

The Early Church Fathers Writings

Volume 98

THE EARLY CHURCH FATHERS WRITINGS

Volume 98

East Syrian Offices, the Ethiopic Liturgy and the Latin
Rites

c. AD 200 – 1000

S E R M O N I N D E X

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Volume 98: East Syrian Offices, the Ethiopic Liturgy and the Latin Rites

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CONTENTS

Introduction to This Volume	ix
PART ONE · THE CHURCH OF THE EAST	1
East Syrian Daily Offices (Maclean translation).....	3
The Ferial Evening Service, Week ‘Before’, with the Martyrs’ Anthems.....	3
The Ferial Evening Service, Week ‘After’	36
The Festival Evening Service	44
The Ferial Night Service.....	53
The Ferial Morning Service.....	65
The Festival Night Service	96
The Festival Morning Service.....	104
Compline.....	118
The Services in the Fast: Sundays.....	131
The Services in the Fast: Weeks of the Mysteries	135
The Services in the Fast: Ordinary Weeks	140
Prayer at Noon.....	142
An Occasional Karuzutha.....	143
The Rogation of the Ninevites	143
The Blessing of the Months.....	145
The Farcings of the Psalms.....	149
Prayers on Various Occasions.....	156
The East Syriac Office for the Administration of Holy Baptism (Badger translation).....	165
The East Syriac Order for the Burial of Priests (Badger translation)	181
PART TWO · THE SYRIAN JACOBITES AND INDIA	213
The Liturgy of the Syrian Jacobites, including the Anaphora of Saint James (Brightman translation).....	215
The Preparation of the Celebrant.....	215
The Vesting.....	216
The Preparation of the Altar.....	217
The Prothesis	217
The Second Service of the Kurbôno.....	218
The Offertory Prayers	219
The Mass of the Catechumens	221
The Lections	223
The Mass of the Faithful.....	225
The Creed	227
The Lavatory.....	227
The Anaphora of Mar James: The Kiss of Peace.....	228

The Inclination and the Prayer of the Veil.....	229
The Anaphora: The Thanksgiving	230
The Invocation.....	232
The Intercession.....	234
The Blessing	240
The Fraction and Consignation.....	240
The Lord's Prayer	242
The Inclination and the Elevation.....	243
The Communion.....	244
The Thanksgiving, Inclination and Dismissal.....	247
The Ablutions.....	249
The Eulogia.....	252
The Liturgy of Malabar (Neale translation).....	255
PART THREE · ETHIOPIA	275
The Anaphora of the Ethiopic Church Ordinances (Brightman translation)..	277
The Offertory and the Thanksgiving	277
The Invocation and the Inclination	278
The Communion, Thanksgiving and Dismissal	279
The Ethiopic Liturgy, including the Anaphora of the Apostles (Brightman translation)	281
The Preparation of the Ministers.....	281
The Preparation of the Instruments	283
The Vesting.....	283
The Prothesis	284
The Enarxis	289
The Mass of the Catechumens: The Censing	295
The Lections	298
The Mass of the Faithful: The Prayers.....	307
The Creed	310
The Lavatory.....	310
The Kiss of Peace.....	311
The Anaphora: The Thanksgiving	312
The Intercession.....	312
The Thanksgiving Continued.....	314
The Invocation.....	316
The Lord's Prayer	317
The Inclination	318
The Manual Acts	320
The Consignation and the Communion	320
The Thanksgiving and the Inclination.....	324
The Dismissal.....	325
The Ethiopic Liturgy: the Ordo Communis and the Anaphora of the Apostles (Mercer translation)	327
The Order of the Keddāsē	327
The Preparation of the Ministers.....	327
The Preparation of the Instruments	329

The Vesting.....	329
The Prothesis	330
The Enarxis	336
The Little Entrance and the Censing.....	341
The Lections	343
The Mass of the Faithful.....	352
The Creed	354
The Lavabo.....	354
The Kiss of Peace.....	355
The Anaphora of the Apostles	356
The Intercession.....	356
The Institution	358
The Invocation	359
The Inclination	360
The Manual Acts	362
The Consignation and Communion.....	362
The Thanksgiving after Communion.....	366
The Final Inclination	367
The Dismissal.....	368
 PART FOUR · THE LATIN WEST	 371
The Roman Canon of the Mass in Modern English	373
The opening dialogue, the preface and the Sanctus.....	373
The prayers for the church, the living and the saints.....	373
The offering	374
The words of Jesus and the remembrance.....	374
After the consecration	375
The Lord's Prayer, the peace and the communion.....	375
Mozarabic Collects (Hale translation).....	377
Collects for the Seasons of the Christian Year	377
Collects for Sundays and Holy Days.....	378
Additional Collects and Prayers.....	393
An Order for Family Prayer	394
The Liturgy and Ritual of the Celtic Church (Warren).....	401
The Stowe Missal: Warner's Introduction.....	483
The Treatise on the Mass in the Stowe Missal (Stokes and Strachan translation from the Old Irish).....	519
 Sources and Credits	 523

INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the ninety-eighth volume of a series that gathers the writings of the early Church. The first volumes of the series follow the writers in order of date; this volume belongs to the later part of the series, which gathers the liturgies, the church orders and the decisions of the councils that do not belong to any one author. This volume holds the daily services of the Church of the East, the liturgies of the Syrian Jacobites, of India and of Ethiopia, and the liturgies and prayers of the Latin West.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. The modern English version prepared for SermonIndex is used for The Roman Canon of the Mass in Modern English (Gelasian Sacramentary); the other works are printed in older public-domain translations. Most of the liturgies in this volume were read by machine from scans of nineteenth-century books and have not been proofread against the printed pages, so a misreading may remain. Where a liturgy appears in more than one translation, each is printed in full under its own title.

In this volume

This volume continues the liturgies of the East and turns to the West. The Church of the East is represented by its daily offices and by its services for baptism and for the burial of priests; the Syrian Jacobites and the Christians of Malabar by their liturgies of James; and Ethiopia by the Ethiopic liturgy in

two versions, with the Ethiopic form of the prayer at the ordination of a bishop.

The last part belongs to the Latin West: the Roman Canon of the Mass, put into modern English for this series from the Latin of the Gelasian Sacramentary; the Mozarabic collects of the old Spanish church; Frederick Warren's account of the Celtic Church and its worship; and the Stowe Missal, an Irish Mass-book of about AD 800, with George Warner's introduction and the Old Irish treatise on the Mass that is written into it.

Dates and authorship

The rites printed here are older than the books that carry them, and the dates given for their origin are the estimates of the translators and are debated. Each work begins with a short introduction that says what is known of its text and its date, and what is uncertain.

P A R T O N E

The Church of the East

*The daily offices of the East Syriac church, and its services for
baptism and for the burial of priests.*

East Syrian Daily Offices (Maclean translation)

CHURCH OF THE EAST

Offices as arranged by the 7th–13th century

The daily services of the Church of the East in Maclean's English translation from the Syriac Khudhra: the evening, night and morning services for ordinary days and for Sundays and festivals, with their psalms, anthems, litanies (Karuzutha) and collects; Compline; the services of the fast; and a few other offices, the Rogation of the Ninevites, the blessing of the months, the farcings (interpolated verses) of the psalms and prayers on various occasions.

THE FERAL EVENING SERVICE, WEEK 'BEFORE', WITH THE MARTYRS' ANTHEMS

¹[Rule as to weeks 'before' and 'after':—The weeks are alternately 'before' and 'after,' as determined by the Khudhra. If Sunday is 'before,' so also are Monday, Wednesday, and Friday, but Tuesday, Thursday, and Saturday are 'after'; and vice versa.] Priest. Glory be to God in the highest, thrice. And on earth peace and a good hope to men, at all times and for ever. Amen. They answer, Bless, O my Lord. They give the kiss of peace. Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Holy, holy, holy art thou. Our Father which art in heaven. Heaven and earth are full of the greatness of thy glory. The watchful ones and men cry to thee, Holy, holy, holy art thou. Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day the bread of our need. And forgive us our debts. As we forgive our debtors. And lead us not into temptation. But deliver us from the Evil one. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen. Glory be to the Father, and to the Son, and to the Holy Ghost. From everlasting to everlasting. Amen.¹* Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come.* Holy, holy, holy art thou. Our Father which art

in heaven. Heaven and earth are full of the greatness of thy glory. The watchful ones and men cry to thee, Holy, holy, holy art thou.

² Deacon. Let us pray. Peace be with us. Evening prayer. Let us confess, O my Lord, thy Godhead, and worship thy Majesty, and lift up perpetual praise without ceasing to thy glorious Trinity, at all times, Lord of all, Father, Son, and Holy Ghost, for ever. They answer, Amen. FIRST MARMITHA. Ps. xi., xii., xiii., xiv. After the first clause of the first psalm of each Marmitha say, Hallelujah, Hallelujah, yea Hallelujah, and repeat the first clause. After each Marmitha, Glory be to the Father, and to the Son, and to the Holy Ghost. From everlasting to everlasting. Amen. SECOND MARMITHA. Ps. xv., xvi., xvii. Gloria. Then, Hallelujah, Glory to thee, O God, thrice. O Lord, have mercy upon us. Deacon. Peace be with us. Or, Hallelujah, Hallelujah, yea Hallelujah. Let us pray. Peace be with us. Prayer of the Lakhumara. For all thy helps and graces (given) to us, which cannot be repaid, let us confess and glorify thee without ceasing in thy crowned Church, which is full of all helps and all blessings. For thou art the Lord, and Creator of all, Father, Son, and Holy Ghost, for ever. Amen.

³ They all say the Lakhumara. Thee, Lord of all, we confess. And thee, Jesus Christ, we glorify. For thou art the Quickener of our bodies. And thou art the Saviour of our souls. I was glad when they said unto me, We go into the house of the Lord. Thee, Lord of all, etc. Glory be, etc. From everlasting, etc. Thee, Lord of all, etc. They say, Let us pray. Peace be with us. Prayer after the Lakhumara. Thou, O my Lord, art in truth the Quickener of our bodies; And thou art the good Saviour of our souls, and the perpetual Keeper of our life. And thee we are bound to confess, worship, and glorify at all times, Lord of all, Father, Son, and Holy Ghost, for ever. Amen. FIRST SHURAYA. Ps. xii. 1-7. Save, Lord, for the godly are come to an end. Hallelujah, Hallelujah, yea Hallelujah. Save, Lord, for the godly are come to an end.* And the faithful, etc. Glory be, etc. From everlasting, etc. Hallelujah, Hallelujah, yea Hallelujah.

⁴ FIRST ANTHEM: to the tune Lo, he hath led me captive. Save, Lord, for the godly are come to an end. Lo, the godly are come to an end, and the faithful is minished, and the just is destroyed. And there is none good among men. With a double heart every man speaketh, and with dissembling lips. Each man with his neighbour. Of envy and guile and slander. Is our whole humanity full. Love, the chief of the commandments. Is rooted out from

our thoughts. There is great fear lest we all be destroyed in thy anger. For thy justice is silent with us. And hath given place to thy lovingkindness. O our Lord, have pity on us. The Lord is faithful in his words. Our Saviour gave the promise of life to those that desire his love. And made them rich in his knowledge. And filled them with the wisdom of his power. And taught them to pray at all times. Our Father which art in heaven, hallowed be thy Name. And thy kingdom come to us. And thy will be done on earth, as it is in heaven. Give us the bread of our need. And lead us not into temptation. But deliver us from the Evil one. For thine is the kingdom. And the power and the glory.

5 Glory be to the Father, and to the Son, and to the Holy Ghost. O Mary, who didst bear the medicine of life to the children of Adam. In thy petition we will take refuge. And in the confident hope of the prayers of St. John. We will conquer the Evil one and his host. And by the prayer of the prophets, apostles, and martyrs. And fathers and teachers. And by the prayer of our holy father. And of the confessors, and of St. George. And the great power of the Cross. And the hallowing of the holy Church. We will beseech Christ to have mercy and compassion. Upon our souls. They say, Let us pray. Peace be with us. Prayer. Thy mercy, O our Lord and our God, and the care of thy good will towards us are we bound to confess, worship, and glorify at all times, Lord of all, Father, Son, and Holy Ghost, for ever. Amen.

6 PSALMS cxli., cxlii., cxix. 105-113, cxvii. Lord, I have called upon thee, answer thou me. Hearken to my words and receive my prayer. Lord, I have called upon thee, answer thou me. Hearken to my words and receive. My prayer as the incense before thee, etc.* At the end of Ps. cxvii. say the Gloria. Then, Lord, I have called upon thee, answer thou me. Hearken to my words and receive my prayer. They say, Let us pray. Peace be with us. Prayer. Hear, O our Lord and our God, the prayer of thy servants in thy compassion, and receive the petition of thy worshippers in thy mercy; and have compassion on our sinfulness in thy lovingkindness and mercies, O Physician of our bodies, and good Hope of our souls, Lord of all, Father, Son, and Holy Ghost, for ever. Amen. SECOND SHURAYA. Ps. xv. 1-5. SECOND ANTHEM: to the tune He knoweth the thoughts.

7 He that is before the worlds. O compassionate Father and merciful Son. And pitiful Spirit, the Sanctifier of the unclean. Sanctify our bodies and our souls, and have mercy upon us. Holy and terrible is his Name. May the praises

and singing of Hallelujahs of the heavenly hosts. And the petition of the Son on the right hand of the Father. Beseech for us of thy righteousness, and do thou have mercy upon us. Glory be to the Father, and to the Son, and to the Holy Ghost. O Mary, Mother of the King, the King of kings. Beseech Christ, who shone forth from thy bosom. That he may pity us in his lovingkindness, and make us worthy of his kingdom. From everlasting to everlasting. O Christ our Saviour, by the prayer of thy saints. The prophets and apostles and martyrs, and all the just. Keep the company of thy worshippers from all harm.

8 Let all the people say Amen and Amen. Our holy father, be a guide to us. In good deeds which propitiate thy Lord. That by thy prayers we may be helped, and with thee have joy.

The Karuzutha.

9 The deacon puts on stole and girdle, and standing just below the bema, says the Karuzutha. Let us all stand up, as is right, in sorrow and care. Let us make request and say, O our Lord, have mercy upon us. The people answer, O our Lord, have mercy upon us. He proceeds. Father of mercies and God of all comfort, we make request. Answer. O our Lord, have mercy upon us. And so after each clause. O our Saviour, who carest for us and suppliest all things, we, etc. For the peace, safety, and security of all the world and all the Churches, we, etc. For (this) our land and all lands, and those who live therein in faith, we, etc. For a moderate climate and a rich year, the fruits and produce (of the earth), and the prosperity of all the world, we, etc. For the welfare of our holy fathers NN, and all those who serve under them, we, etc.

10 O merciful God, who in mercy governest all, we, etc. O thou who art rich in mercies, and overflowing with compassion, we, etc. O thou who art by nature good, and the giver of all good things, we, etc. O thou who art glorified in heaven, and worshipped on earth, we, etc. O thou who by nature hast immortality, and dwellest in the excellent light, we, etc. Save us all, O Christ our Lord, in thy lovingkindness; and increase in us thy peace and tranquillity, and have mercy upon us. ANOTHER. Let us pray. Peace be with us. Let us pray and make request of God the Lord of all. They answer. Amen (so for every clause). That he may hear the voice of our prayer, and receive our petition, and have mercy upon us. And for the holy catholick Church here and in every place, let us pray, etc. That his peace and tranquillity may abide in it until the end of the world.

11 For our fathers the bishops, let us pray, etc. That they may stand at the head of their dioceses without blame or stain all the days of their life. And especially for the welfare of our holy fathers NN, let us pray, etc. That he may keep and raise them at the head of all their dioceses; that they may feed, and serve, and make ready for the Lord, a perfect people zealous of good and beautiful works. For presbyters and deacons who are in this service of the truth, let us pray, etc. That with a good heart and pure thoughts they may serve before him. For all the discreet and holy congregation, children of the holy catholick Church, let us pray, etc. That they may accomplish their good and holy course, and receive from the Lord a good hope and promise in the land of life. For the memorial of blessed St. Mary the holy Virgin, Mother of Christ our Saviour and Lifegiver, let us pray, etc. That the Holy Ghost who dwelt in her may sanctify us in his lovingkindness, and perfect his work in us, and seal in us his truth all the days of our life.

12 For the memorial of the prophets and apostles, martyrs and confessors, let us pray, etc. That by their prayers and sufferings he may give us with them a good hope and salvation, and make us worthy of their blessed memorial and their living and true promise in the kingdom of heaven. For the memorial of our holy fathers, Mar Diodorus, Mar Theodorus, Mar Nestorius, bishops and teachers of the truth, and Mar Ephraim, Mar Nersai, and Mar Abraham, and all the holy, ancient, and true teachers, let us pray, etc. That by their prayers and petitions the pure truth of the doctrine of their religion and of their faith may be kept in all the holy catholick Church till the end of the world. For the memorial of our fathers and brothers, faithful and true, who have departed and gone from this world in the true faith and orthodox religion, let us pray, etc. That he may loose and forgive their transgressions and offences, and make them worthy to have joy with the just and righteous who were approved by thy will.

13 For this country and its inhabitants, for this house and those who care for it, for this village and those that dwell in it, and especially for this congregation, let us pray, etc. That he may take away from us in his lovingkindness, the sword, captivity, robbery, earthquakes, hail, famine, pestilence, and all evil plagues which are against the body. For those who err from this true faith and are held in the snares of Satan, let us pray, etc. That he may turn the hardness of their hearts and make them to know that God is one, the Father of truth, and his Son Jesus Christ our Lord. For those who are

grievously sick and tempted by evil spirits, let us pray, etc. That our Lord and our God may send to them his Angel of mercy and healing, to visit, cure, heal, help, and comfort them in the multitude of his loving-kindness and mercies.

¹⁴ For the poor and afflicted, orphans and widows, the harassed, troubled, and grieved in spirit in this world, let us pray, etc. That he may give them what they need in his lovingkindness, supply them in his mercy, comfort them in his compassion, and deliver them from him who despitefully useth them. PRAY and make request to God the Lord of all. That ye may be to him a kingdom, holy priests, and people. Cry to the mighty Lord God with all your heart and all your soul. For he is God the Father of compassion, merciful and pitiful, who willeth not that those whom he hath fashioned should perish, but repent and live before him. And especially must we pray to, confess, worship, glorify, honour, and exalt the one God, the adorable Father, Lord of all, who by his Christ gave a good hope and salvation to our souls, that he may fulfil in us his lovingkindness, mercies, and compassion until the end. They answer, Amen.

¹⁵ He proceeds. With request and beseeching we ask for the Angel of peace and mercy. Answer. From thee, O Lord. Night and day, throughout our life, we ask for continual peace for thy Church, and life without sin. Answer. From thee, O Lord. We ask continual love, which is the bond of perfectness, with the confirmation of the Holy Ghost. Answer. From thee, O Lord. We ask for forgiveness of sins, and those things which help our lives and please thy Godhead. Answer. From thee, O Lord. We ask the mercy and compassion of the Lord continually and at all times. Answer. From thee, O Lord. Let us commit our own souls, and one another's souls, to the Father, Son, and Holy Ghost. Prayer. To thee, O Lord, mighty God, we entrust our bodies and souls; and of thee, O our Lord and our God, we ask forgiveness of trespasses and sins. Give us this in thy lovingkindness and mercies, as thou art wont, at all times, Lord of all, Father, Son, and Holy Ghost, for ever. Amen.

¹⁶ Deacon. Lift up your voices and glorify the living God, all ye people. They all say, Holy God, Holy Mighty, Holy Immortal, have mercy upon us. Glory be. Holy God. From everlasting. Holy God. They add, Let us pray. Peace be with us. Prayer. Holy and glorious, mighty and immortal, who dwellest in the saints, and whose will is pleased with them, we beseech thee, turn, O my Lord, and pity us, and have mercy upon us, as thou art wont, at

all times, Lord of all, etc. Amen. Deacon. Bless, O my Lord. Bow your heads for the laying on of hands and receive a blessing. Priest. May Christ make thy service glorious in the kingdom of heaven. Prayer. May our souls be perfected in the one complete faith of thy glorious Trinity, and may we all in one union of love be worthy to raise to thee glory and honour, confession and worship, at all times, Lord of all, etc. Amen.

17 EVENING ANTHEM. [Varies according to the season: these anthems are contained in the Kashkul.] Or this invariable anthem: to the tune Blessed martyrs. I waited patiently for the Lord. The body of Christ and his precious blood. Are on the holy altar. In fear and love. Let us all approach to it. And with the angels chant to him. Holy, holy, holy, Lord God. The poor shall eat and be satisfied. The body of Christ, etc., as above. Glory be to the Father, and to the Son, and to the Holy Ghost. Christ the refuge and true hope of the afflicted. Be, O my Lord, a wall to thy worshippers. And keep them from the Evil one. And heal and salve their pains. In the compassion of thy Godhead. O Merciful one and Forgiver of sins. Prayer. Pity us, O thou Compassionate one, in thy lovingkindness, and turn to us, O thou who art full of mercies, and delay not to look on us and care for us, O my Lord. For in thee is our hope and confident trust at all seasons and times, Lord of all, etc. Amen.

18 LETTER PSALM, exix. 1-17. Glory be. From everlasting. Hallelujah, Hallelujah, yea Hallelujah. Our Father, farced as above, page 1. They say, Let us pray. Peace be with us. Prayer. May thy Name, O our holy Lord and God, be glorified, and thy Godhead worshipped, and thy Majesty honoured, and thy Greatness celebrated, and thy Being exalted. And may the eternal mercies of thy glorious Trinity protect thy people and the sheep of thy pasture at all times, Lord of all, etc. Amen. Bless, O my Lord. Another. In heaven and on earth, O my Lord, thy Godhead is blessed and thy Majesty worshipped. Holy and glorious, and glorified and high and exalted, is the adorable and glorious Name of thy glorious Trinity at all times, Lord of all, etc. Amen. Bless, O my Lord.

The Martyrs' Anthem.

19 Glorify the Lord, O ye righteous. Holy martyrs, pray for peace. That we may celebrate your festivals with joy. For praise becometh well the just. The martyrs who longed to see Christ. Obtained wings through the sword and flew to heaven. Sing lustily with the voice. The martyrs in their love say to

Christ. For thee we die daily. Seek the Lord and be strong. O ye martyrs, ask mercy for the world which taketh. True refuge in the strength of your bones. Who called upon the Lord, and he heard them. Let us call on the martyrs and take refuge in them. That they may pray for us. As a city surrounded with a wall. Ye fence in the breaches. Before the persecutors in the times of affliction. Ps. cxxii. 3. From this time forth for evermore. May the prayers of the martyrs be a wall to us. And drive away from us the attacks of the crafty. Ps. cxv. 18.

20 Offer to Him the sacrifices of praise. O ye martyrs who were sacrifices to the high priests. May your prayer be a wall to our souls. Ps. cvii. 22. I will always bless the Lord. Blessed is your contest, O holy martyrs. For by the blood of your necks ye gained the kingdom. Ps. xxxiv. 1. His praises shall ever be in my mouth. Blessed is Christ, who strengthened his saints. Here on earth and above in heaven. Ib. They that love the Lord hate the thing which is evil. Ye martyrs of the Son, that love the Only Begotten. Pray that there may be peace in creation. Ps. xcvi. 10. Look on him and trust in him. The martyrs saw the Son crucified on the tree. And lowered their necks to the sword, and were crowned. Ps. xxxiv. 5. Bow down thine ear, O Lord, and answer me. The cross of our Lord was stained with blood. The martyrs saw it and lowered their necks. Ps. lxxxvi. 1.

21 He divided the sea and let them go through. The cross of Christ was a bridge to the martyrs. And the just passed over by it to the country where there is no fear. Ps. lxxviii. 14. And more to be desired are they than gold, and than precious stones. The martyrs are like pearls. For their images are fixed in the King's crown. Ps. xix. 10. The King's daughter stood in glory. The faithful Church is a pearl. And the martyrs in it are propitiatory sacrifices. Ps. xlv. 10. Within the ports of the daughter of Sion. The martyrs saw a pearl in Sion. And ran and bought it with the blood of their necks. Ps. ix. 14. Fairer to look on than the children of men. The rose in the gardens is beautiful to behold. But more (beautiful) were the martyrs when they were killed. How good and beautiful. Precious stones and beryls. Are ye, O martyrs, in the crown of the Son of the King.

22 Sing to the Lord with harps, and with the sound of singing. I heard the voice of the martyrs singing praises. With the harps of David (going) round Paradise. His praise is in earth and in heaven. Praise to that voice which said to the martyrs. Mingle your blood with my blood, and my life with your life.

O hear ye this, all ye people. The martyrs were ears of corn, and the kings reaped them. And the Lord placed them in the garner of his kingdom. He doubtless cometh with joy. The holy martyrs and priests go out. To meet our Lord in the day of his coming. The Lord shall give strength unto his people. May the strength which strengthened the martyr St. James. Be with us by night and by day. And your prayers be on all of us. Holy martyrs, ask mercy for us. That by your prayers we may receive forgiveness.

²³ And I spake of peace. Peace to thee, Mar Pithium, the chosen of Christ. Who didst bear all sufferings for the truth of thy Lord. He reproved kings for their sakes. How fitting it is for the boy Cyriac. When for him (God) reproveth the unjust king. And a joyful mother of children. The faithful Shmuni en-courageth her sons. O my beloved sons, depart in peace. Ps. cxiii. 8. Beg of the Lord and pray before him. Ask for us from thy Lord, O martyr George. Compassion and mercy, and forgiveness of trespasses. Ps. xxxvii. 7. Kings of the earth and all peoples. All races call blessed. The Virgin Mary, Mother of Christ. Ps. cxlviii. 11. Glory be to the Father, and to the Son, and to the Holy Ghost. Peace be with you, holy martyrs. Sowers of peace in the four quarters (of the world). From everlasting to everlasting. Thy memorial, O our father, is on the holy altar. With the just who conquered and the martyrs who were crowned.

²⁴ Let all the people say Amen and Amen. By thee, O God, whose mercies are great. Let us be corrected, and not by men. Come, O my Lord, to help us and strengthen our weakness. For in thee is our hope by night and by day. O Christ, who neglectest not any who call on thee. In thy mercy reject not the request of them that worship thee. For on thee their eyes hang and on thee they look. That thou mayest forgive their trespasses and wipe out their sins. O our Lord, by thy right hand overthrow Satan. Who inebriateth without wine and causeth to slip without mud. With the Publican we ask mercy. Pity us and have mercy upon us. Thy Cross hath saved us, thy Cross doth save us. May thy Cross be a wall to our souls. May wars be brought to nought, and disputes laid to rest. And may thy peace rule in the four quarters (of the world). O our Lord, keep us, for we are as sheep. Among serpents who are worse than wolves. O our Lord, sow thy peace and tranquillity in the world. And take from us the rod of correction. O our Lord, bless and keep our congregation. And make thy peace and tranquillity to dwell in it.* O our Lord, give peace in the four quarters (of the world). And bring to nought the perse-

cutors who oppose (us). O our Lord, shut the mouth of the unjust. That they speak not evil against the sons of the Church.

25 Prayer. We beseech thee, who dost make thy Church to grow, and crownest those who love thee, and makest thy athletes to triumph, and helpst thy saints in their glorious, holy, life-giving, and divine contests; turn, O my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, etc. Amen. Another. By the prayer of thy saints, O our Lord and our God, be reconciled to us. And by the request of thy true (disciples) make our sins to pass away and pardon that which is wanting in us; make our enemies peaceful, quicken our departed; and make us worthy of the excellent glory of thy kingdom, with the just and righteous who fulfil thy will in Jerusalem which is above, Lord of all, etc. Amen. Prayer for help. Make, O my Lord, the help of thy mercies, and the great aid of thy loving-kindness, and the hidden and glorious strength of thy glorious Trinity, and thy right hand full of mercies and compassion, to overshadow and be joined with the weakness of thy worshippers, from thy holy house which is full of all helps and all blessings, by the prayer of all the saints who propitiate thee, Lord of all, etc. Amen. Bless, O my Lord.

26 Another. With thy blessing, O our Lord and our God, may thy servants be blessed, and by the care of thy good will may thy worshippers be kept; and may the perpetual peace, O my Lord, of thy Godhead, and the long-enduring tranquillity of thy Majesty, rule among thy people and in thy Church, all the days of the world, Lord of all, etc. Amen. Bless, O my Lord. Another. May the blessing of him who blesseth all, and the peace of him who maketh all things peaceful, and the compassion of him who hath compassion on all, and the guardianship of our adorable God, be with us and among us and around us, and keep us from the Evil one and his hosts, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord. Another. May we be blessed, O our Lord and our God, with thy blessing, and preserved by thy care; and may thy power come to our assistance, and thy help be joined to us, and thy right hand overshadow us, and thy peace rule among us, and thy cross be a high wall and house of refuge to us, and under its wings may we be protected from the Evil one and his hosts, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord.

27 Another. Blessed, O my Lord, are the mercies of thy loving-kindness, and adorable are the promises of thy majesty, which teach us at all times to

look to thee and to glory in thee, and not to cease from our hope in thee all the days of our life, Lord of all, etc. Amen. Bless, O my Lord. Another. May thy blessing, O our Lord and our God, rest on thy people, and may thy compassion be continually on us, weak and sinful though we be; O thou that art our good hope and house of refuge, full of mercies, and that forgivest trespasses and sins, Lord of all, etc. Amen. Bless, O my Lord. Another. May the peace of the Father be with us, and the love of the Son among us; and may the Holy Ghost direct us according to his will, and on us be his mercies and compassion, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord.

28 Another. May thy peace, O my Lord, dwell in us, and thy tranquillity rule in us, and thy love increase among us all the days of our life, Lord of all, etc. Amen. Bless, O my Lord. Another. Keep us, O my Lord, with thy right hand, and protect us beneath thy wings; and may thy help be joined to us all the days of our life, Lord of all, etc. Amen. Bless, O my Lord. Another. Give us, O my Lord, perpetual peace, and love and desire for instruction, and life and blessings and joys, and unfailing sustenance, all the days of our life, Lord of all, etc. Amen. Bless, O my Lord. Another. Be the guardian who doth not sleep to the stronghold where thy sheep dwell, that they be not hurt by wolves that thirst for the blood of thy flock, for thou art an inexhaustible sea, Lord of all, etc. Amen. Bless, O my Lord.

29 Another. Bless us with thy blessing, O our Lord, and surround us with the wall of thy care; deprive us not of good things, and make us to lie down in the bridechamber of light, Lord of all, etc. Amen. Bless, O my Lord. Another. Come, O my Lord, to our assistance in thy compassion, and reveal thyself for our salvation in thy mercy, and cause us to walk in the ways of righteousness all the days of our life, Lord of all, etc. Amen. Bless, O my Lord. Another. O my Lord, may thy lovingkindness shine forth on us when thy justice judgeth us, and may thy mercies come to our assistance in the day when thy greatness shineth forth, Lord of all, etc. Amen. Bless, O my Lord. Another. Make thy blessing and lovingkindness, and thy right hand full of mercies and compassion, to overshadow and be joined to the company of thy worshippers who call on thee and beseech thee, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord.

30 Another. Bless, O my Lord, in thy lovingkindness, and keep in thy mercy, the company of the faithful who trust in thee, and call on thy holy

Name, and beseech thee, at all times, Lord of all, etc. Amen. Bless, O my Lord. Another. Be with us, O my Lord, in thy mercies continually, and direct us according to the will of thy Godhead, all the days of our life, Lord of all, etc. Amen. Bless, O my Lord. Another. May the blessing of mercies, O my Lord, be sent from the treasury of mercies, by the angel of mercies, from the presence of God who aboundeth in mercies, and overflow on the companies of those who ever glorify thee, and call on thy holy Name, and look and wait for mercies and for salvation, which is from thee, Lord of all. Amen. Bless, O my Lord. Of Mary. May the prayer, O my Lord, of the holy Virgin, and the request of the blessed Mother, and the beseeching and entreating of her who is full of grace, St. Mary the blessed, and the great power of the conquering cross and divine help, and the request of St. John the Baptist, be with us continually, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord.

³¹ Of the Apostles. May the prayer, O my Lord, of the holy apostles, and the request of the true preachers, and the beseeching and entreating of the illustrious athletes, the proclaimers of righteousness, sowers of peace in creation, be with us continually, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord. Of our father. May the prayer and request, and beseeching and entreating of our famous and holy father Mar Awa, Catholicos, and St. Stephen the firstborn of the martyrs, and of the giant of strength, St. George the illustrious martyr, and of Mar N., and of all the martyrs and saints of our Lord, be with us continually, a high wall and strong house of refuge, to save, deliver, rescue, and guard our bodies and souls from the Evil one and his hosts, at all seasons and times, Lord of all, etc. Amen. Bless, O my Lord.

³² The priest takes the cross in his hand, and turning to the people says, Bless, O my Lord. By your command. They answer, By the command of Christ, and glory to his holy Name. And they bow their heads.

Conclusion.

³³ Glory to thee, Jesus our conquering King, the brightness of the eternal Father, begotten without beginning, before all times and things which came into being; we have no hope and expectation unless it be thou, the Creator. By the prayer of the just and elect who have been approved by thee from the beginning, pardon our sins and forgive our offences, deliver us from our afflictions, answer our requests and bring us to the excellent light, and deliver us by thy living sign from all harm, hidden and open, Christ the hope of our

nature, now and at all times, and for ever and ever. Amen. He makes the sign of the cross over the people. They answer, May Christ hear thy prayers. May Christ make thy priesthood famous in the kingdom of heaven. Another. May the prayer of thy feeble servants, O our Lord and our God, be received before the throne of thy God-head; and may this our assembling together be for the pleasing of the will of thy majesty; that we may receive from thee in (thy) lovingkindness good health for the body and safe keeping for the soul; increase of fair weather; perpetual peace, O my Lord, and long-enduring tranquillity; continuance of love which passeth not away and departeth not from among us, in every age of this world, Christ the hope of our nature, now, etc.

³⁴ Another. Blessed is God for ever, and glorified is his holy Name to all eternity. To him we make request, and of the overflowing sea of his mercy we beseech, that he will make us worthy of the excellent glory of his kingdom, and of joy with his holy angels, and of confidence before him, and of standing at his right hand in Jerusalem which is above, in his lovingkindness and mercies, Christ the hope, etc. Another. May God the Lord of all, in whose house we have assembled, and before whose majesty we have prayed, in the great hope of his mercy, hear our prayer in his compassion, and receive our request in his pity; and may he wash and cleanse the filth of our trespasses and sins in the overflowing hyssop of his pitifulness, and give rest to the souls of the departed in the glorious mansions of his kingdom. May he sprinkle us all with the dew of his sweetness, and may the right hand of his care overshadow us and all creatures in his lovingkindness and mercies, Christ the hope, etc.

³⁵ Another. May God the Lord of all, who hath entrusted his praises (to be sung) by our mouth, his songs by our tongue, his canticles by our throats, his religion by our lips, his faith by our hearts, hear our prayers and receive our requests, and be appeased by our beseechings, and return answer to our petitions if they be good and innocent; and from the great treasury of his mercy pour forth his mercies and compassion on us and on all the whole world, Christ the hope, etc. Another. May the Name of God the Lord of all, who ordereth times and seasons, be glorified among us; and may the right hand of the care of his mercy overshadow us who are feeble and sinful, and all the whole world; the holy Church and its children; our fathers and masters and teachers; our departed who have been separated from us and have

gone from among us, and all our brotherhood in Christ, Christ the hope, etc.

³⁶ Another. To God be glory; to the angels honour; to Satan confusion; to the cross reverence; to the Church exaltation; to the departed quickening; to the penitent acceptance; to prisoners release; to the sick and infirm recovery and healing; and to the four quarters of the world great peace and tranquillity. And also on us who are weak and sinful may the compassion and mercies of our adorable God come, and may they overshadow us, and be poured forth, and remain firm and reign continually, Christ the hope, etc. Another. By the right hand of thy majesty, our Father which art in heaven, bless us all, O my Lord; keep us all; help us all; assist and protect us all; quicken the departed of us all; let thy right hand overshadow us all, and thy mercies and compassion be poured forth on us all; and may continual praise, honour, confession, worship, and thanksgiving ascend to thee from the mouth of us all, Christ the hope, etc.

³⁷ Another. May God the Lord of all bless our congregation in his lovingkindness, and keep us from falling in the overflowing multitude of his mercy; answer our petitions from his treasury; and on all the whole world, and on the holy Church and its children, and on this country and its inhabitants, and on this habitation and them that dwell in it, and on us all and every one of us together, may the compassion and mercies of our good God come and be poured forth continually, Christ the hope, etc. They give the kiss of peace and say the Nicene Creed. We believe in one God the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, the firstborn of all creatures. Begotten of his Father before all worlds and not made. Very God of very God. Son of the nature of his Father. By whose hands the worlds were fashioned and everything was created. Who for us sons of men and for our salvation came down from heaven, and was incarnate by the Holy Ghost, and became son of man, and was conceived and born of the Virgin Mary. He suffered and was crucified in the days of Pontius Pilate. And he was buried, and the third day he rose again, as it is written, and ascended unto heaven, and sat down on the right hand of his Father. And furthermore, he is ready to come to judge the dead and the quick. And in one Holy Ghost, the Spirit of truth, who proceedeth from the Father, the life-giving Spirit. And in one holy Apostolick and Catholick Church. And we confess one baptism for the for-

givenness of sins, and the resurrection of our bodies, and the life for ever and ever. Amen.

First Tuesday

³⁸ All as on Monday except the following:— FIRST MARMITHA. Ps. xxv., xxvi., xxvii. SECOND MARMITHA. Ps. xxviii., xxix., xxx. FIRST SHURAYA. Ps. xvii. 1-6 to hear me. FIRST ANTHEM: to the tune Light and the Son of light. Hear, O God, and have mercy upon me. O thou that hearest and delayest not. And answerest, and savest, and rescuest. Hear, O my Lord, our request. Ps. xxx. 11. And return an answer in thy mercies to our petitions. Faithful is the Lord in his words. O our Lord, thou hast said. For every one that knocketh at the door of my majesty. The door is opened. And his petitions are answered. Ps. cxlv. 13, Syr. Glory be, etc. May the prayer of the Virgin. Mary the Mother of Christ. Be a wall to us. And keep us from the Evil one. From everlasting to everlasting. O prophets and apostles. And martyrs and priests and teachers. May your prayer be to us. A wall by night and by day.

³⁹ And let all the people say Amen and Amen. Our holy father. The friend of the heavenly bridegroom. Beg for us mercies. From thy Lord whose love thou didst desire. SECOND SHURAYA. Ps. xxi. 1-5. SECOND ANTHEM: to the tune Now is the night. Hear my prayer, O Lord. We make request to thee, O our Ps. cii. 1. Lord. And we beseech thy majesty. As thou hast created me in thy compassion. Give us life by thy coming. For thou hast compassion on sinners. And mercy on them that repent. And causest the multitude of sins to pass away. In the mercies of thy lovingkindness. Harken to my words and receive [them]. O God, who didst accept the lamb. Of Abel, a perfect lamb. And the offering of righteous Noah. And of faithful Abraham. Receive, O our Lord, our request. And return an answer in thy mercies to our petitions. And make thy peace to dwell among us. All our days.

⁴⁰ Glory be, etc. O Mary, the holy Virgin. Mother of Jesus our Saviour. May thy prayer be a refuge. To the company of the faithful. And through thee may our prayers be answered. As a help to our feebleness. And with thee may we see Christ. In the day of his revelation. From everlasting to everlasting. We keep the memorial of the just. And in their prayers we take refuge. And through them we call on thee. O our Lord, pity us. Make firm in us thy love as it is in them. And let our mouth preach their truth. And confirm their faith in us. O Hope of thy true (disciples). Let all the people say Amen

and Amen. How excellent art thou, O blessed one. And desired is the crown of all thy victories. Which by virtuous deeds. Thou didst gain in heaven. Thou didst convict the adversary. Who fought with thee in the contest. And, lo, thy memorial is celebrated. In heaven and earth.

⁴¹ EVENING ANTHEM. [Varies with the season.] Or this. Our help is in the Name of the Lord. Our help is from Ps. cxxiv. 7. God. Who by means of his mercies chastiseth us all. For he is the giver of our life. The hope of the salvation of our souls shall never more be cut off. But let us cry and say. Keep us, O my Lord, in thy compassion, and have mercy upon us. And our helper in times of trouble. Our help, etc., as above. Glory be to the Father, and to the Son, and to the Holy Ghost O Christ, who didst reconcile at thy coming all creation with him who sent thee. Pity thy Church, saved by thy blood. And bring to an end within it strifeful divisions. Which allow the devil to enter. To the wonderful dispensation of thy manhood. And raise up in it priests to preach the sound faith.

⁴² LETTER PSALM, cxix. 17-33.

Martyrs' Anthem.

⁴³ The righteous shall have an everlasting memorial. Stephen trod the way. And the martyrs walked in his footsteps. And with the bridegroom have joy. In the bridechamber of light that passeth not away. Ps. cxii. 6. He will not be afraid of any evil tidings. Stephen when he was stoned. Saw the glory of his Lord on high. And the Holy Ghost weaving. A crown for the head of the faithful. Ps. cxii. 7. He asked life of thee and thou gavest it him. Stephen asked for mercy. For the people who drew near to stone him. Pardon, O our Lord, and forgive them. For they know not what they do. Ps. xxi. 4. Against the unmerciful people. Stephen when he was being killed. Asked mercy for them that killed him. Like his Lord when he was crucified. By the cruel Jews. Ps. xliii 1. And sing lustily with your voice. With a loud voice the martyrs cried. Before the judges and said. We will not deny Christ. Who tasted death for us.

⁴⁴ Help us, O God our Saviour. O Christ, who didst descend among the martyrs. And didst help them in their contest. Be to us an armour that is not conquered. And a high wall that is not overcome. There is none like unto thee, O Lord my God; and there is nothing like thy works. There is no distress with which we have been afflicted. (So great) that we should deny and flee from thy worship. For the gods of the heathen come to nought. And

thou alone art not moved. Such as are planted in the house of the Lord. As trees in a garden. The martyrs are placed in the temple. And over them is placed the altar. And the Holy Ghost ministereth to them. Ye servants of his that do his pleasure. The watchful ones descend from their place. And sing glory in their canticles. Over the bones of the faithful. Who have performed the will of their Creator.

⁴⁵ Offer unto him the sacrifices of glory. The martyrs who were burnt were incense. And fell like (fragrant) roots in the fire. And the smell of their burning was sweet. As spices in the temple. Even the cedars of Libanus which thou hast planted. The martyrs are cedars which stood. And bowed not down before the judges. And on their graves kings worshipped. That from their bones they might have help. As a city that is surrounded by a wall. The martyrs are walls that fall not down. And blessed fountains that fail not. By your prayers beg for mercies. For the world from the Compassionate one. Bow down thine ear, O Lord, and answer me. Moses prayed, (and) the sea divided. Simon prayed and conquered the Evil one. Our Lord prayed and tasted death. And gave life to Adam who had perished. Who is he in the heaven of heavens that can be compared unto the Lord? The sufferings of (this) time are not to be compared. To the kingdom which is prepared. From the foundation (of the world) for the faithful. Who have walked after thy Name.

⁴⁶ How good and beautiful. How sweet is the smell of that garden. Which is placed in the temple of Jerusalem. And the martyrs enter and have joy. Under the shadow of its branches. Blessed are those that are blameless in the way. Blessed are the martyrs when they hear. The voice of the Father saying to them. Come, enter, and inherit the kingdom. Which awaiteth you from the foundation (of the world). And walk in the law of the Lord. A great blessing that passeth not away. Hath our Lord Jesus promised. To those who have loved him and believed in him. And have kept all his commandments. Come, let us kneel and worship Him. Come, let us be blessed by the martyrs. Come, let us be blessed by the priests. May the prayer of the martyrs and priests. Be a wall to our souls. O God, who is like unto Thee? The death of the athletes is like. To the death which our Lord died. His (death) was to hang on the cross. And theirs the sword and stoning.

⁴⁷ Those that are true of heart. To desired blessings which end not. Are the holy martyrs invited. And instead of the sufferings which they endured here. They inherit the kingdom on high. He flew on the wings of the wind.

The chariot sped and descended. The same which bore Elijah. And in it the saints ascend. To meet our Lord when he cometh. How good and beautiful. How beautiful are the companies. Ps. cxxxiii. 1. Of martyrs who stand in prayer. And sweet is the sound of their songs. When they ask mercy for the world. Righteous and upright. O glorious and holy martyr. St. Deut. xxxii. 4. Cyriac the illustrious. Beg mercy for us from thy Lord. That we may be worthy of forgiveness of trespasses. From the rising up of the sun unto the going down of the same. Ps. cxiii. 3. Lo, in all quarters of the world is celebrated with processions. The glorious day of the memorials. Of Mar Sergis and Mar Bakus. May their prayers be a wall to us.

⁴⁸ And I spake of peace. Peace to thee, O martyr Mar Ps. cxx. 6. Pithium. Athlete of Christ the King. Who didst endure stripes and afflictions. From the hands of the impure Astrologer. And thy prayers be on all of us. Peace to thee, Mar Pithium the martyr. Spiritual treasurer. Supply wealth to the needy. Who take refuge in thy prayers. Both small and great. Let us take refuge in St. George. Ps. cxv. 13. That by the strength of his prayers. Our Lord may make straight our ways. And lighten the weight of our limbs. And I will speak peace of thee. Peace to thee, full of grace. Ps. cxxii. 8, Syr. Said the watchful one to Mary. My Lord be with thee, daughter of mortals. From whom the Saviour doth shine forth. Glory be, etc. Peace with the architects. Who built a citadel that falleth not down. And in the name of Jesus adorned and built. A bridechamber on high that is not moved.

⁴⁹ From everlasting to everlasting. A crown of victory in thy contest. Is laid up on high, O our father. Which at the last day thou wilt take. From the right hand of thy Lord who exalted thee. And let all the people say Amen and Amen. O thou who dost complete the course of the day. And givest the night for rest. Fulfil in us thy loving- kindness. O Lord, by night and day. O Christ, who hast kept us by day. And brought us to the evening in thy lovingkindness. Give us a restful night. That we may confess thee for thy lovingkindness. O our Lord, give peace in our country. And bless all our work. That we may be worthy of mercy and compassion. And confidence in the judgment.* Give by the mercy of thy lovingkindness. A restful night and sleep. To all the sick and afflicted. Who call on thee in their affliction.

First Wednesday

⁵⁰ All as on Monday, except the following:— FIRST MARMITHA. Ps. lxii., lxiii., lxiv. SECOND MARMITHA. Ps. lxv., lxvi., lxvii. FIRST SHURAYA. Ps.

xxiii. 1-5. **FIRST ANTHEM:** to the tune Compassionate and full. Day and night. May the prayer of the Virgin Mary. The Mother of Jesus our Saviour. Be to us continually. A wall by night and day. Ps. xlii. 3. At all seasons and times. May the prayer, etc., as above. Glory be, etc. Prophets, pray for peace. Apostles, for tranquillity. And martyrs and priests and teachers. May your prayers be a wall to us. From everlasting to everlasting. Beg and beseech. O our illustrious father. Of Christ whose love thou didst desire. That the congregation which celebrateth thy memorial. May be helped by thy prayers. And let all the people say Amen and Amen. O thou who hearest the prayers of thy servants. Who answerest the petitions of thy worshippers. Hear our prayer and the voice of our request. And return answer to our petitions in thy mercies.

⁵¹ **SECOND SHURAYA.** Ps. xxiv. 1-6. **SECOND ANTHEM:** to the tune Every breath. And the land was filled with it. O Mary, who didst bear the medicine of life to the children of Adam. By thy petition may we find mercies in the day of the quickening. And deliver the children from death. O Mary, etc., as above. Glory be, etc. A fount of life, O Lord, for us thou didst make. All the true sons of thy mysteries who loved thy Name. From everlasting to everlasting. Our illustrious and holy father, the friend of the Son. Beg from thy Lord compasand mercies for our souls. And let all the people say Amen and Amen. O our Lord, help us, send peace, scatter the evil ones. Keep thy Ps. cvi. 46. Church, free its children from harm. **EVENING ANTHEM:** to the tune We are not put to shame. Holy is the tabernacle of the most Highest. The temple of God the Word. With great glory Mary carried in her bosom. And was mother and handmaid.

⁵² To Jesus the Saviour of all. And therefore all creatures. Rejoice in the day of her festival. And are bidden to the bridechamber of light. To endless joy. And we all, with all generations. Will call her most blessed. And give glory to him who chose her. As the abode of his glorious brightness. I will glorify the Word of God. The temple, etc., as above. Ps. lvi. 10, Syr. Glory be, etc. To goodly pearls. Are the bones of the saints like. Fixed in the crown of the King. And their beauty shineth in creation. Come, let us all with perfect love. Honour the day of their memorial. With songs of the Holy Ghost. From morn until even. And let us beg for mercies from their Lord. That he may make his peace to dwell in creation. And by their prayers. May the Church and its children be kept.

⁵³ From everlasting to everlasting. Blessed is thy memorial, our illustrious father. For because of the truth thou wast persecuted. And didst endure sufferings and afflictions. That thou mightest be an inheritor of the kingdom. And who can tell. The dispensation of thy spiritual deeds? For thou wast adorned with virtue. With vigil, fast, and prayer. May thy prayer be a refuge. To sinners who take refuge in thee. And may we be worthy to raise. Glory to thy Lord who exalted thee. And let all the people say Amen and Amen. As the censer which Aaron offered. May the sweet fragrance of our congregation please thee. And like the petition of the Ninevites. Receive the prayer of thy servants, O my Lord. And return an answer to our petitions in thy mercies. From thy rich treasury. And as thou didst answer Daniel. From the den of lions. Answer, O my Lord, and help thy worshippers. In these times of affliction. For in thee is our confident hope. O Lord, who dost love thy servants.

⁵⁴ Prayer instead of Pity us, O thou Compassionate one (page 11): Arm us, O our Lord and God, with strong and invincible armour, by the prayers of thy blessed Mother. And give us with her a portion and share in thy heavenly bridechamber, Lord of all, etc. SHURAYA [in place of a Letter Psalm]. Ps. xlv. 14-17. For thy sake have we been killed every day. O holy martyrs who were killed. For the love of Christ. Ps. xlv. 22. We beseech you for all of us. Beg mercy of God. In heaven and in earth. Your deeds conquer, and make us to rejoice. In the commemoration of your contests. For Christ's sake were ye killed. And with him will ye reign on high. Seek the Lord and be strong. O martyrs, beg mercy for the world. Which taketh refuge in your bones. Ps. cv. 4. That by your request and prayers. We may

⁵⁵ find mercy in the day of judgment. How good and beautiful. With peace and tranquillity and concord. Is the country filled where ye dwell. Ps. cxxxiii. 1. And may we be kept from all harm. By your prayers, O blessed ones. I will alway bless the Lord. Blessed is he who made you, O blessed ones. True physicians. And your bones pour forth help. To him that taketh refuge in them. The camp of the angels of the Lord. In many companies, enter. The martyrs before their persecutors. Ps. xxxiv. 7. Crying and saying, Lord, help. Thy servants in times of affliction. Look to Him and trust in Him. They saw Christ and desired his love. Who tasted death for the sake of his Ps. xxxiv. 5. Church. And they ran and gave up their souls. To be with him when he is revealed. Offer to him sacrifices of praise. Propitiatory censers and pure.

⁵⁶ Offerings were ye, O blessed ones. In whom the Father rejoiced, whom the Son accepted. And the Holy Ghost crowned. The Lord on high is glorious. Above on high is preserved glory. Which the martyrs put on at the quickening. In the glorious country full of blessings. Where life is high above all danger. And more to be desired are they than gold and than precious stones. Crowns better than gold. And sardonyx stones and pearls. Christ placeth on your heads. And giveth you joy in his bridechamber. Ps. xix. 10. Be strong, and your heart shall be established. O martyrs, ye did not fear the fire. And the terrible swords of the judges. For ye were clothed with the love of Christ. And despised all torments. Ps. xxxi. 27. Sing unto him a new song. With a new song doth Christ clothe. The friends whom he hath chosen to himself. And in place of the afflictions which they endured. He maketh them to inherit the bridechamber on high. Ps. xxxiii. 3.

⁵⁷ Open me the gates of righteousness. Open your treasures, O blessed ones. And give help to the needy. Who look and wait for your prayer. That by it they may be protected from the Evil one. Ps. cxviii. 19. Blessed are those that are blameless in the way. Blessed are ye, holy martyrs. Friends of the heavenly bride-groom. For lo, ye are invited to the kingdom. And life and blessings without end. Ps. cxix. 1. And walk in the law of the Lord. An unending blessing. And an unending and unperishing kingdom. Hath our Saviour promised to his saints. Who have loved him and have kept his commandments. Ib. Joseph was sold to be a bondservant. The bones of illustrious Joseph. Made a hedge for the Egyptians. And your bones, O holy martyrs. Brought compassion to all creation. Ps. cv. 17. Thou hast set a glorious crown upon his head. A beautiful and honourable crown. Did the Lord of glory place. On the illustrious St. Cyriac. Who bore sufferings for the truth.

⁵⁸ And I will speak peace of thee. Peace to thee, illustrious Mar Ps. cxxii. 8. Babai. Who didst fill every house with blessings. And lo, the tears of our eyes flow. Before thy tomb which hath brought us pardon. Righteous and up-right. May the prayer of the martyr Mar Deut. xxxii. 4. Sergis, who by his strength. Confounded the Evil one and his servants. Keep our congregation. From the Evil one and his hosts. Beg of the Lord and pray before him. Beseech, illustrious Mar Ishu. Our God Jesus Christ. That when he raiseth the children of dust. He may cause us to enter his glorious bridechamber. And thy prayers be on all of us. Peace to thee, illustrious Mar Pithium. Who didst endure sufferings and afflictions. From the persecutors of the truth. For the

love of Christ. The Lord shall give strength unto his people. May the power which descended to the contest. And gave the martyr St. George the victory. Be our guardian. From the Evil one and his hosts.

⁵⁹ Choice silver which in the earth is tried. A storehouse of help to us is. Thy pure body, O Mary. Which by its many helps. Doth make us rich in our need. Glory be, etc. Glory to the Lord who exalted you. And made you a storehouse of life. For the afflicted and distressed. In you take refuge, by you are saved. From everlasting to everlasting. O armed and illustrious athlete. Our father, inheritor of the kingdom. Beseech Christ that in his mercies. He may make his peace to dwell in creation. And let all the people say Amen and Amen. The evening praise we lift up. To thee, O Lord God. And ask that we may receive. Forgiveness of trespasses from thee.* Give us life without sin, O my Lord. And love and peace and concord. And may all our petitions be answered. As seemeth good to thy Godhead.* Sow in us, O my Lord, a desire for prayer. And may our request ascend to thee. And give us twofold health. The sustenance of body and of spirit.

First Thursday

⁶⁰ All as on Monday, except the following :— FIRST MARMITHA. Ps. xcvi., xcvii., xcvi. SECOND MARMITHA. Ps. xcix., c., ci. FIRST SHURAYA. Ps. xxv. 1-5. FIRST ANTHEM: to the tune Thou art the Light. O Lord, thou knowest. More than all thou knowest. Lord, what doth help us. In thy lovingkindness supply our life. And may thy mercies pity our trespasses. May thy compassion be a physician to us. And thy love a master and teacher. To thee be glory, and on us be thy mercies. Thy mercy, O Lord, endureth for ever. To the overflowing mercies of thy lovingkindness. O King Christ, we call. For assistance to our weakness. Because of the times, which are disturbed. And the world, which is in confusion with its sins. Give us immovable peace. That having it we may confess thee at all times. Glory be, etc. O Mary, the holy Virgin. Mother of Jesus our Saviour. Beseech and beg for mercy. For sinners, that they be not destroyed. For in thy prayers they take refuge. May thy prayer be a wall to us. In this world and in that to come.

⁶¹ From everlasting to everlasting. By the prayer of the just who propitiated thee. And the righteous who were approved before thee. The prophets and apostles and teachers. And martyrs and priests and monks. Keep the assembly of thy worshippers. That they may raise to thee a new song. Father, Son, and Holy Ghost. And let all the people say Amen and Amen. Let us all

dili- gently honour. The glorious day of the memorial. Of our illustrious and holy father. Who was a vessel full of mercies. Worthy of the service of his Lord. And day by day his lamp shineth. May his prayer be a wall to us. SECOND SHURAYA. Ps. xxviii. 1-8. SECOND ANTHEM: to the tune They are not oppressed. Lord, I have called daily upon thee. To thee cry the afflicted, Ps. lxxxviii. 9. O Compassionate one. And in thee the distressed take refuge, O Friend of men. Be a guardian to their life in thy compassion. And rescue them from the Evil one, for on thee they wait.

62 In the deep of his heart. Jonah called to thee from within the fish, and thou didst answer him. The company of Ananias in the furnace, and thou didst deliver them. And all creation calls to thee with sighing. Pity it and have mercy on it, as thou art wont. Glory be, etc. O Mary, Mother of the King, the King of kings. Offer with us a petition to the Son, who is of thee. That he make his peace and tranquillity to dwell in creation. And that the Church and her children be kept from harm. From everlasting to everlasting. Peace with your company, O blessed ones. Merchants bearing life to the sons of men. Open the treasury of your prayers to the needy. And keep the country where ye dwelt from harm. And let all the people say Amen and Amen. Make request for us all to thy Lord. O our illustrious and holy father, the friend of the Son. For by thy prayers shall be helped and saved. All who are afflicted and distressed, and who take refuge in thee.

63 EVENING ANTHEM. [Varies with the season.] Or this. We shall give thee thanks for ever. We give thee thanks, O our Creator, for thou hast mercy on all creation. Thou hast brought into being both the good and the evil in thy compassion. And copiously givest help to the sons of men. O thou who hast abundant mercy, praise to thee. For thy loving mercy and for thy truth's sake. Ps. cxv. 1; and We give thee thanks, etc., as above. cxxxviii. 2. Glory be to the Father, and to the Son, and to the Holy Ghost. Open to us, O our Lord, the great treasury of thy mercy. That we may receive mercies and salvation for our poor race. And heal the pains of our sins by the great medicine of thy compassion. That our weak race by thy mercies may receive compassion. LETTER PSALM, cxix. 49-65.

Martyrs' Anthem.

64 Ye are the blessed of the Lord. The blessed martyrs counted death. As a great gain. And like honours and gifts. Accepted stripes and torments. And now after their deaths. They bestow on the world benefits. And storehouses

full of helps. Ps. cxv. 15. Yea, they thought scorn of the pleasant land. The martyrs who saw the world passing away. And truth abiding. Left buildings and riches. And possessions, which are vanity. And desired the fear of God. And gave their necks to the sword. And lo, they are about to inherit the kingdom. Ps. cvi. 24. And sing lustily with the voice. The martyrs say, Our crown is fixed. And our recompense laid up. And Christ the King, whom we have loved. Maketh us to enter his kingdom. And because we have suffered with fire and sword. Christ comforts our afflictions. In Paradise, which is full of joys. Thy kingdom is an everlasting kingdom. The martyrs are

⁶⁵ invited. To the kingdom on high, and to life without end. That which ear hath not heard. And eye hath not seen, as it is written. And to the heart of the sons of men. Hath not gone up the blessing in which abide. The illustrious ones who loved Christ. Lay hand upon the shield and buckler, and stand up to help me. With the shield of the Spirit were the true martyrs armed. When they went down to the contest. And young men and boys were assembled. To see an unaccustomed sight. Men fighting with death. And conquering it though they were killed. A wonder greater than words can tell. Look on him and trust in him. O holy martyrs, ye saw Christ. In the kingdom which is above. And (departing) from temporal life. Ye have reached perfection. And have been counted worthy to glorify. With the spiritual companies. God the Lord of (all) creatures.

⁶⁶ The eyes of the Lord are over the righteous. With the eye of the Spirit was Christ seen. By the holy martyrs. Who imitated him by their sufferings. For they heard that voice. Every one that beareth sufferings for my sake. Here on earth from men. Hath joy in the bridechamber of the kingdom. He spread out a cloud and overshadowed them. Clouds of light bear up the saints. In the day of resurrection. When is revealed the greatness. Of the heavenly King of kings. And above, on high, they have joy. On the right hand of Christ. All who have loved him and have kept his commandments. They knew not and understood not. The king bade them cast. The three children into the furnace. And Another among them. Sprinkled their faces with dew. And the more the fire was kindled. The more their faces shone. Blessed be the Lord who hath exalted his saints.

⁶⁷ In the sight of all the people. The martyrs say, We will not deny. The Son of God. For we are the seed of Abraham. And sons of the inheritance of Isaak. For the God of our fathers. We offer a temporal death. And inherit life

without end. Out of the hand of the unrighteous and evil man. The unrighteous king enraged. With anger and envy. Brought sharp wooden nails. And fixed them in the body of the boy. And Christ helped him and aided him. St. Cyriac the illustrious. May his prayers be a wall to us. Come, let us rejoice and be glad in it. In the day of thy crowning, O martyr Mar Sergis. The watchful ones and men rejoiced. Angels carried thy soul. Sons of men bore thy body in procession. The crown which the Holy Ghost wove. Our Saviour placed on thy head. Beg mercies for us from thy Lord.

⁶⁸ His heart is established and feareth not. The martyr Mar Pithiun stood prepared. Before the heathen Magi. And reproved their arrogance. Worship not idols. But worship the one God. For heaven and earth are his. And his dominion endureth for ever. Against the unmerciful people. Dire sufferings and bitter torments. And many kinds of death. The holy martyr bore. St. George the illustrious. For the love of Christ. Because he loved him more than his life. Blessed is he who crowned the martyr with victory. The Lord preserveth them that are faithful. By the prayers of the Virgin Mary. The blessed Mother. May thy worshippers, O my Lord, be kept. From the wiles of the Crafty one. And grant us to fulfil thy will. Both in words and deeds. And to sing to thee glory at all times. Glory be, etc. Peace to you, holy martyrs. Friends of Christ. Who conquered and overcame and were crowned. And confounded the Evil one in the contest. Blessed are ye in the day of the Son. When the greatness of his glory shineth forth. And ye enter with him to the bridechamber.

⁶⁹ From everlasting to everlasting. A garment of grace woven by the Holy Ghost. Art thou, O our father. A fountain of heavenly blessings. Hast thou caused to flow forth by thy steadfast deeds. And thou hast given the flock of thy pasture to drink. Of the word of heavenly life. And lo, a crown of victory is woven for thee. And let all the people say Amen and Amen. By sea and by land they call to thee, O our Lord. That thou mayest come to help them. Him that calleth by sea thou answerest. And (him that calleth) by land thou dost not neglect. And to us, O my Lord, who call on thee. Come, and help us, and save us. And deliver us from the Evil one and his host. O Christ, who didst make peace with thine own blood. Between the height and the depth. Make peace, O my Lord, between priests and kings. And raise up thy Church in thy compassion. And let the one sign of faith. Reign in the whole inhabited world. In thy lovingkindness, O merciful Lord. By thy lovingkindness,

O merciful Lord. Bless and keep. This country and its inhabitants. From devils and evil men. And increase in it moderate weather. And love and peace and concord. And health of body and of soul. By the angels the house. Of our father Abraham was blessed. And by the Lord of the angels. The house of Zacchaeus was blessed. And in the house into which thy worshippers have entered. May the Trinity dwell. And may it be blessed in the generation of the righteous. Drive away Satan, who is the enemy. Of all righteousness. From the house where we dwell. And let him not enter and have dominion in it. And establish, O our Lord, its foundations. On the rock of faith. And increase in us life without end.

First Friday

⁷⁰ All as on Monday, except the following :— FIRST MARMITHA. Ps. lxxxv., lxxxvi. SECOND MARMITHA. Ps. lxxxvii., lxxxviii. FIRST SHURAYA. Ps. lxxv. 1-5. FIRST ANTHEM : to the tune The disciples of Christ. Confess him and bless his Name. Confess, O mortals, the Son who saved us. From the dominion of death. Which held us in our sins. For the whole reason that he descended to Sheol. Was that he might bring the dead from the graves to life. Who can repay the loving-kindness. Which he hath shewed to the race of mortals ? My mouth shall speak of wisdom. Take refuge, O sinners, in repentance. For the time is short. The world flourisheth and passeth away. Blessing to the penitent. And judgment to the wicked who have not worked righteousness. For if thou, O my Lord, judgest justly. Who can overcome in the judgment ? Glory be to the Father, and to the Son, and to the Holy Ghost. We beseech thy lovingkindness, O Christ the King. Remember not the offences of thy servants. Who have received the mystery of thy body. And may thy lovingkindness defend them in the day of the quickening. And may they be delivered from Gehenna. And with the watchful ones may they be brought in to meet thee. With great glory, in the heights of heaven.

⁷¹ SECOND SHURAYA. Ps. lxxxii. 1-5. SECOND ANTHEM: to the tune Remain in peace. I will alway bless the Lord. Blessed is thy day, O Son of the Ps. xxxiv. 1. Lord of all. When thou comest and rendest the bosom of Sheol. Glorious is thy quickening, for which are looking. The generations that have passed away and those that remain. They pass away, but thou endurest. Lo, this world passeth away. Ps. cii. 26. And all its desires come to nought. And blessed is he who hath prepared for himself. Provision for the world

that passeth not away. Glory be to the Father, and to the Son, and to the Holy Ghost. We have no hope in which we may boast. But thy cross which pardoneth our trespasses. It is a high wall to us. And delivereth us from harm. EVENING ANTHEM. [Varies with the season.] Or this, to the tune God the Word.

⁷² Who can express the noble acts of the Lord? Who is sufficient, O our Maker, to confess thee for thy mercy? Who in the beginning didst form us in thy splendid image. And in the latter times hast clothed thyself with us, and turned us to the knowledge of thee. O thou who exaltest our race, glory to thee. Who is like unto thee, O Lord? Who is sufficient, etc., Ex. xv. 11. as above. Glory be to the Father, and to the Son, and to the Holy Ghost. Who is sufficient, etc., as above. Prayer instead of Pity us, O thou Compassionate one (page 11): Quicken, O my Lord, our departed in thy compassion, and set them at thy right hand. Clothe them with excellent glory in thy kingdom, and join them to the just and righteous who fulfil thy will in Jerusalem which is above, O Lord of our death and of our life, Father, Son, and Holy Ghost, for ever. Amen.

⁷³ SHURAYA in place of a Letter Psalm (if there is no special one in the Kashkul). Ps. cxvi. 11-13 to people.

Martyrs' Anthem.

⁷⁴ All these things be come upon us, and we have not wandered from thee. Christ the Saviour of the world. The great King of glory. Did the martyrs love and have faith in. So they confounded the devil. And with the angels rejoice on high. And stand before God. And the Enemy and his host. Have they subdued under their feet. Nor lied against thy covenant. Christ is the Saviour of the world. Who suffered for us in his lovingkindness. And trod the way to the kingdom. And in his steps went the martyrs. And gave their bodies to torments. And burnings and tortures. And gained by the blood of their necks. The promised life without end. The voice of glory and salvation is in the dwelling of the righteous. At the voice of the holy martyrs. Who sow peace in creation. The spiritual ones fly and descend. Quickly to the holy place. And companies of the spiritual ones cry. With the martyrs in their song of praise. Holy art thou, O Lord of all. Who hast exalted the race of mortals.

⁷⁵ For he hath done a marvellous thing. A great marvel hath been wrought for us. By the illustrious athletes and martyrs. Who saw the swords

flashing. And the murderers threatening. And their mind moved not nor flinched. Because of their great love for their Lord. And they accepted death as a gift. And they relaxed not their confession of him. And they spared not their souls from death. O murdered ones who loved your Creator. And received death of your own free will. And became propitiatory sacrifices. To Christ the King who crowneth you. Offer with us a petition. In the great day of searching. That we may be rescued from torment. And inherit life without end. Offer to him the sacrifices of praise. O martyrs who are propitiatory sacrifices. Who yourselves propitiated your Lord. And with the blood which your necks poured forth. Gained the kingdom which passeth not away. Beseech and beg of the Lord. For sinners that they perish not. Who in your prayers take refuge. May peace and tranquillity be multiplied to them.

⁷⁶ He sent his word and healed them. True physicians. Were the martyrs in creation. And cured and healed souls. Which were defiled with sin. Praise to the Lord who chose you. And made strength to dwell in your bones. That ye might be to the race of mortals. Havens of peace in the world. He brought them unto the haven where they would be. A desired and advantageous haven. Is the treasure of the bones of the saints. A fountain of mercies and of healing. Hast thy will placed (there), O our Saviour. And may the strength which descendeth from on high. And alway visiteth their bones. Keep the assembly of thy worshippers. From the wiles of the Crafty one. I will magnify thee, O my Lord the King. The King of the highest with his ministers. Helped the company of the faithful. The command went forth that the just martyrs. Should be killed with the sword. The Chaldeans were astonished, standing. Lifting up their hands, and saying. Great is the God of the faithful. Though he is not seen he saveth them.

⁷⁷ A great King above all gods. The King of the highest heights. Built a citadel in heaven. And gave it the name Jerusalem. Of the firstborn written in heaven. He fixed a ladder of life in his Church. And leadeth them of his household, and raiseth them up. To the excellent habitation of heaven. That with the spiritual ones they may have joy. Lay hand upon the shield and buckler, and stand up to help me. With the shield of the Holy Ghost. Were the martyrs armed in their conflict. When they bowed their necks. Before the swords of the persecutors. And despised stripes and tortures. For the love of Christ. And inherited by the blood of their necks. The kingdom which is not destroyed. The King's daughter stood in glory. The Church is like to the

ark. And the holy altar to the throne. And the martyrs to the bands of principalities. Who minister to Christ. It is built with jasper stones. And sapphires and crystal. Its architects are Peter and Paul. And Theodore and Nestorius.

⁷⁸ And I will speak peace of thee. Peace to thee, O martyr Cyriac. Athlete of Christ the King. And peace to thy tomb. Which giveth health to the sick. Peace be to thy limbs. From which flow forth helps. Peace to thee and peace to thy mother. And praise to him who gave thee the victory. Offer to him the sacrifices of praise. Reasonable sacrifices were the martyrs. St. Cyriac and Julitta. In their own sufferings and tortures. For the truth of the love of their Lord. And they endured double afflictions. From the persecutors of the truth. That they might be partakers with him. In that kingdom which passeth not away. I will alway bless the Lord. Cyriac kneeled in prayer. And called to his Lord, beseeching him. O our Lord Jesus Christ. For thy sake have I been beaten. Send thy strength from on high. And help thy servant in the contest. Before the false teachers say. The faithful have no God.

⁷⁹ Beg of the Lord and pray before him. Hail, spiritual merchant. O illustrious martyr Mar Sergis! Ps. xxxvii. 7. A pearl without flaw. A light hath shone in thy soul. Thou hast bought it with thy blood, and became rich thereby. And thou hast gained wealth which is not destroyed. Ask for the Church and her children. Love and peace and concord. Gird thee with a sword upon thy thigh, O thou most Mighty. O giant in strength, St. George. Who didst despise death and the sword. And cruel rendings. And blows of every kind. And didst work miracles and wonders. And didst turn all men to the truth. Blessed be he that made the athlete to conquer. Who by his strength will overcome error. This shall they say among the heathen. Blessed art thou, holy Virgin. Blessed art thou, Mother of Christ. Blessed art thou whom all generations. Ps. cxxvi. 3. And races call blessed. Blessed art thou in whom the Father was well pleased. Blessed art thou in whom the Firstborn dwelt. Blessed art thou whose name the Holy Ghost. Made to conquer in creation.

⁸⁰ Glory be, etc. Glory be to the Father who chose you. Illustrious and holy martyrs. Glory be to the Son for whose sake. Ye stood, by his strength in the contest. Glory be to the Holy Ghost. Who adorned (and) wove your crowns. May your prayer be a wall to us. Till the end of the world. From everlasting to everlasting. O our father, who didst conquer in the contest. Lo, in

heaven is thy recompense. Christ, for whom thou didst adorn thyself. Hath exalted thy memorial in his Church. A pure censer was thy love. And thou didst propitiate thy Lord by thy deeds. Beseech him with us when he is revealed. In great glory, that he have mercy upon us. And let all the people say Amen and Amen. O King of kings, our helper. Art thou, O Christ our Saviour. Pity thy servants who call on thee. Ps. cvi. 46.

⁸¹ In these times of affliction. For lo, sorrows surround us. And fears on all sides. Quickly let thy mercies prevent us. And make thy face to shine (on us) and save us. Thou art compassionate from all eternity. And merciful for ever. What is the wickedness of creation. Compared with the overflowing mercies of thy lovingkindness? Sprinkle the face of our nature. With the dew of mercy and pity. And rescue us from the hand of the Evil one. And from the tares, the sons of error. May Adam and the camp of the just. Moses and the chain of the prophets. And Peter and the company of the apostles. Stephen and all the martyrs. And Ephraim and Nersai the teachers. And Antony and the hermits. Beseech thee, O our Lord Jesus. That thou have mercy on the world.* The departed, who clothed themselves with thee, O our Lord. In the water of baptism. By thee may their bodies be cleansed. From the defilements of sin. To the departed who have eaten of thy body. And have had joy in thy living blood. Grant, O our Lord, a memorial. In the country where the just abide.

⁸² All as on First Monday, except the following:— FIRST MARMITHA. Ps. lxxxv., lxxxvi., as on First Friday. SECOND MARMITHA. Ps. lxxxvii., lxxxviii., as on First Friday. FIRST SHURAYA. Ps. xcv. 1-8. FIRST ANTHEM: to the tune Holy apostles. O come, let us glorify the Lord. Come, mortals, let us confess and glorify. Him who by his death brought to nought the dominion of death. And promised life and resurrection. To all the race of mortals. O come, let us kneel and worship him. Thee we worship, O Christ our Saviour. For thou art the Quickener and Saviour of all the departed. Who were baptized in thy Name. And confessed thy cross and thy death. Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to thee, who by thy resurrection didst promise. Life and quickening to all the race of mortals. And thee let us confess and glorify. For thou art the Quickener of the departed.

⁸³ SECOND SHURAYA. Ps. cxxxix. 1-5. SECOND ANTHEM: to the tune Being, who by thy will. Thou hast fashioned me, and laid thine hand upon

me. On Friday in the beginning God fashioned Adam from dust. And breathed into him the Spirit. And made him a reasonable being, that he might sing to him praise. O foolish people and unwise. On Friday the Jews crucified our Lord on the top of Golgotha. And on Friday the Slayer slew death. And raised up our nature. Glory be to the Father, and to the Son, and to the Holy Ghost. Let us make request with entreating, and beseech mercy and ask for forgiveness. From the Compassionate one. Whose door is open to all who turn to him and repent. EVENING ANTHEM. [Varies with the season.] Or this. Royal Anthem: to the tune We are not confounded. Who can express the noble acts of the Lord? Who is sufficient to tell thy wonders, O Christ the King, our Saviour? For thou, more glorious than all. Ps. cvi. 2.

⁸⁴ Wast revealed in the firstfruits which (thou didst take) from us. For thus thou didst will to save those who believe in thee. And to take the form of a servant. And appear in the world in the flesh. Who is like unto thee, O Lord? Who is, Ex. xv. 11. etc., as above. Glory be to the Father, and to the Son, and to the Holy Ghost. Who is, etc., as above. Prayer. Quicken, O my Lord: as on First Friday (page 42). SHURAYA [in place of a Letter Psalm]. Ps. xl. 7-10, to me. MARTYRS' ANTHEM. As on First Friday.

First Saturday

⁸⁵ All as on Monday, except the following:— FIRST MARMITHA. Ps. cxlv., cxlvi., cxlvii. 1-12. SECOND MARMITHA. Ps. cxlvii. 12, cxlviii., cxlix., cl. FIRST SHURAYA. Ps. xxx. 1-5. FIRST ANTHEM: to the tune O Compassionate one, whose (door) is open. And our heart shall rejoice in him. May the cross, which was to us the cause of blessings. And by which our mortal race was freed. Be to us a strong wall, O my Lord. And by it may we conquer the Evil one and all his wiles. Because we have hoped in his holy Name. May the cross, etc., as above. Glory be, etc. Sanctify, O our Saviour, thy Church in thy compassion. And make thy lovingkindness to dwell in the temple which is set apart to thy honour. And set up within it thy noble altar. On which are celebrated thy body and blood, O Lord. From everlasting to everlasting. O our Lord, who in thy mercies didst promise to thy servants. That whoso asketh shall receive, and whoso seeketh shall find. Of thee we ask strength and help. That we may fulfil the will of thy majesty by our deeds.

⁸⁶ SECOND SHURAYA. Ps. liv. 1-5. SECOND ANTHEM: to the tune Peace to the martyrs. From one end of the earth to the other. The cross, which hath held the four quarters of creation. Hath kept thy worshippers. By

the compassion of thy Godhead. From the rising up of the sun unto the going down thereof. The cross, etc., as above. Glory be, etc. On the top of Golgotha the Church saw Christ. And knelt and worshipped him. And gave glory to him who sent him. From everlasting to everlasting. Let not the prayer of thy servants, O my Lord, be in vain. But let it be for reconciliation. And forgiveness of sins. EVENING ANTHEM. [Varies with the season.] Or this, to the tune The mysteries of Friday. Lord, I have called daily upon thee. To thee we cry. Have mercy upon us, O Christ our Saviour. Ps. lxxxviii. 9. Unto thee have I cried, O Lord my God; keep not silence with me. To thee we cry, etc., as above. Ps. xxviii. 1.

⁸⁷ Glory be, etc. Glory and confession. Let us raise to the Son, who hath saved us by his cross. From everlasting to everlasting. May our prayer, O my Lord. Please thy good will, all our days. LETTER PSALM, cxix. 65-89.

Martyrs' Anthem.

⁸⁸ Their gospel is gone out unto all the earth. The holy martyrs clothed with light. Went out to the four quarters of the world to preach. The glorious Trinity. Father, Son, and Holy Ghost. Ps. xix. 4. And their words into the ends of the world. The martyrs were like the watchful ones. For, while walking on earth in appearance like all men. Ib. In their minds above on high. They were dwelling among the angels. O bless the Lord, ye angels of his. Like angels were they. Who despised all earthly things, and kept aloof from them. The martyrs, the friends of Christ. (Who) proclaimed the (Holy) Trinity. Ps. ciii. 20. Sing to the Lord with harps and with the voice of singing. With songs and holy voices. The martyrs sing Hallelujah before the heavenly bridegroom. And cry to him, Holy, Holy. Holy, who givest victory to thy friends. Ps. xcvi. 6.

⁸⁹ They that go down to the sea in ships. Hail, merchants, who with the blood of your necks. Obtained wealth that passeth not away for ever. Beseech and beg of the Lord. That he make his peace to dwell in creation. Ps. cvii. 23. Ye servants of his that do his pleasure. The watchful ones descend from the land of light. And sing a song of praise over the bones of the saints. To him who maketh the earthborn worthy. To have joy with the spiritual ones. And more to be desired are they than gold and than precious stones. Like gold and precious stones. Are the bones of the saints laid in the churches of Christ. And they pour forth and give out help. To him that taketh refuge in them. Unto the godly hath shone forth light in the darkness. Like the sun

which shineth forth in the sky. The deeds of the saints shine forth in the Churches of the King's Son. And him that taketh refuge in them. The darkness toucheth not.

⁹⁰ Majesty and glory are before him. The blessed martyrs saw thy majesty, O our Lord. At the time when they suffered on the cross for thy Name's sake. And all cried, saying. For thee we die. He spread out a cloud over them and overshadowed them. The company of Ananias in the furnace. The three boys quenched the flame. May their prayers be a wall to us. From the wiles of the Crafty one. Blessed are those that are blameless in the way. Blessed are the martyrs who loved Christ. And hated the things that are seen, through the fire of his love. And lo, he that recompenseth them hath come. To pay the wage of their deeds. And walk in the law of the Lord. Blessed are ye, holy martyrs. Athletes who conquered and overcame in the spiritual contest. And lo, your bodies are in the church. And your spirits among the watchful ones.

⁹¹ Come, let us rejoice and be glad in it. Rejoice and be glad, holy martyrs. Who in heaven light your lamps. Before the just Judge. Who knoweth the secrets of all men. The Lord shall give strength unto his people. O Christ, who didst so strengthen the boy Cyriac. That he let not the truth slip in the multitude of afflictions. Keep our assembly by his prayers. From the Evil one at all times. The Lord is the strength of his people. O Christ, who didst strengthen the martyr Mar Pithium. To oppose the evil of the Magi, the sons of error. Ps. xxviii. 9. Strengthen our assembly that it may prevail. Against sufferings and enticements. O well is thee, and happy is thy soul. Blessed is thy spirit, O martyr George. Who didst serve thy Lord according to his will in this passing world. Ps. cxxviii. 2. And lo, the wage of thy deeds is laid up. With the saints in the kingdom.

⁹² Let them shout from the top of the mountains. Blessed art thou, O Mary, blessed Mother. Who, according to the manifestation of the prophets and sealing of the apostles. Without a husband didst bear Christ. By the power of the Holy Ghost. Glory be, etc. Peace to you, holy martyrs. Peace to you who conquered in the spiritual contest. Peace be to you who loved. Christ with a pure heart. From everlasting to everlasting. To the perfection of all the saints. Came our illustrious father by the help of thy lovingkindness. O Christ, who exaltest thy saint. Keep our assembly by his prayer.

⁹³ And let all the people say Amen and Amen. Answer us, O Lord, answer us, O Hope of thy household. Ps. cvi. 46. Answer us, O God our Saviour, and

hear the voice of our request. And return answer in thy mercies to our petitions. O thou who stayest not thy goodness and mercies.* May thy cross, O our Lord, be a guardian. To the beloved assemblies whom thou didst choose to thyself in thy Catholick Church. That they may be worthy to do thy will. As in heaven, so on earth. O Christ our Saviour, let there enter before thee. The prayer and request which thy worshippers have offered to thy majesty. And may thy lovingkindness help us. To tread down the head of the Apostate. A lamp and light is doctrine. And David among the prophets beareth witness, and Paul also among the apostles. Come, let us have joy in drinking of it. And walk in the way of its commandments. Open to us, O our Lord, the treasury of thy mercies. That we may receive mercies and salvation for our defiled souls. Like the robber who loved thee. And to whom thou didst promise the kingdom. Glory to thee, O our good God. For thou hast made us to rest from the works of the day. Glory to thee from all mouths. Father, Son, and Holy Ghost.

THE FERIAL EVENING SERVICE, WEEK 'AFTER'

¹ All as on First Monday, except the following :— FIRST SHURAYA. Ps. xlii. 1-5. FIRST ANTHEM: to the tune Blessed martyrs. Like as the hart crieth for the water brook. Who will give me a fountain of tears and a pure heart. To weep and lament and groan. With loud sighing. For the years of my life which are wasted. In vanities without profit? And I was at fault in my conduct. Woe is me that my sojourning is prolonged. Woe is me that it hath happened to me that the Evil one hath spread a snare for me and I have fallen in it. Thou, O my Lord, hast made me free. And I have despised thy commandments. And when the Evil one saw that I was careless. He spread a snare for me, and I fell into it. Deliver me, O my Lord, from the Evil one who hath led me captive.

² Glory be, etc. By the prayers of the Virgin Mary, the blessed Mother. May thy worshippers, O my Lord, be preserved. From the wiles of the Crafty one. And grant us to fulfil thy will. Both in words and deeds. And to sing to thee glory at all times. From everlasting to everlasting. By the prayer of thy saints who have kept thy commandments, O Christ our Saviour. Prophets, apostles, and teachers. And martyrs and priests and monks. Keep the assembly of thy worshippers. From the wiles of the Crafty one. And strengthen us to fulfil thy will. And let all the people say Amen and Amen. A robe of grace woven by the Holy Ghost art thou, O our father. A fountain of heav-

enly blessings. Hast thou poured forth by thy steadfast deeds. And hast given the flock of thy pasture to drink. Of the word of spiritual life. And lo, the crown of victory is woven for thee.

³ SECOND SHURAYA. Ps. cxxiii. 1-3 to the second upon us. SECOND ANTHEM: to the tune By peace. Unto thee lifted I up mine eyes, O thou that dwellest in the heavens. Unto thee lifted I up mine eyes, O thou that dwellest on high. For thou hast brought me into being, and by thy will hast created me. Send thy strength and make whole my sickness. And heal my pains with the medicine of thy compassion. For thou art the true Physician, who curest without price. By thy mercies heal my pains and sicknesses. Let thy mercies quickly prevent us. Let thy mercies, O merciful Lord, quickly prevent us. For lo, our hands are stretched out to thee and our heart to heaven. To make request to thee and to beseech. That thou wouldest forgive our trespasses and pardon our sins. And rescue us from the Evil one who threateneth to destroy us. And that thou wouldest strengthen us to fulfil thy will.

⁴ Glory be, etc. By the prayer of Mary who bore thee, and John who baptized thee. Peter and Paul the preachers, and the four gospellers. And Stephen and the band of teachers. And our illustrious father and all the departed. And the twelve confessors and the martyr George. Keep, O our Lord, our land and them that dwell in it. From everlasting to everlasting. By thy ascension, O our Lord Jesus, thou hast exalted our dust. And hast caused us to sit on the right hand of the Father on high by thy love. By the descent of thy Spirit thou hast made our childhood wise. And by the cross of thy light thou hast illumined our knowledge. By the hallowing of the holy Church thou hast hallowed our nature. Adorable is thy dispensation which was for our salvation. EVENING ANTHEM. [Varies according to the season.] Or this, to its own tune.

⁵ O God, my heart is ready, my heart is ready. Let us be ready in fear and love. For the fear-inspiring gift of the mysteries of Christ. And adorn our souls with deeds. By which we may propitiate the Judge of all. That he may pity us when he judgeth the families of the earth. And we are risen and are ready. Let us be ready, etc., as above. Glory be to the Father, and to the Son, and to the Holy Ghost. Of our own free will the sufferings of sin have surrounded us. Do thou in thy goodness open the door to our prayer. Our nature is weak and inclined to sin. Give a hand now, for it is laid low. Peradventure

it will understand its nature by the mercies of thy lovingkindness. LETTER PSALM, cxix. 89-105.

Second Tuesday

6 All as on First Monday, except the following:— FIRST MARMITHA. Ps. xxv., xxvi., xxvii., as on First Tuesday. SECOND MARMITHA. Ps. xxviii., xxix., xxx., as on First Tuesday. FIRST SHURAYA. Ps. lxvii. 1-6. FIRST ANTHEM: to its own tune. Show the light of thy countenance, and we shall be saved. O Compassionate one, and full of mercies. Relax not thy watch upon us. And send us from thy treasury. Compassion and mercies and salvation. Until thou have mercy upon us. At thy door, O our Lord, we knock. And ask mercies of thee. Open to us, and return answer to our petitions. O thou who stayest not thy goodness and mercies. Glory be, etc. May the prayer of the Virgin Mary. The Mother of Jesus our Saviour. Be to us continually. A wall by night and day. From everlasting to everlasting. O prophets, pray for peace. O apostles, for tranquillity. O martyrs and priests and teachers. May your prayer be a wall to us.

7 And let all the people say Amen and Amen. Make request and beseech, O our illustrious father. Christ whose love thou didst desire. That the assembly which hath celebrated thy memorial with processions. May be helped by thy prayers. SECOND SHURAYA. Ps. xl. 16-20. SECOND ANTHEM: to the tune O Compassionate one, whose (door) is open. Rescue me, and deliver me from this generation for ever. O God, who didst rescue them of the household of Hezekiah. And didst deliver Jerusalem from the Assyrians. Cause thy right hand to overshadow thy worshippers, and save thou them. And bring not on us, O my Lord, the strong foot. In the deep of his heart. When the son of Jesse called to thee, O Lord, and thou didst answer him. Thou didst ease his afflictions and overthrow his enemies. And when we call to thee, bring to nought our persecutors. And raise Churches to reverence thy cross.

8 Glory be, etc. A great refuge is the holy Virgin. To the faithful who alway ask her prayers. By the strength of her prayer may our assembly be blessed. And the Church be made fruitful in peace and concord. From everlasting to everlasting. O prophets and apostles, and martyrs and teachers. Beg mercies of God for the world. For priests concord, for kings reconciliation. For the Church, with her children, forgiveness of trespasses. And let all the people say Amen and Amen. O our holy father, the friend of Christ. Who didst buy the kingdom by thy virtuous deeds. Beg mercies for us from thy

Lord who chose thee. That he may have mercy on us and save our souls. Ps. cvi. 46. EVENING ANTHEM. [Varies with the season.] Or this, to the tune God the Word. Who can express the noble acts of the Lord? Who is sufficient, O our Maker, to confess thee for thy mercy? Who in the beginning didst form us in thy splendid image. And in the latter times hast clothed thyself with us and turned us to the knowledge of thee. O thou who exaltest our race, glory to thee. Ps. cvi. 2.

9 Because of thy lovingkindness and truth. Who is sufficient, etc., as above. Ps. cxxxviii. 2. Glory be to the Father, and to the Son, and to the Holy Ghost. Open to us, O our Lord, the great treasury of thy mercy. That we may receive mercies and salvation for our poor race. And heal the pains of our sins by the great medicine of thy compassion. That our weak race by thy mercies may receive compassion. LETTER PSALM, cxix. 113-129. MARTYRS' ANTHEM, as on First Tuesday. All as on First Monday, except the following:—FIRST MARMITHA. Ps. lxii., lxiii., lxiv., as on First Wednesday. SECOND MARMITHA. Ps. lxv., lxvi., lxvii., as on First Wednesday. FIRST SHURAYA. Ps. lxxii. 1-5. FIRST ANTHEM: to the tune The martyrs of the Son. There shall I make the horn of David to arise. From the house of David and Abraham the Creator chose a virgin. And made his hidden power to dwell in her. By the power of the Holy Ghost. She conceived and bare Christ. The Judge of the heights and the depths.

10 And hath chosen her to be an habitation for himself. From the house, etc., as above. Glory be, etc. How fitting is it that we should glorify this holy house. In which are prophets and apostles. And martyrs and priests and teachers. And in which is set up the holy table. For the pardon of the children of Adam. From everlasting to everlasting. Blessed is he who traded as thou didst trade, O our father. And who collected spiritual riches. And filled his ship with all blessings. And prospered, and departed to the haven. To the place appointed for all the just. And let all the people say Amen and Amen. O our Lord, thy kingdom come, and thy will be done on earth. As it is in heaven. And give us the bread of our need. And lead us not into temptation. But deliver us from the Evil one.

11 SECOND SHURAYA. Ps. ci. 1-10. SECOND ANTHEM: to the tune They are not oppressed. For he is thy Lord, worship thou him. O Mary, Mother of the King, the King of kings, etc., as above, ps. xlv. 12. page 36. Beg of him and beseech him that he have pity upon us. O Mary, etc., as above.

Glory be, etc. Peace to your company, O blessed ones. Merchants bearing life to the sons of men. Open the treasury of your prayers to the needy. And keep the land where ye dwelt from harm. From everlasting to everlasting. Make request for us all to thy Lord. O our illustrious and holy father, the friend of the Son. That by thy prayers may be helped and saved. All who are afflicted and distressed and take refuge in thee. And let all the people say Amen and Amen. O God, who didst have pity on the Ninevites, have pity on us. And relax not thy watch over our evil generation. And if thou holdest thy door in the face of us sinners. Let whoso goeth knock at the door, O thou Friend of men. Ps. cvi. 46.

12 **EVENING ANTHEM:** to the tune Thee, O Judge. Protect me from the wickedness of the froward. Under the wings of thy prayers, O pure Mary, we always take shelter. And may they stand before us at all times. And by them may we find. Compassion and mercies in the day of judgment. Ps. lxiv. 2. Do thou protect me and preserve me from mine enemies. Under the wings, etc., as above. Ps. xxxii. 8. Glory be, etc. By the prayer of the prophets who foretold thy mysteries. And by the prayer of the apostles who preached thy gospel. And by the prayer of the martyrs and priests and teachers. O Christ, keep thy worshippers from harm. From everlasting to everlasting. O our father, pray that our Lord in his mercy. May make whole all pains. May thy prayer be as the smell of sweet incense. And a censer that propitiateth God on behalf of sinners.

13 And let all the people say Amen and Amen. Hear our request, O Hope of our life. And return answer to the petition of our soul in thy mercies. And give us in (thy) lovingkindness healing for our sicknesses. That we may confess thy holy Name, and have mercy upon us. Prayer. Arm us, O our Lord: as on First Wednesday (p. 31). **SHURAYA** [in place of a Letter Psalm]. Exod. xv. 20, 21, to gloriously. **MARTYRS' ANTHEM**, as on First Wednesday.

Second Thursday

14 All as on First Monday, except the following:— **FIRST MARMITHA**. Ps. xcvi., xcvi., xcvi., as on First Thursday. **SECOND MARMITHA**. Ps. xcix., c., ci., as on First Thursday. **FIRST SHURAYA**. Ps. cxix. 41-49. **FIRST ANTHEM:** to the tune Our Father which art in heaven. Let thy mercies come unto me, O Lord, and thy salvation of which thou didst speak. Let thy mercies come to our help, for they have created us. And let them heal our sickness with the medicine of thy compassion. Turn thou unto me, and have

mercy upon me. Come, O my Lord, to our help, and strengthen our weakness. Ps. xxv. 15. For in thee is our hope by night and by day. Glory be, etc. On the holy altar let there be a memorial. Of the Virgin Mary, Mother of Christ. From everlasting to everlasting. O apostles of the Son, and friends of the Only-begotten. Pray that there may be peace in creation.

¹⁵ And let all the people say Amen and Amen. Thy memorial O our father, is on the holy altar. With the just who conquered and the martyrs who were crowned. SECOND SHURAYA. Ps. cxix. 121-129. SECOND ANTHEM: to its own tune. Righteous art thou, O Lord, and very true are thy judgments. The righteous thou didst not call to repentance. But sinners thou didst command to repent. Ps. cxix. 137. Turn us in thy compassion, O Christ our Saviour. And in thy lovingkindness pardon our trespasses and our sins. Turn thou unto me, and have mercy upon me. Turn, O my Lord, unto the prayer of thy servants. And receive our request, and return answer to our petitions. And in thy compassion bring to nought the will of the Crafty one. That he disturb not our assembly with the foulness of his envy. Glory be, etc. O Mary, Mother of the King, the King of kings. Beseech Christ, who shone forth from thy bosom. That he bring to nought wars in all parts of the earth. And bless the crown of the year in his lovingkindness.

¹⁶ From everlasting to everlasting. By the prayer of thy saints, O Christ our Saviour. The prophets and apostles and martyrs, and all the just. Keep thy worshippers from all harm. That they may raise glory to thee by night and by day. And let all the people say Amen and Amen. O our father, friend of the heavenly Bridegroom. May thy prayer be to us a wall and house of refuge. Ps. cvi. 46. And in the day when thy Lord shineth forth in glory. Beseech him that with thee we may inherit the kingdom. EVENING ANTHEM. [Varies with the season.] Or this, to the tune Blessed martyrs. O hear ye this, all ye people. O nature of mortals, let thy hope increase. For thy Quickener hath come. The mysteries of prophecy have come to an end. Ps. xlix. 1. For light hath been sent to the world. The gospel of peace have the heavenly ones. Preached among the earthly. Blessed is he who hath turned the nations from error.

¹⁷ The poor shall hear thereof and be glad. O nature, etc., as above. Glory be to the Father, and to the Son, and to the Holy Ghost. O Christ, the refuge and true hope. Of the afflicted. Be, O my Lord, a wall to thy worshippers. And keep them from the Evil one. And heal and salve their pains. In the

compassion of thy Godhead. O Merciful one, who forgivest trespasses. LETTER PSALM, cxix. 145-161. MARTYRS' ANTHEM, as on First Thursday.

Last Friday

¹⁸ All as on First Monday, except the following:— FIRST MARMITHA. Ps. lxxxv., lxxxvi., as on First Friday. SECOND MARMITHA. Ps. lxxxvii., lxxxviii., as on First Friday. FIRST SHURAYA. Ps. cxlv. 1-7, to kindness. FIRST ANTHEM: to the tune Blessed be thy Spirit. I will magnify thee, O my Lord the King. O Christ the King, our Saviour. In the day of thy coming quicken me. And raise me to thy right hand. In the day when thy majesty shineth forth. My God, I have put my trust in thee, O let me not be confounded. Ps. xxv. 1. We venerate thy cross, O my Lord. By it do we stand upright, and by it are we quickened. And by it are our departed quickened. And their bodies put on glory. Glory be to the Father, and to the Son, and to the Holy Ghost. O God the Father, give me life. O Christ the Son, quicken me who am dead. O Holy Ghost the Paraclete. Bring me to the land of light.

¹⁹ SECOND SHURAYA. Ps. cxlv. 18—end. SECOND ANTHEM: to the tune Let us be ready in fear. His salvation is nigh them that fear him. The time of this world which passeth away is nigh. And all its desires are destroyed and come to nought. Ps. lxxxv. 9. Hear, O mortals, and offer repentance. Before the day of remembrance come. And every man is recompensed according as he hath done, in the terrible judgment. As it were a ramping and a roaring lion. When Death, overtaking every man and devouring him. Came unto me, I was greatly moved and disturbed. Ps. xxii. 13. For I am persuaded of my trespasses that they are not as other men's. But that he saw that I was his portion. Thou art my help, my Saviour, and on thee I wait. Glory be to the Father, and to the Son, and to the Holy Ghost. Glory to thee, Jesus, our victorious King. Who by thy cross didst save our race from error. May thy great power renew our being. And may death be brought to nought and the quickening reign. And may we be made worthy of mercies by thy will, O King, the Quickener.

²⁰ EVENING ANTHEM. [Varies with the season.] Or this. Royal Anthem: to the tune The great mystery. Be telling of his salvation from day to day. The gospel of peace and love in mercy hath been preached to us. By the glorious birth of Christ. And by it have we learnt that the Creator is reconciled to us. And hath restored and given to us his glorious image which we had destroyed. By taking firstfruits of us. And making our nature to partake. With

his majesty in honour. The hope of all the ends of the earth. The gospel, etc., as above. Glory be to the Father, and to the Son, and to the Holy Ghost. The gospel, etc., as above. Prayer. **Quicken**, O my Lord, as on First Friday, page 42. **SHURAYA**, in place of a Letter Psalm (if there is no special one in the Kashkul). Ps. xxxi. 21-24.

²¹ **MARTYRS' ANTHEM**, as on First Friday.

Second Saturday

²² All as on First Monday, except the following:— **FIRST MARMITHA**. Ps. cxlv., cxlvi., cxlvii. 1-12, as on First Saturday. **SECOND MARMITHA**. Ps. cxlvii. 12, cxlviii., cxlix., cl., as on First Saturday. **FIRST SHURAYA**. Ps. cxxiv. 1-6. **FIRST ANTHEM**: to the tune O King, the **Quickener**. And our heart shall rejoice in him. May thy cross, O our Saviour, which made peace between the height and the depth. By its great, adorable, and glorious power. Make peace in the world, which is disturbed and confused by its sins. And do thou make thy peace to dwell in (its) four quarters. Because we have hoped in his holy Name. May thy cross, Ib. etc., as above. Glory be, etc. Keep thy holy Church from harm. O Lord Christ, who didst come to save us. And make thy worshippers worthy in fear and trembling. To lift up praise to thy Godhead. From everlasting to everlasting. Give us, O our Lifegiver, that which thou knowest will help us. For we know not what we ask. But for one thing we make request, that thy will may be fulfilled in us. And that thy mercies may intercede for all of us.

²³ **SECOND SHURAYA**. Ps. cxxv. 1-3. **SECOND ANTHEM**: to the tune Every breath. That he might shew forth his power. O Cross, which didst shew wonderful miracles to the sons of men. Pe. cvi. 8. Keep harm away from the souls which are signed with thee. Shew thy strength, and come and save us. O Cross, etc., as above. Ps. lxxx. 2. Glory be, etc. O my Lord, be a wall to the Churches in every land. And make thy truth to be a fence and strong bulwark before them. From everlasting to everlasting. O our Lord, help (us), send peace, scatter the Evil ones. Keep thy Church, make free her children from harm. **EVENING ANTHEM**. [Varies with the season.] Or this, to its own tune. I will alway bless the Lord. Blessed is the High Priest who hath pardoned our trespasses. By the sacrifice of himself. Ps. xxxiv. 1. And blessed be the Name of his Majesty for ever. Blessed is, etc., as above. Ps. lxxii. 19.

²⁴ Glory be, etc. Glory and confession. Let us raise to the Son, who hath saved us by his cross. From everlasting to everlasting. May our prayer, O my

Lord. Please thy good will, all our days. LETTER PSALM, cxix. 161—end. MARTYRS' ANTHEM, as on First Saturday.

THE FESTIVAL EVENING SERVICE

¹ Priest. Glory be to God, etc. Ans. Bless, O my Lord. Kiss of peace. Our Father. All as on First Monday, but sung (page 2). Evening prayer for Sundays and Festivals. Let us confess, O my Lord, thy Godhead with spiritual praises, and worship thy Majesty with earthly adorations, and glorify thy secret and hidden nature with pure and undefiled ascriptions of glory, Lord of all, etc. Evening prayer on Memorials, as on First Monday (page 2). MARMITHA. (a) On Festivals and Sundays from Advent to Epiphany, Ps. lxxxvii., lxxxviii. (b) On other Festivals and Sundays, Ps. lxv., lxvi., lxvii. (c) On Memorials which fall on Fridays, Ps. lxxxv., lxxxvi. (d) On Memorials which fall on other days, Ps. xv., xvi., xvii. They say the Gloria; then Hallelujah, Hallelujah, yea Hallelujah. Deacon. Let us pray. Peace be with us. Prayer. Sundays and Festivals. The great, terrible, holy, blessed, excellent, and incomprehensible Name of thy glorious Trinity, and thy loving-kindness to our race, are we bound to confess, worship, and glorify at all times, Lord of all, etc.

² Memorials. Thee, O Good, Kind, Compassionate one, full of mercies, the great King of glory, Being who art from everlasting, we confess, worship, and glorify, at all times, Lord of all, etc. ON SUNDAYS. How beloved are thy dwellings, thou Lord of hosts. As the fragrance of sweet incense, and the smell of a pleasant censer, receive, O Christ our Saviour, the request and prayer of thy servants. My soul hath a desire and longing for the courts of the Lord. As the fragrance. Glory be. From everlasting. As the fragrance. Ps. lxxxiv. 1. Ps. lxxxiv. 2. ON FESTIVALS. How beloved. As the fragrance. My soul hath a desire. As the fragrance. My heart and my flesh have glorified the living God. As the fragrance. Glory be. As the fragrance. From everlasting. As the fragrance. Ib. ON MEMORIALS. I will alway bless the Lord. As the fragrance. And his praises shall ever be in my mouth. As the fragrance. Glory be. From everlasting. As the fragrance. Ps. xxxiv. 1.

³ Deacon. Peace be with us. The priest says over the censer. Let us lift up praise to thy glorious Trinity at all times, for ever, Lord of all, etc. Or this. O Christ, who didst accept the blood of the martyrs in the day when they were killed, accept this incense from the hands of my feebleness in the loving-kindness of thy compassion, for ever. Amen. He places incense in the censer which is held by the deacon, signing it with the cross, and the deacon goes

round the church and censens the people. Prayer of the Lakhumara. For all thy helps, etc., as on First Monday (page 3). They say the Lakhumara. On Festivals of our Lord it is said five times. Prayer after the Lakhumara. Thou, O my Lord, as on First Monday. FIRST SHURAYA. On Sundays they say here the First Shuraya; but on Festivals and Memorials there is none.

4 First Sunday of each Shawwa, Ps. xlvii. 1-5. And from Ascension to Advent add vv. 5-9. Second Sunday, Ps. lxv. 1-5 to earth. Third Sunday, Ps. lxxxix. 1-5. Fourth Sunday, Ps. xciii. Fifth Sunday, Ps. cxxvi. 1-7. Sixth Sunday, Ps. xlix. 1-5. Seventh Sunday, Ps. cxxxvii. 1-4. When a memorial is made of the departed on Sundays, these anthems are said after the Shurayi.

First Anthem.

5 For Sons of the Church. Make glad the soul of thy servant. With all thy saints. Ps. lxxxvi. 4. Make, O Christ the King. The spirit of thy servant to rest in peace. Where suffering reigneth not. Neither distress nor sorrow. But the promised life without end. All ye servants of God. Remember me, my beloved. In prayer in the holy temple. For I am separated from you, and for ever. When he setteth up the seat of judgment. And every man standeth to (give account of) his deeds. May our Lord have compassion on me there in his lovingkindness. Glory be to the Father, and to the Son, and to the Holy Ghost. O Christ the King, our Saviour. Quicken me in the day of thy coming. And set me on thy right hand. With the just who were approved before thee. And believed and confessed thy majesty. That with them I may inherit life without end.

For Laymen.

6 Thou hast cast me into the dust of death. Thou hast clothed us with a mortal nature, which (our) trespasses ever painfully oppress. And when we have put off the habitation of tribulations, by a groaning departure. The clothing of our actions defileth us. Have pity on us. It is become the head of the building. Thy coming, O my Lord, to our race. Was to turn sinners to the way of repentance. And me, who am the chiefest of all, let thy lovingkindness pardon. And may it stand before my sinfulness in the judgment. For men. Glory be to the Father, and to the Son, and to the Holy Ghost. The trespasses and sins which I have committed Great is our Lord and exceeding glorious (Ps. cxlv. 3). Our confident hope is in God. Who formed our father Adam. The

hope of our death and of our life. The world is nought. And nought are its pleasures. But quicken us and give us life in thy lovingkindness.

7 Glory be to the Father, and to the Son, and to the Holy Ghost. O Christ the King, our Saviour. Quicken us in the day of thy coming. And set us on thy right hand. With the just who were approved before thee. And believed and confessed thy cross. That with them we may inherit life without end. make me fear thy terrible judgment. And I know not what excuse in the spirit I shall give before thy terrible tribunal. And therefore I beseech thee, O good Physician. Do thou help my weakness and have mercy on me. For women. Glory be, etc. No lamp of virtuous actions. Hast thou, O my feeble soul. So that thou mayest go out to meet the bridegroom. The wise virgins give not oil to the foolish. For them that were rejected for their deeds. The bridechamber is not opened. Abraham refresheth not those who are tormented with a flame. And the Judge forgiveth not those who have not repented. And therefore take refuge, O my soul, in penitence, and say. I have sinned before thee, O Lord. Have pity and mercy on me.

For Children.

8 Lighten mine eyes, that I sleep not in death. Light and the Son of Light. Abode in the light and dwell in the light. Make me worthy of that light. Which the darkness comprehendeth not. And in thy light do we see light. The world saw the light. And rejoiced when it was sad. And lo, it lifteth up glory. With her children whom thou hast saved. Glory be to the Father, and to the Son, and to the Holy Ghost. With the light which (shone) at his Epiphany. Those on high and those below have been illumined. At thy second coming. Join me with thy saints. Prayer. Thy mercy, O our Lord (page 5). PSALMS cxli., cxlii., cxix. 105-113, cxvii. under one Gloria, farced as on page 5. But on Feasts of our Lord, between each clause of Ps. cxli. is said, Glory to thee: glorious is thy Nativity, or Epiphany, or Entrance, or Resurrection, or Ascension, or Descent, or Revelation, or Cross. Between each clause of Ps. cxlii. is said, Glorious art thou, and glorious is thy [Nativity]; of Ps. cxix. 105-113, Glorious is thy [Nativity], which maketh all to rejoice; of Ps. cxvii., Let the nation and nations glorify thee. Then, Glory be to the Father, etc. Add, By all mouths shalt thou be glorified. Then, From everlasting, etc. Add, Glory be to thee, O God.

9 Prayer. Hear, O our Lord (page 5).

Second Shuraya.

¹⁰ First Sunday of each Shawua, Ps. xlviii. 1-3. Second Sunday, Ps. lxvi. 1-4. Third Sunday, Ps. lxxxix. 5-9 to thee. Fourth Sunday, Ps. cxlviii. 1-7 to earth. Fifth Sunday, Ps. cxxvii. 1-5. Sixth Sunday, Ps. cxxx. Seventh Sunday, Ps. cxxxviii. 1-4 to Lord.

Second Anthem.

¹¹ For Sons of the Church. Lord, I have loved the service of thy house. Because I have loved thy law. And kept thy commandments. The Evil one hath fought with me. With his wiles, and hath conquered me. And in my trespasses I have turned to dust. Thy voice calleth me and raiseth me up. The fruit which Adam plucked in Eden. Hath condemned me to die in my sins. And the Child of the Virgin Mary hath shone forth. He hath justified me, that I should live in thy lovingkindness. And give life at thy coming, O Christ, to thy servant who is fallen asleep. For thou alone hast compassion on sinners. Ye that stand in the house of the Lord. My brethren and my beloved. And my friends, my companions. Ps. cxxxv. 2. Forget not my memory at the time of service. Which I and ye rendered. To God in the same temple. The way of (my) bodily feet hath ceased. At the spiritual goal. And (my) mouth, the door of praise, is silent. For Death, the slayer, hath closed it. Pray that I be rescued from the terrible judgment. Which is laid up for all transgressors. And that I may be worthy of the kingdom.

¹² Glory be, etc. For them who are adorned with spiritual deeds. The bridechamber is prepared. Which is not made with hands. But hath been set up from the beginning. And is never destroyed. With excellency and beauty and glory are they clothed. Freedom from corruption do they receive. Happiness which hath not gone up into the heart of man. Do they inherit with the assemblies on high. Crowns of the Holy Ghost. Doth Christ the King in the day of his coming. Weave and set on their heads. From everlasting to everlasting. The just and righteous are exalted to the heights above. When our Lord is revealed. The source of help. Seraphim cry Holy to him. the grave together. And lift up praise to him who giveth life to the dead. All ye servants of God (Ps. lxvi. 14). Remove sorrow from your heart, O mortals. For the day of our Lord cometh and giveth us joy. And awaketh us from sleep, when the watchful ones sing praises before him. And the angels rejoice in the day of quickening.

13 Glory be to the Father, and to the Son, and to the Holy Ghost. Let our dead live, O my Lord, and let their bodies rise. As prophesied the prophet, the son of Amoz. That they that sleep should awake, and they that lie in the dust give glory. For thy dew is the dew of light and of truth. The watchful ones sing Glory to him. The bodies of just and righteous men. Fly to him in the clouds. The voice of angels and of the sons of men. Thundereth forth a song of praise. Heaven and earth together. Tell the glory of his majesty. And we with them will sing glory to him.

For Laymen.

14 Bow down thine ear, O Lord, and answer me. O Christ the Son, who didst come for our salvation. To renew the image of Adam which was corrupted. Ps. lxxxvi. 1. And didst put on our body, and in it didst save our race. And didst grant (us) to trust in the resurrection of the dead. Pardon thy servants in thy lovingkindness. In the day of thy coming. O God, for thy lovingkindness. In thy lovingkindness thou didst create our race at the beginning. And didst clothe it with excellent glory in Paradise. Ps. xxv. 6. And because it was rebellious, and sinned, and fell from its glory. Thou didst send thy beloved Son to us. And he gave us in his compassion. The promised life which hath no end. Glory be to the Father, and to the Son, and to the Holy Ghost. Glory to thee, Jesus, our victorious King. Who by thy cross didst save our race from error. May thy great power renew our being. And may death be brought to nought, and the quickening reign. And may we be made worthy of mercies by thy will. O King, the Quickener.

15 From everlasting to everlasting. With the just that were approved before thee, O Compassionate one. Who didst grant them to gain the kingdom as their recompense. Make thy servant who is fallen asleep in thy hope to be a partaker (with them). May he who hath received the sign of thy (cross) be numbered in thy flock. Join him, O my Lord, to the companies of them. That fulfil thy will. Glorify the Lord, O ye righteous. The souls of the righteous are in the hands of the Lord. For they loved him, and believed in him, and kept his commandments. Glorify him with a new song of praise. For thou hast pleased Christ, who created thee, by thy deed. That Ps. xxxiii. thou mightest go and have joy in the bridechamber of the kingdom. Glory be to the Father, and to the Son, and to the Holy Ghost. To thee, O my Lord, (all) creatures lift up praise. Jesus our Saviour, for thou art their Quickener.

16 KARUZUTHA. Deacon. Let us all stand up, as is right, with joy and rejoicing. Let us make request and say, O our Lord, have mercy upon us. Ans. O our Lord, have mercy upon us. Father of mercies, etc., as on First Monday (page 6). O our Saviour. For the peace. For (this) our land. For a moderate climate. For the welfare. For the kings who have power in this world, we, etc. O merciful God. For orthodox presbyters and deacons, and all our brotherhood in Christ, we, etc. O thou who art rich. O thou who art before all worlds, and whose power abideth for ever, we, etc. O thou who art by nature. O thou who willest not the death of a sinner, but rather that he repent of his wickedness and live, we, etc. O thou who art glorified. O thou who by thy holy Nativity [or Epiphany, or Fast, or Entrance, or Resurrection, or Ascension, or Descent, or Cross] madest the earth to rejoice, and the heavens to be glad, we, etc.

17 O thou who by nature. O Saviour of all men, and especially of them that believe in thee, we, etc. Save us all. ANOTHER. Let us pray. Peace be with us. Let us pray and make request, as on First Monday (page 7). Prayer. To thee, O Lord (page 10). Deacon. Lift up your voices, etc. They all sing, Holy God, etc. (as on page 10). Prayer for Sundays and Festivals. Thee, O Holy one, who art by nature holy, and glorious in thy being, and high and exalted above all in thy Godhead; thee, O holy, adorable, and blessed Nature, who art from everlasting, we confess and worship and glorify, at all times, Lord of all, etc. For Memorials. Holy and glorious, etc., as on ferias (page 10). Deacon. Bless, O my Lord. Bow your heads for the laying on of hands, and receive a blessing. Priest. May Christ make thy service glorious in the kingdom of heaven.

18 Here follow the SUYAKHI on feasts and memorials. Prayer before the Suyakhi on Feasts of our Lord. Strengthen, O my Lord, our weakness, and aid and help our feebleness, that we may celebrate with all our heart and soul the great and venerable festival of N, by the power and strength of thy mighty arm, Lord of all, etc. Of the Second Suyukha. Thee, who art high in thy being, and exalted in thy Godhead, who hast made the heights to bend down to them that are below, and hast sanctified them by taking the holy firstfruits, which thou hast united to thyself, and by thy revelation in the flesh didst make angels and the sons of men to rejoice, we confess, worship, and glorify, at all times, Lord of all, etc.

Royal Anthem.

¹⁹ Prayer before the Royal Anthem on Feasts of our Lord. May thy loving-kindness, O my Lord, come down to help thy worshippers, and let thy mercies overflow to aid them that call on thy Name. Reveal thyself to us to save thy people, and to rescue all the sheep of thy pasture from all harm, hidden and open, Lord of all, etc. On Sundays. May our souls, etc. (page 11). They say the proper Royal Anthem (from the Khudhra), repeating it, and adding the Gloria verse. The last verses are as follow, on Sundays, varying with the season. SUNDAYS FROM ADVENT TO EPIPHANY. From everlasting to everlasting. God promised and affirmed to Abraham of old. In thy Seed shall be blessed all sinful nations. Who are dead in their sins. And are destroyed by error. For this is he who cleanseth them and healeth their pains. As the prophet foresaw in the ages of old. That he should take our pains and carry our sicknesses. And therefore we cry and say. Glory to thee, O Son, the Lord of all. The verse, Let all the people say, etc., is not said from Advent to St. Mary's Day.

²⁰ IN THE SHAWU'A OF THE EPIPHANY. From everlasting to everlasting. There shone forth and were revealed in creation. Three existent Persons. In the latter days on Jordan. The Father who cried and made his voice to be heard from on high. This is my Son and my beloved. And the Spirit who taught us the true faith. And let all the people say Amen and Amen. O Mary, the holy Virgin. Mother of Jesus our Saviour. Pse. cvi. 46. Beseech and beg for mercy. Of the Child who shone forth from thy bosom. That he make to pass from us in his lovingkindness. Times full of tribulations. And settle among us peace and tranquillity. And by thy prayers may the Church and her children be preserved from the Evil one. And in the glorious day when his majesty is revealed. May we be worthy with thee to have joy in the bridchamber of light.

²¹ From the Great Fast to Pentecost these concluding verses are not said. IN THE SHAWU'A OF THE APOSTLES. From everlasting to everlasting. O Christ, who didst choose thy apostles. And didst clothe them with the strength of the Spirit. That they might be preachers in the whole world. And reveal thy glory and Godhead in creation. By the mighty deeds (wrought) by their hands. Make glad thy Churches with peace and concord. And lift up the head of them that preach thy Name and keep thy commandments. By thy right hand, O my Lord, may our salvation be preserved. And in the peace

which (cometh) from thee, may they preach thy victory.* And let all the people, etc. O Mary, the holy Virgin, etc., as above. IN THE SHAWU'A OF SUMMER AND TILL HOLY CROSS DAY. From everlasting to everlasting. Answer thy worshippers, O Christ. And send us from thy treasury. Compassion, mercy, and salvation. And forgiveness of trespasses. And as thou didst answer Daniel from the lions' den. And the company of Ananias in the furnace of fire. So likewise rescue us, O our Lord, from kings and rulers, and evil men and cruel demons. Who like lions threaten to destroy us. By thy mighty power. Make peace in our confusion. And deliver us from their wickedness. And bring to nought their power. And make us to rejoice in thy salvation, O glorious King.* And let all the people, etc. O Mary, the holy Virgin, etc., as above.

22 FROM HOLY CROSS DAY TO THE HALLOWING OF THE CHURCH. From everlasting to everlasting. By the great power of the cross. Doth the Church gain confidence. Over death and over Satan. And rejoiceth in her salvation. And celebrateth it with praise. In the sight of the enemies of the truth. For it hath exalted her lowliness. By the mighty deeds which it worked in her; and on the day when it was found, lo, her children laud it with songs of praise. O Great Power who wast the conqueror in her strifes. Keep thy promise to her, the boast of her children, the glory of thy revelation.* And let all, etc. O Mary, etc., as above. SUNDAYS OF THE HALLOWING OF THE CHURCH. From everlasting to everlasting. Thou hast made, O Lord, this holy house. The foundation of thy throne. O Lord, establish it by thy hands. And in it let the prayers and tears of the distressed be accepted. And from it may all helps and gifts flow. To thy people and the sheep of thy pasture, who are saved by thy cross, and who take refuge in the Name of thy majesty.* And let all, etc. O Mary, etc., as above.

Prayer After the Royal Anthem.

23 In Advent, the Shaw'u'a of the Epiphany, and the Shaw'u'a of the Resurrection, and all Feasts of our Lord. To thy wonderful and unspeakable dispensation, O my Lord, which in mercy and compassion was perfected and completed and fulfilled, for the renewal and salvation of our nature, in the firstfruits which were of us, we lift up praise and honour, and confession and worship, at all times, Lord of all, etc. In the Great Fast, in the Shaw'u'a of Summer, and of Elijah till Holy Cross Day. Pity us, O thou Compassionate one, as on ferias (page 11). In the Shaw'u'a of the Apostles. May the prayer, O

my Lord, of the holy Apostles, and the request of the true preachers, and the beseeching and entreating of the illustrious athletes, the gossellers of righteousness and sowers of peace in creation, be with us continually, at all seasons and times, Lord of all, etc.

24 In the Shaw'u'a of the Cross. Make thy peace to dwell in all regions, and raise thy Church by thy cross, and keep her children in thy lovingkindness, that in her they may lift up to thee praise, honour, confession, and worship, at all times, Lord of all, etc. In the Shaw'u'a of the Hallowing of the Church. Make firm, O my Lord, the foundations of thy Church in thy compassion, and strengthen her bars in thy lovingkindness, and make thy glory to dwell in the temple which is set apart to the honour of thy service, in all the days of the world, Lord of all, etc. On Memorials of St. Mary. May the prayer, O my Lord, of the holy Virgin, and the request of the blessed Mother, and the beseeching and entreating of her who is full of grace, St. Mary the blessed, be with us and among us, at all seasons and times, Lord of all, etc.

25 On Memorials of our father. May the prayer and request, and beseeching and entreating of our famous and holy father, Mar N the illustrious, and of all his companions, be with us continually, at all seasons and times, Lord of all, etc. On Memorials of martyrs and confessors. May the prayer, O my Lord, of thy martyrs, and the request of thy confessors, and the beseeching and entreating of the athletes who fulfilled thy will, pray for us to thy Godhead that thou mayest grant us thy peace and tranquillity, in all the days of the world, Lord of all, etc. On the Memorial of the Doctors. May the prayer, O my Lord, of the holy priests, and the request of the illustrious doctors, and the beseeching and entreating of the illustrious athletes, the gossellers of righteousness, be with us continually, at all seasons and times, Lord of all, etc.

26 On the Memorial of St. John the Baptist. May the prayer of the elect Baptist, and the request of the good herald, and the beseeching and entreating of the true preacher, the famous and holy martyr, St. John the illustrious, and of all his companions, be with us continually, at all times, Lord of all, etc. THIRD SHURAYA. [Varies with the season.] Gloria. Hallelujah, Hallelujah, yea, Hallelujah. Our Father, etc., farced (page 1). They give the kiss of peace. Prayer. May thy Name, etc. (page 12). Another. In heaven and on earth, etc. (page 12). Here follows the SUBA'A on Memorials (from the Kudhra). Prayer before the Suba'a. Make us worthy, O our Lord and God, of

a peaceful evening, and a restful night, and a morning in which good things are proclaimed, and a day of good deeds of righteousness; that thereby we may propitiate thy Godhead, all the days of our life, Lord of all, etc.

²⁷ They say the Suba'a. The deacon says the Karuzutha. Let us all stand up, as is right, with joy and rejoicing. Let us make request and say, O our Lord, have mercy upon us. Answer, O our Lord, have mercy upon us. He proceeds. O mighty Lord, Almighty, God of our fathers, we make request. Answer, O our Lord, etc., and so after each-clause. O Holy and Glorious one, who dwellest in the saints, and whose will is propitiated (by them), we, etc. O King of kings and Lord of lords, who dwellest in the excellent light, we, etc. O thou whom no man hath seen, nor can see, we, etc. O thou who willest that all men should live and turn to the knowledge of the truth, we, etc. For the welfare of our holy fathers NN, and all those who serve under them, we, etc. O merciful God, who in mercies governest all, we, etc.

²⁸ O thou who art glorified in heaven and worshipped on earth, we, etc. Make thy peace and tranquillity to dwell in the assembly of thy worshippers, O Christ our Saviour, and have mercy upon us. They say, Holy God (page 10), and Our Father. Prayers after the Suba'a. O thou who openest thy door to them that knock at it, and returnest answer to the petitions of them that ask of thee, open, O our Lord and our God, the door of mercies to our prayer; and receive our request, and return answer in thy mercies to our petitions from thy rich and overflowing treasury, O thou who art good, and stayest not thy mercies and gifts to the needy and afflicted, thy servants who call on thee and beseech thee, at all seasons and times, Lord of all, etc. Another. O thou who hearest the voice of the just and righteous who propitiate thee continually, and who grantest the wish of them that fear thee, hear, O my Lord, the prayer of thy servants in thy compassion, and receive the request of thy worshippers in thy mercy, and have compassion on the afflicted and tormented, thy servants who call on thee and beseech thee, at all seasons and times, Lord of all, etc.

²⁹ Then follow the prayers for help, one or more for each priest who is present; the prayers Of Mary, Of the Apostles, and Of our father; the Conclusion, Kiss of peace, and Nicene Creed, as on ferias (page 16).

THE FERIAL NIGHT SERVICE

¹ Priest. Glory be to God in the highest, thrice. And on earth peace and a good hope to men, at all times and for ever. Answer, Amen. Bless, O my

Lord. They give the kiss of peace. Our Father, farced (page 1). Deacon. Let us arise to prayer. Let us pray. Peace be with us. Prayer. Let us arise, O my Lord, in thy power, and be confirmed in thy hope, and be lifted up and strengthened by the high arm of thy might; and may we be worthy, by the help of thy lovingkindness, to lift up to thee praise, and honour, and confession, and worship at all times, Lord of all, etc. They answer, Hallelujah, Glory be to thee, O God, thrice. O Lord, have mercy upon us. Let us arise to prayer. Let us pray. Peace be with us. Prayer. Strengthen, O our Lord and our God, our weakness in thy compassion, and comfort and help the wants of our soul in thy lovingkindness; waken the sleep of our thoughts and lighten the weight of our limbs; wash and cleanse the filth of our trespasses and of our sins. Illumine the darkness of our minds, and stretch forth (thine arm) and confirm us, and give us strength and a helping hand, that thereby we may arise and confess thee and glorify thee, without ceasing, all the days of our life, Lord of all, etc.

² They say, Hallelujah, etc., as above. Prayer. May the secret strength, O my Lord, of thy God-head, and the wondrous help of thy Majesty, and the great aid of thy Mercy, strengthen the weakness of our feeble nature to lift up to thee praise and honour, confession and worship, at all times, Lord of all, etc. They say, Hallelujah, etc., as above.

The Hulali.

³ They say seven Hulali in monotone, as follows, without farcing, but with the Gloria after each Marmitha. Between each Marmitha they kneel down, and between each Hulala they prostrate themselves. Monday and Thursday, Hulali 1-7 inclusive. Tuesday and Friday, Hulali 8-14 inclusive. Wednesday and Saturday, Hulali 15-21 inclusive. Before each Hulala is said its proper prayer, as given below, and after each Hulala they all say, Hallelujah, Glory be, etc., as above, and prostrate themselves.

Prayers of the Hulali and Marmyatha.

⁴ OF HULALA I. Of Psalms 1, 2, 3, 4. Make us worthy, O our Lord and God, to go on in virtuous deeds which please and propitiate thy majesty, that our will may be in thy law, and that we may meditate in it day and night, Lord of all, etc. Of Psalms 5, 6, 7. Hear the words of our prayer, O my Lord, and incline thine ear to the sound of our crying; and turn not thy face from the sound of our beseeching, O thou in whose goodness is our confident hope, at

all seasons and times, Lord of all, etc. Of Psalms 8, 9, 10. Thee, O Lord our Lord, hidden in thy being, who from the mouth of boys and children hast perfected thy praise, are we bound to confess, worship, and glorify, at all seasons and times, Lord of all, etc. OF HULALA II. Psalms 11, 12, 13, 14. Confirm, O my Lord, thy hope in us, and fill our soul with thy help; and may thy lovingkindness pardon our sins, and the eternal mercies of thy glorious Trinity come to the assistance of thy worshippers who call upon thee and beseech thee, at all seasons and times, Lord of all, etc.

5 Of Psalms 15, 16, 17. Make us worthy, O our Lord and our God, with consciences pure and sanctified by thy truth, to dwell in thy holy tabernacle and walk in thy way blameless, all the days of our life, Lord of all, etc. Or this. Grant us, O our Lord and our God, with a pure heart and good and beautiful deeds, to dwell in thy holy tabernacle, and to walk (therein); O Being who art from everlasting, we confess, worship, and glorify (thee) at all times, Lord of all, etc. Of Psalm 18. Thee, O glorious strength of thy servants, and strong hope of thy worshippers, and mighty refuge of them that fear thee, helper and exalter of the horn of their salvation, we are bound to confess, worship, and glorify, at all seasons and times, Lord of all, etc. Of Psalms 19, 20, 21. Thee, who art hidden from all in thy being, and art revealed and shinest forth in wondrous deeds of thy dispensation, the power of whose might heaven and earth declare, we are bound, etc.

6 OF HULALA III. Psalms 22, 23, 24. Thy glorious Godhead, full of mercies and compassion, and hope, life, and salvation for all creatures, we are bound, etc. Of Psalms 25, 26, 27. Lo, on thee, O our Lord and our God, hangeth the eye of our souls; in thee is our hope and confident trust; and of thee we ask forgiveness of our offences. Grant (this) in thy lovingkindness and mercies, as thou art wont, at all times, Lord of all, etc. Of Psalms 28, 29, 30. Unto thee, O my Lord, do we cry, and in thee we take refuge, and of thee we ask forgiveness of trespasses and sins. Grant this in thy lovingkindness and mercies, as thou art wont, at all times, Lord of all, etc. OF HULALA IV. Of Psalms 31, 32. We beseech thee, who art our trust and confident hope, our help and our protection, and the great refuge of our weakness, turn, O my Lord, and pity us and have mercy upon us, as thou art wont, at all times, Lord of all, etc.

7 Of Psalms 33, 34. Thee, who art glorified by the righteous, and worshipped by the upright in heart, and confessed and blessed in heaven and in

earth, are we bound to confess, worship, and glorify, at all seasons and times, Lord of all, etc. Of Psalms 35, 36. We beseech thee, who judgest right judgment, and whose searching is full of justice, whose vengeance is full of mercy and pity, turn, O my Lord, and pity us and have mercy upon us, as thou art wont, at all times, Lord of all, etc. OF HULALA V. Of Psalm 37. Thee, who art good and kind, compassionate and full of mercies, great King of glory, Being who art from everlasting, we confess, worship, and glorify, at all seasons and times, Lord of all, etc. Of Psalms 38, 39, 40. Chasten us not, O my Lord, in thine anger and wrath. Recompense us not as our offences deserve, but in thy mercies and pity turn, O my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, etc.

⁸ OF HULALA VI. Of Psalms 41, 42, 43. Thee, who art rich in thy love and overflowing with thy compassion, kind in thy goodness, unspeakable in thy glory, great King of glory, Being who art from everlasting, we confess, worship, and glorify, at all seasons and times, Lord of all, etc. Of Psalms 44, 45, 46. Thee, O our Creator, who givest us benefits, and holdest and rulest our souls by the mild purpose of thy will, great King of glory, etc. Of Psalms 47, 48, 49. Thee, O excellent and glorious King, whose majesty the nations and peoples, clapping their hands, do worship, are we bound to confess, worship, and glorify, at all seasons and times, Lord of all, etc. OF HULALA VII. Of Psalms 50, 51, 52. Thee, O God of gods and Lord of lords, great King of glory, Being who art from eternity, we confess, worship, and glorify, at all seasons and times, Lord of all, etc.

⁹ Of Psalms 53, 54, 55. We beseech thee, who destroyest the ungodly, and scatterest the proud, and overthrowest the strong, who ever raisest in (thy) lovingkindness them that fear thy holy Name, turn, O my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, etc. Of Psalms 56, 57, 58. Have mercy upon us, O our Lord and our God, and pardon, wipe out, and take away our offences in the overflowing mercies of thy lovingkindness, O thou Merciful one, who forgivest trespasses and sins, Lord of all, etc. OF HULALA VIII. Of Psalms 59, 60, 61. Deliver us, O our Lord and our God, from the wiles and snares of the apostate Enemy by thy great and strong power, and by thy high and invincible arm, O thou who art good, and on whom is placed our confident hope, at all times and seasons, Lord of all, etc.

¹⁰ Of Psalms 62, 63, 64. On thee, O my Lord, our souls wait, and to thy compassion the eyes of our hearts look, and of thee we ask forgiveness of our offences. Grant this in thy lovingkindness and mercies, as thou art wont, at all times, Lord of all, etc. Of Psalms 65, 66, 67. Thee beseemeth praise in thy chosen Church, and to thee is owed confession in glorious Zion; thee becometh worship in thine exalted dwelling-place, Lord of all, etc. OF HULALA IX. Of Psalm 68. May the eternal mercies of thy glorious Trinity, O our Lord and our God, protect thy sinful and weak servants, who call on thee and beseech thee, at all times, Lord of all, etc. Of Psalms 69, 70. Save, O my Lord, thy people from the flood of destruction, and draw our souls out of the tempests of sin. And may thy truth support us, and make us to walk in the paths of righteousness, all the days of our life, Lord of all, etc.

¹¹ OF HULALA X. Of Psalms 71, 72. In thee, O my Lord, do we put our hope, and in thy mercies do we place our confident trust, and of thy lovingkindness we make request; be, O my Lord, a helper to our weakness and a refuge to our confusion, a saviour to our affliction and a pardoner to our sinfulness, a gatherer together of our scattered state and an equipper of our need. And turn not thy face from the sound of our beseeching, O thou who art good, and in whom is placed our confident trust, at all seasons and times, Lord of all, etc. Of Psalms 73, 74. Thee, who art patient in spirit in thy lovingkindness and a two-fold avenger in thy justice, great King of glory, etc., as before. Or this. Thee, O our good God and King, who art full of mercies, the power of whose majesty reigneth over all, whose mercies and compassion overflow, are we bound, etc.

¹² Of Psalms 75, 76, 77. We confess, O our Lord and our God, the mercy of thy lovingkindness to us, and worship the care of thy goodwill towards us, and lift up to thee praise, and honour, and confession, and worship, at all times, Lord of all, etc. OF HULALA XI. Of Psalm 78. We beseech thee, O wise Ruler and wondrous Governor of thy household, great Treasure who pourest forth all helps and benefits in thy mercy, turn, O my Lord, and pity, etc., as before. Of Psalms 79, 80, 81. Save, O my Lord, thy people, and bless thine inheritance, and make thy glory to dwell in the temple which is set apart for thy honour, all the days of the world, Lord of all, etc. OF HULALA XII. Of Psalms 82, 83, 84. Thee, O King whom kings worship, and the adorable honour of whose majesty companies and ten thousands of angels and

arch-angels, standing with great fear and trembling, serve and celebrate, we are bound, etc.

