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ÆTHIOPIC LITURGIES AND PRAYERS.

TRANSLATED FROM MSS. IN THE LIBRARY OF THE BRITISH MUSEUM AND
OF THE BRITISH AND FOREIGN BIBLE SOCIETY, AND FROM THE
EDITION PRINTED AT ROME IN 1548.

BY THE
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No. I.

N.B. No. II. WILL CONTAIN
THE BAPTISMAL OFFICES, AND SELECTIONS FROM THE DEQUA
OR HYMNAL OF JARED.

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ÆTHIOPIC LITURGIES AND HYMNS.^a

NO. I. THE ORDINARY CANON OF THE ABYSSINIAN CHURCH.

IN the name of the Father, and of the Son, and of the Holy Ghost, one God.

The Antiphon at the time of the Celebration (Kedasse).^b Hallelujah.

I will go into Thy house in the multitude of Thy mercies, and in Thy fear will I worship in Thy holy temple. I will thank Thee, O Lord, with all my heart, for Thou hast heard all the words of my mouth.

Before Thine angels will I sing praise unto Thee, and worship towards Thy holy temple in Thy fear. Let Thy priests be clothed with righteousness, and Thy saints rejoice with joy.

Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than the hail.^c Wash and cleanse me from my sin, and make me clean from mine offences.

Cleanse me from my secret sins, and spare Thy servant from that which is alien *to me*.

For He gave them bread from heaven, and man did eat the bread of angels.

I will wash mine hands in innocency, and compass thine altar, O Lord.

^a This translation is made from the edition printed at Rome in 1548. *Innumeris mendis scatet*, says Renaudot; as many sometimes as thirty in a page. I have also consulted the MS. of this Liturgy in the British Museum, No. 16,202. It is, however, of more recent date than the Roman text.

^b This office, which is termed in the Geez the Kedasse, Anaphora, or Canon, is based throughout upon the Jacobite (Coptic) Liturgy of St. Basil. This Coptic office, however, was not written by St. Basil (Renaudot, *Or. Lit.*, i, 174), but was doubtless in use in the church of Alexandria before the Mohammedan period, under the Christian emperors. Like the other liturgies in that patriarchate, it represents the earliest form of sacramental worship, and is probably on this account termed by the Æthiopians the Eucharistic "office of our fathers the apostles." In the introduction, however, to the MS. 16,202, British Museum, it is called "the rite of our fathers the Egyptians (Copts)." From the passages quoted in the notes it will be seen that it coincides often and verbally with the Liturgy of St. Mark, and to such an extent and in such a manner as seems to point to a more simple and primitive form of that Liturgy than any now extant. Dr. Neale says that "the general form and arrangement of the Liturgy of St. Mark may safely be attributed to the evangelist himself."

^c The Æth. translators use the proper word for *snow* in Psalm cxlviii. 8. But it is scarcely known in Abyssinia. Ludolf's teacher, the Æth. monk Gregory, when he first saw it, called it *meal*. Vide Æth. Lex., col. 33.

I have compassed and sacrificed sacrifices in his tabernacle, and exulted in Him.

Thou hast prepared a table before me in the sight of those who hate me.

Thou hast anointed my head with oil; Thy chalice is strong, and it satiateth.

I will take the chalice of life, and call upon the name of the Lord.

Thy mercies shall follow me all the days of my life.

O Lord, save; O Lord, prosper.

Hail! holy Church!

Adorned are its walls and painted with the topaz.

Hail then, holy Church! the pure golden vessel wherein is laid up the manna, the bread that came down from heaven and giveth life to all the world!^d

First of all the Presbyter saith this Prayer for the purity of the Church and of the Altar.^e

O Lord our God, Thou alone art holy, and on all hast Thou bestowed sanctity by Thy invisible might: O Lord, we ask and beseech Thee to send forth Thy Holy Spirit upon this Church and upon this altar, and upon all their holy utensils whereon Thy venerable mystery is celebrated. Bless us now, and sanctify us and purge us from all impurity and pollution through the remission of the new birth,^f so that there shall not be left upon us any taint whatever of transgression; and make this Church and this altar an elect and pure vessel^g like silver purged and purified from the earth, whenever Thy sacrifice is thereon celebrated, O Father, Son, and Holy Ghost, now and for ever. Amen.

A Prayer before the Altar is vested,^h and before the Holy Vessels are placed upon it.

O Lord God, who knoweth the hearts of all, and abideth holy among the holy,ⁱ and art free from evil, who alone art able to forgive sins; Thou knowest, O Lord, that I am not pure for this Thy holy ministration, and that I have no boldness^j to

^d In MS. Brit. Mus. this clause follows the prayer over the disc (Masobe), below, p. 4.

^e Lit., ark. The altar in the Abyssinian churches is built in the form of an ark. See Isenberg, *Lex. Amhar.*, p. 97, 31. Harris, ii., 168. Ludolf, *Hist. Æth.*, iii., 6, 62. *Comm.*, p. 375. The following formula is peculiar to the Æthiopic Church, and is not found in the Coptic or Alexandrian office.

^f Thus the text of MS. Brit. Mus.

^g Utensil.

^h The rubric in the MS. Brit. Mus. directs that if a bishop be present, the vestment shall be taken to him for his blessing, p. 26.

ⁱ 'Ο ἐν ἁγίοις ἀναπαύομενος (St. Mark, p. 15 of Dr. Neale's edition).

^j Lit., face.

draw nigh and open my mouth for Thy holy praise. Nevertheless in the multitude of Thy mercy do Thou forgive me, a sinner and transgressor. Grant me to find mercy in this hour, and send down to me Thy strength from on high,^k that I may become worthy, and may accomplish Thy holy service. According to Thy will and the good pleasure of Thy heart, may this incense be a sweet-smelling savour. Through Jesus Christ be Thou with us, and bless us, for Thou art the forgiver of our sins, and the light of our souls, and our life, and our strength, and refuge. To Thee we send up our praise on high,^l for ever and ever. Amen.

A Prayer over the Paten.

O Lord our God Jesus Christ, who didst stretch forth Thine hands upon the holy cross, lay Thy hand upon this paten : bless now, sanctify and purify it, that *Thy priests* may make therein Thy holy Body in this holy apostolic Church. To Thee be praise, with Thy Father and the Holy Spirit, now and ever, world without end. Amen.

Jesus Christ is the Son of God. Holy is his name : and Holy is He among the spirits.

A Prayer over the Chalice.

O Jesus Christ our God, the True, who though very God didst become man—whose deity was not separated from his humanity—who of his own good pleasure poured forth his blood for his creatures ;^m lay thy hand upon this cup ; bless, sanctify, and purify it, that they may make therein Thy holy blood in this holy apostolic Church. To Thee be glory with the Father and the Holy Spirit now and for ever, world without end. Amen.

Purity and blessing and sweetness is to those who drink of Thy precious blood, who art the very True One.

Prayer over the cross-handled Spoon.ⁿ

O Lord our God, who didst make Thy servant Isaiah the prophet worthy to behold the seraphim, in whose hand were the tongs wherewith he took a live coal from off the altar and placed it in his mouth ; now therefore, O Lord our God and Father Almighty, lay Thine hand upon this spoon of the cross, that it minister the body and blood of Thine only Son our Lord God and Saviour Jesus Christ. And now do Thou bless, sanctify, and purify it : give it strength and honour, as Thou gavest to

^k Δάρησαι ἡμῖν . . . τὴν σὴν βοήθειαν καὶ κατάρτησον, κ.τ.λ. (St. Mark, p. 15).

^l Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν (St. Mark, p. 15).

^m Thus Ed. Rom. and MS. Brit. Mus., Renaudot, malé, *super Golgotha*.

ⁿ Lit., *the spoon of the cross*. So called because the handle terminates in a small cross. Ludolf, *Comm.*, iii., 6, 79.



the tongs of the seraphim. For Thine is the glory, together with Thine only Son and with the Holy Spirit, now and for ever, world without end. Amen.

Prayer over the larger Disc.^o

O Lord our God, who spake unto Moses his servant and prophet, "Make me choice vessels, and place them in my tabernacle at Mount Sinai,"—now also, O our Lord God Almighty, put forth Thy hand upon this disc, and fill it with strength and virtue and purity and the grace of the Holy Spirit for Thy glory, that they may make therein the body of Thy only Son, our Lord and God and Saviour Jesus Christ, in this holy apostolic Church. To Thee be glory with Thy holy Son, and the Holy Spirit, now and ever, world without end. Amen.

Then shall he say as he makes the sign of the Cross,—

May the strength and blessing and light and sanctification of the Holy Trinity be on this Church of the city N.

Prayer at the offering.^p

O Lord our God, who didst accept the sacrifice of Abel in the field, and of Noah in the ark, and of Abraham on the mountain-top, and of Elias on Carmel, and of David on the threshingfloor of Araunah the Jebusite, and the widow's mite in the Temple, receive in like manner the oblation and the sacrifice of Thy servants [Tesfa Zion and Tanase his son] which they have brought unto Thy holy name, that it may be the redemption of Thy people's sins: and do Thou recompense them with a goodly recompence in this world and in the world to come, now and for evermore. Amen.

Prayer at the mixture of the water with wine.

O Christ, who art our very God, who didst go, when they bade Thee, to the marriage-feast in Cana of Galilee, and didst bless them, and madest the water into wine, do Thou in like manner unto this wine which is set before me: bless, sanctify, and purify it, that it may be for the joy and the rejoicing and for the life of our souls and of our bodies; and may Father, Son, and Holy Ghost, beside whom is no God, be with us at all times; and fill Thou this wine with rejoicing and gladness, for good and life and for salvation, and for understanding and counsel of the Holy Ghost now and for ever, world without end. Amen.^q

^o The Æth. word is *Masob^e*, used in Heb. ix. 4, of the pot in which the manna was preserved. It is here to be understood of the vessel in which the bread intended for consecration is placed, together probably with the paten.

^p *i. e.*, the offering of gifts by the communicants. For, Tesfa Zion, see note, p. 7.

^q After this prayer Renaudot inserts, "Benedictus Dominus Deus, Pater Omnipotens, Benedictus Filius, Benedictus Spiritus Paracletus," and a rubric for the elevation of the hands.

The Priest says,^r—

There is one Holy Father, one Holy Son, one Holy Ghost. Praise the Lord all ye nations, and laud him all ye people. For stablished is his mercy upon us, and the righteousness of the Lord endureth for ever. Glory be to the Father, to the Son, and to the Holy Ghost, now and ever, and world without end. Amen.

The Deacon says,—Rise up for prayer.

The Priest says,—Peace be with you all.

The People say,—And with thy spirit at all times.

When the Deacon says, “Rise up for prayer,” *and the Priest,* “Peace be with you all,” *the People say,* “Lord have mercy upon us with Thy Spirit.”

The Priest says the Prayer of Thanksgiving.

Let us render thanks to the Author of our good things, the merciful Lord, the Father of our Lord and God and Saviour Jesus Christ, for he hath shielded and aided and kept and taken us under his protection. He hath brought us nigh unto himself, and received us and purified us, and brought us unto this hour. Let us therefore ask of him to keep us this holy day and all the days of our life in all peace, O Thou Lord God Almighty. Pray ye. O Lord God Omnipotent, Father of our Lord and God and Saviour Jesus Christ, we render thanks unto Thee for everything and concerning everything and in everything; for Thou hast protected us and helped us, and kept us and taken us under Thy guardianship. Thou hast brought us nigh unto Thyself, and accepted us and strengthened us, and brought us unto this hour, and therefore do we ask and make our suit to Thy goodness, O Thou lover of men.

The Deacon saith,—

Seek ye, and make supplication that God will have mercy upon us and be gracious unto us, and accept prayers and supplications from his saints on our behalf now and at all times; that he would make us meet to receive and partake of the communication of this blessed mystery, and that he would pardon us sinners.

The People say thrice, “Kyrie Eleison.”

The Priest says,^s—

^r In the MS. Brit. Mus. these sentences are divided between priest and people.

^s Compare *ὁδὸς ἡμῖν τὴν ἁγίαν ἡμέραν ταύτην καὶ ἅπαντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἐπιτελέσαι . . . μετὰ πάσης . . . καὶ τοῦ σοῦ φόβου πάντα δὲ φόβον . . . πάσαν Σατανικὴν ἐνέργειαν, πάσαν πονηρῶν ἀνθρώπων ἐπιβουλὴν ἐκδιώξου ἀφ’ ἡμῶν . . . καὶ ἀπὸ τῆς ἁγίας . . . ἐκκλησίας. Τὰ καλὰ καὶ τὰ συμφέροντα ἡμῖν ἐπιχορήγησον . . . μηδὲ εἰσενέγκῃς ἡμᾶς εἰς περασμὸν ἀλλὰ ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ . . . χάριτι καὶ οἰκτιρμῇ καὶ φιλανθρωπίᾳ, κ.τ.λ. (St. Mark, pp. 7, 8).*

Grant that we may pass this holy day and all the days of our life in all peace conjoined with Thy fear. All the envy and all the wiles and all the workings and the craft of evil men, and the uprising of the foe, whether hidden or open, drive Thou afar and repel from me, and from all Thy people, and from this Thy holy place. All good things that are good and excellent do Thou command for us; for Thou art He who hast given us power to tread upon the serpent and scorpions, and upon all the power of the foe. And lead us not, O Lord, into temptation, but deliver and rescue us from all evil, by the grace and mercy and love for man of Thine only Son, our Lord and God and Saviour Jesus Christ, through Whom to Thee, with Him, and with the Holy Ghost, be glory and power now and ever, and world without end. Amen.

The Prayer on behalf of those who bring Oblations.

Again let us beseech Almighty God, the Father of our Lord and Saviour Jesus Christ, on behalf of those who bring offerings into this holy catholic Church—oblations, firstfruits, tythes, thank-offerings, commemorations—that of all those who give much or little, and of those who have the will to give though they give not, He would accept the desires, Who in heaven bestoweth grace on the spirits,^t Who hath the power of benediction upon every work, the Lord our God.

The Sub-deacon saith,—Pray on behalf of those who bring the offering.

O Lord God Almighty, we ask and beseech Thee on behalf of those who bring offerings to Thy one holy catholic Church, whether much or little, whether publicly or privately, and that of all those who are willing but have not, Thou wouldest accept the intentions. Give them a recompence, and may theirs be a double blessing through Thy only Son; through whom to Thee, with Him, and with the Holy Spirit, be glory and power now and for ever, world without end. Amen.

Prayer at the mystical Anaphora.

O High Priest, Jesus Christ, of uncreated being, the pure Word of the Father and the Word of the Holy Ghost,^u Thou

^t But MS. Brit. Mus., *who in the heavens bestoweth kingdoms.*

^u I have followed the reading of the MS. Brit. Mus. Renaudot suspects that the text is corrupt. And with reason; as the *Copt. Lit. Bas.* has *Son, consubstantial with the Father and the Holy Ghost, and coeternal with both.*

St. Mark has, Δέσποτα Ἰησοῦ Χριστέ, Κύριε, ὁ σὺναρχος Λόγος τοῦ ἀνάρχου πατρὸς καὶ τοῦ ἁγ. Πνεύματος . . . ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς . . . ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα ἃ ἡ παναγία τράπεζα ἐποδέχεται δι' ἀγγελικῆς λειτουργίας (pp. 16, 17). The Roman text is, *Son of the Father and of the Holy Ghost.*

art the bread of life which camest down from the heavens, and wast from of old even as a pure lamb without spot for the life of the world; we ask now and beseech of Thy excellent goodness, O Thou lover of men, shew *the light of Thy countenance* upon this bread and upon this cup which we place upon this Thy spiritual altar. Bless them, sanctify them, and purify them: and change this bread so that it may become Thy pure body, and that which is commingled in this cup, become Thy precious blood; and that it may ascend for healing,^v to the salvation of all our souls and of our bodies. For Thou art the King of us all, Christ our God: and to Thee we send up on high, laud and glory and adoration, with Thy good heavenly Father and Thy Holy Spirit, the Giver of life, now and ever, and world without end. Amen.

The Deacon saith,—Worship God with fear.

And the People answer,—Before Thee, O Lord, we adore; and Thee do we glorify.

The Priest then pronounces the Absolution of the Son.

