



THE
COPTIC
MORNING SERVICE
FOR THE
LORD'S DAY.

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

WITH THE ORIGINAL COPTIC OF THOSE PARTS SAID ALOUD.



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P R E F A C E.

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. The original Coptic is only given along with the English where it is said or sung aloud ; those parts which are uttered in an inaudible whisper are given in English only.

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 translation 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 Monophysites 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.

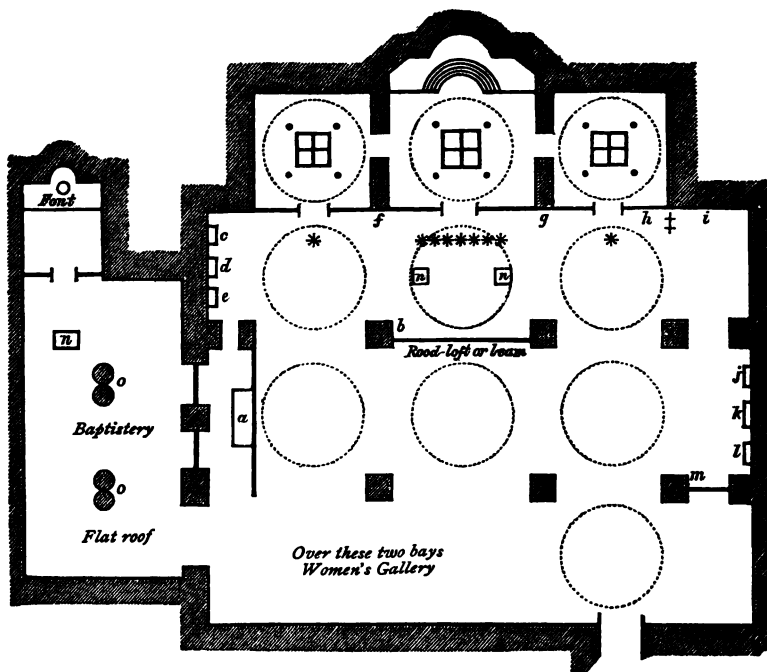
On the other hand, the Monophysites have at least an equal tendency to mimic the ecclesiastical arrangements of the Greeks, e.g. the Patriarchal Church in Cairo, or the new church at Alexandria, which hardly differ in any perceptible point from the most tasteless type of modern Greek churches.

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.

S. MARY'S CHURCH, CAIRO.



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

On the Rood-beam the pictures of the B. V. M. and of S. 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 baldachin, supported on four beams.

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

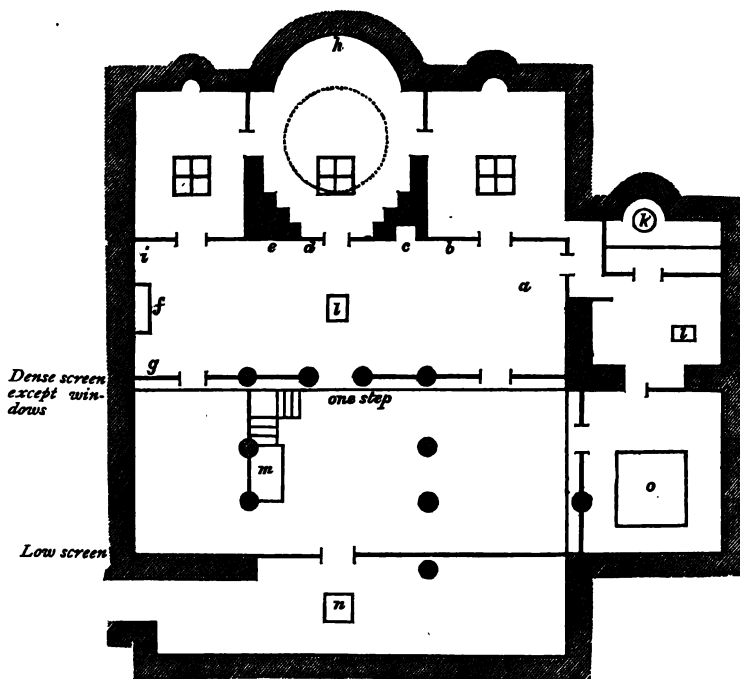
On the top of the screen of the High Altar a picture of our Lord between SS. Michael and Gabriel. Six pictures of Apostles on each side.

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 Bisa.

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.

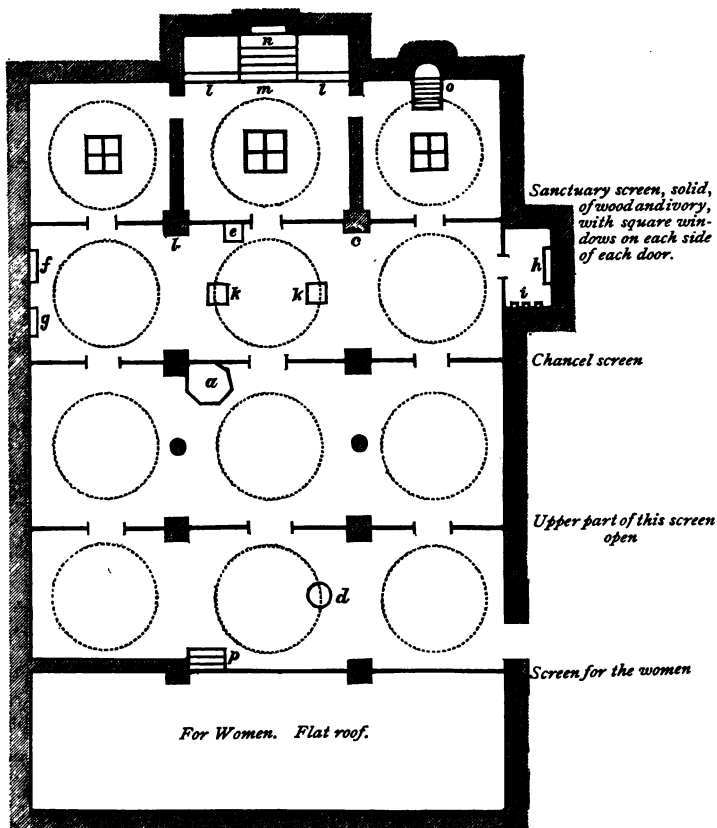
l. Lecterns.

m. Pulpit.

n. Tank (for the Mandatum ?)

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

S. GEORGE'S CHURCH, CAIRO.



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 wood-work 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.

5. *Upon the pronunciation of the Egyptian language.*

Upon this subject it is impossible to give any definite rule. The vulgar pronunciation which prevails among the common run of the clergy and singers is almost certainly wrong in various particulars, though even here it may be disputed how much the now universally spoken Arabic has corrupted the pronunciation of the dead and classical Coptic, or how far the extraordinary peculiarities of the Arabic dialect spoken in Egypt may be owing to the Arabic having been engrafted upon a Coptic population. On the other hand, if recourse be had to learned persons, it will be found that they have nearly always got theories either of their own or of some eminent scholar whom they follow, founded upon the substitution of one letter for another in codices, or the like recon-dite reasons. The following notes and observations are submitted, in the hope that they may be of some interest to any philologist into whose hands they may fall, while they will supply any one merely wishing to learn to read with all that is necessary.

ⲁ *a* in *hat*. Never as in *father*.

ⲁⲓ as *ey* in *they*, or else as *y* in *fly*.

ⲃ *w*, except when it closes a syllable and before Ⲅ, when it is pronounced as *b*.

Priests educated in Rome usually pronounce it everywhere as *v*, and are very probably right, seeing that this

is the sound of the Greek β , from which this letter is evidently copied.

The Arabic has no *v*, and in adopting foreign words containing it Arabs generally substitute *w* for it, e.g., *waboor* (for *vapour*) a steam-engine. Compare the confusion of *v* and *w* made by some Londoners.

Ϝ *g* hard, as in *get*. ϝ sounds as *ng* hard, as in *angle* (not *angel*.)
Before Δ some persons pronounce Ϝ like the Arabic غ, a sound which cannot be expressed in our alphabet.

Δ *d*. It is said by some that it is more correct to pronounce it as *th* in *though*—i.e., the Welsh *dd*—this being, at least at present, the pronunciation of the Greek δ , from which this letter is evidently taken.

Ε *e* as in *met*; but at the beginning and end of words it is pronounced somewhat as *ey* in *they*.

Ζ *z*.

Η *a* in *fate*. This is the vulgar pronunciation.

It seems generally agreed that it ought to be sounded as double *ee* in *meet*, following the sound of the Greek η , from which it is taken.

Θ *t*. This is a vulgarity, which the lower classes in Egypt also commit in Arabic, by substituting ت for ث as is also done in some English dialects.

The true sound is as the Greek θ , viz., *th* in *thing*, (not as in *though*.)

Ι *i* inclining to *e*, something like *ea* in *meat*.

Κ *k*.

Λ *l*.

Μ *m*.

Ν *n*.

Ξ *x*.

Ο *oe* in *shoe*. By others, as *o* in *hot*.

Π *b*. It is generally said that it should be pronounced *p*, like the Greek π , from which it is evidently taken, and such is the practice of many educated persons.

It is to be remarked that there is no *p* in Arabic, and Arabs, when they have to use a foreign word containing it, generally substitute *b* for it, e.g., *Basha* for *Pasha*.

- p *r.*
 c *s.* Before **ز** some pronounce it as *z*.
 ٲ *d.* The educated, however, generally pronounce it as *t*.
 ٲ *w.* By the educated, however, it is often pronounced *v*, except at the beginning of a word, and after a consonant, when they pronounce it as *ee* in *meet*. Such persons accordingly pronounce **زٲ** as *av* and **عٲ** as *ev*.

This appears to be founded upon the modern pronunciation of the Greek *v*, from which this letter is taken.

The common pronunciation of **زٲ** is as *ow* in *cow*; and in **عٲ** both letters are sounded separately, as if spelled in English letters "ey-oo," which latter, however, often, in rapid pronunciation, assumes the *w* sound, e.g., **اريفمعي** pr. *arifmēwi*, remember.

There is a universal consent that the diphthong **وٲ** has an half-vocal and half-consonantal force, like the Welsh *w* or the French *ou*, e.g., **وٲو**, pr. *ooro*, king—but **وٲز**, pr. *wav*, clean or holy.

- ٲ *f.* There is sometimes an inclination towards the sound of *v*.
 ٲ *k.* This is the common sound. Some, however, pronounce it like the Scotch *ch* in *loch*, that being the sound of the Greek *χ* from which it is taken; others distinguish between these pronunciations according to the derivation of each particular word, viz., Egyptian or Greek. In the word **ٲوان**, *snow*, the **ٲ** is generally pronounced like *g*.

- ٲ *ps.*
 ٲ like *a* in *all*, or *o* in *more*. Others pronounce it like *o* in *bone*.
 ٲ *sh.*

- ٲ *f.* It would seem that this letter must have expressed some sound different from that of **ٲ**, or else it would not have been invented. Was it analogous to the difference between the Welsh *ff* and *ph*?

ⲅ a strong guttural, like the Scotch *ch* in *loch*, but rather more strongly pronounced.

Ⲉ *h*, but rather stronger, approaching the sound of ⲅ. It is audible at the end of a word.

At the end of the word ⲧⲱⲗⲉ, *pray*, it is the common practice to utter it very strongly, like ⲅ.

Ⲭ *g* hard, as in *get*. It seems, however, to be universally admitted that the true sound is that of the Arabic *ج*, viz. *j* as in *Joseph*, or (in some countries) *z* in *azure*. Well educated persons thus pronounce it.

The Egyptians usually pronounce *ج* as an hard *g*.

Ⲑ *sh*, the same as ⲡ.

The same remark applies to the relation of this letter to ⲡ as to that of ⲑ to ⲕ.

The similarity of the form to that of the Greek *σ*, (a similarity which becomes identity in the contraction *σσ* for *σς*;) would seem to point to some similarity in sound.

By some the true sound is said to be that of *ch* in *church*, which sound is not found in Arabic.

One or two learned persons, on the authority of vagaries of spelling found in some old MSS., have maintained that it ought to be pronounced as ⲧ hard.

It may be remarked that if ⲧ were ever pronounced soft, it is not difficult to understand ill-educated persons, writing to dictation, using it to represent the soft *ch* sound.

† This is a mere symbol to indicate the sound of ⲁⲓ or ⲧⲓ. It is usually pronounced *di*, but by some *ti*, and, by a third school *ti* except after ⲓ, when they say *di*.

It may be remarked generally, that when a word begins with two consonants the Copts as a rule pronounce it as if it began with *e*. This is almost certainly a custom derived from Arabic: in that language a word cannot begin with two consonants, and when Arabs try to pronounce foreign words of this kind, they often prefix an *e* sound.

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 Sanctuary, 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,

ΘΕΩ ΦΡΑΝ ΕΦΙΩΤ: ΠΕΛΛΕ In the Name of the Father,
ΠΩΗΡΙ: ΠΕΛΛΕ ΠΙΠΠΑ ΕΘΤ: and of the Son, and of the
ΟΥΠΟΥΤ ΠΟΥΤ. ΔΕΗΗ. Holy Ghost, one God. Amen.

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

ΕΛΕΗΣΟΝ ΗΜΕΣ. Have mercy upon us.

And the Choir continue.

ΟΘΕΟΣ ΟΥΠΑΤΗΡ ΟΥ Ο God, Father Almighty!
ΠΑΠΤΟΚΡΑΤΩΡ: ΠΑΠΑΤΙΑ All-holy Trinity, have mercy
ΤΡΙΔΣ ΕΛΕΗΣΟΝ ΗΜΕΣ: upon us! Lord God of powers,
ΠΟΥ ΦΤ ΠΤΕ ΠΙΧΟΛΕ ΨΩ- be with us! Verily we have

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.

The People answer,

ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

Then the Priest says,

ΜΑΡΕΠΩΕΠΡΩΟΤ ἦ
 ΤΟΤΥ Μ ΠΥΡΕΡΠΕΘΠΑ-
 ΠΕΥ ΟΥΟΖ ἦ ΠΑΝΤ ΦΨ
 ΦΙΩΤ Μ ΠΕΠΟC ΟΥΟΖ ΠΕΠ-
 ΠΟΥΨ ΟΥΟΖ ΠΕΠCΩΤΗΡ
 ἸΗΣ ΠΧC.

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

ΧΕ ΔΥΕΡCΚΕΠΑΖΙΠ ΕΧΩΠ :
 ΔΥΕΡΒΟΝΘΙΠ ΕΡΟΠ : ΔΥΔ-
 ΡΕΖ ΕΡΟΠ : ΔΥΨΟΠΤΕΠ Ε-
 ΡΟΥ : ΔΥΨΔCΟΕΡΟΠ : ΔΥΨ-
 ΤΟΤΕΠ : ΔΥΕΠΤΕΠΩΔ Ε-
 ΖΗΠ Ε ΤΑΙ ΟΥΠΟΥ ΘΑΙ.

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.

ΠΘΟΥ ΟΠ ΜΑΡΕΠΨΟ Ε-
 ΡΟΥ ΖΟΠΩC ΠΤΕΥΔΡΕΖ Ε-
 ΡΟΠ ΔΕΠ ΠΑΙ ΕΖΟΟΥ ΕΘΟΥ-
 ΔΒ ΦΑΙ ΠΕΜ ΠΙΕΖΟΟΥ ΤΗ-
 ΡΟΥ ΠΤΕ ΠΕΠΩΠΘ ΔΕΠ
 ΖΙΡΗΠΠ ΠΙΒΕΠ ΠΧΕ ΠΙΠΑΠ-
 ΤΟΚΡΑΤΩΡ ΠΟC ΠΕΠΠΟΥΨ.

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,

ΠΡΟCΕΥΞΑCΘΕ.

Pray ye.

The People answer,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest continues,

ΦΗΝΒ ΠΟC ΦΨ ΠΙΠΑΠΤΟ-
 ΚΡΑΤΩΡ ΦΙΩΤ Μ ΠΕΠΟC
 ΟΥΟΖ ΠΕΠΠΟΥΨ ΟΥΟΖ ΠΕΠ-
 CΩΤΗΡ ἸΗΣ ΠΧC.

O Lord, Lord God Al-
 mighty, Father of our Lord
 and God and Saviour JESUS
 Christ.

τενευεργεσθαι ἵπτοτε
κατα θωβ πιβεν πεε
εθε θωβ πιβεν πεε
θεν θωβ πιβεν.

χε αkerσκεπαζιν εχωπ :
αkerβονειν ερον : ακαρεζ
ερον : ακυοπτεν εροκ :
ακτδσοερον : ακττοτεν :
ακεπτεψα εζρην ε ται
οτιποτ θαι.

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 Thy-
self, Thou hast spared us, Thou
hast helped us, Thou hast
brought us unto this hour.

The Deacon says,

τωβθ θινα ἵτε φτ
παιπα : ἵτενευεργητ
δαρων : ἵτενευωτεε ε-
ρον : ἵτενευερβονειν ερον :
ἵτενευθι ἵπυθθο πεε πι-
τωβθ ἵτε πιεθοναβ ἵ-
ταε ἵπτοτοτ εζρην εχωπ
ε πατδαθον ἵσχοτ πιβεν :
ἵτενευχα πεπποβι παπ ε-
βολ.

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

ἵτενευαγτεν πεπψα εθ-
ρεπθι εβολθεν τκοιπω-
νια ἵτε νενευετστηριον
εθοναβ ετσεαρωοντ :
πυχωεβολ ἵτε πεπποβι.

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

The People answer,

κτρη ελεησον.

Lord, have mercy.

The Priest continues,

εθε φαι τεπθθο οτοθ
τεπτωβθ ἵτεκπετατα-
θос πιεαριωει.

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

ἐν ἡμεῖς ἐρεπνῶν ἐ-
βὸλ ἐπαίκε ἐξοὺς ἐθού-
αβ φαι πει πειζοὺς τη-
ροὺς ἵτε πεπωπὸς θεν ζι-
ρηκη πει πει τεκροῖ.

φθόρος πει πει πει πει
πει πει πει πει πει πει
ἵτε πει πει πει πει πει
ἵτε πει πει πει πει πει
πει πει πει πει πει πει
πει πει πει πει πει πει
πει πει πει πει πει πει

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 mani-
fest—

He crosses himself, and says,

ἐλίστο—

Do Thou take away—

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

ἐβὸλζαροπ—

From us—

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

πει ἐβὸλζα πεκλαος
τηρ—

And from all Thy people—

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

πει ἐβὸλζα τραπεζα
θα.

And from this table.

And proceeds thus,

πει δε εθναπερ πει
πει περπορρι σαρπι ἐ-
λεωσ πα.

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

χε ἵθου πε ἐτακτ ἐ
πει πει πει πει πει πει
ἐχεν πει πει πει πει πει
πει πει πει πει πει πει
πει πει πει πει πει πει
πει πει πει πει πει πει

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 Office begins.

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

And then the following Hymn¹

ΔΕΩΠΙ ΔΕΑΡΕΠΟΥΧΥΤ
 ΠΤΗΘΙΑΣ ΕΘΟΥΑΒ : ΕΤΑ-
 ΦΙΩΤ ΠΕΛΕ ΠΩΗΡΙ ΠΕΛΕ
 ΠΙΠΠΑ ΕΘΟΥΑΒ : ΑΠΟΝ ΔΕ
 ΠΙΛΑΟΣ ΠΠΥΧΡΗΣΤΙΑΠΟΣ :
 ΠΑΙ ΓΑΡ ΠΕ ΠΕΠΠΟΥΤ Π-
 ΔΛΗΘΙΠΟΣ.

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.

ΒΟΠΟΥΓΕΛΠΙΣΙΤΑΠ ΔΕΠ
 ΘΗΕΘΟΥΑΒ ΔΕΑΡΙΑ ΕΡΕ ΦΤ
 ΠΑΙ ΠΑΠ ΓΥΤΕΠ ΠΕΣΠΡΕΣ-
 ΒΥΑ.

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

ΧΕΡΕ ΠΕ ΔΕΑΡΙΑ ΤΒ-
 ΡΟΔΠΙ ΕΘΠΑΣΟΣ ΘΗΕΤΑΣ-
 ΕΙΣΙ ΠΑΠ ΔΕΦΤ ΠΙΡΟΠΟΣ.²

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

ΧΕΡ[Ε] ΠΑΚ Ω ΠΙΔΕΑΡΤ-
 ΤΡΟΣ : ΧΕΡΕ ΠΙΕΤΑΤ[Τ]Δ-
 ΛΙΣΤΗΣ : ΧΕΡΕ ΠΙΔΠΟΣΤΟ-
 ΛΟΣ ΔΕΑΡΚΟΣ ΠΙΘΕΟΡΙΕΛΟΣ.

Hail to thee, O Martyr !
 Hail to thee, O Evangelist !
 Hail to thee, O ecstatic A-
 postle Mark !

Here are occasionally inserted passages varying with the Office.

