

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.

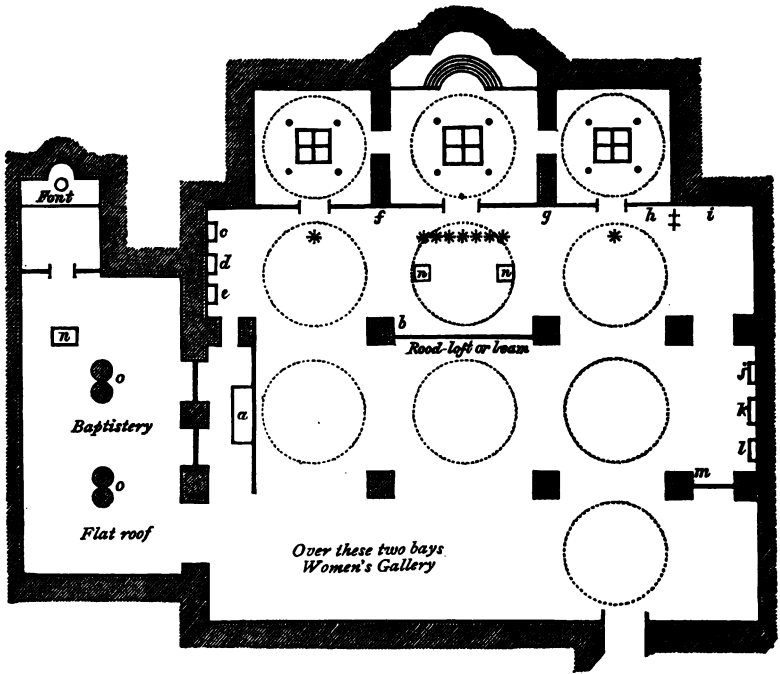
On the other hand, the Monophysites have at least an equal tendency to mimic the ecclesiastical arrangements of the Greeks, e.g. the Patriarchal Church in Cairo, or the new church at Alexandria, which hardly differ in any perceptible point from the most tasteless type of modern Greek churches.

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 baldaquin, supported on four beams.

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

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

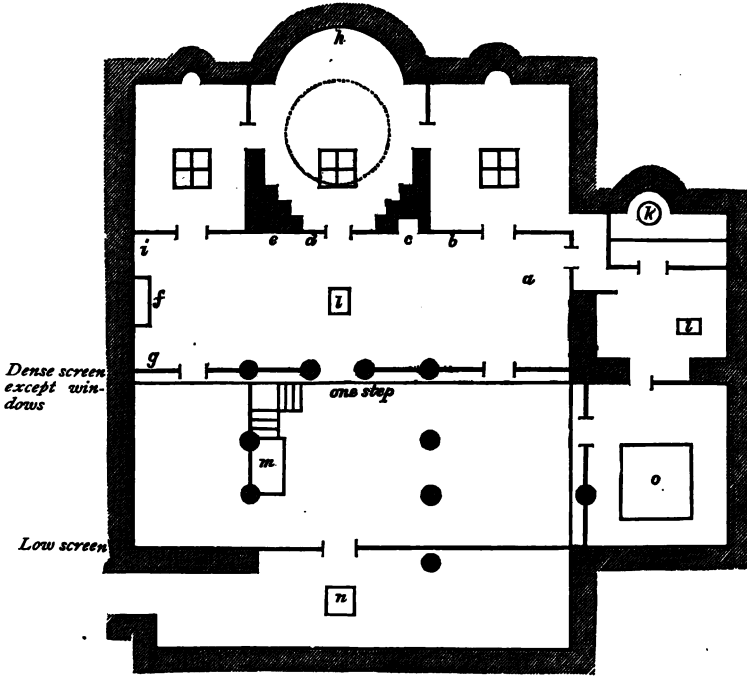
Sanctuary screen ends at †; it is solid, in wood and ivory.



- a. Pulpit for the Arabic Lessons.
- b. Against side of pillar a picture of the Annunciation.
- c. Picture of S. Damian.
- d. " S. Mercurius.
- e. Three pictures, S. George to the east, S. Mark in the middle, S. Theodore to the west.
- f. Picture of the B. V.
- g. " two saints called Shenouti and Bisa.
- h. Picture of SS. Peter and Paul.
- i. " a saint called Psad.
- j. " S. Michael.
- k. " the B. V.
- l. " S. Marianna.
- m. " Tecla Haimanout.
- n. Lecterns.
- o. Double columns.
- * = lamps.

CHURCH OF S. SHENOUTI.

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



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

a. Pictures of the B. V., SS. Pishoi, Ste-
phen, 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.

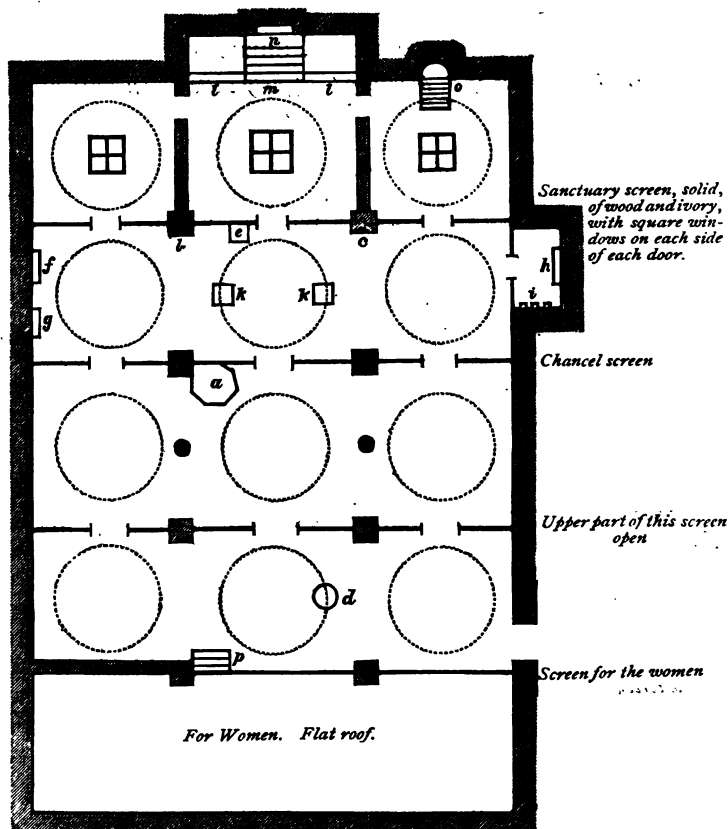
l. Lecterns.

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 baldachins, 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 recondite 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*.

Ⲙ *w*, except when it closes a syllable and before Ⲏ, 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.

ϯ *g* hard, as in *get*. ϯϯ sounds as *ng* hard, as in *angle* (not *angel*.)
Before $\&$ some persons pronounce ϯ like the Arabic ξ , a sound which cannot be expressed in our alphabet.

ϰ *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.

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

ϭ *z*.

Ϩ *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.

ϩ *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*.)

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

ϫ *k*.

Ϭ *l*.

ϭϭ *m*.

ϩ *n*.

ϭ *x*.

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

ϩ *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*.

- ρ *r*.
 ς *s*. Before ρρ some pronounce it as *z*.
 τ *d*. The educated, however, generally pronounce it as *t*.
 υ *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 Δυ as *av* and Ευ 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 Δυ is as *ow* in *cow*; and in Ευ 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., Δριφωειει pr. *arifmēwi*, remember.

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

- Φ *f*. There is sometimes an inclination towards the sound of *v*.
 Χ *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 Χιων, *snow*, the Χ is generally pronounced like *cy*.

- Ψ *ps*.
 Ω like *a* in *all*, or *o* in *more*. Others pronounce it like *o* in *bone*.
 Ψ *sh*.
 Ϛ *f*. It would seem that this letter must have expressed some sound different from that of Φ, or else it would not have been invented. Was it analogous to the difference between the Welsh *ff* and *ph*?

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

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

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

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

The Egyptians usually pronounce ⲉ 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 Ⲇ.

The similarity of the form to that of the Greek σ , (a similarity which becomes identity in the contraction $\sigma\sigma$ for $\sigma\sigma\epsilon\iota\varsigma$;) 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 Ⲑ hard.

It may be remarked that if Ⲑ 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 Ⲑⲓ. It is usually pronounced *di*, but by some *ti*, and, by a third school *ti* except after Ⲡ, 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,

ΣΕΝ ΦΡΑΝ ΔΕΦΙΩΤ: ΚΕΕ In the Name of the Father,
ΠΥΗΡΙ: ΚΕΕ ΠΙΠΠΑ ΕΩΤ: and of the Son, and of the
ΟΤΠΟΥ† 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 ΗΕΕΣ. Have mercy upon us.

And the Choir continue.

ΟΤΘΕΟΣ ΟΥΠΑΤΗΡ ΟΥ O God, Father Almighty!
ΠΑΙΤΟΚΡΑΤΩΡ: ΠΑΝΑΓΙΑ All-holy Trinity, have mercy
ΤΡΙΑΣ ΕΛΕΗΣΟΝ ΗΕΕΣ: upon us! Lord God of powers,
ΠΟΣ Φ† ΙΤΕ ΝΙΧΟΕ 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.

ΠΙ ΠΕΛΛΗΝ : ΧΕ ΕΛΕΟΠΕ-
 ΤΟΝ ἸΒΟΝΘΟΣ ΔΕΝ ΠΕΠ-
 ΘΛΙΨΙΣ ΠΕΛ ΠΕΠΡΩΧΡΕΧ
 ΕΒΗΛΡΑΡΟΚ.

no help in our tribulations
 and afflictions, save Thee.

Then all recite the Lord's Prayer

ΠΕΠΩΤ ΕΤ ΔΕΝ ΠΙΦΗ-
 ΟΥΤΙ : ΕΛΡΕΥΤΟΥΒΟ ἸΧΕ
 ΠΕΚΡΑΠ : ΕΛΡΕCΙ ἸΧΕ
 ΤΕΚΕΕΤΟΥΡΟ : ΠΕΤΕΡΝΑΚ
 ΕΛΡΕΥΨΩΠΙ ΕΦΡΗΤ ΔΕΝ
 ΤΦΕ ΠΕΛ ΖΙΧΕΠ ΠΙΚΑΖΙ :
 ΠΕΠΩΙΚ ἸΤΕ ΡΑCΤ ΕΝΙΚΥ-
 ΠΑΠ ΕΦΟΥC : ΟΥΟΖ² ΧΑ
 ΠΕΤΕΡΟΠ ΠΑΠ ΕΒΟΛ Ε-
 ΦΡΗΤ ΖΩΠ ἸΤΕΠΧΩ
 ΕΒΟΛ ἸΠΗΕΤΕΟΥΠ ἸΤΑΠ-
 ΕΡΩC : ΟΥΟΖ ΕΠΕΡΕΠΤΕΠ
 ΕΦΟΥΠ ΕΠΙΡΑCΕΟC : ΑΛΛΑ
 ΠΑΡΕΕΠ ΕΒΟΛΖΑ ΠΙΠΕΤ-
 ΖΩC : ΔΕΝ ΠΧC ΙΗΣ
 ΠΕΠΟC.

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

After the Lord's Prayer

ψηληλ.

Pray.

The Deacon says,

ΕΠΙ ΠΡΟCΕΥΧΗ CΤΑΘΗΤΕ.

Stand for prayer.

The Priest says,

ΗΡΗΗ ΠΑCΙΝ.

Peace be unto all.

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

² The word ΟΥΟΖ "and forgive us," although usually said, is sometimes omitted. The Missal does so, in spite of its occurring in Matt. vi. 12.

The People answer,

ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

Then the Priest says,

ΜΑΡΕΠΩΕΠΡΩΟΤ ἢ
 ΤΟΥΤΩ ΜΕ ΠΙΡΕΦΕΡΠΕΘΑ-
 ΠΕΥ ΟΥΟΥ ἢ ΠΑΝΤ ΦΨ
 ΦΙΩΤ ΜΕ ΠΕΠΟΣ ΟΥΟΥ ΠΕΠ-
 ΠΟΥΤ ΟΥΟΥ ΠΕΠΩΤΗΡ
 ΙΗΣ ΠΧΣ.

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

ΧΕ ΔΦΕΡΣΚΕΠΑΖΙΝ ΕΧΩΠ :
 ΔΦΕΡΒΟΝΕΙΝ ΕΡΟΠ : ΔΦΔ-
 ΡΕΖ ΕΡΟΠ : ΔΦΨΟΠΤΕΠ Ε-
 ΡΟΥ : ΔΦΨΔΣΟΕΡΟΠ : ΔΦΨ-
 ΤΟΤΕΠ : ΔΦΕΠΤΕΨΔ Ε-
 ΖΡΗΝ Ε ΤΑΙ ΟΥΟΥ ΘΔΙ.

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.

ἢΘΟΥ ΟΠ ΜΑΡΕΠΨΟ Ε-
 ΡΟΥ ΖΟΠΩΣ ἢΤΕΨΔΡΕΖ Ε-
 ΡΟΠ ΔΕΠ ΠΔΙ ΕΖΟΥΟΥ ΕΘΟΥ-
 ΔΒ ΦΔΙ ΠΕΜ ΠΙΕΖΟΥΟΥ ΤΗ-
 ΡΟΥ ἢΤΕ ΠΕΠΩΠΘ ΔΕΠ
 ΖΙΡΗΝ ΠΙΒΕΠ ἢΧΕ ΠΠΔΠ-
 ΤΟΚΡΑΤΩΡ ΠΟΣ ΠΕΠΟΥΤ.

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,

ΠΡΟΣΕΥΞΑΣΘΕ.

Pray ye.

The People answer,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest continues,

ΦΗΝΒ ΠΟΣ ΦΨ ΠΠΔΠΤΟ-
 ΚΡΑΤΩΡ ΦΙΩΤ ΜΕ ΠΕΠΟΣ
 ΟΥΟΥ ΠΕΠΟΥΤ ΟΥΟΥ ΠΕΠ-
 ΩΤΗΡ ΙΗΣ ΠΧΣ.

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

τεπυεργεοτ ἰτοτκ
κατα ζωῆ πιβεπ νεε
εθεε ζωῆ πιβεπ νεε
θεεπ ζωῆ πιβεπ.

χε ἀκερσκεπαζιν ἔχωπ :
ἀκερβοκῆπ ἐροπ : ἀκἀρεθ
ἐροπ : ἀκωοπτεπ ἐροκ :
ἀκτἀσοῆροπ : ἀκττοτεπ :
ἀκεπτεπυα ἐερηι ἐ ται
οπποτ 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,

τωβεε ζινα ἰτε φτ
παιπαιπ : ἰτεπυεργητ
θεεροπ : ἰτεπωπτεε ἐ-
ροπ : ἰτεπερβοκῆπ ἐροπ :
ἰτεπῶπ ἰπυτζο νεε πι-
τωβεε ἰτε πιεθοταβ ἰ-
ταεπ ἰτοτοτ ἐερηι ἔχωπ
ἐ παγαθεοπ ἰσνοτ πιβεπ :
ἰτεπυα πεπποβι παιπ ἐ-
βολ.

ἰτεπαγτεπ πεππυα εθ-
ρεπῶπ ἐβολθεεπ τκοιπω-
πια ἰτε πεπυετστηριοπ
εθοταβ ετσεερωππ :
πιχωεβολ ἰτε πεπποβι.

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—

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

The People answer,

κτρίε ελενοπ.

Lord, have mercy.

The Priest continues,

εθεε φαι τεπτζο οτοε
τεπτωβεε ἰτεκμεταγα-
θοε πιεειρωει.

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

ϠΗΚΙΣΑΝ ΕΘΡΕΠΧΩΚ Ε-
 ΒΟΛ ΔΕΠΑΙΚΕ ΕΖΟΟΤ ΕΘΟΤ-
 ΔΒ ΦΑΙ ΠΕΛ ΠΙΕΖΟΟΤ ΤΗ-
 ΡΟΤ ΙΤΕ ΠΕΠΩΠΘ ΔΕΠ ΖΙ-
 ΡΗΚΗ ΠΙΒΕΠ ΠΕΛ ΤΕΚΕΟΤ.

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

ΦΘΟΠΟC ΠΙΒΕΠ : ΠΙΡΑCΠΟC
 ΠΙΒΕΠ : ΕΠΕΡΓΙΑ ΠΙΒΕΠ
 ΙΤΕ ΠCΑΤΑΠΑC : ΠCΟΒΠΙ
 ΙΤΕ ΖΑΠΡΩΕΙ ΕΤΖΩΟΤ :
 ΠΤΩΠΥ ΕΠΩΥΙ ΙΤΕ ΖΑΠ-
 ΧΑΧΙ ΠΗΕΤΖΗΠ ΠΕΛ ΠΗ-
 ΕΘΟΤΩΠΕ ΕΒΟΛ—

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,

ΔΛΙΤΟΤ—

Do Thou take away—

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

ΕΒΟΛΖΑΡΟΠ—

From us—

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

ΠΕΛ ΕΒΟΛΖΑ ΠΕΚΛΑΟC
 ΤΗΡC—

And from all Thy people—

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

ΠΕΛ ΕΒΟΛΖΑ ΤΡΑΠΕΖΑ
 ΘΔΙ.

And from this table.

And proceeds thus,

ΠΗ ΔΕ ΕΘΑΠΕΤ ΠΕΛ
 ΠΗΕΤΕΡΠΟCΥΡΙ CΑΖΠΙ ΔΕ-
 ΕΛΩΟΤ ΠΑΠ.

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 ΠΘΟΚ ΠΕ ΕΤΑΚΤ ΔΕ
 ΠΙΕΡCΥΠΙ ΠΑΠ Ε ΖΩΕΙ
 ΕΧΕΠ ΠΙΖΟC ΠΕΛ ΠΙC-
 ΛΗ ΠΕΛ ΕΧΕΠ ΤΧΟΕ ΤΗΡC
 ΙΤΕ ΠΙΧΑΧΙ.

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

Then the Choir sing,

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

And then the following Hymn.¹

ΔΕΩΠΙ ΔΑΡΕΠΟΥΧΥΤ
 Ἰϋϋριας ἔθοταβ : ετα-
 φιωτ πεε πυνηρι πεε
 πιππα ἔθοταβ : ἀποη δε
 πιλαος ἰνιχρηστιαπος :
 παι γαρ πε πεπιουτ ἰ-
 ἀληθιος.

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.

βοπουρελπισιταν δεη
 ονεθοταβ μερια ερε φτ
 παι παη ριτεη πεσπρεσ-
 βτα.

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

χερε πε μερια τσ
 ροεπι εθπασος θηετασ-
 ειςι παη εφτ πιροτος.²

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

χερ[ε] πακ ω πιεαρτ-
 τρος : χερε πιετατ[τ]α-
 λιςτης : χερε πιαποστο-
 λος μερκος πιθεοριεος.

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

Here are occasionally inserted passages τῶν ὑμῶν with the Office.

ριτε[η] πιεπρασβτα ἰτε
 τθεοδοκος ἔθοταβ μερια

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.)

πῶς ἀριζεοῦτ παπ ἐπι-
χωῆβολ ἴτε πεπποβι.

εἰτεπ πιπρεσβῦτα ἴτε
πιαρχναγγελος εἰχανη
πее гавринл пее рд-
фанл пее соуринл : пее
пиз¹ ἰζοτοп ἰασοεεατος :
пее пика ἐπρεσβῦτε-
ρος : ст[р]атиа ἰαγγе-
λικон пее птагее ἰ-
εποτραπιон—

πιπροδροεος ἐβδπτис-
της ἰωαπνης πρεψοεε :
πῖρωοεεεεεεεεεε—

пее паос ἰιοῖ ἰαποс-
тоλος пее еарко[с] пи-
θеоριеос : пее ψеπῖ ἰτε
пееεонτης—

стафанос πиеарту-
ρος : паос ποτρο γεор-
γιос : θεοдро[с] пее θε-
οδрос : пее φηλοπατηр
еаркорюс—

пее апд еεпа пее
апд βоктор : кτρια[с]
клеттиос пее φηλοθε-
ос пее ап[α] исχροп
пее апд исак : пидгиос
аптвпиос пее пөөени
εββα πατλη : πῖ εθου-
εβ εββα еεкарт : 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 Mina 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

αηρη ἰστα τροφοροσ : ηη-
 εσοταβ ἰτε φαι ἐροοτ :
 ποταδι ποταδι [1] κατα περ-
 ραν—

ποσ ἀριελοσ ηαν ε-
 ηηχωεβολ ἰτε ηηηοηι :
 εορηηρωσ ἐροκ ηηη ηεκ-
 ιωτ ηαταθοσ ηηη ηη-
 ηηη εθοοταβ : ηε ακι ακ-
 σω† εηηηη.

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, maudibly, 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, unaidably,

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.

He then censured the icons of the Holy Trinity, he kisses it, and leaves the Sanctuary. Then he censures the icons of the Holy Trinity, 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 the Priest, and Deacons, and all the People, going through the Church. Then standing outside the Sanctuary door, he continues.

ψαλλ.

Pray ye.

The Priest says.

ΕΙΡΗΝΗ ΠΑΣΙΝ.

Peace be unto all.

The People answer.

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

The Priest says aloud.

ΠΑΛΙΝΟΝ ΜΕΡΕΤΕΡΟ Ε
 ΦΙ ΠΑΠΑΝΤΟΚΡΑΤΩΡ ΦΙΩΤ
 ΕΙ ΠΕΠΟΣ ΟΥΘΟ ΠΕΠΟΥΤ
 ΟΥΘΟ ΠΕΠΩΤΗΡ ΙΗΣ ΧΡΣ.

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

ΤΕΠΕΤΕΡΟ ΟΥΘΟ ΤΕΠ-
 ΤΩΒΕ ΙΤΕΚΕΛΕΤΑΓΑΘΟΣ
 ΠΙΕΛΙΡΩΕΙ.

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

ΔΡΙΦΕΛΕΤΙ ΠΟΣ ΠΗ ΕΤΨΩ-
 ΠΙ ΙΤΕ ΠΕΚΛΑΟΣ.

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

The Deacon says.

