worship, Him let us glorify.

And he repeats it again and again while he is outside the Choir. He returns to the Altar and offers incense on behalf of the people, saying, inaudibly:

God, Who received the confession of the thief
upon the honourable cross,

Receive the confession of Thy people,
And forgive all their sins,

For the sake of Thine holy Name which hath been
called upon us.

According unto Thy mercy, O Lord, and not
according unto our sins!¹

*When the Lesson from the Acts of the Apostles is finished
in Arabic, the Trisagion is sung as follows:*

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 be to the Father, and to the Son, and to the
Holy Ghost.

Both now, and ever, and unto the ages of ages.
Amen.

¹ The Priest sometimes goes and sits down till after the Trisagion.

*The Priest says:*¹

The Lord, the Lord Christ our God, Who hath spoken unto His saintly disciples and holy Apostles, saying, Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them:

But blessed are your eyes, for they see, and your ears, for they hear:

May we be made worthy to hear and to do [what is written in] Thine holy Gospels, through the prayers of Thy saints.

The Deacon says:

Pray concerning the holy Gospel.

The People say:

Lord, have mercy.

The Priest says:

And remember also, O our Lord, all those who have bidden us to remember them in our prayers and supplications which we offer up unto Thee, O Lord our God!

Give rest to those who have fallen on sleep before [us]: heal those that are sick.

¹ If he is sitting he rises.

For indeed Thou art the life of us all, and the salvation of us all, and the hope of us all, and the healing of us all, and the resurrection of us all.

And unto Thee we ascribe the glory and the honour and the worship, with Thy good Father, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee:

Now, and ever, and unto ages of all ages. Amen.

Then is sung the Psalm:

Meanwhile the Priest goes up to the Altar, puts incense into the censer, and censes the Altar. After the Psalm the Deacon brings him the book of the Gospel open, and he censes it, saying inaudibly:

Kiss the Gospel of Jesus Christ, the Son of the living God; the glory be unto Him for ever!

Then he goes round the Altar, followed by the Deacon, carrying the open book, saying inaudibly:

O my Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a Light to enlighten the Gentiles, and a glory of Thy people Israel.

The Deacon cries:

Stand ye with fear of God! Let us hear the holy Gospel.

They leave the Sanctuary; the Priest censes the book, saying again:

Kiss the Gospel of Jesus Christ, the Son of the living God; the glory be unto Him for ever.

Then he takes the book, gives it to the other Priests to kiss, saying to each, Kiss the Gospel, &c., and then kisses it himself, saying likewise. Then he sings:

Blessed is he that cometh in the Name of the Lord.

The Deacon answers:

Bless, O Lord, the reading from the Holy Gospel according to N.

The People Answer:

Glory be to Thee, O Lord.

The Deacon says in Arabic:

Stand in the fear of God and hear the Holy Gospel according to N.

The Priest says:

The Lord, and God, and Saviour, and King of us all, Jesus Christ, the Son of the living God; unto Him be the glory for ever.

And so he sings the Gospel,¹ at the end of which he says :

Glory be unto our God, unto the ages of all ages.
Amen.

Then he censes the Gospel, saying inaudibly :

And unto Thee it is due that everything should with one voice ascribe praise unto Thee, glory, and honour, power, [and] worship, with Thy good Father and the Holy Ghost, the Life-giver, Who is of one Substance with Thee; now, and ever, and unto the ages of all ages. Amen.

While the People sing :

An hundred years.

Then the Deacon, or the Priest himself, (or another, if there be one present,) reads the Gospel in Arabic, prefacing it simply by giving out the title.

Here is preached the Sermon, if there be one, or, which is more usual, a Homily is read, from some approved writer, often S. John Chrysostom.²

¹ There can be little doubt that in Egypt, as in the rest of the world, it was originally the custom for the Deacon to sing the Gospel, and indeed, the rubric translated by Renaudot, actually prescribes that he should do so, if he is capable. However, owing to the want of education in the boys who officiate as Deacons, the singing of the Gospel has come by custom to be committed to the Priest, and is now looked on as a privilege of the chief person officiating, so that it is even assigned to Bishops when they pontificate.

² After the Gospel the Missal gives the two following prayers,

The Choir then sings:

Blessed be the Father, and the Son, and the Holy Ghost, the Perfect Trinity: we worship Him, we glorify Him.

which, however, the translator is assured, are now never said. As, however, they are interesting to Liturgical scholars, a translation is given. Both are to be said inaudibly, though the Biddings and prostrations which follow the second must have been said aloud.

The first is called the Prayer after the Gospel, and the rubric directs that when the Gospel is begun in Arabic the Priest should return to the Sanctuary, offer incense thrice, and say it. It is now the custom for him to stand beside the reader, facing the people, and silently listening to the Gospel. The translator opines that if there were no other present besides himself, to read the Gospel in Arabic, he would have said it after that, or after the Sermon, if there were one, while the Catechumens were departing.

"O Thou That art long-suffering, abundant in mercy, and true! Receive our prayers and supplications, receive our petitions, and repentance, and confession, upon Thine holy stainless Altar in heaven; may we be made worthy to hear Thine holy Gospels, and may we keep Thy precepts and commandments, and bring forth fruit therein, an hundred-fold, and sixty-fold, and thirty-fold. Remember, O Lord, such of Thy people as are sick; Thou hast visited them in mercy and pity; do Thou heal them. Remember, O Lord, our fathers and brethren who are journeying; do Thou bring them back to their homes in peace and safety. (*Then a prayer for the season—e.g. from Tubi 12 to Pawni 12—middle of Jan. to middle of June.*) Remember, O Lord, the atmospheric changes of the air, and the fruits of the earth; do thou bless them. Remember, O Lord, the safety of men and beasts; do Thou save them all. Remember, O Lord, the safety of this Thine holy place, and of all places, and of all monasteries of our orthodox fathers; do Thou save them from all evil. Remember, O Lord, Thy Christ-loving servant, the King of the land; do Thou keep him in peace, and truth, and power. Remember, O Lord, those who are in bondage, do Thou save them all. Remember, O Lord, those who suffer under afflictions and necessities; do Thou save them from all their sufferings. Remember, O Lord, our fathers and our brethren who have fallen on sleep, who have gone to

The Priest kisses the threshold of the Sanctuary, goes up to the Altar, kisses it, and, turning half to the people, makes over them the sign of the Cross, saying:

Peace be unto all.

The People answer:

And unto thy spirit.

rest in the orthodox faith; do Thou give rest to all their souls. Remember, O Lord, those who have brought unto Thee these gifts, and them for whom they have been brought, and them by whom they have been brought; do Thou give unto them all the recompense from the heavens. Remember, O Lord, the Catechumens of Thy people; do Thou have mercy upon them; do Thou strengthen them in faith in Thee; do Thou take from their hearts all trace of idolatry; do thou strengthen in their hearts Thy law, Thy fear, Thy precepts, Thy truths, Thine holy commandments; do Thou grant unto them a firm knowledge of the words wherein they are instructed; and at the appointed time may they be made worthy of the washing of the new birth, for the remission of their sins. Do Thou prepare them for a temple of Thine Holy Spirit; through the grace and mercy and love toward man, of Thine Only-begotten Son, our Lord, and God, and Saviour, Jesus Christ, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen."

The second Prayer is called the Prayer of the Veil, and the rubric directs that the Priest should say it inaudibly, standing bowed down beside the door of the Sanctuary, immediately before entering it for the last time.

"O God, Who in Thine unspeakable love toward mankind, didst send Thine Only-begotten Son into the world, that He might bring the lost sheep home unto Thee, we pray Thee, O our Lord, thrust us not behind [Thee; when] we offer this awful and unbloody sacrifice. For we put no trust in our righteousness, but in Thy mercy, whereby Thou hast given life to our race. We pray and intreat Thy goodness, O Thou Lover of men! that this mystery which Thou hast appointed

The Priest says:

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

We pray and beseech Thy goodness, O thou Lover of men!

Lord, remember the peace of Thine One Only Holy Catholic and Apostolic Church—

The Deacon says:

Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

unto us for salvation may not be unto condemnation unto us or unto any of Thy people, but unto the washing away of our sins and the forgiveness of our negligences, and unto the glory and honour of Thine holy Name, O Father, and Son, and Holy Ghost! now, and ever, and unto the ages of all ages. Amen."

Then the following, by the Deacon. In Greek—and apparently accompanied by prostrations.

"Stand ye for prayer. Pray for the living. Pray for the sick. Pray for the prisoners. Let us bend the knee. Let us arise. Let us bend the knee. And let us arise. Let us bend the knee.

Pray for (e.g.) good air and the fruits of the earth (*according to the season*). Let us bend the knee. Let us arise. Etc.

Pray for the safety of men and beasts. Pray for the safety of the world and of this city. Pray for the safety of our Christ-loving Kings. Let us bend the knee. Let us arise. Etc.

Pray for the bondsmen. Pray for them that sleep. Pray for them that offer our oblation. Let us bend the knee. Let us arise. Etc.

Pray for the afflicted. Pray for the Catechumens. Pray ye—Let us bend [the knee.]"

The People answer. "Lord, have mercy."

Then the "Blessed be to the Father." The translator has been informed that these biddings and prostrations, but without the prayers, are used by the Monophysites.

The People answer :

Lord, have mercy.

The Priest says :

Which is from one end of the world unto the other.

All nations and every field, do Thou bless them. Grant unto all our hearts the peace which is from heaven.

But give us also the peace of this life.

Adorn with Thy grace the King, the armies, the rulers, the counsellors, the people, our neighbours, our coming in, and our going out.

Adorn them with all peace O King of peace, grant us Thy peace!

For Thou hast given us all things; possess us unto Thyself, O God, for we know no other save Thee.

We call upon Thine Holy Name.

May our souls live by Thine Holy Spirit.

And let not the death of sin get the dominion over Thy servants, nor over any of Thy people.

The People answer :

Lord, have mercy.

The Priest says :

Again let us pray to God Almighty,

The Father of our Lord and God and Saviour Jesus Christ.

We pray and beseech Thy goodness, O Thou Lover of men!

Lord, remember our Patriarch, our honourable father the Archbishop Abba N.

The Deacon says:

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.

The People answer:

Lord, have mercy.

The Priest says:

Preserve him in safety unto us for many years and peaceful times.

Finishing that holy office of the Pontificate which Thou hast entrusted unto him from Thyself, according to Thine holy and blessed will.

Rightly dividing the word of truth.

Ruling Thy people in holiness and truth.

With all the orthodox Bishops, and the Priests, and the Deacons, and all the fulness of Thine One Only Holy Catholic Apostolic Church.

Grant unto them and unto us peace and salvation in every place.

The prayers which they offer up unto Thee for us and for all Thy people do Thou receive, and also ours for them.

He puts incense into the censer, and continues, holding it in his right hand:

Receive them upon Thine holy reasonable Altar in heaven for a sweet savour of incense.

And all their enemies visible and invisible do Thou crush speedily and bring down under their feet.

But them do Thou preserve in Thine Holy Church, in peace and righteousness.

The People say:

Lord, have mercy.

*The Priest continues:*¹

We pray and beseech Thy goodness, O Thou Lover of men!

Remember, O Lord, the sacrifices, the oblations, The thanksgivings of them that have offered.

Unto the honour and glory of Thine holy Name.

The Deacon says:

Make supplication for them who have provided the sacrifices, the oblations, the wine, the oil, the

¹ Unless the Office of a Vigil have been said the evening before, in which case, if this prayer have been said then, it may be omitted now.

frankincense, the vessels of the altar, that Christ our God may repay them in the heavenly Jerusalem: may He forgive us our sins.

The People say:

Lord, have mercy.

The Priest offers the incense, and continuing to offer till the end of the prayer, says:

Receive them upon Thine holy reasonable Altar in heaven for a sweet savour of incense;

Before [the throne of] Thy majesty in heaven, by the ministry of Thine Angels and Thine holy Arch-angels.

Even as Thou didst accept the offerings of righteous Abel, and the sacrifice of our father Abraham, and the widow's two mites;

Even so do Thou receive the thankofferings of Thy servants;

The rich and the poor, the hidden and the manifest;

Them that are fain to offer unto Thee their gifts, but have not [wherewithal]; and them that have offered unto Thee these oblations this day.