ΓΥΤΕ[Π] ΠΙΕΠΡΑΣΒΥΑ ΠΤΕ
 ΤΘΕΟΔΟΚΟΣ ΕΘΟΥΑΒ ΔΕΑΡΙΑ

Through the intercessions
 of the holy Mother of God,

¹ This hymn is printed from a MS. copy given to the translator by one of the Monophysite clergy at Jerusalem, who was also good enough to overlook his translation of it. He has not ventured to correct what appear to him to be evident orthographical errors in it, though he has separated the words, which, in the original, are all joined together, and supplied in brackets a few letters which seem to have been omitted by mere accident. Although the text certainly could not be used as an exercise, it will be interesting to the reader as illustrating the present state of scholarship among the Copts, and the prevailing pronunciation. The translator does not know whether some of the persons named as Saints may not have been Monophysites.

² In the hieroglyphics "there is no distinction between l and r."—(Le Page Renouf's *Egyptian Grammar*, p. 1.)

πὸς ἀριζευὸς παπ ἐπι-
χωρῆβολ ἡτε πεπνοβι.

εἴτεπ πινρεσβῆα ἡτε
πιαρχναγγελος μιχαηλ
πее гавриηλ πее ра-
φαιηλ πее суринηλ : πее
πиз¹ ἡζοτοп ἡσосоелтос :
πее πικα ἐπρεсβѣте-
ρος : ст[р]атиа ἡαγγε-
λικон πее πтагееа ἡ-
εποурапион—

πипροзроеос ἐβαптис-
тис ιωαννης πρεψтоелс :
πирьогееадишо—

πее πασ̄с ἡιο† ἡαποс-
тоλος πее μαρκο[с] πι-
θεориеос : πее ψепи ἡτε
πееαθηтис—

стафанос πееартѣ-
рос : ἡᾱс̄ ποτρο γεор-
γιος : θεοдро[с] πее θε-
οδрос : πее φηλοпатηρ
μαρκорιος—

πее ἀπα εεпа πее
ἀπα βοктор : кѣриа[с]
κλετтиос πее φηλοуѳе-
ос πее ап[α] исχροп
πее ἀπα исак : πιαγιος
аптѡпиос πее πѡлени
абба παγλη : πив̄ еѳот-
ав абба макари : ποτ-

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 im-
material living creatures, and
the four and twenty elders ;
the angelic army and the
heavenly hosts—

[And of] the Fore-runner,
the Baptist, John, the Bap-
tizer ; 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 mar-
tyr, [and of] our lord the
King George, [and] Theodore
and Theodore, and the lover
of the fathers, Mercury—

And [of] Father Mīna and
Father Victor ; [and of] Ky-
rios Claudius, and Philotheus,
and Father Ischyron and Fa-
ther Isaac ; [and of] the holy
Antony, and the righteous
Abba Paul ; [and of] the three
holy Fathers Macarius ; [and

¹ This appears to be obviously a mere slip of the pen for Δ

σὺν τοῖς ἱεροῖς : καὶ
 ἑορταῖς ἡμετέροις :
 πῶς πῶς [1] κατὰ περ-
 ραμ—

Ὁ κύριε ἀριζήμενος πάντας
 τὰς ἡμετέρας : καὶ περὶ
 ἡμῶν ἑορταῖς ἡμετέροις : καὶ ἡ
 ἁγία ἑορταῖς : καὶ ἀκὶ ἀκ-
 ων ἀλλοι.

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 censor, 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 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. 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.

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, &c." 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.

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,

ψλκλ.

Pray ye.

The Priest says,

ΕΙΡΗΗ ΠΑΣΙΝ.

Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

The Priest says aloud,

ΠΑΛΙΝΟΝ ΜΕΛΕΠΤΕΘΟ Ε
ΦΉ ΠΑΠΑΝΤΟΚΡΑΤΩΡ ΦΙΩΤ
ΕΙ ΠΕΠΟΤ ΟΥΟΖ ΠΕΠΠΟΥΤ
ΟΥΟΖ ΠΕΠΩΤΗΡ ΙΗΣ ΠΧΣ.

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

ΤΕΠΤΕΘΟ ΟΥΟΖ ΤΕΠ-
ΤΩΒΖ ΠΤΕΚΕΛΕΤΑΓΑΘΟΣ
ΠΜΕΛΙΡΩΕΙ.

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

ΔΡΙΦΕΛΕΤΙ ΠΟΣ ΠΗ ΕΤΨΩ-
ΠΙ ΠΤΕ ΠΕΚΛΑΟΣ.

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

The Deacon says,

ΤΩΒΖ ΕΧΕΠ ΠΕΠΠΟΥΤ ΠΕΕ
ΠΕΠΣΠΗΟΥ ΕΤΨΩΠΙ ΔΕΠ
ΧΙΠΨΩΠΙ ΠΙΒΕΠ ΙΤΕ ΔΕΠ
ΠΑΙ ΤΟΠΟΣ ΙΤΕ ΔΕΠ ΜΕΙ
ΠΙΒΕΠ.

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

ΖΗΝΑ ΠΤΕ ΠΧΣ ΠΕΠΠΟΥΤ
ΕΡΖΕΕΟΥΤ ΠΑΠ ΠΕΛΕΩΟΥΤ
ΕΙ ΠΙΟΥΧΑΙ ΠΕΕ ΠΥΤΑΛΘ
ΠΤΕΨΧΑ ΠΑΠ ΠΕΠΠΟΒΙ Ε-
ΒΟΛ.

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

The People say,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest says,

ΕΔΑΚΧΕΕΠΟΥΨΠΙ ΔΕΠ
ΖΑΠΠΑΙ ΠΕΕ ΖΑΠΛΕΤ-
ΨΕΠΖΗΤ : ΜΕΤΑΛΩΟΥ.

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

ἀλιότηϊ ἐβολζαρων
 πεε ἐβολζαρων ἡψωνι
 πιβεν πεε ἰαβι πιβεν
 πιπῆα ἡτε πυψωνι ὄχι
 ἡσως.

ἡ ἐτατωσκ εὔψτη-
 οντ ζεν ἡἰαβι εε-
 τοποσον οτοζ εεποε-
 † πωσ.

ἡ ετρεεκνοντ ἡτο-
 του ἡ πιπῆα ἡ ἀκαθα-
 ρτον ἀριτον τηροτ ἡ-
 ρεεζε.

ἡ ετ ζεν πυψτεκων
 ἡε πιεταλως ἡε ἡ ετ
 ζεν πιεζωρηστια ἡε πι-
 εχλεαλωςια.

ἡε ἡ ἐτονἄλεονι εε-
 λεων ζεν οταετβωκ
 εσεπψαψι πῶς ἀριτον τη-
 ρον ἡρεεζε οτοζ πα
 πωσ.

χε ἡθοκ πετβωλ ἡ ἡ
 ετσωπζ ἐβολ οτοζ ετ-
 ταρο ἐρατον ἡ ἡ ἐτατ-
 ραδτον ἐδρη.

† ζελπς ἡτε ἡ ἐτε
 εελεον του ζελπς.

† βοηια ἡτε ἡ ἐτε
 εελεον του βοηος.

θοπει† ἡτε ἡ ετοι
 ἡκοτχι ἡρητ.

πυλπειῆ ἡτε ἡ ετχη
 ζεν πυχλειων.

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 de-
 liverest 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.

ΨΥΧΗ ΠΙΘΕΝ ΕΤΡΕΧ- Every afflicted soul, and
 ΖΩΗ ΟΤΟΖ ΕΤΟΤ ΔΕΛΟΝΙ them that are bound,
 ΕΧΩΟΤ.

ΔΕΟΙ ΠΩΟΤ Η ΟΥΠΑΙ : ΔΕΟΙ Grant them mercy, grant
 ΠΩΟΤ Η ΟΥΔΕΤΟΠ : ΔΕΟΙ them rest, grant them refresh-
 ΠΩΟΤ Η ΟΥΧΒΟΒ : ΔΕΟΙ ment, grant them help.
 ΠΩΟΤ Η ΟΥΘΟΘΕΙΑ.

ΔΠΟΝ ΔΕ ΖΩΗ ΠΟΤ ΠΙ- And for us, even for us
 ΨΩΠΗ ΗΤΕ ΠΕΠΨΥΧΗ ΔΕ- also, O Lord, who are sick in
 ΤΑΛΩΟΤ ΟΤΟΖ ΠΑ ΠΕΠ- our souls, do Thou heal them ;
 ΚΕΣΩΔΔ ΔΡΙΦΑΘΡΙ Ε- and cure our bodies.
 ΡΩΟΤ.

ΠΙΣΗΠΗ ΔΕΛΗΗ ΗΤΕ ΠΕΠ- O Thou the true Physician
 ΨΥΧΗ ΠΕΔ ΠΕΠΩΔΔ ΠΙ- of our souls and of our bo-
 ΕΠΙΣΚΟΠΟC ΗΤΕ CΑΡΞ ΠΙΘΕΝ dies, the Shepherd¹ of all
 ΧΕΔΠΕΠΨΩΠΗ ΘΕΠ ΠΕΚΟΤ- flesh, visit us with Thy sal-
 ΧΑΙ.

The People answer,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ. 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,

ΔΡΙΦΕΛΕΤΙ ΠΟΤ ΠΙΘΕΤΙΑ Remember, O Lord, the
 ΠΥΠΡΟCΦΟΡΑ. sacrifices, the oblations,

¹ Lit. "Bishop," cf. 1 Pet. ii. 25.

πισπερμεοτ ἵτε πη ἐ-
τατερπροσφερῖπ.

ἐ οὔταῖο περ οὔωοτ
ἐπεκραπ ἐθοῦαβ.

The thanksgivings of them
that have offered

Unto the honour and glo-
ry of Thine holy Name.

The Deacon says,

τωβρ ἐχεπ πη εἰτι-
ἐφρωοτῃ ἢ πῶτσια πι-
προσφορα πιαπαρχη πι-
περ πιθεοιποτῃ πικτελι-
λιον ἵτε πιεαῖπερρωοτ-
ωι ρηα ἵτε πῃς πεπ-
ποτῇ ἱεβιῶ πωοτ ζεπ
ἱκπαι ἵτε τφε: ἵτετῃχα
πεπποβι παπ ἐβολ.

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

The People say,

κῆ ελεησον.

Lord, have mercy.

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

ωποοτ ἐροκ ἐχεп πεκ-
οτσιαστηριον ἐθοῦαβ ἵ-
ελλοτμεοп ἵτε τφε ἐ-
οτθοи πῃθοиποτῃ.

ἐζοπн ἐτεκεετπῃτῇ
ετ ζεп πῃφноτῇ ἐβολρῃ-
τεп πῃεωωι ἵτε πεк-
αττελος πεр πεкарχη-
αττελος ἐθοῦαβ.

Receive them upon Thine
holy reasonable Altar in hea-
ven for a sweet savour of in-
cense;

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

ἐφρηῇ ἐτακωωп ἐροκ
ἢ πῃωωп ἵτε πῃεωи
ἀβελ πεр ἱοτσια ἵτε
πεπῃωт αβραηη πεр
ἱτεβι βῇ ἵτε ἱχηра.

Even as Thou didst accept
the offerings of righteous A-
bel, and the sacrifice of our
father Abraham, and the wi-
dow's two mites;

ΠΑΙΡΗΤ' ΟΠ ΠΙΚΕΕΤΧΑ-
ΡΙΣΤΗΡΙΟΝ ἢΤΕ ΠΕΚΕΒΙΑΚ
ΥΠΟΠΟΤ' ΕΡΟΚ.

ΠΑ ΠΥΡΟΤὸ ΠΕΛΛ ΠΑ ΠΙ-
ΚΟΥΧΙ ΠΗ ΕΤΡΗΠ ΠΕΛΛ ΠΗ
ΕΘΟΥΠΗΡ ΕΒΟΛ.

ΠΗ ΕΘΟΥΠΗ ΕἰΠ ΠΑΚ Ε-
ΘΟΥΠ ΟΥΟΖ ΕΛΛΕΟΝ ΤΩ-
ΟΥ: ΠΕΛΛ ΠΗ ΕΤΑΤΙΠ ΠΑΚ
ΕΘΟΥΠ ΘΕΠ ΠΑΙ ΕΘΟΥΠ
ἢΤΕ ΦΟΥΠ ἢΠΑΙ ΔΩΡΟΝ
ΠΑΙ.

ΛΟΙ ΠΟΥΠ ἢ ΠΑΤΤΑ-
ΚΟ ἢΤΨΕΒΙΩ ἢΠΗ ΕΘΠΑ-
ΤΑΚΟ.

ΠΑ ΠΥΦΗΟΥ ἢΤΨΕΒΙΩ ἢ
ΠΑ ΠΚΑΖΙ.

ΠΥΨΑΕΠΕΡ ἢΤΨΕΒΙΩ ἢ
ΠΥΠΡΟΟΥΠΟΥΠ.

ΠΟΥΠΟΥ ΠΟΥΠΑΛΛΙΟΝ
ΛΕΖΟΥΠ ΕΒΟΛ ἢ ΔΥΑΘΟΝ
ΠΙΒΕΠ.

ΛΕΤΑΚΤΟ ΕΡΩΟΥ ΠΟΥ
ἢ ΤΧΟΛ ἢΤΕ ΠΕΚΑΥΤΕΛΟΣ
ΠΕΛΛ ΠΕΚΑΡΧΗΑΥΤΕΛΟΣ Ε-
ΘΟΥΑΒ.

ΛΕΦΗΤ' ΕΤΑΤΕΡΦΛΕΥΙ
ΕΠΕΚΡΑΠ ΕΘΟΥΑΒ ΖΥΧΕΠ
ΠΚΑΖΙ.

ΔΡΙΠΟΥΛΕΥΙ ΖΩΟΥ ΠΟΥ
ΘΕΠ ΤΕΚΕΛΕΤΟΥΠΟΥ ΟΥΟΖ
ΘΕΠ ΠΑΙ ΚΕ ΕΩΠ ΦΑΙ Ε-
ΠΕΡΧΑΤ' ἢΩΚ.

Even so do Thou receive
the thankofferings of Thy ser-
vants ;

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 incorrup-
tible things in place of cor-
ruptible ;

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 remem-
bered Thine holy Name upon
earth ;

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

The People say,

κυριε ελεησον.

Lord, have mercy.

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

ααρρηγως πειπτα-
 γελος πειπταται η
 εποταριον ετε φαι πε
 φικωτ πειπταται πειπ-
 ταται εθουαβ.

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

[illegible]

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, 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.

φωνη πε πινον πελλ
 πιλλορ: πτλδ πελλ
 περπυι πυ επερ ητε
 πιεπερ.

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

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As good and one that
lovest man, have mercy up-
on us according to the great-

ΛΟΤΙΑ. ΑΛΛΗΛΟΤΙΑ. ΑΛΛΗ-
ΛΟΤΙΑ.

ness of Thy mercy. Alleluia.
Alleluia. Alleluia.

ΔΟΞΑ ΣΟΙ Ο ΘΕΟΣ ΗΛΩΗ :
ΑΓΙΟΣ : ΑΓΙΟΣ : ΑΓΙΟΣ : ΠΟΣ
ΣΑΒΔΑΘ : ΚΕ ΕΛΕΗΣΟΗ.

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

ΚΑΙ ΠΤΗ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙΣ
ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩ-
ΝΩΝ. ΑΜΗΝ.

Both now, and ever, and
unto the ages of ages. A-
men.

The Priest goes before the Altar, and says aloud in Arabic,¹

بِالْحَقِيقَةِ

In truth.

And then says the Nicene Creed.

ΤΕΠΠΑΖ† Ε ΟΥΠΟΥ†
ΠΟΥΤ ΦΙΩΤ ΠΥΠΑΠΤΟ-
ΚΡΑΤΩΡ ΦΗ ΕΤ ΔΥΘΑΛΕΙΘ
Η ΤΦΕ ΠΕΛΕ ΠΥΚΑΖΙ ΠΗ
ΕΤΟΥΠΑΤ ΕΡΩΟΥ ΠΕΛΕ ΠΗ
ΕΤΕΠ ΣΕΠΑΤ ΕΡΩΟΥ ΔΠ.

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.

ΤΕΠΠΑΖ† Ε ΟΥΟΣ ΠΟΥ-
ΩΤ ΙΗΣ ΠΧΣ ΠΩΗΡΙ ΕΕ Φ†
ΠΕΛΟΠΟΥΕΠΗΣ ΠΕΛΙΣΙ Ε-
ΒΟΛΘΕΠ ΦΙΩΤ ΔΑΧΩΟΥ
Η ΠΕΩΗ ΤΗΡΟΥ.

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

ΕΟΥΟΥΩΠΙ ΕΒΟΛΘΕΠ
ΟΥΟΥΩΠΙ : ΟΥΠΟΥ† ΗΤΑΦ-
ΛΗΙ ΕΒΟΛΘΕΠ ΟΥΠΟΥ†
ΗΤΑΦΛΗΙ : ΟΥΕΙΣΙ ΠΕ

Light of light ;² very God
of very God ; begotten, not
made ; being of one Sub-
stance with the Father ;

¹ The Coptic is ΔΕΠ ΟΥΕΕΘΛΗΙ, but it is always said in Arabic.
The people repeat it.

² The phrase "God of God," does not appear.

οὐθ' αὐτὸ ἀπ' περὶ οὐθ' αὐτο-
 οὐσιος περὶ πᾶσι φῶς : φη
 ἔτα ῥαβὶς πῖθεν ὡς πῖ
 ἐβόλ ῥιτοῦ.

Φαί ἔτε εὐθὺς ἀπὸν
 δὲ πῦρ πᾶσι πᾶσι εὐθὺς
 πεπονητὸς ἀπὸ ἐκ τῆς ἐ-
 βόλῃς τῆς : ἀφ' οὗτος
 ἐβόλῃς πῖπτεται ἐ-
 θοῦταβ πᾶσι ἐβόλῃς
 μαρτὶα ἱερὰ.

οὐτοῦ ἀφ' οὗτος : οὐτοῦ
 ἀφ' οὗτος ἀφ' οὗτος ἐβόλῃς :
 ἐβόλῃς ἐκ τῆς πᾶσι πᾶσι
 τῆς πᾶσι.

ἀφ' οὗτος ἀφ' οὗτος οὐτοῦ
 κοῦ : οὐτοῦ ἀφ' οὗτος ἐ-
 βόλῃς πᾶσι εὐθὺς
 δὲ πᾶσι πᾶσι ἐβόλῃς
 ὡς πᾶσι κατὰ πᾶσι.

ἀφ' οὗτος ἀφ' οὗτος ἐβόλῃς
 φῶς ἀφ' οὗτος ἀφ' οὗτος
 ἐβόλῃς καὶ πᾶσι
 ἐβόλῃς δὲ πᾶσι ἐβόλῃς
 ῥαβὶς ἐκ τῆς πᾶσι πᾶσι
 εὐθὺς : φη ἔτε τῆς
 ἐβόλῃς οὐθ' αὐτοῦ τε.

σε τῆς πᾶσι ἐβόλῃς
 ἐβόλῃς πᾶσι ἱερὰ
 ἐβόλῃς φη εὐθὺς ἐ-
 βόλῃς φῶς πᾶσι
 πᾶσι :¹ σε οὐθ' αὐτοῦ σε

by Whom all things were
 made ;

Who for us men and for
 our salvation came down
 from heaven ; He was incar-
 nate 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 bu-
 ried ; 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 king-
 dom there shall be no end.

And we believe in the
 Holy Ghost, the Lord, the
 Giver of life, Who proceed-
 eth from the Father and the
 Son ;¹ He is worshipped and

¹ Of course the Monophysites do not say πᾶσι πᾶσι—and the Son.

†ΩΟΝΑΥ ΠΕΕ ΦΙΩΤ ΠΕΕ
 ΠΥΗΡΙ : ΦΗ ΕΤΑΥΣΑΧΙ
 ΔΕΠ ΠΥΡΟΦΗΤΗΣ : Ε ΟΥ
 ΠΑΤΙΑ ΠΚΑΘΟΛΙΚΗ ΠΑΠΟС-
 ΤΟΛΙΚΗ ΠΕΚΚΛΗΣΙΑ.

glorified with the Father and the Son ; Who spake by the Prophets. In one holy Catholic Apostolic Church.

ΤΕΠΕΡΟΕΟΛΟΓΙΠ ΠΟΥ-
 УΕΕC ΠΟΥΩΤ Ε ΠΧΩΕΒΟΛ
 ΠΤΕ ΠΕΠΠΟΒΙ.

We acknowledge one Baptism for the remission of our sins,

ΤΕΠΧΟΥΤ ΕΒΟΛΔΑ-
 ΤΩΗ Π ΤΑΠΑCΤΑCΙC ΠΤΕ
 ΠΥΡΕΥΕΛΩΟΥΤ ΠΕΕ ΠΙ-
 ΩΠΘ ΠΤΕ ΠΙΕΩΠ ΕΘΗΚΟΥ.
 ΔΕΕΗΠ.

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—

Φ† ΠΑΙ ΠΑΠ : ΤΑΥΟΥΠΑΙ
 ΕΡΟΠ : ΨΕΠΩΗΤ ΔΑΡΟΠ :
 CΩΤΕΕ ΕΡΟΠ : CΕΟΥ Ε-
 ΡΟΠ : ΔΡΕΩ ΕΡΟΠ : ΔΡΙΒΟΗ-
 ΟΙΠ ΕΡΟΠ.