¹³ Of Psalms 85, 86. Be gracious, O my Lord, to the prayer of thy servants, and be pleased with the service of thy worshippers; pardon the trespasses of them that glorify thee, and take away the heat of thine anger from them of thy household, O thou who art good and carest for our lives, at all seasons and times, Lord of all, etc. Of Psalms 87, 88. Confirm, O my Lord, the foundations of thy Church in thy compassion, and strengthen her bars in thy lovingkindness, and make thy glory to dwell in the temple which is set apart for the honour of thy service, all the days of the world, Lord of all, etc. OF HULALA XIII. Of Psalm 89. Pour forth on us, O my Lord, thy graces, and multiply thy helps to us, and strengthen us; as thou art wont, to please thee according to thy will, and to walk after thy commandments and propitiate thy Godhead in good deeds of righteousness, all the days of our life, Lord of all, etc.

¹⁴ Of Psalms 90, 91, 92. Thee, who holdest all by the power of thy word, and rulest the worlds and creatures by the mild purpose of thy will, great King of glory, etc., as before. OF HULALA XIV. Of Psalms 93, 94, 95. Thee, adorable and glorious, excellent and magnificent, exalted above all in thy being, great King of glory, etc. Of Psalms 96, 97, 98. A new praise, O my Lord, and exalted confession, suppliant worship, and continual thanksgiving are we bound to lift up to thy glorious Trinity, at all times, Lord of all, etc. Of Psalms 99, 100, 101. Thee, who sittest on the chariot of the cherubim, and art celebrated by the bands of angels, whose purpose moveth the earth, and whose commandment maketh the whole world to tremble, are we bound, etc. OF HULALA XV. Of Psalms 102, 103. O thou who hast compassion on the trespasses of sins in the multitude of thy longsuffering, have compassion, O our Lord and our God, on the misery, desolation, and error of our feeble nature, in the overflowing mercies of thy lovingkindness, O Merciful one, who forgivest trespasses and sins, Lord of all, etc.

¹⁵ Of Psalm 104. Thee, who art clothed with excellence and splendour and decked with unspeakable light, by whose purpose the worlds were created and created things set fast, are we bound, etc. Of Psalm 105. Let us confess thee, O our good God, and call on thy Name to help us; and let our lips speak of thy glory, for thou art the Lord who art good to thy worshippers, and hast mercy on all, Lord of all, etc. OF HULALA XVI. Of Psalm 106.

Grant us, O my Lord, to confess thy lovingkindness, and make us worthy to relate thy wonders; and strengthen us to confess, worship, and glorify the hidden and glorious strength of thy glorious Trinity, at all times, Lord of all, etc. Of Psalms 107, 108. Thy lovingkindness, O my Lord, is everlasting, and in it both high and low take refuge. May it stand before our trespasses, and keep us from the Evil one and his hosts, at all seasons and times, Lord of all, etc.

¹⁶ Or this. May thy lovingkindness, O my Lord, hear the words with which we cry in our afflictions; and do thou rescue us from persecutors, and protect us under thy wings from the Evil one and his hosts, at all seasons and times, Lord of all, etc. Of Psalms 109, 110, 111. O my Lord, save thy people from the wicked, and deliver thy flock from the crafty; rescue thy Church from the haters and enemies of thy Name. For thou art the praise of our strength and the crown of our boasting, Lord of all, etc. OF HULALA XVII. Of Psalms 112, 113, 114, 115. Grant us, O my Lord, to be thine and to fear thee; to be moved by thy word and to dread thy decree, to take heed to thy commandments and to appease thy Godhead with good deeds of righteousness, all the days of our life, Lord of all, etc.

¹⁷ Of Psalms 116, 117, 118. May the overflowing, blessed, and unspeakable mercies of thy glorious Trinity come to the assistance of thy worshippers who call on thee and beseech thee, at all times, Lord of all, etc. Or this. Have mercy on us, O our Lord and our God, and hear our prayers and receive our request; turn not thy face from the sound of our beseeching, O thou who art good, and on whom rests our confident trust at all seasons and times, Lord of all, etc. Of Psalm 119 (vv. 1-89). We beseech thee, who art good and givest good things to them that are good; who art just and lovest them that are just; who art holy and dwellest in the holy, and whose will is appeased (by them), turn, O my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, etc.

¹⁸ OF HULALA XVIII. Of Psalm 119 (from v. 89). Thee, O Being who hast neither beginning nor end, hidden and incomprehensible nature, everlasting and unbounded, Creator, Maker, and Ruler of all, are we bound, etc. Of Psalms 120, 121, 122, 123, 124, 125. To thee we cry in our afflictions, in thee we take refuge in our distresses, of thee we ask forgiveness of our offences. Grant this in thy lovingkindness and mercies, as thou art wont, at all times, Lord of all, etc. Of Psalms 126, 127, 128, 129, 130, 131. Turn us towards thee

in thy compassion, and receive us into thy household, O good Shepherd, who didst go out to seek us, and didst find us when we were lost, and willest that we should return in thy lovingkindness and mercies, Lord of all, etc. OF HULALA XIX. Of Psalms 132, 133, 134, 135. We beseech thee, who art the hope of the just, the confident trust of the righteous, the great refuge of the distressed, the help of them that call on thy holy Name, turn, O my Lord, and pity us and have mercy upon us, as thou art wont, at all times, Lord of all, etc.

¹⁹ Of Psalms 136, 137, 138. Thee, O our good God and King full of mercies, who didst order lights for the joy of our service, that in their light we might rejoice and have joy all the days of our life, are we bound, etc. Of Psalms 139, 140, 141. To thee, O Searcher of our thoughts and Investigator of our hearts, who dost know our secrets and dost furnish us with blessings, who dost establish the heights and the depths in thy lovingkindness and mercies, we lift up praise, and honour, and confession, and worship, at all times, Lord of all, etc. OF HULALA XX. Of Psalms 142, 143, 144. To thee, O my Lord, we cry, that thou mayest come to assist us; in thee we take refuge, that thou mayest be found to help us; and of thee we beg that thou mayest aid our weakness, that we may keep thy lifegiving and divine commandments. Grant this in thy lovingkindness and mercies, as thou art wont, at all times, Lord of all, etc.

²⁰ Of Psalms 145, 146, 147 (vv. 1-12). Thee, O King of kings and Lord of lords, the power of whose majesty holdeth and ruleth heaven and earth and all that is in them, are we bound, etc. Of Psalms 147 (from v. 12), 148, 149, 150. O my Lord, answer thy Church, which calleth to thee with contrition, and receive the beseeching of thy flock, which knocketh at the door of thy majesty. Fulfil in her the promise which (thou madest) to her, that the doors of Sheol and its tyrants should not prevail against her for ever. Confirm in her thy only begotten word, (spoken) to Peter, who planted her, in Jerusalem which is above, Lord of all, etc. OF HULALA XXI. Of Exodus xv. 1-22 and Isaiah xlii. 10-14, xlv. 8. Thee, O excellent and magnificent, strong and glorious, mighty and warlike, powerful and full of mercies, great King of glory, etc., as before.

²¹ Of Deut. xxxii. 1-21. Pour into our hearts, O my Lord, the good seed of thy doctrine, and cause to descend on us the dew of thy lovingkindness, that we may grow according to thy will, and bring forth fruits which please thy

majesty, all the days of our life, Lord of all, etc. Of Deut. xxxii. 21 1-44. We beseech thee, O jealous and just one, who in thy jealousy destroyest the wicked, and in thy wrath rootest out the evildoers, and keepest (thy) promise and lovingkindness to them that fear thy holy Name, turn, O my Lord, and pity and have mercy on us, as thou art wont, at all times, Lord of all, etc. Prayer 2 for all days when the Eucharist is to be celebrated. For thy nature, which is hidden and incomprehensible, and unbounded by the thought and folly of all creatures, O my Lord, glory is fitting and the sound of praise is right. Worship is seemly and due from all whom thou hast created and formed in heaven and in earth, Lord of all, etc.

22 If the Eucharist is celebrated, they add the *Qaltha*. *QALTHA*. Monday. The habitation that is apart amidst the woods floateth and passeth by. And the overflowings of water convey it to the mountains of *Qardu*. Ps. xv., xvi., xvii., under one Gloria. (Each side says two clauses at a time.) Tuesday. O thou who cultivatest the earth and makest the mountains to hang with richness. Cultivate our minds, that they may bear (thy) kindly yoke. Ps. xxv., xxvi., xxvii. Wednesday. By the prayers of thy Mother, O our Lord, have pity on our lives. And by the request of the just and chaste, answer those who call on thy Name. Ps. xlv. Thursday. What is this that the nations have left their gods. And swear in the name of a man, who is not as thou sayest? Ps. xcvi., xcvi., xcvi. Friday. In the bonds of mortality is man bound. And he hath not the desire to depart from it even by death. Ps. lxxxviii.

23 Saturday. Dost thou not know that our iniquity hath hung us on the Cross. And our audacity hath made us to die without remedy? Ps. cxlvii. (from v. 12), cxlviii., cxlix., cl. Prayer before the *Motwa*. May the prayer of our feebleness please thee, O our Lord and our God, and may the request of our weakness enter before thee, and may thy mercies greatly intercede for our sinfulness; and from the great treasury of thy compassion may the petitions of our need be answered, at all seasons and times, Lord of all, etc. *THE MOTWA*, an anthem which varies according to the season, except on Wednesdays, when the Special Anthems are said. The *Motwa* (which is found in the *Kashkul* for ferias) begins on Mondays with the Sunday evening Royal Anthem; on Tuesdays with the Sunday Night Anthem; on Thursdays with the Sunday Morning Anthem; on Saturdays with the Sunday Anthem of the Mysteries, as used at the Liturgy. It ends daily on ferias as follows, except on Wednesdays, and except in the Fast and the Rogation of the Ninevites:

²⁴ From everlasting to everlasting. O merciful God, pity thy people. And make not thine inheritance a scorn and mockery to the nations. Look from thine abode and see the oppression. Which we suffer from the enemies. And let thy lovingkindness quickly shine forth upon us. That the nations say not, Where is their God? O merciful God, keep thy servants. From them that hate (us) without a cause, and wish to seize that which is not their own. Fence us round with thy strong truth. That they which hate us may see and be confounded. Surround us with thy care as with a wall. That we may be protected within it and confess thy loving-kindness. By the prayer of her who bore thee, O our Lord Jesus. Give peace to all the world, which is disturbed and confused by its sins. And bring to nought wars and enmities on earth. Make peace between priests and kings. That in concord and love may be celebrated. The memorial of her who bore thee, all (our) days. May the righteous who pleased thee, O our Lord Jesus. The prophets, apostles, and martyrs. And teachers in every country. Beseech thee for our souls. That thou have mercy on us all. And make us worthy with them to confess thee. In the day when they receive the reward of their deeds. Blessed art thou, O our famous and holy father. Who didst finish thy course in victory. And didst work in the vineyard of Christ. And didst receive a reward for thy deeds. The penny of the good things of heaven. May thy prayers be on all of us. And may we be worthy to inherit the kingdom with thee.

²⁵ Deacon. Let us pray, Peace be with us. Prayer of the Shubakha. To thee be glory from those on high, and confession from those below; and worship and praise and exaltation from all whom thou hast created and fashioned in heaven and earth, Lord of all, etc.

Shubakha.

²⁶ Monday. Ps. xiii. How long wilt thou forget me, O Lord, for ever? Glory be to thee, O God (thrice). How long wilt . . . (to the end). Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to thee, O God (thrice). From everlasting to everlasting. Amen. Glory be to thee, O God (thrice). How long wilt thou forget me, O Lord, for ever? Glory be to thee, O God (thrice). Tuesday. Ps. xxviii. Wednesday. Ps. lxxvii. Thursday. Ps. liv. Friday. Ps. xcv. 1-8 (unless there is a special one in the Kashkul). Saturday. Ps. cl. All forced as above.

Tishbukhta.

27 Monday, by Mar Abraham, Doctor. Turn to the prayer of thy servants, O our Saviour. And receive our request and return answer to our petitions. Because thou art the refuge and hope of the weak. By thy help may we conquer the wiles of the Evil one. For lo, he at all times setteth snares for our souls. And wisheth, in his cunning, to defile us with his wickedness. Send, O my Lord, thy strength, and let it destroy his enticements. That he may not pursue after us, and that we fall not into the gulf of sin. May the strength of thy lovingkindness strengthen our weakness. That we may be approved before thee in our deeds, O Compassionate one.* And make us worthy to sing to thee in the day of thy coming. The praise that ceaseth not for ever and ever, Amen. Tuesday, by Mar Awa, Catholicos, or, as some say, by Mar Thomas of Urhai. The heights and the depths, and all that is in them, are not sufficient. To confess thine Essence, O Being who fashionest all. They are too small to tell thy love towards us. And the greatness of thy lovingkindness and thy manifold mercies. Which thou didst grant to our race, unworthy though we were. O thou who art good and kind, and didst put on our nature. And didst save it from death and raise it to heaven. And didst make it higher than every lord and ruler. And lo, the assemblies of angels worship before thee. And cry without ceasing, all with one accord.* Holy art thou, O Father, Son, and Holy Ghost. To thee be glory from all, for ever and ever. Amen.

28 Wednesday, by Mar Abimelek. May thy mercies be on our trespasses. O Christ, who lovest the voice of the penitent. Hear our request (and) heal us, for thou art good. And remove from us the canker of our wickedness. Because thou knowest the suffering of our race. With thy good medicine heal our wounds. Bestow thy compassion on our scars. And heal us, O our Lord, as thou art wont. And with the dew of thy lovingkindness. Let us cleanse our stains according to thy will. And grant us with one accord to confess thy Name. Father, Son, and Holy Ghost. Father, Son, and Holy Ghost. For ever and ever, Amen and Amen. 29 Thursday, by Mar Ephraim. Receive, O our Lord, the request of us all. Who make our offerings to thee with beseeching. Hear, O God, the voice of thy servants. And the entreaty of them that glorify thee. For thou art our King, and in thy great Name. We have hope and confidence. Grant us to gain unanimity. Without doubting, in the faith. While we confess that by thy will. All things were fashioned from nought. The nature of thine existence cannot be understood. By creatures, O hidden Be-

ing. Who dwellest in light, and like whom there is none. And whom men cannot approach. By thy fashionings, O my Lord, is made known. The greatness of thy wealth, to the work of thy hands. For thou art Lord and Maker. Who art all-powerful and suppliest all. We earnestly desire forgiveness of trespasses. Bestow (it) on us, as thou art wont. And grant us from our souls. To apply medicines to our wounds. We ask for mercies, O Lord of all. Supply thy wealth to our need. And if any waver and go astray. In the error of the wile of the enemy. May thy compassion be their guide. And tread out the way for their consciences. That they may know that it is by thy care. That our captive nature hath gained freedom. And that with one, perfect, and pure heart. We may serve before thee according to thy will.

³⁰ And diligently do at all times. That which pleaseth thy Godhead. And with one accord raise glory. To Father, Son, and Holy Ghost. Who saved us by the firstfruits which (were taken) from us. And hath not recompensed us according to our wickedness.* To him be praise from his worshippers. For ever and ever, Amen and Amen. ³¹ Friday, by Mar Abraham of Nithpar, or, as some say, by Mar John of Beith-raban. Glory to him who in his goodness and love. Revealed his praise to the sons of men. He created a dumb nature from dust. And adorned it with a soul endowed with treasures. He placed praise in a lowly body. That all creation might sing his glory. Come, ye who can speak, sing glory to him. Before we lie down in the sleep of death. In the long night let us remember death. Which shutteth our mouth and putteth us to silence. The just who glorified him by night. Even when dead are alive. And the wicked who did evil against his great glory. Even while living are dead. Let us awake our body by prayers. And by Hallelujahs of hidden power. That we may be companions of the wise. Virgins whom our Lord praised. And that in the night when he maketh the worlds to tremble. We may be watching and see the Son. That we be not sunk in (evil) desires. But that we may see his glory in the day when he shineth forth. And that we may be before him as watchful servants. In the hour when he directeth the children of his bridechamber. And the wicked remain in torture. And suddenly the door of mercies is shut. While we live we shall labour somewhat. For after our death is the day of recompense. The body which giveth itself earnestly to prayers.

³² In the day of the quickening fletch in the air. And seeth our Lord, without shame. And entereth with him into the house of the kingdom. The

watchful ones and the just love him. They who have kept vigil and laboured in prayer. Blessed is he who hath made us vessels of his glory. And hath placed his praise in the mouth of (creatures of) dust. And glory to his mercies who hath united. Men of clay with the spiritual ones. That they may sing all the nights. And at all times, Holy to his name.* And let us all give him praise. For ever and ever, Amen and Amen. ³³ Saturday, by Mar Ephraim. Blessed is the Being who hath created us and saved us by his Christ. And brought us to the knowledge of the Trinity. O God the Word, the Only-begotten of the Father. Thee alone may I please in our manhood which thou didst put on. And may I not stay nor cease, O Christ our Saviour. From confessing thy Name at all times.

The Karuzutha.

³⁴ They rise up, and the deacon says the Karuzutha. Let us all stand up, as is right, in sorrow and care. Let us make request and say, O our Lord, have mercy upon us. The people answer. O our Lord, have mercy upon us. He proceeds. O mighty Lord, Eternal Being, who dwellest in the highest heights, we make request. Answer. O our Lord, etc., and so after each clause. O thou who, in thy great love with which thou didst love us, didst honour the fashioning of our race by the image of thy glory, we, etc. O thou who didst promise to faithful Abraham good things to them that love thee, and by the revelation of Christ wast made known to thy Church, we, etc. O thou who wilt not that our nature should perish, but that it should repent (and turn) from the error of darkness to the knowledge of the truth, we, etc.

³⁵ O thou who alone art the Maker and Fashioner of created things, and dwellest in the excellent light, we, etc. For the welfare of our holy fathers NN, and all those who serve under them, we, etc. O merciful God, who in mercies governest all, we, etc. O thou who art glorified in heaven and worshipped on earth, we, etc. Give us the victory, O Christ our Lord, in thy coming, and give peace to thy Church, saved by thy precious blood, and have mercy upon us.

THE FERAL MORNING SERVICE

¹ Prayer before the Morning Psalms. O Compassionate, Merciful, and Pitiful one, whose door is open to them that repent, and who ever callest sinners to come near to thee in penitence; open, O our Lord and our God, the door of mercies to our prayer; and receive our request, and return an answer in thy

mercies to our petitions, from thy rich and overflowing treasury, O thou who art good and who stayest not thy mercies and gifts to the needy and afflicted, thy servants, who call on thee and beseech thee, at all seasons and times, Lord of all, etc. They answer. Amen. Bless, O my Lord. Another. O my Lord, all creatures whom thou hast created, who have been fashioned by thy purpose, who by thy will have come into being, the cause of whose being thou art, and the breath and inspiration of our life, hasten to kneel and worship thee, sing and chant Hallelujah to thee, are glad and rejoice in thee, ask and entreat thee, make request and beseech thee, confess and glorify thee, Lord of all, etc.

² THE PSALMS. Psalm c., farced thus. Glorify the Lord, all the whole earth. O Giver of light, O Lord, we lift up glory to thee. Glorify the Lord all the whole earth. Serve the Lord, etc., to the end of the Psalm. Glory be, etc. From everlasting to everlasting. Amen. Glorify the Lord, all the whole earth. O Giver of light, etc. Let us pray, Peace be with us. Prayer. To thee, O my Lord, we lift up glory and confession, and continually offer worship and thanksgiving to thy living and holy Name, for thou art the Lord and Creator of all, Father, Son, and Holy Ghost, for ever. Amen. Ps. xci. and Gloria, farced, as before, with Glorious is thy confident hope, O Christ our Saviour. Deacon. Let us pray, Peace be with us. Prayer. Glorious, O my Lord, is the great and confident hope of thy Godhead, and high and exalted is the wondrous refuge of thy Majesty, and all who hope in thee, and trust in thee, and call on thy holy Name, and beseech thee, at all seasons and times, shall not be ashamed, O Lord of all, etc.

³ Ps. civ. (vv. 1-16 to full of sap), farced with Glory becometh thee, O God. No Gloria. Add Glory becometh, etc. Ps. cxiii., farced with Glory to him who created the light. No Gloria. Add Glory to him, etc. Ps. xciii., cxlviii., cxlix., cl., cxvii., said without farcing, and all under one Gloria. Add Glorify the Lord, all the whole earth.* O Giver of light, O Lord, even to thee do we lift up glory. Deacon. Let us pray, Peace be with us. Prayer of the Lakhumara. Thee, O my Lord, we are bound, heaven and earth and all that is in them, to confess, worship, and glorify, for all thy helps and graces towards us, the greatness of which cannot be repaid, Lord of all, etc. They all say the Lakhumara. Thee, Lord of all, we confess. And thee, Jesus Christ, we glorify. For thou art the Quickener of our bodies. And thou art the Saviour of our souls. My

⁴ voice shalt thou hear in the morning, O Lord, and in the morning I will be prepared, and will appear before thee. Thee, Lord of all. Glory be. From everlasting. Thee, Lord of all. Let us pray, Peace be with us. Prayer. Thee, who quickenest our bodies in thy compassion, and answerest (us), and savest our souls by the mild purpose of thy will, great King of glory, Being who art from everlasting, we confess, worship, and glorify, at all seasons and times, Lord of all, etc. Ps. li. (vv. 1-18). Have mercy upon me, O God, after thy goodness. And according to the multitude of thy mercies do away mine offences. Have mercy upon me, O Lord. Have mercy upon me, O God, after . . . not despise. Have mercy upon me, O Lord. Glory be. From everlasting. Have mercy upon me, O Lord. Have mercy upon me, O God, after thy goodness. And according to the multitude of thy mercies do away mine offences. O Christ the King, have mercy upon me. O Christ the King, glory to thy Name.

⁵ TISHBUKHTA by Mar Ephraim, or, as some say, by Mar Awa, Catholicos. To thee be glory, O our God. And to thee be praise, O our Maker. We bless thee, who didst form us. O compassionate Lord. O merciful God. Pitiful Creator. O Saviour, who dost preserve us. Who dost help and aid us. We worship thee, O our Lord. For thou art long-suffering, and thy lovingkindness is great. O Merciful one, pity us and have mercy upon us. Turn to us in the multitude of thy mercies. Our confident hope and strong refuge. O Lord our God, make thy face to shine, and we shall be saved. O thou who receivest the penitent in mercy. Receive our prayer and service. O thou who hearest the voice of thy worshippers. Let our request come before thee, and have mercy upon us. O thou who forgivest the trespasses of mortals in thy compassion. Forgive us our trespasses and sins in thy compassion. O thou who pardonest the sins of the sons of men in thy lovingkindness. Pardon our many sins, and have mercy upon us.* O good Hope of the sons of men, give us peace and tranquillity. That we may confess thy Trinity, O Lord of all, for ever. Amen. Repeat thrice from the asterisk.

⁶ They say, Let us pray, Peace be with us. Prayer. O Christ, the good Hope of the sons of men, and the peaceful Haven which giveth peace to (all) creatures; do thou, O my Lord, grant us thy peace and tranquillity, that therein we may confess and glorify thee without ceasing, all the days of our life, Lord of all, etc. Deacon. Lift up your voices, and glorify the living God, all ye people. They all say, Holy Ghost, Holy Mighty, Holy Immortal, have

mercy upon us. Glory be. Holy God. From everlasting. Holy God. Let us pray, Peace be with us. They say, Our Father, farced (page 1). Prayer before the Martyrs' Anthem. O Compassionate one, whose Name is Holy, who art good and just from everlasting, overflowing with lovingkindness and mercy, pour forth, O our Lord and our God, the compassion of the kindness of thy love on the souls of thy worshippers, who call on thee and beseech thee, at all seasons and times, Lord of all, etc.

7 Another. Bless, O my Lord, thy servants in thy loving-kindness, and keep thy worshippers from all harm in the overflowing abundance of thy mercy; feed, rule, help, and protect our lives beneath the wings of the care of thy love; save, rescue, and deliver our bodies and our souls from the Evil one and his hosts, at all seasons and times, Lord of all, etc. THE MARTYRS' ANTHEM. One for each day in the week (see below, page 109). DAILY ANTHEM. At the early dawn of the morning we glorify thee, O Lord. For thou art the Saviour of all creatures. Give us in thy compassion. A day full of peace. And grant us forgiveness of sins.* Cut not off our hope. Shut not thy door in our face. Stay not thy care for us. And recompense us not as we deserve, O God. For thou alone knowest our weakness. Sow, O our Lord, in the whole world. Love, and peace, and concord. And raise up priests, and kings, and judges, and give peace to them of high estate. Heal the sick and preserve the whole. And pardon the trespasses of all the sons of men. In the way that we walk. Let thy lovingkindness keep us, O my Lord. As (it kept) the boy David from Saul. Give us, in thy compassion, that towards which we make our way. That we may arrive, according to thy will, in peace.* By the lovingkindness which preserved the prophet Moses in the sea. And raised up Daniel from the (lions') den. And by which were rescued. They of the company of Ananias in the furnace. Deliver us, O our Lord, from the Evil one.

8 Another. At morning time we all arise. And worship the Father. And lift up praise to the Son. And confess the Holy Ghost. May the lovingkindness of the Father. And the compassion of the Son. And the pity of the Spirit. A threefold mystery, be our help, all our days. In thee, O our Helper. O our true Physician, have we confident trust. Apply the medicine of thy mercies, and heal our bruises. That we be not utterly destroyed. Without thy help we are very weak. In keeping thy commandments. O Christ, who aidest those who fulfil thy will. Keep thy worshippers. With entreaty let us beg and beseech mercy. And ask for forgiveness. From the Compassionate one, whose

door is open. To all to (turn) to him and repent.* Day by day I promise thee that to-morrow I will repent. My days have passed and gone. And my trespasses remain. O Christ, pity me and have mercy upon me.

⁹ They say, Let us pray, Peace be with us. Prayer. Of thee, O great and true Hope, for whom the just and the prophets waited in their generations, whom the righteous pleased by their labours, and the holy martyrs propitiated by the precious blood which poured forth from their necks, we beseech and ask, Grant us, O our Lord and our God, that we may take refuge in the power hidden in their bones, and be helped by their prayers, and with them and among them, and in their companies, and around their tombs, and in the glorious temples set apart for the honour of their service, be made worthy to lift up to thee praise, honour, confession, and worship, at all times, Lord of all, etc. Another. May the martyrs, O our Lord and our God, who by thy power and help overcame, humiliated, and brought to nought the error of heathenism, and exalted and raised the true faith of thy Name, make request, O my Lord, and beseech for us of thy justice, in the great and glorious day when thy justice is revealed from heaven, O just Judge, full of mercies, who forgivest offences and sins, Lord of all, etc.

¹⁰ Then follow the prayers for help, one or more for each priest who is present, the prayers Of Mary, Of the Apostles, and Of our father, with the Conclusion, as at the Evening Service (page 16). Conclusion. Bestow, O our Lord and our God, in thy lovingkindness, at this morning time, salvation to the oppressed, release to the prisoners, restoration to the tormented, healing to the sick, return to those who are far away, preservation to those who are near, pardon to sinners, acceptance to the penitent, exaltation to the righteous, supply of their needs to the poor, finding to the lost, bringing back to them that are driven away, a good and acceptable memorial to the departed, mercy and compassion to all that are created and made; and grant to us and all men those things which will help us weak sinners, and please thy majesty, in thy lovingkindness and mercies, Christ the hope of our nature, now ✠ and at all times and for ever and ever. Amen. He makes the sign of the cross over the people.

¹¹ Or any of the Conclusions at the Evening Service may be used (page 20). They answer, May Christ hear thy prayers, etc., as at the Evening Service. They give the kiss of peace, and say the Nicene Creed (page 22).

The Morning Martyrs' Anthems — Monday Morning.

12 My voice shalt thou hear in the morning, O Lord. At morning time, when are opened. The doors on high to prayer. Receive, O our Lord, our request. Ps. v. 3. And return answer to our petitions in thy mercies. And grant hope and salvation. To the souls who wait for thee. And in the morning will I be ready, and will appear before thee. The morning of our Lord hath seen him come. 1b. And suddenly our Saviour shineth forth. And giveth a reward to the just. Blessed is he who hath prospered. And hath worked in the vineyard of Christ. And hath received his reward abundantly. O let us hear thy lovingkindness in the morning. Make us worthy, O our Lord, of that morning. When heaven and earth rejoice. And the just rejoice in their labours. And the righteous in their recompense. And the martyrs also in their crowns. And the nations in the forgiveness of their trespasses. Ps. cxliii. 8.

13 And in the morning shall my prayer come before thee. At morning time prayed. Moses the chosen, on the top of the mount. And there God answered him. And gave him the staff of help. That he might descend and save Israel. From the subjection of the Egyptians. To show thy lovingkindness in the morning. At morning time Moses saw. A terrible vision on the top of the mount. God praised with processions. Cherubim bearing his throne. Seraphim singing Holy in his honour. And angels serving him. Sing to the Lord with harps and with a voice of singing. At morning time sang. David the boy with his harp. Songs of the Holy Ghost. And the beasts assembled and came. To the sweet sound of his words. When he sang Hallelujah. And let us praise him with songs. At morning time the martyrs sang. A new song in the judgment hall. We will not deny Christ. Who for us endured. Suffering and death and the cross. And saved our race from error.

14 God hath sent forth his lovingkindness and truth. At morning time the dove. Was sent forth by perfect Noah. Because of the waters of the flood. And she turned and came to the ark. Bearing an olive leaf. A sign of peace and tranquillity. Thou hast given a token for such as fear thee. At morning time a sign. Of peace and tranquillity was seen. The bow of our Lord in the clouds. And the mouth of the Creator sware. I will not cause a flood. Henceforward and for ever. In the sight of all the people. In the morning the martyrs in the judgment hall. Raised and lifted up their voices. We do not worship idols. We worship one God. And confess his Son Jesus. He will deliver us from the fire. Be strong, and your heart shall be established. In the morning

the martyrs in the judgment hall. Comfort one another and say. The Lord (is) our helper, we will not fear. What man doeth unto us. Whose crown and power come to nought. But the kingdom of the Lord is for ever.

15 O hear ye this, all ye people. At morning time was heard. The voice which said to the athletes. Take up your crosses and come after me. For I am your Lord and your Master. Your God and Strengtheners. And ye are my disciples. He executeth judgment for them that suffer wrong. In the morning the faithful Shmuni. Offered prayer to God. O God, execute judgment for me. Against the unrighteous Antiochus. Who killeth my sons as lambs. And threateneth me as a lion. And your prayers be on all of us. Gadai and Maccabæus, with Tersai. Hebron and Khiusun, with Bakus. And the seventh son, Jonadab. And their teacher, Eleazar. And their mother, faithful Shmuni. May their prayer be a wall to us. The camp of the angels of the Lord. At morning time the martyrs went forth. Many a company of saints. From the prison, saying. Hasten, O king, to cut off our heads. That we may depart and go up to heaven. To our Lord who waiteth for us.

16 For he hath done a marvellous thing. That which was wrought was a marvel. From one end of the world to the other. In the beloved boy Cyriac. Whom at the age of three years. Grace overshadowed. And he was strengthened in the faith. Righteous and upright. May thy prayer, O martyr, be to us. A high wall and refuge. That the arrows of the Evil one may go astray. That he pierce us not with his barb. Who hateth our race at all times. And ever wisheth for our destruction. Like as the arrow in the hand of the giant. How hard was the arrow. With which St. George struck Satan. Ps. cxxvii. 5. And moreover (Satan) affirmed within himself. By Jesus and his disciples. I have not been struck as by this arrow. The arrow of Saint George. O come and hearken, and I will tell you. Hearken and wonder, ye discerners. A Virgin hath borne in Bethlehem. The light of the whole world. And lo, her memorial is celebrated with processions. In the four quarters of creation. And in heaven amongst the angels.

17 Glory be, etc. Glory to thee at morning time. From high and low. O Son who sittest on the right hand. For with the sound of the horn are awaked. Old men and young men and children. Whom thou hast created for thy glory. From everlasting to everlasting. Blessed is he who hath traded. As thou, O our father, hast traded. And hath collected spiritual riches. And hath filled his ship with all good things. And hath prospered and come to the

haven. To the set place of all just men. And let all the people say Amen and Amen. O our Lord, thy kingdom come. And thy will be done on earth. Ps. cvi. 46. As it is in heaven. Give us the bread of our need. And lead us not into temptation. But deliver us from the Evil one.* May the help which followed. Moses, the firstborn of the prophets. And which divided the sea before the people. Follow thy worshippers. Who have come to ask forgiveness. From the treasury of thy kindness.

Tuesday Morning.

¹⁸ Praise the Lord, O ye righteous. O martyrs, ye were merchants. And lo, your storehouse is in heaven. Ps. xxxiii. 1. Ye have bought the pearl. With the blood that your necks poured forth. For it becometh well the upright to give praise. The martyrs who were exalted, and attained. Unto Jerusalem that is in heaven. And bought with the blood of their necks. The country for which they waited. Ib. They went from one nation to another. Ye departed from country to country. But departed not from your Lord. And in every country that ye entered. Ye placed a storehouse of life. Ps. cv. 13. The Lord will abide in it for ever. In the country where your bones are laid. Dwell peace and tranquillity. And the camp of the watchful ones on high. Keepeth it and its inhabitants. Ps. lxviii. 16. Happy are the people that are in such a case. Happy is the country where are laid. Your bones as storehouses. And when the light of the sun is darkened. The light from your bones shineth forth. Ps. cxliv. 15.

¹⁹ Unto the godly hath shone forth light in the darkness. A light hath shone forth from your bones. And hath made my captive mind (to follow) after you. And I went forth to see your deaths. And wondered in my self at your crowns. Ps. cxii. 4. More to be desired are they than gold and than precious stones. Your bones are pearls. And your bodies are the fragrance of incense. The blood which flowed from your necks. Brought favour to all creation. Ps. xix. 10. Shall they that are in the graves show thy lovingkindness? Lo, in the Church are your bones. And ye have the keys of the heights. O blessed ones, open your treasures. And give help to the needy. Ps. lxxxviii. 11. As a city surrounded with a wall. Like beams in a building. The martyrs girded creation. And when the earth was about to fall. They supported it by the power of their bones.

²⁰ I was strengthened and could not attain unto it. The sea cannot make a breach. In the wall which your love surroundeth. And Satan hath no power. In the land where your bones are laid. For thy sake have we been killed daily.

The Lord, whose martyrs were killed. For the glory of his majesty. In the day when his cross shineth forth. Placeth them on his right hand. For there the Lord promised a blessing and life for evermore. Where the martyrs were killed. And their limbs cut off. There the Holy Ghost came down. And made peace amidst desolation. O come, let us kneel and worship him. Before your graves let us reverence. The power hidden in your bones. And we who have seen your deaths on earth. Will see your crowns in heaven. They that go down to the sea in ships. O martyrs, ye were merchants. And journeyed by sea and land. Ye have brought peace to the sea by (your) tears. And to the land by your prayers.

21 Out of the deep have I called unto thee, O Lord, and thou hast heard my voice. . Out of the deep did the martyrs cry to thee. And thy lovingkindness answered them. Out of the deep do we call to thee. Come and help us and save us. I will alway bless the Lord. Blessed be the Lord, whose servants have fallen asleep. For he exalteth their memorials. They sleep and are in peace and at rest. And from them helps spring forth. How good and beautiful. How excellent is the crown of your heads. Woven by faith. And adorned by the Holy Ghost. With good and precious stones. As a thirsty and tired land that desireth water. As a land that thirsteth for water. And daily longeth for moisture. So thirsted the martyrs. For the love of their dear Lord. Ps. lxiii. 2. They are new (gods) which now have been made. Come in peace, O ye new bridegrooms. Sons of the mystery of baptism. Whom grace made to grow. In the name of the Trinity. Deut. xxxii. 17.

22 And I spake of peace. Peace be to your bones. And rest to your limbs. For ye were like to your Lord. By whose death sinners have obtained life. Ps. cxx. 7. Confess him and bless his Name. Confess the truth and be not slack. Behold the swords and tremble not. For ye have put on hidden armour. Wrought by the Holy Ghost. Ps. c. 3. Both small and great. The martyr said to his fellow. Feeling compassion for his companion. Come, let us die for Jesus. And inherit eternal life. Ps. cxv. 13. The Lord is faithful in his words. The word which our Lord spake. The martyrs heard, and were strengthened by it. He that dieth for me. Hath everlasting life. Ps. cxlv. 13. Syr. Their blood have they shed like water on every side of Jerusalem, and there was no man to bury them. Their blood cried out against them that shed it. As Abel against Cain. The souls of the kings who destroyed their bodies. Are tortured in fire. Ps. lxxix. 3.

23 More to be desired are they than gold and than precious stones. Like chosen stones. And precious pearls. Are the martyrs beloved. Who were killed for Jesus. Ps. xix. 10. How good and beautiful. How beautiful is that ship. Which bore St. Cyriac. Companies of Cherubim bear it in procession. And Seraphim singing Holy. Righteous and upright. The true Bar-Khadh-bshaba. The host of Christ. The founder of a holy Church. Deut. xxxii. 4. May his prayer be a wall to us. From the rising up of the sun unto the going down thereof. Lo, in all quarters is celebrated with processions. Ps. l. 1. The glorious day of the memorial. Of Raban Hurmizd the victorious. Blessed is he who crowned him with victory. Well is thee and blessing to thy soul. Well is thee, O martyr Ps. cxxviii. 2. Mar Sergis. Thy home is like Paradise thickly planted. Make request to thy Lord and beseech him. For our assembly which flecth to thy prayer.

24 I will speak peace of thee. Peace to thee, Mar Pithium the martyr. Who didst endure all suffering and stripes. At the hand of the abominable Astrobiger. And wast given victory by the adorable Jesus. He healeth those that are broken in heart, and cureth their pains. Ps. cxlvii. 3. Thou wast a healer, St. George. Without medicines and roots. And every one that taketh refuge in thee. Is helped by thy prayers. I will seek to do thee good. Beseech, O thou who art full of grace. The Child who shone forth from thy bosom. That he make his peace and tranquillity to dwell. In his Church, bought by his blood. Glory be, etc. Peace to you who have conquered. Peace to you who have been victorious. Peace to you who have become. Partakers in the sufferings of the Son. From everlasting to everlasting. Thy truth is great, O our father. Thy happiness is exalted and glorious. Make request for us all. That we may share in thy joy.

25 And let all the people say Amen and Amen. O thou that hearest the prayers of thy servants. And returnest answer to the petitions of thy worshippers. Hear our prayer and the voice of our request. And return answer to our petitions in thy mercies. O thou whose right hand is stretched out. Whose door is open to the penitent. Open the door to our prayer. And let our request come before thee. O thou about whose throne stand the fiery ones. And companies of the watchful ones. Take away from us all harm. And rebuke the Evil one and let him be put to silence.* O thou who art true and who liest not. Who hast promised, Knock and I open. Be pleased with the prayer of thy worshippers. And return answer to the petitions of our souls.

Wednesday Morning.

²⁶ Let thy servants praise thee, O Lord. O holy martyrs and teachers of faith. Pray that there may be peace in creation. Let wars be brought to nought and contentions cease among us. And may the Church sing praise by the mouth of her children. Ps. cxlv. 10. And thy saints give thanks unto thee. May the holy martyrs who confessed thee in their afflictions. And propitiated thee by the blood which their necks poured forth. Make request for sinners to thee, O our Lord. That in the day of judgment thou mayest forgive their trespasses. Ib. Let them speak of the glory of thy kingdom. The martyrs saw the glory of thy kingdom in their minds. When they were being killed by their persecutors. And they joyfully endured dire tortures in their bodies. And our Lord Jesus received their spirits. Ps. cxlv. 11. Honoured is their blood in his sight. Let us diligently honour with songs of the Holy Ghost. The bones of the martyrs who endured afflictions. That we may find help in the day of the recompense of their labours. From the goodness of the mercies of God.

²⁷ The Lord on high is glorious. On high are your crowns, and in the world are your assemblies. O martyrs, preachers of Christ the King. On high and in the deep, lo, your feasts are celebrated. O sowers of peace in the four quarters (of the earth). Seek the Lord and be strengthened. O martyrs, seek for mercy from the merciful God. That he may make his peace to dwell in the four quarters (of the earth). And when our Lord is revealed and the clouds bear up your bodies. Pray that with you we may inherit the kingdom. My voice shalt thou hear in the morning, O Lord. In the morning the martyrs cried in the judgment hall before the persecutors. We will not deny the heavenly Bridegroom. For he it is who delivereth us from the hands of the ungodly. And clotheth our bodies with glory in his kingdom.

²⁸ And in the morning I will be ready, and will appear before thee. In the morning, when Christ the King, who cröwneth you, shineth forth. O prophets, apostles, martyrs, and confessors. And placeth on your heads crowns of glory which fade not. Pray that with you we may inherit the kingdom. Unto the godly hath shone forth light in the darkness. O martyrs, sons of light, who hated the world and its good things. And desired and loved the heavenly Make request and beseech for us your Lord whom ye desired. That he have pity on us and save our souls. Blessed are those that are blameless in the way. Blessed are ye martyrs who conquered Satan. And trod under foot the sting of death May your prayer be to us a high wall and From the wiles of

the Evil one, the Enemy. And walk in the law of the Lord. A blessing that passeth not away, and a kingdom that is not destroyed.

29 Hath our Saviour promised to the friends whom he hath chosen. And instead of afflictions and tortures and lacerations which they endured. They are about to inherit life without end. Righteous and upright. A tender boy was the illustrious martyr Cyriac. And he astonished with his words the king and his servants. And then received the sword of the cruel king. And by it was crowned for our Saviour's sake. Beg of the Lord and pray before him. Intercessor for all peoples, and herald of all tongues. Thy Lord hath placed thee in his Church, Mar Sergis. That the prayers of the needy may enter before his majesty. That thou mayest receive and cause to come forth helps to man. Fairer to look at than the children of men. A beautiful shrub, and an olive tree decked with branches. Was St. George, the friend of Christ. Who meekly, in the love he had gained towards his Lord. Stretched forth his shoulder and bore the cross.

30 The virgins that be her fellows shall they lead after her. O holy Virgin Mary, the blessed mother. All nations call thee blessed. For thou wast worthy to carry in thy bosom Emmanuel. Whom the prophets described beforehand in their mysteries. Glory be, etc. Glory to the power which dwelleth in the bones of the saints. Its voice thundereth in the four quarters (of the world). And they are laid in the churches, and helps well forth from them. And truth is revealed by the power of their words. From everlasting to everlasting. O thou who didst love purity all the days of thy life. Thou wast chosen blameless by Christ. And because of thy good deeds, in the tabernacle of the saints. Lo, thy soul dwelleth among the angels. And let all the people say Amen and Amen. Give us, O our Ps. cvi. 46. Lifegiver, that which thou knowest will help us. For we know not what we ask. But one thing we beg for, that thy will may be accomplished in us. And that thy mercies may intercede for us all.* O Christ, who didst promise, To every one that crieth, I answer. And to him that knocketh at my door, I open. Let not thy mercies and thy lovingkindness be far from thy worshippers. Who take refuge in thee, that they may receive help.*

Thursday Morning.

31 For he speaketh peace of his people and with his saints. Peace to the martyrs and honour to their bones. And glory to their Lord. And help to us by their prayer. And in thy light do we see light. The martyrs are in the light,

and the apostles in the bridechamber of light. And lo, they sing glory. To the Being who dwelleth in the excellent light. And sing lustily with the voice. The martyrs when they Enter into the kingdom say. Glory to thee, Ps. xxxiii. 3. O our Lord. For we are not confounded, and we trust in thee. Also all they that hope in thee shall not be ashamed. The martyrs say, We have taken refuge in thy Cross. O merciful Lord. Slacken not (thy) hold upon us. He divided the sea, and let them go through. O martyrs, who passed over the bridge of fire to Eden. Pray that we sink not. In the troubled sea of (our) sins.

³² Honoured is their blood in his sight. O Christ, who didst receive the blood of the martyrs in the day when they were killed. Receive our petition. Ps. lxxii. 14. And open the door to our prayer. The Lord on high is glorious. Above on high, and in the boundless treasure. Are laid up the deeds. Ps. xciii. 5. Of the martyrs, the friends of Christ. From of old hath thy seat been set fast. O Son, the throne of whose kingdom is set fast on high. By the prayer of thy saints. Sustain the earth, which our trespasses have overthrown. Ps. xciii. 3. Sing to the Lord with harps and with the voice of singing. With the voice of Hallelujahs and songs of the Holy Ghost. The saints sing. And the companies of demons are moved. Ps. xcvi. 6. My voice shalt thou hear in the morning, O Lord. Every morning the martyrs stand in prayer. And ask for help. For the souls of sinners. Ps. v. 3.

³³ And in the morning I will be ready, and will appear before thee. In the last morning, when the holy martyrs receive. The reward of their deeds. Have compassion on us, O our Lord, in that hour. Ib. Offer unto him sacrifices of praise. May the prayers of the martyrs, who were pure offerings to their Lord. Be unto us. A wall by night and day. Ps. cvii. 22. Blessed are those that are blameless in the way. Blessed are the martyrs when they hear that voice. Come, enter, ye blessed of my father. And inherit life without end. Ps. cxix. 1. And walk in the law of the Lord. Blessed are ye whom your Lord hath placed as a treasury. And on the altar is. Your memorial for ever. Ib. Do well, O Lord, unto the good. Blessed are the athletes, who pictured to themselves their own beauty. In the habitation of heaven. That it might not remain on earth and be corrupted.

³⁴ Unto those that are true of heart. Blessed are the martyrs at that time when are divided. The good from the bad. And they inherit the kingdom. The camp of the angels of the Lord. Ye of the company of Diodorus, Theodorus, and Nestorius. Pray that there enter not. Into the Church the

darkness of the Egyptians. And your prayers be on all of us. Ye of the company of Mar Ephraim, Mar Nersai, and Mar Abraham. May your prayers be to us. A wall by night and day. A place where no fear was. In the bridechamber of light, on the right hand of Christ. All the holy martyrs. There have joy. How good and beautiful. How excellent, and how much to be desired, is the glory with which the righteous are clothed. In the day of the resurrection. Through the deeds which they have wrought. Righteous and upright. O illustrious and holy martyr, Mar Cyriac. Beseech Christ. That he cause to pass away the multitude of our evils.

³⁵ In heaven and in earth. Thy body is on earth and thy soul is in heaven. O martyr George. Beg for mercies from thy Lord. Unto the godly there hath shone forth light in the darkness. O Christ, who didst shine forth from blessed Mary. By the prayer of her who bore thee. Keep thy Church from harm. Glory be, etc. Peace to the Church, and tranquillity to all who dwell in her. And glory to the Power. Who strengthened the martyrs in the contest. From everlasting to everlasting. May the prayer of our father, who was a pure offering to his Lord. Be unto us. A wall by night and day. And let all the people say Amen and Amen. Let not, O my Lord, the prayer of thy servants be in vain. But for propitiation. And forgiveness of sins.* I entered into thy house, and worshipped before thy judgment seat. O merciful Lord. Forgive me my trespasses and sins.* This house is a type of heaven. In love without guile. Let us enter into it continually.

Friday Morning.

³⁶ I will alway bless the Lord. Blessed is the hidden power which dwelt in the bones of the martyrs. For they are laid in their graves. And drive away devils from the world. By their teaching they brought to nought all the error of carved (idols). And they secretly visit creation, and teach (men) to worship thee. For thou art Lord alone. And his praises are ever in my mouth. Blessed is Christ, who clothed his Twelve with strong armour. And they went forth to the four quarters (of the earth). And preached in the world his doctrine. And they destroyed the power of the enemy by the sword of the Spirit. And turned the nations from error. To the truth of their faith. Great is our Lord, and exceeding glorious. Great is the truth of the holy martyrs, which is preached in all regions. Whom neither fire nor sword. Nor the wrath of the heathen king. Nor any other thing did move nor terrify. For God alone did they confess. And despised all tortures.

³⁷ Faithful is the Lord in his words. The just martyrs, who conquered and overcame, meditated on the faith. For they knew that that word was true. Which our Lord spake. Every one that confesseth me before judges and rulers. I will cause to inherit the kingdom on high, which is in heaven. And I will confess him before the Father. Look to him and trust in him. With the eye of the Spirit, the sons of the right hand looked, and verily saw. The country which is above. Within the veil of the Holy of Holies. And they desired it, and ran towards it by the way of the tortures of their persecutors. And, as by a bridge, they crossed the sea of the world by the cross. To Eden, which is their dwelling. Stretch forth thy right hand upon me. May the right hand of our Lord, which calleth all to the kingdom, bless our assembly. That we may keep vigil on the memorial of the martyrs. And that we also may be helped by their prayers. That they may be to our race a high wall in the last day. When the heights and the depths are amazed. And the will of the Creator shall reign.

³⁸ The camp of the angels of the Lord. My mind wondered at the blessed company of athletes, the famous martyrs. How they despised and scorned. This world and its desires. In the glorious brightness of the pearl which is at the head of the cross. With piercing eye they looked and saw it. And desired to seize it. And your prayers be on all of us. By your prayers give help to the needy, O famous martyrs. For ye have filled the earth. With the good seed of your victories. And ye have dug up the thorn-bush which the Evil one sowed with his tares. And ye sowed therein good seed. O athletes, workers of truth. How good and beautiful. The athletes saw a pearl without flaw on the top of Golgotha. And desired earnestly to attain to it. And bought it with their own blood. And they endured sufferings and dire tortures for it. And lo, the reward of their labours is laid up (for them). Joy without end.

³⁹ High in all the earth. High and exalted is the glorious and honoured bridechamber which Christ the King. Hath prepared for his athletes. Who loved him, and believed and confessed his Name. And lo, their festivals are celebrated in the four quarters (of the earth). While they cry to him with the voice of Hallelujahs, and say. Blessed is he who hath exalted his saints. He set my feet upon the rock, and ordered my goings. On the foundation of the truth of Simon Peter. Built the true Diodorus and Theodorus. With Nestorius and great Ephraim. And Mar Nersai and Mar Bar-Soma, a blessed pair. With Abraham and Job and John. And Michael, heirs of the Church. That it

never should move at any time. On the foundation of the truth of Mar Antony the saints built. Mar Saurishu, and Mar Khnanishu, and Mar John, son of the Seers. And Maran-'amih of Zin, and Mar Shuwkha-l'maran, peace be to him. And Raban Pransi, and Mar Joseph, and Mar Abraham. And Mar Qnuwaya, and Ishu-sauran, and Raban Hurmizd. May their prayer be a wall to us.

⁴⁰ Blessed are those that are blameless in the way. On the foundation of the twelve and the seventy apostles the noble ones built. Mar Augin and Mar Shalita. And Mar Kudhahwai, with Mar Babai. And the pious Mar James of Suwa. And Mar Abraham, and Mar Akha, and Mar John. May their prayer be a wall to us. And walk in the law of the Lord. They walked in the footsteps and imitated the deeds. Of those proved ones. Mar Andrew, and Mar Ulugh, and Mar John the Arab. And Raban Salara and his mother, with Mar Micah. And Awa-Yazdadh and Mar Yarith. May their prayer keep our assembly. For it was founded upon a rock. On the foundation of the truth of Mar Antony built the saints and fathers. Raban Hurmizd and Mar Abraham. And Raban Simon, and Mar Jozadak, and Mar Aduna, and Ishu-sauran, and Mar John. And Raban Joseph, and Shuwkha-l'ishu and Shuwkha-l'maran. And Mar Gabriel, and Jonah, and Joshua, and Sagi-nuhra. May their prayer be a wall to us.

⁴¹ I will alway bless the Lord. Blessed is Christ who strengthened the martyr Mar Cyriac in his contest. To stand against the persecutor. And he waxed strong and conquered the kings who contended with him. And by the strength of the Spirit he did valiantly. And endured stripes, and became a sacrifice for his Lord. And received the crown of victory. Rejoice, sing and glorify. With rejoicing the famous martyr Mar George gave up his soul to all afflictions. For he heard Paul saying. That the sufferings of this time are not to be compared. To that glory which the just inherit at the last day. And he who here laboureth and doeth nobly. Even he shall be an inheritor of it. The virgins that be her fellows shall they lead after her. O Virgin of the ages, Mary the blessed mother, beseech thy Son. To cause his peace to dwell in this temple. In which the day of thy memorial is celebrated with processions. And to cause the right hand of his mercies to overshadow it as the house of Abram. That all who are afflicted and distressed. From him may receive help.

⁴² Glory be, etc. Glory to thee, O good and kind Lord. By whose power the true ones conquered. And by whose help they despised the threats of their

persecutors. And destroyed the power of the enemy who boasted. For he saw that the martyrs relaxed not their hold. On their true and confident hope. From everlasting to everlasting. May the prayer of our famous father, who from his childhood, like Samuel, pleased God. And in humility was like Moses, the firstborn of prophecy. In zeal like Elijah. In love of his Lord like Abraham. Be a wall to us. From the wiles of the Crafty one. And let all the people say Amen and Amen. We offer praise to thy Godhead, O good Lord. For by thy lovingkindness thou dost keep thy worshippers from harm. And thou hast opened, O my Lord, thy door. To them that repent and ask for mercy. And thou stayest not the great treasure of thy gift. From thy flock, O thou who art worshipped by all.

Saturday Morning.

⁴³ My voice* shalt thou hear in the morning, O Lord. In the morning the martyrs were called to be killed. And the right hand of our Lord weaveth their crowns. And in the morning will I be ready and will appear before thee. In the morning the martyrs run to the contest. To receive a double reward of their labours. O make me to hear thy lovingkindness in the morning. In the morning our Lord called to the martyrs. Come, take the reward, noble workmen. Look to him and trust in him. In the morning the martyrs saw the Holy Ghost. Weaving crowns and placing (them) on their heads. Unto the godly hath shone forth light in the darkness. In the morning the martyrs shine forth like the sun. And go forth to meet the heavenly Bridegroom. Holy and reverend is his Name. In the morning the martyrs cry with the watchful ones. Holy, Holy, Holy, God.

⁴⁴ They shall bring him offerings. In the morning the martyrs make offerings. The prayer of their mouth and the blood of their necks. The offering of my hands as the evening offering. In the morning the martyrs offer censers in their hands. And offerings to the King of kings. As the fragrance of sweet incense, and an acceptable savour before God. In the morning the martyrs set forth incense to him. Whose throne is in the fire, which is subject to him. Be strong, and your heart shall be established. In the morning the martyrs encourage one another. Come, let us think scorn of the impious king. He reproveth kings for their sakes. In the morning the martyrs stood in the judgment-hall. And re-proved kings, and confounded the impious men. In the sight of all the people. In the morning the martyrs cry in the judgment-hall. We will not deny the heavenly Bridegroom.

⁴⁵ For thy sake have we been killed daily. Ye who were killed like me, and persecuted for my sake. I and you (go) to Jerusalem that is above. And have been counted as sheep appointed to be slain. The Ib. martyrs (went) to death and their Lord to the cross. And the Holy Ghost weaveth their crowns. From the beginning hath thy seat been prepared. The throne is prepared and the King's Son sitteth. And the martyrs enter and receive their crowns. Both small and great. In the morning the martyrs run to the cross. To drink the wine pressed out by the spear. The Lord shall give strength unto his people. Grant the strength which strengthened the martyrs in the contest. To the assembly of thy worshippers, O our Lord. Grant the Ps. xxix. 10. Open me the gates of righteousness. In the morning the King's Son openeth his treasure. And the martyrs enter in and receive their crowns. Ps. cxviii. 19.

⁴⁶ That I may go into them and give thanks unto the Lord. In the morning our Lord opened Paradise. And the Robber went in and inherited the kingdom. Ib. When God ariseth to judgment. In the morning our Lord ariseth in the judgment. And calleth to the martyrs, Come, take your crowns. Ps. lxxvi. 9. O sing unto him a new song of praise. In the morning the martyrs lift up a song of praise. To Christ the King, the Peace of all created beings. Ps. xxxiii. 3. How good and beautiful. How fitting is it for the boy Cyriac. When (God) reproveth for him the impious king. Ps. cxxxiii. 1. And a joyful mother of children. In the morning Shmuni encourageth her sons. Fear not him who killeth men. Ps. cxiii. 8. O well is thee, and a blessing to thy soul. O well is thy spirit, O martyr George. Which with the angels dwelleth in heaven. Ps. cxxviii. 2.

⁴⁷ Let the mount Sion rejoice, and the daughters of Judah be glad. Let the faithful Church rejoice and exult. In the memorial of Mary, the mother of Christ. Ps. xlviii. 10. Glory be, etc. Peace to the martyrs, and glory to their Lord. And to us, by their prayer, mercy and compassion. From everlasting to everlasting. O our illustrious father, the friend of Christ. Beg of thy Lord mercy for us all. And let all the people say Amen and Amen. In the morning let us praise, and in the morning let us glorify. The Lord of the morning, the true light.* Ps. cvi. 46. In the morning let the prayer of thy worshippers enter. Before thy judgment-seat, O merciful Lord.* At morning time let us praise thy lovingkindness. For thou hast ordered the light for the joy of creation.

Motwa at Night Service for Wednesday 'Before'

⁴⁸ Kings of the earth and all peoples. All nations call blessed. Ps. cxlviii. 11. The Virgin Mary, Mother of Christ. Ps. cxxxix. 3, 4. All things behind and before. All nations, etc. O well is thee, and a blessing to thy soul. O well is thee, John, for ever well is thee. When thy Lord cometh, whom thou didst love and serve. Let the righteous be strengthened with honour. Preachers of the Spirit and pillars of light. Were Peter and Paul in creation. Their gospel is gone out into all the earth. Matthew and Mark and Luke and John. May your prayer be a wall to our souls. And also I will make him the firstborn. Blessed is the death of the firstborn of the martyrs. Stephen, the friend of Christ. He shall stand before God for ever. Let us diligently celebrate the memorial of the teachers. Who loved Christ and kept his commandments.

⁴⁹ As he commanded our forefathers. Let us commemorate the victories of our spiritual fathers. Who laboured for us by the love of Christ. Thy memorial throughout all generations. Thy memorial, O our father, is on the holy altar. With the saints who conquered and the martyrs who were crowned. Both small and great. Lo, all the departed have lain down in thy hope. That in thy glorious resurrection thou mayest raise them in glory. Ps. cxv. 13. Pour out your hearts before him. By fasting and prayer and repentance of the soul. Let us propitiate Christ, and his Father, and his Spirit. Ps. lxii. 8. I will alway bless the Lord. Blessed is Christ who condemned Satan. And made our nature to conquer by his holy fast. Ps. xxxiv. 1. Look to him and trust in him. With the eye of the Spirit the children looked to thee. When thou wast entering, and they sang praise. Ps. xxxiv. 5.

⁵⁰ Rejoice and sing and give thanks. Thy Passover, O our Saviour, hath gladdened creation. And brought to nought the altars (of the heathen), and set firm the Churches. Ps. xcvi. 5. The earth trembled and was moved. The earth was moved when they cried. Crucify, Crucify the King of the Jews. Ps. lxxvii. 18. The joy of the whole earth. In the resurrection of the Son created things rejoice. For reconciliation hath been made, and quickening hath reigned. Ps. xlviii. 2. Seek the Lord and be strengthened. O martyrs, seek for mercy for the world, which taketh. Refuge in the power of your bones. Ps. cv. 4. He asked life of thee, and thou gavest him. Ask for us of thy Lord, O martyr George. Compassion and mercies, and forgiveness of trespasses. Ps. xxi. 4. God is gone up in glory, the Lord with the sound of the trump. Blessed is the

King who hath gone up, and by his ascension hath made glad. The watchful ones and men, and hath made created things to rejoice.

⁵¹ And blessed be the name of his majesty for ever. Blessed is the descent of the Spirit, which made wise his apostles. And gave them victory in the four quarters (of the world). And our heart shall rejoice in him. May thy cross, O our Saviour, be to us a weapon. And by it may we conquer the Evil one and all his wiles. With words of praises. Lo, the Church thundereth forth with holy voices. And in her they raise glory to the Lord of created beings.

Verses of Prayer.

⁵² Make me a clean heart, O God. Grant us, O Christ, that with a clean heart. And with good deeds, we may fulfil thy will. All the days of my life. Grant us, O Christ, that with openness of face. We may go to meet thee when thou art revealed in the day of thy coming. For with him there is mercy. At thy hands, O God, whose mercies are many. Let our correction be, and not at the hands of man. Stretch forth thy right hand upon me. O our Lord, with thy right hand overthrow Satan. Who maketh (men) drunken without wine, and causeth them to slip without mud. Keep me as the apple of an eye. O our Lord, keep us who are as lambs. Among serpents that are worse than wolves. Let thy mercy come unto me, O Lord, even thy salvation, according to thy word. Let thy mercies come to help us, for they have created us. And let them heal our sickness with the medicine of thy compassion.

⁵³ I have called unto thee with my whole heart, O Lord; answer me, and I will keep thy commandments. To thee we call, O Christ our Saviour. Have mercy on our life, and neglect us not. Ps. cxix. 145 (?). O come, let us kneel and worship him. We will confess and worship thee, O Christ our Saviour. For thy door is open to all who turn to thee in penitence. Ps. xcv. 6. Thou that liftest me up from the gates of death. O Christ, who didst raise us when we fell, and didst cause us to stand. Rebuke the Evil one, who disturbeth our dwelling. Ps. ix. 13 (?). Hide not thy face from us. O Christ, who neglectest not any who cry to thee. In thy mercy reject not the request of thy worshippers. Ps. xlv. 24 (?). The Lord of hosts is with us. Our King is with us, and our God is with us. And our helper is the God of Jacob. Ps. xlv. 7.

⁵⁴ Thou art merciful, O Lord, and righteous. With the publican we ask mercy. Have compassion on us, O God, and have mercy upon us. Ps. cxvi. 5. Thy mercy, O Lord, is for ever. We ask mercy and compassion of thee. Keep

(them) not from us, thou Friend of men. Ps. cxxxviii. 8. Thee, O God, besee-meth praise in Sion. Thee alone besee-meth praise. O God, who governest the worlds by thy will. Ps. lxxv. 1. Blessed are the people that are in such a case. Blessed are the people that are in such a case. Blessed are the people who have the Lord for their God. Ps. cxliv. 15. The Lord will abide in it for ever. Bless and keep our assembly, O our Lord. And make thy peace and tranquillity to dwell in it. Ps. lxxviii. 16. The Lord preserveth all them that fear him. Keep, O our Lord, the assembly of thy worshippers. From the wiles of the Evil one, the Enemy.

⁵⁵ It is he that hath made us, and not we ourselves. Let us at all times confess the Being who hath made us. Whose lovingkindness our race cannot repay. Out of the mouth of young men and children. Glory to the Ps. viii. 2. Father, and confession to the Son. And worship and exaltation to the Holy Ghost. ⁵⁶ Glory be, etc. By the prayer of the Blessed one. May peace reign in creation. And by the request of the Virgin. May the children of the Church be kept. May the Power which descended from on high. And so hallowed and adorned her for his honour. That she brought forth the true light. And hope and life of (all) created things. Be with us and amongst us. All the days of our life. And heal the sick and infirm. And those who have fallen into temptations. And bring back those who are (absent). On distant journeys. In peace to their homes. That they be not harmed by the Evil one. And may those who travel by sea. Be rescued from the billows. And those who go on dry land. Be delivered from barbarians. And may those who have been taken captive. Be released from their bonds. And those who have been taken by force. Be comforted in their sorrow by thy compassion. And if any are tormented by the Evil one. May thy great power rebuke him. And if any go on in sins. Pardon and forgive their trespasses. And if any have made offerings. May thy Godhead be pleased with them. And them that have lain down in thy hope. Quicken and bring to life in thy lovingkindness. And may we who have taken refuge. In the prayer of the Blessed one. Mary the holy Virgin. Mother of Jesus our Saviour. Be kept by it from the Evil one. And overcome all his wiles. And in that great day of searching. When the dead rise from the graves. When the good are separated from the wicked. May we be worthy with her to have joy. In the bridechamber of the kingdom on high. And to sing a triple song of glory. To Father, Son, and Holy Ghost.

57 From everlasting to everlasting. The divisions and orders of the spiritual ones. With the priests in the Church, are singing praise. For a memorial of the holy martyr. Mar George, who did brave deeds and conquered, and was crowned. And he suffered troubles and afflictions. Fire and the sword and stoning. The persecutors inflicted on him. Many and various torments. He put the wicked king to shame. Who persecuted the good servants. And despised the excellency of his power. And the gods which he worshipped. Zeus and Apollo and Artemis. The work of men's hands. And the giant of strength, Mar George, cried. And said to the nobles of the king. Ye shall not worship idols. Carved and wrought by artificers. For lo, Christ is the King of kings. And Lord of all gods. He giveth an inheritance to all that fear him. A bridechamber, and a blessing that passeth not away. And he clotheth with glory in his kingdom. The illustrious martyrs who have believed in him.* And kneeling in prayer before his Lord, he besought and made request, saying. Take away in thy lovingkindness. From all who keep the commemoration. Of this day of my persecution. Hail and famine and pestilence. And locust and young locust and caterpillar. And the blast that destroyeth the fields. And the terror of the night. And pains and diseases and afflictions. And all evil confusions. And keep all the inhabited world. By the great power of thy Godhead.

58 And let all the people say Amen and Amen. Among the companies clothed with light. And the bands of angels. The bridechamber is kept for thee in heaven. At the right hand of the King, Christ our Saviour. O our famous and holy father. Mar Awa Catholicos. Who didst work a work of righteousness. In the Church, the spouse of Christ. And didst love fast and prayer. And perfect and true love. And lo, from the place where Ps. cvi. 46. thy illustrious body is laid up. Well forth helps. And healing to all that are afflicted. And take refuge in thy prayers.* Great is the power by which thou didst conquer the devil. And which brought thee to the land that is full of good things. And now beseech for us all. That with thee we may sing in the kingdom. A new praise which ceaseth not. To Father, Son, and Holy Ghost.

59 For ever and ever. May he who blessed just Abram. And delivered Isaak, be with us and among us. Ps. xlviii. 13. May God, who looked on pure Jacob. Bless our assembly with his right hand. May the Lord, who was with Joseph. Be the guardian of our ways. May the Mighty one, who looked on Moses. Accompany us at all times. May he who gave victory to Joshua, the son of Nun.

Make his right hand to overshadow us. May he who shepherdeth all, and chose David. Keep us from the Evil one and his host. May the Lord, who enriched Solomon. Increase the wealth of our fields. May the Highest, who looked on Isaiah. Cause his peace to dwell among us. And may our prayers be accepted. As those of Elijah and Elisha. And may our request be heard. As that of righteous Daniel.* May Jesus, the Lord of the prophets. And the crown of the apostles. Keep us who have believed in his Name. From the Evil one and his hosts. May the glorious Trinity. Be with us for ever.

⁶⁰ He gathered them out of all lands. From Cush, and Egypt, and Thebais. The saints went first and came forth. Mar Augin and Mar Shalita. Architects of the holy Church.* With the companies of famous old men. The blessed seventy and two. Just, pure, and virgins. Mighty in fame. Chosen vessels of honour. And desirable temples of purity. Havens of peace and tranquillity. And storehouses of love and concord. Overflowing springs of mercies. And blessed fountains of pity. Seas full of wisdom. Rivers of knowledge. Treasures of fast and of prayer. Famed abodes of the Holy Ghost. Likeness and type of the prophets. Image and picture of the apostles. Resemblance and effigy of the doctors. Substance and perfection of the priests. Illustrious among the fathers. Noble among the monks. Sons of the yoke of the famous martyrs. And sons of the band of the confessors. Sons of the camp of the anchorets. And sons of the number of the weepers.¹ Adorable is the Father who chose them. And holy is the Son who gave them victory. Glorious is the Spirit who encouraged them. To persevere in his teaching. Bright is the light wherewith they are clothed. Excellent is the glory in which they have joy.* And strong, and firm, and established, and high. Is the high wall of their prayers. Which surroundeth the assemblies of their sons. Blessed is he in whose love the just are inebriated. Who have preached his truth in creation.

⁶¹ The mountain which God hath chosen to himself to dwell there. In the difficult mountain of Mirda, which is Izla. Which is more inaccessible and difficult and parched than all the mountains in the world. The Divine lovingkindness. Was pleased to make men of fire and spirit. Giants clothed with truth. And sons of the mighty among angels. First of all is. Mar Augin, of sweet report. His name beareth witness to his victories. Which, being interpreted, is The good man. And spiritual in truth. Who hastened his course thither. And the seventy-two blessed ones. Came with him from Egypt. And after no short time. Holy Mar Andrew. And Mar Ulugh, the renowned old

man. And Mar John, the Arab. Of Khirta by race and family. And spiritual in truth. Who did wonderful miracles. And quickened a dead man by his prayer. And Mar Abraham of Kashkar. Fellow-countryman of great Abram. Far greater than can be expressed. Is the grace which dwelt in him. And Mar Babai, the disciple of the truth. Who walked in the true way. And was not slack, and was not moved. By the conflict with the power of the Evil one. And he endured heat and cold. From morning till evening. And Mar Kudahwi the illustrious. Who went rejoicing in the ranks (of the martyrs). And was lifted up on the wings of the Spirit. To the high and glorious country. And by them was fulfilled that which is written. That from the top of the mountains shall cry. And give praise to the Lord. All generations and tribes. Old men, young men, and children. Who come to their appointed habitations. That they may receive thence helps. That by their prayers we also. May be worthy with them to have joy.

⁶² The hope of all the ends of the earth. O Christ, the hope of thy true ones. Prophets, apostles, and martyrs, and priests and doctors. Keep our souls by their prayers. And grant us to walk in their paths. Bless, O my Lord, the holy Church wherein are laid up their bones. Bless and keep thy flock. Which was committed to their hands. Bless and keep thine inheritance. Which hath been gained by their labours. Bless and keep the faithful. Who celebrate their festivals with processions. Bless and keep the rich. Who honour their tombs. Bless and keep the poor. Who take refuge in their prayers. Bless and heal the infirm. Who take shelter under the wings of their bones. Bless and keep all who journey. On land or by sea. Bless and keep all conditions (of men). And sustain the weak by thy will. And heal the sick and infirm. And those who fall into temptations. Bless the crown of the fruits. And make peaceful the temperature of the air. And keep priests and kings. In love and faith.* Bless and keep and save and rescue. All who are afflicted and distressed. And take refuge in the prayer of thy friends. The prophets, apostles, and doctors. And martyrs and priests and monks. Bless and keep in thy lovingkindness. The assembly that celebrateth the day of their memorials with processions.

⁶³ A. om. And. R. C. : good. A. om. That. R. C. : boys. How good and beautiful. Glorious is the day of the memorial. Of the illustrious and holy martyr Ps. cxxxiii. 1. Mar Pithiun, chosen of Christ. Who against error. Made his truth to shine forth, and gave up his soul for his Lord.* And in joy he en-

dured. Terrible and bitter tortures. And was not moved by afflictions. And was not made slack by sufferings. But boldly rebuked. The madness of Adur-prazd'gard. Who, like a roaring wolf. Was madly desirous that he should be killed. And poured out his wrath without pity. On the two combatants. Adur-hurmizd and Anahidh. Sons of the teaching of the athlete.* And confidently Mar Pithiun answered. And said to the officers of the Magi. I am prepared for suffering. And desire to depart. Come near, O men, finish in deed. That which ye are commanded (to do). And he kissed the instruments of iron. By which they cut off his limbs. And he glorified and confessed Christ. That he was counted worthy to suffer for his name.* And in the end of his contest he begged of his Lord in his suffering, and said. Whosoever calleth on thy Name. And taketh refuge in the prayer of thy servant. Hear, O my Lord, the voice of his prayer. And in thy mercies accept his request. And return answer to his petitions. And make us all worthy in thy compassion. To be heirs of thy kingdom.

⁶⁴[Another, composed by Mar Shimun (Simon), Metropolitan of the city of Amidh.] ⁶⁵And their prayers be on all of us. In the chain of the mountains of the Kurds. Went forth the saints—may their prayer be a wall to us. In the mind of these victorious ones our Lord poured forth his grace.* First, Mar Saurishu. Whose habitation was in the road of the Zab. He brake the yoke of evil demons. And showed his noble deeds in the world. He wrought a spiritual work. And made a bridge to the (country) on high.* And Raban Hurmizd of Persia. In the realm of Assyria. Wrought a quiet work. And departed and went to heaven. Raban Joseph the Seer. Whose monastery is in the Kurdish mountain. Saw exalted revelations. Above the nature of man. And the great habitation near thereby. Called Kmul, the fountain of love. Hath the fame of the Paradise of Eden. Thus history relateth. Mar Isaak, glorious among teachers. Made for the monks six books. Showing them the ascents. To heaven amongst the just. And John the Egyptian. Whose habitation is Tur, called the Upper. Who raised a dead man at Nicæa. He and Mar James of Nisibis. And Mar Akha in the above-named mountain, drank no water. For the space of seven years together. He remained in this subjection. And an angel suddenly raised him up. To heaven before the Creator. The Lord gave him ordination. And he received in one moment the degree. Mar Guria on the top of the mountain. Endured heat and cold. May his prayer be a wall to us. Against Satan the enemy. And Mar James, who against Martas.

Offered prayers. To God with praises. He is the beloved one, who flew and was wafted away.* May the prayers of these saints keep from evil demons. The faithful in every country. And men, wheresoever they dwell. Glory to the Power who gave them victory. And on us be his mercies by their prayers.

Motwa at Night Service for Wednesday 'After'

66 To the tune Lord of all. For he is thy Lord, worship thou him. Mary the Holy Virgin. Ps. xlv. 12. Beseech and beg of Christ. That he have mercy on the world. Which taketh refuge in thy prayer. And let the Church rejoice in thy festival. And let her children within her. Be kept from harm and the opposition. Of the devil, the apostate. Seek of him, and beseech him that he have pity on us. Mary the holy, etc. He hath dispersed abroad and given to the poor. Open the treasure which thy Lord hath given thee. O John the preacher. And give help to the needy. Ps. cxii. 9. Who take refuge in thee, and call on thy name. To him that is sick give healing. To him that is distressed be a comfort. And whomsoever the Evil one vexeth. May thy prayer be a wall to him.

67 He set my feet upon the rock, and ordered my goings. The apostles, who are a stone that moveth not. Built a building that is not destroyed. By the power which they received from their Lord. They rooted out heathenism, and built up the Church. Hail, disciples of the truth. Who completed and raised up your building. And adorned (and) built temples of the Spirit. In the souls of the faithful. Seek the Lord and be strengthened. O chosen and holy Apostles. Pray and seek of the Lord. That there may be peace in creation. And that wars and contentions may cease. May there be concord among priests. And may agreement be multiplied among kings. And in the four quarters of the world. (May there be) great peace and tranquillity. Ps. cv. 4. Offer to him sacrifices of praise. Chosen Stephen offered up. His body and soul with alacrity. For he saw his Lord bound. Before the judge who should beat him. And he also offered as a sacrifice. His body to death by stoning. And received the crown of victory. And was the firstborn of martyrdom. Ps. cvii. 22.

68 Thee, O Lord, beseemeth praise in Sion. Praise to thee, O our Saviour. For by thy strength victory was given. To the three wonderful men. Pure Ps. lxxv. 1. temples of the Holy Ghost. Diodorus, who laboured in argument. And illustrious Theodorus. And holy Nestorius. May their prayer be a wall to us. And a joyful mother of children. In the memorial of the priests, lo, the

Church. Glorious and holy, rejoiceth. For they stood up in her as pillars. That there might be teachers from amongst her sons. In every age their teaching conquereth. And their true faith. For that they reprov'd kings, and were not overcome. By the threats of their wickedness. Thy memorial throughout all generations. O our father, who didst conquer in the contest. Lo, thy recompense is in heaven. Christ, for whom thou didst adorn thyself. Hath exalted thy memorial in his Church. Thy love was a pure censer. And thou didst propitiate thy Lord by thy labours. Beseech with us, that when he is revealed. In great glory, he have mercy upon us.

69 Unto thee shall all flesh come. Unto thee, O my Lord, shall all flesh come. Who gavest forgiveness of trespasses to all. With thy hyssop may the bodies. Which sin hath defiled be made white. Come, mortals, bearing burdens. Lay down the weight of your trespasses. And take from the altar for your pardon. The coal which pardoned the prophet. And thou saidst, Repent, ye children of men. At the preaching of the prophet. Nineveh was saved by fasting. And by intercession and prayer. He stayed the angel of death from it. In suffering and tears of repentance. Let us take refuge in the temple. And call for mercy to help us. Until the light fade. Out of the mouth of young men and boys. (They gave) praise to thee, O our Saviour. When thou wast entering Jerusalem. And boys with olive branches. Sang glory before thee, saying. Hosanna to thee in the highest. Hosanna to the Son of David. Blessed is thy coming unto us. In the power and glory of thy angels.

70 He who did eat my bread, in whom I trusted, hath greatly deceived me. Our Saviour broke bread. And gave it to the disciple of guile. And Satan entered into him. And he became a useless vessel. And changed not his mind. But let deceit pass within him. He became a stranger to his calling. And was not helped by his blessing. The Lord declared his salvation. Our Lord set forth himself. And showed how hard was his suffering. And he kept vigil and laboured, that if it were possible. That hour might pass from him. Awake and pray ye, he warned us. That ye enter not into temptation. Our Lord bore witness that suffering is hard. For his sweat was changed to blood. It is become the head of the building. Thy resurrection, O our Lord, was life. To the race of men which was destroyed. For they have risen, and have been quickened and gained life. By the great power of the cross. And they rejected and threw down heathenism. And all the error of idols. And they knelt and worshipped the one Being. Who by his living Son saved the world.

71 For thy sake have we been killed daily. Ye who were killed, and loved your Creator. And received death of your own free will. And were propitiatory sacrifices. To Christ the King, who crowned you. Offer with us a request. That in the great day of searching. We may be rescued from torment. And inherit life without end. Gird thee with the sword upon thy thigh, O thou most Mighty. A giant of strength was St. George. Who despised death and the sword. And bitter maimings. And stripes of all kinds. And wrought miracles and wonders. And turned all men to the truth. Blessed is he who gave victory to the athletes. By whose power we will conquer error. He shall save the children of the poor. The Word of the Ps. lxxii. 4. Father in his love was pleased. To save our race which was destroyed. He took of us the likeness of a servant. And ascended and sat on the right hand. Glorify (him) now, ye mortals. For lo, the Son of our race is in heaven. Praised with processions of the exalted ones. Cherubim, Seraphim, and Angels.

72 Glorify the Lord with a new song. It was a new wonder that was wrought. By the apostles in the temple of Jerusalem. When in the name of Jesus they made to walk. Him that was lame from his mother's womb. And the crowds of the Crucifiers marvelled. To see the greatness of the wonderful deed. That in the Name of Jesus whom they had crucified. The lame man was made to walk. His lightnings lightened the world. The cross of light which was shown. To Constantine in heaven. Like a Ps lxxvii 18. mighty one of the Virtues went. At the head of the camp to war. And (then) were moved and astonished, the companies. Of the heathen who worship created things. And they left off the error of heathenism. And venerated and honoured the cross. The king's daughter stood in glory. O Church, the spouse of Christ. Who saved thee with his blood from error. And promised thee by his resurrection. Life and good things which are not destroyed. Adorn thyself with alacrity. And pay thanksgiving. Confessing without doubt. The true faith.

73 With the pleasure of the victory of thy right hand. From thy treasury, O Lord of all. May the petitions of thy servants be answered. For thou art their helper. And in thee is placed their confident hope. Keep them in thy compassion. And aid them in thy loving-kindness. And give them a helping hand. That they may lift up (a song of) praise to thee. The eyes of all hang on thee. On thee, O Christ our Saviour. Lo, the eyes of the distressed hang. And heal thou the pains and sicknesses. Of those who have fallen into temptations. As thou didst promise in thy Gospel. Which is full of life and joys.

Whoso diligently knocketh. At the door of my majesty, it is opened to him. Thou art merciful, O Lord, and righteous. Thou art compassionate from everlasting. And merciful for all generations. How great is the iniquity of creation. In the overflowing mercies of thy lovingkindness. Sprinkle the face of our nature. With the dew of mercy and pity. And rescue us from the hand of the Evil one. And from the tares, the sons of error.

74 A great King above all gods. O King of kings, our helper. Thou art Christ our Saviour. Pity thy servants who call to thee. In these times of affliction. For lo, sorrows surround us. And terrors on all sides. Let thy mercies quickly prevent us. And make thy face to shine and save us. He sitteth upon the cherubims, let the earth be moved. O thou that sittest on the right hand of the Father. With thy right hand bless our assembly. And with the arm of thy might. Keep them that are bought with thy blood. Let thy light drive out from thy Church. The darkness of ignorance. And with the just who were approved before thee. Make us worthy to inherit the kingdom. The Lord shall give his people the blessing of peace. Bless our assembly, O our Saviour. And make thy grace to dwell in it. And give us strength to glorify thee. The assemblies of them that are above with them that are below. And (grant) us all to love one another. And obtain love and concord. Even as the Spiritual ones obtained. The one wish, to be approved by thee.

75 We that are thy people and sheep of thy pasture. Keep, O our Lord, in thy compassion. The great assembly of thy flock. That the devil be not puffed up and attack it. As of old time. Send thy power from on high. And let it be a wall to our camp. And let it stand before us, that we be not harmed. And may the sheep of thy pasture be kept safe. Great is the power of prayer which a righteous man prayeth. St. James v. 16. Great is the power of prayer. To which love and peace are joined. And it wipeth out a multitude of sins. (And) bringeth (us) to the knowledge of the Lord. And giveth a reward and recompense. And openness of face to the faithful. In the great day of searching. When the good are separated from the evil. O let the sighing of the prisoner come before thee. Prayer is the key of creation. It openeth the door of the kingdom. And giveth a reward and recompense.

76 Ps. lxxix. 12 From the treasury which enricheth all. By it, O my Lord, let thy grace open. The door of thy gift to the needy. And pour forth thy mercies on thy servants. Who take refuge in thee and call on thy Name. Thus he speaketh in visions with his saints. Thou spakest by the prophets. O Lord

of the prophets and apostles. I desire not your deaths. O sinners, turn from your iniquity. Return answer to our petitions, and grant to us. Restoration of our bodies and souls. Seasons bearing joy. Dividing benefits and gifts. In the evening and morning, and at noonday. To work in the spiritual vineyard. Hast thou called us, O our Lord, in thy lovingkindness. Grant us to fulfil thy will. In perfecting the fruits of thy commandments. For thou art the true vine. And thy Father is the vine-dresser. And we all are the branches. Receive the fruits of our lips.

77 Show thy servant the light of thy countenance, and save me in thy lovingkindness. Show unto our souls, O Father. The light of the brightness of thy Only-begotten. Ps. xxxi. 18. And let our minds ever be illuminated. By the beams of thy lovingkindness. And let the fire of thy love burn in us. And be kindled thereby at all times. And without ceasing let us raise to thee. Glory, O Being who art Lord of all. I have gone astray like a sheep that is lost; O seek thy servant. From the number of the hundred of thy flock. O good and true shepherd. I alone have gone astray. And by my wickednesses I have provoked thee. O my Lord, neglect not my request. For thou alone hast compassion on all. But seek me in thy compassion. And forgive my trespasses in thy loving-kindness. Holy and reverend is his name. O our Lord, thy kingdom come. Thy will be done on earth. As it is in

78 heaven. Among the Spiritual ones who serve thee. Give us the bread of our need. And lead us not into temptation. But deliver us from the Evil one. For thine is the kingdom. He sitteth on high and beholdeth the depth. O thou that sittest on the right hand of the Father. With thy right hand bless our assembly. And with thy mighty arm. Keep them that are bought with thy blood. Let thy light drive out from thy Church. The darkness of ignorance. With the just who were approved before thee. Make us worthy to inherit the kingdom. Rescue me and preserve me from this generation for ever. O our Lord, rescue thy worshippers. From evil (men) and enemies. And from cruel devils and demons. And from evil thoughts. And from sinful deeds. And from devastation, and captivity, and robbery. And from pains and sicknesses. And from the searching of thy just judgment.

79 Have mercy upon us, O Lord, have mercy upon us. By the request of the just. And the prayer of the prophets. And the intercession of the apostles. And the beseeching of the martyrs, O Lord, and the entreating. Of all the holy Church. Now have mercy upon us. And at that day lead us not into

judgment. Let my prayer be in thy sight as the incense. As the censer which Aaron offered. May the savour of our assembly be pleasing to thee. And as the request of the Ninevites. Receive, O my Lord, the prayer of thy servants. And as thou didst answer Daniel. From the den of lions. Answer, O my Lord, and help thy worshippers. In these times of affliction. And praise thy name for ever. Glory to thy mercies, O Ps. lxvi. 3 (?). Lord of all. Glory to thy will, O Almighty. Glory to thee from those on high. Glory to thee from those below. Visit the sick with thy compassion. And accept the request of thy worshippers. That their heart may rejoice in thy salvation. And that they may ever say, Glory to thee.

⁸⁰ For thy loving mercy and for thy truth sake. Glory to thy mercies, which have become to us. A road to the door of thy kingdom. Christ, our anointing oil. The free medicine, hath been sent. Come forth at our request, Rabboni. According to thy true promise. The sick need this. Not the true sons of thy mysteries. Open me the gates of righteousness. Thou art compassionate and full of mercies. Open thy treasury to the needy. And return answer to the petitions of thy worshippers. Who call on thy holy Name. And may we be aided by thy lovingkindness. To perfect all thy commandments. For thou art a sea of compassion. And forgivest the trespasses of mortals. Heal me, O Lord, for my bones are vexed. O Christ, the true Healer. Heal our vices in thy compassion. And cleanse and purify our defilements. With the medicine of thy kind will. For we have sinned and done foolishly, and moved thee to anger. And we are not worthy of thy compassion. With thy hyssop may we be made white. And worthy of an answer to our petitions.

⁸¹ At all seasons and times. In suffering and tears we beseech (thee). O good and kind Lord. Open thy treasury to the needy. Who knock at the door of thy majesty. And give peace to the world by thy will. And bring to nought all contentions therein. And by thy commandment let wars cease. Which disturb creation. He that is before the worlds. O Being who art from everlasting, and neglectest not. Sinners who call on thee. Make thy peace to dwell in creation. And thy tranquillity in the holy Church. And may priests and kings be bound together. By perfect love and concord. That we, a quiet and peaceful habitation. May dwell in purity of life. FOR A JOURNEY. Arise and help us, and deliver us, for thy mercy's sake. O Lord, who wast with Jacob. And didst protect his life from Esau. Be with thy servants, O Compassionate one. In the journey that is set before them. And keep them without harm.

From the wickedness of the Crafty ones. And bring them back in peace. And let thy power accompany them and be with them.

⁸² FOR RAIN. Hear my voice, O God, when I beseech thee. Hear, O my Lord, the voice of the husbandmen. Who see the crops dried up. Send thy dew for their comfort. And wipe away the tears of their eyes. And as they have been humbled by correction. Let them now be encouraged by mercy. And may all conditions (of men) eat and be satisfied. And make offerings to thee. Hear, O God, and have mercy upon me. Lo, heaven and earth Pe. xxx. ii. weep. And pour forth tears of sorrow. For they see thy servants afflicted. And there is no helper to rescue (them). Awake, Lord, as one that sleepeth. And as in the times of old. And save and rescue thy worshippers. From the hands of the persecutors. Glory be, etc. By the prayer of the Blessed one. May peace reign in creation, etc. And the other verses as on Wednesday 'before' (page 134).

THE FESTIVAL NIGHT SERVICE

¹ Priest. Glory be to God, etc. Ans. Bless, O my Lord. Kiss of peace. Our Father, farced and sung slowly (page 1). Deacon. Let us arise to prayer. Let us pray, Peace be with us. All as on ferias, page 85. Prayer on Sundays and Feasts. Let us arise, O my Lord, in the hidden power of thy Godhead, and let us be confirmed in the wondrous hope of thy majesty, and raised and strengthened by the high arm of thy might; and may we be worthy by the help of thy loving-kindness to lift up to thee praise, and honour, and confession, and worship, at all times, Lord of all, etc. Prayer on Memorials. Let us arise, O my Lord, in thy power, as on ferias. They say, Hallelujah, etc., page 85. Prayer. Strengthen, O our Lord, page 85. They say, Hallelujah, etc. Prayer. May the secret strength, page 86.

² They say, Hallelujah, etc.

The Hulali and Motwi.

³ On Feasts of our Lord they recite the Psalter from the beginning, and say eleven Hulali (Ps. i. to lxxxi. incl.), with farcings and the proper prayers before each Hulala and each Marmitha (see above, page 86). But they do not say Hallelujah between each Hulala; and each side says two clauses at a time. They say Ps. lxxviii., farced thus: between each pair of clauses Hallelu, four times, Hallelujah in the Nativity of Christ [or Baptism, etc.]. Prayer before the Motwa on Feasts. We beseech thee, O Treasure of helps and Fountain of

all benefits, overflowing Sea of compassion and mercy, great Abyss of pardon and pity, turn, O my Lord, and have pity and mercy upon us, as thou art wont, at all times, Lord of all, etc. They say the FIRST MOTWA as in the Geza. At the end of the Motwa they pray. To thy wonderful and unspeakable dispensation, as at the Evening Service, page 80.

⁴ They say the proper CANON, TISHBUKHTA, and KARUZUTHA for the day. Prayer. Of thee, who art full of mercies and compassion, and of the great riches of the kindness of thy love, and the overflowing treasure of thy compassion, we ask help and strength, deliverance, preservation, and healing for the pains of our bodies and souls. Grant this to us in thy loving-kindness and mercies, as thou art wont, at all times, Lord of all, etc. Another. Blessed and adorable, high and exalted and incomprehensible, are the eternal mercies of thy glorious Trinity, which freely have compassion on sinners, O our good Hope and Refuge full of mercies, who forgivest trespasses and sins, Lord of all, etc. MADRASHA for the day. They say six Hulali (Ps. lxxxii. to cxix. 88 incl.) in the same manner as before. Prayer. O thou who openest thy door, etc. Another. O thou who hearest the voice, etc., both as at the Evening Service, page 83.

⁵ SECOND MOTWA and CANONS from the Geza. In the THIRD MOTWA of The Company of the Catholici they say the rest of the Psalter, but Deut. xxxii. 21a-44 is said with proper farcings from the Khudhra.

Qali D'Shahra.

⁶ They say another Hulala, with the following prayers:— Prayer of the First Qala. May the sounds of our Hallelujahs please thee, O our Lord and our God, and the melodies of our songs; and accept from us in thy lovingkindness the spoken fruits of our lips, which with praise we offer to thy glorious Trinity, night and day, Lord of all, etc. Prayer of the Second Qala. Make us worthy, O our Lord and our God, with the watchful ones and the companies of angels, with voices full of confession to sing praise to thy glorious Trinity, night and day, Lord of all, etc. Prayer of the Third Qala. Continual glory, O my Lord, and unceasing Hallelujahs and endless praises, and voices full of confession, every nature of rational beings whom thou hast created is bound to raise to thy glorious Trinity, night and day, Lord of all, etc. The Qali d'Shahra for Feasts are found in the Geza. Two clauses are said at a time by each side, and Hallelujah between the clauses of each pair; some say Hallelu-

jah twice, some thrice. They say the Gloria in the same way. If the Feast does not fall on a Sunday, they kneel down between the Qali.

Night Anthems.

7 Prayer of the first Night Anthem. By the speaking mouths, O my Lord, which thou hast created, and by the glorifying tongues which thou hast appointed, and by all the companies on high and below, may the Name of thy Godhead and of thy majesty be worshipped, glorified, honoured, exalted, confessed, and blessed in heaven and earth, Lord of all, etc. Prayer of the second Anthem. May thy Godhead, O my Lord, be pleased with our service, and may our prayers be received before thee, and may thy mercies greatly intercede for our wickedness, and from thy great treasury may our petitions be answered in our need, at all times, Lord of all, etc. Prayer of the third Anthem. Come, O my Lord, to the help of thy worshippers, who keep vigil on the festival of N; and reveal thyself to us in thy mercy, and hearken to the words of our prayers, which on thy holy festival we offer to thee, Lord of all.

8 Prayer after the Night Anthem. Make us worthy, O our Lord and our God, by pure thoughts and sweet and holy melodies, with the heavenly hosts and the Wise Men and the Shepherds, to celebrate the holy festival of the Nativity of Christ our Lord and Saviour, in thy lovingkindness and mercy, Lord of all, etc. Or this. Answer, O my Lord, them that keep vigil in thy holy festival of N, in thy compassion. And wash the filth of our sins by thy gift; multiply like water the flocks of them that believe in thy salvation, and make firm thy Church, the faithful vine which thou hast planted, Lord of all, etc. They say the proper CANON and its Continuation, and the TISH-BUKHTA, Praise to him who is good, as below (page 161). Then the proper KARUZUTHA.

Sundays — The Hulali.

9 On Sundays 'before' they say Hulali 5 to 11 inclusive (Ps. xxxvii. to lxxxi. incl.), without farcings or prayers of the Marmyatha. But the prayers of the Hulali are said, as on ferias. Between each Hulala they sing slowly, Hallelujah, Hallelujah, yea, Hallelujah. Glory be to thee, O God, twice. Hallelujah, Hallelujah, yea Hallelujah. O Lord, have mercy upon us. Let us pray, Peace be with us. Ps. lxxviii. and lxxxi. are farced with Hallelujah between each clause; these are sung slowly. On Sundays 'after' they say Hulali 12 to 18 inclusive (Ps.

lxxxii. to cxxxi. incl.), as before, farcing Ps. cxix. v. 89 to the end and Ps. cxxx., with Hallelujah between each clause. These are sung slowly.

Qaltha.

¹⁰ Prayer of the Qaltha. For thy nature, etc., page 95. They sing the Qaltha of the day, as in the Khudhra, and the Psalms that follow. Sundays throughout the year 'before.' Ps. lxxxvi. forced after the first clause, and then after every second clause, with Hallelujah. Then Ps. cxxi.; then lxxxviii. 10, 11; then cxxxviii. 7, 8, from Stretch forth thy hand and save me; each psalm forced as above, and so all that follow. Then Glory be, etc. Hallelujah, Hallelujah, yea, Hallelujah. From everlasting, etc. Repeat the first two clauses of Ps. lxxxvi., with Hallelujah, Hallelujah, yea, Hallelujah between them. So on all Sundays. Sundays throughout the year 'after.' Ps. xci., cxxiii. 1-4 (omitting the last clause of v. 3), cii. 26, 27, cxxxviii. part of 7, 8, as above (ending as above). Sundays of Advent 'before.' Substitute Ps. xl. 1-15 for Ps. lxxxvi. above. Sundays of Advent 'after.' Substitute Ps. xlviii. 1-11 for Ps. xci. above.

¹¹ Sundays of the Hallowing of the Church 'before.' Substitute Ps. xlv. for Ps. lxxxvi. above. Sundays of the Hallowing of the Church 'after.' Substitute Ps. lxxxiv. for Ps. xci. above. Palm Sunday. Ps. xcvi., xcvi., xcvi., then cxxi., etc., as on Sundays 'before.' On Feasts and Memorials there is no Qaltha.

MOTWA.

¹² Prayer before the Motwa for Sundays. May our prayer, O my Lord, please thee, and may our request come before thee, and from the great treasury of thy compassion may our petitions be answered in our need, at all seasons and times, Lord of all, etc. They say the proper Motwa as given in the Khudhra; then the prayer for the season as at the Evening Prayer. (Prayers after the Royal Anthem, page 80.) ¹³ TISHBUKHTA OF THE NIGHT SERVICE by Mar Babai the Great, on Sundays from Advent to Epiphany. Blessed is the Compassionate one, who in his lovingkindness. Hath supplied our life in prophecy. With the eye of the Spirit Isaiah saw. The wondrous Child of the Virgin.¹ For Mary without union bore. Emmanuel, the son of God. From her the Holy Ghost fashioned. The body which was united (with him), as it is written. That it might be an adorable habitation and temple. For the Brightness of the Father in one Sonship. And at the beginning of his marvellous conception. United it with him in one honour. That he might fulfil in him all things that were his. For the salvation of the world, as seemed good to

him. In the day of his Annunciation 2 [or Nativity] the watchful ones glorified him. With their hallelujahs in the heights above. And also the earthly ones offered him worship. With their offerings in one honour. One is Christ the Son of God. Worshipped by all in two natures. In his Godhead begotten of the Father. Without beginning, before all time. In his manhood born 3 of Mary. In the end of times, in the body which was united (with him). His Godhead was not of the nature of (his) mother. And his manhood not of the nature of the Father. The natures are preserved in their qnumi. In one person 5 of one Sonship. And as the Godhead is. Three qnumi 4 (but) one essence. So the sonship of the Son. Is in one person 5 two natures. So the holy Church hath learnt. To confess the Son who is Christ. We worship, O my Lord, thy Godhead. And thy manhood without division. Say this verse thrice. One is the power, one the majesty. One the will, and one the glory. Of Father, Son, and Holy Ghost. For ever and ever. Amen and Amen.

14 Another, for all Sundays of the year, by Mar Babai of Nisibis. Glory to thy mercies, which sent thee to us. O Christ the Sun of righteousness. The brightness which shone from the house of David. And called the nations to repentance. 15 Come near, ye penitent, and ask for mercies. While there is time for repentance. Let every man leave that which is in his heart. And ask for mercies with openness of face. Hear our request and grant our petitions. O Christ, who lovest the voice of the penitent. Neglect not, O my Lord, our entreaty. Which we offer to thee in penitence of soul. Thou knowest, O my Lord, that our iniquity is great. Stretch out to us the hand which is full of mercies. We are like unto the younger son in thy sight. Who scattered the goods of the house of his fathers. We have sinned and provoked thee, pity and have mercy. O good and merciful Lord. Let thy mercies pity our trespasses. For by thy living blood thou hast bought us. With the widow we beseech. Thee, the Judge, who aboundest in mercies. Pardon our trespasses and wipe out our sins. O thou who art good, and bearest the burden of our sin. May thy cross be a house of refuge to us. And drive away from us the power of the Evil one. And in that day when the children of Adam. Are shaken together from the dust. And every man is awakened from the sleep. Of mortality for the Questioning. In that judgment when good and bad. Are repaid according to their deeds. May thy compassion intercede for us. And may we not be condemned in thy just judgment. And in that hour when thy mercies shine forth. May we go forth to meet thee according to thy will. And with

the saints and just men who loved thee. May we sing glory to thy Godhead. And may we all together lift up glory. To Father, Son, and Holy Ghost. To whom be praise from his worshippers. For ever and ever. Amen and Amen.

16 Another, for the Hallowing of the Church, by Mar George, Metropolitan of Nisibis. Glory to thy mercies, O Christ our King. O Son of God, worshipped by all. For thou art our Lord, and thou art our God. And the head of our life and our blessed hope. And thee the companies on high glorify. And the assemblies below with one accord.* Confessing thee that thou art hidden. And wast revealed in our flesh in the latter times. When thy mercies pitied (us), thou wast well pleased in thy love. To come to save us and make free our race. Thou didst heal our pains and didst pardon our trespasses. Thou didst quicken our deadness in thy mercies. And didst raise up on earth a holy Church. After the type of that which is above, in heaven. By a type thou didst foreordain her, in love thou didst espouse her. In mercies thou didst receive her, by suffering thou didst perfect her. And lo, the Enemy of man troubleth her. With his arrogant pertinacity through his ministers. O my Lord, neglect not the holy Church. And let not the promise of thy word be made false. Let not her desirable beauty be disfigured. And her great wealth be made poor. Remember thy promise to Peter. Fulfil in deed that which thou hast spoken. Make firm her gates and make strong her bars. Exalt her horn and lift up her walls. Bless her sons and preserve her children. And give peace to her priests and confound them that hate her.

17 And make thy peace to dwell in her. And bring to nought divisions and schisms in her. And grant us to be a peaceful habitation. Without controversy in the faith. While we keep our faith. In a good hope and perfect love. May our actions also be approved before thee. And may we find mercies in the day of recompense. That without ceasing we may lift up glory. To thy Father, and to the Holy Ghost, through thee. To whom be praise in all generations. For ever and ever, Amen and Amen. 18 They say the KARUZUTHA appointed in the Khudhra. Prayers of the Madrasa. Of thee who art full of mercies, and Blessed and adorable, as above, page 152. MADRASHA for the day, from the Khudhra. Prayer of the first Suyakha. Thee who art hidden from all in thy being, and who art revealed and who shinest forth by the wonderful deeds of thy dispensation, the power of whose might heaven and earth proclaim, we are bound to confess, worship, and glorify, at all times, Lord of all, etc. FIRST SUYAKHA: on Sundays 'before,' Hulala 12 (Ps. lxxxii.

to lxxxviii. incl.); on Sundays 'after,' Hulala 19 (Ps. cxxxii. to cxli. incl.). Prayer of the second Suyakha. Thee who art hidden in thy being, and secret in thy Godhead, and unspeakable in thy glory, great King of glory, Being who art from everlasting, we confess, worship, and glorify, at all times, Lord of all, etc.

¹⁹ SECOND SUYAKHA: on Sundays 'before,' Hulala 13 (Ps. lxxxix. to xcii. incl.); on Sundays 'after,' Hulala 20 (Ps. cxlii. to cl. incl.). QALI D'SHAHRA. Prayer. May the sounds of our Hallelujahs, as above, page 153. On Sundays 'before' they sing Hulala 14, Marmitha 1 (Ps. xciii., xciv., xcv.); on Sundays 'after,' Hulala 21, Marmitha 1 (Ex. xv. 1-22; Is. xlii. 10-14, and xlv. 8). After each Marmitha, Glory be. From everlasting. Hallelujah, Hallelujah, yea Hallelujah. Let us pray, Peace be with us. Second Prayer. Make us worthy, as above, page 153. On Sundays 'before,' Hulala 14, Marmitha 2 (Ps. xcvi., xcvi., xcvi.); on Sundays 'after,' Hulala 21, Marmitha 2 (Deut. xxxii. 1-21a); the Gloria, etc., as before. Third Prayer. Continual glory, as above, page 153. On Sundays 'before,' Hulala 14, Marmitha 3 (Ps. xcix., c., ci.); on Sundays 'after,' Hulala 21, Marmitha 3 (Deut. xxxii. 21a-44); with Gloria. They repeat the first clause of the Hulala, and say, Let us pray, Peace be with us.

²⁰ Prayer of the Night Anthem. By the speaking mouths, as above, page 154. NIGHT ANTHEM for the day, as in the Khudhra. On Sundays the two last verses are always as follows:— From everlasting to everlasting. O Christ, neglect us not. And be not far from thy worshippers. For in thee, O my Lord, we have taken refuge. Guide us in thy way of life, that we may all sing praise to thee, O Lord God. And let all the people say Amen and Amen. O Mary, the holy Virgin. Mother of Jesus our Saviour. Ps. cvi. 46. Beseech with us of Christ, that he make his peace to dwell among us. And keep us from all harm by night and by day. From the Fast to Pentecost, these verses are not said. In the Annunciation (Advent), the verse And let all the people is not said. They say, Let us pray, Peace be with us.

²¹ Prayer of the Shubakha on Sundays. Glory to thee from all mouths, and confession from all tongues, and worship and honour and exaltation from all creatures, O secret and glorious Being, who dwellest in the exalted heights, Lord of all, etc. They say the proper SHUBAKHA, two verses at a time, farced with Glory, ingah, ahingah, ahingah, to thee, O Lord. They say the proper Continuation from the Khudhra. ²² TISHBUKHTA by Mar Nar-sai. Praise to him who in his goodness hath made our race free. From the

slavery of the Evil one and of death. And hath made peace between us and the companies of those on high. Who were angry, because of our iniquity. Blessed is the Compassionate one, who, when we sought him not. Came forth to seek us, and rejoiced in (giving) us life. And showed a type of our being lost. And returning again, in the sheep that went astray. The heir, the Son, hath called our nature. Which went astray and returned, and was dead and is quickened again. And hath made glad the spiritual companies. With our repentance and quickening. Unspeakable is the great love. Which the Friend of our race hath showed to us. Who of our race hath made a Mediator. And reconciled the world with his greatness. It is a thing too great for us and for all creatures. It is a new thing which he hath done to our humanity.* That he hath made our body a holy temple. That he might perfect in it the adoration of all. Come, ye earthly and heavenly ones. Wonder and be astonished at the greatness of the step. By which our race hath come to the great heights. Of the incomprehensible Godhead. Let heaven and earth, and all that is in them. Confess with us, him who exalteth our race. Who hath renewed our image, and wiped out our iniquity. And hath called us by his Name, and hath made all things subject to us. He is worthy of glory from all mouths. Who hath lifted us up above all. And let us all give praise to him. For ever and ever, Amen and Amen.

²³ KARUZUTHA, as appointed in the Khudhra; or say, Father of mercies (the first part) as above, page 6; or the following. Let us all stand up, etc. (page 6). O thou who didst teach us to pray and not to be slothful, we make request. Answer. O our Lord, have mercy upon us. And so after each clause. O thou who didst spend the night in prayer to God for the salvation of our race, we, etc. O thou who didst give us a proof of thy mercy through our earthly fathers, we, etc. O thou who didst save us from mighty Death, and in whom we trust to save us, we, etc. O thou who didst save us from the power of darkness, and hast brought us to the kingdom of thy well-beloved Son, we, etc. O thou who saidst, Ask and it shall be given you, Seek and ye shall find, Knock and the treasure of mercies shall be opened to you, we, etc.

²⁴ For the welfare of our holy fathers NN, and all those who serve under them, we, etc. O merciful God, who in mercy governest all, we, etc. O thou who art glorified in heaven and worshipped on earth, we, etc. Give us the victory, O Christ our Lord, in thy coming, and give peace to thy Church, saved by thy precious blood, and have mercy upon us.

Memorials

²⁵ HULALI 12, 13, 14 (Psalms lxxxii. to ci. inclusive), with, farcings and prayers both of the Hulali and Marmyatha (page 86). There is no Qaltha on Memorials. Prayer before the Motwa. We beseech thee, etc., as above on Feasts, page 152; and they say the proper Motwa from the Khudhra, and a proper collect, Canon, and Tishbukhta, and the proper Karuzutha and Madrashta with its prayers. The Qali d'Shahra are as noted in the Khudhra, with prayers as above (page 153); then the proper Night Anthem with its prayer (page 154), and Canon instead of the Shubakha with the proper prayer of the season (page 80). TISHBUKHTA. Glory to him who in his goodness, as on Fridays in the ferial service, page 100. They say the Karuzutha appointed in the Khudhra, or one of those given above for Sundays (page 162). Prayer before the Morning Psalms. Make us worthy, O our Lord and our God, according to the will of thy Godhead and thy glorious Majesty, to serve before thee purely and diligently, wakefully and earnestly, justly and uprightly, honestly and in holiness, and without blame. And may our service, O my Lord, please thee, and our prayer and vigil persuade thee, and our request propitiate thee, our beseeching honour thee, and our entreaty appease thee. And may the mercies and compassion of thy Godhead be for the pardon of the trespasses of thy people, and for the forgiveness of the sins of all the sheep of thy pasture, whom thou hast chosen for thyself in thy lovingkindness and mercies, O thou good Friend of the sons of men, Lord of all, etc.

²⁶ They answer, Amen. Bless, O my Lord. Another. Enlighten us, O my Lord, with thy light, and gladden us by thy coming; cause us to rejoice in thy salvation, and make us partakers of thy mysteries. And grant and vouchsafe that, together with the heavenly companies clothed in light, and the bands of angels, with voices full of confession, we may sing praise to thy glorious Trinity, O Creator who rulest all, O Creator who needest not the service of creatures,

THE FESTIVAL MORNING SERVICE

¹ who didst create light in thy lovingkindness, and didst order darkness in thy mercy, and gavest light to creation in thy wisdom and knowledge and Godhead which cannot be comprehended by spiritual or earthly beings, Lord of all, etc. Or they use two prayers in the book Abukhalim. They say In the beginning, as in the Khudhra. THE PSALMS. Ps. c. farced with In the

beginning, if noted in the Khudhra. If not, as on ferias, but the farcing is said after the second as well as after the first clause. Prayer on Sundays and Feasts. To thee, O my Lord, all creatures whom thou hast created lift up glory and praise. For thou alone art their true light, and dost enlighten the worlds and (all) creatures in thy lovingkindness and mercy, Lord of all, etc. ²Ps. xci. [If it be a day on which In the beginning is not said, the psalm is sung in the order of the ferial service; otherwise thus.] Whoso dwelleth under the defence of the Most High. And is made glorious in the shadow of God. When the Creator established the light the angels wondered at it. And when it shineth forth each morning let them and us give him glory. Whoso dwelleth . . . and show him my salvation. When the Creator established, etc. Glory be. From everlasting. When thou didst create the light which is poured forth, the spiritual ones glorified thee. And it was made known to them that he who created the light, created them also. Whoso dwelleth under the defence of the Most High. And is made glorious in the shadow of God.* By angels thou art glorified, and by the sons of men thou art praised. And all together with one accord cry and say, Blessed is thy Annunciation [or Nativity, or Baptism, or Resurrection, or Ascension, or Descent of thy Holy Spirit], O Christ our Saviour. Let us pray, Peace be with us.

³Prayer. Glorious, O my Lord, page 104. Ps. civ. vv. 1-16a. Bless the Lord, O my soul. Glory becometh thee, O God. Bless the Lord, O my soul . . . full of sap. No Gloria. Add, Glory becometh, etc. Ps. cxiii. Praise the Lord ye his servants. O praise the Name of the Lord. Glory becometh thee, O God, for thou art the Creator of the light. Praise the Lord ye his servants . . . mother of children. Glory be. From everlasting.* Praise the Lord ye his servants. Glory becometh, etc. Praise the Lord ye his servants. O praise the Name of the Lord. Glory becometh, etc. Prayer on Sundays and Memorials. Thou, O my Lord, art the Creator of light in thy lovingkindness, and thou orderest the darkness in thy wisdom, and enlightenest creation with thy glorious light. And thee, O my Lord, continual praise without ceasing becometh. And to thy Name is due confession and worship in heaven and earth, Lord of all, etc.

⁴Prayer on Feasts of our Lord. Thou, O my Lord, art alone the Creator of light, and thou orderest the darkness in thy wisdom and by thy judgments, and enlightenest creation with thy glorious light, by the instrumentality of the sun and moon, thy luminaries. And from thy bright light resplendent with rays shine all lights by night and by day, the work of thy hands. And to

thee is due worship, for thee is praise fitting, for there is none other God but thee, Lord of all, etc. Ps. xciii. The Lord is King and hath put on glorious apparel. We worship thee, O everlasting Being. The Lord is King . . . becometh thine house, O Lord for ever. We worship thee, O everlasting Being. No Gloria. Ps. cxlviii., cxlix., cl., cxvii., without farcing and all under one Gloria. Add, Glorify the Lord, all the whole earth.* O Giver of light, O Lord, even to thee do we lift up glory. Let us pray, Peace be with us.

5 Prayer of the Morning Anthem. To thee, O Christ, the true Light, the glorious Brightness who art of the Father, who wast revealed and didst shine forth in the world, for the renewal and salvation of our nature, in the first-fruits which are of us, we lift up praise, and honour, and confession, and worship, at all times, Lord of all, etc. MORNING ANTHEM for the day, as in the Khudhra or Geza. They repeat it, and say the verse, Glory be, etc. The last verses are invariable, and are as follows:— From everlasting to everlasting. At the early dawn . . . sons of men (three verses), as at the ferial service, page 106. They add, Let us pray, Peace be with us. Prayer. In the glorious light, O my Lord, of thy revelation, and in the joyful Epiphany of thy coming, which all creatures whom thou hast created look for, and hope for, and expect, make us all in thy lovingkindness and mercies worthy to be glad and have joy, with the true sons of thy mysteries in Jerusalem above, Lord of all, etc.

6 TISHBUKHTA by Mar Ephraim the Syrian doctor. A light hath shone forth to the righteous. And gladness to them that are true of heart. Yudh. Jesus our Lord the Christ. Hath shone forth to us from the bosom of his Father. He hath come and taken us out of darkness. And hath enlightened us with his excellent light. Alap. The day hath shone forth on the sons of men. And the power of darkness hath fled. A light hath shone forth for us from his light. And hath enlightened our eyes which were darkened.* Shin. He hath caused his glory to shine forth in the world. And hath enlightened the lowest depths. Death is extinguished and darkness hath fled. And the gates of Sheol are broken. Wau. And he hath enlightened all creatures. Who of old were in darkness. And the dead who lay in the dust arose. And glorified (him) because salvation had come to them. 'E. He gave salvation and granted us life. And was exalted to his Father on high. And furthermore he cometh in his great glory. And enlighteneth the eyes of all who have waited for him. Mim. Our King cometh in his great glory. Let us light our lamps and go

forth to meet him. And let us be glad in him as he hath been glad in us. And maketh us glad by his excellent light. Shin. Let us lift up glory to his Majesty. And let us all confess his high Father. Whose mercies are many, and who sent him to us.

7 And hath given us hope and salvation. Yudh. His day suddenly shineth forth. And his saints go forth to meet him. And light their torches. All who have laboured and been wearied and have made themselves ready. Kheith. The angels and watchful ones of heaven are glad. in the glory of the just and righteous. And place crowns on their heads. And with one accord sing praises and halle-lujahs.* Alap. My brethren arise and prepare yourselves. That we may confess our King and our Saviour. Who cometh in his glory and maketh us glad. In his excellent light in the kingdom. 8 If there be a Sugitha it is here added. 9 Another, by Mar Narsai. The light of Christ's Epiphany. Hath made glad earth and heaven. Error, like darkness. Had spread over (all) created things. And the light of Christ hath shone forth. And the world hath gotten comfort. The night is like. Unto the time from Adam till now. And the day of Christ's revelation. Unto the course of hours of the day time. Our Lord also hath named the morning. The beginning of his preaching. And the evening time, the end. Which giveth the world rest from its labour. For this hope were looking. Priests and kings and prophets. And the Creator hath given them rest. In the haven of the day of his revelation. In his revelation (all) created things rested. Which were troubled by sin. And the world began to meditate. On the consideration of things to come. He delivered a new Testament. To them that received his teaching. And impressed it with his own blood. That his promises should not lie. With promises of the kingdom on high. He fixed the course of reasoning beings. And lo, they wait for his revelation. Earthly and heavenly ones. Now the revelation hath drawn nigh. Of the king who reigneth (and is) of our race. Come let us be ready to see him. With the companies of heavenly beings. Let us take to ourselves love as oil. For that day which is full of fear. Lest we hear that voice. I know not your deeds. With the talent of the word of doctrine. May we be paid while we live. That we may be worthy to hear that voice. Come, receive the things promised you. In the hope of life to come. Let us make fast the ship of our mind. And in love and faith. May we reach the haven of joys. They say, A light hath shone forth to the righteous. And gladness to them that are true of heart.

10 Another, of the Company of Ananias. O all ye works of the Lord, bless ye the Lord. O ye heavens of the Lord, bless ye the Lord. Say the first proper farcing from the Khudhra; then repeat the above; or, Praise him and magnify him for ever. O ye angels of the Lord, bless ye the Lord. O ye waters that be above the heavens, bless, etc. O all ye powers of the Lord, bless, etc. O ye sun and moon, bless, etc. O ye stars in heaven, bless, etc. O ye rain and dew, bless, etc. O all ye winds, bless, etc. O ye fire and heat, bless, etc. O ye night and day, bless, etc. O ye light and darkness, bless, etc, O ye cold and heat, bless, etc. O ye snow and ice, bless, etc.* O ye lightnings and clouds, bless, etc. O all the earth, bless, etc. O ye mountains and hills, bless, etc. O all that bring forth upon the earth, bless, etc. O ye seas and rivers, bless, etc. O ye springs of water, bless, etc. O ye fishes and all that moveth in the waters, bless, etc. O all ye fowls of heaven, bless, etc. O all ye beasts and cattle, bless, etc. O ye sons of men, bless, etc. O ye sons of men, bless, etc. O ye house of Israel, bless, etc. O ye priests of the Lord, bless, etc. O ye servants of the Lord, bless, etc. O all ye spirits and souls of the righteous, bless, etc.

11 O ye perfect and humble men of heart, bless, etc. O Ananias, Azarias, and Misael, bless, etc. O ye apostles and prophets, bless, etc. O ye martyrs of the Lord, bless, etc. O all that stand in the house of the Lord, bless, etc. We praise and exalt (him) for ever and ever. Or, We bless Father, Son, and Holy Ghost, for ever and ever, Amen and Amen. Repeat the first farcing. Then, Glory be, etc., and From everlasting, with the second farcing. Repeat O all ye works, etc. O ye heavens, etc., and say the third farcing. 12 Prayer of the Gloria in excelsis, on Sundays and Feasts of our Lord. We glorify, and exalt, and sing hallelujahs and praises to the hidden and sacred Nature, blessed and incomprehensible, of thy glorious Trinity, and thy lovingkindness to our race we are bound to confess, worship, and glorify at all times, Lord of all, etc. TISHBUKHTA. Glory to God in the highest, thrice. And on earth peace. And a good hope to men. We worship thee. We glorify thee. We exalt thee. Being who art from eternity. Hidden and incomprehensible Nature. Father, Son, and Holy Ghost. King of kings. And Lord of lords. Who dwellest in the excellent light. Whom no son of man hath seen. Nor can see. Who alone art holy. (And) alone mighty. (And) alone immortal.* We confess thee. Through the Mediator of our blessings. Jesus Christ. The Saviour of the world. And the Son of the Highest. O Lamb of the living God. Who takest away the sins of the world. Have mercy upon us. Thou who sittest at the right

hand of thy Father. Receive our request. For thou art our God. And thou art our Lord. And thou art our King. And thou art our Saviour. And thou art the forgiver of our sins. The eyes of all men hang on thee. Jesus Christ. Glory to God thy Father. And to thee and to the Holy Ghost, for ever, Amen.

¹³ On Memorials is said a proper Tishbukhta from the Khudhra, and the prayer before it is that of the season, as at evening service, page 80. Prayer of HOLY GOD on Sundays and Feasts. To thee, O my Lord, and to thy Christ, and to thy living holy, lifegiving and divine Spirit, we lift up praise, honour, confession, and worship, at all times, Lord of all, etc. On Memorials. Praise to thy Name, and worship to thy Majesty, and continual giving of thanks, are we bound to lift up to thy glorious Trinity, at all times, Lord of all, etc. The deacon sings, Lift up your voices, etc. And they reply, Holy God, etc., as on ferias, page 106, but sung slowly. Then, Let us pray, Peace be with us. Our Father farced (page 1). They give the kiss of peace. Prayer, on Sundays and feasts. O Compassionate one, whose Name is holy, and whose dwelling-place is holy, the place of whose tabernacle is holy; and holy are the exalted hosts who praise thee with holy hallelujahs; who art called holy by spiritual and by earthly beings, with holy voices which cease not; Make holy, O our Lord and our God, the temple of our souls, and purify our thoughts; pardon our trespasses, make white our defilements; and make us, O my Lord, pure sanctuaries for thine exalted Godhead, and temples adorned and befitting the honour of the service of thy love, O thou who makest all holy by the power of thy Word, and of thy Spirit, Lord of all, etc.

¹⁴ Another. Holy art thou, O my Lord, continually, and everlastingly glorious. Thou art high and exalted above all, incomprehensibly; thou art worshipped by the watchful ones and men, as Three in One, O great King of glory. O Being who art from everlasting, we confess, worship, and glorify (thee) at all times, Lord of all, etc. On Memorials. O Compassionate one, and Bless, O my Lord, as on ferias, page 106. If the Martyrs' Anthem is said, this prayer is added on Sundays. By the prayer, O my Lord, of the martyrs who desired thee, and the confessors who loved thy Name, and the just who kept thy commandments, and the prophets who announced thy mysteries, and the apostles who preached thy gospel, and the martyrs who suffered for thee, and offered not incense to idols, but to thy holy Name, may the beloved flock of thy pasture be kept from all harm, hidden and open, Lord of all, etc.

15 Then follow the Martyrs' Anthem and prayers, the prayers for help, and the rest as at the ferial service, pages 107, 108, 16.

Martyrs' Anthem. — Sunday Morning 'Before.'

16 And ye are all the children of the most Highest. Or, Ye are the martyrs of the Son and his chosen ones. The martyrs of the holy Son. In a good course were crowned. By the preaching of the truth. And with the angels in heaven. Rejoice and glorify God. Being made intercessors on our behalf. And praise becometh well the just. Famed and holy martyrs. Athletes of the faith. Beg for mercies from God. That he may send us help. Ps. xxxiii. 1. And strengthen our weakness. By the overflowing mercies of his lovingkindness. And sing lustily with the voice. Tell me, martyrs, for whom. Ye endure torments and stripes. And have reckoned death but as sleep? We heard that our Saviour said. He who shall love his life for my sake. Hath everlasting life. Ps. xxxiii. 3. Let thy merciful kindness, O Lord, be upon us. May that loving-kindness which preserved. The boy David from Saul. Keep the Church and its children. May priests have concord. Among kings may reconciliation prevail. And may martyrs have the crown of (their) confession. Ps. xxxiii. 21.

17 He divided the rock and the water gushed out. Moses the Captain of the Hebrews. Caused water to gush out from the stone. And gave the rebellious people to drink. How much (more) then shall the bones. Of the martyrs which are placed in the Churches. Cause help to gush out to the sons of men? Ps. lxxviii. 21. Open me the gates of righteousness. Open is the gate of Paradise. And the righteous enter in and dwell. By the fountain of help. And the Right hand receiveth them. Which planted Paradise. And placeth crowns on their heads. headed Of the text, i.e. from the Bible (outside the Psalter), but many are not from the Bible at all. The style of these two anthems is very different from the other Martyrs' Anthems, and they seem to be of a later date. Unto the godly hath shone forth light in the darkness. With light which shone from the sun. As with a garment brighter than snow. Are the righteous clothed in Eden. And are glad and rejoice and exult. Among the trees of Paradise. When they hear the voice of the Son.

18 The light which shone forth for the righteous. Lamps of resplendent light. The martyrs hold in their hands. And wait for the Bridegroom of the Highest. That they may go in with him to the bridechamber. And their lamps go not out. On which their necks sprinkle blood. Look unto him and trust in him. Ye martyrs saw Christ. Bearing his cross on his shoulder. And ye

bore your crosses. (And) went out to the four quarters (of the world). And made disciples of (all) creation. In the name of the Trinity. They are not in the labours of other folk. The just who lay down in thy hope. Sleep and are in peace, and at rest. And the watchful ones keep their bodies. And power descendeth from on high. And ever visiteth their bones. Until the day of resurrection. For at the head of the book it is written of me. The company of Ananias in the furnace. Wrote an epistle to Daniel. Come, arise with us in prayer. Daniel wrote its answer. Fear ye not the fire. Which the persecutors have kindled for you.

19 O come, hearken, and I will tell you. Tell us, O Daniel, Child beloved of God. How thou didst see the Ps. lxvi. 14. Son. I saw him flying on the clouds. And like unto the Ancient of days. And his dominion is heaven and earth. His tongue talketh of judgment. Tell us, O Robber. Of the brightness of Paradise. And show us the tree of life. That we may pluck a benefit from it. Love, and hope, and salvation. An offering to the King of kings. The king's daughter stood in glory. The Church is like unto Paradise. And the martyrs within her to trees. And their deaths to precious buds. Ps. xlv. 10. And blessed is he who hath drawn near. To the bones of the saints. And hath received help from them. And the queen on her right hand. The Church went forth with hosannas. To meet the heavenly Bridegroom. And spake with him and said unto him. Come to me, for I have loved thee. And cast off Sion which hath hated thee. And I and my children will worship thee.

20 How good and beautiful. How seemly it is to sing praises. In this holy house. In which are prophets and apostles. And martyrs, and priests, and teachers. And in which is set up the Holy Table. For the pardon of the children of Adam. As an eagle that flieth over his nest. Ye martyrs are like eagles. And more harmless than doves. And lighter than air. When on the sea he calleth, ye answer. And when on dry land, ye neglect (him) not. May your prayer be a wall to us. Stretch forth thy hand and save me. O our Lord, O our Lord, was the cry. Of Simon Peter in the waves. Deliver me, O my Lord, for lo, I sink. Ps. cxxxviii. 7. Our Saviour stretched forth his right hand. And held him by the hand, and said unto him. Be strong, and be not in doubt. In the days of old. A cherub with a sword and spear. Went around Paradise. Lest Adam, who had sinned, should enter in. And our Lord opened it by his cross. And prophets and apostles entered in. And Adam entered in as the son of the King.

²¹ Give ear, Lord, unto my prayer. On the mount of Horeb, Elijah. Prayed before God. For the people who had trodden down the law. And he bound the doors of heaven. That rain should not come down in its season. On a people who had offended and done wickedly. He spread on them a cloud, and overshadowed them. A cloud of fire went. Before the rebellious people. Ps. cv. 38. When they went out of Egypt. And while they rejected Christ. The holy martyrs received him. And lo, their memorial is in creation. How good and beautiful. How beautiful are the companies. And how sweet the voices of the choirs. Of the martyrs who are laid in the churches. And who ask for mercies and compassion. And forgiveness of trespasses and sins. For the children of Adam (who was) of dust. For he hath done a marvellous thing. That which was

²² wrought, etc., as above, page 111. O hear ye this, all ye people. In the morning faithful Ps. xlix. 1. Shmuni, etc., as above, page 111. And your prayers be on all of us. Gadai and Maccabeus, etc., as above, page 111. Like as the arrow in the hand of the giant. How hard was the arrow, etc., as above, page 112. There shall I make the horn to spring forth for David. From the house of David and Abraham. The Creator chose a Virgin. And caused his hidden power to dwell in her. And by the power of the Holy Ghost. She conceived and bore Christ. The Judge of the heights and the depths. Glory be, etc. Glory be to thee, O my Lord, for that thou wast pleased. With the fragrance of the death of thy saints. The martyrs who suffered for thee. And because they loved thee on the earth. Thou didst exalt them in heaven. Glory be to thee, who exaltest thy servants.

²³ From everlasting to everlasting. Above in the heights among the watchful ones. Is appointed thy memorial, O our father. With the just who prevailed and conquered. And also with the martyrs who were crowned. Christ the King, whom thou didst love. Maketh thee an heir of the bride-chamber on high. And let all the people say Amen and Amen. O our Lord may thy kingdom come. And may thy will be done on earth. As it is in heaven. And give us the bread of our need. And lead us not into temptation. But deliver us from the Evil one.* On the first day there is no affliction. Nor torments for the wicked. The fire of Gehenna is extinguished. And every one remaineth at ease. And all cry with one voice. Great is the first day of the week.* Great is the first day of the week. And great is it in heaven. For on it

our Lord rose from the grave. And on it the departed are quickened. And put off mortality. And put on the vesture of the resurrection.

Martyrs' Anthem. — Sunday Morning 'After.'

²⁴ He executeth judgment for them that are despised. Or, Verily, verily I say unto you, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. Your labours are not despised, O martyrs. And Christ the King, whom ye loved, passeth not away. On the earth are laid your bones, for ye have conquered. And in the book of life are your names, O friends of the Son. For the glory of thy name. Or, Because they saw that the world passeth away and is destroyed, and that its desirable things are as vanity, and are destroyed and come to nought and are lost, they all said to one another, Provide neither gold, nor silver, nor brass in your purses. Not for the wealth of the world have we loved thee. Say the martyrs to Christ with openness of face. But because we have truly learnt. That thy kingdom and Godhead may not be fathomed.

²⁵ And sing lustily with the voice. Or, Because we have a God who helpeth us, and in the name of his authority we work mighty deeds and signs, and in his Name we throw down high walls. The martyrs say one to another, Come, let us go forth. And bring to nought the error which hath waxed strong in the four quarters (of the world). And in the Name of Jesus we will reprove Satan. And like the walls of Jericho he will fall before us. They sing among the mountains. Or, A report went forth and a decree was heard, Whoso is a Christian, and secretly worshippeth God, shall have his limbs cut off one by one, and shall be cast out to the mountains and hills and seas and islands. Among the mountains and hills the king commanded. That the limbs of the blessed martyrs should be cut off. And the Holy Ghost entered with them to the contest. And gave them the victory in the judgment before the persecutors.

²⁶ The land shall give her increase. Or, In the beginning the Lord blessed the earth, which was cursed by the blood of Abel; and when the blood of the saints was shed, it was drunken therewith, and was blessed that it might give good fruits to God. The earth which was drunken with the blood of the martyrs. Shall give fruits thirtyfold, and sixtyfold, and an hundredfold. And in the Church, which hath carried their bones in processions with honour. May the peace of our Lord reign for ever. The righteous cried, and the Lord heard them and delivered them. Or, And they fixed their gaze above, and

worshipped the living Father, and lifted up praise to the Son, and entreated the Holy Ghost to weave a crown and place it on their heads. The martyrs cried from the fire to God. For thy sake we die, come thou and help us. And send a watcher from on high to us. The fire saw the spiritual one, and sprinkled dew.

27 Look unto him and trust in him. Or, They cease not from fighting with us, and give no sleep to our eyes; and we put not our armour off from us, and deny not Christ the Son, who suffered for us, and we fear not the fire nor the sword, until the evening of death come. The martyrs saw the terrible swords glittering, and the slayers threatening them, and thus they spoke. By the power which came down and abode on Mount Sinai, and the staff that divided the sea in the hands of Moses. And by him who said, *Eli, Eli, lama sabachthani*. We will not deny Christ, who suffered for us. For thy sake we have been killed daily. Or, Who shall tell your victories, and relate your deeds, O famous martyrs who stood mightily in the contest, and conquered the Evil one valiantly, and endured bitter torments? O martyrs killed for the hope of innocence. May your prayer be a wall to us at all times. And by that power by which ye conquered in the contest. May we conquer the Enemy who fighteth with us.

28 His salvation is nigh them that fear him. Or, The saints heard that voice, and the martyrs hearkened: Whoso confesseth me before the judges of this world, and beareth his cross, and followeth me uprightly, I (will) confess him before God and them that minister to him. The martyrs drew near to entreat God, and this entreaty he just offered to him who is good. By the right hand which divided the sea before the people, and made firm the waves under the feet of Simon Peter. By the majesty which was buffeted in the judgment-hall. Send not the rod of wrath on the inhabited (world). I will speak peace of thee. Or, Thine is the sword, and dire sufferings and torments for a season, and ours are our necks, and the blood of our lives until the evening of death come. Peace to the Company that was crowned. In the days of Sapor, the king of the city of Lidan. In tens they came in (to be slain) by the sword. And their mouth ceased not (to sing) praise.

29 Peace be in thy strength. Or, The heathen king deceived himself, and trusted that by shedding the conquering blood of the famous martyrs the power of Christ the King would be conquered, and his (own) name magnified; and he began to put to death the famous martyrs for the Name of their

Lord. Peace to the Company that was crowned. In the days of Chosroes, the king in the country of Persia. And the blessed ones were led as lambs to the slaughter. For their Lord, whose love they desired and whose Name they confessed. And I spake of peace. Or, My peace I give unto you, my peace Ps. cxx. 6. I leave with you. Peace to the Company that St. John xiv. 27. was crowned. In the days of Mar Tahmazgard, in the city of Seleucia. One hundred and fifty thousand were they in number. Who received the testimony and were given the crown.

30 He sent a man before them. Or, Behold, I send you forth as lambs in the midst of wolves; be ye therefore wise St. as serpents and harmless as doves. As the herald who is sent before a king. His Lord sent Mar Adai to the country of Persia. And like ravening wolves they went out to meet him. And became harmless lambs at his prayers. For thou art my hope from the womb. Or, My soul is exceeding Ps. lxxi. 4, 5. sorrowful, even unto death; tarry ye here, and watch St. with me. And give me peace, and go ye in peace. How sad was holy Mar Shimun. When he said farewell to his city. By God I adjure you, my beloved. Gain ye your lives by fasting and prayers. And from the deep of his heart. Or, The light of his countenance was darkened, and he was disfigured by sadness, for that he was scarcely delivered from the snares of the Evil one, and his eyes were fixed on high, as he asked for salvation in his prayer. How sad was the firstborn Christopher. When the prison-house detained him amidst the harlots. And he fixed his eyes on heaven, saying. Grant me, O my Lord, a terrible appearance, that they look not on me.

31 He shall be like a tree planted by the streams of water. Or, Ps. i. 3. This is he who was chosen from the belly, and sanctified from the womb, and was filled with the grace of the Holy Ghost. Cyriac is like a sweet cluster of grapes. And his mother is like the vine which bare it. Whose root is in earth and whose branches are in heaven. And its fruit giveth help to the sons of men. How good and beautiful. Or, How fitting and beautiful it is when the golden mouth reproveth the heathen king. Thy kingdom and thy dominion abide not, but pass away, and thy diadem and thy crown are destroyed, and thy authority cometh to nought. How fitting it was when the faithful Julitta. Bare her beloved Mar Cyriac. When he reproved the heathen king, and said unto him. Thy diadem and thy dominion come to nought, and thy hope is destroyed.