Grant unto them incorruptible things in place of corruptible;

The things of heaven for the things of earth;

Things eternal for things temporal.

Fill Thou their houses and their garners with all good.

Defend them, O Lord, by the power of Thine Angels and Thine holy Archangels.

Even as they have remembered Thine holy Name upon earth;

Remember Thou them also, O Lord, in Thy kingdom, and leave them not helpless in this world.

The People say:

Lord, have mercy.

The Priest says:

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

We pray and beseech Thy goodness, O Thou lover of men.

Lord, remember our congregations.

Here he makes the sign of the Cross over the People.

Bless them.

The Deacon says:

Pray for this holy Church and for our congregations. Amen.

The People answer:

Lord, have mercy.

The Priest says:

Grant that they be unto us without trouble or hindrance, that we may hold them according to Thine holy and blessed will—

He stretches his hand over the Altar eastward, holding the Veil:

Houses of prayer—

He stretches his hand westward:

Houses of holiness—

He stretches his hand northward:

Houses of blessing—

He stretches his hand southward, making the sign of the Cross:

Grant them unto us, O Lord, and the same unto Thy servants who shall be after us for ever.

He takes the censer, offers thrice towards the Altar, and says:

Arise, O Lord God! Let all Thine enemies be scattered.

Let all that hate Thine holy Name flee before Thy face.

He turns westward, and thrice incenses the Priests, the Deacons, and the People, and then again eastward, and offers incense thrice, and says:

But let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold, may they all do Thy will.

Through the grace and mercies and love-toward-men of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ.

Here he offers incense thrice towards the Altar.

Through whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

He censes the Assistant Priest, and then gives him the censer, or else to the Deacon, saying in Arabic:¹

In truth.

The People repeat the Nicene Creed.

We believe in one God, the Father Almighty, Who hath created heaven and earth, the things which are seen and the things which are not seen.

¹The rubric does not direct that the Priest should say anything, but that the Deacon should say, "Let us attend in the wisdom of God. Lord have mercy, Lord have mercy. In righteousness."

We believe in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all worlds;

Light of light¹; very God of very God; begotten, not made; being of one Substance with the Father; by Whom all things were made;

Who for us men and for our salvation came down from heaven; He was incarnate of the Holy Ghost and of the Virgin Mary;

And He became man; and He was crucified for us under Pontius Pilate;

He suffered and was buried; and the third day He rose again from the dead, according to the Scriptures;

He ascended up into the heavens; He sat down at the right hand of His Father; and He will come again in His glory to judge the living and the dead; of Whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father and the Son²; He is worshipped and glorified with the Father and the Son; Who spake by the Prophets. In one holy Catholic Apostolic Church.

We acknowledge one Baptism for the remission of our sins,

We look for the resurrection of the dead, and the life of the world to come. Amen.

¹The phrase "God of God" does not appear.

²Of course the Monophysites do not say—and the Son.

When the Priest has finished the Creed, he washes his hands thrice, at the south corner, saying as before:

Wash me; I shall be whiter than snow.

Make me to hear of joy and gladness; the bones that are broken will rejoice.

I will wash mine hands in innocency, and will go round about Thine Altar, O Lord, that I may hear the sound of praise.

He turns westward and wrings his hands before the People; then dries them; and when the People have finished the Creed turns westward, bows to the Priests, and makes the sign of the Cross over the people, saying:

Peace be unto all.

The People answer:

And with thy spirit.

The Priest says the Prayer of the Kiss, called of S. Basil, as follows:¹

O great [and] everlasting God, Who didst create man in incorruption, and by the life-giving manifes-

¹The Missal gives two more alternative prayers, and after "Greet one another," etc., three hymns (alternative) apparently to be sung during the ceremony, the last being in honour of the Saints, and capable of addition according to the feast. The whole ceremony being now seemingly always omitted, the hymn is omitted also. The first is "Come unto us to-day, O Lord Christ! enlighten us through Thy Supreme Godhead. Send down upon us the abundant graces of Thine Holy Spirit the Comforter."

tation of Thine Only-begotten Son our Lord and God and Saviour Jesus Christ, didst destroy that death which by the envy of the devil hath entered into the world.

And hast filled the whole world with peace from heaven.

For which the host of Angels doth glorify Thee, saying,

Glory to God in the highest, and peace on earth, and good will toward men.

The Deacon says :

Pray for perfect peace and love, and the holy kisses of the Apostles.

The People say :

Lord, have mercy.

The Priest says :

In Thy good will, O God, fill our hearts with Thy peace.

And cleanse us from every stain, and every guile, and every hypocrisy, and every iniquity.

And the remembrance of injuries, which bringeth death.

And make us all meet, O our Lord, to greet one another with an holy kiss.

That we may share therein without reprobation

unto judgment from Thine immortal and heavenly gift, through Christ Jesus our Lord,

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, Glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

The Deacon says:

Greet one another with an holy kiss.¹

The People say:

Lord, have mercy; Lord, have mercy; Lord, have mercy: Yea, Lord; so be it.

O Jesus Christ, Son of God, hear us and have mercy upon us!

THE CANON.

The Priest uncovers his head, and removes the great veil from the bread and wine, and the Deacon says:

Offer, offer, offer in order—stand ye—with trembling—

Look eastward.

Let us attend; [it is] a mercy of peace, a sacrifice of praise.

¹ The kiss of peace is now unknown, but the translator is informed that among the Monophysites the congregation at this point sometimes touch one another's hands, and then kiss their own.

The People answer :

A mercy of peace, a sacrifice of praise.

The Priest turns towards the People, and signs the Cross over them, saying :

The Lord be with you all.

The People answer :

And with thy spirit.

The Priest turns towards the Deacon, and signs the Cross over him, saying :

[Lift] up your hearts.

The People answer :

Let us have them [lifted up] unto the Lord.

He crosses himself, and says :

Let us give thanks unto the Lord.

The People answer :

[It is] meet and right.

The Priest says :

Meet and right, meet and right, meet and right,
for verily [it is] just, meet and right.

Who is the Lord, the Lord God of Righteousness.

Who is before the worlds, and is King for ever.

Who is in the highest, and Who beholdeth the things which are lowly,

Who hath created the heaven and the earth, and the sea, and all things that are in them.

Father of our Lord and God and Saviour Jesus Christ.

Who hast created all things by Him, the things which are seen and the things which are not seen.

Who sitteth upon the throne of His glory.

Whom all the holy powers do worship.

The Deacon says:

Ye that be sitting, arise.

The Priest says:

Around Whom do stand the Angels, and the Archangels, the Principalities, the Powers, the Thrones, the Lordships, the Might.

The Deacon says:

Look eastward.

The Priest says:

For round about Thee do stand the Cherubim full of eyes, and the Seraphim with six wings.

They sing without ceasing, with unfailing voices, they cry [unto Thee,]

*The People sing:*¹

Rejoice, O Thou heaven! shout aloud, O earth!
The Cherubim have spread their wings! they cry
aloud three times, according to the type of the Trinity.

The Priest continues:

Holy, Holy, Holy art Thou, O Lord! Alleluia.

Glory be to the Father, and to the Son, and to the
Holy Ghost.

Both now, and ever, and unto the ages of ages.
Amen.

¹ There are five of these Responsories or Prefaces among which one is chosen at will, but that here given is the most usual. The longest is as follows:—

"Let us sing with the Angels and the heavenly host [to Him] Who is the Father and the Son and the Holy Ghost. Holy art Thou, O our God! Holy art Thou, O our Saviour! Holy art Thou, O the Creator! Holy art Thou, the Life-giver! Holy art Thou, the Object of our worship! Holy art Thou, the Great! Holy art Thou, the Blessed One! Holy art Thou, the Word! Holy art Thou, our Hope! Holy art Thou, the Son of God! Holy art Thou, Jesus Christ, and Thy Mother, the Virgin Mary, the fair dove, Mary, the Mother of God, Mary, the Mother of Jesus Christ. Thine are the glory and the power, the honour and the might, unto ages of ages. As good and One that lovest man, have mercy upon us according to the greatness of Thy mercy. Alleluia, Alleluia, Alleluia. Glory be to Thee, O our God! Holy, Holy, Holy, [is] the Lord of Sabaoth. Lord, have mercy. Both now, and ever, and unto the ages of ages. Amen."

The translator believes that the use of any of these Responsories is considered optional, and is very often omitted.

And the Priest, after "They cry unto Thee," simply says "Holy, Holy, Holy," etc.

The Priest and Choir together sing:

The Cherubim and Seraphim shout aloud, they cry, saying, Holy, Holy, Holy is the Lord of Sabaoth, Heaven and Earth are full of Thine holy glory.

He takes the veil off the Chalice, signs himself, the Deacon, and the People with it, and puts it back.

The Priest says:

Holy, Holy, Holy, of a truth, is the Lord our God, Who formed us and created us and put us in the garden of delight.

When we broke Thy commandment through the guile of the serpent,

We fell from eternal life, and were cast forth out of the garden of delight.

Thou didst not leave us for ever, but didst visit us continually by Thine holy prophets.

And in the end of days, when we were sitting in darkness and in the shadow of death, Thou hast enlightened us.

Through Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ,

Who of the Holy Ghost and of the Holy Virgin Mary—

The People say:

Amen.

The Priest continues :

Took flesh and was made man, and taught us the paths of salvation.

He gave unto us the grace of the birth from on high, of water and Spirit.

He made us unto Himself a people united. He sanctified us by Thine Holy Spirit.

He loved His own who are in the world, He gave Himself up for our salvation unto the death which reigned over us,

Whereby we were bound on account of [our] sins.

He descended down into hell from the Cross.

The People say :

Amen. I believe.

The Priest continues :

He rose again from the dead upon the third day.

He ascended up into the heavens: He sat down at Thy right hand, O Father!

He hath appointed a day of retribution wherein He will appear, to judge the world in righteousness.

And He will give unto every man according to his works.

The People say :

According to Thy mercy, O Lord, and not according to our sins.

The censer is held for him by the Deacon; he puts incense in it, and holds his hands for some moments in the smoke, saying:

And He hath instituted for us this great mystery of godliness.

He extends his hands over the bread and wine, saying:

For when He was determined to give Himself up to death for the life of the world—

The People say:

We believe, we believe that it is so indeed. Amen.

He takes the bread in his hands.

He took bread into His holy, spotless and pure, and blessed, and life-giving Hands.

The People say:

I believe that it is so indeed. Amen.

He looks up to heaven.

He looked up to heaven, to Thee, O God, Who art His Father, and Lord of all.

Holding the bread in his left hand, he signs the Cross over it with his right, saying:

He gave thanks.

The People answer :

Amen.

The Priest signs again and says :

He blessed it.

The People answer :

Amen.

The Priest signs the third time and says :

He sanctified it.

The People answer :

Amen.

And then :

Amen, Amen, Amen. We believe and we confess, and we glorify [Him.]

He slightly breaks the bread at one side, and, holding it in his hands, and gazing on it, he says :

He brake it, He gave it unto His saintly disciples and holy Apostles, saying: Take, eat ye all of it.

For this is my Body

Which shall be broken for you, and for many, to be given for the remission of sins;

He places the Sacred Host on the paten,¹ kneels,² adores It, and rises, while he continues:

Do this in remembrance of Me.

The People say:

We believe; thus is it indeed. Amen.

He uncovers the chalice, and touches the lip of it with the joined thumb and forefinger of his right hand, saying:

In like manner also after supper He mingled the Cup with wine and water.

He signs the Cross over the wine, saying:

He gave thanks.

The People say:

Amen.

He signs a second time, saying:

He blessed it.

The People say:

Amen.

¹ After this he holds the thumbs and forefingers joined, except when he has to touch the Sacred Host, until after the ablutions.

² The translator is informed that the Monophysite Priests, instead of kneeling, make a profound bow.

He signs a third time, saying:

He sanctified it.

The People say:

Amen.

And then:

Amen, Amen, Amen. Again we believe, and we confess, and we glorify [Him.]

The Priest touches the lip of the chalice with his joined right thumb and forefinger, and says:

He tasted, He gave it also to His saintly disciples and holy Apostles, saying,

He tilts it slightly crosswise, and continues:

Take, drink ye all of it.

For this is my Blood of the New Testament

**Which shall be shed for you and for many to be given
for the remission of sins.**

Do this in remembrance of Me.