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

ΩΛΙ ΔΕΠΕΚΧΩΠΤ ΕΒΟΛ-
 ΕΔΡΟΠ.

Take away Thine anger from us.

ΧΕ ΔΕΠΕΠΩΠΠΙ ΔΕΠ ΠΕΚ-
 ΟΥΧΑΙ ΟΥΟΩ ΧΑ ΠΕΠΠΟΒΙ
 ΠΑΠ ΕΒΟΛ.

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,

ΕΙΡΗΗ ΠΑCΙΠ.

Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΠΕΥΕΛΑΤΙ CΟΥ.

And unto thy spirit.

The Priest says.

ΦΠΗΒ ΠΩC ΠΧC ΠΕΠΠΟΥ†
 ΦΗ ΕΤΑΥCΗΟC Π ΠΕΥΑΓΙΟC

The Lord, the Lord Christ our God, Who hath spoken

ΚΟΤ ΔΕΔΕΤΟΝ ΠΩΟΤ: ΠΗ
ΕΤΩΩΠΙ ΔΕΤΑΛΒΩΟΤ.

fallen on sleep before [us]:
heal those that are sick.

ΧΕ ΠΘΟΚ ΓΑΡ ΠΕ ΠΕΠ-
ΩΠΘ ΤΗΡΟΤ: ΠΕΕ ΠΕΠ-
ΟΤΧΑΙ ΤΗΡΟΤ: ΠΕΕ
ΤΕΠΡΕΛΠΙΣ ΤΗΡΟΤ: ΠΕΕ
ΠΕΠΤΑΛΘΟ ΤΗΡΟΤ: ΠΕΕ
ΤΕΠΑΠΑΣΤΑΙΣ ΤΗΡΟΤ.

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.

ΟΤΟΖ ΠΘΟΚ ΠΕ ΤΕΠΟΤ-
ΩΡΠ ΠΑΚ ΕΠΩΩΙ ΔΕΠΙΩΟΤ
ΠΕΕ ΠΥΤΑΙΘ ΠΕΕ †ΠΡΟC-
ΚΥΠΗΚΙΣ ΠΕΕ ΠΕΚΙΩΤ Π-
ΔΓΑΘΟC ΠΕΕ ΠΙΠΠΕΤΕΔ
ΕΘΟΤΑΒ ΠΡΕΥΤΑΠΘΟ Π-
ΟΕΛΟΟΤCΙΟC ΠΕΕΔΚ.

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:

†ΠΟΤ ΠΕΕ Π CΗΟΤ ΠΙ-
ΒΕΠ ΠΕΕ ΨΑ ΕΠΕΖ ΠΤΕ
ΠΕΠΕΖ ΤΗΡΟΤ. ΔΕΗΠ.

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 censures the Altar. After the Psalm, the Deacon brings him the book of the Gospel open, and he censures 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 Israël.

The Deacon cries,

CΤΑΘΗΤΕ ΔΕΤΑ ΦΟΒΟΤ
ΘΕΟΤ: ΔΚΟΤCΩΕΕΠ ΤΟΤ
ΔΤΙΟΤ ΕΤΑΓΓΕΛΙΟΤ.

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

They leave the Sanctuary; the Priest censens the book, saying again,

οἰνωπυτ εἰ πιεταγγε- λιον ἵτε ἰη̅ς π̅χ̅ς π̅ω̅ν εἰ φ† ετοπθ̅: π̅ω̅ν παϣ ψα ε̅περ.	Kiss the Gospel of JESUS Christ, the Son of the living God; the glory be unto Him for ever.
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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,

ψαεαρωντ ἵχε φ̅νεθ̅- π̅νοτ Ϸεπ φ̅ραν εἰ π̅σ̅.	Blessed is he that cometh in the Name of the Lord.
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The Deacon answers,

κ̅ριε ε̅τ̅λοτ̅κ̅ον εκ τ̅οτ̅ κατα π̅ι̅ε̅ α̅γ̅ιοτ̅ ε̅ταγ̅- γε̅λιοτ̅ το α̅παγ̅ω̅σα̅.	Bless, O Lord, the reading from the Holy Gospel accord- ing to N.
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The People answer,

δοξα σοι κ̅ριε.	Glory be to Thee, O Lord.
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The Deacon says in Arabic,¹

قَفُوا بِخَوْفٍ مِنَ اللَّهِ وَأَنْصَتُوا لِسَمَاعِ الْإِنْجِيلِ الْمَقْدَسِ فَصَلُّوا مِنْ أَنْجِيلِ	Stand in the fear of God and hear the Holy Gospel according to N.
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The Priest says,

πεπο̅ς ο̅τορ πεπο̅τ̅ ο̅τορ πεπο̅ω̅τηρ ο̅τορ πεπο̅τρο τηρεν ἰη̅ς π̅χ̅ς π̅ω̅ν εἰ φ† ετοπθ̅: π̅- ω̅ν παϣ ψα ε̅περ.	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.
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¹ The Coptic is ο̅γι̅ε̅ρα̅το̅ Ϸεπ ο̅γ̅ο̅τ̅ ἵτε φ† ο̅τορ
κα† ε̅ πιεταγγε̅λιον ε̅θο̅τα̅β̅ π̅κα̅τα π̅ι̅ε̅, but it is
always said in Arabic.

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

πῶς φε πεπποτῆ πε Glory be unto our God,
 ὡς ἐπερ ἴτε πῆπερ, τῆ- unto the ages of all ages.
 ροτ. ἀμην. 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.

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,

ἀριφλετὶ πῶς ἡ τῆ- Lord, remember the peace
 ρημῇ ἡτε τεκοτὶ ἀλλὰ- of Thine One Only Holy
 αὐτὸς ἑοῦταβ ἡκαθολικῇ Catholic and Apostolic
 οὔτος ἡαποστολικῇ ἡεκ- Church—
 κλησία—

The Deacon says,

προσευχασθε ὑπερ τῆς Pray for the peace of the
 εἰρημῆς τῆς αὐτῆς ἁγιῆς One Holy Catholic and Apos-
 καθολικῆς καὶ ἀποστο- tolic Orthodox Church of
 λικῆς οἰκουμένης τοῦ θ̅υ God—
 ἐκκλησίας.

The People answer,

Κε ἐλεησον. Lord, have mercy.

The Priest says,

Θα εἰς ὅσον ἰσχυρὸν αὐ- Which is from one end of
 ρημῆς ἡ τοῖκοταλεμῇ ὡς the world unto the other.
 αὐρημῆς.

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.

ἀριφλεεὶ πῶς εἰ πεν-
πατριάρχης ἢ ἰωτ ετ-
ταῖνοντ ἡ ἀρχιεπίσκοπος
ἀββὰ πῖε.

Lord, remember our Patri-
arch, our honourable father
the Archbishop Abba N.

The Deacon says,

προσευχασθε ὑπὲρ τοῦ
ἀρχιερέως ἡμεῶν παπὰ
ἀββὰ πῖε παπὰ καὶ πα-
τριάρχου κτρίου ἀρχι-
επίσκοπου τῆς ἑεταλῆς
πολεως ἀλεξανδρίας καὶ
τῶν ὁρθοδόξων ἡμεῶν
ἐπισκόπων.

Pray for our Pontiff, the
Pope Abba N., Pope and Pa-
triarch, Lord Archbishop of
the great city Alexandria, and
for our orthodox Bishops.¹

The People answer,

κὲ ἐλεησον.

Lord, have mercy.

The Priest says,

Θεὸν σὺ ἀρεῶν ἀρεῶν ἐροῦ
πάν ἢ εὐαγγελῶ ἡροεπι
πῶν εὐαγγελῶ ἡεῖρητι-
κον.

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

ἀριφλεεὶ πῶς ἢ τω-
τηρία εἰ παὶ τοπος ἐ-

Remember, O Lord, the
safety of this Thine holy place

¹ The above prayers for the Patriarch are given as in the Missal printed at Rome, but, as explained in a note on p. 10, it is the custom of the Catholic Priests at present to say ἀριφλεεὶ πῶς εἰ πενπατριάρχης ἢ ἰωτ ετταῖνοντ ἡ ἀρχιερέως παπὰ ἀββὰ πῖε (naming the Pope of Rome,) πῶν περκευφῆρ ἡλειτοτρίος ἡ ἐπίσκοπος ἀββὰ πῖε (naming the Vicar Apostolic.) And the Deacon answers, προσευχασθε ὑπὲρ τοῦ ἀρχιερέως ἡμεῶν παπὰ ἀββὰ πῖε πῶν περκευφῆρ ἡεῖρητι-κον. And the Deacon answers, προσευχασθε ὑπὲρ τοῦ ἀρχιερέως ἡμεῶν παπὰ ἀββὰ πῖε πῶν περκευφῆρ ἡεῖρητι-κον.

θουαβ ἵτακ φαι πεε and them that dwell therein
 ηκ ετῳον ἡδῆτῃ δει in faith in God.
 πιναρτ ἡτε φτ.

The Deacon says,

προσερχασθε ὑπερ της Pray for the salvation of
 σωτηριας του κοσμου the world, of this our city,
 και της πολεως ημων and of the lands, and islands,
 ταυτης και των χωρων and monasteries.
 και ηκων και εοπας-
 τηριων.

The People answer,

κυριε ελεησον. Lord, have mercy.

The Priest continues,

πεε τοπος πιβει πεε And every place, and every
 εοπαστηριον πιβει ἡτε monastery of our orthodox
 πεμωτ ἡορθωος fathers,

πεε πολις πιβει πεε And every city, and every
 χωρα πιβει πεε ητῃ land, and the villages, and
 πεε ποττολσελ τηρῃ. all their garniture,

οτορ παρσειπ τηρεπ And deliver us all from
 εβολρα σερβων πεε scarcity, and drowning,
 οκαταποπτικεος.

πεε οτχρωε πεε And [from] fire, and [from]
 οτεχρελωσια ἡτε ραν oppression by savages, and
 βαρβαρος πεε εβολρα from the sword of the stran-
 τσηῃ ἡτε πιγεεεο ger, and from the up-rising
 πεε εβολρα πχιπτωνῃ of heretics.
 ε πῳω ἡτε ρανρερετι-
 κος.

The People answer,

κυριε ελεησον. Lord, have mercy.

The Priest continues.

ἀΡΙΚΑΤΑΞΙΟΙΝ ΠΟΨ ΝΙ-
ΑΗΡ ἸΤΕ ΤΦΕ ΠΕΛΛ ΝΙ-
ΚΑΡΠΟΣ ἸΤΕ ΠΚΑΡΙ ΔΕΝ
ΤΑΙ ΡΟΛΕΠΙ ΘΑΙ: ΣΕΟΤ
ΕΡΩΟΤ.

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

The Deacon says.

ΤΩΒΖ ΕΧΕΠ ΝΙΑΗΡ ἸΤΕ
ΤΦΕ ΠΕΛΛ ΝΙΚΑΡΠΟΣ ἸΟΥ-
ΤΑΖ ἸΤΕ ΠΚΑΡΙ ΠΕΛΛ ΦΑ
ΝΙΚΩΥΗΠ ΠΕΛΛ ΦΑ ΠΕΛΛ
Ἰ ΔΛΟΛΙ ΠΕΛΛ ΥΨΩΗΠ ΝΙ-
ΒΕΠ ἸΡΕΥΤΚΑΡΠΟΣ ΕΤ
ΔΕΠ ΤΟΙΚΟΤΕΛΕΠΗ ΤΗΡΣ.

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,

ΖΗΝΑ ἸΤΕ ΠΧΣ ΠΕΠ-
ΠΟΥΤ ΣΕΟΤ ΕΡΩΟΤ ἸΤΕΥ
ΧΟΚΟΤ ΕΒΟΛ ΔΕΠ ΟΥΖΙ-
ΡΗΠΗ ΔΒΠΕ ΔΕΚΑΖ ἸΤΕΥ-
ΧΑ ΠΕΠΠΟΒΙ ΠΑΠ ΕΒΟΛ.

That Christ our God will
bless them, [and] bring them
to perfection in peace with-
out hardship, [and] will for-
give us our sins.

The People answer.

ΚΕ ΕΛΕΝΟΠ: ΚΕ ΕΛΕΝ-
ΟΠ: ΚΕ ΕΛΕΝΟΠ.

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

The Priest continues.

ΔΝΙΤΟΥ ΕΠΩΩΙ ΚΑΤΑ
ΠΟΥΩΙ ΚΑΤΑ ΦΗ ΕΤΕ ΦΩΚ
Ἰ ΖΕΟΤ.

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

ΜΕΠΟΥΠΟΥ ΔΕΠΡΟ ΔΕ-
ΠΚΑΡΙ ΜΕΡΟΥΘΙΔΙ ἸΧΕ

Make Thou the face of the
earth to rejoice, let her fur-

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.

πεφθάλωε εεαροτὰΰαι
ἵχε πεφοντάς.

σεβτωτῷ ἐ οτχροχ
πεε οτωσθ οτοζ ἀριοι-
κοποειν εε πεπωπθ
κατα πετερπορι.

σεοτ ἐπιχλοεε ἵτε
†ροεπι ἵτε τεκεετ-
χρῶς.

εεβε πιζηκι ἵτε πεκ-
λαος : εεβε †χηρς πεε
πιорφapoc πεε πιϣεε-
εο πεε πιρεεἰτχιλι.

πεε εεβητεп τηρεп
θς πη етерзελπис ἐрок
οτοζ еттωδз εεπεκραп
εεοταδ.

χε πεπβαλ ἡ οτοп πι-
βеп сеерзελпис ἐрок χε
ἡοок етт ἡτοτ θρεпw-
от θеп οтснот εε παпеч.

ἀριοτὶ πεεεп κατα
τεκεεταγαθос φη етт
θρε ἡ сарз πιβеп : εεοз
ἡ πεпзнт ἡ ραϣи πεε
οτοτпоч.

зппа ἀпоп зωп ἐρεф-
рухи ἡ тотеп θеп зωд
пиβеп ἡ снот пиβеп οτοз
ἡ теπερзотд θеп зωд
пиβеп ἡ агзθоп.

rows overflow, and her fruits
be abundantly multiplied.

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 or-
phan, 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 giv-
est meat unto all flesh. Fill
our hearts with joy and glad-
ness,

That we may have suffi-
ciency in all things at all
times, and that we may a-
bound in every good thing.

The People answer.

κτρίε еленсоп.

Lord, have mercy.

Then the Priest continues,

παλιπον μαρεψζο ε
φτ πυπαντοκρατωρ φιωτ
ε πεποσ οτοζ πεπποτ
οτοζ πεπσωτηρ ιης πχς.

τεπψζο οτοζ τεπ-
τωβζ η τεκεεταγα-
θος πιεειρωει.

αριφλεετ πις η πεπ-
χιπωωτ.

σεωτ ερωτ.

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,

προσεψασε υπερ της
αγιας εκκλησιας ταυτης
και των συνελευσεων
ημων. αμην.

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

The People answer,

κε ελεησον.

Lord, have mercy.

The Priest says,

αης εορωτωπι παπ
πατερκωλτιη πατταρνο
εορεπαττορ κατα πεκοτ-
ωυ εοσταβ οτοζ εεεε-
καριοη εαηη η ετχη
εαηη η τοτβο εαηη η
σεωτ αριχαριζεσε ε-
εωωτ παπ πος πεε
πεκεβιαικ εοηκοτ με-
πεπσωη ψαεπερ.

ταεετωαεεωε ιαωλοη
δεη οτωκ εωχε εβολ-
δεη πικοσεως.

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.

ΠΑΤΑΝΑΣ ΠΕΛΕ ΧΟΛΕ
ΠΙΒΕΝ ΕΤΩΝΟΤ ἸΤΑΥ—

ΘΕΕΘΩΛΕΟΤ ΟΤΟΖ
ΛΕΛΘΕΒΙΩΟΤ ΣΑΠΕΣΗΤ ἦ
ΝΕΠΣΑΛΑΤΧ ἦ ΧΩΛΕΕ.

ΠΙΣΚΑΠΑΛΟΠ ΠΕΛΕ ΠΗ
ΕΤΙΡΙ ΕΕ ΛΕΩΟΤ ΚΟΡΕΟΤ.

ΛΕΑΡΟΤΚΗΠ ἦΧΕ ΠΙΦΟΡΧ
ΕΕ ΠΤΑΚΟ ἦΤΕ ΠΙΖΕΡΕCIC.

ΠΙΧΑΧΙ ἦΤΕ ΤΕΚΕΚΚΛΗ-
CIC ΕΘΟΤΑΒ ΠΟC ΕΕΦΡΗΤ
ἦCΗΟΤ ΠΙΒΕΝ ΠΕΛΕ ΤΠΟΤ
ΛΕΛΘΕΒΙΩΟΤ.

ΒΩΧΥ ἦ ΤΟΤΕΕΤΒΑCΙ-
ΖΗΤ ΕΒΟΛ ΛΕΑΤΑΛΕΩΟΤ Ε
ΤΟΤΕΕΤΧΩΒ ἦΧΩΛΕΕ.

ΚΩΡΥ ἦ ΠΟΤΦΘΟΠΟC ΠΟΤ-
ΕΠΙΒΟΛΗ ΠΟΤΕΕΔΠΚΑΠΙΑ
ΠΟΤΚΑΚΟΤΡΓΙΑ ΠΟΤΚΑΤΑ-
ΛΑΛΙΑ ΕΤΟΤΙΡΙ ΕΕΛΕΩΟΤ
ΘΑΡΟΠ.

ΠΟC ΑΡΙΓΤΟΤ ΤΗΡΟΤ ἦ
ΑΠΡΑΚΤΟΠ ΟΤΟΖ ΧΩΡΕΒΟΛ
ΕΕΠΟΤCΟΠΙ: ΦΤ ΦΗ Ε-
ΤΑΥΧΩΡΕΒΟΛ ΕΕΠCΟΠΙ
ἦ ΑΧΙΤΟΤΦΕΛ.

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 inso-
lence, 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.

ΤΩΠΚ ΠΟC ΦΤ ΛΕΑΡΟΤ-
ΧΩΡ ΕΒΟΛ ἦΧΕ ΠΕΚΧΑΧΙ
ΤΗΡΟΤ.

ΛΕΑΡΟΤΦΩΤ ΕΒΟΛ ΘΑ-

Arise, O Lord God, let
all Thine enemies be scat-
tered.

Let all that hate Thine

ԴՅՈՒՆ Ե՛ ԲԵՐՁՕ ՈՒՔԵ ՕՐՈՒՄ holy Name flee before Thy
 ԴԻՆԵՐ Ե՛ԹԼԵՍՏԻ Ե՛ ԲԵՐ- face.
 ԲԱՆ Ե՛ԹՅԱՆ.

πεπλαος δε εερεψω-
πι θεν πιςεον ητε
εεπενω ηωο νεεε εεπ-
εβα ηεβα: ετιρι εεπεκ-
οτωω.

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

ДѢН ПІЗМОТ ПЕЛ ПІ-
 МЕТШЕПЕНТ ПЕЛ †
 МЕТШЕПЕНТ ПЕЛ †
 МОПОГЕНІС ПІШНІ ПЕПОС
 ОГОЗ ПЕППОТ † ОГОЗ ПЕП-
 СΩТНІ ІΗΣУС ХРІСТ.

Here he offers incense again thrice towards the Altar.

φαι ἐτε ἐβλογιστοϋ
 ἐρε πῶτον καὶ πατρί
 καὶ πνεύματι καὶ ἁ-
 γίῳ πνεύματι καὶ πᾶσι
 ἐ-
 θουσὶν ὑπετάσσοντο ἡ
 οὐρανίου καὶ ἡ γῆς καὶ
 τῶν
 αἰώνων καὶ πάντων τῶν
 αἰώνων. ἀμήν.

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

ΠΕΡΙΩΤ

Our Father—

And the People continue,

ET DEUS PATER : A-
RECTOR VOS IN PATREM :
A-PRESI IN TE TECTO-
RO : PETRO NAK A-RECTOR

Who art in the heavens :
hallowed be Thy Name : Thy
Kingdom come : Thy will
be done on earth as it is in

ὡππὶ ἀφῆκ' ἑπ τφῇ
 περὶ ὅθεν πεκαρῖ : πεπ-
 ωκ ἵτε ρακ' ἀνικῆσαν
 ἀφ' οὗ : οὐτοχ χὰ πε-
 τερον παν ἐβὼλ ἀφῆκ'
 ὅθεν ἵτεπχω ἐβὼλ ἵ-
 πηέτεοντοπ ἵταπέρωοι :
 οὐτοχ ἀπερεπτεπ ἐβὼοπ
 ἐπυρασεος : ἀλλὰ παρ-
 ἑπ ἐβὼλὸρ ππετρω-
 οί : ἑπ πχς ἱκς πεποσ.

heaven : Give us this day
 the morrow's bread : and for-
 give us our debts, as we for-
 give 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.

Deacon.