ΤΩΒΕ ΕΧΕΝ ΠΕΠΟΥΤ ΠΕΕ
 ΠΕΠΣΠΟΥ ΕΤΨΩΠΙ ΔΕΝ
 ΧΙΠΨΩΠΙ ΠΙΒΕΝ ΙΤΕ ΔΕΝ
 ΠΑΙ ΤΟΠΟΣ ΙΤΕ ΔΕΝ ΕΛΙ
 ΠΙΒΕΝ.

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

ΘΙΝΑ ΙΤΕ ΧΡΣ ΠΕΠΟΥΤ
 ΕΡΘΕΟΤ ΠΑΝ ΠΕΕΩΟΥ
 ΕΙ ΠΙΟΥΧΑΙ ΠΕΕ ΠΙΤΑΛΘΟ
 ΙΤΕΨΧΑ ΠΑΝ 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.

ΕΔΑΚΧΕΛΠΟΥΨΙΠΙ ΔΕΝ
 ΘΑΠΠΑΙ ΠΕΕ ΘΑΠΠΕΤ-
 ΨΕΠΡΗΤ : ΕΕΤΑΛΘΩΟΥ.

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

ἀλιότη ἔβολζαρων
 πεε ἐβολζαρων ἰψωνι
 πιβεν πεε ἰαβι πιβεν
 πιπᾶ ἵτε πιψωνι ὄχι
 ἵψωϋ.

πῆ ἐτατωσκ εἰψτη-
 οὔτ ζεν πιᾶβι εεα-
 τοσποσ οσος εεαποε-
 † πωσ.

πῆ ετρεεκνοῦτ ἵτο-
 τοῦ ἡ πιπᾶ ἡ ἀκαθαρ-
 τον ἀριτοῦ τηροῦ ἡ-
 ρεερε.

πῆ ετ ζεν πιψτεκων
 ἱε πιεταλωσ ἱε πῆ ετ
 ζεν πιεζωρηστια ἱε πι-
 εχεελωσια.

ἱε πῆ ἐτοσᾶελοπι εε-
 ελων ζεν οσσεεθωκ
 ἐσενψαψι ποσ ἀριτοῦ τη-
 ροῦ ἡρεερε οσος πᾶ
 πωσ.

χε ἡσοκ πετβωλ ἡ πῆ
 ετσωπρ ἐβολ οσος ετ-
 ταρο ἐρατοῦ ἡ πῆ ἐτατ-
 ραδτοῦ ἐδρη.

† ζελπισ ἵτε πῆ ἐτε
 εεεον τοῦ ζελπισ.

† βοηοια ἵτε πῆ ἐτε
 εεεον τοῦ βοηοσ.

οποε† ἵτε πῆ ετοι
 ἡκοσχι ἡρητ.

πιλτεληπ ἵτε πῆ ετχη
 ζεν πιχηεωπ.

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 ΠΙΒΕΠ ΕΤΡΕΧ- Every afflicted soul, and
 ΖΩΑ ΟΤΟΖ ΕΤΟΤ ΔΕΟΠΙ them that are bound,
 ΕΧΩΟΤ.

ΔΕΟΙ ΠΩΟΤ Η ΟΤΠΔΙ : ΔΕΟΙ Grant them mercy, grant
 ΠΩΟΤ Η ΟΤΔΕΤΟΠ : ΔΕΟΙ them rest, grant them refresh-
 ΠΩΟΤ Η ΟΤΧΘΟΒ : ΔΕΟΙ ment, grant them help.
 ΠΩΟΤ Η ΟΤΒΟΗΘΙΑ.

ΔΠΟΠ ΔΕ ΖΩΠ ΠΟC ΠΙ- And for us, even for us
 ΨΩΠΠΙ ΗΤΕ ΠΕΠΨΥΧΗ ΔΕΔ- also, O Lord, who are sick in
 ΤΑΔΩΟΤ ΟΤΟΖ ΠΔ ΠΕΠ- our souls, do Thou heal them ;
 ΚΕCΩΔΔ ΔΡΙΦΑΘΡΙ Ε- and cure our bodies.
 ΡΩΟΤ.

ΠΙCΗΠΠΙ ΔΕΔΗΚΗ ΗΤΕ ΠΕΠ- O Thou the true Physician
 ΨΥΧΗ ΠΕΔ ΠΕΠΩΔΔ ΠΙ- of our souls and of our bo-
 ΕΠΙCΚΟΠΟC ΗΤΕ CΑΡΧ ΠΙΒΕΠ dies, the Shepherd¹ of all
 ΧΕΠΠΕΨΩΠΠΙ ΔΕΠ ΠΕΚΟΤ- flesh, visit us with Thy sal-
 ΧΔΙ.

The People answer.

ΚΥΡΙΕ ΕΛΕΗCΟΠ. Lord, have mercy.

The Priest goes up to the Altar, and says, moudibly,

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 censur, offers it, and says.

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

ΔΡΙΦΔΕΤΙ ΠΟC ΠΙΘΤΙΔ Remember, O Lord, the
 ΠΙΠΡΟCΦΟΡΔ. sacrifices, the oblations,

¹ Lit. "Bishop," cf. 1 Pet. ii. 25.

πισυεργαστοι ἴτε κη ἐ-
τατερπροσφερειν.

ἔ οὐταῖο περὶ οὐῶου
ἐπεκραπ ἔουαβ.

The thanksgivings of them
that have offered

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

The Deacon says,

τωβρ, ἔχεπ κη ετφι-
ἐφρωου π ἠ πωσια πι-
προσφορα πιαπαρχη πι-
περ πισθιοποτσι πικτελι-
λιοπ ἴτε πιεαῖπερψωου-
ψι ρηα ἴτε πχς πεπ-
ποτ† †ψεβιῶ πωου †επ
ἰληε ἴτε τφε: ἴτεψχα
πεπποβι παπ ἔβολ.

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,*

ψοπου ἔροκ ἔχεπ πεκ-
σθιαστηριοπ ἔουαβ ἴ-
ελλοτιελοπ ἴτε τφε ἔ-
ουσθοι ἴσθιοποτσι.

ἔδουπ ἔτεκεεετπιψ†
ετ †επ πιφνοῖ ἔβολρ-
τεπ ψυεεψι ἴτε πεκ-
αγγελος περὶ πεκαρχη-
αγγελος ἔουαβ.

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.

ἐφρη† ἔτακψωπ ἔροκ
ἠ πιζωροπ ἴτε πιθελνι
ἄβελ περὶ †σθια ἴτε
πεπωτ ἀβραεε περὶ
†τεβι β† ἴτε †χηρα.

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

ΠΑΙΡΗΤ̄ ΟΠ ΠΙΚΕΕΤΧΑ-
ΡΙΣΤΗΡΙΟΠ ἸΤΕ ΠΕΚΕΒΙΑΙΚ
ΨΟΠΟΥ ΕΡΟΚ.

ΠΑ ΠΥΡΟΤΟ ΠΕΛΕ ΠΑ ΠΙ-
ΚΟΥΧΙ ΠΗ ΕΤΡΗΠ ΠΕΛΕ ΠΗ
ΕΘΟΥΠΗΡ ΕΒΟΛ.

Ἰ ΠΗ ΕΘΟΥΠΗΡ ΕἶΠΙ ΠΑΚ Ε-
ΔΟΥΠ ΟΥΟΡ ΕΛΕΟΠ ἸΤΩ-
ΟΥ: ΠΕΛΕ ΠΗ ΕΤΑΤΙΠΙ ΠΑΚ
ΕΔΟΥΠ ΔΕΠ ΠΑΙ ΕΡΟΟΥ
ἸΤΕ ΦΟΥΤ ἸΠΑΙ ΔΩΡΟΠ
ΠΑΙ.

ΛΕΟΙ ΠΟΥΤ Ἰ ΠΙΑΤΤΑ-
ΚΟ ἸΤΨΕΒΙΩ ἸΠΗ ΕΘΠΑ-
ΤΑΚΟ.

ΠΑ ΠΥΦΗΟΥΤΙ ἸΤΨΕΒΙΩ Ἰ
ΠΑ ΠΚΑΡΓΙ.

ΠΥΨΑΕΠΕΡ ἸΤΨΕΒΙΩ Ἰ
ΠΥΠΡΟΣΟΥΤΗΟΥ.

ΠΟΥΗΟΥ ΠΟΥΤΔΕΛΙΟΠ
ΛΕΔΡΟΥ ΕΒΟΛ Ἰ ΔΤΑΘΟΠ
ΠΥΒΕΠ.

ΛΕΤΑΚΤΟ ΕΡΩΟΥ ΠΟC
Ἰ ΤΧΟΛΕ ἸΤΕ ΠΕΚΑΓΓΕΛΟC
ΠΕΛΕ ΠΕΚΑΡΧΗΑΓΓΕΛΟC Ε-
ΘΟΥΤΑΒ.

ΕΦΡΗΤ̄ ΕΤΑΤΕΡΦΕΛΕΤΙ
ΕΠΕΚΡΑΠ ΕΘΟΥΤΑΒ ΖΙΧΕΠ
ΠΚΑΡΓΙ.

ΔΡΙΠΟΥΤΕΛΕΤΙ ΖΩΟΥ ΠΟC
ΔΕΠ ΤΕΚΕΛΕΤΟΥΡΟ ΟΥΟΡ
ΔΕΠ ΠΑΙ ΚΕ ΕΩΠ ΦΑΙ Ε-
ΠΕΡΧΑΤ ἸCΩΚ.

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.

εερενηωσ πεεε πιατ-
 τελος πεεε πιτατρεεε ἱ-
 εποτραπιον ετε φαι πε
 φιωτ πεεε πωηρι πεεε
 πιπητερεεε εθοταβ.

χοταβ ἱθoκ πε πεπ-
 ποττ: χοταβ ἱθoκ πε
 περπωτηρ: χοταβ ἱθoκ
 πιρεφθαλειδ: χοταβ ἱ-
 θoκ πιρεφτανθο: χοταβ
 ἱθoκ φα τεετψεεεψι:
 χοταβ ἱθoκ πιπιωττ:
 χοταβ ἱθoκ φη ετσεε-
 ρωοττ: χοταβ ἱθoκ πε
 πετ σαχι: χοταβ ἱθoκ
 πε τενηελπις: χοταβ
 ἱθoκ πωηρι εε φτ:
 χοταβ ἱθoκ πε ἱης πχς
 πεεε τεκεεετ εεπαρθε-
 ποσ εεαρια τβροεεπι εθ-
 πεσοσ εεαρια τθεοτο-
 κοσ εεαρια θεεετ ἱ ἱης
 πχς.

φωκ πε πιωοτ πεεε
 πιεεορι: πιταιο πεεε
 πιερψωψι ψα επερ ἱτε
 πιεπερ.

ρωσ αταθοσ οτορ εε-
 εεαριωεεε παι παπ κατα
 πεκπιωττ ἱπαι. αλλη-

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

Holy art Thou, O our
 God! Holy art Thou, O our
 Saviour! Holy art Thou, the
 Creator! Holy art Thou, the
 Life-giver! Holy art Thou,
 the Object of our worship!
 Holy art Thou, the Great!
 Holy art Thou, the Blessed
 one! Holy art Thou, the
 Word! Holy art Thou, our
 Hope! Holy art Thou, the
 Son of God! Holy art Thou,
 JESUS Christ, and Thy Mo-
 ther, 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 up-
 on us according to the great-

λοτια. ἀλληλοτια. ἀλλη-
λοτια.

ΔΟΞΑ ΣΟΙ Ο ΘΕΟΣ ΚΕΛΩΠ :
ΑΓΙΟΣ : ΑΓΙΟΣ : ΑΓΙΟΣ : ΠΩΣ
ΣΑΒΑΩΘ : ΚΕ ΕΛΕΗΣΟΝ.

ΚΑΙ ΝΥΝ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙΣ
ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩ-
ΝΩΝ. ΔΕΗΝ.

ness 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. A-
men.

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

بِالْحَقِيقَةِ

In truth.

And then says the Nicene Creed.

ΤΕΝΝΑΖΤ Ε ΟΥΠΟΥΤ
ΠΟΥΤ ΦΙΟΥΤ ΠΥΠΑΝΤΟ-
ΚΡΑΤΩΡ ΦΗ ΕΤ ΑΦΘΑΛΙΘ
Η ΤΦΕ ΠΕΛ ΠΙΚΑΖΙ ΠΗ
ΕΤΟΥΠΝΑΥ ΕΡΩΟΥ ΠΕΛ ΠΗ
ΕΤΕΠ ΣΕΠΝΑΥ ΕΡΩΟΥ ΑΠ.

ΤΕΝΝΑΖΤ Ε ΟΥΟΣ ΠΟΥ-
ΟΥΤ ΙΗΣ ΠΧΣ ΠΥΗΡΙ ΔΕ ΦΤ
ΠΛΕΟΠΟΥΤΕΠΗΣ ΠΛΕΙΣΙ Ε-
ΒΟΛΩΠ ΦΙΟΥΤ ΔΑΧΟΥ
Η ΠΕΩΠ ΤΗΡΟΥ.

ΕΟΥΟΥΠΝΙ ΕΒΟΛΩΠ
ΟΥΟΥΠΝΙ : ΟΥΠΟΥΤ ΠΤΑΦ-
ΛΕΝΙ ΕΒΟΛΩΠ ΟΥΠΟΥΤ
ΠΤΑΦΛΕΝΙ : ΟΥΠΕΙΣΙ ΠΕ

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-begot-
ten Son of God, born of the
Father before all worlds ;

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 ΟΥΠΕΘΛΕΝΙ, but it is always said in Arabic.
The people repeat it.

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

οὐθ' αὐτῶν ἀπὸ περὶ οὐρανοῦ
 οὐρανίου περὶ φῶς : φη
 ἔτα ζωὴν πῶς ἔργον
 ἐβόλῃ ἔργον.

φαίετε εὐαγγελιστὴν ἀπὸ
 οὐρανοῦ περὶ εὐαγγελιστῶν
 περὶ αὐτῶν ἐκ οὐρανοῦ ἐ-
 βόλῃ τῶν : ἀφ' οὐρανοῦ
 ἐβόλῃ πνεύματος ἁ-
 γίου περὶ ἐβόλῃ
 μαρίας τῆς παρθένου.

ὁμοίως ἀφ' οὐρανοῦ : ὁμοίως
 ἀπεσταλτῶν ἡμεῶν :
 ἐργον ἐκ ἡμεῶν περὶ πο-
 πτίου πλάτου.

ἀφ' οὐρανοῦ ὁμοίως ἀ-
 κούσῃ : ὁμοίως ἀφ' οὐρανοῦ ἐ-
 βόλῃ πῶς εὐαγγελιστῶν
 ἔργον πῶς ἔργον ἡμεῶν
 ἔργον κατὰ πῶς.

ἀφ' οὐρανοῦ ἐκ οὐρανοῦ ἐκ
 οὐρανοῦ ἀφ' οὐρανοῦ καὶ πῶς
 ἐκ οὐρανοῦ ἔργον πῶς
 ἐκ οὐρανοῦ ἐκ οὐρανοῦ πῶς
 ἐκ οὐρανοῦ : φη ἔτα τῶν
 ἡμεῶν οὐρανοῦ τε.

σε τῶν πῶς ἐκ οὐρανοῦ
 ἔργον πῶς ἡμεῶν
 ἐκ οὐρανοῦ φη εὐαγγελιστῶν
 ἐκ οὐρανοῦ φῶς περὶ πῶς
 ἡμεῶν :¹ σε οὐρανοῦ ἡμεῶν 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 περὶ πῶς—and the Son.

+

† ὡσπας μεε φωτ μεε
 ψυηρι : φη ἐταφσαχι
 δεπ ηπροφητης : ἐ ογι
 παγια ηκαθολικη ηαποσ-
 τολικη ηεκκλησια.

τεπερομολογιη ηου-
 ωλεσ ηουωτ ἐ ηχωδελ
 ητε ηεηποβι.

τεηχοηωτ εβολδα-
 τηη η ταπαστασις ητε
 ηρεηωωτ μεε ηι-
 ωηδ ητε ηεωη εθηου.
 Δεηη.

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

We acknowledge one Bap-
 tism for the remission of our
 sins,

We look for the resurrec-
 tion 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† ηαι ηαιη : ταφωηαι
 ερον : ηεηηηη δερον :
 σωτεε ερον : σεοτ ε-
 ροη : δερ ερον : δεηβου-
 ηηη ερον.

ωλι δεηεκαωηη εβολ-
 ερον.

ηε δεηεηωηηη δεη ηεκ-
 οηαι οηοη χα ηεηποβι
 ηαι εβολ.

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

Take away Thine anger
 from us.

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,

ειρηηη πασιη.

Peace be unto all.

The People answer,

και τω ηπεηεατι σου.

And unto thy spirit.

The Priest says,

φηηβ ηοσ ηχς ηεηποη†
 φη ἐταφσος η ηεηαηιος

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

ἐξ ἀποστόλων καὶ προφητῶν
 ποιοῦντων ἐπιθυμίας ἃς
 οὐκ ἑώρακον καὶ ἀκούσαντες
 οὐκ ἔγνωσαν· ἃς οὐκ ἑώρακον
 καὶ ἀκούσαντες οὐκ ἔγνωσαν.

Μακάριοι οὗτοι οἱ ὄφθαλμοί
 σου καὶ οἱ ὦτες σου· ἅτινες
 εἶδον καὶ ἀκούσαν·

καὶ νῦν ἐπιθυμοῦμεν ἵνα
 ἔσται ἡμεῖς ἄξιοι ποιῆσαι
 τὰς ἐπιθυμίας σου καὶ
 ἀκούσαι τὰς ἐπιθυμίας σου.

unto His saintly disciples and
 holy Apostles, saying, Many
 prophets and righteous men
 have desired to see the things
 which ye see, and have not
 seen them, and to hear the
 things which ye hear, and
 have not heard them :

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

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

The Deacon says,

προσευχασθε ὑπὲρ τοῦ
 ἁγίου εὐαγγελίου.

Pray concerning the holy
 Gospel.

The People say,

κύριε ἐλέησον.

Lord, have mercy.

The Priest says,

ἀνάμνησίν σου ἡμεῖς
 ποιῶμεν καὶ ἐπιθυμοῦμεν
 ἵνα ἴδωμεν τὰς ἐπιθυμίας
 σου καὶ ἀκούσωμεν τὰς
 ἐπιθυμίας σου· ὅτι
 οἱ ἅγιοι καὶ ἄποστολοι
 σου ἐπιθυμοῦσιν ἵνα
 ἴδωσιν καὶ ἀκούσωσιν·

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

καὶ νῦν ἐπιθυμοῦμεν ἵνα
 ἴδωμεν τὰς ἐπιθυμίας σου

Give rest to those who have

ΚΟΤ ΔΕΔΕΤΟΝ ΠΝΟΤ : ΠΗ fallen on sleep before [us] :
 ΕΤΩΠΠΙ ΔΕΔΤΑΔΩΟΤ. heal those that are sick.

ΧΕ ΠΘΟΚ ΓΑΡ ΠΕ ΠΕΠ- For indeed Thou art the
 ΩΠΘ ΤΗΡΟΤ : ΠΕΛΕ ΠΕΠ- life of us all, and the salvation
 ΟΥΧΑΙ ΤΗΡΟΤ : ΠΕΛΕ of us all, and the hope of us
 ΤΕΠΘΕΛΠΙΣ ΤΗΡΟΤ : ΠΕΛΕ all, and the healing of us all,
 ΠΕΠΤΑΔΩ ΤΗΡΟΤ : ΠΕΛΕ and the resurrection of us
 ΤΕΠΑΝΑΣΤΑΙΣ ΤΗΡΟΤ. all.

ΟΤΘΘ ΠΘΟΚ ΠΕ ΤΕΠΟΤ- And unto Thee we ascribe
 ΩΡΠ ΠΑΚ ΕΠΩΠΙ ΔΕΠΙΩΟΤ the glory and the honour and
 ΠΕΛΕ ΠΥΤΑΙΘ ΠΕΛΕ ΨΠΡΟC- the worship, with Thy good
 ΚΥΗΚΙΣ ΠΕΛΕ ΠΕΚΙΩΤ Π- Father, and the Holy Ghost,
 ΔΓΑΘΟC ΠΕΛΕ ΠΠΠΕΤΕΔ the Life-giver, Who is of one
 ΕΘΟΤΑΒ ΠΡΕΥΤΑΠΘΟ Π- Substance with Thee :
 ΟΛΟΟΤCΙΟC ΠΕΛΕΚ.

ΨΠΟΥ ΠΕΛΕ Π CΠΟΥ ΠΙ- Now, and ever, and unto
 ΒΕΠ ΠΕΛΕ ΨΑ ΕΠΕΘ ΠΤΕ ages of all ages. Amen.
 ΠΙΠΕΘ ΤΗΡΟΤ. ΔΕΠΗΠ.

Then is sung the Psalm.

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

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

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

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

The Deacon cries,

CΤΑΘΗΤΕ ΔΕΤΑ ΦΟΒΟΤ Stand ye with fear of God !
 ΘΕΟΤ : ΔΚΟΤΩΔΕΠ ΤΟΤ Let us hear the holy Gospel.
 ΔΠΙΟΤ ΕΥΑΓΓΕΛΙΟΤ.

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

οὐρανῷ	ἐν	παραγγε-	Kiss the Gospel of JESUS
λιον ἵτε	ἰησὺς	χριστοῦ	Christ, the Son of the living
ἐν φῶτι	ἐτοίμα :	πῶτος	God ; the glory be unto Him
πάντα	πάντα	ἐπερ.	for ever.

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

εὐδαιμονοῦντι	ἵνα	φανε-	Blessed is he that cometh
πνοῦ	ἐν	ὀνόματι	in the Name of the Lord.

The Deacon answers,

κύριε	εὐλογησον	ἐκ	τοῦ	Bless, O Lord, the reading
κατὰ	τὴν	ἀγίαν	ἐπι-	from the Holy Gospel accord-
τέλειον	τὸ	ἀπαγγε-	λλον.	ing to N.

The People answer,

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

قفوا	بخوف	من	الله	وانصتوا	Stand in the fear of God
لسماع	الانجيل	المقدس	فصل	من	انجيل
					—

and hear the Holy Gospel according to N.