The Priest covers the chalice, kneels, adores the Precious Blood, and rises; and the People say:

Amen. Thus we believe it indeed to be. Amen.

The Priest points to the Sacred Host and says :

For as often as ye eat of this Bread

He points to the chalice, says :

And drink of this Cup,

And ends thus :

Ye do show forth My death, ye do confess My resurrection, ye do make memorial of Me until I come.

The People say :

Amen. Amen. Amen. We show forth Thy death, O Lord! and we confess Thine holy resurrection and ascension.

We praise Thee; we bless Thee; we give Thee thanks, O Lord, and entreat of Thee, O our God!

Meanwhile the Priest says inaudibly :

We make memorial of His Holy Passion, and of His Resurrection from the dead, and of His Ascension into the heavens, and of His Session at Thy right hand, O Father! And of His Second Coming which shall be from heaven, terrible and full of glory. We offer unto Thee these Thy Gifts of Thy gifts.

He concludes aloud :

Of all, and for all, and in all.

The Deacon says :

Worship God in fear and trembling.

The People prostrate themselves, saying :

We praise Thee; we bless Thee; we serve Thee;
we worship Thee.

Then the Priest, inaudibly, begins the Invocation, thus :

And we beseech Thee, O Christ our God, we, Thy sinful and unworthy servants, and worship Thee, by the pleasure of Thy goodness, that Thine Holy Spirit may come upon us and upon these gifts here present, and may purify them [unto us,]¹

¹ These words, and the clauses immediately following, certainly present some difficulties, and offer a certain temptation to interpret them in the sense of the peculiar opinion regarding the necessity of the Invocation for the completion of the Consecration, which has obtained a footing in some of the Oriental churches. Whether this opinion has ever been known among the Copts, the translator is not aware, but it may be said that this passage would hardly have been composed, as it now stands, by a writer of the present day. The Copts whom the translator has consulted as to the meaning, understand it in the sense of the words in the Canon of the Roman Mass: "We humbly beseech Thee, O Almighty God, that it may please Thee that these [prayers and petitions of Thy people] may be borne up by the hands of Thine holy Angel unto Thine Altar on high, before the Face of Thy Divine Majesty, that whosoever of us shall from this Thine Altar here be made partakers of the Most Holy Body and Blood of Thy Son, may be filled with all heavenly blessing and grace." As also it is said by S. Thomas Aquinas, in the *Preparatio ad Missam* prefixed to the Roman Missal: "Grant, I pray Thee, that I may receive not only the Sacrament of the Body and Blood of the Lord, but also the very essence and power (rem et virtutem) of the

He continues aloud :

And may make them manifest as a sanctification of Thy Saints.

The Deacon says :

Let us attend. Amen.

The People rise, and the Priest thrice makes the sign of the Cross over the Sacred Host, saying :

And make this Bread the Holy Body of—

The People say :

I believe.

The Priest continues :

Our Lord and God and Saviour Jesus Christ.

Sacrament." And this again is already expressed by S. Augustine, (quoted in the Roman Breviary on the Feast of Corpus Christi,) where, commenting on the words "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him," he says: "To dwell in Christ therefore, and to have Him dwelling in us, is to 'eat of that Bread and drink of that Cup,' and he which dwelleth not in Christ, and in whom Christ dwelleth not, without all doubt doth not spiritually eat His Flesh nor drink His Blood, although he do carnally and visibly press the Sacrament with his teeth; but, contrariwise, he 'eateth and drinketh damnation to himself,' because he dareth to draw nigh filthy to that secret and holy thing of Christ, whereunto none draweth nigh worthily, save he which is pure, even he which is of them concerning whom it is said—'Blessed are the pure in heart, for they shall see God.' "

It is given for the remission of sins and eternal life unto them who shall take thereof.

The People say :

Amen.

The Priest makes the sign of the Cross thrice over the Precious Blood, saying :

And this cup the glorious Blood of the New Testament of—

The People say :

I believe.

The Priest continues :

Our Lord, and God, and Saviour Jesus Christ.

It is given for the remission of sins and eternal life unto them who shall take thereof.

The People say :

Amen.

The Priest makes the sign of the Cross over the Precious Blood, saying :

On this cup the Glorious Blood of the New Testament of—

The People say :

I believe.

The Priest continues :

O Lord and God and Saviour Jesus Christ. It is given for the remission of sins and eternal life unto them that shall take thereof.

The People say :

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest continues :

Make us all worthy, O our Lord, to take of Thine Holy Things.

Unto the sanctification of our souls and our bodies and our spirits.

That we may be one body and one spirit.

And may have part and lot with all the Saints who have ever pleased Thee.

Remember, O Lord, Thine One Only Holy Catholic and Apostolic Church.

The Deacon says :

Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

The People say:

Lord, have mercy.

The Priest continues:

Which Thou hast purchased unto Thyself with the glorious Blood of Thy Christ.

Keep her in peace, with all the orthodox Bishops who are in her. And first

Remember, O Lord, our blessed father, the glorious Archbishop our Patriarch¹, Abba N., and likewise his fellow-servant, the Bishop Abba N.

The Deacon says:

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.

The People say:

Lord, have mercy.

The Priest continues:

And them that with them rightly divide the word of truth.

Grant them [long] unto Thine holy Church, that they may feed Thy flock in peace.

¹For Patriarch the Catholics say Pope, and alter the Bidding as several times pointed out already.

Remember, O Lord, the Abbats, and the orthodox Priests, and the Deacons.

The Deacon says :

Pray for the Priests and Deacons and Subdeacons, [even] for [all] the seven orders in the Church of God.

The People say :

O God, the Father Almighty, have mercy upon us.

The Priest continues :

And all ministers, and all Thy faithful people that are in virginity and holiness.

Lord, in Thy mercy, remember us all.

Remember, O Lord, the safety of this Thine holy place, and of all places of our orthodox fathers.

The Deacon says :

Pray for the safety of the world, and of this city, and of all cities, and lands, and islands, and monasteries.

The People answer :

Lord, have mercy.

*The Priest continues:*¹

And them who dwell in them in the faith of God.

O Lord, be pleased graciously to give us this year the atmospheric changes of the air and the fruits of the earth; do Thou bless them.

The Deacon says:

Pray for the atmospheric changes of the air, and for the fruits of the earth, and for the trees and the vineyards, and for every fruitful tree in all the world,

That Christ our God will bless them, [and] bring them to perfection in peace without hardship, [and] will forgive us our sins.

The People answer:

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest continues:

Bring them up according to their measure, according to Thy goodness.

Make Thou the face of the earth to rejoice, let her furrows overflow, and her fruits be abundantly multiplied.

¹ There are three forms of this prayer; one for the period of the inundation of the Nile, from Pawnsi 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

Make ready her seed-time and harvest, and govern our life as is best for us.

Bless the crown of the year with Thy goodness.

For the sake of the poor of Thy people, for the sake of the widow, and the orphan, and the stranger, and the wanderer,

And for the sake of us all, who hope in Thee, and who entreat Thine holy Name.

Behold, the eyes of us all hope in Thee, that Thou wilt give them their meat in its good season.

Deal with us after Thy goodness, O thou Who givest meat unto all flesh. Fill our hearts with joy and gladness,

That we may have sufficiency in all things at all times, and that we may abound in every good thing.

The People answer:

Lord, have mercy.

The Priest continues:

Remember, O Lord, them who have brought these gifts unto Thee, and them for whom they have been brought, and them by whom they have been brought.

Give unto them all a recompense from the heavens.

The Deacon says:

Pray over these awful gifts and sacrifices, and them that bring them.

*The Priest says:*¹

Moreover, O Lord, it is a commandment of Thine Only-begotten Son, that we should take part in the commemoration of Thy Saints.

Be pleased, O Lord, to have in remembrance all the Saints who have pleased Thee since [the beginning of] the world.

Our holy father the Patriarchs,

The Prophets, the Apostles,

The Preachers, the Evangelists,

The Martyrs, the Confessors,

And every spirit of the just made perfect in the faith;

And chiefly she that is full of glory, that is a virgin unto all times, the holy Mother of God, the holy Mary,

And the holy John, the Forerunner, Baptist and Martyr,

And holy Stephen, the first Deacon and first Martyr,

And the ecstatic Evangelist Mark, the holy Apostle and Martyr,

¹ There are two of these Prayers, both beginning and ending with the same words. The Priest says either, at his discretion, but the translator is told that the first is that most commonly used. The second is rather longer, and contains a greater number of names of Saints, almost all Egyptian monks and hermits. It is this latter which is given by Renaudot, with some additional names, which the translator opines to be those of Monophysites.

And the holy Patriarch Athanasius, who was like unto an Apostle,

And the holy Cyril, and the holy Basil, and the holy Gregory,

And our righteous Father, the great Abba Antony, and the righteous Abba Paul, and Abba Macarius, and Abba Macarius,

And all the choir of the Saints,

Through whose prayers and supplications have mercy upon us all together.

And deliver us for the sake of Thine holy Name which is called upon us.

The Deacon says :

Let those who read publish the names of our fathers the Patriarchs, who have fallen on sleep; may the Lord give rest to the souls of them all, and forgive us our sins.

Then he reads the list of the dead, and the Priest continues, inaudibly :

And remember also, O Lord, all them who have fallen asleep, who are gone to rest in the Priesthood, and in any order of the laity. Be graciously pleased to give rest to all their souls in the bosom of our holy fathers Abraham, and Isaac, and Jacob. Feed them in a green pasture, beside the still waters, in the garden of delight, the place whence sore-heartedness and sorrow and sighing have fled away, in the light of Thy Saints.

He puts incense into the censer, and prays for the dead as he pleases. Then he takes the veil, which was on the paten, in his right hand, and with his left on the Altar, turns half towards the People, and says:

God have mercy upon us and bless us, cause His face to shine upon us, and have mercy upon us.

O Lord, save Thy people, bless Thine inheritance, sustain them, lift them up for ever, exalt the horn of the orthodox Christians through the power of the life-giving Cross.

If it be a Feast of our Lord he also makes mention of the special occasion commemorated.

Through the prayers and supplications which our Lady, the Lady of us all, the holy mother of God, the holy Mary, doth at all times make for us all. And [the prayers and supplications of] the three mighty [and] resplendent Saints, Michael, and Gabriel, and Raphael, and the four immaterial living creatures, and the four-and-twenty Elders, and all the choir of Angels.

And the heavenly armies; and [through] the pleading of the Patriarchs and the Prophets; and the Apostles, and the Martyrs, and the bearers of the Cross, and the just and the righteous, and all the wise virgins. And [through] the blessing of the Angel of this holy Sacrifice, and the blessing of the holy Mother of God, the holy Mary, [a virgin] from first to last, and the blessing of the day of the Lord, our good

Saviour. May their holy blessings, and their power, and their grace, and their help, be with us for ever. Amen. So be it.

He makes the sign of the Cross silently towards the People with the veil, and turns back to the Altar, and the Deacon says:

The great Abba Antony, and the righteous Abba Paul, Abba Macarius, and Abba Macarius, Abba John the Short, Abba Pishwi, Abba Paul, Abba Isidore, Abba Moses, Abba Pachom, and Abba Paphnutius.

And all that have rightly taught the word of truth, orthodox Bishops, Priests, Deacons, Clerks, and laymen, both these and all orthodox [Christians.]

The People say:

Glory to Thee, Lord. Lord, have mercy. Lord, have mercy. Lord, give Thy blessing. Lord, spare. Amen.

The Priest says:

Them, O Lord, whose souls Thou hast taken, do Thou cause to rest in this place.

And us also, who are pilgrims here,

Do Thou keep in Thy faith: grant us Thy peace even unto the end,

Lead us unto Thy kingdom.

The People say :

As it was, and is, and shall be unto generations of generations, and unto all ages of ages. Amen.

The Priest continues :

That as in this, so in all things may be glorified, blessed, and extolled Thy mighty and holy Name.

Which is in all things glorious and blessed ; together with Thy beloved Son Jesus Christ, and the Holy Ghost.

Peace be unto all.

The People answer :

And unto thy spirit.

The Priest continues :

¹Again let us give thanks unto God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

Behold, He hath made us worthy even now to stand in this holy place.

And to lift up our hands and to minister unto His holy Name.