τὰς κεφαλὰς τῶων
 τῷ κυρίῳ κλινάτε.

Bow down your heads be-
 fore the Lord.

People.

ἐνώπιον σου κυρίε.

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 salvation of mankind. Thou art
 He which sittest upon the Cherubim and the Seraphim, and be-
 holdest 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.

Deacon.

προσχωμεν θεω με- Let us wait on God with
τα φοβου. fear.

People.

κε τω π̄νατι σου. And unto thy spirit.¹

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

¹ This 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.

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,

ἀριφραεὶ πότ ἡπενχιπ-
ωοντ : αεοτὲρωον.

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

The People answer,

ααηη : κ̅ε̅ ελεησον : κ̅ε̅
ελεησον : κ̅ε̅ ελεησον.

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 Ἀλληλουια.

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 of the Altar, during which the Choir begins the Ἀλληλοῦσια.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 ; 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,

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," &c., 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 Ἀλληλοῦσια 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 Ἀλληλοῦσια till the procession starts, when it is continued.

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 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 sendest 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 loaves² which are presented to him by the Deacon ; he

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

² The Catholics usually, though not invariably, use unleavened cakes as Latins do, but the hosts used by the Monophysites, and occasionally by the

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 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

ἀλληλοῦσι	καὶ	φεισὶ	τὸ	Alleluia.
στρωμαὶ	ἐφ' ὅσῳ	πρὸς	πᾶν	man shall praise Thee, and
ἔθνος	ὅσο	πρὸς	τὸ	the rest of [his] thought shall
οὐρανὸν	ἐφ' ὅσῳ	πρὸς	πᾶν	keep holiday before Thee.
ἀλληλοῦσι.				Alleluia.

Catholics, although about the same in diameter, are leavened, and about an inch thick in the centre.

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, &c. 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."

πιστεια πιπροσφορα The sacrifices and the ob-
 τροπος ερος. αλληλοτια. lations are before Thee. Al-
 lelulia.

Meanwhile the Priest sits, says as follows.

σπῶς περ σπαιδὲ ἐ
 σπαιδὲ περ σπῶς ἡ
 τριακτρία τριας φῶς
 περ πωρηι περ πῦρ
 ἔσονται.

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

οσιρηνη περ οσιωτ
 ἔχει τῶν ἐν αὐτῷ
 ἔσονται ἡ καθολικὴ ἡ
 ἀποστολικὴ ἡ ἐκκλησία
 ἡτε φῶς. ἀμην.

Peace and edification un-
 to the One Only Holy Ca-
 tholic Apostolic Church of
 God. Amen.

ἀριφραετὶ πῶς ἡ πη
 ἐτατίη πακ ἐξοτη ἡ-
 πα δωρον περ πη ἐτ-
 ἀτέπος ἔχων περ πη
 ἐτατέπος ἐβόλγιτος:
 μοι πῶς τῆρος ἐν
 πιδεχε πιδέβλθεν πη-
 φησὶ.

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.

ἀριφραετὶ πῶς ἡ οσιω
 πιδεν ἐτατροπρεν παπ
 ἐ ἐρπονταετὶ δὲν περτ-
 ρο περ πεπτωδρ: πῶς
 ἐρπονταετὶ δὲν τεφ-
 μετοτρο ἡ πιδησὶ.

Remember, O Lord, all who
 have bidden us to remember
 them in our prayers and sup-
 plications. May the Lord re-
 member 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,

δὲν φραν ἐν φῶς

In the Name of the Father,

πει πωρη πει πιπετ- and the Son, and the Holy
 ει εθουαβ οτποττ η- Ghost, One God.
 οτωτ.

He signs again.

ψεαρωωττ ηχε φτ Blessed be God the Father
 φωτ πιπαπτοκρατωρ. Almighty. Amen.
 ειην.

Answer.

ειην.

Amen.

He signs again.

ψεαρωωττ ηχε πεψ- Blessed be His Only-begot-
 εοποτεκнс ηωρη ιнс ten Son, JESUS Christ our
 πχс πεποс. ειην. Lord. Amen.

Answer.

ειην.

Amen.

He signs again.

ψεαρωωττ ηχε πιπα Blessed be the Holy Ghost
 εθω ει παρακλητοп. the Comforter. Amen.
 ειην.

Answer.

ειην.

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,

ειην : ειην : ειην. Amen. Amen. Amen.
 ειс πατηρ εиос : ειс One Holy Father : One
 υиос εиос : επ πνευμα Holy Son : One Holy Spirit.
 εиос. ειην. Amen.

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο
ΘΕΟΣ ΕΙΣ ΤΟΥΤΕ ΔΙΩΠΑC.
ΔΕΗΝ.

Blessed be the Lord God
unto all ages. Amen.

ΠΙΘΕΠΟC ΤΗΡΟΥ CΕΛΟΥ
Ε ΠΟC : ΔΕΡΟΥCΕΛΟΥ Ε-
ΡΟΥ ΗΧΕ ΠΙΔΑC ΤΗΡΟΥ :
ΧΕ ΔΠΕΡΠΑΙ ΤΑΧΡΟ ΕΞΡΗΙ
ΕΧΩΠ ΟΥΟΖ ΤΕΕΘΕΛΗΙ
ΗΤΤΕ ΠΟC ΨΟΠ ΨΑ ΕΠΕΡ.
ΔΕΗΝ. ΔΛΛΗΛΟΥΤΙΑ.

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

The People say,

ΔΟΞΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ
ΚΑΙ ΔΥΙΩ ΠΠΕΥΕΛΑΤΙ.

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

ΚΑΙ ΠΥΠ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙC
ΤΟΥΤΕ ΔΙΩΠΑC ΤΩΠ ΔΙΩ-
ΠΩΠ. ΔΕΗΝ. ΔΛΛΗΛΟΥΤΙΑ.

Both now, and ever, and
unto the ages of ages. A-
men. Alleluia.

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

ΕΙΡΗΗ ΠΑCΙΠ.

Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΠΕΥΕΛΑΤΙ CΟΥ.

And unto thy spirit.

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

ΔΕΡΕΠΨΕΠΖΕΛΟΥ Η
ΤΟΥΤΕ Δ ΠΙΡΕΡΕΠΕΘΠΑ-
ΠΕΥ ΟΥΟΖ Η ΠΑΝΤ ΦΨ
ΦΙΩΤ Δ ΠΕΠΟC ΟΥΟΖ ΠΕΠ-
ΠΟΥΨ ΟΥΟΖ ΠΕΠCΩΤΗΡ
ΗC ΠΧC.

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

ΧΕ ΔΡΕΡCΚΕΠΑΖΙΠ ΕΧΩΠ :
ΔΡΕΡΒΟΘΠ ΕΡΟΠ : ΔΡΔ-
ΡΕΡ ΕΡΟΠ : ΔΡΨΟΠΤΕΠ Ε-

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

ροϋ : ἀγτ̄ ἀσοῦρον : ἀγτ̄-
τοτεπ : ἀγεντεπϣα ἐ-
ζρη ἐ ται οὔπου θαι.

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

ἰθού οπ μαρεπ̄ζο ἐ-
ροϋ ζοπωσ ἰτεϣ̄ἀρεζ ἐ-
ρον ζεν πα ἐζοοτ̄ ἐθού-
αβ φαι πεε πιέζοοτ̄ τη-
ροτ̄ ἰτε πεπωπ̄ ζεν
ζιρηπη πιβεν ἰχε πιπα-
τοκρατωρ π̄σ̄ πεπποτ̄.

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,

προσετ̄ζασθε.

Pray ye.

The People answer,

κυrie ελεησον.

Lord, have mercy.

The Priest continues,

φινβ̄ π̄σ̄ φτ̄ πιπαπτο-
κρατωρ φιωτ̄ ᾱ πεπ̄σ̄
οὔοζ πεπποτ̄ οὔοζ πεπ-
ωτηρ ἰη̄ς π̄χ̄ς.

O Lord, Lord God Al-
mighty, Father of our Lord
and God and Saviour JESUS
Christ.

τεπϣεπζεοτ̄ ἰτοτ̄κ
κατα ζωβ̄ πιβεν πεε
εθε ζωβ̄ πιβεν πεε
ζεν ζωβ̄ πιβεν.

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

χε ἀκερσκεπαζιν ἐχωπ̄ :
ἀκερβονοῖν ἐρον : ἀκ̄ἀρεζ
ἐρον : ἀκωοπτεπ ἐροκ̄ :
ἀγτ̄ ἀσοῦρον : ἀγτ̄ τοτεπ :
ἀγεντεπϣα ἐζρη ἐ ται
οὔπου θαι.

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

ἥτε θανῶναι ἐχθρῶν : insurrection of enemies that
 πτωγῇ ἐπῳγῶ ἥτε θαν- are hidden, or that are mani-
 νασι κητέροντι περὶ κη- fest—
 εἰσῳγῇ ἐβόλ—

He crosses himself, and says,

ἄλγιστον— Do Thou take away—

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

ἐβόλῃ ἀπο— From us—

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

περὶ ἐβόλῃ πελάος And from all Thy people—
 τῆς—

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

περὶ ἐβόλῃ τραπεζῇ And from this table.
 θαι.

And proceeds thus,

κὶ δὲ εὐαγγελιστὴ περὶ But such things as be meet
 κητέροντι ἀγαθῇ ἐ- for us, and such things as be
 λῶνται πάντες. useful unto us, do Thou cause
 to be ministered unto us.

ὅτι ἡμεῖς περὶ ἐκτελέσει For Thou art He Who
 πνεύματι πάντες ἐξουσί- hast given unto us the power
 ᾧ ἐχέμεν πνεύματι περὶ πύ- to tread upon serpents and
 λιν περὶ ἐχέμεν τὴν δύναμιν τῆς scorpions, and upon all the
 ἥτε πανταχού. power of the enemy.

The Choir sing,¹

• σωθῆναι ἀληθῶς : καὶ τῷ Saved indeed ! and [so be
 πνεύματι σου. it] with thy spirit !

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

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.

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, and 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

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.

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 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,

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.

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,
my fathers, the Priests,
and the Deacon,
and the Clergy,
and all the People,
and mine own weakness,

*He makes the sign of
the Cross towards each,
as he mentions them.
Those not present are
omitted.*

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 here-siarchs, (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

ΤΑΙ ΨΟΥΡΗ Ν ΠΟΥΒ
 ΗΚΑΘΑΡΟΣ ΕΤΥΑΙ ΔΑ ΠΙ-
 ΑΡΩΜΑΤΑ ΕΤΘΕΝ ΠΕ
 ΗΧΙΧ Η ΔΑΡΩΝ ΠΙΟΥΗΒ
 ΕΥΤΑΛΟ ΘΘΟΙΠΟΥΤΙ ΕΠΨΩΙ
 ΕΧΕΝ ΠΙΛΑΠΕΡΨΩΟΥΤΙ.

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 :

†ΨΟΥΡΗ Ν ΠΟΥΒ ΠΕ †-
 ΠΑΡΘΕΝΟΣ : ΠΕΣΑΡΩΜΑΤΑ
 ΠΕ ΠΕΠΨΩΤΗΡ : ΔΣΕΙΣΙ
 ΞΕΛΟΨ : ΔΨΩ† ΞΕΛΟΠ :
 ΗΤΕΨΧΑ ΠΕΠΠΟΒΙ ΠΑΝ
 ΕΒΟΛ.

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.

ΗΘΟ ΠΕ †ΨΟΥΡΗ Ν ΠΟΥΒ
 ΗΚΑΘΑΡΟΣ ΕΤΥΑΙ ΔΑ ΠΙ-
 ΧΕΒΣ ΗΧΡΩΕ ΕΤΣΕΑΡ-
 ΨΟΥΤ.

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.

The Deacon says,

Pray concerning the sacrifice which we are offering. Lord, have mercy.²

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.

² The 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.

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 Patriarch, Lord Archbishop of the great city 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 dis-

¹ As remarked on p. 10, 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, &c."

turbance; 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. The Choir sing as follows:

ΤΕΝΟΥΧΤ	ΕΕΕΟΚ	Ω	We adore Thee, O Christ,
ΠΧC	ΠΕΕ	ΠΕΚΙΩΤ	and Thy good Father, and
ΓΑΘΟC	ΠΕΕ	ΠΠΠΔ	the Holy Ghost. Behold,
ΟΥΑΒ	ΧΕ	ΔΚΙ	Thou hast come, Thou hast
ΔΕΕΟΠ.		ΔΚΩ†	saved us.

Meanwhile the Priest censers 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 censures 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 censures 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,

παῦλος	φῶκ	ἀπεπῶς	Paul, the servant of our
ἰη̅ς	π̅χς	πιαποστολος	Lord JESUS Christ, called to
ε̅τ̅α̅δ̅ρ̅ε̅	φ̅η̅	ε̅τ̅	be an Apostle, who was sepa-
θα̅ψ̅ϗ̅	ἐ̅	π̅ι̅ρ̅ι̅ψ̅ε̅π̅ο̅υ̅ϗ̅ι̅	rated unto the Gospel of
ἡ̅τ̅ε̅	φ̅†̅.		God.

Then he reads it in Coptic.

Meanwhile the Priest censures 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 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,

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 censuring 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."

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,

ⲡⲓⲣⲉⲟⲩ ⲡⲁⲣ ⲡⲉⲙⲱ	For grace [be] with you,
ⲧⲉⲡ ⲡⲉⲙ ⲧⲉⲣⲓⲛⲛⲉ ⲉⲩⲥⲟⲡ :	and peace therewith. Amen,
ⲭⲉ ⲙⲉⲛⲛ : ⲉⲥⲉⲭⲱⲡⲓ.	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,

ⲕⲁⲑⲟⲗⲓⲕⲟⲛ ⲡⲓⲛⲁ ⲡⲁ-	[The Lesson from the] Ca-
ⲙⲉⲛⲣⲁⲧⲧ.	tholic [Epistle] of N., my
	beloved [brethren.]

When it is finished in Coptic the People answer,

ἐπερλενρε πικοςεος	Love not the world, nei-
οταε ηη ετωοπ ζεν πι-	ther the things which are in
κοςεος : πικοςεος πας-	the world ; the world passeth
ἱπι πεε τερεπιθευια :	away and the lust thereof ;
φη ετῖρι ἐφοτωχ ἐ φ†	he that doeth the will of God
चनाωπι ωαεπερ :	abideth for ever. Amen.
εην.	

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,

ωαρε φ† ὡλι ἐεεετ	God taketh away the sins
ἡ πιποβι ἡτε πιλαος ἐ-	of the people through the

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.

βολητεν πισλιλ πεε burnt offering and the sweet
 πιθεοι ιτε πιθεοιποτη. savour of incense.

φαι εταχηνη επωωι ι [Even He] Who offered up
 οτηνια ετηνη ριχη an acceptable sacrifice upon
 πιστατρος θεπ ποτχαι the Cross for the salvation of
 αι πεπτενος. our race.

Here is inserted a passage varying according to the day.

κσεαρωοντ αληθως Blessed in truth art Thou,
 πεε πεκιωτ παταθος with Thy good Father, and
 πεε πιππετεα εθοναβ: the Holy Ghost ; Thou hast
 χε ακι ακωτ ελεον: come ; Thou hast saved us :
 οτορ και παπ. and have mercy upon us !

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

πραξις ιτε πεποτ πα Acts of our Fathers the
 ποστολος: ερεποτσεον Apostles : their holy blessings
 εθοναβ ωωπι πεεπ. be with us.

When it is finished in Coptic, the People answer,

πισαχι δε ιτε ποτ εγ The word of the Lord shall
 εδαι οτορ εγεωωι οτορ endure, and shall be multi-
 εγεεεερι οτορ εγετα- plied, and shall wax mighty,
 χρο θεπ ταγια ι εκκλη- and shall be confirmed in
 cia ιτε φτ: αεην. 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 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. 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.

¹ The Catholics alter as before, p. 48, &c.

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 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 censens the other images once each, and then the Priests.

The Priest censens 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 causing 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 :

ΑΓΙΟΣ Ο ΘΕΟΣ : ΑΓΙΟΣ ΙC-
ΧΥΡΟΣ : ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ
ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,
Holy Immortal, have mercy
on us.

ΑΓΙΟΣ Ο ΘΕΟΣ : ΑΓΙΟΣ ΙC-
ΧΥΡΟΣ : ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ
ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,
Holy Immortal, have mercy
on us.

ΑΓΙΟΣ Ο ΘΕΟΣ : ΑΓΙΟΣ ΙC-
ΧΥΡΟΣ : ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ
ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,
Holy Immortal, have mercy
on us.

ΔΟΞΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ
ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ.

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

ΚΑΙ ΝΥΝ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙC

Both now, and ever, and

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

ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩ- unto the ages of ages. A-
ΝΩΝ : ΑΜΗΝ. men.

*The Priest says,*¹

ΦΗΝΒ ΠΟΣ ΠΧΣ ΠΕΠΝΟΥΤ
ΦΗ ΕΤΑΦΧΟΣ Η ΠΕΦΑΓΙΟΣ
ΕΙ ΕΛΕΘΗΤΗΣ ΟΥΟΖ ΗΔ-
ΠΟCΤΟΛΟC ΕΘΟΥΑΒ : ΧΕ
ΖΑΠΕΛΗΥ ΕΙΠΡΟΦΗΤΗΣ
ΠΕΛΕ ΖΑΠΘΕΛΗΝΙ ΑΤΕΡΕΠΙ-
ΘΥΛΗΝ Ε ΠΑΤ Ε ΠΗ Ε-
ΤΕΤΕΠΝΑΤ ΕΡΩΟΥ ΟΥΟΖ
ΕΙΠΟΥΝΑΤ : ΟΥΟΖ Ε Ω-
ΤΕΛΕ Ε ΠΗ ΕΤΕΤΕΠΩ-
ΤΕΛΕ ΕΡΩΟΥ ΟΥΟΖ ΕΙ-
ΠΟΥΩΤΕΛΕ.

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 :

ΠΘΩΤΕΠ ΔΕ ΩΟΥΠΙΔΤΟΥ
Η ΠΕΤΕΠΒΑΛ ΧΕ CΕΠΑΤ
ΠΕΛΕ ΠΕΤΕΠΕΛΔΥΧ ΧΕ CΕ-
CΩΤΕΛΕ.

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

ΕΙΔΡΕΠΕΡΠΕΛΕΠΥΑ Η
CΩΤΕΛΕ ΟΥΟΖ ΕΙΡΙ ΗΠΕΚ-
ΕΤΑΓΓΕΛΙΟΝ ΕΘΟΥΑΒ ΔΕΠ
ΠΙΤΩΒΖ ΗΤΕ ΠΗ ΕΘΟΥΑΒ
ΗΤΑΚ.

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

The Deacon says,

ΠΡΟCΕΤΖΑCΘΕ ΥΠΕΡ ΤΟΥ
ΑΓΙΟΥ ΕΤΑΓΓΕΛΙΟΥ.

Pray concerning the holy
Gospel.

The People say,

ΚΥΡΙΕ ΕΛΕΗCΟΝ.

Lord, have mercy.

The Priest says,

ΑΡΙΦΕΛΕΝΙ ΔΕ ΟΠ ΠΕΠ-
ΝΗΒ Η ΟΥΟΠ ΠΙΒΕΠ ΕΤΑΤ-

And remember also, O our
Lord, all those who have bid-

¹ If he is sitting he rises.

The Priest says,

πεπο̄ς ο̄τος πεππο̄τ	The Lord, and God, and
ο̄τος πεπσωτηρ ο̄τος	Saviour, and King of us all,
πεπο̄τρο τηρεν ἰη̄ς π̄χ̄ς	JESUS Christ, the Son of the
π̄υη̄ρι ᾠφ̄τ̄ ε̄τοπ̄θ̄ :	living God ; unto Him be the
π̄ω̄τ̄ πᾱρ̄ ψᾱ ε̄πε̄ρ̄.	glory for ever.

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

π̄ω̄τ̄ φᾱ πεππο̄τ̄ πε	Glory be unto our God,
ψᾱ ε̄πε̄ρ̄ ἡ̄τε π̄ε̄πε̄ρ̄ τη̄	unto the ages of all ages.
ρο̄τ̄. ἀμην.	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,

ψε̄ ἡ̄ρο̄ε̄π̄ι.	An hundred years.
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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, 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

The Choir then sings,

хе с҃еаrwотт н҃те Blessed be the Father, and
 фїѡт пее п҃хн҃и пее the Son, and the Holy Ghost,
 пппееееа ёѡтаѢ т҃три- the Perfect Trinity: we wor-
 ас есхнѣѡл теноѡхѡт ship Him, we glorify Him.
 ѡеелос: тегѣѡт нас.

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 Twbi 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 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

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,

ΕΙΡΗΝΗ ΠΑΣΙΝ.

Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

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 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.

“ἐπὶ προσευχῇ στάθῃτε. προσεύξασθε ὑπὲρ τῶν ζώντων. προσεύξασθε ὑπὲρ τῶν νοσούντων. προσεύξασθε ὑπὲρ τῶν ἀποδήμων. κλίνωμεν τὰ γόνατα. ἀναπτῶμεν. κλίνωμεν τὰ γόνατα. καὶ ἀναστῶμεν. κλίνωμεν τὰ γόνατα.