The Priest says,

πεποσ	οσο	πεποσ	οσο	The Lord, and God, and
οσο	πεποσ	τηρ	οσο	Saviour, and King of us all,
πεποσ	τηρ	ἰησὺς	χριστοῦ	JESUS Christ, the Son of the
πῶτος	ἐφῶτι	ἐτοίμα :	πῶτος	living God ; unto Him be the
πάντα	πάντα	ἐπερ.		glory for ever.

¹ The Coptic is *οὐριερατοῦ* *ἐν* *οὐροῦ* *ἵτε* *φῶτι* *οὐρο* *κατὰ* *ἐ* *παραγγε* *λιον* *ἐθοῦ* *αβ* *πκατὰ* *πῶ* *πῶ*, but it is always said in Arabic.



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

πῶς φά πεπποτῆ πε Glory be unto our God,
 ψά ἐπερ ἴτε πῆπερ τῆ- unto the ages of all ages.
 ποτ. ἀληπ. Amen.

Then he censens 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,

ἀριφειετὶ πῶς ἢ τῶ- Lord, remember the peace
 ρηπῆ ἴτε τεκοτὶ ἀλλετ- of Thine One Only Holy
 ατς ἑσοταβ ἡκαθολικῆ Catholic and Apostolic
 οτορ ἡαποστολικῆ ἡεκ- Church—
 κλησιδ—

The Deacon says,

προσετῆαεε ὑπερ τῆς Pray for the peace of the
 ειρηπῆς τῆς ατιας αλοπῆς One Holy Catholic and Apos-
 καθολικῆς καὶ αποστο- tolic Orthodox Church of
 λικῆς ορθοδοξοτ τοτ ἑτ God—
 εκκλησιδς.

The People answer,

κε ελεκοπ. Lord, have mercy.

The Priest says,

θαἱ ετῶπ ιαεπ ατ- Which is from one end of
 ρηα ἢ τῶκοταεεπῆ ψα the world unto the other.
 ατρηα.

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.

ἀριφραεὶ τῷ πῶς εἰ πεπ-
πατριάρχης ἢ ἰωτ ετ-
ταῖνοττ παρχιεπισκοπος
αββα πῖεε.

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

The Deacon says.

προσευχασθε ὑπερ τοῦ
ἀρχιερεως κελων παπα
αββα πῖεε παπα και πα-
τριάρχου κτριοσ ἀρχι-
επισκοπου της μετᾶλης
πολεως ἀλεξανδριας και
των ορθοδοξων κελων
επισκοπων.

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.

κῆ ελεησον.

Lord, have mercy.

The Priest says.

Σεπ οτᾶρεσ ἀρεθῆροσ
παν ἢ εαπεικσ ἦροεπι
πεε εαπσνοσ ἦεῖρηπι-
κοπ.

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

ἀριφραεὶ τῷ πῶς ἢ τσω-
τηρια εἰ παῖ τοπος ε-

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 ἀριφραεὶ τῷ πῶς εἰ πεππατριάρχης ἢ ἰωτ ετταῖνοττ ἦαρχιερεως παπα αββα πῖεε (naming the Pope of Rome,) πεεε πευκευφῆρ ἦλειτοτττοσ ἦεπισκοπος αββα πῖεε (naming the Vicar Apostolic.) And the Deacon answers, προσευχασθε ὑπερ τοῦ ἀρχιερεως κελων παπα αββα πῖεε πεεε πεπωτ εῶσᾶβ ἦεπισκοπος αββα πῖεε και των ορθοδοξων κελων επισκοπων.

ΘΟΥΑΒ ἸΤΑΚ ΦΑΙ ΠΕΛΛ and them that dwell therein
 ΠΗ ΕΤΥΟΠ ἸΘΗΤΥ ΔΕΠ in faith in God.
 ΠΗΑΖΤ ἸΤΕ ΦΤ.

The Deacon says,

ΠΡΟΣΕΤΖΑΣΘΕ ὑΠΕΡ ΤΗΣ Pray for the salvation of
 ΚΩΤΗΡΙΑΣ ΤΟΥ ΚΟΣΜΟΥ the world, of this our city,
 ΚΑΙ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΝΗΣΩΝ and of the lands, and islands,
 ΤΑΥΤΗΣ ΚΑΙ ΤΩΝ ΧΩΡΩΝ and monasteries.
 ΚΑΙ ΠΗΩΝ ΚΑΙ ΛΕΟΝΑΣ-
 ΤΗΡΙΩΝ.

The People answer,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ. Lord, have mercy.

The Priest continues,

ΠΕΛΛ ΤΟΠΟΣ ΠΙΒΕΠ ΠΕΛΛ And every place, and every
 ΛΕΟΝΑΣΤΗΡΙΟΝ ΠΙΒΕΠ ἸΤΕ monastery of our orthodox
 ΠΕΠΙΟΤ ἸΠΟΘΕΟΖΟΣ fathers,
 ΠΕΛΛ ΠΟΛΙΣ ΠΙΒΕΠ ΠΕΛΛ And every city, and every
 ΧΩΡΑ ΠΙΒΕΠ ΠΕΛΛ ΠΥΛΕΙ land, and the villages, and
 ΠΕΛΛ ΠΟΥΚΟΛΣΕΛ ΤΗΡΥ. all their garniture,
 ΟΥΘΟΖ ΠΑΖΕΠ ΤΗΡΕΠ And deliver us all from
 ΕΒΟΛΖΑ ΟΥΘΒΩΠ ΠΕΛΛ scarcity, and drowning,
 ΟΥΚΑΤΑΠΟΠΤΙΣΕΟΣ.
 ΠΕΛΛ ΟΥΧΡΩΠ ΠΕΛΛ And [from] fire, and [from]
 ΟΥΧΕΛΑΛΩΣΙΑ ἸΤΕ ΖΑΠ oppression by savages, and
 ΒΑΡΒΑΡΟΣ ΠΕΛΛ ΕΒΟΛΖΑ from the sword of the stran-
 ΤΣΗΥ ἸΤΕ ΠΥΡΕΠΠΕΟ ger, and from the up-rising
 ΠΕΛΛ ΕΒΟΛΖΑ ΠΚΗΠΤΩΠΥ of heretics.
 Ε ΠΥΩΙ ἸΤΕ ΖΑΠΘΕΡΕΤΙ-
 ΚΟΣ.

The People answer,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ. Lord, have mercy.

*The Priest continues,*¹

ἀρικαταξιοιη πι
 ανηρ ἴτε τφε πεε πι
 καρπος ἴτε πκαρι δει
 ται ροεπι θαι: σεοτ
 ἐρωτ.

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 εχεπ πιανηρ ἴτε
 τφε πεε πικαρπος ἴτε
 ταρ ἴτε πκαρι πεε φα
 πιασηη πεε φα πιεε
 ἡ ελολι πεε ασηη πι
 βει ἡρεφτκαρπος ετ
 δει τκοικουεεπη τηρε.

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,

εηνα ἴτε πχς πεπ
 ποττ σεοτ ἐρωτ ἴτετ
 χοκοτ εβολ δει οτγι
 ρηηη αβπε εεκαρ ἴτετ
 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 ελεκοπ: κε ελεκ-
 κοπ: κε ελεκοπ.

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

The Priest continues,

ἀπιτοτ ἐπσωι κατα
 ποτωι κατα φη ετε φωκ
 ἡ εεοτ.

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

εεποτοτ εεπρο εε-
 πκαρι εεροτθιδι ἡχε

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.

πεφθῶσαι ἑαροῦτάσθαι
ἵχε πεφούταθ.

σεβῶτωτῆ ἑ οὐχροχ
πέε οὐωσθ οτοθ ἀριοι-
κοποεῖν ἑ πεπωπθ
κατὰ πετεροφρι.

σεοσ ἐπιχλοε ἵτε
τρωεπι ἵτε τεκεετ-
χρῶσ.

εῶθε πιρῆκι ἵτε πεκ-
λαοσ : εῶθε τῆχηρα πέε
πιωρφαποσ πέε πιψηε-
εο πέε πιρεεἰχῶιλι.

πέε εῶθητεπ τῆρεπ
θὰ πῆ ετεργελις ἐροκ
οτοθ εττωθθ ἑπεκραπ
ἑσοταθ.

χε πεπβαλ ἵ οτοπ πι-
βεν σεεργελις ἐροκ χε
ἵθοκ εττ ἵτοσ θρεπω-
οσ θεν οὔκοσ ἑ παπεφ.

ἀριοτῆ πέεεπ κατὰ
τεκεεταγαθοσ φῆ εττ
θρε ἵ σαρξ πιβεν : εοθ
ἵ πεποητ ἵ ραυι πέε
οτοσποφ.

θῖνα ἀποπ θῖνα ἐρεφ-
ραυι ἵ τοτεπ θεν θῖν
πιβεν ἵ κνοσ πιβεν οτοθ
ἵ τεπερροθῶ θεν θῖν
πιβεν ἵ ἀταθοσ.

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.

κῆριε ἐλεησον.

Lord, have mercy.

Then the Priest continues,

παλιπον εερεπζο ε
φτ πιπαπτοκρατωρ φιωτ
εε πεποε οτοζ πεπιποττ
οτοζ πεπωτηρ ιης πχς.

τεπτζο οτοζ τεπ-
τωβρ η τεκεεταγα-
θος πιεειρωει.

δριφλεετι ποε η πεπ-
χιπεωοττ.

σεοτ ερωοτ.

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,

προσετξασθε υπερ της
αγιας εκκλησιας ταυτης
και τωπ στυπελετσεωπ
ηλωπ. εεηνπ.

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

The People answer,

κε ελεησον.

Lord, have mercy.

The Priest says,

εενης εερωτωωπι παπ
ηατερκωλτιη ηατταρπο
εερεπαγοτ κατα πεκοτ-
ωω εεοταβ οτοζ εεεε-
καριοπ ραηη η ετχη
ραηη η τοτβο ραηη η
σεοτ δριχαριζεσεε εε-
εωοτ παπ ποε πεεε
πεκεβιαικ εεπινοτ εε-
πεπωπ ωαεπερ.

τλεετωεεεεε ιαωλοπ
δεπ οττωκ φοχοε εβολ-
δεπ πικοσεεοε.

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 ΕΤΡΩΟΤ ΠΤΑΥ—

ΘΕΕΘΩΜΕΟΤ ΟΥΟΖ
 ΕΕΘΕΒΙΩΟΤ ΣΑΠΕΚΗΤ Π
 ΠΕΠΣΑΛΑΤΥ Π ΧΩΛΕΕ.

ΠΙΚΑΠΖΑΛΟΠ ΠΕΛΕ ΠΗ
 ΕΤΪΡΙ ΕΕ ΕΕΩΟΤ ΚΟΡΕΟΥ.

ΕΕΡΟΤΚΗΠ ΠΧΕ ΠΙΦΟΡΧ
 ΕΕ ΠΤΑΚΟ ΠΤΕ ΠΙΘΕΡΕΣΙΣ.

ΠΙΧΑΧΙ ΠΤΕ ΤΕΚΕΚΚΛΗ-
 ΣΙΑ ΕΘΟΥΑΒ ΠΟΕ ΕΦΡΗΤ
 ΠΣΗΟΥ ΠΙΒΕΝ ΠΕΛΕ ΤΠΟΥ
 ΕΕΘΕΒΙΩΟΤ.

ΒΟΥΥ Π ΤΟΥΕΕΤΣΑ-
 ΖΗΤ ΕΒΟΛ ΕΕΑΤΑΕΕΩΟΤ Ε
 ΤΟΥΕΕΤΧΩΒ ΠΧΩΛΕΕ.

ΚΟΥΥ Π ΠΟΥΦΘΟΠΟΣ ΠΟΥ-
 ΕΠΙΒΟΛΗ ΠΟΥΕΕΔΠΚΑΠΙΑ
 ΠΟΥΚΑΚΟΥΡΓΙΑ ΠΟΥΚΑΤΑ-
 ΛΑΛΙΑ ΕΤΟΥΪΡΙ ΕΕΕΩΟΤ
 ΘΑΡΟΠ.

ΠΟΕ ΑΡΙΤΟΥ ΤΗΡΟΥ Π
 ΑΠΡΑΚΤΟΠ ΟΥΟΖ ΧΩΡΕΒΟΛ
 ΕΠΟΥΤΟΟΠΠΙ: ΦΤ ΦΗ Ε-
 ΤΑΥΧΩΡΕΒΟΛ ΕΕΠΟΟΠΠΙ
 Π ΑΧΙΤΟΥΦΕΛ.

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 ΠΟΕ ΦΤ ΕΕΡΟΥ-
 ΧΩΡ ΕΒΟΛ ΠΧΕ ΠΕΚΧΑΧΙ
 ΤΗΡΟΥ.

ΕΕΡΟΥΦΩΤ ΕΒΟΛ ΘΕ-

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

Let all that hate Thine

την ἐν περὶ ἴχε ὄσον ἅγιον ὄνομα
 πύθεν ἐθέλει ἔν περ- ἅγιον ὄνομα
 ραν ἐθέλει.

holy Name flee before Thy face.

Πεκάλοσ δε εὐαρεσῶ- ἄλλοι
 πι δὲν πύμοσ ἴτε ἅγιον ὄνομα
 ῥαπῶσ ἴσο περὶ ῥαπ- ἅγιον ὄνομα
 ὄβα ἴθα : ἐτίρι ἐπεκ- ἅγιον ὄνομα
 ὄσω.

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

δὲν πύμοσ περὶ πύ- ἅγιον ὄνομα
 μετῶμεν περὶ ἅγιον ὄνομα
 μετῶμεν ἴτε περὶ ἅγιον ὄνομα
 ὄμογενης ἴσο περὶ ἅγιον ὄνομα
 ὄσοσ περὶ ὄσοσ περὶ ἅγιον ὄνομα
 ὄσωτηρ ἴσ πῶσ.

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

Here he offers incense again thrice towards the Altar.

φαι ἐτε ἐβόλογοσ ἅγιον ὄνομα
 ἐρε πύμοσ περὶ πύμοσ ἅγιον ὄνομα
 περὶ πύμοσ περὶ ἅγιον ὄνομα
 προσκῆτης ἐρεπυ πύμοσ ἅγιον ὄνομα
 περὶ περὶ πύμοσ ἐ- ἅγιον ὄνομα
 ὄσοσ ἴσο περὶ ἅγιον ὄνομα
 ὄσοσ περὶ ἅγιον ὄνομα
 περὶ ὄσοσ πύθεν περὶ ἅγιον ὄνομα
 ὄσοσ ἴτε πύμοσ τη- ἅγιον ὄνομα
 ὄσοσ.

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

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

Πεπῶσ

Our Father—

And the People continue,

ἐτ δὲν πύμοσ : ἅγιον ὄνομα
 ἅγιον ὄνομα ἴχε περὶ ἅγιον ὄνομα
 ἅγιον ὄνομα ἴχε τεκετόσ- ἅγιον ὄνομα
 ὄσο : περὶ πύθεν ἅγιον ὄνομα

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

ὡραι εὐφραντὶ δὲν τφε
 πειε ριχεν πικαρι : πεπ-
 ωικ ἵτε ραστ̄ εὐνικπαν
 εὐφοοτ : οτορ χα πε-
 τερον παν εβολ εὐφρητ̄
 ρωπ ἵτεπχω εβολ ἵ-
 κητεοτοπ ἵταπέρωοτ :
 οτορ εἰπερεπτεπ εβουπ
 εἰπιδειος : ἀλλα παρ-
 εεπ εβολρα πιπετρω-
 οτ : δὲν π̄χς ἱης πεποτ.

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.

τας κεφαλας τειωπ Bow down your heads be-
 τω κτω κλιπατε. fore the Lord.

People.

επωπιον σου κτω. 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 beholdest the things which are lowly. Thou also now, O our Lord, art He unto whom we lift up the eyes of our heart, even unto Thee, O Lord ! O our God, Who forgivest our iniquities and

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

Deacon

ΠΡΟΣΧΩΜΕΝ ΘΕΩ ΜΕ-
ΤΑ ΦΟΒΟΥ.

Let us wait on God with
fear.

ΚΕ ΤΩ ΠΝΑΤΙ 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 πῶς ἰπενχη-
θωσῆ : σεοσῆρωσ.

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

The People answer,

ἀμην : κῆ ελεσον : κῆ
ελεσον : κῆ ελεσον.

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 Ἀλληλοῦια.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 Ἀλληλοῦια 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 Ἀλληλοῦια 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 commences monachately, and still mandibly, 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

<p>ἀλλήλοισι κε φεεῖν ἢ οὐρανῶν ἐξέστρωσεν καὶ ἐβόη ὅτιος πρῶτον ἢ τε οὐρανεῖ ἐξέρχεται καὶ κ. ἀλλήλοισι.</p>	<p>Alleluia. The thought of man shall praise Thee, and the rest of [his] thought shall keep holiday before Thee. Alleluia.</p>
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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-
 υποποιε εροκ. αλληλοτια. lations are before Thee. Al-
 leluia.

Meanwhile the Priest also says as follows.

οτιωοτ πελλ οτταιδ̄ ε̄ Glory and honour unto
 οτταιδ̄ πελλ οτιωοτ η̄ honour and glory unto the
 †παπαγια τριας φιωτ All-holy Trinity, the Father,
 πελλ πωρηι πελλ πιπ̄α and the Son, and the Holy
 ε̄θοταβ. Ghost.

οτρηρηκη πελλ οτκωτ Peace and edification un-
 ε̄χεπ †οτῑ ε̄ε λετατς to the One Only Holy Ca-
 ε̄θοταβ η̄ καθολικη η̄ tholic Apostolic Church of
 αποστολικη η̄ εκκλησια God. Amen.
 η̄τε φ†. αληη.

αριφλεετῑ πο̄ η̄ κη Remember, O Lord, them
 ετατη̄πι πακ ε̄δοτη η̄ who have brought these gifts
 παλ δωροη πελλ κη ετ- unto Thee, and them for
 ατεποτ ε̄χωοτ πελλ κη whom they have been brought,
 ετατεποτ ε̄βολρητοτ: and them by whom they have
 μοι πωοτ τηροτ ε̄ε been brought: give unto them
 πιβεχε πιεβολζεπ πι- all a recompense from the
 φηοτῑ. heavens.

αριφλεετῑ πο̄ η̄ οτοη Remember, O Lord, all who
 πιβεη ετατροηζεπ παη have bidden us to remember
 ε̄ ερποτμεετῑ ζεπ πεη† them in our prayers and sup-
 ρο πελλ πεητωβρ: πο̄ plications. May the Lord re-
 ερποτμεετῑ ζεπ τεφ- member them in His heavenly
 μετοτρο η̄ πιφηοτῑ. 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,

ζεπ φραη ε̄ε φιωτ In the Name of the Father,

παι πατρι και πνευ- and the Son, and the Holy
 και εσους ομοιου του- Ghost, One God.
 ουτου.

He signs again.

ευσεβρωτου ιηου πατ- Blessed be God the Father
 ρωτου παντοκρατωρ. Almighty. Amen.
 εειηη.

Answer.

εειηη.

Amen.

He signs again

ευσεβρωτου ιηου πεν- Blessed be His Only-begot-
 τοουτου μονογενηου του υιου του ιηου- ten Son, JESUS Christ our
 ου του κυριου. εειηη. Lord. Amen.

Answer

εειηη.

Amen.

He signs again.

ευσεβρωτου ιηου παντα- Blessed be the Holy Ghost
 του εσους του παρακλητου. & the Comforter. Amen.
 εειηη.

Answer.

εειηη.

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,*

εειηη : εειηη : εειηη. Amen. Amen. Amen.
 εις πατηρ &γιος : εις One Holy Father : One
 υιος &γιος : εις πνευμα- Holy Son : One Holy Spirit.
 &γιου. εειηη. Amen.

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ. ΔΕΗΝ. Blessed be the Lord God unto all ages. Amen.

ΠΙΘΕΠΟΣ ΤΗΡΟΣ ΚΕΛΟΣ Ε ΠΩ : ΜΕΡΟΥΣΕΛΟΣ ΕΡΟΥ ΙΤΧΕ ΠΙΛΑΟΣ ΤΗΡΟΣ : ΧΕ ΑΠΕΥΠΑΙ ΤΑΧΡΟ ΕΡΗΜΙ ΕΧΩΠ ΟΥΟΣ ΤΕΕΘΕΛΗΝ ΙΤΤΕ ΠΩ ΟΥΟΠ ΨΑ ΕΠΕΡ. ΔΕΗΝ. ΑΛΛΗΛΟΥΙΑ. 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 Pope say.

ΔΟΣΑ 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 ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ. ΔΕΗΝ. ΑΛΛΗΛΟΥΙΑ. Both now, and ever, and unto the ages of ages. Amen. Alleluia.

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

ΕΙΡΗΝΗ ΠΑΣΙΝ. Peace be unto all.

The People answer.

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ. And unto thy spirit.

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

ΜΕΛΕΡΕΨΕΠΡΕΛΟΣ ΙΝ ΤΟΥΤΩ Ε ΠΥΡΕΡΠΕΘΠΔΠΕΥ ΟΥΟΣ ΙΝ ΠΑΝΤ ΦΨΦΙΩΤ Ε ΠΕΠΩ ΟΥΟΣ ΠΕΠΟΥΤΨ ΟΥΟΣ ΠΕΠΩΤΗΡ ΙΗΣ ΠΧΣ. Let us give thanks unto the Beneficent and Merciful God, the Father of our Lord, and God, and Saviour, JESUS Christ.

ΧΕ ΔΨΕΡΣΚΕΠΔΖΙΝ ΕΧΩΠ : ΔΨΕΡΒΟΚΘΗΝ ΕΡΟΠ : ΔΨΔΡΕΡ ΕΡΟΠ : ΔΨΟΥΠΤΕΠ Ε For He hath protected us, He hath succoured us, He hath preserved us, He hath

ροϋ : ἀϋτᾶσὸῦρον : ἀϋτ-
 τότην : ἀϋεντεψα ε-
 ρηνι ἐ τδι οἱποϋ θδι.

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

ἰθού οἱ μαρεντῆρο ἐ-
 ρού ροπως ἰτεψαρεϋ ἐ-
 ροῦ δει πα εἰροῦ ἐθού-
 δβ φδι πεε μεῖροῦ τη-
 ρού ἰτε πεπωδ δει
 ρηρηνι πιβεν ἰχε πιπαπ-
 τοκρατωρ ποῦ πεποϋτ.

