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THE HISTORY

OF

CHRISTIANITY IN INDIA

16

FROM THE COMMENCEMENT OF THE  
CHRISTIAN ERA.

BY THE

REV. JAMES HOUGH, M.A., F.C.P.S.

PERPETUAL CURATE OF HAM:

LATE CHAPLAIN TO THE HONOURABLE EAST-INDIA COMPANY AT MADRAS.

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## APPENDIX.

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### ECCLESIASTICAL DOCUMENTS OF THE SYRIAN CHURCH.

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#### TRANSLATION OF THE SYRIAN LITURGY.

THE Liturgies of the Syrian Church in Malabar are numerous. The following is compiled from two of them. One was procured from the Syrians by the late Bishop Middleton, of Calcutta, in his visit to the Syrian Metrán in Malabar, and translated by the Rev. Dr. Mill, late Principal of Bishop's College, Calcutta. The other was translated by the Rev. Joseph Peet, Missionary of the Church Missionary Society in Malabar, with the assistance of competent Syriac scholars of the Syrian Church. Dr. Mill has obligingly revised the whole for the author of this History.

The greater part of Mr. Peet's translation has been published in the Madras Church Missionary Record for 1835 and 1836, prefaced by the Editor with the following remarks:—

1. As to the correctness of the translation, we can undertake to say that no ordinary care has been taken by those who were engaged in executing and superintending the work, that the English translation should be a literal and faithful version of the Syriac original. Different manuscript copies were made use of; persons of different sentiments were employed or consulted; where any doubt existed as to the meaning of a word, reference was made to other competent persons; and, from time to time, parts were selected, especially those that appeared most objectionable, and inquiries were made in an indirect manner, of different Syrian Catanars, in order to ascertain whether such was indeed the substance and meaning of their services.

It may further be added, in reference to the explanatory Introduction, and the different Rubrics, that the Editor of the Madras Church Missionary Record is able to bear witness to their general accuracy. He was himself present in the College Chapel at the celebration of the Mass according to this Liturgy, in the Syriac language, and attended the whole time with this English Translation in his hand, and compared the various and multiplied movements of the officiating Catanar and Deacons with the directions

given in the Rubric; and though altogether ignorant of the Syriac language, the comparative length of the different prayers; the prostrations and secret devotions of the officiating Catanar; the parts of the service assigned to the Deacons; the repetitions of the Lord's Prayer and the Nicene Creed; and Kyrie Eleison; and the names of the departed Saints remembered in the prayers; served to him as guides, and assured him of the general harmony existing between the written translation and the service actually performed.

Moreover, he has since had opportunity of comparing the work with the different Syriac Liturgies translated into Latin, and published by Renaudot, in the second volume of his *Liturgiarum Orientalium Collectio*; and he can confidently affirm, that all those passages in this translation which are of importance, as exhibiting some doctrine, or discovering some error of the Syrian Church, singularly agree with the corresponding parts in Renaudot. The principal differences appear to be these:—the arrangement is not always the same; the Rubrics in Renaudot are very brief; some of the prayers and addresses towards the end of this Liturgy, and which appear to be of a later date, are not found in any of those in Renaudot, and in some single expressions, a few of which will be noticed in the notes, there is reason to think that the following translation may require to be amended. The object which the Editor has in view, is to present the truths as well as the errors held by the Syrian Church in their true light; to point out the precise points in which they have turned aside from the Word of God; to show that their errors in doctrine and practice were not derived from Rome, but are of an earlier date; and to enable the reader to judge of the correctness of Dr. Buchanan's assertion<sup>1</sup>, that the Liturgy of the Syrians is Scriptural, like ours. He hopes that the result may be, that an increased interest, and deeper feelings of pity, may be excited on behalf of this fallen Church, and that prayer may be made for her, that she may arise and return to the Lord with weeping and supplication, putting away her abominations, so as that she may no longer keep her people in superstitious ignorance, to be a reproach through the land; but reunite with us in "telling it out among the heathen, that the Lord is King."

It is worthy of notice, how plainly and fully she maintains the great fundamental doctrines of the Trinity in Unity, and the Atonement, and recognises the fallen and corrupt state of mankind. At the same time, nothing has yet, it is believed, been brought to light, to show that in her services she unreservedly professes the doctrine of Justification by Faith alone; whilst there is very much in them that tends to confound the truth, if not to destroy it;—so truly is this "wholesome doctrine," *articulus stantis vel cadentis Ecclesie*.

The principal errors of the Syrian Church may, it is conceived, be enumerated under the following heads:—

1. Transubstantiation.
2. The Sacrifice of the Mass, in which it is said that the Priest offers Christ for the quick and dead to have remission of pain or guilt.
3. Prayers for the dead.

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(<sup>1</sup>) See Buchanan's *Christian Researches*, pp. 122—125.

4. Purgatory, or the possibility of transition from an unpardoned to a pardoned state, between the periods of death and judgment.
5. Worship of the Virgin Mary, supplicating her intercessions, and observing a fast in her honour.
6. Worship of Saints.
7. Prayers in an unknown tongue.
8. Extreme Unction.
9. Attributing to the Clergy the power to curse and destroy men's bodies and souls.
10. The having pictures in their Churches representing God the Father.
11. Prayers to the altar and chancel.

Connected with these, are the elevation of the Host, burning incense, ringing of bells at the time of elevation, the priest receiving the Mass alone, &c.

The following are the introductory remarks of the Rev. Joseph Peet:—

In order that the Mass service in use among the Malabar Syrians may be fully understood, I have thought it best to give a brief description of their Churches, and the various things considered by them as necessary to the due performance of their religious rites.

The chancel is always placed at the east end of the Church, and, as far as my observation has gone, it is always elevated. At the western end of the chancel a curtain or veil is hung, so as at pleasure to exclude the view of it from those standing in the body of the Church. The bell or bells are suspended within or near the chancel, for the express purpose of doing honour to the Host, and not, as Dr. Buchanan has affirmed, through fear of the Heathen.

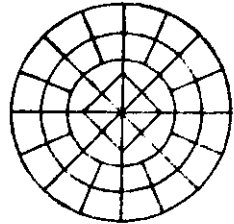
The next thing I shall notice is, what in England would be termed the altar, but among the Syrians it is always called the throne. Of these there are three in every Church—a large one placed at the eastern end of the chancel, and two smaller ones on either side of it, or just without the chancel; one on the north side, and the other on the south: these are variously constructed, and made with different materials; often of cemented stones; sometimes nothing more than large oblong tables about four feet high. At the time of service, the top, and north, east, and southern sides are decently covered with a white cloth, and the western front with a cloth usually marked with the sign of the cross.

The next thing to be noted is the step of the altar or throne: this, in point of size, is made suitable to the former, and situated just under the middle part of the western side of the throne. In time of Mass the priest stands upon this to officiate, or, as it is here termed, to "sit upon the throne."

The third thing is the Crucifix, which differs in point of size or material according to the condition or superstition of the different Churches: some are plain, others adorned, and many have the image of the Saviour and other ornaments painted on them. This, in time of service, is always placed on the throne, and before it the priest celebrates his service.

The next thing deserving attention is the altar, which is a small board about eighteen inches by twelve: this is consecrated at Easter; and may not be touched by unconsecrated hands. Its use is, to form a table in time of service, on which their most holy rites are performed; for that purpose it is placed on the middle part of the western front of the top of the throne. This altar is neatly covered in time of service with a white cloth, and upon it are placed the sacramental bread, the cup on the eastern side of the altar, the dish on the western, and two covers belonging to them by the side of the dish, together with the sponge and spoon, and over all is placed a decent cloth.

Among the abovementioned articles we shall first notice the bread. This is made with wheaten flour, in the form of a little pie, usually of the following size, and always of the same pattern: the top is marked with a wooden stamp smeared with olive oil, which gives the bread a very brown appearance. According to the pattern it will be seen that the top of the cake is divided into four parts; this is to resemble the cross; that the border is also marked with twelve other lines, signifying (as is supposed) the twelve Apostles; and that in each compartment there is a perfect cross.



The cup and dish must be made of silver. In dimensions or pattern the former has nothing remarkable in it, except that the edges of some are hung round with little bells; but the latter is of a circular figure, about four inches in diameter, and nearly flat: each of them has a square cover usually made with ornamented cloth or silk.

The spoon need not be noted; but the sponge, or rather sponges, for there are always two, are rather singular from their make, which is precisely like a small pincushion usually made of fancy silk, and used to wipe the dish, cup, and priest's fingers after the celebration of Mass.

On the throne, beside the altar, frankincense is laid, and usually a number of candlesticks are placed there also; but it is not considered necessary that these latter should be on the throne till the service requires their use.

The sacramental wine is kept in a phial, and placed in any part of the chancel, or on the throne at the commencement of the service.

The other things used in the service, besides the censer, brass vessels filled with water, and lighted lamps, are a number of hand-bells, cymbals, &c., whose designation is to do honour to the Host.

The above list comprises all the articles considered necessary to the due performance of every full Mass: in some Churches there may be found a few additional articles; but as such are neither common nor essential to the service, I shall pass them over, and proceed to consider the Sacerdotal Vestments.

The first things are the sandals, or shoes: these are put on at the commencement of the service.

The next thing is a black gown; but it is to be observed that this latter is not reckoned as part of the officiating dress, but worn in compliance with the former, and perhaps present custom, of the Syrian Priests, whose common costume appears to have been a black gown, with a small cap of the same colour, over which a turban was worn; and in this common dress the Rubric of Antioch directs its clergy to commence their service: but as the common dress of the Malabar Syrian Priest is white, they put on the black gown in imitation of their spiritual progenitors.

The second part of the officiating dress is a white gown, similar to that worn by the Roman Catholics, *i. e.* a long white cotton dress reaching to the feet, with a small embroidered collar, long narrow sleeves, and fastened about the waist with a cord made from the same material.

The third part consists of a crimson scarf and long white cotton cord. The Rubric directs that it should be placed round the shoulders, and fastened about the breast with the cord in the form of a cross; but the present custom is to have a long strip of silk, about eight inches wide, and usually bordered with a stripe of yellow. In one end of this silk there is a hole made sufficiently large to admit the head, over which it is passed, so as to allow of its being suspended about the neck and to hang down in front.

The fourth part consists of a pair of sleeves made from various materials, usually silk, of a brown or rather drab colour, and made to fit rather close, and to extend from the hand to a little above the elbow.

The last part of the dress is made of silk, of different sorts and colours according to the taste, or ability of its owner: its shape is nearly semicircular, or that of the segment of a circle; on either side of the centre of whose right line a string is attached, by which it is fastened round the neck, so as to lie smooth over the back, and hang in folds in front.

The above contains a description of the dress of a Catanar; but when a Metràn does duty, besides the aforementioned dress, he wears a scarf behind, similar to the one worn in front by the Priest; and a white scarf over his head.

When these different dresses are put on will be seen in reading over their Mass service.

In addition to the above introductory remarks, it will be only necessary to observe, that, in compliance with the Rubric, I have noted the places where the people are directed to respond; but that in point of fact this is not done. Some few, indeed, have parts of the answers written in Malayalim, and others have learned to repeat some few of the Syriac responses; but that to the great majority of the people the whole service is totally unintelligible, and to many, I fear, of the priests also.

Further, that, besides to the people, the Rubric assigns different parts to the Deacons; but that in nine cases out of ten this duty is performed by a layman.

#### FORM OF CELEBRATING (MASS) THE HOLY COMMUNION, ACCORDING TO THE RITUAL OF THE JACOBITE SYRIAN CHURCH, IN MALABAR.

TRANSLATED FROM A SYRIAN COPY, WRITTEN BY A LEARNED CATANAR FOR BISHOP  
MIDDLETON OF CALCUTTA.

*First the Priest repeats the Doxology.*

GLORY be to the Father, and to the Son, and to the Holy Ghost: and upon us, weak and sinful, may mercies and loving-kindnesses be poured forth in both worlds, for ever and ever. Amen.

*Introductory Collect.*

LORD God, who showest mercy and love to men, make us worthy that we may, with knowledge and fear, and the beauty of spiritual order, stand before Thee in purity and holiness; and minister to thee as to the Lord and Creator, to whom adoration is due from all,—the Father, the Son, and the Holy Ghost.

*Then he recites with a clear voice the 50th Psalm (i. s. 51st in Heb.) entire.*

"HAVE mercy upon me, O God, &c.,  
&c. — — — — —  
— — — upon Thine altar."

(Dox.) To thee becometh praise, O God.

*When he ascends to the Altar he says*  
(Ps. xliii. 4.)

I WILL go unto the altar of God; unto God that gladdeneth my youth.

*Then he bows down and says,*

To thy house, O God, have I ascended, and bowed before thy throne, O Heavenly King: forgive me all that I have sinned against thee.

*He kisses the horns of the Altar, and says,*  
(Ps. cxviii. 27, 28.)

BIND, O Lord, our festivities with chains, even to the horns of the altar. Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

*And when a wax-candle is lighted on the right side of the Altar he says,*

O Jesus, who art full of light, [and who art the true light that enlighteneth all creatures,] in thy light shall we see light. [O beam of the Heavenly Father, illuminate us by thy splendid light.]<sup>2</sup>

(1) The expression in use among the Syrians for attending Divine Worship is, "going to see Mass."

(2) The sentences in brackets are taken from the Rev. J. Peet's translation, which do not occur in Bishop Middleton's copy.

*And when the left side of the Altar is lighted, he says,*

GRACIOUS and Holy One, that dwellest in the mansions of light, keep us from evil affections and hateful thoughts, and grant to us that with purity of heart we may work the works of uprightness.

*When he pours the mixed libation into the cup he says,*

OUR Lord Jesus Christ was crucified between two thieves on the tree in Jerusalem, and was pierced in his side with a spear, and there came thereout blood and water, a propitiation for all creation: and he that saw it bare testimony, and we know that his testimony is true. What shall I render to the Lord for all His retributions to me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all the people. (*John xix. 34, 35. Ps. cxvi. 12, 13.*)

*While mixing the water he (had) said,*

UNITE, O Lord God, that water with this wine, as thy divinity admitted union to our humanity.

*And if the plate is large he disposes the head on its four sides, cross-wise: but if it is small then over two particles let him dispose (the rest) one above another, an even number; or, if he would add one, an odd. Then he determines the libation half wine and half water; and taking the seal (i. e. the main portion of the head) with both his hands, and putting it into the plate, he says, (Is. liii. 7.)*

HE was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth in his humiliation. Thou hast made firm, O Lord, thy seat, thy sanctuary: Lord confirm it with thy hands. The Lord shall reign for ever and ever. Amen.

*And when he puts in the first-fruits (i. e. the offered head) he says,*

O FIRST-BORN of the Heavenly Father, receive these first-fruits from the hands of thy weak and sinful servant.

*Then he places the sponge and the spoon on the south side of the holy table, and*

*the (Gemoratha or) principal part of the offered head, with the Anaphora (or covering) on the north side, until he breaks the body the first time. And he takes up the main portion of the head, and having wiped his hands, kisses it, and places it on the south side with the spoon; and then he commences the*

*Order of Penitence;*

*First saying,*

LET us all pray and ask mercy and grace from the Lord. O Lord, merciful and loving, arise and help us. May we be worthy to offer up praise, and thanksgiving, and honour, and glorification, and exaltation well, without ceasing, faithfully at all times and at all seasons.

*Prooimium (to the Penitential Order.)*

PRAISE be to the Merciful Father, who answereth sinners that call on him, and blesseth them; to the one gracious Son, who receiveth the penitents that knock at His gate; to the one living and Holy Spirit, who is propitious to the guilty that seek Him [and who is equal to the Father and the Son in praise, honour, and worship];—to whom belong praise, and honour, and worship, at the present time of this divine and perfect Eucharist, and at all festivals, and seasons, and hours, and times, and in all the days of our life, now and evermore, to ages and ages.

*Nedra (or Order) of Penitence.*

O GOD, who art gentle, and benignant, and clement, and loving to men; who wouldest have mercy and not sacrifice; who lovest a contrite heart more than burnt-offerings, and acceptest an humble spirit more than the blood and fat of bulls and goodly lambs; accept our spiritual sacrifice at this time on thy reasonable altar; and make us worthy to present unto thee ourselves, a living sacrifice, acceptable, well-pleasing in thy sight, according to thy will, in a reasonable service: that we may sacrifice to thee reasonable and spiritual sacrifices with a contrite heart and humble spirit, on thy altar which is above; and be to thee an excellent and spouless flock: so that when the change of life shall come we may be

changed, and dismissed new [creatures] to the new world, and with souls made reasonable and wise by the bright lamps of faith, may be all found worthy in thy temple, to say, Glory be to the Father, and to the Son, and to the Holy Ghost, now and for evermore.