32 When brethren dwell together in unity. Or, Behold me and the sons which thou hast given me; I offer them as propitiatory sacrifices to thy honour, and as sweet clusters of the vine to thy glory. How fitting was it when faithful Shmuni. Took the seven clusters, the sons of the kingdom. And encouraged them one by one, saying. Draw near and accept the terrible sword, and take to thyself a crown. Let them rejoice in his joy. Or, Lay up for yourselves a treasure in heaven, where moth doth not corrupt, and where thieves do not break through and steal. Lo, ever-St. lasting joy is laid up on high. For the just who have served and have wrought well in the vineyard of the Son. Come, my brethren, let us walk in love towards them. And reach their habitations by faith. Out of the hand of the ungodly and evil man. brought as a lamb to the slaughter, and as a sheep before her shearers he was dumb, and opened not his

33 mouth in his humiliation. Killed through envy by his wicked brother, was Abel, the firstborn of old of the martyrs. And his blood crieth out on the earth with groaning. And cried like thunder when he was slain. And lo, his Lord, who saw his open oppression, giveth him joy alway in his kingdom. He rode upon the cherubims, and did fly. Or, They are laid in the earth, and their eyes are fixed on high, and they wait for Jesus their Lord coming on the clouds of heaven, that he may give a resurrection to the departed. Above the splendour of the clouds, is borne in procession. The Son of the King, who cometh to make the dead alive again. And the just hear the sound of the trumpet that (goeth) before him. And they are clothed with a vesture of glory, and go forth to meet him. The Lord upholdeth the righteous. Or, As the fragrance of sweet incense and spices the savour of their deeds is wafted on, and help wellet forth from the bones of the saints who loved their Lord. A pillar full of compassion was Mar Augin. And a tree whose smell was pleasant was Mar Kudhahwai. And an olive tree with beauteous branches was Mar Babai. May their prayer be a wall to us at all times.

34 He flew upon the wings of the wind. Or, Hail to the athlete of righteousness, for that he endured, and was not made careless by the snares of the Evil one, who thirsteth for blood. Like a swift deer ran. St. George the illustrious before the persecutors. And the blessed one walked on nails of iron. That by his prayers he might give peace to the world which was in confusion. For that he is thy Lord, worship thou him. Or, Heaven and earth rejoice in him, and Bethlehem, and the Wise men and the shepherds, and Mary his

mother, and St. John who preached his Epiphany from one end of the world to the other. O Mary, mother, etc., page 36. The hope of all the ends of the earth. Or, And O thou Hope of all creatures, of the nations far and near, bless thy servants, and keep them from harm, and pour forth on them from thy gift the dew of thy mercies. O Christ, the hope and boast of our nature. Turn to us by the prayer of Mary who bare thee. And by the prayer of the prophets, and apostles, and teachers. Make to pass away from us the destruction which threateneth us.

³⁵ From the rising up of the sun unto the going down thereof. Or, As the fragrance, etc. As a pure pearl without spot. Shone the beauty of Mar Saurishu in the four quarters (of the world). And as the fragrance of sweet incense and spices. The savour of Raban Hurmizd is wafted through all countries. Let thy servants praise thee, O Lord. Or, How good and beautiful and becoming it is when brethren dwell in unity, and order their wills in concord before God. Cf. Ps. cxxxiii. 1. Ps. cxlv. 10. Let both the brothers praise thee, O Lord. Mar Akha and Mar Yukhanan, the blessed pair. Who in one yoke wrought well and served. May their prayer be a wall for us at all seasons. Cf. Ps. cxxxiii. 1. And we were counted as sheep appointed to be slain. First with the sword the proud men killed him. Ps. xlv. 22. And secondly he was fried in the fire by the wicked. And thirdly the impious ones ground him in the mill. And fourthly he was boiled in oil by the oppressors.* And fifthly the blood-shedders fried him in the pan. And sixthly he was stoned with stones by the accursed ones. And seventhly they crushed his bones and cast him out. May our Lord make us worthy to have joy among their companies.

³⁶ Righteous and upright. The king Constantine went forth to war. And spake thus in his prayer before God. When I return in conquest and victory. I will reverence the cross of Christ the King. Deut. xxxii. 4. As a city surrounded by a wall. As a merchant our Lord entered creation. And bought therein a holy Church, and dwelt within it. And raised up in it four wondrous scribes. The altar, and the priesthood, and the cross, and baptism. Ps. cxxxii. 3. In the seas and in all deep places. I passed through the seas and trode on the waves. Yet my eyes have seen nought like the ship of Mar Anthony. Which bare prophets and guided apostles. Which bare martyrs and confessors, and went to Eden. From the mouth of young men and boys. Peace to thee, O martyr Mar Pithium. Who wast a father to many in the faith. Peace to thee, who didst With a pure and true heart and perfect love.

³⁷ My spirit hath rejoiced in God my Saviour. Mary, who bare Christ, rejoiced. And John when he baptized him in the river Jordan. Heaven and earth and Christ, rejoiced. And John when he baptized him in the river Jordan. Heaven and earth and all that is in them rejoice. In the Star which shone forth out of Jacob for the salvation of all. Glory be, etc. Peace to your camp, O blessed ones. Merchants bearing life to the sons of men. Open the treasure of your prayers to the needy. And preserve the country where ye dwell from harm. From everlasting to everlasting. Beg for us all of thy Lord. O our famous and holy father, the friend of the Son. That by thy prayers may be helped and saved. All who are afflicted and distressed, and who take refuge in thee. And let all the people say Amen and Amen. O God, who didst have pity on Nineveh, have pity on us. And cease not to look on our evil generation. For if thou shuttest thy door in the face of us sinners. To whose door shall we go and knock, O thou Friend of men? * Let the voice of our prayer, O Lord, be. As the fragrance of sweet incense before thy greatness. And may our request be the key of the heavenly treasure. To open and bring forth help to the sons of men. * On the first day there is no affliction or torment. For the wicked who have transgressed and wrought wickedness in their deeds. The fire and flame of Gehenna is extinguished. And every one remaineth at ease, and confesseth the Lord. * Blessed is the first and holy day. For on it our Lord rose from the grave in great glory. And on it the departed arise in the quickening. And put off mortality and put on glory.

COMPLINE

¹ HULALA 3 (Ps. xxii. to xxx. inclusive). Prayer. For thy nature, page 95. Ps. lxxxviii. No Gloria or farcing. Prayer. Thee, who art hidden in thy being, page 160. Ps. xc. No Gloria or farcing. Prayer. Thee, who art hidden from all, page 159. Ps. cxxx. and cxliii. No Gloria or farcing. Prayer. Thee, who dost form us in thy lovingkindness, and dost cause us to die in thy justice, and dost quicken us in the overflowing multitude of thy mercy, we confess, worship, and glorify, at all times, Lord of all, etc. He says one of the ANTHEMS OF THE DEPARTED (pp. 190 sqq.). Prayer. May thy compassion, O my Lord, rise before us, and may thy lovingkindness pardon our sins, and may the everlasting mercies of thy glorious Trinity come to the assistance of thy worshippers who call (on thee) and beseech thee, at all times, Lord of all, etc.

² CANON: to the tune God is worshipped. Bow down thine ear, O Lord, and answer me. In that thy judgment, O Greatest of judges. When thy justice

hath dominion over all. May thy compassion intercede for us. And thy lovingkindness stand before us. Glory be to the Father, and to the Son, and to the Holy Ghost. At the door of thy mercies, O our Lord Jesus. Thy servants knock, beseeching. And asking of thee compassion, and mercies, and forgiveness of trespasses. Return answer to them when they pray.* By the prayer of Mary the blessed mother, and John, who baptized his Lord. The apostles, who made disciples of all nations, and the teachers, who preached the truth. And the martyrs, who endured all afflictions, for the love of Christ the King. May thy worshippers be preserved. TISHBUKHTA. At that hour when thy judgment-seat instituted the searching. Enter not, O Lord, into judgment with thy servants. At that hour when thy will visiteth them that have lain down. Cast us not out, O Lord, into outer darkness. O Christ, who forsakest not any who cry to thee. In thy mercy reject not the request of thy worshippers.

³ The deacon says the KARUZUTHA. Let us all stand up, etc. (page 6). O Living one, who didst descend among the dead, and didst preach a good hope to the souls that were held in Sheol, we, etc. O thou by whose wounds our scars have been healed, and who by thy death didst slay the Slayer, we, etc. O, thou at whose passion the lights (of heaven) were darkened, and all creatures clothed themselves with weeping and sorrow, we, etc. O thou at whose crucifixion the spiritual beings groaned, when the will of thy Father restrained them, that they should not destroy them that crucified thee, we, etc. O thou who by thy death didst burst the graves, and didst quicken the dead, to reprove them that crucified thee, we, etc. O thou who didst mingle thy blood with our blood, and didst redeem our trespasses with the sacrifice of thyself on Golgotha, we, etc.

⁴ For the welfare of our holy fathers NN, and all those who serve under them, we, etc. O merciful God, who in mercy governest all, we, etc. O thou whom the angels of light glorified in heaven at thy death, and at whose slaying the earth was sad, and in whose resurrection it rejoiced, we, etc. O thou good Shepherd, who didst give up thy life for thy sheep, and didst save them from death by thy blood, save, O my Lord, our life from the Evil one, and have mercy upon us. Prayer. Forgive, O my Lord, our trespasses in thy compassion, wipe out our offences and make them to pass away in the overflowing multitude of thy mercy, O thou who forgivest trespasses and sins, Lord of all, etc. Another. Blessed and adorable, page 153. He says the MADRASHA

(pp. 192 sqq.). Prayer. Thee, the Quickener of the dead, and the good Hope of them that are buried, we confess, and worship, and glorify, at all times, Lord of all, etc.

5 Ps. xci., forced alternately, after each clause, with Protect me, O God, and From the Evil one and his hosts. No Gloria. Ps. cl. and cxvii., both forced after each clause with Glory be to thee, O God. They say, Glory be to the Father, etc.* Glory be to thee, O God. From everlasting to everlasting, Amen.* Glory be to thee, O God. TISHBUKHTA. Glory to thee, O my Lord, page 221. Prayer. Thee, O Giver of our life, and good Hope of our souls, we confess, and worship, and glorify, at all seasons and times, Lord of all, etc. Ps. cxxi., forced after each clause with Preserve me, O God. No Gloria. TISHBUKHTA. Glory be to thee, O God, page 215. Prayer. May the mercies, O my Lord, which formed me without entreaty, beg and beseech for me of thy justice in the great and glorious day when thy greatness is revealed from heaven, O just Judge, who art full of mercy, and who forgivest trespasses and sins, Lord of our death and of our life, Father, Son, and Holy Ghost, for ever. Amen.

6 Ps. li., forced alternately, after each clause, with O Christ the King, have mercy upon us, and O Christ the King, glory to thy Name. (In the last clause substitute offerings for young bullocks.) Then, O be favourable and gracious unto my miserable soul. O Christ the King, have, etc. And build thou its walls, which have been thrown down and have fallen by wickedness and sin. O Christ the King, glory, etc. Then shalt thou be pleased with the sacrifices of righteousness, and with perfect burnt-offerings. O Christ the King, have, etc. And then shall they lift up to thee the fruits of glory and praise. O Christ the King, glory, etc. Glory be, etc. O Christ the King, have, etc. From everlasting, etc. O Christ the King, glory, etc. Have mercy upon me, O God, after thy lovingkindness. O Christ the King, have, etc. And according to the multitude of thy mercies do away mine offences. O Christ the King, glory, etc.

7 TISHBUKHTA. O Christ, who in thy mercies hast compassion on sinners. Turn to the prayer of thy weak servants. And as thou hast kept us in the day which is past. May thy lovingkindness keep us in the night which is full of terror. And drive away from us the Evil one, our Enemy. And may thy cross be a wall to our souls. And waken us when we sleep in the multitude of thy compassion. That we may stand and glorify thee, who in thy goodness dost preserve us. Let us kneel and worship thee. For ever and ever, Amen.

They proceed. In thy cross I have taken refuge, O our Saviour. Under its wings protect me from the Evil one and his host. With the publican we ask mercy. Have compassion on us, and have mercy upon us. O our Lord, with thy right hand overthrow Satan. Who maketh (men) drunken without wine, and causeth them to slip without mud. At thy hands, O God, whose mercies are manifold. May our correction be, and not at the hands of man. O Christ, who forsakest not any who call to thee. In thy mercies reject not the request of thy worshippers.

8 TISHBUKHTA by the holy Mar Ephraim. Grant me, O my Lord, that if I wake. I may stand watchfully before thee. And that if I lie down. My sleep may be without sin. And if I grow slothful in watching. May I be pardoned by thy lovingkindness. And if I sin in lying down. May thy compassion forgive me. And by the cross of thy humiliation. Grant me restful sleep. And deliver me from evil dreams. And from abominable phantoms.¹* And in peaceful sleep. Lead me all the night. And let not the Evil ones have dominion over me. And thoughts full of wickedness. And from hateful desires. May I be delivered by thy body with which thou hast fed me. And may I lie down and rest in quietness. And may sleep be my preserver. And make the wall of thy mercies to surround. The soul which is thy image. And may thy right hand overshadow. The body which thy hands have fashioned. And surround me with the wall of thy mercies. As with a mighty shield. That when (my) body is at rest and in quiet. Thy power may be its preserver. And as the fragrance of incense. May my sleep be before thy greatness. And let not the Evil one approach my bed. By the supplication of her who bare thee. And by thy sacrifice for us. Stay Satan, that he harm us not. And fulfil in me thy promise. And by thy cross preserve my life. That when I wake I may confess thee. For that thou hast shown thy love to my feebleness. And that I may lift up glory to thee and to thy Father. And to the Holy Ghost who sanctifieth.* Both now and always. For ever and ever.

9 They say, Holy God (p. 10), and Our Father. Prayer. May thy living and life-giving voice, O my Lord, which called and raised Lazarus unto a resurrection for a season, call and raise thy servants (to be) on thy right hand, in the great and glorious day when thy justice is revealed from heaven, O just Judge, who art full of mercy, and who forgivest trespasses and sins, Lord of all, etc. Another. Quicken them that have fallen asleep, in thy compassion, and preserve them that are alive, in the overflowing abundance of thy mercy;

and grant a good resurrection to the departed who have fallen asleep in the hope of the quickening, that they may lift up to thee praise, and honour, and confession, and worship, at all times, Lord of all, etc. Or this. Be with us, O my Lord, continually, in thy mercies, and lead us according to the goodwill of thy God-head, and protect and help our life under the wings of thy care; and save and rescue our bodies and our souls from the Evil one and his hosts, at all seasons and times, Lord of all, etc.

¹⁰ Then follow the prayers for help, and the rest, page 16.

Anthems of the Departed and Madrashis at Compline — SUNDAY

¹¹ Bow down thine ear, O Lord, and answer me. O Christ the Ps. lxxxvi. 1. Son, who didst come for our salvation. That thou mightest renew the image of Adam which was destroyed. And didst put on our flesh, and in it didst save our race. And didst give us a good expectation of the resurrection of the dead. In thy lovingkindness pardon thy servants in the day of thy coming. For thy lovingkindness, O God. In thy lovingkindness thou didst create our race in the beginning. And didst clothe it with excellent glory in Paradise. And because it did foolishly, and sinned and fell from glory. Thou didst send thy beloved Son to us. And he gave us in his compassion the promised life which hath no end. For I put my trust in thee. In the abundance of thy mercy Ps. xxxi. 16. I put my trust. O God, and beseech thy loving-kindness. Give me in thy mercies forgiveness

¹² of (my) trespasses. By which I offend before thee. And (may) peace and tranquillity lead me all (my) days. Give ear, Lord, unto my prayer. At the time when thou callest the dead from the graves. That thou mayest pay to every man according to his deeds. The books are opened to bear witness to (men's) works. And he that openeth (his) mouth fleeth, and is hidden. Let thy mercies pity thy servant, that he may not utterly perish. Until thou have mercy upon us. At the door of thy mercy I knocked. That I might enter, but thy justice answereth me not. In thy mercies have pity on me, for as the prophet I cry. That if thou judgest justly, O my God. Our humanity cannot be justified in the terrible judgment. Let us go before him with praise. Let us all offer praise to God. In the memorial of Mary, the mother of Christ. And in her name let us take refuge, that we may receive help. And by her prayers may our congregation be preserved from the harm (wrought by) the Apostate. Who hateth our nature.

¹³ Seek the Lord and be strong. O saints, prophets, apostles, and teachers. And confessors, and martyrs, and priests, and monks. Beseech for us all of Christ, who gave you the victory. That by your prayers we may receive from his treasury. An answer to all our petitions in the way that may best help us. Glory be, etc. Glory to thee, Jesus, our victorious King. Who by thy cross hast saved our race from error. May thy great power renew our nature. And may death be brought to naught, and the quickening reign. And may we be worthy of mercies by thy will, O King the Quicken. From everlasting, etc. O Compassionate one, whose door is open to the penitent. And who careth that sinners should repent. Pardon my trespasses and make my offences to pass away. And grant and vouchsafe that I may inherit the kingdom. In the great day when thou comest with all thy saints.

¹⁴ MADRASHA. Antiphon. O just Judge, who hast no respect of persons. Make me worthy in thy mercies to see thee in the day of judgment. Verses. O thou who helpst me, and art full of mercies, have compassion on me when I am lost. And grant me to have a share among the companies of the saints.* In lovingkindness thou hast fashioned our dust, and hast called us thine image. In thy mercies mingle our lives with the life which endeth not.

MONDAY

¹⁵ Praise the Lord, O ye righteous. The souls of the righteous are in the hands of the Lord. For they loved him, and believed him, and kept his commandments. O glorify him with a new song of praise. Because thou didst please Christ, he hath taken thee from the world. That thou mightest go and have joy in the bridechamber of the kingdom. God is my hope, even from my youth. My hope from my youth is he who quickeneth me. That in the day of thy coming I may stand and confess thee. These pass away, but thou endurest. This world now passeth away. Come, let us beg for mercies and forgiveness of trespasses. Both behind and before. All generations and families of the house of Adam. Look to, and wait for the Epiphany of thy coming. Both small and great. Lo, all the departed have lain down in thy hope. That by thy glorious resurrection thou mayest raise them in glory.

¹⁶ O hear ye this, all ye peoples. Adam among the dead was made subject to death. For eating of the tree took away his independence of it. He lifted up his voice, and the earth was moved. the dead heard a voice saying. Be of good courage, for the penalty is taken away by the Son. Blessed is he in whom thou art well pleased. whose countenance shineth. In the hour when the judgment

seat of the kingdom is set. All ye servants of God. Famous priests and Pray for me, that I may go (hence) and be accepted. Turn thee unto me and have mercy upon me. when thy judgment seat is set for the searching. Enter not into judgment, O Lord, with thy servants. And show some token upon me for good. In that hour when thy will visiteth them that have lain down. Cast us not out, O Lord, into outer darkness.

17 Open me the gates of righteousness. O Gate of truth, which art open to them that are lost. Call us to enter into thy treasury above. Unto the godly hath shone forth a light in the darkness. Make thy light, O our Lord, to dwell in our souls. And bring to nought among us the wars of the Crafty one. By day and by night. May the prayer of the Virgin be a wall to us. And drive away from us the wars of the Crafty one. Seek the Lord and be strengthened. Prophets and apostles and martyrs and teachers. Seek of God mercies for the world. At all seasons and times. O our holy father, beseech Christ. That he may make his peace to dwell in the four quarters (of the world). Beg of the Lord, and pray before him. Ask of thy Lord for us, O martyr George. Compassion and mercies and forgiveness of trespasses.

18 Adam among Ps. xlvi. 6. Blessed is he holy nation. Ps. lxvi. 14. At that hour Ps. xxv. 15. Ps. lxxxvi. 17. Ps. cxviii. 19. Ps. cxii. 4. Ps. xlii. 3. Ps. cv. 4. Ps. xxxvii. 7. Glory be to the Father, and to the Son, and to the Holy Ghost. Praise to thee, Jesus our Saviour. For death is in thy hands, and life at thy will. MADRASHA. Antiphon. May our Lord, whose cross thou didst confess. Give rest to thy spirit, O our brother. And when he cometh in great glory. May he give thee joy with him in the kingdom. Verses. O our brother, go thou in peace. May our Lord be with thee. May the cherub who keepeth Paradise. Open the door before thee.* In the service wherein I have served with you. Let not my love be forgotten by your love. And when ye stand in the sanctuary. Remember me in prayer.

Tuesday

19 O Lord God of my salvation. O Lord God, the Lord of death and mortality. May thy sweet Spirit lead me. In the way of life. When thou comest in thy kingdom. I will alway bless the Lord. Blessed is Christ, who descended and tasted death. And gave us his body and his blood. And gave life to Adam. And saved his children by his cross. Ascribe ye praise unto God. The children of Adam lauded the Son with hosannas. And with voices of praise. Glorified him and sang to him. For he is the Quickener of our departed. And I have

stretched forth my hands unto thee. Grant and vouchsafe to me that in the day when thy mercies shine forth. I may go forth to meet thee with hosannas. And with all thy saints. Make me worthy to inherit the kingdom. He lifted up his voice, and the earth was moved. O Voice, which saidst to the sinful woman, Thy trespasses are forgiven. Forgive me my trespasses in thy judgment. That I may stand and confess thee. With the just who were approved before thee.

²⁰ How good and beautiful. The Voice, which called Lazarus from the grave. Calleth thee and quickeneth thee. And placeth thee at his right hand. In the day when his greatness shineth forth. Ps. cxxxiii. 1. Thou hast brought me down to the lowest pit. Death hath brought me and cast me into devouring Sheol. And hath caused me to tremble exceedingly. Ps. lxxxviii. 5. And hath terrified my mind. And hath separated (my) soul from (my) body. As the embers of an oak tree. Bitter is death, and dire is the day of departure. Which divideth brother from brother. And parents also. From speech with their loved ones. Both small and great. Pray for me, all ye my friends and beloved ones. That I may be worthy of Abraham's bosom. And with Lazarus. Have joy there in the kingdom. Ps. cxv. 13. VERSE OF PRAYER. And sinners shall be converted unto thee. Pardon and save all sinners. For thou art merciful and canst forgive trespasses. And takest away the offences of the sons of men. Who come to thee in repentance. Ps. li. 13.

²¹ Glory be, etc. O Mary, the holy Virgin, mother of Jesus our Saviour. Beseech and beg for mercies for sinners that they perish not. For they take refuge in thy prayers. May thy prayer be a wall to us in this world and in that which is to come. From everlasting, etc. By the prayer of the just, who propitiated thee, and the righteous, who were approved before thee. The prophets, and apostles, and teachers, and martyrs, and priests and monks. Keep the congregation of thy worshippers, that they may lift up to thee a new (song of) glory. Father, Son, and Holy Ghost. MADRASHA. Antiphon. Blessed is he, who, in (his) loving-kindness, created our nature in the beginning. And in his love accomplished our renewal in the end of times. Verses. Remain in peace, O habitation which is but for a season, (and is) full of distresses. For lo, the weight of my trespasses hindereth me from the kingdom.* In the morning when all creatures rise for the searching of the judgment. Let me not be confounded, O my Lord, (but let me stand) among the congregations that are clothed with light.

Wednesday

²² From this time forth for evermore. Remain in peace, O habitation which is but for a season. Which cannot save them that possess it. For I will depart and see the country of light. Where the just who have laboured, do dwell. For there is no salvation in his hand. Remain in peace, O transitory world. Whose pride cometh to nought, and whose glory vanisheth away. For I will depart and see the city of the just. Jerusalem which is above. And all my bones shall say. Blessed is thy day, O Son of the Lord of all. Who comest and rendest the bosom of Sheol. Glorious is thy quickening, which is looked for. By the generations who have passed away, and (by those) which remain. They pass away, but thou abidest. Lo, this world passeth away. And all its desires come to nought. And blessed is he who hath prepared for himself. Provision for the world which passeth not away.

²³ Praise him with the voice and with crying. At the sound of the horn and of the trumpet. All the departed rise. And lift up glory to the Father, and to the Son. And to the Holy Ghost, for he quickeneth us. Both small and great. All men tread the way of death. And not even the just remain behind. And each of them runneth that he may obtain. According to his deeds in this world. My lovers and my neighbours did stand looking upon my trouble. My lovers have left me, and have gone far from me. And also my possessions have remained for others. And my trespasses alone surround me. And (their) penalty maketh me tremble. The hope of all the ends of the earth. We have no hope in which we can boast. But thy cross which pardoneth our trespasses. For it is a high wall to us. And delivereth us from harm.

²⁴ Excellency and glory are before him. In the day when Christ the King shineth forth. He giveth life to the dead and changeth the living. And the just fly to meet him in the air. Pray for me that I may be with them. And I sought him, but I found him not. I saw that the world faded away and perished. Through this wickedness which reigned in it. And I ran and took refuge. In the living cross of the Son of the Lord of all. From this time forth for evermore. Remain in peace, my brethren and my companions. Our Lord re-compense (you) with a reward for your love. And when ye stand in the sanctuary. Remember me in your prayers. Glory be, etc. The archangel flew and came down. To the holy one, the daughter of David. And gave her the message by which was typified. Peace and tranquillity to the race of man.

25 From everlasting, etc. May the prayers of the apostles, who were blessed fountains. In the thirsty and distressed world. And who gave the world to drink of a spiritual drink. Be a wall to our race. MADRASHA. Antiphon. Glory to the voice which cried on the tree. And took away the penalty of the transgression of the commandment. Verses. May that voice which called Lazarus call thee. And make thee to dwell in the country where the just dwell.* May the voice of the horn call thee, May the trumpet waken thee. May the Holy Ghost join thee to the ranks of the Saints.

Thursday

26 Unto thee, O Lord, I lifted up my soul. O Christ the King, our Saviour. In the day of thy coming quicken us. And raise us to thy right hand. In the day when thy greatness shineth forth. O God, in thee have I trusted, let me not be confounded. We venerate thy cross, O my Lord. By which we are raised and quickened. And by which our departed are quickened. And their bodies are clothed with glory. Such as are gentle, them doth he learn his way. Lo, in the prophets is our quickening. And in the apostles our recompense. And in the gospel of our Lord is the way. Which leadeth to the kingdom. He lifted up his voice, and the earth was moved. The voice of the Son quickeneth. Adam, who lay in sorrow. And instead of the promised land. Giveth him a bride-chamber on high for an inheritance.

27 How good and beautiful. The voice, which called Lazarus. And the maiden, the daughter of Jairus. Callest and quickeneth thee. And placeth thee at his right hand. Mine eyes have looked for thy salvation, and for the word of thy righteousness. Mine eyes have looked for thy salvation. And the word of thy righteousness. Leave thou me not in Sheol. O thou good Hope of them that are in the graves. And let my soul be joyful in God. And let my soul be joyful in God. And have pleasure in his salvation. And all my bones shall say. Lord, in thy lovingkindness give me life. Because I am in trouble answer me speedily. Because I am in trouble answer me speedily. Bring my soul near to thy salvation. When I have lain down, may thy voice awaken me. From the grave (to enter) the kingdom. Ps. lxxix. 18. They shall rejoice and sing. May the bodies of the departed, who have clothed themselves with thee, O our Lord. In the waters of baptism. Be made clean by thee. From the stains of sin. Ps. lxxv. 14.

28 Let them be glad in his joy. To the departed, who have eaten thy body. And have had joy in thy living blood. Grant, O our Lord, memorials. In the

land where the just dwell. Ps. lxxviii. 3. The heavens are thine, the earth also is thine. Both worlds are thine, O my Lord. This world and that hereafter alike. Preserve the living in thy compassion. And grant a quickening to the dead. Ps. lxxxix. 12. The Lord is faithful in his words. May our departed, O my Lord. Who have confessed thy Trinity. Receive the promise which the robber. Received from thee on Golgotha. Ps. cxlv. 13, Syr. Fear hath fallen upon me. It is not an (earthly) judgment that I fear. Nor am I troubled that I have fallen asleep. But I fear thy judgment, O my Lord. For God judgeth by fire. Ps. lv. 5. VERSES OF PRAYER. O Lord, heal me, for my bones are vexed. In dire sickness of body. Am I tormented, O Lord. Heal my pain in thy compassion. As (thou didst heal) just Hezekiah. On whom the prophet placed a cake of figs and he was healed. So place on me, O my Lord, the medicine of thy mercies. Ps. vi. 2.

²⁹ Give ear to my words and receive (them). As the censer which Aaron offered. May the savour of our assembly please thee. And as the request of the Ninevites. Receive the prayer of thy servants, O my Lord. And as thou didst answer Daniel in the pit. Answer, O my Lord, and help thy worshippers. Glory be, etc. Blessed art thou, O holy Virgin. Blessed art thou, Mother of Christ. Blessed art thou, whom all generations. And peoples call blessed. And because of thy Child thy name is exalted in creation. As the prophet said. From everlasting, etc. By the prayer of the just, who propitiated thee. O Christ our King and our Lifegiver. Rescue thy Church from the evil ones. And preserve her children by thy cross. And bring to nought in her wars, and strifes, and divisions. For she hath been bought by thy living blood. MADRASHA: to the tune Blessed is he who in lovingkindness. Antiphon. Flee from the world, flee from its riches, and also from its wickedness. And look and find out how bitter is the way of death. Verses. Look on me, my brethren (and see), that though I have run my course and have worked. Yet lo, I depart, and none of my possessions have accompanied me.* The wealth of the world saveth not the race of men. And not even that which clotheth him entereth with him into the kingdom.

FRIDAY

³⁰ Tune: Thou hast named thy vineyard. He that is before the worlds. The Father, who formed Adam. Ps. lv. 20. Called him also his image. And because he rebelled and transgressed the commandment. He brought him in his turn under death. Over which he had had dominion. In the days of old.

In the beginning thou didst fashion our image, O Creator. And because (man) sinned and broke thy law. Thou didst dissolve his form. And he turned again to his earth. Thou hast fashioned me, and laid thine hand upon me. Thy command hath fashioned us and brought us into being. And thou hast set us in Eden, in Paradise. And because we have transgressed thy word. We have inherited a land of thorns. Thou hast brought me down to the lowest pit. Lo, death hath taken me and hidden me in his clefts. Bring thou my soul out of the house of bondage. Ps. lxxxviii. 5. That I may confess and praise thee. O Quickener of the dead.

³¹ We have sinned with our fathers and have done amiss and dealt wickedly. We have trodden down thy commandment, and have transgressed thy word. Ps. cvi. 6. And have been condemned because we sinned and dealt wickedly. And now we beseech (thee). In thy mercies forgive our trespasses. Thou art merciful, O Lord, and righteous. O just Judge, Creator of the world. Quickener of all the departed. Quicken us who are dead. In thy great mercies. Ps. cxvi. 5. O come, let us praise the Lord. Life that is not destroyed and blessings that fade not. And joy that lasteth for all generations. Do the righteous inherit. Ps. xcv. 1. In the day of thy coming. VERSES OF PRAYER. Our God is our strong refuge. O Christ, the true refuge and hope. Neglect us not at any time. And pardon our trespasses. And cleanse our stains. Ps. xlv. 1. Hear my voice, O God, when I beseech thee. O thou that hearest, and neglectest not, and savest, and rescuest. Hear, O my Lord, the request of thy worshippers. And return answer to our requests. From the treasure of thy mercies. Ps. lxiv. 1.

³² In the evening, and morning, and at noonday. Thou hast called us to the vineyard of thy Gospel, O Lord of all. Strengthen us, that we may do thy will. And may thy mercies preserve us. By night and by day. Ps. lv. 18. Glory be, etc. By the prayer of her who bare thee, O Christ our Saviour. Pardon our trespasses in thy lovingkindness. And forgive our offences. According to the multitude of thy mercies. From everlasting, etc. O prophets and apostles and martyrs and teachers. Beseech and make requests for us all. That we may be worthy of forgiveness of trespasses. In the judgment. And let all the people say Amen and Amen. A blessing which passeth not away is kept for thee in heaven. O our holy father, the dwelling-place of the Holy Ghost. Pray for our assembly. That we may be worthy of forgiveness. MADRASHA: to the tune At the door of thy mercies. Antiphon. O El, O God, hear our request,

which is audible to thee. And in thy mercies return answer to the petition of our soul by which thou art persuaded. Verses. At the door of thy mercies thy servants knock, O thou who willest that we should live. Open to us that we may enter and receive an alms as poor men. O thou who art overflowing with compassion, show thy love as thou art wont. Lest the hater of man mock the work of thy hands. O thou who art mighty in the worlds, support that which thou hast fashioned by the force of thy power. For lo, it is disturbed by evil sufferings and by demons.

Saturday

³³ I was glad when they said unto me. Our Lord cometh and quickeneth the dead. And giveth hope to all the departed. I will alway bless the Lord. Blessed is he who made death to come but once. Which taketh both good and bad alike. And let my soul be joyful in God. Let my soul, which hath taken refuge in thy cross. See thy compassion in the day of thy coming. Thou hast fashioned me, and laid thine hand upon me. When I was not thou didst fashion me from the dust. And, now that I have lain down, give me life that I may confess thee. Ps. cxxxix. 4. I will magnify thee, O my Lord the King. Christ our King shineth forth from on high. And giveth life to the dead, and raiseth them that are in the graves. Ps. cxlv. 1. Turn thee unto me and have mercy upon me. O Son of God, quicken our departed. And clothe them with glory in thy kingdom. Ps. xxv. 15.

³⁴ He lifted up his voice, and the earth was moved. At the voice of the Son the graves are rent. And the dead rise and give glory. Ps. xlvi. 6. Unto the godly hath shone forth light in the darkness. A new sun shineth forth on them that are in the graves. And from their graves they shall confess thy majesty. Ps. cxii. 4. Turn thee unto me and have mercy upon me. Have compassion on me and give me life, and forgive me my trespasses. That I may see thy compassion in the day of thy coming: Ps. xxv. 15. And show a token upon me for good. Thy will is accomplished, and thy commandment hath led me. In thy mercies give me life, that I may stand and confess thee. Ps. lxxxvi. 17. Both small and great. At the mouth of the graves stand the souls. And look on the Son, who shineth forth from on high. Ps. cxv. 13.

³⁵ Blessed be the Name of the Lord. Blessed is Christ, who quickened us when we were dead. And hath promised hope and life to the departed. Ps. cxiii. 2. From this time forth for ever more. Remain in peace, O Church with thy children. May our Lord be a wall to thy flock. Ps. cxxxi. 4. And they

shall bear thee in their arms. Moses and Elijah go forth to meet thee. And receive thee in tabernacles of fire. For ever and ever. Remain in peace, O habitation, and ye that dwell therein. May peace increase in thee from whom I have gone out. There shall be thy habitation and thy rest. Among the desirable trees of Paradise. Shall be thy habitation and thy rest. Glory be, etc. Glory to the Father, and confession to the Son. And to the Holy Ghost who quickeneth us. From everlasting, etc. Praise to thee, Jesu our Saviour. In whose hands is death, and at whose will is life.

36 MADRASHA: to the tune Blessed is he who in lovingkindness. Antiphon. Where is Adam, whom the Lord formed from dust. And called him his image, and made heaven and earth subject to him? Verses. Where is Moses, who on the Mount of Sinai saw his Maker. And the power of the Lord spake with him face to face.* Where is David, the prophet and king, the heart of the Lord. Of whom the Lord who chose him bore witness, that there was none like him.

THE SERVICES IN THE FAST: SUNDAYS

1 All the services as on other Sundays of the year (pp. 151, 155), except as is here provided; and except that the *Qali d'Shahra* are said in inverted order, those for weeks 'after' being said on weeks 'before,' and those for weeks 'before' on weeks 'after.' On the five Sundays of the Fast the priest, after Glory be to God (p. 151), puts incense in the censer and vests himself in the *ma'apra*, and holding the censer in his hand, stands before the *shkhinta* and says this Canon. The people repeat it, and it is said five times, and the priest says the prayer that follows it. CANON. In the middle of the night I have arisen to confess thee for thy judgments, O Righteous one.* In the night with the watchful ones. Let us sing glory to him. To him who watcheth and sleepeth not. Whom the watchful ones serve. In the night when are silent. The voices of all conditions (of men). May our prayer please thee. O Lord, who hast goodwill to the penitent. Who hearest and neglectest not. Who answerest, and savest, and resuest. Hear, O my Lord, our request. And return answer in thy mercies to our petitions. For thou alone. Art full of mercy and forgivest trespasses.

2 He proceeds. In the middle of the night I have arisen to confess thee for thy judgments, O righteous one. They answer, I am the friend of all that fear thee and keep thy commandments. By night with the watchful ones. The earth, O Lord, is full of thy mercies, O teach me thy commandments. By

night with the watchful ones. Glory be to the Father, etc. By night, etc.* From everlasting to everlasting. By night, etc. Prayer. In the middle of the night we arise, O my Lord, wakefully to serve thee. Repeat. When the voices of all conditions (of men) are alike silent, let us sing praise to thy glorious Trinity without ceasing, O thou Watchful one, who art continually served by the watchful ones, O thou Holy one, who dwellest in thy holy ones, and art willingly propitiated. Pardon, O my Lord, our trespasses in thy compassion, and enlighten the eyes of our hearts with the light of thy knowledge. That we may know how to offer to thee in pureness of thought pure sacrifices of our minds, with the spoken fruits of our lips, with praises which befit thy holy Name, Lord of all, etc.

³ He proceeds. Our Father, etc. (page 151). On all Sundays of the Fast they say after the Motwa this TISHBUKHTA by Mar Saurishu Catholicos. Our Father which art in heaven. Holy in thy nature. Make thy worshippers worthy. To sing Holy to thy Name.* May thy kingdom come. In a mystery before the times. As though already. We lived in it. Let us fulfil thy will. On earth without fear. As in heaven. There is none that (can) harm us. The bread of our need. Give us all the days. Of the nature of mortals. For it is ever needy. Before we are fashioned. Thou knowest our wickedness. In thy love thou hast fashioned us. In thy mercies wipe out our trespasses. We have trespassed against thy being. And have offended against one another. May we forgive each other. And do thou, O Lord, (forgive) us all. That we stand not in temptations. Of demons and lusts. Which chastise us. For we are weak. In thy pity, O Compassionate one. Save us from the Evil one. For thou alone art able. To overcome his cruelty. Thine is the kingdom. And the power, and the glory. Grant that we may be. Heirs of thy Beloved. And with thy saints. May we pay to thy majesty. The glory which is meet for thee. For ever and ever, Amen.

At the Morning Service

⁴ All as on other Sundays (page 164), except the following. Prayer before the Morning Psalms. Grant us, O our Lord and our God, although we are not worthy. Repeat. And make us worthy, although we deserve it not, to bear the yoke of the holy fast, with a meek heart boiling over with true love towards thee. And take away from us slothfulness, which is a barren mother, and forbidden to virtuous sons; and sow in us diligence, and energy, and watchfulness, lest one of our senses break the fast while another keepeth it, and con-

fusion reign over that which we have begun. But when the body fasteth from food, may the soul also fast from evil and hateful (deeds), that our fast may be perfect and complete; and when we are watchful and cautious, and when we sing Holy, purely and circumspectly and in holiness, may we serve before thee with Moses, and Joshua, and Elijah, and Daniel, and the company of Ananias, and all other just men who have striven in this contest. And may our service please thee, O my Lord, and our prayer persuade thee; may our beseeching honour thee, and our entreating propitiate thee. And may the mercies and compassion of thy Godhead pardon the trespasses of thy people, and forgive the sins of all the sheep of thy pasture, which thou hast chosen to thyself in thy lovingkindness and mercies, Lord of all, etc.

5 Another. Receive, O our Lord and our God, the pure fast of thy servants, in thy lovingkindness, and be propitiated by them in the greatness of thy mercy, as thou wast propitiated by the just, who kept the fast purely and circumspectly, and strove therein in watchfulness and holiness. And may their prayers by night and by day be heard before the terrible judgment-seat of thy greatness, and may their alms, which they pour forth for the poor, obtain a good memorial before the high throne of thy majesty, and be unto them as armour and a shield to drive away from them tribulations which take hold on them; and as (their gifts) are openly made use of in abundance, so may they be heard secretly in pureness and righteousness, that thou mayest shed forth on them (that gave them) thy mercies and compassion, and continually sprinkle their hearts (therewith), O thou who didst create the light in thy lovingkindness, and didst order the darkness in thy wisdom, and in the knowledge of thy Godhead, which cannot be fathomed by spiritual beings, or by those that are in the body, Lord of all, etc.

6 THE PSALMS are said thus on Sundays and week-days :— Ps. c., as on ferias, page 103. Prayer. To thee, O my Lord, all creatures, page 165. Ps. xci., Whoso dwelleth under the defence of the Most High. And is made glorious in the shadow of God. Thou art my confident hope: O Christ, may I never be confounded. Whoso dwelleth . . . and show him my salvation (two clauses by each side). Thou art my confident hope, etc. Glory be. From everlasting. When thou didst create the light which is poured forth, the spiritual ones glorified thee. And it was made known to them that he who created the light, created them also. Whoso dwelleth under the defence of the Most High. And is made glorious in the shadow of God. By angels thou art glori-

fied. And by the sons of men thou art praised. And all together with one accord cry and say, Blessed is thy fast, O Christ our Saviour. Let us pray, Peace be with us.

7 Prayer. Glorious, O my Lord, page 104. Ps. civ. 1-15a. Bless the Lord, O my soul. O Lord my God, thou art become exceeding great. The glory of the Lord shall be for ever. Bless the Lord, O my soul . . . out of the earth (two clauses at a time). The glory, etc. Glory be. From everlasting.* The glory of the Lord shall be for ever. Prayer. To thee, O Creator of all natures, and Maker of all beings, Fashioner of the height and depth in thy loving-kindness and mercies, we lift up praise, and honour, and confession, and worship, at all times, Lord of all, etc. The following psalms are said, two clauses at a time, with farcings at the beginning and end, in the weeks of the mysteries. In other weeks they are said as on [ordinary Sundays and] ferias (pages 166, 104). Ps. cxiii. Praise the Lord, ye his servants. O praise the Name of the Lord. Glory to him who created the light. Praise the Lord, ye his servants . . . joyful mother of children. (No Gloria.) Glory to him who created the light.

8 Ps. xciii. The Lord is King, and hath put on glorious apparel. The Lord hath put on strength and hath waxed strong. We worship thy Godhead, O my Lord. The Lord is King . . . becometh thine house. O Lord, for ever. (No Gloria.) We worship, etc. Ps. cxlviii. 1-7. O praise the Lord of heaven. Praise him in the height. Let them praise God. O praise the Lord of heaven . . . shall not be broken. (No Gloria.) Let them praise God. Ps. cxlviii. 7—end. Praise the Lord upon earth. Ye dragons and all deeps. Give praise to God. Praise the Lord upon earth . . . even the people that draweth near to him. (No Gloria.) Give praise to God. Ps. cxlix. O praise the Lord with a new song of praise. His song of praise in the congregation of the saints. For him praise is meet. O praise the Lord with a new song of praise . . . all his saints. (No Gloria.) O Son of God, have pity on us.

9 Ps. cl. O praise the Lord in his holiness. Praise him in the firmament of his power. Father, Son, and Holy Ghost. O praise the Lord in his holiness . . . praise the Lord. (No Gloria.) Father, Son, and Holy Ghost. Ps. cxvii. O praise the Lord, all ye heathen. Praise him, all ye nations. O Christ the Light, we praise thee. O praise the Lord, all ye heathen. Praise him, all ye nations.* For his merciful kindness is strong upon us. Truly he is the Lord for ever. O Christ the Light, we praise thee.* Glory be, etc. From everlasting, etc. O Christ the Light, we praise thee. They add, Glorify the Lord, all the whole

earth.* O Giver of light, O Lord, even to thee do we lift up glory. Deacon. Let us pray, Peace be with us. For the rest, see above, page 167.

THE SERVICES IN THE FAST: WEEKS OF THE MYSTERIES

¹ Glory be to God in the highest, etc. Our Father, etc., as on ferias, page 1. Evening Prayer. Let us confess, O my Lord, page 2. They say the proper Hualala, with its prayer (pp. 86 to 95). They proceed. Glorious art thou, O our Lord, and it is meet that we should lift up glory to thee. Every day, for ever and ever, Amen. Glory to Christ, and confession to him who hath opened our mouth. And hath granted us to chant hallelujahs in his praises. Glory to Christ, and confession to him who hath opened our mouth. And granted us to sing in his praises. Glory to Christ and confession to him who hath opened our mouth. And granted us to glorify (him) in his praises. To Father, Son, and Holy Ghost. Let us lift up glory, for ever, Amen. Repeat thrice. Our mouth is not sufficient to confess thee, O our Lord. All the days of our life, for thy lovingkindness. Our mouth is not sufficient to praise thee, O our Lord. All the days of our life, for thy lovingkindness. Our mouth is not sufficient to glorify thee, O our Lord. All the days of our life, for thy lovingkindness.

² O Lord, who art merciful to mortals. Have compassion on us in thy lovingkindness, and have mercy on us.* For none that liveth among (thy) creatures is justified before thee. Thou, O my Lord, hast turned us from all error, for thou art God, and for thee glory is fitting, for ever and ever, Amen. They say the LAKHUMARA, with its collects before and after, as on ferias, page 3. They say the FIRST SHURAYA for the day (page 3, etc.). Prayer. Thy mercy, O our Lord, page 5. PSALMS cxli., cxlii., cxix. 105-113, cxvii., as above, page 5. Prayer. Hear, O our Lord, page 5. They say the SECOND SHURAYA and the KARUZUTHA, as above, page 6. Prayer. To thee, O Lord, mighty God, page 10. Deacon. Lift up your voices, etc. They say, Holy God, page 10. Prayer. Holy and glorious, page 10. Deacon. Bless, O my Lord. Bow your heads, etc., page 11.

³ Priest. May Christ make, etc. Prayer. May our souls be perfected, page 11. They say the EVENING ANTHEM (page 11, etc.). Prayer. Pity us, O thou Compassionate one, page 11. THIRD SHURAYA from the Khudhra, and the SUBA'A (if it is said here), with its proper collect, but without Our Father, and its collects, May thy Name, and In heaven and on earth (as on Memorials in the Festival Service, page 82); the Martyrs' Anthem is not said in the Fast.

Prayer. Make us worthy, page 82. They say the verses appointed in the Khudhra; then the prayer of the Shuraya and the CANON and TISH-BUKHTA in the Khudhra. KARUZUTHA. O mighty Lord, Almighty, page 82. They say, Holy God (page 10) and Our Father. Prayer. Of thee who art full of mercies, as at the Festival Night Service, page 152. Another. Blessed and adorable (page 153). Then follow the prayers for help, and the rest as before (page 16).

Night Service

4 Priest. Glory be to God in the highest, etc. (page 85). CANON. Psalm iii. 5—end. I laid me down and slept, and rose up again. For the Lord sustained me. It is meet and right that we should sing Holy to thee and glorify thee, O our Saviour, and that we should chant with the angels, with voices full of praise, Glory be to thee, O God. I laid me down . . . upon thy people. It is meet and right, etc. Ps. cxxxiv. Bless the Lord, all ye servants of the Lord. Ye that by night stand in the house of the Lord. The saints sing Glory by night with the watchful ones, and tens of thousands of the companies on high repeat the glory of the greatness of Jesus our victorious King. Bless the Lord, all ye servants . . . out of Sion. The saints sing, etc.

5 Glory be to the Father, and to the Son, and to the Holy Ghost. To him whom the Cherubim surround. To whose honour Seraphim sing Holy. The glory of whose greatness angels and the sons of men repeat. Jesus our victorious King.* Who came and saved us by his cross. And promised us the kingdom, which passeth not away, and is not destroyed. And joy without end. To him be glory, and on us be his mercies. They proceed. I laid me down and slept and rose up again. For the Lord sustained me. As those that are on high are watchful. And cease not from praising thee. Make us also that are below to be watchful. That we may glorify thee with the angels. Glory and honour are fitting. For Father, Son, and Holy Ghost. From those that are on high and those that are below. From spiritual ones and them that are in the body. And especially from the sons of the Church. Whom he hath made worthy to praise him. That they may glorify him in threefold wise. With a threefold song of his holiness. To him be glory from all and in all. And I laid me down in my sins. And slept the sleep of wickedness. And now I have risen up again by thy will. And have obtained a portion with them that glorify thee. Forgive me all my sins and offences. And make me worthy to glorify thee. Whom I have loved. Glory to thee who dost waken us. Glory to thee who

dost raise us. Glory to thee who dost quicken us. Glory to thee who dost renew us.

6 When this is done the priest prays before the Sanctuary doors as follows, uncovering his head, and holding the censer in his hand. Of thee, who wakenest them that sleep, and raisest the fallen, who comfortest the afflicted and pardonest sinners, who art the great refuge of the repentant, we beseech and ask, Waken us who sleep, O my Lord, in thy compassion, and lighten the weight of our sloth in thy pity. And grant that we may be made worthy to arise and serve before thee, purely and circumspectly, watchfully and diligently. O Watchful one, whom the watchful ones serve with their hallelujahs, and Seraphim with their crying of Holy, and those that are below with their songs, and all nations with their adorations, Lord of all, etc. They answer, Our Father, farced (page 1). Deacon. Let us arise to prayer. Let us pray, Peace be with us. Prayer. Let us arise, as on ordinary ferias, page 85.

7 They say, Hallelujah, etc. Prayer. Strengthen, O our Lord (page 85). They say, Hallelujah, etc. Prayer. May the secret strength (page 86). They say the HULALI according to the directions of the Khudhra, and between them they say, Hallelujah, Hallelujah, yea Hallelujah, Glory be to thee, O God; repeat thrice. O Lord, have mercy upon us. Let us arise to prayer. Let us pray, Peace be with us. They say the MOTWA as directed in the Khudhra. Prayer of the Shubakha. To thee be glory, page 97. They say the SHUBAKHA (page 97) to a sad tone. Between each clause they say, Glory be to thee, O God. They add the Gloria. TISHBUKHTA, by Mar Abraham of Izla. Glory be to thee, O God. Repeat. By day and by night. Glory be to thee, O God. At all seasons and times. In thy mercy have compassion on us, O God. We ask mercy of thee. And forgiveness of sins. Remove from us the Evil one. Who alway layeth snares for us. Keep us by thy living sign. That the Evil one may see (it) and depart. Make thy right hand which is full of mercies. O Lord, to overshadow us. O Lord, thy mercies are everlasting. Forsake not the work of thy hands. May thy cross be a wall to us. O Christ, who by it hast saved us. Glory to thee, O our Lord Jesus. And praise to the Father who sent thee.* And to the Holy Ghost be sung hallelujahs. For ever and ever. For ever and ever. And for evermore. Amen.

8 KARUZUTHA. O mighty Lord, eternal Being, page 101. Prayers. Of thee who art full of mercies, and Blessed and adorable, as in the Festival Night Service, page 152. They say the Verses [of the MADRASHA] from the

Khudhra. Prayers of the Suyakhi. Before the first Psalm, For thy nature, page 95. Prayer of the second psalm. Thee who art hidden from all, page 159. Prayer of the third psalm. Thee who art hidden in thy being, page 160. The prayers of the *Qali d'Shahra* are as on Feasts (page 153), and the *Qali d'Shahra* are as in the Khudhra. Prayer of the Night Anthem. By the speaking mouths, page 154. They say the NIGHT ANTHEM; then the prayer, Pity us, O thou Compassionate one, page 11. They say the proper CANON, and TISH-BUKHTA for the day, and the KARUZUTHA, O thou who didst teach us, as on page 162.

Morning Service

9 Prayer before the Morning Psalms. Vouchsafe, O our Lord and our God, that our services and prayers may be joined with those of the monks who pleased thee in their fasts, and of the Nazarites who propitiated thee by their life, and caused the will of thy majesty to be well pleased with their services, and prayers, and supplications. Receive our little fast, and our scanty prayers and weak requests; and return answer to our petitions in thy mercies from thy rich and overflowing treasury. And may the service of our weakness, O my Lord, please thee, and the prayer of our poverty persuade thee, and the fast of our sinfulness propitiate thee; and may the mercies and compassion of thy Godhead grant the pardon of the trespasses of thy people, and the forgiveness of the sins of all the sheep of thy pasture, which thou hast chosen to thyself, in thy lovingkindness and mercies, Lord of all, etc.

10 Another. Thee, O Christ, the true Light of all lights, who feedest lights from thy light, and dwellest in the excellent light, which no son of man hath seen nor can approach unto, we beseech and ask thee, even we who are weak and sinful, to enlighten the darkness of our minds by the brightness of thine unspeakable light; so that the lamps of our souls being enlightened with the oil of mercy and pity, we may also be enlightened with the light of thy light which enlighteneth all, and may rejoice in the joy of thy countenance which delighteth all, and may desire to meet (thee at) thy manifestation which reneweth all, O thou who didst create the light in thy lovingkindness, and dost order the darkness in thy wisdom, and in the knowledge of thy Godhead, which cannot be fathomed by spiritual ones or by those that are in the body, Lord of all, etc.

11 Prayer before the Morning Psalms on Fridays of the Fast. Blessed art thou who art worshipped in thy Church on earth by earthly worshippers; and

glorious art thou who art to be worshipped in thy Church in heaven by heavenly worshippers; and adorable is the nature of thy Being, one in essence, and three in attributes, by all intelligences and minds of beings of fire and spirit, who around the appointed place of the Shechinah of thy greatness, in noiseless cries, sing Holy and Hallelujah with mouths of fire, and in the mountains where they meditate on thy glory, kneel and worship continually without inclining, O thou who art worshipped by true worshippers, who worship thy majesty in spirit and in truth. And may the service of our weakness, etc., as in the former of the above prayers. Another for the same. Hear, O our Lord and our God, the prayer of thy people who wait for thee; and receive the supplication of (the sheep of) thy pasture which knock at the door of thy majesty, and pity and have mercy on thine offending servants. Bring back, O my Lord, the erring and the lost, save the captives and the persecuted; have mercy on the oppressed and tormented; turn to the miserable and poor, and pity the strangers and exiles; provide for the orphans and give sustenance to the widows; loosen (the bonds of) those that are bound and are held in the grasp of iniquity;

¹² and protect those that journey by sea or by land; for thou art our God who helpest (from) above in thy mercy, O thou who didst create the light, etc., as in the latter of the above prayers. THE PSALMS follow as noted under Sundays in the Fast. See above, page 208. Prayer of the Lakhumara. Thee, O my Lord, we are bound, page 104. They say the LAKHUMARA antiphonally; when the one side says it the other side makes a prostration; the farcing is, To show thy lovingkindness in the morning, and thy faith in the night season. Prayer. Thee who quickenest, page 104. Psalm li., with the proper farcings, from the Khudhra. Prayer. Sprinkle us, O our Lord and our God, with the refreshing dew of the kindness of thy love, and wash us with it from the defilements of sin, O good Shepherd who camest forth to seek us, and didst find us when we were lost: who willest that we should return, in thy lovingkindness and mercies, Lord of all, etc.

¹³ The officiant says, My voice shalt thou hear in the morning, O Lord: and in the morning I will be prepared, and will appear before thee. The people answer the same. And they go on to the Verses [of the MORNING ANTHEM] in the Khudhra. The deacon says the KARUZUTHA. He that openeth the gate of repentance, and that which follows it. [From the Khudhra.] At the end of the Karuzutha the deacon says. Let us commit our

own souls and one another's souls to the Father, Son, and Holy Ghost. Prayer. To thee, O Lord, mighty God, page 10. TISHBUKHTA. To thee be glory, O our God, page 105. Prayer. O Christ the good Hope, and Holy God, as on page 106. Prayer. Holy and glorious, page 10. Deacon. Bless, O my Lord. Bow your heads, etc., page 11. Prayer. May our souls be perfected, page 11. They then say an extra Hulala, called Quta'a.

¹⁴Prayer. Thy glorious Godhead, full of mercies and compassion, the hope and life and salvation of all creatures, are we bound to confess, worship, and glorify, at all seasons and times, Lord of all, etc. They proceed. Glorious art thou, O our Lord . . . glory for ever, Amen. Repeat thrice. (As at the Evening Service in the Fast, page 211.) TISHBUKHTA, as in the Khudhra. They say, Holy God (page 10) and Our Father, farced (page 1). Prayers. O Compassionate one, whose Name, and Bless, O my Lord, thy servants, page 106. They say the prayers for help, and the rest as on ordinary ferias, pages 16, 108.

THE SERVICES IN THE FAST: ORDINARY WEEKS

¹This is as in the weeks of the mysteries (page 211), except that before the Suba'a they always say the Lord's Prayer and its collects (page 212).

Night Service

²Priest. Glory to God in the highest, etc. (page 85). CANON. Ps. exix. 57-65. In the portion of the Lord I have resolved to keep thy statutes. And I have looked for thy presence with my whole heart, O save me, according to thy word. At this time I have risen to confess thee, O our Lord, for thy judgments, and I wonder at the deeds of thy wisdom, and confess thy Name. In the portion . . . O teach me thy statutes. At this time, etc. Ps. xcii. 1, 2. It is a good thing to confess the Lord. And to sing unto thy Name, O most Highest. In the night, with the watchful ones, let us sing praise to him that watcheth and sleepeth not; and in the night, when all is silent, let us chant a song of glory to him. It is a good thing to confess the Lord. And to sing unto thy Name, O most Highest. To show forth thy lovingkindness in the morning. And thy faith in the night season. In the night, etc.

³Glory be to the Father, and to the Son, and to the Holy Ghost. Glory to thee, O our Saviour. Who didst give us rest in the night, and didst preserve us. And in the morning didst awaken us, that with the watchful ones we might sing to thee a song of glory.* In the portion of the Lord I have resolved to keep thy statutes. And I have looked for thy presence with my

whole heart. O save me, according to thy word. Not by us are our ways determined, O Christ our Saviour. But thou art the Fashioner of our deeds in thy power and wisdom. Send us from thy presence help and healing, O Christ our Saviour. That by the power of thy grace we may please thee in words and in deeds. At the door of thy lovingkindness we knock, O Christ our Saviour. And we ask for forgiveness for our offences, have pity on us in thy mercies. To thee, O our Lord, we call, and ask for compassion and mercies from thy treasury. For we know that thou art compassionate and merciful, and forgiveest (our) trespasses. O feeble soul, how long hast thou lain in thy bed in the sleep of ease? Arise, put oil in thy lamp, for lo, the bridegroom is come. Lo, the virgins, thy fellows, are ready to enter with the bridegroom. And thou, why art thou careless, and remainest in the filth of thine (ill) deeds? Come, my brethren, let us take refuge in prayer, for it is a strong armour. And by it we will conquer Satan, our enemy, who hateth our nature.

⁴ Then Our Father, farced, and the rest in order (page 85). The HULALI are as marked in the Khudhra. Some say the MOTWA; but some omit it, and say the Night Anthem only. SHUBAKHA, as in Ferial Service (page 97). TISHBUKHTA, by Mar Shimun Bar Šaba'i, Patriarch; or, as some say, by Mar Ephraim. Glory to thee, O my Lord, who didst create us. Though not moved thereto by any from the beginning. Glory to thee, O my Lord, who didst call us. Thy living image and likeness. Glory to thee, O my Lord, who didst nurture us. In freedom and as reasonable beings. Glory to thee, O just Father. Whose love was pleased to fashion us. Glory to thee, O holy Son. Who didst put on our flesh, and didst save us. Glory to thee, O living Spirit. Who didst enrich us with thy gifts. Glory to thee, O hidden Nature. Who didst reveal thy qnumi in our manhood. Glory to thee, O my Lord, who didst draw us. From the error of idols. Glory to thee, O my Lord, who didst bring us. To the knowledge of thy Godhead. Glory to thee, O my Lord, who didst make us. Reasonable instruments for thy service. Glory to thee, O my Lord, who didst invite us. To the exalted habitation of heaven. Glory to thee, O my Lord, who didst teach us. The orders of the heavenly beings. Glory to thee, O my Lord, who didst make us worthy. To glorify thee with the angels. Glory to thee from all mouths. Father, Son, and Holy Ghost. From those that are above and those that are below. Glory to thy Trinity. In both worlds glory to thee. From the spiritual beings and from them that are in the body. From everlasting to everlasting. And for ever and ever, Amen.

5 KARUZUTHA. O mighty Lord, eternal Being, page 101. Prayers. Of thee who art full of mercies and Blessed and adorable, as in the Festival Night Service, page 152. They say the MADRASHA, and the SUYAKHI, as in the Khudhra. Prayer of the first Suyakha. Grant us, O my Lord, in thy compassion, and vouchsafe in thy mercy, that with the watchful ones and the companies of the angels we may sing praise, with voices full of confession, to thy glorious Trinity, at all times, Lord of all, etc. Of the second. Thee, who art hidden from all in thy being, page 159. Of the third. May thy Godhead, O my Lord, be pleased with our service, and may our prayers be received before thee, and may our petitions be answered from the treasury of thy compassion, at all seasons and times, Lord of all, etc. Prayer of the Night Anthem. By the speaking mouths, page 154.

6 Or this. By every mouth mayest thou be glorified, and by every tongue confessed, and in the heart mayest thou be believed. And with lips of glory may those in heaven and those on earth glorify thee, O thou Cause of our life and good Hope of our souls, Lord of all, etc. They say the NIGHT ANTHEM and the prayer Pity us, O thou Compassionate one, page 11, then the proper CANON, and TISHBUKHTA for the day. KARUZUTHA. O thou who didst teach us, page 162.

Morning Service

7 The prayers before the Psalms as in the ordinary Ferial Service (page 103), and the Psalms as noted under Sundays in the Fast (page 208); and the Lakhumara and Ps. li. are said as on ordinary ferias (page 104). KARUZUTHA. O Father, who in thy mercy from the Khudhra. Prayer. To thee, O Lord, mighty God, page 10. TISHBUKHTA. To thee be glory, O our God, page 105. Prayer. O Christ, the good Hope; and Holy God, as on page 106. [Prayer Holy and glorious, deacon's interjection, and prayer May our souls, as on page 218.] They say an extra Hulala, called Quta'a. And they conclude as on page 219.

PRAYER AT NOON

They begin in the usual manner (pages 1, 2), and say three Hulali as noted in the Khudhra. They proceed. Glorious art thou, etc., as at Evening Service of the Fast, page 211; then the NIGHT ANTHEM with its Prayer and CANON, and the proper TISHBUKHTA. KARUZUTHA. O thou who didst teach us, page 162. They say, Holy God (page 10), and Our Father, farced (page 1).

Prayers. O thou who openest thy door and O thou who hearest, page 83. Prayers for help, and the rest as at Evening Service throughout the year (page 16).

AN OCCASIONAL KARUZUTHA

¹ Let us all stand up, etc., page 6. O our God, abounding in mercies, who justifiest sinners without recompense, we, etc. O good Shepherd, who wentest forth to seek our race, and didst give thyself for us, we, etc. O Physician of our nature, who didst come, and wast revealed in the flesh, and didst pardon our trespasses and heal our wounds, we, etc. O true Judge, who art not alway angry, but art long-suffering with us, in the hope that we may repent, we, etc. O Lord, who didst grant to the penitent hope and comfort, by (the example of) the publicans and harlots whom thou didst receive and pardon. For the welfare of our holy fathers NN, and all those who serve under them, we, etc. O merciful God, who in mercy governest all, we, etc. O thou who art glorified in heaven and worshipped on earth, we, etc.

² For sinners, that they may repent, and for the penitent, that they may be made righteous, and for the righteous, that they may be perfected, we, etc. Have compassion on us, and pardon our trespasses in thy lovingkindness, and pour out thy compassion on our souls, and be reconciled to us all, and have mercy upon us.

THE ROGATION OF THE NINEVITES

¹ Tishbukhta for Monday of the Rogation, and also for Fridays of the Great Fast, by Mar John, or as some say by Mar Bar Soma. In suffering, and with tears and entreaty. We call to thee, good Lord. Be to us Physician and Guide. For bitter is our suffering, and our pain is hard (to bear). There are not among us just men who may propitiate thee. For our iniquity hath waxed strong and our trespasses have increased. They have stirred up and disturbed the sea and the dry land. And all that is in them, with our evil deeds. In our time that which is written is come to pass. For the end of the worlds hath come upon us. Save us in thy mercies from storms. Which have confused and shaken the heights and the depths. O good Shepherd, feed thy flock. For whose sake thou hast borne suffering. Vouchsafe to priests and kings alike. To dwell in peace and quietness. And may we be thine according to thy will. Father, Son, and Holy Ghost.* Father, Son, and Holy Ghost. For ever and ever, Amen and Amen.

² Another, by Mar Khnana of Khdhaiwa. In suffering and with tears, come, let us draw near. Come, let us draw near to penitence. For our iniquity hath waxed strong, and without number. Without number are our offences. The crafty foe hath found a place. Hath found a place, and lo, he spoileth us. Blessed be he that hath fought and conquered him. Hath fought and conquered him by diligence. The Lord of our race by the Son of our race. By the Son of our race hath honoured our race.* And through our slackness the evil demons. The evil demons have laughed at our weakness. Our wounds are corrupted and putrid. And putrid to those that pass on the way. Come, let us draw near to that Physician. To that Physician who healeth without price. In penitence of soul let us come to him. Let us come to him, to Jesus our King. For he in his lovingkindness will cleanse us. Will cleanse us from the stains of our soul.* And let us all give him praise. For ever and ever, Amen and Amen.

³ Another for Wednesday of the Rogation. In suffering and with tears it is meet that all men. Should weep and lament for their infirmity. And more than all it is meet that I. Should weep and lament without ceasing. For the watchful ones and men recoil from my wickedness. And I cannot show my wounds. Body and soul are corrupted and defiled. With the scars of lusts. For I desired the world with its hateful deeds. And the prince of the world hath gotten domination over me. He hath overthrown me and cast me out without pity. Like a lion ready for (his) prey. He hath robbed me and humbled me and mocked me. Like Adam among the trees. He saw that I was careless like Eve. And he had no pity on me, for he slayeth men. To thee I cry, who in thy goodness didst form me. Cover my nakedness and heal my wounds. Seek me when I am lost, and take hold of my life. For thou alone hast compassion without reward. In the day of thy revelation make me glad, O our Lord. That I may see thy face without shame. Pity me both here and hereafter. For thou alone art the Friend of men. Blessed is the Compassionate one, who aboundeth in mercies. For in (his) lovingkindness he hath compassion on those who are not worthy.* And let us all give him praise. For ever and ever, Amen and Amen.

⁴ In the Rogation of the Ninevites, Hallelujah is thus said between the Hualali:— Hallelujah. Halle-ingih-lujah. Yea Hallelujah. Glory be to thee, O God. Halle-ingih-lujah, yea Hallelujah. In thy mercies have compassion on us, O God. Halle-ingih-lujah, yea Hallelujah. O thou who art full of mercies,

have mercy upon us. The other side answers, O our Lord, have mercy upon us. O our Lord, receive our request. O our Lord, be reconciled to thy servants. The *Qalthā* at the Night Service is the same as on ordinary Sundays 'after' (page 156). The *Suba'a* (Compline) is said at the Evening Service as in the Fast (page 212).

THE BLESSING OF THE MONTHS

¹ The Lord of the whole earth. Order the month, and bless it. To be the crown of the year, in thy lovingkindness. And make the month blessed. Even Ps. xcvi. 5. — joyful in thy compassion. May our request enter before thee. O Lord of months and of years. Prayer is the key of creation. May it open for us the door of mercies. Bless, O my Lord, this month. And order it with all fruits. And give in it mercy and compassion. And increase in it peace and tranquillity. And keep, O my Lord, in thy compassion. This country and its inhabitants. From the harm and opposition. Of the Devil, the Apostate. Bless, O my Lord, this year. And its crown likewise. And let there not be in it fear. Neither commotion nor terror. Let — come in joy. And be accepted like the request. Of Elijah and the son of Amram. May their prayer be a wall to us. Bless, O my Lord, the months of the year. The seasons and weeks and days. Bless the vineyards and things planted. Bless the crops and fields. Bless, O my Lord, —, which hath come. And may it be enriched with all blessings. And let there not be in it punishments. Nor sufferings nor distresses. Bless, O my Lord, this year. And the months and the days. And priests and the children of the Church. And this country and city.

² And make distresses to pass away from us. And give us times of joy. By the prayer of the fathers. Until the end of days.* Bless, O my Lord, this month. By the prayer of them that keep thy commandments. And make the plague to pass away from us. And grant us mercy and compassion. By the prayer of the blessed one. Mar N the confessor. May we be delivered from Gehenna. And enter with thee into the bridechamber. The following three verses are by Mar Abraham of Slukh. Bless the crown of the year with thy lovingkindness. O God, make the year to be blessed. May spring burst forth with fruits. May abundance be multiplied in every year. Be it leap year or an ordinary year. Raise up, O Ahiyah, in the Church. Men to keep vigil by night in (thy) service. May times of quietness come to us. May Augustus arise with victory. May Theologus, head of the priesthood. Put on healing and grace.

May the threshing-floors be filled, O my Lord, with blessing. Pour forth thy mercies on creation.

³ Hear my voice, O God, when I beseech thee. Shin. Hear the voice of the crying of mankind. Mim. Ps. lxiv. 1. O Christ, thou Sea of mercy. Shin. Send the rain of blessings. Alap. Make the herbs of the fields to sprout forth. Simkath. Satisfy the orphans and widows. He. Give peace in all quarters (of the world). Resh. Appease tumults and contentions. Alap. Give concord to all kingdoms. Merciful art thou, O Lord, and righteous. O Compassionate one, overflowing with goodness. O Depth full of kindness. May our prayer be heard before thee. As the request of Nineveh. Have compassion on us as thou hadst on the sinful woman. Answer us speedily as thou answeredst the Canaanitish woman. Show us thy glory in the day of the resurrection. Make us glad with thine elect in the kingdom. The following three verses were written by Mar Gabriel in the year 1910 of the Greeks.

⁴ And shall glorify thy name, for thou art great. O our Lord, bless this year. And its crown with perfection. And grant a moderate climate. Temperate, quiet in goodness. Bless also with abundance. The months and weeks and days. Bless October with the wine-press. And the ingathering of all fruits. In November grant a blessing. And fill it with benefits and good things. In December, by thy lovingkindness. Satisfy the lands with rain. In January continually. Sow thou peace and concord. That (men) may sow in security. The seeds that are needed. In February, the month of distresses. Let there not be chastisement. And bless March with a blessing. That it may bring gentle rain as it is wont. And may April come with joy. And fill the earth with rejoicing. In May preserve the fields. From hail and injurious drought. In June give plenty. To orphans as well as to widows. A store without end. To all the year alike. In July bestow an overflowing. Of all good things and blessings. In August decree for mankind. Great rejoicing and joy. In September all creatures. Lift up praise to thy name. And thanksgiving and confession. Yea and Amen, with rejoicing.

⁵ El, El, haste thee to help me. Alap. El, compassionate God. Beith. Bless this month. Gamal. O mighty and pitiful one. Dalath. Guide us as is best for us. He. Grant us health in thy mercies. Wau. And pour forth a supply on us, O my Lord. Zain. Provide us with temporal blessings. Kheith. Have compassion on us, O merciful Lord. Teith. Give us grace in thy compassion. Yudh. Give us this day such a store. Kap. Abundant and unfailing. Lamadh. That it take

away from us want of corn. Mim. O our Lord, bless this day. Nun. The sheep and the cattle alike. Simkath. Increase among us plenty and peace. 'E. And riches without loss. Pe. Save us from the hand of the calumniator. Sadhi. May thy cross rescue us. Qop. Make us holy at all times. Resh. O High and Boundless one. Shin. Increase among us every kind of food. Tau. O Depth that cannot be filled. Glory which cannot be diminished. Will we lift up to thee with (every) breath that we breathe.

⁶ Have mercy upon us, O Lord, have mercy upon us. O our Lord, we stand before thee. And ask mercy of thee. And make request of thy lovingkindness. That food may be multiplied to us with blessings. And give us the bread of our need. As thou didst promise us, O my Lord. And give us a supply of all good things. Continually, at all times. Bless with thy mercies the crown of the year. And grant in it rain for our sustenance. The former (rains) that we may sow our corn. The latter that it may grow and ripen. And let not locust and young locust spread over us. And make the caterpillar to pass away from us. Let not the corn-worm be seen in our land. And cast out the white locust from our country. Let not the blight hurt our crops. And deliver us, O El, from burning winds. And let there be no palmer-worm in our time. And let not the plague overcome us. For thou knowest well that our nature. Is weak, and cannot bear. Famine and distress and affliction. Do thou in thy mercies visit our race. Give us bread that faileth not. Wheat and herbs for our sustenance. With all good gifts of food. In abundance, for in thee is our hope.* And purify us from our defilements. And cleanse that in us which is blameworthy and hateful. And wash us from our foulness. And make clean our bodies and our souls.* Have compassion on us, and pardon our trespasses. Remember not our offences against us. In (thy) lovingkindness make us worthy of forgiveness. That we may confess thee both here and above.

⁷ The following verses are by Mar Audishu. He that is before the worlds. Alap. O Creator of created things. Wau. Who dost grant all petitions. Dalath. Drive away from us all chastisements. Ps. lv. 20. Beith. Bless us with all blessings. Zain. Feed the hungry and the widows. He. Give peace in all quarters (of the world). Gamal. Rebuke the enemies that provoke strife. Gamal. Perfect us in all knowledge. Hear my prayer, O God. Alap. O El, the compassionate God. Beith. Bless this month. Gamal. Perfect our assembly in all victory. Dalath. That we may conquer the Evil one, the slanderer. He. Give plenty in every dominion. Wau. And quiet peace and tranquillity. Zain.

Give us food continually. Kheith. Have compassion on us in the day of searching. Teith. Grant us the grace of compassion. Yuilh. O Sea of mercies and pity. And set us on the right hand. Of thy greatness, O Merciful one.

⁸ As a city surrounded with a wall. From this city of wrath. May the hidden Being cause to pass away. Every wrathful enemy. And robbery, with the rod of wrath. And may its king be strong. And enter into treaties with (other) kings. And gain a storehouse and treasure. Abiding and not wasting. May his city be preserved by the will. Of the Lord from every robber. And when this creation is consumed. And destroyed, as is fore-determined. May it be worthy to behold and see. The blessing which man hath not seen. Thou hast formed the earth and set it fast. In the thought of the mind of thy greatness. On the first day of the week thou didst form to thyself. Creatures in countless numbers. On the seventh (day) thou didst complete thy work. Bless our month with thy blessings. And enrich our year with thy good things. And give us joy here with thy gladness. And above number us among thy companies.

⁹ We shall confess thee for ever. Let us confess thy Unity. Ps. lxxix. 14. And worship thy Trinity. And ask mercy of thee. And lasting peace for thy Churches. Bless our month in thy compassion. And fill our year with thy store. And give us rest in this thy world. And in that which is to come show us thine Image. Let thy merciful kindness, O Lord, be upon us. By the holy angels. And by mortal sons of men. May this village be blessed. And may this country and its inhabitants. Be blessed with all blessings. And made rich with all good things. And may blessed times come to them. And may all lands be made prosperous. The Lord shall give his people the blessing of peace. Bless ¹⁰ our assembly, O our Saviour. And make thy lovingkindness to dwell in it. And grant us the power to glorify thee. The assemblies above and those below. And all to love one another. And to gain love and concord. As the spiritual ones have gained. One will, that they may be approved by thee.* Thou art compassionate from all eternity. And merciful for ever. What is the wickedness of creation. Compared with the overflowing mercies of thy lovingkindness? Sprinkle the face of our nature. With the dew of mercy and pity. And rescue us from the hand of the Evil one. And from the tares, the sons of error.* May Adam and the camp of the just. And Moses and the chain of the prophets. And Peter and the company of the apostles. Stephen and all the martyrs. And Ephraim and the assembly of teachers. And Antony and

the hermits. Beseech thee, O our Lord Jesus. That thou have mercy on the world.* The departed, who clothed themselves with thee, O our Lord. In the water of baptism. By thee may their bodies be cleansed. From the defilements of sin. To the departed who have eaten of thy body. And have had joy in thy living blood. Grant, O our Lord, a memorial. In the country where the just abide.

THE PARCINGS OF THE PSALMS

Psalm 1. Blessed is he who hath borne thy yoke, and hath meditated in thy law, O Lord, by day and by night. 2. Like a horse without understanding, the arrogant men raged, and crucified Christ. 3. When I spake of thy truth, O our Lord, the wicked rose against me; deliver me from their attack. 4. There is none like the Lord, in whom I have trusted; who rescueth me from the snares and wiles of the evil ones. 5. Thou hast corrected me, O Lord, that thou mightest make me wise; reject not my request. 6. Have compassion on my weakness, O thou who didst fashion me, and correct me in thy love. 7. Blessed be God, who directeth and comforteth his servants. 8. O Son, whom the children praised in Jerusalem with their hosannas, save thy worshippers by (thy) request. 9. We will confess thee for that thou hast turned us back from error to the knowledge of thee; may thine adversaries be judged.

10. Because the ungodly have laid wait for the righteous with their wiles, and have blasphemed thy Name, let them be judged without mercy. 11. The sinners have dealt craftily with me; in thee, O Lord, have I trusted. 12. Deceit hath increased and love waxed cold; O Christ, neglect (us) not. 13. Be propitiated by me and save me, O Lord, for I will confess thee. 14. Rescue thy Church from evil ones, O Lord of created things. 15. With purity of thoughts, O our Lord, make me to stand before thine altar. 16. Glorious is (our) confident hope in thee, who didst fashion us; in thee my weakness rejoiceth. 17. O my Lord and my God, have mercy on me, for I am persecuted unjustly. 18. Heaven and earth and all that is in them, those who are above and those who are below, kneel and worship and glorify 1 God their Creator.

19. Adorable is God who is from everlasting, who created reasonable beings to understand his other works and to know his praise. 20. In God we will place our confident hope, for he can save the humble from 2 the arrogance and pride of them that trust in themselves. 21. The Lord causeth the distresses of his servants to pass away, and maketh them glad with the salvation of the greatness of his power, and bringeth low the proud. 22. O my

God, my God, let me not fall into the hands of men who have not esteemed thee. 23. We will cast our care on the Lord, who tendeth them of his household. 24. Let us be diligent in (our) duty, for he saveth us, the Almighty. 25. To thee, O my Lord, I lift up mine eyes, for thou art my true hope. 26. O Judge, the greatest of judges, cast not down my head in thy judgment.

27. Cast me not out before thy face, O Searcher of secret things. 28. To thee our souls cry, Come to help us and save us. 29. O thou who art good, and whose mercies are overflowing, to thee praise is due. 30. We will confess thy Name, for thou hast saved us, and hast destroyed them that wrathfully hate us. 31. As a dead man they forget me in my trouble, (but) the Lord comforted me. 32. Our Maker is the friend of men; let us propitiate him, that he may have compassion upon us. 33. Praise becometh the just, and confession befitteth them. 34. Blessed is the Lord, who gave victory to his athletes in their contests. 35. They who boil over in zeal for thee are persecuted; O Christ, neglect (them) not. 36. Thou art good and just and wise, O mighty Lord. 37. Suddenly shineth forth justice and burneth up the ungodly.

38. Let our correction be seasoned with thy mercies, O Compassionate one. 39. The ungodly have afflicted me, O our Lord; in thee is my true hope. 40. There is no number to thy benefits (given) to us, O Compassionate one. 41. Blessed is he on whom Mercy hath had compassion in the judgment of thy justice. 42. To thee, O God, I pray for compassion; by thy mercies I will turn (to thee). 43. Judge me, O Lord, with my adversaries, and let thy help accompany me. 44. O Creator, who didst rescue our first fathers by thy strength, save thy worshippers when (they) make request (to thee). 45. Glory to thee, O our Saviour, who didst honour thy Church which thou didst choose, and didst adorn her with all beauties. 46. O God, our invincible helper, destroy the proud, and make us glad with thy salvation. 47. Blessed is he who bowed down and gave us his body for food; and by his blood wiped out the trespasses of his flock.

48. Exult and rejoice, O race of Adam, and be exalted, in Jesus, who rose, and by his death conquered death. 49. Hear ye now, O rulers of the people; with fear serve God, the Lord of all. 50. Blessed is he who by the sacrifice of his beloved made all sacrifices to end and cease. 51. With the hyssop of thy mercies may our defilements be cleansed, O Compassionate one. 52. Blessed is he who exalteth the humble and bringeth low the proud. 53. Save thy Church, O thou who knowest all. 54. Thou art my true hope. 55. To thee, O

my God, is committed my judgment. 56. Cast me not, O Lord, into the wile of the crafty. 57. From the tumult of men protect me, O my Lord and my God. 58. God keepeth the just and rejecteth the wicked. 59. The ungodly have oppressed and afflicted me; deliver me, O my Lord and my God.

60. Save thy worshippers, O Christ, as thou didst promise. 61. In every place art thou, O God; receive our petition. 62. To God am I in subjection, for he is my true hope. 63. In thy mercies, which are better than life, have pity on me, O Compassionate one. 64. From the wickedness of the crafty protect me, O my Lord and my God. 65. It is not our hands that make our ways prosperous, O Christ our Saviour; for thou art the orderer of our works by thy power and wisdom. 66. Glory to thee, our Creator, who gavest us rest by night and didst keep us, and in the morning didst wake us, that in the light we might see thy wonders. 67. O Christ, who gavest talents of spiritual silver to thy servants, grant help to thy worshippers, who have received thy gift. 68. The time hath come that idols be rooted out, and the one God be worshipped, the Lord of all.

69. O Christ, have pity on me. 70. Help me, O my Lord and my God. 71. Come, my brethren, let us take refuge in prayer, which is a strong weapon; and by it we will conquer Satan, our enemy, who hateth our nature. 72. Long ages ago the Lord promised to Abram and David the birth of Christ, who should shine forth from Mary. Or, The lovingkindness of God hath been poured forth from on high on all, by the coming of Christ, the Saviour of all creatures. 73. Thy spirit is longsuffering, O our Lord, and thy punishment is sharp. 74. O Lord of all, who didst reveal all, cast not out thy worshippers. 75. Let us honour the feast of thy baptism, O Christ our Saviour. 76. Exalted art thou for ever, O King of all kings. 77. O Lord of all, who didst reveal all, keep thou thy worshippers.

78. The sons of Israel, a perverse people. 79. Because we have sinned, the oppressors have subdued us, and have polluted thy holy place; O Compassionate one, have pity on us. 80. Thou didst keep in their generations our fathers, who were approved before thee; O thou who seest all, save thy Church. 81. Blessed is the Lord, who aideth his saints who keep his words, and destroyeth quickly them that hate him. 82. O judges, judge justly, and be ye far from iniquity. Or, on feasts and memorials. The watchful Intelligence called me as from sleep, and wakened me: Arise, thou that art sunk in sleep, and cast off the weight of thy sloth. 83. There is none like thee among things that are

made, O God Almighty. 84. How glorious and excellent is the house of thy holiness, O God, who hallowest all. 85. Send, O our Lord, help and salvation to thy worshippers by the great power of the cross.

Or, He who would picture the sun erreth greatly, for he hath not the mind to comprehend its glorious things. He who would be an inheritor of the kingdom on high, let him free his soul from the slavery of this world. 86. O Christ, the friend of the penitent, open the door to our prayer, and receive our request. 87. Adorable is God the Creator, who careth for all generations. Or, We are (made) poor and weak by our deeds; there are not among us just or righteous men to propitiate thee. We know not either how to pray or how to glorify (thee), and we fear to speak words that are not worthy of thee. Therefore the Lord built him a house upon earth, that whoso would see the Lord should come to his house. 88. Thou art merciful who didst fashion us; in thy loving-kindness have pity on us.

89. The good things which God had promised to Abram and to David, in our days he fulfilled by deeds in Christ; glory to him. Or, May that loving-kindness and that gift which descended and dwelt on the disciples overshadow, O my Lord, and dwell upon thy worshippers for ever. 90. O thou who carest for us, O Almighty, have compassion on our sinfulness. Or, O Loving-kindness, full of all mercy; O Humility, which liftedst up the weakness of the earthly. 91. Thou art my confident hope, O Christ; let me never be confounded. 92. O Mighty and All-powerful one, keep thou thy worshippers. 93. We worship thy being, which is without beginning, O thou who art glorious on high; keep thy Church and rescue her. 94. Thou who knowest all and art all-powerful, who judgest all and art our Lord, save thy servants who call to thee. 95. From error and trespasses and death hath our Lord saved us in his compassion; let us worship him and glorify him.

96. Glorious is thy coming, O Christ the Saviour of all; for thou hast made us worthy with the spiritual ones to glorify thee. Canon for Christmas. For this salvation, which hath (come) to us this day, by Jesus, the son of our race, who was born [or baptized] this day. 97. O Church, sing glory to the Lord who renewed thee, and exalted thy weakness by his ascension, and made thee to rejoice. Canon for Christmas, etc. Exult, O people, who are saved; and give glory, and keep not silence, in the birth [or baptism] of the Saviour, who hath made glad the heights and the depths. 98. Blessed is he who bowed down and was baptized by John in Jordan, and by his baptism

gave pardon to all. Canon for Christmas, etc. Give glory, O sons of the Church, O sons of the faithful Church, to him who was born of the Virgin [or, baptized by the son of the barren woman] for the salvation of the world.—At the end of the Psalm. What is this, that the nations have left their gods, and swear in the name of a man who is not as thou sayest? What is this, that the nations have cast away their images, and have believed and confessed the Father, Son, and Holy Ghost?

99. There is no power like thine, O our Saviour, who didst fill the apostles in the upper chamber with the Holy Ghost. Canon for Christmas, etc. Glory and hallelujah, worship and hallelujah in the birth [or baptism] of Christ. 100. The righteous clothe themselves with glory, and above in the clouds fly to meet our Lord when he cometh. Canon for Christmas, etc. Let us confess and glorify the Child who was born unto us [or baptized for us], and the Son who was given unto us. 101. The Lord in whom I have trusted, by his mercies rescueth me from the evil ones who have hated me. Canon for Christmas, etc. Let us praise and glorify the bright Light of righteousness which hath burst forth from the house of David.—At the end of the Psalm, Come, my beloved, let us sing glory in the day of the memorial of famous N [or on the festival of N], and shout and cry with the hallelujah of the watchful ones, who have come down in companies and celebrated it with processions.

102. Have compassion on our error, O unchangeable Being. Or, O Compassionate one, hear our request and our prayers. 103. Blessed is the compassionate Lord, whose lovingkindness overfloweth. Or, Give peace and tranquillity to the earth as thou art wont. 104. Adorable is the Creator, for ever and ever. Or, Glory becometh thy great Name at all times. At verse 19. We worship thee, Father, Son, and Holy Ghost. 105. Let us confess the Lord for his benefits to us, and ask of him that he supply that which we lack, for his love overfloweth for ever. Or, Yea, confess the hidden Being who is without beginning. At verse 23. For in Egypt he wrought wonders, and saved his people. At verse 37. Away from Egypt he wrought wonders, and saved his Church. 106. O Lord, pardon the sins of thy servants who have sinned, and offended, and provoked thy Name with their deeds; in thy lovingkindness have compassion on them.

107. Blessed is our Saviour. 108. O my God, I will confess thee. 109. Save us, O Lord, from the ungodly among the people, and from the peoples who with one accord have gathered themselves together against us to destroy us

unjustly. 110. We confess thee, O our Lord Jesus, who in thy manhood art of David and of Abraham, and in thy being from thy Father. 111. Let all the upright confess with us the Being who created us, and the Almighty who governeth all in his wisdom and justice and goodness. 112. Blessed are they who tread without fear the way of Christ, and walk in his holy laws and keep his commandments. 113. Glorious is the Being who by his servants called the nations to know his wonderful things, so that by his power they conquered in the world, and who investeth them in heaven with glory.

114. In the middle of the night I have risen up to confess thee, O our Lord, for thy judgments; and I wonder at the deeds of thy wisdom and confess thy Name. 115, 116. The Lord of our death and our life is God alone. 117. O nation and nations, one Church, glorify Christ. 118. There is none strong and full of mercies like the Lord, my refuge. 119. Alap. Help thou my weakness, O Christ, to fulfil thy will. Beith. In thy love, O our Lord, thou hast established me, and by thy gospel hast given wisdom to my childishness. Gamal. Thy doctrine, O our Saviour, is sought out and honoured above all things and good. Dalath. The haters of the truth hath trodden me down; O Lord of all, help thou me. He. All error is vanity; O Christ, guide me in thy truth. Wau. May the right have victory, O Lord, in thy servants before all kings.

Zain. This time is like a dream; comfort me, O our Lord, with thy hope. Kheith. I look alway to thy love; O Christ, save me from oppression. Teith. Better than all honour I have loved thy word; O Lord, comfort me. Yudh. More than all thou, O Lord, knowest what helpeth us. Kap. O Just one, O Lord to whom all is revealed, save the afflicted who cry to thee. Lamadh. They that fear the Lord, who passeth not away, are in no danger from mortals. Mim. O Lord, who didst raise the meek and didst strike down the proud, glory to thee. Nun. Thy word is light and life and truth, O our Saviour. Simkath. Confirm me in thy hope, O our Lord, that I may stand firm in thy teaching. 'E. Help thy Church, O our Saviour; cast not away her who hath loved thee. Pe. Save, O our Lord, them that call on thy Name, who groan because thy truth is despised.

Sadhi. Be pleased with me, O Lord, and save me, that they who err may know thy glory. Qop. May the voice of thy praise not cease, O God, in the mouth of thy servants. Resh. Thy fear is above all things; O Lord, judge me. Shin. Thy glory, O our Lord, is better than all, and hath always helped me

when I was persecuted. Tau. Receive our petition, O our Lord, and fill our mouth with praise. 120. The ungodly have driven me far away; O thou who art boundless, comfort me. 121. I looked for thee, who art more watchful than all; alway keep my weakness. 122. Make us glad, O our Lord, with thy salvation, and with the joy of thy Churches. 123. O Compassionate one, receive my petition, and may they that despise me be laughed to scorn. 124. Blessed is our Maker, who rescueth his worshippers from the evil ones.

125. Created things, whose confident trust is in the Lord, can in no wise be moved. 126. In thy hope have I gone, O our Lord, and have fled to thee; help thou me. 127. Beneath the wings of thy kindness protect me, O my Lord and my God. 128. Pour forth thy gift, O our Lord, in thy lovingkindness on thy servants. 129. Hear, O our Lord, the voice of our petition, and keep us from the Evil one. 130. O thou who art good and just and compassionate, in thy lovingkindness have mercy on us. 131. Raise me, O my Lord, from the dust, that I may glorify thee and confess thy Name. 132. O Christ, keep the priesthood, and make thy peace to dwell in the Churches. 133. A bridechamber and blessing which passeth not away, hath our Lord promised to his saints. 134. At all seasons it becometh the saints to glorify thee, O our Saviour.

135. The people glorified thee when they went forth, for thou didst give victory by their hands. 136. Let us confess our God, who in the multitude of his lovingkindnesses hath saved his servants from the evil ones and oppressors who hate (us) without cause, and from the hand of the ungodly. 137. Because that Jerusalem sinned, and received not the prophets and apostles who came to her, she became a reproach among the people. 138. We venerate thine honourable cross, O our Lord Jesus, for by it thou didst save our nature. 139. O thou who knowest all before thou createst all, save us, O Almighty. 140. From the will and attack of the evil ones protect me, O my Lord and my God. 141. Blessed art thou, O Lord, who rejectest not the request of thy worshippers. 142. Thou art the help of the desolate, O Almighty. 143. I am oppressed by them that hate the truth; O God, save thy servant.

144. Blessed is the Lord, who maketh the evil ones to sink, and giveth victory to them of his household. 145. We will confess thee, O our Maker, for thou hast guided us with the light of day, and hast brought us to the evening that thou mayest give us rest by night, and that thou mayest preserve us. 146. Let the heavenly ones and the earthly ones confess thee, O everlasting Being,

who in thy great mercy didst condescend and didst put on our manhood. 147. When thou didst create this light, O our Maker, the angels marvelled at it; and when each day it shineth forth, both they and we will glorify thee. 147, verse 12. Blessed is he who, in the place of Mount Zion, formed Jerusalem above. 148. The heaven of heavens glorify thee, for thou didst bring them into being. 149. The nations sang praises to the God who saved them.

150. The Son of God hath sanctified you and bidden you to his kingdom. Exodus xv. 1-22. Blessed is the Creator Being, who by all (his) wonders delivered his servants, and by his Christ saved his Church. Or, Gloriously will I glorify thee. Isaiah xlii. 10-14 and xlv. 8. Glory to the Lord, who by his strength destroyed the proud and saved his servants in his mercies, for he created all and formed all. Or, Being who art from everlasting. Deuteronomy xxxii. 1-21a. Incline, O Lord, to my prayer, and neglect not my request. Canon for Christmas. Sing praises, sing praises, sing praises, O Watchful ones, at the birth [or baptism] of Christ the King. Deuteronomy xxxii. 21a-44. Blessed is he who hath lifted up a hard people and hath revealed to them things to come.

PRAYERS ON VARIOUS OCCASIONS

1 When there is a scarcity of rain. In thy goodness spread thy lovingkindness on our wickedness. Repeat. And pour forth thy mercies, O Merciful one, on us who are exiled from thee, and make thy compassion, O Compassionate one, to flow forth on our unrighteousness, and overshadow our confusion with thy pitiful wings; have compassion in thy pitiful pity on our sinfulness; and enrich our poverty with thy gift, O good Giver; and answer our afflicted state in times of affliction; and satisfy our hunger from thy table, O thou who feedest the worlds; and sprinkle the dew of thy kindness on our fields; and inebriate our ploughed fields and our lands with the rain of thy good pleasure; and bring our souls out of the prison house of distresses, and fill our hearts with thy true hope and strong trust, for thou dost care for our life, and suppliest all things that may help us in thy lovingkindness and mercies, Lord of all, etc.

2 Another. Have pity, O my Lord, and mercy on our evil generation, for its sighs have waxed strong, and its good things have become small; and let the right hand of thy Majesty rest over the world and its inhabitants; and let them that dwell therein abide in quietness beneath the shadow of thy wings; and let wars cease and contentions come to an end; and let variances be

brought to nought and chastisements be withheld, and may peace be assured and tranquillity reign in every place continually, that thereby we may propitiate thy Godhead, and be approved by the good pleasure of thy Majesty, and abstaining from evil things confess and worship and glorify thy glorious Trinity, at all times, Lord of all, etc. Prayer for the crops. Glory to thee, who dost plant all trees that they may bear pleasant fruits for the joy of thy servants; bless, O my Lord, these crops of thy servants, and may the fruits which propitiate thy Majesty be increased twofold therefrom, and may we lift up to thee glory for the things which thou suppliest, for ever. Amen.

3 Prayer for the sick. O thou who givest life to all in thy compassion, and raisest all in thy good pleasure, and drivest away all pains and sicknesses in thy mercy; heal, O my Lord, this thy servant in thy compassion, and raise him up from his sickness in the abundance of thy lovingkindness, that he may confess thee for thy salvation (shown) to him, now and at all times, Lord of all, etc. Prayer for one tempted by a devil. O Healer of all pains, and Assuager of all plagues, heal, O my Lord, this thy servant, of the plague of the Enemy; and as thy lovingkindness drove out Legion from him who dwelt among the graves, and didst cast him into the sea and overthrow him, and didst give ease to thy servant, so, O my Lord, also from this thy servant let thy power drive him away, and thy good pleasure root him out; and may (thy servant) be to thee a dwelling-place, and may he be signed with the living sign of thy cross, and bear thy pleasant yoke, and be joined to thy flock, O our compassionate Maker, Father, Son, and Holy Ghost, for ever. Amen.

4 Prayer for infants. May he who blessed the childhood of Isaak, so that there welled forth from him the promise of life in this world, and they saw within him the sign of salvation, bless thee and exalt thy parents, and make them glad with thy growth and the welling forth of thy wisdom; and may the right hand and lovingkindness of the Highest keep thee now and at all times, Lord of all, etc. Prayer over wine. O heavenly Beverage, flowing from the blessed Grape, bless, O my Lord, this wine, and mingle with it the compassion of thy lovingkindness, that it may make glad the heart of them that drink it, and cause the mind of them that give to drink of it to rejoice; that when they rejoice at the taste of the wine of thy grapes, they may confess and glorify thee for thy lovingkindnesses towards them, now and at all times, Lord of all, etc.

5 Prayer over the oil of healing. O true Healer, whose word is full of all salves and helps and healing medicines, do thou, O my Lord, make thy lovingkindness to dwell in this oil, that it may help and cure all our sicknesses, and relieve our afflictions, and give ease in our distresses, and remedy our pains, and cleanse our wounds, and take away our fevers; and may it be found (effectual) for all salves and helps by the salve which thou hast given us in it, and may we lift up to thy Trinity, which is full of all good things, praise and honour and confession, now and at all times, Lord of all, etc. Prayer for a reader. May God, the Lord of all, in his loving-kindness and mercies, bless the reader, that he may give wisdom to the hearers by his holy teaching, for ever. Amen. Prayer for the faithful. May our Lord Jesus Christ bless this assembly of the faithful in his lovingkindness and mercies for ever. Amen.

6 Prayer for a house. May the Trinity, by whom the houses of the just and righteous fathers were blessed and hallowed, keep this house and protect them that dwell in it from all harm, hidden and open. Amen. Prayer when a man kisses the cross. May the power which is hidden in the cross make me to gain power and courage for the war with the demon, the enemy, by the mercies of our good God. Amen. Prayer when a man kisses the book of the Gospel. May the power which is hidden in the Gospel, full of life and grace, fill my mind with wisdom, that I may know the meaning of the word. Amen. Prayer when a man kisses the tomb of the saints. May our Lord and our God make us partakers of thy virtue, O our holy father, and may we be worthy of mercies and compassion by thy prayers. Amen.

7 Prayer when a man goes on a journey. O God of Abraham, and of Isaak, and of Jacob, God of the just fathers and the prophets, God the Father of our Lord Jesus Christ, I make request to thee and entreat thy greatness, at this time when I set forward on this journey, that thy help may accompany me, and that thy lovingkindness may help me, for thou keepest my soul with my body from all adversities, and rescuest me from all harm. As thou wast with Joseph in the land of Egypt, and with Daniel in the lions' den, and with the company of Ananias in the fiery furnace, and with Jeremiah in the miry pit, so also be with me, O Compassionate one, lightening the burden of this my journey, and overthrowing the enemies and evil ones before me, and be thou my Sustainer and Saviour, that the cause for which I set forth may receive a good fulfilment; and pour forth on me all good things. At my request to thee, O Compassionate one, grant me to meet with kindness (in) the land

whither I go, and cause me to return, O my Lord, with my mouth filled with gratitude, and my tongue with praise, that I may return to my dwelling and my house with joy and gladness, to lift up praise and honour and confession and worship to thy living and holy Name, now and at all times, Lord of all, etc.

⁸Prayer when a man enters a boat or ship. In the confident hope of thy mercy, O Lord, we pray and make request of thy overflowing mercies, make the sea peaceful before all who make a voyage in this ship of thy worshippers, and open the full and overflowing treasure of thy helps in their voyage; and may they go in peace and return in tranquillity, their hearts rejoicing, and their minds glad in the prosperity which they gain from thy rich treasure, O Lord, full of mercies; and be thou to them, O Lord, a guide and a way, and an overseer by day and by night, and vouchsafe that they in soul and body may be perfect, and deliver them from the harm of the enemy in thy loving-kindness and mercies, that they may lift up to thee praise and honour and confession and worship, now and at all times, Lord of all, etc.

⁹Prayer of a man for himself. Lord, thou knowest how I should call to thee; I am only a brute beast, and know nothing. Thou hast brought me to this age of life; save me for thy mercies sake; I am thy servant, and the son of thy handmaid. O Lord, give me life in thy good pleasure. Amen. Another. O Lord, as thou knowest and willest and pleasest, grant to me even those things which help my poverty and weakness and infirmity; for mercies and compassion and lovingkindness are thine for ever. Amen. Prayer when a priest washes his hands at the time of the Creed. May God, the Lord of all, wash the filth of our trespasses and sins with the hyssop of his compassion, and cleanse the defilements of our iniquities with the overflowing sea of his mercy for ever. Amen. When he wipes his hands. May the Lord wipe away the contamination of our sins in his lovingkindness and mercies for ever. Amen.

¹⁰Prayer in fevers. In thy Name, O good Father, and in the Name of the Only-begotten, our Lord Jesus Christ, and in the Name of the Spirit of holiness, living and holy, I drive out the fever from thy servant N, son of M; and I destroy thee, O shivering fever, by that Power who called to Simon Peter's wife's mother, who was held of a fever, so that she stood up and was made whole, and began to minister to our Lord. Now also, O Lord the mighty God, make firm the knees of this thy servant N, son of M, and may he rise up and be made whole of this sickness by the power of the God of Gods and

Lord of Lords; and by thy help heal this thy servant, and make him whole, by the prayer of St. Mary the blessed, the mother of the Light, and by the prayer of all the saints of our Lord, now and at all times, Lord of all, etc.

¹¹ Grace before meat. Stretch forth, O our Lord and our God, the right hand of thy mercy from the height of thy holiness, and bless and hallow this food of thy worshippers, in the name of thy glorious Trinity; and enrich it with the benefits and blessings which come from thee, Father, Son, and Holy Ghost, for ever. Our Father, etc. (without farcings). Grace after meat. A thousand thousand and ten thousand times ten thousand thanksgivings to God the Lord of all. May this food be multiplied and increased, and remain steadfast and never fail, by the prayers of the twelve apostles, and the just and righteous fathers who were and are approved by their Lord in every generation. May this table be as the table of our father Abraham, and not fail or fall short of heavenly blessings in every age while this world remaineth; may the houses of the faithful be blessed, and their offerings be accepted, may their departed be quickened, may their trespasses and sins be pardoned, and may they be worthy of the good things of the kingdom, O thou who art glorious, and feedest all in thy lovingkindness and mercies, now and at all times, Lord of all, etc. Our Father, etc.

¹² Or this. O thou who didst satisfy thousands in the desert, so that they ate from a few loaves, bless, O my Lord, this table, that it may be full and rich; that the poor may eat and be satisfied, and that the orphans may be supplied from it, and all classes be supported by it, and have joy from its good things; as the table of chosen Abram, and David the king and prophet, and Solomon and Hezekiah, and Constantine the victorious. So, O my Lord, may this table of thy servant be blessed and enriched with good things, by the overflowing mercies of thy lovingkindness. Bless, O our Lord, the husbandmen (who sowed the corn) for it; bless, O my Lord, them that prepared it; bless, O my Lord, them that eat of it; bless the house and them that dwell in it. Make, O my Lord, thy blessing to overshadow the house and abide in it; and may they that dwell in it ever be kept from evil things. Bless beasts and men; bless vineyards and orchards; bless crops and fruits, and all of us together, now and at all times, and for ever and ever. Our Father, etc.

¹³ Prayer for hallowing unclean water. This only. Thee, O mighty, holy, and glorious God, we confess and worship, and with the boldness which thou hast given us we ask of thy kindness to stretch forth the right hand of thy

mercy, and bless and hallow this water; and to make thy help to abide in it; that wherever it is placed or poured out, or floweth forth or is thrown, it may cast thence all defilement and uncleanness from a dead man, and from things strangled; and that all who drink of it, or who use it, may gain from it cleanliness and comeliness and purity of soul and body; and may it give, by thy pure gift, help and salvation to souls which desire and rejoice in the holiness and order of the household of thy Majesty; and for all thy helps and graces towards us we will lift up to thee praise and honour and confession and worship, now and at all times, and for ever and ever. Amen. He makes the sign of the cross on the water.

14 Prayer said over a bride when she enters the church after forty days. O compassionate and merciful Christ, our God, whose lovingkindness is poured forth on all, pour forth thy loving-kindness and help on this bride, and sanctify her by thy mercies, and make her worthy to love the good and hate the evil, and to do deeds that are approved by thee; and may fruits of gladness come from her bosom, and grow up in the faith of thy holy Church; and may she walk before her bridegroom according to thy good pleasure, and look to him with her eyes as is right, and hear with her ears his commands and confess them; and may her mouth speak fitly about him; and with her heart may she truly love him, and with her hands do his will; and may her feet walk circumspectly in holiness. And may bride and bridegroom and groom's man and bride's maid be kept from all harm by the prayers of her who bare thee, the second heaven, St. Mary the blessed, and of all thy saints, now and at all times, and for ever and ever. Amen. He makes the sign of the cross on her head.

15 Blessing said over a boy and his mother, forty days after his birth, when the mother brings him into Church. O Lord the mighty God, the Creator of heaven and of earth, and of all that is in them, who gave the law to the first fathers, and didst command therein that every male when forty days old should come to thy holy temple, and make an offering to the priest, and that he should pray over him, and that he should be purified, and didst fulfil this command, even thou, O my Lord, by the entrance of thy beloved Son into the temple when forty days old, when the aged Simeon took him in his arms, and confessed, and asked of him a release from his life; now also, O Lord God, bless and sanctify this child N, who hath come to thy holy Church, which is the dwelling-place of holiness, to ask of thee to grant him

that the milk which he draweth in may be increased, and that he may be kept from the Evil one and his hosts, and may grow in holiness and the true faith all the days of his life. Amen.

¹⁶ For the boy's mother. And mayest thou, the mother of the boy, be moved in the hidden man which is in the heart, to good works, and may there come forth from thy loins sons and daughters who may propitiate God by their goodly deeds; and mayest thou have joy in the blessings of the Lord; and thou and thy son, may ye be kept from all harm by the prayers of the Virgin clothed in light, the second heaven, St. Mary, who bare Christ our God, and by the prayer of all the saints, now and at all times, and for ever and ever. Amen. He makes the sign of the cross over their heads. ¹⁷ Prayer for a woman who asks for the prayers of the Church. O our Lord Jesus Christ, the secret Son of the hidden Father, who didst make thy mercies to bow down to our weak and feeble race, and didst come down from heaven to earth, and didst take man's body from the Virgin Mary, the daughter of David, and didst fulfil the law of Moses thy servant, when on the eighth day thou madest an offering of circumcision; and by a bodily growth didst offer purification for purification as it is written; for thou art the acceptable offering, and sweet odour, and by thee thy Father is reconciled to our weak and feeble race; do thou, O Lord, the mighty God, now give pardon and forgiveness and purification to this thy handmaid N, who hath presented herself this day in thy holy temple, and hath come to (me) thy weak and sinful servant, and asketh blessings and prayers, and gifts of grace from heaven, given though the priesthood from thy mercy, O Creator of us all. Yea, when (we) make request to thee, O Lord Almighty, return answer, O Lord, in thy mercies to this thy handmaid at this time, and send on her the grace of the Holy Ghost; that she may be sanctified and cleansed from all uncleanness of flesh and spirit, and be adorned with purity and holiness, that she may please thy will and keep thy commandments, now and at all times, and for ever and ever. Amen.

¹⁸ Prayer over new cloths and vessels offered to the Altar. O Lord God of our fathers, who in the first ages didst mystically typify beforehand the mysteries of the faithful Church by the hands of the head of the high priest, Moses the prophet, when thou didst command him with holy oil to sanctify the tabernacle and all its cloths and vessels, that they might be set apart in grace and holiness, because thou art holy; we also, O merciful Lord, Friend

of man, make request to thee and beseech thee, according to thy promise to thy holy apostles, to send thy grace which worketh all blessings, and purify and sanctify this cloth, and bless it, that it may be for priestly use as becometh the ministration thereby of thy divine and pardoning mysteries; and anoint it with thyself, who art the oil of complete perfection; and may we be to thee pure and holy temples in which thy Godhead dwelleth, Father, Son, and Holy Ghost. Amen.

¹⁹ Or this. O Lord the God of hosts, Almighty, holy, and glorious, who art eternally holy, and dwellest in light that man cannot attain unto, whose glory and holiness hath filled all things, and who hast not left thyself without those who shall glorify thee, and hast created the companies on high to glorify and to sing Holy to thy Majesty, not that thou needest praise, but that they who glorify thee may be magnified in thee, and hast created the worlds in thy loving-kindness, and hast raised up high priests to thy honour, and hast set firm a tabernacle for thy dwelling-place, and hast decked it with glorious cloths and vessels, and censers and chalices, and candlesticks and cups, and whatever else is (used) in the Mosaic service which thou hast commanded; now also, O Lord, we thy servants, saved by the cross of thine Only-begotten, beseech thy mercies to hallow these cloths and vessels on which our hands have been laid, and which have been offered for the service of thy altar, to be for the honour of thy habitation, and the praise of thy holy Name, Father, Son, and Holy Ghost. And receive, O my Lord, as an oblation the will of these persons who have offered them, and of whosoever have been partakers with them, for thou art a Sea who pourest forth blessings in thy lovingkindness and mercies, and to thee is due confession from the mouth of all speaking beings whom thou hast created, now and at all times, and for ever and ever. Yea, and Amen. He makes the sign of the cross on the cloths and vessels.

The East Syriac Office for the Administration of Holy Baptism (Badger translation)

CHURCH OF THE EAST

The baptismal service of the Church of the East in Badger's English translation from the Syriac Khudhra: the prayers, psalms, anthems, laying on of hands, blessing of the oil and of the water, the baptism and the signing and confirmation of the baptized. Badger prints the directions to the priest and deacon in the text, and they are kept.

¹ Priest. Glory to God in the highest, and on earth peace, good will toward men. Our FATHER which art in heaven, &c. Prayer. In Thy compassion, O LORD, strengthen our weakness, that we may administer the holy sacraments of sin-forgiving baptism which were given for the salvation of our race, through the grace of Thy overflowing mercies, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm lxxxiv. Prayer. In Thy compassion restore us to Thyself, and make us of Thy household, O Thou righteous Shepherd, Who didst go forth to seek after us, and didst find us out in our wanderings, and desirest, in Thy grace and mercy, our return, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the priest shall pronounce this laying on of hands over those who are to be baptized. Laying his hands on each, he shall say with a loud voice:

² The promise of Thy mercy which Thou didst promise us is fulfilled—[to be repeated,] ask and ye shall receive, knock and it shall be opened unto you. The effect surpasses the word spoken, and the fulfilment surpasses the promise; since Thy gift is not bestowed upon the wise and prudent only, and the door of Thy mercy is not open to them alone, but also unto this Thy servant whose infancy nature ranks with such as have no understanding, but whom Thy grace has dragged into the life-giving net, and cast into the holy vessel of sin-forgiving baptism, that he may thence be born again spiritually, and

grow in faith, and that his body being undefiled by the filth of sin, he may receive an unchanging purification, and become a member of CHRIST, and be nourished at the table of His sacraments, and that in him bodily stature and spiritual advancement may grow together, and that Thy grace may teach him the power of the world to come of which Thou dost now give him the figure without his asking it, as Thou hast also opened the door unto him without his requesting it, that with all the true children of Thy sacraments he may thank Thee for the gift which Thou hast imparted to us, and ascribe unto Thee honour, dominion, and worship, now and for ever and ever. Amen.

3 ¶ Then he shall sign every one of them with the sign of the cross between the eyes with the oil of unction, with his forefinger, signing them from the bottom of the face upwards, and from right to left, saying: A. B. or B. A., be thou signed with the oil of unction in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. ¶ And as he signs them, all shall enter into the baptistery with censer, lights, cross, Gospel, and all the other utensils, and they shall commence with this hymn: Antiphon. Open unto me the gates of righteousness.—The gates of heaven are opened. The gates of the spiritual chamber of the Bridegroom are opened for the forgiveness of the sins of men, and through the gift of the Spirit from on high mercy and peace are now vouchsafed to all mankind. Enter in, therefore, O ye who are called; enter into the joy which is prepared for you, and with pure and sanctified hearts, and true faith, give thanks unto CHRIST our SAVIOUR. Glory be to the FATHER, &c.

4 O Thou true Door, open to the lost, and call us to enter Thy treasury on high. ¶ Then shall be said the following Prayer. Gather us, O LORD, unto Thyself, and make us to enter into Thy fold, and seal us with Thy sign, and endue our infancy with wisdom through Thy truth, that we may ever praise Thy holy name, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then they shall chant Psalm xlv. My heart is inditing of a good matter, &c. after which the deacon shall say the following: 5 In the depth of contrition and humiliation we offer this prayer to the Divine essence of the FATHER, SON, and HOLY GHOST, the author and Creator of all things visible and invisible, Who from the beginning made men mortal and corruptible for the trial of their free will, and now in these latter days has promised them a resurrection from the dead through the advent of the SAVIOUR

of all, Who, being in the likeness of GOD, took upon Him the form of a servant, and opened unto us a new life through spiritual signs, having submitted the primogeniture which He took from our race to be baptized by John the preacher in the river Jordan, figuring and disclosing to us by His own holy baptism a real resurrection which shall be given to us in reality at the end of the world. And He gave to the holy apostles the holy sacrament of baptism when He sent them to call the Gentiles and to restore mankind, and He commanded them to hold it as the beginning of faith, and as a school-master in the fear of GOD, and as the sign of those who should return out of darkness into a knowledge of the truth, and the apostles handed down this ordinance to the priests, and to the pastors of CHRIST's flock, to be to them a sign wherewith to make disciples to all generations.

6 And now behold Thy servants are ready to receive the gift of baptism as a token of their confession of the adorable passion of our Saviour, and that their spirits embrace in faith and love Him, Who in the new birth renews our frame, pardons our sins, and restores us from our fall, and that they wait to become, through the holy sign of sin-forgiving baptism, members and likenesses of Him, Who is the Head of the Church, and the first fruits of the dead. And we also supplicate with them, and beseech the compassionate GOD on their behalf, to make them fit to become incorruptible creations after the likeness of CHRIST, Who is the first-fruits of the resurrection of life, and that He may send down upon them the gift of the SPIRIT to strengthen the infirmity of their nature, lest they should in any way doubt the visible sacraments whereby they receive the unfading benefits to come, and that He may through the grace of CHRIST, pour out the efficacy of His gift upon the oil and water wherewith the figure of death and resurrection, and of the heavenly pledge, is consummated.

Prayer.

7 Elect us, in Thy compassion, with a good election, that we may labour before Thee with a spiritual labour, O Thou Who didst discover our wanderings, gather together our dispersion, and bring near to Thy house our goings astray, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then they shall chant Psalm cx. The LORD said unto My LORD, &c. [the sentence: therefore shall He lift up his head, to be repeated three times.] After which the deacon shall say: Let us pray. Kneel. Let us humbly thank, and meekly supplicate, and in faith beseech, GOD the FATHER, Who in His

great love toward us sent His only-begotten SON into the world, and by the light of His advent saved us from the errors of darkness in which we stumbled through the works of the devil who led us away captive. With all our heart and mind let us give thanks to the very SON of the essence of the FATHER, Who, of His own will, humbled Himself, and in His mercy took upon Him our body, and thereby brought us near unto Himself, and renewed us by the truth of His doctrine, and opened unto us the way of light, and the path of life.

8 With tears of penitence, and with the voice of pure thoughts, let us supplicate JESUS CHRIST the Physician of souls, Who did not despise our pitiable estate, neither was He offended with our putrefying sores; but in His compassion was long-suffering towards us, and in His gracious mercy waited patiently over our obstinate diseases, and with the medicine of His Word cured our stripes, healed our sicknesses, and raised us from our fallings. Whilst our knees are bent in prayer, let us give thanks unto Him Who humbled Himself to be baptized of John, —the Voice calling to repentance, —not that His purity and holiness needed to be baptized with water, but that He might, through His own holy baptism, sanctify us who are polluted with sin, and that He might sanctify the water, in order that by the hidden power and the weapons of the SPIRIT, wherewith those are endued who are baptized in faith, Satan our enemy may be overcome.

9 Let us give thanks to our righteous King, Who desireth not the death of a sinner, but rather that he should repent of his sin and live, and Who in His Gospel calls upon the penitent, saying: Ask, and a treasure of mercy shall be given you. Let us, therefore, all we who are the beloved sons of holy baptism, pray for this our son, who is about to receive the sign of life by renouncing the devil and all his works, that he may be perfected in the faith of the FATHER, SON, and HOLY GHOST, and that he may be made fit to receive this great and wonderful gift of grace, and that he may throw off, through sin-forgiving baptism, the old man, which is corrupt according to the deceitful lusts, and that he may put on, through the washing of the holy water, the new man which is renewed of GOD in righteousness and true holiness, that he may be made fit to receive from the holy Altar the Body and Blood of CHRIST, a pledge of the resurrection to a new life, and that on his account there may be joy among the holy Angels in heaven, and throughout the holy Church, because he has become one of CHRIST's flock, and that he may in

righteousness and holiness of life keep the gift of the unspeakable mercy which he receives through the HOLY GHOST, which shall guide him from this world to the abode of light and life, and that he may become an inheritor of CHRIST.

¹⁰ And let us also pray for our holy fathers Mar —— Catholicos and Patriarch, and for Mar ——, Bishop and Metropolitan, who are the medium of this great, and wonderful, and incomprehensible gift; to whom GOD has been pleased to commit this fountain of life, given in mercy for the forgiveness of the children of men, and through whom it is opened; which gift was given to them by Him that they might rule over their flocks and the sheep redeemed by the precious Blood [of CHRIST] committed to their guidance, to be nourished and to be increased by adding to them such as repent, in the rest of the Church, and in peace throughout the world; so that by keeping them entire, and by overseeing them as is meet, they may be fit to say unto our LORD with a shining face: Behold, here are we and the children which Thou hast given us; we have been kept through Thy compassion. And to hear the voice of our LORD saying unto them: Well done, good and faithful servants, ye have been faithful in a little thing, therefore great things shall be given unto you. And now let us together ascribe praise to the FATHER, SON, and HOLY GHOST, that we may be worthy of the new and never-fading life in the kingdom of heaven through the grace of CHRIST.

¹¹ Rise up by the power of GOD.

Prayer.

¹² Praise be unto Thee, Who hast healed the diseases of our bodies with the oil and water which Thou hast poured into our wounds, and by Thy SPIRIT, as with a sponge, hast wiped off the filth of sin from our souls, that Thou mightest make us pure temples to Thy glory, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

¹³ Antiphon. LORD, remember David and all his trouble; how he sware unto the LORD, and vowed a vow unto the Almighty GOD of Jacob. Blessed is He Who has set up His Church after a heavenly figure, filled it with glory, and committed unto it a sin-forgiving baptism for sinners. O Thou Holy One, Who didst descend upon Mount Sinai, and didst bless it after a fearful

manner, let Thy peace descend upon Thy Church to sanctify it. Deacon. Peace be with us.

Prayer.

¹⁴ We thank and praise Thee unceasingly in Thy holy Church, which Thou hast filled with all aid and blessing, for all Thy unrequitable benefits and grace towards us, for Thou art the LORD and Creator of all, O FATHER, SON, and HOLY GHOST. Amen.

Prayer.

¹⁵ ¶ Then shall they [the Priest and Deacon] say as follows: Unto Thee, O LORD of all, we give thanks; unto Thee, O CHRIST JESUS our LORD, we offer praise; because Thou art He Who quickenest our bodies, and savest our souls. ¶ Then they shall pour water into the font sufficient to rise above the head of the person about to be baptized, and shall say : The voice of the Lord is upon the waters; the glorious God hath thundered. Prayer. Thou, O LORD, art in truth the Quickener of our bodies, and Thou art the righteous SAVIOUR of our souls, and the Preserver of our frames continually. Unto Thee, O LORD, we are bound at all times to offer thanksgiving, worship, and praise, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then they shall say : O Holy God, O Holy Mighty, O Holy Immortal, have mercy upon us.

¹⁶ Prayer. Enlighten, O LORD our God, the motions of our thoughts, that we may attend to and understand the sweet sound of Thy life-giving and divine commandments; and in Thy grace and mercy vouchsafe that we may derive therefrom the fruits of love, hope, and salvation, as may be profitable to our souls and bodies, and we will ever and unceasingly sing praises unto Thee, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the Epistle shall be read [by the Deacon saying] : The Epistle of Paul the Apostle to the Corinthians. 1 Cor. ix. 1, to the end. ¶ Then shall be said the following anthem. Antiphon. Let the height and depth join with us, and let us together give thanks unto the Essence which created us, and which shall renew us. The friend of the Bridegroom saw among the multitude the living Lamb coming to be baptized, and he cried out in fear and trembling: I have need to be baptized of Thee; whilst the multitude regarded with awe the living Sacrament of Baptism. As he was baptizing in Jordan, John beheld a great wonder; he beheld the cherubim singing alleluia, and the seraphim

chanting Holy, Holy, Holy, and the SPIRIT descending, and the SON being baptized, and the FATHER declaring: This is My beloved SON, in whom I am well pleased.

¹⁷ Deacon. Be silent. Peace be with you. R. With thee and with thy spirit. Priest. The holy Gospel of our LORD JESUS CHRIST from the Gospel of S. John. S. John ii. 23 to the end, and iii. 1—9. R. Praise be unto CHRIST our LORD. ¶ Then shall follow two litanies [used also in other offices].

Prayer.

¹⁸ We pray and beseech Thee, O LORD the mighty GOD, to perfect in us Thy grace, and to pour out through our hands Thy gift, and that Thy pity and compassion may pardon and absolve the iniquities of Thy people, and of all the sheep of Thy flock which in Thy grace and mercy Thou hast chosen for Thyself, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Deacon. Bow your heads for the laying on of hands, and receive ye the blessing. ¶ Then the Priest shall say this laying-on of hands silently. O Thou treasurer, Which dost enrich those who possess Thee, —the rich One whose gifts are not denied to the needy,—the righteous One who doth not deal unjustly with His servants,—the LORD Who doth not neglect those who serve Him,—in Thy compassion, O LORD, listen to the prayer of Thy servant, and accept, in Thy mercy, the supplication of Thy worshippers, and answer, in Thy pity, the petitions which we offer, out of Thy rich and overflowing treasury, and by Thy grace, keep from all evil the flock of Thy beloved people, and cause Thy peace and safety to dwell among them for ever. [Then with a loud voice he shall say:] Whilst our souls agree in the one and perfect faith of the glorious TRINITY, we all, in one concord of love, are meet to ascribe unto Thee praise, honour, glory, and worship, O Thou LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¹⁹ Deacon. He who is not baptized let him depart. ¶ Then shall be said the following anthem. Ant. Holy and reverend is His Name; there is no end of His greatness. Thy baptism of water sanctifieth our souls, and preacheth our resurrection. The spiritual ones who were with John looked on with wonder when they beheld Him, Who sanctifieth the nations by His own baptism, receiving baptism at the hands of His servant, in order to free the race of the dying. [To be repeated.] Glory be to the FATHER, &c. In the river Jordan John baptized the Lamb of GOD, and as He came up out of the water the HOLY SPIRIT of Truth, in the form of a dove, descended upon the head

of our SAVIOUR after His baptism. ¶ Then the Priests and Deacons shall stand, some on the right and some on the left, and one of the former shall take the horn in his hand, and shall take his place on the right side of the Altar, which is set up in the baptistery; but if there be no other than the officiating Priest present, then the Proto-Deacon shall take the horn in his hand, and shall stand by the altar, which shall have lights upon it, and shall say: I believe in one GOD, the FATHER Almighty, &c.

20 ¶ Then the Priest shall prepare to bless the oil, and shall kneel before the altar. And the Deacon shall repeat the prayer of Commemoration [taken from the liturgy]. After which, the Priest shall say with a loud voice as follows: O our righteous GOD, Who in the time appointed by Thy wisdom didst conceive a good end to Thy creatures, and according to the desire of Thy mercy didst save them from death, make me a worthy channel of this ministry,—me whom Thou hast appointed a minister to administer Thy gift. Not because I am blameless, neither because my life maketh me worthy to be sent by Thee, hast Thou chosen me to offer unto Thee the creatures of Thine own formation; but through Thy unbounded riches, and through Thy unspeakable mercies, Thou hast ordained that Thy riches should be dispensed by my hands to those who need the gift of Thy grace, that they may receive Thy perfect gift.

21 Canon. We ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever, and world without end. (Whilst saying this the Priest shall sign himself with the sign of the cross.) Priest. Peace be with you. R. With thee and with thy spirit. ¶ Then he shall raise the cloth from the vessel [containing the oil] and shall say: The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all, now and for ever and ever. Amen. (Whilst repeating this he shall make the sign of the Cross over the vessel, and shall say,) Lift up your hearts. R. Unto Thee, O GOD of Abraham, Isaac, and Jacob, the King of glory. Priest. Let us give thanks, worship, and praise, to GOD the LORD of all. R. It is meet and right so to do.

22 Deacon. Peace be with us. Priest. (In a low voice) We pray and beseech Thee Who art rich in love, liberal in compassion, benevolent in goodness, and whose glory is unspeakable, our LORD and CREATOR, and Benefactor, that by Thy will, O GOD the FATHER, and by the will of Thy holy SON our LORD JESUS CHRIST, grace from the HOLY GHOST, who is perfect in es-

sence, of Thee, and one with Thee in substance and in the work of creation, may descend and mingle with this oil, and bestow upon all who shall be anointed therewith, the pledge of the resurrection from the dead, perfect adoption, salvation from the pangs of sin, and joy in the rest of heaven. In Thy wise providence Thou hast raised the minds of men, by the advent of Thine Anointed, to know Thy Trinity, and hast given them spiritual gifts enabling them to attain to the knowledge of faith in Thee. The holy oil which Thou didst give in former days for the ordination of a temporal priesthood, and a transitory sovereignty, Thou hast now committed to the priests of the Church to be a sign and emblem of those who are translated from earthly things to heavenly in an immortal body and an unchanging spirit, being circumcised thereby with a circumcision without hands, by the throwing off of the body of sin, through the circumcision of CHRIST, and are thereby made worthy to praise, with fear and trembling, the mighty and sovereign LORD of all with all the holy and heavenly powers.

²³ Who with a loud voice cry out one to another, saying, [Here the people join with the priest,] Holy, Holy, Holy, LORD GOD of Hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Hosanna to the Son of David. Blessed is He Who came and Who cometh in the name of the LORD. Hosanna in the highest. ¶ Then the priest shall say with a low voice: And now, O LORD, let this great and divine sacrament be administered by Thy grace, and let the grace of the gift of the HOLY GHOST descend upon this oil, bless it, seal it, and sanctify it, in the name of the FATHER, of the SON, and of the HOLY GHOST, that by the power of Thy grace this oil may be for unction, and convey true and perfect sanctification and exalted communion in the kingdom of heaven to all such as shall be anointed therewith, with the life-giving sign, in the name of the FATHER, SON, and HOLY GHOST, through this baptism which is consummated after the image of the passion, death, and resurrection of our LORD JESUS CHRIST.

Canon.

²⁴ To whom with Thee and the HOLY GHOST we ascribe glory, honour, thanks, and worship, now and for ever and ever. Amen. ¶ Here the priest shall sign the oil with the sign of the cross. Then he shall take the horn of unction from the hands of him who holds it, and shall sign with oil therefrom the vessel containing the oil on the altar, with the sign of the cross, from east to west and from right to left, and shall say: Let this oil be signed,

consecrated, and mixed, with this holy oil, that it may be an incorruptible emblem in sin-forgiving baptism, in the name of the FATHER, of the SON, and of the HOLY GHOST. R. Amen. ¶ Then the priest shall return the horn to him who before had held it and shall say: Fit us ever, O LORD our GOD, to stand before Thee with a pure heart, without blame, with open face, and in that favour which was mercifully given to us by Thee, and that we may unitedly call upon Thee and say:

25 R. Our FATHER which art in heaven, &c. ¶ Then they shall draw near to the font, and shall stand on the right and left of it, with one carrying the censer; and they shall place the cross and Gospel upon the font towards the east until the water is blessed; and they shall remove the cloth which covered the font, and the priest shall kneel. Then shall the deacon say: Let us pray. Peace be with us. [Canon, said by the priest.] The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen. [Here he shall sign the water with the sign of the cross.] Deacon. Mentally pray that peace may be with us. 26 Priest. (In a low voice) May the necessities of Thy creatures be supplied, O our Creator, through Thy grace which is a fountain of the water of life, and may petitions, such as are meet, be offered up unto Thee that they may bring down liberal gifts, and that from the riches of Thy great mercy we may obtain help to the rest and confirmation of our nature. In Thy inscrutable wisdom Thou didst bring us into this world with a corruptible origin, and when it pleased Thee Thou didst make known to us the doctrine of our renewal and regeneration through our LORD JESUS CHRIST, Who in His baptism figured forth our resurrection from the dead, and commanded us to impart, in the sacrament of baptism, a new and spiritual life to those who believe. The HOLY GHOST, of Thy glorious essence, —He Who descended and rested upon our SAVIOUR when He prefigured this baptism,—through the visible water, and according to His will, renews our old creation, and in His grace communicates to us an incorruptible pledge. May that same SPIRIT descend, O LORD, upon this water that it may be efficacious for the help and salvation of him who is to be baptized therein.

27 Deacon. In fear and silence stand and pray: Peace be with us. Canon, (by the priest in a loud voice.) That becoming perfect in body and in soul he may ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. ¶ Here the priest shall sign the water, and he shall then take the

horn of the holy oil of unction and shall sign the water with the sign of the cross with the oil therein contained, and shall say : May this water be signed and blessed with the holy oil, that it may become a new and spiritually regenerating bosom through sin-forgiving baptism, in the name of the FATHER, and of the SON, and of the HOLY GHOST. R. Amen. Priest. This holy thing is meet for the One and Divine Essence. R. The one FATHER is holy, the one SON is holy, the one HOLY GHOST is holy. Glory be to the FATHER, to the SON, and to the HOLY GHOST, He who is holy for ever and ever. Amen.

28 Deacon. Praise the living GOD. ¶ Then shall be said one of the hymns appointed for Epiphany, lest the congregation should be unemployed ; and the priest who consecrates is to stand by the vessel containing the oil, and another by the font, with their faces towards the east. And the deacons shall bring the children into the baptistery undressed, their ear-rings, rings, and bracelets having been taken off, and they shall inquire the names to be given to the children, and shall communicate the same to the priest. The deacons shall then bind up their loins, and shall place their stoles under the vessel containing the oil. And every child who is admitted shall be provided with a napkin to be wrapped in after baptism, which shall be carried by the deacon on his shoulder. And when the children are brought in, the priest shall sign every one of them with the sign of the cross upon the breast, with his three fingers, from below upwards, and from right to left, and shall say :

29 A. B., Be thou anointed in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. [To signify that the knowledge of the Trinity is sealed to him from on high.] ¶ Then those present shall carefully and properly anoint all over the person of him whom the priest anointed, and they shall turn him so that all his back may be anointed, and they shall not leave any part of him unanointed. Then they shall take him to the priest standing by the font, who shall place him therein with his face to the east, and he shall dip him therein three times, saying at the first time: A. B. be thou baptized in the name of the FATHER. R. Amen. The second time: In the name of the SON. R. Amen. And at the third time: In the name of the HOLY GHOST. R. Amen. In dipping him he shall dip him up to the neck, and then put his hand upon him so that his head may be submerged. Then the priest shall take him out of the font, and give him to the deacon, who shall wrap him in a white napkin, and commit him to his godfathers. Then

his clean clothes shall be put on, but his head must be left bare until the priest shall bind on his head-dress after the last signing. And the same shall be done with all the infants one after the other. But take heed, my brethren, and be very careful, that you do not take the infants into the bema, as some do who have no understanding; for this is highly improper. And, note, that great circumspection and chastity must be exercised in the anointing of female children.

³⁰ After those who have been baptized are dressed, the priest shall come forth through the great door of the bema, and with him the deacons, cross, Gospel, censer, lights, and the horn of unction, and he shall cause the baptized to be brought near to the door of the bema, and shall say this

Prayer.

³¹ Glory be to Thee, O LORD, Who hast chosen Thy Church in Thy CHRIST, and hast adorned her with a heavenly adornment, and hast made of her children treasures to distribute Thy riches to such as are in need of them, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Glory be to the Most Highest, Who descended and took the body of our humiliation, and made it His in everything appertaining to His Divinity, and promised that thereby we all should become heirs of His glory, and conformed to the image of His honour, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

³² Ant. O come, let us sing unto the LORD, let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms. For the LORD is a great GOD, and a great King above all gods. In His hands are all the corners of the earth, and the strength of the hills is His also. The sea is His and He made it, and His hands prepared the dry land. O come, let us worship and fall down; and kneel before the LORD our Maker. For He is the LORD our GOD, and we are the people of His pasture and the sheep of His hand. The LORD, by His baptism, has mercifully delivered us from error, sin, and death; let us therefore worship and praise Him. O Thou Who didst say in Thy Gospel: Knock and I will open; open the door to our prayers.

Prayer.

³³ Accept, O LORD, in Thy mercy, the sheep and lambs which have been signed with Thy holy sign, and write their names among the church of the First-begotten in heaven, that they may ever praise and worship Thy holy TRINITY, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the priest shall say this confirmation in a loud voice, moving his hand the meanwhile from one to another. ³⁴ O LORD, great are the wonderful works of Thy providence, our nature is incapable of uttering them. In the beginning of our creation we contemned the honour of our free-will through the temptation of Satan who led us away captive, and we have done despite to the confession of Thy divinity by worshipping that which was not GOD; but Thy mercy did not leave us to the destruction which we deserved through our wickedness, but by the appearance of Thy only-begotten SON, Thou didst restore us to Thyself, and didst make us worthy to know Thee, and hast raised up our fallen nature by taking a primogeniture from us, and hast made us inheritors of unfading blessings to come. And when the time arrived when we looked for Him to give us the gift of adoption for the salvation of our bodies, Thou didst impart to us the pledge of comfort in the grace of the HOLY GHOST, which is conveyed to us through the holy sacraments of spiritual baptism, even as this Thy servant has to-day come forward and taken Thy gift, and thereby has been loosed from the torment of sin, and has become a pure member of the body of CHRIST, Who is the Origin of our life, and has obtained the hope that Thy grace will keep him in chastity of living, and purity of conversation, so that being filled with faith and righteousness, he shall finally attain unto the glorious appearance of our LORD JESUS CHRIST, and exult in a new and unfading life, and ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen.