Him then let us entreat that He will make us worthy even of the communion and participation of His Divine and undying mysteries—

¹ This is called the Preface to the Fraction.

The People answer :

Amen.

He points with his right hand to the Sacred Host, and says :

The Holy Body

He points to the chalice, and says :

And the glorious Blood of His Christ—He, the Almighty, the Lord our God.

The Deacon says :

Amen. Amen. Pray ye. Lord, have mercy.

The Priest says :

Peace be unto all.

The People answer :

And unto thy spirit.

The Priest kneels, adores the Blessed Sacrament, rises, takes the Sacred Host, breaks off a third part, and from that third a small particle, and replaces the whole on the paten, while he says aloud :¹

The Lord, the Lord God, who giveth light unto the world,

¹ This is called the Prayer of the Fraction, introductory to the Lord's Prayer. The Missal contains a set of six of them, including

Who hath crowned us with His faith, Who giveth unto us before we ask,

Grant Thou unto us to bring forth fruit acceptable unto Thee, and with confidence to entreat Thee, our holy Father, Who art in the heavens, and to say—

one recently added by the Catholics for the Festivals of the Blessed Virgin. That most commonly used is the one here given, which is also much the shortest. But upon a Festival, one of the longer is chosen, such as the following: "Behold, Emmanuel, our God, the Lamb of God, That taketh away the sin of the whole world, is with us this day upon this Table. When He raiseth His voice upon His throne, then all the hosts of heaven stand before Him. The Angels sing hymns with voices of benediction, the Archangels fall down [and] worship His great [and] invisible (*so called because the proper vowels of the Tetragrammaton are unwritten and unknown*) Name. The four immaterial living creatures praise [Him] with the song of Thrice-Holy. The four-and-twenty elders arise from their thrones—having four-and-twenty crowns of gold upon their heads, having four-and-twenty phials of gold in their hands, filled with the prayers of the Saints—they offer them in oblation before Him Who liveth for ever. The holy hundred-and-forty-four-thousand virgins without spot, who have washed their robes in the Blood of the Lamb, praise the Lord, saying, Holy, Holy, Holy, Amen, Alleluia. Holy is God the Father Almighty—Amen; Alleluia. Holy is the Only-begotten Son Jesus Christ our Lord—Amen; Alleluia. Holy is the Holy Ghost the Comforter—Amen; Alleluia. Holy and full of glory is the Holy Mother of God, the Holy Virgin Mary—Amen; Alleluia. Holy and full of glory is this Sacrifice, pierced for the life of the whole world—Amen; Alleluia. Of this our good Saviour hath openly spoken, saying: My Body is meat indeed, and My Blood is drink indeed; he that eateth My Body and drinketh My Blood, dwelleth in Me, and I dwell in him. [Grant] that with a pure heart, and pure lips, and enlightened soul, and face not ashamed, and faith unfeigned, and pure conscience, and full patience, and firm hope, we may dare with boldness without fear, to supplicate Thee, O our holy Father Who art in the heavens, and to say—"

The People say the Lord's Prayer :

Our Father, Who art in the heavens : hallowed be Thy Name : Thy kingdom come : Thy will be done on earth as it is in heaven : Give us this day the morrow's bread : and forgive us our debts, as we forgive our debtors : and lead us not into temptation : but deliver us from evil : through Christ Jesus our Lord.

The Priest says, inaudibly, the Prayer after the Our Father :

Also we pray Thee, O good Father, Who lovest goodness, lead us not into temptation, nor let any iniquity get the dominion over us, but deliver us from unseemly works, and the motions thereof, and the sight thereof, and the touch thereof ; and curb the tempter, and drive him away from us. Rebuke also his movements which spring up within ourselves, and remove away from us all causes which lead us to sin, and deliver us through Thine holy power.

He continues aloud :

Through Christ Jesus our Lord.

The Deacon says :

Bow down your heads before the Lord.

The People answer :

Before Thee, O Lord.

The Priest continues inaudibly :

Full and abounding hath been the grace of His goodness to us-ward, Thine Only-begotten Son our Lord and God and Saviour Jesus Christ. We have confessed His saving Passion, we have told of His death, we have believed in His resurrection, the mystery is accomplished. We give Thee thanks, O Lord God Almighty, for that great hath been Thy mercy toward us, to prepare for us those things whereon the Angels do desire to look. We pray and entreat Thy goodness, O Thou lover of man! that since Thou hast sanctified us, Thou wouldest join us unto Thyself through the communion of Thine holy mysteries, that we may become full of Thine Holy Spirit and strong in the right faith, full also of the desire of Thy true love, and may speak of Thy glory at all times.

He continues aloud :

Through Christ Jesus our Lord.

The Deacon says :

Let us wait on God with fear.

The Priest says :

Peace be unto all.

The People answer:

And unto thy spirit.

The Priest continues inaudibly:

¹Lord, Lord God Almighty, Healer of our souls and our bodies and our spirits, Thou art He Who hast spoken unto our father Peter, by the mouth of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, saying, Thou art Peter; upon this rock I will build My Church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens; whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens. Therefore, O Lord, let Thy servants, my fathers and my brethren and mine own misery, be loosed by my mouth, through Thine holy, good, and man-loving Spirit. O God, Who takest away the sin of the world, be ready to accept the repentance of Thy servants for a light of the understanding and forgiveness of sins. For thou art a God Compassionate and Merciful; Thou art long-suffering; great and true is Thy mercy. If we have sinned against Thee either by word or by deed, spare us, forgive us, in Thy goodness and love to man. O God, absolve us, and absolve all Thy people.

¹ This is called the Prayer of Absolution to the Father.

The Priest again takes the little veil in his right hand, and stands as before, half turned to the People, with that hand extended towards them, and the left on the Altar. In this position he first commemorates the living at will, and then says inaudibly:

Remember, O Lord, Thy servants, all orthodox Christians throughout the whole world, from the rising of the sun unto the going-down thereof, and from the North unto the South, every one by his own name, and every one by her own name; them that are alive, do Thou keep, and them that have fallen on sleep, do Thou cause to rest. Remember, O Lord, the children of the Holy Church—the Abbats, and the Priests, and the Deacons, and the Monks, and the Clerks, and all the people—them that are alive, do Thou keep by an Angel of peace, and them that have fallen on sleep, do Thou cause to rest. Remember, O Lord, them that assemble themselves together with us in this Church, and them that join in prayer with us; keep them, bless them. Remember, O Lord, such of Thy people as are sick; do Thou heal them. Remember, O Lord, our fathers and our brethren that journey; bring them home in peace. Remember, O Lord, such as suffer under affliction and distress; deliver them from all affliction. Remember, O Lord, all them who have bidden us to remember them in our prayers and supplications; my Lord Jesus Christ, remember them in Thy heavenly kingdom. Remember, O Lord, my father and my mother, and my

brethren, and them that are near unto me according to the flesh, and my spiritual fathers—those who are alive do Thou keep by an Angel of peace, and to those who have fallen on sleep do Thou give rest.

¹Remember also, O Lord, my lowliness, and put away my many sins, and where transgression hath abounded, let Thy grace much more abound, and let not my sins and the abominations of my heart deprive Thy people of the grace of Thine Holy Spirit. Deliver us, and deliver all Thy people, from all sin, and from all curse, and from all denial, and from every false oath, and from all evil dealing with the heretics and the heathen. O our Lord, be pleased to grant unto us a mind, and strength, and reason, to escape any evil thing of the enemy, and grant unto us ever to do all such things as be pleasing unto Thee. Write our names in the full assembly of the Saints.

He uncovers the chalice, and continues aloud:

In the kingdom of the heavens, through Jesus Christ our Lord.

The Deacon says:

Saved indeed! and [so be it] with thy spirit! Let us attend with fear of God.

¹ Here the rubric permits an alternative prayer taken from the Vigil Office.

The People say:

Lord, have mercy. Lord, have mercy. Lord,
have mercy.

*The Priest takes the particle of the Sacred Host detached
before the Lord's Prayer, and raises it above his head,
saying:*

The Holy to the holy.

*He lowers the particle and makes with it the sign of the
Cross over the chalice, saying:*

Blessed be the Lord Jesus Christ the Son of God;
He hath hallowed [it] by His Holy Spirit. Amen.

The Deacon says:

Amen. One Holy Father, One Holy Son, One
Holy Spirit. Amen.

The Priest touches the Blood with the particle, and says:

Peace be unto all.

The People answer:

And unto thy spirit.

*Then he touches the rest of the Sacred Host with the
particle, saying:*

The Holy Body and the Precious [and] very Blood
of Jesus Christ, the Son of our God. Amen.

The People say :

Amen.

The Priest signs again with the particle over the chalice, and says :

The Holy Precious Body, and the very Blood of Jesus Christ, the Son of our God. Amen.

The People say :

Amen.

The Priest drops the particle into the chalice, covers it, and says :

This is in truth the Body and the Blood of Emmanuel our God. Amen.

The People say :

Amen. I believe.

The Priest says :

Amen. Amen. Amen. I believe, I believe, I believe and confess till the last breath,

That this is the life-giving Flesh which Thine Only-begotten Son, our Lord, and God, and Saviour Jesus Christ—

He lifts up the paten in both hands, and holds it so, while he says :

Took from our Lady, the Lady of us all, the holy Mother of God, the holy Mary.

He united It with His Divinity without mingling and without confusion and without alteration.

He witnessed a good confession before Pontius Pilate.

He gave It for us upon the holy tree of the Cross by His Own Will, in very truth for us all.

I believe that His Divinity was not separated from His Manhood for one moment, or for the twinkling of an eye.

Giving it for us, for salvation and remission of sins and eternal life unto them who may partake of It; I believe; I believe; I believe that This is It in very deed. Amen.

The Priest moves the paten crosswise and replaces it: then he kisses the Altar thrice, while the Deacon says :

Amen. Amen. Amen. I believe; I believe; I believe This is It in very deed. Amen.

Pray for us and for all Christians who have bidden us to remember them.

In peace; and the love of Jesus Christ [be] with you. Sing ye.

Meanwhile the Priest continues, inaudibly:

All glory, and all honour, and all worship, are

eternally due unto the Holy Trinity, Father, and Son, and Holy Ghost; now and ever, and unto the ages of all ages. Amen.

The Choir sing:

Alleluia.

Praise God in all His Saints.

Alleluia.

Praise Him in the firmament of His power.

Alleluia.

Praise Him in His mighty acts.

Alleluia.

Praise Him according to the multitude of His greatness.

Alleluia.

Praise Him with sound of trumpet.

Alleluia.

Praise Him with psaltery and harp.

Alleluia.

Praise Him with timbrels and dances.

Alleluia.

Praise Him with strings and organ.

Alleluia.

Praise Him with loud-sounding cymbals.

Alleluia.

Praise Him with cymbals of joy.

Alleluia.

Every [thing that hath] breath—let them all praise the Name of the Lord our God.

Alleluia.

Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and unto the ages of ages. Amen.

On Festivals a hymn is added.¹

Meanwhile the Priest continues, inaudibly:

O God, grant us remission [and] forgiveness of our backslidings, which we have committed willingly and which we have committed unwillingly, which we have committed knowingly and which we have committed unknowingly. O Lord, forgive us!

He adds, if he pleases:

Lead us unto life, O eternal King, Word of God the Father of our Lord and God and Saviour Jesus Christ.

O Thou, the Very Bread which hath come down from heaven, the Giver of Life unto them who receive

¹ This is for Lent only—"Made partakers of the Body and Blood of God's Only-begotten, let us give thanks unto Him. Glory be to the Father, and to the Son, and to the Holy Ghost. Made partakers of the Body and Blood of God's Only-begotten, let us give thanks unto Him. Now and ever and unto the ages of ages. This is the Body and the Blood of God's Only-begotten; made partakers thereof, let us give thanks unto Him; let us sing with the angels and the armies on high and the choir of the Saints, who cry aloud, who proclaim, saying, Alleluia."

thereof, make us worthy without condemnation to partake of Thine Holy Body and of Thine Honourable Blood.

May our participation of Thine Holy Mysteries unite us unto Thee for ever, [since] Thou hast blessed us.

Thou art the Son of God; unto Thee, with Him, and the Holy Ghost the Life-giver, be glory for ever. Amen.