O Lord Jesus Christ, the only Son, Word of God the Father, who hast broken off from us all the bonds of our sins by his saving and life-giving passion; who breathed upon his holy disciples and pure ministers, saying, Receive ye the Holy Ghost: whose sins ye remit they shall be remitted, and whose sins ye retain they shall be retained. Thou, O Lord, through Thy pure ministers, hast given grace to the priesthood to do in like manner in Thy holy Church, and at all times remit sins upon earth, and bind and loosen all the bonds of iniquity: now therefore do we again ask and beseech of Thy goodness, O Thou lover of men, on behalf of these Thy servants, my fathers and my brethren, and on behalf of myself Thy servant, Tesfa Zion,^w and on behalf of those who bow their heads before Thy holy altar, make plain for us the path of Thy mercy, and break asunder and dissever^x all the bonds of our sins: whether we have sinned against Thee, O Lord, knowingly or without knowledge; in malice of heart or by deceit; or in conversation or through meanness of heart; for Thou, O Lord, knowest the infirmity of man, O Thou good and lover of the human race and Lord of all, confer on us remission of our sins. Bless us and sanctify us; make us a sweet-smelling savour, and make us *to be absolved*. Absolve, O Lord, our patriarch, Abba N; and

^v Lit., *that it may be to us all an ascender of healing.*

^w The priest who superintended the printing of this Liturgy at Rome in 1548. In the MS. Brit. Mus. is the name of the priest to whom that MS. belonged, viz., *Arca Selûs*, i. e., *friend or votary of the Trinity.*

^x Lit., *cut.*

our holy and blessed bishop, Abba N ; absolve, O Lord, our king N ; remember, O Lord, the souls of thy servants, our father Abba Matthew and the other fathers ; Abba Salama, Abba James, and Abba Bartholomew, and Abba Michael, and Abba Isaac, and Abba John, and Abba Mark. Remember, O Lord, the kings of Æthiopia, Abraha and Atzeba,^y Caleb,^z Gabra Maskal, Constantine, Fressenai,^a Degana Michael, Nawai Christos, Yagebe Zion, Amda Zion, David, Theodorus,^b Isaac,^c Andrew, Amda Jesus, Zara Jacobus, Baeda Mariam,^d Alexander,^e Amda Zion,^f Naod,^g Lebna Denghel.^h Absolve, O Lord, our fathers Abba Antonius and Abba Macarius. Remember, O Lord, the soul of Thy servant, our father Tecla Haimanoth with all his sons ; remember, O Lord, our father Eustathius and all his sons ; and remember all Thy people ; and fill us with the fear of Thy name, and stablish us to do Thy will. For to Thee is due glory and praise, now and ever, and world without end. Amen.

And may Thy servants who minister this day, the presbyter and deacon and clergy and people, and myself, Thy poor servant, a sinner and offender, be absolved by the mouth of the Holy Trinity, Father, Son, and Holy Ghost ; and by the mouth of our Lady Mary, a second heaven, a venerable loom ; and by the mouth of this holy catholic and apostolic Church ; and by the mouth of the five prophets, and the twelve sons of the prophets ; and by the mouth of the twelve apostles and the seventy-two disciples and their five hundred companions ; and by the mouth of Mark the theologianⁱ and evangelist, apostle and martyr ; and by the mouth of the holy patriarch Severus,^j and holy Antonius, and holy John of the golden mouth, and holy Cyril,

^y Cotemporary probably with St Athanasius and Framentius. See Lud., *Hist. Æth.*, ii., 4, 9.

^z Caleb, cotemporary with the Roman emperor Justin A.D. 522. His successor was Gabra Maskal, *i. e.*, servant of the cross.

^a Fressenai, *i. e.*, good fruit.

^b See Lud., *Hist. Æthiopic.*, ii., 6, 4.

^c Probably the Isaac whose name occurs in p. 284 of the MS. Octateuch (described in *The Journal of Sacred Literature* for July, 1863) sent by him to the Abyssinians in Jerusalem. He was king in 1350, or thereabouts.

^d Son of Zara Jacobus, born about 1465, and grandson of Amda (Pillar) Jesus.

^e Reigned 1475—1490.

^f Died 1419, after a reign of six months.

^g Died 1504.

^h *i. e.*, Storax Virginis, one of the baptismal names of David, who reigned from 1504—1540. The above names are all omitted in the MS. Brit. Mus.

ⁱ Τον Μαρτυρα και εὐαγγελιστην Μαρκον (St. Mark, p. 13). Ἀποστολοῦ καὶ Εὐαγγελιστοῦ (*ibid.*, p. 21). *Divina loquentis*. Renaudot, p. 506. *Theologus*, Dillm.

^j Patriarch of Alexandria and defender of the Jacobite opinions. He is commemorated in the Æthiopic Kalendar on Feb. 14. After *Severus* the MS. Brit. Mus. inserts the name of Dioscurus, but omits *Antonius*, and for *Cyril*, reads *Kirkos*. *John of the Golden Mouth* is, of course, Chrysostom.

and holy Gregorius, and holy Basil, and by the mouth of the three hundred and eighteen orthodox who were assembled at Nice, and the hundred and fifty at Constantinople, and the two hundred at Ephesus, and by the mouth of our patriarch Abba Gabriel,^k and by the mouth of our bishop Abba N, and by my mouth, who am a miserable sinner. May they be absolved by the mouth of the Holy Trinity, Father, Son, and Holy Ghost, for full is Thy name of majesty and glory, now and ever, world without end. Amen.^l

The Priest (Cohen) says the Prayer of the Incense.^m

Here the Presbyter waves the Incense, making mention of the new moons and festival days, commemorating also the dead and the living, saying as he waves the Incense,—

Blessed be the Father Almighty, and blessed be the only-begotten Son Jesus Christ, who was made man of the holy Virgin Mary; and blessed be the Holy Ghost, the Paraclete, our God the Strengtheners. This sweet savour is due to the Holy Trinity, our God.

*And when the Priest censens the throneⁿ he says,—*Hallelujah to the Father, hallelujah to the Son, hallelujah to the Holy Ghost, now and ever, and world without end. Amen. O eternal God, the first and the last, without beginning and without end, who art great in skill, and mighty in operation, and wise in counsel, and present in all things;^o we ask and beseech of Thee, O Lord, to be with us at this hour, and shew *the light of Thy countenance* upon us, and abide with us in our midst, and purify our hearts and sanctify our souls, and blot out our offences, and forgive our sins which we have committed, in wilfulness or involuntarily, and make us to offer unto Thee a reasonable oblation, and the sacrifice of praise and spiritual incense which we may bring up into^p the holy temple of the saints.

^k The patriarch of Alexandria. Cotemporary with the Arca Selûs mentioned above, and whose name occurs at this point of the Liturgy, was John. There were several patriarchs of this name (vide Renaudot, *de Patr. Alex.*, pp. 402, 396). But the MS. may be of the period of the last of these mentioned at p. 400. It has no marks of peculiar antiquity.

^l The MS. Brit. Mus. here inserts a litany, rubrics, and prayers in reference to the incense, but ends with the threefold Hallelujah.

^m The prayer at the benediction of the incense and at the censuring of the altar follow in the Roman ritual immediately upon the mixture of the wine with water.

ⁿ The manbar, the space between the altar and the east wall of the Church, reserved for the officiating bishop and priests. In the MS. Brit. Mus. the priest (v. p. 45) makes the circuit of the altar, singing a hymn commemorative of the resurrection.

^o MS. Brit. Mus., who wast in all things, and wilt be with all things.

^p MS. Brit. Mus., the veil of.

Remember, O Lord, the one holy catholic and apostolic Church, which is from one end of the world unto the other.

Remember, O Lord, our patriarch Abba N and our holy and blessed bishop, Abba N,⁶ and all our patriarchs, bishops, presbyters, and deacons.

Remember, O Lord, our king N.

Remember, O Lord, our fathers and brethren who have fallen on sleep, and do rest in the orthodox faith.

Remember, O Lord, our congregations, and bless them evermore.

Here the Priest says,—“Let us worship the Father, Son, and Holy Ghost, one Trinity,” thrice, and the people in like manner.

Priest,—Peace be with thee, holy Christian Church, abode of peace. Peace be with thee, O Virgin Mary, mother of God; thou art the golden censer which didst bear the coal of living fire. Blessed he who receiveth out of the sanctuary Him who forgiveth sins and blotteth out transgression, even God the Word, who took flesh of thee, who offered himself to his Father as incense and a precious sacrifice: we adore thee, O Christ, with Thy good Father, and the Holy Ghost the giver of life, for Thou dost come and save us.

Then the Priest makes the circuit of the Church thrice, censuring it. The assistant Priest says before Paul is read,—

O Lord, who knowest and announcest wisdom; who hast revealed to us that which was hidden in the depths of darkness; and art the giver of the word of joy to those who proclaim the greatness of Thy might; it is Thou who in the abundance of Thy goodness didst call Paul, who was before a persecutor, and madest him an elect vessel, and in Thy good pleasure to become an apostle and preacher of the Gospel of Thy kingdom and an herald; O Christ our God, we ask and beseech of Thee who art the benign lover of men, bestow upon us the understanding of wisdom and incorruptible knowledge, that we may understand and know Thy Holy Scriptures which are read in Thy presence; and as he was made like unto Thee, even Thine image, the image of life, so make Thou us meet to be conformed to him and to walk in his ways, and to praise Thy holy name, and to make our boast in Thy precious cross evermore, for Thine is the

⁶ Ἀγιώτατον καὶ μακαριώτατον ἀρχιερέα ἡμῶν Παπᾶν Δ καὶ τὸν δσιώτατον Ἐπίσκοπον Δ (St. Mark, p. 9, etc.).

⁷ MS. Brit. Mus., Pray for us, Virgin Mary, mother of God. Thou art the golden censer which didst bear the blessed coal of fire which he (the angel) took from the sanctuary, which forgiveth, etc.

⁸ In the *Copt. Lit. Bas.*, the altar. Thus MS. Brit. Mus.

kingdom, the majesty, and might and dominion, glory and praise, for ever and ever. Amen.

The Deacon says, before Paul is read,—

From Paul, servant and apostle of our Lord and Saviour Jesus Christ, who was called and elected and set apart for the preaching of the Holy Gospel. Worthy of faith is his word from the epistle N. May his prayer and blessing be with us. Amen.

And after the lection from Paul, the Deacon says,—

The grace of God the Father, and the gift of his Son, and the bestowment of the Holy Ghost, who came down upon the blessed and pure apostles in the holy temple of Zion, be multiplied upon us all Christian people for ever and ever. Amen.

Holy Paul! apostle! kind messenger! healer of the sick! thou hast received the crown! pray and intercede for us, that our souls may be saved in the multitude of *his* mercy, for his holy name sake.

The Priest says,—

Peace be with you all. O eternal God, the first and the last, without beginning and end, great in skill and mighty in operation and wise in counsel, who existed in all things, we ask and beseech of Thee, O Lord, that Thou wouldest be with us in this hour, and lift up the light of Thy countenance upon us, and abide with us in our midst, and purify our hearts and sanctify our souls, and blot out our offences, and pardon our sins, which we have committed with or without our consent, knowingly or in our ignorance, and cause us to offer unto Thee a pure offering, and that a reasonable sacrifice and spiritual incense may enter into the holy temple of Thy sanctity through Jesus Christ our Lord, by whom, to Thee, with Him, and with the Holy Ghost, be praise and dominion now and ever, world without end. Amen.

*The assistant Deacon says before an apostle is read,—*This is the word from the epistle of N, disciple and apostle of our Lord and Saviour Jesus Christ. May his prayer and blessing be with us. Amen.

*And after the apostle is read the Deacon shall say,—*O brethren, love not the world, neither the things that are in the world: for all that is in the world, the lust of the eye, and the lust of the flesh, and the pride of life are not of the Father, but are of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.

*The People say,—*Holy Trinity, One in Thine essence, preserve our congregation: for the sake of Thy holy elect disciples, comfort us by Thy mercy, for Thy holy name sake.

*The Deacon says,—*Rise up for prayer.

The Priest says,—Peace be with you all.

The People,—And with thy spirit.

Priest,—O our Lord and God, who didst reveal to Thy holy apostles the mystery of the glory of Thy Christ, and didst give them the great and countless gifts of Thy grace, and didst send them to preach in all quarters of the world the riches of Thy grace and of Thine inscrutable mercy: we therefore, O Lord, ask and beseech of Thee to make us worthy of their heritage and their portion, that we may walk in their ways and follow in their steps; and give us grace at all times to be conformed unto them, and to be strong in their love, and that we may have a portion with them in the reward of their labours, through sincere religion. And do Thou preserve Thy holy Church which Thou hast founded through them, and bless the sheep of Thy pasture, and increase this vineyard which Thou hast planted with Thy holy right hand, through Jesus Christ our Lord, by Whom, to Thee, with Him and with the Holy Spirit, be glory and power, now and ever, world without end. Amen.

The Priest then offers the Incense and says,—

O Lord our God, who didst receive the sacrifice of our father Abraham in place of Isaac his son, and didst send down to him a lamb as his ransom; in like manner, O Lord, accept from me the sweet savour of this incense, and send down in return for it from on high the riches of Thy grace and mercy, and make us pure from all the pollution of sin, that we may minister before Thy purity, O thou lover of men, in purity and righteousness all the days of our lives, with joy.

And he again says, Remember, etc., Rejoice, etc.

Then the Priest says before the Acts are read,—

The Acts of the Sent ones—the message of our fathers the apostles, pure and full of grace, elect and righteous and blessed, through the grace of the Holy Spirit. May their prayers and blessing preserve all us Christian people, for ever and ever. Amen.

And again after reading the Acts, the Priest says,—

Great is the word of God, and on the Church of Christ is it engrafted. Multiplied are the peoples who believe on our Lord and Saviour Jesus Christ. To Him be praise for ever and ever. Amen.

Holy, holy, holy art Thou God the Father Almighty.

Holy, holy, holy art Thou the only Son, living Word of the Father.

¹ Θυμιαμα προσδεξαμενος . . . αντι κατα πεμψον ημιν την χαριν του αγιου σου πνευματος (St. Mark, p. 12).

Holy, holy, holy art Thou, Holy Ghost who knowest all things.

The Deacon saith,—Arise for prayer.

The Priest saith,—The peace of God be with you all.

People,—And with thy spirit.

The Priest says,—O Lord Jesus Christ our God, who didst say to Thy holy disciples and to 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 which have seen and your ears which have heard; in like manner do Thou make us also worthy to hearken and to perform the word of Thy holy Gospel^u through the prayers of Thy saints.

The Deacon says,—Pray at the holy Gospel.

Before the Gospel is read he says,

I will bless the Lord at all times; his praise shall ever be in my mouth. My soul shall make her boast in the Lord. Hallelujah. Hallelujah. Hallelujah. Stand up. Hear ye the holy Gospel, that which our Lord and Saviour Jesus Christ announceth.

The Priest says,—*This is the time of our prayer and supplication wherewith we make suit of Thee, O Lord our God, for those who have fallen asleep before us. Give them rest and heal their sicknesses; for Thou art the life of us all, and the hope of us all, and the deliverer of us all, and to Thee we send up praise on high for ever and ever. Amen.*

The Priest having said this, turns his face to the People and says,—

O Lord on high, bless us all,^v a Christian people; and make our entrance into this holy Church to be in unison with the holy angels, who serve him evermore, and glorify him at all times, world without end. Amen.

The Priest thrice censes the Gospel,^w and announcing it to the People says,—The holy Gospel which N preached or announced—the Word of the Son of God.

And the People say,—Glory be to Thee, O Christ, our Lord and God at all times. Be ye glad, and rejoice in God who hath helped us, and sing unto the God of Jacob; take the psalm, and strike the timbrel; the sweet psalm with the harp.

And after the Gospel is read^x the People say,^y—The che-

^u Ἀκροατὰς ἡμᾶς ποιήσῃ τοῦ ἁγίου αὐτοῦ Ευαγγελίου (St. Mark, p. 12).

^v Ὁ κυρίως εὐλογήσῃ καὶ συνδιάκονήσῃ ἡμῖν, κ.τ.λ. (St. Mark, p. 12).

^w Ὁ Ἱερεὺς πρὸ τοῦ Ευαγγελίου βάλλει θυμίαμα (St. Mark, p. 12).

^x The MS. Brit. Mus. here inserts a Litany, and passages from the gospels containing the words of Institution, and part of John vi.

^y Καὶ ψαλλοῦσι τὸν χερουβικόν (St. Mark, p. 14).

rubim and seraphim offer up praise to Him, saying, Holy, holy, holy. The heavens and the earth are full of the sanctity of Thy glory.

The Deacon says,—Rise up for prayer.

The Priest says,—Peace be with you all.^z Again we beseech Almighty God, the Father of our Lord and God and Saviour Jesus Christ—we ask and make suit of Thy goodness, O Thou lover of men. Remember, O Lord, the peace of Thy one holy catholic and apostolic Church.

The Deacon says,—Pray for this one holy catholic and apostolic Church, orthodox in God.

The People say,—O Lord our God, give us peace. Christ our King have mercy on us.

The Priest says,—Which is from one end of the world unto the other. Bless all Thy people and all Thy flock. Send peace from heaven upon all our souls, and, while we live, vouchsafe us peace. Be gracious unto our king Claudius, his nobles, his judges, and his armies, and the assembly of our neighbours without and within:^a adorn them with all peace, O Thou King of peace. Give us peace, for Thou givest us all things. Take us as Thy possession, O God, for beside Thee we acknowledge no other. We make mention of and call on Thy holy name, that our souls may live in the Holy Spirit, and that the death of sin may not prevail^b against us Thy servants and all Thy people.

Prayer for the Bishops.

Let us again beseech of Almighty God, the Father of our Lord and God and Saviour Jesus Christ. We ask and make our suit at Thy goodness, O Thou lover of men. Remember, O Lord, our venerable Father, the patriarch Abba Gabriel, and our holy and blessed metropolitan Abba N.