*Voice (or Chant).*

AT thy gate, O Lord, I knock.  
From thy treasury I, a sinner, ask for mercy.

I, who for years have gone astray from thy ways,

Grant to me that I may confess my sins,

And pass away from them, and live by thy goodness.

To whose gate should we go and knock, but to thy gate, gracious Lord?

And whom have we to intercede for our offences if thy mercies intercede not?

O King, before whose glory kings bow down.

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

[O Father, Son, and Holy Ghost, be to us a high wall and house of defence from the wicked one and his host, who fight against us; and shelter us under the wings of thy mercy when the good are separated from the wicked.]

As it was in the beginning, is now, and ever shall be, world without end. Amen.

May the voice of our ministration be a key that openeth the gate of Heaven. And may the Archangels say from their ranks, How sweet are the voices of them that are made of dust: may the Lord turn speedily to their petitions.

*Prayer of Incense.*

MAY the odour of our prayers, O Lord, be sweet before thee at all times; and may the smoke of our incense be for thy reconciliation with us. Be thou by it reconciled to thy creatures, for thy mercies' sake, now and for evermore.

*Vestige or (Supplementary Collect).* (1.)

I HAVE sinned against thee, O thou that art gracious to sinners. Accept my supplications, and pardon me my offences, O Lord, Lord of all, and have mercy upon me.

VOI.. IV.

(2.) *Another.*

O CHRIST, who didst accept the oblations of the pure priest Melchisedek, even so accept, O Lord, the prayer of thy servant, and forgive the trespasses of thy flock.

*Seal or Conclusion [of the Penitential Order or Office].*

MAY we be worthy to offer to thee, O Lord, sacrifices of praise for a sweet-smelling savour. May all our thoughts and words and deeds be holocausts without spot and well-pleasing to thy divinity; and thus may we appear before thee all the days of our life, Father, Son, and Holy Ghost, now and for evermore.

*Then the Priest repeats the Sanctus Deus (the following sentences) three times.*

[O God, thou art holy; O Mighty One, thou art holy; O Mortal One, thou art holy; O thou who didst hang upon the cross for us, have mercy upon us.

Our Father, &c.

Hail Mary, full of peace: blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.]

*Thus concludes the First Part [of the Communion Office, viz. the Introduction and the Penitential Approach.*

*Then begins the proper Eucharistic Service, commencing with the robing of the Priest for that purpose.]*

*The Priest (having finished the Introductory Offices) while putting off his ordinary garments, says,*

PUT off from me, O Lord God, the filthy garments in which Satan had clothed me through the laxity of wicked works, and clothe me with the choice garments that befit the ministration of thy honour and the praise of thy holy name, our Lord and our God for evermore.

*Then he begins the Service of the Communion, saying,*

GRANT to us, O Lord God, that having our hearts sprinkled and cleansed from all evil conscience, we may be worthy to ascend to thy high and reasonable holy of holies, and purely and holily to stand before thy holy altar, and offer to thee

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reasonable and spiritual sacrifices in true faith, Father, Son, and Holy Ghost, one God.

*Then he makes the sign of the Cross three times on the Χιτωνιον (cassock or tunic) and says,*

CLOTHE me, O Lord God, with the robe of incorruption, by the might of the Holy Spirit; and grant to us that I may conduct myself in pure and upright conversation all the days of my life, in true faith, Father, Son, and Holy Ghost, now and for evermore.

*Then he makes the sign of the Cross three times on the Orarium (the stole or scarf) and places it on his neck; and when it comes down [over his head] in front in the form of a Cross, he says (Pa. xviii. 39.),*

THOU shalt gird me with strength to the battle: thou shalt cause those that rise up against me to kneel beneath me.

*Then he binds the sons (sonera) upon him, saying (Pa. xiv. 3.),*

GIRD thy sword upon thy thigh, O most Mighty, with thy glory and great majesty.

*Then he takes a senda, that is to say, a sleeve (sedihā) [to be attached to one shoulder of the tunic,] and signs it with the sign of the Cross three times, saying,*

MAKE my members, O Lord, instruments of righteousness, and prepared for every good and right work: since thou shewest us a pure temple and choice garments, which befit the ministration of thy honour, and the praise of thy holy name, Father, Son, and Holy Ghost, one God.

*Then he puts the sleeve on his left arm, saying (Pa. xviii. 34.),*

TEACH my hands to fight, and strengthen my arm as a bow of brass.

*Then he makes the sign of the Cross, but once only, on another senda (or sleeve using the same words, viz.)*

MAKE my members, &c. &c. — — —  
— — — one God.

*And putting this sleeve on his right arm, he says (Pa. xviii. 35.),*

LET thy right hand support me, and thy correction train me.

*When he puts on the Φαινολιον (i. e. the charuble or outer vestment) he makes the sign of the Cross over it three times, saying (Pa. cxxii. 9, 10.),*

LET thy Priests be clothed with righteousness, and thy just ones with praise. For thy servant David's sake, turn not away the face of thine anointed.

*[After dressing, the Priest ascends the step of the altar, and taking the bread in both hands, says,*

HE was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so in his humiliation he opened not his mouth.

O Lord thou hast made thy sanctuary ready for thy seat: O Lord establish it by thy holy hands. The Lord shall reign for ever.

*Here, putting the bread in the plate, and raising the plate with both hands, he says,*

O FIRST-BORN of the Heavenly Father, receive this bread from me, thy weak and sinful servant.

*Here, putting the plate upon the altar, and pouring wine into the cup, he says,*

OUR Lord Jesus Christ was hanged upon the tree between two thieves at Jerusalem, and his holy side was pierced by a spear, from which gushed forth blood and water, for the remission of the sins of all creation: be that saw it bare witness, and we know that his testimony is true. What shall I render to the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows to the Lord in the presence of all the people.

*Here the Priest pours water upon the wine, and mixing them, says,*

O LORD God, join this water to this wine, like as thy Godhead was united to our manhood.]

*Then kneeling with his head to the ground before the Table of Life, he says this prayer for himself.*

LORD God Almighty, who pardonest human iniquity, who wouldst not the

death of a sinner; to thee, O Lord, I stretch forth the hands of my heart, and from thee I ask forgiveness for all my transgressions. Though unworthy, yet I pray that thou wouldest preserve my mind from all the operations of the adversary; mine eyes, that they look not wantonly; mine ears, that they hear not vanity; my hands from deeds of hatefulness; and my reins that they may be moved by thee: that so I may be wholly thine, and from thee the gift of thy Divine mysteries may be imparted to me, now and for ever.

*Then he ascends the steps, and uncovering the Shoashepha (or veils of the holy mysteries) severally, he places that of the plate on the south side, and that of the cup on the north, saying on the former (Ps. xciii.).*

THE Lord reigneth, and hath clothed himself with majesty: the Lord hath clothed himself with strength, and is endued therewith. He hath established the world that it cannot be moved, &c.

*On uncovering the cup, he says,*

LAMB, pure and without spot, who didst offer thyself to the Father an acceptable oblation for the forgiveness and salvation of the whole world; make us worthy to offer to thee our own persons, a living sacrifice, well-pleasing to thee, and resembling thy sacrifice for us, O Christ our God, for ever and ever. Amen.

*Being now able to put the plate on the north side and the cup on the south (of the altar) he stretches out his hands in the form of a Cross, the right hand over the left—holding the plate with his right hand and the cup with his left—on that part where the table is laid, and does not take them off till he has said the Universal Prayer, viz.*

WE make solemn remembrances of our Lord and God and Saviour Jesus Christ, and all His dispensation of salvation undertaken on our behalf; commemorating His Annunciation by the Watcher (i.e. Gabriel to the B. V. M.), His glorious Conception and Nativity after the flesh, His Baptism in Jordan, His quadragesimal Fast, His saving Passion and Crucifixion, His life-giving Death and honourable Burial, His glorious Resurrection, His Ascen-

sion to Heaven, His session at the right hand of God the Father, even as our Lord commanded us [to commemorate him], at this time, on this Eucharist which is set before us. We also commemorate specially our father Adam and our mother Eve, the holy mother of God, Mary; the Prophets and Apostles, the Martyrs and Confessors, the Priests and Holy Fathers, the true Pastors, the orthodox and praiseworthy Doctors, the Solitaries and Monks; those that now stand and pray with us, together with all who in past ages have pleased thee, from our father Adam even to the present day. Again we commemorate our fathers and brethren and masters that have taught us the word of truth; our own and all the faithful departed; especially, and by name, those of our own blood (A. B. C.); those who participated in the erection of this Church (D. E. F.); those who have participated, or who yet participate, in the maintenance of this place (G. H. I.); and those who have fellowship with us whether by word or deed, whether in little or in much (K. L. M.): but most especially him for whom and on whose behalf this Mass is celebrated (naming him N.). O God, grant a good remembrance to N., and forgive his debts and sins, of thy mercy. *But if it is for a Saint, then he says,* O God, grant a good remembrance to the holy lord S., whose memory we this day celebrate.

*But if the oblation is made in memory of Mary, mother of God, he says,* But most especially [do we commemorate] the holy mother of God, Mary, in honour of whom, and for whom, this oblation is offered, peculiarly and singularly, that she may be to thee, O Lord, an intercessor for all those who have recourse to the aid of her prayers. O good and merciful God, through her prayers, which are heard and accepted with thee, turn, in thy goodness, to the prayer of him who has singularly honoured her memory. Cause to pass from him temptations and chastisements and the rod of wrath, and forgive his debts and sins, of thy mercy, through the prayers of thy mother, and of all thy Saints. Amen.

*Again.*

THOU, O God, wast made an oblation,

and to thee oblations are offered. Accept this oblation at my hands, who am weak and sinful, for the soul of *N.* (repeating the name three times.)

*Again.*

O God, of thy grace cause rest and good remembrance to my father and my mother, to my brothers and sisters, to my kinsmen and my teachers. (*If it be for a sick person*), Merciful God, have pity upon *P.*, and grant him health of soul and of body. (*If it be a vow Mass*), O God, give comfort and remembrance to *B.*, and in thy mercy forgive his trespasses and sins. (*If for a deceased person*), O God cause to him rest and good consent, in thy habitations of light, with all the doers of thy will. Cause rest and good remembrance to my father and mother, and all who have any fellowship with me, and all who have asked of our weakness that we should remember them in this oblation to thee, offered by us sinners whose names are known to thee; (and they are never repeated when the parties are living).

Σταμεν καλως. Κυρια ελεησον. (*Greek words for, "Let us stand in comely order. Lord have mercy upon us."*)

*Here he deposits the sacred mysteries on the table, placing the cup towards the east and the plate towards the west: then he spreads the Anaphora or covering over them and says* (Heb. iii. 3.),

THE heavens were covered with his glorious splendour, and the whole creation was filled with his praise.

*Here he places incense (in the censer) and says,*

LET us all pray, and ask mercy and grace from the Lord.

O Lord, merciful and loving, arise and help us. May we be worthy to offer up praise and thanksgiving and honour and glorification and exaltation, well, without ceasing, faithfully, at all times and at all seasons.

*Here he begins the general Sedra (or Order) Proemium.*

PRaise be to that desirable fruit which budded forth from the Virgin's bosom, and magnified and exalted the memory of her that bore it; to that adorable Lord,

whose is the praise of His Saints' joyful festivals, and of their choirs in all creation; to Him, the living and life-giving, who, with His sweet voice awakes the dead, and causes them with Him to enjoy delights in glory: to whom belong praise and honour and worship, at the present time of this Divine and perfect Eucharist, and at all festivals and seasons and hours and times, and in all the days of our life, now and evermore, to ages of ages.

*General Sedra (or Order.)*

WE worship thee, we thank thee, we praise thee, O Creator of the world, and sole possessor of creation. (We praise) the blessed root that sprung and came up from the thirsty ground, even Mary; and the whole earth was filled with its glorious sweetness, which expelled the putrid odour of Gentilism on every side by a glorious doctrine. We offer before thee this incense, after the similitude of Aaron the priest, who offered to thee pure incense in the temporary tabernacle, and by it averted mortality from the people of Israel. Thus we ask of thee, O Lord God, to accept this incense of perfume which our meanness, by reason of our sins and offences, offers unto thee, for our father Adam and our mother Eve, for the Prophets and Apostles, for the just and righteous men, for the Martyrs and Confessors, for the Holy Fathers and true Pastors, and orthodox and laudable Doctors, for the Solitaries and Monks, for the holy mother of God, Mary, for the Orphans and Widows, for the Stricken and Oppressed, for the Sick and Afflicted, for all that have told and charged us to remember them in prayer to thee, O Christ our God, for the Living and the Dead, and the rest of our souls in the heavenly Jerusalem. Thus we offer up praise and honour and worship to thee O Lord, Father, Son, and Holy Ghost, now and evermore.

*Then he puts perfume (into the censer) and says,*

To the praise and honour of the holy and glorious Trinity we place perfumes, by my hands, who am weak and sinful. Let us all pray and ask mercy and grace from the Lord. Merciful Lord, have mercy on us, and help us.

*He takes the incense, and after adoring, incenses three times the centre of the Table of Life, in token of the Father, saying, Adoration to the gracious Father. Then he incenses three times the north horn of the altar, in token of the Son, saying, Adoration to the merciful Son. And he incenses three times the south horn, in sign of the Holy Ghost, saying, Adoration to the Living and Holy Spirit. Then he ascends the steps, and lifts the incense over the sacred mysteries towards the east, and after the verse, "Praise the Lord, ye righteous," says, With incense of perfume be the commemoration of the Virgin Mary, mother of God. And towards the west, with the verse, "Praise the Lord, all ye nations," he says, With incense of perfume be the commemoration of the holy Prophets and Apostles and Martyrs. And towards the north, with, "Glory be to the Father, and to the Son, and to the Holy Ghost," he says, With incense of perfume be the commemoration of the Doctors, and Priests, and just, and righteous. And towards the south, with, "As it was in the beginning," &c., he says, With incense of perfume be the commemoration of the Holy Church and all her children.*

*Then he bears the incense round over the sacred mysteries three times, and comes down the steps, and says this*

*Incense Prayer.*

ACCEPT, O Lord, of thy grace, the incense of thy servants, and be pleased with the smoke of thy priests, and favourably regard the ministration of thy worshippers; and magnify by it the memory of thy Mother, and of thy saints, and of all the faithful departed, O Christ, the Son, who art worshipped and glorified with the Father and the Holy Ghost now and for evermore.

*Obigation.*

<sup>1</sup> May the just and righteous, the Prophets, and Apostles, and Martyrs, and Confessors, and the holy Mother of God,

Mary, and all the Saints that have pleased thee, O Lord, in every generation, be deprecators and intercessors to thee for the souls of us all. By their prayers and intercessions cause wrath to cease from thy people, and be merciful to the sheep of thy pasture, and cause thy peace and thy salvation to dwell in the four quarters of the world; and be propitious to the departed, of thy goodness, O our Lord and our God, for evermore.

*He then, placing the incense, repeats (the Niceno-Constantinopolitan Creed, viz.)*

We believe in one God, &c. &c. &c.

*And then this Vestige or Supplement.*

MAR Mary that bore thee, and John that baptized thee, be deprecators to thee for us: and do thou have mercy upon us.

*Then he begins the Responsory of the Offertory composed by Mar Severus, Patriarch.*

I WILL extol thee, O Lord my King, through the prayers of Mary who brought thee forth, and of John who baptized thee. Thou art the only Son and Word of the Heavenly Father. Thou art immortal in thy nature, but dost pity us, and in pity came down from Heaven for the life and salvation of all mankind. Thou didst take a body from a holy, blessed, and pure virgin, even from Mary, who brought forth God, and didst become very man. [Thou wast hanged on the cross for us; by thy death thou didst trample under foot and destroy our death.] Thou art one of the Holy Trinity. Our Lord Christ, who art equally worshipped and praised with thy Father and with thy Living and Holy Ghost, have mercy upon us all.

*Then he repeats the ancient triple Invocation.*

HOLY God, Holy Mighty One, Holy Immortal, thou that wast crucified for us, have mercy upon us three times. Christ have mercy upon us. Holy, holy, holy.