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,

προσετῃδεῶε.

Pray ye.

The People answer,

κῆριε ελεσον.

Lord, have mercy.

The Priest continues,

φηνδ ποῦ φτ πιπαπτο-
 κρατωρ φωτ εε πεποῦ
 οῦρο πεποϋτ οῦρο πε-
 σωτηρ ἰησ πχς.

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

τεψερεῖοτ ἰτοτκ
 κατα ρωδ πιβεν πεε
 εθε ρωδ πιβεν πεε
 δει ρωδ πιβεν.

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

χε ἀκερσκεπαζην ἐχωπ :
 ἀκερβονοῖν ἐρον : ἀκἀρεϋ
 ἐρον : ἀκϋοπτεν ἐροκ :
 ἀκτᾶσὸῦρον : ἀκτῆτοτεν :
 ἀκεντεψα εἰρηνι ἐ τδι
 οἱποϋ θδι.

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,

τωβρ ρηνα ἴτε φῖ
 παιπαλ : ἴτεψυενρηντ
 δαρην : ἴτεψυατεε ε-
 ρον : ἴτεψερβονκθιν ερον :
 ἴτεψυῖ ἴπυτῶ κελ π-
 τωβρ ἴτε πῆθοσαβ ἴ-
 ταψ ἴπτοτορ ἐρηνι ἐχωπ
 ἐ παταθον ἴκνορ πιβεν :
 ἴτεψχα κενποβι παλ 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—

ἴτεψαγτεπ κενπυα εθ-
 ρενῖ ἐβολθεν τκοιπω-
 νια ἴτε κευαετστηριον
 ἐθοσαβ ετσεαρωοτ :
 πιχωεβολ ἴτε κεν-
 ποβι.

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

The People answer,

κῆριε ελεησον.

Lord, have mercy.

The Priest continues,

εθε φαι τεπτῶ οτορ
 τεπτωβρ ἴτεκμετατα-
 θος πλεριωει.

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

κενικπαλ εθρεπχωκ ε-
 βολ κενπαικε ἐρσορ ἐθοσ-
 αβ φαι κελ πῆερορ τη-
 ρορ ἴτε κενπωκθ δεν
 ριρηκη πιβεν κελ τεκ-
 ροτ.

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

φεοπορ πιβεν : πιασπορ
 πιβεν : επερτια πιβεν
 ἴτε παταπαρ : πσοβῖ

All envy, all temptation,
 all operation of Satan, the
 counsel of wicked men, the

ἴτε θανατοῦ ἐργασίαι : insurrection of enemies that
 ἰκρυφθῶσιν ἐπὶ τῶν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐπὶ τῶν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐπὶ τῶν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐπὶ τῶν ἰκρυφθῶσιν

He crosses himself, and says,

ἀλίστου—

Do Thou take away—

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

ἐξολοθρευθῶσιν—

From us—

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

ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν

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

ἰκρυφθῶσιν ἐξολοθρευθῶσιν τραπεζῆς
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν τραπεζῆς
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν τραπεζῆς

And proceeds thus,

ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν

ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν

The Choir sing,¹

σωθῆεις ἀληθῶς : καὶ τῷ
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν
 ἰκρυφθῶσιν ἐξολοθρευθῶσιν ἰκρυφθῶσιν

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 heresiarchs, (2) all allusion to S. Athanasius is omitted, (3) S. Basil is named before S. Gregory, (4) the number at Ephesus is given as one hundred, and (5) no mention is made of the Council of Chalcedon.

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

ΤΑΙ ΨΟΥΤΗΡ Η ΠΟΥΒ Η
 ΗΚΑΘΑΡΟΣ ΕΤΥΑΙ ΔΑ ΠΙ-
 ΑΡΩΜΑΤΑ ΕΤΘΕΝ ΠΕ
 ΗΧΙΧ Η ΔΑΡΩΠ ΠΙΟΥΗΒ
 ΕΥΤΑΛΟ ΘΘΙΠΟΥΤΥ ΕΠΨΩΙ
 ΕΧΕΠ ΠΙΕΛΠΕΡΨΩΟΥΤΥ.

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:

†ΨΟΥΤΗΡ Η ΠΟΥΒ ΠΕ †-
 ΠΑΡΘΕΝΟΣ: ΠΕΣΑΡΩΜΑΤΑ
 ΠΕ ΠΕΠΨΩΤΗΡ: ΔΣΕΙΣΙ
 ΔΕΕΟΨ: ΔΨΩ† ΔΕΕΟΠ:
 ΗΤΕΨΧΑ ΠΕΠΠΟΒΙ ΠΔΠ
 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 †ΨΟΥΤΗΡ Η ΠΟΥΒ
 ΗΚΑΘΑΡΟΣ ΕΤΥΑΙ ΔΑ ΠΙ-
 ΧΕΒΣ ΗΧΡΩΕ ΕΤΣΕΑΡ-
 ΩΟΥΤ.

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:

ΤΕΝΟΥΣΤ	ΕΕΕΟΚ Ω	We adore Thee, O Christ,
ΠΧC	ΝΕΕ ΝΕΚΙΩΤ	and Thy good Father, and
ΓΔΘΟC	ΝΕΕ ΠΠΠΔ	the Holy Ghost. Behold,
ΟΤΔΒ	ΧΕ ΔΚΙ ΔΚΩ†	Thou hast come, Thou hast
ΕΕΕΟΠ.		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.

H

And the third time,

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

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

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

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

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

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

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

ΠΑΤΡΟΣ	ΦΙΛΩΚ	ΑΠΕΠΟΣ	Paul, the servant of our
ΙΗΣΟΥ	ΧΡΙΣΤΟΥ	ΑΠΟΣΤΟΛΟΥ	Lord JESUS CHRIST, called to
ΕΤΩΡΩΝ	ΦΗ	ΕΤ	be an Apostle, who was separated
ΘΑΥΡΗ	Ε	ΠΙΣΤΙ	unto the Gospel of
ΑΥΤΟΥ	ΚΑΙ	ΑΠΟ	God.

Then he reads it in Coptic.

Meanwhile the Priest censes the Choir, saying,

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

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

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

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 censing them ; the last to be addressed to a simple Priest is, "I ask for a blessing upon thee, my father the Priest ; remember thou me."

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,

ΠΙΣΤΟΤ ΓΑΡ ΠΙΣΤΩ For grace [be] with you,
 ΤΕΠ ΠΙΣΤΗ ΤΖΙΡΗΚΗ ΕΥΧΟΗ: and peace therewith. Amen,
 ΧΕ ΔΕΗΚΗ: ΕΣΕΥΩΠΙ. 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,*

ΚΑΘΟΛΙΚΟΝ ΠΙΣΤΗ ΠΑ- [The Lesson from the] Ca-
 θελική. catholic [Epistle] of N., my
 beloved [brethren.]

When it is finished in Coptic the People answer,

<p>ἐπερεεπερε πικοεεοσ οταε ηη ετϣοπ ζεπ πι- κοεεοσ : πικοεεοσ πασ- ἱπι ηεε τεϣεπιθεεια : φη ετῆρι ἐφοϣωϣ ἐ φῆ ϣηαϣωπι ϣαεπεεε : ε- εηηη.</p>	<p>Love not the world, nei- ther the things which are in the world; the world passeth away and the lust thereof; he that doeth the will of God abideth for ever. Amen.</p>
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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 always 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 sings,

<p>ϣαρε φῆ ὦλι εεεεετ ἡ πιποβι ἡτε πιλαοσ ε-</p>	<p>God taketh away the sins of the people through the</p>
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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.

βοληγτεν πισλιλ πεε burnt offering and the sweet
πισθοι ιτε πισθοιποτη. savour of incense.

φαι ετασηνη επωωι ι [Even He] Who offered up
οτογια ετηνη ριχη an acceptable sacrifice upon
πιστατρος δεη ποται the Cross for the salvation of
εε πεπτενος. our race.

Here is inserted a passage varying according to the day.

κσεαρωοττ εληνωσ Blessed in truth art Thou,
πεε πεκιωτ παταθος with Thy good Father, and
πεε πιππερεε εθοταβ: the Holy Ghost ; Thou hast
χε ακι ακωτ εεεον: come ; Thou hast saved us :
οτορ παι παπ. and have mercy upon us !

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

πρασι ιτε πεποτ πα- Acts of our Fathers the
ποστολος: ερεποτσεοτ Apostles : their holy blessings
εθοταβ ωωπι πεεεπ. be with us.

When it is finished in Coptic, the People answer,

πισαχι δε ιτε ποε εψ- The word of the Lord shall
εδιαι οτορ εφεδωωι οτορ endure, and shall be multi-
εφεεεερι οτορ εφετα- plied, and shall wax mighty,
χρο δεη ταγια ι εκκλη- and shall be confirmed in
σια ιτε φτ: εεην. 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 censures 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.

The Priest censures the Choir, saying,

The blessing of our lords [and] fathers the Apostles, of our

father Peter and our master Paul, and the rest of the disciples ; may their holy blessings be upon us. Amen.

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

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

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

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

Receive the confession of Thy people,

And forgive all their sins,

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

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

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

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

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

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

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

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

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

ΔΟΣΔ 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 ΔΙΩΠΑΣ ΤΩΠ ΔΙΩ-
ΠΩΠ : ΔΕΗΠ.

unto the ages of ages. A-
men.

*The Priest says,*¹

ΦΗΝΒ ΠΟΣ ΠΧΣ ΠΕΠΟΥΤ
ΦΗ ΕΤΑΧΟΣ Η ΠΕΡΑΓΙΟΣ
ΕΕ ΕΛΘΗΤΗΣ ΟΤΟΖ ΗΔ-
ΠΟΣΤΟΛΟΣ ΕΘΟΥΑΒ : ΧΕ
ΖΑΠΕΗΝΥ ΕΠΡΟΦΗΤΗΣ
ΠΕΕ ΖΑΠΘΕΗΝΙ ΔΤΕΡΕΠΙ-
ΘΥΛΗΠ Ε ΠΑΤ Ε ΠΗ Ε-
ΤΕΤΕΠΝΑΤ ΕΡΩΟΥ ΟΤΟΖ
ΕΠΟΥΠΝΑΤ : ΟΤΟΖ Ε ΣΩ-
ΤΕΕ Ε ΠΗ ΕΤΕΤΕΠΩ-
ΤΕΕ ΕΡΩΟΥ ΟΤΟΖ Ε-
ΠΟΥΠΩΤΕΕ.

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 ΣΕΠΑΤ
ΠΕΕ ΠΕΤΕΠΕΛΑΥΧ ΧΕ ΣΕ-
ΣΩΤΕΕ.

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

ΕΕΡΕΠΕΡΠΕΕΠΥΔ Η
ΣΩΤΕΕ ΟΤΟΖ ΕΪΡΙ ΗΠΕΚ-
ΕΤΑΓΓΕΛΙΟΥ ΕΘΟΥΑΒ ΔΕΠ
ΠΙΤΩΒΘ 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.

ΠΡΟΣΕΤΖΑΣΘΕ ΥΠΕΡ ΤΟΥ
ΑΓΙΟΥ ΕΤΑΓΓΕΛΙΟΥ.

Pray concerning the holy
Gospel.

The People say,

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest says,

ΑΡΙΦΕΛΕΤΙ ΔΕ ΟΠ ΠΕΠ-
ΠΗΒ Η ΟΤΟΠ ΠΙΒΕΠ ΕΤΑΤ-

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

¹ If he is sitting he rises.

ροηεν παπ ε̅ ερπορ-
 εετι̅ δεπ πεπ̅ρο πεε
 πεπ̅τωβ̅ ε̅τεπ̅ρι̅ ε̅-
 εωοτ̅ ε̅π̅ω̅ι̅ ρ̅α̅ροκ̅ π̅ο̅
 πεπ̅πορ̅τ̅.

den us to remember them in our prayers and supplications which we offer up unto Thee, O Lord our God !

η̅ ε̅τα̅τερ̅ω̅ορ̅π̅ η̅ ε̅π̅-
 κοτ̅ ε̅ε̅ε̅τοπ̅ η̅ωοτ̅ : η̅
 ε̅τ̅ω̅π̅ι̅ ε̅ε̅τα̅λ̅β̅ωοτ̅.

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

χ̅ε̅ η̅θ̅οκ̅ γ̅α̅ρ̅ πε̅ πεπ̅-
 ω̅π̅θ̅ τ̅η̅ροτ̅ : πεε̅ πεπ̅-
 ο̅τ̅χ̅αι̅ τ̅η̅ροτ̅ : πεε̅
 τε̅π̅η̅ελ̅πι̅ς̅ τ̅η̅ροτ̅ : πεε̅
 πεπ̅τα̅λ̅β̅ο̅ τ̅η̅ροτ̅ : πεε̅
 τε̅π̅α̅π̅α̅σ̅τα̅ς̅ τ̅η̅ροτ̅.

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.

ο̅το̅ρ̅ η̅θ̅οκ̅ πε̅ τε̅πο̅τ̅-
 ω̅ρ̅π̅ πα̅κ̅ ε̅π̅ω̅ι̅ ε̅ε̅π̅ι̅ω̅οτ̅
 πεε̅ π̅ι̅τ̅αι̅δ̅ο̅ πεε̅ †̅π̅ρο̅ς̅-
 κ̅η̅η̅κ̅ι̅ς̅ πεε̅ πε̅κ̅ι̅ω̅τ̅ η̅-
 δ̅α̅θ̅ο̅ς̅ πεε̅ π̅ι̅π̅η̅τε̅ε̅ε̅
 ε̅θ̅ο̅τα̅β̅ η̅ρ̅ε̅ψ̅τα̅π̅θ̅ο̅ η̅-
 ο̅ε̅λο̅ο̅τ̅ς̅ι̅ο̅ς̅ πεε̅ε̅κ̅.

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 :

†̅π̅ο̅τ̅ πεε̅ η̅ σ̅η̅ο̅τ̅ π̅ι̅-
 β̅επ̅ πεε̅ ω̅α̅ ε̅π̅ε̅ρ̅ η̅τε̅
 π̅ι̅ε̅π̅ε̅ρ̅ τ̅η̅ροτ̅. ε̅ε̅η̅η̅.

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 censor, 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,

ΣΤΑΘΗΤΕ ΜΕΤΑ ΦΟΒΟΥ Stand ye with fear of God !
 ΘΕΟΥ : ΔΚΟΥΣΑΜΕΝ ΤΟΥ Let us hear the holy Gospel.
 ΔΓΙΟΥ ΕΥΑΓΓΕΛΙΟΥ.

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

ΟΣΑΥΤ ΕΙ ΠΕΥΑΓΓΕ- Kiss the Gospel of JESUS
 ΛΙΟΝ ΗΤΕ ΙΗΣ ΠΧΣ ΠΥΗΡΙ Christ, the Son of the living
 ΕΙ ΦΨ ΕΤΟΠΘ : ΠΩΟΥ God ; the glory be unto Him
 ΠΑΥ ΨΑ ΕΠΕΘ. for ever.

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

ΥΣΑΜΑΡΟΥΤ ΗΧΕ ΦΗΘ- Blessed is he that cometh
 ΠΗΟΥ ΘΕΠ ΦΡΑΠ ΕΙ ΠΟΣ. in the Name of the Lord.

The Deacon answers,

ΚΥΡΙΕ ΕΥΛΟΓΗΣΟΝ ΕΚ ΤΟΥ Bless, O Lord, the reading
 ΚΑΤΑ ΠΙΛΛ ΔΓΙΟΥ ΕΥΑΓ- from the Holy Gospel accord-
 ΓΕΛΙΟΥ ΤΟ ΔΠΑΤΨΑΛΛΑ. ing to N.

The People answer,

ΔΟΣΑ ΟΙ ΚΥΡΙΕ. Glory be to Thee, O Lord.

The Deacon says in Arabic,¹

تَقَوُّوا بِخَوْفٍ مِنَ اللَّهِ وَأَنْصَتُوا Stand in the fear of God
 لِسْمَاعِ الْإِنْجِيلِ الْمَقْدِسِ فَصَلِّ and hear the Holy Gospel
 مِنْ أَنْجِيلِ according to N.

¹ The Coptic is οριέρατος θεπ ουροψ ητε φψ ουρο
 καψ ε πευαγγελιον εθουαδ κκατα πιλλ, but it is
 always said in Arabic.

The Priest says,

πεπο̄ς ο̄τος πεπο̄ρτ̄	The Lord, and God, and
ο̄τος πεπο̄ωτ̄ηρ ο̄τος	Saviour, and King of us all,
πεπο̄τρο τ̄ηρεν ῑης π̄χς	JESUS CHRIST, the Son of the
π̄υηρι ε̄φ̄τ̄ ε̄τοπ̄θ̄ :	living God ; unto Him be the
π̄ω̄τ̄ πᾱρ̄ ψᾱ ε̄περ̄.	glory for ever.

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

π̄ω̄τ̄ φ̄ᾱ πεπο̄ρτ̄ πε	Glory be unto our God,
ψᾱ ε̄περ̄ ῑτε π̄ε̄περ̄ τ̄η-	unto the ages of all ages.
ρο̄τ̄. ε̄ε̄η̄η̄.	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,

σε̄ ῑρο̄ε̄η̄ι.	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,

κε υσεερωουτ ιτε Blessed be the Father, and
 φιωτ πεεε πυνρι πεεε the Son, and the Holy Ghost,
 πιπετεεε εθοταβ ττρι the Perfect Trinity: we wor-
 ες εκηκεβολ τεποτωυτ ship Him, we glorify Him.
 εεεεο: τεπτωουτ παε.

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 Twibi 12 to Paoni 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,

ΕΙΡΗΗ 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 στάθητε. προσεύξαθε ὑπὲρ τῶν ζώντων. προσεύξαθε ὑπὲρ τῶν νοσούντων. προσεύξαθε ὑπὲρ τῶν ἀποθνήσκων. κλίνωμεν τὰ γόνατα. ἀναστῶμεν. κλίνωμεν τὰ γόνατα. καὶ ἀναστῶμεν. κλίνωμεν τὰ γόνατα. προσεύξαθε ὑπὲρ τῶν ἀγαθῶν ἄερων καὶ τῶν καρπῶν τῆς γῆς. κλίνωμεν κ.τ.λ.

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

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

προσεύξαθε ὑπὲρ τῶν θλιβομένων. προσεύξαθε ὑπὲρ τῶν κατηχομένων. προσεύξαθε. 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 ΨΑΛΛΩΝΤ &c.

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

The Priest says,

παλιπον εαρεπρω ε
 φτ πιπαπτοκρατωρ :
 φιωτ ε πεποσ οτορ πεπ-
 πορτ οτορ πεπωτηρ
 ιησ πχς.

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

τεπρω οτορ τεπ-
 τωβρ η τεκεεταγαθοσ
 πιειρωει.

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

αριφλεσι ποσ η τρι-
 ρηνη ητε τεκοτι ελεετ-
 ατς εσοταβ ηκαθολικη
 οτορ ηαποστολικη ηεκ-
 κλησια—

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

The Deacon says,

προσεττασθε υπερ της
 ειρηνης της αγιασ εοικης
 καθολικης και αποστο-
 λικης ορθοδοξου του θ̄
 εκκλησιας.

Pray for the peace of the
 One Holy Catholic and Apos-
 tolic Orthodox Church of
 God—

The People answer,

κε ελεησον.

Lord, have mercy.

The Priest says,

θαι ετρωπ ισχεπ ατ-
 ρηης η τοικοτελεπη ψα
 ατρηης.

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

πιλαοσ τηροσ πεε πι-
 ιορι τηροσ σεοσ ερωσ :
 τριρηνη τεβολθεπ πι-
 φηοτι εηης εδρηι ε πεπ-
 ρητ τηροσ.

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

αλλα πεε τεκε ερηνη
 ητε παι βιοσ φαι.

But give us also the peace
 of this life.

ἀριχαριζεςὸ εὐελοσ
 παπ ἢ ρελοτ ποτρο πι-
 μετεεατοι παρχωπ
 πισοβπι πιεκω πεπεθε-
 ρετ πεπχιπελοσπιεθονη
 πεε πεπχιπελοσπιεβολ.

σελωλοτ θεπ ριρηνη
 πιβεν : ποτρο ἴτε † ρι-
 ριρηνη ελοι παπ ἢ τεκρ-
 ριρηνη.

ρωβ γαρ πιβεν ακτη-
 τοτ παπ : χφοπ πακ φ† :
 χε τεπσωτη ἢ κεοται
 απ εβηλ εροκ.

πεκραπ εθοταβ πε τεπ-
 χω εελοσ.

εεροτωπθ ἴχε πι ε-
 τεποτη εε ψυχη ριτεπ
 πεκπετεεε εθοταβ.

οτορ εεπεπορεφκεε-
 χοεε ερον θε πεκεβιαικ
 ἴχε φελοτ ἴτε ραπποβι
 οταε θε πεκλαοσ τηρ.

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.

κ̄ε ελεκοπ.

Lord, have mercy.

The Priest says,

παλιποπ εερεπ†ρο ε
 φ† πιπαπτοκρατωρ.

φιωτ εε πεποε οτορ
 πεπποτ† οτορ πεπσω-
 τηρ ἱ̄ς π̄χ̄ς.

τεπ†ρο οτορ τεπ-

Again let us pray to God
 Almighty,

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

We pray and beseech Thy

τῶν ἡμετέρων ἀγαθῶν καὶ ἰσχυρῶν.
 ἀριφραδίῃ σου ἡμετέρον πατριάρχην καὶ ἰωάννην ἐπι-
 ταινοῦτον ἡμετέρον ἀρχιεπίσκοπον ἀββὰ πῖνν.

goodness, O Thou Lover of men !

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

The Deacon says,

προσευχασθε ὑπὲρ τοῦ ἀρχιερέως ἡμετέρου παπᾶ ἀββὰ πῖνν παπᾶ καὶ πατριάρχου κτίριου ἀρχιεπίσκοπου τῆς μετὰ ἡμᾶς πόλεως ἀλεξανδρίας καὶ τῶν ὀρθοδόξων ἡμετέρων ἐπισκόπων.

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

The People answer,

Κε ἐλεησον.

Lord, have mercy.