The Deacon says,—Pray for our pontiffs, for our patriarch Abba N, the lord archbishop of the great city of Alexandria, and our venerable metropolitan Abba N, and all bishops, priests, and deacons, orthodox in the faith.

The Priest says,—Do Thou preserve them to us many years and for length of days in righteousness and in peace, that they may accomplish the sacred ministration wherewith Thou hast entrusted them in the office of the priesthood according to Thy holy and blessed will, that they may judge in righteousness and

^z The MS. Brit. Mus. has here a long Litany to the Virgin, after which it continues, *Holy is God, holy the Strong, holy the living One, who dieth not, etc.*

^a *Vulgus promiscuum* (Copt.)

^b Καὶ μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ' ἡμῶν μηδὲ κατὰ παντὸς τοῦ λαοῦ σου (St. Mark, p. 14).

truth, and feed Thy people in righteousness—all bishops, presbyters, and deacons orthodox in the faith, and all alike of Thy one holy catholic and apostolic Church. And do Thou receive the prayers which they make on our behalf, and on behalf of all Thy people, upon Thine altar on high, for a sweet-smelling savour: all their enemies and foes do Thou subdue and break to pieces beneath their feet speedily, and preserve them to us in righteousness and peace in Thy holy Church.

A Prayer for the Congregation.^c

Let us again beseech Almighty God, the Father of our Lord and God and Saviour Jesus Christ. We ask and seek of Thy goodness, O Thou lover of men: remember, O Lord, our congregations and bless them.

The Deacon says,—Pray for this holy Christian Church and our congregation therein.

And the People say,—Bless and preserve our congregation in peace.

And then they say,—We believe.

Then the Deacon says,—In the wisdom of God say the Prayer of Faith, singing:^d

We believe in one God, the Father Almighty, Maker of heaven and earth, of the visible and the invisible.

And we believe in one Lord Jesus Christ, the only Son of the Father, who existed with him before the world was made; Light from Light, God from very God, begotten and not made, equal with the Father in his Godhead, by whom all things were made, and without whom was not anything made in heaven and earth: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the holy Virgin Mary. He was made man, and was crucified in the days of Pontius Pilate: he suffered and died and was buried, and rose from the dead on the third day, as was written in the Holy Scriptures: he ascended with glory into heaven, and sitteth 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, Lord and Lifegiver, who proceedeth from the Father.^e We worship him and glorify him with the Father and the Son, who spake by the prophets.

And we believe in one holy catholic^f and apostolic Church:

^c Τὰς ἐπισυναγωγὰς (St. Mark, p. 14).

^d In the Litany of St. Mark the Creed follows the Salutation, p. 16.

^e The words, *and the Son*, were foisted into the text in the edition printed at Rome in 1548, but are not found in any Æth. MSS. Vide Lud. *Comm.*, p. 353.

^f The Æth. translators vary in their rendering of καθολικὴν καὶ ἀποστολικὴν

and we believe in one baptism for the remission of sins: and we hope for a resurrection of the dead, and the life which shall come for ever. Amen.

The Priest says,—Make them [the congregation] to be devoted to Thee^g without hindrance, and that without ceasing they may do Thy holy and blessed will. Do Thou vouchsafe, O Lord, to us Thy servants, and to those who shall come after us, for ever, a house of prayer,^h a house of purity, a house of blessing. Arise, O Lord our God, and let Thine enemies be scattered, and let all those who hate Thy holy and blessed name flee before Thy face, and let Thy people be blessed a thousand thousand-fold and ten thousand ten thousand-fold,ⁱ that they may do all Thy will, through the grace and mercy and love for man of Thy only Son our Lord and God and Saviour Jesus Christ, through whom, to Thee, with Him and with the Holy Ghost, be glory and power now and ever, and world without end. Amen.

The Priest says the Prayer for Perfect Peace,—

O God, great, eternal, who didst form man free from corruption, but hast *now* brought to nought the power of death which came first into the world by the envy of Satan, through the coming of thy only Son our Lord and God and Saviour Jesus Christ, and by Thy peace,^j wherein the hosts of heaven do praise Thee, saying, Glory to God in heaven, and peace on earth—his goodwill to man.

The Deacon says,—Pray for perfect peace and the love of the apostolic salutation,^k Greet one another. Ye who do not communicate, go forth. Ye who communicate, salute one another in the fulness of your hearts. Let him who purposes to communicate keep himself free from evil.^l

Priest,—O Lord, of Thy good pleasure fill our hearts with Thy peace, and purify us from all pollution, and from all impurity, and from all revenge, and envy, and the remembrance of evil which is clad with death. O Lord, make us all meet to salute one another with a holy kiss, and that we may receive without condemnation, and not unto death, of Thy heavenly gift, who with the Holy Ghost, etc.

ἐκκλησίαν. The more general version is, *Christian Church of one congregation, which (is that) of the apostles*. Here it is, *One holy Christian Church, which is above all congregations, which (is that) of the apostles*.

^g Lit., *let them be to thee*. The Coptic has, *nobis ut eas celebremus*.

^h Οἶκος εὐχῶν, οἶκος εὐλογίων (St. Mark, p. 14).

ⁱ Μυριάδας (St. Mark). Τὸν δὲ λαὸν σοὺ τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον· ποιήσον αὐτὸν εἰς χιλιάδας καὶ μυριάδας (St. Mark, p. 14).

^j The Coptic and Renaudot's text, *And hast filled the earth with Thy peace*.

^k Ὁ Διακόνος. Ασπάσασθε ἀλλήλους.

^l Ὁ Ἱερεὺς. Εἴχεται τὸν ἀσπασμὸν . . . βῆρας ἐν καθαρᾷ καρδίᾳ καὶ συνειδήσει ἀσπασόμεθα ἀλλήλους ἐν φιλήματι ἁγίῳ (St. Mark, p. 14).

The People say,—O Christ our God, make us meet to greet the sanctity which is from heaven, that we may praise Thee with cherubim and seraphim, and cry aloud, saying, Holy, holy, holy, Almighty, heaven and earth are full of the sanctity of Thy glory.

The Priest says,—The Lord be with you. Holy among the holy (*thrice*).

We praise Thee, O Lord, through the love of Thy only Son, our Lord and God and Saviour Jesus Christ, whom in these latter days Thou hast sent to us, even Thy Son, as Saviour and Ransomer, the messenger of Thy counsel, the Word who proceedeth from Thee, and by whom Thou hast made all things according to Thy will.

And the Deacon says,—*Pray* for the blessed and holy patriarch, Abba Gabriel, or N, and our reverend abba our bishop, Abba N, who laud Thee in their prayers and intercessions; Stephen^m the protomartyr, Zacharias the priest, and John Baptist; for all the saints and martyrs who have fallen on sleep in the faith of Christ; Matthew and Mark, Luke and John, the four evangelists; Mary the mother of God; Simon Peter and Andrew; James and John; Philip and Bartholomew; Thomas and Matthew; Thaddeus and Nathaniel; James the son of Alphæus, and Matthias; the twelve apostles; and James the apostle the brother of our Lord, bishop of Jerusalem, the sanctuary; Paul and Timothy; Silas and Barnabas; Titus; Philemon; Clemens: the seventy-two disciples and their five hundred companions; the three hundred and eighteen orthodox fathers: may their prayers be multiplied unto us.

With them visit Thou us, and remember with peace Thy holy catholic and apostolic Church which Thou hast acquired with the precious blood of Christ. And remember all patriarchs, bishops, presbyters, and deacons, who direct aright the way of true doctrine.

The People answer,—Have mercy, O Lord, upon the souls of Thy servants and handmaidens who have eaten Thy flesh and drank Thy blood, and have fallen on sleep in Thy faith.

And the Priest says,—Let us again make our suit to Almighty God, the Father of our Lord and God and Saviour Jesus Christ.

Remember, O Lord, Thy holy catholic and apostolic Church, which is from one end of the world unto the other.

Remember, O Lord, our reverend father, Abba the patriarch

^m Renaudot prefixes *per* to all these names, but in the Roman and Brit. MS. text the preposition is absent.

N, and our blessed bishop, Abba N. Preserve them to us for many peaceful days and years.

Remember, O Lord, the presbyters and deacons and sub-deacons, orthodox in the faith.

Remember, O Lord, our king, Lebuna Denghel. Preserve him to us in peace and health.

O Holy Trinity, Father, Son, and Holy Ghost, bless Thy people of beloved Christians with heavenly benediction, and send to them the grace of Thy Holy Spirit. Set wide open to us the gates of Thy holy Church with mercy and truth, and keep us perfect in the faith of the Trinity to our last breath; O my high priest, Jesus Christ, regard the sufferings of us Thy people; be Thou the guide of our fathers who have gone forth and journey, and bring them to their abodes in health and peace; give Thou Thy blessing to the winds of heaven, and the rain, and the fruits of the earth this year, according to Thy goodness; cause abundance and fertility² upon the face of the earth, and confirm to us Thy peace.

Incline the heart of mighty kings to do us good: bestow grace upon the fathers of the holy Church: all those who are in the presence of mighty kings as their Lord, do Thou comfort.

O Lord, give rest to our fathers and brethren who have fallen on sleep and do rest in the orthodox faith: bless those³ who offer incense, and holy bread and wine, and oil and ointment, and veils and books for public service, and vessels for the temple; may Christ our God recompense them in the heavenly Jerusalem. And all those who are gathered together⁴ with us to seek the mercy of Christ our God, have mercy upon them, and on all those who give us alms, before Thy awful tribunal. Give tranquillity to every afflicted soul⁵ that is in chains and bound; and those who are in exile and captivity, and those who are held fast in bitter servitude, deliver Thou them, O our God, in the multitude of Thy mercy. O high priest, Jesus Christ, do Thou remember in Thy heavenly kingdom all those who desire us to remember them. O Lord, save Thy people and bless Thine heritage: look upon them and lift them up for ever, and keep

² Μνήσθητι κύριε τῆς ἀγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς (St. Mark, p. 18).

³ Συντηρῶν συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς εἰρηνικῶς ἐκτελοῦντας . . . κ.τ.λ. (St. Mark, p. 9), συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς (ibid., p. 22).

⁴ Lit., joy and delights.

⁵ Τῶν προσφέροντων τὰς Θυσίας καὶ τὰς προσφορὰς τα εὐχαριστήρια προσδεξαι (St. Mark, p. 21).

⁶ Τὰς ἐπισυνάγωγας ἡμῶν Κύριε, εὐλογησον (St. Mark, p. 23).

⁷ Μνησθητι Κύριε πασῶν ψυχῶν χριστιανῶν θλιβόμενης τοῦ ἐν φυλακαῖς . . . ἢ ἐν

them in the orthodox faith and in repute^e all the days of their lives, and cause them to be in the love which passeth understanding, through the prayer and intercession which the lady of us all, the holy and pure Mary, mother of God, maketh on our behalf; and by the four great luminaries, Michael and Gabriel, Raphael and Suriel; and by the four incorporeal beasts; and by the twenty-four priests of heaven;^u and holy John Baptist; our fathers, the patriarchs, the apostles, the seventy-two disciples, and the three holy children, and holy Stephen the chief of the deacons,^v and holy George, and holy Theodorus, and holy Marcorius (*sic*), and holy Minas, and holy Philotheus, and holy Basilides,^w and holy abba Nob,^x and all the martyrs, and my lord Abba Antonius, the great and holy father, and our three holy fathers Macarius, and our father Abba Bessoi,^y and our father Abba John; our father Abba Cyrus, and our father Abba Barsoma, our father Abba Salama,^z and our father John Chama, and the righteous Abba Bul, and our holy fathers the Greeks, Maximus and Damateus; and the mighty and holy father Abba Moyses and the martyrs; and our father Abba Tecla Haimanoth, and the reverend abba the patriarch Abba N and Bereh, and our king Claudius *or* N, and all the just and elect invested with the cross, and the angel of this holy day. May their prayers and benediction and intercession and peace, and the love of God, be with us for ever and ever. Amen.^a

The Priest says,—Give rest to the souls of all these,^b and

ἐξόρτιας ἢ πικρὰ δουλεία . . . (St. Mark, p. 22). Ἐλευθέρωσον (ibid., p. 19). Τοὺς εἰς αἰχμαλωσίαν (ibid., p. 22).

^e Lit., *glory*, or *praise*.

^u MS. Brit. Mus. adds, Abraham, Isaac, and Jacob.

^v MS. Brit. Mus. inserts Basilides here.

^w For Basilides MS. Brit. Mus. repeats, *Marcorius*, who is followed by *Banadulius* and *Claudius*. The insertion of this latter name shews that the MS. Brit. Mus. is more recent than that from which Tesfa Zion printed at Rome in 1548, when Claudius was on the throne. The name Lebuna Denghel (p. 27) may be copied by mistake from an older MS., or may be a title of honour.

^x MS. Brit. Mus. adds, *Virgin and martyr of the only-begotten and confessor*.

^y The Festival of Abba Bessoi is celebrated May 3. A hymn for the vigil of his feast is to be found in MS., Cairo, p. 429, in which he is said to have had a vision of the Saviour in answer to his prayers, who raised his disciple Hacui from the dead.

^z Frumentius, consecrated bishop by Athanasius (vide hymns on his festivals, MS. Cairo, for Dec. 14, and p. 436, also ap. Lud. *Hist.*, iii., 2. His name is omitted in MS. Brit. Mus., and that of Synodius Pachomius inserted.

^a This prayer, from the words, *Lady of us all above*, is at the close of the Liturgy in MS. Brit. Mus.

^b The "Liturgical peculiarity" of the Liturgy of St. Mark "is the prefixing of the great intercession for quick and dead to the words of institution, instead of affixing them to the invocation of the Holy Ghost, as does the Antiochene family; or inserting them between the words of institution and the invocation, as does the Nestorian." (Neale, preface, p. 5.)

have mercy upon them, Thou who didst send Thy Son from heaven into the Virgin's womb.

The Deacon says,—Ye who are seated arise.

The Priest continues,—Was borne within her, and was made man, Thy Son, manifested by the Holy Ghost.

The Deacon,—Look eastward.^c

The Priest,—In Thy presence stand thousands of thousands of saints, angels and archangels.^d

The Deacon says,—We look.

The Priest says,—And thy venerable beasts with six wings—seraphim and cherubim, with two wings they cover their faces; with two wings they cover their feet; and with two wings they fly from one end of the world unto the other, evermore celebrating Thy holiness and uttering Thy praise: accept now this our ascription of holiness while we say, Holy, holy, holy.

The Deacon says,—Respond.

The People say,—Holy, holy, holy, Lord God of Sabaoth! Right full are the heavens and the earth of the sanctity of Thy glory.

The Priest says,—Full verily are the heavens and the earth of the sanctity of Thy glory, through our Lord and Saviour Jesus Christ with the Holy Spirit, for ever and ever. Amen. Holy is Thy Son, who hath come and was born of the Virgin, in order that he might accomplish Thy will, and prepare for Thee a holy people.

Here the Priest places his hands over the thurible, and expands them over the sacramental elements.^e

The People say thrice,—According to Thy mercy, and not according to our offences.

The Priest says,—He stretched forth his hands to suffering: he suffered that he might deliver those who suffer—who put their trust in Thee: who gave himself up of his own good pleasure to the passion that he might destroy death and break the bonds of Satan, trample down hell, sanction a covenant, and make known his resurrection. On that night when they betrayed him, he took bread into his holy and blessed and immaculate hands:^f he looked up to heaven unto Thee his Father, gave thanks, blessed, and sanctified, and gave it to his disciples, say-

^c 'Ο Διακονος' εις ανατολήν.

^d This agrees *verbatim* with St. Mark, p. 24.

^e Æth., *Korban*. In St. Mark, ὁ Ἱερεὺς σφράγιζει τὰ ἅγια, and proceeds to the words of institution.

^f Μετα τῶν ἁγίων καὶ ἄχραντων καὶ ἕμωμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν ἴδιον πᾶτερα (St. Mark, p. 24).

ing, Take, eat all of you of this: this bread is my body, which is broken for you for the remission of sins. Amen.

The People say,—Amen, Amen, Amen. We believe and are sure:^s we glorify Thee, O our Lord and God: this is indeed—we believe it—Thy body.

The Priest,—And in like manner the cup:^h he gave thanks, he blessed, and sanctified it, and said to them, Take, drink ye all of it, for this cup is my blood which is shed for you, for the ransom of many. Amen.

And over the cup they say this,—Amen. That this is verily Thy blood we do believe.

Priest,—For as often as ye do this, ye make a commemoration of me.

People,—We proclaim Thy death, O Lord, and Thy holy resurrection; we believe in Thy ascension, and in Thy second coming: we ask of Thee, O Lord our God: we believe that it is so indeed.

Priest,ⁱ—We now commemorate Thy death and resurrection: we give Thee thanks that Thou hast hereby made us meet to stand before Thee, and to minister unto Thee in the priest's office: we ask Thee, O Lord, and beseech of Thee, to send the Holy Spirit and *his* virtue^j upon this bread and upon this cup, and make them the flesh and blood of our Lord and Saviour Jesus Christ, for ever and ever. Amen.