*Then the Prayer before the Apostolical reading, viz.*

ACCEPT, O Lord God, our prayers and supplications which we at this time present before Thee, and grant to us that with purity and holiness we may keep

(1) In Mr. Peet's translation this is given in continuation of the *Incense Prayer*.

thy holy commandments, and those of thy divine Apostles, and (especially) of Paul the architect and builder of Thy Holy Church. O our Lord and our God for evermore.

*Deacon.* I have heard Paul, the blessed Apostle, say (Gal. i. 8.), If we or an angel from Heaven preach another Gospel to you than that which we have preached, let him be anathema of the Church, [because there will arise different doctrines in all parts. Blessed is he who beginneth and endeth with divine instructions.

*Then he says, such a Chapter; and adds,*

BLESS, O Lord, praise be to the chief of the Apostles, and his prayers be with us. Amen.]

*Prayer before the Gospel.*

IMPART to us, O Lord God, the knowledge of thy divine will, and perfect in us the understanding of thy Holy Gospel: and grant to us that with joy we may keep entirely thy commandments and fulfil thy will, and may be made worthy of blessing and mercy from thee now and for ever.

*The Deacon reads the Epistle from St. Paul's first Epistle to the Corinthians [ch. xv. 20—28.]*

BUT now is Christ risen from the dead, &c. &c. — — — that God may be all in all.<sup>1</sup>

*Then he says twice,*

OFFER to him sacrifices and bless the Lord.

*Priest.* Peace be with you all.

The Gospel of our Lord Jesus Christ, according to the life-giving preaching of

St. John or St. Matthew the Apostle who preached life and salvation to the world.

*But (if it be not Matthew or John, but Mark or Luke, he says,*

THE Gospel of our Lord Jesus Christ, according to the life-giving evangelization of Mark or Luke who announced life and salvation to the world.

*Thus it is for every day in the year, except the first of the Annunciation to Zacharias, when (instead of the above passages from Ps. xcvi. 8.) the Deacon says (from Ps. cxviii. 26.)*

BLESSED is He that cometh, &c. &c.

*Priest.* In the time of the dispensation of our Lord and God and Saviour Jesus Christ, the Word of Life, God who was incarnate of the holy Virgin Mary, these things occurred thus.

*Deacon.* We believe and confess it.

*The Priest then reads the Gospel from John (v. 24—29.)*

VERILY verily I say unto you, he that heareth, &c. &c. — — — to the resurrection of damnation.

*And then, Peace be with you all.*

[*Deacon.* And with thy spirit. May the Lord accept your ministry, and assist us through your prayers.]

To Him, even our Lord Jesus Christ, be praise and thanksgiving and blessing for His words of life to us, and to His Father that sent Him for our salvation, and to His Spirit, the living and holy, who quickeneth us, now and evermore.

[*Here the Priest putting more incense into the censet, the Deacon says,*

BLESS, O Lord. The incense is put in by the hands of the reverend Priest, in the presence of the merciful God; before his Holy altar; before these holy and Divine mysteries; and before this awful and holy sacrifice.]

Let us all pray, and ask mercy and grace from the Lord. Merciful Lord, have mercy upon us, and help us. May we be worthy to offer up praise and thanksgiving, and honour and glory, and exaltation without ceasing, faithfully at all times and in all seasons.

To Him who is the pardoner of trans-

(1) In Mr. Peet's translation the reading of the Deacon here comes first. The following remark is made:—The Rubric appoints proper lessons, which should be read from a Syriac book; but the invariable custom is, for the Deacon or attendant to repeat, from memory, from the twenty-third to the twenty-sixth verse of the eleventh chapter of the First Epistle to the Corinthians. At the conclusion he says,

Bless, O Lord, hallelujah, hallelujah, hallelujah. Offer to the Lord sacrifices of praise: bring an offering, and come into His courts. O worship the Lord before the altar of His holiness. Hallelujah.

gressions and the remitter of sins; to Him who is the sanctifier of the polluted, and the acceptor of the penitent; who willet the conversion of sinners, and desireth the salvation of offenders; to Him that hath said, Call, and I will answer; knock, and I will open, and I will give my hand to you, and remit your sins and offences; to Him belongeth praise and honour and adoration at this time of celebrating the Divine and perfect Eucharist, and at all feasts and seasons, and hours and times, even all the days of our life. On this smoke of incense (may our praise ascend) now and alway for evermore.

*Deacon.* Amen.

*(After the incensing, the Priest resumes the prayer thus.)*

Thou therefore that pardonest and cleanseest, thou that dost remit, cover, and blot out, and dost not remember our wickedness, blot out, O my Lord, by thy loving mercy, my sins which are many, great, and not to be numbered, and the sins of all thy faithful people. Spare, good (Lord), and have mercy upon us. Remember me, O Lord God, of thy mercy, and remember the souls of our fathers and brethren, our masters and doctors deceased, and all that are deceased faithful children of thy holy and glorious Church; give rest, O Lord God, to their spirits and souls and bodies, and sprinkle the dew of mercy and grace upon their bones. Be sparing and propitious to us and to them, O Christ our King, the Lord, our Lord and the Lord of glory. Answer us, O Lord; come to our aid; succour us and deliver us; and accept our prayers and supplications. Cause to pass away and to cease from us hard chastisement and the rod of wrath: of thy mercy, O Lord, forbid them and take them away; and make us all meet for that good end which is for the men of peace; and vouchsafe to us this Christian consummation which is lovely and fair and well pleasing to thy Divinity. Make us all meet for a good end: and to Thee we offer up praise and thanksgiving, now and for evermore.

*Sedra.*

O LORD God, mighty, strong in battle

and glorious, arise, help and deliver us from evil and its power by thy prowess and uplifted arm. Thou, O my Lord, of thy goodness and manifold mercy, wast incarnate of the Holy Virgin Mary, and of thy mercy to mankind didst clothe thyself with a body. O Lord, our Lord by that throne of heaven which is raised to thy majesty, by the four-faced beasts that are yoked beneath thy chariot, by the company of angels and archangels who praise thy Divinity, by the ranks of cherubim that bless and glorify and extol thy might, by the seraphs of fiery wings, that shout and cry and say, Holy, holy, holy Lord, in thy holiness, by all the force, and order, and array of those who stand and minister to thy worship, with the essence of thy self-existent Divinity even in the womb that bare thee, cast us not away, O our Lord, from thy presence, but show us the path of life and salvation, that we may be led by it to the mansion of thy kingdom: and grant to us that we may thankfully confess thy goodness, and pray, and supplicate, O Lord, to thy benignity.

O our Lord Jesus Christ, have mercy upon us.

O our Lord Jesus Christ, help us.

O our Lord Jesus Christ, look on us with the eyes of thy mercy.

O our Lord Jesus Christ, deliver us from our enemies.

O our Lord Jesus Christ, hide us under the wings of thy Cross.

O our Lord Jesus Christ, rescue us from every craft of the devil.

O our Lord Jesus Christ, raise us from the depth of sin.

O our Lord Jesus Christ, lift us up from the pit and whirlpool of tribulation.

O our Lord Jesus Christ, deliver us from every evil thought.

O our Lord Jesus Christ, deliver us from uncleanness and blasphemy.

O our Lord Jesus Christ, wash us from the filth and pollution of what is hateful.

O our Lord Jesus Christ, wipe us clean from improbity and baseness.

O our Lord Jesus Christ, replenish us with thy goodness and blessing.

O our Lord Jesus Christ, furnish us

from thy treasury, which is full of mercy and grace.

O our Lord Jesus Christ, make us rejoice in thy bride-chamber, full of gladness.

O our Lord Jesus Christ, make us merry with the choice companions and guests, the children of thy kingdom.

O our Lord Jesus Christ, prepare us there a place with the just and righteous that have been well-pleasing to Thee.

O our Lord Jesus Christ, range us with the sheep, the children of thy right hand (in judgment).

O our Lord Jesus Christ, cause us to shine with the elect and holy, in the day of appearing of thy majesty.

O our Lord Jesus Christ, at thy spiritual banquet make us sit at thy right hand, that we, our deceased (friends), and all the faithful departed, may offer up praise and thanksgiving to thee, our Lord, and to thy Father, and to thy Holy Spirit, now and evermore.

*Deacon.* Amen.

*Priest.* May we receive the pardon of offences and the remission of sins in both worlds for ever and ever. Amen.

[Peace be with you.

*Deacon.* And with thy spirit. May the Lord accept your ministry, and assist us through your prayers.

*During the repetition of the above, the bells, cymbals, &c. are sounded, and the Priest turning his face towards the south, says privately,*

MAY our souls, the souls of our Fathers, Brothers, Rambans, Doctors, our dead, and all the faithful dead, who are the children of thy holy Church, be clothed with the holiness of the Son of God in both worlds for ever. Amen.

*Here the Priest, continuing in the same posture, the Deacon goes and stands before him holding the censor in his hand, into which the Priest puts incense, and marking the censor thrice with the sign of the Cross, says,*

We must answer. *Here he touches the top of the hook by which the censor is suspended, with his right hand, and with his left takes one chain that is attached to the censor, and the chain which belongs to the cover of the censor, saying,*

The Holy Father is holy.

*Then, removing his right hand from the censor, he with it marks himself with the sign of the Cross.*

*The Deacon then says, Amen. The Priest then takes the third chain in his left hand, and touching the top of the hook and the middle of the chains with his right fingers, says, Holy. Then, marking himself with the sign of the Cross, he says, The Son is Holy. The Deacon adds, Amen.*

*The Priest then takes the last chain in his left hand, and with his right finger touches the top of the hook, the middle of the chain, and top of the censor, saying, Holy. Then again marking himself with the sign of the Cross, says, The living and Holy Ghost is holy. The Deacon adds, Amen.]*

*He places incense in the censor, and upon it makes the sign of the Cross three times, and says,*

LET us answer and say,

Holy is the Father, holy. Holy is the Son, holy. Holy is the Living and Holy Spirit, who sanctifieth the incense of his sinful servant, having been propitious and merciful to our souls, and the souls of our fathers and brethren, our masters and doctors, and other friends deceased, and on all that are deceased faithful children of the holy Church in both worlds, for ever and ever. Amen.

*Deacon.* Ζοφία σοφίας. Let us all stand with wisdom.

*Then the Priest begins at the head of the people [repeating after him.] the Niceno-Constantinopolitan Creed, viz.*

We believe in One God, &c. &c.

*He then washes the tips of his fingers with water, and says,*

Wash away, O Lord God, the filth and stains of my soul, and cleanse me by thy sprinkling of life; that so I may be worthy to ascend purely and holily to thy holy of holies, which is both sacred and sanctifying, and may without spot handle thy adorable and divine mysteries, and with a pure conscience may offer to thee a living sacrifice, well pleasing to thy divinity, and resembling thy glorious sacrifice, O our Lord and our God for evermore.

*Then he asks remission for himself, and says,*

My brethren and masters, pray for me, that my offering may be accepted.

*He bows before the table of life, and prays privately (or inaudibly) saying,*

HOLY and adorable Trinity, have mercy on me.

Holy and adorable Trinity, pardon my sins.

Holy and adorable Trinity, accept this offering from my weak and sinful hands.

O God, of thy merciful goodness cause rest and a good memorial on thy holy and heavenly altar, to thy Mother, thy saints, and all the faithful departed. O God, pardon and remit at this time the sins of me thy sinful servant, and assist my weakness, who call upon thee at all times. And by the prayers of thy Mother and of all thy saints, O God, of thy mercifulness pardon and remit the sins of those who are of our blood, of our father, and brethren, and masters, and (especially) of him for whom this sacrifice is offered.

*Here he makes a memorial of whomsoever he wishes: then he kisses the step (of the altar) and ascends.*

*The prayer that is said on the Thursday of the Institution of the Sacrament, and on the Sabbath of Annunciation, instead of the first prayer (in St. James's Liturgy following) viz. that of Peace, is the Prayer of the Supper, and runs thus—*

*[Prayer of the Last Supper, to be used at its anniversary on Maundy-Thursaday, and on one other eve only of the year, instead of the prayer "God of all" &c. that precedes the kiss of peace.]*

O CHRIST our God, who in that thy mysterious Supper didst fulfil the ancient and typical ministration, and didst fulfil also to us the new mystery (or sacrament) of grace, we ask of thee, O Lord, that thou wouldest effect for us a communion and participation of thy holy and mysterious Supper. Make us worthy to enjoy the same holly and unblameably, and to be by it delivered from all thoughts of sin, and may be well-pleasing to thee in secret and openly, here and in our whole

life, without ceasing. Make us to enjoy the bounties of thy kingdom, and thy heavenly bridal chambers. And for all thy goodness towards us, and glory and worship and feast of goodness, may we offer up to thee praise and thanksgiving, and to thy Father, and to thy Holy Spirit, now and evermore.

*By the aid of the Living God, who giveth life to all, we now write the ANAPHORA of St. James, brother of our Lord, which is the first Liturgy, and which he is said to have taken from the mouth of our Lord, and learnt, without adding the least to it, even a single word. By this office the Communion must be celebrated on a day of imposition of hands, i. e. conferring of Orders. Also a new Priest ought to perform his first Communion by this, and also to offer by this on the Lord's Days.*

*First prayer before (the kiss of) peace (except on Maundy Thursday or the Sabbath of Annunciation, when they substitute the one above.)*

God of all, and Lord of all, make us, though unworthy, worthy (participators) of this salvation: that, being without guile, and united in the bond of charity, we may greet each other with a holy and divine kiss, and offer up to thee praise and thanksgiving, and to thy Father, and to thy Holy Spirit, now and evermore.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Deacon.* Let us give (peace.)

*People.* It is meet.

*Deacon.* After (this kiss of peace, let us bow down our heads.)

*People.* Before thee.

*Priest.* Thou, who art alone the merciful Lord, who dwellest in the highest, but hast respect unto the lowly, send down blessings upon those who have bowed their necks before thee. Bless them through the grace of thy only-begotten Son, with whom to thee is justly ascribed praise and honour and power, with thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

*People.* Amen.



*Priest.* O God the Father, who of thy great love to mankind, didst send thy Son into the world to bring back the straying sheep; reject not, O Lord, the service of this bloodless sacrifice; for we trust in thy mercies, and not in our own righteousness. Let not this mystery, which was instituted for our salvation, be to us for condemnation, but for the blotting out of sins, and grateful acceptance of thy goodness, and of thy only-begotten Son, and of thy Holy Spirit, now and evermore.

*People.* Amen.

[*Deacon.* Bless, O Lord. We must stand in proper order, we must stand with awe, we must stand with silence, we must stand with purity, we must stand in holiness. Again, brethren, we must all stand with love, true faith, piety, and godly reverence: we must regard the holy mass, placed before us by the hands of the honourable priest, as a living sacrifice, that he may lift up blessings, peace, sacrifices, and thanksgivings, to the Father, who is the owner of all, for us all.

*People.* For mercy (from God.)]

*The Priest lifts off the Anaphora, or covering (from the sacred mysteries) and says, (apostrophizing it,)*

Thou art the strong rock that sent forth twelve streams of water to the twelve tribes of Israel: thou art the strong rock that was laid over the tomb of our Saviour.

*Then the Priest makes the sign of the Cross six times: once on his own face; once turning from the Altar towards the north; once towards the south; and three times over the people. He then says,*

Thy love of God the Father, and the grace of the only-begotten Son, and the fellowship and overshadowing of the Holy Ghost, be with you all, brethren, for evermore.

[*Deacon.* Amen.

*People.* And with thy spirit.]

*The Priest stretches forth his hands equally towards heaven, and says,*

Upwards, where Christ sitteth at the right hand of God the Father, be the

minds, and thoughts, and hearts of us all at this hour.

*People.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*People.* It is meet and right.

*Priest* [*bowing his head, says privately*]. It is truly meet and right that we should thank, adore, and praise the Maker of all creatures.

*Here, elevating his voice,*

Him whom the heavenly powers, corporeal and incorporeal, praise, the sun and moon, and all the stars, the first-born marked in the heavenly Jerusalem, Angels and Archangels, principalities, powers, thrones, dominions, the armies of many-eyed Cherubim and six-winged Seraphim, who (with four wings severally) covering their heads and their feet, (with two) fly one to the other, hallowing thy name, and crying and saying,

*People.* Holy, holy, holy, Lord God of Sabaoth, Heaven and earth are full of thy glory. Hosanna in the highest: blessed is He that cometh in the name of the Lord: Hosanna in the highest.