The Priest says,

Ὁσον ὁ πατήρ σου ἡμετέρον πατέρα καὶ ἰωάννην ἐπιταίνοτον ἡμετέρον ἀρχιεπίσκοπον ἀββὰ πῖνν καὶ τῶν ὀρθοδόξων ἡμετέρων ἐπισκόπων.

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

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 ἀριφραδίῃ σου ἡμετέρον πατριάρχην καὶ ἰωάννην ἐπιταίνοτον ἡμετέρον ἀρχιερέως παπᾶ ἀββὰ πῖνν (naming the Pope of Rome,) καὶ περικεϋφῆν ἡμετέρον ἀποστολικόν ἐπίσκοπον ἀββὰ πῖνν (naming the Vicar Apostolic.) And the Deacon answers, προσευχασθε ὑπὲρ τοῦ ἀρχιερέως ἡμετέρου παπᾶ ἀββὰ πῖνν καὶ πεπωτῆ ἡμετέρου ἐπίσκοπου ἀββὰ πῖνν καὶ τῶν ὀρθοδόξων ἡμετέρων ἐπισκόπων.

K

ερχωκέβολ ἢ ἦν ἑοῦ-
 αβ ετ ακτεπρωττῃ ἑρος
 ἐβολρωτοτκ ελλεταρ-
 χιερετς κατα πεκοτωϋ
 ἑοῦταβ οτορ ελλεκα-
 ριοπ.

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

εϋϋωτῆβολ εἰπσαχι
 ἦτε ἴεεθελνι δεπ οτ-
 σωωτεπ.

Rightly dividing the word
 of truth.

εϋλεοπι εἰ πεκλαοσ
 δεπ οττοτβο πεε οτ-
 εεθελνι.

Ruling Thy people in holi-
 ness and truth.

πεε πιεπισκοποσ τηροτ
 ἠορωοζοζοσ πεε πιπρεσ-
 βττεροσ πεε πιδιακωπ
 πεε φεορ τηρῃ ἦτε
 τεκοτῖ εἰ εετατς ε-
 ἑοῦταβ ἠκαθολικη ἠαποσ-
 τολικη ἠεκκλησια.

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

εκεερχαριζεσῶε ἦωωτ
 πεεαιπ ἦ οτρωρητη πεε
 οτοτχαῖ ἐβολ δεπ εαι
 πιβεπ.

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

ποτπροσετρχη δε ετοτ-
 ἶρι ελλεωωτ ερωρη εχωπ
 πεε εχεπ πεκλαοσ τηρῃ
 πεε ποτη ρωπ ερωρη
 εχωωτ.

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

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

ϋποποτ ερωκ εχεπ πεκ-
 οτσιαστηριοπ εοῦταβ
 ἠελλοτωελοπ ἦτε τφε
 εοτςῶοι ἦ σῶοποτϋι.

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

οτοϛ ποτχι αλεπ τη-
ροϛ κη ετοσπατ ερωϛ
πεε κη ετεπσπατ ε-
ρωϛ απ δεεδωεοϛ
εεθεβιωϛ σαπεσκτ η-
ποτβαλατχ ηχωλεε.

ηρωϛ δε αρεϛ ερωϛ
δεπ οσγρηκη πεε οσ-
δικεοστηκ δεπ τεκεκ-
κλησια 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,

κ̄ε ελεκοπ.

Lord, have mercy.

The Priest continues,¹

τεπτρω οτοϛ τεπ-
τωβε η τεκεετατα-
θοϛ πεεδρωεε.

αριφλεετ̄ι ποϛ πιθησια
κικπροσφορα.

κικπροσφοροϛ ητε κη ε-
τατερπροσφορη.

ε οσταιδ̄ο πεε οτωϛ
επεκραπ 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,

τωβε εχεπ κη ετσι-
εεφρωστυ η πιθησια κικ-
προσφορα κικπαρχη κικ-
πεϛ κικθοιοποτσι κικκρεε-
λιου ητε πεεδ̄ηρωστυ
κικ ρικα ητε κ̄χϛ πεπ-

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 τῆς βιβλίου πωστὸς δεῖν them in the heavenly Jerusa-
 ἰληεῖ ἵτε τφε: ἵτερχα Jerusalem: may He forgive us our
 πεπποβι παπ ἐβολ. sins.

The People say,

κῆ ελεγκον.

Lord, have mercy.

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

ϣοποτ ἐροκ ἐχεπὶ πεκ-
 οτσιαστηριον ἐσοταβ ἵ-
 ελλοτιμεον ἵτε τφε ἐ-
 οτσοι ἵτσοιποτφ.

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

ἐδοτην ἐτεκεετπιωτ
 ετ δεῖν πιφνοτὶ ἐβολρι-
 τεπ πωεεωι ἵτε πεκ-
 αττελος πεε πεκαρχη-
 αττελος ἐσοταβ.

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

ἐφρητ ἐτακωωπ ἐ-
 ροκ ἵ πιαωρον ἵτε πι-
 οεεκι ἀβελ πεε τφοτσια
 ἵτε πεπωτ ἀβραεε
 πεε ττεβι βτ ἵτε 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;

παιρητ οπ πικεετχα-
 ριστηριον ἵτε πεκεβιακ
 ϣοποτ ἐροκ.

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

πα πιροτὸ πεε πα πι-
 κοτχι πη ετρηπ πεε πη
 εσοτωη ἐβολ.

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

πη εσοτωη εἶπι πακ ἐ-
 δοτην οτογ ἀεεον ἵτω-
 οτ: πεε πη ἐτατῆπι πακ
 ἐδοτην δεῖν παι ἐροοτ

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

ἴτε φούτ ἰπάι δωρον
παι. Thee these oblations this day.

ελοι πωουτ ἰ πιαττα-
κο ἰτψεβιῶ ἰπκ εθπα-
τακο. Grant unto them incorrup-
tible things in place of cor-
ruptible ;

πα πυφνοτῖ ἰτψεβιῶ ἰ
πα πκαρι. The things of heaven for
the things of earth ;

πυαεπερ ἰτψεβιῶ ἰ
πυπροουτσοτ. Things eternal for things
temporal.

ποτῆουτ ποτταελιον
εεζουτ εβολ ἰ αταθον
πιδεν. Fill Thou their houses and
their garners with all good.

εετακτο ερωουτ πο̄
ἰ τχοε ἰτε πεκαγγελοσ
πεε πεκαρχαγγελοσ ε-
θουαβ. Defend them, O Lord, by
the power of Thine Angels
and Thine holy Archangels.

εεφρητ ετατερφλεετῖ
εεπεκραπ εθουαβ ριχεν
πκαρι. Even as they have remem-
bered Thine holy Name upon
earth ;

αρπουεετῖ ρωουτ πο̄
θεπ τεκεετοτρο ουορ
θεπ παι κε εωπ φαι εε-
περχατ ἰσωκ. 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.

The Priest says,

παλιπον εερεπτ̄ρο ε̄
φτ̄ πυπαπτοκρατωρ φιωτ
εε πεπο̄ ουορ πεπποτ̄
ουορ πεπωτηρ ἰη̄σ̄ π̄χ̄σ̄.
JESUS CHRIST.

τεπτ̄ρο ουορ τεπ-
τωδρ ἰ τεκεεταγα-
θος πλεαιρωει. We pray and beseech Thy
goodness, O Thou lover of
men.

ἀριφραεῖτι πῶς ἢ πεπ- Lord, remember our con-
χιπῶσῃ†. gregations.

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

σεοῦ ἐρωσῶ. Bless them.

The Deacon says,

προσευχασθε ὑπερ τῆς Pray for this holy Church,
ἐκκλησίας ταύτης and for our congregations.
καὶ τῶν στυλεῦτσῶν Amen.
ἡλιῶν. ἀληπ.

The People answer,

κἔ ελεησον. Lord, have mercy.

The Priest says,

ἡνις εἰρωτῶσι παπ Grant that they be unto
ἡτερκωλῆσι πατταρο us without trouble or hin-
εἰρεπατοῦ κατὰ πεκοῦ- drance, that we may hold
ωυ ἐσοταβ οτορ ἡλεα- them according to Thine holy
καριον. and blessed will—

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

ἐπιπῆ ἢ εἰχῆ. Houses of prayer—

He stretches his hand westward,

ἐπιπῆ ἢ τοῦβο. Houses of holiness—

He stretches his hand northward,

ἐπιπῆ ἢ σεοῦ. Houses of blessing—

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

ἀριχαριζεσθε ἡλιῶσῃ Grant them unto us, O
παπ πῶς πεε πεκεβιαικ Lord, and the same unto
εἰπνοῦ ἡεπεπῶν ψα- Thy servants who shall be
ἐπερ. after us for ever.

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

τῶνκ πο̅ς φ̅ς̅ μ̅αρου-
χωρ̅ ἐβολ̅ ἵχε̅ πεκ̅χ̅α̅χι
τ̅ηρου̅.

μ̅αρου̅φωτ̅ ἐβολ̅ Δ̅ε-
τ̅ρη̅ ἐ̅ πεκ̅ρο̅ ἵχε̅ ο̅το̅π
πιβ̅εν̅ ε̅ε̅λο̅ς̅τ̅ ἐ̅ πεκ̅-
ρα̅π̅ ἐ̅θο̅τα̅β̅.

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

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,

πεκ̅λα̅ος̅ Δ̅ε̅ μ̅α̅ρε̅ψ̅ω-
πι̅ Δ̅ε̅π̅ πι̅ε̅λο̅ς̅ ἵ̅τε̅
ε̅α̅π̅α̅ψ̅ο̅ ἵ̅ψ̅ο̅ πε̅ε̅ ε̅α̅π̅-
ε̅βα̅ ἵ̅θα̅ ε̅τ̅ι̅ρι̅ τ̅ηρου̅
Δ̅ε̅π̅ πε̅κο̅τω̅ψ̅.

Δ̅ε̅π̅ πι̅ε̅λο̅ς̅ πε̅ε̅ πι̅-
ε̅ε̅τ̅ψ̅ε̅ρ̅η̅ν̅τ̅ πε̅ε̅ Ϛ̅-
ε̅ε̅τ̅ε̅μ̅ι̅ρ̅ω̅ε̅ι̅ ἵ̅τε̅ πεκ̅-
ε̅ο̅πο̅τε̅ν̅κ̅ς̅ ἵ̅ψ̅η̅ρι̅ πε̅πο̅ς̅
ο̅το̅ε̅ πε̅π̅πο̅ς̅τ̅ ο̅το̅ε̅ πε̅π̅-
ω̅τ̅η̅ρ̅ ἱ̅η̅ς̅ π̅.̅χ̅ς̅.

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

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

Here he offers incense again thrice towards the Altar

φ̅α̅ ἐ̅τε̅ ἐ̅βολ̅ε̅ρι̅το̅ς̅Ϛ̅
ἐ̅ρε̅ πι̅ω̅ο̅ς̅ πε̅ε̅ πι̅τ̅α̅ι̅δ̅
πε̅ε̅ πι̅δ̅ε̅ε̅ρ̅ι̅ πε̅ε̅ Ϛ̅-
προ̅σκ̅η̅τη̅κ̅ς̅ ε̅ρ̅π̅ρε̅π̅ι̅ πα̅κ̅
πε̅ε̅ε̅Ϛ̅ πε̅ε̅ πι̅π̅πε̅τε̅ε̅
ἐ̅θο̅τα̅β̅ ἵ̅ρε̅ψ̅τα̅π̅ε̅ο̅ ἵ̅-
ο̅ε̅λο̅ο̅ο̅ς̅τι̅ος̅ πε̅ε̅ε̅κ̅ Ϛ̅πο̅ς̅
πε̅ε̅ σ̅η̅ο̅ς̅ πι̅β̅εν̅ πε̅ε̅
ψ̅α̅ ἐ̅πε̅ε̅ ἵ̅τε̅ πι̅ε̅πε̅ε̅
τ̅ηρου̅. Δ̅ε̅η̅η̅.

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.

He censures 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.

ΤΕΝΝΑΖΤ Ε ΟΥΠΟΥΤ
 ΠΟΥΑΤ ΦΙΟΥΤ ΠΥΠΛΗΤΟ-
 ΚΡΑΤΩΡ ΦΗ ΕΤ ΔΥΘΑΛΕΙΘ
 Η ΤΦΕ ΠΕΛΕ ΠΙΚΑΖΙ ΠΗ
 ΕΤΟΥΠΝΑΥ ΕΡΩΟΥ ΠΕΛΕ ΠΗ
 ΕΤΕΠ ΣΕΠΝΑΥ 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.

ΤΕΝΝΑΖΤ Ε ΟΥΘΩ ΠΟΥ-
 ΑΥΤ ΙΗΣ ΠΧΣ ΠΩΗΡΙ ΔΕ ΦΤ
 ΠΛΕΟΠΟΥΕΠΗΣ ΠΛΕΙΣΙ Ε-
 ΒΟΛΘΕΠ ΦΙΟΥΤ ΔΑΧΩΟΥ
 Η ΠΙΕΩΠ ΤΗΡΟΥ.

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

ΕΟΥΟΥΩΠΙ ΕΒΟΛΘΕΠ
 ΟΟΥΟΥΠΙ : ΟΥΠΟΥΤ ΗΤΑΦ-
 ΛΕΝΙ ΕΒΟΛΘΕΠ ΟΥΠΟΥΤ
 ΗΤΑΦΛΕΝΙ : ΟΥΛΕΙΣΙ ΠΕ
 ΟΥΘΑΛΕΙΘ ΔΠ ΠΕ : ΟΥΟΛΟ-
 ΟΥΣΙΟΣ ΠΕ ΠΕΛΕ ΦΙΟΥΤ : ΦΗ
 ΕΤΑ ΖΩΗ ΠΙΒΕΠ ΨΩΠΙ
 ΕΒΟΛΖΙΤΟΥΤΥ.

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 ;

ΦΔΙ ΕΤΕ ΕΘΗΚΤΕΠ ΔΠΟΠ
 ΔΑ ΠΥΡΩΛΙ ΠΕΛΕ ΕΘΒΕ
 ΠΕΠΟΥΧΔΙ ΔΥΙ Ε ΠΕΣΗΤ Ε-

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 ΣΟΦΟΙΔ ΘΕΟΥ ΠΡΟΣΧΩΛΕΠ : ΚΥΡΙΕ ΕΛΕΝΟΠ : ΚΥΡΙΕ ΕΛΕΝΟΠ : ΔΕΠ ΟΥΛΕΘΕΛΕΝΙ. Let us attend in the wisdom of God. Lord, have mercy. Lord, have mercy. In righteousness.

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

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

βολῶεν τφε : αψδίσαρξ
 ἐβολῶεν πιππετεα ε-
 θοταβ πεε ἐβολῶεν
 μαρια †παρθενος.

οτοζ αψερρωει : οτοζ
 ατερστατρωπιπ εεεοϋ :
 ἐρρηι ἐχωπ παρρεν ποπ-
 τιος πιλατος.

αψυπεεεκαζ οτοζ ατ-
 κοϋ : οτοζ αψτωπϋ ε-
 βολῶεν πη εθελωοτ
 ῶεν πιεζοοτ εεεαζ
 υωετ κατα πιτραφη.

αψυεπαϋ ε πωωι ε πι-
 φηοτῖ αψρεεσι σαοτῖπεε
 εεπεϋιωτ και παλιποη
 εϋηνοτ ῶεν πεϋωοτ ε
 †ζαπ ε πη ετοηδ πεε
 πη εθελωοτ : φη ετε
 τεϋεετοτορο οταθμοτηκ
 τε.

σε τεππαρ† ε πιππετ-
 εα εθοταβ π̄οτ ἡρεϋ†-
 εεπωηδ φη εθηνοτ ε-
 βολῶεν φιωτ πεε πωη-
 ρι :¹ σε οτωϋτ εεεοϋ σε
 †ωοτπαϋ πεε φιωτ πεε
 πωηρι : φη εταϋσαχι
 ῶεν πιπροφητης : ε οτῖ
 ἡατια ἡκαθολικη ἡαποσ-
 τολικη ἡεκκλησια.

τεπεροεεολοτιπ 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 bur-
 ied ; 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 Bar-

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

ωας ποτωτ ἐ πχωεβολ τισμ for the remission of our
 ἴτε νεπποβι. sins,
 Τεπχοτωτ ἐβολθε We look for the resurrec-
 τρη ἢ ταναστασις ἴτε tion of the dead, and the
 πρεμεωοτ πεε πι life of the world to come.
 ωηθ ἴτε πiewn εθνηοτ. Amen.
 εεηηπ.

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,

ΕΙΡΗΗ ΠΑΣΗ.

Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And with thy spirit.

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

φ† πιου† πιωαεπερ Ο great [and] everlasting
 φη ετακωτ εε πιρωει God, Who didst create man
 ερηι εχεν τεετατ in incorruption, and by the
 τακο οτορ φεοτ ετασι life-giving manifestation of
 εδοτη ε πικομοο ριτεπ Thine Only-begotten Son our
 πιθεοποο ἴτε πιωιβολοο Lord and God and Saviour

¹ The Missal gives two more alternative prayers of the Kiss of Peace, and after ΔΣΠΔΖΕΘΕ 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."

ακυερψωρεϋ ριτεπ ποτ-
ωπερ εβολ ηρεψταηθο η-
τε πεκελοπορεπης ηψηρι
πεποσ οτορ πεπποτϋ
οτορ πεπωτηρ ης π̄χς.

οτορ ακεορ εε πικα-
ρι εβολ θεπ ριρηη τε-
βολ θεπ πιφνοτι.

θαι ετ ερεψτρατια
ητε πιαντελοσ τ̄ωονιακ
ηθητς ετχωεελοσ.

χε ωον εεψτ θεπ πι
ετ βοσι πεε οτρηρηη
ριχηπ πικαρι πεε οτ-
εετ θεπ πιρωει.

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,

προσετσασθε υπερ της
τελειας ειρηνης και α-
γαπης και των αγιων
ασπασειων των απο-
τολων.

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

The People say,

κυριε ελεησον.

Lord, have mercy.

The Priest says,

θεπ πεκτ̄εετ φτ
εορ η περηητ θεπ
τεκεριρηη.

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

οτορ εεατοτβοη εβολ-
ρα θαλεβ πιβεν πεε
χροϋ πιβεν πεε εετ-
ψοδι πιβεν πεε παπ-
οτηρια πιβεν.

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

πεε τεετρεψερφειετι

And the remembrance of

ἴτε ἡ κακία ἐτεροφροσίν
ἐφείλετο.

ὁμοῦ ἀρτίτεν περὶ πάντων
τῶν περὶ ἑαυτοῦ εὐφροσύνῃ
ἀσπασθεσθε ἢ περὶ ἑαυτοῦ
ὅθεν ὁμοφροσύνῃ.

ἕνα ἡμεῖς τῶν ὁμοφροσύνῃ
μετατρέψετε ἐν κρίσει
ἐξ ὧν τεκνωσθε ἢ
ἀλλοῦ ὁμοφροσύνῃ
πᾶν ὅθεν ἡμεῖς ἡμεῖς :

ὅθεν ἐτε ἐξ ὧν ἡμεῖς
ἐρε πᾶν περὶ πᾶσι
περὶ πάντων περὶ ἡμεῖς
προσκύνησις ἐρε πᾶν
περὶ πάντων περὶ πάντων
ἐξ ὧν ἡμεῖς ἡμεῖς ἡμεῖς
ὁμοφροσύνῃ περὶ ἡμεῖς
περὶ πάντων περὶ πάντων
ὅθεν ἡμεῖς ἡμεῖς
τῶν ὁμοφροσύνῃ.

injuries, which bringeth
death,

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

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

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

ἀσπασθεσθε ἀλλήλους
ἐν φιλήματι ἀγίῳ.

Greet one another with an
holy kiss.¹

The People say,

κἄν ἐλεησόν : κἄν ἐλε-
ησόν : κἄν ἐλεησόν : πᾶν
κύριε : ἐτε φᾶν πε.

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

ἡμεῖς ἡμεῖς πᾶν ἡμεῖς
ὅθεν ἡμεῖς ἡμεῖς πᾶν
πᾶν.

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.

† ΔΗΛΑΦΟΡΑ.

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-
ειν : προσφερεῖν κατὰ order—stand ye—with trem-
τροπον : σταθεῖτε : κατὰ bling—
τροπεον.

εἰς ἀνατολὰς βλεψάτε. Look eastward.
προσχωμεν : ελεος Let us attend ; [it is] a
εἰρηνης : ἑστία διπε- mercy of peace, a sacrifice of
σεως. praise.

The People answer,

ελεος εἰρηνης : ἑστία A mercy of peace, a sacri-
διπσεως. 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 ὑμων.

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 ὑμων 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
κύριῳ. 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
ΖΕΝ ΟΥΛΕΘΕΛΗΝΙ : ΔΣΙΟΝ
ΚΑΙ ΔΙΚΑΙΟΝ.

ΦΗ ΕΤΨΟΠ ΦΗΚΒ ΠΟC Φ†
ΠΤΕ ΨΕΘΕΛΗΝΙ.

ΦΗ ΕΤΨΟΠ ΖΑΧΩΟΥ Π
ΠΙΕΠΕΖ ΟΥΟΥ ΕΤΟΙ ΠΟΥΡΟ
ΨΔΕΠΕΖ.

ΦΗ ΕΤΨΟΠ ΖΕΝ ΠΗ ΕΤ-
ΒΟCΙ ΟΥΟΥ ΕΤΧΟΥΨΤ ΕΧΕΠ
ΠΗ ΕΤΘΕΒΗΝΟΥΤ.

ΦΗ ΕΤΑΦΘΑΛΙΟ Π ΤΦΕ
ΠΕΛ ΠΙΚΑΖΙ ΠΕΛ ΦΙΟΛ
ΠΕΛ ΠΗ ΕΤΕΠΖΗΤΟΥ ΤΗ-
ΡΟΥ.

ΦΙΩΤ Ε ΠΕΠΟC ΟΥΟΥ
ΠΕΠΠΟΥ† ΟΥΟΥ ΠΕΠΩ-
ΤΗΡ ΙΗΣ ΠΧC.

ΦΔΙ ΕΤΑΚΘΑΛΙΟ Ε
ΠΤΗΡΥ ΕΒΟΛΓΙΤΟΥΤΥ ΠΗ
ΕΤΟΥΠΔΤ ΕΡΩΟΥ ΠΕΛ ΠΗ
ΕΤΕΠCΕΠΔΤ ΕΡΩΟΥ ΔΠ.

