The Anaphora of the Ethiopic Church Ordinances (Brightman translation)

Ethiopic Liturgy (Anaphora of the Apostles) (medieval translation of an ancient rite)

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The Offertory and the Thanksgiving

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

The Lord be with you all

And the people shall answer

May he be wholly with thy Spirit

And the bishop shall say

Lift up your hearts

And the people shall say

We lift them up unto the Lord our God

And the bishop shall say

Let us give thanks unto the Lord

The people

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

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

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

As it was, is and shall be unto generations of generations and world without end. Amen.

The bishop

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

Pray ye

The bishop shall say

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

Ye who stand, bow down your heads

The bishop shall say

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

Give we heed

And the bishop

Holiness to the holies

The people shall say

One is the holy Father: one is the holy Son: one is the holy Spirit.

The Communion, Thanksgiving and Dismissal

The bishop shall say

The Lord be with you all

The people shall say

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

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

Amen.

Dismissal — The presbyter shall say

The Lord be with you all

The people shall say

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

Amen.

The bishop shall say

The Lord be with you all

The people

And with thy spirit

The deacon shall say

Go in peace. And the keddāse is finished.

Source. 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. No original-language text is shown beside it, and no modern English version has been made.

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