O our Lord, make us all worthy to partake of Thine Holy Body and Thine Honourable Blood, to sanctification of our souls and our bodies and our spirits, [and] forgiveness of our sins and transgressions, that we may become one body and spirit with Thee.

Glory be to Thee, with Thy Good Father, and the Holy Ghost, for ever. Amen.

Then he says the following Prayer, inaudibly, in Arabic:

O our Lord Jesus Christ, make us worthy to receive Thine Holy Body, and Thine Honourable Blood, and let it not be unto us condemnation, but, as Thou hast said to Thy pure-hearted disciples, Take My Body, and My Blood, for the remission of your sins,—let us have communion with Thy pure-hearted disciples, that by our participation of Thy life-giving Mysteries we may receive the remission of our sins, and the forgiveness of our iniquities, and the purification of our souls, our bodies, and our spirits, and confirmation in faith in Thine Holy Name, until our last breath,

through the intercession of the Most Pure Virgin Mary, and of all Thy Saints. Amen.

He communicates himself with the third part of the Sacred Host, saying:

This is in very truth the Blood of Emmanuel our God. Amen.

And then rests still for a while, with his thoughts fixed upon that Holy Sacrament. Then he uncovers the chalice, raises it, moves it crosswise before him, and then drinks part of the Blood, with the particle, saying:

This is in very truth the Body and the Blood of Emmanuel our God. Amen.

And again rests still for a while. Then he takes the paten and turns full towards the People, saying aloud:

The Holy to the holy. Blessed be the Lord Jesus Christ the Son of God; He hath hallowed [it] by His Holy Spirit. Amen.

If there are communicants, they approach, and he communicates them,¹ saying to each:

This is in very truth the Body and the Blood of Emmanuel our God. Amen.

¹ The Catholics, except the Deacon, kneel, and now receive in one kind. And the words, "and the Blood," are, the translator believes, omitted. The Monophysites receive standing, and with particles slightly dipped into the chalice. The Communicant ought to answer, "Amen. I believe," but this is obsolete.

He then moves the paten crosswise towards the People, turns, and replaces it on the Altar. He consumes what remains of the Sacred Host, saying again:

This is in very truth the Body of Emmanuel our God. Amen.

And then, after cleansing the paten into the chalice, what remains of the Blood, saying:

This is in very truth the Body of Emmanuel our God. Amen.

He holds out the chalice, into which the Deacon pours some wine, and the Priest says:

Peace be unto all.

The People answer:

And unto thy spirit.

He drinks the wine. Then wine and water are poured over his fingers into the chalice, and he drinks it, and wipes and arranges the chalice, saying meanwhile, inaudibly, in Arabic:

Our mouth is filled with gladness, and our tongue with joy, for that we have been made partakers of Thine immortal mysteries, O Lord! For those things, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, Thou, O God, hast prepared for them that love Thine Holy

Name. And Thou hast revealed them unto babes of Thine Holy Church. Even so, Father, for so it seemed good in Thy sight; for Thou art merciful, and unto Thee, O Father, together with the Son and the Holy Ghost, we ascribe glory, and honour, and worship, now and ever, and unto the ages of all ages. Amen.

¹Thy servants, O Lord, and them that minister before Thee, and entreat Thine Holy Name, and bow down their heads before Thee,—be Thou in them, O Lord, walk among them, and help them in every good work. Do Thou ennoble their hearts, above every base thought of the earth. Grant unto them that they may live, and may think of the things of life, and may understand the things pertaining unto Thee; through Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, unto Whom we and all Thy people do call aloud and cry, saying,—Have mercy upon us, O God our Saviour!

He leaves the Sanctuary, and, standing before the People with his hands extended, says:

²God have mercy upon us and bless us, cause His face to shine upon us and have mercy upon us.

O Lord, save Thy people, bless Thine inheritance,

¹ This prayer, called the Prayer of Inclination after Communion, is preceded by a Bidding from the Deacon, in Greek, to "Bow down your heads before the Lord." The translator is informed, however, that this Bidding is always omitted.

² This Prayer of Benediction, as the reader will observe, is simply taken from an earlier part of the Mass. The translator is informed that the text as given is what is invariably used in practice, but it

sustain them, lift them up for ever, exalt the horn of the orthodox Christians, through the power of the life-giving Cross.

Through the prayers and supplications which our

differs from the conclusion as given in the Missal. It is there prescribed that at the end of the Prayer of Inclination after communion, the people answer thrice, "Lord, have mercy." The Priest then leaves the sanctuary, and after saying, if other Priests be present, "My lords [and] fathers who appoint my sinfulness, let them be they who say the Benediction," says the following (which differs considerably from that given by Renaudot)—

"O all-holy Trinity, Father, and Son, and Holy Ghost, bless with a celestial blessing from heaven our people who love Christ. Send down upon us the grace of Thine Holy Spirit. Open the Holy Church unto us in mercy and faithfulness. Fill us with the faith of the Trinity to our last breath. O my Lord Jesus Christ, visit such of Thy people as are sick [and] heal them. Bring home our fathers and brethren who are journeying; lead them back unto their dwellings in peace and soundness. Bless the atmospheric changes of the air and the fruits of the earth in these years according to Thy bounty. Make peace and plenty to dwell over the face of all the earth; grant us Thy peace. Give grace unto the Christ-loving rulers who assemble in this holy Church, every one by his own name, before the face of the mighty powers; O God, make them to rejoice. Give rest to our fathers and our brethren who are fallen asleep, who have gone to rest in the orthodox faith. Bless them who have care for the sacrifices, the oblations, the wine, the oil, the incense, the vessels of the Altar. O Christ our God! repay Thou them in the heavenly Jerusalem. Upon all that with us seek for mercy do Thou, O Christ our God! have mercy, at Thine awful judgment-seat. Make to rejoice every afflicted soul that is in the prisons, and in the dungeons, or in exile or captivity, or them that are held in bitter bondage. O my Lord Jesus Christ our God! deliver them according to the multitude of Thy tender mercies. O my Lord Jesus Christ! remember in Thy kingdom in heaven all those who have bidden us to remember them, O Christ our God! O Lord, save Thy people, bless Thine inheritance, govern them, and lift them up for ever; and keep them in right faith, and in glory and honour, all the days of their life. And establish them in the love which is above all things, and

Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth at all times make for us all.

And [the prayers and supplications of] the three great [and] resplendent Saints, Michael and Gabriel,

the peace which passeth all understanding. Through the prayers and supplications which our Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth make for us. And [the prayers and supplications of] the three resplendent Saints, Michael, and Gabriel, and Raphael, and [of] the four immaterial living creatures, and [of] the four-and-twenty elders. And [the prayers and supplications of] the holy John the Baptist, and the holy hundred-and-forty-and-four thousand. And our lords [and] fathers the Apostles, and the holy Stephen, and the three holy children, and our holy lord George, and the holy Theodore, and the holy Mercury, the lover of the Fathers, and the holy Mina, and all the choir of the Martyrs. And our righteous Father, my lord, the great father Abba Antony, and our just father, Abba Paul, and our father Abba Macarius, and Abba Macarius. And our father Abba John the short. And our father Abba Pishwi. And our father Abba Paul [the man] of Tamauh, and our father the Abba Moses. And all the choir of the bearers of the Cross and the just and the righteous. And the Angel of this blessed day. May their holy blessings, and their help, and their favour, and their grace, be with us all for ever. Amen."

The Deacon says: "Pray for the peace of the One Only Holy Catholic Apostolic Church, the salvation of God among the nations, and peace in every place. And go forth again in peace. The Lord be with you."

The Priest says: "O Christ our God! King of Peace! grant us Thy peace; make Thy peace to rest upon us; for Thine are the power, and the glory, and the blessing, and the might, for ever. Amen. Go in peace. The Lord be with you."

The Deacon says, "The grace of our Lord, and God, and Saviour Jesus Christ be with you all. Go in peace."

The People answer, "Amen. So be it. An hundred years."

The Priest returns to the Altar, and says Ps. xli. (xlvii.) Then he takes off the sacred vestments, and afterwards distributes the blessed bread, (viz., the loaves brought for the Offertory, but not used,) and then dismisses the People with his blessing. (None given, probably the Arabic one in the text.)

and Raphael, and the four immaterial living creatures, and the four-and-twenty elders, and all the choir of Angels.

And the heavenly armies; and [through] the pleading of the Patriarchs and the Prophets,

And the Apostles, and the Martyrs, and the bearers of the Cross, and the just and the righteous, and all the wise virgins;

And [through] the blessing of the Angel of this holy and blessed Sacrifice, and the blessing of the holy Mother of God, the holy Mary, [a Virgin] from first to last, and the blessing of the day of the Lord, our good Saviour.

May their holy blessings, and their power, and their grace, and their help, be with us for ever. Amen. So be it.

O Christ our God! King of peace! grant us Thy peace, make Thy peace to rest upon us. Lo, Thine are the power, and the glory, and the blessing, and the might, for ever. Amen.

The Priest and all present repeat the Lord's Prayer inaudibly, and then he makes the sign of the Cross over the People, saying aloud in Arabic:

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon you, and abide with you always. Go in peace; and the peace of the Lord be with you.

He returns to the Altar, takes the chalice and paten, and returns with them to the Sacristy.

APPENDIX¹

UPON THE DIVINE OFFICE

THE Hours are never said publicly except in Convents, and the length of the Offices is so very great that the Catholic secular clergy upon the mission have obtained a dispensation which, while obliging them to a recitation of the whole during the week, lightens the amount of each day.

It is a peculiarity of these Offices that they are unchanging, being absolutely the same every day. In the Holy Week alone they are not said, prayer being then supposed to be continuous.

They are exactly seven in number, (Ps. cxviii. 164,) a single Morning Office, adapted for about sunrise, or 6 a.m., and called the Prayer of Morning, standing in place of both Lauds and Prime. The

¹ The translator regrets that this Appendix having been written out of Egypt, he has not been able to consult any Copt upon it, and that he has not succeeded in procuring by letter all the information he would have desired. He believes, however, that the mere translation is correct, having had the advantage, through the kindness of a Syrian friend, (R. I. P.,) of comparing his own work minutely with the Arabic version.

other Offices are Terce, or the Third Hour, (9 a.m.,) Sext, or the Sixth Hour, (noon), None, or the Ninth Hour, (3 p.m.,) Vespers, (6 p.m.,) Compline, called in Coptic the Prayer of Sleep, (6 p.m.,) and Mattins, called the Prayer of Midnight, which is its proper hour. There is an eighth office inserted between Compline and Mattins, intituled the Prayer of the Curtain—i.e., on retiring for the night.

All of them begin alike, as follows—

“In the Name of the Father, and of the Son, and of the Holy Ghost, One God. Lord, have mercy. Lord, have mercy. Lord, give Thy blessing. Amen. Alleluia.

“Glory be to the Father, and to the Son, and to the Holy Ghost. Both now, and ever, and unto the ages of ages. Amen. Alleluia.

“Make us worthy with thankfulness to say: Our Father,” &c.,—which ends, as usual in the Egyptian Church—“deliver us from evil, *through Christ Jesus our Lord.*”

All of them also end alike, as follows—

“Lord, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us. God the Holy Trinity [is] our hope.

“Have mercy on Thine handywork, and save our souls!”

The Gloria Patri is not said after the Psalms, as in the Latin Churches, but only when specially indicated.

MORNING PRAYER

The Lord's Prayer is immediately followed by the Prayer of Thanksgiving, "Let us give thanks unto the beneficent and merciful God, &c.," as in the Liturgy, pp. 15-19, but of course without being broken by biddings and responses, and substituting the words "from this holy place," for "from this Table," and then, immediately after the "Amen," the following:

O come, let us worship! O come, let us pray to Christ our God!

O come, let us worship! O come, let us pray to Christ our King!

O come, let us worship! O come, let us pray to Christ our Saviour!

O our Lord Jesus Christ, the Word of God, our God, keep us, through the intercessions of the holy Mary and of Thy Saints; and let us glorify [Thy] good glory; and have mercy upon us according unto Thy will for ever. The night is passed away. We give thanks unto Thee, O Lord, and we pray Thee to keep us this day without sin, and deliver us.