*Priest bowing (says privately while the people are repeating the above,)*

Thou art truly holy and the sanctifier, O King of the World. Holy also is thy Son, our Lord Jesus Christ. Holy also is thy Holy Spirit, who searcheth out thy mysteries. (1 Cor. ii. 10.) From earth didst thou create man and place him in Paradise; and when he transgressed thy commandments, thou didst not leave him to his wanderings, but guidedst him by means of Prophets, and at last sentest thy only-begotten Son into the world, who, when He was incarnate by the Holy Ghost of the Virgin Mary, renewed thy image that was decayed, and,

*Elevating his voice,* When He was prepared to assume death voluntarily for us sinners, Himself without sin, He took bread into His holy hands, and when He had given thanks, He blessed, + sanctified + [*here he marks the bread with the sign of the Cross*], and brake + [*here the Priest breaks the crust of the cake across*

without separating the parts], and gave it to His holy Apostles, and said, Take and eat of it: this is my body, which for you and for many [here the Priest breaks the crust of the cake in the opposite direction, so as to form a cross] was broken, and given for remission of sins, and for life, for ever and ever.

*People.* Amen.

*Priest.* Likewise also He took the cup; and when He had given thanks, [marking the top of the cup with the sign of the cross] He blessed, sanctified, and gave it to His holy Apostles, and said, Take and drink of it all of you: this is my blood, which for you [here the Priest putting the fore-finger of his right hand on the top of the cup, and shaking it, adds] and for many was shed, and given for remission of sins, and for life for ever and ever.

*People.* Amen.

*Priest.* This do in remembrance of me. When ye communicate in this mystery, commemorate my death and resurrection till I come.

*People.* Thy death, Lord, we commemorate: we confess thy resurrection, and look for thy second coming. We ask of thee mercy and grace, and the remission of our sins: let thy mercies be upon us all.

*Priest.* We, commemorating thy death, O Lord, and burial, and rising again the third day; thy ascension to Heaven, and session at the right hand of God the Father; and again thy second advent in which thou wilt judge the world in righteousness, and render to every man according to his works; do therefore offer this bloodless sacrifice to thee, that thou mayest not deal with us according to our sins, neither reward us according to our iniquities; but according to thy manifold mercies blot out the sins of us thy servants: for we thy people, thy heritage, supplicate thee, and thy Father through thee, saying,

*People.* Have mercy upon us, O God the Father Almighty: have mercy upon us.

*Priest.* We also, O Lord, thy weak and sinful servants, having received thy goodness, give thanks to thy loving-kindness for all, and on account of all.

*People.* We praise thee, we bless thee, we worship thee, we give thanks to thee, we ask pardon of thee: O Lord God, have mercy on us, and hear us.

*Deacon.* How terrible is this hour, how dreadful this time, my beloved, when the living and Holy Spirit comes from the heights of heaven, descends and lights on this Eucharist, and sanctifies it. Stand we with awe and dread, &c.

*The Priest, bowing (meanwhile) repeats the Invocation of the Holy Ghost, viz.*

HAVE mercy upon us, O God the Father, and send down upon us and upon these oblations thy Holy Spirit, the Lord equal to thee and to the Son, in throne and kingdom and co-eternal essence; who spake in the Old Testament, and thy New also; who descended as a dove upon our Lord Jesus Christ in the river Jordan, and as tongues of fire upon the Apostles in the upper chamber (of Zion). *Elevating his voice,* Answer me, O Lord: answer me, O Lord: answer me, O Lord: answer me, O Lord: and spare, and have mercy upon us.

*People.* Lord have mercy upon us. Lord have mercy upon us. Lord have mercy upon us.

*Priest.* That by overshadowing He may make this bread the life-giving body +<sup>1</sup>, the saving body +, the body of Christ our God +.

*People.* Amen.

*Priest.* And may perfectly make this cup the blood of the New Testament +, the saving blood +, the blood of Christ our God +.

*People.* Amen.

*During the whole of the above the bells are rung.*

*Priest.* That so they may sanctify the souls and spirits and bodies of those that communicate in them, to the yielding the fruit of good works, to the confirmation of the Holy Church which is founded upon the rock of faith, and against which the gates of hell shall not prevail. Deliver it from heretical scandals, even to the consummation (of all things), that it may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy

(1) The Crosses are placed where the Priest marks the bread &c. with a Cross.

Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

*People.* Amen.

*Deacon.* Let us pray.

*Priest, bowing.* We offer unto thee, O Lord, this bloodless sacrifice for the holy Sion the mother of all Churches, and for thy Holy Church throughout the whole world, that thou wouldest bestow upon it the gifts of thy Holy Spirit. Remember, O Lord, our just and upright Fathers, our Patriarch Mar Ignatius *N*, our Lord *N*, our Bishop Mar *N*, also the Priests and Deacons, and all ecclesiastical orders, together with my vileness. Remember not against me the sins of my youth, but pity me according to thy mercies. Remember also our brethren who are captives, who are sick, infirm, diseased, or vexed by evil spirits. Bless also the air, and the crown of the year. For thou art full of bountiful goodwill to every thing that liveth.

*Then elevating his voice,* Deliver us, O Lord God, from every opposition and insurrection of evil men, from the assaults and malice of the devil, and from all the plagues which for our sins might come upon us; and keep us in the observance of thy holy commandments: for thou art the merciful God, and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, now and ever.

*People.* Amen.

*Priest, bowing.* Remember, O Lord, the fathers and brethren that stand and pray with us, and those also that are removed from us: also those that have wished to offer and have not been able: and grant to each one his good petition.

*Then elevating his voice,* Remember, O Lord, all those whom we remember, and those whom we remember not; and accept their sacrifice, even to the extent of thy heavens. Reward them with the joy of salvation, and make them worthy of the aid which is from thee: fortify them with thy might, and arm them with thy strength: for thou art the merciful God, and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all

good and adorable, the giver of life, and equal to thee in essence, now and ever.

*Then bowing,* Remember, O Lord, all kings and queens of the true religion, and with the arms of the Spirit succour them, and subdue under them all their enemies, that we may live a life of quietness.

*And elevating his voice,* For thou art our Saviour and helper, and givest victory to all that hope in thee, O Lord. To thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

[*Deacon.* Bless, O Lord. Again we remember the holy Virgin Mary, that brought forth God: she is worthy to be blessed and praised by all the generations of the earth: she is holy, glorious, favoured with mercy, and ever a Virgin.]

*And again bowing,* Since thou hast power over life and death, O Lord, remember the holy Fathers, the Prophets and Apostles, St. John the Baptist, St. Stephen the Martyr, who was holy, exalted, chief [of Ministers, and the first Martyr, St. Peter, and Paul, who were chiefs among the Apostles, and all the faithful and holy dead. Let us pray to the Lord that it may be well with them. Lord have mercy upon us.]

*Then elevating his voice,* We beseech thee, O Lord, whose might prevails over impossibilities, join us in the congregation of the first-born written in heaven. We therefore remember them, that they may also remember us before thee, and communicate with us in this spiritual sacrifice, for the protection of the living, and the consolation of us who are weak, and the repose of the faithful who are asleep, our fathers and brethren and masters, through the goodness and mercy of thy only-begotten Son, (to whom with thee be glory,) and to thy Holy Spirit, [who is most holy, good, glorious, the giver of life, and consubstantial with thyself, now, always, and for ever.]

*Bowing,* Remember, O Lord, the true prelates, who from St. James the first Bishop until this day have confirmed invariable orthodoxy in thy Church.

*And elevating his voice,* The doctrine

of the lights and doctors who bore thy holy name before nations and kings and the children of Israel, confirm them in our souls: abolish the heresies that are noxious to us, and make us meet to stand blameless before thy dreadful tribunal. For thou art holy and the sanctifier of the holy: and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, now and evermore.

*People.* Amen.

*Priest bowing.* Remember, O Lord, all ecclesiastical orders, who in laudable orthodoxy have preceded us, and fallen asleep, and are at rest: also all in behalf of whom they have offered and those who are now named.<sup>1</sup>

*Then elevating his voice,* O Lord, Lord of the spirits of all flesh, remember all those who in the true faith have been removed from us: cause their spirits, souls and bodies to rest: deliver them from everlasting damnation, and give them joy in the region which is visited with the light of thy countenance: blot out there their transgressions and enter not into judgment with them: for there is none guiltless before thee, save thy only-begotten Son; through whom we also hope to obtain mercy, even the remission of sins for His sake, both for us and for them.

*People.* Give them rest, O God, spare and forgive, pardon, and cleanse away our and their sins, which have been committed against thee, whether willingly or unwillingly, with knowledge or in ignorance.

*Priest bowing.* Give them rest O God: spare our transgressions of thought, word, and deed, both open and secret; (but all alike) open to thee.

*Then elevating his voice,* But reserve to us, O Lord, an end without sin, and gather us under the feet of thy elect, where, when, and how thou wilt, only be it without the confusion of our transgressions: so that in this, as in all things, thy name, all honourable and blessed, may be praised and glorified, with that of our

Lord Jesus Christ, and of thy Holy Spirit, now and evermore.

*People.* As it was in the beginning, is now, and ever shall be, for ever and ever, Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Priest.* May the mercies of our God, Lord, and Saviour Jesus Christ be with you all, brethren, for evermore.

*The Deacon repeats the Catholicon.*

*The Priest breaks the bread, repeating the prayer (of St. Jacob Bar Salobi.)*

Thus truly did the Word, who was God, suffer in the flesh and was sacrificed, and was broken upon the Cross, and His soul was separated from His body, although His divinity was in no wise separated either from His soul or from His body +. And He was pierced in His side with a spear +, and there flowed out therefrom blood and water, a propitiation for the whole world +, and His body was bedewed with them +. And for the sins of the orb of the world +, the Son died on the Cross +. And His soul came, and was united to His body; and He turned as from the left side to the right, and made peace by the blood of His Cross, and united and joined heavenly things with earthly, and the (peculiar) people with the Gentiles, and the soul with the body. And He rose the third day from the grave, being but one Emmanuel, and not divided, after the inseparable union into two natures. Thus we believe, thus we confess, and thus we affirm, that this is the body of this blood, and this is the blood of this body.

*He then repeats this Prayer of (the same) St. James.<sup>2</sup>*

FATHER of truth, behold thy Son, the sacrifice that is well-pleasing to thee.

(<sup>2</sup>) The following Note from Renaudot (Vol. ii. p. 112) will throw some light on these ceremonies.

De fractione Eucharistie hæc habet Bar-salibi. Accipit Oblatam Sacerdos eamque frangit in duas partes, quod significet verbum verè passum esse in carne immolatumque et fractum fuisse in cruce. Accipit deinde partem ex corpore, eamque intingit in sanguine et eam efr

(<sup>1</sup>) Here follows, in Mr. Peet's Manuscript, a catalogue of names of former Patriarchs and Prelates.

Receive him who died for me, and be propitiated through him. Accept thy oblation at my hands and be favourable to me; and remember not against me the sins which I have committed before thy Majesty. Behold the blood which was shed on Golgotha by wicked men, and pleads for me: for its sake receive my supplication. Great as are my offences, so great are thy mercies: if thou wouldst weigh them together, thy loving kindness outweigh the mountains which are weighed in the balance with thee. Look at the sins, but look also at the victim offered for them: for greater is that offering and sacrifice than the guilt. For sin did thy beloved one endure the nails and the spear: let his sufferings suffice to propitiate thee, that by them I may live. Praise be to the Father who delivered up the Son for our salvation; and adoration to the Son who died on the Cross and made us live; and thanksgiving to the

signat super corpus, etiam, cum parte que est in manu ejus, prius leviter tetigerit, sive phoggerit eam partem que est in disco. Ita significat transfossum lanceâ fuisse Christum in latere suo. Deinde cum totum corpus sive omnes que in disco sunt particulas, signat, significat ipsum esse qui occisus, sanguine suo aspersus est: ipsum qui dixit in cenaculo, *Hic est sanguis meus*, et in cruce cum latus ejus lanceâ apertum est, exivit ex eo sanguis et aqua, quibus respersus est. Quando ex sanguine corpus signat in formam crucis, unionem facit anime cum corpore, significans quod postquam separata est anima Verbi à corpore ejus, reversa est, eisdemque rursus unita: quamvis nullatenus divinitas ejus separata fuerit à corpore ejus aut animâ. Panis est corpus Verbi Dei: vinum autem ejus anima: quia sanguis est typus anime, sicut scriptum est, quod omnis caro anima sanguis ejus est. Iterum postquam signum fecit ex sanguine super corpus, unit et conjungit ad invicem duas illas partes Oblatus: atque ita significat, Emmanuelem unum esse, neque divinum post unionem in duas naturas: significat etiam, quod postquam in cruce immolatus est, pacificavit per sanguinem crucis esse, univit et conjunxit celestia cum terrenis, populum cum populis, et animam cum corpore. Oblatum quoque dum in circumum circumdedit, significat quod pro peccato totius orbis immolatus est in cruce. Primo circumdedit illam ad dexteram, secundo a sinistra refert ad dexteram, ut significet quod Dominus a sinistra, sive ab errore ad dexteram nos rederit.

Spirit who began and who completed the mystery of our salvation. O Trinity exalted above all, spare us all.

*Another prayer, on breaking the bread.*

Thou art Christ, (our) God, who for our sakes was pierced with a spear in the side at Golgotha in Jerusalem. Thou art the Lamb of God, that bore the sin of the world. Do thou spare our offences, and remit our sins, and cause us to stand at thy right hand.

[During the repetition of the above, if there be any Cattanars among the congregation, they repeat the following prayers alternately, the senior Clergyman commencing; or they are said by the Attendant.

*First.* Amen. Bless, O Lord. Let us pray to the Lord for the Angel of love, peace, mercy, and blessings.

*Second.* Bless, O Lord. My brethren, let us pray to the Lord always to grant union to the Churches, peace to the monasteries, and protection to its priests and children, until the end.

*Third.* Bless, O Lord. My brethren, let us pray to the Lord always that we may be like the true Christians, in whom God delights by good works, and by pure and abounding labours of righteousness.

*Fourth.* O our Lord, make us worthy. My brethren, may we be delivered from the unquenchable fire, from the worm that never dieth, from severe punishments, from bitter weeping, and from endless gnashing of teeth.

*Fifth.* O Lord, save us by thy Cross. Amen. Bless, O Lord, O our Lord God, in thy mercy, grace, and great blessings, grant us the following requests.

*Sixth.* Perfect recovery to the sick; comfort to the afflicted; liberty to the bound; safe return to those who are far off; and good preservation to them that are near.

*Seventh.* Concord and unity to the divided; gathering to the scattered; finding to the lost; refreshment to the mourner; rest to the oppressed; consolation to the distressed; stability and support to the widow; sustenance and satisfaction to the poor; and a perfect pardon to sinners.

*Eighth.* Good rejoicing to Priests, and illumination to Deacons. O our Lord, let thy peace reign over the kingdoms of the earth; let war cease; let the dead have happiness; and us the pardon of transgressions and sins.

*Ninth.* Again, my brethren, let us pray always to the Lord to give good remembrance to holy Mary, who brought forth God; to the Saints, and to all the faithful dead: and let their prayers be a wall to us. Amen.

*Tenth.* Let us ask of our Christ good, mercy, and grace; and again let us beseech Him to comfort the souls of our fathers, brethren, Rambans, Doctors, and all the dead: let us give thanks to God the Father and Author of all things: let us praise His only Son, and living and Holy Ghost. O merciful Lord, may our souls be recommended into thy hands to obtain mercy. Pity and have mercy upon us.

*Then, elevating his voice, the Priest repeats the Lord's Prayer — Our Father, &c. in the manner following,*

O God, the Father of our Lord Jesus Christ, who art blessed by the Cherubim and hallowed by the Seraphim, and magnified by thousands of thousands and myriads of myriads of reasonable hosts; who dost sanctify and perfect the offerings and compliments of fruits which for a sweet savour are offered unto Thee; sanctify also our bodies and souls and spirits, that with a pure heart and a face without shame we may call upon Thee, saying,

Our Father, which art in heaven.

*People.* Hallowed be Thy name, &c. &c.

*(to the end of the Prayer.)*

*Priest.* Even so, O Lord our God, lead us not into temptations which we cannot abide, but deliver us from evil: for it is thou who makest an exit and escape for the temptation (1 Cor. x. 13), that so we may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Deacon.* Before thee let us bow our heads.