³⁵ ¶ This prayer of confirmation shall be said over one or over many. Then he shall sign every one with the sign of the cross, saying: The pledge of the HOLY GHOST which thou hast received [or, which ye have received,] and the sacrament of CHRIST, of which thou hast partaken [or, of which ye have partaken,] and His life-giving sign which thou hast received [or, which ye have received,] and the new life unto which thou hast attained, [or, unto which ye have attained,] and the weapons of righteousness which thou hast put on, [or, which ye have put on,] keep thee [or, you,] from all evil, and

from the powers thereof, and sanctify thee [or, you,] in holiness; and may this sign which thou hast [or, which ye have,] taken, be unto thee [or, you,] for unfading benefits to come at the appearance of our LORD JESUS CHRIST from heaven; and in the new world may He place thee, [or, you,] on His right hand, where thou shalt [or, ye shall,] ascribe unto Him glory, honour, praise, and worship, for ever and ever. Amen.

36 ¶ Then he shall sign them betwixt their eyes with the sign of the cross, with the thumb of his right hand, from above downwards, and from right to left saying: A. B. is baptized and confirmed [or, perfected] in the name of the FATHER, of the SON, and of the HOLY GHOST. Amen. ¶ Then they shall re-enter the baptistery and begin with the following anthem: Ant. Holy and reverend is His name. Our FATHER, which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done. Ant. He is the LORD our GOD. There is one LORD, one FATHER, and one baptism for the remission of sins. Ant. Thou art GOD above all gods. Our King is with us; our GOD is with us; our help is in the GOD of Jacob. Ant. Blessed are the people who are in such a state. Blessed are the people who have the LORD for their GOD.

37 Ant. For He is one GOD. O CHRIST, Who wast baptized, and Who appearedst and gavest light to all, let Thy peace dwell with Thy elect people. Ant. Create in me a clean heart, O GOD. O CHRIST, grant that with a clean heart, and with good works, we may perfect Thy will. Ant. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. In the Jerusalem above, before the seat of CHRIST, there may the names of Thy servants be written. Ant. As it was in the beginning, is now and ever shall be, world without end. Thy Epiphany, O LORD, has given joy to the creation, the pledge of blessings, and life everlasting. ¶ Then the priest shall take the horn and, standing over the font, he shall pour back the oil that was in the vessel into the horn; and should any oil remain attached to the vessel, he shall throw it into the font, saying:

38 It is meet, O LORD, that we should ever offer praise, honour, glory and worship to Thy adorable TRINITY, for the gift of Thy holy sacraments, which in Thy mercy Thou hast given us for the forgiveness of sins, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Or this, Blessed is that Majesty which is worshipped in the highest, O Thou Who forgivest our iniquities and our sins, and Who wipest out our transgressions through Thy glorious, holy, life-giving, and divine sacraments, O CHRIST, the hope of

our race now and for ever. Amen. Concluding Prayer. Let us offer unto Thee glory, honour, praise and worship, O Thou Highest, Who descendedst and tookest the body of our humiliation, and madest us one with Thee in every thing, and promisedst that Thou wouldest make us inheritors of Thy glory and heirs of Thy inheritance, by making us partakers of Thy excellency. Let Thy mercy and peace ever dwell with us all; and now unto Thee, through Thee with the FATHER, and the HOLY GHOST, be praise for ever and ever. Amen.

39 Prayer for loosing the water [from its previous sanctification.] Thou, O LORD, art blessed, holy, and immortal, and Thy depth is past finding out. In Thy own will Thou didst create us, and when we called upon Thee, Thou didst not deny unto us Thy gift, but didst send to us the HOLY GHOST, and this water was sanctified by Amen, and by the same Amen it is loosed from its sanctity and returns to its former nature. For all these Thy mercies towards us, we would ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen. ¶ He shall not sign the water with the sign of the Cross, but shall insert his hand into it, and shall wash the vessel with the water of the Jordan [font,] then stir the water about, and quickly withdraw his hand as if he was taking something therefrom. Then he shall pour a little plain water into the font, and the priests who had administered the rite of baptism, and those who had anointed, and all who had taken any part therein, shall wash the vessel, and their hands and face also in the font. Then the water shall be poured out into a clean place which is not trod upon. If there be an outlet in the font, the water shall be let out therefrom, in order that it may not be trampled on, as it is when it is poured over the body of the church by those who lack knowledge. And if any other person should come to be baptized, this same water is not to be used; but fresh water is to be brought. And be it known that without consecration [of the water,] no baptism is to be administered except in the case of one in the article of death.

The East Syriac Order for the Burial of Priests (Badger translation)

CHURCH OF THE EAST

The East Syriac service for the burial of a priest, in Badger's English translation from the Syriac: the washing of the body, the Moutwas (cathismata) of psalms and anthems, the procession, the burial itself and the service of consolation. It is a long cycle of psalms, hymns and prayers on death and the hope of the resurrection.

1 ¶ On the death of one of the Church they shall wash him, and put on his clothes, and shall say over him this first Moutwa, [or Cathisma] of the Washing when the corpse is laid out. Prayer. Let us thank, worship, and praise, the hidden and adorable power of Thy glorious Trinity, for Thou art the LORD of the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Prokimenon. Psalm xx. i—5. Prayer. O Thou Who didst form Adam out of clay, Who didst raise his children from the dust, and didst restore him from his fall after he had become corrupt;—unto Thee we give thanks, worship, and praise, in the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Prokimenon. Psalm xliii. Prayer to be said over the incense.

2 O CHRIST, Who when Thou enteredst into sheol the dead smelled Thy savour and returned unto life, accept, O LORD, this incense which is presented before the throne of Thy Majesty, and be favourable to the dead for whom it is offered up, and bestow upon them the pardon of their sins, and the forgiveness of their follies, and in Thy righteousness, O LORD, cause them to dwell in Thy glorious bridal chamber of light in that day when every man shall be rewarded according to his works; for to Thee praise is due from all, and unto Thee it is meet and right that thanks should be offered up

by every creature, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Prayer.

3 O Thou Who formedst us in Thy grace, and causedst the sentence of death to be passed upon us in Thy justice, and shalt make us to rise again in the abundance of Thy mercies,—unto Thee we give thanks, worship, and praise, for Thou art the LORD of the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

First Moutwa [or Cathisma.]

4 Ant. O LORD Thou GOD of my salvation. Thou hast clothed us with a mortal nature which is ever tormented by sin and pain, and if we cast off this abode of misery in a grievous death, the garment of our actions still defiles us; therefore have mercy upon us. Thou hast brought us into the dust of death. [Repeat the foregoing sentence.] His breath goeth forth, and he returneth to his earth. Thou hast clothed us with a mortal nature which is ever subject to pain and trouble, and when we depart out of this world in awful death, Thy righteous judgment terrifies us; therefore have pity upon us. It has become the head-stone of the corner. Thy advent to our race, O LORD, has been the restoration of sinners through repentance; and now grant that Thy grace may pardon me who am their chief, and be unto me a defence in the day of judgment.

5 LORD, Thou hast been our refuge from one generation to another. Or ever Thou didst bring us into this world Thou didst know our frame, and that we are perversely inclined to evil, and Thou didst appoint us an abode full of temptation, that therein our pride might be humbled through the troubles and pains which befall us every day, and that we might fear and hate sin through those very trials which afflict our mortal nature. And after Thou hast chastised us as a Father, Thou wilt make us meet for that place which Thou hast prepared for Thy children, that we may ever give thanks unto Thee. Thou hast fashioned and laid Thy hand upon me. O LORD, before Thou didst bring us into this state it was known to Thy wisdom that our vile race loved evil, and Thou didst set us in a world of stumbling-blocks in order that our free-will might be tried through the miseries and lusts which come upon us every day, and that we might dread and hate sin through the afflictions which vex our life, and when Thou hast proved us Thou wilt make us to

enjoy that bliss which Thou hast prepared for Thy children, that we may ever give thanks unto Thee.

6 O LORD, rebuke me not in Thine anger. O LORD, because I have angered Thee by my actions, therefore would I appease Thee with a voice full of thanksgivings; and because I have vexed Thee by my misdeeds every day, therefore would I cause Thee joy with alleluias and songs of praise. And like as the woman who was a sinner drew near unto Thee, and Thou didst forgive her her sins, even so do I now call upon Thee with a contrite heart; answer me, O LORD, in Thy pity, and in Thy grace forgive me my sins, and through the abundance of Thy mercies justify me, for in my affliction I cry unto Thee and say: O LORD, compassionate me, and have mercy upon me. Have mercy upon me, O LORD, after Thy great goodness. Have mercy upon me, O LORD, for I have sinned against Thee, and have not done the thing that I would, but the evil that I hate that have I done; for I love repentance, but lusts wage war against me; and I rejoice in Thy commandments, but sin prevails against me. Therefore have pity upon my soul, O Thou Lover of mankind, and draw me out of the sea of transgressions which will not suffer me to take rest.

7 Have mercy upon me, O LORD, for I am weak. Have mercy upon me, O LORD, for I am weak. With a broken heart I cry unto Thee, O my SAVIOUR, save me from the rebel who ever setteth himself in bitter array against me, and entangleth me in his net; for I admire Thy commandments, nevertheless the wicked one overcometh me with his snares. Be grieved for me, O Thou Lover of mankind, and save me from the hand of the destroyer who ceases not to threaten me. Help, LORD, for the godly man ceaseth. Since it behoveth us to eschew all sins which are begotten of us, and above all to guard against the words of the tongue because life and death are in the power thereof, and therewith every man shall give an account of what he has done in this abode of our pilgrimage; therefore let us first of all supplicate the righteous Judge before Whom everything is naked and open, and say with the prophet: Let the grace of Thy help set a watch over our lips, and have mercy upon us.

8 By thy words thou shalt be justified. Seeing that it behoveth us to eschew all sin which is done of us, and to put away from us a deceitful heart, because judgment and punishment are set before us, which the righteous Judge Who knoweth our secrets will pass upon us; therefore let us cry unto Him as did

the thief on the cross, and beseech Him to pardon our shortcomings, to bless us through His body, and to have mercy upon us. Shall dust praise Thee, or shall it declare Thy truth? The mind cannot comprehend, neither can any heart understand, Thy power and might in the creation; for all the hosts of heaven and earth, and all creatures conjoined cannot fathom Thee. Let such, therefore, as vex Thee be confounded, for Thou art very gracious, even as every creature created by Thy power doth testify. In Thy mercy we pray Thee to compassionate us, and to have mercy upon us.

9 Open unto me the gates of righteousness. The gates of the chamber of the Bridegroom are opened for the pardon of mankind, and through the gift of the Spirit from on high mercy and forgiveness are given unto every man. Enter therefore, O ye who are called, into the kingdom prepared for you, and with a pure and sanctified heart, and in true faith, give thanks unto CHRIST our SAVIOUR. With gladness and rejoicing shall they be brought. The women who came unto the sepulchre were astonished and perplexed because they had seen the grave in which CHRIST was laid, and the guards who were set to watch His tomb; but they were glad when they saw the angel who had come down and rolled the stone away from the sepulchre, having clothed the watchmen with a deep sleep. Again they wept because they knew not what had become of Him; but then JESUS accosted them, and they, thinking that He was the gardener, said unto Him: Sir, if thou hast taken Him away, tell us where we may find Him. We pray Thee, therefore, to have mercy upon us.

10 God is gone up with a shout, the LORD with the sound of a trumpet. All creation was moved and amazed when they saw the SAVIOUR hanging upon the cross to set us free, and beheld His shame. The glorious sun darkened the light of his rays, and veiled his splendour, when he saw his LORD suspended on the tree, suffering at the hands of the daring; and the moon turned into blood to rebuke the temerity of His people who rashly slew her LORD. But who is this who in His death rent the Temple, at whose voice the dead were raised, and who promised the kingdom to the malefactor? Perchance it is the Messiah, He who giveth life to our mortality? Come then, my brethren, let us hasten to worship Him because He hath tasted death for all our race. Come, and let us praise Him and say: Glory be to Thee.

11 All my delight is in them. With my own will I have suffered the lust of transitory riches, and the love of worldly glory, to separate me from my

obedience unto Thee, and I fear lest I shall be judged like the barren fig tree; therefore I beseech Thee to set me up, and to establish me upon the branches of Thy cross, that humility of mind and penitence of soul may spring up and bear fruit in me, in hope, in faith, and in perfect love, and have Thou mercy upon me. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. The priests of the holy SON obtain crowns by righteously persevering in preaching the truth, and now they rejoice and praise GOD with the angels in heaven, and are constituted supplicants in our behalf. Good and upright is the LORD. Recount to us, O Daniel, thou child of GOD greatly beloved, the semblance of the SON when thou sawest Him. Thou didst behold Him flying in the clouds of heaven like unto the Ancient of Days, Whose power is supreme in heaven and in earth.

12 Grace is poured into thy lips. Tell us, O thief, what is the beauty of paradise, and show us the tree of life, that we may derive profit therefrom, and learn to love, fast, and pray, as a sacrifice to the King of kings. They looked upon Him and were lightened. O ye priests, when ye saw the Anointed bearing the cross upon His shoulders, ye also took up the cross and went forth to the four quarters of the world, and disciplined all nations in the name of the Trinity. Behold how good and pleasant a thing it is. How good and pleasant is this holy house, wherein are prophets and apostles, martyrs, priests, and doctors, and wherein is set up a holy table for the forgiveness of the sins of Adam. All wait upon Thee. All who sleep in CHRIST shall in the day of the great resurrection offer up praise and thanksgiving to the FATHER, SON, and HOLY GHOST, who raiseth us from the dead, and clotheth our bodies with glory.

13 Come and hearken, and I will declare unto you. Mary saw the LORD after He had arisen in glory from the grave, and she spake and said unto Him: Show me my GOD and LORD, for my soul hath gone forth to seek Him, that I may rejoice in once more beholding Him. Behold how good and pleasant a thing it is. How sweet is the voice of the priests who love CHRIST when they sing unto our SAVIOUR, Holy, Holy, Holy, art Thou, O LORD, who magnifiest Thy servants in heaven and on earth. Blessed is the man whom Thou chooseth. Blessed are ye, O ye blessed ones, when ye shall stretch forth your hands, and shall say unto the SAVIOUR, Who is the LORD of those who watch and labour: Give us the recompense of the service where-

with we have served Thee, and make us to enter with Thee into the chamber of the Bridegroom.

14 I will make the horn of David to bud. The Creator chose Him out a Virgin from the house of David and Abraham, and in her He caused His hidden power to dwell, and by the power of the HOLY GHOST she conceived and brought forth the MESSIAH, Who is the Judge in the heights above and in the lowest depths. Praise the LORD, O ye righteous. O ye priests, why did you not spare your bodies? All men fear death, why then did you love it? We saw the unsheathed swords, and the wreathed crowns, and heard the voice of CHRIST calling out and saying: Suffer and ye shall live. Sing unto the LORD with the voice of a psalm. The priests say unto the LORD: What wilt Thou give us for having forsaken the world and its possessions, and for having followed Thee? I will give you the chamber of the Bridegroom above, a kingdom which shall not pass away, and withal eternal life.

15 They are but as yesterday when it is past. When the priests saw that this world passeth away, and that every created thing endureth not, they chose the fear of the LORD which abideth for ever; and now their remembrance is recorded in the earth below and in heaven above. May their prayers be to us a wall in this world, and in that which is to come. Come, ye children, hearken unto me. The priests listened to the voice of our LORD which saith: O thou faithful one, be not afraid of those who kill the body; and they despised and condemned the world and its lusts, and gave their bodies to torture, and submitted to every species of persecution. They looked upon Him and were lightened. With the eye of their minds the priests beheld CHRIST the King, and with one accord they cried out unto Him, saying: Glory be to Thee, O LORD; we have believed on Thee, and have fled unto Thee for refuge; therefore leave us not in the hands of the unbelieving who hate the truth.

16 The LORD will give strength unto His people. The blessed priests were strengthened by the power of the HOLY GHOST, and confounded and overcame the Rebel, and triumphed over him; and behold they are [now] as springs to the whole world, and from their bones go forth life and help. Let the hearts of them rejoice that fear the LORD. Like the odour of spikenard, myrtle, and jasmine, like the tulip and the kingly lily, like the lemon and citron, like the rose and sweet basil, so is the all-rejoicing savour of your bones, and such as smell thereof shall wreathe for you crowns of praise. Glory be to the FATHER, &c. O CHRIST our King and SAVIOUR, vouchsafe to

raise me up in the day of Thy coming, and to place me on Thy right hand with all the righteous who were approved before Thee, and who believed and confessed Thy cross, that with them I may inherit everlasting life.

Prayer.

¹⁷ O LORD, let the infinite mercies, which had pity upon the thief on the cross, and gave him the promise of the kingdom, plead with Thy justice in our behalf in the great and glorious day when Thy judgment shall be revealed from heaven, O Thou righteous Judge Who art full of mercy, and Who forgivest our sins, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Doxology. Psalm cxvi. 1—6. Akkaptā, [or Connection.] Thy good Spirit shall lead me in the way of life. O Thou Who quickenest the dead, glory be to Thee.

Concluding Prayer.

¹⁸ Glory to Thy sweet-sounding voice, and to Thy sovereign word, which in Thy grace and mercy shall summon us from the grave, and gather together our dust from every quarter, and shall make us a new creation, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

¹⁹ Blessed art Thou upon earth, and praised art Thou in heaven, O Thou Who art the Cause of our life, and the righteous Hope of our souls, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow three hymns.*

Third Moutwa. — Prayer.

²⁰ We worship, adore, and praise, Thy hidden Divinity, Thy creative mercy, and Thy glorious Trinity, in the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Prokimenon. Psalm cxxxix. 1—15.

Prayer.

²¹ O LORD, Thou didst create us by Thy grace, and in Thy wisdom Thou dost bring us to nothing; raise Thou us up in Thy mercy, that we may arise and sing befitting praises to the reverence of Thy Majesty, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Anthem.

22 Whither shall I go from Thy presence? When the trumpet of Thy sudden coming shall sound with great terror, and the circles of angels shall fly from heaven and shall descend in haste, and when all men shall rise out of their graves, in fear, to give an account of themselves, then shall the powers above be shaken because of the severity of that judgment wherewith those of earth shall be judged, and the cherubim who shall hear Thy voice shall praise Thee, O Thou righteous Judge. In that awful judgment when Thou shalt judge every one according to his works, have mercy upon me, O Thou Lover of mankind. Where shall I hide me from Thy Presence? In that hour when the angelic hosts shall surround Thy Majesty, and shall with one accord, and with the sound of the trumpet, praise and glorify Thee, then shall severe pangs seize upon the earth and cause it to bring forth the dead, and the mortal children of Adam shall rise to meet Thee, O LORD, with loud hosannas, and the righteous shall be exalted, and the wicked shall be left upon the earth. Have mercy upon me, O LORD, in that great day of Thine when Thou shalt come to judgment. Have mercy upon me, O Thou Lover of mankind.

23 And they shall praise Thy name for ever. When JESUS our King shall appear, and shall set His throne in the highest, and shall command all the good and the bad together to come to the trial of His judgment, and shall separate the good to the light of His kingdom, and the bad to everlasting fire, then shall the angelic hosts praise and magnify Thee. In that hour, O LORD, make all those who have met Thee in Thy sacraments meet for Thy glory. With trumpets we praise before the LORD the King. In the great day of Thy coming, the trumpets and shawms shall be sounded, and the angels shall come down out of their place, and shall sing praises to Thy Divinity; and thereupon those who sleep shall awake suddenly, and shall join in the song with their glorified voices, and such as have done righteously shall enter with Him into the bridal chamber, and the door shall be shut in the face of sinners. Shut not, O LORD, the wide door of Thy pity against Thy worshippers, but have Thou compassion upon us.

24 The earth is moved and is shaken. In the great day of Thy appearance the earth and the inhabitants thereof shall be shaken, and the unbelieving who denied the due glory of Thy Divinity shall tremble, and the profane shall be terrified, but all those who have persevered shall joy and rejoice.

Then shall the hosts above and below cry out exultingly, and shall say: Glorious is Thy revival and resurrection, O CHRIST our King, who by Thy grace hast raised up the race of the dying. Unto Thee be praise. Thou sendest forth Thy Spirit, and they are created. O LORD, when Thou shalt raise our bodies from corruption, and when all those who sleep shall rise up out of their graves, and shall come to Thy righteous judgment, and when the actions of all men shall be tried as by fire, and those who have wrought righteousness shall attain unto bliss at Thy right hand in the dew of light, then have pity upon me, and give rest unto my soul in Thy kingdom with all Thy saints, and have mercy upon me.

25 Who shall declare the wonders of the LORD? The grace which Thy love hath manifested toward our race is unutterable: in the beginning Thou didst create us in Thine own illustrious image, and when this had become corrupt through the sin of Adam, the head of human kind, who transgressed the law, Thou didst humble Thyself in Thy love, and by Thy coming didst raise us up from the dust through Thy blessed appearance. Glory be unto Thee, O Thou righteous One, Who of old didst redeem us by the first-fruits which Thou didst assume from our race. In the days of old. When the LORD of all created Adam He called him His own image and likeness, and introduced him into an Eden full of blessed fruits and all good things, and there He placed him; but the evil one envied him, and cast him down from his exalted estate, and stripped him of his goodly glory. But the Creator would not that the wicked one should despise His image, therefore He sent His Son and restored him to His paradise, and made Him LORD in the heights above and in the depths beneath. We therefore praise our King Who has raised us up by His resurrection.

26 Praise the LORD all the whole earth. The congregations of the heavenly and earthly ones stand in amazement and joy whilst the sacrifice for the life of the world is offered up. With wings stretched out before their eyes, lest they should look upon the awful and incomprehensible sight, they tune their voices, and cry out with their tongues, Holy, Holy, Holy, art Thou, O LORD, for this tremendous gift which Thou hast given that thereby we may obtain the forgiveness of our sins. Vouchsafe unto us, O LORD, in Thy pity, and fit us by Thy grace, that we may give thanks unto Thee for the same, and say: Glory be to Thee. Those who stand in the house of the LORD. Let us all who have been called to feast upon the glorious and divine sacraments, in

fear and love praise and worship the LORD of all, and in love and faith receive the body of the Anointed Son, who was put to death that we might live, who atoned for our sins, and reconciled the FATHER unto us through the shedding of His blood, and now, behold, He is praised and magnified sitting on the right hand of the FATHER who sent Him; and since He is one and indivisible, above and in the Church, He is offered up every day without suffering pain. Come, therefore, and let us in purity approach the sacrifice of His all-sanctifying Body, and cry out with one accord, and say: Glory be to Thee.

²⁷ The LORD preserveth all such as trust in Him. Let us all who believe in Him through the renewing of the SPIRIT, thankfully and undoubtedly approach when we see the Lamb of GOD Who is daily sacrificed sacramentally upon the altar, and Who, seeing that He is alive for evermore, is imparted unto every man without becoming less, and without being consumed. Therefore with fear and trembling let us cry out and say: Holy, holy, holy, art Thou, O GOD, heaven and earth are full of Thy glory. The King's daughter is all glorious. O Church, the Bride of CHRIST, Him Whom the wicked slew on Golgotha, Who redeemed her with His precious blood, and gave her the living food of His body, and into whose hands He put the cup of salvation in the precious blood which flowed from His spear-riven side,—incline thine ear, and hearken to the voice of the Bridegroom, cease to wander after vanities, and cry out to Thy SAVIOUR with the voice of thanksgiving, and say: Glory be to Thee.

²⁸ Let us magnify the LORD our GOD. O Church, magnify, honour, and praise, the heavenly Bridegroom Who descended and dwelt in our humanity to work out salvation for thee, and Who hath set up priests in thee, and the order of Levites, to minister before thine altar with all reverence. Thy children with all the hosts above cry aloud with a glorious voice, and say: Holy is He in the heights above, and praised is He in the depths beneath, the FATHER, SON, and HOLY GHOST, One Essence, unto Him be glory. They shall praise Thy name for ever. The spiritual choirs cry aloud with unbounded praise on the great festival of Thy celebration, O thou glorious and holy Church, and the sacred priests lift up their voices in thee and say: Holy, holy, holy, is the LORD, who caused His glory to rest upon thee, and gave thee the pledge of His sacraments. Come, therefore, and let us also sing and give

praise, and let us say: O LORD, keep the Church, and her children through Thy grace, and have mercy upon her.

²⁹ Glory be to the FATHER, and to the SON, and to the HOLY GHOST. The rebellious devils and the wicked shall stand with fear and trembling in that day when the sign of the SAVIOUR shall appear, when all the spiritual hosts shall run before Him, singing praises unto Him, and when all the archangels shall precede Him in great glory to confound the unbelieving. All these shall sound their trumpets, and shall play upon their harps; then the earth shall quake under the inhabitants thereof, and severe pangs shall seize upon it, and it shall bring forth the dead which are buried in it. Then the last trump shall sound, and the graves shall be rent, and the dead shall rise out of them, and greedy Death, that devouring lion, shall look on in sorrow, for his kingdom shall be dissolved and destroyed. Then all the dead shall cry out unto him, saying: Where is thy sting, O thou swallower up of all? behold, the hard yoke whereby thou didst rule over us without pity is broken. Then, under the mandate of CHRIST the King, he shall summon all the children of the earthly Adam together, and the angels shall run with loud songs to the door of the King CHRIST, Who it is that quickeneth them and raiseth them up. And He shall command that the righteous be separated unto light, and the wicked to the darkness of hell, and all the devils shall tremble when they see the glory which the just shall put on.

³⁰ There shall they see Adam, the head of the nations, standing in front of his children in glory and great majesty.⁴³ There they shall also see Abel, Seth, Noah, and Shem, clothed in incorruptible garments, there they shall see Moses bearing the tables of the law which he received by revelation on Mount Sinai; there they shall see Aaron, Eliezer, Melchizedek, Zechariah, and John the tried priest, who were not defiled; there they shall see Joshua, the son of Nun, who made the sun to stand still in the valley of Elon; there they shall see Enoch and Elijah exulting above the clouds; there they shall see Abraham and Isaac his heir, Jacob and Joseph, and all the believers who became inheritors of the kingdom; there they shall see David, the harp of the soul, who sang psalms and alleluias: there they shall see all the prophets standing on the right hand of GOD; there they shall see the choirs of chaste priests exulting in the spiritual feast; there they shall see the twelve Apostles clothed in light which no darkness can approach unto; and they shall see there the delectable crowns which shall be placed upon the heads of martyrs

and confessors in the majesty of great glory; and they shall see there all the righteous and just, doctors and pastors, and the wonderful ranks of holy men rejoicing in the bridal chamber of light;

³¹ and they shall see there all who have ministered and laboured in the vineyard of CHRIST, Who shall give them the denarius of an endless life. And such as have wrought iniquity and sin, and have not kept His words, neither obeyed His commandments, shall be left in the lower gulf where the wicked and the devils who rebelled shall be tormented, and from whence there is no road unto the righteous. And there those who have sinned and wrought iniquity in this world shall be punished in darkness and in fire, and they shall call upon the Merciful, but He shall not turn His face unto them. And they shall weep bitterly, and shall have no respite from their tortures, because they did not exercise mercy towards their fellow creatures. In that day, O LORD, fit all those who have partaken of Thy Body and Blood, and who have lighted their lamps with the oil of mercy and pity, to go forth to meet Thee, and to praise Thee with one accord, saying : True is Thy judgment, and righteous Thy summons, O Thou just Judge ; and to glorify Thee together, saying : Glory be to Thee.

³² As it was in the beginning, is now, and ever shall be, world without end. The hosts above, and the spiritual ranks shall stand in awe and amazement when the hour of the last sun-setting shall arrive, when light shall flee away, and darkness shall prevail, and the earth return to its primeval state. When the sun shall be blotted out, and the moon shall be annihilated, and the bright shining of the stars shall for ever set, and the race of the lights shall come to an end, and the air shall no longer be, and the winds shall cease to blow, and the pillars which support this world shall quake and fall, and the excellency of the firmament and the waters thereof shall be dissolved, and the glory of the planets shall be abolished, and the flow of the springs shall be stopped, and the rivers and seas shall be dried up, and the palaces and cities shall pass away, and all places shall be uninhabited by man or beast. Then there shall be a great rebuke, and the angelic hosts above shall be shaken with the awe, and power, and fear, of His coming. Then shall appear the Divine Sign of the King, and the King Himself shall be revealed amidst the rejoicings and alleluias of the heavenly hosts, and the veil shall be lifted up, and darkness shall be cast over the universe, and all the ends thereof shall tremble ;

³³and the trumpet of the resurrection of the dead shall sound in the midst of its streets, and through the strong palaces of sheol, the mother of the dead, and they shall rejoice in the dust, and shall lift up their heads above the strong one who had reduced them to his sway, and the slain shall exult over those who slew them, and they shall throw off and cast away from them the garments of mortality, and shall put on the garments of the resurrection.

³⁴Then the throne of death shall be overturned, and the arm of the adversary shall be broken, and death shall be trodden down at the gate of sheol, as was the great man at the entrance into Samaria, by the crowds of the dead who shall come forth thereat, and the mouth of all-devouring sheol shall be stopped, and the graves shall vomit out the bodies of men, and the tombs shall give birth to goodly bodies of the children of Adam which had become corrupt. And Adam himself shall stand up in the midst of his offspring, like a king in the midst of his armies, and he shall lift up his eyes and behold all his children gathered together in ranks round about him, myriads upon myriads shall there be, and he shall rejoice and be glad, and shall put on glory, when he shall see his descendants of every degree surrounding him on every side: tried, chaste, and undefiled prophets, apostles, priests, martyrs and fathers; and he shall praise and worship the FATHER, SON, and HOLY GHOST, Who raised them up from the dust. Then shall the throne of judgment be set, and the King shall sit to judge the world and the inhabitants thereof in righteousness. Then all hearts shall be confounded, and all imagination shall disappear, and every mouth and tongue shall be stopped, and every vile sin shall be brought to light; and truth shall stand as a balance, and shall weigh and apportion to every man according to his works.

³⁵Then the righteous shall rejoice, but the wicked shall weep; then the just shall exult, but the evil-doers shall inherit blackness; then the children of Israel who persecuted the children of the kingdom shall weep and lament, with bitter grief and with a desolate cry shall they lament, when the King shall enter into His palace, and the door shall be shut, and the veil of the holy of holies shall be drawn, and the righteous shall inherit eternal happiness. Fit us, O LORD, in that day for the enjoyment of the bliss which is at Thy right hand, that with all the saints, the children of the kingdom, we may praise Thee, and say: Glory be to Thee.

Prayer.

³⁶ Praise be to Thy sweet voice, and to Thy sovereign command, wherewith in Thy mercy Thou shalt call us out of our graves, and gather our dust from every quarter, and make us a new creation, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Doxology. Psalm cxxx. 1—8. Connection. Bring my soul out of prison, that I may give thanks unto Thy name. Praise be to Thy Name, O Thou Who quickenest the dead.

Prayer.

³⁷ Raise up our dead, O LORD, and make them to stand at Thy right hand, and clothe them with a goodly glory in Thy kingdom with all the just and righteous who approved themselves before Thee, O Thou merciful One, Who forgivest iniquities and sins, Thou LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

³⁸ Blessed is He Who made us, our adorable Creator; and magnified and praised is He Who raised us up, and Who saved us from death when we fell, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow two hymns. ¶ These five Cathismata are to be said in the house where the corpse is laid out, after which they shall take up the bier, and shall proceed to the church,* singing the following

Processional Chant.

³⁹ From this time forth and for ever. My harp is turned into mourning, and my lute into the voice of them that weep. Abide in peace, O temporary dwelling place, which canst not deliver those who possess thee; I am now going to a region of light, the abode of the righteous, who have ceased from their labours. Ye are the blessed of the LORD. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further. Abide in peace, O my brethren and friends, the LORD requite your labour of love, and when you stand in the holy place remember me in your prayers. The blessing of the LORD be upon you. I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. Abide in peace, O my companions: the LORD comfort your hearts with a sure and certain hope, and put far from you sorrow and pain.

⁴⁰ You and your children. Weep sore for him that goeth away, for he shall no more return, nor see his native country. Abide in peace, O temporary

dwelling place; I go forth from thee mourning, but the Good [God] Who formed me out of the dust shall give me joy in the bridal chamber of light. We did eat in the house of God in company. Remember me, O my friends, for I am now going the way of death, and pray that I may deserve mercy in that day when CHRIST the King shall appear. All ye servants of the LORD. By that sacramental service, wherein I ministered with you in the house of the LORD, pray for me that I may deserve mercy when the SON of GOD shall be revealed. Thy blessing is upon Thy people for ever. Stretch forth thy right hand, O thou pure priest, and bless the assembly which celebrates thy death, and entreat of thy LORD that we may enter with thee into the bridal chamber of light.

⁴¹ Seek the LORD and His strength. Pray for me that I may deserve mercy in the day when CHRIST the King shall appear; and when the throne of glory shall be set for the trial of all, then have thou mercy upon me. Salvation is from the LORD. Mourn not, neither be grieved, O thou pure priest, because death has dissolved thee and reduced thee to nothing; but hearken unto the preachers who preach unto thee of the renewal through the resurrection of the dead. Seek the LORD and call upon Him. O thou pure priest, pray of thy LORD, that mercy and peace may dwell with thy flock, and that in the day when His mercy shall appear, we all may be counted worthy to enter into the chamber of the supper. From this time forth for evermore. Abide in peace, O ye my friends, for I am going the way of death. The LORD bestow upon you a good reward for the tears which you have shed over my unworthy self.

⁴² Seek His face evermore. Supplicate for me in your prayers when ye stand in the holy place, that the Body and Blood of the LORD JESUS may plead for me. Now and ever. May thy prayers, O priest, be a wall around the congregation which celebrates the day of thy death, and through thy supplications, may the LORD cause peace and mercy to dwell with our souls. Give me a token for good. Have mercy upon me, O LORD, when those who sleep in the dust shall rise, and when the heights and depths shall pass away, that I may meet thee with open face. From the rising up of the sun unto the going down of the same. The glorious rays of the LORD's SON have shined throughout the world like lightning, giving life to the dead, and raising them up from the grave, that they may sing praises unto Him Who raised them up.

43 Unto those who are true of heart a light has arisen in darkness. The light of the LORD, like lightning, has arisen upon and lightened the whole world, and the incomparable radiance thereof has rent the graves, and the dead have gone forth out of them. Out of the mouths of babes and sucklings. Unto Thee, O MESSIAH the King, shall all the dead give praise in that great day, when Thou shalt come to reward every man according to his works. The LORD grant all thy requests. Depart in peace, O our pure brother; Enoch and Elijah shall come forth to meet thee, and shall receive thee into their tabernacle to dwell with them in that life which is there. From this time forth and for evermore. Abide in peace, O holy Church, the LORD be a defence to thy children; and pray thou and thy children that I may deserve mercy on the day of the resurrection.

44 This is the gate of the LORD, the righteous shall enter in by it. Go in peace, O our pure brother, for the gates of the highest are open before thee, and the FATHER invites thee, saying: Come in, thou righteous one, since the will of My Majesty is satisfied with thee. Wash me with hyssop and I shall be clean. Sprinkle our faces, O LORD, with the dew of Thy mercies, for we are drowned in the gulf of death, and draw us up out of its waves lest we be swallowed up through the weight of our sins. Wash me thoroughly from my sins. Sprinkle my face, O LORD, with the dew of Thy mercies, for I am faded away and withered, I am destroyed and ruined; and in the abundance of Thy grace pity me, and have mercy upon me. He bowed the heavens and came down. The LORD of Angels flew and came down to the sainted daughter of David, and gave her a writing of peace and salvation for the children of men.

45 Their words have gone out into all the world. O ye chosen Apostles who went forth and preached a new Gospel in the four quarters of the globe, supplicate CHRIST your Saviour on our behalf that He may have mercy upon us in the day of His coming.*

Prayer.

46 Have mercy upon us, O LORD, pardon, blot out, and pass by, our transgressions, and in Thy overflowing mercies and pity cleanse us from all our sins, O LORD of our death and life, FATHER, SON, and HOLY GHOST. ¶ Then the following Scripture shall be read: First Lesson. Numbers xx. 22, to the end of the chapter. Second Lesson. Acts xx. 17—38. Epistle. 1 Cor. xv. 34—38. Gospel. S. John v. 19—30. ¶ Then the deacon shall say the following Litany: Let us all stand in sorrow and sadness, and let us say: LORD, have

mercy upon us. O GOD, the Father of Spirits, and the LORD of all those who are in the body; we pray Thee to have mercy upon us. O THOU, Who in Thy wisdom createdst us mortal, and by Thy will bringest us to nothing in hope of the resurrection; we pray Thee to have mercy upon us.

47 O Thou, Who in Thy inscrutable wisdom causedst the threatened sentence to be passed upon us all; we pray Thee to have mercy upon us. O Thou, Who hast prepared an abode in the Jerusalem above for all such as perfect Thy Will; we pray Thee to have mercy upon us. O Thou, Who in Thy grace madest ready a Church for the righteous first-begotten who call upon Thee, that their names may be written in heaven; we pray Thee to have mercy upon us. We pray for the welfare of our saintly fathers Mar ———, Catholicos and Patriarch, and Mar ———, Bishop and Metropolitan, and for all who serve under their ministry; and we beseech Thee, O LORD, to have mercy upon us. O Thou merciful GOD, Who upholdest all in Thy mercy; we pray Thee to have mercy upon us. O Thou Who art praised in heaven, and adored on earth; we pray Thee to have mercy upon us.

48 Save us all, O CHRIST, at Thy coming, and restore to us in glory the garment of the soul which has been separated from us, that it may mingle with the souls of the just made perfect, and have mercy upon us. Another. Let us pray. Peace be with us. 49 Let us at this sorrowful time beseech GOD the LORD of all, the Creator of our nature, and the Former of it out of clay, Who in the beginning made man mortal and corruptible for the trial of his free-will, and now in these last times has promised the resurrection from the dead by the advent of GOD the Word, the Saviour of all, Who destroyed death in His human person, in a wonderful and ineffable manner, and hath set up in its place, in the city of this world, a living and reasonable image* for freedom from corruption and from inclination to evil.—Let us, therefore, my brethren, strive to attain newness of life and purity of conversation, such as befits the growth of faith, and let us prepare a viaticum for this long journey to the abode of light, and the place of life. And let us also pray for this our brother, the associate and companion of our ministry and faith, the priest ———, who is dead and has departed out of this world, that GOD Who approved of his sincere faith and took him away, may guide him to the haven of all the righteous, so that when CHRIST our King shall come in the glory of His angels to restore us from our fall, to raise up our mortality, to set us free from our captivity, and to gather together our dust, He may call him

and set him on His own right hand, write his name in the book of life, number him with His elect, and join him to the assembly of those who praise Him with all the righteous and just who were approved before Him, and who lived according to His will, through the grace of CHRIST, for ever and ever. Amen.

50 ¶ After which the deacon shall say: Let us pray. Peace be with us.

Prayer.

51 When this one world shall be dissolved, and the two lights shall be extinguished, and the three trumpets shall sound, and the four winds shall cease to blow, and the five senses shall fail, and the six days shall flow into one day, and the seven thousand years shall come to an end, and the eight tones of music shall sound and shout aloud, and the nine circles of the angels shall be amazed, and the ten commandments shall be inquired of, and the eleven Apostles with him to whom the ministry fell by lot shall sit upon thrones, and the twelve tribes of Israel shall be judged, and the righteous shall inherit light, but the wicked shall be confounded,—in that bitter and awful hour, fit this Thy servant, O LORD, to hear the welcome voice: Come, thou good and faithful servant, enter into the joy of thy LORD; O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

52 Blessed, adorable, magnified, and exalted, are the eternal mercies of Thy glorious Trinity, whereby Thou dost freely pardon sinners, O our righteous Hope, and our all-merciful Refuge, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Deacon. Praise the living GOD. ¶ The following anthem of the Bema is to be said whilst the people are communicating:* O LORD, Who hast exalted the memory of the pure and sainted priests, accept the memorial of this our brother who ministered before Thee in righteousness. O GOD, give us a good hope of him who worshipped Thee, and make him to rejoice at Thy right hand in Thy kingdom. Since Thy decree has cut me off from the ministry of Thy sanctuary, grant that I may glorify Thy name in the Church of Thy First-Begotten above.

Doxology.

53 May these sacraments of which we have partaken, O LORD, in faith be effectual to the forgiveness of our sins; for Thou, O CHRIST, Who art in the form of a servant and the Image of the LORD, art the Sovereign of the two

worlds, and by Thy Body and Blood Thou hast pardoned and passed by the transgressions of all those who believe in Thee. Fit us, O LORD, to stand before Thee and to go forth to meet Thee with confidence, in the day of Thy appearance, that with the heavenly hosts we may glorify Thee. Amen and Amen. ¶ Then the deacon shall say: All we who through the grace of the HOLY GHOST have drawn nigh, and were made meet to partake in the communion of these glorious, holy, life-giving, and divine sacraments, let us all heartily give thanks and praise unto GOD Who gave them.

54 ¶ The communion ended, the priest shall lift up the bier, and shall carry it in procession on this wise: Whilst the precentor intones the following anthem, the procession shall stop, and the bier is to be borne only whilst the response is being chanted. The first verse is to be said at the step of the chancel; the second, at the door of the bema where the priest received ordination; the third, at the north side of the nave: the fourth, at the south side of the nave; and the fifth, at the entrance to the church. If the deceased be a priest, he shall be borne by priests; if a deacon, by deacons.

Anthem.

55 Abide in peace, O Church, for I am going away, and let those who dwell in thee in righteousness pray for me. O my brethren, companions, and dearly beloved, keep me in remembrance, for I am now separated from you for ever, and pray for me. I am going away and yet I am not afraid, for my LORD call-eth for me; a crown of joy and glory will He place upon my head. The angel who came and took thee away, may he guide thee to paradise, and present thee as an offering unto the King. Depart in peace. O my brethren, companions, and dearly beloved, with those of my ministry, forget not to remember me in the holy Church. Mourn not because the sound of thy harp is silenced; for, behold, with the angels thou dost now sing glory to JESUS thy LORD. Depart in peace, thou pure priest who didst minister well; the LORD Whose service thou lovedst, He will repay thee.

56 The angel who came and took thee away, may he guide thee to paradise, and set a crown of joy and glory upon thy head. Rejoice, O priest who didst minister well in the church below; for, behold, thou shalt put on glory in the Church above. Depart in peace, O pure priest of the household of GOD, for, behold, thy companions Moses and Aaron come forth to meet thee. Thy hire, and thy labour and worship before the altar, they shall plead for thee with thy LORD Who elected thee. Depart in peace. The Spirit

Which thou didst call down over the font of baptism, He shall make thee to fly with spiritual wings to the heights above. O ye fathers and pastors, remember me what time the sacrament of the Body and Blood is offered up. The Church deplores thee, O priest, the altar has put on mourning, and the veil of the sanctuary weeps for thee with a broken heart.

57 ¶ Then all shall go forth into the court of the church,* where the following chants shall be said: Chant the tenth. O LORD, Thou GOD of my salvation. O LORD GOD, the LORD of life and death, let Thy good Spirit lead me in the way of life when Thou shalt come in Thy Kingdom. And his memorial endureth throughout all generations. Blessed is the Anointed who humbled Himself and tasted death, and gave us His Body and Blood, and quickened Adam, and saved his children by His cross. All ye servants of the LORD. Pray for me, all ye my friends and dearly beloved, that I may be meet for the bosom of Abraham, and rejoice with Lazarus in the kingdom. We did eat in the House of GOD in company. Remember to pray for me in the holy temple, for death hath suddenly snatched away my life, wiped out my image, dissolved me, and cast me into the grave.

58 The LORD is faithful in His sayings. Be not cast down, O ye who love the heavenly Bridegroom, because death has reduced your bodies to corruption; for, behold, ye are called to the kingdom to receive the reward of your labours. There the LORD commanded a blessing and life for evermore. Behold all the just and righteous dwell and walk in the light of paradise, and await the appearance of the Bridegroom from on high. There shall thy abode and rest be. The LORD will give thee rest, O thou happy one, with all the saints in the kingdom, and will reward thy labours in the bridal chamber of light with all the righteous who have approved themselves before Him. There is no end of His greatness. How glorious and terrible is the day of Thy appearing, O our SAVIOUR; for by Thy voice the graves shall be rent, the gates of sheol shall be broken, and all those who sleep in the dust shall awake.

59 They shall bear thee up in their hands. The living cross of CHRIST is borne by the priests of the Highest, who shall go forth to meet Him with hosannas, and He shall receive them into glorious habitations, far above all danger, in the lightsome bridal chamber of His kingdom, for ever and ever. For Thy mercy and for Thy truth's sake. All the heathen shall praise Thee, and all creatures shall worship Thee, O Thou Son of the Highest, Who en-

dured the cross, and by Thy death hast destroyed death, and redeemed us out of the captivity thereof. Praised art Thou of all tongues, O JESUS our Saviour and King. Bless the LORD, all ye His angels. The holy Church doth glorify CHRIST by her priests as do the cherubim; she bears the living cross and sings praises unto Him, that He may turn towards her, help her, and give her joy in the bridal chamber of light.

Prayer.

⁶⁰ He will be merciful to His land and to His people. Pardon and save all sinners, for Thou art the merciful One, and canst forgive sins, and blot out the iniquities of such as repent and come unto Thee. Create in me a clean heart, O GOD. Give us, O CHRIST, to praise Thee at all times, and fit us at all times, O LORD, to keep Thy commandments, and to thank and worship Thee, O our SAVIOUR, with all Thy saints in heaven. O LORD, Thou knowest. Thou knowest, O LORD, better than any what is profitable for us. In Thy grace direct us how to live, and let Thy mercies pardon our sins, Thy pity be our physician, and Thy great love our teacher. Unto Thee be glory, and upon us be Thy mercy. For Thou, O LORD, art good. Thou, O LORD, at all times art just and compassionate, and a well-spring of help, and a depth of tenderness towards our nature. O Thou Who didst create us in Thy grace, have pity upon us, and pardon our sins, that we may praise and give thanks to Thy holy name.

⁶¹ One generation to another declareth His works. Throughout every generation we have moved Thee to anger, yet throughout every generation Thou hast forgiven our sins, and hast not restrained Thyself from doing us good. The earth bringeth forth food, and the heavens produce clouds and rain, and Thou dost visit everything by Thy motions. Therefore in Thy grace make us to be thankful. O LORD, Thy mercies are from everlasting. We beseech the overflowing mercies of Thy grace, O CHRIST our King, to give help to our weakness, and because the times are troublous, and the world is confused and tossed about with sin, give us fixed rest that we may ever praise Thee. Rich and poor together. Body and soul together cry out for mercy and salvation from the treasury of Thy compassion; pardon the sins of both as Thy grace is wont, O Thou Who art the LORD of both, that they may ever be the abode of Thy will.

⁶² Our help is in the name of the LORD. Send forth help, O LORD, to the congregation of Thy blessed worshippers through the great power of the

cross; save them, by Thy grace, and sow Thy peace among them, that they may give thanks to Thy holy name, O Thou glorious One Who dwellest in the heavens. He is thy LORD, worship thou Him. O Mary, the sainted Virgin, the Mother of JESUS our Saviour, plead and supplicate for mercy upon the sinners who flee to thy prayers, that they may not be lost. Let thy prayers be to us a wall of defence in this world, and in that which is to come. Let Thy mercy keep those who draw nigh unto Thee. May the prayers of the righteous who appeased Thee, and of the just who approved themselves before Thee, of the prophets, apostles, doctors, martyrs, priests, and hermits, keep all Thy worshippers, that they may offer unto Thee a new song of praise, O FATHER, SON, and HOLY GHOST.

⁶³ And let their prayers be upon us all. May the prayers of Mar Sawr-Yeshua the saint, Mar Hnan-Yeshua the conqueror, John bar Hazzâyé, Maran Ammé of Zeena, Mar Shoocha 'l Mâran, (peace be to him,) Rabban Fransé, Mar Yosep, Mar Knoobâya, and of Jeshua Sawran, be to us a wall of defence. ¶ The following chant shall be sung whilst the bier is being borne from the church to the grave: I was glad when they said unto me, Let us go up to the house of the LORD. The LORD shall come to raise up the departed, and to fulfil the hope of the dead. His name endureth for ever. Blessed is He Who hath made death incapable of being bribed, for it taketh away the righteous and the wicked together. My feet stand in thy gates, O Jerusalem. At the opening of their graves shall all the souls stand looking for the Son Who shall appear from heaven.

⁶⁴ From this time forth and for evermore. Thy will has been perfected, and Thy decree has taken me away; quicken me, in Thy mercy, that I may rise and praise Thee. Both small and great. Cease to weep, all ye my friends, for CHRIST shall awaken us from our sleep. Thou hast fashioned me and laid Thine hand upon me. O FATHER, Who in the beginning didst form us out of the dust, in Thy pity have mercy upon us, that we may give thanks to Thy grace. Preserve me, O LORD, for in Thee have I put my trust. O our LORD, make the mourning of Thy servants to cease, and raise up the dead who confessed Thee. For His merciful kindness is great towards us. Come and let us give thanks unto the Son, Who hath redeemed us from subjection to all-destroying death. He lifted up His voice and the earth shook. He called Lazarus and raised him up from the grave. Thee also will He call and raise thee up with him.

65 Come and I will declare unto you. The voice of the Son will cause death to tremble, and will demand the children of Adam from him. Joy in the whole earth. Death shall be annihilated when the resurrection shall be, and when the hope of all the dead shall be perfected. Both small and great. The companions of thy ministry no longer hear thy harmony, nevertheless they rejoice, because thy bark has reached its haven. There shall thy abode and thy rest be. Amidst the delectable trees of paradise, there shall thy abode and thy rest be. They shall bear thee up in their hands. Moses and Elijah shall come forth to meet thee, and shall receive thee into tabernacles of light. All ye servants of the LORD. By the prayers which ye offer, remember me in the holy Church. I sought him but did not find him. I looked among the congregation assembled on a solemn festival, but the Priest was not there, because he had been removed to his LORD.

66 The sun knoweth his going down. The sun has set, the shadows have declined, but the priest has not come to his ministry. The people which He chose for an heritage. O all ye priests with whom I ministered in the sanctuary, remember me at all times in your prayers. The blessing of the LORD be upon you. Stretch out thy right hand, O holy priest, and bless the assembly which hath done honour to thy members. As far as the house of GOD. Behold, thy bark has reached its haven. Blessed art thou, for the reward of thy labours is laid up for thee. From this time forth for evermore. The altar mourns, the Church also mourns, and the place of thy worship awaits thy prayers. Come, ye children, hearken unto me. The Church weeps, the Church is sorrowful, and all thy disciples are clothed with deep mourning. The LORD preserve thy soul. Depart in peace, O our happy brother; CHRIST, Who hath taken thee away, receive thee into His bridal chamber.

67 O Thou Who art the hope of all the ends of the earth. The hope of life which thou didst wait for, now awaits thee at the door of the kingdom. There shall thy abode and rest be. Give rest, O LORD, to the soul of Thy servant, who has slept in Thy hope, in the bridal chamber of light. Thou hast set a crown of glory upon my head. Thy crown shines among the saints, O Thou pure Priest and lover of CHRIST. We did eat in the house of GOD in company. When ye enter the holy temple, then remember me in your prayers. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. Glory be unto the FATHER, and thanks be unto the SON and HOLY GHOST, Who raiseth us up. As it was in the beginning, is now, and ever

shall be, world without end. Unto Thee be glory, O JESUS our Saviour, for death is in Thine hands, and life in Thy will.

68 ¶ After the bier is placed beside the grave, the deacon shall say the following litany: Let us pray. Peace be with us. Pray for our brother, the Priest, the son of our faith, who has departed out of this world, that GOD, Who approved of him and took him away in the true faith, may guide him to the haven of all the righteous, so that when he shall awaken and raise up all those who sleep in the dust, and when the righteous and just shall attain a good end, He may call him and exalt him to His own right hand. R. Amen. And write his name in the book of life. R. Amen. And number him with His elect. R. Amen. And mingle him, through the grace of CHRIST, with the assembly of those who praise Him, and with all the just and righteous, who were approved before Him, for ever and ever. Amen.

69 R. Amen.

Prayer.

70 In Thy compassion, O LORD, visit our life; and through the overflowing mercies of Thy grace forgive and blot out all our follies; and give a good resurrection to the dead who have slept in the hope of Thy resurrection, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

71 Blessed is the mighty decree of Thy Majesty which killeth and maketh alive, which bringeth down to sheol and raiseth up, and which clotheth our bodies with glory in the resurrection, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. ¶ Whilst the following anthem is being said, all present shall take leave of the Priest.* Give me your peace, O my brethren, and ye also abide in peace, for this is your last salutation for ever. [Repeat.] I give peace and have peace,—a peace which shall not be taken from me for ever. The peace which CHRIST gave to His disciples, that peace be with you until the day of resurrection. Abide in peace, my brethren and associates, the LORD in His grace comfort you in your sorrow. Depart in peace, O happy brother, for the LORD will give thee eternal life. Abide in peace, O Church, and her children, the LORD in His grace keep all thy flocks.

72 Depart in peace to the abode of bliss: the LORD Whom thou lovedst mingle thee with the angels. Abide in peace, O ye priests and believers, the

LORD grant you the reward of your labours. O my brethren and dearly beloved, pray and beseech CHRIST in my behalf. Depart in peace, thou busy workman: the LORD Whom thou servedst, give thee bliss in His kingdom. Abide in peace, all ye of the Church: the LORD in His grace preserve your ranks. Depart in peace, thou victorious priest: the LORD, Whom thou lovedst give thee joy in His kingdom. Abide in peace, my brethren and dearly beloved; for I am now separated from you henceforth and for ever. Abide in peace, O world full of trouble; how tried and vexed is he who labours in thee. Abide in peace, my country, town and its inhabitants: may peace increase in thee henceforth and for ever.

73 Thou art separated from our company, O our brother; but we shall see thee again in the assembly of the saints in the kingdom. ¶ Whilst the Priests are putting the corpse into the grave, the following anthem shall be said. Peace be with you, my brethren and friends who sleep; open the gate to me, that I may enter in and rest among you. Come, enter in, and see how many giants sleep here, and are become as dust for the moths and worms in the pits of sheol. Come, enter in, and see how the spoils of death have become like miry clay in the heart of sheol. Come, enter in, thou child of the earthly race of Adam, behold and consider what mortality is reduced to. Come, enter in, and see our mournful state, and give glory to Him, Who shall raise up the children of Adam.

74 Come, enter in, and see the ranks of human kind, how their mouths are stopped up with dust in the bosom of sheol. Come, enter in, and see how goodly bodies have here become as chaff, and have turned into putrefying clay, in the heart of sheol. Come, enter in, O our brother; bid farewell to thy dearly beloved, and ask them to pray for thee. I conjure you in love, O my brethren, to remember me, and to pray for me, and for the brethren deceased. In Thy mercy, O our LORD, raise up all the dead, and give them bliss at Thy right hand in Thy kingdom. And thou, O our beloved, who art separated from us to-day, may the LORD mingle thee in the ranks of the assemblies above. ¶ The following shall then be said. O LORD of Priests, keep the Priests, the Church, and her children, and may they ever be kept in Thy mercy. And the soul of this our brother, who has this day separated from us, may it be numbered with the assembly of the just.

75 O my brethren, companions, and associates, abide in peace, for death hath separated me from your company. Pray for me. O ye children of the

Church with whom I ministered, abide in peace, for I am separated from you for ever. Pray for me. O ye children of the town from which I have gone forth, abide in peace; the peace of the LORD be with you. Pray for me. O ye pure Priests and Deacons with whom I ministered, when ye stand in the sanctuary then pray for me. Remember me in the ministry in which I ministered with you, and in the divine oblation. Pray for me. When the table of the awful sacraments shall be spread, then, O my beloved, do not forget me, but pray for me. When ye give the salutation of peace one to another in the sanctuary, let not my name be forgotten, and pray for me.

76 We offered the pure sacrifice of the Body and Blood of the Son of God upon the same holy altar, therefore pray for me. We ministered together in the same sanctuary, and there we sang the praises of God in company, therefore pray for me. Behold, my feet are restrained from walking to the sanctuary, and my tongue has ceased to sing with the voice of praise, therefore pray for me. Behold, I am now far removed from the ministry of the awful sacraments, and have become an alien to your company, therefore pray for me. I have begun to walk in the fearful way of death, therefore, O my companions and associates, pray for me. My days and the years of my life have been spent in vanity, and who shall have pity upon me in the judgment? Pray for me. The degree which I received I did not exercise as I ought, and who will plead for me in the judgment? Pray for me.

77 In the day when the living sign of the Son of God shall appear, lest I should meet Him with confusion of face, pray for me. In that day when He shall reward those who have served Him, lest I should not meet Him with open face, pray for me. The weight of my sins keepeth me from the reward which those shall receive who laboured well for Him, therefore pray for me. The number of my iniquities preventeth me from having the open face of those who served Him, therefore pray for me. In the hour when the judgment shall be set, who shall mediate for me? therefore pray for me. When my stains shall be disclosed before the Searcher of all, whom shall I then ask to intreat for me? therefore pray for me. When the righteous shall be sent into light, and the wicked into darkness, who shall save me from hell? therefore pray for me.

78 I conjure you, my beloved, by the one only God, to plead for me in sorrow and tears. Pray for me. Most dreadful is the judgment of God, upright is His searching out, and blessed is he upon whom He shall have mercy. Pray

for me. All of you entreat Him for my unworthy self, perchance He may have pity upon me, and fit me for mercy. Pray for me.

Conclusion.

79 Praise be unto Thee, O Thou Son, for there is none like unto Thee. The righteous wait for Thy appearing. [Repeat.] R. May Christ bless the reader and hearers, through the grace of His mercy, for ever. Amen. ¶ Then the priest shall take earth in his right hand, and shall say this

Prayer.

80 God, the Lord of all, Who passed this sentence upon mortal man: Dust thou art, and unto dust thou shalt return, may He raise thee up therefrom rejoicing in the resurrection of the dead; and the holy sacraments of which thou hast been a partaker, may they stand up for thee and be to thee for the forgiveness of sins; and in that fearful judgment of righteousness when the righteous shall receive the reward of their labours, and the just their recompense, mayest thou meet Jesus with them with open face, and ascribe thanksgiving and praise to the Father, Son, and Holy Ghost, for ever and ever. Amen. ¶ Whilst naming the Trinity the priest shall cast the earth into the grave in the form of a cross, and the people shall respond: Give rest to the soul of this Thy servant in the place where the righteous dwell. [To be repeated thrice.]

81 ¶ Whilst the grave is being covered in the following two anthems* shall be said. After which the priest shall say this

Prayer.

82 Thy living and life-giving voice, O LORD, which called and raised up Lazarus to a temporary resurrection, may it call and exalt this Thy servant to Thy right hand in that great and glorious day when Thy Majesty shall be revealed from heaven, O Thou just, all-merciful, and forgiving Judge, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

83 In Thy pity raise up the dead, and in the abundance of Thy mercy keep the living, and give a good resurrection to the dead who have slept in hope of Thy resurrection, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Conclusion.

⁸⁴ We supplicate Him Who through His Cross hath redeemed us from death and corruption, and by His own resurrection hath promised us life and resurrection;—we pray the depth of His mercies in behalf of this believer, who has been loosed from this fleeting life, and put in the road in which all generations must walk, that He would number him with all the true children of His sacraments; and comfort those who mourn and weep for him with the hope of His heavenly promises; and sprinkle their hearts with the cooling dew of His mercies; and that the right hand of His mercies may rest upon all this assembly which has honoured his burial, both here and there, so that we all may be meet to ascribe praise to the FATHER, SON, and HOLY GHOST, for ever and ever. Amen.

Hymns.

⁸⁵ 1. Antiphon. The LORD, Whose cross thou hast confessed, He give rest to thy soul, O our brother; and when He shall come in His great glory, may He give thee bliss in His kingdom. [Repeat.] Depart in peace, O our brother, the LORD accompany thee, and the cherub who keepeth the door of paradise open the gate thereof before thee. By the ministry in which I served with you, let not my remembrance be forgotten from among you, and when you stand in the sanctuary think of me in your prayers. 2. Ant. Go, thou true priest, thou corporeal angel, go and possess glorious happiness in the bosom of Abraham. [Repeat.] The kingdom which passeth not away, and spiritual bliss, are reserved for thee in the heavenly abode with all the tried and elect priests. The company of the household of Ananias, of Aaron the priest, and of Zecharias, receive thee forthwith in the city not made with hands.

⁸⁶ 3. Ant. Show me, show me, O Jerusalem, the way in which the righteous do walk. The road in which the righteous walk, and whereby they enter into bliss, is like the King's highway. The seraph calleth, and stretcheth out his wings for thee, [saying,] Come now, for thou hast passed over the place of fear. 4. Ant. O Thou Living Voice, which callest the righteous to the kingdom, grant me, O LORD, Thy pity when Thy Majesty shall be revealed. [Repeat.] Thou, O LORD, Who art full of mercy and compassion towards sinners, in Thy great love guide me to the city of bliss. O JESUS our King, in the day of Thy appearance quicken and raise me up that I may give thanks to Thy Majesty.

The Consolation,

⁸⁷ to be said over priests and deacons on the morrow after their burial. ¶ All the church shall assemble at the grave, and dividing themselves into two choirs, the priest shall first say this

Prayer.

⁸⁸ We praise Thy grace, O Thou Good GOD Who doest good, and doest not injustice; and we praise Thy mercy, O Thou Who art merciful and upbraidest not; and we praise Thy adorable TRINITY, O Thou glorious One, whose glory passeth not away, and endeth not, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Prokimenon. Psalm xxvi. ¶ Then shall be said the following. From the beginning of his formation love dwelt in him, and did not depart from him, neither shall it leave him for ever or pass away. From his childhood he hired himself in the vineyard of his LORD, and actively bore the heat and burden of the day. From his youth the LORD chose him as His portion, for He knew him before he had any being that he was a child of His right hand. From his youth he laid hold of the way of holiness, and did not grow weary in well-doing.

⁸⁹ From his youth he was separated from his father's house by a token which showed him the good way of eternal life. How long wilt thou sleep, thou greedy one, who lovest sleep? Listen to the voice of the birds rebuking the idle. How long wilt Thou forget me, O LORD, like the wicked? How long wilt Thou turn away Thy face from the child of Thy household? The idle love the sleep of iniquity overmuch, and love not to hear the voice of the morning. Our good deeds have been short like the days in the month of December, and our iniquities have increased as the length of its nights. How long wilt thou sleep, thou sluggard? Rise up, and pray, and listen to the notes of the birds reproving the idle. The circles of the spiritual ones pray for mercy upon sinners, and truth is gone far from us through the weight of our iniquities.

⁹⁰ The troubled call upon Thee, O Thou compassionate One: and the afflicted flee to Thee for mercy, O Thou merciful One; and the mourners seek comfort from Thee, O Thou Comforter. Comfort Thy servants with the hope of Thy righteous promises, for Thou art the LORD of the two worlds which Thou hast created, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

⁹¹ Have mercy upon us, O LORD our GOD, and forgive and blot out all our follies, through the overflowing mercies of Thy grace, O Thou merciful One, Who forgivest iniquities and sins, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen. Canon. Psalm lxvii. ¶ After which shall be said the following. When Thou shalt appear to judge the works of all men, cast me not out of Thy presence, O LORD. Let the soul of Thy servant, O LORD, mix with the ranks of the assemblies clothed in light. When Thou shalt appear to reward Thy labourers, give Thy servant joy in the kingdom which passeth not away. In that hour when Thy great day shall appear, then have pity upon us, O LORD, that through Thy grace we may find mercy. Fit me, O LORD, to meet Thee with the thief, and to enter into Thy bridal chamber of light.

⁹² Judgment draweth nigh, and I have no answer to give before Thy seat. May the loving-kindness which formed me have mercy upon me. Have compassion, O LORD, upon Thy servant who hath slept in Thy hope: give him to enjoy bliss in the kingdom which passeth not away. O Thou Chief of the high priests, through Whose blood we are cleansed and sanctified, receive, O LORD, the soul of Thy servant departed. ¶ Then shall follow a doxology, after which this Anthem. Bitter, O our brother, is thy death, and sad is the day of thy separation from us; for death took thee suddenly away, and hath shut thee up in the darkness of the grave. CHRIST give thee bliss with all the priests thy associates, and to all who have assembled at thy funeral may bliss be given with thee in the kingdom. How fatal is greedy Death, which like a hungry lion hastened and carried away the pure priest, and snatched him from temporary life!

⁹³ CHRIST shall give him bliss in His bridal chamber with the sheep at His right hand, and to those who have bewailed his death He will give joy through His compassion and mercy. ¶ Then shall be said the Trisagion. After which shall follow two prayers, and then this

Anthem.

⁹⁴ Mourn not, ye children of Adam, for CHRIST the King has lifted up your heads. Mourn not in the day of your death, O ye prudent ones, for death is but a sleep in which the righteous and wicked rest. It is a cup which justice has mingled for the children of Adam, and all his children must drink of it.

It is a bridge over which all generations must pass from this world to the next where no fear is. Behold how every man tastes the cup of death, and not one is free from its power and sovereignty. Where is Adam whom the LORD formed out of the dust, and called him His image, and made heaven and earth subject to him? Where is Abel the first-begotten, the righteous and just, whose righteous blood crieth unto GOD? Where is the goodly Seth, the likeness of Adam, who became the father of all the righteous after him?

⁹⁵ Where is the meek Noah, the new world; and where is the righteous Shem and his two brothers? Where is Abraham who offered up his only son in sacrifice; and where is Isaac in whose stead GOD sent a lamb? Where is Moses who saw his Maker on mount Sinai, Who strengthened him by His Spirit, and spake with him face to face? Where is the son of Nun who stayed the sun, and stopped the moon, and who slew thirty-one kings by his might? Where is David who was called the Heart of the LORD: and where is the learned Solomon the first among the wise? Where is Goliath the giant, the captain of the Philistines; and where is Samson who slew the Philistines? Where are the wise who made proverbs, and who filled the earth with the narratives of their writings? Where are the kings who have ruled the world, and laid up their possessions in treasure-houses?

⁹⁶ Where are those whose mandates were terrible, and whose majesty reduced the earth to their sway? Where are those who were clothed with sumptuous garments, and who revelled in beds of silk? Where are the necks on which hung wrought gold, and the hands which were adorned with pearls? Where are the generations which have been since the beginning, and the nations from Adam until now? Behold all these, O ye prudent ones, and see to what the beauty of their persons is reduced. Ask of Sheol and she will tell you where they are: ask of the earth and she will show you the place of their burial. They all are embosomed in the ground, and there shall they remain till the resurrection-day. One decree shall go forth to the four quarters of the world, and shall gather together and separate the dust of man from the dust of earth.

⁹⁷ One decree shall shake the earth, the mother of the dead, and they shall rise from the dead and sing praises. Whilst there is space for repentance let us labour a little, and now that the door of mercy is open let us pray for mercy; That in the day when the Son of God shall appear in His glory, we may meet Him at His right-hand in the kingdom. And to Thee, with the

FATHER, and the HOLY SPIRIT, be glory and worship, and upon us Thy mercy, for ever and ever. Amen.

P A R T T W O

The Syrian Jacobites and India

*The West Syriac liturgy of Saint James, and the liturgy of the
Syrian Christians of Malabar.*

The Liturgy of the Syrian Jacobites, including the Anaphora of Saint James (Brightman translation)

SYRIAN ORTHODOX (JACOBITE) RITE

The full Jacobite (West Syriac) liturgy, from the priest's preparation and vesting to the dismissal and the blessing of the bread, with the anaphora of Mar James, brother of the Lord. Brightman put it together in English from a Syriac text printed in 1572, two manuscripts from Malabar and a British Museum manuscript of 1182.

THE PREPARATION OF THE CELEBRANT

First the priest praises and says

¹ Glory be to the Father and to the Son and to the Holy Ghost : and upon us weak and sinful be mercy and grace at all times

Prayer of the beginning

² Vouchsafe unto us, o Lord God, with knowledge and fear and beauty of spiritual order to stand before thee in purity and holiness and to serve thee as the lord and creator of all, to whom is due worship from all, Father and Son and Holy Ghost, for ever.

Then he asks pardon of the priests and the people — And he says

³ Have mercy upon me, o God, after thy great goodness and the rest (of Ps. li) And thee glory befittheth, o God, now and at all times and for ever.

And when he enters to the altar he says

⁴ Into thine house, o God, have I entered and before thy sanctuary have I worshipped, o heavenly king : pardon me all wherein I have sinned against thee

And when he kisses the horn of the throne he says

⁵ Bind the sacrifice with cords, yea even unto the horns of the altar.

THE VESTING

And when he puts off his ordinary clothes he says

1 Put off from me the filthy garments wherewith Satan hath clothed me, by the loosing of my evil thoughts, and clothe me with the choice garments that are fitting for the service of thy glory and for the praise of thy holy name, o our Lord and our God, for ever

And when he puts on the Cuthino he says

2 Clothe me, o Lord, with the robe of incorruption and gird me with the strength of thine Holy Spirit, o our Lord

And when he puts the Urōro on his neck he says

3 Gird thee with thy sword upon thy thigh, o most mighty, according to thy worship and renown

Then he girds his loins with the Zunōro and says

4 Thou shalt gird me with strength unto the battle and shalt throw down under me them that rise up against me and tread down mine enemies in my sight

And when he puts on the left Zendo he shall say first

5 Make my members instruments of righteousness, o Lord, and meet for all good and right works, making us pure temples and chosen vessels that are fit for the service of thy glory and for the praise of thy holy name, o our Lord and our God, for ever

and he adds

6 Teach mine hands to fight and strengthen mine arms like a bow of steel

then putting on the right zendo he says

7 Make my members instruments of righteousness and the rest and he adds Thy right hand shall hold me up and thy loving correction shall make me great: thou shalt make room enough under me for to go, that my footsteps shall not slide

And when he puts on the Phaino he signs it with three crosses and says

8 Let thy priests be clothed with righteousness and thy saints with joyfulness: for thy servant David's sake turn not away the presence of thine anointed.

THE PREPARATION OF THE ALTAR

And so he takes the cover off the mysteries and he puts the paten on the left side and the chalice on the right and the purificator and the spoon with the paten on the left side and the cloud on the right — And he lights the taper on the right and says

1 In thy light shall we see light, o Jesu full of light, who art the true light that lighteneth every creature: enlighten us with thy glorious light, o effulgence of the heavenly Father

and on the left also and says

2 O sacred and holy, who dwellest in abodes of light keep far away evil passions and hateful thoughts: grant us that with purity of heart we may do the works of righteousness.

THE PROTHESIS

And he brings and arranges the seal in the paten and says

1 He was led as a lamb to the slaughter and as a sheep before his shearers is dumb so he opened not his mouth in his humiliation The place, o Lord, which thou hast made for thee to dwell in: thy sanctuary, o Lord, which thy hands have established. The Lord shall reign for ever and ever

And when he mixes the chalice he says

2 Our Lord Jesus Christ was crucified between two robbers in Jerusalem and was pierced in his side with the spear and there flowed out therefrom blood and water and he that saw it bare record and we know that his record is true I will receive the cup of salvation and the rest (of Ps. cxvi 13, 14).

And he sets the sedro of penitence — First the prumion

3 Him whom watchers exalt and to whom angels minister and of whom every creature proceeds and is guided, him praise befitteth 4 Sedro We beseech thee, o our Lord Jesus Christ, o God, to bless thy servants and these thy worshippers who are gathered together in thine holy name in this temple. May they put on thy spiritual weapons, may they conquer the wicked one and his host. Spare their sins by thy grace and forgive their offences by thy mercy that they may lift up praise unto thee. Voice At thy gate, o Lord, do I knock, from thy treasury I ask for mercies. I a sinner of years have turned aside from thy way. Grant me to confess my sins and to forsake them and to live by thy grace. At what gate shall we go and knock save at thy gate, o gracious one our Lord, and what have we that shall plead with thee for our offence if thy

mercies plead not with thee. o king whose glory kings do worship? Glory Father and Son and Holy Ghost, be thou to us an high wall and an house of defence from the wicked one and from the hosts of him that fighteth against us: with the wings of thy mercies hide us when the good are severed from the wicked. From everlasting Let the voice of our ministry be a key that openeth the gates of heaven and may the archangels say from out their ranks How sweet is the voice of the earthborn! The Lord quickly answer their request! The smoke May we be pardoned and cleansed and sanctified and purified and purged from all the filth of sin by this smoke of odours which we offer before thee now, o our Lord and our God, and at all times for ever. Examination I have sinned against thee, o thou that hast pity on a sinner: receive my supplication and forgive me my faults: o Lord the lord of all, have mercy on me

Then he shall say

5 Kurillison three times and Our Father which art in heaven and this seal Sacrifices of praise may we be accounted worthy to offer unto thee, o Lord, a sweet-smelling savour, even all our thoughts and words and deeds and holocausts, and without spot to appear before thee all the days of our life, o Father and Son and Holy Ghost for ever. The service of penitence is finished which was foreshadowed by the old covenant and the law.

THE SECOND SERVICE OF THE KURBĀNO

First the priest praises and says

1 Glory be to the Father and to the Son and to the Holy Ghost: and upon us weak and sinful be mercy and grace at all times

Prayer

2 Vouchsafe us, o Lord God, having our hearts sprinkled and clean from all evil conscience, to be accounted worthy to enter into thine holy of holies, high and exalted, and in purity and holiness to stand before thine holy altar and present unto thee reasonable and spiritual sacrifices in the belief of the truth, o our Lord.

And afterwards bowing down he adds and says the prayer for himself

3 O Lord God almighty who pardonest guilty men and hast no pleasure in the death of a sinner: to thee, o Lord, do I stretch forth the hands of my heart and I implore of thee forgiveness for all my unlawful deeds, albeit un-

worthy: but I beseech thee keep my mind from the operations of the enemy, mine eyes that they look not incontinently, mine ears that they listen not to vanities, mine hands from the service of hateful things, and my reins that they be moved in thee, so that I be entirely thine. And from thee be there granted unto me the gift of thy divine mysteries, o Christ our Lord and our God, for ever. Amen.

THE OFFERTORY PRAYERS

Then he rises and ascends the step and says

1 Stōmen kalōs

The people

2 Kurillison

And again removing the veils, that is the covering of the mysteries, he places that of the paten on the south, and that of the chalice on the north. Over that of the paten he says

3 The Lord is king and hath put on glorious apparel: the Lord hath put on his apparel and girded himself with strength and the rest (of Ps. xciii)

Over that of the chalice he says

4 [O pure and spotless lamb who offered to his Father an acceptable offering for the expiation and redemption of the whole world: vouchsafe us to offer ourselves to thee a living sacrifice wellpleasing unto thee and like unto thy sacrifice which was for us, o Christ our God for ever. Amen] And he [stretches forth his hands in the form of a cross, his right hand over his left and] takes the paten in his right hand and the chalice in his left crosswise [and lifts them up on high above the part where is the fixed tablitho] and says the general prayer on this wise 5 The memorial of our Lord and our God and our Saviour Jesus Christ and of all his saving dispensation on our behalf: to wit the message of the watcher, and his glorious conception and his birth in the flesh and his baptism in the Jordan and his fast of forty days and his saving passion and his uplifting on the cross and his quickening death and his honourable burial and his glorious resurrection and his ascension into heaven and his session on the right hand of God the Father; according to his own command unto us we are commemorating at this time upon the eucharist that is set before us. Then particularly for our father Adam and our mother Eve and the holy mother of God Mary and the prophets and apostles, preachers and evangelists and martyrs and confessors, righteous men and

priests and holy fathers and true shepherds and orthodox doctors, solitaries and cenobites and those who are standing and praying with us with all those who since the world began have been wellpleasing unto thee from our father Adam even unto this day.

6 Again we are commemorating our fathers and our brethren and our masters who have taught us the word of truth and our departed and all the faithful departed, particularly and by name them that are of our blood and them that had part in the building of this temple and them that had part and are still taking part in the support of this place, and all that take part with us whether in word or in deed, in little or in much, especially him for whom and in whose behalf this kurbono is offered here he mentions him for whom (he is celebrating) and pardon his offences and his sins in thy mercy. O God, make a good remembrance for N: then for whoso is worthy: and if he is offering for the mother of God or for one of the saints let him say and for saint mar N whose commemoration we are celebrating today: then he shall say particularly then for the holy mother of God Mary in whose honour and for whom this kurbono is offered today peculiarly and distinctly that she, o my Lord, may be an intercessor unto thee in the behalf of every one that taketh refuge in the aid of her prayers. O good and merciful God, by her heard and acceptable prayers unto thee answer in thy goodness his requests who sets apart and honours her remembrance:

7 remove from him temptations and chastisements and rods of anger and forgive his offences in thy mercy, by the prayers of thy mother and of all thy saints. Amen. Again O God, thou wast the offering and to thee the offering is offered: receive this offering from my weak and sinful hands for the soul of N and he repeats it three times. Again O God, in thy graciousness make rest and good remembrance to my father and to my mother. And if for the sick O merciful God, be gracious to N and grant him healing of soul and body. And if for the departed O God, make to him rest and good fruition in thy mansions of light with all the doers of thy will. And make rest and good remembrance to my father and to my mother and to all who are with me and who have companionship with me and to all who ask of our weakness that we make memorial of them in this thine offering offered unto thee by our sinfulness, whose names are known unto thee.

And he puts down the mysteries and sets the chalice to the east and the paten to the west on the tablitho and he covers them with the annaphura and says

8 His glory covered the heavens and all creation was full of his praise.

THE MASS OF THE CATECHUMENS

The Censing — The deacon

1 Stōmen kalōs

The people

2 Kurillison

The priest

3 The general prumon To that glorious and adorable one who hath magnified the memory of her that brought him forth in heaven and in earth and who hath made victorious the memory of his saints in every spot and place and on every wise and hath distilled the dew of mercy and compassion on the limbs of the faithful departed: to him praise is fitting 4 And he sets the sedro We adore and give thanks and glorify thee, the creator of the worlds and disposer of things created, the blessed root that budded forth and sprang up out of a dry ground, even of Mary, and all the earth was filled with the savour of its glorious sweetness and it drove away the foul savour of heathenness from all regions by its glorious doctrine. We offer before thee this incense after the pattern of Aaron the priest who offered pure incense unto thee in the tabernacle that was for a time and stayed thereby the plague from the people of Israel. So we beseech thee, o Lord, receive this savour of spices which our lowliness offers unto thee by reason of our sins and our offences, in the behalf of our father Adam and our mother Eve, in the behalf of the prophets and apostles, in the behalf of the just and righteous, in the behalf of the martyrs and confessors, in the behalf of the fathers and orthodox doctors, in the behalf of the monks and cenobites, in the behalf of the holy mother of God Mary, in the behalf of orphans and widows, in the behalf of the distressed and the afflicted, in the behalf of the sick and oppressed, in the behalf of all who have spoken and charged us to remember them in prayers to thee, o Christ our God, and in the behalf of the living and the dead and the repose of their souls in the heavenly Jerusalem. And glory and worship we will send up to thee, o my Lord, and to thy Father and to thine Holy Spirit now and at all times for ever. Amen

He burns incense and says

5 To the glory and honour of the holy and glorious Trinity incense is set on by my hands weak and sinful Let us pray all of us: mercy and grace ask we from the Lord. O merciful Lord, have mercy on us and help us

and he takes the incense and worshipping censens the midst of the table of life three times, which is a type of the Father, saying

6 Adoration to the gracious Father

and the north horn he censens three times, which is a type of the Son, and says

7 Adoration to the merciful Son

and the south horn he censens three times, which is a symbol of the Holy Ghost,

8 Adoration to the living and holy Spirit

and he ascends the step and raises the incense over the mysteries on the east side and says this Voice

9 V Rejoice in the Lord, o ye righteous With the smoke of spices be there a remembrance to the Virgin Mary mother of God

and bringing it to the west side he says

10 Praise him, all ye peoples With the smoke of spices be there a remembrance to the holy prophets apostles and martyrs

and to the north side saying

11 Glory be to the Father and to the Son and to the Holy Ghost With the smoke of spices be there a remembrance to the doctors and the priests and the just and the righteous

and to the south side saying

12 From everlasting to everlasting world without end With the smoke of spices be there a remembrance to the holy church and all her children and he lowers the censer in a circle over the mysteries three times and descends from the step saying this Smoke Receive, o my Lord, in thy mercy the incense of thy servants and be reconciled by the smoke of thy priests and be appeased by the service of thy worshippers and magnify thereby the remembrance of thy mother and of thy saints and of all the faithful departed, o Son the Christ who with thy Father and thine Holy Spirit art worshipped and glorified now and at all times for ever. The seal May the just and righteous, the prophets and apostles and martyrs and confessors and the holy mother of

God Mary and all the saints who in all generations have been wellpleasing unto thee, o God, be intercessors and suppliants unto thee in the behalf of the souls of all of us, that by their prayers and supplications wrath may cease from thy people. And have mercy on the flock of thy pasture and make thy tranquillity and thy peace to dwell in the four quarters of the world and to the departed grant pardon in thy goodness, o our Lord and our God, for ever. Examination Let Mary who brought thee forth and John who baptized thee be suppliants unto thee in our behalf: and have mercy upon us.

THE L E C T I O N S

If there be lessons for that day from the books of the Old Testament the people shall say

¹[A voice (and the rest) Then the lessons shall be read] {And the Lord said unto Moses wherefore criest thou ...and his servant Moses Exod. xiv 15-31 All wisdom cometh from the Lord ... turneth away wrath Eccclus. i 1-21 The wilderness and the solitary place ... sorrow and sighing shall flee away Is. xxxv}

And he begins the responsory of Mar Severus

²By the prayers of Mary who brought thee forth and of John who baptized thee ¶ I will magnify thee, o God my king, whose only-begotten Son who was immortal in his nature and came in grace for the life and salvation of the race of men and became incarnate of the holy and glorious pure virgin the mother of God Mary: he took a body without change and was crucified for us, even Christ our God, and by his death trampled under foot our death and destroyed it, who is one of the holy Trinity and is worshipped and glorified equally with his Father and his Holy Spirit Have mercy on us all.

And they say

³Holy art thou, o God : Holy, o mighty: Holy, o immortal who wast crucified for us : have mercy upon us Holy art thou, o God : Holy, o mighty: Holy, o immortal who wast crucified for us : have mercy upon us Holy art thou, o God : Holy, o mighty: Holy, o immortal who wast crucified for us : have mercy upon us and Kurillison three times.

The people

⁴[The chosen apostles (and the rest)

The priest

5 Vouchsafe us, o Lord God, by the intercession of thine holy apostles to be unmoved and immovable in the faith and to be stablished in their doctrines and by good and profitable works to be wellpleasing to thy godhead, rejoicing in thee all the days of our life and to the end, o Christ our God and the hope of our life and the saviour of our souls for ever. Amen]

He reads the Praxis

6 Beloved {Whosoever believeth that ... hath not life I Jo. v 1-12}.

The people

7 Paul the blessed apostle (and the rest)

Again the prayer before the Apostle

8 Accept, o Lord God, our prayers and our supplications which are at this time before thee and account us worthy with purity and holiness to keep thy commandments and those of thy divine apostles and of Paul the architect and builder of thine holy church, o our Lord and our God for ever

The deacon

9 Paul the apostle : from the Epistle to {the Corinthians} Bless, o my Lord My brethren {I would not that ye should be ignorant ...able to bear it I Cor. x 1-13}

The deacon

10 Bless, o my Lord.

The people

11 Halleluiah and halleluiah Offer to him [sacrifices, bring presents come into the courts of the Lord and worship him in his holy temple: be thankful unto him and speak good of his name by whom life is bestowed Halleluiah].

The deacon

12 Bless, o my Lord With silence [stand, ye hearers, for this is the holy Gospel which is being read. Brethren, haste ye and hear and acknowledge the word of the living God]

The priest before the Gospel

13 Grant us, o Lord God, the knowledge of thy divine words and fill us with the understanding of thine holy Gospel and the riches of thy divine gifts and the indwelling of thine Holy Spirit and give us with joy to keep thy com-

mandments and accomplish them and fulfil thy will and to be accounted worthy of the blessings and the mercies that are from thee now and at all times

The priest

14 Peace be to you all

The people

15 And with thy spirit

The priest

16 The holy Gospel of our Lord Jesus Christ, the life-giving Gospel of {Luke} the apostle who preached life and salvation to the world

The deacon

17 Blessed is he that cometh in the name of the Lord

The priest

18 In the time therefore of the dispensation of our Lord and our God and our Saviour Jesus Christ, the Word of the living God who was incarnate of the virgin Mary, these things were done

The deacon

19 We believe and confess

The priest

20 {And as the people were in expectation in thee I am well pleased S. Luke iii 15-22} And peace be to you all

The people

21 And with thy spirit

This prayer

22 To our Lord Jesus Christ be our praise and our thanksgiving and our blessing for his lifegiving word to us, and to his Father who sent him for our salvation, and to his living and holy Spirit who giveth us life, now and at all times for ever. Amen.

THE MASS OF THE FAITHFUL

The Prayers — And he sets the sedro of the Entrance

1 Let us pray all of us : ask we mercy and grace from the Lord. O merciful Lord have mercy on us and help us Prumton {With the operation of good

works and noble and holy thoughts and the pleasant savour of the true faith and the firstfruits of the gifts of glorious immortal lives be we accounted worthy to offer to the highpriest of our confession, even Jesus Christ, a holy and righteous sacrifice for that he of himself hath made purification of our sins and redeemed the world by his sacrifice : whom befitteth glory and honour and worship at this time of the celebration of the divine eucharist and at all times} Sedro of the entrance {O Christ who art God the maker and the possessor of all, the redemptive breath of the worlds, pure immortal chrism and pleasant savour that never dieth, the sweet and pleasant savour, the knowledge of thee filleth our hearts and thou hast vouchsafed to us poor and earthly things to stand before thee and to hear and to minister the service of thy divine and unspeakable mysteries which even angels desire to look into. Free our souls, o Lord, from the yoke of the bondage of sin that we may live before thee with watchfulness of mind and fixed rules of conversation all the days of our lives and come to a blessed end and to life everlasting, wherefrom troubles and lamentations and groanings are moved far off: through thy grace and the goodpleasure of thy Father blessing and blessed, who sent thee to save us, and through the operation of thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and at all times for ever}

He continues

2 From God may we receive pardon of offences and remission of sins in both worlds for ever. Amen

And he adds

3 Peace be to you all

The people

4 And with thy spirit

The priest

5 May the pardon of the Son of God be bestowed on our souls and on the souls of our fathers and of our brethren and of our masters and of our teachers and of our departed and of all the faithful departed, children of the holy church, in both worlds for ever. Amen

And he burns incense and makes three crosses on the censer and says

6 Let us answer and say Ho^{ly} is the holy Father, ho^{ly} is the holy Son, ho^{ly} is the living and holy Spirit, who halloweth the incense of the sinner his servant, sparing and having mercy on our souls and on the souls of our fathers and of our brethren and of our masters and of our teachers and of our departed and of all the faithful departed, children of the holy church, in both worlds for ever and ever. Amen.

THE CREED

The deacon

1 Sophia and Pröschomen

The priest begins

2 [each of the faithful shall say I believe and the priest shall say We believe] I believe [in one God the Father almighty maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ the only Son of God, who was begotten of the Father before all worlds, light of light, very God of very God, begotten and not made, and equal in substance to his Father: by whom all things were made: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and of the virgin Mary mother of God and was made man and was crucified for us in the days of Pontius Pilate and suffered and died and was buried and rose again the third day as he willed and ascended into heaven and sat down at the right hand of his Father and he shall come again in glory to judge the quick and the dead: of whose kingdom there is no end. And in one Holy Ghost who is the Lord, the quickener of all things, who proceedeth from the Father, and with the Father and with the Son is worshipped and glorified, who spake by the apostles and the prophets. And in one church apostolic catholic and glorious: I acknowledge that there is one baptism which is for the remission of sins and I look for the resurrection of the dead and the new life in the world to come. Amen.]

THE LAVATORY

And he washes the tips of his fingers in water and says

1 Wash away, o Lord God, the foul pollution of my soul and cleanse me with thy sprinkling of life that in purity and in holiness I may be accounted worthy to go in to the holy of holies, thine holy and hallowing house, and

without defilement to handle thine adorable and divine mysteries, that with pure conscience I may offer unto thee a living sacrifice that may be wellpleasing unto thy godhead and like unto thy glorious sacrifice, our Lord and our God, for ever.

Again he asks for forgiveness and says

2 My brethren and my masters, pray for me that my sacrifice be accepted.

And he bows down before the table of life and prays this prayer in silence and says

3 O holy and glorious Trinity, have mercy upon me: o holy and glorious Trinity, forgive me my sin: o holy and glorious Trinity, receive this offering from my weak and sinful hands. O God, in thy mercy make rest and good remembrance on thine holy and heavenly altar for thy mother and for thy saints and for all the faithful departed. O God, pardon and remit in this hour the sins of thy sinful servant and help my weakness which crieth unto thee at all times and by the prayers of thy mother and of all thy saints, o God, in thy lovingkindness pardon and remit the sins of them of our blood, our fathers and our brethren and our masters and of him for whom and in the behalf of whom this sacrifice is offered here he mentions whomsoever he will.

THE ANAPHORA OF MAR JAMES: THE KISS OF PEACE

The Kiss of Peace — First the prayer before the Peace

1 O God of all and Lord, account these our unworthy selves worthy of this salvation, o thou lover of men, that pure of all guile and all hypocrisy we may greet one another with a kiss holy and divine, being united with the bond of love and peace: through our Lord God and Saviour Jesus Christ thine only Son our Lord through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

2 Amen

The priest

3 Peace be to you all

The people

4 And with thy spirit

The deacon

5 Give we the Peace

The people

6 Account us worthy, o Lord.

THE INCLINATION AND THE PRAYER OF THE VEIL

The deacon

1 Let us bow down our heads before the Lord

The people

2 Before thee, o Lord

The priest

3 Thou who alone art a merciful Lord, send thy blessings on them that bend their necks before thine holy altar, o thou that dwellest on high and yet regardest the things that are lowly, and bless them: through the grace and mercies and love towards mankind of Christ thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and life-giving and consubstantial with thee now and ever and world without end

The people

4 Amen.

The Prayer of the Veil — The priest

5 O God the Father who for thy great and unspeakable love towards mankind didst send thy Son into the world to bring again the sheep that was gone astray, turn not away thy face from us who offer this fearful and unbloody sacrifice: for we trust not in our own righteousness but in thy mercies. We intreat therefore and beseech thy goodness that this mystery which is administered for our redemption be not for judgement unto thy people but for the wiping out of sins and for forgiveness of trespasses and for thanksgiving unto thee: through the grace and mercies and love towards mankind of thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

6 Amen.

THE ANAPHORA: THE THANKSGIVING

The deacon

1 Stand we fairly

The people

2 Mercies, peace, (a sacrifice of praise)

The Thanksgiving — He makes the anaphora to flutter and says

3 The love of God the Father and the grace [of the onlybegotten Son and the fellowship and descent of the Holy Ghost be with you all, my brethren, evermore]

The people

4 And with thy spirit

The priest

5 The minds and hearts of all of us be on high

The people

6 They are with the Lord our God

The priest

7 Let us give thanks unto the Lord with fear [and worship with trembling]

The people

8 It is meet and right

The priest : gēhōntho

9 It is very meet right fitting and our bounden duty to praise thee, to bless thee, to celebrate thee, to worship thee, to give thanks to thee the creator of every creature visible and invisible

Tēlitho

10 whom the heavens and the heavens of heavens praise and all the hosts of them, the sun and the moon and all the choir of the stars, the earth and the sea and all that in them is, the heavenly Jerusalem, the church of the first-born that are written in heaven, angels archangels principedoms powers thrones dominations virtues above the world, heavenly armies, the cherubin with many eyes, and the seraphin with six wings and with two of their wings they veil their face and with twain their feet and with twain they do fly one to another, with unceasing voices and unhushed theologies, a hymn of vic-

tory majesty and excellent glory with clear voice hymning, and crying and shouting and saying

The people

11 Holy holy holy mighty Lord God of Sabaoth of the glory and honour of whose majesty heaven and earth are full Hosanna in the highest Blessed is he that came and cometh in the name of the Lord Hosanna in the highest

The priest: gēhōntho

12 Even as in truth thou art holy, king of the worlds and giver of all holiness, and holy also is thine onlybegotten Son our Lord and God and Saviour Jesus Christ and holy also is thine Holy Spirit who searcheth all things, even the deep things of thee, God and Father. For holy art thou allsovereign almighty terrible good, of fellowfeeling and especially as touching thy creature: who madest man out of earth and gavest him delight in paradise: but when he transgressed thy commandment and fell thou didst not pass him by nor forsake him, o good, but didst chasten him as an exceeding merciful father: thou calledst him by the law, thou didst lead him by the prophets and last of all didst send thine onlybegotten Son into the world that he might renew thine image: who, when he had come down and been incarnate of the Holy Ghost and of the holy mother of God and evervirgin Mary and conversed with men and done all things for the redemption of our race

Tēlitho

13 and when he was about to accept a voluntary death for us sinners, himself without sin, in the same night in which he was delivered up for the life and salvation of the world took bread on his holy spotless and unpolluted hands and showed it to thee, God and Father, and when he had given thanks he blessed hallowed brake and gave to his disciples and holy apostles saying take, eat of it: this is my body which for you and for many is broken and given for the remission of sins and for eternal life

The people

14 Amen

The priest

15 And likewise also the cup after he had supped when he had mixed with wine and water he gave thanks blessed hallowed and gave to his disciples and holy apostles saying take, drink ye all of it: this is my blood of the new testa-

ment which for you and for many is shed and given for the remission of sins and for eternal life

The people

16 Amen

The priest

17 Do this in remembrance of me: for as often as ye eat this bread and drink this cup ye do proclaim my death and confess my resurrection until I come

The people

18 Thy death, o Lord, [we commemorate and thy resurrection we confess and thy second coming we look for, and we ask of thee mercy and compassion and we implore the forgiveness of sins. Thy mercies be upon us all].

THE INVOCATION

The priest

1 Commemorating therefore, o Lord, thy death and thy resurrection on the third day from the tomb and thine ascension into heaven and thy session at the right hand of God the Father and as well thy second coming fearful and glorious wherein thou shalt judge the world in righteousness, when thou shalt render to every one according to his deeds, we offer thee this fearful and unbloody sacrifice that thou deal not with us after our sins, o Lord, neither reward us after our iniquities, but after thy leniency and thy great and unspeakable love towards mankind blot out the sins of us thy servants who intreat thee. For thy people and thine inheritance intreat thee and through thee and with thee the Father saying

The people

2 Have mercy [upon us, o God the Father almighty, have mercy upon us]

The priest

3 We too, o Lord, receiving thy grace, [weak and sinful, thy servants, give thanks unto thee and praise thee for all things and by reason of all things]

The people

4 We glorify thee, [we bless thee, we worship thee, we believe in thee: we pray thee be propitious, o Lord God, have mercy upon us and hear us]

The deacon

5 In silence and fear [stand and pray. The peace and tranquillity of God the Father of us all be with us. Cry we and say we thrice Kurillison Kurillison Kurillison]

The priest: gēhōntho: the Invocation of the Holy Ghost

6 Have mercy upon us, God the Father almighty, and send upon us and upon these gifts set before thee thine Holy Spirit the Lord and the lifegiver who shareth thy throne, God and Father, and shareth the kingdom with the Son, who is of one substance and coeternal, who spake in the law and the prophets and thy new testament, who descended in the likeness of a dove upon our Lord Jesus Christ in the river Jordan, who descended upon the holy apostles in the likeness of fiery tongues

The priest

7 Hear me, o Lord: [hear me, o Lord: hear me, o Lord,] and have mercy upon us: [and may thy holy and living Spirit, o Lord, come and descend upon me and upon this oblation]

The people

8 Kurillison

The priest: tēlitho

9 that coming down he may make of this bread the lifegiving body ✠ the redeeming body ✠ the heavenly body ✠ the body which sets free our souls and bodies, the body of our Lord God and Saviour Jesus Christ for the remission of sins and eternal life to them that receive. Amen

The people

10 Amen

The priest

11 And the mixture that is in this cup the blood of the new testament ✠ the redeeming blood ✠ the lifegiving blood ✠ the heavenly blood which sets free our souls and bodies, the blood of our Lord God and Saviour Jesus Christ for the remission of sins and eternal life to those who receive it. Amen

The people

12 Amen

The priest

13 That they be to all who receive of them the hallowing of souls and bodies, fruitfulness in good works, for the confirmation of thy holy church which thou hast founded upon the rock of the faith and the gates of hell shall not prevail against it, delivering it from all heresy and from every stumblingblock of them that do iniquity even unto the end of the world: by the grace and mercies and love towards mankind of thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

14 Amen.

THE INTERCESSION

The deacon

1 [Bless, o Lord Let us pray and beseech our Lord and our God at this great and dread and holy moment for our fathers and rulers who are over us this day in this present life and tend and rule the holy churches of God: the venerable and most blessed mar N our patriarch: and for mar N metropolitan with the residue of the metropolitans and venerable orthodox bishops let us beseech the Lord]

The priest: gēhōntho

2 Wherefore we offer unto thee, o Lord, this same fearful and unbloody sacrifice for these thine holy places which thou hast glorified by the manifestation of thy Christ and especially for the holy Sion the mother of all churches: and for thine holy church which is in all the world: grant her, o Lord, the rich gifts of thine Holy Spirit Remember also, o Lord, our pious bishops who rightly divide for us the word of truth: especially the fathers our patriarchs mar N and our bishop. Grant them, o Lord, an honourable old age: for a long time preserve them tending thy people in all piety and holiness Remember also, o Lord, this honourable presbytery which is here and in every place and the diaconate in Christ and the residue of all the ministry and every order of the church Remember also, o Lord, my lowliness whom all unworthy as I am thou hast accounted worthy to call upon thee. Remember not the sins of my youth and mine ignorances but after the multitude of

thy mercies think thou upon me: for if thou wilt be extreme to mark iniquity, o Lord, who may endure before thee? For with thee is propitiation: visit me and purify me and where sin aboundeth there let thy grace much more abound

3 Remember also, o Lord, those from among our brethren who are cast into bondage and are in prison and in exile, them that are sick and ill and them that are oppressed and vexed of evil spirits Remember also, o Lord, the air and the rains and the dews and the fruits of the earth: bless the crown of the year with thy goodness, for the eyes of all hope in thee and thou givest their food in good season: thou openest thine allsufficing hand and fillest all things living with good will

Tēlitho

4 And deliver us, o Lord God, from all oppression and wrath and straits and all hurt and opposition of wicked men and from all force and violence of devils and from every scourge sent from thee, o God, which is brought upon us by reason of our sins and preserve us in the orthodox faith and the keeping of thine holy lifegiving commandments, us indeed and all that are accounted worthy to stand before thee and to wait for the rich mercies which come from thee: for thou art a God that taketh pleasure in mercy and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

5 Amen

The deacon

6 [Again then we commemorate all our faithful brethren true christians who have before bidden and charged our humility and our weakness to remember them in this hour and at this time: and for all who have been cast into all manner of grievous temptations and take refuge in thee, o Lord, the mighty God, and for their salvation and their visitation by thee speedily: and for this city preserved of God and for the concord and advance of the faithful inhabitants thereof that they be exercised in virtue let us beseech the Lord]

The priest: gēhōntho

7 Again vouchsafe to remember those who stand with us and pray with us, our fathers and brethren, and those who remain Remember also, o Lord,

those who have charged us to remember them in our prayers to thee our God and to each one grant, o Lord, this request which has respect to their salvation Remember also, o Lord, those who have offered the offerings at thine holy altar and those for whom each has offered and those who have wished to offer and could not and those who are in anyone's mind and those who are now mentioned by name

Tēlitho

8 Remember, o Lord, all those whom we have mentioned and those whom we have not mentioned: according to the greatness of thy reconciliation afford them the joy of thy salvation, receiving their sacrifices on to the expanses of thine heaven, vouchsafing unto them visitation and succour from thee: strengthen them with thy power and arm them with thy might: for thou art merciful and hast pleasure in mercy. To thee is fitting glory and honour and power with thine only Son and to thy Spirit allholy and good and lifegiving and adorable and consubstantial with thee now and ever and world without end

The people

9 Amen

The deacon

10 [Again then we commemorate all faithful kings and true christians who in the four quarters of this world have founded and established churches and monasteries of God: and for every christian polity, the clergy and the faithful people, that they be exercised in virtue let us beseech the Lord]

The priest: gēhōntho

11 Remember, o Lord, our religious kings and queens: lay hold upon shield and buckler and stand up to help them, subdue unto them all their enemies and them that fight against them, that we may pass a peaceable and quiet life in all godliness and humility

Tēlitho

12 For thou art an house of refuge of salvation and an helping power and a victorious leader of all them that call unto thee and hope in thee, o Lord, and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

13 Amen

The deacon

14 [Again then we commemorate her who is to be called blessed and glorified of all generations of the earth, holy and blessed and ever-virgin blessed mother of God Mary: and with her also let us remember the prophets and apostles and evangelists and preachers and martyrs and confessors and blessed John Baptist messenger and forerunner and the holy and glorious mar Stephen chief of deacons and first of martyrs. Let us therefore remember together all the saints: let us beseech the Lord]

The priest: gēhōntho

15 Forasmuch then, o Lord, as thou hast the power of life and of death and art a God of mercies and of love towards mankind, vouchsafe to remember all those who have been wellpleasing unto thee since the world began, holy fathers and forefathers, prophets and apostles and John the forerunner and baptist and S. Stephen chief of deacons and first of martyrs, and the holy and glorious mother of God and evervirgin Mary and all saints

and tēlitho

16 We ask of thee, o Lord great in mercies, who makest possible things impossible, unite us to the blessed church, number us with that church, give us a place through thy grace among the firstborn which are written in heaven. For for this cause we too remember them that they too while they stand before thy lofty tribunal may remember our misery and poverty and may offer unto thee with us this fearful and unbloody sacrifice for the care of them that live and for the assurance of us who are miserable and unworthy, and for the repose of all them that have fallen asleep aforetime in the belief of the truth, our fathers and brethren. By the grace and mercies and love towards mankind of thine only Son, through whom and with whom to thee is fitting glory and honour and power with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

17 Amen

The deacon

¹⁸[Again then we commemorate those who among the saints have aforetime fallen asleep in holiness and are at rest and have kept undefiled the apostolic faith and delivered it to us: and those of the three pious and holy and ecumenic synods we proclaim, to wit of Nicaea and of Constantinople and of Ephesus: and our glorious Godbearing fathers and orthodox doctors James the brother of our Lord, who was apostle martyr and archbishop, Ignatius, and Dionysius, Athanasius, Basil, Gregory, Timothy, Eustathius, John; but most chiefly Cyril who was a tower of the truth, who expounded the incarnation of the Word of God, and mar James and mar Ephraim, eloquent mouths and pillars of our holy church, and them also that before them, with them and after them kept the one orthodox and uncorrupted faith and delivered it to us: let us beseech the Lord]

The priest: gēhōntho

¹⁹Remember also, o Lord, our holy bishops who have gone to their rest aforetime, who interpreted for us the word of truth, who from James the archbishop and apostle and martyr even to this day have preached to us the orthodox word of truth in thine holy church

and tēlitho

²⁰the luminaries and teachers of thine holy church, even them that have fought a good fight of faith, who have carried thine holy name before the Gentiles and kings and the children of Israel: by whose prayers and supplications grant thy peace to thy church. Their doctrines and their confessions confirm in our souls, speedily destroy heresies which trouble us and grant to us to stand before thy dread judgementseat without shame. For thou, o Lord, art holy and dwellest in the holy place and art the perfecter of the saints and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

²¹Amen

The deacon

²²[Again then we commemorate all the faithful departed who from this holy altar and this town and this place and from all places and quarters have

departed, the departed who in the belief of the truth have aforetime fallen asleep and are at rest and have attained unto thee, o God, lord of spirits and of all flesh. Let us pray and intercede and beseech Christ our God who hath received their souls and spirits unto himself to vouchsafe them in his great mercies pardon of offences and remission of sins and to bring us and them to his heavenly kingdom Together let us cry and say thrice Kurillison Kurillison Kurillison]

The priest: gēhōntho

23 Remember, o Lord, the orthodox presbyters who have gone to their rest aforetime, deacons subdeacons singers readers interpreters exorcists monks anchorets hearers perpetual virgins and seculars who have fallen asleep aforetime in the faith in Christ and those for whom each has offered and those whose estate each has kept in mind

and tēlitho

24 O Lord, Lord God of spirits and of all flesh, remember, o Lord, those whom we have mentioned and those whom we have not mentioned, who have passed from this life in the orthodox faith. Rest their souls and bodies and spirits, deliver them from eternal punishment to come and vouchsafe to them delight in the bosom of Abraham and of Isaac and of Jacob, where the light of thy countenance visiteth, whence pains and tribulations and sighings are fled away. Impute to them none of their offences and enter not into judgement with thy servants, for in thy sight shall no man living be justified: for there is no man that is not guilty of sin and that is pure from defilement of them that are among the sons of men upon the earth, save only our Lord and God and Saviour Jesus Christ, thine only begotten Son, through whom we too hope to obtain mercies and forgiveness of sins for his sake, both for ourselves and for them

The people

25 Rest them, pardon, remit [and forgive, o God, the offences and the shortcomings of us all, which we have done wittingly or unwittingly]

The priest: gēhōntho

26 Rest them, remit, forgive, o God, our offences, done voluntarily and involuntarily, wittingly and unwittingly, by word and deed and in thought, those that are hidden and those that are manifest, those that were done long

ago, those that are known and those forgotten, which thine holy name knoweth

and tēlitho

27 Our end preserve christian and sinless and gather us beneath the feet of thine elect when thou wilt and where thou wilt and as thou wilt, only without shame by reason of our faults, that in this as in all things thine all honoured and blessed name may be glorified and extolled with the name of our Lord Jesus Christ and thine Holy Spirit now and ever and world without end

The people

28 As it was, [is and awaiteth for the generations of the generations and to the generations of the ages to come for ever. Amen].

THE BLESSING

The priest

1 Peace be to you all

The people

2 And with thy spirit

The priest

3 The mercies of the great God and our Saviour Jesus Christ shall be with you all

The people

4 And with thy spirit.

THE FRACTION AND CONSIGNATION

The deacon says the Kathuliki

1 [Bless, o Lord Again and again by this pure holy oblation and propitiatory sacrifice which has been offered to God the Father and consecrated and accomplished and consummated by the descent of the living Holy Ghost: for our father the illustrious priest who offered and consecrated it, for the altar of God whereon it is celebrated, for the blessed folk who draw nigh and receive it in the belief of the truth and those for whom it is offered and consecrated: again more especially we are praying Behold a time of fear and behold an hour full of trembling. Those on high stand in fear and minister it with trembling: trembling is cast among the children of light and earthborn men

feel it not, and from the hour wherein pardon is brought nigh sinners flee away. Tremble ye ministers of the church for that ye administer a living fire and the power which ye wield surpasseth seraphin's. Blessed is the soul which is present in the church in purity at this time because the Holy Ghost writes down its name and uplifts it to heaven

² My blessed lady Mary, beseech with us thine onlybegotten that he be appeased through thy prayers and perform mercy on us all Look, o Lord, with a merciful eye on our father who stands before thine altar: receive, o Lord, his oblation like those of the prophets and the apostles Remember, o Lord, by thy grace and by thy divine compassion the fathers and pontiffs: may their prayer be a wall to us Remember, o Lord, our fathers and brethren again and our teachers, and us and them account worthy by thy mercy of the heavenly kingdom Remember, o Lord, them that are absent, have mercy on them that are here: give rest also to the spirits of the departed and have mercy upon sinners in the day of judgement The departed who are severed from us and have passed from this world, grant rest, o Christ, to their spirits with the righteous and the just: be thy cross a bridge to them and thy baptism a covering: thy body and holy blood a way to lead them to the kingdom

³ May we be accounted worthy to lift up everlasting praise and acceptable worship from the midst of the sanctuary to the Father and the Son and the living Spirit of holiness that the true God may accomplish towards us his grace and blessing, compassion and lovingkindness now henceforth and for ever And let us all with prayer beseech the Lord

The people

⁴ Amen].

The priest breaks and signs saying

⁵ Thus truly did the Word of God suffer in the flesh and was sacrificed and broken on the cross: and his soul was severed from his body, albeit his god-head was in no wise severed either from his soul or from his body And he was pierced in his side with a spear and there flowed thereout blood and water a propitiation for the whole world and his body was stained therewith and for the sins of the circle of the world the Son died upon the cross And his soul came and was united to his body and he turned us from an evil conversation to the good and by the blood of his cross he reconciled and united and knit heavenly things with the things of earth and the people with the peoples and

the souls with the body. And the third day he rose again from the sepulchre and he is one Emmanuel and is not divided after the union indivisible into the two natures. Thus we confess and thus we believe, thus we affirm that this body appertains to this blood and this blood to this body

Another, of mar Jacob the doctor

6 O Father of truth, behold thy Son the sacrifice which propitiates thee: receive this one who died for me and may I be forgiven through him. Behold, take this offering at my hands and be reconciled unto me and remember not against me the sins which I have committed against thy sovereignty. Behold his blood poured out upon Golgotha by wicked men and pleading for me: for its sake receive my petition. As great as are mine offences, so great are thy mercies: if thou shouldst weigh them, thy mercies would be heavier in the balance than the mountains that are weighed of thee. Look upon the sins and look upon the offering for them, for the offering and the sacrifice is greater far than the sins: because I sinned thy beloved bore the nails and the spear: his sufferings are enough to reconcile thee and by them may I live. Glory be to the Father who delivered his Son for our salvation and worship be to the Son who died upon the cross and restored us all to life and thanksgiving be to the Spirit who began and fulfilled the mystery of our salvation. O Trinity exalted above all, have mercy on us all

Another Prayer of the Fraction

7 Thou art Christ the God who was cleft in his side on the height of Golgotha in Jerusalem for us. Thou art the Lamb of God that taketh away the sin of the world. Do thou pardon our offences and forgive our sins and set us on thy right hand.

THE LORD'S PRAYER

The priest [raises his voice]: the prayer of the Our Father which art in heaven

1 O God the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort who sittest above the cherubin and art glorified of the seraphin, before whom stand a thousand thousand archangels, ten thousand times ten thousand angels, hosts rational and heavenly, who hast vouchsafed to sanctify and perfect the offerings and gifts and perfection of fruits which are offered to thee for a sweetmelling savour by the grace of thine onlybegotten Son and by the descent of thine Holy Spirit: sanctify, o Lord, our souls and our bodies that with a pure heart and with soul enlightened and with face

unashamed we may make bold to call upon thee, o God heavenly Father almighty holy, and to pray and to say Our Father which art in heaven

The people

2 Hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven: give us this day the bread of our necessity and forgive us our trespasses as we forgive them that trespass against us and lead us not into temptation but deliver us from evil

The priest

3 Yea, o Lord our God, lead us not into temptation which we are not able to bear but make with the temptation also a way of escape that we may be able to bear it, and deliver us from evil: by Christ Jesus our Lord through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

4 Amen.

THE INCLINATION AND THE ELEVATION

The priest

1 Peace be to you all

The people

2 And with thy spirit

The deacon

3 Let us bow down our heads unto the Lord

The people

4 Before thee, o Lord our God

The priest

5 To thee thy servants bow down their heads awaiting the rich mercies which come from thee. Send, o Lord, the rich blessings which come from thee and sanctify our souls and bodies and spirits that we may be worthy to partake of the body and blood of Christ our Saviour: by the grace and mercies and love towards mankind of Christ Jesus our Lord with whom thou art blessed and glorified in heaven and on earth with thy Spirit allholy and good and ador-

able and lifegiving and consubstantial with thee now and ever and world without end

The people

6 Amen

The priest

7 Peace be to you all

The people

8 And with thy spirit

The priest

9 The grace of the holy Trinity uncreated and eternal and consubstantial be with you all

The people

10 And with thy spirit.

The Elevation — The deacon

11 Give we heed in fear

The priest

12 The holies to the holies

The people

13 The one Father is holy, the one Son is holy, the one Spirit is holy

and the priest [raises the paten and elevates it and setting it down he raises the chalice also and elevates it: and after the elevation he holds them up, the paten in his right hand and the chalice in his left, crosswise over the tablitho and] says

14 The one holy Father be with us *℞* Amen. The one holy Son be with us *℞* Amen. The one holy Spirit be with us *℞* Amen. Blessed be the name of our Lord in heaven and in earth for ever *℞* Amen.

THE COMMUNION

The deacon and the clerks

1 In offerings and prayers let us remember them Then By the resurrection of Christ the king [may we receive in faith pardon for our souls, and unto the Son who by his cross redeemed us say we all of us together Blessed be our redeemer: holy art thou, holy art thou, holy art thou who in all places magnifiest the memory of thy mother and of the saints and of the faithful departed

Halleluiah The heavenly hosts standing with us in the midst of the sanctuary celebrate the body of the Son of God sacrificed before us. Draw nigh partake of it for forgiveness of trespasses and sins Halleluiah Upon thine altar, o Lord, let our fathers and our brethren and our teachers be remembered and let them stand, o king Christ, at thy right hand in the day of thy great judgement Halleluiah Blessed be the Lord who delivered unto us his body and his living blood that thereby we may gain pardon

² Halleluiah and again Halleluiah Worshipped and glorified be the Father and the Son and the Holy Ghost from everlasting and world without end: to him be glory].

The priest covers the mysteries and takes the spoon and places it on the chalice and comes down in front of the altar and bowing before the table of life prays these prayers

³ Vouchsafe me, o my Lord, to eat thee in holiness and by the eating of thy body may my lusts be driven away and by the drinking of thy cup of life may my passions be quenched and by thee may I be accounted worthy of the pardon of offences and the remission of sins, o our Lord and our God, for ever. Amen

Another

⁴ Vouchsafe us, o Lord God, that our bodies be made holy by thy holy body and our souls made radiant by thy propitiatory blood and may it be for the pardon of our offences and for the remission of our sins, o our Lord and our God, for ever. Amen

Another

⁵ Vouchsafe us, o Lord God, to eat thy holy body and to drink thy propitiatory blood and may we be heirs in thine heavenly kingdom with all who have been wellpleasing to thy good will, o our Lord and our God, for ever. Amen

And he ascends the step and when he has taken the coal from the chalice in the spoon he says

⁶ Thee I am holding who holdest the bounds, thee I am grasping who ordered the depths, thee, o God, do I place in my mouth: by thee may I be delivered from the fire unquenchable and be accounted worthy of the remission of sins like the sinful woman and the robber, o our Lord and our God, for ever. Amen

When he partakes he says

7 The propitiatory coal of the body and blood of Christ our God is given to a sinful servant for the pardon of offences and for the remission of sins in both worlds for ever and ever. Amen

And when he drinks from the chalice he says

8 By thy living and lifegiving blood which was poured forth on the cross may my offences be pardoned and my sins remitted, o Jesus Word of God who camest for our salvation, for ever and ever. Amen.

And when he communicates a priest with the spoon he says

9 The propitiatory coal of the body and blood of Christ our God is given to an illustrious priest or a modest deacon or an Antonian monk and then and steward of God for the pardon of his offences and the remission of his sins. His prayers be with us. Amen.

And the priest takes the paten in his right hand and the chalice in his left and comes from the right side to the left and as he turns to the right and as the mysteries are going forth he says

10 From thy propitiatory altar let there come down pardon for thy servants, o Son of God, who came for our salvation and shall come for our resurrection and the renewal of our race for ever

and he continues

11 Stretch forth, o Lord, thine invisible right hand and bless the multitude of thy worshippers which receives thy glorious body and blood for the pardon of offences and for the remission of sins and for confidence before thee, o our Lord and our God

and when he comes down from the step he says

12 The love of the great God our Saviour Jesus Christ be upon the bearers of these holy things and upon the givers of them and upon the receivers of them and upon all who have laboured and have had part and are having part in them: the love of God be upon them in both worlds for ever. Amen.

The deacon and the clerks

13 [My brethren, receive the body of the Son, cries the church: drink his blood with faith and sing praise. This is the cup which our Lord mixed on the wood of the cross. Draw nigh, ye mortals, drink of it for pardon of of-

fences. Halleluiah. And to him be praise of whom his flock drinks and wins purity.]

And when he communicates the people he says

¹⁴ To true believers for the pardon of offences and for the remission of sins for ever

And he that receives says

¹⁵ Amen.

And turning to the right he says

¹⁶ Glory to thee, glory to thee, glory to thee, o our Lord and our God for ever. O our Lord Jesus Christ, let not thy holy body which we have eaten and thy propitiatory blood which we have drunk be unto us for judgement and for vengeance but for the life and salvation of us all: and have mercy upon us.

THE THANKSGIVING, INCLINATION AND DISMISSAL

And as the mysteries are being covered the deacon says

¹ Stand we all fairly, after (etc)

The people

² We give thanks unto thee

The priest

³ We give thanks unto thee, o Lord our God, and especially give thanks unto thee for the abundance of thy great and unspeakable mercy and love towards mankind, o Lord, who hast accounted us worthy to partake of thine heavenly table. Condemn us not by reason of the reception of thine holy and immaculate mysteries but preserve us, o good, in righteousness and holiness that being worthy to partake of thine Holy Spirit we may find a portion and a lot and an inheritance with all the saints who have been wellpleasing unto thee since the world began: by the grace and mercies and love towards mankind of thine only begotten Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit all holy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

⁴ Amen.

The Inclination — The priest

5 Peace be to you all

The people

6 And with thy spirit

The deacon

7 Let us bow down our heads unto the Lord

The people

8 Before thee, o Lord our God

The priest

9 O God, who art great and marvellous, who didst bow the heavens and come down for the salvation of the race of the sons of men: turn thee unto us in thy mercies and pity and bless thy people and preserve thine inheritance that in very truth and at all times we may glorify thee who alone art our true God, and God the Father who begat thee and thine Holy Spirit now and at all times for ever

The people

10 Amen.

The Dismissal — The deacon

11 Bless, o Lord

The priest

12 Bless us all, preserve us all, protect us all, show us all the way of life and salvation and from the mouths of us all let there ascend praise to thy majesty, o Lord of us all. Yea, o Lord, and all the faithful who have taken part in this eucharist which was brought in and uplifted and set in its place on this holy altar, may God who accepted the offerings of the holy fathers himself accept their offerings and vows and tithes, and bless them that are afar off and protect them that are nigh and grant rest and a good memorial to their dead and a blessed hope and preservation to their living. Finished is the Anaphora of the holy and Godbearing mar James the brother of our Lord. His prayers be with us.

The priest places his right hand upon the throne and says this commendation and makes three crosses on the people saying

13 Depart in peace, brethren and beloved, whilst we commend you to the grace and mercy of the holy and glorious Trinity with the viaticum and the blessing which ye have received from the propitiatory altar of the Lord, those afar off and those that are nigh, the living with the dead, saved by the victorious cross of the Lord, stamped with the sign of holy baptism, that it may be a propitiation for your offences and may remit your shortcomings and may give rest to the spirits of your departed. And may I the weak and sinful servant be favoured and helped by the helps of your prayers, brethren and masters, for ever. Amen.

THE ABLUTIONS

The priest worshipping shall say the prayer

1 By the offering which we have offered this day the Lord God be appeased and his elect and holy angels, and may he make rest and good remembrance for his mother and for his saints and for all the faithful departed and especially for him for whom and in the behalf of whom this offering has been offered this day

Another

2 Thy sacred and holy mouth, o my Lord, hath promised and said on this wise Whoso eateth my body and drinketh my blood and believeth in me dwelleth in me and I in him and I will raise him up at the last day. And to us, o Lord, who have eaten thy holy body and drunk thy propitiatory blood, let it not be for judgement, for vengeance nor for condemnation nor for accusation to me and to thy faithful people but for the pardon of offences and for the remission of sins and for a blessed resurrection from the house of the dead and for boldness before thy fearful judgementseat, o our Lord and our God for ever.

And wiping up the body he says this psalm

3 The Lord is my shepherd therefore can I lack nothing: he shall feed me in a green pasture and the rest (of Ps. xxiii)

And wiping the paten with the purificator he says

4 If there be a member remaining if remaineth to thy knowledge which created the world and if there be a member remaining the Lord be its keeper and forgiving and propitious unto me.

And when he ministers the chalice he says

5 What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation and call upon the name of the Lord: I will pay my vows also unto the Lord

With the sign of mar James

6 O Son of God, who by his immolation saved the guilty, by thy living sacrifice dispel my passions and heal mine infirmities. Good is he that came and they pierced his side on Golgotha. By the blood and water that flowed therefrom quench thou my thirst

And when he drinks from the deaconess the wine that has been mingled he says

7 They shall be satisfied with the plenteousness of thy house and thou shalt give them drink of thy pleasures as out of the river: for with thee is the well of life and the rest (of Ps. xxxvi).

And when he ministers his hands he says

8 The living fire of the glorious body and blood of Christ our God quench the flame of the fire and the dread and vehement torments from my members and from the souls and bodies of the faithful departed who have put thee on by water and the Spirit, and do thou call and set them on thy right side at the last day as thou hast promised, o our Lord and our God

When he ministers his fingers, first of his right hand three times, he says

9 Let my fingers rehearse thy praises and my mouth thy thanksgiving. By the nails in thy hands and thy feet, by the spear which pierced thy side pardon me mine offences and my sins

and when of the left hand, he says

10 Keep me, o Lord, from all deceitful men and let thy right hand help me and from wicked works preserve me for ever. Amen.

And when he drinks the deaconess he says

11 They shall be satisfied with the plenteousness of thy house (and the rest)

And wiping the chalice with a sponge he says — In mar Ephraim

12 Wipe away, o Lord, with the sponge of thy mercy all mine offences, and the sins which I have committed before thee pardon in thy lovingkindness, o king Christ who givest us life, whose holy mysteries I have ministered. Vouchsafe me with the just who have loved thee and with the righteous who have desired thee to serve thee, o my Lord, in thine heavenly kingdom which is everlasting, continually, o my Lord, and amen now and always for ever.

And he washes his hands and says

13 Be thou my judge, o Lord, for I have walked innocently and the rest (of Ps. xxvi)

And he wipes his hands and says

14 Bring unto the Lord, o ye mighty, bring young rams unto the Lord and the rest (of Ps. xxix).

And he sets the sedro of the departed — First the prumion

15 Let us all pray: let us ask mercy and grace from the Lord. O merciful Lord have mercy on us and help us. Glory be to him who by his death hath abolished our death and by being sacrificed for us hath made propitiation for all the children of Adam, the Good unto whom we shall be brought and whom we will glorify at this time and in all feasts and times and hours and seasons and all the days of life now and always and for ever 16 Sedro Thou that quickenest the dead and makest them that are buried to rise again, do thou receive, o my Lord, the souls of these thy servants whose commemoration we are this day accomplishing. Make them to dwell, o my Lord, in the blessed mansions of the Father's house with Abraham and Isaac and Jacob thy friends and with all the faithful and the saints who sleep in thine hope. Quicken them, o Lord, and set them at thy right hand and let thy mercies abound upon us all. And we will all of us send up glory and thanksgiving unto the holy Trinity now and always and for ever. He continues From God and the rest. The voice: O our Lord Jesus Christ Let not thy body and thy blood which we have received be unto us for judgement and for vengeance, o my Lord, but for the pardon of trespasses and for remission and for standing at thy right hand, halleluiah, with boldness. And thou shalt give them drink of thy pleasures as out of a river May thy body, o our Lord, which we have received and thy living blood which we have drunk in faith be a bridge and a

passage whereby we may be delivered from fire and from hell, halleluiah, and may inherit life.

17 Glory Let not the hands which have spread out their palms and received from thee the earnest, o Son of God, be drawn back at the judgement at the last day through the fierceness of the flame, halleluiah, yea by thee may they be stretched forth. From everlasting On the height of the tree on Golgotha our Saviour heard the voice of lamentations of the dead and he was moved and came down and brake the yoke of death from the necks of the buried, halleluiah: he comforted them. The smoke A sweet savour, o Lord, to thy servants and thine handmaids be this offering which we offer unto thee for them this day. May thy goodpleasure, o my Lord, be thereby appeased, and give them rest in thy mercy. Examination If by the blood of beasts Moses gave life to Reuben who sinned, how much more shall the faithful departed be pardoned by the living sacrifice that is sacrificed for them

And he says

18 Kurillison Kurillison Kurillison O our Lord, have mercy upon us, spare, o our Lord, have mercy upon us, o our Lord. Receive our service and our prayers and have mercy upon us. Glory be to thee, o God, glory to thee, o Creator, glory to thee, o king Christ, who hast pity on thy sinful servants Our Father which art in heaven.

And taking leave of the throne and worshipping and kissing he says

19 Remain in peace, o holy and divine altar of the Lord. Henceforth I know not whether I shall return to thee or not. May the Lord vouchsafe me to see thee in the church of the firstborn which is in heaven and on this covenant do I trust Remain in peace, o holy propitiatory altar of the holy body and propitiatory blood which I have received from off thee. May it be to me for the pardon of offences and for the remission of sins and for boldness before thy fearful judgement seat, o our Lord and our God, for ever Remain in peace, o holy altar, table of life, and entreat our Lord Jesus Christ for me that my remembrance may not cease from thee henceforth and for ever. The order of the Kurbono is complete without defect.

THE EULOGIA

Again the prayer for the blessing of the bread

1[On the days of the holy fast of the XL days and on vigils after the kuddas, which is celebrated at midday during the fast and in the evening on vigils,

let blessed bread be distributed among the people. And for this purpose we shall insert two prayers, one long and the other short: if there be not opportunity for the long one, he shall read the short one. Only if the bishop be present he shall bless the bread, and in his absence his deputy: if neither be present, then the priest who celebrates that day or some other shall bless it. Accordingly the servant of the church must prepare bread, divided into a sufficient number of portions, in a plate of silver or brass or some other metal and present it to be blessed]

The priest

2 Glory be to the Father and to the Son and to the Holy Ghost who hath stretched out his right hand and blesseth this bread which is set upon our hands by his grace and his abundant mercies for ever

The people

3 Amen

The priest

4 O good dove and sustaining all flesh, o Lord, who givest food to thy servants in the fairness of the seasons, stretch out, o God, thine invisible right hand, bless [✠] this bread in thine holy name and cause thy satiety and thy blessing and thy nourishment and thy fulness to abide therein so that it may be to us and to all who receive and partake of it for the sustenance of the body and for the pardon and healing of the soul and for provision for the journey of the way everlasting and for thanksgiving and praise and for the glory of thine holy name for ever

The people

5 [Amen]

The priest

6 The power of the Father and of the Son and of the Holy Ghost come and descend upon this burcetho and bless it [✠]: and upon him that giveth it and upon him that receiveth and upon all that have laboured and have partaken and are partaking in it be the mercies of God in both worlds for ever and ever

The people

7 Amen

Another prayer

8 [May the grace of the Holy Trinity come from heaven and abide upon this
✠ ✠ ✠ burcetho: and upon them that give it and them that receive it and
them that minister it and all that have partaken and are partaking in it be
the mercies of God in both worlds for ever and ever

The people

9 Amen

*Then the bishop shall take a piece and eat it and distribute portions to each of the
clergy: but if the bishop be not present then each of the priests shall take a piece in his
hand saying*

10 Grant us, o Lord God, by this burcetho pardon of offences and remission
of sins And the priest who takes last shall distribute to the rest of the clergy
and then one of the deacons shall distribute the eulogia to the people].

The Liturgy of Malabar (Neale translation)

The liturgy used by the Syrian Christians of south India, in John Mason Neale's translation.

¹ The Priest advances with the Deacon to the Altar. Priest. Glory to God in the highest. Deacon. Amen. Priest. Glory to God in the highest. Deacon. Amen. Priest and Deacon. And on earth peace, and a good hope to men. Our FATHER, Which art in heaven, hallowed be Thy Name: Holy, Holy, Holy: Our FATHER, Which art in heaven, heaven and earth are full of the majesty of Thy glory, and Angels and men exclaim to Thee, Holy, Holy, Holy. Our FATHER, Which art in heaven, hallowed be Thy Name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day the bread of our necessity: And forgive us our sins, as we also forgive our debtors: And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power and the glory, for ever and ever. Amen.

² Priest. Strengthen, O LORD GOD, our infirmity by Thy mercy, that we may minister in Thy holy Sacraments, given for the salvation and renewal of our nature, through the love of Thy most dearly beloved SON, O LORD of all things, FATHER, SON and HOLY GHOST. Deacon. Amen. Priest. Adored and glorified, honoured and exalted, lauded and blessed in heaven and in earth, be the glorious Name of Thy most resplendent TRINITY, at all times, O LORD of all things, FATHER, SON, and HOLY GHOST. Deacon. Amen. The Priest and Deacon say alternately, Psalm 15, 150, and 117. Priest. Glory be to the FATHER, and to the SON, and to the HOLY GHOST, from ages to ages. Amen and Amen. Deacon. Set me, O LORD, with pure thoughts before Thy altar. Priest. LORD, who shall dwell in Thy tabernacle, and who shall rest upon Thy holy hill? How glorious and lovely is Thy sanctuary, GOD, the Sanctifier of all things!

³ Deacon. Peace be with us. Priest. Before the exceeding glorious throne of Thy Majesty, my LORD, and the lofty and supreme seat of Thy domina-

tion, and the Altar of expiation, which Thy will hath fixed in the place of the habitation of Thy glory, we Thy people, and the sheep of Thy pasture, with the thousands of Seraphin that praise Thee, and the ten thousands of Angels and Archangels that minister to Thee, bend our knees before Thee, and ever adore and glorify FATHER, SON, and HOLY GHOST, to ages of ages. To the Name of Thy ever-glorious TRINITY, great, formidable, holy, laudable and incomprehensible; also to Thy mercy which Thou hast manifested towards our race, we are bound to return continual thanks, and to attribute laud and adoration: O LORD of all things, FATHER, SON, and HOLY GHOST. R. Amen. F Priest. Thee, the LORD of all things, we praise: Thee, JESUS CHRIST, we glorify; because Thou art the raiser up of our bodies, and the most holy Saviour of our souls: I have washed my hands in innocence, O LORD, and have surrounded Thine Altar.

4 Deacon. Thee, the LORD of all things. (As the Priest, who then repeats it again.) Deacon. Peace be with us all. Priest. Thou art truly my LORD, and the raiser up of our bodies, and the good Saviour of our souls, and the constant Keeper of our life: and it is meet that we should laud and glorify Thee at all times, FATHER, SON, and HOLY GHOST. Deacon. Amen. Priest. LORD, our GOD, when the most sweet odour of Thy goodness and love shall breathe upon us, and when our souls shall have been enlightened with the splendour of Thy truth, then we shall meet Thy most beloved SON Who shall be revealed from heaven, and in Thy Church, already honoured with the crown, shall praise Thee incessantly, for Thou art the LORD and Creator of all things, FATHER, SON, and HOLY GHOST. Deacon. Amen. Bring your voices, and praise, O all ye people, the Living GOD.

5 Priest. Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. Deacon. Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us. Priest. From everlasting to everlasting. Amen and Amen. Deacon. Holy GOD, &c. Priest, turning to the people. Let us all stand in order, and with joy and gladness let us seek and say, People. O our LORD, have mercy upon us. (And so at the end of every petition.) Deacon. FATHER of Mercies and GOD of all Consolation, we beseech Thee. Our Saviour, the Dispenser of our salvation, and the Captain of all things, we, &c. For the peace and unity and well-being of the whole world, and of all Churches: For the

healthfulness of the air, the richness of the year and its provisions, and the beauty of the whole world:

6 For our holy Fathers, our Patriarch, the universal Pastor of the whole Catholic Church; and our Bishop, that they may enjoy good health: The merciful GOD Who governeth all things by His love: Him That is rich in mercy and Whose loving-kindness is shed abroad: Him That is good in His Essence, and the Giver of all gifts: Him That is glorious in heaven, and exceeding laudable upon earth: The Immortal Nature That inhabits that most glorious light, we beseech: Save us all, O CHRIST, our LORD and GOD, by Thy grace, and multiply in us peace and love, and have mercy upon us. Let us pray and beseech the LORD, the GOD of all, that He may hear the voice of our prayers, and listen to our supplications, and have mercy upon us. Let us pray also for the holy Catholic Church, which is spread over the whole orb of the world, that

7 F 2 the peace which is from GOD may remain in it till the consummation of all things: Let us pray also for the holy Fathers, our Bishops, that without blemish and complaint they may remain all the days of their life in the government of their Churches; but chiefly we are bound to pray for the safety of the Lord Patriarch, the Pastor of the whole Church, and the Lord Bishop of this Metropolis: let us pray that the LORD may keep them and preserve them at the head of their flocks, that they may feed and govern and prepare for the LORD a perfect people, zealous of all good works. Let us pray also for the Presbyters and Deacons who are occupied in the ministry of the truth; that with a good heart and a pure conscience they may accomplish their ministry before GOD. Let us pray also for every holy and sober congregation of the sons of the holy Catholic Church, that they may accomplish the most excellent course of sanctity, and may receive the hope and promise of the LORD in the Land of the Living.