προσεύξασθε ὑπὲρ τῶν ἀγαθῶν ἀέρων καὶ τῶν καρπῶν τῆς γῆς. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῆς σωτηρίας ἀνθρώπων καὶ κτηνῶν. προσεύξασθε ὑπὲρ τῆς σωτηρίας τοῦ κόσμου καὶ τῆς πόλεως ταύτης. προσεύξασθε ὑπὲρ τῶν φιλοχρίστων ἡμῶν βασιλέων. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῶν αἰχμαλώτων. προσεύξασθε ὑπὲρ τῶν κοιμηθέντων. προσεύξασθε ὑπὲρ τῆς (sic) θυσίας ἡμῶν προσφερόντων. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῶν θλιβομένων. προσεύξασθε ὑπὲρ τῶν κατηχουμένων. προσεύξασθε. κλίνωμεν.

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. &c.

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. &c.

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

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

The People answer. “Lord, have mercy.”

Then ΧΕ ΨΑΛΛΩΜΕΝ &c.

The translator has been informed that these biddings and prostrations, but without the prayers, are used by the Monophysites.

The Priest says,

παλιπον εερεπτο ε
 φτ πιπαπτοκρατωρ :
 φιωτ εε πεποσ οτοζ πεπ-
 ποστ οτοζ πεπωτηρ
 ιης πχς.

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

տեղից օտոջ տե-
տաճի ի տեւեւէդգածօս
սիւսիւսիւս.

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

ἀριθμεῖσιν πᾶς ἢ ἑξή-
 ρηκιν ἢ τε τεκονὶ ἀλλὰ τ-
 αὐτς ἐθοναὶ ἡ καὶ θολικὴ
 οὐροῦ ἡ ἀποστολικὴ ἡ ἐκ-
 κλησία—

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

The Deacon says,

ΠΡΟΣΕΤΥΔΘΕ ΥΠΕΡ ΤΗΣ
ΕΙΡΗΝΗΣ ΤΗΣ ΔΥΙΑΣ ΜΟΝΗΣ
ΚΑΘΟΛΙΚΗΣ ΚΑΙ ΑΠΟΣΤΟ-
ΛΙΚΗΣ ΟΡΘΟΔΟΞΟΥ ΤΟΥ ΘΕΟΥ
ΕΚΚΛΗΣΙΑΣ.

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

The People answer,

кѣ еленсон.

Lord, have mercy.

The Priest says,

ΘΔΙ ΕΤΥΟΠ ΙΧΗΕΝ ΔΤ-
ΡΗΧΣ Π ΤΟΙΚΟΤΕΛΕΝΝ ΨΔ
ΔΤΡΗΧΣ.

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

πῦλος τῆρος πεε πι-
 ιορ τῆρος σεοτ ἐρωτ:
 †εῖρηνη †ἐβόλθεν πι-
 φνοτῖ εενις ἐδρῆνι ἐ πεπ-
 ρητ τῆρος.

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

ἀλλὰ πᾶσι τῇς ἐκκλησίας
ἡμεῖς παῖς θεοῦ φῶς.

But give us also the peace
of this life.

ἀριχαριζεσθε ἄλλος
 πάν ἢ ὅμοις ποτὶ τοὺς
 μετέεατοί πιαρχῶν
 τοῖς ὁμοῖς τοῖς ἐρχομένοις
 περὶ τοῦ ἐξελθῆναι
 περὶ τοῦ ἐξελθῆναι.

σελῶλον δὲν εἰρημν
 πῶς: ποτὶ τοὺς ἡγε-
 ρημν ἄλλοι πάν ἢ τεκν-
 ρημν.

ὅτι γὰρ πῶς ἀκτι-
 νῶν πάν: χροὺς πᾶς φῶς:
 καὶ τὸ ἐκείνου ἢ ἐκείνου
 ἀπ' ἐξελθῆναι ἐκείνου.

περὶ τοῦ ἐκείνου περὶ τὸ
 καὶ ἄλλοις.

ἐκείνου πῶς ἡμεῖς πᾶς
 ἐκείνου καὶ ψυχῆς εἰς τὸ
 περὶ τοῦ ἐκείνου.

ὅτι ἡμεῖς ἐκείνου ἐκείνου
 καὶ ἐκείνου καὶ ἐκείνου
 ἡμεῖς ἐκείνου ἡμεῖς ἐκείνου
 ὅτι καὶ ἐκείνου ἐκείνου.

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,

κὲ ἐλεησον.

Lord, have mercy.

The Priest says,

πάλιν ποτὶ ἡμεῖς ἡμεῖς
 φῶς πᾶς τοῦ κράτους.

φῶς καὶ περὶ τοῦ ὅτι
 περὶ τοῦ ὅτι περὶ τοῦ
 τῆς ἡμεῖς πᾶς.

τεπὶ τοῦ ὅτι τεπ-

Again let us pray to God
 Almighty,

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

We pray and beseech Thy

τῶνδ' ἢ τεκεταγα- goodness, O Thou Lover of
 ὁς πλεμῖρῳε. men !

ἀριφλετὶ ποῦ εἰ πεπ- Lord, remember our Patri-
 πατριάρχης ἢ ἰωτ ἐτ- arch, our honourable father
 ταινοῦτ ἡρχιεπίσκοπος the Archbishop Abba N.
 ἀββὰ πῖε.

The Deacon says,

προσευχασθε ὑπὲρ τοῦ Pray for our Pontiff, the
 ἀρχιερέως ἡμεῶν παπὰ Pope Abba N., Pope and Pa-
 ἀββὰ πῖε παπὰ καὶ πα- triarch, Lord Archbishop of
 τριάρχου κυρίου ἀρχι- the great city Alexandria, and
 ἐπισκόπου τῆς μετάνης for our orthodox Bishops.¹
 πόλεως ἀλεξανδρίας καὶ
 τῶν ὀρθόδοξων ἡμεῶν
 ἐπισκόπων.

The People answer,

κῆ ἐλεησον.

Lord, have mercy.

The Priest say.

Σεπ οὐὰρεζ ἀρεζ ἐροϋ Preserve him in safety
 παπ ἢ εἰμηνῷ ἡροεπι unto us for many years and
 πεε εἰμηνῷ ἡεἰρηπι- peaceful times.
 κοπ.

¹ The above prayers for the Patriarch are given as in the Missal printed at Rome, but, as explained in a note on p. 10, it is the custom of the Catholic Priests at present to say ἀριφλετὶ ποῦ εἰ πεππατριάρχης ἢ ἰωτ ἐτταινοῦτ ἡρχιερέως παπὰ ἀββὰ πῖε (naming the Pope of Rome,) πεε περεμῖρ ἡλειτοῦργος ἡἐπίσκοπος ἀββὰ πῖε (naming the Vicar Apostolic.) And the Deacon answers, προσευχασθε ὑπὲρ τοῦ ἀρχιερέως ἡμεῶν παπὰ ἀββὰ πῖε πεε πειωτ ἐθουὰβ ἡἐπίσκοπος ἀββὰ πῖε καὶ τῶν ὀρθόδοξων ἡμεῶν ἐπισκόπων.

εφχωκὲβoλ ἢ ὅτι ἐθoυ-
αβ ετ ακτεπρoυττῃ ἐpoc
ἐβoλoγiтoтк ἔλλετaρ-
χιεpεтс кaтa пeкoтaω
ἐθoυαβ oтoг ἔλλεακa-
pиoт.

εφψωτὲβoλ ἔπcαχι
ἢ τε † αεθeиnи δeп oт-
cωoттeп.

εφἔλλeиnи ἔ пeκλaoc
δeп oттoтбo пeи oт-
αeθeиnи.

пeи пaпeпcкoпoc тнpоу
ἵoрθoαoгoc пeи пaпpеc-
бyтepoc пeи пaдaкωп
пeи φeиoг тнpῃ ἢ τε
тeкoтῖ ἔ ααтaтc ἐ-
θoυαβ ἡκaθoλiкн ἡaпoc-
тoλiкн ἡeκκλнciα.

εкeepχaριзeсθe ἡωoт
пeиaп ἢ oтгpиnпн пeи
oтoтxαi ἐβoλ δeп ααi
пιβeп.

пoтпpocεтxн дe ἐтoт-
ἵpи ἔλλeωoт ἐгpни ἐxωп
пeи ἐxεп пeκλaoc тнpῃ
пeи пoтп гωп ἐгpни
ἐxωoт.

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

ωпoт ἐpок ἐxεп пeк-
oтciαcтнpиoп ἐθoυαβ
ἡeλλoтiαeиnи ἢ τε тфe
ἐoтcθoи ἢ cθoипoтxи.

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.

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

οτορ ποτχαχι ελεπ τη-
 ρορ ηη ετοτηπατ ερωορ
 πεε ηη ετεπσεπατ ε-
 ρωορ απ δεεδωεορ
 εεθεβιωορ εαπεснт η-
 ποτβαλατχ ηχωλεε.

ηθωορ δε ερεγ ερωορ
 δεπ οτγρηνη πεε οτ-
 δικεοστηη δεπ τεκεκ-
 κληсια εθοταβ.

And all their enemies visi-
 ble and invisible do Thou
 crush speedily and bring
 down under their feet.

But them do Thou pre-
 serve in Thine Holy Church,
 in peace and righteousness.

The People say,

κε ελεηсон.

Lord, have mercy.

The Priest continues,¹

τεптго οτορ τεπ-
 τωβ η τεκεεταγα-
 εοс πιεαιρωεε.

εριφеетi ποс πιεσсια
 πιπρосфора.

пищепрелот ητε ηη ε-
 татерπρосφери.

ε οτταιδ πεε οτωορ
 εεπεκραη εθοταβ.

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,

τωβ εχεп ηη εтci-
 εφρωοгy η πιεсια πι-
 πρосфора пιαπαρχη πι-
 πεг писθoпoгci пικтeиλ-
 λioп ητε пeεηпepωοг-
 ци гina ητε пxс пeп-

Make supplication for them
 who have provided the sacri-
 fices, the oblations, the wine,
 the oil, the frankincense, the
 vessels of the altar, that
 Christ our God may repay

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.

ποτὶ τῷ ἐβελὶ πωοτ ὅθεν
ἰλναι ἡτε τφε: ἡτεψχα
πεπποβι παπ ἐβολ.

them in the heavenly Jerusa-
lem: may He forgive us our
sins.

The People say.

κῆ ἐλεησον.

Lord, have mercy.

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

ψοποτ ἐροκ ἐχεν πεκ-
ετσιαστηριον ἐθουαβ ἡ-
ελλογμεον ἡτε τφε ἐ-
οτσοι ἡτσοιποτψι.

Receive them upon Thine
holy reasonable Altar in hea-
ven for a sweet savour of in-
cense;

ἐδουπ ἐτεκεετψιψτ
ετ ὅθεν πψηνοτὶ ἐβολοι-
τεπ πψεεψι ἡτε πεκ-
αττελος πεε πεκαρχη-
αττελος ἐθουαβ.

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

ἐφρητ ἐτακψωπ ἐ-
ροκ ἡ πωωροπ ἡτε π-
εεηι ἐβελ πεε τφτσια
ἡτε πεπωτ ἀβραεε
πεε ττεβι βτ ἡτε τ-
χηρα.

Even as Thou didst accept
the offerings of righteous A-
bel, and the sacrifice of our
father Abraham, and the wi-
dow's two mites;

παρητ οπ πικεετψα-
ριστηριον ἡτε πεκεβιακ
ψοποτ ἐροκ.

Even so do Thou receive
the thankofferings of Thy ser-
vants;

πα πωοτὸ πεε πα π-
κοτχι πη ετρηπ πεε πη
εθουωπ ἐβολ.

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

πη εθουωψ εἰπυ πακ ἐ-
δουπ οτορ ἐεεον ἡτω-
οτ: πεε πη ἐτατῖπυ πακ
ἐδουπ ὅθεν παι ἐροοτ

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

69

ἢ τε φούτ ἢ πλὶ δωρον
πλὶ.

Thee these oblations this
day.

μοι πωος η παττα-
κο ητρεβιω ηη επα-
τακο.

Grant unto them incorruptible things in place of corruptible ;

𐌱𐌰 𐌱𐌿𐌱𐌴𐌹𐌸𐌰 𐌸𐌵𐌶𐌹𐌺𐌰 𐌸
 𐌱𐌰 𐌱𐌴𐌸𐌴.

The things of heaven for
the things of earth ;

пшѡѧеѧ ꙗѧѡѧ ꙗѧ
пшпросѡснѡѧ.

Things eternal for things
temporal.

ΠΟΥΝΟΥ ΠΟΥΤΑΛΙΟΥ
 ΕΛΕΟΥ ΕΒΟΛ Η ΑΓΑΘΟΝ
 ΡΙΒΕΝ.

Fill Thou their houses and
their garners with all good.

ματακτο ἐρωσι ποτ
ἢ τχολι ἢ τε πεκαγγελος
πεε πεκαρχηγγελος ἐ-
θοτβ.

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

Եֆրոնի էտերֆալետի
 Եփեքրալ Եօոռա՛ն ջիւք
 Լիւք, Լ.

Even as they have remem-
bered Thine holy Name upon
earth ;

ἀριποταμεῖν ζωὴν πᾶσι
 θεὸν τεκμετερο ὁτοζ
 θεὸν παῖ κε εἰπ φαι ἐ-
 περχατ ἡσων.

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

ne l'espère pas.

κύριε ἐλεησον.

Lord, have mercy.

[illegible]

λιπον μαρεπ²⁰ ε
 παπτοκρ
 εν²⁰ ον
 εν²⁰ α
 20
 η
 α

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.

ἀριφραεὶ πόσ ἡ πεπ-
χιπῶσθ.

Lord, remember our con-
gregations.

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

σεοῦ ἐρωσ.

Bless them.

The Deacon says,

προσευχασθε ὑπὲρ τῆς
ἐκκλησίας ταύτης
καὶ τῇ σπουδαίᾳ
ἡμῶν. ἀμήν.

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

The People answer,

κέ ελεησον.

Lord, have mercy.

The Priest says,

ἐν τῇ εὐχαρίστῳ πάν
ἡμεῖς ἐκκλησίᾳ ταύτῃ
ἐκκλησίᾳ κατὰ περὶ
αὐτῶν ἐκκλησίᾳ ὅτι ἐκ
καρπῶν.

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

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

ἐκκλησίᾳ ἡ ἐκκλησία.

Houses of prayer—

He stretches his hand westward,

ἐκκλησίᾳ ἡ ὁσιότητα.

Houses of holiness—

He stretches his hand northward,

ἐκκλησίᾳ ἡ σεβασμία.

Houses of blessing—

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

ἀρχαρίεσθε ἐκκλησίᾳ
πάν πόσ περὶ περὶ
ἐκκλησίᾳ ἐκκλησίᾳ
ἐπερ.

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

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

τωνκ ποσ φ† εεροϋ-
χωρ εβολ ιχε πεκχιχι
τηροϋ.

Arise, O Lord God! Let
all Thine enemies be scat-
tered.

արտփառ էօղ Ճա-
շոն և քերօ իւր օրոյ
սիւն բաւօս† և քե-
րաւ էօտաւ.

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,

πεκλος δε μερεψω-
πι δεν πισμοι ητε
εμπανω ηω πεε εμ-
θα ηθα ετιρι τηροι
δεν πεκοτω.

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

Зен пирелѣт пеле пи-
метшенгнт пеле ꙗ-
метелырмелы ꙗте пек-
лопогеннс ꙗшнри пепос
отоз пенпостꙗ отоз пен-
свѣтр ѿнс пꙗхс.

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 again thrice towards the Altar.

φαι ἐτε ἐβολεγτοτϣ
 ἐρε πῶον νεε πταιο
 νεε πιδеезι νεе †-
 проскѣнскіс ерпрепи пак
 пеееϣ пеее пиппеееа
 ёоонѧѧ ѡреϣтѧѧѧ ѡ-
 олооотскіс пееак †пот
 пеее снот пибен пеее
 ѡѧ ёпег ѡте пиёпег
 тнрот. аееп.

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

بِالْحَقِيقَةِ

In truth.²

The People repeat the Nicene Creed.

ΤΕΝΠΑΖΤ È ΟΥΠΟΥΤ
ΠΟΥΤ ΦΙΟΥΤ ΠΙΠΑΠΤΟ-
ΚΡΑΤΩΡ ΦΗ ΕΤ ΔΥΘΑΛΙΩ
Π ΤΦΕ ΠΕΛ ΠΙΚΑΖΙ ΠΗ
ΕΤΟΥΠΑΥ ΕΡΩΟΥ ΠΕΛ ΠΗ
ΕΤΕΠ ΣΕΠΑΥ ΕΡΩΟΥ ΔΠ.

ΤΕΝΠΑΖΤ È ΟΥΟΣ ΠΟΥ-
ΟΥΤ ΙΗΣ ΠΧΣ ΠΩΗΡΙ ΔΕ ΦΤ
ΠΙΛΟΠΟΥΕΠΗΣ ΠΙΛΙΣΙ Ε-
ΒΟΛΔΕΠ ΦΙΟΥΤ ΔΑΧΩΟΥ
Π ΠΙΕΩΠ ΤΗΡΟΥ.

ΕΟΥΟΥΠΙ ΕΒΟΛΔΕΠ
ΟΥΟΥΠΙ: ΟΥΠΟΥΤ ΠΤΑΦ-
ΛΕΠ ΕΒΟΛΔΕΠ ΟΥΠΟΥΤ
ΠΤΑΦΛΕΠ: ΟΥΛΙΣΙ ΠΕ
ΟΥΘΑΛΙΩ ΔΠ ΠΕ: ΟΥΟΛΟ-
ΟΥΣΙΟΣ ΠΕ ΠΕΛ ΦΙΟΥΤ: ΦΗ
ΕΤΑ ΖΩΗ ΠΙΒΕΠ ΨΩΠΙ
ΕΒΟΛΔΙΤΟΥΤ.

ΦΔΙ ΕΤΕ ΕΘΗΚΤΕΠ ΔΠΟΠ
ΔΑ ΠΙΡΩΠ ΠΕΛ ΕΘΗ
ΠΕΠΟΥΧΔΙ ΔΥΙ È ΠΕΣΗΤ È-

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 ;³ 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 incar-

¹ The rubric does not direct that the Priest should say anything, but that the Deacon should say, ΕΠ ΣΟΦΟΙΑ ΘΕΟΥ ΠΡΟΣΧΩΛΕΠ : ΚΥΡΙΕ ΕΛΕΗΣΟΝ : ΚΥΡΙΕ ΕΛΕΗΣΟΝ : ΔΕΠ ΟΥΛΕΘΛΕΠ. Let us attend in the wisdom of God. Lord, have mercy. Lord, have mercy. In righteousness.

² The Coptic is ΔΕΠ ΟΥΛΕΘΛΕΠ, but it is always said in Arabic. The people repeat it.

³ The phrase "God of God," does not appear.

βολῶεν τφε : ἀγῳςαρχ
ἐβολῶεν πππεταα ε-
θοταβ πεε ἐβολῶεν
μαρια †παρθενος.

οτοζ ἀγερρωει : οτοζ
ἀτερστἀτρωπιπ ἐλλοογ :
ἐρρηι ἐχωπ παρρεν ποπ-
τιος πιλαιτος.

ἀγῳπεεκαζ οτοζ ἀτ-
κοογ : οτοζ ἀγτωπγ ἐ-
βολῶεν πη εθελωοντ
δεν πιεζοοτ ἐλλεζ
ωοετ κατὰ ππραφη.

ἀγῳπεαγ ἐ πῳωι ἐ πη-
φνοτὶ ἀγρσεεσι σαοτῖπαι
ἐπεγῳτ και παλιπον
εγῳνοτ δει πεγῳον ἐ
†ζαπ ἐ πη ετοπδ πει
πη εθελωοντ : φη ἐτε
τεμεετοτορο οταθποτκ
τε.

σε τεππαζ† ἐ πππετ-
αα εθοταβ πῳ̄ ἡρεγ†-
ἐπωπδ φη εθῳνοτ ἐ-
βολῶεν φιωτ πει πῳη-
ρι :¹ σε οτωκτ ἐλλοογ σε
†ῳονπαγ πει φιωτ πει
πῳηρι : φη ἐταγσαχι
δεν πππροφητης : ε οτὶ
ἡαγια ἡκαθολικη ἡαποσ-
τολικη ἡεκκλησια.

τεπεροεολοτιπ ἡοτ-

nate 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 bu-
ried ; 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 proceed-
eth from the Father and the
Son ;¹ He is worshipped and
glorified with the Father and
the Son ; Who spake by the
Prophets. In one holy Ca-
tholic Apostolic Church.

We acknowledge one Bap-

¹ Of course the Monophysites do not say πει πῳηρι—and the Son.

ωας ποτωτ ἐ πχωεβολ
ἡτε πεπποβι.

tism for the remission of our
sins,

τεπκοττωτ ἐβολδα-
την ἢ ταναστασις ἡτε
πρεμλωντ πελ πι-
ωηδ ἡτε πωων εθνηοτ.
αληη.