The Priest says,^k—Grant alike to all those who shall receive thereof, that they may be to them for sanctification, and for the fulness of the Holy Ghost, and for the strengthening of faith, that they may sanctify Thee through our Lord and Saviour Jesus Christ, with the Holy Spirit, for ever and ever. Amen.

The Deacon says,—With all our hearts let us ask of our Lord God to bestow upon us the goodly union of the Holy Spirit.

The Priest says,—Grant us to be joined together by the Holy Spirit, and heal us by this oblation, that we may live in Thee for ever and ever. Amen. Blessed be the name of the Lord; and blessed be he that cometh in the name of the Lord; and blessed be the name of his glory. So be it. So be it. So be it.

^s Credimus et confidimus, Lud. et certi scimus (Renaudot).

^h This passage is mistranslated by Renaudot and Neale. Ludolf's text is fuller and nearer to the Greek.

ⁱ This seems a simpler form of the prayer at p. 25, 26 of St. Mark, *Αναμνησιν . . . θανάτου . . . καὶ . . . ἀνάστασιν . . . ὁμολογούντες . . . Καὶ δεόμεθα καὶ παρακαλοῦμεν σε . . . ἔξαποστείλον . . . τὸ πνεῦμα . . . τὸ ἅγιον . . . ἐνεργείαν . . . ἐπὶ τοῖς ἄρτους τούτους καὶ ἐπὶ τὰ ποτήρια ταῦτα καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα, τὸ δὲ ποτήριον ἄμα . . .*

^j Or, *might*.

^k Compare the *εὐχαρίστια* in St. Mark, p. 31.

*And the People say in like manner,—*Send forth the Holy Ghost upon us.

*The Deacon says,—*Rise up for prayer.

The Priest says the prayer at the breaking.

I humbly adore Thee, O Lord God Almighty, who sittest upon the chariot of the cherubim,¹ who dwellest in the Highest, and art praised by the lowest, reposing eternally in the light of Thine essence, who hast shewed to us the hidden mystery of the cross: for, who is a God, merciful and holy, like Thee, whose is the power that is not far from us, forasmuch as Thou didst give authority^m to the apostles—to those who minister unto Thee in sincerity of heart, and to those who offer unto thee a sweet savour, for the sake of our Lord and Saviour Jesus Christ. To Thee, to Him, and to the Holy Ghost, be praise, honour, and glory, for ever and ever. Amen.

*The Deacon says,—*Ye who stand, bow down your heads.

*The Priest says,—*O God, who sittest upon the cherubim,ⁿ and lookest down upon Thy people and upon Thine heritage, bless Thy servants and Thine handmaidens and their children; and recompense whomsoever shall come and receive from the throne of Thy table, with purity of heart, for the remission of sins, which by the Holy Ghost is communicated for the salvation of soul and body in the heavenly kingdom and heritage, by the favour and goodwill of Thine only Son, through whom, with Thee, to Him, and with the Holy Ghost, be glory and honour, now and ever, and world without end. Amen.

*The Sub-deacon says with the People,—*The hosts of the angels of the Saviour of the world stand before him and environ the body and the blood of our Lord and Saviour Jesus Christ. Let us therefore come into his presence, and adore Christ with faith.

*The Deacon says,—*Worship the Lord with fear.

The Priest says the Prayer for Repentance.^o

O Lord Almighty, Thou art he who healest our souls and our bodies: for Thou hast spoken by the word of Thy only-begotten Son, our Lord and God and Saviour Jesus Christ, when he spake to our father Peter,—Thou art the rock, and upon this rock will I build my church, and the gates of hell shall not shake it to its fall. And unto thee will I give the keys of the kingdom of

¹ See n. 3.

^m *Σὺ γὰρ ἔδωκας ἡμῶν ἐξουσίαν* (St. Mark, p. 28).

ⁿ Compare St. Mark, pp. 28, 29. *Δέσποτα κύριε ὁ θεός, ὁ παντοκράτωρ ὁ καθήμενος ἐπὶ τῶν χερουβιμ.*

^o At this point, the Liturgy of St. Mark makes the people say thrice, *Kyrie Eleison*.

heaven. That which thou shalt bind on earth shall be bound in heaven; and that which thou shalt absolve on earth shall be absolved in heaven. Again, therefore, let Thy servants and Thy handmaidens be absolved, by the mouth of the Holy Trinity, Father, Son, and Holy Ghost, and by the mouth of me Thy servant, a sinner and transgressor. O Lord our God, Thou art he who takest away the sins of the world, accept the repentance of Thy servants and of Thy handmaidens, and cause the light of life to arise upon them, and forgive their sins, for merciful art Thou and gracious, O Lord our God, longsuffering and abundant in mercy and truly just. Whether we have sinned against Thee in our words, or whether in our deeds, or whether in our thoughts, do Thou remit and forgive and pardon, for merciful art Thou, and the lover of men. O Lord our God, make us all to be absolved, and do Thou absolve all Thy people. Absolve, O Lord, our patriarch Abba N, and our holy and blessed bishop Abba N, and all patriarchs, bishops, elders, and deacons [each by name]. Preserve them to us for many years and length of days in righteousness and peace. Absolve, O Lord, our king N from every bond of sin. Remember, O Lord, all those who have fallen on sleep and do rest in the faith of Christ, and give their souls a place in the bosom of Abraham, Isaac, and Jacob, and deliver us from all evil and curse,^p and from all denial of the truth, and from perjury, and from partaking in apostasy and with apostates. Bestow upon us a heart and understanding that we may be far from all the works of Satan. Grant us to do Thy will at all times, and write our names in the kingdom of heaven together with all the just and martyrs through Jesus Christ our Lord, through whom, to Thee, with Him, and with the Holy Spirit, be glory and power, now and ever, and for ever and ever. Amen.

The Deacon says,^q—Let us behold.

The Priest says,—Holy things for holy persons.

The People say,—There is one Holy Father, one Holy Son, one Holy Ghost.

The Priest says,—The Lord be with you.

The People say,—And with Thy Spirit.

The Priest says,—O Lord Christ have mercy upon us.

And the People say the same thrice.

^p Ῥῶσαι ἡμᾶς ἀπὸ ἀρᾶς καὶ κατάρας καὶ ἀπὸ ἀναθεματος (St. Mark, p. 10).

^q Ο ἱερεὺς. Τα ἅγια τῶν ἁγίων.

Ο λαὸς. εἰς πᾶν ἅγιος, εἰς υἱὸς ἅγιος, ἐν πνεύμα ἁγίον εἰς ἐνότητα πνευμάτος ἁγίου. Ἀμήν.

Ο ἱερεὺς. Ὁ Κύριος μετὰ πάντων

Ο κληρὸς. Καὶ μετὰ πνευμάτος σου (St. Mark, p. 31).

The Deacon says,—A Prayer: All ye who are in repentance, bend down your heads: rise up for prayer.

The Priest says,—Peace be with you all.

The People say,—And with Thy Spirit.

The Priest says,—The holy and precious life-giving body, even that, in truth, of the Lord and Saviour Jesus Christ which was given for the remission of sins, and for the life of the world to those who receive it in faith. Amen.

The holy, precious, life-giving blood, even that of our Lord and Saviour Jesus Christ, who was given for the remission of sins, and for the life of the world, to those who receive thereof in faith. Amen.

For this is the body and blood of Immanuel our very God. Amen.

I believe, I believe, I believe, from this time forth and for ever. Amen.

For this is the body and the blood of our Lord and God Jesus Christ, which he took from the Lady of us all, the holy and pure Virgin Mary, and made it one with the Godhead without commixture or confusion, without division or change of Deity, and witnessed a good confession in the days of Pontius Pilate, and gave himself up by his own will for our sakes, upon the tree of the Holy Cross. Amen.

I believe, I believe, I believe, that the Deity was not divided from the manhood for one hour, or the twinkling of an eye.

And he gave himself for us, for salvation, and for the remission of sins, and for eternal life for those who receive thereof in faith. Amen.

I believe, I believe, I believe, from henceforth and for ever. Amen.

And after he has administered to himself the body of Christ, he administers it to all the people, saying,—

This is the bread of life which came down from heaven, the precious body of Immanuel our very God.

And he to whom it is administered shall say,—Amen.

And the Deacon shall administer the cup, saying,—This is the cup of life which hath come down from heaven, the precious blood of Christ.

He to whom it is administered shall say,—Amen and Amen.

The Deacon says,—Pray for us and for all Christian people. Make a commemoration on behalf of those who have desired^r us to remember them in the peace and in the love of Jesus Christ; praise ye and sing.

The Priest says,—To those, O Lord, whom Thou hast called,

^r *Spoken to.*

and whom Thou hast sanctified, give a portion in Thy calling; and strengthen them in Thy love, and keep them in Thy holiness, through Christ Thine only Son, through whom, to Thee, in Him, and with the Holy Spirit, be glory and power, now and ever, and world without end. Amen.

The Priest says,—Thou, O Lord, who hast given the eternal light of salvation, constancy, and guardianship to thy servants, and hast preserved their past nights and days in peace, bless this present and future days, O our Lord Jesus Christ, through whom, to Thee, with Him, and with the Holy Ghost, be praise and power, now and ever, world without end. Amen.

And the Deacon says,—Let us give thanks unto God, whose holy gifts we have received, that what hath been administered to us may be for the life of the soul, and for healing; let us make our suit, and let us commend ourselves, with ascriptions of praise, to our Lord God.

And the Priest says,—I will exalt Thee, O God, my king, and praise Thy name for ever and ever.

And the People say,—Our Father, which art in heaven, lead us not, O Lord, into temptation.

And the Deacon says,—He hath bestowed upon us of his holy body and precious blood, even the body of Christ: let us therefore praise him who hath made us meet to partake of this precious and holy mystery.

And the Priest says,—Every day will I bless Thee, and praise Thy name for ever and ever.

And the People say,—Our Father.

And the Priest says,—My mouth shall utter the praise of the Lord, and all flesh shall bless his holy name for ever and ever.

And the People say,—Our Father.

The Priest says,—O ruler of souls, guide of saints, and glory of the just, grant us, O Lord, the eyes of knowledge that may ever behold Thee, and ears which may hearken only unto Thee, since Thou hast satiated our souls with Thy grace. Create a clean heart within us, O Lord, that we may ever comprehend the greatness of the good and lover of mankind: be gracious, O our God, unto our spirits, and give us a pure mind which turneth not aside, Thou who hast given unto us Thy humble servants Thine own body and blood: for Thine is the kingdom, O Lord. Praised and blessed be the Father, Son, and Holy Ghost, now and ever, world without end. Amen.

The Priest says the Prayer of Benediction.

* Καταργασον τους νοητους ημων οφθαλμους (St. Mark, p. 32).

O Lord our God, the inextinguishable light, look upon Thy servants and Thy handmaidens, and sow in their hearts the fear of Thy name, and take count of them that they may bring forth fruit by the blessing which Thou hast given them of Thy body and blood; and that it may abide on those who do bow their heads in Thy presence—even Thy people, men, women, and children. Unite us with them: protect, help, and save us by the might of Thine archangels: withdraw us from every evil work, through Christ Thy only Són, in whom, to Thee, with Him, and with the Holy Ghost, be glory and power, now and ever, and world without end. Amen.¹

Here ends the Eucharistic office (Kedasse) of our fathers the apostles. May their prayers and blessing be with us. Amen.

Holy! holy! holy! ineffable Trinity! Grant unto me that I may receive this Thy body for life and not for judgment. Grant that I may bring forth fruit that shall please Thee by shewing forth Thy praise, and that I may live unto Thee by doing Thy will. In faith will I cry to Thee as Father, and cry for Thy kingdom. Hallowed Lord be Thy name: to Thee be glory for ever and ever.

The Deacon says,—Bow down your heads before the living Lord that by the hand of his servant the priest he may bless you, *And the People say*,—Amen.

Priest,—The Lord bless us his servants with peace, that our's may be remission of sins, to whom his holy body and precious blood have been imparted. Grant to us by the Spirit to tread down all the might of the foe: for the blessing of Thy holy hand, which is full of mercy, do we hope: take us far from every evil work, and in every good work vouchsafe us a part. Blessed is he who hath given us his holy body and his precious blood! we have received grace and attained to life by the might of the cross of Jesus Christ! To Thee, O Lord, do we render thanks for that we have received the grace of the Holy Spirit.

Laud be to God, who hath given us his holy body and precious blood.

Laud be to Mary, the glory of us all, who brought forth to us this sacramental gift.²

¹ The MS. B.M. here ends the office thus:—The Deacon,—*Depart ye in peace*; but adds the cautions prefixed to the Liturgy of our Lord the healer of the sick, *If any one*, etc. (p. 27.)

² Korban.

No. II. THE EUCHARISTIC OFFICE (KEDASSE) OF OUR LORD,
THE HEALER OF THE SICK.

The Deacon says,—Let your hearts be in heaven.

The People say,—Yea, our hearts are in heaven. For thy name sake strengthen us, and make us worthy of Jesus Christ our Lord and God.

The Deacon says,—If any one is at variance with his neighbour let him forgive him.

The People say,—According to Thy mercy, O our God, and not according to our offences, *be it unto us*.

The Deacon,—If any one hath conceived hypocrisy in his heart, let him humbly confess it.

If any one hath a pollution of mind, let him withdraw.

If any one hath fallen into a sin, let him not forget it, because it shall not be forgotten.

If there be any one with infirmity of mind, let him not draw near.

If there be an unclean person, one who is not pure, let him withdraw.

If there be any one who is at variance with the precepts of our Lord Jesus Christ, let him withdraw.

If any one hath despised the prophets, let him withdraw himself, and save his soul from the wrath of the Only-begotten. Let him not do despite to the cross, but flee from the wrath of God. For he who beholdeth us is the Father of lights, with his Son, and his holy angels, who visit the Church.

Look to your souls. Purify your souls: remember not your neighbour's offences against you.

See that there be no one who is angry with his neighbour. God is looking on. Lift up your hearts.

Let us draw nigh unto salvation, life, and holiness in the wisdom of God. Let us receive the grace which is bestowed upon us severally.

The Priest says,—The Lord be with you. Let us give thanks unto our God. Holy things for holy persons. Holy! holy!

The People say,—Holy, holy, holy! O Lord, God of gods, who wast and art for ever in heaven and in earth (*thrice*).

The Priest says,—We render solemn thanks unto Thee, the goal to which our spirits tend,^v the Giver of our life, the incorruptible treasury, the Father of Thy Only-begotten Son, and our Saviour, who hath proclaimed Thy will; for Thou hast willed that we should be saved by Thee. Our heart rendereth thanks

^v Lit., *The end, scope of our souls*.

unto Thee, O Lord: Thou art the might of the Father, and the grace of the Gentiles, the knowledge of what is right, the wisdom of the erring, the healer of souls,^w the greatness of the humble. Our asylum Thou! the staff of the just, the hope of the exiles, the harbour of the tempest-tossed, the light of the perfected, Son of the living God. Let the light of Thy unshaken grace shine upon us for stedfastness^x and strengthening of belief; with wisdom, and the power of inflexible faith, and unwavering hope. Bestow spiritual knowledge upon our low estate,^y that we may be Thy pure servants evermore in uprightness, O Lord; and let all the people laud Thee.

The People say,—Lord, we praise and glorify Thee.

The Priest says,—Yea, Lord, we render thanks unto Thee, we bless Thee, and evermore make our petition to Thee, O Lord, Father of those on high, who reignest over the treasures of light.^z Look down upon Jerusalem out of heaven. Lord of powers and archangels, and might of dominations, the glory of the thrones,^a the investiture of luminaries, the joy of delight; King of kings, Father whose hand holdeth and ruleth the universe. By Thy counsel Thy Only-begotten Son was crucified for our sins.

The Deacon says,—Ye who are seated, arise.

Priest,—Who by the word of Thy covenant hast created all things,^b for in him Thou art well pleased.

The Deacon says,—Look eastward.

The People answer,—We look.

Priest,—And Thou didst send him into the Virgin's womb: he was conceived^c in her belly, became flesh, and his birth was known to be through the Holy Spirit. Of the Virgin was he born that he might fulfil Thy will, and prepare for Thee a holy people.

The Deacon says,—Respond.

The People say,—Holy, holy, holy.

Priest,—He stretched forth his hands to the passion. He suffered that he might save the suffering who put their trust in Thee. By his own will was he delivered up to suffering, that he might save those who suffer, and strengthen those who totter, find out the lost, and quicken the dead, and take away death, and break the bonds of Satan, and fulfil his Father's will, and tread hell under foot, and set open the gates of life, give light

^w Hence probably the title of this Liturgy.

^x Lit., *With implanting*.

^y Lit., *Knowledge of the Spirit upon our humility*.

^z i.e., probably, the starry heavens.

^a Col. i. 16.

^b Or, in accordance with a slight variation in the text, suggested in the MS. notes to the Ed. Rom. in Zion College, *hast done all thy pleasure*.

to the just, sanction a covenant, dispel darkness, rear up the infants, and proclaim his resurrection.