8 Let us commemorate the most Blessed Virgin Mary, the Mother of CHRIST and our Saviour. Let us pray that the HOLY GHOST, Who dwelt in her, may sanctify us by His grace, and accomplish His will in us, and sign His truth in us, all the days of our life. Let us venerate the memory of Prophets, Apostles, Martyrs, and Confessors: let us pray that by their prayers and the passions which they endured, GOD may give to us with them a good hope and salvation; and that we may be made worthy of their blessed commemoration, and their living and true promises in the kingdom of heaven. Let us

commemorate also our fathers and the doctors of truth, S. Nestorius, S. Diodorus, S. Theodore, S. Ephraim, S. Abraham, S. Narcissus, and all Doctors and Presbyters, followers after truth. Let us pray that by their prayers, the pure truth and the sincere doctrine which they taught may be preserved in the holy Church till the consummation of the world.

9 Let us remember also our fathers and our brethren who have departed out of this world in the orthodox faith; let us pray, I say, to the LORD that He may absolve them, and may forgive them their offences, and may vouchsafe that they, with all just and righteous men who have obeyed the Divine will, may rejoice for ever and ever. Also for this province and city, and for them that dwell therein, especially for this congregation: let us pray that the LORD by His grace may turn away from us sword, captivity, rapine, earthquake, famine, pestilence, and other things which are injurious to the soul and the body. For those also that have departed from the true faith, and are held in captivity by the net of Satan: let us pray that the LORD GOD may convert their hearts, and that they may verily acknowledge GOD the true FATHER, and His SON, JESUS CHRIST, our LORD.

10 Let us pray also for the sick: and especially for them who are vexed with cruel diseases, and are tried by most evil spirits: we pray that the LORD our GOD may send to them His holy Angel of love and salvation, and may visit and heal and help them, through the greatness of His grace and mercy. Also for the poor, orphans, widows, and afflicted; and them that suffer persecution: let us pray that the LORD may govern them by His grace, and nourish and console them by His pity, and by His loving-kindness set them free from them that do violence to them. Pray and beseech the love of the GOD of all, that we may be to Him a kingdom, a priesthood, and a holy people. Cry to the LORD, the Mighty GOD, with all your heart, and with all your soul, for GOD is a tender FATHER, and merciful and clement, and willeth not that His handywork should perish, but rather should be converted and live. But above all things it is fit and meet that we should pray to, land and adore, glory and honour, and exalt the One GOD, the FATHER, the LORD of all, most worthy of adoration, Who by CHRIST hath made to us a good hope and salvation for our souls, that He may accomplish His grace and love in us even to the end.

11 While the Deacon saith these things, the Priest, standing in the middle of the Altar, taketh the Paten; and the Deacon giving incense, and holding

the Thurible with both hands, he censeth it in the form of a Cross, saying, LORD, our GOD, cause this paten to have a sweet-smelling savour, after the pattern of Aaron, the most illustrious Priest in the tabernacle of testimony, Thou That art the Creator and the LORD of the roots and spices that breathe a sweet odour, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. Then he censeth the Veil of the Chalice, and saith: LORD, our GOD, cause this veil to have a sweet savour, after the fashion of the mantle wherewith Elias, the prophet of truth, clothed himself; in the Name. Then he censeth the Chalice, and saith: LORD, our GOD, cause this chalice to send forth a sweet smell, after the fashion of Aaron the Priest in the tabernacle of witness, Thou Who art the Creator of roots and spices that breathe forth a sweet odour, in the Name.

¹² Then he poureth wine into the Chalice, and saith: Let the precious Blood of our LORD JESUS CHRIST be mingled in the chalice. He poureth in water, and saith: One of the soldiers came, and with a spear pierced the side of our LORD JESUS CHRIST, and forthwith came thereout Blood and Water, and he that saw it bare record, and his record is true. Again pouring in wine, he saith: Let water be mingled with wine and wine with water, in the Name of he FATHER, and of the SON, and of the HOLY GHOST. Then he saith: Expecting I expected the LORD, the Body of CHRIST, and His precious Blood on the holy Altar. Let us all offer it with fear and honour, and with the Angels let us exclaim, Holy, Holy, Holy, is our LORD GOD. Deacon. The poor shall eat and be satisfied of the Body of CHRIST and His precious Blood upon the holy Altar: let us all offer it with fear and honour, and with Angels let us exclaim, Holy, Holy, Holy, is our LORD GOD.

¹³ Let us pray. Peace be with us. Priest, (secretly.) Let glory be offered and immolated to Thy ever-glorious TRINITY, for ages of ages: and may CHRIST Who was offered as an oblation for our salvation, and has commanded us that we should sacrifice in memory of His Passion, Death, Sepulture, and Resurrection, receive this sacrifice from our hands, through His grace and His love, for ever and ever.

He puts the Holy Gifts on the Altar.

¹⁴ Let these exceeding glorious, holy, and life-giving mysteries be constituted and ordained upon the holy Altar of CHRIST, until the glorious Advent from heaven of the Same, to Whom is laud, glory, and adoration now and at all times, and to ages of ages. (Aloud.) Glory be to the FATHER, and

to the SON, and to the HOLY GHOST. Be there a commemoration upon the holy Altar of the Virgin Mary, the Mother of CHRIST. Deacon. From everlasting to everlasting. Amen and Amen. Apostles of the very SON, friends of the Only-Begotten, pray ye that there may be peace in the creation. Priest. Let all the people say Amen and Amen. Be Thy commemoration, Apostle Thomas, our holy father, upon the holy Altar, together with the just who have conquered, and the martyrs who have received the crown. Deacon. The Mighty God is with us, our FATHER is with us, our Angel and our Helper, the God of Jacob.

15 Priest. Little ones, with the elders, behold all the faithful have fallen on sleep in a good hope, who have paid the debt of humanity. By Thy exceeding glorious resurrection, Thou shalt raise them up to Thy glory. Deacon. Pour forth before him your hearts in prayer, fasting and penitence. They have made propitiation to CHRIST, the FATHER, and His SPIRIT. The Priest saith, while he covereth the Oblations, Thou coverest Thyself with light as with a garment, and stretchest out the heavens like a curtain, now and ever, and to ages of ages. While the Priest washeth his hands the Deacon saith: By the prayer and supplication of the Angels of peace and of love we ask, People. From Thee, O LORD. Deacon. Night and day, and all the days of our life, we ask for eternal peace to Thy Church, and a life without sins, People. From Thee, O LORD.

16 Deacon. Remission of sins, and that which may be profitable to our life, and may appease His Divinity, we ask, People. From Thee, O LORD. Deacon. The mercies of the LORD, and His benignity, ever and at all times we ask, People. From Thee, O LORD. Deacon. Ourselves and our souls let us commend to the FATHER, the SON, and the HOLY GHOST. People. To Thee, O LORD GOD. Priest. We pray and beseech Thee, LORD GOD, the Mighty, perfect in us Thy grace, and by our hands pour forth Thy gifts and love, and the tender mercy of Thy Divinity; and let them be to the propitiation of the debts of Thy people, and to the remission of all the sins of the sheep of Thy pasture, which, by grace and Thy love, Thou hast chosen to Thyself: of all, O LORD, FATHER, SON, and HOLY GHOST. Deacon. Amen. Bow down your heads for the imposition of hands and receive the blessing.

17 Priest (secretly). LORD, Mighty GOD, Thine is the holy Catholic Church, purchased by the wonderful passion of Thy CHRIST: on the sheep

of Thy flock, by the grace of the HOLY GHOST, Who is equal to Thee in most glorious Deity, the orders of true priesthood are conferred. Thou, my LORD, by Thy clemency, hast vouchsafed to the exiguity of the nature of our misery, that we men should become glorious members of that mighty body which is the Catholic Church, and by Thy ministry may confer on believing souls, spiritual helps. Do Thou therefore, my LORD, accomplish in us Thy grace, and pour forth by our hands, Thy gifts: let also Thy love be upon us, and the piety of Thy Deity upon this people which Thou hast chosen to Thyself. (Aloud.) Grant also, my LORD, through Thy mercy, that we all, in all the days of our life, may equally please Thy Deity by the best works of righteousness, which render us acceptable to the glorious will of Thy Majesty; and that in this manner we may be made worthy of the assistance of Thy grace, that we may ever offer to Thee, hymns, honour, laud, and adoration, LORD of all, FATHER, SON, and HOLY GHOST.

[Expulsion of the Catechumens.]

¹⁸ Deacon, Amen. He that hath not received baptism let him depart. Choir. Amen. Deacon. He that hath not received the seal of life, let him depart. Choir. Amen. Deacon. He that hath not received it, let him depart. Priest. Go, auditors, and see the doors. Let us pray: peace be with us. Illuminate, O LORD our GOD, the motions of our thoughts, that we may listen to and understand the most sweet voice of Thy precepts, life-conferring and divine. Grant to us also by Thy grace and Thy loves, that from them we may gather advantage, that is to say, love, hope, and salvation, as may be expedient to soul and to body, and that we may ever sing praise to Thee, without cessation, at all times, LORD of all things, FATHER, SON, and HOLY GHOST. Deacon. Amen. Priest. Thee, the most wise Governor and marvelous preserver of Thy servants, and great treasury whence every good thing and all help proceedeth from Thy mercy: we beseech Thee, turn Thee, O my LORD, and be propitious to us, and have mercy upon

¹⁹ us always, as Thou art accustomed, LORD of all, FATHER, SON, and HOLY GHOST. Deacon. Keep silence. Paul the Apostle: the Epistle to the my brethren: bless, my LORD. Priest. CHRIST bless thee. [The Epistle is read.] Choir. Glory to CHRIST the LORD. Priest, before the middle of the Altar, bowing: Thee, the splendour of the glory of the FATHER Himself, and the Image of the Substance of Him That begat Thee, Who didst appear in the body of our humanity, and didst illuminate our soul by

the light of Thy life-giving Gospel, Thee, I say, we laud and adore and glorify at all times, LORD of all, FATHER, SON, and HOLY GHOST. Make me wise, O LORD, with Thy holy wisdom, and grant to me that, without intermission and without spot, I may minister to Thee by the keeping of Thy Commandments, life-conferring and divine, LORD of all, FATHER, SON, and HOLY GHOST.

²⁰ Deacon. There is silence. Be silent. Priest. Peace be with us. Choir. With thee and with thy spirit. Deacon. The holy Gospel of our LORD JESUS CHRIST, the preaching of Choir. Glory to CHRIST the LORD. Deacon. Bless, my LORD. Priest. CHRIST bless thee. Choir. Glory to CHRIST the LORD. The Nicene Creed is recited as at page 12. Deacon. Let us pray. Peace be with us. Pray, bearing in memory our fathers, the Catholics, and all Presbyters and Deacons, youths and virgins, and all the faithful who have departed from the living and are dead in the true faith. And all our fathers and brethren, and sons and daughters: also faithful kings beloved of CHRIST, and all Prophets, Apostles and Martyrs: let us pray, I say, that, in the resurrection from the dead, they may be rewarded by GOD with the crown, with a good hope, and the inheritance of the life of the kingdom of heaven: furthermore, that this oblation may be confidently received, that by the Word of GOD and the HOLY GHOST it may be consecrated, that it may be to us for help and salvation and eternal life in the kingdom of heaven, through the grace of CHRIST.

²¹ In the meanwhile the Priest saith secretly: Glory be to Thee, Finder of them that have perished: glory be to Thee, Collector of them that are dispersed, and Bringer-back of them that are afar off: glory to Thee Who convertest the wanderers to the knowledge of the truth. Glory to Thee, my LORD, Who hast called wretched me by Thy mercy and grace to approach to Thee, and hast made me, as it were, an illustrious member in the mighty body of the Holy Church, that I may offer to Thee this one, holy, and acceptable Sacrifice, which is the memorial of the Passion and Death, Sepulture and Resurrection of our LORD and Saviour, JESUS CHRIST, through Whom it pleased Thee to forgive the sins of all men. The Priest censeth those who are on the right of the Altar, and saith to them: Bless, my lords, and pray for me, my fathers, and my brethren, and my masters, that this oblation may be consecrated by my hands.

22 They reply with the Deacon: May CHRIST hear thy prayers and receive thy oblation, and cause thy priesthood to shine before Him; and may He be well-pleased with this sacrifice which thou offerest for thyself, for us, and for all the world, from the least to the greatest, through Thy grace and love for ever and ever. Amen. The Priest adores, bowing before the Altar. Yea, O LORD our GOD, look not upon the multitude, nor let Thy domination be angry at the weight, of my sins; but by Thy ineffable grace consecrate this great sacrifice, and bestow it in virtue and power, that it may abolish our many sins: and when at the latter day Thou appearest in the human body which Thou didst assume of our race, we may find before Thee grace and love, and may be made worthy to praise Thee with the multitude of angels.

23 We confess and praise, LORD our GOD, the riches of Thy grace shed abroad over us; for when we were sinners and weak, Thou nevertheless, through the multitude of Thy mercy, didst make us worthy of the dispensation of the holy sacrament of the Body and Blood of CHRIST: we beseech therefore Thy help, the Strength of our souls, that with perfect love and true faith, we may administer Thy gift which we have, and may offer to Thee hymns, honour, laud and adoration, now and for ever. Deacon. Amen. Priest. Peace be with all. Deacon. With thee and with thy spirit. Priest. Give the peace to each other. And for Patriarchs, Bishops, Presbyters and Deacons, and for those who having accomplished this life, have departed out of this congregation of the Church; and for the peace of the world and the crown of the year, that it may be blessed and filled with Thy mercy: and for all Thy servants, and for us all, that this oblation be accepted for ever and ever.

24 Deacon. Let us confess, and let us all of us beseech the LORD with the voice of choral melody: stand fairly and attend to these things which are done in the tremendous mysteries which are consecrated: the Priest is praying that by his intercession peace may be multiplied in you: cast your eyes down to the ground, and vigilantly take care to raise your mind to heaven; seek and petition at this time, and let no one venture to speak; and he that prayeth, let him pray mentally, while he remaineth in silence and fear. Peace be with us. In the meanwhile the Priest saith: LORD, Mighty GOD, strengthen my weakness by Thy mercy, and make me worthy of the assistance of Thy grace, that I may offer to Thee an oblation for the benefit of all men, and to the praise of Thy exceeding glorious TRINITY, FATHER, SON, and HOLY GHOST, for ever.

25 He unveils the mysteries and blesses incense, and puts it in the censer, and saith:

[Beginning the Anaphora.]

26 The grace of our LORD JESUS CHRIST, and the love of GOD the FATHER, and the communication of the HOLY GHOST, be with us all, now and for ever. Deacon. Amen. Priest. Lift up your hearts. Choir. To Thee, GOD of Abraham, Isaac, and Israel, the exceeding glorious King. Priest. Up in the sublime heights, in the fearful and glorious region, where the Cherubin cease not to agitate their wings, and there is no end to the hymns and the sweet sounds of the sanctification of the Seraphin, there be your minds. Choir. They are lifted up to Thee, GOD of Abraham, Isaac, and Israel, King of Glory. Hence I gather the extreme antiquity of the Malabar Anaphora, clearly a much earlier form. Priest. The oblation is offered to the LORD, the GOD of all. Choir. It is meet and right. Peace be with us. Priest. LORD, Mighty GOD, give us boldness before Thee, that we may confidently perform this quickening and holy ministry with consciences pure, and free from all malice, simulation, and guilt, and bitterness, and sow in us, my LORD, charity and mutual unity of soul; and guard Thy holy Catholic Church here and everywhere, from everything noxious, from all fault and perturbation, by Thy grace and love for ever.

27 Choir. Bless, my LORD. Priest. By the mouth of all be it glorified, by the tongue of all be it praised, by all creatures be it worshipped and exalted, the adorable and exceeding glorious Name of the most illustrious TRINITY, FATHER, SON, and HOLY GHOST, Who created the world and all that dwell therein by His goodness, and hath saved the sons of men by His loving-kindness, and hath shown great mercy to mortals. Thy Majesty, my LORD, is adored and venerated by thousand thousands of heavenly beings, and ten thousand times ten thousand of holy Angels; and the hosts of the Spirits of fire glorify Thy Name. And with holy Cherubin and Seraphin, they offer adoration to Thy greatness, they cry, they glorify without intermission, and say one to another: Choir. Holy, Holy, Holy, LORD, mighty GOD: heaven and earth are full of His songs: Hosanna in the highest: Hosanna to the Son of David: blessed is He That cometh and shall come in the Name of the LORD: Hosanna in the highest.

28 Priest. Holy, Holy, Holy, LORD, mighty GOD: [1. full are the heavens and the earth of His songs, and of the essence of His substance, and the

splendour of His exceeding glorious beauty, so that—Do I not fill heaven and earth, saith the LORD? Holy art Thou, GOD, the FATHER of Truth, from Whom all paternity in heaven and in earth is named: holy also is Thine Only-Begotten SON, our LORD JESUS CHRIST, by Whom all things were made: holy also is the SPIRIT, the cause of all truth, by Whom all are sanctified. Woe is me, woe is me; for I am astonished; because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips, and mine eyes have seen the King, the LORD of Hosts. How terrible is this place to-day, in which face to face the LORD is seen! And now, O LORD, let Thy mercy be upon us, and purify our filth, and sanctify our lips, and commingle the voices of our imbecility with the praises of Seraphin and Archangels, who sing glory to Thy love: for corporeal men Thou hast associated with spirits. With these celestial hosts then, we also, Thy miserable servants, weak and useless, praise Thee, my LORD, because Thou hast shown great mercy to us, for which we cannot return equal thanks. For Thou didst take upon Thyself our humanity, that Thou mightest quicken us with Thy divinity;

29 Thou didst exalt our humanity, and set up our fall, and forgive our sins, and justify us by wiping out our offences, and didst illuminate our understandings, and didst prove, O LORD our GOD, our enemies to be guilty, and because of the love of Thy grace shed abroad over us, didst bestow the victory on the weak exiguity of our nature. For all helps, therefore, and mercies bestowed on us, let us offer to Thee a song, laud and honour, and adoration, now and ever, and to ages of ages. 30 Deacon. Amen. Pray in your hearts. Peace be with us. He hisseth the Altar thrice, and saith: Glory to [7.] Thy Holy Name, and adoration to Thy Divinity, at all times, LORD JESUS CHRIST, Living Bread, giving life, Who didst descend from heaven, and quickenest the whole world, and they that eat this Bread shall never die, and they that receive it in truth are freed and sanctified by it, and are cleansed and live for ever. Our LORD JESUS CHRIST in the same night wherein He was betrayed, took the holy bread into His pure and loving hands, and lifted up His eyes to heaven, and gave thanks to GOD the FATHER, the Creator of all things, and blessed and brake, and gave to His Disciples and said,—Take and eat of this bread all of you: for this is My Body. In like manner after He had supped, He took the Chalice into His pure hands, and gave thanks, and blessed, and gave to His Disciples, saying, Take and drink ye all of this Chalice: for as often as ye eat this Bread, and

³¹ drink this Cup, ye show forth My remembrance: for this is the Chalice of My Blood, of the New Testament, which for you and for many shall be poured forth for the remission of sins: this shall be My pledge even to the consummation of all things. Glory to Thee, my LORD: glory to Thee, my LORD: glory to Thee, my LORD, for Thine ineffable gift. The Priest signs the Oblations, and saith: 2.] LORD GOD of Hosts, hear the voice of my cry, and listen, my LORD, and give ear to my groans and my sighs, and receive the prayers of me, a sinner: for in this hour in which the Sacrifice is offered to Thy FATHER, I beseech Thy grace to have mercy upon all creatures; to forgive the offenders, to bring back the wanderers, to console the afflicted, to give peace to the disturbed, to heal the infirm, to hear them that are troubled in spirit, and to impart tranquillity to them; to accomplish the almsdeeds of them that work righteousness, and for Thy holy Name's sake to be propitious ever to me, a sinner, through Thy grace.

³² [3.] Thanks be to Thee, LORD GOD of Hosts: let this oblation be received for the whole Catholic Church, and for priests and princes; for the poor also that are oppressed in sorrow and misery, and for the faithful departed, and for all them who desire the prayer of my weakness, and for my sins. Yea, O LORD, my GOD, visit Thy people, and my unhappiness, according to Thy love, and the multitude of Thy mercy, and not according to my sins and iniquities: but grant that we may be made worthy of the remission of our sins by the Holy Body which we shall in faith receive, through grace which is from Thee. Amen. ³³ [4.] Prostrating himself, he continues: Thou, my LORD, according to Thy exceeding love, receive this best and acceptable commemoration of the fathers who are just and upright, and please Thee,—the remembrance of the Body and Blood of Thy CHRIST, which we shall offer to Thee upon the pure and holy altar, as Thou hast taught us, and give peace to us and tranquillity all the days of our life. Yea, O LORD, give us peace, that all the inhabitants of the earth may know that Thou art GOD, the only FATHER of truth. Thou didst send Thy most beloved Son, and He the LORD our GOD came and taught us, all the holiness and purity of Prophets and Apostles, Martyrs and Confessors, Bishops and Doctors, Priests and Deacons, and all the sons of the holy Catholic Church, who have been sealed with holy baptism. We, therefore, my LORD, Thy weak and unprofitable servants, who are gathered together in Thy Name, and at this time stand before Thee, and by holy tradition have received a pattern from Thee, with

exultation and joy, glorify, exalt and venerate this memorial, and sacrifice this Mystery, great, terrible, holy and divine, of the Passion and Death, Sepulture and Resurrection of our LORD and Saviour JESUS CHRIST.

³⁴ And the Priest stretcheth forth, purely, his hands to heaven, and consecrateth the Body and Blood of Christ. [9.] Send then, my LORD, Thy Holy SPIRIT, and let Him rest upon this oblation of Thy servants and sanctify it, that it may be to us, my LORD, for the payment of our debts and the remission of our sins, and the great hope of resurrection from the dead, and a new life in the heavenly kingdom, with all who have pleased Thee. Moreover, for all Thy admirable dispensation carried on towards us, we praise and glorify Thee without ceasing in the Church, which hath been [4 continued] redeemed by the Blood of Thy Son, and with open mouth and unveiled countenance, we will offer unto Thee a song and honour, land and adoration, to Thy living, holy and quickening Name, now and ever and to ages of ages. Amen. [5.] The Priest saith Psalm li. 1—13; and Psalm cxxiii. 1—3. Then: Stretch forth Thy hand, and let Thy right hand save me, O LORD; let Thy love remain over me for ever, and despise not the works of Thy hands.

³⁵ [6.] He viseth and saith: CHRIST, the peace of things that are on high, and the great rest of those that are below, stablish, O LORD, in Thy peace and rest, the four regions of the world, but principally Thy holy Catholic Church, and destroy wars and battles from the ends of the earth, and disperse the people that delight in war, and pacify by the mercy of Thy Divinity, the Priesthood, and the kingdom, that we may have a secure habitation with all sobriety and piety, and forgive the debts and sins of them that have departed this life, through Thy mercy and love for ever. The Priest blesses Incense, and puts it in the thurible, saying: Let us offer a hymn to Thy most glorious TRINITY, at all times and for ever. O LORD our GOD, cause the savour of our souls to be pleasant to Thee, through the sweet savour of the mercy of Thy love, and cleanse us by it from the defilements of sin.

³⁶ He censeth the Oblations therein, and saith thrice: The LORD our GOD give us access by the clemency of His mercy to these sacraments, most glorious, holy, quickening, and divine. For in truth we are not worthy. Deacon. I am the Living Bread Which came down from heaven: I am the Bread Which descended from on high, said the SAVIOUR in a Mystery to His Disciples: whosoever approacheth in love, and receiveth Me, shall live in Me for ever, and shall by heritage acquire the kingdom. Choir. The ministers, who

do His will, Cherubin and Seraphin, and Archangels, stand with fear and trembling before the Altar, and behold the Priest, when he breaks and divides the Body of CHRIST for the propitiation of sin. Deacon. Open to me the gates of righteousness, O Thou Merciful One, Whose door is open to penitents, and Who invitest sinners to draw near to Thee; open to us, my LORD, the gate of Thy loves, that we may enter in, and sing praise to Thee day and night.

³⁷ Choir. Set, O LORD, a watch before my mouth. Glory be to the FATHER, SON, and HOLY GHOST. Deacon. O Merciful One, have pity on us, and show mercy to us; and despise us not in the time of affliction, for night and day we hope in Thee: and they that trust in Thee shall not be confounded. Choir. Let all the people say, Amen and Amen. Isaiah kissed the fire in the kindled coal, and his lips were not burnt, but his iniquity was pardoned: mortals in this very bread receive fire, and it guards their bodies and burns out their sins. Deacon. From everlasting to everlasting: the Altar is fire in fire: fire surrounds it: let Priests beware of the terrible and tremendous fire, lest they fall into it, and be burnt for ever. The Priest breaks the Host, and saith: We draw near, my LORD, in the faith of Thy Name to these Holy Mysteries, and in Thy love

³⁸ [8.] we break, and in Thy pity we sign the Body and Blood of our SAVIOUR JESUS CHRIST, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. The Priest layeth that part of the Oblation which he holdeth in his left hand, on the paten: he dips the other in the Blood, up to the midst. Let the Precious Blood be signed with the Holy Body of our LORD JESUS CHRIST, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Let the Holy Body be signed with the Blood of Propitiation of our LORD JESUS CHRIST, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Then joining the two together, he says: These predestinated Mysteries, exceeding glorious, holy, and quickening, and divine, are consecrated, perfected, completed, and united together in the venerable and illustrious Name of the glorious TRINITY; that they may be to us, O LORD, for the propitiation of our sins, and a great hope of resurrection from the dead; and the renewal of life in the kingdom of heaven.

³⁹ Glory to Thee, my LORD, because Thou didst create me by Thy grace: glory to Thee, my LORD, because Thou didst call me by Thy mercy: glory to Thee, my LORD, because Thou hast made me the mediator of Thy gifts: and

for all the dispensation which Thou hast carried out towards my weakness, let praise, laud, honour and adoration ascend to Thee, now, and to ages of ages. The grace of our LORD JESUS CHRIST, and the love of GOD the FATHER, and the communication of the HOLY GHOST be with us all, now and ever, and to ages of ages. Deacon. Let us all with fear and reverence approach the mystery of the Body and precious Blood of our SAVIOUR: and with pure heart and true faith let us call to memory His Passion and Resurrection, and understand it plainly: for our sakes the Only-Begotten took on Himself a mortal body, and spiritual reason and immortal soul: and in His precepts, which confer life, and in His holy law has brought us back from error to the acknowledgment of the truth: and after all the dispensations which He wrought for us, He offered the first fruits of our nature as a sacrifice on the Cross, and bestowed on us this Holy Sacrament, by means of which we might remember all the grace which He manifested to us. Let us then with overflowing charity, and humble will, receive the gift of eternal life, and with pure prayer, and earnest grief for our sins, be made partakers of the Holy Mysteries of the Church, and be, by the hope of penitence, converted from our iniquities, and grieve for our transgressions: let us furthermore ask for love and mercy, and let us call on GOD the LORD of all, and let us forgive the debts of our fellow servants.

⁴⁰ People. LORD, have mercy on the sins and iniquities of Thy servants. [And so at the end of each clause.] Deacon. Let us cleanse our consciences from division and contention; Let our souls be thoroughly perfect, both from all hatred and malice to others. Let us receive sanctity, and be inflamed by the HOLY GHOST. Let us receive the society of the Divine Mysteries in unanimity of mind and mutual peace. And may it be, O LORD, to us for the resurrection of our bodies, and the salvation of our souls, and the life that is to ages of ages. Amen. ⁴¹ Meanwhile the Priest saith: Blessed art Thou, LORD GOD of our fathers, and highly exalted and excellently laudable is Thy Name for ever: in that Thou hast not dealt with us after our sins, neither rewarded us according to our iniquities, but according to the multitude of Thy love hast delivered us from the power of darkness, and hast called us to the kingdom of Thy most dearly beloved SON our LORD JESUS CHRIST, by Whom Thou hast made bare, and hast brought to nought, the power of darkness, and hast bestowed on us life incorruptible. And now, O LORD, Thou Who hast vouchsafed that I should stand before this Thy pure and holy

Altar, to offer unto Thee this loving and holy sacrifice, make us also worthy, by Thy love, that in all pureness and holiness we may receive the Gift: and that it may not be unto us for judgment or vengeance, but for love and piety and the remission of sins, and resurrection from the dead, and eternal life: so that we may all be the fullest witnesses of Thy glory, and the habitation of a holy shrine: that after we have been incorporated into the Body and Blood of Thy CHRIST with all Thy Saints, we may shine with light, in His ever-glorious and lofty revelation: for to Thee and to Thine with the HOLY GHOST, is glory and honour and laud and adoration, now and ever, and to ages of ages.

⁴² Blot out, O LORD, the sins and transgressions of Thy servants, and sanctify our life by the songs of the HOLY GHOST, to the end that we, with all Thy Saints, may offer to Thy most lofty Divinity the fruits of glory and praise; and make us worthy, O LORD, to stand in Thy Presence ever with pure heart and open countenance; and that with the confidence which by Thy love is conferred on us, we may all of us together invoke Thee, and thus say: Our FATHER. Priest. Yea, O LORD, GOD of Hosts, O our most glorious GOD, and our merciful FATHER, we earnestly ask, beseech, and implore the clemency of Thy goodness: lead us not, my LORD, into temptation, but save and deliver us from the evil one, and from his host; for Thine is the kingdom and the strength, the glory and the power, the empire and the might, in heaven and in earth, now and to ages of ages.

⁴³ Deacon. Amen. Priest. Peace be with you. Deacon. And with thee and with thy spirit. Priest. That which is holy befits the holy, my LORD, to be received. Deacon. One holy FATHER, one holy SON, one HOLY GHOST. Glory be to the FATHER, and to the SON, and to the HOLY GHOST, to ages of ages. Amen. The Deacon goes to the Altar: the Priest takes his right hand and puts it into the Paten. Deacon. The glory of our LORD Priest. Be with them and with us, in the heavenly kingdom: glory be to the Living God. Deacon. Glorify the Living God. People. Glory to Him and to Thy Church: His love and His pity. Amen. Priest. LORD, my GOD, I am not worthy, nor is it indeed meet that I should receive Thy Body and the Blood of propitiation, nor that I should touch them; but let Thy words sanctify my soul, and heal my body, in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

⁴⁴ And he receives the Body of our LORD. In the meantime the Deacon sings: Let this oblation be received above in the heavenly places, together with that which Abel, Noah, and Abraham, offered to the heavenly kingdom. Priest. Let the gift of the grace of our Saviour Himself, JESUS CHRIST, be accomplished through love in all of us. Deacon. To ages of ages. Amen. The Priest receives the Chalice, and then saith: The Blood of the propitiation of our LORD JESUS CHRIST nourish my soul and body in this life, and in the life to come. Deacon. My brethren, receive the body of the SON Himself, saith the Church, and drink His Blood. And while the people communicate, the Deacon saith: ⁴⁵ Strengthen, O LORD, the hands which are stretched out to receive the Holy Thing: vouchsafe that they may daily bring forth fruit to Thy Divinity; that they may be worthy of all things which they have sung to Thy praise within Thy sanctuary, and may ever laud Thee. Grant, moreover, My LORD, that the ears which have heard the voice of Thy songs, may never hear the voice of clamour and dispute. Grant also that the eyes which have seen Thy great love, may also behold Thy blessed hope; that the tongues which have sung the Sanctus may speak the truth. Grant that the feet which have walked in the church may walk in the region of light: that the bodies which have tasted Thy living Body may be restored in newness of life. On this congregation also, which adores Thy divinity, let Thy aids be multiplied, and let Thy great love remain with us; and by Thee may we abound in the manifestation of Thy glory, and open a door to the prayers of all of us. We all then, who have drawn near by the gift of the grace of the HOLY GHOST, and to whom it has been vouchsafed to become fellow participants in the reception of these mysteries, most excellent, holy, divine, and quickening, let us all praise and exult in GOD, the Giver of them.

⁴⁶ Priest. Glory be to Him for His unspeakable gift. It is meet, just and right, O LORD, that at all times, and days, and hours, we should laud, adore and glorify the terrible Name of Thy Majesty; since by Thy grace and Thy love, my LORD, Thou hast vouchsafed to the weak nature of the mortal sons of men, to hallow Thy Name with blessed spirits, and hast given us to be partakers of the gift of Thy mysteries, and to be delighted with the sweetness of Thy words which give life and are divine, and always to offer praise to Thy divinity, FATHER, SON, and HOLY GHOST. Then all say, Our FATHER. The Priest turneth to the people, and blesseth them, saying, He Who blesseth us with all benediction in heaven, by the Son of humanity, and hath

invited to His kingdom and eternal sweetness : And Who hath given His promise to the apostolic congregation, and also in verity hath signed His word, that there should be no doubt in it :

47 Ye shall say, Verily, verily, I say, and in verity I sign My words: every one that eateth My quickening Body, and drinketh my Blood of the salutary chalice, I forgive him all his debts, and I blot out all his sins, and I call him to the kingdom; and let it deliver you from affliction, and save you from scandals. He bless the seeds of your fields, He bless the fruits of your trees, and He multiply and bless your substance, and of His love give you long life. O GOD, the LORD of men, bless this congregation, and give strength to the weak, for behold, he beginneth from the beginning. By the living sign of CHRIST, may the glorious throne of the Oriental Catholici be blessed, that righteousness may rise and shine in it. Let the father full of splendour, the Bishop who is pastor and lord of the whole flock, full of sobriety, be guarded from evil.

48 Bless the holy presbyters, clerks and ministers: let them be set free from dangers and devils, and very evil men. To the ancient of days, to old men, illustrious through age, may the LORD give them a good end, and call them to the kingdom. Young men, fair in stature and possessed of strength, may He cause them to increase in splendour, and fill them with purity. The frail nature of women, virgins also and the wedded, may they may be kept from fall, from snares and scandals. The LORD that sitteth in heaven, give us a quiet peace, a good and sweet peace, that we may rejoice day and night. He give you peaceful times, that ye may ever rejoice and not be turbulent and unquiet, but loving each other through charity. And since ye are assembled together this day, in the solemnity of this oblation, may the Cross of the Celestial King guard you.

49 The LORD receive your oblation and your sacrifice, and your prayers, and may His SPIRIT rest upon your alms, and may your petitions enter into His Presence. May he that is illustrious in the congregation of the Saints, the religious Hormisdas, the holiness of holinesses, keep you from plague and devils and very evil men. May he pray also for this crowd, the poor, the miserable, for they are disciples of this Saint, that thus they may be free from calamity. Furthermore may they who have modestly laboured and served with simplicity in this world, be guarded in righteousness from ill. And they who are strangers among us, and are far off from their homes, may the King

of ages of ages cause them to return in peace. Let this feast be holy upon you, O humble people, and may the LORD be your establisher and councillor to good things.

⁵⁰ Now and ever, and at all times and occasions, by nights also and days, and even to ages of ages.

P A R T T H R E E

Ethiopia

*The Ethiopic liturgy in two English versions, with the anaphora
of the Ethiopic Church Ordinances.*

The Anaphora of the Ethiopic Church Ordinances (Brightman translation)

ETHIOPIC LITURGY

Medieval translation of an ancient rite

The eucharistic prayer at the ordination of a bishop in the Ethiopic Church Ordinances, which is the Ethiopic form of the prayer in the old Egyptian church order called the Apostolic Tradition, often ascribed to Hippolytus of Rome. Brightman translated it from the Ethiopic text that Job Ludolf printed in his history of Ethiopia in 1691.

THE OFFERTORY AND THE THANKSGIVING

1 And let the deacon bring the oblation to [the newly consecrated bishop].

And then he shall lay his hand on the oblation with all the presbyters and giving thanks shall say on this wise

2 The Lord be with you all

And the people shall answer

3 May he be wholly with thy Spirit

And the bishop shall say

4 Lift up your hearts

And the people shall say

5 We lift them up unto the Lord our God

And the bishop shall say

6 Let us give thanks unto the Lord

The people

7 It is right and just And then [the presbyters] shall say the consecration of the oblation following the bishop We give thee thanks, o Lord, in thy beloved Son Jesus Christ whom in the last days thou didst send unto us a Saviour and redeemer, the angel of thy counsel, who is the Word from thee,

through whom thou madest all things by thy will. And thou sentest him from heaven into the bosom of the virgin: he was made flesh and was carried in the womb and thy Son was revealed of the Holy Ghost that he might fulfil thy will and make a people for thee by stretching out his hands, suffering to loose the sufferers that trust in thee: who was delivered of his own will to the passion that he might destroy death and burst the bonds of Satan and trample on hades and lead forth the saints and establish a covenant and make known his resurrection. Therefore he took bread, gave thanks and said take eat: this is my body which is broken for you. And likewise also the cup and said this is my blood which is shed for you: as often as ye do this ye shall do it in remembrance of me.

THE INVOCATION AND THE INCLINATION

¹ Remembering therefore his death and his resurrection we offer thee this bread and cup giving thanks unto thee for that thou hast made us meet to stand before thee and do thee priestly service. We beseech thee that thou wouldest send thine Holy Spirit on the oblation of this church: give it together unto all them that partake [for] sanctification and for fulfilling with the Holy Ghost and for confirming true faith, that they may laud and praise thee in thy Son Jesus Christ, through whom to thee be glory and dominion in the holy church both now and ever and world without end. Amen

Of the oblation of oil

² He that shall offer oil in the offering of bread and wine, likewise giving thanks in this manner, if he use not these words, shall give thanks in other words to the best of his power saying Like as hallowing this (creature of) oil thou givest it to them that are anointed and receive it, wherewith thou didst anoint priests and prophets: after the same manner also strengthen them and whosoever partakes thereof and hallow them that receive it)

The people shall say

³ As it was, is and shall be unto generations of generations and world without end. Amen.

The bishop

⁴ And again we beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ to grant us to take with blessing this holy mystery and not to condemn any of us but to make meet all that partake of the reception

of the holy mystery of the body and blood of Christ the almighty Lord our God

The deacon shall say

5 Pray ye

The bishop shall say

6 Lord almighty, grant us effectual reception of this holy mystery and condemn none of us but bless every one in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion [both now] and ever and world without end. Amen.

The Inclination — The deacon shall say

7 Ye who stand, bow down your heads

The bishop shall say

8 Lord eternal which knowest what is hidden, unto thee thy people have bowed down their head and unto thee have subdued the hardness of heart and flesh: behold from heaven thy dwellingplace and bless them, men and women: incline thine ear to them and hearken unto their prayer: stablish them with the strength of thy right hand and protect them from evil affliction: be thou to them a guardian, to body and soul: increase unto them and us faith and fear: through thine only Son through whom to thee with him and the Holy Ghost be glory and dominion always and world without end. Amen.

The Elevation — The deacon shall say

9 Give we heed

And the bishop

10 Holiness to the holies

The people shall say

11 One is the holy Father: one is the holy Son: one is the holy Spirit.

THE COMMUNION, THANKSGIVING AND DISMISSAL

The bishop shall say

1 The Lord be with you all

The people shall say

2 And with thy spirit Then they shall raise an hymn of praise and the people shall go in to receive the saving medicine of the soul whereby sin is forgiven.

Thanksgiving

3 Prayer after he has delivered (the communion) Lord almighty, Father of the Lord and our Saviour Jesus Christ, we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgement but unto renewing of soul and body and spirit: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion eternally both now and ever and world without end. Amen

The people shall say

4 Amen.

Dismissal — The presbyter shall say

5 The Lord be with you all

The people shall say

6 And with thy spirit Imposition of hands after they have received Lord eternal almighty, Father of the Lord and our Saviour Jesus Christ, bless thy servants and thine handmaids: protect and help and succour them by the host of thine angels, guard and strengthen them in thy fear, with thy majesty adorn them, grant that they may think the things that are thine and believe the things that are thine and grant that they may will what is thine, even peaceableness without offence and wrath: through thine only Son through whom to thee with him and the Holy Ghost be glory and dominion

and the rest — The people shall say

7 Amen.

The bishop shall say

8 The Lord be with you all

The people

9 And with thy spirit

The deacon shall say

10 Go in peace. And the keddāse is finished.

The Ethiopic Liturgy, including the Anaphora of the Apostles (Brightman translation)

Medieval translation of an ancient rite

The order of the Keddase, the liturgy of the Ethiopian (Abyssinian) Church, from the preparation of the priest to the dismissal, with the Anaphora of the Apostles; it is the Egyptian rite as the Ethiopians have it, put into Ge'ez probably in the Middle Ages from Arabic and Coptic models. Brightman translated it from a British Museum manuscript of 1670 to 1675 and checked it against four later manuscripts.

THE PREPARATION OF THE MINISTERS

¹ This is the order which Basil of Antioch compiled In the name of the Father and of the Son and of the Holy Ghost one God The order of the Keddāsē which is to be said by the presbyter and the deacon and the people together with everything that is proper each in the time thereof according to the order of our fathers the Egyptians Now first of all the presbyter when he entereth the church shall say the prayer of Penitence: and next he shall say the 25th psalm of David unto thee, o Lord, will I lift up my soul, the 61st hear my crying, o God, the 102nd hear my prayer, o Lord, the 103rd praise the Lord, o my soul, the 130th out of the deep and the 131st Lord, I am not highminded

And afterwards he shall say this following

² Lord our God, thou alone art holy and thou hast bestowed holiness on all of us by thine invisible power. Yea, Lord, we pray thee and beseech thee to send thine Holy Spirit upon the church and upon this ark and upon all their holy vessels whereon thy precious mystery is ordered. And now bless them and hallow them and cleanse them from all uncleanness and defilement through the remission of the second birth so that there be not left on them any remembrance at all of transgressions and pollution, and make this

church and this ark vessels chosen and cleansed and pure, refined seven times from all uncleanness and defilement and pollution of transgressors, like silver refined purged and tried from the earth, and when they are purified make them such that on them may be wrought the mystery of the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

Prayer before the withdrawing of the veil

3 And he shall bow before the veil Lord our God, who knoweth the thought of man and trieth the heart and reins: forasmuch as, albeit I am not worthy, thou hast called me to minister in this holy place, disdain me not nor turn away thy face from me, but take away my sin and purify the uncleanness of my soul and my body. And now I pray thee blot out my error and the trespass of thy people and lead us not into temptation. Yea, Lord, thrust me not away and make me not ashamed of my hope but send down upon me the grace of the Holy Ghost and make me meet to stand in thy sanctuary that I may offer unto thee a pure oblation with an humble heart for the remission of my error and my sin: and remember not the trespass of thy people which they have wrought wittingly or unwittingly: vouchsafe rest unto our fathers and brothers and sisters who have fallen asleep: keep and defend thy people. To thee and to thine only good and merciful Son and to the Holy Ghost the lifegiver be glory world without end. Amen

And he shall say the prayer of Basil

4 Lord our God and our creator who hath made all things through his word and hast brought us in unto this mystery by thy wisdom, who didst form man and madest him to be ruler over all creatures that he might judge in righteousness and purity: grant us the wisdom which dwelleth in thy treasures, create in us a clean heart and forgive us our sins and hallow our soul and make us meet to draw nigh unto thy sanctuary that we may offer unto thee an oblation and spiritual sacrifice for the remission of the sin of thy people. O our Lord and our God and our Saviour Jesus Christ who hast raised us from the earth and lifted us up out of the dust, that thou mayest set us with thine angels and with the princes of thy people, make us worthy of thine holy gospel and of thy love, and in the greatness of thy lovingkindness hear us that we may do thy will in this hour, offering to thee a good oblation and spiritual fruit that may be wellpleasing unto thee in thy lovingkindness and

mercy. Accept this spotless oblation, send upon us and upon this mystery thine Holy Spirit: let it be to the glory of thine only Son our Lord and our Saviour Jesus Christ world without end.

THE PREPARATION OF THE INSTRUMENTS

Prayer over all the vessels of the church Lord good and merciful and holy, who dwelleth in the holy place, who of thine own goodness didst command Moses thy servant to take the blood and sprinkle it on all the vessels of the tabernacle: now also we pray thee and beseech thee, o good and lover of man, that thou wouldest sanctify these vessels by thine Holy Spirit and the sprinkling of the blood of our Lord Jesus Christ: let these vessels be made pure for thy service and let this same holy ordinance be in truth these lifegiving mysteries, the precious body and blood of our Lord Jesus Christ: for holy and full of glory is thine holy name, Father and Son and Holy Ghost, both now and ever and world without end Prayer over the mächfadāt Lord our God and our Lord Jesus Christ, to whom belong treasures which are full of loving-kindness and mercy, o giver of good things to all that trust in him, who did spread out the heaven by his wisdom and gave a diverse law to the firmaments and the clouds and the skies, the line whereof hath not changed: now also, o our God, thou lover of man, send down thine hand and the power of thy godhead upon these cloths which shall cover thine holy body. Thou who didst send power on the cloths which were wrapped around thine holy body in the sepulchre, let these also be made in the likeness of those that are in the heavens: for thine is the glory and the power and the might with thy Father and the Holy Ghost both now and ever and world without end. Amen.

THE VESTING

And next he shall go in and worship before the tābōt and then he shall say the prayer of John

1 Lord our God who sitteth above the angels and the archangels, the lords and the dominions, the cherubin and the seraphin, who was before all creatures, who is exalted above all glory, who lifteth up the lowly from the earth and exalteth them to heaven: thou who hast manifested unto us a new way for our salvation, whose mercies are numberless, o good, lover of man, by thy will thou hast taught us poor ones, thy people, to know the mystery of thine holiness and thine awful word: praised also be thy glory which thou hast ordained for us. Lord our God, good and lover of man, suffer us to come

into thine holy place and read the mysteries of thy words as befitteth thy godhead with a right faith: do thou make the light of thy glory to shine upon us, which removeth from us the polluting thought and the deed of sin, and send upon us the grace of the Holy Ghost, the consuming fire, which the fiery ones cannot approach unto, which consumeth the evil thought and burneth up sins: vouchsafe knowledge to the eyes of our hearts and keep our lips from speaking evil, give us peace and teach us righteousness: for thou art the holy garment, the medicine of our sickness, the artificer of our kind. And make us to become meet for this thine holy mystery and put away from us all evil thoughts and lusts which fight against the soul that we may offer unto thee a good heavenly oblation without spot or uncleanness. Through thy great lovingkindness and mercy and favour may we accomplish this heavenly mystery which is above all mysteries. To thee with thy good heavenly Father and with thine Holy Spirit the giver of life will we raise glory and majesty and honour world without end

² The celebrating priest shall rise up with reverence and shall bow first of all before the tābōt once and once to the presbyters and to the deacons once. And he shall come to the tabōt and take the vestment into his hands and say Our Father which art in heaven: then he shall bow thrice. If there is a pope present he shall go to him with the vestment to be blessed and vested: but if there is none, he shall bless and vest himself a.

THE PROTHESIS

And while he dresseth the tābōt he shall say this prayer following

¹ Lord which knoweth the hearts of each and all, which dwelleth in the holy place, which is without sin and alone able to forgive sin: whereas thou knowest, o Lord, that I am not pure for this thine holy service and that I have not the countenance wherewith to draw nigh and to open my mouth before thine holy glory: yet according to the multitude of thy mercy forgive me my sin, for I am a sinner: grant me to find grace and mercy in this hour and send me thy power from on high that I may be made worthy and may accomplish thine holy service according to thy will and thy goodpleasure, and that this incense also may be a sweetsmelling savour. And do thou also, o our Lord, be with us and bless us: for thou art the absolver of our sin and the light of our souls and our life and our strength and our hope and our refuge and to thee we send up unto the highest thanksgiving and honour and worship, to the

Father and the Son and the Holy Ghost, at all times both now and ever and world without end.

2 Prayer after he hath prepared the altar, of the Father O God who hast taught us this great mystery for our salvation, thou who hast called us thy lowly servants, although we be unworthy, to be ministers unto thine holy altar: do thou, o our master, make us meet in the power of the Holy Ghost to accomplish this mystery to the end that without falling into judgement in the presence of thy great glory we may present unto thee a sacrifice of praise and glory and great comeliness in thy sanctuary. O Lord giver of redemption and sender of grace, who workest all in all, grant us, Lord, that our gift be accepted in thy sight. Yea, Lord our God, we pray thee and beseech thee that thou wilt not forsake thy people by reason of their sin and especially not by reason of my foolishness: for holy is thine holy place according to the gift of the Holy Ghost: in Jesus Christ our Lord to whom with thee and the Holy Ghost the lifegiver who is coequal with thee are fitting honour and glory and power both now and ever and world without end. Amen.

3 Prayer after the withdrawal of the veil How awful is this day and how marvellous this hour wherein the Holy Ghost will come down and overshadow this oblation and hallow it. In quietness and in fear and trembling stand ye up and pray that the peace of God be with me and with all of you. And when the priest is vested all the people shall say in the first mode Halleluia. If there be any one of the faithful that hath entered the church at the time of the keddāse and hath not heard the holy scriptures and hath not waited until they finish the prayer and the keddāse and hath not received the host, let him be excommunicate from the church: for he hath violated the law of God and disdained to stand before the heavenly king, the king of flesh and spirit. This the apostles have taught us in their canon.

4 Prayer over the masōb: the priest shall say Lord our God, that said unto Moses his servant and prophet Make me choice vessels and set them in my tabernacle upon mount Sinai: now also, our God almighty, stretch forth thine holy right hand upon this pot, fill it with power and virtue and purity and the grace of the Holy Ghost and thy glory that they may make therein the holy body of thine only Son in this holy apostolic church: for thine is the glory with thine only Son and the Holy Ghost both now and ever and world without end

The people shall say

5 Thou art the pot of pure gold wherein is hidden the manna, the bread which cometh down from heaven and giveth life unto all the world

The priest making the sign over the bread shall say

6 Eulogios Kyrios Iēsous Christos Son of the living God, hagiaσμα τὸν pneumatōn: hagios in truth. Amen

and then he shall take the host with his pure hand while wet and shall rub it over and under saying

7 Christ our very God, sign with thy right hand and bless with thine hand and hallow with thy power and give virtue to this bread: let it be for the remission of the sins of thy people. Amen

and then the assistant shall receive it into the mächfad saying

8 Like as Joseph and Nicodemus wrapped thee in linen clothing and spices and thou wast wellpleased in them, in like manner be wellpleased in us

and then the priest shall take it and say this

9 The hallowing and the thanksgiving and the exaltation, accepted be it of God the Father, for the remission of sin. Power and blessing and light, hallowing and the holy be in this holy apostolic church. Amen. And then the priest shall compass the tābōt with the taper in front of him and the deacon shall compass it thrice holding the chalice

The priest shall say

10 Lord our God, who didst accept the offering of Abel in the wild and of Noah within the ark and of Abraham on the mountaintop and of Elijah on the top of Carmel and of David in the threshingfloor of Ornan the Jebusite and the widow's mite in the sanctuary: accept likewise the oblation and offering of thy servant John which he has brought unto thine holy name and let it be the redemption of his sins: recompense him with a goodly recompense in this world and in that which is to come both now and ever and world without end

and the deacon shall say

11 The Lord seeth me unto the end thereof. And then the priest shall set the host in the paten and the deacon shall pour the blood into the chalice The priest shall say this prayer following after he hath set the host on the paten Lord our God good and lifegiving, who didst spread forth thine holy hands

on the tree of the cross: place thine holy hand on this paten which is filled with good things, whereon they that love thy name have prepared the sustenance of a thousand years. Now, our God, bless with thine hand and hallow and cleanse this paten which is filled with live coal, even thine own holy body which we have presented on thine holy altar in this holy apostolic church: for thine is the glory with thy good heavenly Father and the Holy Ghost the lifegiver both now and ever and world without end.

Prayer over the chalice

¹² Lord our God Jesus Christ alēthinos true, our God that was made man, whose godhead was not severed from his manhood, who of his own good-pleasure did pour out his blood for the sake of his creatures: now, our God, place thine holy hand on this cup, hallow it and cleanse it that this may become thy precious blood for life and for remission of sin unto every one that shall drink thereof believingly. Glory be to thine heavenly Father and to the Holy Ghost the lifegiver both now and ever and world without end

A second prayer, of the nuptials, over the chalice

¹³ Christ our very God, who wentest to the marriage-feast when they called thee in Cana of Galilee and didst bless them and didst make the water wine: do thou in like sort unto this wine which is set before thee: bless it and hallow it and cleanse it: let it become the joy and the life of our soul and our body At all times may the Father and the Son and the Holy Ghost be with us Fill it with the wine of rejoicing for good, for life and for salvation and for the remission of sin, for understanding and for healing and for counsel of the Holy Ghost both now and ever and world without end Purity and sweetness and blessing be to them that drink of thy blood precious alēthinos true.

Prayer over the cross-spoon

¹⁴ Lord our God, who didst make thy servant Isaiah meet to behold the seraph when with the tongs in his hand he took therewith a live coal from off the altar and laid it on his mouth: now, Lord Father almighty, place thine holy hand upon the cross-spoon for the administering of the holy body and blood of thine only Son our Lord and our God and our Saviour Jesus Christ: bless now and hallow and cleanse this cross-spoon and give it power and glory as thou gavest to the tongs of the seraph: for thine is the glory and the dominion with thine only Son our Lord Jesus Christ and the Holy Ghost both now and ever and world without end. Amen.

And then the priest shall sign with his hand in the form of the sign of the cross over the bread and shall say

15 Blessed be the Lord almighty

The people shall say

16 Amen

The priest shall say

17 And blessed be the only Son our Lord Jesus Christ

The people shall say

18 Amen

The priest shall say

19 And blessed be the Holy Ghost the Paraclete

The people shall say

20 Amen

and he shall say over the chalice also in like manner — Again he shall say over both

21 Glory and honour are due unto the holy Trinity the Father and the Son and the Holy Ghost coequal Trinity both now and ever and world without end. And the priest shall turn to the assistant joining hands with him when he speaketh the word Remember me, my father presbyter He also shall answer him saying The Lord keep thy priesthood and accept thine oblation.

And then the priest shall stand upright and with his face to the east stretching forth his hand and shall say with a loud voice

22 One is the holy Father, one is the holy Son, one is the Holy Ghost

The people shall say

23 The Holy Ghost

The priest shall say

24 O praise the Lord all ye heathen

The people shall say

25 Praise him all ye nations

The priest shall say

26 For his merciful kindness is ever more and more towards us

The people shall say

27 And the truth of the Lord endureth for ever

The priest shall say

28 Glory be to the Father and to the Son and to the Holy Ghost Both now and ever and world without end. Amen. Halleluia and the people also shall say in like manner.

THE ENARXIS

The deacon shall say

1 Stand up for prayer

The people shall say

2 Lord have mercy upon us

The priest shall say

3 Peace be unto you all

The people shall say

4 With thy spirit

The priest shall say the prayer of Thanksgiving

5 We give thanks unto the doer of good unto us, the merciful God the Father of our Lord and our God and our Saviour Jesus Christ: for he hath covered us and succoured us, he hath kept us and brought us nigh and received us unto himself and undertaken our defence and strengthened us and brought us unto this hour. Let us therefore pray him that the almighty Lord our God keep us in this holy day all the days of our life in all peace Pray ye Lord Lord God almighty, the Father of our Lord and our God and our Saviour Jesus Christ, we render thee thanks upon every thing, for every thing and in every thing, for that thou hast covered us and succoured us, hast kept us and brought us nigh and received us unto thyself and undertaken our defence and strengthened us and brought us unto this hour

The deacon shall say

6 Entreat ye and beseech that the Lord have mercy upon us and compassion-ate us and receive prayer and supplication from his saints in our behalf according to what is expedient at all times. May he make us meet to partake of the communion of the blessed mystery and remit unto us our sins

The priest shall say

7 For this cause we pray and entreat of thy goodness, o lover of man, grant us to fulfil this holy day all the days of our life in peace along with thy fear. All

envy and all trial and all the working of Satan and the counsel of evil men and the insolence of adversaries secret and open remove far from me benediction and from all thy people and from this holy place of thine benediction towards the altar: all good things that are expedient and excellent command thou for us, for thou art he that hath given us power to tread upon Scorpions and serpents and upon all the power of the enemy. Lead us not into temptation but deliver us and rescue us from all evil: in the grace and lovingkindness and love towards mankind of thine only Son our Lord and our God and our Saviour Jesus Christ through whom to thee with him and the Holy Ghost the lifegiver who is coequal with thee are fitting glory and honour and might now and ever and world without end.

The deacon shall say

8 Stand up for prayer

The assistant priest shall say

9 Peace be unto you all And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ on behalf of those who bring an offering within the one holy catholic church, an oblation, firstfruits, tithes, a thankoffering, a memorial, whether much or little, in secret or openly, and of those who wish to give and have not wherewith to give, that he accept their ready mind, that he vouchsafe the heavenly kingdom, who hath power unto every deed of blessing, even the Lord our God

The deacon shall say

10 Pray for them that bring an offering

The people shall say

11 Accept the offering of the brethren, accept the offering of the sisters, and ours also accept, our offering and our oblation

The deacon shall say

12 The commandment of our fathers the apostles: Let none keep in his heart rancour or revenge or envy or hatred towards his neighbour Worship the Lord in fear

The people shall say

13 Before thee, Lord, we worship and thee we glorify

The priest shall say

¹⁴ Lord our God who art almighty, we pray and beseech thee for them that bring an offering within the one holy catholic church, an oblation, first-fruits, tithes, a thankoffering, a memorial, in secret or openly, whether much or little, and for those who wish to give and have not wherewith to give. Thine acceptance of their ready mind grant thou unto every one: let the recompense of blessing be a portion world without end. Amen.

The priest shall say the prayer of the Mystery

¹⁵ O my master Jesus Christ, coeternal pure Word of the Father and Word of the Holy Ghost the lifegiver: thou art the bread of life which camest down from heaven and didst foretell that thou wouldest be the Lamb without spot for the life of the world: and now also we pray and beseech of thine excellent goodness, o lover of man, make thy face to shine upon this bread pointing, and upon this cup pointing, which we have set upon this spiritual ark of thine: bless he shall bless once the bread, and hallow he shall bless the cup, and cleanse them both he shall bless once because of both, and change this bread pointing: let it become thy pure body, and what is mingled with this cup pointing thy precious blood and let it be offered for us all and be the healing and salvation of our soul and our body and our spirit. Thou art the king of us all, Christ our God, and to thee we send up praise and worship and to thy good Father and to the Holy Ghost the lifegiver who is coequal with thee both now and ever and world without end. Amen.

¹⁶ And then he shall cover the bread and the chalice with a covering and shall bow to the tābōt and the deacon shall bow to the presbyter and they shall bow both together. And the presbyter shall say in a low voice this prayer which is S. Basil's Lord our God, who by reason of thine unspeakable love towards mankind didst send thine only Son into the world to bring back unto thee the lost sheep: we beseech thee, o our master, turn us not back as we draw nigh to this awful sacrifice without defilement and trusting not in our own righteousness but on thy mercy wherewith thou hast loved our race: we pray and beseech of thy goodness, o lover of man, that this mystery when thou hast prepared it for our salvation be not to us thy servants and all thy people for condemnation, but that it be profitable for the blotting out of our transgression and the forgiveness of our negligence. Glory and honour be to thine holy name both now and ever and world without end. Amen.

And the presbyter that assisteth shall say the Absolution of the Son

¹⁷ Lord Lord Jesus Christ the only Son, the Word of the Lord the Father, who hast broken off from us the bond of our sins through thy lifegiving and saving sufferings, who didst breathe upon the face of thine holy disciples and pure ministers saying to them receive the Holy Ghost: whatsoever men's sins ye remit they are remitted unto them and whosoever sins ye retain they are retained: thou therefore now, o Lord, hast vouchsafed unto thy pure ministers that do the priest's office at all times in thine holy church that they should remit sin on earth, should bind and loose every bond of iniquity. Now again we pray and entreat of thy goodness, o lover of man, in the behalf of these thy servants my fathers and my brothers and my sisters and of me thy sinful and feeble servant and of them that bow their heads before thine holy altar: make plain for us the way of thy mercy, break and sever every bond of our sins, whether we have trespassed against thee wittingly or unwittingly or in deceit, whether in deed or in word or through faintheartedness, for thou knowest the feebleness of man. O good lover of man and lord of all creation, grant us the forgiveness of our sins, bless us and purify us and free us and set us loose and loose all thy people and here he shall mention those lately departed, and fill us with the fear of thy name and stablish us to do thine holy will, o good: for thou art our God and our Saviour and to thee is fitting the glory and the praise with thy good heavenly Father and the Holy Ghost the lifegiver who is coequal with thee both now and ever and world without end

¹⁸ May thy servants who have ministered on this day, the presbyter benediction towards the presbyter, and the deacon benediction towards the deacons, and the priests benediction, and all the people and mine own neediness also, I thy poor servant benediction towards himself be absolved out of the mouth of the holy Trinity the Father and the Son and the Holy Ghost and out of the mouth of the one holy catholic and apostolic church, and out of the mouth of the xv prophets and out of the mouth of the xij apostles and out of the mouth of the lxxij disciples and out of the mouth of the divine and evangelist Mark the apostle and martyr and out of the mouth of the archpopes S. Severus and S. Dioscorus and S. John Chrysostom and S. Cyril and S. Gregory and S. Basil, out of the mouth of the cccxvij orthodox that assembled in Nicaea and the cl in Constantinople and the cc in Ephesus and out of the mouth of the honoured father the archpope abba John and our

blessed pope abba Sinōdā and out of the mouth of me also thy sinful and feeble servant. May they be absolved out of the mouth of our lady Mary parent of God, the new loom. For awful and full of glory is thy name, o holy Trinity, Father and Son and Holy Ghost, both now and ever and world without end. Amen.

The deacon shall say

19 For peaceable holiness we beseech, that the Lord make us peaceable by his own lovingkindness

The people shall say at each pause

20 Amen. Kīrālāyēsōn. Lord have mercy upon us For our faith we beseech, that the Lord would grant us to be wellpleasing, to keep the faith in purity For our congregation we beseech, that the Lord would keep us unto the end in the fellowship of the Holy Ghost For the patience of souls we beseech, that the Lord vouchsafe us the perfection of patience in all our tribulation For the holy prophets we beseech, that the Lord number us with them For the holy apostles we beseech, that the Lord grant us to be wellpleasing even as they were wellpleasing and apportion unto us a lot with them For the holy martyrs we beseech, that the Lord grant us to perfect the same conversation For our archpope abba Matthew and our blessed pope abba Sinōdā we beseech, that the Lord grant them unto us long time, that with understanding they rightly speak the word of faith in purity without spot for that they are the guardians of the church

21 For the presbyters we beseech, that the Lord never take from them the spirit of priesthood, the zeal and fear of him unto the end and that he vouchsafe them (the fruit of) their labour For the deacons we beseech, that the Lord grant them to run a perfect course and to draw nigh unto their work in holiness and that he remember their love For the subdeacons and the anagnosts and the singers we beseech, that the Lord grant them to perfect the zeal of their faith For the widows and the celibates we beseech, that the Lord hear their prayer and vouchsafe them abundantly in their hearts the grace of the Holy Ghost and accept their labour For the virgins we beseech, that the Lord grant them the crown of virginity and that they be unto the Lord children and daughters and that he accept their labour For the ascetics we beseech, that the Lord grant them to receive their reward through abstinence

22 For the laity and faithful men we beseech, that the Lord grant them a share in the washing away of sin and seal them with the seal of sanctification For our king John we beseech, that the Lord vouchsafe him much peace in his days For the judges and those who are in authority we beseech, that the Lord give them wisdom and the fear of him For all the world we beseech, that the Lord prevent the thought thereof and put into the mind of all and each to desire that which is good and expedient For them that travel by sea or in the desert we beseech, that the Lord guide them with a merciful right hand For the excommunicate we beseech, that the Lord grant them patience and wholesome discipline and vouchsafe that their labour be perfected For the sad and sorrowful we beseech, that the Lord give them perfect consolation For the hungry and thirsty we beseech, that the Lord give them their daily food

23 For prisoners we beseech, that the Lord loose them from their bonds For captives we beseech, that the Lord restore them to their country in peace For those of the christian congregation who are fallen asleep we beseech, that the Lord vouchsafe them a place of rest For the sick and suffering we beseech, that the Lord heal them speedily and send upon them lovingkindness and mercy For those of our fathers and our brothers and our sisters who have trespassed we beseech, that the Lord cherish not anger against them but grant them rest and relief from his wrath For the rains we beseech, that the Lord send rain on the place that needeth it For the waters of the rivers we beseech, that the Lord fill them with water of life unto due measure and limit For the fruit of the earth we beseech, that the Lord give to the earth her fruit for sowing and for harvest

24 And all of us who ask and beseech in prayer may he clothe with the spirit of peace and vouchsafe us to draw nigh and ask the Lord that he hear and accept Let us therefore rise up in the Holy Ghost that we may have knowledge and grow in his grace and glory in his name and be built up upon the foundation of the prophets and apostles Let us draw nigh and ask the Lord that he hear and accept our prayer For our thanksgiving we beseech, that the Lord write our petition in the book of life and the eternal God remember us in the restingplace of saints in his own light For those of our brethren and sisters who lag behind we beseech, that the Lord grant them to have a fervent desire and turn away from them the bondage of this world and give them a good conscience and love and good hope

25 For the sake of the body and blood of the Son of God so be it, so be it.
And then the people shall stand up.

THE MASS OF THE CATECHUMENS: THE CENSING

1 And the priest shall take grains of incense in his right hand and the censer in the left, and if there be a pope present he shall bring unto him the incense and the censer to bless them, and if there be no pope present he shall bless them himself, making mention of the current year of grace and of the beginning of night and day

And the priest shall say this

2 I pray and beseech thee, o Lord our God, as thou wast well-pleased with the offering of Abel thy beloved and the oblation of Enoch and of Noah and the incense of Aaron and Samuel and Zacharias: in like manner accept from us this incense as a sweetsmelling savour for the remission of our sins and forgive all thy people their trespass: for thou art merciful and to thee glory is fitting with thine only Son and the Holy Ghost both now and ever and world without end. Amen

and then he shall cast the incense saying

3 Blessed be the Lord the almighty Father

The people shall say

4 Amen

The assistant shall say

5 And blessed be the only Son our Lord Jesus Christ who was made man of Mary the holy virgin for our salvation

The priest shall say

6 And blessed be the Holy Ghost the Paraclete who strengtheneth us all Glory and honour be to the Holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen I will offer unto thee incense with rams: all thy garments smell of myrrh aloes and cassia: let my prayer be set forth in thy sight as the incense Yet again we offer unto thee this incense for the remission of my sins and the trespass of thy people For blessed and full of glory is thine holy name, Father and Son and Holy Ghost, both now and ever and world without end. Amen Lauds of the angels singing in the highest Halleluia to the Father: halleluia to the Son:

halleluia to the Holy Ghost Worship we the Father: worship we the Son: worship we the Holy Ghost three in one and one in three

Prayer of the Incense

7 O eternal God, the first and the last, which hath neither beginning nor end, which is great in his counsel and mighty in his work and righteous in his purpose and strong in his might, which is and is to be in all things: be with us in this hour and stand in the midst of us all and purify our hearts and sanctify our souls and our flesh and wash us from all our sins which we have done wittingly or unwittingly: grant us to offer before thee a reasonable oblation and an oblation of blessing, the which thou wilt make to enter in within the inner chamber of the veil, the holy of holies thy dwellingplace

and here he shall compass the tābōt three times saying

8 We pray thee, o Lord, and beseech thee that thou remember the one holy apostolic church which reacheth from one end of the world to the other

The deacon shall say

9 Pray for the peace of the church, one holy apostolic orthodox in the Lord

The priest shall say

10 Remember, o Lord, the honoured father our archpope abba Matthew and our blessed pope abba Sīnōdā and all orthodox bishops presbyters and deacons. And if he (the archpope) be entered into rest he shall say Rest, o Lord, the soul of our father the archpope abba N and make him to dwell in the kingdom of heaven with the righteous: seat for us on his throne in his stead a good shepherd and let us not be like a flock having no shepherd and let not the ravenous wolf make ravin of us nor alien folk that are contrary to us reproach us

The deacon shall say

11 Pray for our archpope abba Matthew and for our blessed pope abba Sīnōdā and for all orthodox bishops presbyters and deacons

The priest shall say

12 Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged: make them an house of prayer, an house of purity and an house of blessing: vouchsafe it, Lord, unto us thy servants and to them that shall come after us, unto eternal days vouchsafe it

The deacon shall say

13 Pray for our congregation which is the keeping of us all

The priest shall say

14 Arise, Lord my God, and let thine enemies be scattered and let all them that hate thine holy and blessed name flee before thee, but let thy people who do thy will be blessed with blessings thousand thousands and ten thousand times ten thousand: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon shall say

15 Stand up

The people shall say

16 Lord have mercy upon us

The priest shall say

17 Peace be unto you all

The people shall say

18 With thy spirit The priest shall say on every great day and on the first day of the week Worship we

the people shall say

19 the Father and the Son and the Holy Ghost three in one

The priest shall say

20 Peace be unto thee

the people shall say

21 holy church, dwellingplace of the godhead

The priest shall say

22 Pray for us

the people shall say

23 virgin Mary parent of God

The priest shall say — Thou art — the people shall say

24 The golden censer which didst bear the live coal of fire. Blessed is he that receiveth out of the sanctuary him that forgiveth sin and blotteth out error, who is God's Word that was made man of thee, who offered himself to his

Father for incense and an acceptable offering We worship thee, Christ, with thy good heavenly Father and thine Holy Spirit the lifegiver, for thou didst come and save us.

THE L E C T I O N S

1. Epistle of S. Paul — The assistant shall say

1 Lord of knowledge, declarer of wisdom who hast revealed to us what was hidden in the depth of darkness, giver of a word of gladness to them that proclaim the greatness of thy power: thou it was that after thy great goodness didst call Paul who was before a persecutor and didst make him a chosen vessel and wast wellpleased with him that he should become an apostle and a preacher of the gospel of thy kingdom, a summoner thereunto, o Christ our God. Thou art a lover of man, o good: vouchsafe us a mind without distraction and a pure understanding that departeth not from thee, that we may both perceive and know how great is thine holy teaching which is now read to us out of him: and as he was like unto thee, o prince of life, so make us also meet to be like unto him in deed and in faith and to praise thine holy name and glory in thy precious cross at all times: for thine is the kingdom, the might, the majesty and the sovereignty, the honour and the glory world without end. Amen.

The deacon shall say going forth

2 Every one that loveth not our Lord and our God and our Saviour Jesus Christ and believeth not in his birth of Mary the holy virgin, in the twofold ark of the Holy Ghost, until his coming again, as saith Paul, let him be anathema

or second. — and then he shall read the Epistle of Paul

3 {This know also that in the last days..... to the knowledge of the truth. 2 Tim. iii 1-7}.

And then the priest while censuring shall say to the presbyter

4 Accept me, o my father presbyter

And he too shall answer him saying

5 The Lord accept thine oblation and smell the savour of thine incense as he did accept the oblation of Melchizedek and the incense of Aaron and Zacharias.

*And after this he shall lay his hand upon the deacons and say the blessing of Paul:
and then over the people he shall say*

6 The Lord bless And this, going round to the several doors Glory and honour to the holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

and then he shall say

7 O Lord our God, who of old didst make the wall of Jericho to fall down by the hand of Joshua thy servant: in like sort now make the wall of the sin of these thy servants and thine handmaids to fall down by the hand of me thy servant

and then turning back he shall offer incense upon the altar saying

8 O accepter of penitence and remitter of sin, Jesus Christ, remit my sin and the sin of all thy people: accept the penitence of these thy servants and thine handmaids and make the light of thy grace to shine upon them for thine holy name's sake by which we are called: through whom to thee with him and the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon entering after the reading of Paul shall say

9 The blessing of the Father and the bounty of the Son and the gift of the Holy Ghost who came down upon the apostles in the upper room of holy Sion, in like sort come down and be multiplied upon us. Amen

The people shall say

10 Holy apostle Paul, goodly messenger, healer of the sick, thou hast received the crown: pray and intercede for us: cause our souls to be saved in the multitude of his lovingkindness and his mercy for his holy name's sake.

2. The Catholic Epistle — The deacon shall say

11 Stand up for prayer

The people shall say

12 Lord have mercy upon us

The priest shall say

13 Peace be unto you all

The people shall say

14 With thy spirit

The priest shall say

15 O eternal God, the first and the last, which hath neither beginning nor end, he that is great in his counsel and mighty in his work and wise in his purpose, who is in all things: we pray thee, Lord, and beseech thee that thou be with us in this hour: make thy face to shine upon us and abide with us in the midst of us: purify our hearts and sanctify our souls and remit our sin which we have done with our will or without our will: make us, Lord, to offer unto thee a pure oblation, a reasonable offering and spiritual incense: let it enter into the holy temple of thine holiness: through thine only Son our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen. The sub-deacon going out shall say

16 The word from the Epistle of {James} disciple and apostle of our Lord Jesus Christ. His prayer and his blessing be with us. Amen {Go to now, ye rich men..... unto the coming of the Lord S. James v 1-7}

and after reading when he goeth in he shall say

17 O my brethren, love not the world neither the things that are in the world: for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world: and the world passeth away and the lust thereof, for all is passing, but he that doeth the goodpleasure of God abideth for ever

The people shall say

18 Holy consubstantial Trinity, preserve our congregation for thine holy elect disciples' sake: comfort us in thy loving-kindness for thine holy name's sake.

3. The Acts of the Apostles — The deacon shall say

19 Stand up for prayer

The people shall say

20 Lord have mercy upon us

The priest shall say

21 Peace be unto you all

The people shall say

22 With thy spirit

The priest shall say

23 Our Lord and our God, thou it was that didst reveal to thine holy apostles the mystery of the glorious gospel of thy Messiah and didst give them the great and immeasurable gift that is of thy grace and didst send them to proclaim in all the ends of the world the inscrutable riches of thy grace through thy mercy: we pray thee also and beseech thee, our Lord and our God, that thou wouldest make us meet for an inheritance and a portion with them that we may walk in their ways and follow in their footsteps: and vouchsafe us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in godliness: and do thou keep thine holy church benediction which thou hast founded by their means and bless benediction the sheep of thy flock and increase this vine benediction which thou hast planted with thy right hand: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The assistant presbyter shall say

24 A pure fountain which is from the pure fountains of the law, to wit the history of the Acts of the pure Apostles. The blessing of their prayer be with us. Amen {Now as soon as it was day..... grew and multiplied Acts xii 18-24} and after reading he shall say Full and great and exalted is the word of the Lord and it hath increased in his holy church and many are they that believe in our Lord Jesus Christ to whom be glory world without end. Amen

The people shall say

25 Holy holy holy art thou, God the Father almighty Holy holy holy art thou, only Son which art the living Word of the Father Holy holy holy art thou, Holy Ghost which knowest all things.

The Incense and the Trisagion — And then the priest shall cast the incense saying

26 Glory and honour be to the holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

and then the priest shall say this prayer following, standing before the altar

27 Lord our God who didst accept the sacrifice of our father Abraham and in the stead of Isaac didst prepare and send down to him a ram for his ransom: even so, o our Lord, accept from us our oblation and this savour of our incense and send unto us from on high in recompense thereof the riches of thy

lovingkindness and thy mercy that we may become pure from all ill savour of our sins and make us meet to minister before thy glorious purity, o lover of man, in righteousness and in purity all the days of our life in joy and in rejoicing

and then he shall say

28 We pray thee, o Lord, and beseech thee that thou remember as before (pp. 210 sq.)

The priest shall say

29 Hail, o thou of whom we ask salvation, o holy praiseful ever virgin parent of God, mother of Christ: offer up our prayer on high to thy beloved Son that he forgive us our sins Hail, o thou who barest for us the very light of righteousness, even Christ our God: o virgin pure, plead for us unto our Lord that he show mercy unto our souls and forgive us our sins Hail, o virgin pure, Mary holy parent of God, very pleader for the race of mankind, plead for us before Christ thy Son, that he vouchsafe us remission of our sins Hail, o virgin pure, very queen: hail, o pride of our kind: hail, o thou that barest for us Emmanuel: we pray thee that thou remember us, o very mediatrix, before our Lord Jesus that he forgive us our sins.

And then the priests shall go forth outside of the veil and shall chant saying

30 This is the time of blessing, this is the time of choice incense, the time of the praise of our Saviour, lover of man, Christ. The incense is Mary: the incense is he who was in her womb which is fragrant: the incense is he whom she bare: he came and saved us, the fragrant ointment Jesus Christ. O come let us worship him and keep his commandments that he forgive us our sins To Michael was given mercy, and glad tidings to Gabriel and a heavenly gift to Mary virgin. To David was given understanding, and wisdom to Solomon and an horn of oil to Samuel, for he was the anointer of kings. To our father Peter were given the keys, and virginity to John and apostleship to our father Paul, for he was the light of the church The fragrant ointment is Mary: for he that was in her womb, who is more fragrant than all incense, came and was made flesh of her. In Mary virgin pure the Father was well pleased and he decked her for a tabernacle for the habitation of his well-beloved Son

31 To Moses was given the law, and the priesthood to Aaron: to Zacharias the priest was given the choice incense. They made the tabernacle of the testimony according to the word of the Lord and Aaron the priest in the

midst thereof made the choice incense to go up The seraphin worship him and the cherubin glorify him: they cry saying Holy holy holy is the Lord among the thousands and praised among the tens of thousands Thou art the incense, o our Saviour, for thou didst come and save us Have mercy upon us, o Lord. In the tone of arārāy Holy God, Holy mighty, Holy living immortal who was born of Mary the holy virgin, have mercy upon us, o Lord Holy God, Holy mighty, Holy living immortal who was baptized in Jordan and was hung on the tree of the cross, have mercy upon us, o Lord

³² Holy God, Holy mighty, Holy living immortal who rose from the dead the third day, ascended with glory into heaven and sat down at the right hand of his Father, shall come again with glory to judge the quick and the dead, have mercy upon us, o Lord Glory be to the Father, glory be to the Son, glory be to the Holy Ghost both now and ever and world without end Amen and amen: so be it, so be it].

And after finishing this they shall say

³³ O holy Trinity, pity us: o holy Trinity, spare us: o holy Trinity, have mercy upon us.

The priest shall say

³⁴ Hail, o Mary, full of grace

the people shall say

³⁵ The Lord is with thee

The priest shall say

³⁶ Blessed art thou among women

the people shall say

³⁷ And blessed is the fruit of thy womb

The priest shall say

³⁸ Pray and intercede for us with thy beloved Son

the people shall say

³⁹ that he forgive us our sins. And then he shall bless the chanting priests each in his turn.

The priest shall say

⁴⁰ Glory and honour to the holy Trinity, the Father and the Son and the Holy Ghost, now and ever and world without end.

4. The Gospel — The deacon shall say

41 Stand up for prayer

The people shall say

42 Lord have mercy upon us

The priest shall say

43 Peace be unto you all

The people shall say

44 With thy spirit

The priest shall say

45 Lord Lord Jesus Christ our God, who saidst to thine holy disciples and thy pure apostles many prophets and righteous men have desired to see the things which ye see and have not seen them and have desired to hear the things which ye hear and have not heard them: and blessed are your eyes that have seen and your ears that have heard: like them do thou make us also meet to hear and to do the word of thine holy gospel through the prayer of the saints

The deacon shall say

46 Pray on account of the holy Gospel

The priest shall say

47 Remember again, Lord, them that have bidden us to remember them in the time of our prayer and our supplication wherewith we make request of thee, o Lord our God. Give rest to them that have fallen asleep before us: heal speedily them that are sick: for thou art the life of us all and the hope of us all and the deliverer of us all and the raiser up of us all and to thee we send thanksgiving unto highest heaven world without end. The deacon shall speak before the Gospel signifying what he is going to proclaim on the several days. The priest shall cast the incense once as before and after that he shall say this following And the Lord most high bless us all and sanctify us with all spiritual blessing and make our entry into his holy church to be joined with (the entry of) his holy angels who chant unto him with fear and with trembling and glorify him at all times and all hours world without end

And then the priest shall compass the tābōt once with the taper before him and the Gospel behind him and making the sign of the cross with the censer towards the Gospel he shall say

48 Blessed be the Lord the Father almighty

The assistant shall say

49 Give thanks unto the Father

The priest shall say

50 And blessed be the only Son our Lord Jesus Christ

The assistant shall say

51 Give thanks unto the Son

The priest shall say

52 And blessed be the Holy Ghost the Paraclete

The assistant shall say

53 Give thanks unto the Holy Ghost.

The deacon shall say

54 Stand up and hearken to the holy Gospel, the message of our Lord and our Saviour Jesus Christ

The priest shall say

55 The holy Gospel which {Luke} preached, the word of the Son of God

The people shall say

56 Glory be to thee, Christ my Lord and my God, at all times {O magnify the Lord our God and fall down before his footstool: for he is holy Ps. xcix :}

The assistant priest shall say in a low voice

57 O far from anger and abundant in mercy and righteous indeed, receive our prayer and our supplication and our humility and our penitence and our confession toward thine ark and thine holy altar heavenly stainless and spotless: make us meet to hear the word of thine holy gospel and to keep thy commandments and thy testimony, and bless us that we may bear fruit, for one thirtyfold and sixtyfold and an hundredfold 58 Remember, Lord, the sick of thy people: visit them in thy lovingkindness and heal them. Remember, Lord, our fathers and our brethren who are gone to sojourn abroad: bring them back to their dwellingplace in safety and peace. Remember, Lord, the downcoming of the rains and the waters of the rivers: bless them.

Remember, Lord, the seed and the fruit of the fields: make them abundant. Remember, Lord, the sweetness of the airs and the fruits of the earth: bless them. Remember, Lord, the safety of man and of beast. Remember, Lord, the safety of thine own holy church and of all orthodox cities and countries. Remember, Lord, our king John lover of God and keep him in peace and health. Remember, Lord, our fathers and our brethren who have fallen asleep and are gone to their rest in the orthodox faith: give them rest. Remember, Lord, them that have presented unto thee this incense and oblation and those also for whom they offered and those who brought it from them: grant them all the recompense in heaven and comfort them after all tribulation. Remember, Lord, all captives and bring them again in peace to their cities. Remember, Lord, thy poor servants who are in torment. Remember, Lord, the afflicted and distressed. Remember, Lord, the catechumens of thy people and teach them and stablish them in the right faith: banish from their heart all remains of idolatry: stablish in their heart thy law and the fear of thee, thy commandment and thy righteousness and thine ordinance:

⁵⁹grant them to know the certainty of the word wherein they have been instructed and when they have been instructed make them all meet for the new birth and for the remission of their sin and prepare them to be an ark for thine Holy Spirit: through the grace and lovingkindness of thine only Son, lover of man, our Lord and our God and our Saviour Jesus Christ, through whom to thee with him and with the Holy Ghost the lifegiver who is coequal with thee in godhead a glory and honour and majesty are fitting both now and ever and world without end. Amen.

The priest that reads the Gospel shall say

⁶⁰Bless, Lord, through the Gospel of {Luke} the disciple and apostle of our Lord Jesus Christ the Son of the living God: to him be glory continually world without end. Amen

and then the priest shall read the Gospel

⁶¹{The same day there came..... again to these things S. Luke xiii 31-xiv 6}
When the Gospel is read the priest shall say at the end of each Gospel distinguishing the several Gospels Luke's it is easier for heaven and earth to pass than for one tittle of the law and the prophets to fail, said the Lord to his disciples

The people shall say at each Gospel in tone as follows

62 Luke's who is like unto thee, o Lord, among the gods? Thou it is that doest wonders: thou didst show thy power unto thy people and didst save thy people with thine arm: thou wentest into hades and broughtest up thence them that were in captivity and didst desire us again to be set free, for thou didst come and save us. For this cause we glorify thee saying Blessed art thou, our Lord Jesus Christ, for thou didst come and save us.

The deacon shall say

63 Go forth, ye catechumens.

THE MASS OF THE FAITHFUL: THE PRAYERS

The deacon

1 Stand up for prayer

The people shall say

2 Lord have mercy upon us

The priest shall say

3 Peace be to you all

The people shall say

4 With thy spirit

The priest shall say

5 Again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ. We ask and entreat of thy goodness, o lover of man: remember, Lord, the peace of the church holy one apostolic which reacheth from one end of the world to the other

The deacon shall say

6 Pray for the peace of the one holy apostolic church orthodox in the Lord

The priest shall say

7 All the people and all the flocks bless thou: the peace that is from heaven send thou into the hearts of us all and the peace of our life vouchsafe us therein. Vouchsafe peace to our king John, to his palace and to his armies and to his princes and to his nobles and to the multitude of our neighbours at home and abroad: adorn them with all peace. O king of peace, give us peace for thou hast given us all things: possess us, o Lord, and requite us, for beside thee we know none other: we make mention of thine holy name and

call upon it that our soul may live through the Holy Ghost and that the death of sin have not dominion over us thy servants and all thy people

The people shall say

8 Kirālāyēsōn.

The deacon shall say

9 Stand up for prayer

The people shall say

10 Lord have mercy upon us

The priest shall say

11 Peace be unto you all

The people shall say

12 With thy spirit

The priest shall say

13 And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ for the blessed pope abba Matthew that he truly preserve him to us for many years and in peaceful days to fulfil the office of the priesthood which thou hast committed unto him. The Lord our God who is rich in grace vouchsafe it

The deacon shall say

14 Pray for our archpope abba Matthew lord archbishop of the great city of Alexandria and for the head of the city of our fathers the blessed pope abba Sīnōdā and all orthodox bishops presbyters and deacons

The priest shall say

15 Lord our God who art almighty, we pray and beseech thee for our blessed pope abba Sinoda that thou truly preserve him for many years in peaceful days fulfilling the office of the priesthood which thou hast committed unto him, with all orthodox bishops presbyters and deacons and with all the entire congregation of the one holy catholic church: and the prayer also which he shall make on our behalf and on behalf of all thy people do thou accept: open to him the treasurehouse of thy blessing. Furthermore vouchsafe him abundantly the grace of the Holy Ghost: pour upon him from heaven thy blessing that he may bless thy people: and all his enemies visible and invisible do thou subdue and bruise under his feet shortly: but himself do thou still

preserve unto us, unto thine holy church, in thy priesthood: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon shall say

16 Stand up for prayer

The people shall say

17 Lord have mercy upon us

The priest shall say

18 Peace be unto you all

The people shall say

19 With thy spirit

The priest shall say

20 And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ: we pray and implore of thy goodness, o lover of man: remember, Lord, our congregation: bless thou them blessing with the figure of the sign of the cross

The deacon shall say

21 Pray for this holy church and our congregation therein

The priest shall say

22 and make them to be to thee without hindrance and without intermission doing thine holy and blessed will: an house of prayer, an house of purity and an house of blessing vouchsafe, Lord, unto us thy servants, and to them that shall come after us unto eternal days vouchsafe it. And the priest shall cense the altar saying arise, Lord my God, and let thine enemies be scattered and let all them that hate thine holy and blessed name flee before thee: while speaking he shall sign with the censer over the people and bow three times but let thy people be blessed with blessings a thousand thousand and ten thousand times ten thousand: through the grace and loving-kindness of the lover of man thine only Son our Lord and our God and our Saviour Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

THE CREED

The deacon shall say

1 Speak we all in the wisdom of the Lord Answer ye the prayer of faith

The people shall say

2 We believe in one God the Lord the Father almighty, maker of the heavens and the earth, the visible and the invisible. And we believe in one Lord Jesus Christ the only Son of the Father, who was with him before the world was created, light of light, God of very God, begotten not made, equal with the Father in his godhead: by whom all things were made but without him was not anything made, neither in heaven nor in earth: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and of Mary, of the holy virgin: he was made man and was crucified for us in the days of Pontius Pilate, he suffered and died and was buried and rose again from the dead the third day, as it is written in the holy scriptures: he ascended with glory into the heavens and sat down on the right hand of his Father: he shall come again with glory to judge the quick and the dead and of his kingdom there shall be no end. And we believe in the Holy Ghost the Lord, the giver of life, who proceedeth from the Father: we worship and glorify him with the Father and the Son: who spake by the prophets. And we believe in one holy church catholic apostolic and we believe in one baptism for the remission of sin and we look for the resurrection of the dead and the life to come world without end. Amen.

THE LAVATORY

And then he shall take away the covering of the paten with his hand. And then the priest shall wash. And after washing he shall say the following while he sprinkles water with the moisture of his hand turning his face to the west If there be any who is pure let him receive of the host and whoso is not pure let him not receive, that he be not consumed in the fire of the godhead, whoso hath revenge in his heart and whoso hath an alien mind by reason of unchastity. I am pure from the blood of you all and from your sacrilege against the body and blood of Christ: I have nought to do with your reception thereof: I am pure of your error, and your sin will return upon your own head if ye receive not in purity.

THE KISS OF PEACE

The deacon shall say

1 Stand up for prayer

The people shall say

2 Lord have mercy upon us

The priest shall say

3 Peace be unto you all

The people shall say

4 With thy spirit

The priest shall say the prayer of the Kiss, of Basil

5 Lord great eternal, which formedst man incorrupt, thou didst abolish death, that came at first into the world through envy of Satan, by the advent of thy living Son our Lord and our God and our Saviour Jesus Christ and didst fill all the earth with thy peace which is from heaven, wherein the armies of heaven glorify thee saying Glory to God in heaven and on earth peace, his goodwill towards man

The people shall say in like manner: the priest shall say

6 O Lord, in thy goodwill fill our hearts and purify us from all filthiness and from all lasciviousness and from all revenge and envy and from all wrongdoing and from the remembrance of ill which clothes with death. Make us all meet to salute one another with an holy kiss

The deacon shall say

7 Pray for perfect peace and love Salute one another with an holy kiss

The people shall say

8 Christ our God, make us meet to salute one another with an holy kiss

The priest shall say

9 and to partake without condemnation of thine holy immortal heavenly gift: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

THE ANAPHORA: THE THANKSGIVING

The priest shall say

1 The Lord be with you all

The people shall say

2 With thy Spirit

The priest shall say

3 Give ye thanks unto our God

The people shall say

4 It is right, it is meet

The priest shall say

5 Lift up your hearts

The people shall say

6 We lift them up unto the Lord our God The Keddāsē of the Apostles

The priest shall say

7 We give thee thanks, o Lord, in thy beloved Son the Lord Jesus, whom in the last days thou didst send unto us, thy Son the saviour and redeemer, the angel of thy counsel, who is the Word from thee and through whom thou madest all things by thy will.

THE INTERCESSION

The deacon shall say

1 For the sake of our blessed and holy archpope abba Matthew and the blessed pope abba Sīnōdā while they yet give thee thanks in their prayer and in their supplication: Stephen the protomartyr, Zacharias the priest and John the baptist, and for the sake of all the saints and martyrs who have gained their rest in the faith: Matthew and Mark, Luke and John, the iv evangelists: Mary the parent of God: hear us. For the sake of Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael and James the son of Alphaeus and Matthias, the xij apostles: and James the apostle, the brother of our Lord, the bishop of Jerusalem: Paul Timothy Silas and Barnabas, Titus Philemon Clement, the lxxij disciples, the d companions, the cccxviiij orthodox: the prayers of them all come unto us And remember thou the catholic apostolic church in peace, which was made by the precious blood of Christ

2 Remember thou all archpopes popes bishops presbyters and deacons and all christian people.

The assistant presbyter shall say the prayer of benediction

3 O holy Trinity, Father and Son and Holy Ghost, bless thou benediction thy people, christians beloved, with blessings heavenly and earthly, and send upon us the grace of the Holy Ghost and make the doors of thine holy church open unto us in mercy and in faithfulness. Perfect unto us the faith of the Trinity unto our last breath O my master Jesus Christ, visit the sick of thy people: heal them And guide our fathers and our brethren who have gone forth and are travelling abroad: bring them back to their dwellingplace in peace and in health Benediction Bless the airs of heaven and the rains and the fruits of the earth of this year according to thy grace, and make joy and gladness perpetual on the face of the earth and stablish for us thy peace Turn the heart of mighty kings to deal kindly with us alway. Give favour to the elders of the church that are gathered in thine holy church, to all, to each by their several names, in the presence of powerful kings: lift them up

4 Rest the souls of our fathers and our brothers and our sisters that have fallen asleep and gained their rest in the faith of Christ: rest them And bless benediction them that occupy themselves with the incense and the oblation and the wine and the oil and the chrism and the veils and the books of the lessons and the vessels of the sanctuary, that Christ our God bring them to the heavenly Jerusalem And all them that are assembled with us to entreat for mercy: Christ our God be propitious unto them: and all them that give alms before thine awful throne, receive them Lift up every straitened soul, them that are bound in chains and them that are in exile and captivity and them that are held in bitter bondage: our God, deliver them in the greatness of thy mercy And all them that have entrusted it to us to remember them: Christ our God, remember them in thine heavenly kingdom. O Lord, save thy people and bless thine heritage: benediction govern them and lift them up for ever and ever and keep them in the right faith, in glory and honour all the days of their life, and endue them with love that is exalted above all understanding and above all wisdom

5 By the intercession and by the supplication which the lady of us all, thy parent the holy and immaculate Mary, maketh on our behalf, and by the iv great luminaries, a holy Michael and Gabriel, Raphael and Suriel, and by the iv incorporeal creatures, the xx and iv priests of heaven, and our fathers of

exalted memory, Abraham Isaac and Jacob, and S. John the baptist, and the cxliv thousand holy babes, and our fathers the elders, the apostles, and S. Mark the evangelist, the lxxij disciples, the vij holy children, and S. Stephen the head of deacons and first martyr, and S. George and S. Theodore and S. Mercury and S. Basilides and S. Claudius and S. Mennas and S. Manādelēwōs and S. Philotheus and S. Cyriac and all martyrs, and holy abba Nōb virgin and martyr, singular valiant and courting the battle, and my lord the great and righteous father abba Antony and our holy fathers the iij Macarii and our father abba Besōi and our father abba John Kamā and our father abba Pachomius and our father abba Barsūmās and our father abba Sīnōdā and our father abba Besnedā and the righteous abba Būlā, and our holy Roman fathers Maximus and Demetrius, and the strong and holy abba Moses, the xl and ix martyrs and all them that wear the cross, righteous and good, and the angel of this blessed day: their blessing and the grace of their help be with us world without end

6 O peaceful king of peace Jesus Christ, thy peace give us and confirm unto us thy peace and forgive us our sins and make us worthy that we may go out and come in in peace.

THE THANKSGIVING CONTINUED

The priest shall say

1 And for these and for them all, rest their soul and be propitious unto them, thou who sentest thy Son from heaven into the bosom of the virgin

The deacon shall say

2 Ye that sit, stand up

The priest shall say

3 He was carried in the womb, was made flesh and his birth was revealed of the Holy Ghost. Unto thee, before whom stand thousand thousands and ten thousand times ten thousand and the holy angels and archangels and thine honourable creatures that have six wings, the seraphin and cherubin

The deacon shall say

4 Look to the east

The priest shall say

5 With two of their wings they cover their face, with two of their wings they cover their feet, and with two wings they fly from end to ends of the world

The deacon shall say

6 Give we heed

The priest shall say

7 Continually therefore as they all hallow thee and praise, with all them that hallow thee and praise thee, receive our hallowing also which we utter unto thee: Holy holy holy Lord of Sabaoth: the heavens and the earth are wholly full of the holiness of thy glory

The deacon shall say

8 Answer ye

The people shall say

9 Holy holy holy Lord of Sabaoth the heavens and the earth are wholly full of the holiness of thy glory And here the priest shall sign first over himself and again over the people and then also over the ministers Truly the heavens and earth are full of the holiness of thy glory in our Lord and our God and our Saviour Jesus Christ thine holy Son. He came and was born of the virgin, that he might fulfil thy will and make a people for thee. Here the censuring. He stretched out his hands to the passion, suffering to save the sufferers that trust in thee: who was delivered of his own will to the passion that he might abolish death and burst the bond of Satan and trample on hades, lead forth the saints, establish a covenant and make known his resurrection. In the same night in which they betrayed him he took bread here he shall take it: the people shall say

10 We believe that this is true: we believe

the priest shall say

11 in his hands holy and blessed that were without spot: he looked up to heaven toward thee his Father benediction, he gave thanks benediction, he blessed benediction, and brake and gave it to his disciples he shall break it and said unto them take, eat: pointing this bread he shall bow himself is my body pointing which is broken for you for forgiveness of sin

The people shall say

12 Amen amen amen: we believe and confess: we praise thee, our Lord and our God. This is true: we believe

The priest shall say

13 And likewise he shall bless also the cup, giving thanks benediction, he blessed it benediction, and hallowed it and gave it to his disciples and said unto them Take, drink pointing this cup: my blood pointing it is he shall shake it, which is shed for you for the remission of sin

The people shall say

14 Amen amen amen

The priest shall say

15 And as often as ye do this make ye memorial of me

The people shall say

16 We show thy death, Lord, and thine holy resurrection: we believe thine ascension: we praise thee and confess thee: we supplicate thee and confess thee, o Lord our God.

THE INVOCATION

The priest shall say

1 Now also, Lord, remembering his death and his resurrection, we confess thee and offer unto thee this bread pointing and this cup, giving thanks unto thee: and thereby thou hast made us meet to stand before thee and do thee priestly service. We pray thee, Lord, and beseech thee that thou wouldest send the Holy Ghost and power upon this bread pointing, and over this cup pointing

The people shall say

2 Amen: Lord have mercy upon us, Lord have mercy upon us, Lord be propitious unto us

The priest shall say

3 May he make it he shall bless the bread and the cup three times each the body and blood of our Lord and our Saviour Jesus Christ for ever and ever

The deacon shall say

4 With all the heart we beseech the Lord our God that he vouchsafe unto us the good communion of the Holy Ghost

The people shall say

5 As it was, is and shall be unto generations of generations world without end He signs the body with the blood Give it together unto all them that

take of it, that it be unto them for sanctification and for fulfilling with the Holy Ghost and for confirming true faith that they may hallow and praise thee and thy beloved Son Jesus Christ world without end. Grant us to be united in thine Holy Spirit and heal us by this presphōrā that we may live in thee for ever world without end

The people shall say

6 Amen: grant us

The priest shall say

7 Blessed be the name of the Lord and blessed be he that cometh in the name of the Lord and let the name of his glory be blessed. So be it: so be it Send the grace of the Holy Ghost upon us The people shall say in like manner.

THE LORD'S PRAYER

The deacon shall say

1 Stand up for prayer

The people shall say

2 Lord have mercy upon us

The priest shall say

3 Peace be to you all

The people shall say

4 With thy spirit

The priest shall say the prayer of the Fraction

5 And again we beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ to grant us to take with blessing of this holy mystery, to grant us confirmation and not to condemn any of us but to make meet all that partake of the reception of the holy mystery of the body and blood of Christ the almighty Lord our God

The deacon shall say

6 Pray ye

The people shall say

7 Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven: give us this day our daily bread and forgive us our trespasses as we forgive them that trespass against us

and lead us not into temptation but deliver us and rescue us from all evil: for thine is the kingdom, the power and the glory for ever and ever

The priest shall say

8 Lord almighty, grant us effectual reception of this holy mystery and condemn none of us but bless every one in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen

The people shall say

9 The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encompass the Saviour of the world, even the body and blood of the Saviour of the world. And let us come before the face of the Saviour of the world. In the faith of him give we thanks to Christ.

THE INCLINATION

The deacon shall say

1 Standing bow down your head the while

The priest shall say

2 Lord eternal which knowest what is hidden and what is manifest, before thee thy people have bowed down their head and unto thee have subdued the hardness of heart and flesh: behold from heaven thy dwellingplace: bless them, men and women: incline thine ear to them and hearken unto their prayer: stablish them with the strength of thy right hand, protect and succour them from evil affliction: be a guardian both to our body and to our soul and increase to them, both men and women, thy faith and the fear of thy name through thine only Son world without end.

The deacon shall say

3 Worship the Lord with fear

The people shall say

4 Before thee, Lord, we worship and thee we glorify

The priest shall say the prayer of Penitence

5 Lord almighty, it is thou that healest our soul and our body and our spirit, because thou saidst by the word of thine only Son our Lord and our God and our Saviour Jesus Christ which thou spakest unto our father Peter thou art a rock and upon this rock I will build mine holy church and the gates of hell

shall not prevail against it: and unto thee I will give the keys of the kingdom: what thou hast bound on earth shall be bound in heaven and what thou hast loosed on earth shall be loosed in heaven: let all thy servants and thine handmaids according to their several names be loosed and absolved, whether they have wrought wittingly or unwittingly: keep them, Lord, and defend them, thy servants and thine handmaids, my fathers and my brethren, and moreover loose my humility, me thy sinful and guilty servant: and let them be loosed and set free out of the mouth of the Holy Ghost and out of the mouth of me also thy sinful and guilty servant. O merciful and lover of man, Lord our God, that takest away the sin of the world, receive the penitence of these thy servants and thine handmaids and make to arise upon them the light of everlasting life, and forgive them, Lord, their sins: for thou art good and a lover of man. O Lord our God longsuffering and plenteous in mercy and righteous, forgive me and all thy servants and thine handmaids and deliver them from all transgression and curse: if we have transgressed against thee, Lord, whether in our word or in our deed or in our thought, pardon and forgive, be propitious and remit, for thou art good and a lover of man. O Lord, forgive me and all thy people: loose them and then the priest shall turn towards the people and sign three times and shall make mention of them that are with him

6 Remember, Lord, all archpopes popes bishops presbyters and deacons and subdeacons, anagnosts and singers, men and women, adults and children and all christian people: confirm them in the faith of Christ and then he shall make mention of the dead Remember, Lord, our king John and loose him from the chain of the sin that he hath committed wittingly and unwittingly: subdue his adversaries and his enemies under his feet shortly Remember Lord and loose all them that are asleep and resting in the right faith and lay their souls in the bosom of Abraham Isaac and Jacob And us also deliver from every transgression and curse and from all apostasy and from all error and from all anathema and from all perjury and from mingling with heresy and pollution. Give us, Lord, wisdom and strength of understanding and prudence and knowledge that we may depart and flee for evermore from every a work of Satan the tempter: give us, Lord, to do thy will and thy goodpleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs: through Jesus

Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

THE MANUAL ACTS

The deacon shall say

1 Give we heed

The priest shall say

2 Holiness to the holies The assistant shall say One is the holy Father, one is the holy Son, one is the holy Spirit

And the priest shall take the asbadikon — The priest shall say

3 The Lord be with you all

The people shall say

4 With thy spirit

The priest shall say

5 Lord, have mercy upon us, Christ with a loud voice three times, in a low tone three times, five each, and the people also shall say likewise. And the priest shall take the body in his hand and shall dip the tip of his finger in the blood and shall make the sign once on the large portion and again inside and the third time on the small portion

The deacon shall say

6 Prayer Ye that are in penitence bow down your head

The priest shall say — Prayer

7 Upon them that are in penitence, thy people, have mercy upon them after thy great goodness and according to the multitude of thy mercy blot out their transgression: guard them and keep them: redeem in peace their souls. Cutting short their former conversation join them with thine holy church: through the grace and might of thine only Son our Lord and our Saviour Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

THE CONSIGNATION AND THE COMMUNION

The deacon shall say

1 Stand up for prayer

The people shall say

2 Lord have mercy upon us

The priest shall say

3 Peace be to you all

The people shall say

4 With thy spirit

The priest that consecrated shall say

5 This is the body holy true of our Lord and our God and our Saviour Jesus Christ which is given for life and for salvation and for remission of sin unto them that partake of it in faith. Amen

The people shall say

6 Amen

The priest shall say

7 This is the blood precious true of our Lord and our God Jesus Christ which is given for life and for salvation and for remission of sin unto them that receive of it in faith. Amen. For this is the body and blood of Emmanuel our very God. Amen. I believe, I believe, I believe and confess unto the last breath that this is the body and blood of our Lord and our God and our Saviour Jesus Christ which he took of the lady of us all the holy and pure virgin Mary and made it one with his godhead without mixture or confusion, without division or alteration: and he verily confessed with a good testimony in the days of Pontius Pilate and he gave it up for our sake on the tree of his cross of his own sole will for the life of us all. Amen. I believe, I believe, I believe and confess that his godhead was not divided from his manhood, not for an hour nor for the twinkling of an eye, but he gave it up for our sake for life and for salvation and for remission of sin unto them that partake of it in faith. Amen. I believe, I believe, I believe that this is true. Amen. This is he to whom are fitting all honour and glory and adoration, to the holy Trinity the Father and the Son and the Holy Ghost coequal at all times both now and ever and world without end.

The priest's prayer

8 O Lord Lord, it in no wise beseemeth thee to come under the roof of my polluted house, for I have provoked thee and stirred thee to anger and have done evil in thy sight and have polluted my soul and my body and I have no

good deed at all. But for the sake of thy being made and thy becoming man for my salvation, for the sake of thy precious cross and thy lifegiving death and resurrection on the third day, I pray thee and beseech thee that thou wouldest purge me from all guilt and curse and sin: and when I have received thine holy mystery let it not be unto me for judgement nor for condemnation, but have mercy upon me and be propitious unto me in the abundance of thy mercy and grant me remission for my sin and life for my soul: through the petition of our lady Mary and of John Baptist and for the sake of all the saints and martyrs world without end

Prayer: the priest that hath consecrated shall say

9 Behold thy Son, the oblation that is wellpleasing unto thee, and through this pardon me, because for my sake thy Son died. Behold the pure blood that was poured out for my sake upon Golgotha, and let it cry aloud in my stead: receive my petition for the sake of it. By reason of my sin thy beloved received the spear and the nails: he suffered that he might be wellpleasing unto thee. After that I was saved, Satan returned and pierced me through with his darts. Grant me thy mercy, for he that summoneth to judgement is mighty and with the burden of sin he hath slain me. Avenge me of the crafty one that is insatiable for my life. Thou, Lord, king and saviour, bind up my wound. I will believe aright until the going forth of my last breath that this is the body and blood of Emmanuel our very God, which he took of the lady of us all holy Mary

And then he shall sign therewith upon the body and blood, to wit with the sign of the cross of the body saying

10 Blessed [be the Lord God for ever. Amen] and he shall lay it on the blood, to wit the sign of the cross of the body.

While he receiveth the host he shall say

11 O my Lord Jesus Christ, let not this thy mystery bring guilt upon me: rather let it be for the purifying of my soul and body

The deacon shall say after the priest and the deacon have received

12 Pray ye for us and for all christians that bid us make mention of them in the eucharist, and in the love of Christ praise ye and sing And then they shall sing Precious is the praise of the psalm (unto the end thereof)

The priest shall say as he goeth out

13 Those whom thou hast called, Lord, and whom thou hast sanctified make partakers in thy calling and keep them in thy strength and confirm them in thy love and keep them from evil in thine eternal kingdom in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end.

Then he shall administer saying, in every anaphora of the apostles

14 The bread of life which came down from heaven, the body of Christ

and he that receiveth shall say

15 Amen

A prayer which the faithful shall pray each as often as he receiveth the eucharist in his mouth: and he shall say

16 Holy holy holy Trinity unspeakable, grant me that I receive unto life the body and blood without condemnation. Grant me that I bring forth fruit that shall be wellpleasing unto thee, to the end that I may appear in thy glory and live unto thee doing thy will, with confession calling upon thee, Father, and calling upon thy kingdom: hallowed, Lord, be thy name with us: for mighty art thou, praised and glorious, and thine is the glory world without end

and after this prayer he that hath received shall eat — And while he receiveth the blood he shall say this

17 Fill my mouth with thy praise, my heart with joy and my soul with gladness who have received the divine mystery that was with it in communion. The Holy Ghost came down upon it when the Lord's priest did consecrate in the great mystery

The deacon shall say while he administereth (the chalice)

18 This is the cup of life that came down from heaven: this is the blood of Christ

The people that receive shall say

19 Amen and amen

And while they receive the water they shall say this

20 Glory be to the Lord who hath given us the body and blood of our Lord Jesus Christ, world without end. Amen and amen: so be it, so be it.

The deacon shall say after the people have received

21 Lord eternal, light of life, thou hast given, Lord, unto thy servants strength and protection, during the days and nights past keeping all in peace: bless them on the day that now is and on those that shall be hereafter: through our Lord Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now "and ever and world without end. Amen.

THE THANKSGIVING AND THE INCLINATION

The deacon shall say

1 Let us give thanks unto the Lord, after taking of his holy thing That what we have received may be to us medicine for the soul's life, let us ask and entreat, while we praise the Lord our God We have received of his holy body: this is the blood of Christ: and let us give thanks unto him that maketh us meet to communicate in the precious and holy mystery.

The priest shall say

2 [I will magnify thee, o God my king, and I will praise thy name for ever and ever

The people shall say

3 Our Father which art in heaven, lead us not into temptation

The priest shall say

4 Every day will I give thanks unto thee and praise thy name for ever and ever

The people shall say — Our father which art in heaven, lead us not into temptation

— The priest shall say

5 My mouth shall speak the praise of the Lord and let all flesh give thanks unto his holy name for ever and ever

The people shall say

6 Our Father which art in heaven, lead us not, Lord, into temptation

The priest shall say

7 Pilot of the soul (and the rest) And again we beseech thee, Lord almighty, Father of the Lord and our Saviour Jesus Christ: we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgement but unto renewing of soul and body and spirit: through

thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The Inclination

8 Imposition of the hand Lord eternal, light of life unquenchable, look upon thy servants and thine handmaids and sow in their heart the fear of thy name and give them in blessing to bear fruit unto that which in thine own name hath been given unto them, even thy body and thy blood. And let thine hand be upon them that have bowed down their heads before thee, thy people, men and women, adults and children, virgins and monks, widows and orphans. And us also here protect and succour and strengthen with the strength of thine archangels: from every evil work turn us away, in every good work join us in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

THE DISMISSAL

The deacon shall say

1 Bow down your heads before the Lord the Father that he may bless you

and then the priest shall bless saying

2 The Lord bless and make his face to shine upon thee and be gracious unto thee and give thee peace and then the priest shall say while he blesseth three times with the sign of the cross Govern them and lift them up and keep them for ever and keep thine holy church for ever which thou hast purchased and ransomed with the precious blood of thine only Son our Lord Jesus Christ, which thou hast made to be a congregation, for kings and for princes, for a pure generation and for an holy people

The deacon shall say

3 Depart in peace

The priest shall say

4 The Lord be with you all

The people shall say

5 With thy spirit. Amen The Lord give us, his servants, the blessing of peace. Remission be unto us who have received thy body and thy blood. Suffer us through the Spirit to tread upon all the power of the enemy. The blessing of thine holy hand which is full of mercy, even that we all hope for. From every

evil work turn us away, in every good work join us. Blessed be he that hath given us his holy body and his precious blood. We have taken of grace and we have found life by the power of the cross of Jesus Christ. Unto thee, Lord, do we give thanks, after taking of the grace that is from the Holy Ghost. The keddāsē of the Apostles is finished Their blessing be with their beloved our king John and our queen Sabla Wangēl for ever and ever Amen

The Ethiopic Liturgy: the Ordo Communis and the Anaphora of the Apostles (Mercer translation)

Medieval translation of an ancient rite

Mercer's English translation of the liturgy as the Ethiopian Church uses it today (the Keddāsē): the preparation of the priests and the vessels, the lessons and the Mass of the Catechumens, and then the Mass of the Faithful with the Anaphora of the Apostles, the most often used of the Ethiopic eucharistic prayers, to the dismissal. The rubrics are printed with the prayers.

THE ORDER OF THE KEDDĀSĒ

In the name of the Father and of the Son and of the Holy Ghost, one God. ¶ The order of the Keddāsē, which is to be said by the presbyter and the deacon and the people; together with everything that is proper at this time, according to the order of our fathers the Egyptians

THE PREPARATION OF THE MINISTERS

1 ¶ First of all the priest, when he entereth the church, shall say the prayer of penitence; and next he shall say a psalm of David; and then he shall say this prayer Lord our God, thou alone art holy, and thou hast bestowed holiness on all of us by thine invisible power. Yea, O Lord our God, and we beseech thee to send thy Holy Spirit upon this thy church and upon this tābōt, and upon all their holy vessels whereon thy precious majesty is ordered. And now bless them and hallow them and cleanse them from all uncleanness and defilement through the remission of the second birth, so that there be not left on them for ever any remembrance of transgressions and pollution; and make this church and this tābōt vessels chosen and cleansed and pure, refined seven times from all uncleanness and defilement and pollution of transgression, like silver refined, purged and tried from the earth, and when they are void of purity and of sanctity make them such that on them may be wrought

the mystery of the Father and the Son and the Holy Ghost, both now and ever and world without end. Amen.

2 ¶ And then making the sign of the cross ¶ And then before the withdrawing of the veil he shall bow before the veil Lord our God, who knowest the thought of man and triest the heart and reins, forasmuch as, although I am not worthy, thou hast called me to minister in this holy place, disdain me not nor turn away thy face from me, but take sin away from upon me and purify the uncleanness of my soul and my body. And now we pray thee, O Lord, and we beseech thee, that thou wouldst blot out my error and the trespass of thy people; lead us not into temptation. Yea, Lord, thrust me not away and make me not ashamed of my hope, but send down upon me the dew of thy pity the grace of the Holy Ghost, and make me meet to stand in thy sanctuary, that I may offer unto thee a pure oblation with an humble heart for the remission of sin and error; and remember not the trespass of thy people, which they have wrought unwittingly and wittingly; vouchsafe rest unto our fathers and brothers and sisters who have fallen asleep; keep and defend thy people. To thee and to thine only good, loving Son and lover of man and to the Holy Ghost, the life-giver, be glory world without end. Amen.

3 ¶ And he shall say this prayer of Basil over the curtain which is removed Lord, our God and our creator, who hast made all things through thy Word, and hast brought us to this mystery by thy wisdom, who didst form man and madest him to be ruler over all creatures, that he might judge in righteousness and in purity; grant us the wisdom which dwelleth in thy treasures, create in us a clean heart, and forgive us our sins and hallow our souls and make us meet to draw nigh to thy sanctuary, that we may offer to thee an oblation and spiritual sacrifice for the remission of the sin of thy people. O our Lord and our God and our Saviour Jesus Christ, who hast raised us from the earth and lifted us up out of the dust, that thou mightest set us with the angels of thy people, make us worthy of thy holy gospel and of love, and in the greatness of thy loving-kindness hear us, that we may do thy will in this hour, offering to thee an oblation, sweet-smelling and good, and fruit, good and spiritual, that we may be well-pleasing unto thee in thy loving-kindness and mercy. Accept this spotless oblation, and send upon us, upon this mystery, the Holy Spirit; let it be to the glory of thine only Son, our Lord and Saviour Jesus Christ, world without end. Amen.

THE PREPARATION OF THE INSTRUMENTS

1 Prayer over the vessels of the Church Lord our God, good and merciful and holy, who dwellest in this holy place, who of thy goodness didst command Moses thy servant to take thy blood and sprinkle it on all the vessels of the tabernacle; now also we pray thee and beseech thee, O good one and lover of man, that thou wouldest sanctify these vessels by the Holy Spirit and the sprinkling of the blood of Jesus Christ our Lord; let all the vessels be made pure for thy service, and let this same holy ordinance be in truth these life-giving mysteries, the precious body and blood of our Lord and our God and our Saviour Jesus Christ; for holy and full of glory is thy holy name, Father and Son and Holy Ghost, both now and ever and world without end." Amen.

Prayer over the māchfadāt

2 Lord, our God and our Saviour Jesus Christ, to whom belong treasures which are full of loving-kindness and mercy, O giver of good things to all who trust in him, who did spread out the heavens by his wisdom and gave a diverse law to the firmaments and the clouds and the sky, the line whereof hath not changed"; now also, our God, thou lover of man, send down thine hand and the power of thy godhead upon these cloths which shall be wrapped about and which shall cover thine holy body. Thou who didst send thy power upon those cloths which were wrapped about thy holy body which was in the sepulchre, let these also be made in the likeness of those which are in the heavens; for thine is the glory and the power and the might, with thy Father and the Holy Ghost, both now and ever and world without end. Amen.

THE VESTING

1 ¶ And next he shall go in and worship before the tābōt; and then the prayer of John 2 Lord our God, who sittest above the angels and the archangels, the lords and the dominions, the cherubim and the seraphim, who wast before all creatures; who art exalted above all glory; who liftest up the dead and lowly from the earth, and exaltest them to heaven; thou who hast manifested to us a new way for our salvation, whose mercies are numberless; O good one and lover of man, who by thy will hast taught us poor ones, thy people, to know the mystery of thy holiness and thine awful word; praised also be the glory which thou hast ordained for us. Lord, our God, O good one and lover of man, suffer us to come into thy holy of holies and read thy mysteries

as befitteth thy godhead, with a right faith in thee; do thou make to shine upon us thy glory, which removeth from us both the polluting thought and the deed of sin; and send upon us the Holy Ghost, the consuming fire, which the fiery ones cannot approach unto, which consumeth the evil thought and burneth up sins; vouchsafe knowledge to the eyes of our heart and keep our lips from speaking evil; give us peace and teach us righteousness; for thou art the holy garment and the medicine of our sickness in thy wisdom; and make us to become meet for this thine holy mystery, and put away from us all evil thoughts and lusts which fight against our soul, that we may offer to thee a good heavenly oblation without spot or uncleanness. Through thy great loving-kindness and mercy and favour may we accomplish this heavenly mystery which is above all mysteries. To thee with thy good heavenly Father and the Spirit, the giver of life, we will raise majesty and honour, world without end. Amen.

3 ¶ If there is a pope present, he shall go to him with the vestment to be blessed and vested; but if there is no pope, he shall bless and vest himself

THE PROTHESIS

1 ¶ And while he dresseth the *tābōt* he shall say this prayer Lord our God, who knowest the hearts of each and every holy one, who dwellest among the holy, who art without sin and alone able to forgive sin; whereas thou knowest, O Lord, that I am not worthy and I am not pure for this thine holy service, and that I have not the countenance wherewith to draw nigh and to open my mouth before thine holy glory; yet according to the multitude of thy holy mercy forgive me my sin, for I am a sinner; grant me to find grace and mercy in this hour and send to us thy power from on high, that I may be worthy, and may accomplish thine holy service both according to thy will and thy good pleasure, and that this incense also may be a sweet-smelling savour. And do thou also, our Lord, be with us; for thou art the absolver of our sins and the light of our souls, and our life and our strength and our hope and our refuge, and to thee we send up unto the highest thanksgiving and honour and worship, to the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.

2 ¶ Prayer, after he hath prepared the altar, of the Father Lord who hast taught us this great mystery of salvation, thou who hast called thy lowly servants, although we be unworthy, to be ministers unto thine holy altar; do thou, O our master, make us meet by the might of the Holy Ghost, thou our

master, to accomplish this service, to the end that without falling into judgment in the presence of thy great glory, we might present to thee a sacrifice of praise, glory, and great comeliness in thy sanctuary. O Lord, giver of redemption and sender of grace, who workest all in all, grant us, Lord, grant us, that our gift be accepted in thy sight. Yea, Lord our God, we pray thee and beseech thee, that thou wilt not forsake thy people by reason of their sin, and especially not by reason of my foolishness; for holy is thine holy place according to the gift of the Holy Spirit; in Jesus Christ our Lord to whom with thee, and with the Holy Ghost the life-giver, who is co-equal with thee, be glory, honour, and power both now and ever and world without end. Amen.

3 ¶ While entering, the assistant presbyter or the presbyter shall say this at the time of the oblation to those who earnestly desire to receive the mystery 4 O my brother, thou who art thus minded, who art in thy sin, and who prayest for compassion that thou mayest receive the host, go not forth from the church when the sacrifice is offered, and when they offer on thy behalf do not leave the priest to go out, and when they offer on thy behalf do not depart with those who go out who are not baptized, but remain in the church and listen to the words of the priest, and hear the petition for the remission of thy sins and the sins of all men. And he will destroy thine iniquity. If thou desirest, O man, to receive the host why dost thou go forth from the church? He who remains and asks compassion for himself shall be saved. Now how wilt thou be refined if thou wanderest from land to land in thy heart, when there is no sign that thou art of those sealed by the heavenly bride of Christ. Wouldst thou alone go forth from the church and shut its door upon thee, that thou mayest not attain to eternity? For a stranger shall not approach within its door. If the bride eat it for her bridegroom, then he shall not taste it, for she shall not give to him. He conquers who sees his bride, who sacrifices his body at the time of the marriage feast, which is continually eaten. The Son of God did a new work which is for eternity.

5 He, the creator of the world, who was not created, even he, afterwards administered his holy body and precious blood, exhorting that at the marriage feast, before reclining, they all eat of it and that they may live on it for ever and ever. O food, which is our Lord Jesus Christ, who is at the marriage feast, blessed art thou our God, who hast given us his holy body and precious blood for remission of sin, and [hast granted] that we may live in him for

ever, to whom be praise and thanksgiving with his Father and the Holy Ghost both now and ever and world without end. Amen. 6 ¶ And the priest shall say this. He shall rise up with reverence before all the worshippers, and with the deacon he shall unite and come to the tābōt, and take the vestment in his hand and turn his face towards the east, and he shall bow thrice and shall say Our Father who art in heaven. And then he shall turn towards the people and see whether there is a deacon to minister, before he puts on the complete vestments; for if there is no deacon to minister and to help him, the priest cannot unrobe himself after robing. And when the presbyter will robe himself, he shall see whether it is too long or too short; for after robing it is not allowed to put off again. And he shall put on the Akmām and he shall tie it up with the girdle. And he shall collect his thoughts and not let them ramble about in the things of the world, nor go out even of the door of the sanctuary, to the end that he do that which is his duty, and be vigilant in his work, O Lord, more than the angels of the Lord of all creation

7 ¶ And he shall say this prayer after the withdrawal How awful is this day and how marvellous this house, wherein the Holy Ghost will come down from the high heaven and overshadow this oblation and hallow it. In quietness, in fear, and in trembling stand ye up, and pray that his peace be with me and with all of you. Amen. ¶ Then he shall go around with the eucharistic host Remember those who bring near to thee this oblation, and let it be brought for the sake of those whom he, who is in heaven, has purchased, and especially for thy work which is found with thee in this hour. Accept it for thyself, like as thou didst accept the offering of righteous Abel and the oblation of our father Abraham, and also the widow's mite*; in like manner receive the salutations of the many and of the few, of the hidden and of the manifest, and fill their homes with all thy goodness, wherever thy holy name is recorded on earth. Remember them, O Lord, in thy heavenly kingdom, and leave me not here for ever and ever. Amen.

8 Now, hail, holy Church, the decoration of whose wall and ceiling is of stone of topaz. Now, hail, holy Church, possessor of the cross, the cross of 'Aberhā,* among the stars, ornaments of heaven, most like the sun, cross of Aberhā. And now venerable father in unison Joseph and Nicodemus wrapped Jesus in linen clothing and spices, who rose from the dead in a marvellous manner. ¶ After the priest is vested thus, the people shall say in unison Hallelujah ¶ If there be anyone of the faithful who hath entered the Church at

the time of the Keddāse, and hath not heard the holy scriptures, and hath not waited until they finish the prayer of the Keddāsê, and hath not received the host, let him be excommunicated from the Church; for he hath violated the law of the Lord and disdained to stand before the heavenly king, the king of flesh and spirit. This the apostles have taught us in their canon

Prayer over the masōb

9 Our God, Lord, our God, who said unto Moses, his servant and prophet, in mount Sinai, make me a choice vessel and set it in the tabernacle; now also, Lord our God Almighty, stretch forth thine holy right hand upon the masōb, and fill it with power and virtue, and the grace of the Holy Ghost and thy glory, that they may make therein the body of thine only holy Son in this holy apostolic Church; for thine is the glory, with thine only Son and the Holy Ghost, both now and ever and world without end. Amen. ¶ The people shall say Thou art the masōb ("pot") of pure gold, wherein is hidden the manna, the bread which cometh down from heaven and giveth life unto all the world. ¶ The priest, making the sign over the bread, shall say ¶ And then he shall take the host in his pure hands while it is moist, and he shall dry one alone; he shall rub the bread with his hand; while he says its blessing, he shall put it in the masōb; he shall pour the oblation while he says

10 I entreat thy favour to me, turn not away from thine handiwork; be not angry; assist me and do not reject me, my God and my Saviour. ¶ And again signing on his mouth with the sign of the cross, he shall say Christ, our very God, sign with thy right hand and bless with thine hand and hallow with thy power and give virtue with thy spirit to this bread, for the remission of the sins of thy people. ¶ And then the assistant shall receive it into the mächfad, saying Like as Joseph and Nicodemus wrapped thee in linen clothing and thou wast well pleased in them, in like manner be well pleased in us. ¶ And then the priest shall take it and say this prayer The hallowing is accepted, the thanksgiving and magnifying for the remission of sins from the Lord, the Father. Amen. Power and blessing and sanctification and holy be, in this day, the holy apostolic Church. Amen.

11 ¶ And then the priest shall turn once toward the tābōt, the taper in front of him, and shall say Lord our God, who didst accept the offering of the righteous Abel in the wild, and of Noah within the ark, and of Abraham on the mountain top and of Elijah on the top of Carmel, and of David in the threshing floor of Ornan the Jebusite, and the widow's mite in the sanctuary,

accept likewise the oblation and offering of our father 'Gåle, which he has brought unto thine holy name, and let it be for the remission of his sins; and recompense him with a goodly recompense in this world and in that which is to come, both now and ever and world without end. Amen. ¶ And the deacon shall say three times while he takes the chalice The Lord seeth me. ¶ And then the priest shall set the host in the paten, and the deacon shall pour the blood into the chalice

12 ¶ The priest shall say this prayer, after he hath set the host on the paten Lord our God, good and life-giving, who didst spread forth thine holy hands upon the tree of the cross; place thine holy hand upon this paten which is filled with good things, whereon they that love thy name have prepared the sustenance of a thousand years. And now, O Lord our God, bless with thine hand and hallow and cleanse this paten, which is filled with live coal, even thine own holy body, which we have presented on this altar in this holy apostolic church; for thine is the glory, with thy Father and the Holy Ghost, both now and ever and world without end. Amen.

Prayer over the chalice

13 Lord our God, Jesus Christ ἀληθινός, in truth our God who was made man, whose godhead was not severed from his manhood, who of his own good pleasure did pour out his blood for the sake of his creatures; now, O Lord our God, place thine holy hand upon the cup, hallow it and cleanse it that it may become thy precious blood, for life and for remission of sin unto everyone that shall drink thereof believingly. Glory be to thine heavenly Father and to the Spirit, the life-giver, both now and ever and world without end. Amen.

Prayer over the cross-spoon

14 Lord our God, who didst make thy servant Walda George meet to behold the seraph, when with the tongs in his hand he put therewith a coal on his mouth; now, Lord our God Almighty, place thine holy hand upon the cross-spoon, for the administering of the body and holy blood of thine only Son our Lord and our Saviour Jesus Christ; bless now and hallow and cleanse this cross-spoon, and give it power and glory, as thou gavest to the tongs of the seraph; for thine is the glory and the dominion, with thine only Son our Lord and our Saviour Jesus Christ and the Spirit both now and ever and world without end. Amen.

A second prayer over the chalice

¹⁵ Christ, our very God, our Lord, who wentest to the marriage feast when they called thee in Cana of Galilee, and didst bless them and didst make the water wine, also in like manner do thou unto this wine which is set before thee; bless it and hallow it and cleanse it; let it become the joy and life of our soul and our body. At all times may the Father and the Son and the Holy Ghost be with us. Fill it with the wine of rejoicing and exultation, both for good for life and for salvation and for the remission of sin, for understanding and for healing and for counsel of the Holy Ghost, both now and ever and world without end. Amen. ¶ And then he shall say Purity and sweetness and blessing be to those who drink of thy blood precious ἀληθινόν in truth. Amen. ¶ Then the priest shall sign with his hand the form of the sign of the cross over the bread; the priest shall say

¹⁶ Blessed be the Lord, the Father Almighty. ¶ The people shall say Amen. ¶ The priest shall say And blessed be the only Son, our Lord Jesus Christ, who was made man of the holy Virgin Mary for our salvation. ¶ The people shall say Amen. ¶ Over the chalice in like manner, over both Glory and honour are due unto the Holy Trinity, the Father and the Son and the Holy Ghost, co-equal both now and ever and world without end. Amen. ¶ The priest shall say Pray, my fathers and brothers, over this oblation. ¶ The assistant priest shall say May the Lord, who heareth all who pray to him, accept thy oblation and thy offering. May the Lord, who heareth all who pray to him, accept thy oblation and thy gift, as [he accepted those of] Melchizedek and Aaron and Zacharias, the Christian priesthood preferably, all of whom said, Our Father who art in heaven.

¹⁷ ¶ He shall turn to his assistant, touching his hand when he speaketh the word, saying Remember me, O my father presbyter. ¶ He also shall answer him The Lord keep thy priesthood and accept thy Oblation. ¶ Then the priest shall stand upright with his face to the east, stretching forth his hands while he shall say with a loud voice One is the holy Father, one is the holy Son, one is the Holy Ghost. ¶ The people shall say Truly the Father is holy, truly the Son is holy, truly the Holy Ghost is [holy]. ¶ The priest shall say O praise the Lord, all ye nations. ¶ The people shall say Praise him all ye peoples. ¶ The priest shall say For his merciful kindness is established upon us. ¶ The people shall say And the righteousness of the Lord endureth for ever. ¶ The priest shall say

18 Glory be to the Father and to the Son and to the Holy Ghost, both now and ever and world without end. Amen. Hallelujah.

THE ENARXIS

1 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit.

Prayer of Thanksgiving

2 We give thanks unto the doer of good unto us, the merciful God, the Father of our Lord and our God and our Saviour Jesus Christ; for he hath both covered us and succoured us, he hath kept us, he hath brought us nigh and received us unto himself, and hath undertaken our defence and brought us unto this hour. Let us therefore pray that the Almighty Lord, our God, keep us in this holy day all the days of our life and in all peace. ¶ The deacon shall say Pray. ¶ The priest shall say Lord, Lord, God Almighty, the Father of our Lord and our God and our Saviour Jesus Christ, we render thee thanks for everything, for that thou hast covered us and succoured us, hast kept us and brought us nigh, and hast received us unto thyself and undertaken our defence, and hast strengthened us and brought us unto this hour.

3 ¶ The deacon shall say Entreat ye and beseech, that the Lord have mercy upon us and compassionate us, and receive prayer and supplication from his saints in our behalf, according to what is expedient at all times. May he make us meet to partake of the communion of the blessed mystery, and remit unto us our sins. ¶ The deacon shall say ¶ The priest shall say For this cause we pray and entreat of thy goodness, O lover of man, grant us to fulfil this holy day all the days of our life, and in all peace along with thy fear. All envy and all trial, and all the working of Satan and the counsel of evil men, and the influence of the adversary secret and open, he shall bless himself once, remove O Lord, [be] far from me and far from all thy people, he shall bless the people, and from this holy place of thine he shall bless the altar once; all good things that are expedient and excellent command them for us, for thou art he who hath given us power to tread upon scorpions and serpents, and upon all the power of the enemy. Lead us not into temptation, but deliver us and rescue us from all evil; in the grace and loving-kindness of the lover of man, of thine only Son our Lord and our God and our Saviour Jesus Christ, through whom to thee with him and the Holy Ghost, the life-giver,

are fitting glory and honour and might, now and ever and world without end. Amen.

4 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say The Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. ¶ The assistant priest shall say the prayer of oblation And again, let us beseech the Almighty Lord God and our Saviour Jesus Christ, on behalf of those who bring an offering to the one holy catholic Church, an oblation, firstfruits, tithes, a thankoffering, a memorial, whether much or little, in secret or openly, and [on behalf] of those who wish to give and have not wherewith to give, that he accept their ready mind, that he who is in heaven vouchsafe the spirit of every deed of blessing, to whom be power even the Lord our God. ¶ The deacon shall say Pray for those who bring an offering. ¶ The people shall say

5 Accept the offering of the brethren, accept the offering of the sisters, and accept the offering of the brethren, accept our offering and our oblation. ¶ The priest shall say Lord our God, who art Almighty, we pray and beseech thee for those who bring an offering within the one holy catholic Church, an oblation, firstfruits, tithes, a thankoffering, a memorial, in secret or openly, whether much or little, and for those who wish to give and have not wherewith to give. Thine acceptance of their ready mind grant thou unto all of them; let the recompense of blessing be a portion, to thy one Son, world without end. Amen. ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be to all. ¶ The people shall say And with thy spirit.

Prayer of the Anaphora

6 O my master, Jesus Christ, co-eternal pure Word of the Father and Word of the Holy Ghost, thou art the bread of life who came down from heaven, and didst foretell that thou wouldst be the Lamb without spot for the life of the world; we pray and beseech of thy excellent goodness, O lover of man, make thy face to shine upon this bread pointing, and upon this cup pointing, which we have set upon this spiritual tābōt of thine; bless he shall bless once, this bread, and hallow he shall bless once, this cup, and cleanse them both, he shall bless once because of both, and change this bread, pointing; let it become thy pure body, and what is mingled with this cup, pointing, let it be thy precious blood for us all, and let it be the healing and salvation of our soul and our body and our spirit. For thou art the king of us all, our God,

and to thee we send up praise and worship, and to thy good heavenly Father and to the Holy Ghost the life-giver who is co-equal with thee, both now and ever and world without end. Amen.