We look for the resurrec-
tion of the dead, and the
life of the world to come.
Amen.

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,

ειρηνη πασι.

Peace be unto all.

The People answer,

και τω πνεματι σου.

And with thy spirit.

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

φτ πιπυτ πιωαεπερ
φν ετακωτ α πωωει
εβρη εχεπ ταετατ-
τακο οτορ φεοτ ετασι
εβουπ ε πικωεος ριτεπ
πιφθοπος ἡτε πιδιαβολος

O great [and] everlasting
God, Who didst create man
in incorruption, and by the
life-giving manifestation of
Thine Only-begotten Son our
Lord and God and Saviour

¹ The Missal gives two more alternative prayers of the Kiss of Peace, and after αςπαζεσε αλληλοισ κ.τ.λ. 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 our Lord Christ! enlighten us through Thy supreme Godhead. Send down upon us this abundant grace of Thine Holy Spirit the Comforter."

ἀκρωτῶν ὅτι ἐν πο-
 τῇ ἐβόλῃ ἡ ἐνvidia ἡ
 τε πεκατοπονεῖς ἡ
 πεπὸς οὗτος πεπὸς
 οὗτος πεπὸς τῇ ἡ
 πᾶσι.

οὗτος ἀλλοῦς ἐν
 ὅτι ἐβόλῃ ὅτι ἐν
 ὅτι ἐβόλῃ ὅτι ἐν
 ὅτι ἐβόλῃ ὅτι ἐν

ὅτι ἐν ἐρετρίστρια
 ἡ τε πιαγγελος ὅτι
 ἡ τε πιαγγελος ὅτι
 ἡ τε πιαγγελος ὅτι

ὅτι ἐν ἐρετρίστρια
 ὅτι ἐν ἐρετρίστρια
 ὅτι ἐν ἐρετρίστρια
 ὅτι ἐν ἐρετρίστρια

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 high-
 est, and peace on earth, and
 good will toward men.

The Deacon says,

προσευχασθε ὑπὲρ τῆς
 τελείας εἰρήνης καὶ ἀ-
 γάπης καὶ τῶν ἀγίων
 ἀποστόλων τῶν ἀπο-
 στόλων.

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

The People say,

κύριε ἐλέησον.

Lord, have mercy.

The Priest says,

ὅτι ἐν καλῇ φῶ-
 ῳ ἡ περὶ ὅτι ἐν
 ὅτι ἐν καλῇ φῶ-
 ῳ ἡ περὶ ὅτι ἐν

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

οὗτος ἀλλοῦς ἐβόλ-
 ῳ ὅτι ἐν καλῇ φῶ-
 ῳ ὅτι ἐν καλῇ φῶ-
 ῳ ὅτι ἐν καλῇ φῶ-

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

καὶ τῇ μεμνημένῃ

And the remembrance of

ἵτε ἡ κακία ἐτερφοῖν
ἐν φιλίᾳ.

injuries, which bringeth
death.

ὁ τοῦ ἀργτεν περὶ πᾶσι
τῆς περὶ πᾶσι εὐρεπερ-
ἀσπαζέσθαι ἢ περὶ ἑαυ-
τοῦ οὐφί ἐθούαβ.

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

ἐν πᾶσι τῶν οὐφί οὐ-
μετατρίτεν ἐν πᾶσι
ἐβόλθεν τεκῶρεα ἢ
ἀλλοῦ οὐ τοῦ ἡποῦρα-
μιον οὐ πᾶσι ἱῆς περὶ:

That we may share therein
without reprobation unto
judgment from Thine immor-
tal and heavenly gift, through
Christ Jesus our Lord,

φᾶι ἐτε ἐβόλγιοι
ἐρε πᾶσι περὶ πᾶσι
περὶ πᾶσι περὶ ἡ-
προσκύνησις ἐρρεπὶ πᾶσι
περὶ περὶ πᾶσι
ἐθούαβ ἡρεγτανθῶ ἡ-
ολλοοῦσις περὶ ἡ-
περὶ σκῶν πᾶσι περὶ
πᾶσι ἐπερ ἡτε πᾶσι
τῆς. ἀλλῆ.

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

The Deacon says,

ἀσπαζέσθαι ἀλλήλους
ἐν φιληματι ἀγιῶ.

Greet one another with an
holy kiss.¹

The People say,

κῆ ἐλεῶν: κῆ ἐλε-
ῶν: κῆ ἐλεῶν: πᾶσι
κῆ: ἐτε φᾶι πε.

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

ἱῆς πᾶσι πᾶσι ἐν φᾶι
σωτῆρι ἐρεπὶ οὐ τοῦ πᾶσι
πᾶσι.

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

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.

Ἡ ΑΝΑΦΟΡΑ.

THE CANON.

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

προσφερεῖν : προσφερ- Offer, offer, offer in or-
εῖν : προσφερεῖν κατὰ der—stand ye—with trem-
τροπὴν : σταθῆντε : κατὰ bling—
τροπῶν.

εἰς ἀνατολὰς βλεψάτε. Look eastward.

προσχωμεν : ελεος Let us attend; [it is] a
εἰρηῆς : ὅτις ἀνε- mercy of peace, a sacrifice of
σεως. praise.

The People answer,

ελεος εἰρηῆς : ὅτις A mercy of peace, a sacri-
ἀνεσεως. fice of praise.

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

ὁ κύριος μετὰ πάν- The Lord be with you all.
των τέλων.

The People answer,

καὶ μετὰ τοῦ πνεύ- And with thy spirit.
ματος σου.

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

ἀνω τέλων τὰς καρ- [Lift] up your hearts.
διάς.

The People answer,

εχωμεν πρὸς τὸν Let us have them [lifted
κύριον. up] unto the Lord.

He crosses himself, and says,

εὐχαριστήσωμεν τῷ Let us give thanks unto
κυρίῳ. the Lord.

The People answer,

ἀξιον καὶ δίκαιον. [It is] meet and right.

The Priest says,

ΔΣΙΟΝ ΚΑΙ ΔΙΚΑΙΟΝ: ΔΣ-
ΙΟΝ ΚΑΙ ΔΙΚΑΙΟΝ: ΔΣΙΟΝ
ΚΑΙ ΔΙΚΑΙΟΝ: ΑΛΗΘΩΣ ΓΑΡ
ΘΕΟΝ ΟΥΤΕΛΘΕΛΗΝΙ: ΔΣΙΟΝ
ΚΑΙ ΔΙΚΑΙΟΝ.

ΦΗ ΕΤΥΟΝ ΦΗΝΒ ΠΟC ΦΤ
ΠΤΕ ΤΕΛΕΘΕΛΗΝΙ.

ΦΗ ΕΤΥΟΝ ΘΑΧΩΟΤ Π
ΠΙΕΠΕΡ ΟΥΟΓ ΕΤΟΙ ΠΟΥΡΟ
ΥΔΕΠΕΡ.

ΦΗ ΕΤΥΟΝ ΘΕΟΝ ΠΗ ΕΤ-
ΘΟCΙ ΟΥΟΓ ΕΤΧΟΥΤ ΕΧΕΠ
ΠΗ ΕΤΘΕΒΗΝΟΥΤ.

ΦΗ ΕΤΑΦΘΑΛΙΟ Π ΤΦΕ
ΠΕΛ ΠΙΚΑΡΙ ΠΕΛ ΦΙΟΛ
ΠΕΛ ΠΗ ΕΤΕΠΘΗΝΟΥ ΤΗ-
ΡΟΥ.

ΦΙΩΤ ΔΕ ΠΕΠΟC ΟΥΟΓ
ΠΕΠΠΟΥΤ ΟΥΟΓ ΠΕΠCΩ-
ΤΗΡ ΙΗC ΠΧC.

ΦΔΙ ΕΤΑΚΘΑΛΙΟ Ε
ΠΤΗΡC ΕΒΟΛΥΤΟΥΤC ΠΗ
ΕΤΟΥΠΑΤ ΕΡΩΟΤ ΠΕΛ ΠΗ
ΕΤΕΠCΕΠΑΤ ΕΡΩΟΤ ΔΠ.

ΦΗ ΕΤΓΕΛCΙ ΓΙΧΕΠ ΠΙ-
ΘΡΟΠΟC ΠΤΕ ΠΕCΩΟΤ.

ΦΗ ΕΤΟΥΟΥCΥΤ ΔΕΛΟC
ΓΙΤΕΠ ΧΟΛ ΠΙΒΕΠ Ε-
ΘΟΥΑΔ.

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,

ΟΙ ΚΑΘΗΜΕΝΟΙ ΑΠΔC-
ΘΗΤΕ.

Ye that be sitting, arise.

The Priest says,

ΦΗ ΕΤὸς ἱέρατος παρ- Around Whom do stand
 ραυ ἦχε πιαγγελος περ the Angels, and the Arch-
 παρχαγγελος παρχη angels, the Principalities, the
 πρεσβυτια πωροπος πι- Powers, the Thrones, the
 λεετος πιχορ. Lordships, the Might.

The Deacon says,

εις ανατολας βλεψατε. Look eastward.

The Priest says,

ἦθος γαρ ετοσὸς ἱέρα- For round about Thee do
 τος εἰ πεκκωτ ἦχε πι- stand the Cherubim full of
 χεροσβιει εομειρ εἰ- eyes, and the Seraphim with
 βελ περ πικεραφει πα six wings.
 πικοσ ἦτεπερ.

ετερεργειος δεπ οτ, They sing without ceasing,
 μιοσι εβολ ἦ ετχα- with unfailing voices, they
 ρωσ ετχωμειος. cry [unto Thee,]

The People sing,¹

τφε ραυι: περ ἦ Rejoice, O Thou heaven!
 ληλ: απιχεροσβιει shout aloud, O earth! The
 τφωρπ ἦ ποτεπερ ετ- Cherubim have spread their

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 ετχωμειος simply says ΔΥΙΟC &c.

ωχρῆβολ ὡς ὡρετ ἡ-
 σοπ κατὰ πτῆπος ἡ ἴ-
 τριάς.

wings! they cry aloud three times, according to the type of the Trinity.

The Priest continues,

ἅγιος : ἅγιος : ἅγιος σὺ
 κτρίε : ἀλλήλοισι.

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

δοξὰ πατρὶ καὶ υἱῷ
 καὶ ἁγίῳ πνεύματι.

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

καὶ νῦν καὶ ἀεὶ καὶ εἰς
 τοὺς αἰῶνας τῶν αἰ-
 ῶνων. ἀμήν.

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

The Priest and Choir together sing,

μυχροῦβιαι περὶ μί-
 σεραφίαι ἐτωχρῆβολ ἐτ-
 χωῆλλος : χε ἅγιος
 ἅγιος ἅγιος κτρίος σαβα-
 ωθ : πλήρης ὁ οὐρανὸς
 καὶ ἡ γῆ τῆς ἁγίας σου
 δόξης.

The Cherubim and Sera-
 phim 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,

χοῦαβ χοῦαβ χοῦαβ
 ζεπ οὐρεθελενι ποῦ πεπ-
 ποῦτ φη ἐταφερπλαζιν
 ἔλεον οὐρο ἀφῶλεον
 οὐρο ἀφῶαν ζεπ πιπα-
 ραίςος ἡτε ποῦπος.

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.

ζεπ πκιν ἑρεπερπαρ-
 βενιν δε ἡ τεκεντολν
 ριτεπ ἱαπατη ἡτε
 πιζος.

When we broke Thy com-
 mandment through the guile
 of the serpent,

ἀνθρῆ ἐβόλθεν πωπθ
ἦενεργ, οτορ, ἀτερεχο-
ριζιπ, ἀλλοπ ἐβόλθεν
πυπαρραϊκος ἦτε ποτπογ.

ἐπεκχαπ ἦσωκ οπ πᾶ
ἐβόλ, ἀλλὰ ἀκχεεπεπ-
πυπῖ, ὅθεν οὔτε οὔτε ἐβόλ
εἴτεπ πεκπροφῆτης ἐθ-
οταβ.

οτορ, ὅθεν τῷ ἐ ἦτε
πυεροοτ ἀκοτωπρ, παπ
ἐβόλ, ἀποπ, ὅ, πη, ετ-
ελλεσι, ὅθεν πῆ, ἀκι, πελλ
τῷ, ἡβ, ἐ, φεον.

εἴτεπ πεκελοποτεπης
ἦσῃρι, πεποτ, οτορ, πεπ-
ποτ, οτορ, πεπωτηρ, ἰης
πῆ, χς.

φᾶ, ἐτε, ἐβόλθεν, πῆ-
πῆ, ἀ, ἐθοταβ, πελλ, ἐβόλ-
θεν, ἡπαρθεπος, ἐθοταβ
ἐεαριε—

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 en-
lightened us

Through Thine Only-be-
gotten Son, our Lord and
God and Saviour JESUS
Christ,

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

The People say.

ἀμην.

Amen.

The Priest continues,

ἀφῳςαρξ, οτορ, ἀφερρω-
ει, ἀφτσαβον, ἐ, εαν-
εωπ, ἦτε, ποτχα.

ἐαφερχαριτες, παπ
ἐ, πωεσι, πυεβόλ, ἐπῳ, πῳ
εἴτεπ, οταεωοτ, πελλ
οπῆ, ἀ.

ἀφατεπ, παφ, ἦ, οταλ, ας

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

M

εϋθουητ αϋθρεκωπι
 ποταβ ριτεπ πεκπια ε-
 θουαβ.

a people united, He sanctified
 us by Thine Holy Spirit.

φαι εταϋεεπρε πη ε-
 τεποτϋ ετ ζεπ πικος-
 εος: αϋτηιϋ εεειπ εε-
 εος η σωτ ζαρον εε-
 φεοτ ετοι ποτρο ερρη
 εχωπ.

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

φαι επατ εεοπι εε-
 εον εβολριτοτϋ επτοι-
 εβολ ριτεπ ποβι.

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

αϋψεπαϋ ε πεςκτ ε
 εεεπτ εβολριτεπ πι-
 στατροс.

He descended down into
 hell from the Cross.

The People say,

εεειπ: † παρ†.

Amen. I believe.

The Priest continues,

αϋτωπϋ εβολζεπ πη
 εθεωοτ ζεπ πιεζοοτ
 εεεερϋοετ.

He rose again from the
 dead upon the third day.

αϋψεπαϋ ε πωωι ε πι-
 φνοτ: αϋρεεσι сатек-
 οτιπλε φιωτ.

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

εαϋωϋ η οτεζοοτ η-
 † ψεβιω φαι ετεϋπαοτ-
 ωπρεβολ ηζητϋ ε †
 ραπ ε †οικοεεεπ η ζεπ
 οταδικαιοσπη.

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

οτορ ϋπα† εε πιοτα
 κατα πεϋρβηοτ.

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

The People say,

ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΕ According to Thy mercy,
ΚΑΙ ΟΧΗ ΚΑΤΑ ΤΑΣ ΔΕΕ- O Lord, and not according
ΑΡΤΙΑΣ ΗΕΛΩΝ. 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,

ΑΓΧΩ ΔΕ ΠΑΝ ΕΘΡΗ And He hath instituted
Ε ΠΑΙΝΙΩΤ ΕΕ ΕΥΣΤΗ- for us this great mystery of
ΡΙΟΝ ΗΤΕ ΤΕΕΤΕΥΣΕΒΕC. godliness.

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

ΕΦΘΗ ΓΑΡ ΕΤΗΝΥ Ε- For when He was de-
ΦΕΟΤ ΔΑ ΠΩΝΘ ΕΕ ΠΙ- termined to give Himself up
ΚΟCΕΟC— to death for the life of the
world—

The People say,

ΠΙCΤΕΤΟΕΕΝ : ΤΕΠ- We believe, we believe
ΠΕΡΤ ΧΕ ΦΑΙ ΠΕ ΔΕΠ that it is so indeed. Amen.
ΟΤΕΕΘΕΕΝΙ : ΔΕΕΝ.

He takes the bread in his hands.

ΑΓΘΙ Η ΟΥΙΚ ΕΧΕΠ ΠΕΥ- He took bread into His
ΧΙΧ ΕΘΟΤΑΒ ΗΑΤΑΒΠΙ holy, spotless, and pure,
ΟΤΟΖ ΗΑΤΩΛΕΒ ΟΤΟΖ and blessed, and life-giving
ΕΕ ΕΕΚΑΡΙΟΝ ΟΤΟΖ ΗΡΕΥ- Hands.
ΤΑΠΘΟ.

The People say,

ΤΠΕΡΤ ΧΕ ΦΑΙ ΠΕ ΔΕΠ I believe that it is so in-
ΟΤΕΕΘΕΕΝΙ. ΔΕΕΝ. deed. Amen.

He looks up to heaven.

ΑΓΧΟΥΤ Ε ΠΩΥΙ Ε He looked up to heaven,
ΤΦΕ ΖΑΡΟΚ ΦΗ ΕΤΕ ΦΩΥ to Thee, O God, Who art

ἡμεῖς φῆς ὁτορ φηκε ἡτε His Father, and Lord of
ὁτορ πᾶσι all.

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

ΕΤΑΔΥΕΠΕΡΕΟΤ. He gave thanks.

The People answer,

ΑΛΗΗΠ. Amen.

The Priest signs again and says,

ΑΥΕΛΕΟΤ ΕΡΟΤ. He blessed it.

The People answer,

ΑΛΗΗΠ. Amen.

The Priest signs the third time and says,

ΑΥΕΡΑΤΙΑΖΙΠ ΕΛΕΟΤ. He sanctified it.

The People answer,

ΑΛΗΗΠ. Amen.

And then,

ΑΛΗΗΠ : ΑΛΗΗΠ : ΑΛΗΗΠ : Amen, Amen, Amen. We
ΠΙΣΤΕΥΟΜΕΝ ΚΑΙ ΟΜΟΛΟ- believe, and we confess, and
ΓΟΥΜΕΝ ΚΑΙ ΔΟΞΑΖΟΜΕΝ. we glorify [Him.]

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

ΑΥΦΑΔΥ ΑΥΤΗΝ ἡ ΠΗ He brake it, He gave it
ΕΤΕΠΟΤ ἡ ΑΓΙΟΣ ΕΛΕΑ- unto His saintly disciples
ΘΗΤΗΣ ὁτορ ἡ ΑΠΟΣΤΟΛΟΣ and holy Apostles, saying :
ΕΘΟΥΑΒ ΕΥΧΑΡΙΣΤΙΑ : ΧΕ Take, eat ye all of it.
ΟΤΩΑ ΕΒΟΛ ἡ ΔΗΤΥ
ΤΗΡΟΤ.

ΦΩΙ ΓΩΡ ΠΕ ΠΩ- FOR THIS IS MY
CΩYΩ. BODY

ΕΤΟΥΠΑΦΩY ΕΧΕΝ ΘΗ- Which shall be broken for
ΠΟΥ ΠΕΛΕ ΖΑΠΚΕΛΛΗY Π- you, and for many, to be
CΕΤΗY Ε ΠΧΩΕΒΟΛ ΠΤΕ given for the remission of
ΠΠΟΒΙ: sins;

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

ΦΩΙ ΔΡΙΤY Ε ΠΑΕΡΦ- Do this in remembrance of
ΛΕΓΙ. Me.

The People say,

ΠΙCΤΕYΟΜΕΝ: ΦΩΙ ΠΕ We believe; thus is it
ΔΕΝ ΟΥΛΕΘΕΛΗ. ΔΕΗΝ. indeed. Amen.

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

ΠΑΥΡΗ† ΟΠ ΠΙΚΕΔΦΟΤ In like manner also after
ΜΕΠΕΠCΑ ΠΩΠΠΟΠ ΔY supper He mingled the cup
ΘΟΤY ΕΒΟΛΔΕΝ ΟΥΗΡΠ with wine and water.
ΠΕΛ ΟΥΛΕΩΟΤ.

He signs the Cross over the wine, saying,

ΕΤΔYΠΕΡΘΕΟΤ. He gave thanks.

The People say,

ΔΕΗΝ. Amen.

He signs a second time, saying,

ΔYCEΟΤ ΕΡΟY. He blessed it.

The People say,

ΔΕΗΝ. Amen.

He signs a third time, saying,

ΔYΕΡΑΥΙΑΖΗΝ ΔΕΕΟY. He sanctified it.

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.

The People say,

ΔΕΗΗΠ.

Amen.

And then,

ΔΕΗΗΠ : ΔΕΗΗΠ : ΔΕΗΗΠ : Amen, Amen, Amen.
 ΚΑΙ ΠΑΛΙΝ ΠΙΣΤΕΥΟΥΜΕΝ Again we believe, and we
 ΚΑΙ ΟΜΟΛΟΓΟΥΜΕΝ ΚΑΙ confess, and we glorify
 ΔΟΞΑΖΟΥΜΕΝ. [Him.]