On that night in which they betrayed him, he took bread into his holy, blessed, and immaculate hands; he looked up to heaven and Thee, even unto his Father; he gave thanks, blessed, consecrated, and brake, and gave it to his disciples, saying, Take, eat; this bread is my body, which is broken for you for the ransom of many. Amen. And as often as ye shall do this, ye will celebrate^c my commemoration. And in like manner the cup of wine after they had supped: Thou didst mingle, Thou didst give thanks, Thou didst bless, sanctify, and gavest to them Thy very blood,^d which was shed for us.

Now, therefore, O Lord, commemorating Thy death and resurrection we do put our trust in Thee; we offer unto Thee bread and a cup, giving thanks unto Thee, to Thee alone from all eternity, God the Saviour. For Thou hast commanded that we should stand before Thee, and minister to Thee in the priest's office.^e We, therefore, Thy servants, O Lord, make our suit to Thee, O Lord, and beseech Thee to send Thy Holy Spirit and virtue upon this bread and upon this cup, to make it the body and blood of our Lord and Saviour Jesus Christ for ever and ever. Amen.

The People say,—Lord, have mercy upon us; Lord, have mercy upon us; Lord, be gracious to us.

The Priest says,—Moreover we offer unto Thee this eucharist, O eternal Trinity, O Lord, Father of Jesus Christ, whom every creature and soul venerates.^f . . . We render unto Thee this gift, and yet offer not meat and drink unto Thy holiness. Grant to us that it be not unto us for judgment, and for the accusing of the enemy or for perdition, but for the healing of our bodies, and the strength of our spirit. Yea, O our God, grant to us for Thy name sake to flee from all thoughts which may displease Thee. O Lord, grant that all deadly plottings may be driven away from us, who in Thy name are written down in the inner veil of Thy sanctuary on high. Let death hear Thy name and be struck with consternation, and let the abyss be rent asunder, and the enemy be trodden down, the wicked spirit tremble: and let the serpent withdraw himself. Let infidelity be banished, and the apostate be put to grief; let anger subside, and envy prevail

^c Lit., *Do, make.*

^d Thus in the extract printed by Ludolf. But the Roman text reads, *Thou didst give them thy blood in a figure.*

^e Ludolf inaccurately renders *INSTAR sacerdotum ministremus*. Comm., p. 344. But see his Lex. in v.

^f The text is obviously corrupt. Probably some such words as *of thine own creatures do we offer* are lost.

not; let the obstinate be convinced, and all the lovers of gold be rooted out. Let trouble depart, the deceitful man be cast down, and all kinds of poison lose their force. Grant, O Lord, to the inner eyes of our heart that they may behold Thee, celebrate Thee, and serve Thee, since Thou alone art their portion, the Son and word of God, whom all things do serve. Those to whom Thou hast revealed Thyself in grace, perfect and strengthen: those who are in grace do Thou heal: preserve those who with might of tongue proclaim^g the faith: direct Thou those who are taught the words of eloquence:^h those who do Thy will, save Thou eternally: visit the widows: take charge of orphans: receive those who are fallen on sleep in the faith.

Give us also, O Lord, a portion with all Thy saints: give us strength to please Thee as they pleased Thee: feed Thy people in uprightness and holiness. Give unto us all, O Lord, who have received these Thy sacred gifts, communionⁱ of spirit. Let us be satiated with the Holy Spirit and the strength of true faith, that we may evermore give thanks unto Thee and to Thy beloved Son Jesus Christ: for Thine is the honour and the glory for ever and ever. Amen.

O, ruler of souls,^j guide^k of the just, and glory of the saints, bestow upon us, O Lord, the eyes of knowledge, that we may evermore behold Thee, and ears also which may hearken only to Thy word, after that our soul is now satiated with Thy grace. Create in us a clean breast, O Lord, that we may ever understand Thy greatness, who art good and the lover of man. O our God, be gracious to our souls and bestow on us a stedfast mind, who have received Thine own body and blood—even on us Thy humble servants; for Thine is the kingdom, O Lord, praise-worthy and glorious, Father, Son, and Holy Ghost, now and ever, and world without end. Amen.

The Priest says,—Grant that we may be united together by Thy blessed name.

And, Blessed is he that cometh.

And, He shall be blessed. May it be so to whomsoever the grace of the Spirit is sent forth.

The Priest says the Prayer at the Breaking of the Bread.

Again let us beseech of Almighty God, the Father of our Lord and Saviour Jesus Christ, to grant that with blessing we may receive Thy holy mystery. Bestow strength upon us; but grant that it bring not any one of us into condemnation, but

^g Or, *celebrate*.

ⁱ Lit., *Commingle, conjunctio animorum*. Lud.

^j This prayer does not occur in the printed Roman edition. It is supplied from Ludolf.

^h Lit., *The word of the tongue*.

^k Lit., *Pilot*.

may work that which is expedient for those to whom hath been vouchsafed the reception of the holy mystery of the flesh and blood of Christ, the Lord our God who ruleth all things.

The Deacon says,—Pray ye.

O Lord God Almighty, let the reception of Thy holy mystery impart strength to us, and not bring any one of us into condemnation, but bless all through Christ Thy only Son, through Whom, to Thee, with Him, and with the Holy Spirit, be laud and power for ever, world without end. Amen.

The Deacon says,—Arise.

O Lord of luminaries, O Lord of dominions, O Lord of archangels, exalted in heaven and lauded by the mouth of every creature! O God, who instructest the heart in things secret and things manifest! Thy people humble themselves before Thee, and subject to Thee the obduracy of *their* heart and flesh: look upon whomsoever is meet for Thy abode: bless both these men and these women: let Thine ear hearken unto them, and listen to their prayers: strengthen them by the might of Thy right hand, and help them against the suffering of evil: be the keeper of their souls and of their bodies, giving both to them and to us the increase of faith and of Thy fear, through Thine only Son, through Whom, to Thee, with Him and with the Holy Spirit, be glory and power, now and for ever, world without end. Amen.

Here ends the Eucharistic office of our Lord Jesus Christ. To him be glory, with his good Father and the Holy Spirit, now and for ever, world without end. Amen.

THE EUCHARISTIC OFFICE (KEDASSE) OF OUR LADY MARY.
COMPOSED BY ABBA HERIACOS,¹ BISHOP OF THE CITY OF
BEHENSA.

My heart is inditing of a good matter: and I will set forth the eucharistic office of Mary, not for the many, but for the few. Mary's praise will I proclaim—not with senseless prolixity but with brevity—and I will set forth the greatness of the Virgin.

¹ There is some doubt as to the correct orthography of the name Heriacos. It is written by Ludolf, *Cyriacos*; by Dillman, from the MS. Brit. Mus. 16,202, Heriacos, but with a hard *h*. He was bishop and metropolitan of Behensa or Bahnesa, seven days from Cairo on the banks of the Canal Menli (Edrisii, *Africa*, p. 511). A bishop of Nubia of the same name is mentioned in the life of Chail, the forty-sixth patriarch of Alexandria, (Renaudot, *Or. Lit.*, i., p. 441.) A.D. about 730. See also Renaudot, as above, p. 452. But Dillman says, "Cyriacus ipse, quo tempore vixerit, nondum erutum est."

And now will I stand in humility and love this day in the presence of this tremendous mystery, and before this table and sacrament—a sacrament indeed—whereof the impure in spirit cannot taste. Unlike the sacrifices of the fathers of old, with blood of sheep, and goats, and bulls! But this is fire; fire that giveth life to the righteous of heart, to those who do His will, a consuming fire to the wicked who deny His name; a fire indeed it is which the fiery ones, the cherubim and seraphim, who are a flame of fire, cannot touch! Therefore will we love thee, O Mary, and celebrate thy praises, because thou hast brought forth to us the food of very righteousness, and the drink of very life. O ye ancient fathers, consecrated by imposition of hands, and appointed to succeed the apostles, we take you as our intercessors with God *all* our days; and we take as intercessors with our Lord God those two of whom we make mention, the patriarch Abba N of the great city Alexandria, and the head of our cities, the blessed bishop Abba N.

The Deacon says,—Pray for the blessed one.

The Priest says,—O Holy Trinity, Father, Son, and Holy Ghost.

*He continues,—For us and for them all, O advocate, do thou intercede with thy Son, to give rest to the souls^m of all patriarchs, archbishops and bishops, presbyters, and deacons, and anagnosts, who rightly direct the way of the Word; of kings, and judges, and leaders, and those who were in authority; youths, virgins, monks, rich and poor, great and lowly, the widow and the orphan, the stranger and the poor, and all the people of the congregation who are at rest: most especially on behalf of those who sleep in this place, on their behalf do Thou oft intercede: give refreshment to all their souls; *for* wherever be the place that is designated as that of victorious martyrs, and the place of the just elect, and the placeⁿ of Thy holy angels, in every place Thou art the head, and powerful is Thy name with God.*

The Deacon says,—Rise up ye who are seated.

Let us arise in the fear of God to magnify and celebrate her who is full of grace, full of praise, uttering a salutation of joy to her who is full of grace. Greater the majesty of aspect in thee than the majesty of the cherubim of many eyes, and the seraphim of eight wings.

The Deacon says,—Look eastward.

^m The MS. Brit. Mus. here inserts the names of the apostles, etc., as in the previous liturgies.

ⁿ The passage is corrupt,—*absque bono sensu*, Dillm., *Lex.*, p. 631. I have ventured a conjecture, which the Æthiopic scholar will see does the least amount of violence to the text.

The Priest says,—Verily God the Father hath beheld the earth, the north and south, the east and west, and searched diligently in all the ends thereof, and found none like thee; and was well pleased with thy sweet odour, and loved thy beauty, and sent His son to thee whom he loved.

The Deacon says,—We are looking.

Priest,—Holy is God the Father who was well pleased with thee. Holy is the only begotten Son Jesus Christ who dwelt in thy womb. Holy is the paraclete who sanctified thee and purified thee. O Virgin! O full of praise! whereunto shall one liken thee? Thou art the loom out of whom Emmanuel put on the inexplicable clothing of the body! He made the warp of the original flesh of Adam, and the woof of thy flesh; and His shuttle was the Word, and the reed was from the overshadowing of the high God, and the weaver the Holy Spirit!^o O marvellous and hard saying! By the tables which thou spreadest, the fathers of old passed from death to life. O stepping stone from earth to the heavens, by whom the old creation is renewed! Thou wast the hope of Adam when driven forth from Paradise, the meekness of Abel who was slain by violence, the goodness of Seth, the deeds of Enoch, the ark of Noe wherein he was saved from the evil deluge, the blessing of Shem and the portion of Lot, the pilgrimage of Abraham, the fragrance of Isaac, the ladder of Jacob, the consoler of Joseph, the tables of Moses, the bush at Sinai, the bell that was in Aaron's robe, and moreover the rod that sprouted, and blossomed, and bare fruit; Joshua's column of testimony, the fleece of Gideon, Samuel's vessel of ointment, and horn of Chrism; the root of Jesse wherein he gloried, the chariot of Aminadab, the harp of David, and crown of Solomon; a closed garden, and a sealed well; he sent thee as Elia's cruse of gold, and the vessel of Elisha; pattern of virginity; the pregnancy which Isaiah beheld; the primogeniture without cohabitation of Daniel, the Mount Paran of Habakkuk, the closed east of Ezekiel, the coming one of Haggai, the Bethlehem and land of Ephratah of Micah, the tree of life of Zephaniah, Nahum's healer of wounds, Zechariah's rejoicing,^p he that crieth in Malachi! O Virgin, parable and

^o This passage is altered from the homily of Proclus in Cyr., f. 119 (Mansi, *Concil.*, iv., 577): "Mary was the venerable loom wherein was woven His corporeal nature, that rugged garment; and His maker (weaver) the Holy Ghost; and His reed (*radius textorius*) a virtue from the overshadowing of the Most High; and His warp was of the original flesh of Adam; and His woof was from the pure flesh of the Virgin; and the shuttle the grace of the Word, his clothier and artificer."

^p The text is very corrupt. The word *Silondas* is doubtless a corruption of *Sophonias*, commemorated in the Æthiopic calendar on July 4; and the references may be to Zech. vi. 12; Neh. iii. 19; Zeph. iii. 17.



prophecy of the prophets, grace of the apostles, sister of angels, mother of martyrs, glory of youths, virgins, and monks, who watch within her gates day and night! O Virgin, O full of grace! not of base concupiscence⁷ wast thou conceived, but of the legitimate embraces of Anna and Joachim wast thou born! O Virgin, not amid pastimes didst thou grow up, like the stiff-necked daughters of the Hebrews, but in the holy temple, in sanctity and purity! O Virgin, it was no earthly bread on which thou wast nourished, but heavenly bread of heavenly make! O Virgin, it was no earthly drink that thou didst drink, but spiritual drink was poured out of the heavens!⁸ O Virgin, who knewest not pains like women before thee and since, thou who hast been the deliverer of the world! no deceitful youths were thy comforters, but angels of heaven visited thee when the priests contended *about thee*, and the high priest praised thee. O Virgin, thou wast not betrothed to Joseph that thou mightest know him, but that he might keep thee in sanctity and purity. For thus it was. When God the Father saw thy purity, He sent an angel of light unto thee whose name was Gabriel, and he said to thee, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Then came unto thee the inseparable word out of his Father's bosom: thou didst become pregnant with Him who cannot be comprehended. He whose height cannot be diminished, and to whose profundity no addition can be made, was covered in thy womb: the fire of Deity, which can neither be known nor measured, dwelt within thee. Earthly fire can be both known and measured. It is not right that we should compare the fire of Deity with the earthly fire that can be known and measured. Impossible is it that the Deity should be described. This sufficeth, and this fire is a mere likeness. The Deity is not a sphere like the sun or moon, or capable of weariness like a man; but He is wonderful, and sitteth on high, whither thought of man hath not reached, or knowledge of angel extended. The Deity hath not length and breadth, height and depth, right and left, but filleth all things and places. The Deity hath not extension or contraction, but as His Deity is proclaimed in all lands. There is no roof over the Deity, or foundation beneath Him; He is the roof and He is the foundation: there is no lowering or humbling of the head on the part of God, that He may take up from the earth anything that is on it, but He holdeth all things in His hand as He shewed to Peter. God hath no breast which is in front, or back

⁷ Concupiscentia turpitudinis (Lud., *Lex.*, col. 508).

⁸ See the passages quoted from the apochryphal gospels in my translation of the Koran, p. 499 (n.)

which is behind, but is veiled in a flame of fire: a flame of fire is He—pure Deity—unsullied and bright. We believe on the Father as the sender, that He is a Father in His person; and we believe in the Son who was sent that He is a Son in His person; and we believe in the Holy Ghost who descended upon the Jordan, and upon the apostles, that He is a Holy Spirit in His person, three titles, one God. Not like Abraham who was older than Isaac, and Isaac who was older than Jacob. Not so: the Father is not older than the Son in His being as a Father, and the Son is not older than the Holy Spirit, and the Holy Spirit is not younger than the Father and Son: and the Son is not younger than the Father in His being as a Son: not as Abraham who laid commands on Isaac by the law of creation, and Isaac who laid commands on Jacob: not thus is it with God: the Father lays not commands upon the Son in virtue of His essence as a Father; yet the Son is not greater, being of an equal essence; and the Holy Ghost is His equal;—Father, Son, and Spirit, one God—one glory and one kingdom, one authority and one tribunal. Thought is with the Father, speech with the Son, assent with the Holy Ghost: the Father's is counsel, utterance the Son's, fulfilment of the Holy Ghost: the Father createth, the Son conjoineth, and the Holy Ghost fashioneth: the Father sendeth, the Son exerciseth power, the Holy Ghost is the witness: the Father draweth, the Son vouchsafes familiarity,^s the Holy Ghost admonisheth: the Father purifieth, the Son refineth, the Holy Ghost sanctifieth: the Father strengtheneth, the Son maketh constant, the Holy Ghost holds the helm: the Father putteth on the raiment, the Son crowneth, the Holy Ghost giveth grace: the Father taketh His seat, the Son judgeth, the Holy Ghost examineth. Thus do we believe in the union and conjunction, not dividing or separating them lest there be a diversity, yet, dividing and separating lest there be a confusion. Not that we say there are three, like Abraham, Isaac, and Jacob; but He is one in a trinity of subsistence: not that we say He is one like Adam, the beginning of the creation, but He is three in one subsistence. Behold we have heard of the profane Jews and erring Ishmaelites (Muhammadans), who say that God is *absolutely* one, in their ignorance; for they are blind of heart. Behold! we regard them as pagan idolaters! Many their gods, and many their demons! We follow the guides in a good path, even as the apostles have taught us, saying, The Father is a sun, and the Son is a sun, and the Holy Ghost is a sun, one sun of righteousness, which hath shed light upon all: the Father fire, the Son fire, and the Holy Ghost fire; one

^s Or, shews intimacy.

fire of life from on high: the Father a day spring, and the Son a day spring, and the Holy Ghost a day spring; one splendour which by its light hath scattered the darkness: the Father a vine, the Son a vine, and the Holy Ghost a vine; one vine of life by which all *the world* is made sweet: the Father milk, the Son milk, and the Holy Ghost milk; one milk without commixture.^t In such a faith and trust we all say the Prayer of Faith [—the Nicene Creed].