7 ¶ The deacon shall say, when he shall have turned his face towards the east, the command of our fathers the apostles Let none keep in his heart rancour or revenge or hatred towards his neighbour. ¶ The deacon shall say Worship the Lord in fear. ¶ The people shall say Before thee, O Lord, we worship and thee we glorify. ¶ The priest shall say The wrapping of the bread in linen, and our placing it upon the blessed paten, is like to the sepulchre and thy resting in it three days and three nights; so make our hands like the hands of Joseph and Nicodemus, who wrapped the body in linen clothes and placed it there, with the repose and the glory of the Father and the Son and the Holy Ghost, both now and ever and world without end. Amen. ¶ And the priest shall cover the bread with a covering, and shall turn around at the tabōt, and the deacon shall bow to the presbyter and they both shall bow together ¶ And the presbyter who assisteth shall say this: the Absolution of the Son

8 O Lord, Lord, Jesus Christ, the only Son, the Word of the Lord the Father, who hast broken off from us every bond of our sins through thy life-giving and sufferings, and who didst breathe upon the face of thine holy disciples and pure ministers, saying to them, Receive the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained; thou hast vouchsafed to thy pure ministers, who do the priest's office at all times in this holy church, that they should remit sin on earth, should bind and loose every bond of iniquity. And now again, we pray and beseech and entreat of thy goodness, O lover of man, in behalf of thy servants, my fathers and my brothers and my sisters, and of me thy sinful and feeble one, and of those who bow their heads before thine holy altar; make plain for us the way of thy mercy, break and sever every bond of our sins, whether we have trespassed, O Lord, wittingly or unwittingly, or in deceit or in faint-heartedness, whether in deed or in word or in cowardice, for thou knowest the feebleness of man.

9 O good one and lover of man, and lord of all creation, bless us and purify us, and grant us the forgiveness of our sins, and free us and set us loose, and loose all thy people, here he shall mention our lately departed, and fill us with the fear of thy name and stablish us to do thy holy will, O good one; for

thou art our God and our Saviour, and to thee is fitting the glory and the praise with the good heavenly Father and with the Holy Ghost, the life-giver, who is co-equal with thee both now and ever and world without end; benediction three times; may thy servants who have ministered on this day, the presbyter and the deacon and the priests, he shall bless the ministers, and all the people, he shall bless the people and my own neediness also, I thy poor servant, he shall bless himself, be absolved and delivered out of the mouth of the Holy Trinity, the Father and the Son and the Holy Ghost, and out of the mouth of our holy catholic and apostolic Church, and out of the mouth of the fifteen prophets, and out of the mouth of the twelve apostles, and out of the mouth of the twenty-two disciples, and out of the mouth of the divine evangelist Mark, the apostle and martyr, and out of the mouth of the fathers, archpopes St. Severus and St. Dioscorus and St. John Chrysostom, and St. Cyril and St. Gregory and St. Basil, and St.

¹⁰ Epiphanius and out of the mouth of the three hundred and eighteen orthodox who assembled in Nicea, and the one hundred and fifty in Constantinople, and the two hundred in Ephesus, and out of the mouth of the honoured father, the archpope abba Matthew, and our blessed pope abba Peter, and out of the mouth of me also, thy sinful and feeble servant. May they be absolved out of the mouth of our Lady Mary, spiritual parent of God, the new loom. For blessed and full of glory is thy name, O Holy Trinity, Father and Son and Holy Ghost, both now and ever and world without end. Amen. ¹¹ ¶ The priest shall say Let us therefore arise with our knowledge in our place, and let us recompense Christians who resist those whom they see in their midst, who do not unite and do not affiliate, who lift up their hearts and examine the kingdom and see that which is not true, and who are diverted in secret wisdom. ¶ The deacon or presbyter shall say For peaceable holiness we beseech, that the Lord make us peaceable by his own loving-kindness. ¶ The people shall say at each pause Amen. Κύριε ἐλέησον. Lord have mercy upon us. For our faith we beseech, that the Lord would grant us that we keep the faith in purity. For our congregation we beseech, that the Lord would keep us unto the end in the fellowship of the Holy Ghost. For the patience of souls we beseech, that the Lord vouchsafe us the perfection of patience in all our tribulation.

¹² For the holy prophets we beseech, that the Lord number us with them. For the apostolic family we beseech, that the Lord grant us to be well-pleas-

ing, even as they were well-pleasing, and apportion unto us a lot with them.

¶ The deacon shall say For the holy martyrs we beseech, that the Lord grant unto us the same conversation. For our archpope abba Matthew, and the blessed pope abba Peter, we beseech, that the Lord grant them unto us for a long time, that with understanding heart they rightly speak the word of faith in purity of heart without spot, for that they are the guardians of the Church. For the presbyters we beseech, that the Lord never take from them the spirit of priesthood and the zeal and the fear of him unto the end, and that he vouchsafe them their labour. For the deacons we beseech, that the Lord grant them to run a perfect course and to draw nigh unto their work in holiness, and that he remember their love.

¹³ For the widows and celibates we beseech, that the Lord hear their prayer, and vouchsafe them abundantly in their hearts the grace of the Holy Ghost and accept their labour. For the subdeacons and the anagnosts and the singers we beseech, that the Lord grant them to perfect the zeal of their faith. For the virgins we beseech, that the Lord grant them the crown of virginity, and that they be unto the Lord sons and daughters, and that he accept their labour. For the ascetics we beseech, that the Lord grant them to receive their reward through abstinence. For the laity and faithful men we beseech, that the Lord grant them that they preserve the fulness of faith. For the weak among Christians we beseech, that the Lord grant their share in the washing away of sin, and seal them with the seal of sanctification. For our king Menilek we beseech, that the Lord vouchsafe him much peace in his days.

¹⁴ For the judges and those who are in authority we beseech, that the Lord give them wisdom and the fear of him. For all the world we beseech, that the Lord prevent the thought thereof, and put into the mind of each to desire that which is good and expedient. For those who travel by sea and in the desert we beseech, that the Lord guide them with a merciful right hand. For the hungry and thirsty we beseech, that the Lord give them their daily food. For the sad and sorrowful we beseech, that the Lord give them perfect consolation. For prisoners we beseech, that the Lord loose them from their bonds. For the captives we beseech, that the Lord restore them to their country. For the excommunicate we beseech, that the Lord grant them patience and wholesome discipline, and vouchsafe that their labour be perfected. For

those of the Christian congregation who are fallen asleep we beseech, that the Lord give them a place of rest.

15 For the sick and suffering we beseech, that the Lord heal them speedily and send upon them loving-kindness and mercy. For those of our fathers and our brothers who have trespassed we beseech, that the Lord cherish not anger against them, but grant them rest and relief from his wrath. For the rains we beseech, that the Lord send rain on the place that needeth it. For the waters of the rivers we beseech, that the Lord fill them with the water of life unto due measure and limit. For the fruit of the earth we beseech, that the Lord give fruit for sowing and for harvest. And all of us who ask and beseech in prayer, may he clothe with the spirit of peace and vouchsafe us to lighten the eyes of our hearts, that we may draw near and ask the Lord that he hear and accept our prayer.

16 Let us rise up in the Holy Ghost, that we may have knowledge and grow in his name, in his grace and glory, and be built up upon the foundation of the prophets and apostles. Let us draw nigh, and ask the Lord that he hear our prayer and accept. ¶ And then the people shall stand up

THE LITTLE ENTRANCE AND THE CENSING

The Censing

1 ¶ And the priest shall take grains of incense in his right hand and the censer in his right hand, and if there be a pope there he shall bring unto him the incense and the censer to^o bless them, and if there be no pope present he shall bless them himself, making mention of the current year of grace, of the beginning of night and day ¶ And the priest shall say God the Father, God the Son, and God the Holy Ghost accept this our prayer and this incense and this lamp and this oblation three times the same; our Lady Mary, mother of God, offer up our prayer that our sins may be forgiven. ¶ And then he shall cast the incense saying Blessed be the Lord, the Almighty Father. Amen. ¶ The assistant shall say And blessed be the only Son Jesus Christ, who was made of Mary, the holy Virgin, for our salvation.

2 ¶ The people shall say Amen. ¶ The priest shall say And blessed be the Holy Ghost, the Paraclete, who strengtheneth us all. ¶ The people shall say Amen. Glory and honour be to the Holy Trinity, the Father and the Son and the Holy Ghost, co-equal both now and ever and world without end. Amen. ¶ And then he shall say this I will offer unto thee incense with rams; all thy garments smell of myrrh aloes and cassia; let my prayer be set forth in thy

sight as incense. Yet again we offer unto thee this incense. Lauds of the angels singing in the highest, hallelujah to the Father; hallelujah to the Son; hallelujah to the Holy Ghost. Worship we the Father; worship we the Son; worship we the Holy Spirit, three in one and one in three. Accept of me my prayer, that the incense in thy presence, gift of the Father, present of the Son, communion of the Holy Ghost, even now may ascend to thee; and praise to our Lady Mary, mother of God, lover of the prophets and true apostles and martyrs and fathers of old, be with me and with all of you, O eternal God, the first and the last, who hath neither beginning nor end, who is great in his counsel and mighty in his work and righteous in his purpose and strong in his might, who is, and is to be, in all things; be with us in this hour, and stand in the midst of us all, and purify our hearts and sanctify our souls and our flesh, and wash us from all our sins which we have done wittingly or unwittingly; grant us to offer before thee a reasonable oblation and an oblation of blessing, the which thou wilt make to enter in within the inner chamber of the veil, the holy of holies, thy dwelling place.

3 ¶ And then he shall compass the tābōt three times saying We pray thee and beseech thee that thou remember the one holy apostolic Church, which reacheth from one end of the world to the other. ¶ The deacon shall say Pray for the peace of the Church, one holy, apostolic, orthodox in the Lord. ¶ The people shall say ¶ The priest shall say Lord have mercy upon us. ¶ The priest shall say Remember, O Lord, the honoured father, our arch-pope abba Matthew, and the blessed pope abba Peter, remember all of them, the orthodox bishops, presbyters and deacons. And if he, the archpope, be entered into rest he shall say, Rest, my Lord, the soul of our father, the archpope abba Matthew, and make him to dwell in thy kingdom of heaven with thy righteous servants; seat for us on his throne in his stead a good shepherd, and let us not be like a flock having no shepherd, and let not the ravenous wolf make ravin of us, nor alien folk that are contrary to us reproach us. Arise, Lord, my God, and let thine enemies be scattered, and let all those who hate thine holy and blessed name flee before thee, but let thy people who do thy will be blessed with blessings, thousand thousands and ten thousand times ten thousand; through thine only Son, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

4 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Thou art the golden censer. ¶ And on every great day, and on the first day of the week, on the feast of Mary and on the feast of the Son We worship thee, Christ, with thy good heavenly Father and thine Holy Spirit, the life-giver, for thou didst come and save us. ¶ Three times ¶ The people shall say The Father and the Son and the Holy Ghost, three in one. ¶ The priest shall say Peace be unto thee, holy Church, dwelling place of the godhead. ¶ The priest shall say Pray for us, Virgin Mary, parent of God. ¶ The priest shall say Thou art the golden censer who didst bear the live coal of fire. Blessed is he who receiveth out of the sanctuary him who forgiveth sin and blotteth out error, who is God's Word who was made man of thee, who offered himself to his Father for incense and an acceptable offering. We worship thee, Christ, with thy good heavenly Father and thine Holy Ghost, the life-giver, for thou didst come and save us.

5 ¶ And then they shall go out to the door of the sanctuary and shall cense three times, and again he shall cense the bishop three times, he shall pass over and stand thus before the tābōt and say first Remember, O Lord, our father abba, and again the same, preserve him to us for many years and days of peace, a third time he shall say, let him trample our enemy under his feet, and let him intercede for us to the Lord, that he may cleanse us from our sins. ¶ And then the priest shall cense in like manner and say I pray thee, O my father presbyter, remember me in thy prayer, this is my holiness, accept it. ¶ After this he shall lay his hands upon the deacons and say the blessing of Paul, then he shall stretch his hand over the people The Lord bless.

6 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say The Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit.

THE LECTIONS

The Epistle of St. Paul

1 ¶ The assistant shall say Lord of knowledge and declarer of wisdom, who hast revealed to us what was hidden in the depth of darkness, giver of a word of gladness to those who proclaim the greatness of thy power; thou it was, who of thy great goodness didst call Paul, who was a persecutor, and didst make him a chosen vessel, and wast well pleased with him that he should become an apostle, and a preacher of the gospel of thy kingdom and a herald, O Christ our God. Thou art a lover of man, O good one; vouchsafe us a mind

without distraction, and a pure understanding that departeth not from thee, that we may both perceive and know how great is thine holy teaching, which is now read to us out of him; and as he was like to thee, O prince of life, so make us also to be like unto him in deed and in faith, and to praise thine holy name and to glory in thy precious cross at all times; for thine is the kingdom, the might, the majesty and the sovereignty, the honour and the glory, world without end. Amen.

2 ¶ The priest shall say this, going round to the several doors Glory to the Holy Trinity, the Father and the Son and the Holy Ghost, both now and ever and world without end. Amen. ¶ The priest shall say, going forth again and entering at the right before the tābōt to the north Holy, holy, holy Lord of Sabaoth, the heavens and the earth are wholly full of the holiness of thy glory. ¶ And then he shall say Lord our God, who of old didst make the wall of Jericho to fall down by the hand of Joshua thy servant; in like manner now make the wall of sin of these thy servants and thine handmaids to fall down by the hand of me, thy servant Walda George, for ever and ever. ¶ And while he is entering Hallelujah to the Father; hallelujah to the Son; hallelujah to the Holy Ghost.

3 Come, fill thyself with it. ¶ And he shall say Hail, O Mary, full of grace three times. ¶ The priest shall say The Lord is with thee; blessed art thou among women. ¶ The priest shall say And blessed is the fruit of thy womb. ¶ The priest shall say Pray and intercede with thy beloved Son. ¶ The priest shall say That he forgive us our sins. ¶ And then turning back towards the tābōt once, he shall offer incense upon the altar saying, after turning around O acceptor of penitence and remitter of sin, Jesus Christ, remit my sin and the sin of all thy people; accept the penitence of these thy servants and thine handmaids, and make the light of thy grace to shine upon them for thine holy name's sake by which we are called; Jesus Christ our Lord and our king; through whom to thee with him and the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

4 ¶ The priest shall say going forth Everyone who loveth not our Lord Jesus Christ and believeth not in his birth of Mary the holy Virgin, in the two-fold tābōt of the Holy Ghost, pure and clean and set apart for the Lord until his coming again, as saith Paul, let him be anathema. The Epistle of Paul to the Corinthians. Blessing be with the beloved Walda George for ever and ever, for even as thou art merciful unto him the Lord will be merciful unto

thee; for he himself, our Lord Jesus Christ, the same night in which he was betrayed took bread, blessed and brake, and said to them, Take, eat, this is my body which is given for you; thus do for your happiness; and likewise the chalice after supper, and said to them, This is the chalice of the new covenant which is in my blood; this do as oft as ye drink of it in remembrance of me; for verily by this chalice ye do show forth the death of our Lord till he come... Whosoever eats of this food and drinks of this cup of our Lord unworthily, shall be guilty of the body and blood of Christ. But let a man prove himself, and so let him eat of the bread and drink of the cup; for he who eateth and drinketh, eateth and drinketh condemnation unto himself, if he discern not his body and is not pure in his soul.

5 ¶ The priest shall say while entering The Blessing of the Father and the Son and the gift of the Holy Ghost, who came down upon the apostles in the upper room of holy Sion, in like manner come down and be multiplied upon me and upon all of you. Amen. ¶ The people shall say Holy apostle Paul, goodly messenger, healer of the sick, thou who hast received the crown; pray and intercede for us; cause our souls to be saved in the multitude of his loving-kindness and his mercy, for his holy name's sake.

The Catholic Epistle

6 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. ¶ The priest shall say O eternal God, the first and the last, who hath neither beginning nor end, he who is great in his counsel and mighty in his work and wise in his purpose, who is in all things; we pray thee, O Lord and beseech thee, be with us in this hour, make thy face to shine upon us and abide with us in the midst of us; purify our hearts and sanctify our souls and remit our sin, which we have done wittingly or unwittingly; and make us, O Lord, to offer unto thee a pure oblation, a reasonable offering and spiritual incense; let it enter into the holy temple of thy holiness; through thine only Son our Lord and Saviour Jesus Christ, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

7 ¶ The subdeacon going out shall say The word from the Epistle of Peter, disciple and apostle of our Lord and our Saviour Jesus Christ. His prayer and his blessing be with us. Amen. ¶ And having read he shall say this Purity and tribute, light and exaltation, be to the Epistle of the Holy Ghost

which came forth from the mouth of Peter, the rock of truth; his blessing be with us for ever and ever. Amen. ¶ And then he shall read this portion Ye also as living stones are built up a spiritual holy house, to be a holy priesthood, to offer up spiritual holy sacrifices acceptable to God through Jesus Christ; for it is written, Behold I lay in Zion a chief corner stone, elect, precious; and he who believeth on him shall not be put to shame. ¶ And when he goes in the priest shall say O my brethren, love not the world, neither the things that are in the world; for all that is in the world, the lust of the eyes and the pride of life, is not of the Father but of the world; and the world and the lusts pass away, for all is passing; but he who doeth the good pleasure of God abideth for ever.

8 ¶ The deacon shall say Holy consubstantial Trinity, preserve our congregation for thine holy elect disciples' sake; comfort us in thy loving-kindness for thine holy name's sake.

The Acts of the Apostles

9 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you. ¶ The people shall say With thy spirit. ¶ The priest shall say Our Lord and our God, thou it was who didst reveal to thine holy apostles the mystery of the glorious gospel of the Messiah, and didst give them the great and immeasurable gift that is of thy grace, and didst send them to proclaim in all the ends of the world the inscrutable riches of thy grace through thy mercy; we pray thee also and beseech thee, our Lord and our God, that thou wouldst make us meet for an inheritance and a portion with them, that we may walk in their ways and follow in their footsteps, and vouch-safe us at all times to imitate them, and to continue in their love and to have fellowship with them in their labour and godliness; and do thou keep thine holy Church which thou hast founded by their means, he shall bless himself, and bless the sheep of thy flock, he shall bless, thy people and increase this vine, he shall bless the oblation, which thou hast planted with thy holy right hand, he shall bless the priesthood, through our Lord Jesus Christ, our God, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

10 ¶ The priest shall say A pure fountain which is from the pure fountain of the law, which is the history of the acts of the pure Apostles. Their prayer and their blessing be with us world without end. Amen. And they called

upon the Lord, beseeching Paul, all of them, that they might eat food, and he said to them, On the tenth and the fourth day since ye ate, on the day that ye ask me for food, anoint and make ready your souls, for that which is lacking in them will be a loss to yourselves; and having thus said he took the bread of the Lord, and giving thanks, he blessed and break before them, and took and ate, and they all rejoiced, and two hundred and seventy-seven souls were anointed and were satisfied. ¶ And after reading he shall say Full and great and exalted is the word of the Lord, and it hath increased in the holy Church, and many are the people who believe in our Lord, to whom be glory world without end. Amen.

11 ¶ The priest shall say Holy, Holy, Holy art thou, God the Father Almighty; Holy, Holy, Holy art thou, only Son, who art the living Word of the Father; Holy, Holy, Holy art thou, Holy Ghost, who knowest all things.

The Incense and the Trisagion

12 ¶ And then the priest shall cast the incense saying Glory and honour be to the Holy Trinity, the Father and the Son and the Holy Ghost, both now and ever and world without end. Amen. ¶ And then the priest shall say this prayer following, standing before the altar Lord our God, who didst accept the sacrifice of Abraham, and in the stead of Isaac didst prepare and send down to him a ram for his ransom; even so, O Lord, accept from us our oblation and this savour of our incense, and send unto us from on high, in recompense thereof, the riches of thy loving-kindness and thy mercy, that we may become pure from all ill savour of our sins; and make us meet to minister before thy glorious purity, O lover of man, in righteousness and in purity all the days of our life, in joy and in rejoicing.

13 ¶ And then he shall compass the tābōt three times saying We pray thee, O Lord, and beseech thee that thou remember, as before. ¶ The priest shall say Hail, O thou of whom we ask salvation, O holy, praiseful, ever-virgin parent of God, mother of Christ; offer up our prayer on high to thy beloved Son, Jesus, that he forgive our sins. Hail, O thou who bearest for us the very light of righteousness, Christ our God; O Virgin pure, plead for us unto our Lord, that he shew mercy unto our souls and forgive us our sins. Hail, O Virgin pure, Mary, holy parent of God, very pleader for the race of mankind, plead for us to Christ thy Son, that he vouchsafe us remission of our sins. Hail, O pure Virgin, very queen; hail, O pride of our kind; hail, O thou who

bearest for us Emmanuel; we pray thee that thou remember us, O very mediatrix, before our Lord Jesus Christ, that he forgive us our sins.

14 ¶ As a substitute he shall say three times in a low tone He who raised himself at his resurrection is Christ; he hath raised the dead from death, and triumphed in death over those who were in the grave, and hath given them a life of eternal rest. ¶ And then the priest shall go forth outside the veil, and shall chant alternately saying This is the time of blessing, this is the time of choice incense, the time of the praise of our Saviour, lover of man, Christ. The incense is Mary; the incense is he who was in her womb which is fragrant; the incense is he whom she bare; he came and saved us, the fragrant ointment of Jesus Christ. O come let us worship him and keep his commandments, that he forgive us our sins. To Michael was given mercy, and glad tidings to Gabriel, and a heavenly gift to Mary Virgin. To our father Peter were given the keys, and virginity to John and apostleship to our father Paul, for he was the light of the Church.

15 The fragrant ointment is Mary; for he who was in her womb, who is more fragrant than all incense, came and was made flesh of her. In Mary, Virgin pure, the Father was well pleased, and he decked her for a tabernacle for the habitation of his well beloved Son. To Moses was given the law, the priesthood to Aaron; to Zacharias the priest, was given the choice incense. They made the tabernacle of the testimony according to the word of the Lord, and Aaron the priest in the midst thereof made the choice incense to go up. The seraphim worship him and the cherubim glorify him; they cry saying, Holy, Holy, Holy is the Lord among the thousands, and praised among the tens of thousands. Thou art the incense, O our Saviour, for thou didst come and save us. Have mercy upon us. ¶ The priest shall say in the tone of arārāy

16 Holy Lord, holy mighty, holy living immortal, who was born of Mary the holy virgin, have mercy upon us, O Lord. Holy God, holy mighty, holy living immortal, who was baptized in Jordan and was hung on the tree of the cross, have mercy upon us, O Lord. Holy God, holy mighty, holy living immortal, who rose from the dead the third day, ascended with glory into heaven, and sat down at the right hand of the Father, shall come again with glory to judge the quick and the dead, have mercy upon us, O Lord. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost, both now and ever and world without end. Amen and Amen; so be it, so be it. ¶ The priest

shall say Hail, O Mary, full of grace, The Lord is with thee. Blessed art thou among women,

17 and blessed is the fruit of thy womb. Pray and intercede for us with thy beloved Son, that he forgive our sins. ¶ And then he shall bless the chanting priests each in his turn ¶ The priest shall say Glory and honour.

The Gospel

18 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. Lord, Lord, Jesus Christ our God, who saidst to thine holy disciples and thy pure apostles, Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and have desired to hear the things which ye hear, and have not heard them; and blessed are your eyes that have seen and your ears that have heard; like them, do thou make us also meet to hear and to do the word of thine holy gospel, through the prayer of the saints. ¶ The deacon shall say Pray on account of the holy Gospel. ¶ The priest shall say Remember again, Lord, those who have bidden us to remember them in the time of our prayer and our supplication, wherewith we make request of thee, O Lord our God. Give rest to those who have fallen asleep before us; heal speedily those who are sick; for thou art the life of us all and the hope of us all, and the deliverer of us all and the raiser up of us all, and to thee we send thanksgiving unto the highest heaven, world without end.

19 ¶ Before the Gospel, signifying what he is going to proclaim on the several days ¶ And the priest shall cast the incense once as before, blessing three times our sweet-smelling incense, after that he shall say this following Lord bless us all, and sanctify us with all spiritual blessing, and make our entry into his holy Church to be joined with his holy angels, who chant unto him with fear and with trembling and glorify him at all times and all hours, world without end. ¶ And he shall turn his face towards the Gospel and shall say this Lord, our God and our Saviour, lover of mankind, thou who didst send them to propagate thy holiness and to announce thy purity in all ends of the world, that they may proclaim the gospel of thy kingdom, and heal all sickness and misery among thy people, and tell to them the hidden secret which is from of old; now, O Lord, our God and our king, send upon us thy light and thy righteousness, and illuminate the eyes of our hearts and our understanding, and make us meet to hear with fortitude the word of

thy holy gospel; not only that we may hear, but that we may also do; that thou mayest hear us, that we may bear good fruit, for one thirty-fold and sixty-fold and an hundred, for the sins of us thy people, who pray for the kingdom of heaven.

20 ¶ And then the priest shall compass the tābōt once with the taper before him and the gospel behind him, and he shall say the Gospel; while making the sign of the cross he shall say Blessed be the Lord, the Father Almighty. ¶ The assistant shall say Give thanks unto the Father. ¶ The priest shall say And blessed be the only Son, our Lord Jesus Christ. ¶ The assistant shall say Give thanks to the Son. ¶ The priest shall say And blessed be the Holy Ghost the Paraclete. ¶ The priest shall say Give thanks unto the Holy Ghost. ¶ The deacon shall say Hallelujah. Stand up and hearken to the holy gospel, the message of our Lord and Saviour Jesus Christ. ¶ The priest shall say The Lord be with you all. ¶ The people shall say With thy spirit. ¶ The priest shall say The holy gospel which Matthew preached, the word of the Son of God.

21 ¶ The people shall say Glory be to thee, Christ, my Lord and my God, at all times. ¶ The people shall say Rejoice in God who hath helped us, and shout with joy unto the God of Jacob. Take the psalm, bring hither the tabret; the merry harp with the lute. In Lent instead of "Sing we merrily"; in the gospel thou hast shown us the way and in the prophets thou hast comforted us. O thou who hast brought us nigh unto thyself, glory be to thee. And the people shall kiss the gospel by their several ranks, when he shall read the gospel. ¶ The assistant priest shall hold the gospel before the cross, and shall say this in a low voice O far from anger, and abundant in mercy, and righteous indeed, receive our prayer and our humility and our penitence, and our confession towards thy tābōt and thine holy altar, heavenly, stainless and spotless; make us meet to hear the word of thine holy gospel, and to keep thy commandments and thy testimony. Bless us that we may bear fruit, for one thirty-fold and sixty-fold and an hundred-fold.

22 Remember, Lord, the sick of thy people; visit them in thy loving-kindness and heal them. Remember, Lord, our fathers and our brethren who are gone to sojourn abroad; bring them back to their dwelling place in safety and peace. Remember, Lord, the seed and the fruit of the fields; make them abundant. Remember, Lord, the sweetness of the airs and the fruits of the earth; bless them. Remember, Lord, the safety of man and beast. Re-

member, Lord, the safety of thine own Church and of all orthodox cities and countries. Remember, Lord, our king Menilek, lover of the Lord our God, and keep him in peace and in health. Remember, Lord, our fathers and our brethren and our sisters, who have fallen asleep and are gone to their rest in the orthodox faith; give them rest. Remember, Lord, those who have presented to thee this incense and oblation, and those also for whom they offered, and those who brought it from them; grant them all the recompense in heaven, and comfort them after all tribulation.

23 Remember, Lord, all captives and bring them again in peace to their cities. Remember, Lord, thy poor servants who are awaiting trial. Remember, Lord, the catechumens of thy people, and teach them and stablish them in the right faith; banish from their heart all remains of idolatry; stablish in their heart thy law and the fear of thee, thy commandment and thy righteousness and thine ordinance; grant them to know the certainty of thy word wherein they have been instructed; and when they have been instructed, make them all meet for the new birth and for the remission of their sin, and prepare them to be a *tābōt* for thine Holy Ghost; through the grace and loving-kindness of thine only Son, lover of man, our Lord and our Saviour Jesus Christ, through whom to thee with him and with the holy life-giver, who is co-equal with these, both now and ever and world without end. Amen.

24 ¶ The assistant priest shall say Praise be to thee. ¶ The priest who reads the gospel shall say Εὐλογίος (sic!) Χριστός. ¶ While finding the place which he shall read he shall say Bless, O Lord, the reading of the Gospel of N., the disciple and apostle of our Lord Jesus Christ, the Son of the living God; through whom to thee be glory continually, world without end. Amen. ¶ And then the priest shall read the gospel and after the reading of the gospel distinguishing the several gospels Matthew's: heaven and earth shall pass away, but my words shall not pass away, said the Lord to his disciples. Mark's: he who hath ears to hear, let him hear. Luke's: it is easier for heaven and earth to pass than for one tittle of the law and the prophets to fail, said the Lord to his disciples. John's: he who believeth on the Son hath everlasting life.

25 ¶ The priest shall say at each Gospel in tone as follows Matthew's: we believe in the very Father, and we believe in the very Son, and we believe in the very Holy Ghost. Mark's: they, the cherubim and seraphim, offer up glory to him saying, Holy, Holy, Holy art thou, Lord, the Father and the

Son and the Holy Ghost. Luke's: who is like unto thee, O Lord, among the gods? Thou it is who doest wonders; thou didst show thy power unto thy people, and didst save thy people with thine arm; thou wentest into Hades and broughtest up thence those who were in captivity, and didst desire us again to be set free, for thou didst come and save us. For this cause we glorify thee, saying, blessed art thou, our Lord Jesus Christ, for thou didst come and save us. John's: In the beginning was the Word; the Word was the Word of God; the Word was made flesh and dwelt among us and we beheld his glory as of the only-begotten of his Father; the living Word of the Father and the life-giving Word, the Word of God, rose again and his flesh was not corrupted.

26 ¶ The deacon shall say Go forth, ye catechumens. ¶ The priest shall say this prayer, which is St. Basil's, in a low voice before the tābōt Lord our God, who by reason of thine unspeakable love towards mankind, didst send thine only Son into the world to bring back unto thee the lost sheep; we beseech thee, O our master, turn us not back as we draw nigh to this awful sacrifice, without defilement and trusting not in our own righteousness but on thy mercy wherewith thou hast loved our race; we pray and beseech of thy goodness, O lover of man, that this mystery, when thou has prepared it for our salvation, be not to us thy servants and all thy people for condemnation, but that it may be profitable for the blotting out of our transgression and the forgiveness of our negligence. Glory and honour be to thine holy name, both now and ever and world without end. Amen.

THE MASS OF THE FAITHFUL

1 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say The Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. ¶ And the priest shall say Again let us beseech the almighty Lord, the Father of the Lord and our Saviour Jesus Christ; we ask and we entreat of thy goodness, O lover of man, remember, O Lord, the peace of the Church, holy, one, apostolic, which reacheth from one end of the world to the other. ¶ The deacon shall say Pray for the peace of the one, holy, apostolic Church, orthodox in the Lord. ¶ The priest shall say All the people and all the flocks bless thou; the peace that is from heaven send thou into the hearts of us all, and the peace of our life vouchsafe therein. Vouchsafe peace to our king Menilek, to his palace and to his armies, and to his princes and to his nobles, and (to) the multitude of our neighbours abroad

and at home; adorn them with all peace. O king of peace, give us thy peace for thou hast given us all things; possess us, O Lord, and requite us, for beside thee we know none other; we make mention of thy holy name and call upon it, that our soul may live through the Holy Ghost, and that the death of sin may not have dominion over us thy servants and all thy people.

2 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. And again let us beseech the almighty Lord, the Father of the Lord and our Saviour Jesus Christ, for our blessed pope, abba Matthew, that he truly preserve him to us for many years and for peaceful days, that he may fulfil the office of the priesthood which thou hast committed unto him. The Lord our God who is rich in grace vouchsafe it. ¶ The deacon shall say Pray for our archpope, abba Matthew, lord archbishop of the great city of Alexandria, and for the head of the city of our fathers, the blessed pope abba Peter, and all orthodox bishops, presbyters and deacons. ¶ The priest shall say 3 Lord our God who art almighty, we pray and beseech thee for the blessed pope, abba Peter, that thou truly preserve him to us for many years and for peaceful days, that he may fulfil the office of the priesthood which thou hast committed unto him, with all orthodox bishops, presbyters and deacons, and with all the entire congregation of the one holy catholic Church; and the prayer also which he shall make on our behalf and the behalf of all thy people, do thou accept; open to him the treasure-house of thy blessing. Furthermore, vouchsafe him abundantly the grace of the Holy Ghost, pour upon him from heaven thy blessing, that he may bless thy people; and all his enemies, visible and invisible, do thou subdue and bruise under his feet shortly; but himself do thou still preserve unto us in righteousness and in peace, unto thine holy Church, in praise and in thy priesthood; through thine only Son, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

4 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. ¶ The priest shall say And again let us beseech the Almighty Lord, the Father of the Lord and our Saviour Jesus Christ; we pray and implore of thy goodness, O lover of man; remember, O Lord, our congregation; bless thou them once he shall bless with the figure of the sign of

the cross towards the people. ¶ The deacon shall say Pray for the holy Church and our congregation therein, our congregation bless, preserve in peace. ¶ The priest shall say And make them to be to thee without intermission and without hindrance, doing thine holy and blessed will; an house of prayer, an house of purity, and an house of blessing vouchsafe, O Lord, unto us thy servants, and to those who shall come after us unto eternal days vouchsafe it.

5 And the priest shall proceed, the assistant censing the altar, saying, Arise, O Lord my God, and let thine enemies be scattered and let all those who hate thine holy and blessed name flee before thee; while speaking he shall sign with the censer over the people and bow three times, but let thy people be blessed with blessings a thousand thousand, and ten thousand times ten thousand, who do thy will for ever and ever; through the grace and loving-kindness of the lover of man, thine only Son our Lord and our Saviour Jesus Christ, through whom to thee be glory and blessing and befitting greatness with him and with the Holy Ghost, the life-giver, both now and ever and world without end. Amen.

THE CREED

¶ The deacon shall say Speak we all in the wisdom of the Lord. Answer ye the prayer of faith.

THE LAVABO

1 ¶ And then the assistant presbyter shall take away the covering of the paten with his hand. And then he shall wash his hands saying If there is any who is pure let him receive of the host, and whoso is not pure let him not receive, that he be not consumed in the fire of sin which is prepared for Satan and for his angels. Whoso hath revenge in his heart and whoso hath an alien mind and unchaste:— ¶ and after washing his hand while he sprinkles water with the moisture of his hand towards the people he shall say thus Cleanse thou my hands from external pollution, for I am pure from the blood of you all, and from your sacrilege against the body and the blood of Christ; and I have nought to do with your reception thereof; I am pure of your error, and your sin will return upon your own head if ye receive not in purity.

2 ¶ After he has washed he shall say this O my Lord and my God, maker of order and giver of peace and love, drive away from me every thought of evil, revenge, and hatred, and all evil concupiscence of the body; apporportion

me with thy holy servants, join me with those who are pleasing to thee in their life, in the time of love and peace; for thou who didst come down from heaven, wilt give peace to all those of thy people who listen and comprehend; that they may praise thee, for to thee be praise for ever and ever. Amen. ¶ The deacon shall say If there be any who contemns this word of the presbyter, or who is rude, or who says or presumes to say that my God, Christ, is moved against him with evil instead of blessing, or malediction and anger instead of deliverance from Gehenna, then let him depart from the Lord.

THE KISS OF PEACE

1 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be unto you all. ¶ The people shall say With thy spirit. ¶ The priest shall say Lord, great, eternal, who hast found man incorrupt, who didst abolish death, that came at first into the world through the envy of Satan, by the advent of thy living only begotten Son, our Lord and our God and our Saviour Jesus Christ, and didst fill all the earth with thy peace which is from heaven, wherein the armies of heaven glorify thee, saying, Glory to God in heaven, and on earth peace, his goodwill towards man. ¶ The people shall say in like manner ¶ The priest shall say O Lord, in thy good will fill all our hearts, and purify all of us from all filthiness and from all lasciviousness, and from all revenge and envy, and from all wrongdoing and from the remembrance and from the association of ill which clothes us with death.

2 Make us all meet that we may salute one another with an holy kiss. ¶ The deacon shall say Pray for perfect peace and love. Salute one another with an holy kiss. ¶ Then they shall salute one another ¶ The people shall say Christ our God, make us meet that we may salute one another with an holy kiss. ¶ The priest shall say And to partake without condemnation of thine holy, immortal, heavenly gift; through Jesus Christ, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen. The prayer of faith of the 318 Orthodox We believe in one God, the Lord, the Father Almighty, the eternal maker of the heavens and the earth, the visible and the invisible. And we believe in one Lord Jesus Christ, the only Son of the Father, who was with him before the world was created, light of light, God of very God, begotten not made, equal with the Father in his godhead; by whom all things were made, but without him was not anything made, neither in heaven nor in earth; who

for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost and of Mary, of the holy Virgin; he was made man and was crucified for us in the days of Pontius Pilate, he suffered and died and was buried, and rose again from the dead the third day, as it is written in the holy scriptures; he ascended with glory into the heavens and sat down on the right hand of his Father; he shall come again with glory to judge the quick and the dead, and of his kingdom there shall be no end.

3 And we believe in the Holy Ghost, the Lord, the giver of life, who proceedeth from the Father; we worship and glorify him with the Father and the Son; who spake by the prophets; and we believe in one holy Church, catholic, apostolic; and we believe in one baptism for the remission of sin: and we look for the resurrection of the dead, and the life to come world without end. Amen.

THE ANAPHORA OF THE APOSTLES

The Thanksgiving

¶ The priest shall say The Lord be with you all. ¶ The people shall say With thy spirit. ¶ The priest shall say Give ye thanks unto our God. ¶ The people shall say It is right, it is meet. ¶ The priest shall say Lift up your hearts. ¶ The people shall say We have them unto the Lord our God. ¶ And then he shall bless once towards the people and once towards the height THE ANAPHORA OF THE TWELVE APOSTLES, WHOSE PRAYERS AND PRAISE ARE WITH US FOR EVER AND EVER. AMEN. We give thee thanks, O Lord, in thy beloved Son, our Lord Jesus, whom in the last days thou didst send unto us, thy Son, the Saviour and Redeemer, the Angel of thy counsel, who is the Word from thee, and through whom thou madest all things by thy will.

THE INTERCESSION

1 ¶ The deacon shall say For the sake of our blessed and holy archpope, abba Peter, and the blessed pope, abba Matthew, while they yet give thee thanks in their prayer and in their supplication; Stephen, the protomartyr, Zacharias, the priest, and John the Baptist; for the sake of all the saints and martyrs who have gained their rest in the faith; Matthew and Mark, Luke and John, the four evangelists; Mary the parent of God, hear us. (For the sake of) Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddeus and Nathaniel, and James the Apostle the son of Alphaeus and Mat-

thias, the twelve apostles; and James the apostle, the brother of our Lord, the bishop of Jerusalem; Paul, Timothy, Silas, and Barnabas, Titus, Philemon and Clement, the seventy-two disciples, the five hundred companions, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and with them do thou visit us.

2 And remember thou the whole catholic apostolic Church in peace, which was made by the precious blood of Christ. Remember thou all arch-popes, popes, bishops, presbyters and deacons who direct the way of the Word in truth. ¶ The assistant shall go around, the priest shall say O Holy Trinity, Father and Son and Holy Ghost, bless them, the priest shall say, thy people, Christians beloved and earthly, while he turns to speak the assistant shall say, bless thou and send upon us the grace of the Holy Ghost, and make the doors of thine holy Church to open unto us in thy mercy and in faithfulness; and perfect unto us in the faith of holiness unto the last breath. O my Lord Jesus Christ, visit the sick of thy people, and heal them, and guard our fathers and our brothers who have gone forth and are travelling abroad, and bring them back to their dwelling in peace and in health.

3 Bless the airs of heaven and the rains and the fruits of the earth of this year according to thy grace, and make joy and gladness perpetual on the face of the earth, and establish to us thy peace. Turn the heart of mighty kings to deal kindly with us always. Give favour to the elders of thy holy Church all the time to all, to each by their several names in the presence of powerful kings; our God lift them up. And rest the souls of our fathers and our brothers and our sisters, who have fallen asleep and gained their rest in the true faith. And bless those who occupy themselves with the incense and oblation, and the coins and the oil and the chrism, and the veils and the books of the lessons of the sanctuary, and the vessels of the sanctuary, that Christ our God bring them to the heavenly Jerusalem.

4 And all those who are assembled with us to entreat for mercy; Christ, our God, be propitious unto them, and all those who give alms before thine awful and terrible throne, and receive them. And lift up every straitened soul, and those who are bound in chains, and those who are in exile and captivity and those who are held, that we may remember them in the time of our prayer, and we beseech thee remember them in thy heavenly Kingdom; and drive away from me sin; remember me thy work. O Lord, save thy people and bless thine heritage, govern them and lift them up for ever. ¶ The

priest shall say Have mercy on them, O Lord, and be propitious to our arch-popes, bishops, presbyters, and deacons, and all thy Christian people. ¶ The priest shall say For us and for them all, rest their souls and be propitious unto them, thou who sentest thy Son from heaven into the bosom of the Virgin. He was carried in the womb, was made flesh, and his birth was revealed of the Holy Ghost.

5 ¶ The deacon shall say Ye who sit, stand up. ¶ The priest shall say Unto thee before whom stand a thousand thousands, and ten thousand times ten thousand, the holy angels and thine honourable creatures that have six wings, the seraphim and the cherubim. ¶ The deacon shall say Look to the east. ¶ The priest shall say With two of their wings they cover their face, with two of their wings they cover their feet, and with two of their wings they fly from end to end of the world. ¶ The deacon shall say Let us give heed. ¶ The priest shall say Continually, therefore, as they all hallow thee and praise, with all those who hallow thee and praise thee, receive our hallowing also which we utter unto thee, Holy, Holy, Holy Lord of Sabaoth, the heavens and the earth are wholly full of the holiness of thy glory.

6 ¶ The priest shall say The heavens and the earth are full of the holiness of thy glory, O our Lord and our God and our Saviour Jesus Christ, thine only Son. He came and was born of the Virgin that he might fulfil thy will and make a people for thee. ¶ The people shall say Remember us, O Lord, in thy kingdom; remember us, O Lord, O master, in thy kingdom; remember us, O Lord, in thy kingdom, as thou rememberedst the thief on the right when thou wast on the tree of the holy cross. ¶ The assistant priest shall turn around, shall cast the incense, and shall bring near the censer and shall cense ¶ The priest shall say He stretched out his hands to the passion, suffering to save the sufferers who trust in him; who was delivered of his own will to the passion, that he might abolish death and burst the bond of Satan and trample on Sheol and lead forth our saints, establishing a covenant which shall make known his resurrection.

THE INSTITUTION

1 ¶ The deacon shall say Lift up your hands, ye presbyters. In the same night in which they betrayed him he took bread in his holy hands which were without spot and blessed. ¶ The priest shall say He took bread. ¶ The people shall say We believe that this is in truth; we believe. ¶ The priest shall say He looked up to heaven toward thee, toward his Father; he gave thanks. ¶ The

priest shall say He blessed and brake, and then he shall break the bread into five parts, but not separating, and he gave to his disciples and he said to them, Take, eat, this bread is my body, while he shall break it with the spear, which is broken for you for the forgiveness of sins. The people shall say, Amen, Amen, Amen, we believe and confess, we praise thee, our Lord and our God, that this is true we believe. And likewise also the cup, giving thanks, he blessed it and hallowed it, benediction over the cup, and he gave it to his disciples, and he said to them, Take, drink, this cup is my blood, pointing, which is shed for you and for many, shaking the cup while he points at the cross

2 ¶ The people shall say Amen, Amen, Amen, we believe and we confess. ¶ The priest shall say And as often as ye do this, make ye memorial of me. ¶ The people shall say We show thy death, O Lord, and thine holy resurrection; we believe thine ascension; and thy coming again; we praise thee and confess thee; we supplicate thee and confess thee, our Lord and our God.

THE INVOCATION

1 ¶ The priest shall say Now also, Lord, remembering thy death and thy resurrection, we confess thee and offer unto thee this, pointing, bread and this cup, giving thanks unto thee; and thereby thou hast made us meet to stand before thee and do thee priestly service. We pray thee, O Lord, and beseech thee, that thou wouldst send thy Holy Ghost and power upon this bread and upon this cup. May he make it for the body and blood of our Lord and our God and our Saviour Jesus Christ for ever and ever. ¶ Then he shall bless the bread once, and the rest once ¶ The people shall say Amen; O Lord have mercy upon us, O Lord have mercy upon us, and be propitious unto us. ¶ The deacon shall say With all our hearts we beseech the Lord our God, that he vouchsafe unto us the good communion of the Holy Ghost.

2 ¶ The people shall say As it was, is, and shall be unto generations of generations world without end. ¶ The priest shall say Truly the body and blood even to his hands and feet. ¶ The priest shall say Give it altogether unto all those who take of it, that it be unto them for sanctification and for fulfilling with the Holy Ghost, and for confirming true faith, that they may hallow and praise thy beloved Son, Jesus Christ, with the Holy Ghost. ¶ The people shall say Amen. ¶ The people shall say Grant us to be united in thine Holy Ghost, and heal us by this presphōrā, that we may live in thee for ever world without end. Blessed be the name of the Lord and blessed be he who

cometh in the name of the Lord, and let the name of his glory be blessed. So be it; so be it; blessed; so be it.

3 ¶ The deacon shall say Send the grace of the Holy Ghost upon us. ¶ The priest shall say in like manner ¶ The priest shall say the prayer of the Fraction I adore thee, O Lord my God, Almighty, eternal, who sittest above the cherubim and seraphim, and who givest rest unto the world, who hast shown to us the hidden mystery on the tree of the cross; for who is a God merciful and holy like thee; who art powerful and givest to thy apostles who minister to thee a sweet savour, thou, O our Lord and our God and our Saviour Jesus Christ, the Almighty Lord our God. ¶ The deacon shall say Pray ye. ¶ The priest shall say Lord our God, Almighty, we pray and beseech thee, who art powerful and art not far from us, forasmuch as thou didst give authority to the apostles who minister unto thee in sincerity of heart, and to those who offer unto thee a sweet savour, for the sake of our Lord Jesus Christ, both now and ever and world without end. Amen.

4 ¶ The priest shall say. And they shall say, the assistant presbyter, the presbyter, and the deacon and all the people in turn three times ¶ The priest shall say The hosts of the angels of the Saviour of the world, io, io, io, stand before the Saviour of the world and encompass the Saviour of the world, io, io, io, even the body and the blood of the Saviour of the world. And let us come before the face of the Saviour of the world, io, io, io, in the faith of him the apostles followed his steps.

THE INCLINATION

1 ¶ The deacon shall say Standing, bow down your head the while. ¶ The assistant shall turn around; while he comes in, he shall open the door of the prince ¶ The priest shall say Lord, who knowest the heart which is hidden and which is manifest, before thee thy people have bowed down their head, and unto thee have subdued the hardness of heart and flesh; behold from heaven thy dwelling place; bless thou men and women; incline thine ear unto them and hearken unto their prayer; stablish them with thy right hand, protect and succour them from evil affliction, be a guardian to them, be to our body and to ourselves the faith and fear of thy name, through thine only Son, world without end. ¶ The deacon shall say Worship the Lord with fear. ¶ The people shall say Before thee, O Lord, we worship and thee we glorify.

2 ¶ The priest shall say the prayer of penitence 3 O Lord God, Father Almighty, eternal, it is thou who healest our soul and our body and our spirit, because thou saidst by the mouth of thine only Son, our Lord and our God and our Saviour Jesus Christ, which thou spakest to our father Peter. Thou art a rock, I will build it for mine holy Church, and unto thee I will give the keys of the kingdom of heaven; what thou hast bound on earth shall be bound in heaven, and what thou hast loosed on earth shall be loosed in heaven; let all thy servants and thine handmaids, according to their several names, be loosed and absolved by the Holy Ghost and by the mouth of my humility, me, thy sinful and guilty servant, and let them be loosed and set free out of the mouth of the Holy Trinity, the Father and the Son and the Holy Ghost, and out of the mouth of me also thy sinful and guilty servant, O merciful [one] and clement and lover of man, Lord our God, who takest away the sin of the world and receive the penitence of thy servants and thine handmaids and make to arise upon them the light of everlasting life, and forgive them, O Lord, their sins, for thou art good and a lover of man. O Lord our God, clement, long-suffering and plenteous in mercy and righteous, forgive my sins and all those of thy servants, and deliver them from all transgression and curse, if we have transgressed against thee, O Lord, whether in our word or in our deed or in our thought, pardon and forgive, be propitious and remit, for thou art good and a lover of man. O Lord our God, forgive us, free us, loose us, and remove from us, and all thy people, loose them and us from sin committed against thee; loose us.

4 ¶ And then he shall turn his face towards the people and sign them three times, and shall make mention of those who are with him. And again he shall say Remember, O Lord, the sacred father archpope, abba Matthew, and our blessed pope, abba Peter; O our God, preserve in righteousness their memory to us for many years and long days. Remember our king, Menilek, and the representative of our king, Takla Häimänöt, and loose him from all the chains of sin which he hath committed wittingly or unwittingly; subdue his adversaries and enemies under his feet shortly. Remember, O Lord, archpopes, popes, bishops, presbyters and deacons and subdeacons, anagnosts, and singers, men and women, adults and children and all Christian people, and confirm them in the faith of Christ. Remember, O Lord, and loose all those who are asleep and resting in the right faith, lay their souls in the bosom of Abraham, Isaac and Jacob; and us also deliver from every transgression and

curse, and from all apostasy and from all error, and from mingling with heresy and pollution. Give us, O Lord, wisdom and strength of understanding and knowledge, that we may depart and flee for evermore from every work of Satan, the tempter; grant us, O Lord, to do thy good pleasure at all times, and write our names in the book of life in heaven with all the righteous and martyrs, through Jesus Christ our Lord, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

THE MANUAL ACTS

¶ The deacon shall say Give we heed. ¶ The priest shall say Holiness to the holies. ¶ The priest shall say One is the holy Father, one is the holy Son, one is the Holy Ghost. ¶ The priest shall say The Lord be with you all. ¶ The people shall say With thy spirit. ¶ The priest shall say Lord have mercy on us, Christ, three times; with a low voice forty-two times, the same. ¶ And then the deacon shall dip in the blood and shall make the sign, and with the blood he shall make the sign on the body and again he shall sign on the blood ¶ The deacon shall say Prayer. Ye who are in penitence bow down your head. ¶ The priest shall say Lord, our God, upon those who are in penitence have mercy upon them, according to the multitude of thy mercy blot out their sins guard them and keep them from all evil; redeem in peace their souls. Cutting short their former conversation, join them with thine holy Church; through grace and through the loving-kindness of this thine only Son, our Lord Jesus Christ, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen.

THE CONSIGNATION AND COMMUNION

1 ¶ The deacon shall say Stand up for prayer. ¶ The people shall say Lord have mercy upon us. ¶ The priest shall say Peace be to you all. ¶ The people shall say With thy spirit. ¶ The priest shall say This is the body, holy, true, of our Lord and of our Saviour and our God, Jesus Christ, which is given for life and for salvation, unto those who partake of it in faith. ¶ The people shall say Amen. ¶ The priest shall say This is the blood, precious, true, of our Lord and God and our Saviour Jesus Christ, which is given for life and for salvation and for remission of sin unto those who receive it in faith. ¶ The people

shall say Amen. ¶ The priest shall say For this is the body and blood of Emmanuel, our very God. ¶ The people shall say Amen.

2 ¶ The priest shall say I believe, I believe, I believe, and confess to the last, that this is the body and blood of our Lord and our God and our Saviour Jesus Christ in truth, which he took of the lady of us all, the holy and pure Virgin Mary, and made it one with his godhead without mixture and confusion without division or alteration; and he verily confessed with a good testimony in the days of Pontius Pilate, and he gave it up for our sake on the tree of the holy cross of his own sole will for the life of us all. ¶ The people shall say Amen. ¶ The priest shall say I believe, I believe, I believe, that his godhead was not divided from his manhood one hour nor for the twinkling of an eye, but he gave it up for our sake, for life and for salvation and for remission of sin unto those who partake of it in faith.

3 ¶ The people shall say Amen. ¶ The priest shall say I believe, I believe, I believe, that this is true, that this is the body and blood of our Lord and our God and our Saviour Jesus Christ in truth, to whom are fitting honour and glory and adoration, to the Holy Trinity, the Father, the Son, and the Holy Ghost, co-equal at all times both now and ever and world without end. Amen.

Prayer after placing the oblation

4 ¶ They shall all say 5 Truly, my Lord Jesus Christ, it in no wise beseemeth thee to come into my polluted soul, for I have stirred thee to anger and done evil in thy sight, and have polluted my soul and my body and I have done no good at all. But for the sake of thy being made and thy becoming man for my salvation, for the sake of thy precious cross and for the sake of thy life-giving death and resurrection on the third day, I pray thee and beseech thee that thou wouldst purge me from all sin and curse; when I have received thine holy mystery let it not be unto me for judgment nor for nodding, but only have mercy upon me and be propitious unto me, and grant me remission for sin and life eternal through the petition of holy Mary, of John the Baptist, and all the saints and angels, and all the martyrs and good witnesses world without end. Behold thy Son, the oblation which is well pleasing to thee, because for my sake thy Son died and, because of this, pardon my sin by certain of thy works. Behold the pure blood which was poured out for my sake upon Golgotha, let it cry aloud in my stead. This blood—speaking—shall be a healing of my sin by certain of thy works; receive my petition for

my sake and for the sake of him, thy beloved, who received the spear and the nails. He suffered that he might be well pleasing unto thee.

6 After I was saved, Satan returned and pierced me through with his darts. Grant me, O Lord, thy mercy, for he who summoneth to judgment is mighty and for this sin he may slay me. But avenge me of the audacious one, who is insatiable even for my life. Thou, Lord, king and Saviour, bind up my wound which they gave his holy body (in the Keddāsē of the Lord), the body of our Lord and our God and our Saviour Jesus Christ which is of the Holy Ghost, to hallow body, soul and spirit, (and in the Keddāsē of the Apostles) the bread of life which came down from heaven, the body of Christ, (in the Keddāsē of the Elders) the holy body of Emmanuel our very God, which he took of the lady of us all. 7 ¶ And he who receiveth shall say Amen. ¶ Shall say this prayer; when he receives this in his mouth he shall say Holy, Holy, Holy, Trinity ineffable, grant me that I receive unto life this body and blood without condemnation. Grant me that I bring forth fruit well-pleasing unto thee, to the end that I may appear in thy glory and live unto thee doing thy will, with confession calling upon thee, Father, and calling upon thy kingdom; hallowed be thy name with me; for mighty art thou, praised and glorious, and thine is the glory, world without end.

8 Of our fathers the apostles, we believe in one God, maker of all creation, our Lord and our God and our Saviour Jesus Christ, for he was not created like as we have already said, but he existed in all times without beginning and without end; and in him was the light which goes not out and no one is able to approach it. He was not with others, he did not add to himself, but he was one alone who inhabited eternity, for he was not known of him who does not know, alone but real to those who know him in reading and in prophecy, for he is almighty and powerful and over all creation; one God, the Father of our Lord and our Saviour Jesus Christ, who was brought forth before the creation of the world. There is one who is equal with him, the creator of the universe, and of the offices and orders to which he had favour. He became man in the last days and took up flesh of Mary, the Virgin, without the seed of man, and he was nurtured with man without sin and crime and without fraud in his mouth. Then he suffered and died in body; he rose again on the third day and ascended into heaven and sat on the right hand of the power, and he sent to us the Paraclete who came forth from the Father; and he who is with the Father and the Son shall free us forever.

9 We say, therefore, that the Lord brought forth all good creation, spirit, life, body, and that which is good in all. We say that the marriage is pure and undefiled and not unclean, for God created them Adam and Eve, that they might multiply people. We say, therefore, that he is our body and soul, for he did not die and did not repudiate the body; for we believe that we take all their deeds upon us, and all creation; but the law was perverted by impure words. Again, we believe that the just dead shall be raised, and sinners and transgressors shall be punished according to their deeds. Again, we believe that Christ was not nurtured of woman and was not mated; but it was the Word of God which became man in righteousness, and he alone joined man with God, a high-priesthood of his Father. He was not circumcised, as were the Jews. We believe that he came to fulfil scripture, the prophets, and all which promised his coming to the people; Jesus Christ who sprang from the Jews, from the Branch of Isaiah, the power of the blood of his shoulder, to him be honour and praise and power, both now and ever and world without end.

10 ¶ And after the prayer, he who hath received shall eat. The assistant priest shall say while he administereth This is the cup of life which came down from heaven, the precious blood of Christ. ¶ And then here, he who administereth shall say this prayer silently, the power of blood being in his mouth O my Lord and my God, behold I have received thy pure body and thy precious blood for the forgiveness of my sins and for the remission of my error besides, and, O lover of man, fill my mouth with thy praise, for thou art praised; for our salvation is in this thy name for ever and ever. ¶ Again To thee, my God Jesus Christ, who hast given to all of us equality one with another on account of certain of thy deeds, we praise thee and beseech thee that we may be in thy flock, and number us with thy sheep and accept us now and do not remember against us our error of the past; we are thankful for the grace which thou hast given us and for thy help, for thou hast been with us.

11 ¶ The deacon shall say Pray ye for us, and for all Christians who bid us make mention of them in the peace, and in the love of Jesus Christ; praise ye and sing. ¶ Then they shall sing ¶ The priest shall say as he goeth out Those whom thou hast called, Lord, and whom thou hast sanctified make partakers in thy calling and keep them in thy strength and confirm them in thy love and keep them in thy praise in thine eternal kingdom from all; the good deed has united us with thine only Son. ¶ And after the people have re-

ceived Lord, eternal light of life, thou hast given us, O Lord, thy servants and thine handmaids, strength and protection during the days and nights past, keeping [us] in peace; bless on the day that now is, and on those that shall come hereafter.

THE THANKSGIVING AFTER COMMUNION

1 ¶ The deacon shall say Let us give thanks unto the Lord, after taking of his holy thing, that what we have received may be medicine for the soul's life, let us ask and entreat while we praise the Lord our God. ¶ The people shall say My mouth shall speak the praise of the Lord, and all my flesh shall give thanks unto his holy name for ever and ever. ¶ The people shall say Our Father who art in heaven, lead us not, O Lord, into temptation. ¶ The deacon shall say We have received of his holy body, and this is the blood of Christ. ¶ The priest shall say as before three times ¶ The deacon shall say And let us give thanks unto him who maketh us meet to communicate in the precious and holy mystery. ¶ The priest shall say, whoever is a 'Esel let him say

2 I exalt thee, O God my king, and I will praise thy name for ever and ever. ¶ The priest shall say to every 'Esel who is at the feast of our Lady or at the nine feasts of our Lord or at the Ehud feast ¶ The priest shall say going around, breathing And again we beseech thee, Lord Almighty, Father of the Lord and our Saviour Jesus Christ; we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgment but unto renewing of soul and body and spirit, through thine only Son, through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen. Praise and reverence to the Holy Ghost; peace and life may he give us, bringing over the incense and censuring, Hallelujah, Hallelujah. Blessed, holy be the Church with us in full, as it was and shall be with us.

3 ¶ The priest shall say Hallelujah, Hallelujah, Our Father who art in heaven. Hallowed, be thy name; medicine to us for our sin, lead us not into temptation, O Lord, deliver us from the day of evil and free us from all temptation. ¶ The priest shall say while filling it and cleansing it and giving thanks

THE FINAL INCLINATION

¹Imposition of hands. Lord, light of life unquenchable, look upon thy servants and thine handmaids, and sow in their hearts the fear of thy name; in blessing bear fruit, and number them for that which in thine own name hath been given unto them, even thy body and thy blood. And let that which dwells over them be upon those who have bowed down their heads before thee, thy people, men and women, adults and children, virgins and monks. And us also here unite, protect and succour and strengthen with the strength of thy holy angels; and from every evil work turn us away; in every good work join us with thine only Son; through whom to thee with him and with the Holy Ghost be glory and dominion, both now and ever and world without end. Amen. ¶ The assistant shall say And keep them in the right faith, in glory and honour all the days of their life, and endue them with love and peace, which is exalted above all understanding and above all wisdom.

²By the intercession and by the supplication which the Lady of us all, the holy Mother of God and the immaculate Mary, maketh on our behalf, and by the four luminaries, Michael and Gabriel, Raphael and Suriel, and by the four incorporeal creatures, and the twenty-four priests of heaven, and our holy fathers of exalted memory, the chief of the fathers, Isaac, and Jacob and St. John the Baptist, and by the one hundred and forty-four thousand babes, and our fathers, the elders, the apostles; the seventy-two disciples, and St. Mark the Evangelist, apostles and martyrs, the three hundred and eighteen Orthodox who were at Nicea, the one hundred and fifty bishops in the province of Constantinople, the two hundred Ephesians, holy children, St. Stephen, the head of deacons and first martyr, St. George and St. Theodore the illuminator, and St. Mercury and St. Mennas and St. Auwetos, and St. Mermehnām and St. Kirkös, and St. Theodore and St. Manādelēwōs, and St. Claudius and St. Philotheus, and St. Basilides, and St. Victor, and St. Abli and St. Esderos, and holy abba Nob, virgin and martyr singular, Eleazar, the warrior, and all the martyrs, and the chief of the fathers, the elect father of Abib and righteous father Anthony and our holy fathers the three Macarii, and our father abba John Hedīr, and our father abba Besōi, and our father abba John Kamā, and righteous abba Būl, and our father abba Pachomius, and our father abba Barsūmā, and our father abba Sinōdā, and our father St. Arsenius, and St.

3 Theodore, son of Pachomius, and our father abba Agtōn, and our father Palmān, our father abba Kīrōs, and our fathers abba Sanael, Gedmāwī, and our Roman fathers, Maximus and Demetrius, the strong and holy abba Moses the black, forty-nine martyrs and all those who wear the cross, righteous and warriors, martyrs and the elect, angels and the angel of this blessed day; their blessing, and the intercessions of their long-suffering and the grace of their help, world without end. Amen. 4 O peaceful king of peace, Jesus Christ thy peace, give us and confirm unto us our meekness, and forgive us our sins and make us worthy that we may go out and come into our homes in peace.

THE DISMISSAL

1 ¶ The deacon shall say Bow down your heads before the Lord our God, that by the hand of the acting priest he may bless us. ¶ The people shall say Amen. The Lord bless us and be propitious unto us. ¶ The priest shall say while he blesses with the sign of the cross ¶ The priest shall say O Lord save thy people and bless thine heritage, govern them and lift them up for ever, and keep thine holy Church which thou has purchased and ransomed with the precious blood of thine only Son, our Lord and our God and our Saviour Jesus Christ, which thou hast called [to be] a congregation for kings and for princes, for a pure generation and for a holy people; ye who are come and who are assembled in the true holy Church, who have fed upon the blessed body and precious blood of our Lord Jesus Christ, which is medicine for your sins which ye have committed wittingly or unwittingly, in charity which is transitory have mercy upon you, and in the future be ye crucified in this his body, the body divine, and in this his blood, the blood of law; and the oblation of Jesus Christ the Son of the God of Sabaoth, begotten of Mary, Immaculate in virginity, pure for ever and ever.

2 And after the cold water, I pray and beseech thee, O my Lord and my God, look upon those who love thy flock, and accept thy soul, which is thy sheep, for that thou hast given us thy body, the righteous food which in truth is a portion of eternal life. And again we pray thee and beseech thee, O my Lord, that it will not leave and will not afflict my soul and my body, which is the body and blood which thou didst take up and which gave me life and gave me health, and which placed me in fear of thee, and which teacheth me thy love that I may pray to thee all days of my life, and its praise which likewise, O my Lord, is sweet to my soul, even refined, that it be to

thee sacrifice; and make my heart to live and remain and be full of the Holy Ghost, for thy body and thy blood will raise up him, who confesses and receives thee from the hand of thy priesthood and consumes thee, for to thee be glory for ever and ever. Amen.

3 ¶ The priest shall say ¶ And after he had finished doing it he gave his blessing, and while blessing with his fingers, absolving the people by the power of his hand, he blessed their eyes; and when he had blessed the presbyters, he placed his hand upon Peter and upon the others. Partake of the Lord who will place you in his everlasting kingdom; and in wisdom may the Lord bless and behold and illuminate the eyes of thine heart, and in truth may the Lord bless and make his face to shine upon thee, and likewise women. ¶ The priest shall say The Lord be with you all. ¶ The people shall say With thy spirit. Amen. The Lord give us a blessing of peace and be propitious upon us, his servants. Remission be unto us, who have received thy body and thy blood. Suffer us through the spirit to tread upon all the power of the enemy. The blessing of thine holy hand which is full of mercy, even that we all hope for. From every evil work turn us away; in every good work join us. Blessed be he who hath given us his holy body and his precious blood. We have taken of grace and we have found life by the power of the cross of Jesus Christ. Unto thee, Lord, we give thanks, after taking of the grace which is from the Holy Ghost.

4 ¶ The deacon shall say Depart in peace. ¶ The priest shall say while he places the εὐλογία Lord, our God and our creator, who hast given his good food, whose body it is, to all, who hast given a blessing to his creatures who honour thy holy name; extend thy holy right hand in which are days and in which is time, and bless this bread to me, and may it be thy blessing and thy goodness to me; again, may it be to all who receive it redemption and medicine to our souls, strength and might to our body for the remission of sin, the bread which thou hast given us, may it be for thanksgiving to thee; and that we may praise thy kingdom, thrice holy Father, and Son and Holy Ghost. O Lord, may thy blessing, thine own, be upon this bread, and upon him who gives and upon those who minister, in thy glorious fear, to the Father and the Son and the Holy Ghost, both now and ever and world without end. Amen.

5 ¶ And after the oblation is received, it is not fitting that he break it with his hands or feet, but he shall take off his robes and sacred adornments,

and shall genuflect, and shall spit, and shall pour out the blood, having cut the fingernails and his head having been shaved in the right manner, and he shall be girded like a man and shall come among us eating and drinking, but he shall not stand and associate with women, and he shall not lightly esteem this receiving of the oblation. The whole order of the Ʋeddāsē of the Apostles and chiefs and of the ancient fathers is ended in the peace of the Lord. May their prayers and their blessings and the gift of their association be with us and with his scribe Walda George for ever and ever. Amen and Amen. So be it. So be it. Ʋeddāsē. Lord.

PART FOUR

The Latin West

The Roman Canon, the Mozarabic collects of Spain, the Celtic Church and the Stowe Missal of Ireland.

The Roman Canon of the Mass in Modern English

GELASIAN SACRAMENTARY

Latin text of the 7th–8th century

The Canon is the long prayer at the heart of the Roman Mass, from the opening dialogue before the preface to the Lord's Prayer and the peace. It is the oldest eucharistic prayer of the Latin West, and it was in use in Rome, in much this form, by the end of the sixth century. This modern English version was made from the Latin of the Gelasian Sacramentary as Wilson edited it in 1894.

THE OPENING DIALOGUE, THE PREFACE AND THE SANCTUS

¹ Here begins the Canon of the Action. Lift up your hearts. Response: We lift them up to the Lord. Let us give thanks to the Lord our God. Response: It is right and fitting. ² It is truly right and just, fitting and saving, that we always and everywhere give you thanks, holy Lord, almighty Father, eternal God, through Christ our Lord. Through him the angels praise your majesty, the dominions worship, the powers tremble; the heavens, and the powers of the heavens, and the blessed seraphim celebrate together with shared joy. With them we ask that you would let our voices be admitted too, as we say in humble confession: ³ Holy, holy, holy, Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE PRAYERS FOR THE CHURCH, THE LIVING AND THE SAINTS

¹ Therefore, most merciful Father, we humbly ask and beg you, through Jesus Christ your Son our Lord, to accept and bless these gifts, these offerings, these holy and spotless sacrifices. First of all we offer them for your holy catholic church: grant her peace, protect her, unite her and guide her throughout the whole world, together with your servant our pope N. and our bishop N. ² Remember, Lord, your servants, men and women, and all who

stand around us, whose faith is known to you and whose devotion you know. They offer you this sacrifice of praise for themselves and for all who are theirs, for the redemption of their souls, in hope of salvation and safety, and they pay their vows to you, the eternal, true and living God. ³In fellowship with the saints, and honoring first the memory of the glorious Mary, ever virgin, mother of our God and Lord Jesus Christ, and also of your blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, [Dionysius, Rusticus], and Eleutherius, [Hilary, Martin, Augustine, Gregory, Jerome, Benedict] and all your saints: by their merits and prayers grant that in everything we may be defended by the help of your protection. Through Christ our Lord.

THE OFFERING

¹ This offering from us your servants, and from your whole household, we ask you, Lord, to accept in peace. Order our days in your peace, rescue us from eternal damnation, and have us counted in the flock of your chosen ones. Through Christ our Lord. ² We ask you, God, to be pleased to make this offering in every way blessed, approved, ratified, reasonable and acceptable, so that it may become for us the body and blood of your most beloved Son, our Lord and God Jesus Christ.

THE WORDS OF JESUS AND THE REMEMBRANCE

¹ On the day before he suffered he took bread into his holy and revered hands, and lifting his eyes to heaven, to you, God, his almighty Father, he gave you thanks, blessed it, broke it, and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my body. In the same way, after supper, he took this glorious cup also into his holy and revered hands, again gave you thanks, blessed it, and gave it to his disciples, saying: Take this, all of you, and drink from it, for this is the cup of my blood, of the new and eternal covenant, the mystery of faith, which will be poured out for you and for many for the forgiveness of sins. As often as you do this, you will do it in memory of me. ² And so, Lord, we your servants, and your holy people with us, remember the blessed passion of Christ your Son, our Lord God, and his rising again from the dead, and his glorious ascension into heaven. From your own gifts and bounty we offer to your glorious majesty a pure victim, a

holy victim, a spotless victim, the holy bread of eternal life and the cup of everlasting salvation.

AFTER THE CONSECRATION

¹ Look upon these gifts with a favorable and gracious face, and accept them as you were pleased to accept the gifts of your righteous servant Abel, the sacrifice of our patriarch Abraham, and the holy sacrifice, the spotless victim, that your high priest Melchizedek offered to you. ² We humbly ask you, almighty God: command that these gifts be carried by the hands of your angel to your altar on high, in the sight of your divine majesty, so that all of us who by sharing in this altar receive the most holy body and blood of your Son may be filled with every heavenly blessing and grace. Through Christ our Lord. Amen. ³ To us sinners also, your servants, who hope in the multitude of your mercies, graciously grant some share and fellowship with your holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all your saints. Into their company, we ask, welcome us, not weighing our merit but granting pardon. Through Christ our Lord.

⁴ Through whom, Lord, you always create all these good things, make them holy, give them life, bless them, and give them to us. ⁵ Through him, and with him, and in him, all honor and glory is yours, God the Father almighty, in the unity of the Holy Spirit, for ever and ever. Amen.

THE LORD'S PRAYER, THE PEACE AND THE COMMUNION

¹ Let us pray. Taught by the saving commands and formed by the divine instruction, we dare to say: Our Father, who are in heaven ... but deliver us from evil. (The manuscript gives only the first and last words of the prayer.) ² Deliver us, Lord, we ask, from all evils, past, present and to come. With the blessed and glorious Mary, ever virgin, mother of God, and your holy apostles Peter and Paul and Andrew interceding for us, graciously grant peace in our days, so that, helped by the support of your mercy, we may always be free from sin and safe from all disturbance. Through ... ³ The peace of the Lord be with you always. Response: And with your spirit. ⁴ After this the people are to be reminded, at their proper times, of the fasts of the fourth, seventh and tenth months, or of the scrutinies and the opening of

the ears, or to pray for the sick, or to announce the feasts of the saints. After this the priest receives communion with the sacred orders and all the people.

Mozarabic Collects (Hale translation)

MOZARABIC RITE

6th century onward

Collects for the seasons of the church year and for Sundays and holy days, with an order for family prayer, put into English by Charles Hale from the Latin service books of the ancient Spanish church, the Mozarabic rite. Hale translated them freely and arranged them for use in English-speaking churches.

COLLECTS FOR THE SEASONS OF THE CHRISTIAN YEAR

¹ Advent to Christmas. O GOD, Who by Angelic Choirs wast pleased to announce the coming of Thy Son, our Lord Jesus Christ, and didst, by the heralding of angels, proclaim, Glory to God on High, and on earth peace, good will towards men; Grant that we may so pass our time here in Thy fear, that at Thy Son's second coming we may rejoice before Him with exceeding joy. Amen. Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Christmas to Septuagesima. O BLESSED Saviour, Who, as the Prophets foretold, born (as at this time)* of a pure Virgin, didst come to be a Treasure to the poor, a Light to * On and after the Epiphany omit the words in parenthesis. them that sat in darkness, the Strength of the weak, the Health of the sick, and the Resurrection of the dead; Grant that through Thy glorious Nativity we may be loosed from the bonds of our sins, and may ever rejoice in Thy praise. Amen.

² Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Septuagesima to Lent. (The same as from Trinity Sunday to Advent. See below.) Lent. LET all the world hear Thee, O Lord, the rich and the poor bow down their hearts unto Thee; Thee only may our souls seek after, Thee may we praise, with all Thy Saints, in eternal joy, and find Thee our exceeding great Reward. Amen. Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Easter to Ascension. T O Thee we ascribe glory, O

Christ our God, and we pray Thee that as Thou didst vouchsafe to die for our sins, and didst, on the third day, rise from the dead in glory, so, freed from sin through Thee, we may find in Thee perpetual joy. Amen.

³ Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Ascension to Whitsun-day. O LORD, our Saviour, Who didst ascend up on High in glory, in the sight of Thy disciples; Grant that in Thee our hearts and minds may so be lifted up above the things of earth, that we may not be ashamed before Thee when Thou comest to be our Judge. Amen. Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Whitsun-day to Trinity Sunday. O GOD the Holy Ghost, Who, with the Father and the Son together, art worshipped and glorified; Teach us to know the truth, and make us ever to rejoice in the truth. Amen. Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

⁴ TO Thee, O Lord, all power belongeth in the Highest, to Thee the Church on earth sings Glory; Grant, we humbly pray Thee, Almighty God, that like as we show forth Thy praise, so Thou wouldest ever hearken unto the voice of our prayers. Amen. Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

Saints' Days.

⁵ O GOD, Who didst give unto Thy blessed Saints grace, through faith, to despise the world and to follow after Thee; Mercifully hear our prayers, and grant that all care for what is evil may die in us, and that our hearts may ever glow with love to Thee. Amen. Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

COLLECTS FOR SUNDAYS AND HOLY DAYS

¹ The First Sunday in Advent. O LORD Jesus Christ, Who at the first coming of Thy glory didst humble Thyself because of our sins; Grant that at Thy second coming, our sins done away by Thy mercy, we may be numbered with Thy Saints in glory everlasting; Through Thy merits, O Blessed Saviour, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen. The Second Sunday in Advent. O GOD, Who, by the mouth of Thy holy prophets, didst promise that Thine Only-begotten Son should come in the flesh for us, and be born of a pure virgin, and hast in

these last days fulfilled Thy word; Grant, we beseech Thee, that when He Who came once to redeem the world cometh to be our Judge, we may not be ashamed before Him at His coming; Through the merits of the same, Thy Son, Jesus Christ our Lord. Amen.

The Third Sunday in Advent.

2 O GOD, our Heavenly Father, Who didst send Thy messengers to tell of the birth of Thy Son, that men might believe on Him; Grant that, hearing Thee, we may repent of our sins, and seek our heavenly inheritance, so that we, who profess Christ, may not for our works be condemned before the glory of Thy majesty; Grant this, we humbly beseech Thee, for the sake of the same, Thy Son, Jesus Christ our Lord. Amen.

The Fourth Sunday in Advent.

3 O LORD, raise up we pray Thee Thy power, and come to deliver us, that we, who are oppressed by temptations, may be so defended by Thy might, that the hosts of the enemy may never prevail against us; Hear us of Thy mercy, O Lord Christ, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen. The Nativity of our LORD, Commonly called Christmas Day. O LORD Jesus Christ, Who, Very God of Very God, didst deign for us to become a little child, that the world which Thou didst make might through Thee be saved; Grant that, as unto us a Child is born, unto us a Son is given, we, born again through Thee, may ever remain in the number of God's faithful children; Through Thy merits, O Blessed Saviour, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

4 The Sunday after Christmas. O GOD, the Son of God, whose name endureth forever, and Who yet didst take upon Thee our nature to redeem the world; Grant that we, who are glad at Thy first coming, may rejoice in Thy full salvation when Thou comest to be our Judge; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The Circumcision of Christ. O JESUS, our Saviour and our Lord, Who, by the proclamation of Thy grace, didst take from our necks the yoke of the law, and remove the burden from our shoulders to Thine own; Grant to the prayers of Thy Church, that it may joyfully serve Thee here, and behold Thy blissful presence with fullness of joy hereafter; Through Thy mercy,

O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

⁵ And this: O GOD, Whose days are without beginning and without end; Grant us, we humbly pray thee, throughout this year, whose beginning we dedicate to Thee, such prosperity as Thou seest to be good for us, and make us to abound in such works as may be pleasing unto Thee; Through Jesus Christ our Lord. Amen. The former of these two Collects, shall serve for every day after, unto the Epiphany. The Epiphany, Or Manifestation of Christ to the Gentiles. O JESUS Christ our King, Whose sign to the Wise Men was a bright shining star; Enlighten us ever by Thy grace, and fill us with all wisdom and spiritual understanding; Grant this of Thy goodness, O our Lord, Whose kingdom and dominion endure throughout all ages. Amen. This Collect shall serve until the Saturday evening following. The First Sunday after the Epiphany. O LORD God, who dost ever hear the voice of them that cry unto Thee, and shewest tender mercy unto them that are distressed; Grant that we, hating the vanity of this world, and renouncing its deceits, may find in Christ our eternal and exceeding great Reward; Grant this, we beseech Thee, for the sake of the same, Thy Blessed Son, our Saviour. Amen.

⁶ The Second Sunday after the Epiphany. O ALMIGHTY God, Who didst raise up Thy Blessed Son in righteousness, making Him manifest in the flesh; Grant that we may ever follow Him both in word and deed, so that, hearing Him with the hearing of the heart, we may be partakers of His glory; Through the same, Thy Son, Jesus Christ our Lord. Amen. The Third Sunday after the Epiphany. O GOD the Father Almighty; Incline Thine ear unto our prayers, and grant us the fullness of charity and peace; that we, whose faith is in Thy mercy, may ever live in hope and charity; Through Jesus Christ our Lord. Amen. The Fourth Sunday after the Epiphany. GRANT unto us, O Lord our Strength, to have a true love of Thy Holy Name, so that, trusting in Thy grace, we may fear no earthly evil, and set our hearts upon no earthly good, but may rejoice at last in Thy full salvation; Through Jesus Christ our Lord. Amen.

⁷ The Fifth Sunday after the Epiphany. O ONLY-BEGOTTEN Son of God the Father, Who, to save the world, didst deign to take upon Thee our nature, and so humbling Thyself didst open up again to fallen man the way to Paradise; Do away, we pray Thee, our iniquities, so that, cleansed from our

sins, we may be inheritors with Thy Saints of Thy heavenly kingdom; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The Sixth Sunday after the Epiphany. O GOD, the Author of peace; Grant, we beseech Thee, that Thy faithful people may be so held in the bonds of charity, that the peaceful may remain in peace, and that those who differ may be reconciled by Thy mercy; Through Jesus Christ, Thy Son, our Lord. Amen. The Third Sunday before Lent, Commonly called Septuagesima Sunday. O GOD, good and gracious, and of great mercy unto all that call upon Thee; Let our cry, we beseech Thee, enter into Thine ears, and of Thy tender mercy do away our offences, that we, who are bowed down with our sins, may serve Thee faithfully here, and stand in Thy presence in glory hereafter; Through Jesus Christ our Lord. Amen.

8 The Second Sunday before Lent, Commonly called Sexagesima Sunday. O GOD, Who so lovedst the world that Thou didst give Thine Only-Begotten Son to reconcile the earthly with the heavenly; Grant that, loving Thee above all things, we may love our friends in Thee, and our enemies for Thee; Through the same, Thy Son, Jesus Christ our Lord. Amen. The Sunday next before Lent, Commonly called Quinquagesima Sunday. O GOD of all mercies, O Lord of all might; Bestow upon us, we pray Thee, the abundance of Thy goodness, remove our feet from evil, and enable us to walk in the path which leads to Thee; Through Jesus Christ, Thy Son our Lord. Amen. Commonly called Ash-Wednesday. O GOD, Who desirest not the death of a sinner, but rather that he should turn and live; Look with pity upon the weakness of our mortal nature, and grant that we, who confess that we are but ashes, and that for our wickedness we most justly return to the dust, may obtain of Thee the forgiveness of all our sins, and the blessings promised to the penitent; Through Jesus Christ our Lord. Amen.

9 And this: ALMIGHTY and everlasting God, Who hast mercy upon all men, and hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Grant, for the glory of Thy Name, that we, who humble ourselves as in dust and ashes before Thee, may obtain of Thee perfect remission and forgiveness; Through Jesus Christ our Lord. Amen. The former of these two collects is for Ash-Wednesday only; the latter shall serve until the Sunday following.

The First Sunday in Lent.

10 O CHRIST, the Son of God, Who, for our sakes, didst fast forty days, and didst suffer Thyself to be tempted; Grant that we may not be led astray through any temptations; and, since man doth not live by bread alone, nourish our souls with heavenly food; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

The Second Sunday in Lent.

11 O JESUS, Son of God the Father, the Fount of Life everlasting; Give unto us who thirst, living water, give unto us eternal life; Hear us of Thy mercy, O Christ Jesus, Whom, with the Father and the Holy Ghost, we worship and glorify, ever one God, world without end. Amen.

The Third Sunday in Lent.

12 O LORD Jesus Christ, Who, by Thine almighty power, didst open the eyes of the blind, and reveal Thyself unto them; Turn away, we pray Thee, our eyes from vanity, and make us truly to love Thee; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

The Fourth Sunday in Lent.

13 O LORD, our Light and our Salvation; Remove from us the darkness of sorrow and of ignorance, enlighten us with true wisdom, and give us ever a sure hope in Thee, Whom, with the Father and the Holy Ghost, we worship and glorify, ever one God, world without end. Amen.

The Fifth Sunday in Lent.

14 O HOLY Jesus, most loving Saviour, Who madest Lazarus to hear Thy voice, and come forth from the sepulchre; Grant that we, hearing Thee with the hearing of the heart, may arise from our sins, and serve Thee in newness of life; through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

Palm Sunday.

15 O LORD Jesus Christ, before Whom, entering into Jerusalem, great multitudes waved palm branches, and cried Hosanna; We humbly beseech Thy Divine Majesty to save us now from our sins, and make us to rejoice in Thee, Who didst come to redeem us; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

And this:

16 O GOD, the Son of God, Who didst deign to take upon Thee our nature, and to suffer death upon the cross for us; By the mystery of Thy Passion set us free, we pray Thee, from death eternal; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The former of these Collects is for Palm Sunday only, the latter shall serve until Good Friday.

Good Friday.

17 O GOD, the Son of God, who didst suffer for us, the just for the unjust; Save us by the shame of Thy Passion, and clothe us with the robe of Thy righteousness, so that, through the unmerited suffering of Thy death, we may escape the punishment our sins have deserved. Amen.

And this:

18 HEAR the sorrowful sighing of Thy Church, O Lord, Who for her didst suffer death upon the cross, let her, whose sole trust is in what Thou didst endure for her, never be put to shame, be her support in all trials, and crown her at last with glory everlasting. Amen.

Easter Even.

19 O LORD Jesus Christ, Who didst, for our sins, endure the cross and the grave, and then didst, on the third day, rise again from the tomb; Grant that by Thy Blood we may be cleansed from sin, and that, as we are buried with Thee in Baptism, so by Thy grace, we may share in the first Resurrection; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Easter Day. O LORD Jesus Christ, Who didst die for the sins of the whole world, and, as at this time, didst rise from the dead; By Thy Resurrection mortify and kill all vices in us; and as, by Thy Cross and Passion, Thou didst destroy the power of death, make us to share in the blessed life; Through Thy merits, O Blessed Saviour, Who dost live, and govern all things, world without end. Amen.

20 This collect shall serve also for Easter Monday and Tuesday. The First Sunday after Easter. O LION of the Tribe of Judah, O Root of David; Enlighten our hearts and minds with Thy true wisdom, that we, who now rejoice in Thy Resurrection, may, in Thy Kingdom, join with Thy Blessed Ones, and with all the Heavenly Host, in praising Thy Glorious Name, Who, with the Father, and the Holy Ghost, livest and reignest, ever one God,

world without end. Amen. The Second Sunday after Easter. O GOD, our Light and our Salvation; Grant that by Thy holy inspiration we may know what we ought to do, and that by Thy grace we may be enabled to perform the same; Through Jesus Christ our Lord. Amen. The Third Sunday after Easter. O CHRIST, The Son of God, the Lamb that was slain, but is now risen in glory; Harken, we beseech Thee, to our prayers, and grant that we may die to all that is evil, and rise to good works; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

²¹ The Fourth Sunday after Easter. O LORD Jesus Christ, very God and very Man, Who changest not, but art holy in all Thy works; Take away from us, we humbly beseech Thee, all unbelief, and fill us with the gifts of Thy grace; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. O LORD, save us, we pray Thee, who hope in Thee, comfort us, according to Thy word, whom Thou hast redeemed with Thy most Precious Blood, and grant us, with Thee, perpetual joy and felicity, where sighing is at an end, and sorrow cannot come; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

The Rogation Days.

²² O LORD, our God, Who art plenteous in goodness to all those who confess their sins unto Thee; Have mercy upon us, Thine unworthy servants, grant us, we pray Thee, fruitful seasons, that our land may yield her increase; and make the good seed of Thy word sink deep into our hearts, and bring forth fruit in our lives, to the glory of Thy Name; Through Jesus Christ our Lord. Amen.

The Ascension Day.

²³ O LORD, the King of Glory, Who, when Thou hadst fulfilled all that the Prophets had spoken of Thee, didst, through the Eternal Doors, ascend to Thy Father's Throne, and open the Kingdom of Heaven to all believers; Grant that whilst Thou dost reign in Heaven, we may not be bowed down to the things of earth, but that our hearts may there be lifted up whither our redemption is gone before; Through Thy mercy, O our God, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen. This collect shall serve until the Saturday evening following. The

Sunday after Ascension Day. O LORD, strong and mighty, the Lord of Hosts, the King of Glory; cleanse our hearts from sin, keep our hands pure, and turn away our minds from vanity, so that, at the last, we may stand in Thy Holy Place, and receive blessing from Thee, Whom, with the Father and the Holy Ghost, we worship and glorify, as one God, world without end. Amen.

²⁴ Whitsun-day. O HOLY Ghost, Who, as at this time, didst descend upon the Apostles in the likeness of fiery tongues; Take away all vices from our hearts, and fill us with all wisdom and spiritual understanding; Grant this, O Blessed Spirit, Who, with the Father and the Son, livest and reignest, ever one God, world without end. Amen. This collect shall serve also for Monday and Tuesday in Whitsun-week. Trinity Sunday. O FATHER, Son and Holy Ghost, Three Persons, but One God; Enlighten, we pray Thee, our hearts and minds, that we, steadfast in the true faith, and ever shining in good works, may attain at last to the life everlasting; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The First Sunday after Trinity. O GOD, Who hast granted peace to the angels by a perpetual decree, and hast made a way for men also to share in it, grant unto us, Thy servants, that we may pass our time here in the desire of peace, and may have our portion forever in the Kingdom of Peace; through Thy Son, Jesus Christ, our Lord. Amen.

²⁵ The Second Sunday after Trinity. O GOD, Who only art holy, and Who dost by Thy grace purify the unholy: Cleanse us, we humbly beseech Thee, from every spot of sin, so that, justified by Thee, our names may be written in Heaven; Grant this, for the sake of Jesus Christ, our most Blessed Lord and Saviour. Amen. The Third Sunday after Trinity. O LORD, our God, Who hast commanded us to speak righteousness, and to judge uprightly; Grant that iniquity may not be found in our mouths, nor wickedness in our minds, but that, from pure hearts, we may speak those things that are right; Through Jesus Christ our Lord. Amen. The Fourth Sunday after Trinity. O CHRIST, our Lord and our Eternal Redeemer; Grant unto us such fellowship in Thy sufferings, that, filled with Thine Holy Spirit, we may subdue the flesh to the spirit, and the spirit to Thee, and at last attain to the glory of Thy resurrection; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

26 The Fifth Sunday after Trinity. O GOD, the Father Almighty, Grant us to have in Thee the light of knowledge, and the fulness of all virtue, that, while we seek for the gifts of learning, we may never depart from Thee, Who art the Fountain of all wisdom; Through Jesus Christ, Thy Son, our Lord. Amen. The Sixth Sunday after Trinity. CHRIST, the Power of God and the Wisdom of God; Defend us, we pray Thee, by Thy grace, that we may never stand in the way of sinners, but by Thine aid may ever run, with a free heart, in the way of thy commandments; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The Seventh Sunday after Trinity. LORD Jesus Christ, the Rest of the Angels and of all the Saints; Grant unto Thy People to find in Thee deliverance from all sin, and rest from every burden, so that, joining with Angels and Archangels in blessing Thee, they may in all and through all things be blessed by Thee; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

27 The Eighth Sunday after Trinity. GOD, Whose Only-Begotten Son did hang upon the Cross for us, and there pay with His blood the price of our Redemption, that we, through His death, might receive the adoption of sons; Give us grace, although unworthy, with true faith to call Thee Father; Through the same, Thy Son, Jesus Christ our Lord. Amen. The Ninth Sunday after Trinity. BE Thou, O Lord, our Refuge, and govern us as Thou didst our fathers, that like as Thou didst show unto them Thy goodness, so we too may share in Thy blessings; Through Jesus Christ, Thy Son, our Lord. Amen. The Tenth Sunday after Trinity. O LORD God, the Father Almighty, Inspirer of Prayer, and its ready Hearer, Lend, we pray Thee, a merciful ear unto our cry, and of Thy great pity loose the bonds of our sins; Through Jesus Christ, Thy Son, our Lord. Amen.

28 The Eleventh Sunday after Trinity. O MERCIFUL God, Who didst justify the publican, who, standing afar off, and beating his breast, confessed his sin unto Thee; Grant unto us Thy servants, meekly acknowledging our unworthiness, and supplicating Thy favor, the forgiveness of all our sins; Through Thy mercy, and for the sake of Jesus Christ, Thy Son, our Saviour. Amen. The Twelfth Sunday after Trinity. O GOD, with Whom is the Well of Life, and in Whose Light we shall see light; Give unto us, when we thirst, living water, and enlighten our darkened minds with heavenly light; Through Jesus Christ our Lord. Amen. The Thirteenth Sunday after Trinity.

O LORD Almighty, the only Begotten Son of the Father; Loose us from the bonds of our sins, and fill us with all spiritual gifts, that so, Thy grace preventing and following us, we may be Thy faithful servants here, and be numbered with Thy saints in glory hereafter; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

²⁹ The Fourteenth Sunday after Trinity. O ALMIGHTY God, our Heavenly Father; Renew in us, we humbly pray Thee, the gifts of Thy mercy, increase our faith, strengthen our hope, enlighten our understanding, enlarge our charity, and make us ever ready to serve Thee, both in body and soul; Through Jesus Christ, Thy Son, our Lord. Amen. The Fifteenth Sunday after Trinity. REMEMBER, O Lord, we pray Thee, that we are but dust, and behold the contrition of our hearts, and grant that we, who through the weakness of the flesh cannot but fall, may by Thy mighty power be lifted up; Through Jesus Christ, Thy Son, our Lord. Amen. The Sixteenth Sunday after Trinity. O ALMIGHTY God, Who art the author of everlasting felicity; Sustain and comfort us, we pray Thee, in all the trials of this present life, and grant unto us at last, in Thy presence, fulness of joy, and pleasure for evermore; Through Jesus Christ our Lord. Amen.

³⁰ The Seventeenth Sunday after Trinity. O LORD, Who lovest unanimity, and dwellest in a peaceful heart; Grant, we beseech Thee, to all Thy faithful people, true peace and mutual charity; Through Jesus Christ our Lord. Amen. O CHRIST, the Alpha and the Omega, the Beginning and the Ending, the Root and the Offspring of David; Mercifully grant unto us, our King and our Saviour, that we may serve Thee faithfully here, and continue Thine forever; Through Thy merits, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

The Nineteenth Sunday after Trinity.

³¹ O LORD Jesus Christ, Who art the Light of the blind, the Way of the erring, and the Resurrection of the dead; Enlighten the darkness of our hearts and minds, bring sinners to repentance, and make us to live in Thee and for Thee, Whom, with the Father and the Holy Ghost, we worship and glorify, ever one God, world without end. Amen.

The Twentieth Sunday after Trinity.

³² O LORD Jesus Christ, make us to live soberly, righteously, and godly, in this present world, looking for the blessed hope and Thy glorious appearing, so that, running in the way of Thy commandments, we may attain Thy heavenly promises; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The Twenty-First Sunday after Trinity. O LORD Jesus Christ, to Whom Glory in the Highest is ever sung in Heaven and on earth; Grant unto us, and to all Thy people, Thy good will, cleanse us from all our sins, and give us Thy peace forever; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The Twenty-second Sunday after Trinity. O CHRIST our Lord, at Whose coming peace returned to earth, vouchsafe, we beseech Thee, to keep ever in Thy peace those whom Thou didst reconcile unto Thee by Thy first coming, until, at Thy coming again in glorious majesty, Thou makest them to inherit eternal peace; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

³³ The Twenty-third Sunday after Trinity. O LORD Jesus Christ; Be merciful unto us for Thy Name's sake, wherein we have wandered from Thee, bring us back, wash away the sins that we have committed, and set us, whom Thou hast redeemed, at Thy right hand, when Thou comest to be our Judge; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. The Twenty-fourth Sunday after Trinity. O LORD Jesus Christ, Who art the Redeemer of all those who put their trust in Thee; Loose Thy people, we pray thee, from the bonds of their sins, fill their hearts and minds with true wisdom, and let Thy peace and heavenly benediction ever be with them; Through Thy mercy, O our God, Who art blessed, and dost live and govern all things, world without end. Amen. When there are Twenty-six Sundays between Trinity Sunday and Advent Sunday, the Collect for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday; and when there are Twenty-seven such Sundays, the Collect for the Fifth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday, and that for the Sixth Sunday after Epiphany, on the Twenty-sixth Sunday.

³⁴ The Sunday next before Advent. O LORD Jesus Christ, Son of the Living God, Who healest the wounds of our sins, and Who wilt shew goodness

everlasting in the Land of the Living; Grant that we may serve Thee faithfully with a quiet mind in this world, and, going hence in Thy love, may praise and bless Thee forever in the world to come; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

Saint Andrew's Day.

³⁵ ALMIGHTY God, Who didst give unto Thy blessed Apostle Saint Andrew such grace, that he readily heard the calling of Thy Son Jesus Christ, and followed Him without delay; Grant that we may, in like manner, follow Christ, despising the world which passeth away, and so attain to everlasting joys; Through the same, Jesus Christ our Lord. Amen.

Saint Thomas the Apostle.

³⁶ O ALMIGHTY God, Who, that we might more surely believe, didst suffer Thine Holy Apostle Saint Thomas to doubt; Establish us, we pray Thee, in Thy true faith, and make us ever to serve Thee in such works as are agreeable to the same; Through Jesus Christ, Thy Son our Lord. Amen. O LORD Jesus Christ, Who didst give unto Thy First Martyr, Saint Stephen, grace to follow Thine example both in suffering and in patience; Grant that, like him, in all our sufferings here for Thee, we may not be terrified by our adversaries, but may pray for those who would do us harm, to Thee, O Blessed Saviour, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

Saint John the Evangelist's Day.

³⁷ O LORD Jesus Christ, Who didst have for Thine Apostle Saint John a special love; Grant us grace to love Thee as truly as he loved, and make us to share in the love that Thou hadst for Him; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

The Holy Innocents' Day.

³⁸ O GOD, Who out of the mouths of babes and sucklings hast perfected praise, and madest infants to glorify Thee by the shedding of their blood; Mortify in us, we pray Thee, all evil desires, and give us a ready will to serve Thee with the simplicity of children and with the constancy of strong men; Through Jesus Christ our Lord. Amen.

The Conversion of Saint Paul.

39 O CHRIST, the Son of God, Who didst graciously choose Saint Paul to be Thine Apostle, and didst enable Him so to sow the good seed of Thy word throughout the world, that from it there has sprung up an abundant harvest unto Thee; Grant that his teachings may sink deep into our hearts, and bring forth fruit to Thy glory, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

**The Presentation of Christ in the Temple, Commonly called* — The Purification of Saint Mary the Virgin.*

40 ALMIGHTY and Everliving God, Who, as on this day, didst cause Thine Only-Begotten Son to be presented in the Temple in substance of our flesh; Grant that, with hearts and minds purified, we may be brought to behold Thine everlasting glory in Thy Temple on high; Through the same, Jesus Christ, our Lord. Amen. O ALMIGHTY God, Who didst choose Thy faithful servant Matthias to take part in the Ministry and Apostleship from which Judas by transgression fell; Grant that Thy Church, preserved from false Apostles, may ever be blessed with faithful Ministers of Thy word and sacraments; Through Jesus Christ our Lord. Amen. The Annunciation of the Blessed Virgin Mary. O CHRIST, the Word of God Most High, Who wast made flesh that Thou mightest dwell amongst us; Pour Thy grace into our hearts and minds, that we, who have been redeemed by the Mystery of Thine Incarnation, may forever dwell with Thee; Through Thy mercy, O Christ our God, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

41 Saint Mark's Day. O CHRIST, the Son of God, the Giver of all good gifts, Who hast watered all the ends of the earth with the fourfold stream of Thy Holy Gospels; Instruct us, we pray Thee, in the doctrine delivered unto us by Thine Evangelist Saint Mark, and make us to have a true fear and love of Thy Holy Name; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. Saint Philip and Saint James, Apostles. O LORD Jesus Christ, Who didst declare Thy-self to Thine holy Apostles, Saint Philip and Saint James, as the Way, the Truth, and the Life; Grant, we pray Thee, that we may never depart from the right way, but may so walk in Thy truth, that we may attain to everlasting life in Thee; Through Thy mercy, O Christ our God, Who, with the Father and the

Holy Ghost, art blessed, and dost live, and govern all things, world without end. Amen.

⁴² Saint Barnabas the Apostle. O FATHER of Mercies and God of all Consolation; Fill us, we pray Thee, with Thy Holy Spirit, so that, after the example of Thy blessed Apostle Saint Barnabas, the Son of Consolation, we, loving Thee above all things, may delight in doing good to our fellow men; Through Jesus Christ our Lord. Amen. O LORD Jesus Christ, Who didst make Thy Fore-runner, Saint John Baptist, to be as a bright light in Thy Temple; Grant that we may ever shine in Thy Church, with the ardor of faith, in works of charity, and in true humility; Through Thy mercy, O Christ our God, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

Saint Peter's Day.

⁴³ O CHRIST, the Son of the Living God, Whom Saint Peter, stablished on the true Rock, truly confessed; Grant us, we humbly beseech Thee, so to confess Thee, that, like him, we may obtain Thy blessing; Through Thy mercy, O Christ our God, Who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen.

Saint James the Apostle.

⁴⁴ GRANT, O Lord, that as Thine holy Apostle Saint James, so soon as he was called, left the ship and his father, and followed Thy Son Jesus Christ with all his heart, so we may ever with a glad will obey Thy commandments; Through the same, Jesus Christ, our Lord. Amen. O CHRIST, the Power of God, and the Wisdom of God, Who didst give to Thine holy Apostle Saint Bartholomew power to tread on serpents and scorpions; Strengthen us, we pray Thee, by Thy grace, that in Thy might we may vanquish and overcome all our spiritual enemies, and with pure hearts serve Thee, Whom, with the Father and the Holy Ghost, we worship and glorify, ever one God, world without end. Amen.

Saint Matthew the Apostle.

⁴⁵ O LORD Jesus Christ, Who, of Thy great goodness, didst call Matthew the publican to be Thine Apostle and Evangelist; Grant us, like him, to withstand temptation, and, turning from all the allurements of the world, to follow Thee without delay; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

Saint Michael and All Angels.

⁴⁶ O LORD, the King Eternal; Send, we pray Thee Thine Holy Angels to defend us both in soul and body; and grant that as Thou hast called us to share their blessedness in the world to come, so we may ever follow the example of their obedience, and delight to do Thy pleasure; Through Jesus Christ, Thy Son, our Lord. Amen. Saint Luke the Evangelist. O GOD, Who healest the infirmities of Thy people, and Who didst call Luke the beloved Physician to be an Evangelist and Physician of the soul; Grant that, in the wholesome doctrine of Thy word delivered through him, our souls may find an healing medicine; Through Jesus Christ, Thy Son, our Lord. Amen. Saint Simon and Saint Jude, Apostles. O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone; Make us, we pray Thee, to be living stones in Thy Temple on High; Through the same, Jesus Christ, our Lord. Amen.

⁴⁷ All Saints' Day. O GOD, of Whose gift Thy blessed Saints, who are now at rest, overcame the world; Grant us now to follow in their footsteps, and after this life to be partakers with them of heavenly joys; Through Jesus Christ, Thy Son, our Lord. Amen. O LORD God, Who, at the first coming of Thy Son Jesus Christ, didst send John Baptist, in the spirit and power of Elias, to prepare the way before Him; Grant unto the ministers of Thy word and sacraments, with like burning zeal to prepare the way for His coming again; Through the same, Jesus Christ, our Lord. Amen.

The Ember-Days in Lent.

⁴⁸ O LORD Jesus Christ, Who didst send Thine holy Apostles to preach among all nations repentance and remission of sins, through Thy name; Grant that through those now Thine ambassadors the erring may be brought to repentance, and the penitent stablished in Thy true faith; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

The Ember-Days in Whitsun-tide.

⁴⁹ O GOD, Who, as at this time, didst send Thine Holy Ghost upon Thine Apostles, and didst so endue them with power from on high; Grant that the same Blessed Spirit, working in and through the ministers of Thy Church, may make the word preached and the sacraments administered by them ef-

fectual to the salvation of many souls; Through Thy mercy, and for the sake of Jesus Christ, Thy Son, our Saviour. Amen.

The Ember-Days in Autumn.

50 O LORD of the Harvest; Grant, we humbly beseech Thee, that those whom Thou dost call to minister in Thy Holy Church, may ever abound in the work of the Lord, and that the fruit of their labors, approved of Thee, may endure unto everlasting life; Through Jesus Christ, Thy Son, our Lord. Amen.

Harvest Festival.

51 BLESSED Lord, Who hast crowned the year with Thy goodness, and made our fields to bring forth abundantly for the supply of our needs; We give Thee hearty thanks for all Thy benefits, beseeching Thee to give us grace ever to serve Thee, with a glad will, in this world, and, in the world to come, make us partakers of everlasting joys; Through Jesus Christ, our Lord, to Whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

ADDITIONAL COLLECTS AND PRAYERS

1 For the Unity of the Church. GRANT, O Lord, that Thy Church throughout the world may be held together in unity. Preserve it from heresies and schisms, and from all that might hinder godly concord. And as in heaven and on earth Thou art worshipped as one Lord, so may all mankind serve Thee in the unity of one faith; Through Jesus Christ, our Saviour, Who liveth and reigneth, with Thee and the Holy Ghost, ever one God, world without end. Amen. For the Conversion of the Heathen. MOST Gracious God, Who hast gathered into Thy Church a great company out of all nations; Fulfil, we pray Thee, what Thou hast foretold by Thy Holy Prophets, that all the ends of the world should remember themselves and be turned unto Thee; and make all the kindreds of the nations to worship before Thee; Through the only Saviour of the world, Thy Son, Jesus Christ, our Lord. Amen.

2 O LORD God, good and gracious; Grant that we may not be cast down under the afflictions Thou dost see fit to lay upon us, but may we, ever trusting in Thy goodness, be brought through the trials of this world to the joys of the life to come; Through Thy mercy, O our God, and for the sake of Jesus Christ, Thy Son, our Lord. Amen.

For Others in Affliction.

3 O GOD, Who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully accept our prayers which we make for Thy servants now suffering adversity, and grant that those evils which either the devil or man worketh against them, may be brought to nought, and by Thy good Providence may be dispersed, that so, delivered from harm by Thy mercy, they may evermore give thanks unto Thee in Thy Holy Church; Through Jesus Christ, our Lord. Amen.

For Charity to the Poor.

4 Make us, O Lord, we beseech Thee, in obedience to Thy will, ever kind to the poor and needy, so that, abounding in works of mercy, we may be inheritors of Thine eternal Kingdom; Through Thy mercy, O our God, and for the sake of Him Who gave Himself for us, Thy Son, Jesus Christ, our Lord. Amen. For Travelers. DIRECTO Lord, in peace, we beseech Thee, the way of Thy servants, for whom we pray unto Thee, make them, if it be Thy will, to journey safely, and fulfil their desires as may be most expedient for them. Grant that what they now undertake in humble dependence upon Thy goodness, they may complete with hearts full of gratitude to Thee for Thine abundant mercy; Through Jesus Christ, our Lord. Amen.

AN ORDER FOR FAMILY PRAYER

1 All standing up, let the Master of the house, or the person that representeth him, say: IN the Name of Jesus Christ our Lord, light and peace be with us. All, Amen. Or this: IN the Name of the Father, and of the Son, and of the Holy Ghost. All, Amen. Then shall be said the Proper Sentence and Response, according to what followeth: In Advent. The Lord cometh, Ans. Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. 1 Cor., iv: 5. Christmas to Epiphany. The dayspring from on high hath visited us, Ans. To give light to them that sit in darkness. St. Luke, i: 78, 79. Epiphany to Septuagesima. Jesus said, I am the Light of the world, he that followeth Me shall not walk in darkness, Ans. But shall have the light of life. St. John, viii: 12.

2 Septuagesima to Lent. Show the light of Thy countenance upon Thy servant, Ans. And teach me Thy statutes. Ps. cxix: 135. Lent. God be merciful unto us, and bless us, Ans. And show us the light of His countenance, and be merciful unto us. Ps. lxxvii: 1. Easter to Ascension. Christ hath abolished

death, Ans. And brought life and immortality to light, through the Gospel. 2 Tim., i: 10. Ascension to Whitsun-day. O send out Thy light and Thy truth, Ans. That they may lead me, and bring me unto Thy holy hill, and to Thy dwelling. Ps. xliii: 3. Whitsun-day to Trinity Sunday. With Thee is the well of life, Ans. And in Thy light shall we see light. Psalm xxxvi: 9. Trinity to Advent. God is Light, and in Him is no darkness at all. If we walk in the light, as He is in the light, we have fellowship one with another,

3 Ans. And the Blood of Jesus Christ, His Son, cleanseth us from all sin. 1 John, i: 5, 7. Saints' Days. Light is sown for the righteous, Ans. And gladness for the upright in heart. Ps. xcvi: 11. Then may be said one of Penitential Psalms, with accompanying Prayers (pp. 61-64). Then shall be said or sung, by all together: Glory and honor be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen. (Whenever this Gloria occurs in this Order, it is to be sung, or said, by all together: Or, instead thereof, may be sung, or said, as followeth: Glory be to the Father, and to the Son, and to the Holy Ghost; Ans. As it was in the beginning, is now, and ever shall be, world without end. Amen.) From the rising up of the sun, unto the going down of the same,

4 Ans. The Lord's Name be praised. Blessed be the Name of the Lord, from this time forth, for evermore. Ans. The Lord's Name be praised. Then may be sung, or said, a Psalm, or part of a Psalm, followed by a Gloria. Then may be read a Lesson from the Old, or the New Testament. And before a Lesson from the Old Testament, shall be said: The Blessing of God Almighty, Who spake in time past unto the fathers by the Prophets, be upon you that hear His Holy Word, Ans. And upon you that read it. And before a Lesson from the New Testament, shall be said: The Blessing of God Almighty, Who hath, in these last days, spoken unto us by His Son, be upon you that hear His Holy Word, Ans. And upon you that read it. After such Lesson, may be sung, or said, *Benedictus es* (p. 65), *Benedictus* (p. 66), one of the Glorias, or a suitable Hymn.

5 Then shall be said, all standing, the Apostles' Creed: I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day He rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From

thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen. Then shall be said : The Lord be ever with you. Ans. And with thy Spirit. Let us pray. Then shall be said the following prayers, all devoutly kneeling: Lord have mercy upon us.

⁶ Ans. Christ have mercy upon us. Lord have mercy upon us. Then shall be said, by all together, the Lord's Prayer. OUR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen. Deliver us from evil, and confirm us in Thy fear, O Triune God, and make us, with unceasing service, to serve Thee, our God and our Lord, Who livest, and governest all things, world without end. Amen. O Lord, show Thy mercy upon us. Ans. And grant us Thy salvation. O Lord, save our country. Ans. And mercifully hear us when we call upon Thee. Endue Thy ministers with righteousness. Ans. And make Thy chosen people joyful.

⁷ O Lord, save Thy people. Ans. And bless Thine inheritance. Give peace in our time, O Lord. Ans. For it is Thou, Lord, only, that makest us dwell in safety. O God, make clean our hearts within us. Ans. And take not Thy Holy Spirit from us. Then shall be said the Collect for the Day, after which may be said the Collect for the Season. Then shall be said the Collects following: A Collect for Peace. O GOD, the Author of peace; Shed abroad, we pray Thee, Thy peace in our hearts and minds; guard and protect us in all dangers, and make us, ever trusting in Thy defence, to serve Thee without fear, all the days of our life; Through Jesus Christ our Lord. Amen. O LORD Jesus Christ, Who didst take upon Thee the weakness of our mortal nature; Grant that we may pass this day in safety, and without sin, resisting all the temptations of the enemy, and that at eventide we may joyfully praise Thee, O King Eternal; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen.

⁸ Then may be said any selected Collects or Prayers, after which shall be said as followeth: MAY the Everlasting God bless us this day; may He save and defend us from all that is evil, and make us, at last, partakers of His heavenly kingdom; Through Jesus Christ our Lord. Amen. Then may be said, all

standing up: IN the Name of Jesus Christ our Lord, may we go to the work to which we are called this day, in peace. All. Amen. The order for Daily Family Prayer, in the Evening, is the same as that for the Morning, except that the Canticles, to be sung or said after a Lesson, are Magnificat (p. 67) or Nunc Dimittis (p. 68); and except, also, that the Collects, etc., to be said after the Collect for the Day (and that for the Season, if it be said), are as followeth: A Collect for Peace.

9 O GOD, from Whom all good things do come; Strengthen Thy people, we pray thee, against all adversities, and fill them with Thy peace, so that with a quiet mind they may give glory to Thee in Thy Holy Temple, and, forgetting all earthly ills, may ever render Thee honor and praise; Through Jesus Christ our Lord. Amen. A Collect for Aid against Perils. O LORD, Who hast preserved us during the labors of the day; Guard us, we pray Thee, through the dangers of the night, let Thine Holy Spirit watch over us, and be now, and evermore, our defence; Through Jesus Christ, Thy Son, our Lord. Amen. Then may be said any selected Collects or Prayers, after which shall be said as followeth: MAY the Lord hear us and bless us; may He save us from our spiritual enemy, and from all that is evil, and keep us under the shadow of His wings, this night and for evermore; Through Jesus Christ our Lord. Amen.

10 Then may be said, all standing up: IN the Name of Jesus Christ our Lord, may we have quiet sleep this night, and rest in peace. All, Amen.

Penitential Psalms,

11 With accompanying Prayers and Versicles. I. The Lord be ever with you. Ans. And with thy spirit. Then, all kneeling, shall be said, by alternate verses, or by all together, from the Fifty-first Psalm, as followeth: Miserere mei, Deus. HAVE mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness: and cleanse me from my sin. For I acknowledge my faults: and my sin is ever before me. Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Turn Thy face from my sins: and put out all my misdeeds.

12 Make me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy holy Spirit from me. Glory and honor be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen. Then shall be said: TURN Thy face from our sins, O Lord, and put out all our misdeeds; Look not upon our evil doings, but lend a merciful ear to our confessions; And since Thou art pleased with the sacrifice of a broken and a contrite heart, grant that we may offer this which Thou dost require, and may so obtain the pardon which Thou dost promise the penitent; Through Jesus Christ our Lord. Amen. Then shall be said: OUR Father, Who art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

13 O Lord, open Thou our lips. Ans. And our mouth shall show forth Thy praise. O God, make speed to save us. Ans. O Lord, make haste to help us.

II.

14 The Lord be ever with you. Ans. And with thy spirit. Then, all kneeling, shall be said, by alternate verses, or by all together, the One Hundred and Thirtieth Psalm, as followeth: OUT of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well: the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with Thee: therefore shalt Thou be feared. I look for the Lord; my soul doth wait for Him: in His word is my trust. My soul fleeth unto the Lord: before the morning watch; I say, before the morning watch. O Israel, trust in the Lord; for with the Lord there is mercy: and with Him is plenteous redemption. And He shall redeem Israel: from all his sins. Glory and honor be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen.

Then shall be said:

15 HEAR our prayer, O Lord, incline Thine ear unto our calling; We acknowledge our faults, we would not hide from Thee our sins; Against Thee, only, have we sinned, and confessing we entreat Thy favor; We have erred from Thy commandments, and have not kept Thy law; Turn Thee, O Lord, and deliver Thy servants, pardon our sins, and, of Thy great goodness, bestow on us Thine abundant mercy, for the sake of Him who shed His Precious

Blood to redeem us, Thy Son, Jesus Christ, our Lord. Amen. Then shall be said: OUR Father, Who art in Heaven... ..But deliver us from evil. Amen. O Lord, open Thou our lips. Ans. And our mouth shall shew forth Thy praise. O God, make speed to save us. Ans. O Lord, make haste to help us.

Canticles.

¹⁶ The following Canticles are to be sung, or said, one of the first two after a Lesson at Morning Prayer, one of the last two after a Lesson at Evening Prayer. After each Canticle, is to be sung, or said: Glory and honor, etc., or Glory be to the Father, etc. Benedictus es. BLESSED art Thou, O Lord God of our fathers: and to be praised and exalted above all forever. And blessed is Thy glorious and holy Name: and to be praised and exalted above all forever. Blessed art Thou in the temple of Thine holy glory: and to be praised and glorified above all forever. Blessed art Thou that beholdest the depths, and sittest upon the cherubim: and to be praised and exalted above all forever. Blessed art Thou on the glorious Throne of Thy kingdom: and to be praised and glorified above all forever. Blessed art Thou in the firmament of heaven: and to be praised and glorified above all forever.

¹⁷ Benedictus. St. Luke, i: 68. BLESSED be the Lord God of Israel: for He hath visited, and redeemed His people; And hath raised up a mighty salvation for us: in the house of His servant David; As He spake by the mouth of His holy Prophets: which have been since the world began; That we should be saved from our enemies: and from the hands of all that hate us; To perform the mercy promised to our forefathers: and to remember His holy Covenant; To perform the oath which He swore to our forefather Abraham: that He would give us; That we being delivered out of the hands of our enemies: might serve Him without fear; In holiness and righteousness before Him: all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

¹⁸ To give knowledge of salvation unto His people: for the remission of their sins, Through the tender mercy of our God: whereby the day-spring from on high hath visited us; To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace. Magnificat. St. Luke, i: 46. MY soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For He hath regarded: the lowliness of His hand-maiden. For behold, from henceforth: all generations shall call me blessed. For He that is mighty hath magnified me: And holy is His Name. And His

mercy is on them that fear Him: throughout all generations. He hath shewed strength with His arm: He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat: and hath exalted the humble and meek.

¹⁹ He hath filled the hungry with good things: and the rich He hath sent empty away. He remembering His mercy hath holpen His servant Israel: as He promised to our forefathers, Abraham and his seed, forever. Nunc dimittis. St. Luke, ii: 29. 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. To be a light to lighten the Gentiles: and to be the glory of Thy people, Israel.

The Liturgy and Ritual of the Celtic Church (Warren)

FREDERICK E. WARREN

Worship of the 5th–12th century

Frederick Warren's account of the Celtic Church and its worship: what the Celtic Church was and how it differed from Rome, then the ritual of its churches and services point by point, with the evidence from the Irish, Scottish, Welsh and Cornish sources and the lives of the saints. The Latin fragments and the Stowe Missal that make up his third chapter are not included.

CHAPTER I: INTRODUCTION: THE CELTIC CHURCH

¹ It would be alien to the purpose with which this volume is written, and impossible within the limits which it is intended to assume, to present to the reader a complete history of the 'Celtic Church;' but it is necessary to define at the outset what is meant by that term, and it will be advantageous to add to this definition a notice of such of its more important features and general characteristics as have an a priori bearing on the probable genus of its Liturgy and Ritual, which will then be described with as much detail as the nature of the subject-matter and the amount of evidence at our disposal render possible. Central England.—The Celtic Church in Central England became extinct at the close of the fifth century, its members being then either exterminated in war, or retiring to the [CH. I. remoter parts of the country for shelter from the attacks of heathen invaders from Jutland, Sleswick, and Holstein. In those more distant quarters the ancient national Church maintained a separate existence and a corporate continuity long after the conversion of the Anglo-Saxons which was begun by the Roman mission under the leadership of St. Augustine.

² Wales.—The Britons of North Wales did not conform to the usages of the Anglo-Saxon Church till A.D. 768, those of South Wales not till A.D. 777. The supremacy of the See of Canterbury was not fully established here

till the twelfth century. Southern England.—The British Church in Somerset and Devon, or to speak more exactly the British population dwelling within the territory conquered by the West-Saxons, conformed at the beginning of the eighth century, through the influence of Aldhelm, who became Abbot of Malmesbury A.D. 671, Bishop of Sherborne A.D. 705. In Cornwall the Bishops of the British Church were not subject to the See of Canterbury before the time of King Athelstan (925-940), the submission of Bishop Kenstee to Archbishop Ceolnoth (833-70) being the only exception. On the conquest of Cornwall by the Saxons the British Bishop Conan submitted to Archbishop Wulfhelm, and was recognised by King Athelstan, who formally nominated him to the Cornish See of Bodmin A.D. 936.

3 Northumberland.—The Celtic Church, established in Northumberland by King Oswald A.D. 634-5, after having flourished thirty years under the Scottish bishops Aidan, Finan, and Colman, successively, conformed to the Roman practice at the Synod of Whitby A.D. 664; when Colman, who had throughout unsuccessfully opposed the change, 'perceiving that his doctrine was rejected and his sect despised, took with him such as were willing to follow him, and would not comply with the Catholic Easter and coronal tonsure,—for there was much controversy about that also,—and went back into Scotia, to consult with his people what was to be done in this case.' Strathclyde.—The Britons of Strathclyde conformed A.D. 688, the year after the death of St. Cuthbert, on the occasion of a visit among them of Adamnan, Abbot of Iona, who himself had been persuaded about this time to adopt the new policy. Sedulius, the first British Bishop of Strathclyde who conformed to Roman usage, is mentioned as present at a council held at Rome under Gregory II, A.D. 721.

4 Scotland.—Adamnan attempted to force the Scottish Church to conform to Roman usage at the close of the seventh century, after his return from his second mission to King Aldfrith in Northumbria A.D. 688, but unsuccessfully. His action is thus recorded by Bede:— 'Adamnan, priest and abbot of the monks who were in the isle of Hii, was sent ambassador by his nation to Aldfrith, King of the Angles, where, having made some stay, he observed the canonical rites of the Church, and was earnestly admonished by many who were more learned than himself, not to presume to live contrary to the universal custom of the Church in relation to either the observance of Easter or any other decrees whatsoever, considering the small number of his

followers seated at so distant a corner of the world. In consequence of this he changed his mind, and readily preferred those things which he had seen and heard in the Churches of the Angles to the customs which he and his people had hitherto followed. For he was a good and wise man and remarkably learned in the knowledge of the Scriptures. Accordingly returning home he endeavoured to bring his own people that were in Hii, or that were subject to that monastery, into the way of truth, which he himself had learned and embraced with all his heart, but in this he could not prevail.' [CH. I.

5 After the death of Adamnan, A.D. 704, there were two parties in this controversy, which was eventually settled in favour of the Roman rule by a decree of Nectan, King of the Picts, A.D. 710. 'Not long after which,' says Bede, 'those monks also of the Scottish nation who lived in the isle of Hii, with the other monasteries that were subject to them, were, by the procurement of our Lord, brought to the canonical observance of Easter and the right mode of tonsure. For in the year after the incarnation of our Lord A.D. 716, the father and priest Ecgberet, beloved of God, and worthy to be named with all honour, coming to them from Ireland was very honourably and joyfully received by them . . . and by his pious and frequent exhortations he converted them from the inveterate tradition of their ancestors. He taught them to perform the principal solemnity after the Catholic and Apostolic manner. The monks of Hii by the instruction of Ecgberet adopted the Catholic rites, under Abbot Dunchad (A.D. 710-717), about eighty years after they had sent Bishop Aidan to preach to the nation of the Angles.'

6 But the acceptance of the Paschal rule at Hii in 716 did not settle the practice of that Church finally, for we are informed that the Easter-tide of Ecgberet's death (A.D. 729) was the first Easter celebrated according to the Roman calculation. A schism had taken place at Iona A.D. 704, and rival abbots existed till A.D. 772, when on the death of the Abbot Suibhne the conformity of the whole monastery of Iona to the Roman Church may be considered to have been established. But this remark does not apply to the whole of Scotland. Customs and ritual peculiar to the ancient Church of the country existed long after the eighth century. When St. Margaret, a Saxon Princess, married King Malcolm III, A.D. 1069, she promoted a religious reformation, which is said to have included the abolition of the following four Scottish customs:— 1. The commencement of Lent on the first Monday in Lent instead of on Ash Wednesday. This is the custom at Milan to the

present day. It may perhaps be traced in the Sarum direction to cover up all crosses, &c. on the first Monday in Lent.

7 2. The non-reception of the Holy Eucharist on Easter Day. It is difficult to understand this statement, because Easter Day in the early Scottish Church was 'the festival of joy,' and the Easter Communion was especially singled out for mention. In the early Irish Church it was enjoined on all the faithful by one of the canons attributed to St. Patrick. A King of Leinster is said to have paid a visit to St. Bridget, in order to listen to preaching and celebration on Easter Day. 3. Labour on the Lord's Day. 4. Strange customs in the Mass. St. Margaret's biographer tells us that 'in some places among the Scots there were persons who, contrary to the custom of the whole Church, had been accustomed to celebrate Masses by some barbarous rite, which the Queen, kindled with God's zeal, so laboured to destroy and bring to nothing, that thenceforth there appeared no one in the whole race of the Scots who dared to do such a thing.' [CH. I.

8 In the absence of any direct statement as to what these liturgical peculiarities were, we are left to conjecture either that they were connected with the celebration of Mass in the vernacular instead of in the Latin language, or, with more probability, that up to the eleventh century the Ephesine and the Roman Liturgies were used contemporaneously in Scotland, somewhat in the same way that in France a transition period can be traced through such service books as the 'Sacramentarium Gallicanum,' in which Ephesine and Petrine forms present themselves alternately. The above charges also indicate that the final extinction of the old Celtic Church in Scotland was partly owing to internal decay, as well as to the line of policy adopted by Queen Margaret and Malcolm Canmore, which was the same as that adopted in the next century by the Anglo-Norman kings towards Ireland. Neither a national Church nor a religious movement can be easily extinguished by royal authority, unless there are other and co-operating influences at work. St. Margaret was not immediately successful in her attempts at suppression. Fifty years later, in the reign of King David, we learn that the Culdees 'in a corner of their church which was very small used to celebrate their own office after their own fashion.' It is the last spark in the expiring embers of the controversy and the struggle for supremacy between two elements in the ecclesiastical history of Scotland; the old national Celtic element represented by Extent and Duration of the Celtic Church.

9 the independence of the Scottish episcopate and the retention of the ancient Missal; and the Anglicising element, patronised by the royal authority of Malcolm Canmore and Queen Margaret, subjecting the Scottish episcopate to the supremacy of York, and introducing the Anglicanised (Roman) Missal. It is possible but not certain that this was the Use of Sarum. St. Osmund published that Use in A.D. 1085. St. Margaret died in A.D. 1093. There was therefore time for her to have seen, approved, and initiated the circulation of the Sarum Missal; but considering the slowness of communication in those days, and the time necessarily occupied in the transcription of copies, it is more probable that she introduced the Anglican rite in the form in which it existed before it was arranged by St. Osmund. This probability is increased by the fact that the Sarum Use was not introduced into the Cathedral and See of Glasgow till the time of Bishop Herbert (A.D. 1147-64.)

10 Ireland.—The Celtic Church in the South of Ireland conformed to Rome on the Paschal controversy, and probably in other respects as well, during the pontificate of Honorius (A.D. 626-638). The letter of that Pope, urging such conformity, has been preserved by Bede, and the letter of Cumian, Abbot of Durrow, written A.D. 634 to Segine, fifth Abbot of Iona, announcing the determination of Southern Ireland to conform to Roman usage, is still extant. The Church in Northern Ireland was induced to take a similar step, at the instance of Adamnan, at the Synod of Tara, A.D. 692. But in the case of Ireland, as in Scotland, complete conformity to Roman usage was not secured for many centuries [CH. I. afterwards. The last vestiges of the old national rite, and of liturgical and ritual independence, were not swept away till the time of St. Malachy, the great Romaniser—the Wilfrid—of the Irish Church. Born A.D. 1075, he became Bishop of Armagh (1134-1148), and in that capacity visited Pope Innocent II, demanded the pallium, which had not hitherto been worn by Irish bishops, and was invested with legatine authority over the Irish Church. His biographer St. Bernard expressly states that 'Roman laws and ecclesiastical customs were introduced by him into his native country.' And again, 'He established in all Churches the Apostolical constitutions, and the decrees of the holy fathers, and especially the customs of the holy Roman Church.' Gillebert, the papal legate, Bishop of Limerick (1106-1139), implies that there had been more than one Liturgical Use in Ireland previously to that date. He said in the Prologue of a book '*De Usu Ecclesiastico*,' addressed to the whole clergy of Ireland:—

¹¹ 'At the request and also at the command of many of you, most dearly beloved, I have endeavoured to set down in writing the canonical custom of saying the hours, and performing the office of the whole ecclesiastical order, not presumptuously, but desiring to serve your most godly command, in order that those diverse and schismatical orders, with which nearly all Ireland has been deluded, may give place to one Catholic and Roman Office.' At a Synod held at Kells A.D. 1152, under the papal legate Johannes Paparo, further steps were taken to enforce conformity to Roman usage. In the year 1172, at the Synod of Cashel, presided over by Christianus, Bishop of Lismore and papal legate, the Anglican Use, that is to say the Sarum modification of the Roman Missal, was ordered to be introduced into every Church in Ireland, by the following canon:— 'From this time forward let all the divine offices of the Holy Church be performed in all parts of the (Irish) Church, according to the Use of the Church of England.'

¹² The above-quoted passages, while implying a previous diversity of liturgical usage and a discrepancy between that of Ireland and that of Rome, unfortunately afford no direct information as to what the nature of the early Celtic Liturgy was. It will be the endeavour of the following pages to throw some light on this at present unsolved and perhaps, to a certain extent, insoluble question. Continent.—The Celtic Churches on the Continent, founded by the missionary enterprise of the native Church of these islands chiefly during the fifth, sixth, and seventh centuries, included parts of modern France, Belgium, Prussia, Austria, Italy, Switzerland, and Spain. Iceland and the Faroe Islands also were colonised by Celtic missions. The cessation of Celtic usage in the greater part of this Continental Church is closely connected with the life and efforts of the Anglo-Saxon apostle of Germany, St. Boniface (A.D. 680-755). In Spanish Galicia Celtic usage as to Easter, &c. was abrogated by the Fourth Council of Toledo, A.D. 633, can. 41. In Britany British customs prevailed [CH. I.

¹³ till A.D. 817, when they were abolished under Louis le Débonnaire, and at the same time the Rule of St. Benedict was everywhere substituted for that of St. Columbanus. Among the peculiar features and distinguishing characteristics of this wide-spread Celtic Church, the following are deserving of especial mention:— Success in missionary enterprise can only be achieved, and has only been achieved, on any large scale, from the time of the Apostles downwards, by men who have so far caught the ascetic spirit as to surrender

this world and its ties to the exclusive and absorbing task of the evangelisation of mankind. But a Church which attempts to frame almost its whole constitution on a monastic basis, which provides no outlet for the zeal and earnestness which, while shrinking from the total self-surrender and separation from the world involved in the monastic life, will fill the avocations of a secular priesthood, may achieve a brilliant but shortlived success, but aims at too high an ideal for permanent success. This fact, added to the intolerable severity of the Columban Rule (p. 17), seems to be the key to the rise and fall of the Celtic Church.

¹⁴ There are however passages which prove that a married priesthood was not unknown in various parts, and at various periods in the history of the Celtic Church. St. Patrick (fifth century) says that he was the son of a deacon and the grandson of a priest. An early Irish canon alludes to priests' wives:— '*Quicumque clericus ab hostiario usque ad sacerdotem sine tunica visus fuerit . . . et uxor ejus si non velato capite ambulaverit pariter a laicis contemnentur et ab ecclesia separentur.*' The words of Gildas (A.D. 547) may imply a married priesthood in Britain in the sixth century, and have been quoted in that sense by Archbishop Ussher. They form part of the '*inrepatio in sacerdotibus*' with which the '*Epistola i. Gildae*' concludes:— '*[Paulus dicit] "unius uxoris virum."* *Quid ita apud nos quoque contemnitur quasi non audiretur et idem dicere et "virum uxorem."* . . . *Sed videamus et sequentia. "Domum"* inquit *"suam bene regentem, filios habentem subditos, cum omni castitate."* Ergo imperfecta est patrum castitas, si eidem non et filiorum accumuletur. Sed quid erit ubi nec pater, nec filius mali genitoris exemplo pravatus, conspicitur castus? Si quis autem domui suae praeesse nescit, quomodo Ecclesiae Dei diligentiam adhibebit?' [CH. I.

¹⁵ Notices of married bishops, priests, and deacons, and of various attempts to enforce clerical celibacy in the tenth century, and of the opposition encountered, prove that a married clergy existed in Wales till the eleventh or twelfth century. There are also allusions to married priests in the Celtic Church in Brittany. These facts have led a modern Roman Catholic author to make the unhistorical assertion that '*l'Eglise Romaine tolera quelque temps chez les Brétons et les Irlandais l'ordination des hommes mariés, comme elle la tolere encore chez les catholiques des rites orientaux.*' Why did he not add '*comme elle la tolere autrefois chez les catholiques de Rome*'? There are allusions to married *episcopi*, *presbyteri*, and *diaconi* in the in-

scriptions in the Catacombs. But the existence of married priests in the Celtic Church was due to independence of, not to toleration by, the Roman See. Some idea of the monastic character and extent of the Celtic Church may be gained from a bare enumeration of a few of its more famous houses.

¹⁶ In England (including Northumbria): Lindisfarne, Lastingham, Ripon, Whitby, St. Bees, Malmesbury, Glastonbury, Burgh Castle, Mailros (old Melrose), Coldingham, &c. In Wales: Hentland-on-the-Wye, Caerwogern, Caerleon, Bangor-Deiniol (or Mawr), Bangor-Garmon, Llandabarnfawr, Lllancarvan, Bangor-Iscoed, Clynnog-Fawr, Llan-Iltut, Llanelwy, afterwards St. Asaph, Caergybi, Enlli, Tygwyn-ar Daf, Docwinni. In Ireland: Durrow, Clonard, Kildare, Clonmacnois, Aghaboe, Kells, Bangor, Birr, Tirrdaglas, Glaisnaoidhen, Inismacsaint, Clonfert, Dromore, Moville, &c. One of the successors of St. Patrick, Luan by name, is asserted by St. Bernard to have founded alone a hundred monasteries. The smaller islands round Ireland swarmed with them. Ten monasteries were founded by St. Enda alone on one of the Aran isles off the coast of Galway. In Scotland numerous monasteries were founded by St. Columba and his monks among the Picts and Scots, the names of fifty-three of which, in addition to his own central monastery at Iona, have been preserved, at Soroby, Dunkeld, Inchcolm, &c. Many of the Scottish monasteries were placed on islands, which, perhaps on account of their superior safety, had a great fascination for the Celtic monk.

¹⁷ In France: Remiremont, Lure, Besançon, Romain-Moutier, Bezieres, Brezille, Cusance, St. Ursanne, Jouarre, Reuil, Rebais, Faremoutier, St. Maurles-Fosses, Lagny, Moutier-la-Celle, Hautvilliers, Moutier-en-Der, St. Salaberga, Fontenelles, Jumièges, St. Saens, Luxeuil (A.D. 599), Anegray, Fontaines, Peronne, Toul, Amboise, Beaulieu, Strasbourg, in addition to other countless and nameless 'Hospitalia Scotorum,' alluded to in the Capitularies of Charles the Bald, A.D. 846. The above mentioned were Irish foundations. Brittany had been colonised by British Christians at a much earlier date. The single Welsh monastery of Llan-Iltut numbered among its disciples SS. Malo, Samson, Teilo, Magloire, Brieuc, Frugdual, Corentin, Gildas, &c., all of whom are reported to have passed over into Brittany, in consequence of the persecution of the Saxons, and there to have founded [CH. I. towns, or built monasteries, or established bishoprics, which in many instances still bear their names. In the Netherlands: Namur, Liege, Gueldres, Hautmont, Soignes, &c. In Germany and Switzerland: Hohenau, Erfurt,

Freyburg, Ettenheimmünster, Schuttern, Nüremberg, Würtzburg, Memmingen, Mentz, Cologne, Regensburg, Constance, St. Gall, Mont St. Victor, Reichenau, Bregenz, Rheinau, Seckingen.