*The Priest touches the lip of the chalice with his joined right thumb and fore-
 finger, and says,*

ΑΓΧΥΕΤΉΝ ΑΓΤΗΝ ΟΝ He tasted, He gave it also
 ἢ ΠΗ ΕΤΕΡΟΥ ἉΓΙΟΣ to His saintly disciples and
 ΔΕΕΔΘΗΤΗΣ ΟΥΟΡ ἉΠΟC- holy Apostles, saying,
 ΤΟΛΟC ΕΘΟΥΑΒ ΕΥΧΩΕ-
 ΕΛΟC.

He tilts it slightly crosswise, and continues,

ΧΕ ΘΙ CΩ ΕΒΟΛΗΘΗΤΕ Take, drink ye all of it.
 ΤΗΡΟΥ.
 ΦΩΙ ΓΩΡ ΠΕ ΠΑ- FOR THIS IS MY
 CΗΟΥ ΗΤΕ ΤΔΙΩΘΗ- BLOOD OF THE NEW
 ΚΗ ΥΒΕΡΙ. TESTAMENT
 ΕΤΟΥΝΩΦΟΝΥΕΒΟΛ WHICH SHALL BE
 ΕΧΕΝ ΘΗΝΟΥ ΗΕΥ SHED FOR YOU AND
 ΖΩΗΚΕΥΗΨ ΗCΕΤΗΨ FOR MANY TO BE
 Ε ΠΧΩΕΒΟΛ ΗΤΕ ΗΙ- GIVEN FOR THE RE-
 ΝΟΒΙ. MISSION OF SINS.
 ΦΔΙ ΔΡΙΤΕ Ε ΠΑΕΡΦ- Do this in remembrance
 ΕΕΤΙ. of Me.

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

ΔΕΗΗΠ : ΤΕΠΠΑΖΉ ΧΕ Amen. Thus we believe
 ΦΔΙ ΠΕ ΔΕΝ ΟΥΕΕΘΕΗΗ : it indeed to be. Amen.
 ΔΕΗΗΠ.

The Priest points to the Sacred Host and says,

κοπ γαρ πιβεν ἐτε-	For as often as ye eat of
τεππαουωαι ἐβολθεν	this Bread
παι ωικ φαι.	

He points to the chalice, saying,

οτοζ ἡτετεπσω ἐβολ-	And drink of this Cup,
θεν παι ἀφοτ φαι.	

And ends thus,

ἐρετεπρωιωγ εἰ πα-	Ye do show forth My
μοτ ἐρετεπερομολογοτιπ	death, ye do confess My
ἡ ταπαστασις ἐρετεπ-	resurrection, ye do make me-
ἱρι εἰ παλεετι ψαῖι.	morial of Me until I come.

The People say,

ἀμην : ἀμην : ἀμην :	Amen. Amen. Amen.
τοπ θαπατοπ σοτ κριε	We show forth Thy death, O
καταγτελομεν και την	Lord ! and we confess Thine
αγιαπ σοτ ἀπαστασιπ	holy resurrection and ascen-
και ἀπαληψιπ ομολογοτ-	sion.
μεν.	

σε ἀιπομεν : σε ευ-	We praise Thee ; we bless
λογομεν : σοι ευχαρις-	Thee ; we give Thee thanks,
τομεν κε και δεομεθα	O Lord, and entreat of Thee,
σοτ ο θεος κελωπ.	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,

ΚΑΤΑ ΘΑΒ ΠΙΒΕΝ ΠΕΕ Of all, and for all, and in
 εΘΕ ΘΑΒ ΠΙΒΕΝ ΠΕΕ all.
 ΔΕΝ ΘΑΒ ΠΙΒΕΝ.

The Deacon says,

ΟΥΑΥΤ Ε Φ† ΔΕΝ ΟΥ- Worship God in fear and
 ΖΟ† ΠΕΕ ΟΥΘΕΡΤΕΡ. trembling.

The People prostrate themselves, saying,

ΤΕΠΖΩC ΕΡΟΚ : ΤΕΠ- We praise Thee ; we bless
 CΕΟΥ ΕΡΟΚ : ΤΕΠΥΕΛΛΥ Thee ; we serve Thee ; we
 ΕΕΕΟΚ : ΤΕΠΟΥΑΥΤ Ε- worship Thee.
 ΕΕΟΚ.

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 *Præparatio 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 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

The Deacon says,

προσερχασθε ὑπερ τῆς Pray for the peace of the
 εἰρηπῆς τῆς ἀγίας καθολικῆς One Holy Catholic and A-
 καὶ ἀποστο- postolic Orthodox Church
 λικῆς οὐροδοξοῦ τοῦ θ̅υ of God—
 ἐκκλησίας.

The People say,

κ̅ε ἐλεησον.

Lord, have mercy.

The Priest continues,

θ̅εε ἐτακχῶς πακ ἐ- Which Thou hast pur-
 βοληγίτην πῖσποφ ἐτ- chased unto Thyself with the
 ταινοῦτ ἡτε πεκχρ̅ς. glorious Blood of Thy Christ.

ἄρεθ̅ ἐρος θεπ̅ οὐγι- Keep her in peace, with
 ρηπῆ π̅εε π̅επισκοπος all the orthodox Bishops who
 τηροῦ ἡοροδοξος ἐτε are in her. And first
 ἡ̅θ̅ητς. ἡ̅γορπ̅ ε̅επ̅

ἄριφ̅εετ̅ι π̅ος̅ ε̅ε π̅επ- Remember, O Lord, our
 ε̅εκαριος ἡ̅ωτ̅ ἐτ̅ται- blessed father, the glorious
 νοῦτ̅ ἡ̅αρχ̅επισκοπος Archbishop our Patriarch,¹
 π̅επ̅πα̅τριαρχ̅ης¹ ἀβ̅βα Abba N., and likewise his
 π̅̅εε π̅̅εε πεκ̅κεϋ̅φ̅ηρ ἡ̅- fellow-servant, the Bishop,
 λ̅τ̅το̅τ̅ρ̅τος ἡ̅επισκοπος Abba N.
 ἀβ̅βα π̅̅εε.

The Deacon says,

προσερχασθε ὑπερ τοῦ Pray for our Pontiff, the
 ἀρχιερεως κ̅εωπ̅ πα̅πα Pope Abba N., Pope and Pa-
 ἀβ̅βα π̅̅εε πα̅πα καὶ πα- triarch, Lord Archbishop of
 τριαρχοῦ κ̅τ̅ριοῦ ἀρχ̅ι- the great city Alexandria, and
 επισκοποῦ τῆς μετ̅αλ̅ης for our orthodox Bishops.
 πολ̅εως ἀλε̅ξαν̅δ̅ριας καὶ
 τ̅ωπ̅ οὐροδοξ̅ωπ̅ κ̅εωπ̅
 επισκοπ̅ωπ̅.

¹ For π̅επ̅πα̅τριαρχ̅ης the Catholics say π̅α̅π̅α and alter the bidding as several times pointed out already.

The People say,

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest continues,

ΠΕΛΕ ΠΗ ΕΤΩΩΤΕΒΟΛ
 ΠΕΛΕΩΟΤ ΕΙ ΠΣΑΧΙ ΠΤΕ
 ΤΕΕΘΕΛΗΝ ΔΕΠ ΟΥΩΩΤ-
 ΤΕΠ.

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

ΔΡΙΧΑΡΙΖΕCΘΕ ΕΛΕΩΟΤ
 ΠΤΕ ΤΕΚΕΚΚΛΗΣΙΑ ΕΘΟΥ-
 ΔΒ: ΕΤΔΕΛΟΠΙ ΕΙ ΠΕΚΟΔΙ
 ΔΕΠ ΟΥΔΙΡΗΠΗ.

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

ΔΡΙΦΕΛΕΤΙ ΠΟC Π ΠΙΖΗ-
 ΓΟΥΤΕΠΟC ΠΕΛΕ ΠΥΠΡΕC-
 ΒΥΤΕΡΟC ΠΟΡΘΟΔΟC
 ΠΕΛΕ ΠΙΔΙΑΚΩΠ.

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

The Deacon says,

ΠΡΟCΕΥΧΑCΘΕ ΥΠΕΡ ΤΩΠ
 ΠΡΕCΒΥΤΕΡΩΠ ΚΑΙ ΔΙΔ-
 ΚΟΩΠ ΚΑΙ ΥΠΟΔΙΑΚΟΩΠ:
 ΕΠΤΑ ΤΑΓΜΕΔΤΩΠ ΤΟΥ
 ΘΕΟΥ ΤΗΣ ΕΚΚΛΗΣΙΑC.

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

The People say,

ΕΛΕΗΣΟΝ ΗΜΑC Ο ΘΕΟC Ο
 ΠΑΤΗΡ Ο ΠΑΠΤΟΚΡΑΤΩΡ.

O God, the Father Al-
 mighty, have mercy upon us.

The Priest continues,

ΠΕΛΕ ΡΕΥΩΕΛΕΩΠ ΠΙΒΕΠ
 ΠΕΛΕ ΤΗΡΟΥ ΕΤ ΔΕΠ
 ΠΑΡΘΕΠΙΑ ΠΕΛΕ ΟΥΤΟΥΘΟ
 ΕΙ ΠΕΚΛΑΟC ΤΗΡΥ ΕΙ-
 ΠΙCΤΟC.

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

ΔΡΙΦΕΛΕΤΙ ΠΟC Π ΤΕΚ-
 ΚΑΙ ΠΑΠ ΤΗΡΟΥ ΕΥCΟΠ.

Lord, in Thy mercy, re-
 member us all.

ἀριφλενὶ πῶς ἡτρω-
τηρία ἐπαι τοπος ἐ-
θοσαβ ἡτακ φαί πει
τοπος πιβεν ἡτε πεπιότ
ἡποροδοξος.

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

The Deacon says,

προσευχασθε ὑπερ τῆς
σωτηρίας τοῦ κοσμοῦ
καὶ τῆς πόλεως ταύτης
καὶ πασῶν πόλεων καὶ
χωρῶν καὶ νησιῶν καὶ
μοναστηρίων.

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

The People answer,

κὲ ἐλεησον.

Lord, have mercy.

The Priest continues,

πει πη ετῶν ἡδὴ
τοῦ θεοῦ πιπαρτ ἡτε
φτ.

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

ἡρικαταξιῶν πῶς νι-
ανρ ἡτε τφε πει νι-
καρπος ἡτε πκαρζι θεπ
ταῖ ροειπι θα: σεον
ἐρωον.

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

The Deacon says,

τωβρ ἐχεπ νιανρ ἡτε
τφε πει νικαρπος ἡου-
ταρ ἡτε πκαρζι πει φα
νιανρ πει φα νιανρ

Pray for the atmospheric
changes of the air, and for
the fruits of the earth, and for
the trees and the vineyards,

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.

ἢ ἀλοι πει ψηνη πι-
βει ἡρεψτκαρπος ετ
δεν τοικοτελειη τηрс.

and for every fruitful tree
in all the world,

εἰπα ἡτε πχс πεп-
ποτ сλειот ἐρωот ἡτεψ-
χοкот ἐβολ δει οτзи-
ρηпи αβпе ἐκδз, ἡτεψ-
χα πεпποби ппп ἐβολ.

That Christ our God will
bless them, [and] bring them
to perfection in peace with-
out hardship, [and] will for-
give us our sins.

The People answer,

кѢ еленсон : кѢ елен-
сон : кѢ еленсон.

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

The Priest continues,

ἀπιτοτ ἐψωι κατз
поψи каτз φη ἐτε φωκ
ἡ ελειот.

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

εεποпποψ εεпзо εε-
пкзри εεропθιδι ἡхе
песфθλωεε εεропθзψзι
ἡхе песфоттзз.

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

сеβтωтψ ε оτхрох
πει отасδ отоз ἀριοι-
κοποεип εε πεпωпθ
κατз петерпосри.

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

сλειот ἐπιχλωε ἡτε
τροлепи ἡτε τεкеет-
хрōс.

Bless the crown of the
year with Thy goodness.

εθβε пизнки ἡτε пек-
лаос : εθβε тχһра пее
ппорфаниос пее пψεε-
εео пее пирееἡχωιλι.

For the sake of the poor
of Thy people, for the sake
of the widow, and the or-
phan, and the stranger, and
the wanderer,

πει εθβнтен τηρεп

And for the sake of us all,

ՃԱ ՈՒ ԵՏԵՐԶԵԼՈՒՍ ԵՐՈՔ
ՕՏՈՂ ԵՄՄԱՆՅ ԶՍԵՔՐԱՆ
ԷԹՕՏԱԸ.

же перѣал ѿ оуои пи-
 беи сеергелпис ёрок же
 ѿоок етѣ ѿтоу ѡре пѡ-
 оу ѡеи оуиоу ё пѡпеч.

ἀριστερὴ πνεῦμα κατὰ
 τελευτᾷ τοῦ θεοῦ φησὶ
 ὅτι καὶ σαρκὶ πνεῦμα
 καὶ πνεῦμα καὶ σαρκὶ πνεῦμα
 οὐκ ὁμοῦ.

ջուռ ձոռ ջառ Երե-
 փայլի իտոտի ձեռ ջառ
 ունի ի սոռ ունի օրօջ,
 ի Երեբոն ձեռ ջառ
 ունի ի ձգթոռ.

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,

κύριε ἐλεησον.

Lord, have mercy.

The Priest continues.

ἀριφλεεὶ ποῦ ἢ κῆ ἐτ-
 ἀτίπῃ πακ ἐδότη ἢ παλ
 δωρον πελλ κῆ ἐτἀτὲν-
 οῦ ἐχωστ πελλ κῆ ἐτ-
 ἀτὲπορ ἐβολογίτοτο.

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.

οἱ πῶς τῆρος ἐ-
πιβέχε πῖβοντες πι-
φνοῦσι.

Give unto them all a recompense from the heavens.

The Deacon says,

ΠΡΟΣΕΥΧΕΤΑΙ ΥΠΕΡ ΤΩΝ

Pray over these awful gifts

ΔΓΙΩΝ ΤΙΛΙΩΝ ΔΑΡΩΝ and sacrifices, and them that
 ΤΟΥΤΩΝ ΚΑΙ ΘΥΣΙΩΝ Η- bring them.
 ΛΕΩΝ ΚΑΙ ΠΡΟΣΦΕΡΟΝΤΩΝ.

The Priest says,

ἘΠΙΔΗ ΠΟΣ ΟΥΔΕΣΔΕΝΙ
 ΠΕ ἦΤΕ ΠΕΚΛΟΠΟΥΕΝΗΣ
 ἦΨΗΡΙ ΕΘΕΡΕΡΩΦΗΡ Ε
 ΠΕΡΦΕΛΕΤΙ ἦΤΕ ΠΗ ΕΘ-
 ΟΥΔΑΒ ἦΤΑΚ.

ΔΡΙΚΑΤΑΞΙΟΝ ἦΤΕΚΕΡΦ-
 ΛΕΤΙ ΠΟΣ ἦ ΠΗ ΕΘΟΥΔΑΒ
 ΤΗΡΟΥ ΕΤΑΤΡΑΝΑΚ ΙΣΧΕΝ
 ΠΕΠΕΡ.

ΠΕΠΟΥΤ ΕΘΟΥΔΑΒ ΠΥΠΑ-
 ΤΡΙΔΡΧΗΣ.

ΠΥΠΡΟΦΗΤΗΣ ΠΑΠΟCΤΟ-
 ΛΟC.

ΠΥΡΕΥΔΙΩΨ ΠΥΕΤΑΤΤΕ-
 ΛΙCΤΗΣ.

ΠΥΛΑΡΤΥΡΟC ΠΥΟΟΛΟ-
 ΓΙΤΗΣ.

ΠΕΛ ΠΠΕΥΕΛ ΠΙΒΕΝ ἦ-
 ΘΕΛΗΝ ΕΤΑΤΧΩΚΕΒΟΛ ΔΕΝ
 ΦΠΔΕΤ.

ἦΖΟΥΤΟ ΔΕ ΘΗ ΕΘΕΛΕΖ ἦ
 ΟΥΩΟΥ ΕΤΟΙ ΔΠΑΡΘΕΠΟC
 ἦ CΗΟΥ ΠΙΒΕΝ ΤΘΕΟΤΟΚΟC
 ΕΘΟΥΔΑΒ ΤΑΓΙΑ ΜΑΡΙΑ.

Moreover, O Lord, it is
 a commandment of Thine
 Only-begotten Son, that we
 should take part in the com-
 memoration 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 fathers the Patri-
 archs,

The Prophets, the Apost-
 les,

The Preachers, the Evan-
 gelists,

The Martyrs, the Confes-
 sors,

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,

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.

ΠΕΡΕ ΠΑΓΙΟΣ ΙΩΑΝΝΗΣ
ΠΡΟΡΟΕΥΣ ΕΒΑΠΤΙΣ-
ΤΗΣ ΟΥΟΥ ΕΛΕΑΡΤΗΣ.

And the holy John, the
Forerunner, Baptist and Mar-
tyr,

ΠΕΡΕ ΠΑΓΙΟΣ ΣΤΕΦΑΝΟΣ
ΠΡΩΤΟΔΙΑΚΟΝΟΣ ΟΥΟΥ
ΕΠΡΩΤΟΕΑΡΤΗΣ.

And holy Stephen, the first
Deacon and first Martyr,

ΠΕΡΕ ΠΘΕΩΡΙΕΥΣ ΠΕΤ-
ΑΓΓΕΛΙΣΤΗΣ ΕΑΡΚΟΣ ΠΑ-
ΠΟΚΤΟΛΟΣ ΕΘΟΥΑΒ ΟΥΟΥ
ΕΛΕΑΡΤΗΣ.

And the ecstatic Evange-
list Mark, the holy Apostle
and Martyr,

ΠΕΡΕ ΠΑΤΡΙΑΡΧΗΣ Ε-
ΘΟΥΑΒ ΑΘΑΝΑΣΙΟΣ ΠΑ-
ΠΟΚΤΟΛΙΚΟΣ.

And the holy Patriarch
Athanasius, who was like un-
to an Apostle,

ΠΕΡΕ ΠΑΓΙΟΣ ΚΥΡΙΛΛΟΣ
ΠΕΡΕ ΠΑΓΙΟΣ ΒΑΣΙΛΙΟΣ
ΠΕΡΕ ΠΑΓΙΟΣ ΓΡΗΓΟΡΙΟΣ.

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

ΠΕΡΕ ΠΕΠΟΥΤ ΠΑΙΚΕΟΣ
ΠΙΠΟΥΤ ΑΒΒΑ ΑΠΤΩΠΙ
ΠΕΡΕ ΠΘΕΕΝΙ ΑΒΒΑ ΠΑΥΛΕ
ΠΕΡΕ ΑΒΒΑ ΕΑΚΑΡΙ ΚΕ
ΑΒΒΑ ΕΑΚΑΡΙ.

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

ΠΕΡΕ ΠΧΩΡΟΣ ΤΗΡΥ ΠΤΕ
ΠΗ ΕΘΟΥΑΒ.

And all the choir of the
Saints,

ΠΑΙ ΕΤΕ ΕΒΟΛΓΙΤΕΠ
ΠΟΥΤΩΟ ΠΕΡΕ ΠΟΥΤΩΒΩ
ΠΑ ΠΑΠ ΤΗΡΕΠ ΕΥΟΠ.

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

ΟΥΟΥ ΕΑΤΟΥΧΟΠ ΕΘΒΕ
ΠΕΚΡΑΠ ΕΘΟΥΑΒ ΕΤΑΥ-
ΕΟΥΤ ΕΛΕΟΥ ΕΖΡΗ Ε-
ΧΩΠ.

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

The Deacon says.

ΠΗ ΕΤΩΧΥ ΕΑΡΟΥΤΑΟΥ
Π ΠΥΡΑΠ ΠΤΕ ΠΕΠΟΥΤ Ε

Let those who read pub-
lish the names of our fathers

ΠΑΤΡΙΑΡΧΗΣ ΕΤΑΙΡΕΚΟΙ the Patriarchs, who have
 ΠΟΣ ΕΞΕΛΕΤΟΝ ἢ ΠΟΤ- fallen on sleep; may the Lord
 ΨΥΧΗ ΤΗΡΟΥ ΟΥΤΟΥ, ἢ ΤΕΥ- give rest to the souls of them
 ΧΑ ΠΕΠΠΟΒΙ ΠΑΝ ΕΒΟΛ. 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,

πικρυψ† ἀββα ἀντωνι: The great Abba Antony,
 περὶ ἡ πρεσβυτερι ἀββα and the righteous Abba Paul,
 παύλε: ἀββα μακάρι Abba Macarius, and Abba
 κε ἀββα μακάρι: ἀββα Macarius, Abba John the
 ιωαννης μικρολογος: ἀβ- short, Abba Pishwi, Abba
 βα πικρυψι: ἀββα παύλε: Paul, Abba Isidore, Abba
 ἀββα ησιδωρος: ἀββα Moses, Abba Pachom, and
 παφνουτι: ἀββα παφνουτι: Abba Paphnutius.
 κε ἀββα παφνουτι.