Let us now return to the beginning of our discourse, and enquire of the Holy Virgin as to her conception, which is so marvellous to all. And let us say, O Virgin, where dwelt within thy womb the devouring fire, whose countenance is fire, and his clothing fire? How were not the coverings burned? The fire that burned, whither did it go, and where was it infixed, and where was it expanded in thy womb? On thy side on the right hand, and on thy side on the left,—whereas thou wast but a small body—was the fire-girt cherubic throne? Where was it prepared within thee, who wast but a little betrothed one? A mother was she, and yet a handmaiden: her womb was narrow, and yet capacious: a pregnancy without cohabitation, like a bee, as the story saith; milk united with virginity! While I think on these things my mind desires to swim in the depths of the ocean of thy Son, but the waves of the secret things of thy beloved one overwhelm it. Yea, when I think on this, my mind desires to mount on high and bring forth the secret, and to pluck away the veil that enshroudeth the living one, but it fears the flame of fire, and attaineth not unto half of the half of the *seven* heavens: yea, when I muse on this, my thoughts desire to ride upon the wings of the wind, and fly to the east and west, to the north and to the south, and into all quarters; and in its flight to behold the nature of things created, and to measure the depth of the seas, and to scan the height of the heaven, and to penetrate the universe: but it cannot be, and the mind returneth to the place where it was at first. And now we will not investigate His depths, or scrupulously enquire into His majesty; for the tongue of prophets and apostles cannot praise the extent of His greatness. Awful is He, and there is no place for irreverence towards Him, and yet He humbleth Himself unto us. Too lofty is He to be attained unto, and yet took, with us, the form of a servant: a fire is He which cannot be touched; yet have we seen Him, and handled Him, and eaten and drank with Him; and now will we praise the Son by saying, Holy, etc.

The Deacon saith,—Respond.

^t Comp. 1 Pet. ii. 2.

The People say,—Holy.

*Priest,—*O Virgin, O fruitful one who art eaten, and gushing fountain who art drank! O bread which is of thee! for those who eat thereof in faith, it is good, and life, and salvation! O bread which is of thee! To those who believe not, mighty, invincible, for its strength is of adamant! O cup which is of thee! to those who drink thereof in faith, it instructeth in wisdom and addeth life. O cup which is of thee! which maketh drunken those who believe not, and causeth to reel, and addeth sin instead of the remission of sin! Now, therefore, will we offer praise to thy Son, saying, Praise be unto Thee! Praise be to Thy kingdom! Praise with pure incense will we offer unto Thee.

The Subdeacon then offers the incense.

*Priest,—*Jesus Christ, Son of the living God, from whom proceedeth every good gift and every perfect bestowment, became man, and performed every work of man, sin only excepted, and was born in Bethlehem, and was instructed in the law of the Hebrews, was baptized by John, and was tempted in the desert, hungered and thirsted, and wrought miracles.

On that night in which He delivered His soul up to death, He shewed to His disciples the many marvels of His crucifixion, and passion, and death, and resurrection on the third day in the flesh and spirit, with blood and bones, as He was at first. When the twelve disciples were with Him on His right hand and on His left, and with them was numbered, after the manner of tares mingled with wheat, Judas who betrayed Him.

*The Deacon saith,—*Uplift your hands, ye priests.

Then was it that Jesus Christ took bread into His holy hands and spotless fingers: He looked up to heaven to His Father, and interceded with Him that begat Him, and committed His disciples to Him that He might keep them from the evil one: He blessed, for blessed is He; and sanctified, for holy is He; and gave it to His disciples, saying, Take, eat of this all of you: this bread is my body which is broken for you for the ransom of the whole world. Amen. And in like manner the cup after supper: He looked up, and said, Take, drink of this all of you, for this cup is my blood, which the spear caused to gush forth for you for the remission of sins. Amen. O Lord; as then, bless, and break, and distribute this bread. Amen. O Lord; as then, sign, sanctify, and distribute this cup. Amen. And this my priestly function do thou purify, approve, and accept. Amen. And this priest who is with me do Thou help in this mystery. Make us—both him and myself—like Joseph and Nicodemus who wrapped up Thy body: and this deacon who ministereth unto Thee according to the law of the ministry, do

Thou advance to the higher dignity of our priesthood, and make him full of grace and righteousness and favour, like Stephen, who beheld the very Trinity,^u who gazed upon and rejoiced at the descent of the Holy Ghost.

Here the Deacon rejoiceth.^v

And this people who are gathered together this day, priests, and deacons, and all the laics, great and small, make them meet for the reception of Thy mystery. Have mercy and rebuke not.

The People say thrice,—Have mercy upon us, O Lord, and rebuke us not.

The Priest saith,—Vouchsafe union with Thyself to all those who partake of it, that it may be to them for sanctification, for fulness of the Holy Ghost, and for the strengthening of faith, that they may sanctify and praise Thee through our Lord and Saviour Jesus Christ, with the Holy Spirit, for ever and ever. Amen.

The Priest says,—Vouchsafe us union. Blessed be His name, and blessed be the name of His glory; so be it (*thrice*). Lord, send forth upon us the grace of the Holy Ghost.

The Prayer at the Breaking,

O God, Maker, giver of all things, perfecter of all things, container of all things, whom angels and archangels worship, powers and dominations, heaven and earth, the sun, and moon, and stars, and all grades *of being*; for from the beginning all subjection, majesty, and dominion are His! He who was rich in all things made Himself poor of all; love drew down the mighty Son from His throne, and brought Him to the death! Oh victim, who resisted not^w those who dragged Him along, and bent His neck to the slaughterers! Oh Lamb, that was dumb before His shearers! Oh patience, that opened not His mouth in His suffering, before those who smote Him! Oh bread, which came forth from the treasure which Joseph^x bought, and found therein the precious gem of the onyx! Oh bread, that came forth from the virginal chamber! This sign of his cross, which is separate from this bread, is not separate or different; the form, and softness, and taste, are one. As the form of this sign of the cross is not separate or different from this bread, in like manner His deity is not separate or diverse from His humanity: thus Thy majesty was commingled with our meanness, and our meanness with Thy majesty, O Lord our God!

The Deacon says,—Pray.

^u Lit., *the essence of the Trinity.*

^v Thus Ludolf after Castell. The word literally means, *makes a hissing or chuckling sound.*

^w Lit., *Ox who resisted not with his horn.*

^x The husband of the Virgin Mary (Matt. xiii. 46).

Priest,—To our latest breath let us hear this word of eucharistic consecration. In it let us seek a refuge; in it let us find reconciliation; in it let us make our boast; for it is the coming of the Son out of the heaven of heavens on high for judgment and for mercy; so that this bread is at once a refuge and a tribunal, and the merciful one. At this perturbing word the soul trembleth, and my members quake, and the doors of my heart within me are opened. Lo! this bread is broken! Lo! this table is prepared! Let him that will receive come, and delay not. But first of all humble your souls, and purify your hearts.

If any be polluted or unclean, let him withdraw.

The People say,—According to Thy mercy, O our God, and not according to our offence.

If any one hath fallen into a sin, let him not forget it, for it is not forgotten.

If any one hath habitually lightly esteemed this sacrament, let him not draw nigh; he is forbidden.

This bread which is seen is not as earthly bread; it is the fire of the Godhead.

Where is the mouth that can feed on this bread? Where the teeth that may masticate this bread? Where the stomach that shall contain this bread? Let us now, therefore, look up and say, According to Thy mercy, O our God, and not according to our offences.

The Priest says,—To Thee, O Lord, the maker of all things, to the invisible God, stretch we forth our souls. To Thee, the humbler of all things, do we humble ourselves: Thee, the adored of all, do we adore: to Thee do we subject ourselves, who to Thyself dost subject all things. Oh, Thou revealer of things secret, and concealer of that which is manifest! O Thou who bringest forth that which is within, and hidest that which is without, hear now the cry of Thy people who call upon Thee in righteousness.

The Deacon says,—Let us attend. Holy things for holy persons. There is one holy Father; one holy Son; and one Holy Ghost. The Lord be with you.

The People say,—And with Thy spirit. Lord Christ have mercy upon us (*thrice*).

The Priest saith,—Oh Christian people! as ye are gathered together on this day, so shall God gather you in Jerusalem, the place of freedom, in the heavens; as ye have heard this voice of Mary's liturgy, so shall God cause you to hear in Mount Zion the voice of the harp of His children, and the song that thrills^y

^y Lit., *Bedews*.

the very bones, and by its abundant sweetness ravishes the heart exceedingly. Thither shall He bring you, where is set up the tabernacle that burns with fire, and where the high priest Jesus Christ abideth. There is the image of that face pourtrayed, and the pure crown, and the radiant robes; the work of no human hand, but of celestial texture. To the congregation of the saints shall He bring you, and of martyrs, youths, and virgins, and monks, and among them is the adorned tabernacle, Mary the adorned one. Let us not seek our adornment of the greatness and the vain glory that is clad in death, and goeth down to hell: let us possess purity of soul, and not merely purity of the body; for in perfectness of spirit did the prophets see God, and beheld Him face to face. Let us possess humility, like the apostles; for with humility did Christ endure them, and power to bind and loose all the bands of sin. Let us possess the gift of reticence and patience—like Mary whom the Lord praised, when He said, Mary hath chosen that good part which shall not be taken away from her.

And now let us ask for the gracious grace of the Lord our God.

The Deacon says,—Pray.

Remind, O Virgin, thy Son, though He forgetteth nought. Remind of His birth, wherein He was born of thee in Bethlehem, and was wrapped in swaddling clothes; and how they warmed Him, in the days of the winter, with the breath of the ass and ox. Remind of His journey with thee, when thou fleddest with him from city to city in the days of Herod the king. Remind of the tears which flowed from thine eyes, and ran down upon thy Son's cheeks. Remind of the hunger and the thirst, and all the hardships which came upon thee with Him. O Virgin, remind of mercy not wrath. Remind of compassion and not destruction. Remind of sinners and not the righteous. Remind of the polluted and not the pure. And now let us praise the Father, and the Son, and the Holy Ghost, now and ever, world without end. Amen.

The Priest saith the Prayer of Benediction,

Let us give thanks to God for all His grace which He hath bestowed and conferred upon His mother in this liturgy, which He hath caused us to utter and celebrate of his good pleasure. To Him be glory, even unto Him the wise, for ever and ever. Amen.*

* [The following note is added by the Æthiopic monk Tesfa Zion. I have met with one who said this: Whoso celebrates this office does not celebrate (sanctify) Mary, but all those who hear it are sanctified. Mary is ever holy in heaven and earth. May her blessing be with Tesfa Zion and his son Tanase. Amen.]

The following Form of Prayer is appended, at page 170 of the Roman edition of the New Testament in Æthiopic, to the three Liturgies already published in the two previous numbers of this Journal, and is probably intended to be used at the discretion of the Priest, in connection with, or as introductory to, the stated and invariable parts of the general form for celebrating the Holy Sacrament. Indeed the precatory part of all the Liturgies seems to be more or less variable in each, although the words of institution are nearly identical in all; and as an instance of this, a translation is now given of the Liturgy of Dioscorus, as far as the end of the words of institution—and the words of institution (as of most interest to Liturgists) from the unpublished Æthiopic Liturgies of St. Chrysostom, and St. John the son of Thunder, from MS. British Museum 16,202. The Liturgy of St. Athanasius, with which that MS. concludes, is unfortunately incomplete; and the title of another Liturgy which is otherwise complete, is not given in full, but stands as the Eucharistic office of *our Lord Ts.* . . . fol. 69. I am unable to discover to what saint this initial can refer. It may possibly stand for *tsedug*, and so be a title of our Lord as “the righteous one.” The form of celebration used at Funerals is taken from the MS. marked G in the Library of the British and Foreign Bible Society, one of considerable antiquity, written probably in the fifteenth century. The handwriting of the Eucharistic portion is different from that of the body of the MS., and the folios containing it wear the appearance of having been taken from some yet more ancient MS. The burial office itself is also given.

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

Then the Priest shall say a Prayer, and offer the incense, and say the “Our Father” and “the Prayer of Thanksgiving.”

Then shall he again offer the incense, saying:—

Accept from me, O Lord, even from me a sinner and offender, this pure incense for the forgiveness of our sins and for all Thy people. I ask, O Lord my God, and beseech of Thee as Thou didst accept the offering of Abel and the sacrifices of Enoch and Noah, and Abraham, and the incense of Aaron, and Samuel, and Zacharias, accept this pure incense from me as a sweet smelling savour *and* expiation of my sin. And pardon Thou the offences of Thy people, for blessed art Thou, and to Thee is due glory and praise, now and ever, world without end. Amen.

Then he says thrice,—Halleluiah to the Father, to the Son, to the Holy Ghost, now and ever, world without end. Amen.

D

Then say,—Psalm (Vacat in MS.)

*And after this,—*The grace of the Father, and the goodness of the Son, and the fellowship of the Holy Ghost, the love of the prophets, and apostles, saints and martyrs, virgins and monks, of our lady Mary, of the watchful angels of the Father, of the patriarchs, of God the Father, be with me, and with you all. Amen.

*Say thus, thrice, going round the tabernacle,—*God grant to our blessed and holy patriarch Abba N, and our blessed and holy bishop Abba N and all patriarchs, bishops, archbishops, presbyters and deacons, the prayers which they pray, as they offer up the incense which ascends to the lofty heaven, and stills the wrath of God. Amen, Amen. God grant to our king N, beloved of God, to accomplish the thought of his heart against his enemies and foes near and afar off, subjected to him, through the might of the cross of Jesus Christ. God grant to you, Christian people, the fear of his name, the beauty of religion, and the grace of mercy. Amen. God still His anger, and send forth His compassion and mercy upon the earth. Amen. I bid you shew forth the grace of the Holy Spirit. May he be with me, and with you all, and with Selasse.^a Amen.

*Then say,—*I will offer incense unto Thee with *the fat of rams*, and myrrh and gum, and cassia. Amen. Thy garments, etc.^b Accept my prayer as incense before Thee. Again will I offer to Thee this incense in Thy presence for my sins and for the sins of Thy people, that Thou mayest forgive their offences and have compassion on them, for Thou art the Merciful. And to Thee be laud for ever and ever. Amen.

We will praise Thee, O Lord, Ruler of all the world, Father of our Lord and Saviour Jesus Christ. We speak of Thee after the manner of man who is but flesh; pardon us, and be not angry with us for ever, but multiply Thy mercy upon us and speedily send forth thy mercy upon us.

We ask, O Lord, and beseech Thee, for the suffering and sick, that Thou wouldest heal them.

For sinners and transgressors, that Thou wouldest forgive their sins and offences.

For righteous men and women, that thou wouldest not bring their thoughts to nought.

For those who lie upon their beds in sore pain, and who are in anguish, that Thou wouldest heal them.

^a Selasse was one of three other monks, who came over to Rome with Tesfa Zion.

^b The text is probably corrupt; this word from the Psalm is perhaps the first word of the Psalm, and an indication that the whole is to be chanted.

For the dead, that Thou wouldest preserve their souls in righteousness and peace.

For women in child-birth, that their time may be without distress and pain.

For those who are born, that Thou wouldest bring them to man's estate, and for those who grow up, that Thou wouldest preserve them, and repel the evil works of Satan from them evermore.

For all the guardian angels, who pray for mercy for all creation. Hear their prayers.

For the heathens who are converted and gathered within Thy holy baptism. Preserve and strengthen them as the flock of Christ.

For Thy holy Church, that Thou wouldest strengthen its foundations and establish it by the overshadowing of the might of the Holy Ghost, and bless it evermore with the blessings of heaven and earth,—with the blessing of the watcher angels,^c—with the blessing of the prophets and apostles, and that Thou wouldest sanctify it by Thy holy and precious blood.

For those who journey, that Thou wouldest journey with them, and cause them to return in safety and in peace.

For rain; that Thou wouldest send rain upon all the earth, which Thou hast created for sowing and harvest.

For the fruits of the earth, that Thou wouldest bring them to their full growth and make them fertile, and multiply the fruits of the earth for our food, and for the repletion of the souls of all flesh.

For the waters of the rivers, that their waters may ascend and diffuse themselves over all the face of the earth, for the thirsty.

For our king N, that Thou wouldest preserve his kingdom, in righteousness and peace; his palace and his armies do Thou preserve.

For those who bring offerings—of those who bring offerings in purity, do Thou accept the offerings; and purify Thou the offerings of the impure.

For the neophytes (catechumens) of Thy people, that Thou wouldest keep and strengthen them, and remove from them all remains of idolatry. Put thy law and thy commandments into their heart.

For peace; King of Peace, give us peace, for Thou hast given us all things, O Lord our God. Take us as Thy heritage and deal graciously with us, O Lord, for we acknowledge none save

^c For an account of the *ἐγρηγοροι*, or watchers, see the Book of Enoch vii. 1; and x. 13, etc.



Thee, and will make mention of and call upon Thy name. Send down Thy peace out of heaven into our hearts.

For the presbyters, and deacons, and anagnosts, and deaconesses, and for children, and the aged, and for nuns, and widows, and for men and women, and for all creation. Have mercy, O Lord, upon Thy work, and forget not the cry of Thy servants.