*Priest.* To thee the poor servants bow their heads, for thy mercies are rich. Send blessings, O Lord, and sanctify the bodies, souls and spirits of us all, and make us worthy to participate in the life-giving mysteries of Christ our Saviour, that we may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life and equal to thee in essence, now and ever.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Priest.* The goodness and mercy of the holy and glorious Trinity, the undivided, eternal, adorable, and co-essential, be with you all, brethren, for evermore.

*Deacon.* With fear and trembling let each attend and ask mercy of the Lord.

*Priest.* Spare, O Lord, and have mercy upon us.

*Priest.* Holy things are given to the holy and the pure.

*People.* Holy is the one Father: holy is the one Son: holy is the one Spirit. Glory be to the Father, and to the Son, and to the living and Holy Spirit, who are one, for ever and ever. Amen.

*Priest.* The one Holy Father is with us, who formed the world by His goodness.

*People.* Amen.

*Priest.* The one Holy Son is with us, who saved us by the precious suffering of His person.

*People.* Amen.

*Priest.* The one Holy Spirit is with us, who is the finisher and perfecter of all things that are and exist. Blessed be the Name of the Lord from ages to ages of ages. Amen.

*Deacon.* With us even so, Amen, in the offertory and in the prayers and the rest (of the service.)

*The Priest covers the sacred mysteries, takes the spoon and puts it on the plate, then descends to the front of the altar. He then performs (κικλον or) circuit to the Mother of God,*

*and puts incense in the censer. And when he has performed the cycle or circuit for the departed, or for penitence, for any one on whose behalf the offering is made, he bows down before the table of life, and utters the prayers following:*

To that Eternal Light which beamed forth from Eternal Light, which from the maternal womb and the virginal bosom budded forth as the fruit of life, to that Child of wonder who hath extended and exalted in heaven and earth the memory of her who bore him, to Him is praise and honour justly due.

*Sedra.*

WHAT tongue is sufficient to speak thy glories, O Virgin filled with all graces, the Mother of Christ our Saviour, who by His salutary manifestation dissipated from us the darkness of sin, and the seduction of corruption. Therefore we recognise thee as the spring of life, the fountain of salvation, the fruitful field blessed of the Lord, the ladder which ascends to heaven. And for this we admiring say, Blessed art thou the fleshly vehicle in which the Lord of angels dwelt: blessed art thou the true flaming bush from which the ark of the Highest was perceived. And now, O thou filled with graces, entreat with us the Son that sprung from thee, that He may by His grace blot out our sins, and by His mercy cover our transgressions, and make us and the departed meet for the mansions of the heavenly Jerusalem, and the bosom of Abraham: so that from the mouths of us all may be offered up praise and honour to thee, O Lord (Jesus Christ), and to thy Father, and to thy Holy Spirit, now and evermore.

*Another Prayer.*

MAKE me, O Lord, meet to feed on thee in holiness; that by the eating of thy sacred body my lusts may be destroyed, and by the drinking of thy life-giving cup my ill passions may be extinguished; and that by this I may be fitted for the propitiation of offences and the remission of sins, O our Lord and our God, for evermore.

*Another Prayer.*

VOUCHSAFE to us, O Lord our God, that our bodies may be sanctified by thy

holy body, and our souls enlightened by thy propitiatory blood: and that this may be for the propitiation of our offences, and the remission of our sins, O our Lord and our God for evermore.

*Another.*

VOUCHSAFE to us, O Lord God, that we may eat thy holy body, and drink thy propitiatory blood: and may we be heirs of thy heavenly kingdom, with all that have been agreeable to thy blessed will, O our Lord and our God, for evermore.

*The Priest then ascends the steps of the altar, and with the spoon takes out of the cup the reserved particle, called the Coal<sup>1</sup>, that has been dipped therein, saying,*

<sup>2</sup>THEE I hold, who holdest the extremities of the universe; thee I grasp, who rulest the depths; thee who art God I put into my mouth: by thee may I be delivered from the unquenchable fire, and be made meet for the remission of sins, like the sinful woman and the thief, O our Lord and our God for evermore.

*When he communicates, he says,*

THE propitiatory particle of the body and blood of Christ our God is given to His sinful servant for the propitiation of offences and the remission of sins, in both worlds, for ever and ever.

*And when he drinks of the cup, he says,*

By thy living and life-giving blood, which was shed on the Cross, may my offences be expiated and my sins remitted, O Jesus, the Word of God, who camest into the world for our salvation, for ever and ever. Amen.

*When he administers the Communion to a Priest or other ecclesiastical person, he says,*

(1) Literally "coal," in allusion to the vision described by the Prophet Isaiah, ch. vi.

(2) "Teneo ego te, qui contines facies orbis; te in membris habeo, qui vagis profundo; te Deus pono in os meum: per te liberer ab hunc inextinguibili, digno-que efficiar remissione peccatorum et delictorum, sicut peccatrix et latro, Domine Deus noster in Secula."—*Ordo communis Liturgie secundum Rituam Syrorum Jacobitarum*; taken from *Rubricat.* Vol. ii. p. 24.

THE propitiatory particle of the body and blood of Christ our God is given

to  $\left\{ \begin{array}{l} \text{the reverend Priest,} \\ \text{or the modest Deacon,} \\ \text{or the Monk of the order of} \end{array} \right\}$  for  
Antony,

the propitiation of his offences and the remission of his sins. May his prayers be with us. Amen.

*Then he takes the plate in his right hand and the cup in his left, and comes from the north, i.e. the right side of the altar [to the south or left], and when he turns he raises his right hand. And when the mysteries come forth, he says,*

FROM thy propitiatory altar may pardon descend to thy servants, O Son of God, who didst once come for our salvation, and art about to come for our resurrection and the renovation of our race, for evermore.

*Coming forth from the altar, he says,*

STRETCH forth, O Lord God, thy right hand, which is unseen, and bless this congregation of thy worshippers, who receive thy precious body and blood. May it be to thee truly for the propitiation of offences and the remission of sins, and for confidence of face before thee, our Lord and our God, for evermore.

*And when he has descended from the step, he says,*

MAY the mercies of our Lord God and Saviour Jesus Christ be on the bearers of these holy things, both on the dispensers and receivers of them, and on all those who have laboured and communicated in them. May the mercies of God be upon them in both worlds, for ever and ever.

*When he returns after the administration, he says,*

GLORY to thee, glory to thee, glory to thee, our Lord and our God for evermore. O Lord Jesus Christ, may thy holy body which we have eaten, and thy propitiatory blood which we have drunk, not be to us for judgment, or execution of vengeance, but for the life and salvation of us all. Amen.

*Deacon.* Let us stand. [O Lord, have

mercy upon us; O our Lord, pity thou, and have mercy upon us; our Lord, answer thou, and have mercy upon us; O our Lord, praise be to thee; O our Lord, praise be to thee; O our Lord, praise be to thee; O our Lord, praise be to thee; bless, O Lord, praise be to God in the highest, and honour be to her who brought him forth: let the crown of honour be upon the martyrs, and let grace and mercy be to the dead. Hallelujah. Let the earth bow down, and worship thee: let every tongue give thanks to thy name, because thou art the raised of the dead, and the sure trust of those who are buried.

*People.* O Lord God, we give great thanks to thee for all thy mercies.]

*The Priest pronounces the Acceptance of Grace (or Thanksgiving), viz.*

WE give thanks to thee, O Lord, for the greatness of thy mercies, by which thou hast made us meet to communicate at thy celestial table. O Lord, let us not be condemned for our participation of thy sacred mysteries; but having been made worthy of communion with thy Holy Spirit, may we obtain a portion and inheritance with all the just of ages past, and offer up praise and thanksgiving to thee, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Deacon.* After [participation let us give thanks.]

*People.* Before thee.

*Priest.* O God, great and admirable, who for the salvation of the human race didst bow the heavens and come down, pity us and have mercy upon us, that we may faithfully praise thee, and God the Father that begat thee, and thy Holy Spirit, now and ever.

*People.* Amen.<sup>3</sup>

*Deacon.* Bless, O Lord [this congregation].<sup>4</sup>

(<sup>3</sup>) This is supposed to be the conclusion of St. James's Mass.

(<sup>4</sup>) The above Prayer is directed to be chanted like the prayers of St. James.



*Then the Priest repeats the Obligation  
of Mar Jacob.*

+ + +

*After this the Priest makes the sign of  
the cross three times over the people,  
and says,*

Go in peace, my beloved brethren, when we commend you to the goodness and mercy of the holy and glorious Trinity, with the Viaticum and blessings which ye have received from the propitiatory altar of the Lord, the remote and the near, the living with the dead, redeemed by the victorious cross of the Lord, and signed with the mark of holy baptism. That (altar) will expiate your offences and remit your delinquencies, and give rest to the souls of your departed (friends). And I, a weak and sinful servant, shall procure pity and help through your prayers. Go in peace, rejoicing and exulting, and pray for me.

[*Deacon.* O our Lord, make us and our dead happy, through the prayers of her who brought thee forth, and of all thy saints.

*Here endeth the Public Service, and the  
veil is drawn.]*

*Then the Priest, bowing, says this prayer  
privately,*

By the oblation which we have offered this day, may the Lord God and His elect and holy angels be well pleased; and by it may He cause rest and a good remembrance to His mother and His saints and all the faithful departed, and him especially for whom and in behalf of whom this offering is made.

*Another.*

Thy pure and holy mouth, O Lord, hath pronounced and spoken thus: Who-soever eateth my body and drinketh my blood, and believeth in me, he abideth in me and I in him, and I will raise him up at the last day. To us, therefore, O Lord, who have eaten thy sacred body and drunk thy propitiatory blood, let it not be for judgment, nor for vengeance, nor for imputation, nor for accusation to me or to thy faithful people, but for the expiation of offences, and the remission of sins, for a blessed resurrection from the abodes of the dead, and for confidence before thy

dreadful tribunal, O our Lord and our God for evermore.

*Having ministered the entire body, he  
repeats the Psalm,*

THE Lord is my Shepherd, &c. &c.  
(Ps. xxiii. to the end.)

*He then drinks (what remains) in the  
cup, and says,*

By thy living and life-giving blood, which was shed on the cross, may my offences be expiated and my sins remitted, O Jesus, Word of God, who camest hither for our salvation, for ever and ever. Amen.

*When he wipes the plate that contained  
the consecrated particle, he says,*

If there is a member remaining, it remains to thy knowledge which created the world. If there is a member remaining, may the Lord be a keeper to it, and forgiving and propitiated to me.

*Having ministered the whole of the cup,  
he says,*

WHAT shall I render to the Lord for all His retributions to me? I will take the cup of salvation, and call on the name of the Lord. I will pay my vows to the Lord. (Pa. cxvi.)

[*If there be any to communicate, the  
Priest here gives the bread, which  
had been dipped in the wine, saying,*

It is given to the faithful believer for the atonement of his transgressions and the remission of his sins.

*Communicant. Amen.*

*During the repetition of the whole of  
the above, the Deacon says,*

He appointed High Priests, venerable Priests, and Deacons in the earth, by whose praises He adorns the Church. The Priest offers the fruits of the earth as the mysteries of his Master: he calls upon the Holy Ghost, who, immediately descending with joy, rests upon the bread and sanctifies it, and it becomes a body, and brooding over the mixed wine, converts it into blood. We who are faithful should exclaim, Lord have mercy upon us.

I saw Him upon the table, whom the fiery hosts fear to look upon: those who are clothed with the lightnings are consumed by the brightness of His presence;

but when despicable dust eats him His countenance is joyful. The mysteries of the Son are fire among those who are above: Isaiah, who saw it, bears witness to us. Behold! the mysteries, which were in that bosom of the Godhead, are divided among the descendants of Adam: the building of the chancel is like the chariots of the cherubim; the heavenly hosts are surrounding it. Behold the body of the Son of God is placed upon the table, and the children of Adam receive it into their hands rejoicing.<sup>1</sup>

*Again the Deacon, sometimes only,*

You who are sinners, rise at this time of the mysteries, ask pardon, and having received it, depart in peace. When you come into the presence of God at the time of offering, you must not forget the man who performs it, nor make excuses, nor stand idle, when another begs mercy from thee.

*Again.* God has given to men two dominions, one to the King, the other to the Priest. God has given the chief place on earth to the King, and the secret dominions over the living in the judgment to the Priest. The Lord has not given power to the King to take the censor; the Priest has no power to use the sword against the King: the King is the ruler to govern in civil affairs; the Priest is the ruler to sanctify souls: the King has only power to kill the body; but the Priest has power, by his curses, to destroy both body and soul: the prayer of him who is cursed is not received upon earth, and his supplications will not be accepted before God: he who is cursed is like a vine-branch, which being smitten by hail, and stripped of its beauty, is only fit to be consumed: he who is cursed is like an ear of corn blasted by a hot wind, which lies stripped of its splendour amidst the standing corn: he who is cursed is like the day which the Lord cursed, and which cannot be reckoned among the number of the days of the year: he who is cursed is like a dried river, that is the sport of

rivers and seas. O ye cursed! go and pray to the Priest who cursed you. If he will, he can easily loose, as he bound you: when he bids you go in peace, the Lord will cleanse you, and the angels will spread their wings to receive you.

*Again.* Isaiah saw in the sanctuary six-winged fiery and spiritual seraphim: each of them, O God, minister to thy majesty. With two wings they cover their faces that they may not behold thy greatness; with two they cover their feet, that they may not be consumed by burning fire; with two they do fly, exclaiming, O thou Son of God, thou art holy, holy, holy: let thy majesty be magnified in thy kingdom.

*Again.* I was a lost sheep: the Shepherd came and found me. He brake His body to feed me, and pierced His side to give me drink. Behold, thy children exclaim, Thou art holy, holy, holy, O Son of God, thou art holy; let thy majesty be magnified in thy kingdom. Praise be to God at all times: may His blessings be upon you in the day of judgment. O righteous judge, have mercy upon me; O thou great one, have mercy upon me who am unworthy, and upon the minister who offered this sacrifice to thee.]

*Another Collect of Mar Jacob.*

Son of God, who by the sacrifice of thyself hast saved the guilty, by thy living sacrifice dispel my evil passions, and heal my infirmities. Good is he that cometh.

*When he drinks the remains of the mixed wine, he says,*

THEY shall be moistened abundantly with the fatness of thy house, and thou shalt make them drink of thy delightful river. For with thee is the fountain of life, &c. &c. (Pa. xxxvi.) [from the eighth to the last verse.]

*And while washing his hands, he says,*

MAY the living fire of the body and blood of Christ our God extinguish the flames of fire and the fearful vehement torment from my members, and from the souls and bodies of all the faithful departed, who have put thee on (in regeneration) of water and of the Spirit. And

(<sup>1</sup>) Here follows another long sentence of the above description; but as it is often omitted, and as some doubt exists as to the meaning of some of the words, it is at present left out.

do thou call and place them in the last day, as thou hast promised, on thy right hand, O our Lord and our God for evermore.

*And as he washes his fingers, beginning with the right, three times, he says,*

LET my fingers modulate thy praise and my mouth thy thanks. By the nails in thy hands and thy feet, by the spear that pierced thy side, forgive me my offences and my sins.

*Then washing the left, he says,*

KEEP me, O Lord God, from all deceits: let thy right hand help me and preserve me from all sinister works for ever.

*Then wiping the plate with a sponge, he repeats this prayer of Mar Ephraim,*

WITH the sponge of thy mercy, O Lord, wipe away all my offences and sins which I have committed before thee. Of thy mercies, O Christ, King and Author of life, pardon me who have now administered thy holy mysteries. Make me worthy that with the just who have loved thee, even with the righteous who have been attached to thee, I may serve thee in thy heavenly kingdom for ever. Even so, Lord, Amen, now and at all times for evermore.

Continual praise be to the Lord, whose mercies be on you in the day of judgment; and as to me, poor and wretched, O just Judge pardon me. Pardon, O Lord; pardon, O merciful one; pardon me, slothful as I am, and the Priests and Deacons who have celebrated this offertory.

*Then washing his hands in water, he says,*

JUDGE me, O Lord, for I have walked in integrity. I have hoped, &c. &c. (Ps. xlili.)

*And wiping his hands, he repeats Psalm*  
XXII. (ut sup.)