ΦΗ ΕΤΖΕΛCΙ ΖΙΧΕΠ ΠΙ-
ΘΡΟΠΟC ΠΤΕ ΠΕΨΩΟΥ.

ΦΗ ΕΤΟΥΟΥΨΨΤ ΕΛΕΟΥ
ΖΙΤΕΠ ΧΟΛ ΠΙΒΕΠ Ε-
ΘΟΥΔΒ.

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 ΔΠΔC-
ΘΗΤΕ.

Ye that be sitting, arise.

The Priest says.

ΦΗ ΕΤΟΖΙΕΡΑΤΟΥ ΠΑΘ- Around Whom do stand
 ΡΑΥ ἸΧΕ ΠΑΓΓΕΛΟΣ ΠΕΛΛ the Angels, and the Arch-
 ΠΑΡΧΑΓΓΕΛΟΣ ΠΑΡΧΗ angels, the Principalities, the
 ΠΙΞΟΤΙΔ ΠΘΡΟΠΟΣ ΠΙ- Powers, the Thrones, the
 ΛΕΕΤΩΣ ΠΙΧΟΛΕ. Lordships, the Might.

The Deacon says.

ΕΙΣ ΑΝΑΤΟΛΑΣ ΒΛΕΨΑΤΕ. Look eastward.

The Priest says.

ἸΘΟΚ ΓΑΡ ΕΤΟΖΙΕΡΑ- For round about Thee do
 ΤΟΥ Ἐ ΠΕΚΚΩΨ ἸΧΕ ΠΙ- stand the Cherubim full of
 ΧΕΡΟΤΒΙΕ ΕΘΕΕΖ Ἐ- eyes, and the Seraphim with
 ΒΑΛ ΠΕΛΛ ΠΙΣΕΡΑΦΙΕ ΠΑ six wings.
 ΠΙΣΟΟΥ ἸΤΕΠΖ.

ΕΤΕΡΖΤΕΠΟΣ ΔΕΠ ΟΥ- They sing without ceasing,
 ΛΟΟΥ ἘΒΟΛ Ἰ ΑΤΧΑ- with unfailing voices, they
 ΡΩΟΥ ΕΤΧΩἘΛΕΟC. cry [unto Thee,]

The People sing,¹

ΤΦΕ ΡΑΥΙ: ΠΚΑΖΙ ΘΕ- Rejoice, O Thou heaven!
 ΛΗΛ: ΑΠΙΧΕΡΟΤΒΙΕ shout aloud, O earth! The
 ΤΦΩΡΥ Ἰ ΠΟΥΤΕΠΖ ΕΥ- 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 ΕΤΧΩἘΛΕΟC simply says ΔΓΙΟC &c.

αγγεβολ ψα ψοαετ ἡ-
 σοπ κατὰ πτωπος ἡ ἴ-
 τριας.

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

The Priest continues,

ΑΓΙΟΣ : ΑΓΙΟΣ : ΑΓΙΟΣ ΟΥ
 ΚΥΡΙΕ : ΑΛΛΗΛΟΥΙΑ.

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

ΔΟΣΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ
 ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ.

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

ΚΑΙ ΠΤΩ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙΣ
 ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩ-
 ΝΩΝ. ΔΕΗΝ.

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

The Priest and Choir together sing,

ΠΙΧΕΡΟΥΒΙΕ ΠΕΡ ΠΙ-
 ΣΕΡΑΦΙΕ ΕΥΑΓΓΕΒΟΛ ΕΥ-
 ΧΩΛΕΛΟΣ : ΧΕ ΑΓΙΟΣ
 ΑΓΙΟΣ ΑΓΙΟΣ ΚΥΡΙΟΣ ΣΑΒΑ-
 ΘΩ : ΠΛΗΡΗΣ Ο ΟΥΡΑΝΟΣ
 ΚΑΙ Η ΓΗ ΤΗΣ ΑΓΙΑΣ ΟΥ
 ΔΟΣΗΣ.

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,

ΧΟΥΑΒ ΧΟΥΑΒ ΧΟΥΑΒ
 ΔΕΝ ΟΥΛΕΘΕΛΗ ΠΟΣ ΠΕΠ-
 ΠΟΥΤ ΦΗ ΕΤΑΦΕΡΠΛΑΖΙΝ
 ΕΛΕΟΝ ΟΥΟΖ ΔΦΘΕΛΙΟΝ
 ΟΥΟΖ ΔΦΧΑΠ ΔΕΝ ΠΙΠΑ-
 ΡΑΔΙΟΣ ἡΤΕ ΠΟΥΠΟΥ.

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.

ΔΕΝ ΠΧΙΠ ΘΡΕΠΕΡΠΑΡΑ-
 ΒΕΝΙΠ ΔΕ ἡ ΤΕΚΕΠΤΟΛΗ
 ΖΙΤΕΠ ἴΑΠΑΤΗ ἡΤΕ
 ΠΙΖΟΥ.

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

ἀπρηι ἐβόλθεν πωπὸς
 ἡἕπερ, οτορ, ἀτερερο-
 ριζην εἰεον ἐβόλθεν
 πιπαραδικος ἡτε ποτιπορ.

επεκχαν ἡσωκ οη ψα
 ἐβόλ ἀλλὰ ἀκρεεπεπ-
 ψιμι θεν οτεοτηπὲβόλ
 ριτεπ πεκπροφητης ἐθ-
 οταβ.

οτορ θεν τθὰε ἡτε
 πιεροοτ ἀκοτωηρ παπ
 ἐβόλ ἀποη θα ηη ετ-
 ρεεσι θεν πχაკι πεε
 τθηιβι εἰ φεοτ.

ριτεπ πεκεοποτεπης
 ἡσμηρι πεποσ οτορ πεπ-
 ποτ οτορ πεπσωτηρ ἡς
 πχς.

φαι ετε ἐβόλθεν πι-
 πῆα ἐθοταβ πεε ἐβόλ-
 θεν ἡπαρθεπος ἐθοταβ
 εεαρτεε—

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,

ΔΕΗΗ.

Amen.

The Priest continues,

αψθςαρρ οτορ αψερρω-
 ει αψτσαβοη ε ραν-
 εωιτ ἡτε ποτχαι.

εαψερχαριζεσε παπ
 εἰ πεισι πιεβολεπψωι
 ριτεπ οτεωοτ πεε
 οτπῆα.

αψαιτεπ παψ ἡ οτλαοσ

Μ

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

εσθουτητ αφερεινωπι
 ποταβ ριτεν πεκπια ε-
 σουταβ.

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

φαι εταμεεπρε πη ε-
 τεποτυ ετ δεπ πικος-
 ελος: αφτηνυ ελεειν ε-
 ελοσ η σωτ δερον ε-
 φεοσ 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 ε-
 εοπ εβολριτοτυ επτοι-
 εβολ ριτεν ποβι.

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

αφσηπαφ ε πεσντ ε
 ελεπτ εβολριτεν πι-
 στατροс.

He descended down into
 hell from the Cross.

The People say,

ελεην: τ παρτ.

Amen. I believe.

The Priest continues,

αφτωπυ εβολδεπ πη
 εθελωοττ δεπ πιεροοτ
 εεεερωοετ.

He rose again from the
 dead upon the third day.

αφσηπαφ ε πωωι ε πι-
 φηοτι: αφρεεεσι σατεκ-
 οτιπαεε φιωτ.

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

εαφωωυ η οτεροοτ η-
 τφειδω φαι ετεφπαοτ-
 ωπρεβολ ηδητυ ε τ-
 ραπ ε τοικοτελεπ η δεπ
 οταικαιοσπην.

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

οτορ φπατ ε πιοται
 κατα πεφρβηοτι.

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

The People say,

ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΕ̅ According to Thy mercy,
ΚΑΙ ΟΧΙ ΚΑΤΑ ΤΑΣ ΔΕΛ- O Lord, and not according
ΔΡΤΙΑΣ ΗΜΩΝ. 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,

ΔΕΧΘΩ ΔΕ ΠΑΝ ΕΘΡΗΝ And He hath instituted
ΕΙΣ ΠΑΝΙΚΥΨΙ ΕΙΣ ΛΕΥΤΗ- for us this great mystery of
ΡΙΟΝ ΗΤΕ ΨΕΤΕΤΕΒΕΒ. godliness.

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

ΕΣΘΗΨ ΓΑΡ ΕΤΗΨ ΕΙ- For when He was de-
ΦΕΟΣ ΔΕ ΠΩΝΘ ΕΙ ΠΙ- termined to give Himself up
ΚΟΣΕΟΣ— to death for the life of the
world—

The People say,

ΠΙΣΤΕΥΟΜΕΝ : ΤΕΝ- We believe, we believe
ΠΑΡΨ ΧΕ ΦΑΙ ΠΕ ΔΕΝ that it is so indeed. Amen.
ΟΤΙ ΕΘΕΛΗΝΙ : ΔΕΗΝ.

He takes the bread in his hands.

ΔΕΘΙ Η ΟΥΨΙΚ ΕΧΕΝ ΠΕΨ- He took bread into His
ΧΙΧ ΕΘΟΥΔΗ ΗΔΤΑΘΠΙ holy, spotless, and pure,
ΟΥΟΓ ΗΔΤΩΛΕΒ ΟΥΟΓ and blessed, and life-giving
ΕΙΣ ΔΕΚΑΡΙΟΝ ΟΥΟΓ ΗΡΕΨ- Hands.
ΤΑΠΘΟ.

The People say,

ΨΠΑΡΨ ΧΕ ΦΑΙ ΠΕ ΔΕΝ I believe that it is so in-
ΟΤΙ ΕΘΕΛΗΝΙ. ΔΕΗΝ. deed. Amen.

He looks up to heaven.

ΔΕΧΟΥΨΤ Ε ΠΨΩΙ Ε He looked up to heaven,
ΤΦΕ ΖΑΡΟΚ ΦΗ ΕΤΕ ΦΨΨ to Thee, O God, Who art

ἸΩΤ Φ† ΟΥΟϞ ΦΗΚΒ ἸΤΕ His Father, and Lord of
ΟΥΟΠ ΠΙΒΕΝ. all.

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

ΕΤΑϞΥΠΕΡΘΕΟΤ. He gave thanks.

The People answer,

ΔΕΗΗΠ. Amen.

The Priest signs again and says,

ΔϞϞΕΟΤ ΕΡΟϞ. He blessed it.

The People answer,

ΔΕΗΗΠ. Amen.

The Priest signs the third time and says,

ΔϞΡΑΤΙΑΖΠ ΕΕΕΟϞ. He sanctified it.

The People answer,

ΔΕΗΗΠ. Amen.

And then,

ΔΕΗΗΠ : ΔΕΗΗΠ : ΔΕΗΗΠ : 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,

ΔϞΦΑϞϞ ΔϞΤΗϞ Ἰ ΠΗ He brake it, He gave it
ΕΤΕΠΟΥϞ ἸΑΓΙΟϞ ΕΕΕΑ- unto His saintly disciples
ΘΗΤΗϞ ΟΥΟϞ ἸΑΠΟϞΤΟΛΟϞ and holy Apostles, saying :
ΕΘΟΥΔΒ ΕϞΧΩΕΕΕΟϞ : ΧΕ Take, eat ye all of it.
ΟΙ ΟΥΩΕΕ ΕΒΟΛἸΘΗΤϞ
ΤΗΡΟΥ.

ΦΔΙ ΓΩΡ ΠΕ ΠΩ- FOR THIS IS MY
CΩΠΩΔ. BODY

ΕΤΟΠΔΦΔΨΥ ΕΧΕΠ ΘΗ- Which shall be broken for
ΠΟΥ ΠΕΛΛ ΖΔΠΚΕΛΗΨΥ Π- you, and for many, to be
CΕΤΗΨΥ Ε ΠΧΩΔΕΒΟΛ 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,

ΦΔΙ ΔΡΙΤΨΥ Ε ΠΔΕΡΦ- Do this in remembrance of
ΔΕΕΤΙ. Me.

The People say,

ΠCΤΕΤΟΛΕΠ: ΦΔΙ ΠΕ We believe; thus is it
ΔΕΠ ΟΤΕΛΕΘΕΛΗΠ. ΔΕΗΠ. indeed. Amen.

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

ΠΑΡΙΗΤ ΟΠ ΠΙΚΕΔΦΟΤ In like manner also after
ΔΕΠΕΠCΔ ΠΔΠΠΟΠ ΔΨ- supper He mingled the cup
ΘΟΤΨΥ ΕΒΟΛΔΕΠ ΟΤΗΡΠ with wine and water.
ΠΕΛ ΟΤΕΛΩΟΤ.

He signs the Cross over the wine, saying,

ΕΤΔΨΨΕΠΡΕΟΤ. He gave thanks.

The People say,

ΔΕΗΠ. Amen.

He signs a second time, saying,

ΔΨΔΕΟΤ ΕΡΟΨ. He blessed it.

The People say,

ΔΕΗΠ. Amen.

He signs a third time, saying,

ΔΨΕΡΔΤΙΔΖΠ ΔΕΕΟΨ. 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
 ΔΟΣΑΖΟΥΜΕΝ. [Him.]

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

ΑΦΗΛΕΪ ΠΙ ΑΦΤΗΝΙ ΟΠ He tasted, He gave it also
 Ή ΠΗ ΕΤΕΡΟΥ Ή ΑΓΙΟΣ to His saintly disciples and
 ΔΕΔΕΘΗΤΗΣ ΟΤΟΣ Ή ΑΠΟΣ- holy Apostles, saying,
 ΤΟΛΟΣ ΕΘΩΣΑΒ ΕΦΧΩΔΕ-
 ΕΛΟΣ.

He tilts it slightly crosswise, and continues,

ΧΕ ΘΙ ΣΩ ΕΒΟΛΙΘΗΤΙ Take, drink ye all of it.
 ΤΗΡΟΥ.
 ΦΑΙ ΓΩΡ ΠΕ ΠΑ- FOR THIS IS MY
 ΣΗΟΥ ΗΤΕ ΤΑΙΩΘΗ- BLOOD OF THE NEW
 ΚΗ ΥΒΕΡΙ. TESTAMENT
 ΕΤΟΥΝΑΦΟΝΥΕΒΟΑ WHICH SHALL BE
 ΕΧΕΝ ΘΗΝΟΥ ΝΕΥ SHED FOR YOU AND
 ΖΑΗΚΕΥΗΥ ΗΣΕΤΗΥ FOR MANY TO BE
 Ε ΠΧΣΕΒΟΑ ΗΤΕ ΗΙ- GIVEN FOR THE RE-
 ΝΟΒΙ. MISSION OF SINS.
 ΦΑΙ ΑΡΙΤΥ 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: ΤΕΠΠΑΖΪ ΧΕ Amen. Thus we believe
 ΦΑΙ ΠΕ ΘΕΠ ΟΥΑΕΘΕΗΗΠ: it indeed to be. Amen.
 ΔΕΗΗΠ.

The Priest points to the Sacred Host and says,

COΠ ΓΑΡ ΠΙΒΕΝ ΕΤΕ- For as often as ye eat of
 ΤΕΠΠΑΝΩΑΙ ΕΒΟΛΩΕΝ this Bread
 ΠΑΙ ΨΙΚ ΦΑΙ.

He points to the chalice, saying,

ΟΥΟΖ ΠΤΕΤΕΠΩ ΕΒΟΛ- And drink of this Cup,
 ΩΕΝ ΠΑΙ ΔΨΟΤ ΦΑΙ.

And ends thus,

ΕΡΕΤΕΠΡΩΨΥ ΔΕ ΠΑ- Ye do show forth My
 ΜΟΤ ΕΡΕΤΕΠΕΡΟΜΟΛΟΤΗΝ death, ye do confess My
 Η ΤΑΠΑΣΤΑΣΙΣ ΕΡΕΤΕΠ- resurrection, ye do make me-
 ΙΡΙ ΔΕ ΠΑΡΕΣΤΙ ΨΑΨΙ. memorial of Me until I come.

The People say,

ΔΕΗΝ : ΔΕΗΝ : ΔΕΗΝ : Amen. Amen. Amen.
 ΤΟΝ ΘΑΝΑΤΟΝ ΣΟΥ ΚΥΡΙΕ We show forth Thy death, O
 ΚΑΤΑΓΓΕΛΟΜΕΝ ΚΑΙ ΤΗΝ Lord! and we confess Thine
 ΑΓΙΑΝ ΣΟΥ ΑΠΑΣΤΑΣΙΝ holy resurrection and ascen-
 ΚΑΙ ΑΠΑΛΗΨΗΝ ΟΜΟΛΟΓΟΥ- sion.
 ΜΕΝ.

ΣΕ ΔΙΠΟΥΜΕΝ : ΣΕ ΕΥ- We praise Thee ; we bless
 ΛΟΓΟΥΜΕΝ : ΣΟΙ ΕΥΧΑΡΙΣ- Thee ; we give Thee thanks,
 ΤΟΥΜΕΝ ΚΕ ΚΑΙ ΔΕΟΜΕΘΑ O Lord, and entreat of Thee,
 ΣΟΥ Ο ΘΕΟΣ ΗΛΩΝ. O our God !

Meanwhile the Priest says inaudibly,

We make memorial of His Holy Passion, and of His Resurrec-
 tion 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 ΖΩΗ ΠΙΘΕΝ ΠΕΛΕ Of all, and for all, and in
 εΘΕ ΖΩΗ ΠΙΘΕΝ ΠΕΛΕ all.
 ΔΕΝ ΖΩΗ ΠΙΘΕΝ.

The Deacon says,

ΟΥΑΧΤ ΔΕ Φ† ΔΕΝ ΟΥ- Worship God in fear and
 ΖΟΥΤ ΠΕΛΕ ΟΥΘΕΡΤΕΡ. trembling.

The People prostrate themselves, saying,

ΤΕΠΖΩΣ ΕΡΟΚ : ΤΕΠ- We praise Thee ; we bless
 ΜΕΟΥ ΕΡΟΚ : ΤΕΠΥΕΛΛΥΙ Thee ; we serve Thee ; we
 ΔΕΛΟΚ : ΤΕΠΟΥΑΧΤ ΔΕ- worship Thee.
 ΔΕΟΚ.

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

He continues aloud,

οτοζ ἡτεροτοποζοτ ἔ- And may make them
βολ ἕθοταβ ἡτε πη ἔ- manifest as a sanctification
θοταβ ἡτακ. of Thy Saints.

The Deacon says,

προσχωλεπ : ἀλεην. Let us attend. Amen.

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

οτοζ παι ωικ λεπ ἡ- And may make this Bread
τεγαυ ἡ cωλεα ἕθοταβ the Holy Body of—
ἡταγ—

The People say,

†παζ†. I believe.

The Priest continues,

πεπο̄ οτοζ πεπποτ† Our Lord and God and
οτοζ πεπωτηρ ἡς π̄χς. Saviour JESUS Christ.
ετ† λελοζ ἔ πχωε- It is given for the remis-
βολ ἡτε πιποβι πελε sion of sins and eternal life
οτωπθ ἡπερ ἡ πη εθ- unto them who shall take
παβι ἔβολἡθητγ. thereof.

The People say,

ἀλεην. Amen.

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

οτοζ παι ἀφοτ δε οη And this cup the glorious
ἡ σποζ ετταινοτ ἡτε Blood of the New Testament
†διαθηκη ἔβερι ἡταγ of—

drink His Blood, although he do carnally and visibly press the Sacrament with his teeth; but, contrariwise, he 'eateth and drinketh damnation to himself,' because he dareth to draw nigh filthy to that secret and holy thing of Christ, whereunto none draweth nigh worthily, save he which is pure, even he which is of them concerning whom it is said—'Blessed are the pure in heart, for they shall see God.'"

The People say,

† παστ.

I believe.

The Priest continues,

ΠΕΠ̄Ο̄ Ο̄ΘΟΣ ΠΕΠΠΟΥ†
 Ο̄ΘΟΣ ΠΕΠΩΤΗΡ ΙΗΣ ΠΧ̄Σ.
 ΕΤ† ΕΛΕΟΣ Ε ΠΧΩ̄-
 ΒΟΛ ΗΤΕ ΝΙΠΟΒΙ ΠΕΛ
 ΟΥΑΠΘ ΗΠΕΡΕΖ Η ΠΗ ΕΘ-
 ΝΑΣΙ ΕΒΟΛΗΘΗΤΥ.

Our Lord, and God, and
 Saviour JESUS Christ.

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

The People say,

ΑΜΗΝ: ΚΕ ΕΛΕΟΣ: ΚΕ
 ΕΛΕΟΣ: ΚΕ ΕΛΕΟΣ.

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

The Priest continues,

ΑΡΓΤΕΠ ΠΕΛΠΩΑ ΤΗ-
 ΡΕΠ ΠΕΠΚΗΒ Ε ΟΙ ΕΒΟΛ-
 ΘΕΠ ΠΗ ΕΘΟΥΑΒ ΗΤΑΚ.

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

Ε ΟΥΟΥΘΟ ΗΤΕ ΠΕΠ-
 ΨΥΧΗ ΠΕΛ ΠΕΠΩΛΛ
 ΠΕΛ ΠΕΠΠΕΤΕΛ.

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

ΖΗΝΑ ΗΤΕΠΩΩΠΗ Η ΟΥ-
 ΩΛΛ ΗΟΥΩΤ ΠΕΛ ΟΥ-
 ΠΠΕΤΕΛ ΗΟΥΩΤ.

That we may be one body
 and one spirit.

ΗΤΕΠΧΙΛΕΙ Η ΟΥΛΕΕΡΟΣ
 ΠΕΛ ΟΥΚΛΗΡΟΣ ΠΕΛ ΠΗ
 ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΤΑΤΡΑΠ-
 ΑΚ ΙΧΧΕΠ ΠΕΠΕΖ.

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

ΑΡΙΜΕΛΕΤΙ ΠΟΣ ΗΤΕ ΤΕΚ-
 ΟΥΙ ΕΛΕΑΤΑΤΣ ΕΘΟΥΑΒ
 ΗΚΑΘΟΛΙΚΗ ΗΑΠΟΣΤΟΛΙΚΗ
 ΗΕΚΚΛΗΣΙΑ.