καὶ πάντων τῶν ὁ- And all that have rightly
 ρως διδασκάντων τοῦ taught the word of truth,
 λόγον τῆς ἀληθείας: orthodox Bishops, Priests,
 ὁρθόδοξων ἐπισκόπων: Deacons, Clerks, and lay-
 πρεσβυτέρων: διακο- men, both these and all or-
 πων: κληρικῶν: καὶ λαϊ- thodox [Christians.]
 κων καὶ τοῦτων καὶ
 πάντων ὁρθόδοξων.

The People say,

δοξα σοι κέ: κέ ἐλεη- Glory to Thee, Lord. Lord,
 σον: κέ ἐλεησον: κέ εἰ- have mercy. Lord, have
 λογησον: κέ ἀπαπαύσον: mercy. Lord, give Thy bless-
 ἀμήν. ing. Lord, spare. Amen.

The Priest says,

ὦ ἡ ἐν ποσὶ ἐκείνῃ ἡ Them, O Lord, whose
 ποψυχῇ ἐλάττον πω- souls Thou hast taken, do
 οτ θέν πρεσβυτερι ἐτε- Thou cause to rest in this
 ἐλάττον. place.

ἀποὶν δε θωπ δα πη
ἐτοὶ ἡρεεῖ ἡχωλὶ εἰ
παὶ εἰα.

And us also, who are
pilgrims here,

ἀρεθ ἐροῖ δει πεκ-
παρ†: ἀριελοτ παπ ἡ
τεκρὶρηπὴ πᾶδβολ.

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

βλαωτ δαχωπ ἐθουπ
ἐ τεκλετοτρο.

Lead us unto Thy king-
dom.

The People say,

ωσπερ ηῖ καὶ ἐστὶν καὶ
ἐσταὶ εἰς γενεὰς γενεῶν
καὶ εἰς τοῦς σῶπα-
τας αἰωπας τῶν αἰω-
πων. ἀμην.

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

The Priest continues,

θῖνα πεε δει φαι
κατα φρη† οἱ δει θωβ
πιβει ἡτεφδῖωτ οτοθ
ἡτεφδῖελοτ οτοθ ἡ-
τεφδῖσι ἡχε πεκπυ† ἡ-
ραπ ἐθουταβ.

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

δει θωβ πιβει ἐτ-
ταῖνοττ οτοθ ἐτσεα-
ρωττ πεε ἡς π̄χς
πεκελεργτ ἡψηρι πεε
πιπ̄α ἐθουταβ.

Which is in all things glo-
rious and blessed; together
with Thy beloved Son JESUS
Christ, and the Holy Ghost.

ειρηπὴ πασιπ.

Peace be unto all.

The People answer,

καὶ τῶ ππετεατὶ σοτ.

And unto thy spirit.

The Priest continues,

παλιποὶ εἰαρεπυεπ-

¹Again let us give thanks

¹ This is called the Preface to the Fraction.

ζεοτ ἰτοτϣ εἰ φ† π-
 παντοκρατωρ φωτ εἰ
 πεποτ οτοζ πεποτ†
 οτοζ πεπωτηρ ἰης π̄χς.

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

χε αφορεπερπεεπϣα
 οπ† ποτ εἰ οβιερατεν
 ζεν παι εἰ εἶοταβ φαι.

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

οτοζ εἰ φαι ἡ πεπχιχ εἰ-
 πϣωι οτοζ εἰ π̄εεϣι εἰ
 ἡεφραπ εἶοταβ.

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

ἡθοϣ οπ εἰρεπ†ζο εἰ-
 ροϣ ζοπως ἡτεφαιτεν
 ἡεεπϣα ἡ†εετϣφην
 πεε†εεταλνψις ἡτε
 πεεετστηριον ἡποτ†
 οτοζ ἡεεοτ.

Him then let us entreat
 that He will make us wor-
 thy even of the communion
 and participation of His
 Divine and undying myste-
 ries—

The People answer,

εἰην.

Amen.

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

πισωεε εἶοταβ.

The holy Body

He points to the chalice, and says,

πεε πισποϣ ετταινοτ†
 ἡτε πεφ̄χς ἡχε¹ πιπαν-
 τοκρατωρ ποτ πεποτ†.

And the glorious Blood of
 His Christ—He, the Al-
 mighty, the Lord our God.

The Deacon says,

εἰην: εἰην: προσε-
 ζασε: κ̄ε ελεησον.

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

The Priest says,

ειρηνη πασι.

Peace be unto all.

¹ This is the Nominative case to ἡτεφαιτεν in the preceding clause.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

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

ΦΗΚΕ ΠΟΣ ΦΉ ΠΥΡΕΥΣΑΞ-
ΝΙ ΗΤΕ ΠΙΩΤΩΝΙ Η ΕΠΕΞ.

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

ΦΗ ΕΤΉΧΛΟΕ ΕΧΩΝ
ΘΕΝ ΠΕΥΝΑΞΉ ΦΗ ΕΤΉ
ΠΑΝ ΘΑΧΩΨ ΕΠΑΤΕΠΕΡ-
ΕΤΗΝ.

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

ΛΕΝΙΣ ΠΑΝ ΕΘΡΕΠΉΡΙ Η
ΟΥΚΑΡΠΟΣ ΕΥΡΑΝΑΚ ΟΥΟΞ

Grant Thou unto us to
bring forth fruit acceptable

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 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—"

ἐπερῶσιν ἐ τῶνδε ἀ- unto Thee, and with confi-
 λок πεπωτ ἐθοναβ ετ dence to entreat Thee, our
 δει πιφνοτὶ οτορ ἐχοc— holy Father, Who art in the
 heavens, and to say—

The People say the Lord's Prayer :

χε πεπωτ ετ δει πι- Our Father, Who art in
 φνοτὶ: μαρεψτοτβο ἵχε the heavens: hallowed be
 πεκραп: μαρεcὶ ἵχε Thy Name: Thy kingdom
 τεκεετοτρο: πετερпак come: Thy will be done on
 μαρεψωпυ ἀφρητ δει earth as it is in heaven: Give
 τφε πεε ριχεν пикари: us this day the morrow's
 πεπωпк ἵτε ραcτ μεпcы bread: and forgive us our
 пан ἀφοот: οτορ χα debts, as we forgive our
 πετερον пан ἐβολ ἀ- debtors: and lead us not into
 φρητ ρωп ἵτεпχω ἐ- temptation: but deliver us
 бол ἵпнέτεотон ἵтан from evil: through Christ
 ἐρωот: οτορ ἀπερεпτεп JESUS our Lord.
 ἐδотп ἐпυαcеeoc: ἀλ-
 ла παρμεп ἐβολρa
 ппeтρωот: δει пхс
 ӣсc пeпoс.

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,

δει пхсc ӣсc пeпoс.

Through Christ JESUS our Lord.

The Deacon says,

ΤΑΣ ΚΕΦΑΛΑΣ ΤΑΛΩΝ Bow down your heads be-
 ΤΩ ΚΥΡΙΩ ΚΛΙΠΑΤΕ. fore the Lord.

The People answer,

ΕΠΩΠΙΟΝ ΣΟΥ ΚΥΡΙΕ. 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.

H: continues aloud,

ΔΕΝ ΠΧC ΙHC ΠΕΠC. Through Christ JESUS our
 Lord.

The Deacon says,

ΠΡΟCΧΩΜΕΝ ΘΕΩ ΜΕ- Let us wait on God with
 ΤΑ ΦΟΒΟΥ. fear.

The Priest says,

ΕΙΡΗΗ ΠΑΣΙΝ. Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ. And unto thy spirit.

The Priest continues inaudibly,

¹ Lord, Lord God Almighty, Healer of our souls and our bodies and our spirits, Thou art He Who hast spoken unto our father

¹ This is called the Prayer of Absolution to the 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.

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 :

ἰερωὴ δὲν θάλλετοτρο
ἡτε πυφνοῖ δὲν πῡς
ἡς πεποῶ.

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

The Deacon says,

σωθεῖς ἀληπ : καὶ τω
ππερεατι σοῦ : μετὰ
φοβοῦ θεοῦ προσχωλεν.

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

The People say,

κε ἐλεησον : κε ἐλεη-
σον : κε ἐλεησον.

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

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

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

ΤΑ ἍΓΙΑ ΤΟΙΣ ἍΓΙΟΙΣ. The Holy to the holy.

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

εὐλογητός κύριος ἰη̅ς Blessed be the Lord JESUS
 χ̅ς υἱός θεοῦ : ἁγιάσας Christ the Son of God ; He
 ἐν πνεύματι ἁγίῳ ἁγ- hath hallowed [it] by His
 γού. ἀμήν. Holy Spirit. Amen.

The Deacon says,

ἀμήν : εἰς πατέρα ἁ- Amen. One Holy Father,
 γίος : εἰς υἱόν ἁγίον : ἐν One Holy Son, One Holy
 πνεύματι ἁγίῳ. ἀμήν. Spirit. Amen.

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

εἰρήνη πάντιν. Peace be unto all.

The People answer,

καὶ τῷ πνεύματι σου. And unto thy spirit.

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

σῶμα ἁγίον καὶ ἀίμα The Holy Body and the
 τιμιόν ἀληθινόν ἰη̅ς Precious [and] very Blood of
 χ̅ς τοῦ υἱοῦ τοῦ θεοῦ JESUS Christ, the Son of our
 ἡμεῶν. ἀμήν. God. Amen.

The People say,

ἀμήν. Amen.

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

ἁγίον τιμιόν σῶμα The Holy, Precious Body,
 καὶ ἀίμα ἀληθινόν ἰη̅ς and the very Blood of JESUS
 χ̅ς τοῦ υἱοῦ τοῦ θεοῦ Christ, the Son of our God.
 ἡμεῶν. ἀμήν. Amen.

The People say,

ἀμήν. Amen.

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

πισωμεν περ πισποϋ	This is in truth the Body
ἡτε εμεμενοτηλ περ-	and the Blood of Emmanuel
πορτ φαι πε ζεν οτ-	our God. Amen.
μεθεμεν. αμεν.	

The People say,

αμεν. ἡπαρτ.	Amen. I believe.
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The Priest says,

αμεν: αμεν: αμεν:	Amen. Amen. Amen. I
ἡπαρτ: ἡπαρτ: ἡπαρ-	believe, I believe, I believe
τ οτοϋ τερομελοτιν	and confess till the last
ψα πιπρι ἡδδ.	breath,

χε θα τε τсарχ ἡρεϋ-	That this is the life-giving
τανθο етаπεκμεοπο-	Flesh which Thine Only-
τεпнс ἡψηρι πεποτ οτοϋ	begotten Son, our Lord, and
пенпорт οτοϋ пенс-	God, and Saviour JESUS
тнр iHC πχс.	Christ—

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

отс εβολθεν τεποτ	Took from our Lady, the
ἡпнв тнрен ἡεотокос	Lady of us all, the holy
εεотав τавта мари.	Mother of God, the holy
	Mary.

αψαιс ἡотαι περ τεϋ-	He united It with His
μεεποрт ζен отлет-	Divinity without mingling
атлетхт περ отлет-	and without confusion and
атωθ περ отлет-	without alteration.
атѡиѡт.	

εαϋερομελοτιн ἡ το-	He witnessed a good con-
μεлогта епанес παρ-	fession before Pontius Pilate.
рен ποптиос пилатос.	

αϋтнис ερпнι εхωп з-	He gave It for us upon
хен пиѡε εеотав ἡте	the holy tree of the Cross,

πιστατος θεῷ πεποιτωμένος
ἐμμεν ἐμμεος ἐξρην ἐ-
χωμ τηρεν ἀληθως.

by His Own Will, in very
truth for us all.

†παρ† χε ἐπε τε-
μεσπορ† φωρх ἐ τε-
μετρωει ποτσοτσοτ
ποτωτ οταε οτρικι ἐ
βαλ.

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

ετ† μελос ἐχωμ ο-
σω† μεε οτχωδβολ
ητε πιποβι μεε οτωπδ
η ἐπερ η πι εσπαδι ἐ-
βολ η δηтс: †παρ†:
†παρ†: †παρ† χε θαι
τε θεῷ οτεεεεεε. α-
μεν.

Giving it for us, for salva-
tion 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 kisses the Altar thrice,
while the Deacon says,*

αμεν: αμεν: αμεν:
†παρ†: †παρ†: †παρ†
χε θαι τε θεῷ οτεεεε-
εεε. αμεν.

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

τωδ ἐξρην ἐχωμ μεε
ἐχεμ μιχριστιανος πιβεμ
ετατχος παπ εσδητοτ
χε ἀριποτεεετι.

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

επ ειρηνη: και αγαπη
ιησοφ χριστοφ μεσ τ-
εωμ: ψαλλατε.

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,

ἀλλήλοισιν.
 σεοῦ ἐφ' ὅσον πᾶσι
 ὁυαὶ τῶν ἁγίων.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι πᾶσι
 χρὸς ἡττοῦ τετραχίτου.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ἐξ ἰσχυροῦ
 τετραχίτου.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι κατὰ πᾶσι
 ὡς ἡττοῦ τετραχίτου.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ὡς ὁ
 ἁγίος.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ὡς ὁ
 ἁγίος.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ὡς ὁ
 ἁγίος.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ὡς ὁ
 ἁγίος.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ὡς ὁ
 ἁγίος.

ἀλλήλοισιν.
 σεοῦ ἐν ὁρῶντι ὡς ὁ
 ἁγίος.

Alleluia.

Praise God in all His
 Saints.

Alleluia.

Praise Him in the firma-
 ment 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.

Ἀλληλοῦα.

τις τιθεν εὐαροῦσα
 τῆρος ἐ φραν εὐ ποῦ
 πεπποτ†.

Ἀλληλοῦα.

δοξα πατρι και υιω
 και αγιω πνευματι: και
 πσπ και δει και εις τοτε
 αιωνας των αιωνων. α-
 μεην.

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 Præst 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 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.

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."

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 Body 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,

<p>ΤΑ ΑΓΙΑ ΤΟΙΣ ΑΓΙΟΙΣ. ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΙΗΣ ΧΡΗΣ ΥΙΟΣ ΘΕΟΥ: ΑΓΙΑΣΑ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΑΥ ΤΟΥ. ΔΕΗΝ.</p>	<p>The Holy to the holy. Blessed be the Lord JESUS Christ the Son of God; He hath hallowed [it] by His Holy Spirit. Amen.</p>
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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.

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 Blood of Emmanuel our God. Amen.

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

ΕΙΡΗΝΗ ΠΑΣΙΝ.

Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

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.

²Thy servants, O Lord, and them that minister before Thee,

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.

² This prayer, called the Prayer of Inclination after Communion, is preceded

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,

ϥ† εϥεϥενγντ δαρον ¹God have mercy upon us
οτοζ εϥεσεοτ ερον : ε- and bless us, cause His face

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.

¹ 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 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

φειδωμεν εἰς ἐ- to shine upon us and have
 ρηνι ἐχων οὐτος ἐφ' ἐπι- mercy upon us.
 παν.

Πὸς πορεύεαι εἰς πεκλᾶος : O Lord, save Thy people,
 σεοῦ ἐτεκκλήροποιε : bless Thine inheritance, sus-
 δειοπι εὐεωον : ὁδον tain them, lift them up for
 ψα πνευρ : ὅτις ἐπταπ ever, exalt the horn of the
 ἡ μυχριστιανος ἡ ορθο- orthodox Christians, through
 δοξος εἰτεπ τχουε εἰ the power of the life-giving
 πιστατρος ἡρεψτανθo. Cross.

according to the multitude of Thy tender mercies. O my Lord JESUS Christ I 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 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 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. xlv. (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.)

ΖΙΤΕΝ ΠΥΓΟ ΠΕΕ ΠΥ-
 ΤΩΒΖ ΕΤΕCΙΡΙ ΕΕΕΩΝ
 ΘΑΡΟΝ Η CΗΟΤ ΠΙΒΕΝ ΗΧΕ
 ΤΕΠΟC ΗΠΗΒ ΤΗΡΕΠ †-
 ΘΕΟΤΟΚΟC ΕΘΟΤΑΒ †ΑΓΙΑ
 ΕΕΑΡΙΑ.

ΠΕΕ ΠΥΘΟΕΕΤ Η ΠΥ†
 ΗΡΕCΕΡΟΤΩΠΙ ΕΘΟΤΑΒ
 ΕΙΧΑΝΛ ΠΕΕ ΓΑΒΡΙΝΛ
 ΠΕΕ ΡΑΦΑΝΛ: ΠΕΕ ΠΥ-
 CΤΩΝ ΗΖΩΝ ΗCΑΥΕΕ-
 ΤΟC ΠΕΕ ΠΙΧΩΤCΤΩΝ
 ΕΠΡΕCΒΥΤΕΡΟC ΠΕΕ
 ΠΧΟΡΟC ΤΗΡC ΗΤΕ ΠΥ-
 ΑΓΓΕΛΟC.

ΠΕΕ ΠΥΤΑΓΕΕΑ ΗΠΟΤ-
 ΡΑΠΙΟΝ: ΠΕΕ ΠΥΛΗΛ
 ΗΤΕ ΠΥΠΑΤΡΙΑΡΧΗC ΠΕΕ
 ΠΥΠΡΟΦΗΤΗC.

ΠΕΕ ΠΥΑΠΟCΤΟΛΟC ΠΕΕ
 ΠΥΕΑΡΤΥΡΟC ΠΕΕ ΠΥ-
 CΤΑΥΡΟΦΟΡΟC ΠΕΕ ΠΥ-
 ΘΕΗΝΙ ΠΕΕ ΠΥΔΙΚΕΟC ΠΕΕ
 ΠΥCΑΒΕ ΤΗΡΟΤ ΕΠΑΡ-
 ΘΕΠΟC.

ΠΕΕ ΠΥCΕΛΟΤ ΕΠΑΓΓΕ-
 ΛΟC ΗΤΕ ΤΑΙ ΘΥCΙΑ Ε-
 ΘΟΤΑΒ ΕΤCΕΑΡΩΝΤ:
 ΠΕΕ ΠΥCΕΛΟΤ Η †ΘΕΟΤΟ-
 ΚΟC ΕΘΟΤΑΒ †ΑΓΙΑ ΕΕΑ-
 ΡΙΑ ΗΨΟΡΠ ΠΕΕ ΘΑΕ:
 ΠΕΕ ΠΥCΕΛΟΤ Η †ΚΥΡΙΑΚΗ
 ΗΤΕ ΠΕΠCΩΤΗΡ ΗΑΓΑΘΟC.

ΕΡΕΠΟΤCΕΛΟΤ ΕΘΟΤΑΒ

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 great [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 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,

πᾶσι τοῖς ἁγίοις πᾶσι τοῖς
 χάρις πᾶσι τοῖς βοηθοῖς
 ὡς πᾶσι πᾶσι ὡς ἐπερ :
 ἀμήν : εὐεὐχαριστοῦ.

ἐπὶ χριστῷ πεπνυμένος : ποτε
 ἦτε ἱερῆς : εὐοὶ πᾶσι
 ἦ τεκνῆς : σεμνὴ πᾶσι
 ἦ τεκνῆς : χε θοκ τε
 ἱεροῦ πᾶσι πᾶσι πᾶσι
 πᾶσι πᾶσι πᾶσι
 ὡς ἐπερ : ἀμήν.

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 :

بَرَكَةُ اللَّهِ الْقَادِرِ عَلَيَّ كُلِّ شَيْءٍ
 الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ تَجَلَّ
 عَلَيْكُمْ وَتَثَبَّتْ فِيكُمْ دَائِمًا آمَنُوا
 بِسَلَامٍ وَسَلَامَ الرَّبِّ مَعَكُمْ

The Blessing of God Al-
 mighty, 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 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, (9 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.

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.

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 De-
sirer 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.

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.

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."

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. 56*, with Glory, &c., Both now, &c.

The Lord's Prayer.

The Nicene Creed.

Lord, have mercy, *fifty times. Then this Absolution.*¹

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.*)

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.

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.,) xlv. (xlv.,) xlv. (xlv.,) 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 honourable 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 enlighteneth 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. (κδ.)

Then the following :

O Thou Who upon the sixth day, at the Sixth Hour, wast 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 wast 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. (xcvi.,) xcvi. (xcvii.,) xcvii. (xcviii.,) xcviii. (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:

¹ O 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 under-
standing, O Lord, according to Thy Word.

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

¹ The original has the Third Person, "O He That, &c.," changing after-
wards, but the English idiom seems to demand the Second throughout.

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 wast 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." (46.)

Or Gospel according to Luke iv. 38—41. (45.)

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 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. 27.

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 Pishoi,

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 art 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 passion 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. (cxxx.,) cxxx. (cxxxii.,) cxxxii. (cxxxiii.,) cxxxiii. (cxxxiv.,) cxxxvi. (cxxxvii.,) cxxxvii. (cxxxviii.,) cxl. (cxli.,) cxli. (cxlii.,) cxlv. (cxlvi.,) cxlvi. (cxlvii. 1—11,) cxlvii. (cxlvii. 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 Prophets,

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. 93.*)

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 a 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 CURTAIN.¹

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. (cxxxi.), cxxxi. (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.

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.

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

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.]

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 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 transgressions 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, &c.

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, 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. 125.*)

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 straightway 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 motherhood. 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 watchful 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 wilt 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.