¹⁸In Italy: Bobbio (A.D. 612), Taranto, Lucca, Faenza, Fiesole. This list might be largely extended. It does not include many monasteries which, Celtic in their origin, passed subsequently into foreign hands, as was the case with Great St. Martin's at Cologne, where, as elsewhere, when the first fervour of its Celtic inmates dwindled away, their places were filled up by the inhabitants of the country in which the monastery was situated. St. Bernard compared the missionary inundation of foreign countries by the Irish to a flood. A list of 122 monasteries founded by Irishmen in England, Scotland, and on the Continent was collected by Colgan in a lost work, of which the Index has been preserved and is printed in the Proceedings of the Royal Irish Academy, vol. vi. p. 106. They were of various sizes. Those planted on the barren islands off the coasts of Great Britain and Ireland must have been small. Others were very large. The Irish monastery of St. Finnian of Clonard, and that of St. Comgall at Bangor, were said to contain three thousand inmates. The Welsh monastery of Bangor-Israel contained, according to Bede, two thousand one hundred monks, of whom twelve hundred were slaughtered under the Northumbrian King Æthelfrith. St. Patrick asserted that the number of Irish men and women who embraced the monastic life in his own time was incalculable.

¹⁹The structure of the monasteries was of a simple and inexpensive character. Like the early Celtic churches (ch. iii) they were built at first of earth, and wattles, or wood. It was not till the end of the eighth century that stone buildings began in Scotland and Ireland to be substituted for wooden ones, as a protection against the ravages of the Danes. The Rule of the Western monks, as laid down in the writings of St. Columbanus, was very severe, far more so than the Rule of St. Benedict. Its principles were absolute and unreserved obedience, constant and severe labour, daily self-denial and fasting; and the least deviation from the Rule was visited with corporal punishment or a severe form of fast, the precise number of blows and of days or hours of fasting being minutely prescribed. [CH. I. The chief occupation of all the monks, and the only occupation of the more aged, apart from the services of the Church, consisted of reading and writing. It was said of the Irish monastery of Lughmagh under Bishop Mochta, that

²⁰ 'Threescore psalm-singing seniors Were his household, royal the number,- Without tillage, reaping, or kiln-drying, Without work except reading.' The office of Scribe (*Scribhuidh* or *Scribhneoir*) was of such honour and importance in an Irish monastery, that the penalty for shedding his blood was as great as that for killing a bishop or abbot. Sometimes in Scotland, in the seventh to tenth centuries, a scribe was elected to be an abbot or a bishop, and the head of a diocese or monastery thought that it added to the dignity of his position to be able to append the title of 'scriba' to his name. Baithene, the second Abbot of Iona, was an accomplished scribe, and was selected by Columba before his death to finish the Psalter left incomplete by himself. The eighteenth and thirtieth Abbots of Iona, in 797 *ceptoribus Scottis parvuli Anglorum, una cum majoribus studiis et observatione disciplinae regularis.* Hist. Ec. iii. 3.

²¹ The Irish Rule at Bangor in the seventh century is described in the Antiphon. Benchor. p. 156:— '*Benchuir bona regula Recta atque divina, Stricta, sancta, sedula,*' etc. Ozanam attributes the eventual failure of Columban rule on the Continent to its Eastern severity: *La Civilization Chretienne*, p. 140. and 978, and the Bishop of the Isles of Alba in 961, are also recorded to have been scribes. ²² St. Patrick is said to have first taught his converts letters in a passage which is interpreted as attributing to him the introduction of a written alphabet. If so, it was probably the Irish or Latin-Irish alphabet supplanting the earlier Ogham characters; and the books of Durrow, Kells, Dimma, Mulling, &c. survive to show what apt scholars the Irish were, and to what a marvellous pitch of perfection calligraphy reached within a few centuries after St. Patrick's death. The art of writing was transferred from Ireland to Scotland by St. Columba and his followers. It may have flourished at an earlier date in Southern Pictland at the time of St. Ninian's mission, as doubtless it flourished in the early British Church in England, but invading waves of heathenism had swept that earlier Christian civilisation away, and all traces of its sacred and liturgical writings are irrecoverably lost. But in connection with Iona there are many references to books. St. Columba himself wrote a volume containing hymns for the various services of the week. He possessed a volume containing the Prayers and Ceremonial for the Consecration and Coronation of Kings, which, perhaps on account of its beautiful binding, was called the 'book of glass' and considered to be of celestial origin. His last occupation on earth was the writing of a Psalter, and he was

engaged in transcribing the thirty-fourth Psalm for it on the evening before his death. Baithene wrote a Psalter so correctly that a single omission of the vowel 'i' was the only [CH. I.

²³ mistake which St. Columba could find throughout it. There are many other allusions to books and writing, as in the case of the awkward monk who dropped the book which he was reading into a vessel full of water, and of the impetuous guest who in his anxiety to greet St. Columba managed to spill that saint's ink-horn. Sometimes the monks wrote on wax tablets, *ceracula*, *pugillaria*, *tabulae*, with a hard pointed instrument, *graphium*, or *stimulus*. 'Cum in agro ipse sederet allato angelus Domini *ceraculo* eum *litterarum* docuit *elementa*'. Adamnan narrates in his work 'De Locis Sanctis' how Bishop Arnulf 'primo in *tabulas* describenti *fideli* et *indubitabili* *narratione* dictavit quae nunc in *membranis* *brevi* *textu* *scribuntur*'. ²⁴ In the Codex Sangallensis, 242, entitled 'De *pugillaribus* id est *parvis* *tabulis*,' there is a gloss written over v. 3, *Sicut videtur in tabulis* *Scotorum*. The parchment skins ('*membranae*'), the use of which superseded the '*ceracula*,' were either bound together in the form of a volume, or assumed the shape of a long scroll. The word commonly in use for writing was *caraxare*, *charaxare*; *craxare*, *crassare*, or *xraxare*. The Irish monk Arbedoc, who wrote the MS. Cod. Lat. Paris. 12021, begins by invoking the Divine blessing thus: '*Mihi* *xraxanti* *litteras* *missereatur* *trinitas*.' Adamnan closes his work 'De Locis Sanctis' by a request that the reader would offer a prayer '*pro me* *misello* *peccatore* *eorundem* *craxatore*.' The same Abbot closes his *Vita S. Columbae* with this adjuration, '*Obsecro* *eos* *quicumque* *voluerint* *hos* *describere* *libellos*, *immo* *potius* *adjuro* *per* *Christum* *judicem* *saeculorum*, *ut* *postquam* *diligenter* *descripserint*, *conferant* *et* *emendent* *cum* *omni* *diligentia* *ad* *exemplar* *unde* *caraxerunt* *et* *hanc* *quoque* *adjurationem* *hoc* *in* *loco* *subscribant*.' Specimens of the early Scottish style of writing survive in an eighth-century MS. Life of Columba by Adamnan, Codex A at Schaffhausen, and in the Book of Deer written by a native scribe of Alba in the ninth century. These two MSS. are specially mentioned because the facsimiles of the originals which accompany the careful editions of the books by Dr. Reeves and Mr. Stuart place samples of early Scottish calligraphy within the reach of every modern reader.

²⁵ Their ornamentation and initial letters, though less elaborate than those of the Book of Kells and other early Irish MSS., confirm the statements so often made in the Lives of the Saints, that the arts of designing, drawing,

and illuminating were extensively practised in these early times. Other monks were skilful workers in leather, metal, and wood. St. Patrick himself was said to have been accompanied by workers in bronze and artificers of sacred vessels. It was recorded of St. Dega, an Irish monk and bishop (d. 586), that he spent his nights in transcribing MSS., his days in reading them, and in carving in copper and iron. Among the articles of most frequent construction were costly reliquaries for enshrining the remains of saints, metal cases of embossed [CH. I. ²⁶ bronze or silver (cumhdachs) for enclosing copies of the Gospels or other MSS., and leathern cases (polaires) for carrying about portable missals and other service books. Education was also carried on by these early monks. Their monasteries were seminaries for the training of the native youth, and were frequented by adult foreigners, who flocked to Ireland from all parts of Great Britain, France, and the Continent generally for purposes of study. Among the distinguished persons who thus visited Irish or Scottish monasteries were Egbert and Chad, the French Agilbert, who succeeded Biruius as second Bishop of Dorchester A.D. 650, Aldfrith, who succeeded his brother Ecgrith as King of Northumbria A.D. 685, Willibrord, the Anglo-Saxon missionary to Frisia A.D. 690, &c. While the seniors were exclusively engaged in the sedentary occupations of reading, writing, and teaching, the younger monks also laboured in the various departments of husbandry, at least so far as to provide for the wants of their own monasteries. When St. Columba visited the monastery of Clonmacnois the monks at work in the fields flocked together to receive him. St. Cuthbert and St. Fursey worked with their own hands. St. Gall went fishing while his monks were, some of them, working in the garden, and others were dressing the orchard.

²⁷ One short fragment of an ancient Celtic Pontifical survives in the Public Library, Zurich, in an Irish handwriting of the tenth century. The first page is quite illegible, having been made the outside cover of a book. Page 2 contains these words:—

[*De Virgine Investienda.*]

²⁸ (a) Permaneat ad prudentibus qui . . . virginibus vigilantia . . . adferre copuletur . . . per. (b) Oremus, fratres carissimi, misericordiam ut euntum bonum tribuere dignetur huic puellae N. quae Deo votum candidam vestem perferre cum integritate coronae in resurrectione vitae aeternae quam factur-
us est; orantibus nobis, praestet Deus. (c) Conserva, Domine, istius devotae

puđorem castitatis dilectionem continentiae in factis, in dictis, in cogitationibus; Per te, Christe Jesu, qui. (d) Accipe, puella, pallium candidum quod perferas ante tribunal Domini.' This fragment is interesting as showing that the office for the reception of a nun into a Celtic monastery included, in addition to the ceremony of crowning, the formal presentation of a white dress, which is not part of the 'Ordo de Consecratione Virginum' in the present Roman Pontifical. Nor are (a) (b) (c) (d) found elsewhere, although a formula resembling (d) accompanies the presentation of the veil, in a tenth-century order for the 'Consecratio Sacrae Virginis' printed in Gerbert, Liturg. Aleman. ii. 96: 'Accipe velum sacrum, puella, quod praeferas sine macula ante tribunal Domini nostri Jesu Christi.'

²⁹ And again in the tenth-century copy of the Pontifical of [CH. I. Egbert, Archbishop of York, at the presentation of the 'pallium' in the 'Consecratio Viduae':— 'Post haec imponis viduae pallium et dicis. 'Accipe viduae pallium quod perferas sine macula ante tribunal Domini nostri Jesu Christi.' The monastic was closely connected with the missionary character of the Celtic Church. The list of monasteries given on pp. 14-16 proves how widespread was the area once covered by its evangelistic agency and monastic development; but such development was not the work of one century, nor due to the energy of a single portion of the Celtic Church. It began by the colonisation of Brittany from the British Church in the fifth century. A British colony was established in Spanish Galicia in the sixth century, where a Celtic See was occupied by a bishop named Madoc, c. A.D. 570. ³⁰ In the same century the Irish Church began to exhibit its missionary power. The Christianising of the whole of the north and north-west of Scotland and its adjacent islands was due to St. Columba, chief among the missionary Irish. He was Abbot of Iona, and patron saint of Mull, Tirce, Islay, Oronsay, and Lewis. Maccaľdus, a native of Down, became Bishop of Man in the fifth century; St. Donnan of Egg; St. Maelrubha of Skye; St. Moluoc of Lismore, and Raasay; St. Brendan of Seil; St. Molaise of Arran; SS. Catan and Blaen of Bute. St. Columba's successors at Iona converted in a similar way the whole of the Anglo-Saxon population north of the Humber. St. Aidan, the Apostle of the Northumbrians (A.D. 634), whose diocese extended from the Humber to the Frith of Forth, was an Irishman and a monk of Iona; so were his successors Finan and Colman, the latter of whom resigned his see after the Synod of Whitby A.D. 664, and retired to his native country rather than accept its

anti-Scottish decisions. Diuma, the first bishop of the Mercians, and his successor Ceollach, were both of them Irishmen, the former certainly and the latter probably having been brought up at Iona. Other distinguished Irish saints in England were St. Fursa, who planted Christianity at Burghcastle in Suffolk; Mailduf (Meildulfus), the founder of Malmesbury; St. Bega, the foundress of St. Bees in Cumberland; St. Moninna (Modwenna), the patron saint of Burton-on-Trent; St. Ciaran, or Piran, whose name occurs frequently in the dedications of Cornish churches.

³¹ But Irish missionary zeal sought a vent beyond the confines of Great Britain. Early in the sixth century (A.D. 511) the Irish St. Fridolin appeared at Poitiers, Strasbourg, and Seckingen near Basle, as the pioneer of future missionary hosts. Late in the sixth and early in the seventh centuries St. Columbanus and St. Gall, with their companions, traversed Gaul, Italy, and Switzerland, founding their chief monasteries at Luxeuil, Bobbio, and St. Gall. Soon afterwards St. Kilian, with his companions the priest Totman and the deacon Colman, penetrated to Würzburg, where he was martyred A.D. 687; and the later names of Fiacrius, Chillenus, Furseus, Ultanus, Foillanus, &c., celebrated at Lagny near Paris, at Meaux, Peronne, &c., indicate the Irish nationality of many who laboured successfully in propagating the Christian faith [CH. I. in France, Belgium, and other parts of central Europe. Less known Irish missions also carried Christianity to the Faroe Isles c. A.D. 725, and to Iceland A.D. 795. Thus between the fifth and eighth centuries the Celtic Church extended, with intermissions, North and South from Iceland to Spain, East and West from the Atlantic to the Danube, from Westernmost Ireland to the Italian Bobbio A.D. 612, and the German Salzburg A.D. 696.

³² Even beyond these limits Irishmen were afterwards and occasionally elected bishops, as Cataldus at Taranto and his brother Donatus at Lupiae in the eighth century, and another Donatus at Fiesole a century and a half later. It will have been noticed that all the great leaders in this Celtic wave of missionary enterprise were of Irish origin, viz. St. Columba, the Apostle of the Picts and Scots; St. Aidan, the Apostle of Northumbria; St. Columbanus, the Apostle of the Burgundians of the Vosges district of Alsace; St. Gall, the Apostle of North-east Switzerland and Alemannia; St. Kilian, the Apostle of Thuringia; and Virgilius, the Apostle of Carinthia. Certainly Britain, like the rest of Christendom, may have been partially tainted with Arianism in

the fourth century, when certain British bishops at Ariminum A.D. 359 were deceived or terrified into signing a semi-Arian creed; and with Pelagianism in the fifth century, which was the cause of the joint visit of Germanus Bishop of Auxerre and Lupus Bishop of Troyes A.D. 429, and of another visit of Germanus with Severus Bishop of Treves, A.D. 447. But the Gallican bishops are recorded to have been eminently successful in their mission, and to have returned across the Channel leaving the Catholic faith firmly established in these islands. The real difficulty here is to understand how the rationalism of Pelagius can have had even a passing attraction for the naturally superstitious and mystic Celt, not how Germanus succeeded in stamping it out. There is nothing in these admitted facts to justify us in inferring from the above-quoted words of St. Gregory that the Celtic Church was destitute of any 'forma recte credendi,' or in acquiescing in the language of an Anglo-Saxon Synod (A.D. 705), which took steps for 'the destruction of the malignant and too flourishing heresy of the Britons.'

33 On the other hand, a catena of evidence can be produced to disprove the charge of heresy and in support of the orthodoxy of the first Church of the British Isles. Hilary of Poitiers (A.D. 358) congratulates the bishops of the British [CH. I. provinces on 'their having continued uncontaminated and uninjured by any contact with the detestable heresy' (of Arianism). Athanasius (A.D. 363) states that the British Churches had signified by letter to him their adhesion to the Nicene faith. St. Chrysostom (A.D. 386-398) said that 'even the British Isles have felt the power of the word, for there too churches and altars have been erected. There too, as on the shores of the Euxine or in the South, men may be heard discussing points in Scripture, with differing voices but not with differing belief, with varying tongues but not with varying faith.' St. Jerome (c. A.D. 400) asserted that 'Britain in common with Rome, Gaul, Africa, Persia, the East, and India, adores one Christ, observes one rule of faith.' Venantius Fortunatus (c. A.D. 580) testified to British orthodoxy in the sixth century, and Wilfrid in the seventh century. The testimony of the latter, whose hostility to the Celtic Church was notorious, is as honourable to himself, as it is placed beyond all suspicion of inaccuracy or exaggeration. Present at Rome A.D. 680 at a council of a hundred and twenty-five bishops, held in anticipation of the Ecumenical Council of Constantinople in the same year against the Monothelites, Wilfrid asserted that the true Catholic faith was held by the Irish, Scottish, and British, as well as

by the Anglo-Saxon Church. It had therefore been no vain boast of Columbanus to Pope Boniface (A.D. 612) that his Church was not schismatical or heretical, but that it held the whole Catholic faith.

³⁴ Had it been otherwise, could British bishops have been present certainly at the Council of Arles A.D. 314, perhaps at Nice A.D. 325, probably at Sardica A.D. 347? Could the conferences have taken place at Augustine's Oak A.D. 603, and at Whitby A.D. 664, without at all events far more serious questions having been raised than the form of the tonsure or the calculation of Easter? Would Wini Bishop of Winchester have associated two British bishops with himself in the consecration of St. Chad A.D. 664? Both direct testimony and indirect inference lead us to conclude with reference to the whole Celtic Church what Montalembert allows with regard to primitive Ireland, that it was 'profoundly and unchangeably Catholic in doctrine, but separated from Rome in various points of discipline and liturgy.' Before the sixth century Roman claims were not opposed, partly because such claims were not yet in existence in the form which they assumed after St. Augustine's mission, partly because, so far as they may have existed potentially, there was an entire unconsciousness of them on the part of the Christian Church in these islands.

³⁵ The contrary view has notwithstanding been entertained, and rests on the testimony of early and generally trustworthy witnesses on the Roman side, or on later native haereticus, nullus Judaeus, nullus schismaticus fuit, sed fides Catholica sicut a vobis primum, sanctorum scilicet Apostolorum successoribus tradita est, inconcussa tenetur.' Epist. iv. ad Bonifacium; Fleming, Collectan. 139. [CH. I. writers, who however do not profess to be independent or original authorities on this subject. Bede attributes the conversion of England to the agency of Pope Eleutherus (A. D. 171-190), during the joint reigns of Aurelius and Verus (161-9), in the time of the British prince Lucius. This story is now known to have originated in Rome in the fifth or sixth century, 300 years or more after the date assigned to that event. In the eighth century Bede introduced it into England, where by the ninth century it had grown into the conversion of the whole of Britain, while the full-fledged fiction, connecting it specially with Wales and Glastonbury, and entering into further details, grew up between the ninth and twelfth centuries.

³⁶ Prosper of Aquitaine (A. D. 402-463), who went to Rome on a mission to Pope Cælestine, A. D. 431, and was afterwards secretary to Pope Leo the

Great, writing c. 455, asserts with regard to the conversion of Ireland that 'Palladius was consecrated by Pope Cælestine (422-432), and sent to the Scots believing in Christ, as their first bishop.' This is the original source of a statement which reappears in substance, though not in this exact form, in many later documents, and with considerable additional detail. It would be difficult to find any other sentence penned by any ecclesiastical historian which has caused so much confusion, or which has been so variously interpreted. In the first place, who were the Scots to whom Prosper refers? We know beyond a doubt that they were the inhabitants of Ireland, but this necessary limitation of the meaning of the term before the tenth century has only recently become generally accepted and understood, and it is probable that the later legends connecting Palladius with Scotland, as found in the Aberdeen Breviary, in the *Leabhar Breac*, and in the *Scoti-chronicon* of John of Fordun (14th cent.), have originated in a misinterpretation of Prosper's language. Secondly, who was Palladius? Was he, as Prosper intimates rather than asserts, a Roman, or, as is stated in the *Book of Armagh*, an archdeacon of the Church of Rome? or was he, as Dr.

³⁷ Todd concludes, a Gaul, and is to be identified with a certain Gallican bishop, commemorated under the name of Patricius, at Clermont, in the Roman martyrology on March 16? or was he an Irishman? and as the annotations of Tirechan on the *Life of St. Patrick* state that 'Palladius was also called Patrick,' has there been some confusion between St. Palladius and St. Patrick, and can statements which were meant to apply to the one have become transferred to the other? Thirdly, what is the force of 'primus'? Is it to be interpreted chronologically, and accepted as a disproof of numerous later legends, which allude to the existence of Christianity and of Christian bishops in Ireland before A. D. 431? or are we to infer that there was previously a presbyterian form of Christianity in that country? or is 'primus' to be taken in the sense of precedence, and is it the primacy of Ireland which was conferred at this early date by a Bishop of Rome upon Palladius? There is no contemporaneous evidence for the Roman mission of St. Patrick, for the earliest authority for which see p. 37.

³⁸ The first introduction of Christianity into Scotland was due to the labours of Ninian among the Southern Picts [CH. I. (c. A. D. 401), who, 'according to Bede,' had been regularly instructed in the faith and the mysteries of the truth at Rome; and who, according to Ailred, had been consecrated a

bishop by Pope Siricius. These statements appear again and again in the later annals and lives of the saints, acquiring a more circumstantial character the further they are removed from the period of which they profess to give an account. Their truth has been generally taken for granted by modern writers, until the careful research of Messrs. Haddan and Stubbs has given the death-blow to the story of King Lucius and Pope Eleutherus, and it may be suspected, although the difficulty of proving the negative has not been fully overcome, that the stories of the consecration of Palladius by Pope Celestine and of Ninian by Pope Siricius are equally without foundation. For while Prosper and Bede must be accepted as generally impartial and trustworthy historians, no one can read the works of the former without noticing that his chief object was to magnify the importance of the Papacy; and, on the other hand, Bede, who was removed by more than a century from the events recorded in the first Book of his Ecclesiastical History, was actuated by an intense dislike of the independent Celtic Church, which has been stigmatised by a modern Roman Catholic writer in the following words:—

39 'This (i. e. the feeling and attitude of the British Church) is called by Bede, in language too like that which Muscovite writers of our own day employ in respect to the Poles, "a domestic and immoral hatred." "Britones maxima ex parte domestico sibi odio gentem Anglorum et totius Ecclesiae Catholicae statum Pascha, minus recte moribusque improbis pugnant." There is no just reason for imputing to the British Christians a lower rate of morals than those of the Saxon converts; but our venerable historian, blinded by his passions and prejudices, goes still further, and yields, as so many have done after him, to the hateful temptation of identifying the work of God with a human conquest. "Tamen et divina sibi et humana prorsus resistente virtute, in neutro cupitum possunt obtinere propositum; quippe qui quamvis ex parte sui sint juris, nonnulla tamen ex parte Anglorum sunt servitio mancipati." (H. E. v. 23.) He says elsewhere (v. 18) that St. Aldhelm wrote "librum egregium adversus errorem Britonum, quo vel Pascha non suo tempore celebrant, vel alia perplura ecclesiasticae castitati et paci contraria gerunt." In all Aldhelm's writings that have been preserved to us there is not the least allusion to the irregular morals of the Celtic clergy.'

40 So Bede uses such epithets as 'nefanda' and 'perfida' of dote qui, &c. De Vita Germani, i. 19. This is also Bede's account, H. E. i. 7. For further evidence of the pro-papal tendency of Prosper, read his Praeteritorum Sedis

Apostolicae Episcoporum auctoritates, Praef. cap. vii, viii; Liber contra Col-latorem, cap. v, xxi, xliii; Carmen de Ingratis, pt. i. ll. 40, 78, 184. [CH. I. the British nation when he records their defeat by Æthelfrith at the battle of Chester A. D. 613, and the massacre of the monks of Bangor, in accordance with the prophecy of St. Augustine. The clue to such language is the fact that Bede wrote under the influence of two motives, independent in their origin but conducing to the same result. Firstly, there was a national hatred of the British Church and nation. This was no doubt largely due to a feeling of resentment at the absence of British evangelistic enterprise in Anglo-Saxon heathendom, of which Bede complains once and again. But we have seen that the British Church was not destitute of missionary power; and more allowance must be made in the instance before us than Bede is inclined to make for the difficulties of the case. It is easier for the conquerors to preach to the conquered, than vice versa. Mission work must have been very difficult while the state of feeling between the two nationalities was as embittered as it was still in the eleventh century, when any Welshman found armed east of Offa's Dyke was legally punishable by mutilation. A second motive for Bede's violence may have been a desire to aggrandise Rome at the expense of the rest of Christendom, and to represent her as the mother of all Western Churches; a desire which began to exhibit itself as early as the fifth century in the writings of Prosper, and which became intensified instead of diminished in each succeeding century.

⁴¹ The following facts tend to prove a non-Roman origin of the Celtic Church. (a) Incidental allusions in ancient documents to the existence of a primitive Christian Church in these islands differing from the Anglo-Roman or Scoto-Roman Church of later days. Giraldus Cambrensis in his description of Ireland (A. D. 1185) narrates how 'in North Munster there is a lake containing two islands; in the greater island there is a church of the ancient monastic rule (*ecclesia antiquae religionis*'), and in the lesser a chapel wherein a few monks, called Culdees, devoutly serve God.' In South Munster the same traveller visited the church of St. Michael (*ecclesiam antiquae nimis et authenticae religionis*'). This ancient monastic rule may have been that not only of SS. Patrick, Columba, &c., but also of (1) Mansuetus, first Bishop of Toul in France (fourth century); (2) Sedulius, the Christian poet (fifth century); (3) Caelestius, the Pelagian (third and fourth centuries); (4) Eliphius and Eucharis, martyrs in France (fourth century). All these were Ir-

ishmen, and though much obscurity hangs over the history and date of (2) and (4), they may all have been trained under the pre-Roman 'antiqua et authentica religio Hiberniae.'

⁴² There are also allusions to an 'ecclesia primitiva' in Scotland in the Aberdeen Breviary, the strange Masses of which were finally abolished by Queen Margaret. The independence of the ancient Cornish Church is attested by a passage in the Leofric Missal, an eleventh-century MS. in the Bodleian Library, which describes how Eadulf, the [CH. I. first Anglo-Saxon Bishop of Crediton (A.D. 909-34), acquired three properties in Cornwall that he might more frequently visit the erroneous and unruly Church in that county. Its divergence from the Roman Church early in the eighth century had been complained of by Aldhelm Abbot of Malmesbury A.D. 705. (b) The absence of any allusion to a Roman mission or jurisdiction in the few surviving genuine writings of Celtic saints, Gildas, Fastidius, Aileran, Patrick, Sechnall, Fiacc, Columbanus, Columba, Cuminius, Adamnan. (c) The presence in such writings of passages which are inconsistent with any recognition of Roman mission or authority. St. Patrick in his Confession and his 'Epistola ad Corotici subditos' is not only silent as to any commission from a Bishop of Rome, but describes himself in general terms as a bishop in Ireland, deriving his commission directly from God Himself. The latter letter opens thus: 'Patricius peccator indoctus, Hiberione constitutus episcopus, a Deo accepi id quod sum.'

⁴³ In other passages he attributes his Irish apostleship to an inward call, which he regarded as a divine command, and to a vision of a man (or an angel) in the night beckoning him over to Ireland. The earliest written records of St. Patrick, the Hymn attributed to St. Fiacc Bishop of Sletty, near Carlow, a convert and disciple of St. Patrick—the Hymn of St. Sechnall (S. Secundinus), another contemporary of St. Patrick, whose sister's son he is said to have been,—the ancient Life of St. Patrick, written by Muirchu Mac-cumachtheni at the dictation of Aedh Bishop of Sletty, (d. 698), and preserved in the Book of Armagh, all alike are silent as to any Roman mission of St. Patrick. The language of a later Irish saint—Columbanus—representing the attitude of that portion of the Celtic Church to Rome at the end of the sixth and the beginning of the [CH. I.

⁴⁴ seventh century, is quite inconsistent with any theory of its Roman origin, and must sound strange in the ears of a modern Ultramontane. The

position assumed by Columbanus, writing on the Continent to the Pope, substantially amounted to this: an acknowledgment of the Bishop of Rome as a true bishop of the Church of Christ, and of the need of courteous language in addressing the occupant of so distinguished a See, with, throughout, an implied assertion of exemption from his jurisdiction, and a claim to be allowed to criticise freely, and from the independent standpoint of an equal, the character and conduct of any Roman pontiff. The language which he used to Boniface IV is not that of a subordinate, but is couched in terms the freedom of which may have been resented then, but would certainly be resented now. He laments over the infamy attaching itself to the Chair of St. Peter in consequence of disputes at Rome. He exhorts the Pope to be more on the watch, and to cleanse his See from error, because it would be a lamentable thing if the Catholic faith was not held in the Apostolic See. He says that many persons entertain doubts as to the purity of the faith of the Roman bishop. He allows a high post of honour to the See of Rome, but second to that of Jerusalem, the place of our Lord's resurrection. He upbraids the Roman Church for proudly claiming a greater authority and power in divine things than was possessed by other Churches merely because of a certain fact recorded in the Gospels, and denied by no one, that our Lord entrusted the keys of the kingdom of heaven to St. Peter, and points out that the prerogative of the keys stands upon a different basis, and must be wielded on other grounds.

⁴⁵ Writers from a Roman standpoint have resorted to curious devices to escape the necessary inference from such passages. Dr. von Döllinger collects the courteous expressions contained in the Epistles of Columbanus, and deduces from them the conclusion that the Celtic saints 'recognised in the Roman Bishop the Head of the Church, and were in unbroken communion with him, and through him with the Church universal.' He sees in St. Columbanus' claim to Catholicity in a passage previously quoted 'a clear proof of the Roman mission of St. Patrick.' Ozanam's explanation of Columbanus' language is still more amazing. It is due 'to the disordered eloquence of the seventh century. This period was one of those in which thought, ceasing to be the mistress of language, betrays itself *orbis terrarum caput et ecclesiarum, salva loci Dominicae resurrectionis singulari praeerogativa.*' Ep. iv. p. 143. [CH. I. either by an excess or defect of expression, whereby

a writer says less than he means, or more than he means, seldom what he means to say.'

⁴⁶ The whole subsequent history of the Celtic Church, both in these islands and on the continent, exhibits occasional proofs of its independence of, and hostility to, the claims of Rome. In A.D. 601 Gregory entirely ignored the existence of the Celtic bishops, as bishops, in his answer to Augustine's sixth question whether consecration by a single bishop is valid. 'Yes,' he replied, 'in the English Church, while you are the only bishop, you can only consecrate in the absence of other bishops. But when bishops shall come over from Gaul they will assist you as witnesses at the ordination of a bishop.' In answer to his seventh question Gregory committed all the bishops of Britain to his supervision and control, a position of subordination which they repudiated, not surely through any misapprehension of the nature and grounds of St. Augustine's claims, but because they ignored the theory of papal supremacy.

⁴⁷ In A.D. 604 Augustine was succeeded in the See of Canterbury by one of his companions, Laurentius by name. 'Archbishop Laurence,' Bede tells us, 'not only attended to the charge of the new Church that was gathered from the English people, but also regarded with pastoral solicitude the old natives of Britain, and likewise the people of the Scots who inhabit the island of Ireland adjacent to Britain. For observing that the practice and profession of the Scots in their own country, and also those of the Britons in Britain itself, were less in accordance with Church order in many things, particularly because they used not to celebrate the solemnity of Easter at the proper time . . . he in conjunction with his fellow-bishops wrote them a letter of exhortation, beseeching and entreating them to keep the bond of peace and Catholic observance with that Church of Christ which is extended all over the world; of which letter these were the opening words: To our lords and most dear brethren the bishops or abbots throughout all Scotia, Laurentius, Melitus, bishops, the servants of the servants of God.

⁴⁸ When the Apostolic See, according to her practice in all the world, directed us to preach to the pagan nations in these western parts, and so it came to pass that we entered into this island which is called Britain, before we were acquainted with it, believing that they walked in the ways of the Universal Church, we felt a very high respect for the Britons as well as the Scots, from our great regard to their sanctity; but when we came to know the Britons we

supposed the Scots must be superior to them. However, we have learned from Bishop Daganus coming into this island, and from Abbot Columbanus coming into Gaul, that the Scots differ not at all from the Britons in their habits; for Bishop Daganus, when he came to us, not only would not take food with us, but would not even eat in the same lodging where we were eating.'

⁴⁹ Daganus was the Celtic bishop of Inverdaoile in Wexford. The Saxon Archbishop's letter cannot have had all the desired effect, for writing 127 years later (A.D. 731) Bede implies that the state of separation and the feelings of enmity between the two Churches remained at least unchanged. In fact they became gradually intensified. The Roman attitude towards the Celtic Church, both British and Irish, in the latter part of the seventh century was one of unmitigated hostility. Late in A.D. 664 St. Wilfrid went to France for consecration to his Northumbrian See, refusing to be consecrated at home by bishops out of communion with the See of Rome. The [CH I. whole of England, except Kent, East Anglia, Wessex, and Sussex, was at this time in communion with the Scoto-Celtic Church. Of the excepted parts, Sussex was still heathen. Wessex was under a Bishop Wini, in Gallican orders, and in communion with the British bishops. Kent and East Anglia alone remained in complete communion with Rome and Canterbury.

⁵⁰ In A.D. 667 Pope Vitalian wrote to Oswy, saying that he would look out for a fit person to fill the Archiepiscopal See of Canterbury, a person who would eradicate the tares from the whole of the island, alluding under this expression to the clergy of the Celtic Church. We learn from the Penitential of Archbishop Theodore (A.D. 668-690) that the validity of its Orders was denied, if not entirely, at least so far as to need a fresh imposition of hands by a Catholic bishop; the consecration of its churches was not recognised; its members were refused communion, without first making a formal submission; and doubts were thrown out even as to the validity of their baptism. And the Arch- nobis necessarium est considerare, quomodo cum electione vestra sine accusatione Catholicorum virorum, ad gradum episcopalem cum dei adiutorio venire valeam; sunt enim hic in Britannia multi Episcopi, quorum nullum meum est accusare, quamvis veraciter sciam, quod aut quarta-decimani sunt ut Britones, ut Scoti, aut ab illis sunt ordinati quos nec Apostolica sedes in communionem recipit, neque eos qui schismaticis consentiunt. Et ideo in multa humilitate a vobis posco, ut me mittatis cum

vestro praesidio trans mare ad Galliarum regionem, ubi Catholici Episcopi multi habentur, ut sine controversia Apostolicae sedis, licet indignus, gradum Episcopalem merear accipere. Vit. S. Wilf. cap. xii. Eddius, like Bede, betrays a strong anti-Celtic bias, speaking of the 'schismatici Britanniae et Hiberniae' (ib. c. v.), and of 'peccatum ordinandi a Quartadecimanis in sedem alterius' (ib. c. xv).

⁵¹ 1 'Ut ipse et viva voce et per divina oracula omnem inimici zizaniam ex omni vestra insula cum divino nutu eradicet.' Bede, II.E. iii. 29. The meaning of the passage is obvious from the context. 2 '1. Qui ordinati sunt a Scottorum vel Britonum episcopis, qui in Pascha vel tonsura catholici non sunt, adunati ecclesiae non sunt, sed iterum a catholico episcopo manus impositione confirmentur. 2. Similiter et aecclesiae quae ab ipsis episcopis ordinantur, aqua exorcizata aspergantur et aliqua collectione confirmentur. 3. Licentiam quoque non habemus eis poscentibus crismam vel Eucharistiam dare, nisi ante confessi fuerint velle nobiscum esse in unitate ecclesiae. Et qui ex horum similiter gente vel quicumque de baptismo suo dubitaverit, baptizetur. Poenitentiale Theodori, ii. 9. bishop gave a practical proof that he meant what he said, by objecting to the regularity of Chad's consecration as Bishop of York (A.D. 665-6) because two of his consecrators, assistants of Wini of Winchester, had been British bishops, probably summoned from Cornwall for the purpose; and on Chad's transference to Mercia Theodore 'completed his consecration afresh in the Catholic manner,' A.D. 669.

⁵² In A.D. 687 the dying words of St. Cuthbert, himself a convert to Roman usage, with reference to that Celtic Church in which he had spent some thirty years of his life, exhibit much bitterness. 'Keep peace,' he said, 'one with another, and heavenly charity; and when necessity demands of you to hold counsel as to your state, take great care that you be of one mind in your conclusions; and, moreover, maintain mutual concord with other servants of Christ, and despise not the household of the faith who come to you seeking hospitality, but be careful to receive such persons, to entertain them, and to send them away with friendly kindness; and do not think you are better than other followers of the same faith and conversation; but with those that err from the unity of Catholic peace either by not celebrating Easter at the proper time, or by living perversely, have no communion.'

⁵³ On the other hand, the members of the British Church reciprocated by in their turn regarding the Christianity of the Anglo-Saxons a thing of

nought, and refusing to hold any intercourse with them. In the year A.D. 705, Aldhelm Abbot of Malmesbury, instructed by a West Saxon Synod, wrote a letter to Geruntius (Geraint) King of Damnonia (Devonshire and Cornwall), in which he complained that 'beyond the mouth of the Severn, the priests of Cambria, proud of the purity of their morals, have such a horror of [CH. I. communication with us, that they refuse to pray with us in the churches, or to seat themselves at the same table: more than this, what is left from our meals is thrown to dogs and swine, the dishes and bottles we have used have to be rubbed with sand or purified by fire, before they will condescend to touch them. The Britons give us neither the salutation nor the kiss of peace; and if one of us went to live in their country, the natives would hold no communication with him till after he had been made to endure a penance of forty days.'

⁵⁴ Aldhelm then proceeds to assume that these British Christians, with their bishops, are outside the pale of the Catholic Church, and to assert in language, which has often been heard in more modern times, that it is impossible to be a Catholic and yet not in visible union with the See of St. Peter. 'We entreat you on our knees, in view of our future and common country in heaven, and of the angels our future fellow-countrymen, do not persevere in your arrogant contempt of the decrees of St. Peter and the traditions of the Roman Church, by a proud and tyrannical attachment to the decrees of your ancestors. Whatever may be the perfection of faith and good works, they are unprofitable out of the Catholic Church. . . . To sum up everything in one word, it is vain for any man to take credit to himself for belonging to the Catholic faith, so long as he rejects the doctrine and rule of St. Peter. For the foundation of the Church and the consolidation of the faith, placed first in Christ and secondly in St. Peter, will not waver before the assaults of any tempest. It was on St. Peter that the Truth Himself conferred the privilege of the Church, saying, Thou art Peter, and upon this rock will I build my Church.'

⁵⁵ In A.D. 816, the Council of Celchyth, under Wulfred Archbishop of Canterbury and Kenulf King of Mercia, passed a resolution questioning the ordination of certain Irish clergy and the efficacy of Sacraments administered by them. The same state of antagonism between the Roman Church and the Celtic communities existed on the Continent. The Anglo-Saxon Winfrid, A.D. 680-755, better known as Boniface Archbishop of Mentz, and

styled 'The Apostle of Germany,' regarded the Irish and British missionaries with whom he came in contact in Germany as little or nothing else than heretics. He induced Pope Gregory III (A.D. 731-741) to write a letter exhorting the bishops of Bavaria and Alemannia to reject the 'teaching and the ritual of the Gentiles,' and 'of those Britons who came there,' as well as of 'other false priests and heretics'. He delated two of them, Virgilius the Apostle of Carinthia, who had been known in Ireland as Ferghal Abbot of Aghabo, and Sidonius, to Pope Zachary A.D. 746, for incorrectly administering baptism, and though the Pope acquitted them on this score, Boniface secured their condemnation in the following year on a question of the existence and character of the antipodes. A third Irishman was charged with holding heretical views of baptism, and a fourth, named Clement, was condemned for heterodoxy A.D. 742, and afterwards imprisoned by Carloman.

⁵⁶ The above facts present to our view a vast Celtic communion existing in Great Britain and Ireland, and sending its missions among the Teutonic tribes on the Continent, and to distant islands like Iceland; Catholic in doctrine and practice, and yet with its claims to Catholicity ignored or impugned by the Church of Rome; with a long roll of saints, every name of note on which is either that of one like [CH. I. St. Columbanus taking a line wholly independent of Rome, or, like Bishop Colman at the Synod of Whitby, directly in collision with her; having its own Liturgy, its own translation of the Bible, its own mode of chanting, its own monastic rule, its own cycle for the calculation of Easter; and presenting both internal and external evidence of a complete autonomy . On the other hand, Messrs. Haddan and Stubbs speak of 'the groundlessness of the so often alleged Orientalism of the early British Church,—Oriental in no other sense than that its Christianity originated like all Christianity in Asia, and found its way to Britain through (most probably) Lyons, and not through the then equally Greek Church of Rome, but without imprinting one single trace upon the British Church itself of any one thing in a peculiar sense Greek or Eastern Origin.

⁵⁷ Oriental. Elsewhere Mr. Haddan speaks of 'the common but utterly groundless idea of a specially Greek origin of the British Church.' After such decided expressions of opinion from persons so qualified to form them, it is yet hoped that it may not be considered as labour thrown away to accumulate and lay before the reader the various converging facts which, though they do not establish a specially Oriental origin of the Celtic Church, yet go

far to save such a theory from the charge of being 'utterly groundless,' and explain how it grew up. This theory is of course quite distinct from the ethnological question as to the origin of Celtic nations, and from the philological question as to the relation of the Celtic language to the Indo-Germanic family. Its discussion is complicated by the fact that the date of the evidence offered is sometimes difficult to ascertain. Such similarities as that of British weapons found in barrows, in form and alloy, to those found in the plains of Phœnicia, and of cromlechs and pillars in Ireland to stone monuments in Palestine, have reference to an original connection long anterior to the introduction of Christianity, and are chronologically irrelevant to the subject in hand. The similarity in these and other points between Cornwall, Ireland and the East, is almost certainly due to the fact that in the earliest historical times the great traders and navigators were the Phœnicians, who brought their commerce to these shores, and may have influenced the manners and customs of their inhabitants in their architecture, arts, and manners. With regard to the carved symbol of the Greek cross which is frequently found, but not in a majority of cases, on the ancient sculptured stones of Christian Scotland, while in Cornwall and Brittany the same form of the cross preponderates, and with regard to other supposed signs of [CH. I.

58 an Eastern origin said to be exhibited by the British Christian architectural remains in Cornwall, their use may be traced in all early Continental Western art, and is only due to the original connection of all Western Christianity with the East. Architectural Evidence.—Mr. Fergusson makes the following remarks on the general Eastern character of early Christian Irish architecture:— Ireland possesses what may properly be called a Celtic style of architecture, which is as interesting in itself as any of the minor local styles in any part of the world, and, so far as at present known, is quite peculiar to the island. None of the buildings of this style are large, though the ornaments of many of them are of great beauty and elegance. Their interest lies in their singularly local character and in their age, which probably extends from the fifth or sixth century to the time of the English conquest in 1176. They consist chiefly of churches and round towers... No Irish church of this period, now remaining, is perhaps even 60 feet in length, and generally they are very much smaller, the most common dimensions being from 20 to 40 feet. Increase of magnificence was sought more by extending the number than by augmenting the size. The favourite number for a complete ecclesi-

astical establishment was seven, as in Greece, this number being identical with that of the seven Apocalyptic Churches of Asia. Thus, there are seven at Glendalough, seven at Cashel, and the same sacred number is found at several other places, and generally two or three, at least, are found grouped together.

⁵⁹ 'No church is known to have existed in Ireland before the Norman Conquest that can be called a basilica, none of them being divided into aisles either by stone or wooden pillars, or possessing an apse, and no circular church has yet been found; nothing in short that would lead us to believe that Ireland obtained her architecture direct from Rome; while everything, on the contrary, tends to confirm the belief of an intimate connection with the farther East, and that her early Christianity and religious forms were derived from Greece by some of the more southerly commercial routes which at that period seem to have abutted on Ireland. 'Both in Greece and Ireland the smallness of the churches is remarkable. They never were, in fact, basilicas for the assembly of large congregations of worshippers, but oratories, where the priest could celebrate the divine mysteries for the benefit of the laity. It is not only at Mount Athos, and other places in Europe, but also in Asia Minor, that we find the method of grouping a large number of small churches together, seven being the favourite number and one often attained.'

⁶⁰ A little further on Mr. Fergusson alludes to the still older class of antiquities—'the circular domical dwellings found in the west of the island, constructed of loose stones in horizontal layers, approaching one another till they meet at the apex like the old so-called treasuries of the Greeks, or the domes of the Jains in India.' Some words of Tertullian with reference to the Eastern sect of the Marcionites have been somewhat fancifully quoted as fitly describing these early Irish beehive-shaped buildings: 'Habent apes favos, habent et ecclesias Marcionitae,' &c. Similar Christian architectural remains have been found [CH. I. in Cornwall (A.D. 250-450), and are described by Mr. Borlase in his 'Age of the Saints.' In his Preface to the *Sculptured Stones of Scotland* Mr. Stuart quotes Dr. Wise's assertion that there is a striking similarity between the stone monuments of the East and those of Britain, and Mr. Chalmers' assertion that there are figures on some of the stones in Scotland identical with those on Gnostic gems.

⁶¹ These and such like facts, without amounting to proof, are suggestive of Eastern origin or influence, more probably the latter. On the other hand, the explanation which has already been given of the existence of Greek crosses in Cornwall may be extended to all the other points of architectural similarity between the early Christian remains of Great Britain and Ireland and those of the East. *Palaeographical Evidence*.—The palaeographical evidence is at first sight strongly in favour of an Eastern connection, though the tendency of recent writers and of fuller investigation has been to modify the extent of the connection, or even to deny it altogether. The distinctive style of ornamentation adopted or invented by native artists consisted of intricate designs formed— 1. By the use of dots, generally in different coloured inks. 2. By simple lines, straight or curved. 3. By the step-like angulated pattern. 4. By the Chinese-like z pattern.

⁶² 5. By interlaced ribbons. 6. By interlaced zoomorphic patterns. 7. By various spiral patterns, which are by far the most characteristic of the whole. 8. By the formation of gigantic initial letters, sometimes occupying a whole page, which are filled up with geometrical designs of interlaced work, convoluted serpentine figures, spiral ornaments, grotesque birds, insects, quadrupeds, &c. What is the origin of this style of Celtic art? A Roman origin is impossible, because not a single Italian MS. nor a single piece of Italian sculpture can be produced older than the ninth century having a close resemblance to those of this country. The illuminations in the Book of Kells find no exact parallel in Italy. They resemble Assyrian or Egyptian rather than Italian work. A Scandinavian origin, suggested by the existence of Runic inscriptions on stones found in various places, especially in the Isle of Man, is impossible, because all such stones are several centuries more recent than the oldest Celtic MSS., the writers of which had no intercourse with the inhabitants of Denmark or Norway.

⁶³ An Eastern origin is suggested by the similarity of much of the Celtic ornamentation to that found in early Syriac, Egyptian, Ethiopic, &c. MSS., by a resemblance in the delineation of birds and animals to Egyptian fresco painting, in the manner of drawing the wings, in the conventional representations of eagles, lions, calves, &c., in the swathed mummy-like figures of Christ. The theory of such an origin is facilitated by the early commercial intercourse which is known to have existed between this country and the East, and by the frequent expeditions recorded to have been made by early

Christian pilgrims of the Celtic Church to the Holy Land, and by the immigration of foreign ecclesiastics. On the other hand, it is rendered doubtful by the fact that work resembling Byzantine work, and some features of Oriental ornamentation, are to be found in very early MSS. not only in the East, but also throughout Western Christendom.

⁶⁴[CH. I. A peculiarity of Greek writing, sometimes adopted by Celtic scribes, as in the Scottish Book of Deer; the Welsh ninth-century Ovid preserved in the Bodleian Library (Auct. F. iv. 32); the Irish Stowe Missal (ff. 18, 20-24); consists in the written letters depending from the line above them, instead of resting on the line beneath. Another feature suggestive of Oriental influence is the introduction of the serpent as a common form of ornamentation in the elaborate illuminations of interlaced work which adorn the early Irish MSS. It is also prominent among Christian emblems on the rudely carved stone crosses, most of which are earlier than the ninth century, and some of which are coeval with the introduction of Christianity into these islands. This serpentine ornamentation reaches a climax on the case of St. Patrick's Bell (eleventh century), 'one side of which is beautified with stones with ornaments of fine gold representing serpents, curiously and elegantly intertwined in most intricate folds, and in various knots, like the complicated involutions in the collar of the Order of the Knights of St. Patrick. On one of the ends below the knob and ring by which it is suspended there are eight serpents so singularly infolded and intermingled with one

⁶⁵'The collection of many of these MSS. has also furnished additional though unlooked-for evidence that the ancient Church in these islands was independent of Rome, and that it corresponded, on the contrary, with the Eastern Churches. . . . These apparently trifling circumstances (ornamental details) seem to me to prove, more forcibly than the most laborious arguments, the connexion between the early Christians in these islands and those of the East, so strongly insisted on by various writers.' It is fair to add that in 1868 the Professor seems so far to have modified his opinion of the Eastern origin of the style of illumination as to speak of it as probable rather than as capable of positive proof; Facsimiles, &c., Introd. p. 5. another, that it requires minute attention and singular discrimination to trace each separately and to distinguish it from its fellows. Their eyes are skilfully formed of blue glass. Above the cross are four of the same kind, and in each of the four compartments into which it is divided there are two golden serpents in relief. Be-

low the knob of suspension, on the opposite end or side, are six other serpents, with blue eyes, but differently intertwined. On the top is a strange representation of two of these creatures with two legs.

⁶⁶ The serpent continued to make its appearance in the Ritual of the Anglo-Saxons, according to a traditional use possibly perpetuated from their Celtic predecessors. On Maundy Thursday, after Nones, a procession went down to the church door, bearing with it a staff which ended at the top in the shape of a serpent. There, fire, struck from a flint, was first hallowed, and then used for lighting a candle which came out of the serpent's mouth. From this all other candles were lighted; and the same ceremonial was repeated on Good Friday and Easter Eve. The serpent appears in the Mozarabic Liturgy, which contains the following rubric amid the ceremonial of Easter Eve: 'Hic exeat Subdiaconus cum cruce hoc ordine. Ceroferarii cum cereis pergant coram cruce; et cereus paschalis coram cereis, et serpens coram cereo,' &c. There is no evidence as to early Gallican usage on this point, but the serpent-rod was in use at Rouen as late as the commencement of the eighteenth century, and in England up to the sixteenth century.

⁶⁷ Another custom common to Ireland and the East, though [CH. I. not exclusively confined to Ireland among Western nations, was that of providing their more precious sacred books with leather satchels called 'polaires,' furnished with straps for slinging round the shoulder, and ornamented in a kind of basso-relievo produced by stamping the leather. Woodcuts of the polaire of the Book of Armagh and of the shrine of St. Maidoc are given in Mr. Petrie's *Round Towers*, pp. 329, 322; *Archæologia*, vol. xliii. plate xiv. There are before the writer at this moment the leather satchel of the Irish Missal belonging to C. C. C. Library, Oxford, and the leather satchel of an Æthiopic MS. of about the same date belonging to St. John's College, Oxford. They resemble each other so closely in texture and design that they might be thought to have come from the same workshop. An independent origin is claimed for the Celtic style of ornamentation by some modern writers; as by Mr. French, who thinks that it is an imitation of the interlaced wicker-work of gigantic animals within which the natives in a pre-Christian period immolated their victims. The anonymous writer of a recent article on this subject gives it as his view that 'English interlacings and Irish spirals are not traditional or taught ornament, but the special fancies of a race;' and again, speaking of the miniatures in the Book of Kells the same writer says

that 'they are constructed not without power or beauty, but with the quaintness which marks the work of an isolated Church, which owed Rome nothing, and to which Greece or Syria had taught nothing but the faith.'

⁶⁸ Liturgical Evidence.—The monastic rule of the Celtic Church has been often ascribed to an Eastern origin. Its canons, so far as they can be judged from the extant remains of the Rules of St. Columba, Columbanus, Adamnan, &c., are not identical with any other Eastern or Western code. They are found on comparison rather to resemble the former than the latter in the greater severity of their regulations, which probably caused them to give way eventually before the milder Rule of St. Benedict, and in the appearance in the Rule of St. Columbanus of such Eastern words as *paximacium*, *paracaraximus*, *Archimandrita*, *Nonnus*. The scattered traces of Oriental influence in the remains of the Celtic Liturgy and Ritual may be summed up as consisting of the following points:— (a) The episcopal benediction immediately preceding the communion of the people, and sometimes bestowed in the Eastern fashion 3. (b) The veiling of women at the reception of the Eucharist 4. (c) The use of unleavened bread 5. (d) The custom of fasting on Wednesdays and Fridays is spoken of by Archbishop Ussher as 'agreeable to the custom of the Grecian rather than of the Roman Church'. But there does not seem to be sufficient authority for drawing such a distinction. (e) Several of the points of Celtic Ritual, specified on p. 61 as Gallican, are Oriental in their origin.

⁶⁹ Historical Evidence.—Mention may be made, in connection with the above facts, of the constant allusions to the East, and especially to Jerusalem, in the legendary lives of the saints; e.g. in the legend connecting Scotland with St. Andrew as its patron saint, and describing the arrival of Regulus, a monkish pilgrim from the city of Constantinople, bringing the bones of the Apostle from the East. The oldest document containing this legend is of the twelfth century, and is printed in the *Chronicles of the Picts and Scots*. So in the legendary lives of St. Bonifacius, St. Servanus, and of others enumerated in Haddan and Stubbs' *Councils*, &c., in the legendary consecration at Jerusalem, in the sixth century, of St. David first Bishop of St. David's, St. Teilo second Bishop of Llandaff, St. Patern Bishop of Llandabarn. Sometimes Eastern pilgrims visited Ireland. Seven Egyptian monks, buried at Disert Ulidh, are invoked in the *Félire of Oengus*.

⁷⁰ Celtic saints sometimes referred to Eastern authority in self-defence, in their controversies with Rome. St. Columbanus, soon after the arrival of his mission in Gaul A.D. 590, protected himself from the charge of schism, and defended the Celtic mode of determining the fall of Easter, by referring to the authority of Anatolius Bishop of Laodicea, A.D. 270. He accused the continental Church of innovation; its computation having been altered by Sulpicius Severus A.D. 410, by Victorius of Aquitaine 450, by Dionysius Exiguus 525; and he finally declared to Pope Boniface his readiness to abide by the second canon of the Second Council of Constantinople, 'Let not bishops go out of their dioceses to churches out of their bounds, nor bring confusion on the Churches,' &c. At the Synod of Whitby, while St. Wilfrid urged the acceptance of the Roman calculation of the fall of Easter on the authority of St. Peter, Bp. Colman defended the Celtic cycle on the authority of St. John. 'Then Colman said, The Easter which I keep I received from my elders who sent me bishop hither; all our forefathers, men beloved of God, are known to have kept it after the same manner; and that the same may not seem to any contemptible or worthy to be rejected, it is the same which St. John the Evangelist, the disciple beloved of our Lord, with all the Churches over which he presided, is recorded to have observed.

⁷¹ British clergy are recorded to have visited Constantinople during the patriarchate of Methodius (842-847) for the sake of obtaining information about the Paschal cycle. The above facts go far to explain and justify the opinion that there must have been originally some connection between the Celtic and Oriental Churches. But this connection need not have been direct. The most probable hypothesis is that Christianity reached the British isles through Gaul, and that whatever traces of Eastern influence may be found in the earliest Liturgy and Ritual of Great Britain and Ireland are not due to a direct introduction of Christianity from the East, but to the Eastern character and origin of that Church through which Christianity first reached these shores. [CH. I. of the Gallican Church in the fierce persecution which raged in Gallica Celtica—the district round Lyons and Vienne—A.D. 177 probably brought Christian refugees across the Channel, and in accordance with a law of growth often exemplified in the early history of Christianity, the blood of Gallican martyrs became the seed of the British Church. This early Gallican Church was a colony from Asia Minor. Pothinus the first Bishop of Lyons had come directly from that country, bringing with him

Irenaeus the disciple of Polycarp, the disciple of St. John. The names of its bishops and martyrs were Greek. The writings of its saints and some of its earliest extant inscriptions are in the same language. The account of its sufferings under Marcus Aurelius was sent by the Christians of Lyons and Vienne by letter to their brethren in Asia and Phrygia. Any features of Oriental ritual in the British Church may be accounted for and traced, as has been already suggested, through this intermediate Gallican channel.

⁷² Other proofs are forthcoming of the intercourse which existed at a subsequent date between these islands and France. Passages indicating an intercourse of the British and Gallican Churches during the first six centuries are found in the writings of the anonymous author of a tract *De Septem Ordinibus Ecclesiae*, Arnobius junior, St. Patrick, and Venantius Fortunatus. During the fourth and fifth centuries there was a constant emigration of British Christians into Armorica, and legendary lives exist of many saints who migrated from Wales or Cornwall into Brittany A.D. 450-600. The presence of *loca Christo vero subdita . . . in quibus omnibus locis Christi nomen qui jam venit regnat . . . utpote in quibus omnibus locis populus nominis Christi inhabitet . . . Christi autem regnum et nomen ubique porrigitur, ubique creditur, ab omnibus gentibus supra enumeratis colitur, &c.* Adv. Jud. vii. British bishops at various Gallican Councils is attested by their signatures, as at Tours A.D. 461, at Vannes 465, at Orleans 511, at Paris 555. Mansuetus the first Bishop of Toul was an Irishman; Mansuetus was also the name of the first known Breton bishop; St. Beatus Bishop of Lausanne, and Apostle of Switzerland (fourth century), was likewise Irish. There was also constant commercial intercourse between the two countries. Diodorus Siculus states that tin was exported from Britain to Gaul, and transported through Gaul to the mouths of the Rhone and to Narbonne. Strabo speaks generally of the exchange of commerce between Britain and Gaul. When St. Columbanus was at Nantes, and the authorities there wished to send him back to Ireland, an Irish merchant-ship was found lying in the harbour ready for the purpose. Gallic traders are reported to have visited Clonmacnois in the days of St. Kieran, A.D. 548-9. Gallic sailors with their ship came to Iona or its immediate neighbourhood in the sixth century.

⁷³ The intimate connection between Wales and Brittany can be traced up to the eleventh century, when Rhys ap Tewdwr, the representative of the royal line of South Wales, took refuge there, returning thence to his throne in

1077 with the unanimous consent of the people. There are traces of the presence or influence of many Gallican bishops in England; St. Martin of Tours (371-97), Hilary of Poitiers (350-67), Victricius of Rouen (c. 407), [CH. I. Germanus of Auxerre (429 and 447), Lupus of Troyes (429), Severus of Treves (447), Gregory of Tours (573-95), and of Arculfus, who was entertained by Adamnan at Iona A.D. 686. We may also note the dedication of Celtic churches to Gallican saints; as in the case of the very ancient churches at Canterbury and Whithern to St. Martin; the many churches in Cornwall and Wales dedicated to St. Germanus; two churches in Glamorganshire dedicated to St. Lupus.

⁷⁴ The missions, derived according to some accounts from Gallican sources, of St. Keby into Wales in connection with St. Hilary; of St. Ninian to Scotland, and of St. Patrick into Ireland, in connection with St. Martin. The employment by the British Church of the Paschal Cycle of Gaul as drawn up by Sulpicius Severus, the disciple of St. Martin, c. 410. The Irish Church followed the still earlier cycle of Anatolius. The use of the Gallican Psalter. The approximation to Gallican usage in certain features of the Liturgy and ritual; e. g. lections, proper prefaces, position of the benediction, the 'deprecatio' for the departed, the Hymnus trium puerorum, the use of ecclesiastical colours, of Eulogiae, of bracelets, crowns, &c. The observance of Rogation Days. The commemoration of S. Eugenia by name in the Canon of the Drummond Missal, as in the Gallican Missale Vesentionense (p. 207), where her name is added in the Commemoratio pro defunctis in the Canon, and where she is commemorated on Dec. 25 instead of S. Anastasia. Her name also appears on Dec. 25 in the Liber S. Trinitatis, a fourteenth-century Irish Martyrology; and also with that of St. Anastasia in the Sacramentary of Leo.

⁷⁵ Whole passages, in addition to many isolated phrases, from the Gallican Liturgy appear in the Stowe Missal, and in the liturgical fragments in the Books of Deer, Dimma, and Mulling. The second and often-quoted question of St. Augustine to Gregory I, together with the papal answer, imply either the identity of the British and Gallican Liturgies, or that St. Augustine found the Gallican Rite in use in Britain; probably in the church of St. Martin at Canterbury, where Liudhard Bishop of Senlis, who had accompanied Queen Bertha from the court of Charibert at Paris, on her marriage de Graeco in Latinum a Symmacho et Aquila sumpta est secundum lux interpretes Ptolomaei regis. Gallica est qua precipue Galli utuntur. Haec

autem praecipue sumpta est rogatu Damasi Papae a beato Hieronymo de Hebraeo ad sententiam.' Praefatio ad Psalmos, tom. viii. col. 423, fol. Basiliae, 1563. Until a complete collation shall have been made of the Celtic text of the Old Testament it is impossible to verify or refute the inference drawn by Ussher from the doubtful authority of Sedulius. The materials for such a collation are indicated in H. and S., i. pp. 170-198. They seem to prove the existence of a special Celtic revision of the text of the *Vetus Latina*.

76 [CH. I. riage with Ethelbert of Kent, would naturally have been using it. St. Augustine asked: 'Whereas the faith is one and the same, why are there different customs in different Churches, and why is one form of Mass observed in the holy Roman Church, and another in the Gallican Church?' To which St. Gregory replied: 'You know, my brother, the custom of the Roman Church, in which you remember you were bred up. But it pleases me that if you have found anything either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose, therefore, from every Church those things which are pious, religious, and upright, and when you have, as it were, made them up into one body, let the minds of the English people be accustomed thereto.'

77 In A.D. 380 certain Priscillianist bishops were banished from Spain to the Scilly Islands. The existence of a British See of Bretona in Galicia in N.W. Spain is alluded to in the Council of Lugo (*Lucus Augusti*), A.D. 569. The Second Council of Braga, A.D. 572, is subscribed to by Mailoc, a British bishop, suffragan of Martin Archbishop of Braga. There are traces of the prevalence in Spain of the British mode of calculating Easter c. A.D. 590. The Fourth Council of Toledo, A.D. 633, can. 41, abolished a particular—probably the British—form of tonsure, said to have prevailed in Galicia, and to have caused an undesirable want of uniformity in Spain. It was subscribed by Metopius, a British bishop. The signature of an '*Episcopus Britonensis*,' sometimes with a Gothic sometimes with a Celtic name, is found appended to the Councils of Toledo VII, A. D. 646; Toledo VIII, A. D. 653; Braga IV, A. D. 675; Toledo XIII, A. D. 683; Toledo XVI, A. D. 693. Traces of the existence of this British See of Britona or Britonia (*Sedes Britoniensis*) are found in lists as

late as A.D. 1156; but the See had become merged in or united with that of Montenedo or Oviedo A.D. 830.

⁷⁸ Passages which are found likewise in the Mozarabic Liturgy are incorporated in Celtic liturgical fragments in the Books of Deer, Dimma, Mulling, and in the Stowe Missal. The chief points of divergence were these:— 1. The Calculation of Easter.—There was a difference between the Roman and Celtic Churches in determining the date of Easter, which, though intrinsically of an unessential nature, became the crucial point of controversy in the seventh century, being prominently insisted on by St. Augustine at the Bangor conference with the seven British bishops. Some points in connection with it have been already alluded to. The real state of the controversy and the important facts to be remembered are these,—that before the Council of Nice the practice of the British harmonised with that of the Roman Church, the most ancient Roman table for Easter agreeing with that of the British Church; but that owing to its isolation from the rest of Western Christendom, the Celtic Church had never adopted the various alterations and improvements which, on astronomical and not on theological grounds, had been from time to time accepted by the Continental Church.

⁷⁹ 2. Baptism.—One of the conditions of union offered by St. Augustine to the British bishops was that of their consenting to administer baptism according to the custom of the Roman Church. Bede does not inform his readers in what the difference between the two baptismal rites consisted, but it probably lay in one or more of the following points:— (a) Single immersion.—The practice of immersion, as against affusion, is proved by the large size of still surviving fonts, such as the font of sixth-century workmanship found at St. Breacan's Bed, and another of twelfth-century workmanship at Cashel, in the chapel of Cornac King of South Munster (1123–38). Single immersion was the custom 'in tota diocesi Macloviensi' in Brittany up to A.D. 1620. It prevailed in the sixth century in Spain, where Gregory I advised its retention under the peculiar circumstances in which the Spanish Church stood at that time with regard to Arianism, and where a British bishopric existed at that date. It is left optional in the three extant 'Ordines Baptismi' of the ancient Gallican Church, while a rubric directing trine immersion is contained in the earliest *Ordines Romani*. Trine immersion, with the alternative of aspersion, is ordered in the earliest extant Irish Baptismal Office, in the composition of which however Roman influence is strongly marked.

⁸⁰ (b) The omission of unction.—Lanfranc complained to Tirlagh, chief king of the Irish A.D. 1074, that the Irish baptized their infants without any chrism; and St. Bernard asserted in the twelfth century that they omitted confirmation. This almost incredible accusation of the disuse of confirmation is possibly based on the fact that unction was sometimes omitted in that rite as administered in the Celtic Church. Alcuin sent a present of some oil to a lector named Colcu in Ireland in the eighth century, and requested him to distribute it among the bishops because oil was scarce, a fact which suggests that the occasional omission of unction may have been due to the difficulty of obtaining the necessary material. But if St. Bernard's exaggerated accusations were true of the Irish in the twelfth century they do not apply to an earlier date. St. Patrick, writing to the subjects of Coroticus c. A.D. 497, alludes to chrism, along with the sign of the cross and the white chrism, as all connected with the baptismal rite. The [CH. I.

⁸¹ earliest extant Irish Baptismal Office—in the volume known as the Stowe Missal—enjoins three separate acts of unction:— (i) At an early point in the service between the interrogations of the candidate: 'Deinde tanges pectus dorsum de oleo et crismate.' (ii) Shortly before the act of Baptism: 'Incipit oleari oleo et crismate in pectus et item scabulas antequam baptizaretur.' (iii) Immediately after Baptism: 'Postquam baptizaretur oleatur cresmate in cerebrum in fronte.' The personal formula following, with the vernacular rubric introducing it, is peculiar to the Stowe Missal. Of these three rites, (i) is unrepresented in the present Roman Ordines Baptismi; (ii) is directed to be performed with the oil of the catechumens only; (iii) is performed somewhat differently: 'perungat verticem Electi in modum crucis' (Ordo Bapt. Adult.), 'ungit infantem in summitate capitis,' &c. (Ordo Bapt. Parvulor.) (c) The 'Pedilacium,' or ceremonial washing of the feet after baptism. In connection with the subject it may be mentioned that one of the earliest Anglo-Saxon decrees, under Augustine, provided for the invocation of each Person of the Holy Trinity in Baptism. Pope Zachary writing to Boniface of Mentz A.D. 748 told him that the following canon on Baptism had been passed in England A.D. 597-603: 'Dinoscitur ut quicumque sine invocatione Trinitatis lotus fuisset, quod sacramentum regenerationis non haberet . . . Hoc quoque observasse in supradicta synodo sacerdotes, ut qui vel unam

⁸² Leoghaire were clothed in white garments after their baptism by St. Patrick. Book of Armagh, fol. 12a. Ch. iii. § 14. Personam de Trinitate in

baptismo non nominaret, illud baptismum esse non posset, quod pro certo verum est quia qui Unum ex sancta Trinitate confessus non fuerit perfectus Christianus esse non potest. In describing the proceedings of the Synod of Cashel A.D. 1172 Benedict of Peterborough mentions the following curious facts: 'In illo autem concilio statuerunt, et auctoritate summi pontificis praeceperunt, pueros in ecclesia baptizari, In nomine Patris, et Filii, et Spiritus Sancti, et hoc a sacerdotibus fieri praeceperunt. Mos enim prius erat per diversa loca Hiberniae, quod statim cum puer nasceretur, pater ipsius vel quilibet alius eum ter mergeret in aqua. Et si divitis filius esset, ter mergeret in lacte.' Archbishop Theodore's doubts of the validity of British Baptism have been noticed. If there was any reason for supposing that the abuses in Ireland in the twelfth century had any counterpart in England in the seventh century, they would have been justifiable. It is curious that the formula of Baptism is omitted in the Office preserved in the Stowe Missal.

83 3. The Tonsure.—The Roman tonsure was formed by the top of the head being shaved close, and a circle or crown of hair left to grow around it. The Eastern tonsure, styled St. Paul's, was total. The Celtic tonsure consisted in shaving all the hair in front of a line drawn over the top of the head from ear to ear. The Roman party traced their form of tonsure to St. Peter, and attributed that of their opponents to Simon Magus. Abbot Ceolfrid discussed the subject at length in his letter to Nectan King of the Picts A.D. 710. [CH. I. Although not brought forward by St. Augustine, this question of the tonsure (together with that of Easter) formed the subject of the most frequent and violent controversy in Britain during the seventh century. There are traces of the same controversy in France, where a Saxon colony at Bayeux had copied the Celtic tonsure from the Bretons before A.D. 590; and in Spain, where a tonsure like the Celtic was condemned by the fourth Council of Toledo.

84 4. The Ordinal. (a) The Consecration of Bishops by a single Bishop.—In the Life of St. Kentigern it is related that he was consecrated to the episcopate by a single bishop who had been summoned from Ireland for that purpose, according to the custom of the Britons and Scots. A similar fact is recorded in the legendary lives of the Welsh SS. David, Dubricius, Teilo, &c. There is a curious legend of the consecration of St. Columba by Bishop Etchain, who conferred on him priest's instead of bishop's orders by mistake. Was this the flaw which caused Archbishop Theodore to suspect the imper-

fection of Celtic Orders, and think it necessary to confirm the consecration of Chad to the see of York? That consecration had been performed by Wini Bishop of Winchester, assisted by two British bishops, A.D. 665, but such assistance may have been regarded as valueless. In Ireland the custom of single consecration still obtained in the eleventh century, and was complained of by St. Anselm writing to the Irish king Tirlagh, A.D. 1074, and by Lanfranc writing to King Muriardach, A.D. 1100. It is strange that such a custom should have prevailed in the British Church, as three of its bishops had been present and had subscribed to the canons of the Council of Arles, A.D. 314, which ordered that at least three, and if possible seven, bishops should take part in every episcopal consecration.

⁸⁵ (4) The Lessons of Scripture used in the British Ordinal differed from those in use in other Western Ordinals. Their variations are exhibited in the following table:— BRITISH ORDINAL. (From Gildas.): At Ordination. 1 Pet. i. 3, 13, 14, 22; ii. 1, 9. Acts i. 15, 16. 'Secunda Lectio Pauli.' 1 Tim. iii. 1 &c. Matt. xvi. 16-18. GALLICAN ORDINAL. (From Lectionarium Lux-oviense.): Ordination of Deacons. Exek. xlv. 15, 16. 1 Tim. iii. 8-13. Luke ix. 57-62. Of Priests. Tit. i. 1-6. Luke xii. 42-44. Of Bishops. Mol. i. 6-11. 1 Cor. ix. 7-12. Luke xx. 45-xxi. 4. ROMAN ORDINAL. (From Div. Hieron. Comes Pamelii Liturg. ii. 60.): Ordination of Deacons. 1 Tim. iii. 8. John xii. 24. Of Priests. Ecclus. xxxv. 2. Matt. xxiv. 42. Of Bishops. Matt. x. 1; xxiv. 42. Mark vi. 6. Luke x. 1. John x. 12; xii. 24. 1 Tim. iii. 1. Tit. i. 7.

⁸⁶ St. Gregory, in his celebrated answers to St. Augustine, distinctly recognised the validity of consecration by single bishops in case of necessity, and authorised and commissioned him to consecrate single-handed. 'Truly in the Church of the English, in which as yet you are found the only bishop, you cannot ordain a bishop otherwise than without other bishops.' Bede, H. E. i. 27. Respons. vi. St. Anselm said, 'Episcopi quoque qui debent esse forma et exemplum aliis canonicae religionis, inordinate, sicut audimus, aut a solis episcopis, aut in locis, ubi non debent, consecrantur.' Ussher, Vet. Epist. Hibern. Sylloge, Ep. xxxv; also in Ep. xxxvi. Lanfranc complained 'Quod episcopi ab uno episcopo consecrantur.' Ib. Ep. xxvii. 2 'Ut sine tribus episcopis nullus episcopus ordinetur. De his qui usurpant sibi quod soli debeant episcopos ordinare, placuit ut nullus hoc sibi praesumat nisi assumptis secum septem aliis episcopis: si tamen non potuerit septem infra tres non audeat ordinare.' Mansi, Conc. tom. ii. p. 474. can. xx.

⁸⁷[CH. I. (c) The anointing of the hands of deacons and priests at ordination. This custom, together with the above use of lections, is vouched for by the contemporaneous authority of Gildas: 'Recurrere tandem aliquando usque ad lectiones illas, quae ad hoc non solum ut recitentur, sed etiam ad stipulentur benedictioni, qua initiantur sacerdotum vel ministrorum manus,' &c. The earliest extant formula for such unction is found in the Pontifical of the Anglo-Saxon Egbert Archbishop of York (732-766), and runs as follows: —

'Ad Ordinandos Presbiteros. — (1) Consecratio Manus.

⁸⁸(2) Benedic, Domine, et sanctifica has manus sacerdotis tui Ill. ad consecrandas hostias quae pro delictis atque neglegentiis populi offeruntur, et ad cetera benedicenda quae ad usus populi necessaria sunt; et praesta, quaesumus, ut quaecunque benedixerint benedicentur, et quaecunque sacrauerint sacrentur, Saluator mundi, qui uinis et regnas. (3) Faciens crucem sanctam de chrismate in manibus eius (uel eorum) et dicis: (4) Consecrentur manus istae, quaesumus, Domine, et sanctificentur; per istam sanctam unctionem et nostram invocationem, adque diuinam benedictionem, ut quodquod benedixerint sit benedictum, et quodquod sanctificauerint sit sanctificatum. Per.

(5) Consecratio capitis oleo.

⁸⁹(6) Unguatur et consecretur caput tuum coelesti benedictione in ordine sacerdotali, in nomine Patris, et Filii, et Spiritus Sancti. Amen. Pax tibi. Presp. Et cum Spiritu tuo.' In the ordination of deacons in the same Pontifical there is the following rubric and collect:— (7) 'Consecratio manuum Diaconi de oleo sancto et chrisma. (8) Consecrentur manus, iste, quaesumus Domine, et sanctificentur per istam unctionem, ut quaecunque benedixerint benedicta sint, et quaecunque sanctificauerint sanctificata sint. (1) and (4) are found in the Gregorian Sacramentary; not in the Gelasian; and in three ninth-century Gallican Sacramentaries. The rubric and formula for the unction of the hands in the consecration of priests, in the present Roman Pontifical, are as follows:— 'Pontifex cum oleo catechumenorum inungit unicuique ambas manus, simul junctas, in modum crucis, producendo cum pollice suo dextero in dictum oleum intincto duas lineas, videlicet, a pollice dexteræ manus usque ad indicem sinistrae, et a pollice sinistrae usque ad indicem dexteræ, ungendo mox totaliter palmas, dicens, dum quemlibet inungit:

⁹⁰ Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem et nostram benedictionem. R. Amen. Pontifex producit manu dextera signum crucis super manus illius, quem ordinat, et prosequitur: Ut quaecunque benedixerint benedicantur, et quaecunque consecruauerint consecrentur et sanctificentur in nomine Domini nostri Jesu Christi. Amen.' [CH. I. The anointing of the hands at the ordination of deacons [(7) and (8)] is not found in any form of the Roman Ordinal, ancient or modern, nor in any Gallican Ordinal. It is found in the Anglo-Saxon Ordinals of St. Dunstan, of Egbert, of Bec; and is asserted by Martene to have been a peculiarity of the Anglo-Saxon Church. With the passage of Gildas in view, it seems a safe inference that it was imported into the Anglo-Saxon Ordinal from the more ancient forms of the British Church. A similar inference has been drawn with reference to the following points, but with less certainty, as there is no passage of Gildas, or other Celtic author, which can be produced to throw light on the earlier British practice.

⁹¹ (d) The Prayer at the giving of the stole to deacons at Ordination:— 'In nomine sanctae Trinitatis et unice divinitatis accipe stolam quam tibi Dominus per humilitatis nostrae famulatum, seu per manus nostras, accipiendam praeparavit; per quam seias sarcinam Domini Dei tui cervicibus tuis impositam, et ad humilitatem atque ministrationem te esse connexum, et per quam te cognoscant fratres tui ministrum Dei esse ordinatum, ut qui in diaconatus ministerio es constitutus, leuitice benedictionis ordine clarescas, et spiritali conversatione praeulgens gratia sanctificationis elueas; sed et in Christo Jesu firmus et stabilis perseveres, quatenus hoc quod per hanc stolam significatur in die districti iudicii ante tribunal Domini siue macula representare ualeas; ipso auxiliante cui est honor et gloria in saecula saeculorum. Amen.' *deservimus, ecclesia, neutris agitur.* Martene expresses his astonishment at this passage. Certainly Amalarius (ob. 837), writing some years previously, had asserted the custom in the case of the ordination of priests: 'Hunc morem tenent episcopi nostri; manus presbyterorum ungunt de oleo.' *De Div. Off. lib. ii. c. 13.* Rodolph and Amalarius were familiar with Gallican, and perhaps also with Anglo-Saxon Ritual.

⁹² This prayer is found in the Winchester Pontifical, and in the English Pontificals of Egbert and St. Dunstan at Paris, and in that of Jumièges, but not in any other Western ordinals. (e) Rite of delivering the book of the Gospels to Deacons at Ordination. This rite, which is now in general use in

the Roman Church, is not found in any of the *Ordines Romani* in the Western Pontificals prior to A. D. 1000, except in the above-mentioned Pontificals of the Anglo-Saxon Church. The words with which it is there accompanied are these:— [CH. I. mentioned, whence it probably spread, like the Delivery of the Gospels, into the rest of Western Christendom. The Pontifical of Egbert contains the following directions:— 'Presbyter cum ordinatur, circumdantur humeri eius cum stola ab episcopo. Quando datur stola Presbytero. Stola(m) iustitiae circumdet Dominus cervicem tuam et ab omni corruptione peccati purificet Dominus mentem tuam.'

⁹³ The same reason exists as in (c) for supposing a Celtic origin for this rite. 5. Peculiar mode of consecrating Churches and Monasteries. (a) Celtic Churches as a rule, to which those of St. Martin and of the 'Quatuor Coronati' at Canterbury and that of St. Martin at Whithern must be considered exceptions, were not named after departed saints, but after their living founders. On one occasion Archbishop Theodore supplied an Anglo-Roman dedication to the wooden cathedral which had been built some fourteen years previously at Lindisfarne by the Celtic Bishop Finan. Bede narrates how (A.D. 651) 'Aidan, the Bishop, having departed this life, Finan, who was ordained and sent by the Scots, succeeded him in the bishopric, and built a cathedral church in the isle of Lindisfarne; nevertheless after the manner of the Scots, he made it not of stone, but of hewn oak, and covered it with reeds; and the same was afterwards dedicated in honour of St. Peter the Apostle by the most reverend Archbishop Theodore.' The dedications of Celtic churches may be divided into two classes, those to native saints before the existence of the Anglo-Saxon Church, those to saints in the Anglo-Saxon or Roman Calendar imposed at a later date. Sometimes the earlier dedication lingered on in use by the Celtic population, side by side with the later one, as in the case of 'St. Elider and St. James,' 'St. Beuno and St. Michael,' 'St. Dogmael and St. Thomas' &c. in Wales; 'St. Mawnanus and St. Stephen,' 'St. Manacus and St. Dunstan,' 'St. Meran and St. Thomas a Becket' in Cornwall.

⁹⁴ (b) The consecration of a church or monastery was preceded by a long fast. Bishop Cedd of the East Saxons (653-664) told Æthelwald, King of Deira, that 'it was the custom of those from whom he had learned a rule of regular discipline that they should first consecrate with prayer and fasting those places which had been newly obtained for founding a monastery or church.' Accordingly he fasted 'for the whole forty days of Lent,' and the ex-

ercise of fasting and prayer being completed he built a monastery, which is now called Lastingham, and established it with religious customs, according to the practice of Lindisfarne, where he had been educated.

6. The Liturgy and the Ritual of the Mass.

⁹⁵ The surviving fragments of the Celtic Liturgy have been put together in ch. iii, and the information which can be gleaned about its ritual is contained in ch. ii. It will therefore be sufficient to group together here certain passages which supply historical evidence of the existence of a Liturgy, other than the Roman, in these islands. In England and Wales.—The use of a Liturgy here, certainly different from the Roman, and either identical with or very like the Gallican Liturgy, is an inference from the second of the questions put by Augustine to Gregory I, and from that [CH. I. Pope's reply. It is strengthened by the language in which Augustine addressed the British bishops at the Synod of Bangor: 'In many respects you act in a manner contrary to our customs, and indeed to those of the Universal Church; and yet if you will obey me in these three things; to celebrate Easter at the proper time; to perform the office of baptism, in which we are born again to God, according to the custom of the Holy Roman and Apostolic Church; and to join us in preaching the word of God to the English people (*Anglorum genti*), we will tolerate all your other customs, though contrary to our own.' The last clause almost certainly includes a difference of Liturgy, which however Augustine had previously received instructions from Gregory not to elevate into a *casus belli*.

⁹⁶ Gildas c. A.D. 570 had asserted a difference between the British and Roman Liturgies in these words: 'The Britons are at variance with the whole world, and are opposed to Roman customs, not only in the Mass, but also in their tonsure.' The Council of Clovesho, A.D. 747, can. xiii, ordered the general adoption of Roman Sacramental usages throughout the English dioceses: 'Tertio decimo definitur decreto: Ut uno codemque modo Dominicae dispensationis in carne sacrosanctae festivitates, in omnibus ad cas rite competentibus rebus, id est, in Baptismi officio, in Missarum celebratione, in cantilenae modo celebrantur, juxta exemplar videlicet quod scriptum de Romana habemus Ecclesia. Itemque ut per gyrum totius anni natalitia sanctorum uno codemque die, juxta martyrologium ejusdem Romanae Ecclesiae, cum sua sibi convenienti psalmodio seu cantilena venerentur.' This passage proves that in A.D. 747 the Roman Liturgy was only in partial, not in uni-

versal use in England. Possibly the Gregorian Canon had been introduced in some places without the whole service having been assimilated to the Roman type, as is concluded, from an examination of the old Gallican Liturgies, to have been the case in France.

⁹⁷ The Irish Catalogue of the Saints, A.D. 750, asserts that a British Liturgy, different from St. Patrick's, had been introduced into Ireland, in the latter half of the sixth century, by St. David, St. Cadoc, and Gildas. At the close of the eighth century the Scottish Liturgy was said to be still in daily use in the church of York, and Alcuin writing from France (790-800) urged Archbishop Eanbald to abolish it, just as Charles the Great, in 789, had ordered the Roman rite to be substituted everywhere in France for the old Gallican Liturgy. In Ireland.—The following account of the origin of the Scottish (=Irish) Liturgy, and of the British (after A.D. 429) assumed to be the same, tracing it through Germanus and Lupus to St. Mark and distinguishing it from the Gallican, was drawn up by some foreign Scoto-Irish monk probably in the eighth century:— [CH. I. *Cursus Gallorum*.—*Inde postea relatione beati Photini martyris, cum quadraginta et octo martiribus retrusi in ergastulum, relatione ad beatum Clementem IV loci successorem beati Petri Apostoli deportaverunt, et beatum Irenaeum Episcopum beatus Clemens ordinavit. Hoc in libro sancti ipsius Irenaei, Episcopi et martiris, reperies. Edoctus a beato Polycarpo Smyrnaeorum Episcopo et martyre, qui fuit discipulus Johannis Apostoli, sicut refert Historiographus Josephus, et Irenaeus Episcopus, in suo libro.*

⁹⁸ Johannes Evangelista primum cursum Gallorum decantavit; inde postea beatus Polycarpus discipulus Sancti Johannis; inde postea Irenaeus qui fuit Episcopus Lugdunensis Gallei, tertius ipse, ipsum cursum decantaverunt in Galleis. Inde per diversorum prudentium virorum, et modulationibus, series Scripturarum Novi ac Veteris Testamenti diversorum prudentium virorum paginis, non de propriis sed de sacris Scripturis, reciproca, antiphonas, et responsus seu sonus, et alleluyas composuerunt; et per universum mundum peragravit, atque per universum orbem terrarum Ecclesiae ordo cursus Gallorum diffusus est. Quem beatus Hieronimus presbiter, et Germanus et Lupus Episcopi, Pelagianam haeresim (non sicut multi opinantur et Gallicanus quidam clericus Britto modulatione deditus, quod ipsum edidisset, quod non fecit) quod beatus Hieronimus presbiter, Germanus et Lupus, Pelagianam haeresim vel Gallianam (quae nomen ipsius titulatur) ex Britannis et

Scotiis provinciis expulerunt. Cursus Scottorum.—Unde et alium cursum, qui dicitur praesenti tempore Scottorum, quae sit opinione, jactatur. Sed beatus Marcus Evangelista, sicut refert Josephus et Eusebius in libro quarto, totum Aegyptum vel Italiam taliter praedicaverunt sicut unam Ecclesiam, ut omnis sanctus, vel Gloria in Excelsis Deo, vel Oratione Dominica, et Amen, universi tam viri quam foeminae decantarent. Tanta fuit sua praedicatio unita, et postea Evangelium ex ore Petri Apostoli edidit.

⁹⁹ Beatus Hieronimus affirmat, ipsum cursum, qui dicitur praesenti tempore Scottorum, beatus Marcus decantavit, et post ipsum Gregorius Nanzianzenus, quem Hieronimus suum magistrum esse affirmat. Et beatus Basilius, frater ipsius sancti Gregorii, Antonius, Paulus, Macarius, vel Johannes et Malchus, secundum ordinem Patrum decantaverunt. Inde postea beatissimus Cassianus, qui Lonerensi monasterio beatum Honorium habuit comparem. Et post ipsum beatus Honoratus primus abba, et sanctus Caesarius Episcopus qui fuit in Arelata, et beatus Porcarius abbas, qui in ipso monasterio fuit, ipsum cursum decantaverunt, qui beatum Lupum et beatum Germanum monachos in eorum monasterio habuerunt. Et ipsi sub normam reguli ipsum cursum ibidem decantaverunt, et postea in Episcopatus cathedra summi honoris, pro reverentia sanctitatis eorum, sunt adepti. Et postea in Britannis vel Scotiis praedicaverunt, quae Vita Germani Episcopi Autisiodorensis, et Vita beati Lupi adfirmant. Qui beatum Patricium spiritualiter litteras sacras docuerunt atque innutrierunt, et ipsum Episcopum pro eorum praedicatione Archiepiscopum in Scotiis et Britannis posuerunt; qui vixit annos CLIII, et ipsum cursum ibidem decantavit.

¹⁰⁰ Et post ipsum beatus Wandilochus senex, et beatus Gomogillus, qui habuerunt in eorum monasterio monachos circiter tria millia. Inde beatus Wandilochus in praedicationis ministerium a beato Gomogillo missus est, et beatus Columbanus, partibus Galliarum; destinati sunt Luxogilum monasterium, et ibidem ipsum cursum decantaverunt. Et inde postea percrebuit forma sanctitatis eorum per universum orbem terrarum, et multa coenobia ex eorum doctrina, tam virorum quam puellarum, sunt congregata. Et postea inde sumpsit exordium sub beato Columbano, quod ante beatus Marcus Evangelista decantavit. Et si nos non creditis, inquire in Vita beati Columbani et beati Eustacii abbatis; plenius invenietis, et dicta beati Athleti abbatis Edbovensis. Cursus alius Orientalis.—Est alius cursus Orientalis a sancto [CH. I. Cromacio, et Eliodoro, et beato Paulino, seu Athanasio Episcopo ed-

itus, qui in Gallorum consuetudine non habetur; quem sanctus Macarius decantavit, hoc est, per duodenas, hoc est, unaquaeque ora. *Cursus S. Ambrosii.*—Est et alius cursus, quem refert beatus Augustinus Episcopus, quem beatus Ambrosius papa propter haereticorum ordinem dissimilem composuit, qui in Italia antea decantabatur.

¹⁰¹ *Cursus S. Benedicti.*—Est et alius cursus beati Benedicti, qui ipsum singulariter paucis discordante a cursu Romano; in sua regula repperies scriptum. Sed tamen beatus Gregorius, urbis Romae pontifex, quasi privilegium monachis, ipsum sua auctoritate in *Vita S. Benedicti* in libro *Dialogorum* affirmavit; ubi dixit, "Non aliter sanctus vir docere poterat, nisi sicut ipse beatus Benedictus vixit." Another document, drawn up about the middle of the eighth century, is entitled '*Catalogus Sanctorum Hiberniae secundum diversa tempora.*' It is believed to be the work of Tirechan, the author of the *Annotations on the Life of St. Patrick* in the *Book of Armagh*. It gives the following information, which is generally accepted as historical:— 'A. D. 440(?)–534. The first order of Catholic saints was in the time of Patricius; and then they were all bishops, famous and holy, and full of the Holy Ghost; 350 in number, founders of churches. They had one head, Christ; and one chief, Patricius; they observed one mass, one celebration, one tonsure from ear to ear. They celebrated one Easter, on the fourteenth moon after the vernal equinox; and what was excommunicated by one Church, all excommunicated. They rejected not the services and society of women; because founded on the Rock of Christ, they feared not the blast of temptation. This order of saints continued for four reigns. All these bishops were sprung from the Romans, and Franks, and Britons, and Scots.

¹⁰² 'A.D. 534–572. The second order was of Catholic presbyters. For in this order there were few bishops, and many presbyters, in number 300. They had one head, our Lord. They celebrated different masses, and had different rules; one Easter, on the fourteenth moon after the equinox; one tonsure, from ear to ear; they refused the services of women, separating them from the monasteries. This order has hitherto lasted for four reigns. They received a mass from Bishop David, and Gillas and Docus, the Britons. 'A.D. 572–666. The third order of saints was of this sort:—They were holy presbyters and a few bishops; 100 in number; who dwelt in desert places, and lived on herbs and water, and the alms; they shunned private property; they had different rules and masses, and different tonsures, for some had the coronal, and oth-

ers the hair [behind]; and a different Paschal festival. For some celebrated the Resurrection on the fourteenth moon or on the sixteenth, with hard intentions. These lived during four reigns, and continued to that great mortality [A.D. 666].'

¹⁰³ In Scotland.—There are no historical documents extant about the character of the ancient Scottish Liturgy. The existence of such a Liturgy is proved by the character of the solitary fragment in the Book of Deer; by the frequent Liturgical and Ritual allusions in the works of Adamnan and other writers of the Celtic Church in Scotland; by the account of the steps taken by Queen Margaret to get it abolished in the eleventh century. St. Serf is said in the Aberdeen Breviary to have lived 'sub forma et ritu primitivae Ecclesiae'. When Palladius arrived in Scotland he is said to have found persons 'habentes fidei doctores et sacramentorum ministros presbiteros et monachos, primitivae ecclesiae solum modo sequentes ritum et consuetudinem.' At Culross he found St. Serf 'virum devotum, mansuetum, et pium quem, ejus exigentibus meritis, catholicum juxta Romanae Ecclesiae morem rite ordinavit episcopum, et in eadem fide divinitus informavit,' &c. Passing on through Scotland, 'ecclesias consecravit, vestimentis sacerdotalibus modum imposuit, et ab eisdem horas canonicas dicendas, prout ecclesia instituebat Romana, sollemniter jussit.' The use of the old Scottish Liturgy at York has been already alluded to.

CHAPTER II: CELTIC RITUAL

¹ IT is proposed in this chapter to lay before the reader such information as can be gathered both directly and incidentally about the structure and decoration of Celtic churches, the dress and ornaments of the clergy, and the ritual of the service performed by them. The sources from which such information is forthcoming have been generally summed up in the Preface, and will be more particularly specified in foot-notes. Of Wood. — Where however wood could be obtained it was generally employed, so much so, that the custom of the Irish to use wood for building obtained for it in the middle ages the title of 'mos Scottorum,' 'opus Scoticum,' 'the Scottish style.' The church of St. Derbhraich, near Clogher, in Tyrone (fifth century), was a wooden structure. So was that of St. Ciaran of Saighir, in the same century. In the sixth century St. Monenna 'founded a monastery, which was made of smooth planks according to the fashion [CH. II.

2 of the Scottish nation, who were not accustomed to erect stone walls or to get them erected.' St. Columba's church at Derry was built of timber and wattling. In the seventh century St. Kevin (Coemgen) built his oratory of rods of wood; St. Gobban, a famous builder, constructed a wooden church for St. Mulling. It is told of St. Mochaoi, abbot of Nendrum, that on one occasion he went with sevenscore young men to cut wattles to make his church. In the ninth century the Annals of Ulster record a hurricane which occurred on the festival of St. Martin, and which prostrated a great many trees in the woods, and carried the churches (DIURTHEACHS) from their places. In the twelfth century the custom of building churches of wood was still continued in Ireland, as appears from St. Bernard's notice of a church built by Malachy Archbishop of Armagh. The same custom prevailed in other portions of the Celtic Church. In Scotland St. Ninian's church among the Southern Picts, at the end of the fourth or beginning of the fifth century obtained its name of Candida Casa from the very unusual circumstance that it was built of stone, the use of which material for building purposes was not customary at that date.

3 St. Adamnan implies that the first buildings at Iona, including the church, were of wood. Early in the eighth century, Nectan king of the Picts sent into England for builders in stone, after that Benedict Biscop had introduced there the Roman custom of employing this more durable material. In the Northumbrian Church, Finan, who had been a monk at Iona, and who succeeded Aidan as bishop of Lindisfarne A.D. 651, 'built a church fit for an episcopal see, not of stone, but altogether of sawn wood covered with reeds after the Scotie fashion.' In England, the buildings at Glastonbury, as they existed in the British Church, before the Anglo-Saxon refoundation of that monastery in the seventh century, were, according to tradition, of wood. In Wales, when St. Kentigern founded his monastery of St. Asaph, in the sixth century, he built the church of dressed wood, 'after the manner of the Britons, since they were not yet either accustomed or able to build with stone.' St. Gwynllyw, at the close of the same century, is recorded to have built a cemetery chapel of wood.

4 On the Continent, when the great Celtic missionary St. Columbanus received from the king of the Lombards a site for his church and monastery at Bobbio A.D. 615, he was said to [CH II. have been supernaturally assisted in procuring the wood necessary for that purpose. Of Stone.—Stone build-

ings, though not the general rule, were by no means unknown throughout this period. The remains of rude oratories of uncemented stone still survive in Ireland, either like the oratory of Gallerus, of a date antecedent to the mission of St. Patrick, or like that of Crumtherim, coeval with him, or, as in the case of the church of St. Kienan (Cianan, Kenan), built by his disciples. Stone began to be universally adopted in Ireland for building purposes after the first irruption of the Danes, A. D. 794, and the consequent transfer of the monastic establishment of Iona to Kells, A. D. 814.

5 In Scotland, it has been noticed that St. Ninian's church at Candida Casa, c. A.D. 400, was a stone structure. There are remains of a stone chapel of St. Medan, an Irish virgin and a disciple of St. Ninian, at Kirkmaiden on the Bay of Luce in Wigtonshire, similar to remains found in Cornwall and Brittany. There are also in the same neighbourhood stones, sepulchral slabs, &c., with representations of crosses, animals of interlaced work of Hiberno-British character, like the single stones found in Ireland, and described in detail by Mr. Petrie. The remains of British churches in England and Wales enumerated and described at length by Messrs. Haddan and Stubbs exhibit Romano-British stone or brickwork. An examination of these ruins points to the small dimensions of these primitive churches, and this inference is corroborated by early testimony. Sixty feet was the length of the Great Church of St. Patrick at Teltown in Meath; one hundred feet that of the first cathedral at Armagh, c. A.D. 445. But larger churches soon rose. The Annals of Ulster record the burning of two hundred and sixty persons in a wooden church A.D. 849. The following is the description of St. Bridget's church at Kildare, in her life by Cogitosus:—

6 'The church in which repose the bodies of both, that is, Bishop Conlaeth, and this Virgin Saint Bridget, on the right and left of the decorated altar, deposited in ornaments adorned with various embellishments of gold and silver and gems and precious stone, with crowns of gold and silver depending from above. For the number of the faithful of both sexes increasing, the church occupied a spacious area, and was elevated to a menacing height, and was adorned with painted pictures, having within three oratories large and separated by partitions of planks under one roof of the greater house, wherein one partition—decorated and painted with figures, and covered with linen hangings—extended along the breadth in the eastern part of the church, from the one to the other party-wall of the church: which partition

has at its extremity two doors; and through the one door, placed in the right side, the chief bishop enters the sanctuary, accompanied by his regular school, and those who are deputed to the sacred ministry of offering sacred and dominical sacrifices; through the other door, placed in the left part of the above-mentioned partition, and lying transversely, none enter but the abbess with her virgins and faithful widows, when going to participate [CH. II.

7 in the banquet of the body and blood of Jesus Christ. But another partition, dividing the pavement of the house into two equal parts, extends from the eastern (western?) side to the transverse partition lying across the breadth. Moreover the church has in it many windows, and one ornamented doorway on the right side, through which the priests and the faithful of the male sex enter the church, and another doorway on the left side, through which the congregation of virgins and faithful women are accustomed to enter. And thus in one very great temple, a multitude of people, in different order and ranks, and sex and situation, separated by partitions, in different order but with one mind worship Almighty God. The remains of Bishop Conlaeth referred to in this extract were disinterred and enshrined A.D. 799. Cogitosus describes the windows as 'numerous' and the walls as 'covered with mural paintings.' This points to a date at least as late as the eighth century, for Bede assigns the first introduction of glass and painting into England A.D. 676 to Benedict Biscop, and he had to bring glaziers from Gaul; unless Dr. O'Connor is right in seeing in Cogitosus' work only a proof of the early and more advanced state of art in Ireland, or unless Mr. Petrie is right in laying stress on the fact that there is no mention of glass in these windows, which may have been only apertures.

8 The ornamentation of the church need not cause surprise, for there are extant elaborately-worked gold, silver, and bronze utensils and ornaments recently discovered in Ireland, and undoubtedly belonging to a still earlier date. See the description of silver flagons and cups with interlaced and triangular ornamentation found near Coleraine A.D. 1854, and assigned to a date 400-600 B.C. in the *Ulster Journal of Archaeology*, vol. ii. p. 182. The surviving architectural remains are a proof of the number of Celtic churches which must at one time have existed. As far as England alone is concerned, there is the direct testimony of the British historian Gildas, who speaks of the multitude of churches destroyed in England during the Diocletian perse-

cution (A.D. 305-313), and again during the invasions of the heathen Saxons in the sixth century. Further details of Irish churches and oratories will be found in Dr. Petrie's *Ecclesiastical Architecture of Ireland*, p. 186, and of Scottish churches in the *Proceedings of the Society of Antiquaries of Scotland*, ii. 517.

9 Certain main features deserve to be further dwelt upon. Screens.—There appears to have been in early Celtic churches a substantial screen with doors in it, separating the chancel from the nave. This is implied in Cogitosus' description of St. Bridget's church (p. 89), and is stated in a fifteenth-century Gaelic MS. *Life of St. Columba* preserved in the Advocates' Library at Edinburgh, and translated in Mr. Skene's *Celtic Scotland*, vol. ii. p. 500. Altars.—British churches at the beginning of the fourth century had more than one altar. This is inferred from the expressions of Gildas, 'inter altaria' (p. 72), 'inter ipsa sacrosancta altaria' (p. 37). The altar was called 'coelestis sacrificii sedes' (p. 37). It stood at the east end of the church. It was sometimes made of wood, as in the case of the altar in the church of St. Bridget; sometimes of stone. Gildas [CH. II. alludes to the stone altars of British churches. A stone altar is mentioned as having been discovered by St. Patrick in a cave, a possible proof of the existence of Christians in Ireland before the arrival of that saint; and stone altars of the Celtic period have been found on the island of Ardoilan, six miles from the coast of Orney, on the site of the antique monastery of St. Fechin; in the oratory of St. Molaise at Inismurray; at Temple Molaga, with two stone candlesticks close to it; in the oratory of St. Piran at Perranzabuloe in Cornwall; and in that of St. Michael at Penkivel in the same county.

10 Vestry.—There was frequently an outside vestry attached to the church, 'exedra' or 'exedriola', where the sacred vessels were kept, and which served for the other purposes of a sacristy. Bells.—Each church had its bell, 'clocca' or 'campana,' used for summoning the congregation together for the divine offices. The bells of St. Columba and St. Ninian, the former being possibly the very bell alluded to by St. Adamnan, are still in existence in the collection made by the late Mr. John Bell of Dungannon. Pictures of them, with minute description and measurements, are given in Stuart's *Sculptured Stones of Scotland*, Wilson's *Archaeology of Scotland*, *Archaeologia Scotica*. A similar bell was found six hundred years ago in the ruins of Bangor Abbey, of which there is a woodcut in the *Ulster Journal of Archaeology*. There is a

handbell in of the British St. Mel (Moel or Mael) Bishop of Ardagh, bowing her head she touched with her hands one of the wooden pillars of the altar, which ever afterwards remained green and sound. 1 *Inter altaria jurejurando demorantes, et haec eadem ac si lutulenta paulo post saxa despicientes.* H. and S. i. 49. 2 St. Evin's Life of St. Patrick, np. Colgan, *Trias Thaum*, p. 134; Todd's Life of St. Patrick, p. 222; see Leabhar Breac, fol. 26a. 3 Transactions of Royal Irish Academy, xx. 421-3. 4 Dunraven, Lord, Notes on Irish Architecture, pp. 47, 62. 5 Transactions of Exeter Dioc. Arch. Soc. vol. ii. p. 95. 6 *Ib.* vol. iv. p. 91. 7 Adamnan, Vit. S. Columbae, iii. 19; Id. de Locis Sanctis, i. 8. *Clocum pul-a, cujus sonitu fratres incitati ad ecclesiam ocus currunt.* Vit. S. Columbae, i. 8; iii. 23; Cumman, Vit. S. Columbae, p. 41. 9 ii. p. liii. 10 p. 652. 11 iv. 119. 12 i. 179.

¹¹ the hands of a very ancient sculptured figure of an ecclesiastic. A 'campanarius' is mentioned in the list of various persons who formed the household of St. Patrick, who is also said to have given fifty bells to the churches of Connaught. St. Fillan's bell, with its possibly phallic ornamentation, and with an account of the superstitious usages with which till lately it has been connected, is described in the Proceedings of the Society of Antiquaries of Scotland. Small quadrangular hand-bells of great age, very similar in construction to the Irish type of workmanship, have been found in Wales: an account of one dug up on the site of the oratory of St. Cenan, and of another formerly preserved in the church of Llangwynodd, is given in the *Archæologia Cambrensis*. Various ancient Irish bells still exist, of which the earliest is perhaps that of St. Patrick. A description of it has been published by Dr. Reeves.

¹² A short account of the ancient bells of other Celtic saints is given by Professor Westwood. St. Mogue's bell and three others are figured in the Proceedings of the Society of Antiquaries of London, where Mr. Franks describes them as presumably 'hand-bells used by the early missionaries and cremital bishops of the British Church to summon their followers to prayer.' They were kept either in the vestry, or in those round towers both of Scotland and Ireland which were so long a puzzle to antiquaries, but which are believed by some persons to have been belfries, as well perhaps as repositories for relics, books, and other valuables. Strange miracles sometimes attested the sanctity of these [CH. II. bells, as in the case of the construction of a '*ferrea campana et quadrata suae ecclesiae pernecessaria*' by St. Molocus, and

of the bell which followed St. Ternan day by day all the way from Rome to Scotland. They were also used, as well as pastoral staves, in the administration of oaths.

13 Churchyards.—In close proximity to the British church, then as now, was the churchyard, in the midst of which was planted the emblematic ever-green yew-tree. Many of the trees now standing date from the British period. The yew-tree at Aldworth, Berks, was examined A.D. 1841, and then concluded to be 1377 years old; i. e. it must have been planted c. A.D. 464, shortly after the preaching of St. Germanus against the Pelagian heresy. Crowhurst yew in Surrey is said to be 1450 years, and the yews at Fountains Abbey are of great antiquity. Giraldus Cambrensis noticed the abundance and age of yews in Ireland, especially in churchyards and cemeteries. We now pass on from the church itself and its surroundings to some account of the service which took place within its walls. *Sacorfaice*, *Sacrificium*, *Sacrificale mysterium*, *Viaticum*. The word '*sacrificium*' was used equally for that which was offered to God, and for that which was given to and received by the communicant. St. Gall told his scholar Magnoaldus, 'My master Columbanus is accustomed to offer unto the Lord the sacrifice of salvation in brazen vessels.' The twelfth canon of the synod of St. Patrick runs thus: 'He who deserveth not to receive the sacrifice in his life, how can it benefit him after his death?' St. Patrick said to the newly-baptized virgin daughters of Laoghaire, 'Ye cannot see the face of Christ except ye taste of death, and except ye receive the sacrifice. And they answered, Give us the sacrifice, that we may behold the Son, our Spouse. And they received the Eucharist of God and they slept in death.' The two words '*communion* and *sacrifice*' are frequently used together in one phrase in the *Leabhar Breac*.

14 To celebrate the Holy Eucharist was expressed by *Offerre*, *Sacra offerre*, *Offerre sacrificium*, *Christi corpus conficere*, *Eucharistiae celebrare mysteria*, *Sacra Eucharistiae mysteria* [CH. II. *conficere*, *Sacra oblationis mysteria ministrare*, *Missarum peragere sollemnia*, *Sacra Eucharistiae consecrare mysteria*, *Missarum sollemnia celebrare*, *Sacram oblationem consecrare*, *Sacrosancta ministeria perficere*, *Frangere panem*, *Sacra celebrare mysteria*, *Sacrosancta mysteria perficere*, *Immolare hostiam*, *Offerre sacrificium*, *Altario jungi*. Mabillon gives a full account of the controversy, and mentions, after several trivial objections brought by Agrestius, the following more important one, that the Irish differed from the ritual and rule of other Churches,

and celebrated the Holy Eucharist with great variation and multiplication of collects and prayers. Eustasius, the disciple and successor of Columbanus in the monastery of Luxovium (Luxeuil), admitted the charge, but pleaded in defence the general acceptableness of all prayer before God. It is impossible to decide with certainty to what Agrestius referred in his charge. Benedict XIV interpreted it of the substitution of several collects for the one collect which ordinarily precedes the Epistle in the Roman Missal, and which is thus referred to in one of the opening rubrics in the Gregorian Sacramentary: 'Postmodum dicitur oratio, deinde sequitur Apostolus.' Commenting on this rubric Benedict XIV says, 'Una tantum olim in hac Missae parte Collecta seu Oratio dicebatur, ut ostendit Menardus in notis ad Sacramentarium S. Gregorii. Sanctum quondam Columbanum accusavit Agrestinus (Agrestius?) quod contra Ecclesiae morem plures in Missa Orationes recitaret, quem egregie defendit Eustasius,' &c.

¹⁵ But why should not the charge of Agrestius have referred to the existence of other, and to the Roman worshipper unknown collects, which are found in the Gallican and Mozarabic Liturgies, and to which Alex. Lesleus, writing a Latin Preface to his edition of the latter Liturgy, refers thus: 'Tum sacerdos, in utraque Liturgia (i. e. Gallicana et Mozarabica) populum salutatur, et ad altare accedens, septem illas solemnes orationes, quibus liturgiae Gallicana, Gotho-Hispana, et Mozarabica praecipue constant, et ab aliis quibuscunque distinguuntur, devote recitabat,' i.e. (i) Praefatio Missae, (ii) alia oratio, (iii) post nomina, (iv) ad pacem, (v) Contestatio aut Immolatio Missae aut Illatio, (vi) post mysterium aut post pridie, (vii) Dominica oratio cui brevis oratio praemittitur, ante orationem Dominicam Gallis dicta, et subsequitur alia, quae iisdem post orationem Dominicam nominatur? Dr. O'Connor commenting on this point says, 'This multiplicity of prayers is expressly mentioned by Columbanus himself in his Rule, c. 7.' But on reference to that Rule it is found that St. Columbanus is not speaking of the Liturgy at all, but of petitions in the form of versicles inserted in the Day-hours of the Divine Office.

¹⁶ Ordine Romano, unica habetur oratio seu collecta in prima parte missae ante Evangelium, raro duae,' &c. Ib. p. 263. n. 12. [CH. II. It was not introduced with the unvarying formula of the Roman Missal in its earliest as well as latest editions, 'Praeceptis salutaribus moniti, et divina institutione formati audemus dicere,' nor was it followed by the Roman embolismus,

'Libera nos, quaesumus, Domine ab omnibus malis,' &c. The varying forms substituted for these in the fragments of the Books of Deer, Dimma, and Mulling, and in the Stowe Missal, are one of the strongest proofs of an Ephesine rather than a Petrine origin of the Celtic Liturgy. The names of local saints were sometimes introduced into the embolismus, as that of St. Patrick in the embolismus in the ancient Irish fragment at St. Gall, MS. No. 1394, and in that of the Stowe Missal. This may imply that in addition to the Epistle and Gospel there was a third lection from the Old Testament—the *lectio prophetica*—preceding them, as in the Mozarabic and Gallican Liturgies, of which Lesleus says in his Preface, 'In utraque Liturgia tres leguntur Scripturae lectiones una e Veteri, duae e novo Testamento.'

¹⁷ Christiano, deinde pro sacerdotibus et reliquis Deo consecratis sacrae plebis gradibus, postremo pro eleemosynas facientibus, postea pro pace regum, uovissime pro inimicis.' Migne, Bibl. Pat. Lat. lxxx. p. 212. The order of the Gallican Service is thus described by Germanus Bishop of Paris: 'Sequebatur lectio ex prophetis et ex apostolo. Nam praeter Evangelii lectionem, duas, unam ex veteri, alteram ex Novo Testamento, lectiones cantabant, quem ritum videre est apud Gregorium Turonensem (Lib. i. de Mirac. S. Martini, cap. 5) ubi haec habet; "Factum est ut illa Dominica, prophetica lectione jam lecta, ante altarium staret, qui lectionem beati Pauli proferret." In sanctorum festivitibus, sive martyrum, sive confessorum, acta eorum etiam publice legebantur, ut, auditis eorum virtutibus, populi ad similia perpetranda accenderentur. Ita Gregorius Turonensis lectam fuisse S. Polycarpi passionem narrat.' It appears, from a passage in Adamnan's Life of St. Columba, as if an additional lection from the Gospels preceded the Liturgy itself: 'Hi uno codemque consensu elegerunt ut sanctus Columba coram ipsis in ecclesia sacra Eucharistiae consecraret mysteria. Qui eorum obsecundans jussioni, simul cum eis, die Dominica ex more, post Evangelii lectionem, ecclesiam ingreditur, ibidemque dum missarum sollemnia celebrarentur,' &c.

¹⁸ [CH. II. is ordered that on that Festival 'offertorium ejus proprium immolari.' This probably means that commemoration of St. Patrick should be made in the Liturgy in a Proper Preface, for which the Gallican name was 'Immolatio Missae'. A portion of the Proper Preface for the Feast of the Circumcision survives in a ninth-century MS. fragment of four pages of an ancient Irish Liturgy, No. 1394, in the library of St. Gall. Other Celtic Prefaces have been preserved in the Stowe Missal. There are also traces of the use of

the Roman mode of benediction. The thumb, fore and middle fingers are extended, and the third and fourth fingers are bent in the case of a figure sculptured in the attitude of blessing on an Iona cross, and on a tenth-century cross at Oransay. With regard to the position in the Liturgy of the episcopal benediction, Dr. Döllinger concludes that it was given after the consecration and fraction, and before the immission of the consecrated particle into the chalice. This is an inference from the language in which the celebration of the Eucharist by Bishop Cronan at Iona is described by Adamnan.

¹⁹ The episcopal benediction occupied a similar position in the ancient Gallican and Mozarabic Liturgies. The same position was assigned to it in the Liturgy of the Anglo-Saxon Church, and was perpetuated in the Sarum Use up to the first vernacular Prayer Book of 1549, as it was also in France at Paris, Arles, Lyons, Rouen, Clermont, Angers, Tours, &c. Dr. Rock argues thus for the Gallican origin of this liturgical peculiarity:— 'That such episcopal blessings formed a part of the old liturgy followed by the Gauls long before Pope St. Gregory and St. Austin's days we learn from the fact that St. Caesarius of Arles, who lived almost a whole century before those apostles of our Anglo-Saxon fathers, speaks of this rite as a thing practised everywhere about him. Knowing then as we do from the formal and public visit made to the Church in this island by SS. Germanus and Lupus how the British and [CH. II.

²⁰ Gallic Churches were knit together, not only by the feelings of religious friendship, but by the oneness of true belief, we are warranted in thinking that a ceremonial then in common use throughout a neighbouring country with which this land kept up such an intimate connection in matters of faith, must have been common, too, here; so that our bishops among the Britons, like their brethren beyond the sea in Gaul, used to bestow their episcopal blessing at this part of the holy sacrifice.' The following form is found in the Antiphonarium Benchorense: 'Ad pacem celebrandum. Injuste egimus. Redemisti nos Domine Deus veritatis in tuo sancto sanguine, nunc adjuva nos in omnibus Jesu Christe, qui regnas. Pax multa diligentibus; pax tua Domine, rex coelestis, permaneat semper in visceribus nostris ut non timeamus a timore noctis Qui regnas.' Exclusion from communion and from the kiss of peace was the punishment for certain offences in the Welsh Church, A. D. 570.

²¹ Traces of it are found in the earliest inscriptions on sepulchral or memorial stones. The following words are inscribed in Hiberno-Saxon characters on a stone cross at Gwnnws in Prayer for the Dead. Cardiganshire: 'Quicunque explicaverit hoc nomen det benedixionem pro anima Hiroidil filius Carotinn.' And on a stone in the ruins of Caldey Priory, Pembrokeshire, in letters assigned by Professor Westwood to a date soon after the departure of the Romans from these islands in the fifth century: 'Et singno crucis in illam fingsi; rogo omnibus ammulantibus ibi [ut] exorent pro anima Catuoconi.' Ancient inscriptions on gravestones at Iona in Scotland, and Lismore, &c. in Ireland, contain requests for prayers for the departed, facsimiles of which may be seen in the *Ulster Journal of Archaeology*, Lord Dunraven's *Notes on Irish Architecture*, *Æmilii Hübner's Inscriptiones Britanniae Christianae*. Others in vernacular Irish, centuries vi-x, are given in Petrie's (G.) *Christian Inscriptions in the Irish Language*. In one instance a bilingual inscription (Irish and Latin) has been found on a stone at Inismurray: 'Ordo Moredach hu chomochain hic dormit.'

²² The writers of manuscripts in old days would end their volumes by requesting the prayers of their hereafter readers. On the fly-leaf of the book of Durrow, or Gospel of St. Columba, a sixth-century MS. in the Library of Trinity College, Dublin, there is this entry: 'Rogo beatitudinem tuam, sancte presbyter Patrice, ut quicunque hunc libellum manu tenuerit meminerit Columbae scriptoris, qui hoc scripsi ipsemet evangelium per xii dierum spatium, gratia Domini nostri.' A little below in a contemporary hand: 'Ora pro me frater mi; Dominus tecum sit.' The colophon at the end of the Book of MacRegol (end of eighth or beginning of ninth century) is: 'Quicunque [CH II. legeret et intelligeret istam narrationem orat pro Mac Reguil scriptori. Adamnan ends his tract *De Locis Sanctis* (seventh century) with these words: 'Obsecro itaque eos quicunque breves legerint libellos ut pro eodem sancto sacerdote Arculfo divinam precentur clementiam, qui haec de sanctis experimenta locis eorum frequentator libentissime nobis dictavit. Quae et ego quamlibet inter laboriosas et prope insustentabiles tota die undique conglobatas ecclesiasticas sollicitudines constitutus, sibi quamvis sermone describens declaravi. Horum ergo lectorem admone experimentorum, ut pro me misello peccatore, corundem craxatore, Christum iudicem saeculorum exorare non neglegat.'

²³ The colophon at the end of Adamnan's *Vita S. Col.* (Codex A, an early eighth-century MS.) is:— '*Quicumque hos virtutum libellos Columbae legerit pro me Dorbbeneo Dominum deprecetur, ut vitam post mortem aeternam possideam.*' That at the end of St. John's Gospel (seventh century) in the Stowe Missal runs thus: '*Deo gratias. Amen. Finit. Amen. Rogo quicumque hunc librum legeris ut memineris mei peccatoris scriptoris. i.— peregrinus. Amen. Sanus sit qui scripsit et cui scriptum est. Amen.*' It was part of the constant duty of the Irish Culdees in the eighth century to offer intercessions, in the shape of litanies, on behalf of the living and the dead. The old Irish civil law recognised the fact that tithes, first-fruits, and alms were due from the people to the Church, the Church in return being bound to provide for the people, offering or communion, baptism, and preaching, and burial and requiem or hymn of souls. The old Irish ecclesiastical law enumerated benefit to the souls of the departed among the three chief objects for which the Eucharistic offering was made. In one of the Prayer for the Dead.

²⁴ canons of the Synod of St. Patrick the question is asked how the Sacrifice could be expected to benefit a person after his death, who had not received it during his lifetime. The monks at Iona were enjoined to display 'fervour in singing the office for the dead as if every dead person was a particular friend of theirs.' The Eucharist was celebrated on the day of the funeral, and on the third or seventh day afterwards. When St. Gall was informed of the death of St. Columbanus he forthwith gave orders for preparations to be made to enable him to offer the sacrifice of salvation for the repose of the departed saint. A like kind office was performed on behalf of St. Gall by a surviving episcopal friend. The commemoration of the departed, being one aspect and object of the Eucharist, naturally occupied a recognised position in the Liturgy.

²⁵ Diptychs containing the names of the deceased were brought by the deacon to the celebrant, and their contents were announced by him during the offertory, after the first oblation of the unconsecrated elements and before the Canon. A special penance was assigned to the deacon who forgot this part of his duty. This recitation of names was followed *pro commemoratione Jesu Christi qui dicit; hoc facite in meam memoriam; tertio, pro animabus defunctorum.* *Sinodus Hibernensis*, lib. ii. cap. 9. [CH II. by an anthem in an authorised form of words called the '*deprecatio.*' It contained an enumeration of the names of those departed saints for whose repose the prayers

of the congregation were requested, and of those by whose intercessions such prayers would be assisted. We know that this collect at Iona ended with the name of St. Martin, and that on one occasion St. Columba, celebrating on the day following his reception of the news of the death of Bishop Columbanus, suddenly turned to the cantors, and bade them add that bishop's name, to the deprecatio. The words of Adamnan in narrating this incident are these: 'Sed forte dum inter talia cum modulatione officia, illa consueta decanteretur deprecatio in qua sancti Martini commemoratur nomen, subito sanctus ad cantores ejusdem onomatis ad locum pervenientes, Hodie, ait, pro sancto Columbano episcopo decantare debetis. Tunc omnes qui inerant fratres intellexere quod Columbanus, episcopus Lagenensis (= Leinster), carus Columbae amicus, ad Dominum emigraverit.'

²⁶ This passage affords a presumption in favour of the identity of the Celtic and Gallican Liturgies. In the latter Liturgy, the priest after presenting the oblations on the altar, and praying for the illapse of the Holy Ghost, recited from the diptychs the names of saints both quick and dead, in whose memory and for whom the offering was made. The liturgical formula in use for this purpose in the Church of Arles in the time of St. Aurelian (545-553) has been preserved, and in spite of its length is here subjoined in full, as being probably identical with the form of words which constituted the deprecatio in the Celtic Liturgy in use at Iona. The words suggesting such identity are printed in italics. 'Simulque precantes oramus etiam, Domine, pro animabus famulorum tuorum Patrum atque institutorum quondam nostrorum, Aureliani, Petri, Florentini, Redempti, Constantini, Himiteri, Hilarini, Januarini, Reparati, Childeberti, Ultrogothae, vel omPrayer for the Dead.

²⁷ nium fratrum nostrorum, quos de hoc loco ad te vocare dignatus es. Cunctorumque etiam hujus loci memores fidelium, pariterque parentum nostrorum atque servientium hujus loci, et pro animabus omnium fidelium famulorum tuorum, vel famularum, ac peregrinorum in pace ecclesiae defunctorum, ut eis tu, Domine Deus noster, peccatorum tribuas veniam et requiem largiaris aeternam; meritis et intercessionibus sanctorum tuorum, Mariae genitricis Domini nostri Jesu Christi, Joannis Baptistae et praecursoris Domini nostri Jesu Christi, Stephani, Petri, Pauli, Joannis, Jacobi, Andreae, Philippi, Thomae, Bartholomaei, Matthaei, Jacobi, Simonis, Judae, Matthiae, Genesii, Symphoriani, Baudilii, Victoris, Hilarii, episcopi et confessoris, Martini episcopi et confessoris, Caesarii episcopi, haec propitius prae-

stare et exaudire digneris, qui vivis et regnas in unitate Spiritus sancti Deus in saecula saeculorum. Amen. The first group of names in this 'deprecatio' (this title being suggested by the word 'precantes') consists of fathers and founders of the Church of Arles; the second group consists of fifteen saints of Holy Scripture, followed by certain leading Gallican saints, the last of whom is Caesarius Bishop of Arles, died A.D. 542. His name, which appears here on account of a local relation, would probably have been omitted at Iona, and so the name of St. Martin, who was held in special veneration in these islands, would be the last on the list, until on the occasion referred to by Adamnan St. Columba ordered the name of Columbanus to be added to it. Two specimens of the 'deprecatio' or 'Collectio post nomina' of the ancient Irish Liturgy have survived in the Stowe Missal.

²⁸ This position of the commemoration of the living and the [CH. II. dead survives in the Anglican Liturgy, while in the Roman it occupies a different place, being within and a portion of the Canon itself. There are no instances recorded of the modern practice of praying to departed saints, although there was a strong and devout belief in the efficacy of their prayers for those left on earth. St. Columba's power of prevailing with God by intercession was recognised as continuing to be exercised after his death. Several instances of it are recorded by Adamnan, among them the exemption of the Picts and Scots from a pestilence which devastated the rest of Great Britain and Ireland. Adamnan's belief is expressed in these words: 'Now to what other person can this favour granted them by God be attributed unless to St. Columba, whose monasteries lie within the territories of both these people, and have been regarded by both with the greatest respect up to the present time? But what I am now to say cannot I think be heard without a sigh, that there are very many stupid people in both countries, who in their ignorance that they owe their exemption from the plague to the prayers of the saint, ungratefully and wickedly abuse the patience and the goodness of God.' In a very early collect for St. Patrick's Day preserved in the Corpus Missal God is directly besought to receive St Patrick's intercessions on behalf of His people.

²⁹ in an audible voice. The breaking of the bread formed so integral a portion of its ritual that 'frangere panem' is used as an equivalent term for 'missarum sollemnia celebrare'. The use of the words of institution and consecration is sometimes indicated in Celtic MSS., as in surviving Gallican fragments, by the opening words, 'Qui pridie'. In both cases the Prayer of

Consecration seems to have been brief, the introductory clauses up to this point varying with each festival. If this inference is admitted, we are able to reconstruct the Canon of the Celtic Church, as used on saints' days, in the following form:— 'Vere sanctus, vere benedictus, vere mirabilis in sanctis suis, Deus noster Jesus Christus ipse dabit virtutem, et fortitudinem plebi suae; benedictus Deus, quem benedicimus in Apostolis, et in omnibus sanctis suis, qui placuerunt ei ab initio saeculi, per eundem Dominum nostrum Jesum Christum, Qui pridie quam pateretur, in sanctis manibus suis accepit panem, respexit in coelum ad te, sancte Pater, omnipotens aeternae Deus, gratias agens, benedixit, fregit, fractumque apostolis suis et discipulis suis tradidit dicens;

³⁰ Accipite et edite ex hoc omnes; hoc est enim corpus meum, quod pro multis confringetur. Similiter etiam calicem postquam coenatum est, pridie quam pateretur, accepit, respexit in caelum ad te, sancte Pater, omnipotens aeternae Deus, gratias agens, benedixit, apostolis suis et discipulis suis tradidit dicens; Accipite et bibite ex hoc omnes; hic est enim sanguis meus. [CH. II. The absence of the full text of the Consecration Prayer as used in the earliest Liturgies of the Churches of Britain and Gaul has been sometimes accounted for by a theory, supported rather by conjecture than by evidence, that it was supplanted by the Roman Canon before the 'disciplina arcani' had been altogether abandoned, so that though the rest of the service was written, the Canon was recited by the priest from memory, only its opening words 'Qui pridie' being sometimes indicated in writing. The presence of the Roman Canon in the Stowe Missal proves that it was introduced into at least partial use in Ireland late in the eighth century, the numerous passages interpolated into it being probably survivals of the earlier and now lost Celtic rite.

³¹ During the communion of the people anthems were sung, slightly varying forms of which have been preserved in the St. Gall MS. No. 1394, the Antiphonary of Bangor, and the Stowe Missal. They occupied a position corresponding to that of the Missal, ch. iii. § 14. Compare the Collectio post Sanctus for Christmas Eve in the Missale Gothicum, p. 33. The second part is taken from the Gallican work known under the title of Ambros. de Sacramentis, lib. iv. cap. v. III anthem called 'Transitorium' in the Ambrosian, the 'Trecanum' in the Gallican, the anthem 'Gustate et videte' &c. in the Mozarabic, and the 'Communio' in the Roman rite. We pass on from the service itself to some account of its ritual accessories. [CH. II. priesthood describes

them as 'seldom sacrificing and never with clean hearts standing at the altar.' Extended hands.—Gildas also makes mention of extended hands as part of the ritual of the Mass, speaking of British priests as 'extending their hands over the holy sacrifice,' an expression which may find a counterpart in the rubric which in the Sarum Missal immediately follows the consecration of the chalice, 'Deinde sacerdos elevet brachia sua in modum crucis;' in the 'extensis manibus' of the Roman rite; and in various rubrical directions in the Anglican and Eastern Liturgies. It is also the ordinary attitude of prayer in early Italian art.

³² Among the episcopal or sacerdotal vestments and ornaments alluded to in these passages as being in use in these early times we have proof of the existence of the following:— The Chasuble.—This vestment in its primitive full circular shape, with embroidered orphreys, is represented on figures in the reliquary of St. Maedoc (eighth-century, Irish), on Evangelists depicted in the Book of Deer (ninth-century, Scottish), and on figures of priests sculptured on the very ancient Kirriemuir stones in Scotland. Two of these priests hold books, the third has no book, but a -shaped ornament on the lower front part of his dress just above the feet. Several of these figures will be seen to have in front of them a rectangular ornament which may be taken for a book borne in the hand, but which is possibly the rationale. Rationale.—The rationale is an ancient but little known ornament of the Celtic bishops, which according to Dr. Rock is never found in Anglo-Saxon times, but which re-appeared among the episcopal ornaments in Anglo-Norman days, and dropped entirely out of use in the fourteenth century. It was fashioned in all shapes, at one time round, at another a trefoil or a quatrefoil, but more generally an oblong square. It was made of gold or silver, studded with precious stones, and it was worn in imitation of the rational of the Aaronic priesthood, from which it took its name. Another example of it

³³ *hominem ut ca-a tegat, respexerunt ad veterem casularum formam, quae totum revera sacerdotem a collo ad pedes ambibat, atque adeo brachia ipsa et manus tegebat, ita ut si iis ad sacra facienda, aut ad alios usus vellent uti, necesse haberent casulam ad utrumque latus erigere, aut fibula cohibere.*' Du Cange, sub voc. [CH. II. may be seen on a figure of St. Gall in the Golden Psalter. It corresponds to the Greek Peristethion, an oblong plate of jewelled gold or silver worn over the chasuble by patriarchs and metropolitans in the Eastern Church. Alb.—The figures above referred to on the shrine of St.

Maedoc are vested in albs with embroidered borders (apparels) under their chasubles. So also are those on the Soiscel Molaise. Maniple.—The maniple appears to have been worn not on the wrist, but over, and depending from the forefinger of the left hand, as on the figure of St. Jerome in the Golden Psalter at St. Gall. The same mode of wearing it prevailed in the Anglo-Saxon Church, as may be seen by the vested figure worked on St. Cuthbert's stole at Durham, and proved by the inscription on it to have been embroidered by Queen Elfreda, wife of King Edward the Elder, 905-906; and at Rome up to the eleventh century, as in the fresco of St. Clement.

³⁴ Ring.—There was a ring in the tomb of Ebregesilus Bishop of Meaux, a monk of the Columban school, when it was opened in the seventh century. There is still earlier evidence of the use of the episcopal ring in Gaul, which is a presumption in favour of its use among contemporaneous British bishops. Clovis I, writing to the Gallican bishops A. D. 510, promised to pay every attention to their letters provided that they sealed them with the seals of their pastoral rings. Avitus, Bishop of Vienne, writing to Apollinaris alters, vol. i. p. 375. Taf. vi, where it is part of the dress of a thirteenth-century Italian bishop. 1 Unless this is a book which is so often represented in the hands of saints, held where the rationale would appear, if worn. Westwood, J. O., Unpublished Facsimiles. 2 Archaeologia, xliii. plate xviii. 3 Ib. plate xx. 4 Westwood, J. O., Unpublished Facsimiles. See Rahn, J. F., description of this Psalter, Taf. vii; St. Gallen, 1878. 5 Marriott, W. B., Vestiarium Christianum, plate xliii. 6 Mabillon, Annal. Bened. i. 456. 7 Nouveau Traité de Diplom. iv. 318.

³⁵ Bishop of Valence, requested that his monogram might be engraved on his ring. Pectoral Cross.—The pectoral cross of St. Aidan, a monk of Iona and first Bishop of Lindisfarne (635-652), was preserved among the relics at Durham in the fourteenth century. There is evidence in the writings of St. Gregory of Tours that pectoral crosses were worn by Gallican bishops in the sixth century. Pastoral Staff.—There is varied evidence for the early use of the pastoral staff as an ornament and emblem of authority borne by bishops. Its Celtic name was cambutta, cambota, or more rarely cambo. St. Patrick's staff is alluded to in a seventh-century Irish prophecy, preserved by the Scholiast on Fiacc's Hymn, and later authority asserts that it was made of gold, and adorned with precious stones. His disciples St. Dagaueus and St. Asic were traditionally famous for their skill in gilding and bejewelling pastoral staffs

and other ecclesiastical ornaments. St. Columba is said to have made many crosses, book-satchels (*polaires*), and pastoral staffs. When he and St. Kentigern met they exchanged staffs, and St. Kentigern's staff, as given to him by St. Columba, covered with gold and jewels, was still preserved [CH. II.

³⁶at Ripon in the beginning of the fifteenth century. In the tenth century it was held in great veneration, and was carried as a standard in going to battle under the name of 'Cathbhu-aidh' (= Battle Victory). ³⁷In its original shape the episcopal staff was short, rounded at the top, truncated at the bottom, and made of wood. A specimen may be seen in the hands of one of the figures engraved on the ancient Irish shrine of St. Maedoc of Ferns; and in the hand of an ecclesiastic, vested in an embroidered chasuble, engraved on the Soiseel Molaise, a small box of tenth-century work at the latest, which once contained a now lost copy of the Gospels written in the sixth century by St. Molaise of Devenish. It is fair to add that it rather resembles an aspersory than a pastoral staff, in which case it might be appealed to as evidence for the early use of holy water, and the small circular vessel, like a pome, held by another figure, might be a holy-water stoup, but the smallness of the vessel and the largeness of the staff seem fatal to this explanation. It is not unlike the baton of a ruler of a choir. St. Padarn, who arrived in Wales from Armorica A.D. 576 and became first bishop of Llandabarn, had a choral cap and staff presented to him by the people in recognition of his musical talent. But on the whole it may be with most probability inferred that it is an early form of a Celtic bishop's pastoral staff, which in the ninth or tenth century began to assume its more modern and now usual form.

³⁸Other specimens of the primitive *cambutta*, in its transition size and shape, may be seen in the hands of St. Matthew and St. Luke, as depicted in the MS. Gospels of Meiel Brith Mac Durnan, c. A.D. 850, and in the case of a figure carved on the *cumhdach*, or metal-work cover, of the Stowe Missal. The *Bachal-more* of St. Moloch, in the possession of the Duke of Argyll, and figured in the *Origines Parochiales* (ii. 163), is a black-thorn bludgeon, with traces of a metal covering, measuring only 2 feet 10 inches in length. Several of the bronze *cambuttas* preserved in the museum of the Irish Academy are little longer. ³⁹Bracelets.—It has been suggested that bracelets or cuffs formed part of the sacerdotal costume of a British priest. In the absence of documentary or other reliable evidence this is merely an inference from the custom of the early Gallican priesthood to wear metal bracelets or cuffs of

silk or other handsome texture. 'If,' says Dr. Rock, 'the ritual observances of our Britons were like those of their nearest neighbour, Gaul,—and there is every reason for thinking so,—then do we, far off as we are from their times, catch a glimpse of another among the sacred appurtenances of a priest in the British era of our Church history; and beholding him vested for the holy sacrifice of [CH. II. the Mass, we shall perceive that along with the fine full chasuble he wore a kind of apparel on the sleeves of his alb. Cuffs of this sort are still found in use among the Greeks, who call them , &c.