BRING unto the Lord the children of rams; bring unto the Lord praise and honour. Bring to the Lord the honour due to His name: worship the Lord in the courts of His sanctuary. The voice of the Lord is upon the waters, the glorious God has thundered. The voice of the Lord, &c. &c.

*He then proceeds to the Sedra for the departed, beginning with this Preface,*

Him who by His death has destroyed

our death, and by His sacrifice for us has made propitiation for all the children of Adam, that good one should we remember; and Him should we praise at this time.

*Sedra.* Thou who wakenst the dead and raisest up those who are buried, receive thou, O Lord, the souls of these thy servants whose commemoration we perform this day. Make them to dwell, O Lord, in the blessed mansions of thy Father's house, with Abraham, Isaac, and Jacob, thy friends, and with all the faithful and holy who have rested in faithful expectancy of thee. Raise them up, O Lord, and cause them to stand at thy right hand; and may thy mercies be poured forth upon us all, that we may offer up praise and thanksgiving to the holy Trinity, now and for ever.

*Verses.* O our Lord Jesus Christ, let not thy body and blood, which we have received, be to us for judgment or for vengeance; but for the propitiation of offences, for our remission and resurrection and standing with confidence at thy right hand.

*"Thou shalt make them drink of thy delightful river." (Ps. xxxvi. ut sup.)*

MAY thy body, O Lord, which we have received, and thy living blood which we have drunk in faith, be to us a bridge and transit (over the flaming flood), whereby we may be rescued from the fire of Gehenna, and attain to life eternal.

Let not the hands which have extended their palms, and received from thee the pledges of new life, be delivered over to the house of judgment in the last day through the vehemence of the burning flame: for they are stretched forth to hold thee.

Our Saviour heard all the groaning of the departed from the head of the tree in Golgotha, and he was vehemently affected, and descended and broke the yoke of death from the necks of them that slept, and consoled them.

*Incomas.* Let the oblation which we have this day offered for them be to thy servants and handmaids, O Lord, an odour of sweetness. May thy will, O Lord, be therewith content, and of thy mercy cause them to rest.

*Vestigis (or Supplement.)* *U* Mentes

gave life to Reuben who had sinned, through the blood of beasts, how much more shall the faithful departed obtain propitiation through the living sacrifice which is sacrificed for them.

*Then he says thrice, Lord have mercy upon us: Lord spare and have mercy upon us: Lord answer us, and have mercy. Glory to thee, O God: Glory to thee, O Creator: Glory to thee, O Christ our King, who didst pity thy sinful servant. Bless, O Lord. Our Father which art in heaven, &c. &c.*

*Being blessed from the Throne (i.e. the Altar or Seat of the Divine Mysteries, which the Priest here kisses with much affection), he says,*

ABIDE<sup>1</sup> in peace, O holy and divine

Altar of the Lord: I know not now whether I shall return to thee, or not. May the Lord make me worthy to see thee in the Church of the first-born in heaven: on this covenant (of mercy) I rely. Abide in peace, O holy and propitiatory Altar; that the sacred body and stoning blood which I have received from thee may be to me for the expiation of offences and remission of sins, and for confidence before thy awful tribunal, O our Lord and our God, for evermore. Abide in peace, O holy Altar and Table of Life, and entreat for me our Lord Jesus Christ that we may never cease to remember thee, now and evermore.<sup>2</sup>

*Here comes the Anaphora of St. James, the brother of our Lord.*

### <sup>3</sup>THE FORM OF BAPTISM OF THE SYRIANS.

GLORY be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace richly abound towards us, who are weak and sinful, in both worlds for ever.

O Lord God, fit us for the spiritual service which thou didst deliver to thy holy Apostles, that they might baptize with fire and the Spirit. O Lord, grant that the souls of those who are now come to the washing of regeneration may obtain salvation through the instrumentality of us sinners, and that we may find mercy and grace, now and for ever.

*If it be a male child,*

*Psalms of David.* Bring young rams unto the Lord, Hallelujah. Ascribe unto the Lord glory and honour. Bring unto the Lord the honour due unto his name, Hallelujah. Worship the Lord in the

Court of his holiness. The voice of the Lord is upon the waters, Hallelujah. The glorious God thundered. The Lord is upon great waters, Hallelujah. The voice of the Lord is with power, the voice of the Lord is with majesty.

*If a female,*

The king's daughter stood with praise, Hallelujah, and the Queen at thy right hand in a vesture of gold of Ophir, Hallelujah. Harken, O daughter, and consider and incline thine ear; forget thine own people also and thy father's house, Hallelujah. So shall the king greatly desire thy beauty, for he is thy Lord, worship thou him, Hallelujah. The daughter of Tyre shall worship him.

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

Let David stand here in spirit by

(1) Osculator mensam vitæ, dicitque suspirandus et cum affectu;

"Mans in pace, altare sanctum et divinum Domini: necio utrum revertar ad te, necne. Præstat Dominus mihi, ut te videam in Ecclesia primogenitorum cælesti, et super hoc testamentum fiduciam habeo: Mans in pace, altare sanctum et propitiatorium; corpusque sanctum et sanguis propitiatorius, quæ ex te suscepti, sint mihi: ad expiationem delictorum et remissionem, et ad fiduciam coram throno terribili Domini et Dei nostri in sæcula. Mans in pace, altare sanctum et mensa vitæ, et depre-

care pro me misericordiam a Domino nostro Jesus Christo, ut nunquam cessem memoriam tui servare, ex hoc nunc, et usque in sæcula sæculorum. Amen."—Renaudot, Vol. ii. pp. 28, 29.

(2) Here, though sometimes before this, the Priest coming out of the chancel, and putting the eleeve a little over his hand, gives it to the people to kiss, who then depart, and the whole of the ceremonies are concluded. The service usually occupies about two hours.

(3) The following Services of the Syrian Church are published in the Madras Church Missionary Record for 1837, 1838.

those who receive baptism, and hear what he saith: O all ye that are thirsty, come ye to the Lord God; be strong, and of good courage. When this poor fallen Adam called on the Lord God in sorrow, He answered him when he came to the stream of the river Jordan, and renewed him who was formerly ruined.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let the seal of grace be a protection to us who believe. As the Hebrews were delivered from their destroyer through the blood that was sprinkled on the door-posts, thus may we have the grace of the washing of regeneration, which giveth life to those who take refuge in it, and is divine, and may thereby behold the Trinity in immortal light.

*Prayers (for Adults).*

O Lord God of the heavenly host, bless thy servants who are come for religious instructions, enlighten the eyes of their minds, that they may distinguish the vanities of this world; may put away from them every deadly work; and may offer praise and worship to Thee, and thy Son, and the Holy Ghost.

*Psalms of David.* The Lord shall feed me, so that I shall want nothing; and He shall make me to dwell in strong pastures.

*Canon.* John was confounded, and the river Jordan troubled, and the Seraphim cried out, Holy, Holy, Holy, is the Lord who came to be baptized.

*Psalms.* He shall lead me by the still waters. He shall convert my soul, and lead me into the paths of righteousness.

*Canon.* The Sanctifier of the Seraphim came to baptism, to sanctify water, that he might regenerate with water and the Holy Ghost the offspring of the old Adam.

Glory be to the Father, and to the only Son, and to the Holy Ghost, who by His divine influence renews with water and the Spirit the children of Adam ruined through sin.

As it was in the beginning, is now, and ever shall be, &c. Amen.

Behold, the Holy Ghost at the river

Jordan makes spiritual armour for the children of Adam, and clothes them with a glorious bright garment by water and the Spirit.

*Promion.*

GLORY be to Him who is the true and inexpressible light, who in His glorious providence hath separated and sanctified His spiritual flock by the sacrament of baptism. He is worthy to be praised and honoured, now and for ever. Amen.

*Sedra.*

O LORD God our Christ, who hast collected us together from wandering in sin; who hast called us to keep thy holy Commandments; who hast brought us into thy spiritual fold, and, conducting us to the streams of salvation and to the fountain of life, hast proclaimed by thy quickening voice, saying, Wash and be clean, and wash away evil from your hearts; bless these thy servants who are now come to receive the sign of everlasting life, that they may keep them (thy Commandments). Cause them to enter into thy fold, number them with thy sheep, cause thy face to shine upon them, and make them the children of thy Father, and worthy of regeneration. Put off from them the old man, and clothe them with an incorruptible garment. Nourish them well, and cause them to grow up to a perfect stature; that after a comfortable and humble life they may be worthy of a good and Christian end, and that both we and they may offer praise and glory to thee, with thy Father, and the Holy Ghost. Amen.

Defend, O Lord, with thy Cross the children who are come to baptism. The son of Zecharias declared respecting this baptism, I baptize with water; but He that cometh will baptize with the Holy Ghost. John, the son of Zecharias, stood by the river side; (He who is) the Power which is hidden even from the angels, came to be baptized of him. Our Lord came to be baptized, and John was for a witness; and the Father proclaimed from on high, This is my beloved Son.

*Prayer of Incense.*

O LORD, we offer this sweet incense to thine abundant mercies for these thy

servants who are come prepared for holy baptism, that they may be sealed by thee to everlasting life, may draw near to thy house, adhere to thy holy Commandments, and may offer praise and glory to thee, with the Father, and the Holy Ghost.

*Psalm.* As the hart panteth after the water brooks, so panteth my soul after thee, O God. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we believe that we shall be also in the likeness of His resurrection.

*Psalm.* Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

*The holy Gospel of St. John.* And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

*Monach.* Wash me thoroughly from mine iniquity. Hyssop cannot purge away the sin which I have committed, nor can water which is used as a symbol; but the sprinkling and purification of the heavenly washing and the riches of His abundant grace can.

*The Priest, turning the face of the infant towards the east, shall mark the sign of the Cross on its forehead with his thumb, without oil, saying,*

N. is signed in the name of the Father, and of the Son, and of the Holy Ghost, for everlasting life. Amen.

*Prayer of Inclination.*

O LORD God, I call upon thee to cast out all opposing and evil spirits. Do thou appear, O God, and confirm the word of faith through Jesus Christ our Lord. (*Raising his voice,*) O Lord, we offer praise and thanksgiving to thee, and thy Son, and thy Holy Spirit, now and for ever, for thou art a merciful and gracious God.

*Then the Priest, turning toward the west, and marking the sign of the Cross three times on the face of the infant, with its face towards the east, shall say,*

O LORD God, I seal in thy name. I drive out all wicked and unclean spirits from the creature, the work of thy hand. Rebuke the deceiver and adversary, and cleanse thy servants from the spirit of error. O thou wicked spirit, be afraid of the judgment to come. Approach not the creature of God, for it is not the abode of evil spirits, but the temple of God. I adjure thee, by the Father, and the Son, and the Holy Ghost, be thou plucked up, destroyed, and depart immediately. O wicked spirit, resist not.

*The sponsor, turning the infant's face toward the west, and taking hold of its left hand, shall say,*

I (N.) who receive baptism, renounce thee, Satan, and all thy works, and all thy emissaries and hosts, and all thy service and errors.

*Then the sponsor, turning the infant's face to the east, and taking hold of its right hand with his (or her) right hand, shall say,*

I (N.) who receive baptism, consent to thee, believe in thee, and in the doctrine which was divinely delivered by thee, through the Prophets and Apostles, and holy Fathers.

*Then the whole of the Creed shall be repeated.*

*Then the Priest taking off the child's clothes, and entering the Baptistry, shall say,*

O LORD, who hast sent down thy Spirit and created and brought into existence these children out of nothing, and through thy love to mankind hast fitted them for holy baptism; build them upon the foundation of the holy Apostles of the Lord, and make them true plants in the holy Catholic Church. Send thy Holy Spirit upon them, that they may be worthy of the mystical washing. Replenish them with thy divine gifts, and cause thy light to shine in the hearts of those who worship thee, that they may be delivered from the bondage of sin.

*Then the Priest shall dip his thumb in the anointing oil, and mark the sign of the Cross on the forehead of the infant, saying,*

I KNOW N. in the name of the Father, and of the Son, and of the Holy Ghost, for eternal life, with the ointment of gladness, that he (or she) may be worthy of adoption through regeneration. Amen.

*The Priest entering the Baptistry, and taking warm water in his right hand and cold water in the left, and mixing them together, shall say,*

O LORD God, mix these waters through our poor prayers, that they may become the spiritual womb which bringeth forth children of immortality, through the grace, mercy, and love towards mankind of our Lord Jesus Christ, with whom and with the Holy Ghost glory, honour, and power are due to thee, now and for ever. Amen.

*Tune.* O all ye Gentiles, hear this: John mixed water for Baptism. Christ sanctified it, went down into it, and was baptized. And when He went up from the water, the heaven and the earth gave Him honour, and the sun, moon, stars, and clouds praised Him, who sanctified rivers and fountains. Hallelujah, Hallelujah. Come ye and hear, and I will declare unto you. Hallelujah. Who hath seen two sisters so beautiful as Baptism and the Holy Church? There is a secret mystery between them: one bringeth forth and the

other nourisheth. For that which Baptism brings forth of water, the Holy Church receives, and presents it to the Lord as a spiritual offspring. Hallelujah.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, &c. When the Priest stretcheth out his right hand and baptizeth, the angels above greatly wonder; and man who is standing over the flaming fire invokes the Holy Spirit, and He immediately descending from heaven answers him, performs his will, and sanctifies Baptism for the remission of the sins of the world. Hallelujah, Hallelujah. (*Inclining.*) O Lord, thou hast given us a fountain of true purity which cleanses from all stain and defilement of sin. Grant even now, through us sinners, the breath which thy only Son breathed upon His holy disciples. (*Raising his voice.*) We offer to thee, and thy only Son, and the Holy Ghost, praise and thanksgiving now and for ever; for thou art the Saviour, and Sanctifier, and the giver of all gifts. Amen.

*The Priest blowing thrice upon the water from West to East, and from South to North, shall say,*

On blessing the first time: May the head of the famous great serpent which destroys mankind be bruised. On the second: May the shadows which appear, fly away from these waters. (*In the third:* O Lord God, I beseech thee that the wicked and unclean spirit may not descend along with these who are to receive Baptism, that they may be worthy to receive thy Divine gifts. (*Elevating his voice.*) Turn unto the water, O Lord, and of thy abundant grace and mercy sanctify it; and grant that we may offer praise and thanksgiving to thee and thy only Son, and thy Holy Ghost, now and for ever. Amen.

*The Deacon shall say,* My friends, how dreadful is this hour, and how tremendous this season; for the living and Holy Spirit descending from the height above the heavens, rests and dwells upon this water that is placed here, and sanctifies it. Pray, therefore, with humility and reverence, that we may all have unity and peace.

*The Priest inclining invokes the Holy Ghost.*

O LORD, appear on this water and sanctify by the influence of thy Holy Spirit, and grant that these persons to be baptized therein may be transformed, and may put off the old man ruined through the lust of error, and put on the new man which is renewed after the image of Him that created him. (*Raising his voice,*) O Lord God Almighty, make this water the water of comfort, joy, and satisfaction; water which represents the death and resurrection of thy only Son for the cleansing from filth, the loosing of bands, the remission of sins, the expiation of crimes, and the gift of adoption, and the garment of immortality, and the renewing of thy Holy Spirit.

*Then the Priest taking the vessel of ointment, and elevating it thrice in the form of a Cross, shall say,*

HALLELUJAH. The waters saw thee, O Lord. The waters saw thee and were afraid.

*Psalm.* The voice of the Lord is on the waters. The glorious God thundered, the Lord is upon the great waters. Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, &c. Amen.

*Then pouring ointment upon the water in the form of a Cross, he shall say,*

Wx pour the holy ointment upon this water that the old man may be renewed thereby. Amen.

*The Priest, inclining,* O Lord God, who didst send down thy Holy Spirit in the form of a dove, and sanctify the water of Jordan, perfect these thy servants who are now to be baptized. Purify them by thy washing of salvation, and make them heirs of Christ. (*Raising his voice,*) Grant that they, being renewed by thy grace, and being perfect conquerors, may preserve thy Divine treasures and gifts, and with us offer praise and thanksgiving to thee, and thy only Son, and the Holy Ghost. Amen.

*Here the Priest shall bless the water, saying,*

This water is blessed and sanctified by the Divine washing of regeneration,

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in the name of the living Father for eternal life +, and in the name of the living Son for eternal life +, and in the name of the living and Holy Ghost for everlasting life +. Amen.