"I, who am bound in the Lord, beseech you that ye walk worthy of the vocation wherewith ye have been called, in all lowliness, in meekness, in long-suffering; forbear one another in love; strive to keep the unity of the Spirit in the full bond of peace; one body and one Spirit, even as ye have been called in

one hope,¹ one Lord, one faith, one baptism; hold to them; there is one God, the Father of all." (Eph. iv. 1—6.)

And one is His Son, Jesus Christ, the Word Incarnate; He died and He rose again from the dead on the third day; He hath raised us up with Him.

The Holy Ghost the Comforter is one and the same in His Substance; He proceedeth from the Father; He hath sanctified the whole creation; He teacheth us to worship the Holy Trinity in one Godhead and one nature; we praise Thee; we bless Thee for ever. Amen. Lord, have mercy.

Have mercy upon me, &c. Ps. l. (li.) *throughout*,
—*at the end is added*,

Alleluia. The morning hymn of the blessed day; I will offer it unto Christ, my King and my God; I will hope in Him that He will forgive my sins.

Psalms i., ii., iii., iv., v., vi., x. (xi.,) xi. (xii.,) xii. (xiii.,) xiv. (xv.,) xv. (xvi.,) xviii. (xix.,) xxiv. (xxv.,) xxvi. (xxvii.,) lxii. (lxiii.,) lxvi. (lxvii.,) lxix. (lxx.,) cxii. (cxiii.,) cxlii. (cxliii.)

Gospel according to John i. 1—14, *or else*, Gospel according to Mark i. 1—3.

*Then the following Hymn.*²

O Thou, the true Light, Which enlightenest every man that cometh into the world,

¹ The Arabic inserts here, "the hope of your calling, because there is," etc.

² It is intituled "An Hymn—Tone: Adam," which seems to be the name of the musical tone or tune to which it is to be sung.

Thou hast come into the world through Thy love toward man; all the creation hath rejoiced at Thy coming.

Thou hast saved Adam from the beguiling; Thou hast delivered Eve from the pangs of death.

Thou hast given unto us the spirit of sonship; we praise¹ Thee, we bless Thee with Thine Angels.

When the morning hour cometh² upon us, O Christ our God, the True Light!

Let the thoughts of the light abound within us, and let not the darkness of passion cover us.

That we may praise Thee with understanding with David; we call upon Thee, and cry aloud,

Saying, Mine eyes have anticipated the dawn, that I may recite all Thy sayings.

Hear our voices; according to Thy great mercy save us, O Lord our God, according to Thy tender mercies.

O God, the Carer for the beneficent, the gracious Provider for His elect;

The strong Director of them that take refuge in Him, the Desirer of the salvation and deliverance of every one!

In Thy goodness Thou hast prepared for us the night; grant unto us this day without sin.

¹ The Coptic is, "we have praised Thee, we have blessed Thee," in the Perfect Tense, but the Arabic gives the Present, which appears to be the sense implied.

² Perhaps better "when [Thou] makest the morning hour to come upon us."

That we may be worthy to lift up our hands unto Thee in Thy sight without anger and evil imagination.

This morning order Thou our in-comings and our out-goings in the gladness of Thy shelter.

That we may speak of Thy righteousness all the day, [and] praise Thy power with David the Prophet,

Saying, In Thy peace, O Christ our Saviour, we have slept, we have arisen, we have trusted in Thee.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

They sound together in true Gospel love like to the Apostles.

Like the ointment upon the head of Christ, that cometh down upon the beard [and] even unto the feet.

It anointeth every day the old and the young and the lads and the servants.

Whom the Holy Ghost hath accorded together like an harp; they bless God at all times,

In psalms, and hymns, and spiritual songs, by day and by night, with heart never failing.

Holy God, Holy Mighty, &c., *as in the Liturgy, p. 29*, with Glory, &c., Both now, &c.

The Lord's Prayer.

The Nicene Creed.

Lord, have mercy, *fifty times. Then this absolution:*¹

¹ So called (metremhe, from remhe, free) because it ends (absolvit) the office, just as the prayer at the end of each Nocturn in the Roman Office is so called because it ends the Nocturn.

The Lord God of hosts, Who is from everlasting and abideth unto everlasting;

Who hath created the sun to enlighten the day, and the night for a rest for all flesh;

We give Thee thanks, O Eternal King! for that Thou hast made us to pass through this night in peace, and hast brought us unto the beginning of this day.

Wherefore we pray Thee, O our Lord, the Eternal King!

May the light of Thy truth arise upon us, and enlighten us with the Light of Thy Divine knowledge.

Make us children of the light, children of the day; that we may pass this day in purity and truth and good order, that we may pass the rest of our life without blame.

Through the grace, &c., (*as at the end of the Prayer of Thanksgiving.*)

Another Absolution:

He That sendeth out the light by measure; That maketh His sun to shine upon the just and upon the unjust,

He That hath created the light, He That enlighteneth the world—Enlighten our hearts, O Lord of all!

And graciously grant unto us that this present day we may be acceptable unto Thee.

And guard us from every evil work, and from all sin, and all power of the enemy; through Christ Jesus our Lord: with Whom and the Holy Ghost, the

Life-giver, Who is of one Substance with Thee, Thou art blessed, now and ever, and unto ages of all ages. Amen.

Then is said the following Prayer in Greek:

O Thou, Who at every time and at every hour art adored and glorified in heaven and upon earth! O God Christ! Long-suffering! Full of mercy! Full of compassion! O Thou That lovest the just, and That hast pity upon sinners! O Thou That callest all men to be saved through the tidings of the good things to come—Do Thou, even Thou, O Lord! receive our supplications at this hour, and order our life to do Thy commandments. Sanctify our souls; purify our bodies; rectify our words; cleanse our thoughts, and deliver us from all affliction of evil and pain; gird us round with Thine holy Angels, that we, under the shield and guidance of their wardship, may attain unto the unity of the faith, and the knowledge of Thine incomprehensible glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy upon us, &c.

TERCE

After the Lord's Prayer begin at once:

Psalms xix. (xx.,) xxii. (xxiii.,) xxiii. (xxiv.,) xxv. (xxvi.,) xxviii. (xxix.,) xxix. (xxx.,) xxxiii. (xxxiv.,) xl. (xli.,) xlii. (xliii.,) xliv. (xlv.,) xlv. (xlvi.,) xlv. (xlvii.)

Gospel according to John xiv. 26—and I in you,
xv. 4. (*Referred to by the Eusebian Tables, (ρλβ.)*)

Then the following :

Thine Holy Spirit, O Lord, Which Thou didst
send forth upon Thine holy disciples, and the honour-
able Apostles at the Third Hour,

Take not This from us, O Thou Good! but renew
Him within us!

Create in me a clean heart, O God! and renew a
right spirit within me.

Cast me not away from Thy presence, and take
not Thine Holy Spirit from me.

Glory be to the Father, &c.

O Lord, Who at the Third Hour didst send forth
Thine Holy Spirit upon Thine holy disciples and the
honourable Apostles,

Take not This from us, O Thou Good! but renew
Him within us, we beseech Thee.

O our Lord Jesus Christ, the Son of God, the
Word!

A right and life-giving Spirit, a Spirit of
prophecy and of purity,

A Spirit of sanctification and of righteousness,
and of government, Almighty.

For thou art the Light of our souls That enlight-
eneth every man that cometh into the world. Have
mercy upon us!

Both now, and ever, &c.

O Mother of God, thou art the stock of the True Vine, which hath borne the cluster of life,

Thou art she—we pray thee, O thou that art full of grace! together with the Apostles, for the salvation of our souls.

Blessed be the Lord our God. Blessed be the Lord day by day.

And the God of our salvation shall make our way prosperous.

Holy God, Holy Mighty, &c.

The Lord's Prayer.

O Heavenly King, and Comforter, Spirit of truth!

Who art in every place, and fillest all, [Who art] the treasure of the good, and givest life!

Graciously come [and] be in us, and purge away all stain, O Thou Good! and save our souls.

Glory be to the Father, &c.

Even as Thou wast with Thy disciples, O Saviour! and didst give unto them peace,

Come also [and] be with us, and save us, and deliver our souls.

Both now, and ever, &c.

Whenever we stand in Thine holy temple, we deem ourselves as they who abide in heaven.

O Mother of God, thou art the gate of heaven, open unto us the door of mercy.

Lord, have mercy—*fifty times. Then this Absolution:*

God of all mercies and Lord of all comfort, Who hast comforted us at all times with the comfort of Thine Holy Spirit,

We give Thee thanks that Thou hast raised us up to pray at this holy hour, which is that wherein Thou didst pour forth the grace of Thine Holy Spirit in abundance upon Thine holy disciples and honourable and blessed Apostles, in likeness of tongues of fire.

We pray and entreat Thee, O Thou That lovest man! receive our prayer, and send down unto us this grace of Thine Holy Spirit.

And lead us into spiritual ways, that we may walk in the Spirit; and not fulfil the lust of the flesh.

And make us worthy to minister before Thee in purity and truth all the days of our life.

For to Thee are due the glory and the honour and the power, with Thy good Father, and the Holy Ghost,

Now, and ever, and unto ages of all ages. Amen.
Lord, have mercy upon us, &c.

SEXT

After the Lord's Prayer begin at once:

Psalms l. (li.,) liii. (liv.,) liv. (lv.,) lvi. (lvii.,) lx. (lxi.,) lxii. (lxiii.,) lxvi. (lxvii.,) lxix. (lxx.,) lxxxiii. (lxxxiv.,) lxxxiv. (lxxxv.,) lxxxv. (lxxxvi.,) lxxxvi. (lxxxvii.,) xc. (xci.,) xcii. (xciii.)

Gospel according to Matthew v. 1—16. (κθ.)

Then the following:

O Thou Who upon the sixth day, at the Sixth Hour, was nailed to the Cross because of the sin Adam dared to commit in the garden!

Take away the handwriting of our sins, O Christ our God, and save us.

Psalm liv. (lv.,) *at length; then—*

But I have called upon God, and the Lord hath heard me.

O God, hear my prayer and turn not away [Thy] face at my supplication; attend unto me and hear me.

At evening and at morning and at noon-tide will I utter my words; and He will hear my voice, and will deliver my soul in peace.

Glory be to the Father, &c.

O Jesus Christ our God, Who was nailed to the Cross at the Sixth Hour!

Thou hast slain sin by the tree, and hast by Thy death given life to the dead, even to man, whom Thou didst create with Thine own hands, and who was dead by sin.

Slay our passions by Thy saving and life-giving sufferings.

And by the nails wherewith Thou wast nailed, deliver our minds from hurt of carnal works and worldly lusts, by the remembrance of Thine heavenly judgment, according unto Thy tender mercies.

Now and ever, &c.

Forasmuch as we have no excuse, because of the

multitude of our sins, we plead through thee, O Virgin Mother of God, with Him Whom thou didst bear.

Lo, great is thine intercession, strong and acceptable with our Saviour.

O stainless Mother, reject not us sinners in thine intercession with Him Whom thou didst bear.

For He is merciful [and] almighty to save us, because He suffered for us, to save us.

Let Thy tender mercies come quickly unto us: we are become very poor; help us, O God our Saviour!

For the glory of Thy Name, O Lord, Thou wilt save us: Thou wilt forgive our sins for Thine holy name's sake.

Holy God, Holy Mighty, &c.

The Lord's Prayer.

Thou hast wrought salvation in the midst of the earth, O Christ our God! in the forth-stretching of Thine holy Hands upon the Cross.

Wherefore all nations cry out, saying: Glory unto Thee, O Lord!

Glory be to the Father, &c.

We worship Thine uncorrupted form, O Thou Good! We ask the forgiveness of our sins, O Christ our God!

Because Thou wast pleased to go up upon the Cross, to deliver those whom Thou hast created, from the slavery of the enemy.

We cry unto Thee, we give thanks unto Thee.

Thou hast filled all with joy, O Saviour, Who hast come to help the world. Lord, the Glory is Thine!

Now, and ever, &c.

Thou art she that is full of grace! Virgin Mother of God! We cry unto thee. Through the Cross of thy Son Hell hath fallen and death is destroyed.

And we [that] were dead are raised up and made worthy of eternal life and have obtained the joy of the first garden.

Wherefore we glorify Him in thanksgiving, as the strong Christ our God.