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

The Deacon says,

προσευχασθε υπερ της ειρηνης της αγιας ρωμης καθολικης και αποστολικης ορθοδοξου του του θεου εκκλησιας. Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

The People say,

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest continues,

θα ετακχος πακ εβοληγίτεν πισπου ετταινοττ ιτε πεκχρς. Which Thou hast purchased unto Thyself with the glorious Blood of Thy Christ. Keep her in peace, with all the orthodox Bishops who are in her. And first

αρεγ ερος θεν οργιρηκη πελλ πιεπισκοπος τηρου πορθοξος ετε ιθηιτς. ιψορη μεν αριφλετι ποτ εε πενελκαριος ιιωτ ετταινοττ ιαρχιεπισκοπος πεππατριαρχης¹ αββα πιεε πελλ πεψκεψφηρ ιλτοτρογος ιεπισκοπος αββα πιεε. Remember, O Lord, our blessed father, the glorious Archbishop our Patriarch,¹ Abba N., and likewise his fellow-servant, the Bishop, Abba N.

The Deacon says,

προσευχασθε υπερ του αρχιερωσ κελων παπα αββα πιεε παπα και πατριαρχου κτριου αρχιεπισκοπου της μεταλησ πολωσ αλεξαπαριας και των ορθοξων κελων επισκοπων. Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.

¹ For ΠΕΠΠΑΤΡΙΑΡΧΗΣ the Catholics say ΠΑΠΑ and alter the bidding as several times pointed out already.

The People say,

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

The Priest continues,

ΠΕΛΕ ΠΗ ΕΤΨΩΤΕΒΟΛ
 ΠΕΛΕΩΟΥ ΕΙ ΠΣΑΧΙ ΠΤΕ
 ΨΕΛΘΕΛΗΝΙ ΔΕΠ ΟΥΩΟΥ-
 ΤΕΠ.

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

ΔΡΙΧΑΡΙΖΕΣΘΕ ΕΛΕΩΟΥ
 ΠΤΕ ΤΕΚΕΚΚΛΗΣΙΑ ΕΘΟΥ-
 ΔΒ: ΕΤΔΕΛΟΠΙ ΕΙ ΠΕΚΘΩΙ
 ΔΕΠ ΟΥΩΙΡΗΠΗ.

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

ΔΡΙΦΕΛΕΤΙ ΠΟΣ Π ΠΙΩΗ-
 ΤΟΥΤΕΛΕΠΟΣ ΠΕΛΕ ΠΠΡΕΣ-
 ΒΥΤΤΕΡΟΣ ΠΘΡΘΩΩΟΣ
 ΠΕΛΕ ΠΠΙΔΙΚΩΠ.

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

The Deacon say,

ΠΡΟΣΕΤΨΔΣΘΕ ΨΠΕΡ ΤΩΠ
 ΠΡΕΣΒΥΤΤΕΡΩΠ ΚΑΙ ΔΙΔ-
 ΚΟΝΩΠ ΚΑΙ ΨΠΟΔΙΑΚΟΝΩΠ:
 ΕΠΤΑ ΤΑΓΜΕΔΤΩΠ ΤΟΥ
 ΘΕΟΥ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

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

The People say,

ΕΛΕΗΣΟΝ ΗΜΑΣ Ο ΘΕΟΣ Ο
 ΠΑΤΗΡ Ο ΠΑΠΤΟΚΡΑΤΩΡ.

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

The Priest continues,

ΠΕΛΕ ΡΕΨΨΕΛΕΨΙ ΠΙΒΕΠ
 ΠΕΛΕ ΤΗΡΟΥ ΕΤ ΔΕΠ
 ΠΑΡΘΕΝΙΑ ΠΕΛΕ ΟΥΤΟΥΘΟ
 ΕΙ ΠΕΚΛΔΟΣ ΤΗΡΨ Ε-
 ΠΙΣΤΟΣ.

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

ΔΡΙΦΕΛΕΤΙ ΠΟΣ Π ΤΕΚ-
 ΠΑΙ ΠΑΠ ΤΗΡΟΥ ΕΤΣΟΠ.

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

ἀριθμενὶ πῶς ἵτσω-
τηρια ἐὲ πᾶσι τοπος ἐ-
θοταβ ἵτακ φαί πειε
τοπος πιβεν ἵτε πεμοϝ
ἰορθοδος.

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

The Deacon says,

προσευχασθε ὑπερ τῆς
σωτηριας τοῦ κοσμου
καὶ τῆς πολως τᾶτης
καὶ πασι πολωσι καὶ
χωρῶσι καὶ νησι καὶ
μοναστηριωσι.

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

The People answer,

κἔ ελεησον.

Lord, have mercy.

The Priest continues,

πειε νη ετων ἰθῆ-
του θεν πιπαρϝ ἵτε
ϝϝ.

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

ἰδρικαταξιοσι πῶς πι-
νηρ ἵτε τφε πειε πι-
καρπος ἵτε πκαρϝ θεν
ταῖ ροεσι θαι: σεοϝ
ἐρωϝ.

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 ἐχεν πινηρ ἵτε
τφε πειε πικαρπος ἰοϝ-
ταρ ἵτε πκαρϝ πειε φα
πιϝυνηρ πειε φα πιειε

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 Pawni 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

ἢ ἀλολι πελλ ὡσηη πι-
βερ ἡρεψτκαρπος ετ
δερ φοικοταλεπη τηρς.

and for every fruitful tree
in all the world,

ρηπα ἡτε π̄χς πεπ-
ποττ σεου ερωου ἡτεψ-
χοκου εβολ δερ οτρη-
ρηη ἀπε εκαρ ἡτεψ-
χα πεπποβι παη 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,

κ̄ε ελεκοπ : κ̄ε ελεκ-
κοπ : κ̄ε ελεκοπ.

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

The Priest continues,

ἀπιτοτ ἐψωι κατὰ
ποττωι κατὰ φη ἔτε φωκ
ἡ ρεοτ.

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

εεποτποψ εεπρο εε-
πκαρι εεροτθιδι ἡχε
πεψθλαε εεροτὰψαι
ἡχε πεψοτταρ.

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

σεβτωτψ ε οτχροχ
πελλ οτωσθ οτορ ἀριοι-
κοποληη εε πεπωηθ
κατὰ πετερποψρι.

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

σεου ἐπιχλοε ἡτε
τροεπι ἡτε τεκεετ-
χρ̄ος.

Bless the crown of the
year with Thy goodness.

εεβε πιρνηκι ἡτε πεκ-
λαος : εεβε τ̄χηρα πελλ
πιρφαπος πελλ πιψεε-
εο πελλ πιρεεἡχωιλι.

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,

πελλ εεβητεπ τηρεπ

And for the sake of us all,

ὁ δὲ ΠΝ ΕΤΕΡΩΕΛΠΙΣ ἔροκ
οτοζ εττωβρ εἰπεκραν
ἔθοταβ.

who hope in Thee, and who
entreat Thine holy Name.

χε πεπβαλ ἡ οτοπ πι-
βεν σεεργελπις ἔροκ χε
ἡθοκ εττ ἡτοτ ὄρε πω-
οτ ὄρεν οτκοτ ἐ παπεϋ.

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

ἀριοτὶ πελλαν κατὰ
τεκεεταγαθοσ φη εττ
ὄρε ἡ καρξ πιβεν: εμοζ
ἡ περηκτ ἡ ραυι πελλ
οτοσποϋ.

Deal with us after Thy
goodness, O Thou Who giv-
est meat unto all flesh. Fill
our hearts with joy and glad-
ness,

ζιπα ἀποπ ζωπ ἐρε-
φρωυι ἡτοτεπ ὄρε ζωβ
πιβεν ἡ κκοτ πιβεν οτοζ
ἡ τεπερζοτὸ ὄρε ζωβ
πιβεν ἡ αγαθοσ.

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.

κυριε ελεησον.

Lord, have mercy.

The Priest continues.

ἀριφειετὶ ποσ ἡ ΠΝ ΕΤ-
ατῆπι πακ ἐβουπ ἡ παι
ζωροπ πελλ ΠΝ ΕΤΑΤΕΠ-
οτ ἐχωτ πελλ ΠΝ ΕΤ-
ατέποτ ἐβολεγτοτοτ.

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.

εμοι πωοτ τηροτ εἰ
πιβεχε πιεβολὄρεν πι-
φκοτῆ.

Give unto them all a re-
compense from the heavens.

The Deacon says.

προσευξασθε ὑπερ τῶν

Pray over these awful gifts

ΔΥΙΩΝ ΤΙΛΕΙΩΝ ΔΩΡΩΝ and sacrifices, and them that
 ΤΟΥΤΩΝ ΚΑΙ ΘΥΣΙΩΝ Η- bring them.
 ΛΕΩΝ ΚΑΙ ΠΡΟΣΦΕΡΟΝΤΩΝ.

The Priest says,

ἘΠΙΔΗ Πῶς ΟΥΔΕΣΔΕΜΙ Moreover, O Lord, it is
 ΠΕ ἢΤΕ ΠΕΚΕΛΟΠΟΤΕΗΣ a commandment of Thine
 ἩΨΥΗΡΙ ΕΘΡΕΠΕΡΨΦΗΡ ἔ Only-begotten Son, that we
 ΠΕΡΦΕΛΕΤΙ ἢΤΕ ΠΗ ΕΘ- should take part in the com-
 ΟΥΔΑΒ ἢΤΑΚ. memoration of Thy Saints.

ΔΡΙΚΑΤΑΣΙΟΝ ἢΤΕΚΕΡΦ- Be pleased, O Lord, to
 ΛΕΤΙ Πῶς ἢ ΠΗ ΕΘΟΥΔΑΒ have in remembrance all the
 ΤΗΡΟΥ ΕΤΑΤΡΑΠΑΚ ΙΣΧΕΝ Saints who have pleased Thee
 ΠΕΠΕΡ. since [the beginning of] the
 world.

ΠΕΠΟΥΤ ΕΘΟΥΔΑΒ ΠΠΑ- Our holy fathers the Patri-
 ΤΡΙΑΡΧΗΣ. archs,

ΠΠΡΟΦΗΤΗΣ ΠΑΠΟΣΤΟ- The Prophets, the Apos-
 ΛΟΣ. tles,

ΠΡΕΣΒΥΤΩΝ ΠΕΤΑΓΓΕ- The Preachers, the Evan-
 ΛΙΣΤΗΣ. gelists,

ΠΠΕΔΡΤΥΡΟΣ ΠΠΟΛΟΛΟ- The Martyrs, the Confes-
 ΡΙΤΗΣ. sors,

ΠΠΕ ΠΠΕΤΕΑ ΠΠΒΕΝ ἢ- And every spirit of the just
 ΘΕΛΗΝ ΕΤΑΤΧΑΚΕΒΟΛ ΔΕΠ made perfect in the faith ;
 ΦΠΔΖΤ.

ἢΠΡΟΥΔ ΔΕ ΘΗ ΕΘΕΕΡ ἢ And chiefly she that is full
 ΟΥΩΟΥ ἔΤΟΙ ΔΕΠΔΡΘΕΠΟΣ of glory, that is a virgin unto
 ἢ ΣΗΟΥ ΠΠΒΕΝ ΤΘΕΟΤΟΚΟΣ all times, the holy Mother of
 ΕΘΟΥΔΑΒ ΤΑΤΙΑ ΜΑΡΙΑ. 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.

ΠΕΛΕ ΠΑΓΙΟΣ ΙΩΑΝΝΗΣ
ΠΡΟΪΡΡΟΕΛΟΣ ΕΒΑΠΤΙΣ-
ΤΗΣ ΟΤΟΖ ΕΛΕΕΡΤΤΟΣ.

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

ΠΕΛΕ ΠΑΓΙΟΣ ΣΤΕΦΑΝΟΣ
ΠΡΩΤΟΔΙΑΚΟΝΟΣ ΟΤΟΖ
ΕΠΡΩΤΟΕΛΕΡΤΤΟΣ.

And holy Stephen, the first
Deacon and first Martyr,

ΠΕΛΕ ΠΘΕΩΡΙΕΛΟΣ ΗΕΤ-
ΑΓΓΕΛΙΣΤΗΣ ΜΑΡΚΟΣ ΠΙ-
ΑΠΟΣΤΟΛΟΣ ΕΘΟΤΑΒ ΟΤΟΖ
ΕΛΕΕΡΤΤΟΣ.

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

ΠΕΛΕ ΠΠΑΤΡΙΑΡΧΗΣ Ε-
ΘΟΤΑΒ ΔΘΑΠΑΣΙΟΣ ΠΙ-
ΠΟΣΤΟΛΙΚΟΣ.

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

ΗΕΛΕ ΠΑΓΙΟΣ ΚΥΡΙΛΛΟΣ
ΠΕΛΕ ΠΑΓΙΟΣ ΒΑΣΙΛΙΟΣ
ΠΕΛΕ ΠΑΓΙΟΣ ΓΡΗΓΟΡΙΟΣ.

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

ΠΕΛΕ ΠΕΠΩΤ ΗΔΙΚΕΟΣ
ΠΙΠΙΨΤ ΑΒΒΑ ΑΠΤΩΠΙ
ΠΕΛΕ ΠΘΕΕΝΙ ΑΒΒΑ ΠΑΥΛΕ
ΠΕΛΕ ΑΒΒΑ ΜΑΚΑΡΙ ΚΕ
ΑΒΒΑ ΜΑΚΑΡΙ.

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

ΠΕΛΕ ΠΧΩΡΟΣ ΤΗΡΥ ΗΤΕ
ΠΗ ΕΘΟΤΑΒ.

And all the choir of the
Saints,

ΠΑΙ ΕΤΕ ΕΒΟΛΘΙΤΕΠ
ΠΟΥΤΖΟ ΠΕΛΕ ΠΟΥΤΩΘ
ΠΑΙ ΠΑΠ ΤΗΡΕΠ ΕΥΣΟΠ.

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

ΟΤΟΖ ΜΕΤΟΥΧΟΠ ΕΘΒΕ
ΠΕΚΡΑΠ ΕΘΟΤΑΒ ΕΤΑΤ-
ΜΕΟΥΤ ΕΛΕΟΥ ΕΘΡΗΙ Ε-
ΧΩΠ.

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

The Deacon says,

ΠΗ ΕΤΩΧΥ ΜΕΡΟΥΤΑΟΥ
Η ΠΥΡΑΠ ΗΤΕ ΠΕΠΙΟΥΤ Ε

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

ΠΑΤΡΙΑΡΧΗΣ ΕΤΑΥΡΗΚΟΤ the Patriarchs, who have
 ΠΟΣ ΔΕΛΕΤΟΝ ἢ ΠΟΤ- fallen on sleep; may the Lord
 ΨΥΧΗ ΤΗΡΟΤ ΟΥΟΖ ἢΤΕΥ- give rest to the souls of them
 ΧΑ ΠΕΠΠΟΒΙ ΠΑΠ ἘΒΟΛ. 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,

πικυψ† ἀββα ἀπτωμι: The great Abba Antony,
 πεε π̄ π̄θελεν ἀββα and the righteous Abba Paul,
 πατλε: ἀββα μακαρι Abba Macarius, and Abba
 κε ἀββα μακαρι: ἀββα Macarius, Abba John the
 ιωαννης πικολοθος: ἀβ- short, Abba Pishwi, Abba
 βα πικυωι: ἀββα πατλε: Paul, Abba Isidore, Abba
 ἀββα ησιαωρος: ἀββα Moses, Abba Pachom, and
 εωτση: ἀββα παφνωι: Abba Paphnutius.
 κε ἀββα παφνωι†.

καὶ παντων των ορθωσ διαδξαπτων τον λογον της αληθειας: And all that have rightly
 ορθοδωων επισκοπων: taught the word of truth,
 πρεσβυτερων: διακο- orthodox Bishops, Priests,
 νων: κληρικων: και λαι- Deacons, Clerks, and lay-
 κων και τωτων και men, both these and all or-
 παντων ορθοδωων. thodox [Christians.]

The People say,

δοξα σοι κε: κε ελεη- Glory to Thee, Lord. Lord,
 συν: κε ελεησον: κε ε- have mercy. Lord, have
 λογησον: κε αναπαυσον: mercy. Lord, give Thy bless-
 ελεη.

The Priest says,

μη ελεη ποσ εακσι π̄ Them, O Lord, whose
 ποψυχη ελεητον πω- souls Thou hast taken, do
 οτ θεη πιεα ετε Thou cause to rest in this
 ελεητ.



ἀποκ δε ρων δε πη And us also, who are
ἐτοι ἠρεσῆχωλι εἰ pilgrims here,
παι εἰε.

ἀρεθ ἐρον δεπ πεκ- Do Thou keep in Thy
παρτ: ἀριεμοτ παπ ἠ faith: grant us Thy peace
τεκρῆρηκ πιδεβολ. even unto the end,

βιεωιτ δεκων ἐδοτη Lead us unto Thy king-
ἐ τεκεετοτρο. dom.

The People say

ωσπερ ηη και εστιν και As it was, and is, and shall
εταει εις γενεας γενων be unto generations of genera-
και εις τοις σταναν- tions, and unto all ages of
τας διωνας των διω- ages. Amen.
πων. εἰην.

The Priest continues,

εἰπα πεε δεπ φαι That as in this, so in all
κατα φρητ οη δεπ ρωβ things may be glorified, bless-
πιβεν ἠτεψῆωοτ οτορ ed, and extolled Thy mighty
ἠτεψῆεμοτ οτορ ἠ- and holy Name.
τεψῆσι ἠχε πεκπυτ ἠ-
ραη ἐθοταβ.

δεπ ρωβ πιβεν ετ- Which is in all things glo-
ταινοττ οτορ ετσεε- rious and blessed; together
ρωοττ πεε ιης πχς with Thy beloved Son JESUS
πεκεεπριτ ἠκρηι πεε Christ, and the Holy Ghost.
πιπῆα ἐθοταβ.

ειρηνη πασιη. Peace be unto all.

The People answer,

και τω πνεματι σου. And unto thy spirit.

The Priest continues,

παλιποκ εδρενψεπ- ¹Again let us give thanks

¹ This is called the Preface to the Fraction.

ελευθεροποιου τον υιον σου τον υιο τον μονογενητον υιο τον αληθινον υιο τον ομοιωσαντα τον πατερα εν εμορφω θεου
 παπτοκρατωρ φιωτ εε πεποσ οτοζ πεπνοτ
 οτοζ πεπσωτηρ ιησ πχσ.

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

χε εφωρεπερπελεπυα οπ τνοτ ε οβιερατεν δεν παι εε εθοταβ φα.

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

οτοζ ε φα η πεπχιχ ε- πσυω οτοζ ε ψελεψι εε ηεφραη εθοταβ.

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

ηθοφ οπ εερεπτηρο ε- ροφ ροπωσ ητεψατεν πελεπυα ητεετψφηρ πεε τεεταληψις ητε πεφεετστηριοη ηποτ οτοζ ηαεελοτ.

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

The People answer,

ΑΕΗΗ.

Amen.

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

πισυεε εθοταβ.

The holy Body

He points to the chalice, and says,

πεε πισποφ ετταινοτ ητε πεφχσ ηχε¹ πιπαη- τοκρατωρ ποσ πεπνοτ.

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

The Deacon says,

ΑΕΗΗ: ΑΕΗΗ: ΠΡΟΣΕΤ- ΣΑΘΕ: ΚΕ ΕΛΕΗΣΟΗ.

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

The Priest says,

ΕΙΡΗΗ ΠΑΣΗ.

Peace be unto all.

¹ This is the Nominative case to ητεψατεν 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

ΦΗΚΒ ΠΟΣ ΦΪ ΠΥΡΕΥΣΑΘ-
ΝΙ ΙΤΕ ΠΙΟΤΩΝΙ Η ΕΠΕΘ.

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

ΦΗ ΕΤΪ ΧΛΟΘΕ ΕΧΩΝ
ΘΕΝ ΠΕΥΝΑΘΪ ΦΗ ΕΤΪ
ΝΑΝ ΘΑΧΩΪ ΕΠΑΤΕΠΕΡ-
ΕΤΗΝ.

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

ΕΝΙΣ ΝΑΝ ΕΘΡΕΠΙΡΙ Η
ΟΥΚΑΡΠΟΣ ΕΥΡΑΝΑΚ ΟΥΘΟ

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—"

επερωδριν ε̄ τωβρ ε̄- unto Thee, and with confi-
 ελοκ πεπωτ̄ ε̄θουαβ̄ ετ̄ dence to entreat Thee, our
 ζεν̄ πιφνοτῑ, οτορ̄ ε̄χοc— holy Father, Who art in the
 heavens, and to say—

The People say the Lord's Prayer :

ξε πεπωτ̄ ετ̄ ζεν̄ πι- Our Father, Who art in
 φνοτῑ: εεαρεϋτοτοβ̄ο̄ η̄χε the heavens: hallowed be
 πεκραπ̄: εεαρεσῑ η̄χε Thy Name: Thy kingdom
 τεκεεετοτορο: πετερ̄νακ come: Thy will be done on
 εεαρεϋϋωπῑ ε̄φρη̄ζ̄ ζεν̄ earth as it is in heaven: Give
 τφε̄ πεεε ρ̄ιξεν̄ πικαρῑ: us this day the morrow's
 πεπωικ̄ η̄τε ραc̄τ̄ εεικϋ bread: and forgive us our
 παπ̄ ε̄φοοc: οτορ̄ χ̄α debts, as we forgive our
 πετεροπ̄ παπ̄ ε̄βολ̄ ε- debtors: and lead us not into
 φρη̄ζ̄ ρ̄ωπ̄ η̄τεπ̄χω̄ ε- temptation: but deliver us
 βολ̄ η̄π̄κη̄τεοτορ̄ η̄ταπ̄ from evil: through Christ
 ε̄ρωοc: οτορ̄ ε̄περεπ̄τεπ̄ JESUS our Lord.
 ε̄ζοτη̄ ε̄π̄ρασεεοc: ελ-
 λᾱ παρ̄εεπ̄ ε̄βολ̄ρ̄α
 πιπετ̄ρωοc: ζεν̄ π̄χ̄c̄
 η̄c̄ πεποc̄.

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,

ζεν̄ π̄χ̄c̄ η̄c̄ πεποc̄. Through Christ JESUS our
 Lord.