*Then the Priest, putting the infant into the baptismal font with its face turned to the east, and himself turning to the west, and laying his right hand upon the head of the infant, shall immerse it three times, saying,*

N. is baptized for the remission of sins and the hope of everlasting life, in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen.

*Instead of immersing (the child), the Priest, taking two handfuls of water from before and behind, and one handful from both sides of the person who is to be baptized, and pouring them upon the infant's head, shall wash the whole body.*

*Then shall he say,* Be strong and of good courage. Appear as lights in the world through the washing of grace. Be strengthened with the power from on high by the Holy Ghost. Put away the old man ruined through evil desires, and turn away your face from him. Laying hold on the word of everlasting life, and conversing about it with unbelievers, know that you are hastening to that new life which is to come, and which is promised to believers; and so shall ye be meet to reign with Christ, through the riches of His abundant mercy.

*Anointing the infant with the ointment from head to foot, the Priest shall say,*

N. is sealed with the holy and sweet ointment, which is the seal of the true faith and of the perfection of the gift of the Holy Ghost, in the name of the Father, and of the Son, and of the Holy Ghost, for everlasting life.

*Conclusion.*

Go in peace, as I have commended you unto the grace of the Holy Trinity. May it preserve your life and ours for ever, without pain, from all the perditions of sin Amen.

*Laying the girdle on the infant, the Priest shall say Soghiso.* Brethren, sing

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praise to the Son of the Lord of all, who has prepared for you the crown which was desired by kings. Brethren, make your garments white as snow, and purify your lustre in the river Jordan. Dearly beloved, you are come up like angels from the river Jordan by the power of the Holy Ghost. You have entered the everlasting bride-chamber: you are this day decorated with glory in the place of Adam. Your garments are glistening, and the crown which you have to-day first received at the hands of the Priest is comely. Adam suffered infamy in Paradise, but you have obtained glory from the water. Dearly beloved, ye put on the armour of victory when the Priest invoked the Holy Ghost. Brethren, the angels rejoice, and they that are spiritual are satisfied with your incorruptible banquet. My brethren, ye have partaken of heavenly blessedness. Take heed, lest the wicked one deceive you. Praise the King of heaven, who has made you the sheep of His flock. An imperishable crown is placed on your heads. Sing aloud with a voice of praise. The fruit which Adam tasted not in Paradise is this day put into your mouths. O ye children of baptism, go in peace, and worship the Cross which defends you.

*Here the Priest, laying the sponge to the*

*mouth of the infant, and putting a crown on its head, shall say,*

O LORD God, decorate thy servants with the shining crown of the glory of thy holy name. May their life be unto thy joy and the praise of thy majesty: that they, being adorned with the grace of adoption, and decorated with the shining crown of glory, may be numbered with the spiritual flock, and be worthy to offer praise and thanksgiving to thee, and thy only Son, and the Holy Ghost, now and for ever. Amen.

*A Prayer to be said on removing the crown on the seventh day.*

O LORD, guide these thy servants by thy enlivening wisdom into thy delightful and evangelical work. Make them thy children of a spiritual mother, and brethren to thy only Son. Increase in them good thoughts. May they receive this crown in the kingdom of heaven. May they not be deprived of the assistance of thy right hand by the removal of this crown; but may they receive the crown of glory above, that they may grow and be strengthened by it, and may praise thee and thy only Son and most Holy Ghost, who is good, worshipped, the giver of life, and consubstantial with thee, now and for ever, world without end. Amen.

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### THE ORDER OF GIVING ALL THE ORDINATIONS IN THE CHURCH.<sup>1</sup>

*Know that no Ordination is given on a day when there is no performance of the Mass Service. First shall be said,*

“Holy art thou, O God, &c.” and  
“Our Father which art in heaven, &c.”

*Then the Bishop begins the first Order, which is that of Reader.*

*Prayer.* Glory be to the Father, and to the Son, and to the Holy Ghost: may His mercy and grace be poured upon us, who are weak and sinful, in this world and the world to come for ever. Amen.

O Lord God the Father, the Son, and the Holy Ghost, Lord of all and giver of

spiritual gifts, may thy strength be perfected in our weakness, and may we perform, through our unworthy intercession, the spiritual service of Ordination with which we are entrusted by thy sovereign grace.

*Here he shall begin the 105th Psalm, second Chorus.*

O give thanks unto the Lord, call upon His name: *Resp.* Hallelujah, Hallelujah, make known His deeds among the Heathen. Sing unto Him, sing psalms unto Him: *Resp.* Hallelujah, Hallelujah; talk ye of all His wondrous works. Praise ye His holy name: *Resp.* Hallelujah, Hallelujah; let the heart of them rejoice that seek the Lord. Seek the Lord, and be

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(1) See Elington's Antiquities. Book iii.

encouraged: *Resp.* Hallelujah, Hallelujah; seek His face evermore. Remember His marvellous works that He hath done: *Resp.* Hallelujah, Hallelujah; His wonders, and the judgments of His mouth. O ye seed of Abraham His servant: *Resp.* Hallelujah, Hallelujah; ye children of Jacob His chosen. He is the Lord our God: *Resp.* Hallelujah, Hallelujah; His judgments are in all the earth.

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

O God of abundant mercy, be thou only my propitiation: receive me, and have mercy on me, as thou didst on the prodigal son.

As it was in the beginning, &c.

O God the Son, who by thy gift didst endue the apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Spirit to be sanctified by Him.

*He who ordains offers praise, and gives them books to read, saying as follows,*

O LORD the Father, Son, and Holy Ghost, replenish these thy servants, bidden to the vocation of thy ministry, with the goodness of thy grace through my hands; and may it increasingly abide in these who receive it, all the days of their life, in meekness and pure works which are agreeable to thy sovereign will, now and for ever, world without end.

*The Metran approaching the steps of the altar, says,*

PEACE be with you.

*People.* And with thy spirit.

*The Metran then delivers the pastoral staff to the Archdeacon; and the Archdeacon, holding the pastoral staff in his hand, and standing at the south side of the entrance to the chancel, with his face towards the north, makes this declaration,*

MAY the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be with us evermore; and may this dreadful and divine service be performed by thee for the salvation of our souls, now and for ever.

*Having finished this, the Archdeacon takes the books from their hands, and says,*

PRAY for these who receive the ordination of Readers.

*The Metran shall then lay his hand upon their heads, saying as follows:*

O LORD God Almighty, of thine abundant grace choose these thy servants as a peculiar election; and of thy mercy make them worthy to be entrusted to read the Holy Scriptures and the words of God before thy chosen people in thy holy Church, and preserve them from blame, through the grace and mercy of thine only Son, to whom, with thee and the Holy Ghost, be glory, honour, praise, and thanksgiving, now, always, and for ever.

*People.* Amen.

*Archdeacon.* Bless, O Lord.

*Then the Metran shall make the sign of the Cross three times on their foreheads, saying as follows:*

N. is signed with the Cross, to be a Reader of the word of everlasting life in the Holy Church, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost +, Amen.

*Conclusion.* O Lord God, may we depart from wicked ways, even from all the deeds of the workers of iniquity, and make us worthy to meditate day and night on thy law of eternal life; and being like a tree planted by a brook of waters, to rejoice in its good fruits, both here and in rest hereafter, and to offer praise and worship to thee, now and for ever, world without end.

*Here endeth the Order of Readers.*

#### THE FORM OF GIVING THE OTHER LOWER ORDERS.

*Exorcists are not appointed by the laying on of the hand, but by the command of the Metropolitan. Those who receive the following four orders, viz. Singers, Sub-deacons, Readers, and Exorcists, who exorcise evil spirits from those who are baptized, or catechumens, do not wear the scarf; but the Deacons do. The office of a Sub-deacon is to watch the door, and to kneel down near the lamp during the Mass Service.*

*At the beginning of giving these Orders the Metran shall say,*

GLORY be to the Father, and to the Son, and to the Holy Ghost, &c.; and the prayer, "Thy power, our Lord," &c.

*Then follows the 15th Psalm for the Sub-deacons, second Chorus.*

Lord, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah. Who shall dwell in thy holy hill? He that walketh blamelessly, and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue, nor doeth evil to his companion: *Resp.* Hallelujah, Hallelujah; nor taketh a reward against his neighbour. In whose eyes a person who provoketh to anger is contemned: *Resp.* Hallelujah, Hallelujah; he who honoureth them that fear the Lord. He that sweareth to his friend, and lieth not: *Resp.* Hallelujah, Hallelujah. He that putteth not out his money to usury, nor taketh reward against the innocent: *Resp.* Hallelujah, Hallelujah. He that doeth these things is upright, and he shall never be moved: *Resp.* Hallelujah, Hallelujah. Glory is due unto Thee, O God.

Glory be to the Father, &c.

O God of abundant grace, be thou only my propitiation: receive me, and have mercy on me, as thou didst on the prodigal son. Glory be to the name of the only true God and holy Trinity, the Father, the Son, and the Holy Ghost.

As it was in the beginning, &c.

O God, the inhabitants of heaven rejoice at the perfection of thy servants, and sing praises unto Him who hath waited them to their company.

*Then follows the 61st Psalm appointed for the Singers, second Chorus.*

HEAR my prayer, O God; attend unto my supplication: *Resp.* Hallelujah, Hallelujah. From the end of the earth will I cry unto thee alone, when my heart is overwhelmed: thou hast raised me upon a rock, and comforted me: *Resp.* Hallelujah, Hallelujah. For thou hast been a shelter for me, and a lofty tower from mine enemies: *Resp.* Hallelujah, Hallelujah. That I may abide in thy tabernacle

for ever, and be sheltered in the covert of thy wings: *Resp.* Hallelujah, Hallelujah. For thou, O God, hast heard my vows: thou hast given the heritage to those that fear thy name: *Resp.* Hallelujah, Hallelujah. Thou hast prolonged the King's days, and his years as many generations: *Resp.* Hallelujah, Hallelujah; that he may stand before God for ever. Who shall preserve mercy and truth? *Resp.* Hallelujah, Hallelujah. So daily performing thy vows, will I sing praise unto thy name for ever: *Resp.* Hallelujah, Hallelujah.

Glory is due to thee, O God.

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

The inhabitants of heaven sing praises, and men on earth offer thanksgiving to Him who is the one infinite and eternal God, the Creator of the whole world.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Adored be the Father, the Son, and the Holy Ghost, the mysterious Trinity, whom the inhabitants of heaven and earth worship and praise with reverence.

*Prayer.*

O God, who art holy, who lovest those who are holy, and takest pleasure in those who are holy, and who art holy in all things, receive this thy servant who is chosen to approach unto thee. Grant that he may please thee all his days with a pure and blameless life, and in good works, and serve thee with a right mind, and that thy adorable and holy name may be magnified through him, now and for ever.

*Then the Metran shall deliver the readings (Epistles, &c.) and the book of everlasting life (the Gospel).*

*The Archdeacon, holding the Metran's staff in his hand, and standing at the entrance of the chancel, shall read thus,*

THE grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be with us evermore. And may this dreadful and divine service be performed by thee for

the salvation of our souls, now and for ever, &c.

*Then he shall say.* Pray ye for these who receive the ordination of Sub-deacons.

*Then the Metran offers this Prayer :*

O LORD God Almighty, look upon these thy servants, and of thine abundant grace choose them as good and holy vessels, and by thy mercy make them worthy to perform what is required in thy Holy Church. Grant them by thy grace to serve before thee with a pure heart and willing mind without blame, and replenish them with thy precious knowledge, through the mercy and grace of thy only Son; to whom, with thee and the Holy Ghost, glory, honour, praise, and thanksgiving are due, now and for ever, world without end.

*People.* Amen.

*The Metran, taking the book from their hands, and putting the scarf round their necks, shall take them by their hands, and raise them up. He shall then say,*

*Prayer.*

O LORD, who art pure, and lovest those who are pure, cause thy pure light to shine upon these thy servants. O thou Giver of spiritual gifts and Sovereign of all, let thy power and aid accompany them, that they may enter into thy holy chancel and perform thy holy mysteries with purity, and keep thy commandments, and that thy will may be fulfilled in them.

*The Metran then, standing on the carpet (he who is to be ordained standing below the lamp), shall repeat this Prayer :*

O THOU, whose perfect Godhead needeth not the service of those who are on earth, we pray to thee for these thy servants, and entreat thee to make them peculiar and pure vessels for the honour of thy service. Remove and root out all idleness, barrenness, and unprofitableness from their ministry, and sow in their hearts the seed of spiritual diligence, which brings forth the fruit of everlasting life, through thy mercy and grace, O Sovereign of all.

*The Metran shall then make the sign of the Cross on their foreheads, saying,*

N. is signed with the sign of the Cross, to be Sub-deacon (or Singer) in the Holy Church, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost for eternal life +, Amen.

*He who ordains, delivering the book of the Apostolic Epistles into the hands of him who is ordained Sub-deacon, says,*

TAKE the book of the Epistles, and receive authority to read them in the Holy Church of God for the living and the dead, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost +, Amen.

*Then the Metran, giving the cup and plate into the hands of the Sub-deacon, says,*

RESERVE thou authority to take and prepare the holy cup and plate, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*The concluding Prayer.*

O LORD, exalt him who worships thee from power to power, and satisfy him with thy gift. May he be adorned with thy crown. May thy grace abide in his mind as in a casket, and replenish him with thy assistance. May he be diligent in good works, and be a pure vessel unto thee; and may his soul be as glass, and his body shine as light, before thee who art to be feared.

*Another concluding Prayer for the person who receives the first ordination of Reader.*

We thank thee, O merciful, gracious, and blessed Lord, who hast bestowed upon our earthly race this high and blessed office. We acknowledge thy adorable grace through which thou hast redeemed us who were lost, and made us thy disciples, and delivered unto us the keys of thy treasury, and replenished us with thy gifts. We acknowledge thy grace which has increased thy care for us. Who among the dust can recompense thee for increasing thy gifts to us, and uniting us to those who are spiritual? We give thanks unto thee for thy gifts

in bestowing on us high offices to serve thee in purity. O Lord, increase wisdom to this thy servant, who is come to be appointed a Reader, that he may become a sweet sounding voice, as he is called by thy grace to be raised to this high office. Remove evil from him; exalt him to higher ministries, and enable him to become as the sun in the morning and evening prayers. Enlighten him in the five senses, that he may become a Minister in thy Church. O Father, make him wise; O Son, preserve him from the

ways of error; O Holy Ghost, unite him to the company of the Holy Church, through the prayers of thy mother and thy saints. By thy Cross, and by all thy sufferings, preserve thy Priests, and thy Saints, the Readers, and Deacons. O Lord, preserve this person with thy right hand, and may he glorify thee. Amen. Be thou unto him a strong tower now and for ever. Amen.

*Here endeth the Order of giving the lower ordination of Sub-deacon and Reader.*

### THE ORDER OF ORDINATION OF DEACONS.

*First the person who is going to be ordained Deacon shall kneel upon his right knee.*

*Then the Metran says,*

GLORY be to the Father, and to the Son, and to the Holy Ghost. May his mercies, &c.

*Metran.*—O Lord, adorn these thy servants with the riches of thy Divine gifts, that they may with joy and delight, and with purity of soul and body, stand and minister before thee all the days of their life, and offer unto thee, the Father, Son, and Holy Ghost, praise and thanksgiving.

*This Kuzilion is played on the second Chorus (harp).*

LORD, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah; who shall dwell in thy holy hill? He that walketh blamelessly and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue. (*It is changed to the seventh Chorus.*) I will sing of the mercies of the Lord for ever: with my mouth will I make known His faithfulness to all generations: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. For thou hast said the world shall be built in mercy. He shall receive the blessing from the Lord, and righteousness from God our Saviour: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah.

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

All ye who have, through the grace of the Holy Ghost and the assistance of Christ the giver, received the talents from God, improve them, saying, "Bless ye the Lord God, O all ye works of the Lord."

As it was in the beginning, is now, &c.

O God, the Messiah, we acknowledge that it is through thee we have obtained the grace with which Isaiah the Prophet was replenished from the God of peace; for thou alone didst come down on earth, and change the enmity into reconciliation with God, through thy precious blood, which thou didst shed for the salvation of our race.