For our patriarch and bishops, that Thou wouldest keep them, and take charge of them all their days in peace, that they perform and accomplish the priesthood which they have received of Thee.

For our congregations; grant us that they may be a house of prayer, a house of joy and rejoicing, henceforth and for ever.

Let us pray to our good shepherd; have mercy upon us, and spare us, and those who offer to Thee this sweet incense of Thy holy Church, which do Thou accept from them.

Ordain us not unto perdition.

Save us, and exchange our heavy burden of sin for Thy light burden.

Deliver us from every evil work, for ever and ever. Amen.

The Prayer of the Incense.

We ask, O Lord, and beseech of Thee for those who are in bonds, that Thou wouldest set them free; and for the afflicted, that Thou wouldest console them, and for the sorrowful that Thou wouldest give them joy.

For the naked that thou wouldest clothe them; for the poor that Thou wouldest enrich them, and for the rich that Thou wouldest preserve them.

For those who journey, that Thou wouldest journey with them, and prosper their journey, and for those who are engaged in war, That thou wouldest cause them to return in peace.

For infants, that Thou wouldest rear them, and for those who are grown up, that Thou wouldest keep them.

For the sick, that Thou wouldest visit them, and for the suffering, that Thou wouldest heal them.

For those who labour, that Thou wouldest bless the fruit of their toil.

For our patriarch, bishop, bishops, and monks, that they may not defile their stole.

For presbyters and deacons, that they may not defile their office.

For kings, that they may guide their kingdoms aright, and for judges, that Thou wouldest give them good counsel whereby they make take heed unto themselves upon the earth.

For sinners and transgressors, that Thou wouldest pardon their sins and offences.

For the dispersed that thou wouldest gather them together.

For the Churches, that their foundations may never be moved, after the manner of the Jerusalem which was builded: for those who have fallen, that they may rise again, and for those who have not fallen, that Thou wouldest not cause them to fall.

That Thou wouldest open to us the way of righteousness that is closed, and close the way of sin that is opened.

Thou who didst pour forth Thy mercy in the days of Thy servant Moses, in like manner pour out Thy mercy upon us in this world, and in the world to come. Amen.

And afterwards Thou shalt say: Jeremiah prayed in the temple, and said, Holy, holy, holy art Thou, sweet and pleasant unto man—a light that hath indeed shined upon us. We have come into Thy presence to make our petition concerning Thy people, and for the advocacy of the seraphim, and for the sweet incense of the seraphim; we ask of Thee, O Michael, skilled in singing, righteous angel, who openeth the gates of paradise that He may bring us in: we beseech Thee, O Lord of the universe, who ruleth all, and created all things visible and invisible, who perfected all things. And all creation was a mystery with them, ere yet the secret things were made.

Prayer over the Balsam and the Incense.

We render thanks unto Thee, the Father of our Lord and Saviour Jesus Christ, for this sacred odour, for thou hast not given it alone to us, but the holy odour of the Holy Spirit. We render thanks unto Thee for this marvellous work, and for all the grace wherein Thou hast been gracious unto us in Thine only Son Jesus Christ, our Lord, for ever and ever. Amen.

A Prayer at the Distribution.

O God, Jesus Christ my Lord, and the Holy Saviour, hear this, my prayer, and accomplish all the desires of me, Thy servant *Tesfa Zion* in the riches of Thy glory, and in the abundance of Thy mercy: take not away that which Thou hast given me, O Lord; give me grace, and life, and might, and strength, and that I may subdue my foes and enemies: and forgive me all my sins, and write my name in the Book of Life, and remember me in Thy kingdom with all Thy servants who have been well-pleasing to Thee in their lives—even me, Thy servant *Tesfa Zion*, for ever and ever. Amen.

THE EUCHARISTIC OFFICE OF DIOSCORUS.

May his prayer be with his servant Arca Selus for ever and ever. Amen.

Before the world was, and for ever, is God in His kingdom, God in His Trinal Being, God in His Deity. Before the dawn and morning, before day and night, before the angels were created, was God in His kingdom. Before the heavens were stretched out, and ere the face of the dry land appeared; before the mountains uprose, and before the herbs grew, was God in His kingdom. Before the sun and the moon and the stars, before the rising and setting (lit., *turnings*) of the luminaries, was God in His kingdom. Before man was created in His own image and likeness, and before his *creative* behest was given, was God in His kingdom. Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end.

The Deacon,—Pray to the blessed one.

Priest,—Let the heaven listen, and the earth hear, and let its foundations quake. By the will of His Father He came down to Mary, and made His tabernacle in her pure virginity. God was born.

Deacon,—Ye who are seated arise.

Priest,—He was placed in the cave,^e

Royal presents were offered to Him,

Like other babes He wept,

Food craved He from His mother's breasts.^f

Deacon,—Turn to the east. He came forth to public view. He grew up by degrees. At thirty years of age He was baptized in Jordan. Let us behold.

Priest,—As a man didst Thou fast;

In the desert He sojourned;

By the devil was He tempted;

By the might of His Deity He drove the demons
into darkness.

Deacon,—Respond.

[*Priest and People*],—Holy, holy, holy, is God in His Trinity. He is the king who manifested His humility as a servant.

Deacon,—Respond.

Priest,—He stretched forth His hands to the Passion. He became in fashion as a man, that He might liberate man from the yoke of sin. On that night when they betrayed Him,

Deacon,—Arise.

^e *i. e.*, The *φάτνη* of St. Luke. Thus rendered in the Æthiopic New Testament.

^f These four lines, like the following priest's part, are in rhyme.

Priest,—He took bread into His holy, blessed, and immaculate hands; He looked up to heaven, to Thee His Father; He gave thanks; He blessed and brake, and gave it to His holy apostles and pure disciples, and said to them, Take, eat; this bread is My body which is broken for you for the remission of sins: and as often as ye do this, ye make a commemoration of me.

And again, after supper, He mingled wine and water; He gave thanks, He blessed and sanctified, and delivered it to His pure apostles and holy disciples, and said to them, Take, drink of this cup which is My blood, which is shed for the ransom of many.

Then the Jews apprehended and placed Him at the bar of judgment, to whom archangels bow down with fear and trembling; they crucified Him on the tree, and nailed Him with nails and smote His head with a reed; they gave Him vinegar to drink for His thirst, who had given Israel to drink from the square rock, to each a fountain.^g He who cannot die, died; He died that He might abolish death; He died that He might give life to the dead, that He might give them hope by the word of a covenant. They took Him down from the tree, and wrapped Him in linen clothes, and buried Him in a new tomb; on the third day He rose again from the dead; He went where His disciples were assembled, and shewed Himself to them in the temple of Zion, and in forty days ascended up into heaven, having commanded them, saying, Await ye the promise of the Father; and in fifty days He sent down upon them the Holy Ghost like fire, and they spake in the speech of all the lands. Even so in like manner send down the same Holy Spirit upon this bread and upon this cup, that He may make the bread the holy body, and this cup the blood of Thy side,^h even as thou didst say, He that eateth My flesh and drinketh My blood shall be with Me, and I will be with him.

Deacon,—With all your hearts.

Priest,—Grant that this Thy communion may be to all Thy people for sanctity, and for cleansing from pollution, and for eternal salvation. Amen.

The prayer at the fraction, etc., etc., etc.

^g In the original are the following words, "from the four (thus) stones, to each a fountain." This *may* allude to the Rabbinic tradition adopted by the Muhammadans, and mentioned by Sale in his notes to the Koran in Suras ii. and vii., that such was the stone which Moses struck with his rod, and that "every tribe knew their drinking place."

^h The text reads, *eloquent side*; but the Æthiopic word is so difficult to decipher that I have omitted it in the translation.

alt. man. 53/14 THE WORDS OF INSTITUTION, FROM THE ÆTHIOPIC LITURGY OF
ST. CHRYSOSTOM.ⁱ

He took bread into His holy, pure, and immaculate hands. He looked up to heaven to Thee His Father, the God and Lord of all, Most High; He gave thanks; He blessed, and brake, and gave it to His disciples, and said to them, This is my body, the food of very righteousness; He that eateth of it shall live for ever. Take, eat it.

And in like manner the cup. He mingled water and wine: He gave thanks: He blessed, and sanctified, and delivered it to His disciples, and said to them, This is My blood, the drink of very life; He that drinketh of it shall live for ever. Take, drink ye all of it. This is a sign to you, and to those who come after you; and thus celebrate ye My commemoration till I come again.

cod. Rom. 82 In the Liturgy of St. John the son of thunder, the Æthiopic text has simply, THIS IS MY BODY, THIS IS MY BLOOD; and in the Liturgy mentioned in the introductory note, p. 363, it reads, TAKE, EAT, THIS IS MY BODY (but the Æthiopic word for bread has been inserted in a very minute but more recent hand after the word *this*), THOU GAVEST THEM THY VERY BLOOD. Also, at fol. 48 of MS. Brit. Mus. 16,202, in a Liturgy for common use, the words of institution occur without any addition.

THE FOLLOWING OFFICE IS THAT USED AS PART OF THE FUNERAL
RITE.

The Priest shall say,—The Lord be with you all. Lift up your hearts.

People,—And with Thy Spirit.

Priest,—Praise ye our God.

People,—It is meet and right.

Priest,—Holy things for the holy.

We praise Thee, O Lord, in the love of Thy Son, our Lord God and Saviour Jesus Christ, whom in these latter days Thou hast sent to us as our Saviour and Redeemer, the angel of Thy counsel, the word who *proceedeth* from Thee, by whom Thou hast wrought out all Thy will.

And to us and to all Thou hast given rest of their souls, and hast had mercy on them.

Who hast sent Thy Son from heaven into the womb of the

ⁱ It will be seen that this text differs from the text of the words of institution, as given by Dr. Neale, p. 135, and the Paris folio edition of 1560.

Virgin, who became flesh, and was made known as Thy Son by the Holy Ghost.

Thousands of thousands and ten thousand times ten thousand angels and archangels offer praises in Thy presence, and the venerable beasts with six wings, the seraphim and cherubim: with twain they cover their faces; with twain they cover their feet; with twain they fly from one end of the world to the other: with all these then who sanctify and praise Thee evermore accept this our ascription of holiness while we say, Holy, holy, holy, right full are the heavens and earth of the sanctity of Thy glory, through our Lord and God and Saviour Jesus Christ.

Holy is Thy Son who was born of the Virgin, came to fulfil Thy will and acquire a people for Thee, stretched forth His hands to the passion. He suffered that He might deliver those who suffer, and destroy death, and break the bonds of Satan, and tread down hell; He led forth the saints, fulfilled the law, and made known His resurrection; and on the same night whereon He was betrayed took bread into His holy hand.

He looked up to heaven unto Thee, unto His Father, gave thanks, blessed and brake, and gave it to those His disciples, saying to them, Take, eat, all of you, this bread which is My body, which for your sakes is broken for the remission of sins. And in like manner the cup: He gave thanks, and blessed it, and sanctified it, and said to them, Take ye, drink all of you of this cup which is My blood, which is shed for your sakes for the remission of sin.

For as often as ye perform this, ye will celebrate (do) my commemoration. We remember, therefore, His death and resurrection: we put our confidence in Thee: and we offer to Thee this bread and this cup: we render thanks to Thee who in Him hast made us meet to stand before Thee: to Thee do we perform this priestly office: we ask and beseech of Thee, O Lord, to send down Thy holy Spirit and power on this bread and on this cup, and make them the body and blood of our Lord and Saviour Jesus Christ. Infuse^j into us of Thy Holy Spirit, and grant to all those who partake hereof that it may be to them for sanctity, and for the strengthening of their faith, and for the fulness of Thy Holy Spirit.

Blessed be the name of the Lord, and blessed be he that cometh in the name of the Lord, and blessed be the name of His majesty.

In the Liturgy used probably by the monks of Abba Tecla Haimanoth, at fol. 57 of the MS. Brit. Mus. 16202, a similar form of the words of institution occurs.

^j Lit., *mingle*.

AT THE BURIAL OF YOUNG GIRLS. HALLELUIAH. PSALM ciii.

He hath placed me in the lowest pit, in darkness and the shadow of death.

Unto Thee, O Lord, do I cry.

They have cast off their brethren like an unclean corpse.

Cast not Thou me off, O Lord my God, and be not Thou far from me.

They have displaced me from their hearts like a dead man *out of mind*; and I have become like a broken vessel. Deliver me then for Thy mercy sake, and put me not to shame, O Lord, for I have called upon Thee.

1 Cor. xv. 50—58.

And before the Gospel. For I am a stranger on earth, and a sojourner with thee, as all my fathers were. Refresh me that I may find rest ere I go thither, whence I shall not return.

Matt. ix. 18—31. *Then is said the Agios, and the prayer: afterwards the Gospel of the three children and the Creed. And after it is said this prayer:—*

We beseech Thee, O our High Priest *and* Lord Jesus Christ, the doer of good and lover of mankind, be gracious to this Thy handmaiden, a virgin and child N. She hath now quitted her body, as all her friends and fathers have done, and hath gone to Thee, the eternal God. May her coming to Thee be well-pleasing; enlighten her with that torch which cannot be extinguished, and number her with her fathers and her associates, the virgins whom Thou hast made first at Thy table, in the joy of those who have pleased Thee; and raise them up again according to the hope that cannot lie, in the resurrection of the righteous dead; that she may receive her portion and inheritance in Thy kingdom. To Thee be praise, and to Thy gracious Son, and the holy life-giving Spirit, who is equal with Thee, now and always, world without end. Amen and Amen. May it be. May it be. Forgive me.

AT THE DEATH OF AN INFANT.

Be thou my help, and cast me not off, and despise me not, O my God and Saviour.

Though my father and my mother cast me off, the Lord will receive me. I believe that I shall see the goodness of the Lord in the land of the living. *The Halleluiah is here chanted.*

Blessed is He whom Thou chooseth and acceptest, and causeth to dwell in Thy courts: satiate us with the blessings of Thy house, of Thy holy courts, and . . .

[The MS. has here lost a folio.]

O our God, who art verily the word of the Almighty Father, and Lord of every creature, inseparable from the bosom of his Father, our Lord, Saviour, and Benefactor to us all, Thou knowest the secrets of men, and that which man comprehendeth not. Of Thee, therefore, do we ask, and to Thee do we look up, O Thou lover of men, according to the greatness of Thy goodness and mercy and compassion, to receive at our hands this infant, free from *actual* sin, this Thy servant N, who hath not finished his life on earth, nor enjoyed its good things, and not given or received aught but milk, and not strong drink, and hath not polluted his garment or violated his virginity; we implore Thee to give him rest and receive his soul; for if Thou shalt retain sin there is none that shall be pure in Thy sight.

Even if their span were but a single day upon the earth, yet out of Thine own mouth hast Thou been good and gracious to infants when Thou didst say, "Take heed that ye despise not one of these little ones. I tell you that in heaven their angels do evermore behold the face of my Father who is in heaven;" so now number the soul of Thy servant N among the number of infants who are assembled in His presence in the place of rest in Thy kingdom, the one hundred and forty-four thousand, and clothe it with them in pure and undefiled raiment, in the repose of light which Thou hast prepared for those who have been well pleasing to Thee. We make our humble suit to Thee, O Lord (who searchest out our minds and triest the heart, and knowest all, whether hidden or open, that is therein), for this Thy servant, his father and his mother, that Thou wouldest hear their cry and the trouble of their heart with weeping and grief.

For Thou, O God, and lover of men, didst go to the city of Nain, and didst raise up the widow's son: so raise up for them another seed in his stead, that it may rejoice the eyes of their grief, for Thou art He that dispellest our grief from us, Jesus Christ our Lord. To Thee be praise, with Thy beneficent Father and the Holy Spirit, for ever and ever. Amen.

The people then say the Pater Noster, and the Priest the Prayer for Repentance, or "Lord have mercy on us" (Psalm xl. 11, ad. f.); and afterwards "I bury him." Then the Priest says "The Prayer of the Grave," and "the Absolution" over the grave a second time.

On the third day the "Halleluiah" shall be said, and incense offered over the grave, and St Paul be read till a month is completed.

Before the Gospel, "Their brethren have cast him off as an unclean corpse."

St. John. "Then Jesus wept;" "Lazarus;" "the Creed," and the following prayer:—

Grant unto us, O our High Priest, who are unworthy to mention before Thee Thy servant N, for this is the third day since he hath gone to his rest.—Grant him grace and mercy, for he hath departed forth from his body, and rests from the troubles of this world.

We beseech Thee, O our High Priest, that as Thou hast given him rest from this passing world, and hast taken him to Thyself, so vouchsafe him a place of rest according to Thy good pleasure, for Thou art the Saviour of us all, our Lord Jesus Christ, and the life of us all, and the deliverer and hope of us all, and the resurrection of us all who believe on Thee; make us all pure; for to Thee is due glory and power, to Thy Father the Beneficent, and the Holy Spirit the Life-giving, now and for ever, world without end. Amen and Amen.

On the seventh day this shall be said over the Grave: the Eucharist, and incense shall be offered, and St. Paul shall be read to the end of the month; and before the Gospel, "My strength is dried up like a potsherd."