Lord, have mercy—*fifty times. Then this Absolution:*

We give thanks unto Thee, O our Lord, the Almighty!

Father of our Lord and God and Saviour Jesus Christ!—and we glorify Thee for that Thou hast appointed the hours of suffering of Thine Only-begotten Son to be times of prayer and supplication.

Receive our prayers and blot out for us the handwriting of our sins that is written against us. Even as Thou hast reft it in sunder during these holy hours upon the Cross of Thine Only-begotten Son, Jesus Christ, our Lord and the Saviour of our souls.

By Whom Thou hast shattered all the power of the enemy.

And hast given unto us a time of light and clean life and peaceful living.

That we may name Thine holy Name [and] worshipful.

And may stand at the awful and righteous judgment-seat of Thine Only-begotten Son Jesus Christ our Lord without falling into condemnation.

And may glorify Thee along with Thy Saints.

Thee, the Unoriginate Father, and the Son, Who is of one Substance with Thee,

And the Holy Ghost, the Giver of Life,

Now, and ever, and unto the ages of all ages.
Amen.

Lord, have mercy upon us, &c.

NONE

After the Lord's Prayer begin at once:

Psalms xcv. (xevi.,) xevi. (xevii.,) xevii. (xeviii.,) xeviii. (xcix.,) xcix. (c.,) c. (ci.,) cix. (cx.,) cx. (cxii.,) cxii. (cxiii.,) cxiv. (cxvi. 1—9,) cxv. (cxvi. 10—19.)

Gospel according to Luke ix. 10—17.

Then the following Hymn:

¹O Thou That didst taste death in the Flesh at the Ninth Hour for our sakes,

Slay our carnal lusts, O Christ our God, and deliver us.

Let my cry come near before Thee, O Lord; give me understanding, O Lord, according to Thy Word.

¹The original has the Third Person, "O He That, etc.," changing afterwards, but the English idiom seems to demand the Second throughout.

O Thou, &c., *again*.

Let my supplication come before Thee; quicken me according to Thy Word.

O Thou, &c., *again*.

Glory be to the Father, &c.

O Thou Who didst give up the Ghost into the hands of the Father! [Thou] Who didst hang upon the Cross about the Ninth Hour!

Thou didst lead into Paradise the thief who hung with Thee. Forget me not, O Thou Good! Cast me not off; but purify my soul [and] enlighten mine understanding.

And communicate to me the graces of Thine immortal mysteries.

That when I have tasted of Thy bounty I may offer a continual song unto Thee.

I long for Thy beauty above all things, O Christ our God, and do Thou save us.

Now, and ever, &c.

O Thou That for our sakes was born of the Virgin, and didst bear the Cross, O Thou Good!

Thou didst slay death by Thy death,
And didst manifest forth the resurrection.

O God, cast not behind Thee them whom Thou hast formed with Thine hand; show forth Thy love toward man, O Thou Good!

And receive the prayers of Thy Mother on our behalf.

O our Saviour, save the humble people.

Cast us not behind Thee for ever, neither give us up; make not void Thy covenant.

Take not away Thy mercies from us, for the sake of Abraham Thy Beloved, and Isaac Thy servant, and Israel Thine holy one.

Holy God, Holy Mighty, &c.

The Lord's Prayer.

When the thief saw the Author of life hanging upon the Cross,

He spake, saying: If He Who is crucified with us were not an Incarnate God, the sun would not have hidden his light, neither would the earth quake and tremble.

But, O Thou That canst do all things, and Who up-bearest all things, remember me, O Lord, when Thou comest in Thy kingdom.

Glory be to the Father, &c.

O Thou That didst receive the confession of the thief upon the Cross, possess us unto Thyself, O Thou Good!—even us who are fallen under sentence of death because of our sins.

With him we acknowledge our sins, confessing Thy Godhead; together with him we cry unto Thee, Saying: Remember us, O Lord, when Thou comest in Thy Kingdom.

Both now, and ever, &c.

When the Mother saw the Lamb and Shepherd and Saviour of the world hanging upon the Cross, she spake weeping,

Saying: The world indeed is made glad; it hath received salvation.

My bowels are on fire; I behold Thy crucifixion, Thou Who hast endured it for all, O my Son and my God!

Lord, have mercy—*fifty times. Then this Absolution:*

O God, the Father of our Lord, and God, and Saviour, Jesus Christ,

Who by His appearing hast redeemed us, and delivered us from the bondage of the enemy, we beseech Thee in His blessed and great Name,

Turn our minds away from the cares of life and the lusts of the world unto the remembrance of Thine heavenly judgments.

Fulfil on us Thy love toward man, O Thou Good! And let the prayer of the Ninth hour before Thee be accepted in Thy presence at all times.

And grant unto us to walk worthy of the calling whereto Thou hast called us.

That when we pass out of the body we may be numbered with the true worshippers of the sufferings of Thine Only-begotten Son, Jesus Christ, our Lord.

And may obtain mercy, and forgiveness of our sins, and salvation, and [a place in] the home of the Saints who have done Thy will indeed; from everlasting unto everlasting. Amen.

Lord, have mercy upon us, &c.

VESPERS (*The Evening Prayer.*)

After the Lord's Prayer begin at once :

Psalms cxvi. (cxvii.,) cxvii. (cxviii.,) cxix. (cxx.,)
cxx. (cxxi.,) cxxi. (cxxii.,) cxxii. (cxxiii.,) cxxiii.
(cxxiv.,) cxxiv. (cxxv.,) cxxv. (cxxvi.,) cxxvi.
(cxxvii.,) cxxvii. (cxxviii.,) cxxviii. (cxxix.)

Gospel according to Mark i. 29—34, *ending*,
“ they knew Him, that He was the Christ.” (æ.)

Or Gospel according to Luke iv. 38—41. (κs.)

Then the following Hymn :

Lord, I have sinned in Thy sight like the prodigal son,

But accept me, O Father! [for] I repent. O God!
have mercy upon me.

Unto Thee, O Lord, have I lifted up mine eyes,
Which dwellest in the heaven. Behold, as the eyes
of servants are upon the hands of their masters, and
as the eyes of a maid-servant are upon the hands of
the mistress,

Even so are our eyes upon Thee, O Lord our God!
until that Thou have mercy upon us.

I will call upon Thee speedily, O Lord my
Saviour! with the voice of the publican, saying, O
God, forgive me as [Thou forgavest] him, and have
mercy upon me.

Have mercy upon us, O Lord, and have mercy
upon us. We have been filled full with reproach,
and our soul hath been filled above measure; give

Thou the reproach to the prosperous, and give Thou the reproach to the proud.

Glory be to the Father, &c.

The wrestlers who lust not after the happiness of the earth, have thereby become worthy of the happiness of the heavens, and have become the comrades of the angels.

Through their intercessions, O Lord, deliver us and have mercy upon us.

Both now, and ever, &c.

Keep the flock from all the straits, O Mother of God! We all seek refuge in thee, next to God.

Be unto us an advocate like a fortified wall.

Now, O my Lord, dost Thou let Thy servant depart in peace, &c., (Luke ii. 29—32, *at full length.*)

O Lord, be graciously pleased, &c., *as in the Prayer of Incense, p. 38.*

Holy God, Holy Mighty, &c.

The Lord's Prayer.

Hail, O thou that hast found grace, Holy Mary, Mother of God; blessed art thou among women and blessed is the Fruit of thy womb.

Thou hast borne for us the Saviour of our souls.

Glory be to the Father, &c.

Baptizer of Christ, holy John, remember our congregations, that we may be delivered from our iniquities.

Thou hast been gifted with a privilege, that thou mayest intercede for us.

Now and ever, &c.

Our holy fathers, the great Abba Antony, and the righteous Abba Paul, and Abba Macarius, and Abba Macarius,

And our father Abba John, and our father Abba Pishwi,

And our father Abba Pachom, and our father Abba Theodore,

Intercede for us, that we may be delivered from tribulation and distress. We have you for intercessors in the presence of Christ.

O Mother of God, we fly to the protection of thy mercies,

Despise not our petitions in [our] necessities, but deliver us from perdition, O thou that are the most blessed of the blessed! (*lit.* thou art blessed alone.)

Lord, have mercy—*fifty times. Then this Absolution:*

O my Lord Jesus Christ, my God, give me in my sleep rest for the body, and keep us from the darkness which is the cloud of sin.

May the assaults of the passions be stilled.

Quench the fire of the body, quell the uprising of the flesh,

May passions and fleshly memories slumber,

Give me a watchful mind, and a purified memory, and a bed undefiled.

And a conduct full of virtue, and a couch of refreshment,

Awake us for the hymn of night and morning,

That we may praise Thine holy Name, which is full of glory and all beauty, with Thy Good Father, and the Holy Ghost, [Who is] the Life-giver and of one Substance with Thee, now, and ever, and to the ages of all ages. Amen.

Another Absolution:

We give Thee thanks, O our Lord, the Merciful, [that] Thou hast granted unto us to pass this day in peace, and hast [brought] us unto the evening in thanksgiving.

And hast enabled us to see the light of the evening.

Accept, O God, our praise which is made now at this present,

And deliver us from the snares of the adversary, and bring to nought all his gins that are [laid] against us.

And graciously grant unto us in this coming night peace without trouble or disturbance or travail or delusion, that we may pass it in peace and in purity,

That we may stand [before Thee] with hymns and prayers at all times and in all places.

We glorify Thine holy Name in all things,

With the Father, the Incomprehensible and Unoriginate,

And the Holy Ghost, [Who is] the Life-giver and of one Substance with Thee now and ever and to the ages of all ages. Amen.

COMPLINE (*The Prayer of Sleep.*)

After the Lord's Prayer begin at once :

Psalms cxxix. (cxxx.,) cxxx. (cxxxii.,) cxxxii. (cxxxiii.,) cxxxiii. (cxxxiv.,) cxxxvi. (cxxxvii.,) cxxxvii. (cxxxviii.,) cxi. (cxli.,) cxli. (cxlii.,) cxlv. (clxvi.,) cxlvi. (cxlvii. 1—11,) cxlvii. (cxlviii. 12—20.)

Gospel according to Luke ii. 25—32.)

Or Gospel according to Matthew xxiv. 45—51.

Or the following, which may also be read at the Prayer of the Curtain :

Gospel according to Luke xxi. 34—38.

The Prayer of Isaiah. (Founded on Isa. viii. circ. 8, 9, et seq.)

God is with us.

Understand this, all ye nations,—God is with us.

Understand this unto the ends of the earth,—God is with us.

All that ye devise shall quickly be brought to nought,

And if ye have strengthened your hands again ye shall quickly be made weak. God is with us.

And every device which ye shall devise shall not stand. God is with us.

All that ye say shall quickly be brought to nought together. God is with us.

We are not afraid of the fear of you, neither are we troubled in heart. God is with us.

We will forthwith praise the Lord. He is our God. He is our strength. God is with us.

For we have put our trust in him, and because of Him we shall presently be saved. God is with us.

Behold, I and the children whom God hath given me.

The people that walked in darkness have seen a great light, (*ix. 2 et. seq.*)

They that dwell in the land and shadow of death, upon them hath the light shined. God is with us.

Unto us a Child is born; unto us a Son is given. God is with us.

The government shall be upon His shoulders.

A wonderful Counsellor. God is with us.

The Mighty God, the Ruler,

The Prince of peace and the Father of the world to come. God is with us.

Say thrice:

Behold, the day is passed. We give Thee thanks, O Lord, and we beseech Thee graciously to give us this evening and this night to be without sin, O Saviour! and deliver us.

Glory be to the Father, &c.

Behold, the day is passed.

Now, and ever, &c.

The bodiless nature of the cherubim that are full of eyes and the seraphim that have six wings

Together with unceasing cry magnify Thee, and the Angels with the hymn of "Thrice holy before the world [was]

[Art] Thou, the Unoriginate Father, and the Son Who is of one Substance with Thee, and the Holy Ghost the Life-giver, an Undivided Trinity."

Thou hast manifested Thyself unto us from the Holy Virgin, through Thy Word, Christ, our Help.

Thou hast called the wrestlers, and the Prophets, and the Martyrs, unto immortality [bestowed on them] from Thee.

And they are gathered together to pray for the pardon of our transgressions,

Because all we have turned aside from toil through the deceit of the enemy,

Deliver us, that we may praise Thee with the Angels, saying,

Holy, Holy, Holy, Lord of Sabaoth, the heaven and the earth are full of Thine holy glory.