The Deacon says,

ΤΑΣ ΚΕΦΑΛΑΣ ΤΡΑΩΠ 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.

He continues aloud,

ΔΕΝ ΠΧ̄C ΙΗC ΠΕΠΟC. Through Christ JESUS our
 Lord.

The Deacon says,

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

The Priest says,

ΕΙΡΗΝΗ ΠΑΣΙΝ. Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ. And unto thy spirit.

The Priest continues inaudibly,

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

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 :

ἰσχυρὴ δὲν θάλαττο
ἵτε πύφνοῦ δὲν πῦχ
ἸΗΣ ΠΕΠΩΣ. In the kingdom of the heavens, through JESUS Christ our Lord.

The Deacon says,

ΩΘΕΙΣ ΔΕΛΗΠ : ΚΑΙ ΤΩ Saved indeed ! and [so be
ΠΝΕΥΜΑΤΙ ΣΟΥ : ΔΕΤΑ it] with thy spirit ! Let us
ΦΟΒΟΥ ΘΕΟΥ ΠΡΟΣΧΩΜΕΝ. attend with fear of God.

The People say,

ΚΕ ΕΛΕΗΣΟΝ : ΚΕ ΕΛΕΗ- Lord, have mercy. Lord,
ΣΟΝ : ΚΕ ΕΛΕΗΣΟΝ. 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 ΔΓΙΑ ΤΟΙΣ ΔΓΙΟΙΣ. The Holy to the holy.

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

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΙΗΣΟΥΣ Blessed be the Lord JESUS
ΧΡΗΣΤΟΣ ΘΕΟΥ : ΔΓΙΑΣ ΔΕ Christ the Son of God ; He
ΕΠΙ ΠΝΕΥΜΑΤΙ ΔΓΙΩ ΔΕΥ- hath hallowed [it] by His
ΤΟΥ. ΔΕΗΝ. Holy Spirit. Amen.

The Deacon says,

ΔΕΗΝ : ΕΙΣ ΠΑΤΗΡ Δ- Amen. One Holy Father,
ΥΙΟΣ : ΕΙΣ ΥΙΟΣ ΔΥΙΟΣ : ΕΠΙ One Holy Son, One Holy
ΠΝΕΥΜΑ ΔΥΙΟΝ. ΔΕΗΝ. Spirit. Amen.

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

ΕΙΡΗΝΗ ΠΑΣΙΝ. Peace be unto all.

The People answer,

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ. And unto thy spirit.

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

ΣΩΜΑ ΔΥΙΟΝ ΚΑΙ ΔΙΕΣ The Holy Body and the
ΤΙΣΙΟΝ ΔΛΗΘΙΝΟΝ ΙΗΣΟΥ Precious [and] very Blood of
ΧΡΗΣΤΟΥ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ JESUS Christ, the Son of our
ΚΑΙ ΩΝ. ΔΕΗΝ. God. Amen.

The People say,

ΔΕΗΝ. Amen.

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

ΔΥΙΟΝ ΤΙΣΙΟΝ ΣΩΜΑ The Holy, Precious Body,
ΚΑΙ ΔΙΕΣ ΔΛΗΘΙΝΟΝ ΙΗΣΟΥ and the very Blood of JESUS
ΧΡΗΣΤΟΥ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ Christ, the Son of our God.
ΚΑΙ ΩΝ. ΔΕΗΝ. Amen.

The People say,

ΔΕΗΝ. Amen.

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

πισωεεα νεεε πισποϋ This is in truth the Body
 ἵτε εεεεεαποτηλ πεπ- and the Blood of Emmanuel
 ποτη φαι πε ζεπ οτ- our God. Amen.
 εεεεεηη. εεηηη.

The People say.

εεηηη. †παρ†. Amen. I believe.

The Priest says,

εεηηη : εεηηη : εεηηη : Amen. Amen. Amen. I
 †παρ† : †παρ† : †παρ- believe, I believe, I believe
 † οτοϋ †εροεολοτιη and confess till the last
 ψα πιπιηι ἡδιδε. breath,
 χε θαι τε †σαρξ ἡρεϋ- That this is the life-giving
 ταηζο εταπεκεελοπο- Flesh which Thine Only-
 γεηηεε ἡψηρη πεποε οτοϋ begotten Son, our Lord, and
 πεπποτη οτοϋ πεπω- God, and Saviour Jesus
 τηρ ηκε ηχς. Christ—

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

οττε εβολζεε τεποε Took from our Lady, the
 ἡηηεβ τηρεη †θεοτοκοε Lady of us all, the holy
 εεοταβ †αγια εεηηηη. Mother of God, the holy
 Mary.

αϋαιε ἡοται νεεε τεϋ- He united It with His
 εεεεποτη ζεπ οηεετ- Divinity without mingling
 ατεεοτητ νεεε οηεετ- and without confusion and
 ατωεζ νεεε οηεετ- without alteration.
 ατηηη†.

εαϋεροεολοτιη ἡ †ο- He witnessed a good con-
 εολοτιη εηηηηεε παρ- fession before Pontius Pilate.
 ρεηηη ποηηιοε ηηλατοε.

αϋτηηε ερηηη εχωη ρη- He gave It for us upon
 χεηη ηηηηε εεοταβ ἡτε the holy tree of the Cross,

πιστατος δεν πεφοτωχ
 ελεειν ελεος ερηι ε-
 χων τηρεν αληως.

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

†παρ† γε επε τεφ-
 μεθου† φωρχ ε τεφ-
 μετρωει ποτσοτσοτ
 ποτωτ ουτε ουρικι ε
 βελ.

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

ε† ελεος εχων ου-
 σω† πεε ουχωεβολ
 ητε πιποβι πεε ουωνθ
 η επερ η πι εθαβι ε-
 βολ η θητς: †παρ†:
 †παρ†: †παρ† γε θα
 τε δεν ουεεεεηη. ε-
 εηη.

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,*

εεηη: εεηη: εεηη:
 †παρ†: †παρ†: †παρ†
 γε θα τε δεν ουεεεε-
 εηη. εεηη.

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

τωβρ ερηι εχων πεε
 εχεν πιχριστιαποσ πιβεν
 ετατοχοσ παπ εθητοτ
 γε λριποτεετι.

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

επ ειρηηη: και αταπη
 ηκοτ χριστοτ μεθ τ-
 εωηη: 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,

ἀλληλοῦσι. σεοῦ ἐ φη̅ Δεπ πη ἐ- θοῦαβ τηροῦ ἴταϛ.	Alleluia. Praise God in all His Saints.
ἀλληλοῦσι σεοῦ ἐροϋ Δεπ πῦτα- χρο ἴτε τερχοει.	Alleluia. Praise Him in the firma- ment of His power.
ἀλληλοῦσι. σεοῦ ἐροϋ ἐρρηξιχεν τερχεετχωρι.	Alleluia. Praise Him in His mighty acts.
ἀλληλοῦσι. σεοῦ ἐροϋ κατὰ πα- ϣαι ἴτε τερχεετϣαϣ̅.	Alleluia. Praise Him according to the multitude of His greatness.
ἀλληλοῦσι. σεοῦ ἐροϋ Δεπ οὔσειη ἢ σαλπιττος.	Alleluia. Praise Him with sound of trumpet.
ἀλληλοῦσι. σεοῦ ἐροϋ Δεπ οὔψαλ- τηριον πεε οὔκτοδρα.	Alleluia. Praise Him with psaltery and harp.
ἀλληλοῦσι. σεοῦ ἐροϋ Δεπ ραπ- κεεκεε πεε ραπχο- ρος.	Alleluia. Praise Him with timbrels and dances.
ἀλληλοῦσι. σεοῦ ἐροϋ Δεπ ραπ- καπ πεε οὔοργαπον.	Alleluia. Praise Him with strings and organ.
ἀλληλοῦσι. σεοῦ ἐροϋ Δεπ ραπ- κτεεβαλον ἐπεσε τοῦ- σειη.	Alleluia. Praise Him with loud- sounding cymbals.
ἀλληλοῦσι. σεοῦ ἐροϋ Δεπ ραπ- κτεεβαλον ἴτε οὔεϣλη- λοῦσι.	Alleluia. Praise Him with cymbals of joy.

Ἀλληλοῦσι.

πῶς πῶθεν ἀεροῦσιν
τῆρου ἐ φραπ ἐ πῶς
πεπνοῦτ.

Ἀλληλοῦσι.

δοξα πατρι και υιω
και αγιω πνευματι: και
πρι 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 Priest continues, inaudibly,

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

He adds, if he pleases,

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

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

ΤΑ ΑΓΙΑ ΤΟΙΣ ΑΓΙΟΙΣ.
ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΙΗΣ
ΧΡΗΣ ΥΙΟΣ ΘΕΟΥ: ΑΓΙΑΣΑ
ΕΠ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΑΥ-
ΤΟΥ. ΔΕΗΗ.

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

If there are communicants, they approach, and he communicates them, 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, 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!

Il se prosternoit devant le Seigneur, et, baissant devant le Peuple, avec ses mains, il disoit :

Ϡ† εϋεγενενητ Δαρων ἱGod have mercy upon us
 οτοθ εϋεσελορ ερον : e- 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

φεισηται ε- to shine upon us and have
 λρηνη εχων ομοιοτητα ε- mercy upon us.
 πατερ. πατερ.

ΠΟΤΕ ΠΟΡΕΙΣ ΕΠΕΚΛΑΟΣ : O Lord, save Thy people,
 ΚΕΛΟΣ ΕΤΕΚΚΛΗΡΟΠΟΡΕΙΑ : bless Thine inheritance, sus-
 ΔΕΛΟΠΙ ΔΕΛΕΩΣ : ΒΑΣΟΥ tain them, lift them up for
 ΨΑ ΠΙΝΕΡΕ : ΟΙΣΙ ΕΠΤΑΠ ever, exalt the horn of the
 Η ΠΥΧΡΙΣΤΙΑΝΟΣ Η ΟΡΘΟ- orthodox Christians, through
 ΛΟΓΟΣ ΔΙΤΕΝ ΤΧΟΛΕ Ε the power of the life-giving
 ΠΙΣΤΑΤΡΟΣ ΗΡΕΨΤΑΝΘΟ. 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. xlvi. (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.)

ΖΗΤΕΝ ΠΥΓΩ ΠΕΡΕ ΠΙ-
 ΤΩΒΩ ΕΤΕΣΙΡΙ ΕΛΕΩΝ
 ΔΑΡΟΝ Η ΣΝΟΥ ΠΙΒΕΝ ΗΧΕ
 ΤΕΠΟC Η ΠΗΒ ΤΗΡΕΠ Ψ-
 ΘΕΟΤΟΚΟC ΕΘΟΥΑΒ ΨΑΓΙΑ
 ΜΑΡΙΑ.

ΠΕΡΕ ΠΙΨΟΛΕΤ Η ΠΙΨΨ
 ΗΡΕΨΕΡΟΤΩΠΙ ΕΘΟΥΑΒ
 ΜΙΧΑΗΛ ΠΕΡΕ ΓΑΒΡΙΗΛ
 ΠΕΡΕ ΡΑΦΑΗΛ: ΠΕΡΕ ΠΙ-
 ΨΤΩΟΥ ΗΨΩΟΠ ΗΑCΩΜΕ-
 ΤΟC ΠΕΡΕ ΠΙΧΩΤΨΤΩΟΥ
 ΕΠΡΕCΒΥΤΕΡΟC ΠΕΡΕ
 ΠΙΧΟΡΟC ΤΗΡΨ ΗΤΕ ΠΙ-
 ΑΓΓΕΛΟC.

ΠΕΡΕ ΠΙΤΑΓΕΑ ΗΠΟΥ-
 ΡΑΠΙΟΠ: ΠΕΡΕ ΠΙΨΛΗΛ
 ΗΤΕ ΠΙΠΑΤΡΙΑΡΧΗC ΠΕΡΕ
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ΠΕΡΕ ΠΙΑΠΟCΤΟΛΟC ΠΕΡΕ
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 CΤΑΤΡΟΦΟΡΟC ΠΕΡΕ ΠΙ-
 ΘΕΛΗ ΠΕΡΕ ΠΙΔΙΚΕΟC ΠΕΡΕ
 ΠΙCΑΒΕ ΤΗΡΟΥ ΕΠΑΡ-
 ΘΕΝΟC.

ΠΕΡΕ ΠΙCΕΛΟΥ ΕΠΑΓΓΕ-
 ΛΟC ΗΤΕ ΤΑΙ ΘΥCΙΑ Ε-
 ΘΟΥΑΒ ΕΤCΕΜΡΩΟΥΤ:
 ΠΕΡΕ ΠΙCΕΛΟΥ Η ΨΘΕΟΤΟ-
 ΚΟC ΕΘΟΥΑΒ ΨΑΓΙΑ ΜΑ-
 ΡΙΑ ΗΨΟΡΠ ΠΕΡΕ ΔΙΕ:
 ΠΕΡΕ ΠΙCΕΛΟΥ Η ΨΚΥΡΙΑΚΗ
 ΗΤΕ ΠΕΠCΩΤΗΡ ΗΑΓΑΘΟC.
 ΕΡΕΠΟΥCΕΛΟΥ ΕΘΟΥΑΒ

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 sup-
 plications of] the three great
 [and] resplendent Saints,
 Michael and Gabriel, and
 Raphael, and the four imma-
 terial 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,

ΠΕΡΕ ΤΟΥΧΟΕ ΠΕΡΕ ΤΟΥ-
ΧΑΡΙC ΠΕΡΕ ΤΟΥΒΟΗΘΙΑ
ΨΑΠΙ ΠΕΡΕΛΠ ΨΑ ΕΠΕΡ:
ΑΕΗΠ: ΕCΕΨΑΠΙ.

ΕΠΧC ΠΕΠΠΟΥ†: ΠΟΥΡΟ
ΠΤΕ †ΡΗΡΗΚ: ΔΟΙ ΠΑΠ
Π ΤΕΚΡΗΡΗΚ: CΕΕΠ ΠΑΠ
Π ΤΕΚΡΗΡΗΚ: ΧΕ ΘΟΚ ΤΕ
†ΧΟΕ ΠΕΡΕ ΠΩΟΥ ΠΕΡΕ
ΠCΕΟΥ ΠΕΡΕ ΠΔΕΔΡ
ΨΑ ΕΠΕΡ: ΔΕΗΠ.

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 the Deacon repeat the Lord's Prayer mantly, and then the Priest makes the sign of the Cross over the People, saying aloud in Arabic

بِرْكَهٖ اَللهِ اَلْقَادِرِ عَلٰى كُلِّ شَيْءٍ
اَلْاَبِ وَالْاَبْنِ وَالرُّوحِ اَلْقَدِسِ تَجَلَّ
عَلَيْكُمْ وَتَثَبَتْ فَيْكُمْ دَائِمًا اِمْصُوا
بِسْلَامٍ وَسَلَامِ الرَّبِّ مَعَكُمْ

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon you, and abide with you always. Go in peace; and the peace of the Lord be with you.

He returns to the Altar, takes the chalice and paten and returns, with them, to the Sacristy.

Appendix¹

UPON THE DIVINE OFFICE.

THE Hours are never said publicly except in Convents, and the length of the Offices is so very great that the Catholic secular clergy upon the mission have obtained a dispensation which, while obliging them to a recitation of the whole during the week, lightens the amount of each day.

It is a peculiarity of these Offices that they are unchanging, being absolutely the same every day. In the Holy Week alone they are not said, prayer being then supposed to be continuous.

They are exactly seven in number, (Ps. cxviii. 164,) a single Morning Office, adapted for about sunrise, or 6 a.m., and called the Prayer of Morning, standing in place of both Lauds and Prime. The 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, intitled 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.

All of them begin alike, as follows—

“In the Name of the Father, and of the Son, and of the Holy Ghost, One God. Lord, have mercy. Lord, have mercy. Lord, give Thy blessing. Amen. Alleluia.

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

“Make us worthy with thankfulness to say: Our Father,” &c.,—which ends, as usual in the Egyptian Church—“deliver us from evil, *through Christ JESUS our Lord.*”

All of them also end alike, as follows—

“Lord, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us. God the Holy Trinity [is] our hope.

“Have mercy on Thine handywork, and save our souls!”

The Gloria Patri is not said after the Psalms, as in the Latin Churches, but only when specially indicated.

MORNING PRAYER.

The Lord's Prayer is immediately followed by the Prayer of Thanksgiving, “Let us give thanks unto the beneficent and merciful God, &c.,” as in the Liturgy, pp. 40—44, but of course without being broken by biddings and responses, and substituting the words “from this holy place,” for “from this Table,” and then, immediately after the “Amen,” the following:

O come, let us worship! O come, let us pray to Christ our God!

O come, let us worship! O come, let us pray to Christ our King!

O come, let us worship! O come, let us pray to Christ our Saviour!

O our Lord JESUS Christ, the Word of God, our God, keep us, through the intercessions of the holy Mary and of Thy Saints; and let us glorify [Thy] good glory; and have mercy upon us

according unto Thy will for ever. The night is passed away. We give thanks unto Thee, O Lord, and we pray Thee to keep us this day without sin, and deliver us.

“I, who am bound in the Lord, beseech you that ye walk worthy of the vocation wherewith ye have been called, in all lowliness, in meekness, in long-suffering; forbear one another in love; strive to keep the unity of the Spirit in the full bond of peace; one body and one Spirit, even as ye have been called in one hope,¹ one Lord, one faith, one baptism; hold to them; there is one God, the Father of all.” (Eph. iv. 1—6.)

And one is His Son, JESUS CHRIST, the Word Incarnate; He died and He rose again from the dead on the third day; He hath raised us up with Him.

The Holy Ghost the Comforter is one and the same in His Substance; He proceedeth from the Father; He hath sanctified the whole creation; He teacheth us to worship the Holy Trinity in one Godhead and one nature; we praise Thee; we bless Thee for ever. Amen. Lord, have mercy.

Have mercy upon me, &c. Ps. l. (li.) *throughout,—at the end is added,*

Alleluia. The morning hymn of the blessed day; I will offer it unto Christ, my King and my God; I will hope in Him that He will forgive my sins.

Psalms i., ii., iii., iv., v., vi., x. (xi.), xi. (xii.), xii. (xiii.), xiv. (xv.), xv. (xvi.), xviii. (xix.), xxiv. (xxv.), xxvi. (xxvii.), lxii. (lxiii.), lxvi. (lxvii.), lxix. (lxx.), cxii. (cxiii.), cxlii. (cxliiii.)

Gospel according to John i. 1—14, *or else*, Gospel according to Mark i. 1—3.

*Then the following Hymn:*²

O Thou, the true Light, Which enlightenest every man that cometh into the world,

¹ The Arabic inserts here, “the hope of your calling, because there is,” &c.

² It is intitled “An Hymn—Tone: Adam,” which seems to be the name of the musical tone or tune to which it is to be sung.

Thou hast come into the world through Thy love toward man ;
all the creation hath rejoiced at Thy coming.

Thou hast saved Adam from the beguiling ; Thou hast delivered
Eve from the pangs of death.

Thou hast given unto us the spirit of sonship ; we praise¹ Thee,
we bless Thee with Thine Angels.

When the morning hour cometh² upon us, O Christ our God,
the True Light !

Let the thoughts of the light abound within us, and let not the
darkness of passion cover us,

That we may praise Thee with understanding with David ; we
call upon Thee, and cry aloud,

Saying, Mine eyes have anticipated the dawn, that I may recite
all Thy sayings.

Hear our voices ; according to Thy great mercy save us, O
Lord our God, according to Thy tender mercies.

O God, the Carer for the beneficent, the gracious Provider for
His elect ;

The strong Director of them that take refuge in Him, the 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. (xlvi.,) 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 xcvi. (xcvi.,) xcvi. (xcvii.,) xcvi. (xcviii.,) xcvi. (xcix.,) xcix. (c.,) c. (ci.,) cix. (cx.,) cx. (cxi.,) cxi. (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 understanding, 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 afterwards, 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-bearst 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." (*is.*)

Or Gospel according to Luke iv. 38—41. (*κ5.*)

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. (cxxxii.,) cxxxii. (cxxxiii.,) cxxxiii. (cxxxiv.,) cxxxvi. (cxxxvii.,) cxxxvii. (cxxxviii.,) cxi. (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.), cxlii. (cxliii.), 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" is 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 willest not that I should sin,

But I myself do the evil from mine own will.

Grant unto me, O Lord, that I may turn away from wicked works, and my many sins, and may do Thy will,

That I may find mercy with Thee for the rest of my life, as long as I am in this tabernacle.

That when Thou biddest me to come forth from the body I may appear before Thy face without confusion,

And may [so] find myself.

I have been unworthy, save me according to the multitude of Thy mercy, I will praise Thee all the days of my life.

All the powers of the heavens sing unto Thee ; Thine are the glory and the power unto ages of ages. Amen.

A Prayer of St. Symeon Stylites—

O God, grant me a prayer without wandering, and recollection of my thoughts, that I may ask with faith in the promises which Thou hast graciously made unto me.

Grant me clearness in my thoughts and my understanding ; let mine heart be enlightened, that mine understanding may know only that which is pure,

That I may hear Thine everlasting mysteries which Thou hast prepared for mankind in the grace of Thy Christ.

O Lord, graciously grant unto me a pure heart, that I may pray unto Thee without hindrance.

O my Lord, take away my thoughts from unnatural works, that I may give thanks with understanding for the grace of Thy mercy,

And that I may ask with watchful understanding for the good things which Thou hast promised unto me, which eye hath not seen, nor ear heard, neither have they entered into the heart of man,

Which Thou hast prepared for them that love Thine holy Name.

O God, grant unto me the love of Thine Holy Spirit, to draw mine understanding to love Thee with mine whole heart,

And mine whole soul, and mine whole strength, according to that Thou hast said ; and to love my neighbour even as myself. This is the sum of the law and of the prophets.

Grant unto me to possess my thoughts, that I may not contemplate anything but Thee, may never pray to Thee with the lips only whilst my mind is wandering elsewhere, so that corruption cometh into the core of mine heart.

It is written :—The Lord is my light and my salvation.

Yea, O Lord, draw me unto Thyself. Thou art a faithful God, and the merciful Father and the Benefactor and the good Teacher.



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