Gospel of Luke xx. 27—38. Prayer:—

We worship Thee, O holy Father, we worship Thee, O only-begotten Son, we worship Thee, O Holy Ghost, and make request to Thee for Thy servant N, who hath quitted this world as all his fathers and brothers have done, that he may have rest and tranquillity in his passage to Thee, O God of all spirits, and Lord of all flesh, for Thou art the treasure-house of mercy, goodness and compassion, and rest.

This office shall be said at the end of the month, and at the half year, and at all commemorations of the Dead; and the Eucharist shall be offered and incense, and St. Paul to the Colossians shall be read (i. 12—22).

"They have put me out of heart like him that is dead, and I have become like a broken vessel" (Luke xiv. 7—15).

As Solomon hath said, The pitcher is broken at the well, and the colour of the silver is changed, and the beauty of the gold is injured, and the song of the damsels who go about the streets is still, and those who chant, and still are they who ground at the millstone. Dust returneth to dust, and the soul faileth before Thee, our Creator and our God, and our comforter in all our sorrows, which greatly enslave us. Our flesh is dried up, and our strength vanisheth away; the heart ceaseth to beat, and the

thoughts of the heart become vain, and the ear is sealed up, and the throat is choked, and the eyes fail which have looked upon the brightness, that eye which gleams like the lightning; and the power of smelling is taken away, for the nostril and speech is bound, and mutual converse; and bound are both the hands, and the feet fail to stir, and the vision which saw from afar is cut short: for the soul cometh unto Thee to receive its recompence. But if Thou, O Lord, shalt enter into judgment with us, and shalt contend with us sinners, O Lord, who shall stand before Thee? But since Thou art the compassionate, have mercy on all Thy handiwork; spare us at all times, as a father hath mercy on his beloved sons, who spareth his sons, the youngest of them as well as the great, the servant and the lord, for they are all partakers of the flesh of Thy only-begotten Son Jesus Christ. To Thee be praise with Him, and to the Holy Spirit, for ever and ever. Amen.

We beseech Thee now, in the presence of Thy glory, and humble the sluggishness of our hearts before Thee, who hast fashioned man without and within, for we are Thy servants, O Lord Almighty. We make our suit unto Thee of Thy goodness, who art full of mercy, on behalf of the soul of Thy servant N, and having regard to Thy command, which bestows life through Thy good pleasure, who art evermore full of blessing. Let Thy *will*, which is all compassion, be done, and give him a place of refreshment, and quiet, and repose, and the dwelling of the saints until the resurrection of the just, when Thou shalt reward every creature according to his works, at the appearing of Thy anointed, our Lord and God and Saviour Jesus Christ, in whom, to Thee, with Him, and with the Holy Ghost, be laud and power, now and world without end. Amen.

The following miscellaneous prayers are translated from an ancient manuscript, marked F, in the library of the British and Foreign Bible Society. This MS. is probably of the fifteenth century.

Prayer for the Bishop.

O God, who rulest all things, we pray to Thee and intercede with Thee for the blessed Bishop N, that Thou wouldest preserve him to us for many years and into days of peace, *and* then that he may finish the ministry committed unto him by Thee, with all bishops and elders and deacons, and with all the perfected assembly of Thy one Holy Catholic Christian Church.

And do Thou hearken to and accept the prayers which he maketh on our behalf and on behalf of all Thy people. Open unto him the treasury of Thy blessing, and moreover bestow upon him abundantly the grace of Thy Holy Spirit. Pour out upon him Thy blessing from heaven, that he may bless Thy people: dispel all his enemies, visible and invisible, and crush them beneath his feet, and preserve him unto Thy church, to the praise of Thy only Son, for unto Thee, with Him, and with the Holy Spirit, be praise and power both now and for ever, world without end. Amen.

A Prayer for Compassion.

O God, in whom is truth, and faithful and just :
 To Thee is glory from mankind,
 And praise from the mouth of babes,
 And glory from those on high ;
 And to Thee are directed the prayers of the righteous :
 O God, that art ever the staff of the aged,
 And the upraiser of the dead,
 And the strengthener of the fallen,
 Who makest straight the lame,
 And who causest the halt to run,
 And prosperest those who have nought ;
 The treasure-house of the poor,
 The port of the erring,
 The glory of the righteous,
 The father of the lonely,
 The light of those that are in darkness,
 And who causest the Sun of Righteousness to arise upon them ;
 Who appearest to all Thy works ;
 Thou guidest the blind,
 And raisest the dead.
 Angels and men adore Thee.
 Shew Thy mercy on Thy servant in all things,
 Give us the fear of Thy name,
 Guide us that we may walk in the will of Thy counsel :
 O good Shepherd, that hatest not Thy flock,
 The glory of those who are saved by Thy name,
 And who deliverest those who cry unto Thee in their afflictions ;
 The home of the poor,
 The glory of the meek,
 The food of the hungry,
 The drink of the thirsty,

The strength of the weary ;
A fortress art Thou to the poor,
Which keepeth safe all who lean on Thee ;
The tower of the poor ;
And he is rich who abideth in Thee,
O Lord, the fortress ;
For to all art Thou faithful :
For the heaven and the earth humble themselves to Thee, O
Lord ;
From the mouth of angels is praise Thy due :
Guide Thou him who is led astray into a port and calm :
Who is faithful like Thee, who in Thy mercy givest life to all
Thy works ?
Treasurer and dispenser to the indigent, and guide of the blind !
When the poor ask of Thee, good art Thou to Thy servants and
to thine earthen vessels whom Thou hast made, and to the
image of Thyself which Thou hast fashioned.
Bless us, God of our Fathers :
Behold us, O Thou that art long-suffering and abundant in
mercy.
Bestow on us Thy grace and the glory of Thy strength :
Bless us, O Thou that didst bless Abraham ;
Remember us, Thou that didst remember Isaac ;
Keep us and save us, Thou that didst keep and save Jacob from
the toils of the hunter, for ever and world without end.
Amen.

A Prayer.

Have mercy on me: remember me in Thy kingdom according
to Thy mercy and goodness, and ransom me from my sins
for ever.
And save me from my guilt, who have no cure ;
And from my sins, who have no comfort.
And hide me from my uncleanness, which will not be pure ;
And take me away from my grievous burden ;
And be gracious to me, of Thy mercy :
Remove away from me the scourge of Thine anger ;
Make choice of my meanness in Thy loftiness,
And make me Thy portion,
And turn me unto Thee,
And teach me to do Thy will,
And cause me to enter into Thy city,
Which is arduous and easy of access,—
Arduous to the foolish,

Easy to the meek :
 And make me like those who have inherited Thy city ;
 And not like those who are without,
 But like those who are within.
 And make me, not like the many who are called,
 But like the few who are chosen ;
 And not like those who are found here,
 But like those who, by watchfulness, are contrite before Thee ;
 And let us be as the sheep of Thy pasture, for ever and ever.
 Amen.

A Prayer for the Night.

Thou art God, and there is none but Thou :
 Jesus Christ Thy Son,
 And the Holy Spirit, the Giver of life ;
 Thou art the living One, the righteous Lord, and Giver of life,
 And there is none like Thee : Turn me unto Thee ;
 And we will do Thy will, for Thou hast drawn us by Thy good-
 ness to Thy beloved Son,
 Whom Thou hast sent to do Thy will,
 For He is Thy strength and Thy wisdom ;
 Give us to do Thy will ;
 Thou art God, and there is none but Thee : good art Thou O
 Lord, and merciful ;
 For by Thyself hast Thou sworn that Thou wilt have mercy on
 Thy handy work.
 Yea, Lord, fail not Thy faithful word, and we will adore and
 worship : we will implore Thee, O Lord our Shepherd,
 together with Thine elect, not like the many who are
 called, but like the few who are chosen.
 For Thou hast created and made us, O Lord : none beside Thee
 will we acknowledge, Thou art our Father, and Thou our
 Mother.
 Into Thy hands we commend our souls, for to Thee shall every
 knee bow ;
 Yea, O Lord, and to Thee shall every tongue confess : reckon
 Thou us among Thy flock ;
 Grant that we may worship Thee in spirit and in truth ;
 For Thou hast begotten us again in the baptism of Thy holy
 Christian catholic church ;
 Turn us, O God and Saviour,
 Pardon our sins and forgive our offences,

For children of death are we, and small in the knowledge and practice of Thy law, for Thou hast said ask and it shall be given you:
Yea, O Thou faithful One, fail not Thy word: lead us not into temptation,
But deliver us from all evil,
Thou hope of all the ends of the earth;
We will worship and confess Thee O Lord,
We are thine: hearken to our prayer and grant our request,
And give us rest from the heavy burden of sin, by Thy light burden;
And by Thy goodly yoke, take away from us our vile yoke;
Be gracious to us, Lord, be gracious to us;
Have mercy on us, Lord, have mercy on us,
Have mercy on us, Lord, have mercy on us,
We are Thine;
The work of Thy hands—despise us not, O Lord;
Look upon us, and save us;
Make our ways and goings right before Thee,
And let our insipidity taste Thy salt,
And give us light before Thee by Thy only [Son];
Give us thoughts that are good and pleasant before Thee,
That we may find favour in Thy great day.
Save us O Lord from the evil day;
Cause Satan and his devices to cease from us, through Thy holy only Son, in whom Thou art pleased.

Litany of Intercession.

Let us all say, Lord, have mercy upon us.
In every soul and in every thought, let us all say, Lord, have mercy upon us.
O Lord who rulest all things, God our Father, hear us, we beseech Thee, and have mercy.
Thou who didst make the heaven, and the earth, and all the worlds, hear us, etc.
Thou who grantest the prayer of Him who prayeth and blessed the years of the righteous, hear us, etc.
Thou who willest not the death of a sinner, but givest conversion and life, hear us, etc.
For the peace of the whole world, and the tranquillity of the holy Christian church, hear us, etc.
In our anxiety for this holy Christian church which is of God, and perfectly joined together, hear us, etc.

E

For all bishops, who rightly direct the way of the Word, hear us, etc.

For our Bishop N., and for help in his ministry, and state, and safety, hear us, etc.

On behalf of our venerable presbyters and the deacons who are in Christ, and for all the nobility, and all the people, hear us, etc.

On behalf of our most religious kings and the leaders of the armies, hear us, etc.

On behalf of purity of the air, and fertility, and for the fruits of the earth.

On behalf of this city, and all our cities and territories, and for those who dwell therein in the faith.

On behalf of those who pay the tribute of fruits to the holy Christian church, and who remember the poor.

On behalf of those who give alms, that we may pray for their salvation.

On behalf of those who journey forth, and for those who travel on foot, and for the sick, and that Thou wouldest speedily heal those who are sick.

On behalf of those who are in prison, or affliction, or bitter servitude, and in the realm of those who judge the brethren.

On behalf of every burdened and afflicted soul, which craveth mercy.

On behalf of Christian souls, and for all the Christian church.

On behalf of Thy people who arise and expect the riches of Thy mercy, hear us, etc.

Deliver Thy people, O Lord, and bless Thine inheritance, hear us, etc.

On the Sabbath.

Almighty God, Thou hast made the world by Jesus Christ our Saviour, and hast ordained the Sabbath, and rested thereon from all thy work;

And hast commanded us to rest from all the labour of our hands, and to be prepared to devote ourselves to Thy commandments, and hast made for us a festal day of joy to our souls;

We remember, therefore, the skill of the Wisdom in whom God was well pleased:—*how* the Word was born of a woman for our sakes, and appeared manifestly for this work, and though God, was baptized as a man, and endured the passion of the cross, and died, and rose again from the dead with great power.

Therefore will we keep the festal day of his sacred resurrection,

and will honour the Sabbath the first day of the week, and will sing psalms to Him who conquered death, and gave light to all the world, and hath bestowed on us an honour and glory that fadeth not away;^a

And hast gathered together the people who were dispersed, and hast made them to be one pure fold, and hast blessed them even as thou blessedst Israel.

Thou art the Lord, who broughtest out our fathers from the land of Egypt, and rescued them from bitter servitude, and saved them from the sea, and from making bricks, and brought them forth from the power of Pharaoh and his hosts, and didst cause them to pass the sea which was dry, and feddest them in the wilderness with all good things, and ordainedst for them the law of the ten commandments, which Thou didst speak with Thine own voice, and write with Thine own hand, and badest them rest on the Sabbath in order that they might render Thee humble thanks, and be safe from all evil: and Thou didst guide them by the voice of Thy rebuke, and gather them together, and bring them into Thy holy house.

And therefore hath He bidden us to rest on every Sabbath, because on the Sabbath day He rested from all His work.

Therefore will we search His law, and bless the Lord, and praise Him for all His boons to us—the sons of men.

But greatest of all is the holy resurrection of our Lord and Saviour, and Maker, wherein he hath instructed us: even God the Word, who was begotten before the creation of the world—Son of the Father by the Virgin Mary, without carnal knowledge.

He suffered, and was crucified, and died in the days of Pontius Pilate, and rose from the dead on the day of the Christian Sabbath.

Remember, O Lord, that we bring to Thee on this day the sacrifice, and the oblation, and thanksgiving to Thy holy name, that great privilege which Thou hast given us, that we may render its due, to the greatness of Thy power.

And Thou didst perfect the prophesying of prophets.

Thou didst have mercy upon Zion, and haddest compassion on Jerusalem, and didst set up the throne of David in our midst by the birth of Christ, who was born of his seed according to the flesh of the Virgin.

Thou, O Lord, receive the prayer and supplication of Thy people, who call upon Thee in righteousness, as Thou didst accept the sacrifice of the righteous in their time. . . .^b

^a *Lit.*, is incorruptible.

^b I have here omitted the list of Old Testament worthies from Abel to Mattathias.

So now accept the prayers of those who come unto Thee in the knowledge that is in Christ.

We praise Thee on account of all Thy work; O Thou Almighty, remove not Thy compassion and Thy mercy far from us, for Thou art the bestower of mercy and full of compassion from generation to generation. . . .^c

We praise Thee at all times through Jesus Christ, who hast given us the sweet utterance of speech, and a tongue that is good like the voice of an instrument, and hast made us to distinguish between sweet and bitter, and the eye for seeing, and ear for hearing, and the nostril for smelling, and the hand for touch, and the foot for motion: and *all* this hast Thou made by means of a small (drop) germ enclosed in the womb, and didst endue it with an immortal soul, and didst make it to be an enlightened man. By Thy law didst Thou rebuke, and with Thy commandments adorn him, and after a little didst make him mortal, but vouchsafedst him a resurrection.

What return then shall man, for whom Thou hast done all this, make to Thee!

Meet now is it that we should praise and glorify Thee to the utmost of our powers. Accept Thou it that it may be well-pleasing in Thy sight, and save us from the risings-up of those who have many gods, and deliver us from those who oppose Christ, and free us from Satanic errors.

For Thou hast sent Christ, Thy beloved and only Son, to become man, albeit He was God; and hast caused the Paraclete to abide upon us, and hast made the angels to bless us, and hast inflicted ignominy on Satan.

For Thou hast made us, and vouchsafed us life: keep us then, and give us our food, and turn us to repentance.

For to Thee is due praise and worship for all that Thou hast done towards us by Thy Son Jesus Christ for ever and ever. Amen.

Lord, let me see blessing and goodness this day.

Hear my prayer, and receive my petition, and forgive me my sins, and deliver me not over into the hand of those who are too strong for me. Drive away from me the evils of Satan, and from the enemies who are round about me.

Remove from me grief and affliction. Enlighten the eyes of my heart that I may do Thy commandments, and put Thy fear upon me. Keep me day and night as Thou didst keep Thy

^c Other names omitted as above.

holy servants. I ask of Thee, O Lord, by the prayers of the righteous, that Thou wouldest forgive my sins and transgressions. Have compassion on my former and later *state*, and deliver me from the envious, and from all those who wish me evil; for in Thee do I trust, and on Thee do I believe, and I have no other God but Thee. Lord, grant my prayer, and perform my wish, and preserve the children of baptism. O Thou who art first without beginning, and last without end, I beseech Thee to blot out my sins, and spare my father and my mother, and forgive them their offences, and place me in Thy kingdom, with Thy holy servants. . . . Hear my prayer in Thy compassion and mercy. Amen.

A Prayer of Hope.

My Lord and God Jesus Christ, Son of the living God, I ask and beseech Thee to keep my soul and body in Thy fear; and cut me not down like a worthless tree, which hath no fruit, and take me not suddenly out of this world, but wait and be patient with me, that I may repent and bring unto Thee the fruit of repentance. Should the earth, by reason of the multitude of my sins, repair to Thee for my doom, say to it, Have patience. Should the angels have recourse to Thee at the multitude of my errors, say to them, Have patience.

O loving Jesus, my sin is not a burden too heavy for Thee to bear. Sprinkle Thy blood on me and cleanse me; change my death into life, my darkness into light, my weakness into strength; yea, let not my life be beneath Thy regard: for Thou art He who desirest not the perdition of a sinner. Have patience with me in the multitude of Thy mercy, and bring me to Thyself in the multitude of Thy compassions, and forgive my sins and errors, and blot out all mine offences, and cause me to receive a recompence with those who have been well-pleasing to Thee. For Thine is the power and the kingdom, and to Thee be praise, world without end. Amen.

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