The Nicene Creed, and then :

Holy Mother of God, intercede for us sinners.

All heavenly powers, Angels and Archangels, Cherubim and Seraphim,

Intercede for us sinners.

Holy John, Fore-runner, Baptist, and Martyr,

Intercede for us sinners.

Holy Apostles and Preachers, Gospel-teachers,

Intercede for us sinners.

All wonder-working Prophets, Moses, and

Aaron, and Elijah, and Elisha, and all the rest of the Phophets,

Intercede for us sinners.

All the choir of the Martyrs, the Confessors, the holy wrestlers,

Intercede for us sinners.

Our holy fathers the Prelates who fought for the orthodox faith,

Intercede for us sinners,

Our holy fathers who bore the Cross, and bore the Spirit, and renounced the world,

Intercede for us sinners.

Through the incomprehensible power of the sanctifying Cross, take not away Thy mercies from us.

Then is said thrice:

Lord, forgive me a sinner, and have mercy on me. Blessed art Thou unto the ages of all ages. Amen.

Be graciously pleased, &c., (*as in the Liturgy, p. 38*).

Holy God, &c.

The Lord's Prayer.

Thou, O Lord, Who knowest the watchfulness of mine enemies and understandest the weakness of my nature, O Creator! Behold, I am about to commit my spirit into Thine hands.

Shelter me under the wings of Thy goodness, lest I sleep in death.

Enlighten mine eyes with the power of Thy words, raise me up at all times to glorify Thee.

Thou alone art good and lovest man.

Glory be to the Father, &c.

Terrible is Thy judgment, O Lord, men gather themselves together, the Angels stand around, and the books will be opened,

The works [of all] will be made manifest, and the memories [of all] will confess,

What sentence will be my sentence?—I, who am bound in sin.

Who will quench the flame of fire for me? who will enlighten my darkness unless Thou have mercy upon me, O Lord? Thou art He Who showest mercy upon men,

Now and ever, &c.

O Mother of God, since we have obtained confidence in thee, we shall not be put to shame, but we shall be saved.

And since we have obtained thine help and thy mediation, O thou holy, pure, perfect one!

We fear not but that we shall put our enemies to flight and scatter them.

We have taken unto us the shelter of thy mighty help in all things like a shield.

And we pray and beseech thee that we may call upon thee, O Mother of God, so that thou deliver us through thy prayers.

And that thou mayest raise us up again from the

sleep of darkness, to [offer] praise through the might of the God Who took flesh in thee.

Lord, have mercy—*fifty times. Then this Absolution:*

O Lord, Lord Jesus Christ our God! give us rest in our sleeping, rest for our bodies and purity in our souls,

And keep us from the darkness which is the cloud of sin.

Let the movements of passion be stilled; let the fire of the body be quenched.

Quell the uprising of the flesh; grant unto us a watchful mind, and lowly memory.

And a conduct full of virtue, and a bed undefiled, and a pure couch.

And Thou wilt cause us to awake for the hymn of night and morning, and grant unto us praise all the night.

That we may bless Thine holy Name, which is full of glory and all beauty,

With Thy good Father, and the Holy Ghost the Life-giver,

Now, and ever, and unto the ages of all ages. Amen.

Then this Absolution:

Lord, all things wherein we have sinned against Thee this day, whether in deed, or in word, or in thought, or in any feeling,

Do Thou graciously forgive unto us, for Thine holy Name's sake, as good and loving man.

And grant unto us, O God! a peaceful night, and this sleep free from all trouble,

And send unto us an Angel of peace, to keep us from all evil, and all plague, and all temptation of the enemy.

Through the grace, and mercy, and compassion, and love toward man, of Thine Only-begotten Son, our Lord, and God, and Saviour, Jesus Christ.

Through Whom are [due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee,] glory [and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.]

Lord, have mercy, &c.

PRAYER OF THE CURTAIN¹

Begin as usual, then say:

Psalm l. (li.)

*The Evening Hymn.*²

Psalms iv., vi., xii. (xiii.), xxiv. (xxv.), xxvi. (xxvii.), lxvi. (lxvii.), lxxxv. (lxxxvi.), xc. (xci.), cxvi. (cxvii.), cxvii. (cxviii.), cxxii. (cxxiii.), cxxx. (cxxxii.), cxxxi. (cxxxii.),

¹ Viz. a private Office to be said after retiring to rest.

² The translator regrets that he has failed to find this hymn, and also several other things referred to in this Office.

cxxxxi. (cxxxii.), cxxxii. (cxxxiii.), cxxxiii. (cxxxiv.),
cxxxvii. (cxxxviii.), xxix. (xxx).

Consider mine affliction, and deliver me: for I do not forget Thy law.

Give judgment concerning me.

Princes have persecuted me without a cause: but my heart standeth in awe of Thy word.

I will rejoice at Thy word, as one that findeth great spoil.

I hate and abhor wickedness: but Thy law do I love.

Gospel according to John (vi. 16—21.)

Or Gospel according to Luke (*as at Compline.*)

Be graciously pleased, &c.

Amen. Alleluia. Hail. We pray Thee, *as in the Psalter.*¹

We magnify Thee.¹

The Creed.

Lord, have mercy—*forty-one times.*

Holy—and *the rest.*²

¹ The translator regrets not having been able to find the forms indicated.

² What this refers to, the translator is uncertain. It may perhaps indicate the following Prayer, which is printed, with the accompanying rubrics, between this office and that of midnight.

After the Creed and the "Lord-have-mercy's" in every Prayer is said,

Holy, Holy, Holy art Thou, O Lord of Sabaoth! The heaven and the earth are full of Thy glory and honour.

Have mercy upon us, O God the Father Almighty! All-holy

Absolution. O Lord, Lord, &c., (*as at Compline.*)

Or else. We give Thee thanks, (*as at Vespers.*)

Then. Lord, all things, &c., (*as at Compline.*)

Then. O Thou Who, &c., (*as at Lauds.*)

End as usual.

MATTINS (*Prayer of Midnight.*)

Begin as usual, then say:

Psalms iii., vi., xii. (xiii.), lxix. (lxx.), lxxxv. (lxxxvi.), xc. (xci.), cxvi. (cxvii.), cxvii. (cxviii.), cxviii. (cxix.), *at full length.*

Gospel from Matthew (xxv. 1—13.)

Then this Hymn:

Behold, the Bridegroom cometh at midnight.
Blessed is that servant whom He shall find watching.

But he whom He shall find sleeping is unworthy
to go with Him [unto the marriage.]

See, O my soul, that thou grow not heavy with
sleep, lest thou be found outside the kingdom.

But watch and cry aloud, saying: Holy, Holy,

Trinity, have mercy upon us. O Lord God of hosts, be with us. For
we have no help in our afflictions and tribulations, save Thee.

O God, absolve [us,] forgive [us,] pardon unto us our trans-
gressions which we have committed, willingly or unwillingly,

Which we have committed knowingly or unknowingly. O Lord,
forgive them unto us.

Then say thrice,

According unto Thy mercy, O Lord, and not according unto our
sins.

Then the Lord's Prayer, and then the Absolution, etc.

Holy art Thou, O God! For the sake of the Mother of God, have mercy upon us.

Glory be to the Father, &c.

O my soul, consider that terrible day, and be sober, and light the lamp with the oil of gladness,

Because thou knowest not at what hour will come upon thee the cry, saying:—Behold the Bridegroom!

See, O my soul, that thou sleep not, lest thou be found outside, to knock like the five foolish virgins.

But watch unto prayer, that thou mayest meet the Lord Christ with fat oil, and He may grant unto thee the true espousal of His Divinity,

Both now, &c.

O Virgin Mother of God! thou impregnable bulwark! Bring thou to nought the counsels of our adversaries, and turn the affliction of the servant into joy.

Defend our city and fight for our kings and pray for the peace of the world,

For thou art our hope, O Mother of God!

O Heavenly King, &c. (*as at Terce, p. 144*).

Lord, have mercy—*fifty times*.

Holy God, &c.

The Lord's Prayer.

Say the Vesper Psalms at full length, and then :

Gospel according to Luke (vii. 36—50.)

Then the following Hymn :

Lord, grant unto me a fountain of many tears like

that which Thou didst grant first unto the woman
that was a sinner,

And make me worthy to wash Thy Feet Which
have wrought freedom from the path of error,

And I will bring unto Thee precious ointment,
and shall gain through repentance a purified life,

That I may hear that voice full of joy—"Thy
faith hath saved thee."

Glory be to the Father, &c.

When I consider the multitude of my wicked
works, and the remembrance of that terrible judgment
cometh into mine heart,

Quaking taketh hold upon me. I will straight-
way take refuge in Thee, O God That lovest man!

Turn not away Thy face from me, I beseech Thee,
Who alone art without sin!

Give unto my wretched soul a godly fear, before
ever the end cometh, and save me,

Now and ever, &c.

The heavens praise thee, O thou that art full of
grace, the unwedded bride,

And we also glorify thine unspeakable mother-
hood. O Mother of God, make intercession for the
salvation of our souls.

O Heavenly King, &c.

Lord, have mercy—*fifty times*.

Holy God, &c.

The Lord's Prayer.

Then say the Compline Psalms at full length, and then:

Gospel according to Luke (xii. 32—46).

Then the following Hymn:

Lord, look with a pitiful eye upon mine affliction.
My life hath well nigh come to an end,

And in my works there is no salvation,

Wherefore I beseech Thee, O Lord, look with a
pitiful eye upon my poverty and save me.

Glory be to the Father, &c.

As though the judge were before thee, be watch-
ful and sober, O my soul!

And consider that hour of terror; there shall be
no mercy for the merciless at that judgment,

Wherefore forgive me, O Saviour! Thou alone art
the lover of men.

Both now, &c.

O Gate of prudent life, honoured Mother of God,
save them that with confidence take refuge in thee
from trouble.

That we may glorify the holy Motherhood in all
things for the salvation of our souls.

The Prayer of Hezekiah, King of Judah.

I said: In the midst, &c., (*Isa. xxxviii. 10—20.*)

Then say:

Remember, O Lord, all the Saints who have
pleased Thee from [the beginning of] the world,

And grant unto me also that I may abandon all
things which please not Thy goodness.

I know of a truth that Thou willest not that I
should sin,

But I myself do the evil from mine own will.

Grant unto me, O Lord, that I may turn away from wicked works, and my many sins, and may do Thy will,

That I may find mercy with Thee for the rest of my life, as long as I am in this tabernacle.

That when Thou biddest me to come forth from the body I may appear before Thy face without confusion.

And may [so] find myself.

I have been unworthy, save me according to the multitude of Thy mercy, I will praise Thee all the days of my life.

All the powers of the heavens sing unto Thee; Thine are the glory and the power unto ages of ages. Amen.

A Prayer of St. Symeon Stylites:

O God, grant me a prayer without wandering, and recollection of my thoughts, that I may ask with faith in the promises which Thou hast graciously made unto me.

Grant me clearness in my thoughts and my understanding; let mine heart be enlightened, that mine understanding may know only that which is pure,

That I may hear Thine everlasting mysteries which Thou hast prepared for mankind in the grace of Thy Christ.

O Lord, graciously grant unto me a pure heart, that I may pray unto Thee without hindrance.

O my Lord, take away my thoughts from unnatural works, that I may give thanks with understanding for the grace of Thy mercy.

And that I may ask with watchful understanding for the good things which Thou hast promised unto me, which eye hath not seen, nor ear heard, neither have they entered into the heart of man,

Which Thou hast prepared for them that love Thine holy Name.

O God, grant unto me the love of Thine Holy Spirit, to draw mine understanding to love Thee with mine whole heart,

And mine whole soul, and mine whole strength, according to that Thou hast said; and to love my neighbour even as myself. This is the sum of the law and of the prophets.

Grant unto me to possess my thoughts, that I may not contemplate anything but Thee, may never pray to Thee with the lips only whilst my mind is wandering elsewhere, so that corruption cometh into the core of mine heart.

It is written:—The Lord is my light and my salvation.

Yea, O Lord, draw me unto Thyself. Thou art a faithful God, and the merciful Father and the Benefactor and the good Teacher.

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