⁴⁰ Bracelets have frequently been found in ancient tumuli, and in other places and positions. A gold bracelet found in a loch in Galloway, and consisting of two very artificially intertwining circles, has been assigned to a late Celtic period. Celtic circular ornaments of gold have been found in Peeblesshire; bracelets, armlets, earrings, bead and jet ornaments have been discovered in British burial-places, and in Ireland. But there is nothing in the shape of proof, it is mere conjecture to assign to these bracelets, as has been sometimes done, any ecclesiastical connection. Such a connection, in any case, would more probably be with Druidism than with Christianity. The Druid priests of Great Britain may have resembled those of Gaul, who, Strabo informs us, wore golden bracelets, and coloured vesture variegated with gold. But the tendency of recent investigation has been to assign to all such relics a distant prehistoric date, perhaps as far back as the neolithic period of mankind.

⁴¹ Comb.—The ritual use of the comb, now long since obsolete, but as it was employed in Anglo-Saxon times before High Mass, was probably derived from the Celtic Church. The comb of St. Kentigern was one of the relics kept in Glasgow Cathedral. That of St. Cuthbert was buried with him. Representations of a comb, sometimes accompanied with scissors, are frequently found in the early sculptured stones of Scotland, where its appearance has been variously interpreted as a trace of the Eastern custom of designating the sex of a person by a single-toothed or double-toothed comb or as a sign of his trade, or dignity, or as having some ecclesiastical significance. These and other theories are discussed at length and with much ingenuity by Mr. Stuart. The Christian character of the device is just possible, but is incapable of proof, and is more nearly disproved by the probable date of the stones themselves. The profession of a Christian priest is usually indicated by other sym-

bols, such as a book in the hand, a chalice and paten, or a consecrated host as in the Nigg stone.

⁴² Crowns.—The Celtic bishops wore crowns instead of mitres. St. Sampson, a Welshman, generally but incorrectly described as Archbishop of York, and subsequently of Dol in Brittany, c. A.D. 557, is said to have dreamed that he saw 'three eminent bishops adorned with golden crowns standing before him.' celebrated, the same office of the comb was performed for him seated in the sedilia. More curious was the ritual at Viviers in France, A.D. 1360, where the ceremony of combing was performed several times during Mass: 'Sacra celebraturus sedet dum in choro Kyrie, Gloria, et Credo decantantur; unde quoties assurgebat, ipsi capillos pectebat diaconus, amoto ejus capello seu almucio, licet id officii jam in secretario antequam ad altare procederet, solliciti ei praestitisset.' Du Cange, in verbo Sedes Majestatis. [CH. II. There is a representation of an Irish bishop thus crowned on a sculptured bas-relief of great antiquity, part of a ruined chapel in the valley of Glendalough. The use of this crown in a modified form continued in Anglo-Saxon times until the tenth century, when representations of the mitre, properly so called, begin to be found; which originally resembled a flat cap, and did not assume its present cloven and horned shape till after the Conquest.

⁴³ Sometimes crowns were suspended over shrines, as in the case of the early Irish church of St. Bridget described by Cogitosus, where there was a richly decorated altar with gold and silver crowns hanging over it. This was an Eastern custom. According to Du Cange, the custom of hanging crowns over the altar in the church of St. Sophia dated from the time of Constantine the Great. It was also a Gallican custom. Crowns were suspended over the tomb of St. Martin at Tours, a tomb to which the early Irish made frequent pilgrimages. Discs or Brooches.—Two figures carved on an old stone at Invergowrie have on their necks ornaments which auctore anonymo subaequali apud Mabillon, *Acta Sanct.* tom. i. p. 176. sect. 43. The crown or mitre of an Eastern priest is alluded to in the rubrics of the Armenian Liturgy; Hammond, C. E., *Lit. E. and W.* p. 163.

⁴⁴ look like discs of metal, fastened to the dress by laces passed through small holes perforated in the discs. They are possibly insignia of either lay rank or sacred dignity, or else large brooches which are often represented as fastening up the dress at the shoulder in the case of ecclesiastics on the early

Irish crosses. The Brehon laws assign the brooch as one of the distinctive emblems of royalty; 'brooches of gold having crystal inserted in them with the sons of the King of Erin, and of the king of a province, and brooches of silver with the sons of a king of a territory,' &c. The following account gives a quasi-supernatural sanction for the brooch becoming part of a saint's dress: 'Then Diarmoyt, the son of Cearbuyl King of Ireland, who ruled in the city of Themoria in the country of Midhi, saw in a dream two angels take the royal necklace from off his neck and give it to a man unknown to himself. On the next day St. Brendan came to that king. And when he beheld him, he said to his friends, "This is the man to whom I saw my necklace given." Then the wise men said to the king, "Hitherto the rule of Ireland has been in the hands of kings; hereafter thy kingdom will be divided among Ireland's saints."' "

⁴⁵ We may take the fact that the brooch, which was originally part of the regal insignia, became a part also of ecclesiastical dress, as a sign of the great honour which was paid in early times to the saints in Ireland. [CH. II. Sandals.—Sandals are represented on the feet of St. Matthew and St. John in the Book of Kells, and in the case of many other figures in early Celtic MSS. They were worn at Iona, and were called 'calceus,' or 'calceamentum,' or 'fico,' all words frequently employed in the Lives of Celtic saints. Curiously-shaped slippers are to be seen on the feet of four ecclesiastics on a sculptured stone at St. Vigean's, to whom the Roman tonsure on their heads compels the assignation of a date subsequent to A.D. 710. Caracalla.—The ordinary outer dress of a British priest was a long hair cassock called a 'caracalla.' This was worn by the priest Amphibalus, and assumed by St. Alban in exchange for his own clothes in order to facilitate the escape of the former. The ordinary outer cloak of a monk at Iona was called 'amphibalus' or 'cuculla,' worn over a white under-dress, 'tunica candida' or 'pallium.' elaborate cycle of colours is concerned, such as is prescribed in mediaeval Missals and Rituals, but allusion to the ecclesiastical use in the Celtic Church of at least two colours has been preserved to us.

⁴⁶ Purple.—Gildas refers to the custom of covering the altars in British churches with purple palls. The three choirs of saints which appeared to St. Brendan were clad 'in vestibus candidissimis jacinctinis purpureis' (Navigatio S. Brendani, eleventh century MS. Nat. Lib. Paris, No. 3784). St. Cuthbert was buried in a purple dalmatic A.D. 687, but this fact illustrates early

Anglo-Saxon rather than Celtic usage. In the legend of St. Mulling, as preserved in the Book of Leinster, an Irish MS. of the earlier half of the twelfth century, Christ is represented as appearing to that saint, in a vision vouchsafed to him in church, in a purple garment. Purple is very largely introduced into the earliest extant specimens of Celtic illumination, as in the Book of Kells, and into the later Irish MSS. at St. Gall. A passage in Bede's works alluding to the ease with which a red or purple dye could be obtained from shells on the Irish coasts, at once explains and renders probable the preponderating ecclesiastical use of this colour. We have evidence of the use of purple altar-cloths—*pallae*—in the early Gallican Church. St. Germanus of Paris, c. A.D. 550, explains the use of this colour by referring to the mention of purple in [CH. II.

⁴⁷ the Levitical account of the tabernacle. St. Gregory of Tours, in the same century, mentions the defence of the Abbess of St. Radegund against the charge of cutting up one of these purple altar-coverings for a dress for her niece. And the use of these purple altar-palls was perpetuated, like other British and Gallican customs, in the Anglo-Saxon Church. White.—The second colour, of the ecclesiastical use of which there is distinct mention, is white. It was the festal colour at Iona. Adamnan describes how white vestments were worn by St. Columba and his attendants on the occasion of the celebration in memory of Columbanus, as if it was a holy day. The same saint when dying before the altar at Iona was clothed in a white dress. White is the only colour referred to in the early Irish Canons, which order that the deacon at the time of oblation should be clad in a white vestment; whereas in a mediaeval Irish tract on the origin and meaning of colours in the mass-vestments, as many as seven colours are named, yellow, blue, white, green, red, black, purple. In this employment of white the custom of the Celtic agreed with that of the early Gallican Church. In the fifth and sixth centuries white was recognised there as the festal, and especially as the Paschal colour. St. Remigius Bishop of Rheims, in his will A.D. 499, bequeathed to his successor his white Easter vestment. Similar allusions are found in the case of St. Caesarius of Arles, and of St. Gregory of Tours. St. Germanus of Paris c. 550 mentions the appearance of angels clad in white at the sepulchre as the symbolical reason for the selection of white as the liturgical colour at Easter-tide.

⁴⁸ The predominant employment of white and red in the Sarum Use may be a survival of the early British preference for those colours. Is it only a coincidence that the Rule of St. Columba recognised but two classes of martyrdom, 'red martyrdom' (= death), 'white martyrdom' (= self-mortification)? [CH. II. that the voice of St. Columba was so powerful that when he was chaunting he could be heard sometimes half a mile, sometimes even a mile off,—a statement not necessarily involving either miracle or exaggeration,—in the still air of an autumn day on one of the western islands of Scotland. In Ireland music was an art early cultivated, and intimately connected with divine worship. Harpers are represented on the most ancient sculptured stones of Ireland, and pipers are introduced as decorations of initial letters in sacred manuscripts of the eighth and ninth centuries. In the *Féire* of Oengus a good man is compared to 'an altar whereon wine is shed, round which is sung a multitude of melodies.' Irish Annals speak of the destruction of church organs A.D. 814. There is nothing improbable in such an entry, as organs are known to have been in general use in Western Europe before that date. The more interesting question is, What was the style and character of the music in the Celtic Church? To this enquiry, unfortunately, no answer can be given beyond the negative one, that it was not the Roman chaunt in its Gregorian, nor probably in any other form. Bede asserts that the Roman style of singing was first introduced into England generally by Benedict Bishop, Abbot of Wearmouth, A.D. 678, and into the monasteries founded by Scottish missionaries in the North of England by St. Wilfrid, who died c. A.D. 709.

⁴⁹ Dr. O'Connor discusses the question with much ingenuity and research in his '*Rerum Hibernicarum Scriptores*'. He endorses to a certain extent the conclusion of Mabillon, that the choral service of the British Church which was not '*juxta morem Romanum*' was therefore '*juxta morem Orientalem*.' The Eastern course having been introduced into the monasteries of Lerins and Marseilles (as described by Cassian), and having been learned there or elsewhere in Gaul by Germanus and Lupus (and Patrick), was by them introduced into Great Britain and Ireland in the fifth century, and was transferred thence to Scotland by Irish missionaries in the sixth century. The subject is hardly sufficiently relevant to the Liturgy to be discussed here at further length. [CH. II. ⁵⁰ proves that they were intended to be suspended above the level of the eye. The symbol of the cross has been found on some of these

cup, as on those discovered at Bryn Seiont, Carnarvonshire, and at other places. The date of such relics is undetermined. The mark of the cross used generally to be referred to as an evidence of their connection with Christianity, and was often relied upon by antiquarians as a proof of a post-Christian date, as in the case of bronze spoons found at Llanfair in Wales, and of inscribed stones, &c. elsewhere. But it has been found as an emblem on vases, ornaments and relics, both in the British islands and in continental pile-wrought villages, and lacustrine dwellings and cemeteries, many centuries anterior to the Christian era; and the most recent and experienced archaeologists are decided in their view that these incense urns have no connection with Christianity. The psalm 'Dirigatur,' &c. which accompanies the act of censuring in the modern Roman Missal is indicated for use in the Stowe Missal, but there are no rubrical directions there for the use of incense. It may be added that no trace exists of the use of incense in the early Gallican Church. It is not mentioned in any rubric of the surviving Missals, nor is there any allusion to it in the somewhat full 'Expositio Missae' of Germanus Parisiensis (sixth century.)

⁵¹ Adamnan records how 'on one occasion a stranger from the province of Munster, who concealed through humility the fact that he was a bishop, was invited, on the next Sunday, by Columba to join with him in consecrating the body of Christ, that as two priests they might break the bread of the Lord together. Columba, on going to the altar, discovered his rank, and addressed him thus: "Christ bless thee, brother; consecrate alone as a bishop; now we know that thou art of episcopal rank. Why hast thou endeavoured to disguise thyself so long, and to prevent our giving thee the honour due to thee?" On another occasion four illustrious visitors from Ireland paid a special mark of respect to St. Columba by requesting him to offer the Eucharist in their presence. This custom of joint celebrants in the case of priests, and of a single celebrant in the case of a bishop, is peculiar to the Celtic rite, no similar practice existing in any other country or at any other time. There was something exactly opposed to it in the once general but now nearly obsolete rule of the Western Church, that when a bishop celebrated the priests present should unite with him in the words and acts of consecration. This direction still survives in the Roman service for the 'Ordering of Presbyters,' when the newly-ordained priests join with the bishop in repeating the words of the Canon. The same custom [CH. II.

⁵² existed at Chartres, on Maundy Thursday, as late as the fifteenth century. Early Irish canons, attributed to St. Patrick, lay down that the offerings of the wicked and the excommunicate are not to be accepted. St. Patrick mentions in his Confession how the devoted and warm-hearted Irish women among his disciples made offerings at his altar of ornaments and personal presents, and how he offended them by always returning them afterwards, lest the unbelieving should have appearance of ground for scandal against him. When St. Columba was making 'the offering of Christ's Body and Blood' in the presence of Comgall and Cainnech, at their special request, 'then it was possint scum omnia dicere, et presertim verba consecrationis, quae dici debent eedem momento per ordinatos quo dicuntur per pontificem. 2 Le Jeudi-saint six Archidiares Pretres celebrent la grand' Messe conjointement avec l'Eveque... l'Eveque est au milieu de l'Autel; il a trois Pretres a sa droite, et trois a sa gauche, sur la meme ligne. Ils chantent tous sept unanimement, et pratiquent ensemble toutes les ceremonies de la Messe. De Moleon, Voyages Liturgiques, p. 231. See p. 105. n. 6. Prima interrogatio beati Augustini episcopi Cantuariorum ecclesiae. De episcopis, qualiter cum suis clericis conversentur, vel de his quae fidelium oblationibus accedunt altaris; quanta debent fieri portiones, et qualiter episcopus agere in ecclesia debeat. Bede, H. E. i. 27, Interrogatio i. 5 'Contentus tegmente et alimento tuo cetera dona iniquorum reproba. S. Patric. Synodus, c. 2. Quicumque Christianus excommunicatus fuerit, nec ejus eleemosyna recipiatur. Synodus Episcoporum Patricii, &c. xii. The passage is corrupt, but the meaning is obvious. Nam etsi imperitus sum in omnibus, tamen conatus sum quispiam servare me etiam et fratribus Christianis, et virginibus Christi, et mulieribus religiosis, quae mihi ultronea munuscula donabant, et super altare reddebant, ex ornamentis suis, et iterum reddebam illis, &c. Patricii Confessio, c. xxi.

⁵³ that Cainnech beheld a pillar of fire over Colombcille's head while at the offertory. In the Mozarabic and Gallican Liturgies an anthem or hymn was sung during the offertory called 'Sacrificium' or 'Sonum'. Such may be this short anthem in the Antiphony of Bangor, which resembles an offertory sentence of the Anglican Liturgy rather than the offertorium of the Roman Missal. 'Pro eleemosynariis.—Dispersit, dedit pauperibus, iustitia ejus manet in saeculum saeculi, cornu ejus exaltabitur in gloriâ. Eleemosynas facientibus in hoc mundo retribue, Domine, in regno tuo sancto.' An account is preserved in the Leabhar Breac of the ritual accompanying the oblation of

the elements which is probably a genuine survival of the ancient Celtic Liturgy. First three drops of water were placed in the chalice, the priest saying, 'Peto [or *Quaeso*] te, pater, deprecor te, filii, obsecro te, spiritus sancte;' then three drops of wine, with the accompanying formula, 'Mittet pater, indulgeat filius, misseretur spiritus sanctus'; or, 'Remittet pater, indulget filius, misseretur spiritus sanctus'.

⁵⁴[CH. II. Latinos, Bibl. PP. Max. xviii. 405. aus; Qui azymorum adhuc participant, sub umbra legis sunt, et Hebraeorum mensam comedunt. This ingenious inference is supported, as far as the later continental Celtic Church is concerned, by a statement of Walafrid Strabo that it was the custom of St. Gall to use unleavened bread. The design at the foot of the monogram of the Book of Kells may be taken to prove that circular wafer bread, stamped with a x, was in use in Ireland in the sixth century. The consecrated wafer bread is there drawn between animals which seem to hesitate to destroy or devour it. The host in a circular form, with a chalice or portable altar underneath it, is represented between two kneeling figures on the Nigg stone in Ross-shire. In mediaeval Celtic literature there are plentiful allusions to wafer bread. I asked the secular priests, To their bishops and their judges,

⁵⁵What is the best thing of the soul? The Paternoster, and consecrated wafers, and a holy Creed. Dr. Döllinger is not quite right in inferring that in their use of unleavened bread the British Church differed from the rest of Western Christendom,—'wahrend man sich damals in der Römischen Kirche und im übrigen Occident noch des gesäuerten Brodes bediente,'—and Bingham is quite wrong in asserting that it is 'a matter beyond all dispute that the Church for a thousand years used no other but common or leavened bread in the Eucharist.' Unleavened bread was not only used in the early Celtic Church, but also in the African Church in St. Cyprian's time, in the Spanish Church in the ninth century, in the Anglo-Saxon Church under Archbishop Theodore, and in Alcuin's time. On one occasion, when St. Finden of Movilla was celebrating, water only, and not wine, had been provided. St. Columba, who was present, removed the difficulty by turning the water into wine.

⁵⁶The cross engraved on bronze spoons found at Llanfair in Wales has been held to be a proof of their connection with Christian usage; and it has been suggested that they were Eucharistic spoons used for the administration of the consecrated wine. This is merely conjecture, faintly supported by the

fact that a bronze chalice was used by St. Columbanus in the sixth century, and that another bronze chalice of eighth-century Irish workmanship is still preserved in the convent of Kremsmünster on the Rhine. But if these bronze spoons had any liturgical use at all, they were more probably [CH. II. employed for conveying a little water into the chalice of wine before consecration, in accordance with a custom which prevailed almost universally in the early Church. Such might have been the use of the small bronze spoon found under St. Martin's Cross at Iona, and now in the possession of the Duke of Argyll, and of a diminutive gold spoon found in the river Bann, and figured in the *Ulster Journal of Archaeology*. An account of ancient bronze spoons found at Weston is given in the *Proceedings of the Society of Antiquaries for Scotland*. Notwithstanding the sacred character which has been conjecturally assigned to their ornamentation, it is probable that all these spoons were put to ordinary culinary, rather than to any ecclesiastical use.

⁵⁷ Communion Hymn of the early Irish Church is full of allusions to the reception of the chalice. So are the formulae of Administration and of the Communion preserved at the close of the Antiphonary of Bangor. In the later lives of the saints such expressions as these abound: 'After the girl had received the Body of Christ and His blood she died without anxiety;' and 'The old man pointed out to them the land of which they were in search, i.e. the Land of Promise, and having received the Body of Christ and His blood he went to heaven.' Reference has been already made to the possible connection of certain ancient spoons with the administration of the Eucharist. In the church at Kildare there was 'a special door through which St. Bridget and her virgins passed, that they might enjoy the banquet of the Body and Blood of Jesus Christ.' The act of communion was called 'going to the chalice' in the Rule of the Irish Culdees. St. Cuthbert, who cannot be supposed in his later days to have deserted on such a point as this the Celtic traditions of his youth, was entreated by an officer of the court of Egfrid King of Northumberland to send a priest to visit his wife before her death, and to administer to her 'the Sacrament of the Body and Blood of Christ;' [CH. II.

⁵⁸and himself, immediately before his own death, received the Blessed Sacrament in both kinds from the hands of Herefrid Abbot of Lindisfarne. The cup was administered by the deacon. There are extant certain canonical regulations of the Welsh Church c. A.D. 589, where among the penances attached to greater crimes are a refusal of permission to a priest to celebrate or

to a deacon to hold the chalice. The chalice from which St. Bridget was communicated was administered by 'unus de pueris Episcopi.' tions laid down in the Penitential of Cuminius is one that 'women shall receive the Holy Communion under a dark veil;' and St. Basil is referred to as an authority for this undoubtedly Eastern custom. There was a similar order for women to approach the altar with their heads veiled in the Apostolic Constitutions, in a passage relied upon by Bunsen as a proof of their Eastern origin: , , .

⁵⁹ This was also a custom of the early Gallican Church, where a head-covering (dominicale) was ordered to be worn by women at the time of communion, by the 42nd canon of the Council of Auxerre. In later times we hear of a church in North Munster into which no woman, or any animal of the feminine gender, ever entered but it immediately died. There was another church where Irish women were prohibited from going near the altar, or taking the chalice in their hands: 'Nulla femina ad altare Domini accedat, nec calicem Domini tanget.' The latter part of this direction proves it to be of considerable antiquity. It occurs in a 'Sermo sinodalis parrotianis prespeteris,' but must surely apply only to some particular monastic altars. Yet injunctions of a similar character were not confined to Ireland. The Gallican Constitutions of Theodulf Bishop of Orleans (A.D. 802-11) ordered 'ut feminae ad altare non [CH. II.

⁶⁰ accedant.' Women were not allowed to enter the chancel of Durham Cathedral within a line of blue marble which ran across the nave. In a collection of tenth-century Anglo-Saxon laws the Gallican rule of Theodulf was incorporated and expanded thus: 'Eac we beoda þæt þæm tidum þe mæsse-preost mæssan singe þæt nan wif ne ženealæce þam weofode, ac standen on hyra stedum, and þe mæsse preost þær æt hiom onfó þære ofrunge þe hið Gode ofrian wyllath.' charist was at a very early date placed on a person's breast when he was buried, as in the case of St. Cuthbert, whose body was found 'oblatis super sanctum corpus positis'. May we infer from the use of the plural number here that the reservation took place in both kinds, just as Dr. Rock infers from the employment of the singular number in another case that in Anglo-Saxon days the reservation was of one kind only? The decolorisation of the reserved Sacrament alluded to as a test of its corruption in the Regula St. Columbani, cap. xv, possibly points to the twofold but conjoint reservation of both elements. The Eastern custom of simultaneous administration of both reserved elements is implied in the cases of sick or

death-bed Communion previously referred to, and in the Celtic remains of services for the Communion of the Sick in the Books of Deer, Dimma, Mulling, and Stowe.

⁶¹ There are proofs of its use in the Celtic Church. Adamnan states that at St. Kenneth's monastery at Aghaboe in Ireland there was a table in the refectory on which the Eulogiae were cut up for distribution. The passage is curious, as showing that in Ireland in the sixth century it was customary to partake of the Eulogiae, not in connexion with the Eucharist in [CH. II. the oratory, but at the afternoon meal in the refectory. The same practice existed at Iona in Scotland, and, as has been inferred from a passage in the old hymn attributed to St. Columba, under the same conditions of time and place as at Aghaboe. At Lindisfarne, in St. Cuthbert's time, it was distributed at the third hour, after Mass. In the continental monasteries of St. Columbanus it was distributed on Sundays and holy days after Mass. It is recorded of the saintly and humble Ermenfried, who presided over the Columban monastery of Cusance (625-670), that he always kissed the hands of the poorest persons before distribution. Its unworthy reception was forbidden by special enactment.

⁶² By the old law of distress in Ireland a stay of two days was granted in the case of church furniture, and the requisites of the Mass, though it be not celebrated every day. On Sundays.—When four distinguished Irish saints visited St. Columba at Iona and requested that he would celebrate in their presence he complied with their request, as usual on Sunday. The same saint is described as celebrating on the last Sunday (June 2, 597) before his death, which took place on the Saturday following. Cuminius in his Penitential defends and explains these Sunday celebrations by a reference to the custom of the Greeks. In the eighth century in Ireland there was a seven years' probation for admission into the society of the Culdees. In the first year the novice was not allowed to communicate at all, only to be present at the sacrifice. In the second year his communions began, and gradually increased in number, till they mounted to communion every Sunday in the seventh year.

⁶³ On Saints' Days.—We read of St. Columba at Iona giving special orders for the celebration of the Eucharist in commemoration of St. Brendan and of Columbanus, and it is noted that the latter order was carried out in detail, as if it had been a regular and recognised holy-day. Passengers on their way to Iona pray that they may reach the island in time to celebrate the Eucharist

on the day dedicated to St. Columba and St. Baithene, on whose joint festival (June 9) the wished-for Eucharist is offered. In Ireland, in the sixth century, we read of celebration on a holy-day in the church of St. Finnian at Movilla, county Down. In St. Bridget's [CH. II. church at Kildare, early in the sixth century, there was a celebration on Sundays and on the vigils of the feasts of Apostles. In the mother church of every Irish monastery in the eighth century there was an offering upon every altar on Sundays and solemnities.

⁶⁴ St. Gall ordered a special celebration in commemoration of St. Columbanus on receiving intelligence of his death, and no doubt from that day forward the festival of St. Columbanus was added to the Kalendar of St. Gall. In all these passages, as usually in the language of the seventh century, the word 'Missa' means the Liturgy proper, and such phrases as 'Missarum sollemnia' and 'sacra Eucharistiae ministeria' are used as synonymous expressions, but the word Missa is also used occasionally to denote any sacred office. The last service at which St. Columba was present is called the 'vespertinalis Dominicæ noctis Missa'. This service was evidently not an evening communion, but 'Vigiliae nocturnæ' or 'nocturns.' The word 'Missale' or 'Missal' was also used to denote not only the text of the Mass itself, but also other Office Books. The book which in the Irish life of St. Columba is called the Book of the Gospels, but which is no longer extant, is called by Colgan in his Latin translation 'Missarum Liber.'

⁶⁵ A golden chalice, a relic of Iona, perhaps coeval with St. Columba himself, once existed, but has in recent times been [CH. II. unfortunately lost. A similar fate has attended the relics of St. Kieran (sixth century). When his grave was opened A.D. 1791 his relics comprised beads strung on brass wire, a crozier, a hollow brass ball which opened, resembling the ball (possibly a pome) in the hands of one of the figures on the Breac Moedog (Archæol. xliii. pl. 18), and a paten and chalice. Plentiful evidence of the early use of the flabellum in Western Christendom is adduced by Gerbert, and especially as to Gaul in Smith's Dictionary of Christian Antiquities. In a thirteenth-century illumination in a French MS., a facsimile of which is given in Bastard's *Peintures et Ornaments*, a priest vested in an ample chasuble is represented in the act of consecration at Mass. Behind him stands the deacon in a dalmatic, waving a flabellum composed of peacocks' feathers.

⁶⁶ Knife.—A knife is depicted in the left hand of St. Matthew in the Treves Gospels, and in the right hand of the right-hand figure in the mono-

gram of the Garland of Howth. It is impossible without further evidence to decide for what purpose this knife was employed, although its character as a sacred symbol is evident. It may have been used as the holy spear is used in the Eastern Church, for the ceremonial piercing of the Amnos and severing the host into portions during the Liturgy, or as the knife specially set apart in the Anglo-Saxon Church for the purpose of cutting up the Eulogiae. [CH. II. Wednesday and Friday were observed as fast-days at Iona, but a dispensation was granted by the abbot in the case of the reception of strangers, &c.; also at Lindisfarne, where the Celtic custom of fasting till three o'clock (except in Easter-tide) had been introduced by St. Aidan from Iona. The Rule of St. Columbanus prescribed the same custom for the Irish continental monasteries. In the Rule of the Irish Culdees (eighth century) skimmed milk was allowed on St. Patrick's Day even if it fell on a Wednesday or Friday. The non-eating of flesh on Wednesdays and Fridays was one of the customary laws by which the soul-friend (an meara) bound the Irish people.

⁶⁷ Lent (*dies quadragesimales*) was observed at Iona as a season of preparation for Easter. The severity of the Lenten Rule may be gathered from the statement of Bishop Cedd that the strict rule which he observed had been learned by him in the Columban monastery in which he had been brought up. The three Rogation Days, before the Feast of the Ascension, were observed, with fasting up to the ninth hour, and their observation was perpetuated in the Anglo-Saxon Church by the 16th canon of the Council of Clovesho (A.D. 747), which expressly refers to their observation not as a custom derived from Rome, but as a traditional custom of the country: '*Sexto decimo condixerunt capitulo: Ut Laetaniae, id est rogationes, a clero omni-que populo his diebus cum magna reverentia agantur, id est, die septimo kalendarum Maiarum, juxta ritum Romanae Ecclesiae, quae et Letania major apud eam vocatur. Et item quoque, secundum morem priorum nostrorum, tres dies ante Ascensionem Domini in caelos cum jejunio usque ad horam nonam et Missarum celebratione venerantur,*' &c.

⁶⁸ The wording of this canon is noteworthy. The observance of the Rogation Days was a Gallican custom, unknown at that date in the Roman Church, into which it was first introduced by Leo III (795-816); and their recognition in the British Church, and their perpetuation from that source in the Anglo-Saxon Church, if we may see an allusion to that Church in the words '*priores nostri,*' is a link in the proof of the early connection between

the British and Gallican Churches. The connection of a special fast with the Celtic rite of the consecration of churches has been already pointed out. [CH. II. St. Donnan of Eig requested St. Columba to act as his *anmcara*. 'This Donnan went to Columcille to make him his soul's friend; upon which Columcille said to him, "I shall not be soul's friend to a company of red martyrdom; for thou shalt come to red martyrdom, and thy people with thee." And it was so fulfilled.' St. Columba is said to have been '*anmcara*' to Aidan King of Dalriada A.D. 574.

⁶⁹ Adamnan acted as *anmcara* to Finnsnechta, who became monarch of Ireland A.D. 675. Minute regulations about confession are laid down in the Irish Rule of the Culdees (pp. 88-90). In some of the later entries in the Annals of Ulster the office of chief confessor is named. There are various regulations on the subject of penance and confession in the Welsh laws of Howel. In the Black Book of Caermarthen an irreligious Welshman is taunted with the question, 'What gavest thou of thy wealth before private confession?' Three points are worthy of note with regard to the practice of confession in the Celtic Church. (a) It was public rather than private. We read how a certain Irishman (*de Scotia*), named Feachnaus, touched with remorse for some crime committed by him, came to Iona, and falling at St. Columba's feet, lamenting bitterly, 'confessed his sins before all that were there present.' Whereupon St. Columba, weeping together with him, absolved him in these words: 'Rise up, my son, and be comforted; thy sins which thou hast committed are forgiven, because, as it is written, a contrite and a humble heart God doth not despise.' On another occasion, when St. Columba was visiting the little monastery of Trevet, co. Meath, a priest who had been chosen by the brethren to celebrate the Eucharist on account of his supposed superior sanctity, was conscience-stricken by some words uttered by St. Columba, and 'was compelled to confess his sin in the presence of them all.'

⁷⁰ An old Irish canon speaks of confession of sins in the presence of priest and people. (b) It was optional rather than compulsory. In early Irish law there is frequent mention of the *anmcara*, and of confession to him being profitable (not necessary), and of his power to impose penances, such as a pilgrimage after a murder. The direction on the subject in the Penitential of Cuminius ran in these words: '*Confessio autem Deo soli ut agatur, si necesse est, licebit.*' It was perhaps owing to its optional character that the practice of confession seems to have dropped into disuse in the later Irish Church. Al-

cuin writing to certain brethren in Ireland (eighth century) urged the practice of confession very strongly on men and women, secular and religious, young and old. In another letter he complained *peccantias confitetur suas. Sanctus tum, cum eo pariter illacrymatus, ad eum ait, Surge fili, et consolare; dimissa sunt tua quae commisisti peccamina; quia sicut scriptum est, Cor contritum et humiliatum Deus non spernit.*' Adamnan Vit. S. Col. i. 30.

⁷¹[CH. II. that 'it is reported that none of the laity are willing to make their confession to the priests, whom we believe together with the holy Apostles to have received the power of binding and loosing from God in Christ.' St. Bernard asserted that the custom of going to confession had died out in Ireland in the twelfth century, and that its restoration was one among the reforms of St. Malachi. (c) It was not the custom to pronounce absolution until after the penance assigned had been fulfilled. An early Irish canon assigned a year of penitence as the punishment for certain crimes. When the year was accomplished the penitent might come with witnesses and receive absolution from the priest. Bede records how an Irish youth named Adamnanus made confession to a priest, and on hearing the penance imposed complained of it, not on account of its severity, but because he wished more quickly to receive absolution. The penance had been imposed for an indefinite time, and absolution was deferred until the priest should see him again. No second interview ever took place, in consequence of the sudden death of the priest in his native country (Ireland), whither a sudden emergency had caused him to return, and Adamnanus continued to comply with the conditions of the penance for the rest of his natural life.

⁷² This regulation, although it led to a practical inconvenience in the case of Adamnanus, is more in accordance with the discipline of the primitive Church than the modern practice of making the absolution precede the performance of the penance. The following portion of an Irish Penitential survives among the MSS. at St. Gall:— *incesta dimittere, non potes ei dare poenitentiam; et si null ipsa incesta dimittere, fac eum confiteri omnia peccata sua, et ad ultimum dicere, Multa sunt peccata mea in factis, in uerbis, in cogitationibus. Tunc da illi poenitentiam, et dic istas orationes super eum, Oremus. Preneniat hunc famulum tuum ill. Domine misericordia tua, et omnes iniquitates eius celeri indulgentia deleat. Per. Oremus. Exaudi, Domine, preces nostras, et confitentium tibi parce peccatis, et quos conscientiae reatus accusat, indulgentia tuae pietatis absoluut. Et caeteras si tempus*

habueris sic in sacramentario continentur. Si tibi non uacat istae sufficient. Et si homo ingeniosus est, da ei consilium ut ueniat tempore statuto ad te aut ad atium sacerdotem in Coena Domini, et reconciliaretur sic in Sacramentario continetur. Quicquid manens in corpore consecutus non fuerit (hoc est reconciliatio) exutus carne consequi non poterit. Si uero minus intelligens fuerit, quod ipse non intelligit, in uno statu reconciliare potes eum, ita dicendo,

⁷³ Oremus. Presta, quesumus, Domine, dignum poenitentiae fructum huic famulo, ut Ecclesiae tuae sanctae, a cuius integritate deuiarat peccando, admissorum ueniam consequendo reddatur innocuus. Per. Si infirmus est homo, statim reconciliare eum debes. degradation in the morality of Ireland. It should also be remembered that marriages with persons occupying positions of spiritual affinity as well as with near kindred fell under the designation of incest. (Hook, W. F., *Archbishops of Canterbury*, i. 372. § 7.) The charge of 'incest' was frequently brought against the Anglo-Saxons in the ninth century. (Lingard, *A. S. Church*, ii. 220.)

The Stowe Missal: Warner's Introduction

STOWE MISSAL (IRISH MASS-BOOK)

c. AD 800

George Warner's introduction to his edition of the Stowe Missal. It describes the manuscript and its shrine, how it came to Stowe and then to Dublin, its scribes and the later hands that corrected it, its date and the monastery of Tallaght where it was written, and the sources of its prayers.

¹ The text here printed is that of the oldest Mass-book of the early Irish Church known to have survived, and is intended to accompany the collotype facsimile of the MS, which has already been issued in a separate volume. Incongruous as it may seem that it should take its title from an English country seat, the Stowe Missal is so called, not with any reference to its origin, but merely from the fact that for a few years it was in the library at Stowe House in Buckinghamshire, formed early in the last century by George Grenville, first Marquess of Buckingham, who died in 1813, and Richard his successor, afterwards Duke of Buckingham and Chandos. Its existence there was first revealed in 1819, when a lengthy, but not altogether accurate, article was devoted to it in an Appendix to vol. i of the privately printed Catalogue of the Stowe MSS., by Dr. Charles O'Connor, and as no mention is made of it in the Catalogue itself, which is dated only a year before, it was probably a quite recent acquisition. Without explaining how it came to be at Stowe, O'Connor states that it was discovered somewhere on the Continent by "the late John Grace, Esquire, of Nenagh in Ireland, who was formerly an officer in the German service"; but unfortunately no particulars of the precise locality and circumstances of its discovery had been recorded, and nothing is known of its peregrinations before it was thus rescued from oblivion.

² From a pedigree in Memorials of the family of Grace, by Sheffield Grace, privately printed in 1823, it appears that a John Grace, captain of carabineers in the Imperial service, died at the siege of Belgrade in 1789; and there was also a John Dowell Grace, captain of Würtemberg dragoons, who

retired from active service in 1776 and died in Ireland in 1811. The latter is described in the Memorials as of Mantua House, co. Roscommon, and it is uncertain which of the two, if either, was the John Grace to whom O'Conor refers. There is little doubt, however, that the second Marquess of Buckingham obtained the MS. directly from some member of the Grace family, with which he was connected through his wife. As he was on friendly terms with Sheffield Grace, nephew of the John Grace who died at Belgrade, it perhaps came to him by gift or purchase from that quarter.

³ When the contents of Stowe House, then belonging to the second Duke of Buckingham and Chandos, were partially dispersed in 1849, the Missal was catalogued with the rest of the MSS. for public auction. Ultimately, however, the whole collection was sold privately to the fourth Earl of Ashburnham, and was removed to Ashburnham Place in Sussex, where it remained intact, and still distinguished as the Stowe Collection, until 1883. By a vote in Parliament it was then purchased from the fifth earl for the nation and was thereupon divided into two portions, the majority of the MSS., which were chiefly of historical interest, going to the British Museum, while those written in the Irish language or otherwise connected with Ireland were handed over to the Royal Irish Academy at Dublin. The Stowe Missal, with the metal case within which it is inclosed, of course went to Ireland, and under the press-mark D. II. 3 in the library of the Academy thus at length found a permanent resting-place in the country from which it originally came.

⁴ The full contents of the MS. comprise the following articles, all of which, except the last two, are in Latin:— 1. Extracts from the Gospel of St. John. f. 1. 2. The Ordinary and Canon of the Mass, followed by a few special Masses. f. 12. 3. The Order of Baptism, with the Communion of the Newly Baptized. f. 46v. 4. The Order of the Visitation of the Sick, with the Administration of Extreme Unction and Communion. f. 60. 5. A short treatise in Irish on the Mass. f. 65v. 6. Three short spells in Irish. f. 67v. ⁵ While it was still at Ashburnham Place the liturgical portions (artt. 2-4) were edited, for the first time, by the Rev. F. E. Warren, *The Liturgy and Ritual of the Celtic Church*, 1883, pp. 198-268; and in 1886, after its removal to Dublin, artt. 2 and 3 were again edited, together with the text and a translation of the Irish treatise on the Mass (art. 5), by the Rev. B. MacCarthy, D.D., in a dissertation "On the Stowe Missal," printed in the *Transactions of the Royal Irish Academy*, vol. xxvii, 1885, p. 185. A later edition of art. 5, with an independ-

ent translation, was included by Whitley Stokes and Strachan in their *Thesaurus Palaeohibernicus*, 1903, vol. ii, p. 252, where it is accompanied, pp. 250, 251, also with translations, by the Irish spells (art. 6) and the brief Irish rubrics interspersed in the liturgical text. In the present volume a literal transcript is given of the whole of these articles (2-6), the extensions of the abbreviated forms being printed in italic type and the additions to the original text in smaller type. A translation of the Irish text, borrowed by permission from the *Thesaurus Palaeohibernicus*, is added in an appendix. For reasons stated below, the extracts from St. John's Gospel (art. 1) are omitted. Reproductions of three pages, are, however, given in Plates VII-IX, and a collation of the text with that of the Codex Amiatinus will be found in a paper by the Rev. J. H. Bernard, D.D. (now Bishop of Ossory), "On the Stowe St. John," in the *Transactions of the Royal Irish Academy*, vol. xxx, pt. viii, 1893.

6 As will be seen from the facsimile, the volume is of small dimensions, containing in its present state sixty-seven leaves of vellum, which measure 5 5/8 inches in height and 4 1/2 inches in width. The vellum is normally rather thick and in some parts is much soiled and darkened by age and wear. The binding is of wooden boards covered with discoloured vellum and in addition round the three outer edges with strips of kid-skin 3/4-inch wide stained red; its back is of modern dark brown leather. Owing to removals and insertions the present composition of the five gatherings of which the volume is made up is somewhat irregular. The first, which contains the extracts from St. John, consists of eleven leaves (ff. 1-11), but another has been torn away at the beginning, leaving only a narrow strip along the inner edge, on the verso side of which are slight remains of a border resembling that on f. 11v (see Plate IX). The second gathering, which now contains seventeen leaves (ff. 12-28), consisted originally of the ten leaves numbered 12, 13, 15-17, 20, 21, 26-28, together probably with two others between 17 and 20, now replaced by the present pair 18 and 19. Fol. 14 is an inserted narrow slip, 2 7/8 inches in height at most, its blank inner edge projecting 7/8-inch between ff. 26 and 27; and the gathering of four leaves numbered 22-25 is also an insertion. The existing arrangement will be seen at a glance in the following diagram, where the dotted lines indicate the inserted leaves:—

7 The third gathering contains eighteen leaves (ff. 29-46), of which fourteen, viz., 29, 32-34, 37-46, are original, while, as shown below, two pairs, ff.

30, 31, and ff. 35, 36, are interpolated. The fourth gathering contains twelve leaves (ff. 47-58), all of which are original and regularly arranged; and the fifth is made up of the nine leaves numbered 59-67, together with a tenth, blank and unnumbered, which is pasted down to the cover. For the text of the Missal and of the other liturgical matter in its original form lines were ruled with a hard point on one side only of the vellum, two for each line of text, which was written with more or less regularity between them. Single or double vertical lines were also ruled on the left and right, but little attention was paid to the latter by the scribes, the text being as often as not carried beyond them. The number of lines of text on a page varies. Excluding, it must be understood, for the present all interpolated matter, on ff. 12-28v, 47-49, 50v-64, 65, there are thirteen lines; on ff. 29-46v there are fourteen; and on ff. 49v, 50, 64v there are twelve. These differences correspond to some extent with changes of hand. Thus the first hand (A) ends (on the last page of the gathering) at f. 28v; a second hand (A) writes the next gathering (ff. 29-46); and a third hand (A), with more ornamental initials, extends from f. 47 to f. 51v. After this the hands are more difficult to distinguish, but ff. 52, 52v were perhaps written by A, and ff. 53-64 by a fourth hand (A), while another (A) certainly begins on f. 64v and continues to the end (f. 65).

8 The character of the original script is Irish minuscule, with a tendency to be angular rather than rounded. In all the hands there is one exception to the prevailing minuscule forms of letters, the majuscule or capital R being almost invariably used. Three instances of a minuscule r, shaped like the Saxon letter, almost like n, may be seen on f. 33v, l. 1, *deprecamur*, l. 5, *donare*, and f. 65, last line, *ordo*. There is also a single instance of a majuscule N on f. 54, l. 2, *fons*, where N and long s are combined. With regard to the formation of the other letters a few points may here be noticed. Thus a is formed like u, sloping slightly backwards, with the tops connected by a fine transverse line. The second stroke, especially in hand A, is often higher than the other and sharply pointed, and the connecting line cuts it below the top. In a few cases (f. 12v, l. 10, f. 52v, l. 13) a following m is subscript.

9 The first stroke of b is bent, and is thickened at the top by an angular spur-like projection on the left. The latter feature also characterizes the other tall letters, d, h, l, and more or less all vertical strokes. c consists of a backward-sloping straight stroke turning up sharply at the bottom, with a separate curved top affixed to it, drawn from left to right. The bow of d closely re-

semblés c, and the stroke on the right is nearly always vertical. It is very rarely bent round almost horizontally to the left (e.g., f. 38, l. 7, *deum*), as is the case with a capital (see f. 54v), but a sloping variant from the normal shape sometimes occurs, as on f. 15v, l. 11, *mun-do*, f. 17, last line, *deprecemur*, etc., and more commonly in the smaller script of the rubrical directions (e.g., f. 58v). *e* is formed on the same principle as *c*, the rounded top and the cross-stroke being affixed separately. The top is frequently raised above the line of writing, the cross-stroke being utilized in making the following letter. At the end of a word, and occasionally also elsewhere, the cross-stroke is long, thick and wavy. The diphthong *æ* is commonly found, but *ae*, *ē* (e.g., f. 47v, l. 7, *diuine*) and *e* (f. 17, l. 12, *catholice*) also occur in its place.

¹⁰ *f* is composed of a vertical stroke carried only a little below the ruled line, with a curved or wavy line, from left to right, at the top and a cross-stroke low down, along the ruled line. The down-stroke of *g* springs from the centre of the horizontal top; it is only slightly curved to left and right, and usually ends in a small knob. *i* after *m*, *n*, *u* is often subscript, being attached to the final stroke of the preceding letter and curved round to the left, something like the bow of 3 (see f. 13, ll. 8, 12, f. 32v, l. 4, etc.). The same is the case after *c* and long *s*, where the *i* is attached to the curved top of the letter. The curve of *p* is generally rather pointed at the top and ends at the bottom in a knob. *q* is open at the top, with a curve above the first stroke (see f. 15v, l. 1, and *passim*).

¹¹ *s* is of the long form, resembling *f* without the cross-stroke; but at the end of a word, instead of a convex top above the line, there is a small wavy stroke on the right of the vertical stroke, making the letter somewhat like *r* (see f. 39, end of lines, and for the same form in the middle of a word, f. 41v, l. 5, *ipse*). In one case (f. 45v, l. 4, *esse*) the form *s* is used. The cross-stroke of *t* extends well both to right and left of the main stroke and is generally somewhat heavy. As a ligature with *e* in *et* the letter is smaller and differently formed (f. 12v, l. 2, *et*; f. 13v, l. 2, *eterne*; f. 20, l. 2, *habet*). The characteristic forms of *x*, *y*, *z* all occur on f. 12v, l. 4, that of *y* being especially noticeable. The letters *f*, *p*, *s*, and more rarely *r*, are sometimes written with a flourish on the left, making an acute angle with the main stroke at the bottom (see ff. 12v, 16v). In some cases these forms represent initial capitals, but they are also used for minuscules, and in the case of *s* are even found at the end of a word (f. 41v, l. 6).

¹² Most of the other initials of collects, etc., are merely the minuscule forms on a larger scale, but N in IN is used (ff. 42, 45, etc.). The form of d as an initial is invariably that in which the vertical stroke is bent back to the left horizontally; instead of an oval it sometimes has an oblong shape (ff. 39v, 41v, etc.), and the same is also the case with o (ff. 21, 45v). On ff. 13v, 47-51 there are more ornamental initials, with spirals, interlacing (ff. 47, 48), a human head (f. 50, see also f. 12v), and dogs' heads (ff. 13v, 48). Abbreviations are frequent and, besides the usual nomina sacra, include the following :— ā, aut. ĥ, autem. b, bene. c̄s, cuius. c̄, cum. d̄cs, dicens. dī, dicit (f. 57v). d̄x̄, dixit (f. 62). ϕ, eius. ‡, enim. g°, ergo. ēē, esse. ‡, , est. 7, et (rare, f. 49, ll. 9, 10).

¹³ ffs, fratres. ĥ, haec. ĥ, hoc. ĥs, huius. ĥc, hunc. ig', igitur. ī, in. īf, inter. mm, ms, meum, meam, meus. nōis, nōe (nō, f. 49), nōa, nominis, -mine, -mina. n̄, non. n̄r, nost, noster. n̄ra, nostra. nm, n̄rm, nostrum, nostram. n̄i, nostri. n̄rae, n̄rae, n̄re, nostrae. n̄o, n̄ro, nostro. n̄rōm (f. 13v), nostrorum. n̄as (f. 13v), n̄s (f. 17), nostras. n̄ris, n̄rs (ff. 12v, 40v), nostris. n̄c, nunc. ōmes, ōms, omnes. ōmi, ōmis, omni, omnis. ōmia, ōma, omnia. ōmim, ōmm, omnium. ōnibus, ōbus, omnibus. ōnipot, ōnipōs, ōnipō, ōmpot, ōmpō, omnipotens. p̄, per. p̄, prae. p̄, pro. p̄i, pri-. p̄o, post. p̄t, praeter. propt̄, p̄t, propter. q̄si, quasi. q̄; q̄; que. q̄i, qui. q̄; q̄; q̄; quae. q̄, quod. q̄ (also quā), q̄ (f. 27v), quam. q̄, q̄; q̄; (f. 61), quem. q̄s, quis. q̄d, quid. q̄mo, quomodo. q̄m, quoniam. q̄ms, q̄su, q̄us, quaesumus. r̄l, reliqua. f, secundum (f. 20v).

¹⁴ s̄, sed. s̄r, supr, super. s̄t, sunt. t̄i, tibi. t̄e, tunc. l, vel. The following symbols for omitted syllables and letters also occur, viz. :— An inverted c for con (e.g., consubstantialem, f. 20, l. 13). A hooked horizontal stroke (¬) for final m and for m before a consonant in the middle of a word (e.g., ambire, f. 13) and in Amen (f. 21) even between two vowels; also for um in pacificum (f. 17). A short horizontal stroke, generally slightly concave, for n and -er (e.g., in, inter, uerbo, pater) and for -un in -runt (e.g., rogauerunt, f. 62). For -um in the genitive plural it is placed, not over r, but to the right of it (e.g., tuorum, f. 27). The same symbol is also used in many of the forms of abbreviation in the list above, as well as in abbreviations by simple suspension of all kinds. These are not uncommon, especially in words of frequent recurrence, as—

¹⁵ quesū for quesumus. orā and ō for oramus. p̄ (also p̄s) for presta. apōs for apostolos, -orum. mar̄t for martirum. uir̄g for uirginum. archanḡ princip̄ et potest, etc., for archangeli principes et potestates, etc. (f. 39v). respō, rēs, r̄ for

respondet. aʃ for alleluia. sæcū sæc, sæ sæc for sæcula sæculorum (ff. 48, 58). pā et fī for pater (-ris) et filius (-ii). leē for lectio. p̃r iġ for per ignem. vđ for vere dignum. A comma over t, slightly to the right, for -ur in -tur (e.g., largiuntur, f. 17). : ; 3 for us in -bus and elsewhere, as peccauiumus (f. 12), uirtus (f. 58), opus (f. 61), etc. An acute accent is placed over monosyllables and frequently over -is of the dative and ablative plural. It is also occasionally found elsewhere, as sollemnitás (f. 38), circumdás (f. 40), confirmá (f. 44), isác, iacób (f. 45v), tribús (f. 62v); and even over a short syllable, as plebís (f. 38v).

¹⁶ Punctuation is marked in a variety of ways, by :: ~ : : : and, less often, by a full point, generally medial. The spelling is very irregular, but the irregularities are not systematic and the normal orthography in many cases is also found. The following list includes most of the peculiar forms, some of which may be merely clerical errors :— Consonants doubled : missericordiam (f. 13v, and so all derivatives of miser), æclessia (16v), uissiuilium (visibillum, 20), quessumus (27), accussantes (44), cappillis (47), deffensa (48), tutellam (48v, 59v), sallientes (54), effussione (55), pressens (57v, 60), uissita (61v, 64v), inuassit (63), essurientem (64v). One of two similar consonants dropped : abiso (abyssus, 12), emite (emitte, 12v), altissime (13, and so frequently in other superlatives), misa (13v, 38), imbiciles (imbecilles, 15v), acceptos (17v), remisionem (21, etc.), sufragia (38v), gutore (guttur, 47), acipientibus (48v), promisæ (49v), suplices (50), gehinam (gehennam, 50v), suplicii (50v), mitire (mittere, 52v), iusit (56v), acipio (58v), dimite (61v), acesserunt (61v).

¹⁷ a for e ... catacominis (catechumenis, 17, 52v), piatas (43), alimento (elemento, 47v), adsequandi (54v), faciam (faciem, 65). a for o ... manachorium (38v). a omitted ... ionne (Iohanne, 53). æ for a ... aeclesiae (abl., 27), lætentes (52v). æ for e ... iustæ (adv., 14), æclesia (16v, 17, etc.), præspiter, (29v, etc.), tribuæ (imper., 40), fontæ (45), sanctæ (voc., 47), æternæ (voc., 49v, 50, etc.), sempiternæ (voc., 54), frontæ (57, 58), saluaræ (59v), fratræ (60), æucharistiam (63v). b for m ... imbulamus (immolamus, 45). b for p ... babtismum (21, etc.), scabulas (52v), babtitzantes (53). b for v ... commobebuntur (62v), sperabimus (perf., 34). c for ch ... catacominis (catechuminis, 17, etc.), cresmate (chrismate, 57v). c for qu ... trancillitate (16v), corum (33v), scalaribus (57). d for t ... adque (27v, 50v), uelud (50v), debedis (58v), fortidudo (64v). d inserted after n concidunt (41). e for a ... emanere (emanare, 53).

¹⁸ e for æ ... querite (16), quesumus (passim), presta (passim). e for i ... adstantes (13), respices (respicis, 16v), præspeteris (presbiteris, 16v), confeteor

(20v), feceritis (feceritis, 28), cremine (37v, 55), preuelegia (38), marteria, (38, 40), emitatione (40), perfeciat (43v), refregeri (45v), abieciendos (47v, 52), lætentes (latentis, 52v), uirtutes (-is, 54v), affluentes (-is, 55), fontes (55), cresmate (57v), lineat (57v), uiuentes (-is, 61), homines (62v). e for ie ... maestas (42). e for ue ... pingesce (44), apinge (pingue, 44). ea for e ... fereabatur (54v). f for p ... adepti (16). f for ph ... orfanis (17), profetas (and other cases, 20v, 38, etc.), fantasma (54). g for c ... calige (15v), crugifixus (20v). h omitted ... tronum (13v), Pilippi (26v), ostium (hostium, 37v), teorcam (37v), immo (hymno, 41), triumphare (50), alitus (61); and see above, c for ch. h inserted ... baltheo (13), habundantius (41). i for e ... diabiso (de abyssu, 12), ficisti (12v), urire (12v), promiriri (promereri, 13), accidentem (13), imbiciles (15v), redimisti (15v), perigrinantibus (17), meriamur (17, 63), descendit, etc. (20, 42v, etc.), sanguinim (20), sedit (20v), patiretur (27v), rimisionem (28), aspicire (28v), spicialiter (38v, 42v), proficire (40), difunctis (40v), sinciritatem (42), intigra (42), offerri (offerre, 42v), obteniant (42v), susteniant (44v), elimento (47v, 52, etc.), mistirii (47v), residiat (47v), flagillas (50), gehinam (50v), supplicis (-es, 51), benedictionis (-es, 52), cariat (52), mitire (mittere, 52v), apiriatur (58v), dispicias (58v), fidiliter (63), respondit (-et, 65).

¹⁹ i for ie ... maistatis (28v), mais[ta]tis (42v), maistate (62v). i for ii ... dilui (diluuii, 12), sacrificis (-iis, 16), pissimis (16v), fili (gen., 27v), insidis (37v), gaudi (38), gaudis (41v), iudici (-ii, 50v), misteris (54), uitis (55). i for u ... obtilit (28v), incolimitate (52v), uirtites (62v). ie for e ... diciens (28), agiens (28). ii for i ... aperii (imper., 49v). m for b ... neximus (13v). m for n ... imferis (28v), immo (hymno, 41). o for a ... eucharistia (63v). o for u ... tonica (13), catacominis (17, 52v), commonione (37v, 63v), gutore (guttore, 47), incolomitate (47v), communicatio (63v), homano (64) b 2 p for b ... præspeteris (16v), præspiter (29v, etc.), opsecremus (38v). qu for c ... loqutus (20v), consequti (42v), loqui (loci, 52). t for d ... retat (17v), tetrimentum (44v). tz for z ... babtizantes (53). u for b ... coenouitarum (39v). u for o ... diabuli, etc. (16, etc.), idulorum (27v).

²⁰ u for uu ... dilui (diluuii, 12), æqum (40v). u omitted ... cognoerunt (34), spiritale (38v), langoris (60). u inserted ... uirguinum (38). u for üs ... spiritu (gen., 39, 41, etc.). x for c ... resurrextionem (21). z for s ... zabaoth (13), zeth (32). zi for is ... elezion (eleison, 12v). Some small ornamental initials have already been mentioned (p. xiv). The only other decoration in the Missal is on the first page, which has a large rectangular initial P, together with a bor-

der inclosing the text on the other three sides. The colours employed in both initial and border are rather dingy red, yellow and brown. The initial is filled with a form of the keypattern ornament, familiar in the Book of Kells, the Lindisfarne Gospels, the Gospels of St. Chad, and other remains of early Celtic art, combined with lozenges and spirals. The border presents a striking analogy with that on the first page of St. Luke in the last two of the MSS. named. At the top, facing the initial, is the head of a cat, the hindquarters of which, with legs and tail, are at the lower extremity, the rest of the body being represented by horizontal and vertical panels containing a running pattern of swans with an edging of narrow bands. In the Lindisfarne Gospels the cat's head is at the lower extremity, and the treatment of the hindquarters here is more like that in St. Chad's Gospels, where the rectangular initial Q also contains key-pattern panels.

²¹ The Missal, however, is not in the state in which it was left by its original scribes, and the question of its date may be deferred for the present and be considered later in connexion with that of the subsequent additions. By far the most extensive and important of these are in the hand (a) of a scribe who gives his name, "Moelcaich scripsit," on f. 37. They are written, not only on the leaves which, as before mentioned, have been interpolated (ff. 14, 18, 22-25, 30, 31, 35, 36), but on others from which the original text has been, either in whole or in part, effectually erased (ff. 13, 15, 17v, 21, 21v, 26, 26v, 34 and 37), and also in the margins of ff. 16v, 28, 28v, and on f. 46v, which was originally left blank. As will be noticed at once in the facsimile, Moelcaich wrote a smaller, rounder and more facile minuscule hand than his predecessors, and, except when over an erasure, not between double ruled lines, but upon or pendent from a single one. There is also a considerable difference in the forms of some of the letters. Thus a is composed normally of two strokes only, which meet at the top and are not connected by a third transverse stroke. The exceptions to this are in the rather smaller minuscule rubrics, where the top is open (e.g., oblata, f. 21v), as is the case also in terrarum, f. 24, l. 11, and in fratribus, f. 25, l. 13.

²² In d the stroke on the right is most usually bent over to the left, but the vertical form, which largely predominates in the original hands, is also found (ff. 14v, 15). The difference in q and r is still more striking, for in Moelcaich's hand both these letters are of the ordinary minuscule type, the former being closed at the top and without the curve over the first stroke.

Abbreviations are mostly the same as in the original text, with the addition of s'i for sicut (f. 13). The form q̄ is, however, used (f. 17v) instead of q: for quae, and the horizontal stroke for -um in the genitive plural is placed over the preceding r and not to the right of it. The cases of noster are generally written in full; but when they are abbreviated, they follow the older system nī, nō, etc. (ff. 22v, 26, 46v, etc.), with one exception (f. 21), where nrae occurs. In its spelling of words Moelcaich's text is no less anomalous than the other. Thus it includes :—

²³ acceptu, alis (aliis), altissimus, animamus (-abus), arcisire, audii (imper.). clementissime, commonionis. desederium, dicire, dirilinquisti, discende. effusione, eliuatur. feccis (faecis), filii (voc.), fructum (gen. plur.). incolomitate, inmotabilis, intigritate, iteneris. lintiamen. maestatis, meriar, misserere. ortodoxis, ossanna. prespeteris, pulluto. redetu, remisione. sarephin, spicialiter, spiciosus, sussum. uaris (variis), uitis (vitiis). Another later hand (b) is found in a few rubrics (ff. 12, 13, 13v, 15) and in two inserted collects, one at the foot of f. 15v and the other on f. 19, where the writer utilized a narrow strip of vellum which was left blank by Moelcaich and to which another piece was afterwards stitched. Although the two are very much alike in type, this hand may be distinguished from Moelcaich's by characteristic forms of t and u (see f. 13, l. 1). There is, however, apparently very little, if any, difference in date between the two, and both scribes were most probably contemporary members of the same religious community.

²⁴ Some interlineations on ff. 13, 15v are in a smaller and rougher hand than either of the two last mentioned. They were either written by yet another corrector (c), or possibly by Moelcaich himself, the fact that he was writing under cramped conditions between the lines being accountable for any apparent difference of hand. Finally, there are two short Irish rubrics on ff. 51, 58, which are in a small, sloping hand, different from all the rest, but apparently not much later. With regard to the age, both of the MS. as it was first written and of the subsequent insertions, very different opinions have been expressed. For one reason or another the original text has been dated by Dr. Todd not later than the sixth century, by Dom S. Bäumer about 627-640, by Dr. MacCarthy in the second quarter of the seventh century, by Monsignor Duchesne in the eighth century, by Mr. F. E. Warren in the ninth century, and by Sir F. Kenyon, with some hesitation, at the beginning of the tenth century or end of the ninth. The diversity of opinion about

Moelcaich's additions among the same authorities is not so great. As before, S. Bäumer is the most precise, dating them about 740-750, and Dr. MacCarthy also assigns them to the eighth century, but the rest all agree in the belief that they were inserted two centuries later.

²⁵ It would materially assist us in solving the vexed question of date if the identity of Moelcaich could first be satisfactorily established. The name, which is explained to mean *Calvus luscus*, "the bald (tonsured), one-eyed man," does not appear to be an infrequent one. It was borne by a contemporary of St. Buite, who died in 521, and who, according to legend, miraculously restored his head to his body and later, as penalty for a misdeed, reversed the process; and the Annals of Ulster record the death of Maelcaich, son of Scannal, king of the Cruithni, in 665 (6) and of Maelcaech, son of Cuscrad Menn in 783 (4). Two others of the name appear in a table of the descendants of Ailill Ólom compiled by Dr. MacCarthy from the Book of Leinster. One of them is there described as son of Aed Bennan, king of Kerry, who died in 619, and his own

²⁶ fault of his own, Dr. Todd's examination of the MS., which was then still at Ashburnham Place, was very hasty and superficial. death is approximately dated about 650. This is undoubtedly too early for the Moelcaich of the Stowe Missal, but Dr. MacCarthy confidently identifies the latter with the other Moelcaich in his table, who was son of Flann and presumably lived towards the middle of the eighth century, being fourth in descent from Aed, king of Cashel, who died in 601. The chief ground on which he bases this belief is the date of the latest saint in the Litany on f. 30, which is in Moelcaich's hand, and it is on this ground also that S. Bäumer dates his insertions about 740-750. On referring to the Litany in the printed text (p. 14), it will be observed that, although all the names are preceded as usual by *Sancte* or *Sancta*, some are in the vocative and others in the genitive case. This discrepancy rather suggests that the latter came originally from a different source and were ignorantly copied without the necessary change of inflexion. The following are the Irish saints with their dates, so far as they are known, and the days on which they are commemorated in the Irish Martyrologies:—

²⁷ *Patricii*, Patrick, ob. 493. *Ailbei*, Ailbe, bishop of Emly, Sept. 12, Dec. 30 (O, T, G, D), ob. 534 or 542. *Finnio*, or *Finnian*, abbot of Clonard, co. Meath, Dec. 12 (O, G, D), ob. 549. *Finnio*, or *Finnian*, bishop of Movilla, co. Down, Sept. 10 (O, T, G, D), ob. 579. *Ciarani*, Ciarán, abbot of Clon-

macnois, King's Co., Sept. 9 (O, T, G, D), ob. 549. Ciarani, Ciarán of Saiger (Seirkieran, King's Co.), Mar. 5 (O, T, G, D), ob. 560. Brendini, Brénann, abbot of Birr, King's Co., Nov. 29 (O, G, D), ob. 573. Brendini, Brénann, abbot of Clonfert, co. Galway, May 16 (O, T, G, D), ob. 577 or 583. Columba, Colombcille, abbot of Hí or Iona, June 9 (O, T, G, D), ob. 597. Colomba, Colomb, abbot of Terryglas, co. Tipperary, Dec. 13 (O, G, D), ob. 600. Comgilli, Comgall, abbot of Bangor, co. Down, May 10 (O, T, G, D), ob. 600.

²⁸ Cainnichi, Cainnech, abbot of Aghabo, Queen's Co., Oct. 11 (O, T, G, D), ob. 599. Findbarri, Barr, bishop of Cork, Sept. 25 (O, T, G, D), ob. 622-3. Nessani, Nessian, deacon, of Mungret, co. Limerick, July 25 (O, T, G, D), ob. 551. Fachtni, Fachtnae, bishop of Roscarbry, co. Cork, Aug. 14 (O, T, G, D). Lugidi, Lugaid or Lugach, bishop of Cúil-Bennchoir, Oct. 6 (O, T, G, D). Lacteni, Lachtain of Achad-úr (Freshford, co. Kilkenny), Mar. 19 (O, T, G, D), ob. 622. Ruadani, Ruadán, abbot of Lothra or Lorrha, co. Tipperary, Apr. 15 (O, T, G, D), ob. 585. Carthegi, Carthach or Mochutu of Rathen, bishop of Lismore, May 14 (O, T, G, D), ob. 637. Coemgeni, Cóemgen, abbot of Glendalough, co. Wicklow, June 3 (O, T, G, D), ob. 618 or 622. Mochonne, Mochonna or Conna of Inis Pátraic (Inishpatrick, near Skerries, co. Dublin), or another, bishop of Lemchaill (Lowhill, Queen's Co.), both Jan. 13 (T, G, D, cf. O, p. 42). There were other saints of the same name, including an abbot of Derry, Apr. 12 (T, G), ob. 704; a bishop of Connor, May 15 (G), ob. 725; and Mochonna of Cluain Airdne, Sept. 30 (T, G, D), ob. 713.

²⁹ Brigta, Brigit, abbess of Kildare, Feb. 1 (O, T, G, D), ob. 522. Ita, Ite, virgin, of Killeedy, co. Limerick, Jan. 15 (O, T, G, D), ob. 570 or 577. Scetha, Sciath or Scéthe, virgin, Jan. 1 (G, D), Sept. 6 (O, T, G, D). Sinecha, Sinech, virgin, Nov. 9 (O, G, D). Samdine, Samthann or Samdann, virgin, of Clonbroney, co. Longford, Dec. 19 (O, T, G, D), ob. 739. ³⁰ The last saint invoked is thus also the latest in date; and, so far as this evidence goes, while it is clear that the interpolated Litany must at the earliest be later than 739, there is nothing in it to preclude the possibility of its having been written, as Dr. MacCarthy supposes, by Moelcaich, son of Flann, or between 740 and 750. There is, however, on f. 32, a list of saints to be commemorated, or what is known as the diptychs, which is in the hand of one of the original scribes and must therefore have been written before Moelcaich's interpolations, and it is necessary to ascertain whether it includes any saint posterior to Samthann. It begins with Biblical names from Abel to the Apostles and

Evangelists, who are followed by the three early martyrs Stephen, Cornelius and Cyprian, and the two early hermits Paul and Anthony. Of the two remaining sections, the first comprises the names of as many as thirty-five bishops. All of them are insular except the first four, Martin, Gregory, Maximus, and Felix, who are identified by Dr. MacCarthy with Martin of Tours (ob. 397 or 401), Gregory of Tours (ob. 594), Maximus of Riez (ob. 462), and Felix of Nantes (ob. 584). Martin of Tours was extremely popular in Irish hagiography, and the identification in his case is no doubt correct, but neither Gregory of Tours nor Felix of Nantes is mentioned in any of the Irish Martyrologies.

³¹ The Gregory referred to is therefore more probably Pope Gregory the Great (ob. 604, Mar. 12, O, G), the "Grigoir Rúamae" of Oengus, who was held in the highest honour; and unless the connexion between Ireland and Brittany is sufficient to account for the Nantes bishop, Felix may also be a Pope, either Felix I. (ob. 274) or Felix II. (ob. 358), both of whom are in Gorman (May 30, July 29). Maximus of Riez points to the influence of Lerins, of which he was abbot. He is no doubt Gorman's "Maxim" entered on Nov. 27, which is his usual day. The insular names, which, like the rest, are all in the genitive case, are: ³² Patrici, Patrick, ob. 493. Patrici, Patrick (Sen-Phátric), of Glastonbury, Aug. 24 (O, T, G), ob. 457 or 461. Secundini, Sechnall, St. Patrick's nephew, Nov. 27 (O, G, D), ob. 448. Auxili, Auxilius or Usaille, bishop of Killossy or Killashee, co. Kildare, Aug. 27 (T, G, D), ob. 460. Isernini, Iserninus, companion of St. Patrick. Cerbani, Cerpán, bishop of Fert Cerpáin at Tara, ob. 504. Erci, Erc, bishop of Slane, Nov. 2 (O, G, D), ob. 512. Catheri, Cathar. A Cathar, as Dr. MacCarthy remarks, is included in the list of bishops (next to Iserninus) in the Book of Leinster, 365d, but he is otherwise unknown. Ibori, Ibar, bishop of Becc-Ériu or Beggery Island, co. Wexford, Apr. 23 (O, T, G, D), ob. 500. Ailbi, Ailbe. See above, p. xxiv. Conlai, Connla, bishop, May 10 (T, G, D), or another, bishop of Rúscach or Rooskagh, co. Westmeath, Dec. 30 (T, G, D).

³³ Maicnissæ, Maccnise, bishop of Connor, Sept. 3 (O, G, D), ob. 514; Mar. 1, May 1 (T). Moinenn, Móinenn, bishop of Clonfert, Mar. 1 (O, T, G, D), ob. 570. Senani, Senán, bishop of Inis Cathaig or Scattery Island, co. Clare, Mar. 1 (O, T, G, D), ob. 544. Finbarri, Barr. See above, p. xxv. Colmani, Colman, bishop of Cloyne, Nov. 24 (O, G, D), ob. 600; or Colman, bishop of Lindisfarne (661-664) and of Inisboffin, co. Mayo, Aug. 18 (O, T,

G), ob. 676. Cuáni, Cua or Mo-Chua, of Cluain Dolcáin or Clondalkin, near Dublin, bishop, Aug. 6 (O, T, G, D). Aedach. This appears to be the true reading, and an Aedach or Aedhach is commemorated in G, D, on Apr. 9. He is not, however, called a bishop and Aedach is not a genitive form, as it should be here. Possibly the dot over h is a punctum delens applying also to c. Aeda would then be the genitive of Aed, and the saint may be identified with Aed mac Bricc, bishop of Cell-áir or Killair, co. Westmeath, Nov. 10 (O, G, D), ob. 588.

³⁴ Laurenti, Laurentius, archbishop of Canterbury, ob. 619. Melléti, Mel-litus, archbishop of Canterbury, ob. 624. Iusti, Justus, archbishop of Canterbury, ob. 627. Aedo, Aed, Aedoc or Maedoc, bishop of Ferns, Jan. 31 (O, T, G), ob. 624. Dagani, Dagán, the "Daganus episcopus" whose name appears in the letter of Laurentius, Mellitus and Justus to the Irish Church, Mar. 12 (T, G, D). Probably identical with Dagán of Inber Dóile or Ennereilly, co. Wicklow, Sept. 13 (O, T, G), ob. 639 or 642, though the latter is spoken of (O, p. 206) as a priest. Tigernich, Tigernach, bishop of Clúain Enis, or Clones, co. Monaghan, Apr. 4 (O, T, G, D), ob. 549. Muchti, Mochtae, bishop of Louth, Mar. 24, Aug. 9 (O, T, G), ob. 535. Ciannani, Cianán, bishop of Duleek, co. Meath, Nov. 24 (O, G, D), ob. 489. Buiti, Buite (Boetius), bishop of Monasterboice, co. Louth, Dec. 7, (O, G, D), ob. 521.

³⁵ Eogeni, Eogan, bishop of Ardstraw, co. Tyrone, Aug. 23 (O, T, G, D), ob. 618. Declani, Declán, bishop of Ardmore, co. Waterford, July 24 (O, T, G, D), ob. circ. 540. ³⁶ Carthuín or (possibly) Carthain. Perhaps (Aed) Mac-Carthainn, bishop of Cloghar, member of the household of St. Patrick, Mar. 24 (T) and, as Fer dá chrích, Aug. 15 (T, G, D, cf. O, pp. 68, 100, 186). There seems to be some confusion, however, between him and another (Aed) Mac-Carthainn, al. Fer dá chrích, abbot of Dairinis, ob. 747, described in a note to the Félire, Aug. 15 (p. 187), as a bishop and as "maternal uncle of Máel-rúain (see next name), Oengus' tutor, and from him Máel-rúain brought Fer dá chrích's bell, which is in Tallaght." In some verses quoted in the Martyrology of Donegal, Aug. 15, he is called Maelruain's teacher. The absence of "Mac" before "Carthuín," which would be a serious objection to the identification, may be more apparent than real. On reference to the facsimile it will be seen that "Carthuín" is at the bottom of the fourth and last column of f. 32v, on a line with, and close up to, "Colmani" at the bottom of the third column, and that (for the reason given on p. 16, note 1) the name above

"Colmani" has been erased with the exception of "ni" at the end. There must have been some reason for leaving these two letters, and they were perhaps spared to serve as the end of "Colmani" in the line below, and what has there been read as "ni" is really "m," the abbreviated form of "Mac" or "Maic" before "Carthuín." Elsewhere in the case of MaicNissæ the "Maic" has been written in one line and "Nissæ" in the line below, but the scribe may have hesitated to write "Maic" at the bottom of one page and "Carthuín" at the top of the next and so took advantage of the erasure, which was made before he reached the end of the next column, to squeeze in the full name.

³⁷ Maile-ruen. This name, which is the last in the series of bishops and is also the only one, with the doubtful exception of the two Patricks, which begins with a capital initial, is of crucial importance for fixing the date of the MS. Dr. MacCarthy takes Maile and Ruen, which are in different lines, to be two distinct names, identifying the first with Mel, bishop of Ardagh (ob. 488), while the other, which he regards as a phonetic form of Ruadain, genitive of Ruadán, is presumably Ruadán of Lorrha (ob. 585). There can, however, be very little doubt that, as in the cases of Melchi-sedech, Macha-beorum, Bartha-lomæ and Maic-nissæ, the single rather lengthy name Maileruen (gen.) has been divided between two lines so that it should not protrude into the next column on the right; and if this be so, it can hardly represent any other than the well-known Maelruain, bishop and founder of the monastery of Tallaght, near Dublin, who died in 792 (July 9, O, G).

³⁸ In support of this conclusion I have the high authority of the Rev. C. Plummer, who kindly allows me to quote the following communication:—"As to Maile-ruen two things are in any case fairly certain: (a) Maile is the genitive of Máel = bald, tonsured, and (b) Ruen is phonetic writing for Ruadain, genitive of Ruadán, the d softened and disappearing between the vowels. The question whether we are to take this as one name or two depends on whether the genitive Ruen is governed by Maile or is an independent genitive ranking with the other names in the list, which are in the genitive. The former seems to me much the more probable. "Names formed of Máel with a following proper name in the genitive are very common, as you know, in Irish, Máel-Ísu, Máel-Eoin, Máel-Ciarain, etc., meaning the tonsured slave of Jesus, of John, of Ciaran, etc. When such names are declined, it is always the former part Máel which is declined, the following genitive being constant. Thus Maileruen would be the correct genitive of Máelruen.

³⁹ "On the other hand Máel alone is hardly found as a separate name. If it does so occur, it would either be a hypocoristic shortening of one of the many names beginning with Máel, or a mere nickname, like in Máel," the bald one, applied to St. Iarlaithe. It occurs as a name of one of the Druids opposed to St. Patrick (*Vita Trip.*, pp. 102–104), but as the other Druid is called Caplait (= Capitilauium), it is obvious that these are made-up names, the tonsured, the head-washed. Therefore the chances seem to me enormously in favour of taking Maileruen as a single name. "The identification of Maile (gen.) with Mél of Ardagh I regard as impossible. Only one MS. of the *Féltre* of Oengus writes his name Moel (Feb. 6). The name is Mél, later Méal, showing that the l is not mouillé, and it seems to be indeclinable. The most decisive case is the genitive. We have Siur epscuip Mél," sister of bishop Mel (*Vita Trip.*, p. 88), "a munigin epscuip Mél," in reliance on (lit. of) bishop Mel (Stokes, *Three Homilies*, p. 72 = *Lebar Brecc facs.*, p. 64b).

⁴⁰ "As to the identification of him, I think he can only be the great Tallaght saint. He must have been a well-known man to get into the Litany, and the only other Maelruain I have found in the Calendars is in the *Lebar Brecc* copy of the *Féltre* at Dec. 13. The two Maelruains in the *Four Masters*, 880, 884, are probably too late." There are still thirteen more saints in the diptychs, who are classified as priests and with four exceptions may be identified with saints included in Moelcaich's Litany. The names are: Uinniaui, Finnio or Finnian, abbot of Clonard. See above, p. xxiv. Ciarani, Ciarán, abbot of Clonmacnois. See above, p. xxiv. Oengusso, Óenu or Oengus, successor of Ciarán, Jan. 20 (O, T). In G he is called a bishop. Endi, Endae, abbot of Áran, Mar. 21 (O, G), ob. 542. Gilde, Gildas Badonicus, Jan. 29 (O, T), ob. 570, or Gildas the Elder, ob. 512. T has a Gildas on Sept. 28, and G another on Nov. 4.

⁴¹ Brendini, Brénann Brendini, Brénann Cainnichí, Cainnech Columba, Colombcille Columba, Colomb Colmani, Colmán, abbot of Lynally, King's Co., Sept. 26, Oct. 3 (O, G), ob. 610; or abbot of Clonard, co. Meath, Feb. 8 (G), ob. 654. But there are twenty-one saints of the name in O, and many more in G. Comgelli, Comgall Coemgeni, Cóemgen See above, p. xxv. See above, p. xxv. ⁴² The result is that, excluding "Maile-ruen," all the saints commemorated in the above diptychs are of earlier date than Samthann, who is the latest in Moelcaich's Litany. But on the assumption that "Maile-ruen" is St. Maelruain of Tallaght, who died in 792, it is obvious that the ori-

ginal text of the Missal cannot have been written before the very end of the eighth century, and must have come into the hands of Moelcaich and have been revised by him at a later date still. Whoever he was, his identity with Moelcaich, son of Flann, is therefore impossible, unless, indeed, the words "Moelcaich scripsit" were copied from the same older source as the text. This, however, is very improbable, while on the other hand the fact that the Litany includes no saint later than the first half of the eighth century can be easily accounted for by its having been reproduced by Moelcaich from his archetype just as he found it without the addition of any names nearer his own time. Either on his own initiative or under direction, the particular scribe to whom we owe the diptychs or earlier list of saints appears to have acted differently.

⁴³ As there is a very considerable interval of time between Maelruain and the latest of the other saints commemorated it is reasonable to infer that this list also represents a transcript with the single exception of Maelruain's name, the interpolation of which, in its proper place at the end of the bishops and with the unusual distinction of a large initial, marks it as that of a more recent saint who for some reason was the object of special veneration. Naturally his honour was greatest among the fraternity of his own foundation, and we thus get, in addition to an approximate date, a valuable clue to the place where the MS. was written. Its monastic origin is evident from the insertion in the canon (p. 10) of the words "et abbate nostro .n. episcopo," where the mention of the twofold dignity of abbot and bishop is also not without significance. Moreover, if it came from Tallaght, there is some slight evidence by which the posterior limit of its date may be brought within twenty years from Maelruain's death; for otherwise one might expect to find in it the name of another bishop and abbot of Tallaght besides that of the founder. The list of members of the community of Maelruain given in the Book of Leinster includes "Eochaid episcop Tamlachta," whose death is recorded in the Annals of Ulster under 811 (812), "Echaidh episcopus et ancorita princeps Tamlachta quieuit.

⁴⁴ Like his predecessor, he was regarded after death as a saint, being commemorated on January 28, not only in the Martyrology of Tallaght itself, but also in those of Gorman and Donegal. The absence of his name from the list of commemorations, when Maelruain's was inserted, may therefore be taken to imply that it was completed while he was still living; and in that

case his position as bishop and abbot makes it also probable that the original part of the Missal was written under his inspiration. ⁴⁵ The hagiological evidence thus pointing to a date subsequent at least to 792 and possibly before 812, it remains to be seen how far there is palaeographical evidence to support or disprove it. The script of the various original hands is rather stiff and unformed and of an unusual type. So far, indeed, as I am aware, there is nothing quite like it in any other extant Irish MS., and it was possibly peculiar to Tallaght. From its general appearance I should not myself be inclined to give it a date before the end of the eighth century, and perhaps the nearest approach to it, though on the later side, is in a MS. of Priscian at St. Gall, No. 904, a page of which, showing two hands, is reproduced in Prof. W. M. Lindsay's *Early Irish Minuscule Script*, plate x. This MS. appears to have been written in Ireland, probably in 845 and is mainly by two scribes, Maelpatricc and Coirbbre, two others, Finguine and Donnus, also having a small share in it. Coirbbre's hand is seen in the first column of Prof. Lindsay's plate, and except as regards r, which is minuscule, the forms of letters resemble in many respects those in the Missal. The two most characteristic letters in the latter are a and q, and if Coirbbre's a is not precisely similar, this is the case in one of the other hands, viz., that of Donnus, where a, as Prof.

⁴⁶ Lindsay describes it, "resembles u with a fine stroke connecting the two horns," just as it so often does in our MS. Coirbbre, however, does use the same open q, though with a less pronounced curve at the top of the first stroke. At the same time, this peculiar form of q is not a sign of late date, for it occurs also in eighth century MSS., as, for instance, in the Durham Cassiodorus, said to have been written by Bede, as well as in a Mercian charter of 793-4 and in the Book of Armagh dated in 808. The abbreviations in the two MSS. are of the usual Irish character and are practically identical; but one at least of the few instances in which they vary is significant, pointing to an earlier date for the Missal. The importance for dating purposes of the abbreviation-symbols of the cases of *noster* was shown by Traube in *Nomina Sacra*, and it is further illustrated and enlarged upon by Prof. Lindsay in his forthcoming *Notae Latinae*. The conclusion to which their investigations lead is that *ñi*, *ño*, etc., do not survive later than about 815, by which time they were finally abandoned for the less ambiguous *ñri*, *ñro*, etc. Now in the St. Gall Priscian (845?), as in a Leyden Priscian (838) and a Carlsruhe Bede

(836-848), which are also Irish MSS. that can be dated, *ñri*, etc., are exclusively found, whereas in the Stowe Missal we have both the *ñi* and *ñri* forms.

⁴⁷ The full number of the abbreviations of one case or another of *noster* is in fact sixty-two, of which, deducting instances of *ñr* (*noster*, 3) and of mere suspensions such as *noſ* (4) and *nostrōr*, thirty-seven are examples of the two-letter symbol as against seventeen of the three-letter symbol. But, although the former are thus in a large majority, when they are examined it will be found that, with only two exceptions, viz., *preces nas* (f. 17) and *patriarche ñi* (f. 29v), they all occur in the frequently repeated and, so to say, stereotyped formula *dñi ñi Iesu Christi* and other cases of the same, and the probability is that the scribes of the Missal copied them mechanically from their archetype, while elsewhere, as a rule, they followed the more modern system. At any rate the double usage seems to mark a stage of transition such as might be expected shortly before or after 800, and in fact it also obtains in the Book of Armagh, the date of which is 808. There is a variation also in the abbreviation symbol for *quae*, which in the Missal takes the exclusively insular form *q̄*: while in the St. Gall Priscian it is *q̄*. Both these symbols, however, were in use by insular scribes concurrently, and they are found together in the same MS., as, for example, in the Schaffhausen Vita S. Adamnani as early as 713 and in the Book of Armagh very nearly a century later. As Prof.

⁴⁸ Lindsay has shown, *q̄* is really the older symbol of the two, being the ancient *Nota* for *quae*; but when in course of time *quae* came to be written *que* and in consequence was further erroneously represented by the *que* symbol *q̄* or *q̄*, insular scribes devised the modification *q̄* as a means of distinguishing between the relative and the conjunction and also perhaps, as Prof. Lindsay suggests, to avoid further confusion with *q̄*, which was their symbol for *quem*. This practice, however, did not continue indefinitely, but gradually fell into disuse, while *q̄* reasserted itself, and there is at least a strong presumption that a MS. in which *q̄* is consistently employed, as in the original part of the Stowe Missal, is earlier than 850. ⁴⁹ On palaeographical grounds therefore, no less than for the other reasons before stated, there seems to be sufficient warrant for dating the original text in the early part, or even within the first decade, of the ninth century. Nor is there any reason to believe that Moelcaich's and the other additions are, as has been supposed, so much as a century later. Although it differs considerably from those of the original scribes, Moelcaich's hand is nevertheless of quite as early a type. If his share in

the MS. was not indisputably later than the bulk of it, but was in a separate volume altogether, there might even be some doubt which was really the older, and probably the difference in style is due rather to locality than to lapse of time. Taking the noster test, a comparison of the two scripts yields much the same result; for, although in most instances Moelcaich writes the possessive—even on f. 22, where it occurs nine times in ten lines—without any abbreviation, there are still six examples of the *ni* symbol and only one, *ni*rae deuotionis (f. 21), of the *ni* symbol, to which another, *per dnm nrm* (f. 140), in the hand of the second reviser (b) may be added. Here again, however, the shorter forms are all found in association with *dni*, etc., and may have been copied mechanically. With regard to *quae*, on the contrary, there is a disagreement, for in place of *q*: Moelcaich invariably writes *q̄*, which, so far as it has any significance, points to a later date.

⁵⁰ While on the whole none of the inserted matter seems to be later than the first half of the ninth century, it is quite conceivable that the Missal was subjected to revision almost immediately after it was written. This is the more likely if, as I am inclined to believe, its primary object was to provide the monastery of Tallaght, which at the beginning of the ninth century was comparatively new and of growing importance, with an authoritative ritual. The original text would in that case be in the nature of a first draft derived from an archetype which, judging from the saints named in it (exclusive, of course, of Maelruain), may have been as early as the seventh century, while the completed MS. as we now have it represents the shape ultimately given to it after it had been revised with the aid of a second archetype dating from about the middle of the eighth century, and coming apparently from some other liturgical centre, possibly Armagh.

⁵¹ Further evidence as to date and origin, confirmatory or otherwise, may no doubt be drawn from the liturgical forms in the respective texts. The object, however, of the present volume is merely to give an edition of the text of the MS. in which its component parts are carefully distinguished, and also to fix its date so far as this can be done on other than liturgical grounds. Without a special knowledge of liturgiology, to which I make no pretence, it would be rash to enter upon other questions, and they must therefore be left for those who are more competent to deal with them adequately. This also applies to the contents of the Irish treatise on the Mass which is added at the end of the MS. But so far as its date depends on palaeographical considera-

tions, this tract does not appear to me to be any later than the other insertions; on the contrary, the hand has a rather striking resemblance to that of the rubrics on ff. 57v-58v, which, although written in smaller characters than the text, are by one of the original scribes. Besides a general similarity we find in it the same majuscule r and the horned open q in addition to the ordinary form, which is also the commoner in the rubrics; moreover, as in the original text, the suprascript abbreviation-stroke for um in -rum is placed to the right of the preceding r, and not, as in Moelcaich's hand, above it.

⁵² The following, in addition to the usual nomina sacra symbols, are the abbreviations in the Latin words which occur in the tract: aeci, aeclesia. ciuī, ciuitatem. ϕ (a reversed c with cross-stroke, or, less correctly, the "eius" symbol as on p. xiv), contra. ÷, est. a, et. fš, filius. li, hoc. ·i·, id est. ī, in. nō, nomen. p̄r, pat, pater. p̄, per (e.g., super). p̄, prae (e.g., deprecor). q̄n, quando. q̄, q̄3, que. s̄, sed. Most of the abbreviations in the Irish text are of the nature of mere suspensions, but they also include: q, the symbol for "quia," used for its Irish equivalent "ar." f̄, fō, for (upon). ·i·, idón (id est). ī, in (the, in). a, ocus (and). The same syllable-symbols are mostly used both in Latin and Irish words. Those for er, um, ur and us, as well as the hooked horizontal stroke for omitted m, both final and medial, are the same as in the Missal (p. xvi); also two dots are placed over g and t for ra (e.g., Ir. grad, tra) and i over p for ri (e.g., Lat. prius). In some cases also Latin word-symbols (š, q̄, etc.) are used to express syllables in Irish words (e.g., issed, huisque = huisce).

⁵³ As nothing in these criteria militates against an early date, there need be little doubt that the tract is nearly, if not actually, contemporary with the body of the MS.; and the linguistic evidence also seems to be in favour of this, for in alluding to the suggestion that this tract and the three short Irish spells on f. 67v are not earlier than the eleventh century the editors of the *Thesaurus Palaeohibernicus* remark that, if this be so, the language shows that the texts must have been copied from a much older original. With regard to the date of the rougher hands of the three spells, it is difficult to speak with any confidence; but my own impression of the whole MS. is that from first to last it contains nothing later than the ninth century. ⁵⁴ Mention has been made above (p. ix) of the extracts from the Gospel of St. John which occupy the first gathering (ff. 1-11). These extracts are in a hand quite different from any of the other hands in the volume, and they clearly have

nothing to do with the Missal and other liturgical matter. They have therefore not been included either in the facsimile or in the printed text; but they nevertheless claim some notice with respect to their character and probable date. Whether there was any particular reason for binding them up with the Missal it is impossible to say, nor is the date of the binding at all certain. They may conceivably have been prefixed out of reverence for the memory of some notable personage, such as St. Maelruain, to whom they had belonged. A note, however, to that effect might then have been expected, and possibly the only reason for their inclusion was the fact that the leaves on which they are written happened to have the same dimensions as those of the other MS. The portions of the Gospel comprised are: i-vi. 30; vii. 45-viii. 14; viii. 19-33, *umquam*; viii. 53, *qui-59*; xii. 9-39, *credere*; xvii. 11, *Pater sancte*-xviii. 1; xviii. 4-13; xviii. 15, *discipulus*-23; xix. 40-xx. 23; xx. 26-xxi. 6; xxi. 9-end. It is at once apparent that these are not passages purposely selected to serve as lessons or from any other intelligible motive, and some of them in fact break off abruptly in the middle of a sentence. The explanation, as Dr.

⁵⁵ Bernard points out in his paper "On the Stowe St. John," seems to be that they were copied consecutively from a mutilated archetype of unknown, but probably early, date in which some leaves were lost, and others were torn or partially illegible. At the same time there is evidence which suggests that this defective Gospel of St. John is all that survives of a MS. which contained at least one other Gospel, and perhaps the whole four. It is curious that the rude miniature of St. John with his eagle, reproduced here in Plate IX, is not placed at the beginning of the Gospel, as is more usual, but at the end, on the back of the last page of text (f. 11v). The gathering, however, originally consisted of twelve leaves, the first of which, as already stated, has been torn away with the exception of a narrow strip along the inner edge, and as a small fragment of a border similar to that which incloses the figure of St. John is visible on the back of this strip, it seems probable that the missing page contained a miniature of St. Luke or one of the other Evangelists, which was also placed at the end of his Gospel.

⁵⁶ With the text of St. John, or so much of it as the MS. includes, we are not here concerned, but the full collation given by Dr. Bernard proves it to be in his own words "Vulgate with traces, as is usual in Irish MSS., of old Latin 'mixture.'" In default of any other evidence its date can only be judged from the script, the first and last pages of which are reproduced in Plates VII,

VIII. It begins neatly and carefully, but soon degenerates into a rather scratchy hand, becoming finally almost cursive, with the sinuous vertical stroke which Prof. Lindsay terms "the Irish (or rather insular) cursive form of i." This is specially observable in the colophon, the text of which will be found below, and which also shows the characteristic downward prolongation of the final stroke of m, n, u. Paragraphs begin on a new line with a plain capital initial set well out in the margin, the line being continued on any vacant space left in the line above at the end of the preceding paragraph. Apart from the miniature of St. John, there is no other decoration except on the first page (Plate VII), where the large ornamental capitals I N P are in black, the other colours in letters and border being red, yellow, and mauve. The key-pattern with lozenges in the N and in the border is almost identical with that in the initial on the first page of the Missal. Both the orthographical peculiarities and the abbreviations correspond generally with those in the Missal, but unfortunately the noster symbols do not occur, and for quae both $\bar{q}$ and $q\cdot$ are used, the latter, however, being less common.

⁵⁷ The abbreviations are : a $\bar{p}$, apud. $\bar{a}$, aut. $\bar{h}$, autem. $\bar{c}s$, cuius. $\bar{c}$, $\bar{c}$, cum. $\bar{d}\bar{i}$, $\bar{d}\bar{x}$, $\bar{d}c$ s, $\bar{d}\bar{r}$, dicit, dixit, dicens, dicitur. ρ , eius. #, enim. g° , ergo. $e\bar{e}$, esse. +, -, est. 7, et. $\bar{h}\bar{i}$, habet. $\bar{h}$, $\bar{h}$, $\bar{h}\bar{s}$, $\bar{h}\bar{c}$, haec, hoc, huius, hunc. $\bar{h}\bar{o}is$, $\bar{h}\bar{o}em$, hominis, -em. $\bar{i}$, in. $\bar{m}\bar{m}$, $\bar{m}\bar{s}$, meum, meus. $\bar{m}\bar{i}$, mihi. $\bar{n}\bar{o}$, $\bar{n}\bar{o}e$, nomen, nomine. $\bar{n}$, non. $\bar{n}\bar{c}$, nunc. $\bar{o}me$, $\bar{o}ms$, $\bar{o}ma$, $\bar{o}mne$, $\bar{o}mnes$, $\bar{o}mnia$. $\bar{p}$, per. p° , post. $\bar{p}$, prae. $\bar{p}$, pro. $\bar{p}p$ us, proprius. $\bar{p}p\bar{i}$, $\bar{p}\bar{r}$, propter. $\bar{q}\bar{n}$, quando. $q\bar{r}e$, quare. $q\bar{s}i$, quasi. q , que. $\bar{q}$, $\bar{q}$, $\bar{q}$, qui, qua, quo. $\bar{q}$, q , quae. $\bar{q}$, quem. $\bar{q}$, quam. $\bar{q}$, quod. $\bar{q}$, quia. $\bar{q}mo$, quomodo. $\bar{q}m$, quoniam. $\bar{q}\bar{q}$, quoque. $\bar{q}t$. quot. $\bar{r}dum$, secundum. $\bar{s}$, sed. $\bar{s}i$, sicut. $\bar{s}n$, sine. $\bar{s}t$, sunt. $\bar{sup}\bar{x}$ super. $\bar{t}n$, tamen. $\bar{t}i$, tibi. $\bar{t}s$, trans. $\bar{t}c$, tunc. $\bar{u}n$, unde. i , uel. u° , uero. The syllable-symbols are: an inverted c for con; a supra-script horizontal stroke for er (e.g., inter, noster, pater, propter, uerbum), for um in -rum (e.g., nostrum, uirum), and for un in -runt; i over p for ri (e.g., prior, primum); a comma over t to the right for ur (e.g., moriatur, turba); and for us in -bus, -mus, etc. Final m is represented by a hooked horizontal stroke.

⁵⁸ The scribe gives his name under an Ogham form in the colophon, which is as follows: "Deo gratias ago. Amen. Finit. Amen. Rogo quicumque hunc librum legeris. ut memine From left to right the Ogham name reads Sonid, in the reverse way Dinis. Neither name is known elsewhere, but the former is the more probable, and it has been suggested that in the sentence

which follows there is a play on the nearly homophonous Irish word *sonaid*, happy, prosperous, and the Latin *sanus*. The precise meaning of the epithet "peregrinus" is doubtful. Possibly the scribe was actually on a pilgrimage at the time, or he may have been, as Bishop Graves suggests, a foreigner who had come, like many others, to Ireland for the sake of religious instruction or, on the other hand, an Irish monk writing on the continent.⁵⁹ As regards the date of the Gospel, there has been almost as much difference of opinion as in the case of the Missal. Dr. Todd and Dr. MacCarthy make it seventh century, Dr. Bernard not earlier than the end of the eighth century or beginning of the ninth, L. Delisle not earlier than the ninth century, and S. Berger tenth century. As Dr. MacCarthy and others have remarked, the hand is to some extent similar in type to that of the scribe Dimma, who wrote the first three Gospels in the well-known Book of Dimma; but the age of that MS. is also uncertain, and it is the only one of those included in Prof. Lindsay's Early Irish Minuscule Script to which he has not assigned a date. As, however, it contains both the *nī* and *nīr* symbols, with a preference on Dimma's part for the latter, it is not likely to have been written much before or after 800, and the similar date which Dr. Bernard gives to the Stowe St. John is probably correct. Moreover, as it was in that case quite possibly written before 792, it may after all owe its preservation with the Missal to some connexion with St. Maelruain.

⁶⁰ The importance attached to the volume by its former possessors is shown by the Cumdach, or casket, which was made to contain it, and which elsewhere than in Ireland would probably have taken the more usual form of an elaborate metal-work binding. It is one of five such characteristic early Irish book-shrines which still survive. The other four belong to the Gospels of St. Molaise (1001–1025), the Gospels of St. Patrick (11th century and circ. 1350), the Psalter of St. Columba (1084) and the Book of Dimma (1150), the date in each case being that of the Cumdach and not of the MS. itself; and besides these, three more notable MSS. are known from historical sources to have formerly been protected in a similar manner, viz., the Book of Durrow (877–914), the Book of Kells (before 1007) and the Book of Armagh (938). Like the rest, the Cumdach of the Stowe Missal is undoubtedly of later date than the book which it enshrined. This, however, is only what might be expected; for, unless a MS. was of exceptional splendour, such as the Book of Kells, or for some other special reason, it was not likely to be so distinguished

until it had acquired, on account either of its contents or its associations, the sanctity of a relic by course of time.

⁶¹ as being the older of the two, it will be convenient to describe first, is a roughly squared oak board 7 inches long, $5\frac{3}{4}$ inches wide and $\frac{1}{4}$ inch thick, with the surface worked smooth by a chisel. Over this, attached by bronze nails, is a thin bronze plate with projecting edges, which are slightly bent up all round. The shallow depression thus formed measures $7\frac{1}{2}$ inches by $6\frac{1}{4}$ inches. It is filled by a rectangular bronze frame, $\frac{5}{8}$ inch wide throughout, bevelled at the inner edge and overlaid with a thin coating of silver, which in some places has peeled off; and two similar silver-coated plates of the same width intersect at right angles in the centre, forming a cross, the four limbs of which extend to the frame. The four sunk panels between the cross and frame are decorated with chequer-patterns of squares and triangles, the former in the first and fourth quarters, the latter in the other two. These designs are produced by punching through a thin bronze plate (or perhaps a separate plate for each panel), coated with silver, laid over the bronze plate first above mentioned and under the frame and cross; and, as the under metal is visible through the pierced work, a good effect is thus produced by the contrast between the silver and bronze.

⁶² The darker metal was also laid bare by punching a small square in the overlying silver at each corner of the frame and a small arc at each end of the cross, the eight recesses thus made being decorated with chiselled interlaced designs in slight relief. At a later time, evidently when the other face of the Cumdach was designed, the silvered plates forming the cross were rudely cut away at the point of intersection for a space measuring $2\frac{3}{4}$ inches by $2\frac{1}{2}$ inches, in which a metal-work quatrefoil was inserted inclosing an oval setting for a crystal, now lost, corresponding with that on the other face, which will be described below. In its general features, including the bronze plates coated with silver, the frame and cross, and the panels of pierced work, this under face resembles one face of the Cumdach of the Book of Dimma. There, however, the panels are filled with zoomorphic interlaced designs and the central crystal is not a later addition.

⁶³ The following inscriptions are cut in Irish characters round the frame and on the cross, and as there is no reason to doubt that they are contemporary, they enable us, as Dr. J. H. Todd has shown, to fix the date of the Cum-

dach within comparatively narrow limits. The four inscriptions on the frame are complete, viz.:— (a) At the top,

Bendacht De Ar Cech an Main As a Harilliuth

64 i.e., "A blessing of God on every soul according to its desert"; (b) At the bottom,

Or Do Dondchad · Macc Briain · Do Rig Herend

65 i.e., "A prayer (orait or oroit) for Donchadh, son of Brian, for the king of Ireland"; (c) On the right,

+ *Ocus · Do Macraith · Hu D Ondchada · Do Rig Cassil*

66 i.e., "and for MacRaith, descendant of Donchadh, for the king of Cashel"; (d) On the left,

+ *Or Do Dunchad · Hu Taccaín Do Muintir · Cluana · Do Rigni*

67 i.e., "A prayer for Dunchad, descendant of Taccan, of the family of Cluain, who made it." Donchadh, son of the famous Brian Borumha, for whom prayer is asked in the second inscription, was joint king of Munster with his brother Tadhg until the latter was treacherously slain at his instigation by the tribesmen of Eli ua Cerbhaill, or O'Carroll, in 1023. Subsequently he appears to have claimed to be over-king of Ireland, but he was driven out of the country in 1064 and went on pilgrimage to Rome, where he died in the monastery of St. Stephen. The death of MacRaith, king of Cashel, for whom prayer is also asked, is recorded in 1052, the Annals of Tighernach styling him king of the Eoghanacht Caisil, who were a tribe settled about Cashel in Tipperary, and heir to the kingdom of Munster. From the fourth inscription we learn that the Cumdach was the work of Dunchad O'Taccan, or O'Tagan, of the family, or religious community, of Cluain, by which, no doubt, is meant the famous monastery of Clonmacnois in King's County, but beyond this nothing is recorded of him.

68 The two inscriptions on the cross are unfortunately both imperfect owing to the mutilation it has suffered in the centre, as above described. The letters remaining on the vertical plate are:—

+ *Or Do Main · H U Cat . . . [Las An]Dernad*

69 i.e., "A prayer for main, descendant of Cat . . . by (i.e., for) whom it was made." Dr. Todd and Miss Stokes read "nain" for "main" at the end of the first line, but the m is unmistakable. The t in "Cat" in the second line is fol-

lowed by the remains of a vertical stroke, probably belonging to h; and the final stroke of an n before "dernad" is also visible. Altogether about ten letters appear to be missing in each line, or only seven, if, as is probable, the vertical plate was interrupted by the width of the horizontal plate crossing it. Any attempt to fill in the names must be purely guesswork, but there is no doubt as to the end of the inscription, which is the common phrase used in giving the name of the person for whom, or at whose cost, an object was made. In this case he was presumably some adherent of Donchadh mac Briain.

⁷⁰ The inscription on the arms of the cross is still more hope-y mutilated, all that is left being

+ Oc[Us Do] Ind Hu D Laig

⁷¹ i.e., "and for ind, descendant of D laig." Dr. Todd reads "and" at the end of the first line, but the antepenultimate letter is clearly not a, which is formed quite differently. It is more like i preceded by c or possibly f, only the curved top of which remains, the sloping straight stroke beneath it being evidently a prolongation of the cut made by the mutilating chisel. In the second line the third letter has been read as t. Judging, however, from the roundness of the curve at the bottom, it is almost certainly a mutilated d.

⁷² As Donchadh mac Briain and MacRaith were both, no doubt, still living when the Cumdach was made, its date must thus lie between 1023 and 1052. It is not said that they had any share in the making of it, and whether their names were inscribed for any special reason other than merely a sentiment of loyalty on the part either of the unknown person for whom it was made or of the actual artificer, Dunchad O'Tagan, it is impossible to say. Reasons have been given above for the belief that the Missal originally belonged to the monastery of Tallaght, near Dublin, in Leinster. The Cumdach, however, has apparently a Munster provenance, and if it was expressly made for the purpose of enshrining the MS., it is not only evident that the latter was regarded two hundred years after it was written as a sacred relic, but it would seem that it was then no longer at Tallaght, but in Munster. Dr. Todd's theory, which has been accepted by others, was that, as the Cumdach was connected by its inscriptions with Munster, the Missal belonged from the first to some Munster church, which he supposed to be the monastery of Lothra, or Lorrha, in Tipperary, going so far, indeed, as to suggest that the book may

have been the original Missal of St. Ruadan, the founder. As St. Ruadan died in 585, this is out of the question;

⁷³ and not only is there really no evidence whatever of any early connexion of the Missal with Lorrha, but even the Cumdach is less likely to have come from there than from Clonmacnois, of which house Dunchad O'Tagan, who wrought it, calls himself a member. If the MS., on the other hand, was originally at Tallaght, it may have been carried off in 1026, when it is recorded in the Annals of Tighernach and of Ulster that Donchadh mac Briain invaded Leinster among other parts and exacted pledges or hostages. Books had the merit of being easily portable, and, especially when sanctity attached to them, they were regarded in Ireland as valuable property. How they were utilized in raids and the inter-tribal warfare which was so frequent is shown by a curious note in the MS. known as the *Leabhar na h-Uidhri*, the translation of which is as follows:— ⁷⁴ "A prayer here for Aedh Ruadh, son of Niall Garbh O'Donnell, who forcibly recovered this book from the people of Connaught, and the *Leabhar Gearr* (or Short Book) along with it, after they had been out of our custody from the time of Cathal óg O'Connor to the time of Ruadri, son of Brian [O'Connor] And this is the way in which they were so taken: the Short Book in ransom of O'Docharta and the *Leabhar na h-Uidhri* in ransom of O'Donnell's ollamh of history, who was captured by Cathal and carried away as a pledge." These two MSS., it appears, were lost in 1359 and recovered in 1470. As I am informed by Mr. Robin Flower, Laud MS. Misc. 610 in the Bodleian Library (written in 1454) also contains a note which states that Thomas, Earl of Desmond, took the book in ransom for Edmund Butler. Both these are comparatively late instances, but it is by no means improbable that the Missal was similarly taken from Tallaght in pledge or ransom, or possibly as mere booty, during Donchadh's invasion of Leinster in 1026, and that it was enriched with a shrine by the person into whose hands it fell or who was entrusted with its custody. If this was so, the date of the shrine may be placed in that year or soon after, or approximately about 1030, so that it would be nearly contemporary with the more highly decorated shrine of the Gospels of St. Molaise, which was made between 1001 and 1025; and from the inscriptions on its other face it is evident that, together with the MS., it was still in Munster three centuries later.

⁷⁵ But before dealing with these more recent additions, it will be well to describe the four sides of the shrine, where the whole of the metal-work ap-

pears to be of the same date as the older face. The wooden foundations of two of the adjoining sides, which measure respectively 7 inches and 5 3/8 inches in length, and are uniformly 1 1/4 inch wide and 1/4 inch thick, are also original; those upon the other two sides seem to have been renewed at a comparatively modern date. Except on the lower short side or bottom of the casket the bronze plates riveted to the wood have their edges bent upwards; their ends meet at the four corners, but are not connected together. In the centre of each of the short sides (Plates III, IV) a circular metal ornament of identical size and design is nailed to the underlying plate. The outline of the circle, which has a diameter of 1 3/8 inch, is composed of the long slim curved bodies and tails of two beasts, probably meant for lions, whose widely gaping jaws are fixed on either side of the head of a winged human figure, full-face, standing between them. The head of this figure is bullet-shaped, and the nose, if it ever existed, is quite worn away; the hair is indicated by incised lines, and there are also incised lines round the eyes and mouth.

⁷⁶ The eyes themselves, as in the case of the two beasts also, are represented by tiny black or dark blue beads embedded in the metal. The figure is apparently half-naked, wearing no more than a kilted skirt reaching nearly to the feet, which are bare. In the middle of the breast a small square hole is sunk in the metal and lined with silver wire; in one case it is filled by a shining red stone (garnet?), in the other it is now empty. The arms, if they can be called so, are extended and terminate in what appear to be intended for wings, hanging down perpendicularly. In the upper part of them the metal is hollowed out so as to form a circular cavity, which is inlaid with dark blue cloisonné enamel round an inserted silver wire bent into a spiral. In one wing at the bottom of the casket (Plate IV) the enamel and spiral have perished. At the lower pointed end of the wings the feathers are represented by transverse lines. On the necks and flanks of the two beasts the metal is also cut away, except at the extreme edge, and the cavities are filled with similar blue enamel divided by zigzag and 8-shaped cloisons. Their forelegs rest on the shoulders of the central figure, while the hindlegs extend upwards along the inner edge of the wings. Their shoulders and thighs, through which pass the pins fastening the design to the plate below, are decorated with spiral chasing.

⁷⁷ The whole design is worked out of a single disc of bronze, which is pierced through its entire thickness between the figures. Traces of gilding

with which its surface was covered are still visible. ⁷⁸ On the top of the casket (Plate III) out of four other small decorated plates which were originally attached to the plain metal backing only one is now left. Its upper and lower edges are straight, but its sides are concave, one of them fitting close up to the circular design above described. The plate is of bronze overlaid with silver, and is cut through so as to leave a spiral and interlaced pattern of metal. At the bottom of the casket (Plate IV) a similar pierced plate remains on each side of the central circle, one exhibiting a chequer pattern, the other, which is imperfect, a pattern of small circles connected by short intersecting diagonal bars. In all these cases a very thin sheet of gilt-foil separates the pierced plate from the bronze backing. The four semicircular end-pieces, which probably contained gilded figures in relief, like that in the centre, have unfortunately all perished.

⁷⁹ Five small bronze plates, all being rectangular, were similarly attached by nails to the backing on both the longer sides of the casket (Plates V, VI), but one of the end-pieces is missing from each side. On the right of the casket (Plate V) the centre-piece, $1\frac{3}{4}$ inch in height and $1\frac{6}{12}$ inch in width, has a narrow beaded frame, within which is the figure of a bearded man, full-face, in high relief, between two beasts, who are leaping up at him. He appears to be without clothing, except a loin-cloth or short drawers, and his bare feet project over the frame. He holds in front of him with both hands a short sword, apparently sheathed, the pommel terminating in a semi-spherical knob. The two beasts have beads for eyes and striated bodies with spiral joints at the shoulders and thighs. They most resemble dogs in shape; but the design is probably a debased representation of Daniel in the lions' den. This was a motive common in early Christian art. It frequently occurs on sculptured stones in Ireland and Scotland; and it is possible that the two figures at the top and bottom of the Cumdach already described are another variation of it, though it is difficult to account for the wings. Above these beasts are two others, much smaller and more attenuated.

⁸⁰ Their feet are on the sides of the frame and their heads and necks are bent backwards as if they were biting or licking the ears of the central figure, while the ends of their tails appear to be in the mouths of the larger beasts. Where the metal is cut through between the figures, the surface below is dimly seen to be covered with a pattern. The single end-piece that remains is 1 inch wide, and has a beaded frame similar to that in the centre, though the

beading is less distinct. It contains the figure of a warrior in profile to the right, holding a spear and a round shield with large central boss. His head has a strange appearance, with long hair curling up at the ends. It strongly resembles that of a horseman, with spear and shield, on a sculptured stone on Inchbrayock at the mouth of the S. Esk. Possibly, however, he is wearing a large semi-classical helmet drawn down so as to cover the whole face, with orifices for the eyes, and surmounted by a crest and drooping plume. The figure has no visible clothing except round the loins. It is cut in the round out of the bronze, and the plain metal backing is seen beneath. Both this plate and that in the centre have evident signs of gilding.

⁸¹ The other two plates on the same side of the casket are of silvered bronze, and are perforated over their whole surface in patterns, consisting in one case (where there is a sheet of gilt-foil beneath) of spirals and interlaced work, as in Plate III, and in the other of small hollow squares connected by narrow vertical and horizontal bands bisecting their sides, so that the spaces between the squares are cruciform. A similar design is on the under face of the Cumdach of St. Columba's Psalter. ⁸² The same patterns, or very nearly so, are repeated on two of the plates on the left side of the casket (Plate VI). The former, however, is turned completely round, and in this position is strongly suggestive of a conventional tree with spiral and interlaced branches. Both plates on this side have gilt-foil beneath them. The plate in the centre contains four figures in high relief, but the metal is not, as elsewhere, pierced right through, nor is the design enclosed within a frame. Two of the figures, one on each side, are ecclesiastics vested in a dalmatic and chasuble, standing erect, full-face. Their chasubles are decorated with incised bars filled with gilding and with a border or orphrey of small ovals set side by side, and a similar border fringes the bottom of the dalmatic. The figure on the right holds a pastoral staff with a plain rounded crook, the other an oblong object widening slightly towards the lower end, with a round handle at the top and a small wedge-shaped projection at the bottom. Its surface, except at the edges, is covered with cross-hatching. From its shape it no doubt represents one of the portable bells common in the Irish Church, the projection at the bottom being the end of the clapper. Between the two ecclesiastics are two smaller figures, one above the other. That at the top is an angel with his wings folded in front of him;

⁸³ the other is a human figure seated sideways on a low stool with his head turned to the front and his hands on a three-stringed harp. It is probably meant for David, introduced as a type of Christ, as in a panel under the Crucifixion on a sculptured stone at Monifieth. The eye-sockets in all four figures were filled with beads. The identity of the two large figures is doubtful; but a "pair of ecclesiastics, sometimes standing, sometimes enthroned, sometimes kneeling, with a bird holding a circular disc in its mouth between them, is a subject common to the early sculptured stones of both Scotland and Ireland. This may be another example, with an angel instead of a bird, unless, indeed, the winged figure is really meant for a bird. In the case of a cross at Nigg, in Ross-shire, Dr. Anderson takes the two ecclesiastics to be the hermits St. Paul and St. Anthony, and the bird would then be the raven which brought them a loaf in the desert. This is the more probable, as on the Ruthwell Cross, where the two (without the bird) are sharing a loaf, these names are given in an inscription. On this side of the casket also only one end-piece has been preserved. It represents within a beaded frame a stag hunted by two dogs, upon one of which he is trampling, while the other attacks him from behind.

⁸⁴ Above the stag's neck is what seems to be the point of an arrow or spear shot or held by a hunter who is not included in the design. There are spirals on the shoulders and thighs of all three beasts, and the stag has serrated antlers and striated flanks. The design is made by piercing the bronze, and the surface is flat and not in relief like that of the centre-piece. In both cases the gilding in some parts is still adhering. ⁸⁵ We come now to the other face, or front, of the Cumdach (Plate I), the decorative features of which obviously mark a later stage in its history. What became of the original decoration—whether it had perished or was ruthlessly destroyed, or whether after all what is now the under face was originally in the front and was removed to the back to make room for a new front—we cannot say. The wooden foundation of the later face and the bronze plate, or perhaps merely edging, laid immediately upon it, appear to be original, resembling those on the face already described; and the same is perhaps the case with another plate which covers the first up to a short distance from its upturned edges. Silver plates, 3/4 inch wide, are attached to the backing on all four edges so as to form a rectangular frame. They do not, however, meet at the corners, and those at

the top and bottom are now imperfect. The inscriptions upon them will be given later on.

⁸⁶ The centre is occupied by a highly ornate cross, the four extremities of which are soldered down to the plates of the frame. The four limbs of the cross are of bronze with a raised edging and middle line composed of a curb-link chain of fine gilt wire; and small pyramidal bosses, formed by narrow strips of gilt metal with a toothed upper edge turned round a central cone, are set upon the flat surface with other plain round-headed gilt studs between them. The ends of the vertical shaft of the cross are decorated with two oval rock-crystals. The one at the top is in a plain silver setting bent inwards, surrounded by two borders of twisted gilt wire. The setting of the other is deeper and has serrated teeth; round it is a low wall of silver, serrated along the top, with a frame beyond consisting of two rows of twisted gilt wire on each side of a flat surface decorated with minute gilt beads arranged in triangles of three and six alternately. At the end of the arm on the right, in a setting like that at the top, there is a round green chalcedony-like glass bead with a slightly concave surface, and on the left, in a similar setting, there is an opaque white circular object with a central hole drilled through it, perhaps for threading. Its nature is difficult to determine without removing it, but it is possibly a bead of coral.

⁸⁷ In the centre of the cross is a large oval rock-crystal $1\frac{7}{8}$ inch long and $1\frac{1}{4}$ inch wide and rising $\frac{1}{2}$ inch above the surface. It is polished in such a way as to leave a dividing ridge midway from top to bottom and it is backed (as is also the case with the two smaller crystals) with some substance which imparts a rosy tint to it when viewed from above. It is in a plain gilt setting with projecting clamps and is inclosed within a quatrefoil of metal and twisted wire, with the interior of each foil filled with cusped Gothic tracery over green enamel. In the angles outside the quatrefoil there are four stones in raised gilt settings, viz., a sapphire (? at the top and bottom and an almandine garnet on each side. The centre-piece which was inserted at the same time on the other face of the casket (Plate II) is of the same design, but does not appear to have had any gilding. All its five stones have perished, together with the enamel and most of the tracery in the quatrefoil. On the more modern face now being described thin silver-gilt plates are inserted in the four panels between the cross and the framing, the edges of which overlap them and help to keep them in place. A figure is rudely engraved on each

of them on a background of toothed horizontal hatching, the incised lines being filled with niello.

⁸⁸ The two panels on the left contain the Crucifixion and the Virgin, who is crowned, but without a nimbus. She holds the Child on her left arm and in the right hand a small round object, apparently either an orb or an apple. In the upper panel on the right is a saint, without nimbus, holding a book, probably meant for St. John, though the figure is more like a female. In the lower panel is a bishop with chasuble, mitre and pastoral staff with foliated head; his right hand (which is very much out of proportion) is raised in benediction and shows a large episcopal ring. ⁸⁹ An approximate date for the later face can be ascertained from the inscriptions at the top and on the right of the frame, which read continuously, viz. :—

✠ *Or Do P'Lib U [Cinneidig] — Do Rig · Urmu [Man Las] — Ar Cumdaiged · in Mindsa · 7 Do Aini · Dam — Nai ✠ Domhnall · O Tolari · Docorig Misi*

⁹⁰ i.e., "A prayer for Philip O'Kennedy, for the king of Ormond, by whom this relic was covered, and for Aine his wife ✠ Domhnall O'Tolari decorated me." Of Domhnall O'Tolari, who names himself as the artificer, and who was probably responsible for the mutilation of the older work, nothing is known, but the Annals of the Four Masters record the death of Philip O'Kennedy, lord of Ormond, and Aine his wife, daughter of Macnamara, under the year 1381. The work must therefore have been executed before that date and may be placed approximately about 1375. The inscription on the left is :

✠ *Or Do Gillaruadan U Macan · Don Comarba Lasar Cumdaiged*

⁹¹ i.e., "A prayer for Gillaruadan O'Macan, the successor, by whom this was covered." Gillaruadan O'Macan, who thus appears to have borne a part of the cost of the later decoration or to have otherwise had some share in the credit of it, is also unknown. The name means "Servant of Ruadan," and it is possible therefore that, as Dr. Todd suggests, he was the comharb or successor of St. Ruadan as abbot of Lorrha, which was in Lower Ormond, in Munster. At the foot of the frame there are fragments of a fourth inscription, the lost portions of which on the right it is impossible to reconstruct. All that remains is : ✠ OR : DO (?) AE C : HU CEI The monogram which follows "Or[oit]" may be read as above, or perhaps "d"; and in the next line hu cei" represents the name "O'Cein," which belonged to a Munster family. This

inscription seems to be in a different hand and is possibly somewhat later than the rest; and it will be observed that it includes some characters of Gothic type.

⁹² Although it may be assumed that O'Connor had sufficient reason for his statement that the Missal with its shrine was discovered on the Continent by John Grace towards the end of the eighteenth century, there is not the slightest evidence to show when and under what circumstances it left Ireland. If it were not for the above inscriptions on the later face of the shrine, it might have been thought that Donchadh mac Briain took it abroad with him when he went on his enforced pilgrimage in 1064; and it has in fact been suggested that it was among the gifts sent to the Irish monastery at Ratisbon by Tordelbach O'Brien, king of Munster, in 1130. As there is proof from the inscriptions that it still remained in Ireland in the second half of the fourteenth century, this supposition is no more admissible than the other, and unless further light comes from some unexpected quarter the history of the MS. from that time until it came into the possession of John Grace must remain an absolute blank.

⁹³ In conclusion, it is my pleasing duty to express my cordial thanks to those who have assisted me in this edition of the Stowe Missal in various ways. I am much indebted for criticism and suggestions to the Rev. E. S. Dewick and the Rev. H. A. Wilson, and to Mr. J. A. Herbert for his careful transcript of the MS. On Irish palaeography I have had valuable aid from Professor W. M. Lindsay, of St. Andrews; on Irish hagiology and philology from the Rev. C. Plummer and my late colleague Mr. Robin Flower, who is cataloguing the Irish MSS. in the British Museum; and in connexion with the Cumdach from Mr. O. M. Dalton and Mr. Reginald Smith, of the British Museum, and the Rev. Dr. Lawlor, of Dublin. Finally, I have to thank the Council of the Henry Bradshaw Society for much indulgence in the long delay in completing the present volume.

⁹⁴ G. F. W.

The Treatise on the Mass in the Stowe Missal (Stokes and Strachan translation from the Old Irish)

STOWE MISSAL (IRISH MASS-BOOK)

c. AD 800

An Old Irish treatise, written into the Stowe Missal, that explains each action of the Mass as a figure of the life, death and resurrection of Christ and of the ages of the world. It is one of the earliest explanations of the Mass in any language of the West.

1. The Altar (is) the figure of the persecution which is inflicted. The Chalice is the figure of the Church which has been set and founded on the persecution and martyrdom of the prophets et aliorum. 2. Water, first, in calicem, and this is chanted thereat: Peto te, Pater, deprecor te, Fili, obsecro te, Spiritus Sancte, to wit, the figure of the people that has been poured in Ecclesia. 3. The Host, then, super altare, i.e. the turtle-dove. This is chanted thereat, to wit, Iesus Christus, Alpha et Omega, hoc est principium et finis. A figure of Christ's Body which has been set in the linen sheet of Mary's womb. 4. Wine then on water into the chalice, to wit, Christ's God-head on His Manhood and on the people at the time of begetting. This is chanted thereat: Remittit Pater, indulgent Filius, miseretur Spiritus Sanctus. 5. What is chanted of the Mass thereafter, both introit and prayers and addition, as far as the Lesson of Apostles (the Epistle) and the Gradual, that is a figure of the law of Nature, wherein Christ has been renewed, through all His Members and deeds. The Epistle, however, and the Gradual, and from this to the uncovering (of the Chalice), it is a commemoration of the law of the Letter wherein Christ has been figured, only that what has been figured therein was not yet known.

6. The uncovering, so far as half, of the Host and of the Chalice, and what is chanted thereat, both Gospel and Alleluia as far as oblata, it is a commemoration of the law of the Prophets, wherein Christ was manifestly foretold,

save that it was not seen until He was born. 7. The elevation of the Chalice, after the full uncovering thereof, quando canitur oblata, that is a commemoration of Christ's birth and of His glory through signs and miracles. 8. Quando canitur: Accipit Iesus panem, the priest bows himself down thrice to repent of his sins. He offers it (the Chalice) to God [and chants Miserere mei Deus], and the people kneel, and here no voice cometh lest it disturb the priest, for this is the right of it, that his mind separate not from God while he chants this lesson. Hence its nomen is periculosa oratio. 9. The three steps which the ordained man steppeth backwards and which he again steps forward, this is the triad in which everyone sins, to wit, in word, in thought, in deed; and this is the triad of things by which he is renovated iterum and by which he is moved to Christ's Body.

10. The examination wherewith the priest examines the Chalice and the Host, and the effort which he essays to break it, that is a figure of the insults and of the buffets and of the seizure (of Christ). 11. The Host on the paten (is) Christ's Flesh on the tree of the Cross. 12. The fraction on the paten is the breaking of Christ's Body with nails on the Cross. 13. The meeting wherewith the two halves meet after the fraction (is) a figure of the wholeness of Christ's Body after His resurrection. 14. The submersion with which the two halves are submerged (in the Chalice is) a figure of the submersion of Christ's Body in His Blood after His wounding on the Cross. 15. The particle that is cut off from the bottom of the half which is on the (priest's) left hand is the figure of the wounding with the lance in the armpit of the right side; for westwards was Christ's face on the Cross, to wit, contra ciuitatem, and eastwards was the face of Longinus; what to him was the left to Christ was the right.

16. The confraction is of seven kinds, to wit, five particles of the common Host as a figure of the five senses of the soul: seven of the Host of saints and virgins save the chief ones, as a figure of the seven gifts of the Holy Ghost: eight (particles) of the martyrs' Host as a figure of the octonary New Testament: nine of the Host of Sunday as a figure of the nine households of heaven and the nine grades of the Church: eleven of the Host of the Apostles as a figure of the incomplete number of the Apostles after the sin of Judas: twelve of the Host of the Kalends (the Circumcision) and of Maundy Thursday, in commemoration of the complete number of the Apostles: thirteen of the Host of Low Sunday and the Festival of the Ascension formerly, although

later something less is distributed at the communion as a figure of Christ with His twelve Apostles.

17. The five and the seven and the eight and the nine and the eleven and the twelve and the thirteen they are sixty-five thus, and that is the number of the particles, that is, in the Host of Easter and Christmas and Whitsunday, for in Christ is all that comprised, and in the form of a cross is all set on the paten, and the upper part is inclined on the left hand as was said: *Inclinato capite tradidit spiritum*. 18. The arrangement of the confraction at Easter and Christmas: thirteen particles in the stem of the crosses, nine in its cross-piece, twenty particles in its circle-wheel, five particles in each angle, sixteen both in the circle and in the body of the crosses, that is, four for every part. The middle particle is that to which the mass priest goes, i.e. the figure of the breast with the secrets. What is from that upwards of the shaft to bishops: the cross-piece on the left hand to priests: that on the right hand to all subgrades: that from the cross-piece down to anchorites and penitents: that which is in the left upper angle to true young clerics: the right upper to innocent children: the left lower to folk of repentance: the right lower to folk lawfully married and to those that go not before to communion.

19. This is what God deems worthy, the mind to be in the symbols of the Mass, and that this be thy mind: the portion of the Host which thou receivest (to be) as it were a member of Christ from His Cross, and that there may be a cross of labour on each (in) his own course, because it unites to the crucified Body. It is not meet to swallow the particle without tasting it, as it is improper not to seek to bring savours into God's mysteries. It is not proper for it to go under the back teeth, (this) symbolizing that it is improper to dispute over much on God's mysteries, lest heresy should be increased thereby. *Finit. Amen. Deo gratias.*

Spells.

For a eye. I honour bishop Ibar who heals . . . May the blessing of God and of Christ's heal thine eye whole of thine eye. For a thorn. A splendid salve which binds a thorn: let it not be spot nor blemish, let it not be swelling nor illness, nor clotted gore, nor lamentable hole, nor enchantment. The sun's brightness heals the swelling, it smites the disease. For disease of the urine. put thy urine in . . . thy . . . and thy health. May a cure of health heal thee!

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East Syrian Daily Offices (Maclean translation)

English translation by A. J. Maclean, from *East Syrian Daily Offices*, translated from the Syriac by Arthur John Maclean, with introduction, notes and indices, and an appendix containing the lectionary and glossary (London: Rivington, Percival and Co., for the Eastern Church Association, 1894); public domain. The text was read by machine (Mistral OCR) from a scan of the 1894 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Maclean's long introduction, his notes and the readings of the manuscripts, the abbreviations and errata, the indices to the psalms, the kalendar, the lectionary and the glossary are also left out, and so are the marginal Scripture references printed in the text. The footnotes at the foot of each page are cut off, and a few that the machine reading could not tell from the text may remain. No modern English version has been made. Licence: The translation was published in 1894 and is in the public domain. *Licence: Public domain.*

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The Liturgy of the Syrian Jacobites, including the Anaphora of Saint James (Brightman translation)

English translation by F. E. Brightman, from *Liturgies Eastern and Western*, edited by F. E. Brightman, volume 1, *Eastern Liturgies* (Oxford: Clarendon Press, 1896); public domain. The text was read by machine (Mistral OCR) from a scan of the 1896 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Brightman's long introduction, his footnotes and the Greek liturgies and other rites of the volume are also left out, and the corrections printed in his list of addenda are not applied. The numbers in the margin that count the lines, and the small numbers that name the manuscripts or books he took each bracketed addition from, are removed, but his square brackets and braces are kept. The Scripture quotations that he prints in capital letters are set here in ordinary type. Where he prints the deacon's litany in a column beside the priest's prayer (in the intercession, the fraction and the communion), the two are given one after the other. The names of the speakers, which he prints in italics, and his directions to the priest are shown as small headings. No modern English version has been made. Licence. The translation was published in 1896 and is in the public domain. *Licence: Public domain.*

The Liturgy of Malabar (Neale translation)

English translation by J. M. Neale, from *The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar*, translated, with introduction and appendices, by John Mason Neale (London: J. T. Hayes, 1859); public domain. The text was read by machine (Mistral OCR) from a scan of the 1859 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Neale's introduction, appendices and numbered notes are also left out. No modern English version has been made. Licence. The translation was published in 1859 and is in the public domain. *Licence: Public domain.*

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English translation by F. E. Brightman, from *Liturgies Eastern and Western*, edited by F. E. Brightman, volume 1, *Eastern Liturgies* (Oxford: Clarendon Press, 1896); public domain. The text was read by machine (Mistral OCR) from a scan of the 1896 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Brightman's introduction to the Egyptian Rite, his footnotes (which give the readings of the manuscripts) and the Greek liturgy of Saint Mark are also left out, and the corrections printed in his list of addenda are not applied. The numbers in the margin that count the lines are removed, but his square brackets and braces are kept. The Scripture quotations that he prints in capital letters are set here in ordinary type. The names of the speakers and his directions to the priest, which he prints in italics, are shown as small headings. The readings of the other manuscripts that Brightman gives in his notes are not shown, so the small letters that point to them are taken out. No modern English version has been made. Licence. The translation was published in 1896 and is in the public domain. *Licence: Public domain.*

The Ethiopic Liturgy: the Ordo Communis and the Anaphora of the Apostles (Mercer translation)

English translation by S. A. B. Mercer, from *The Ethiopic Liturgy: its Sources, Development, and Present Form*, by Samuel A. B. Mercer (Milwaukee: The Young Churchman Co.; London: A. R. Mowbray & Co., 1915; the Hale Lectures of 1914–15); public domain. The text was read by machine (Mistral OCR) from a scan of the 1915 edition from the University of Toronto library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Mercer's six lectures, his Greek reconstruction of the fifth-century liturgy of Saint Mark, the Ethiopic (Ge'ez) text of the manuscript he used, the notes on that text and the indexes are left out. The book gives a full translation of only this one anaphora; of the other thirteen anaphoras of the Ethiopic Church it translates only the words of institution, in a table in the sixth lecture, and these are not included here. No modern English version has been made. Licence. The translation was published in 1915 and is in the public domain. *Licence: Public domain.*

The Roman Canon of the Mass in Modern English

English. A modern English version prepared for SermonIndex with the help of artificial intelligence, working from the Latin text of the Gelasian Sacramentary (*Liber Sacramentorum Romanae Ecclesiae*) as edited by H. A. Wilson (Oxford: Clarendon Press, 1894), and released under CC BY-SA 4.0. The Latin text is in the public domain. The manuscript gives only the first and last words of the Lord's Prayer, as the note in the text says. *Licence: CC BY-SA 4.0.*

Mozarabic Collects (Hale translation)

English translation by Charles R. Hale, from *Mozarabic Collects*, translated and arranged from the ancient liturgy of the Spanish Church by the Rev. Chas. R. Hale, S.T.D., with a preface by the Rt. Rev. A. Cleveland Coxe (New York: James Pott, 1881); public domain. The text was read by machine (Mistral OCR) from a scan from Princeton University Library, digitised by Google, at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Bishop Coxe's preface and Hale's preface and appendix are also left out. No modern English version has been made. *Licence: Public domain.*

The Liturgy and Ritual of the Celtic Church (Warren)

English text by Frederick E. Warren, from *The Liturgy and Ritual of the Celtic Church* by F. E. Warren (Oxford: Clarendon Press, 1881); public domain. The text was read by machine (Mistral OCR) from a scan from the University of Toronto library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the author's own. Footnotes and the editor's introduction are left out. Warren's footnotes (his references to the sources, with the Latin of the passages he quotes), the lists of sections at the head of the chapters, the preface, the Greek words, and the indexes are also left out. His third chapter, which prints the Latin fragments of the Celtic service books and the Stowe Missal with notes, is not given here. No modern English version has been made. *Licence: Public domain.*

The Stowe Missal: Warner's Introduction

English text by George F. Warner, from *The Stowe Missal*: MS. D. II. 3 in the Library of the Royal Irish Academy, Dublin, edited by George F. Warner, volume 2 (London: Henry Bradshaw Society, 1915; Henry Bradshaw Society 32); public domain. The text was read by machine (Mistral OCR) from a scan from the University of Toronto library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the author's own. Footnotes and the editor's introduction are left out. The plates and Warner's footnotes are also left out. No modern English version has been made. Licence. The book was published in 1915 and is in the public domain. *Licence: Public domain.*

The Treatise on the Mass in the Stowe Missal (Stokes and Strachan translation from the Old Irish)

English translation by Whitley Stokes and John Strachan, from *Thesaurus Palaeohibernicus*, edited by Whitley Stokes and John Strachan, volume 2 (Cambridge: Cambridge University Press, 1903), p. 252, as reprinted in *The Stowe Missal*, edited by George F. Warner, volume 2 (London: Henry Bradshaw Society, 1915); public domain. The text was read by machine (Mistral OCR) from a scan from the University of Toronto library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Warner's notes are also left out; the Latin words in the treatise are kept as in the translation. The three spells in the Old Irish that follow it in the manuscript, with gaps where the manuscript is damaged, are given at the end. No modern English version has been made. Licence. The translation was published in 1903 and is in the public domain. *Licence: Public domain.*