*Metran shall then begin.* Have mercy upon me, O God. O God of abundant grace, be thou only my propitiation, and receive me, and have mercy on me, as thou didst on the prodigal son. O God, holy Father, the giver of holiness, sanctify by thy grace these thy servants, who wait for thy gift to be sanctified thereby. O God the Son, who by thy gift didst endue the Apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Holy Spirit to be sanctified thereby. O God the Spirit, who by the tongues of fire didst endue the Apostles with wisdom, sanctify by thy grace these thy servants, who wait for thy inspiration to be sanctified thereby. Let thy grace, O God, open the gates of heaven before us, and cause thy right hand to rest upon thy servants, who wait

for it to be blessed thereby. O God, clothe with thy white garment the necks of those who are bowing before thee, and looking for thy bounty to be purified by the gifts of the Holy Ghost. O God, the inhabitants of heaven rejoice at the perfection of these thy servants, and sing praises unto Him who has united them to their company. The seraphs also wonder, when God the Holy Spirit rends the heavens and comes down to bestow gifts by the hands of the Metran on them that ask him. O thou, who purgest away transgressions, purify, through the inspiration of God the Spirit and thy blessing, these thy servants, who wait for thy fulness to be purified thereby. It is an infinite wonder that God should be held with pure hands, and come down to bestow gifts on the Metran, as on Aaron.

Glory and praise be unto the name of the only true God and Holy Trinity, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, &c.

O ye children, glorify with reverence Him who is over all, and whom the angelic hosts continually serve. Ye Priests praise Him at all times; and ye Gentiles give thanks to Him, and bless His name for ever.

*Metran, having said,* Have mercy upon me, O God, *prays,*

O Lord, send the abundance of thy divine and heavenly gifts to these thy servants, who sing praises and magnify thee, standing in the courts of the Priests, that they may praise thee, O Lord, with angelic songs.

*Archdeacon.* Let us stand decently. Lord, have mercy upon us.

*People.* Amen.

*Promion.*

*Metran.* O thou, who of thy unfeigned grace hast appointed seraphic and spiritual ministers as an exalted assembly in heaven, and enlightened them with the glory of the first victory, and made them triumph; and who, of thy love to mankind, hast, in resemblance of those who acknowledge thy authority and serve thee, the glory of whose majesty is infinite, appointed and established Priests and Ministers in thy holy Church to serve thee

with purity; I pray and entreat thee to cause the grace of thy Holy Spirit to rest upon me and upon these Priests and Ministers thy servants, that these thy servants may serve before the majesty of thee the Father, the Son, and the Holy Ghost, in a manner worthy of thy authority, all the days of their life, as well as at this time of their ordination.

*Sedra.*

O LORD Christ, who art our God; who makest spiritual service successful; who dost adorn and exalt the congregation of the Church; and who, by declaring that, "where I am, there shall also my servant be," hast invited to the kingdom of heaven those who reverence thy sanctuary, and serve thee in purity and holiness; and who didst manifest thyself to Stephen the chief of the Deacons and first of Martyrs, and who walked according to thy commandment; we supplicate thy grace to make these thy servants, who are called by the grace of thy Holy Ghost to be admitted to the office of Deacon, Ministers who rightly obey thy commandments, according to thy will; Ministers who meditate in thy law day and night; Ministers who continually increase in themselves spiritual boldness and purity in soul and body; Ministers of the spiritual Churches who make known thy Divine glory; Ministers who righteously finish their evangelical course; Ministers clothed with purity and holiness in soul and body; steadfast Ministers in whom true and perfect love is manifested; Ministers who always sing of the grace of the Lord; Ministers who diligently study the doctrines of the Gospel; Ministers who rightly and evangelically improve the spiritual talent committed to them; Ministers who adorn the holy altar with great humility; Ministers who show themselves a good example agreeable to the commands of the Apostles; good Ministers who keep their tongues from evil and all deceit; good Ministers, who have perfect hatred to all destructive heresies; good and faithful Ministers in whom are manifest manifold good works as good servants; good Ministers who offer the incense of reconciliation in the chancel of the Priests; good

Ministers who are constant in the observance of fasting and prayer; good Ministers who sing divine songs with spiritual and sweet melody; good Ministers by whom is shown love towards God, to strangers, and to the Brethren; good Ministers who duly perform those things which are right and pleasing to thy Godhead; and good Ministers who show forth the praises of thee the Lord. Cause me and these to do those things which please thee, and to stand together at thy right hand, to offer praise and glory to thee, and to thy bountiful and blessed Father, who sent thee for our salvation, and to thy Holy Ghost.

*People.* Amen.

*Metran.* Peace be with you all.

*People.* And with thy spirit.

*Then shall be sung aloud,*

"I am the true light." Hear this, all ye Gentiles. The blessed Paul wrote to his disciple Timothy, Beware, my brother, what thou doest in the Churches of Christ. Take care that thou ordain none who are proud, brawlers, covetous, or adulterous; but those who are meek, humble, and who rule well their own house. Thy lightnings have enlightened the world. He appointed seraphic and spiritual Ministers to minister to the power of His Godhead day and night without ceasing. The Son, who is the incarnate Word, was pleased of His grace and mercy to appoint men clothed with flesh for His service in the Church of men on earth.

Glory be to the Father, &c. O Lord, the seraphic and spiritual Ministers, whom thou hast appointed to serve thee in the Church of the first-born in heaven, minister unto thee. Thou hast appointed, in the likeness of the ministering Angels, Ministers on earth also for thy honour. Behold, they on earth minister unto thy Godhead in the Church with purity and holiness.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

When the heavenly Bridegroom espoused the faithful Church, he called Peter and John. He appointed Simon to be a steward, and John a preacher; and com-

manded them also carefully to watch over His Church, which was bought with His precious blood.

*Incense.*

O Lord, we offer unto the multitude of thy mercy this sweet incense for these thy servants who are candidates for Holy Orders, that they may be sanctified by thee in the house of thy Divine mysteries, and obtain the gift of the heavenly calling with the faithful and wise stewards, and may praise and glorify thee world without end.

*They then sing the following hymn:*

I SAW the Deacons serve, standing in a row as Angels, and was astonished at the voice of their pleasant songs. And fire went forth from their censers and consumed them, because the fire of the holy place was extinguished through their negligence.

*Sing.* Unto thee, O Lord, I lift up my soul: *Resp.* Hallelujah, Hallelujah, Hallelujah. I will sing praises unto thee before kings, and give thanks unto thy name: *Resp.* Hallelujah, Hallelujah, Hallelujah.

*The Acts of the Apostles.*

Beloved, this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens I shall pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, that he may receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as God shall call. Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. While Peter yet spake

these words, the Holy Ghost fell on all them which heard the word; and the brethren of the circumcision were astonished as many as came with him, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God.

*1st Epistle of the Apostle Paul to Timothy.*

LIKEWISE, my son, must the Deacons be pure, not doubled-tongued, not given to much wine, not greedy of filthy lucre; but holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Let the Deacon be the husband of one wife, ruling his children and his own house well. For he that has used the office of a Deacon well, purchaseth to himself a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the words of true faith. But refuse profane and old wives' fables, and exercise thyself rather unto true godliness. Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation; for therefore we both labour and suffer reproach, because our hope is in the living God, who is the Saviour of all men, specially of those that believe.

O Lord, I have loved the service of thy house and the place of the habitations of thy glory. I have walked in mine integrity: save me, and be merciful unto me.

*Metran then reads the Gospel of John.*

VERILY, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth

his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him adhere unto me; and where I am there shall also my servant be: if any man serve me, him will my Father honour. Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. If ye, then, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask him?

Then at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, he showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

*Metran then begins this Psalm.*

PRaise the Lord in His holiness: may the Holy One, who dwelt on Mount Sinai and sanctified it, come and dwell in these His servants, and sanctify them. Praise Him in the firmament of His power. The Most High descended on Mount Sinai, and laid His hand upon Moses; and Moses laid his upon Aaron; and thus it was carried on till John. Praise Him with the sound of the trumpet. May the Holy Spirit, who spake by the Prophets, and abode on the Apostles, come and abide



upon these thy servants, and sanctify them. Praise Him with psaltery and harp. May the Holy Ghost, who rested upon the Apostles in the upper room, come and rest upon these thy servants, and sanctify them. Praise Him with the timbrel and dance. O thou Holy Ghost, who hast committed unto the Apostles power in heaven and earth, cause thy tranquillity and peace to dwell in the four quarters of the world. Praise Him upon the loud cymbals. May the Holy Ghost, who endued the Apostles with wisdom to understand all languages, come and rest upon these thy servants, and make them wise, and sanctify them. Praise Him with a loud voice. May the right hand which was stretched out upon the Apostles and blessed them, come and rest upon thy servants, bless and sanctify them.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Holy Father who sent His Holy Son, and sanctifieth the Saints by the Holy Ghost.

As it was in the beginning, &c. Let the Holy Ghost, who descended in the form of a dove, and rested upon the head of the Son, come and rest upon thy servants, and sanctify them.

*Archdeacon.* Sopyaseh Waprosko-mene.

*Metran.* I believe in one God ;

*People.* The Father Almighty.

(Here the whole of the Nicene Creed is repeated.)

*Other Priests.* Lord, have mercy upon us.

*Metran, inclining, shall repeat this prayer for himself.*

O LORD God of Hosts, who hast appointed us to the office of this ministry, who knowest the thoughts of man, and searchest the hearts and reins, hear us according to the multitude of thy mercy. Purify us from all filthiness, both of flesh and spirit. Remove all our sins as a cloud, and our iniquities as the dew. Replenish us with thy power, with the grace of thy only Son, and with the operation of thy Holy Spirit, that we may be fit for the ministry of the New Testa-

ment; and that we may be able to stand before thee to minister at thy divine altar, and perform the priestly office in a manner worthy of thy holy name. Suffer us not to be partakers of other men's sins, and blot out our sins. Grant, O Lord, that we may do nothing by partiality, and give us wisdom to make choice of fit persons, and to draw near to thee. (*Raising his voice.*) Receive, O Lord God, these Deacons, thy servants, who stand here and wait for thy heavenly gift; for thou art gracious and plenteous in mercy to all those who call upon thee, and strong is thy power, and that of thy Son, and of thy most holy good Spirit.

*People.* Amen.

*Metran.* Peace be with you all.

*People.* And with thy spirit.

*Archdeacon, holding the pastoral staff, shall stand at the south side of the entrance of the chancel with his face towards the north, and make this declaration.*

May the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be on these who are here present, and with fear, trembling, and true faith, stand before the altar bowing their necks, and inwardly looking unto thee who dwellest on high, and waiting for thy heavenly goodness.

*Metran.* Which calls some of the assembly of the brethren to the office of Deacon.

*Archdeacon.* N. is ordained Deacon for the holy and divine altar in the Church of such a Saint, and of Mary the Mother of God, and the twelve Apostles, and the forty victorious Martyrs, at such a place under the jurisdiction of the Apostolical seat of Antioch in Syria which loves Christ and is loved by him.

*Archdeacon then says at the entrance to the chancel, Let us pray, for these who are here present, that the grace and influence of the Holy Ghost may rest upon them, from this time and for evermore, and say with a loud voice, Lord, have mercy upon us: Lord, have mercy upon us: Lord, have mercy upon us.*

*Metran, inclining, prays: O Lord, of*

thine Almighty grace receive these our brethren who are here present, and wait to obtain light from thee, and pour upon them the gift of the Holy and Divine Spirit. Grant them to be one in the unity of thee who art good, and to know thee who art the true God, and who art desirous that all should be united and dwell together with thee. Make them worthy to minister unto thee, and serve thee with purity and knowledge, and offer thanksgiving and prayers unto thee for thy people, who pray that thy majesty may be reconciled to thy creation, and be gracious to it through their intercession. Receive the prayers of thy people offered unto thee for them at this time. Comfort them with thy gifts to them. Holy Father, keep in thy name, and in the name of thy Holy Son, and of thy Holy Ghost, through thy grace, which fills all in all, (*raising his voice*), that they may, through thy love to mankind, be worthy to serve thee and minister at thy holy altar in a manner worthy of thy name, and to obtain mercy before thee: for thou art a merciful and gracious God, and to thee, with thy good and Holy Spirit, glory, honour, and power are due.

*People. Amen.*

*The other Priests present say what follows:*

O our Saviour, may the Holy Ghost come and rest upon each of them according to thy promise. O Lord, deprive them not of the gift of the Holy Ghost. We beg this of thee who hearest prayers. We also pray to the Holy Ghost, saying, Thou art holy, O Spirit the comforter. Thou art holy, O Spirit the author of everlasting life. Thou art holy, O Spirit whom we have obtained. Glory be unto thee, O Lord of all, for the gift of the Holy Ghost, and for the great and unspeakable mystery, and the wonderful works to our race.

*The Metran, having laid his hands upon the holy mysteries, and stretched them out twice over the body and once over the cup, shall bless them. In first blessing the body twice, he shall take as it were his hands full in a spiritual manner, as if putting them into the cup, and so every time*

*he blesses. Likewise, in blessing the cup the third time, as in a spiritual manner, he shall take as it were his hands full, and put them upon the body. Again, the Metran in spiritual similitude taking hands full from the plate, his hands being covered with the official gown by one of the Priests, and turning to the candidate, shall lay the official gown upon his head, and lifting his hands as high as possible, bless his head as (he does) the mystery. During the time of blessing the Deacons shall hold marabahatas (*tinkling cymbals*) on each side, and the Metran shall then put down his hands, shaking them upon the head of the candidate, and stroke gently his head, shoulders, and arms, as low down as his hands will reach. When the Metran lifts up his hands to bless the first time, one of the Deacons shall remove the covering or veil from the head of the Metran. The Metran shall then cover the candidate with the official gown, and lay his right hand upon his head, and with his left wipe on his neck and body backwards and forwards, and shedding tears sorrowfully, and without raising his voice, shall silently offer this prayer for him.*

O Lord God, who dost edify and establish thy Church, and supply it with what is wanting through holy persons ordained for its preservation throughout all generations, look upon this thy servant, send to him the grace of thy Holy Spirit, and fill him with faith, love, power, and holiness. Grant this thy servant support from heaven, as thou gavest the grace of the ministry to thy servant Stephen, whom thou didst first call to the work of this ministry. For those who are worthy cannot obtain grace through the laying on of the hands of us sinners, but only through the operation of thy grace. Therefore, we pray and beseech thee, deliver us from participation of sins; for thou rewardest every man according to his deeds. Again, O Lord, grant that we may do nothing by partiality, but give us suitable knowledge to make choice of fit persons, and admit them to thy holy altar, that they may minister without blame for the salvation and increase of thy people, and that they

may not prove a stumbling-block to thy congregation, but be delivered from everlasting condemnation; and that we may be free from the fearful recompence of the sins which they may commit at thy holy altar.

*Turning to the holy table, he shall say aloud,*

O God, grant that we may stand with purity of mind before the holy altar, and obtain mercy with these thy servants at the day of recompence; for thou art gracious and merciful. Glory, honour, and power is due to thee, and the Son, and the Holy Ghost, now and for ever, world without end.

*People.* Amen.

*Metran.* Peace be with you all.

*People.* And with thy spirit.

*Deacon.* Let us bow our heads before the Lord.

*People.* And before thee.

*Metran, inclining.* O Lord, look upon us and our ministry, and cleanse us from all uncleanness. Grant these thy servants grace from heaven, that, through thy bounty, they may be made worthy to minister unto thee without blame, and to obtain mercy from thee, with all thy saints who have pleased thee from the beginning. (*Raising his voice,*) Because thou art the Lord God of all, from whom all good gifts do come, these thy servants look unto thee, that thy gifts may be continually preserved in their souls; that they may receive of thy grace, and be received; that they may be satisfied in their souls; and that their souls, which desire thy gifts, may be replenished and enlightened thereby: for thou delightest in mercy and love towards mankind. To thee, and to thy Son, and to the Holy Ghost, glory, honour, and worship is due now and for ever, world without end.

*People.* Amen.

*Metran, turning westward to the person to be ordained Deacon, and laying his right hand upon his head, shall say,*

Thou art ordained in the Holy Church of God.

*Archdeacon.* N. as a Deacon to the holy and divine altar at the place (Church)

dedicated to Mary the Mother of God, and the twelve holy Apostles, and the forty victorious Martyrs, and to such a Saint at such a place.

*Metran.* As a Deacon to the holy altar of the Holy Church erected at the place of the orthodox persons mentioned above.  
*Archdeacon.* Bless, O Lord.

*Then the Metran shall sign the sign of the Cross three times on the forehead of him who is ordained, saying as follows:*

In the name of the Father. *People.* Amen. *Metran.* And of the Son. *People.* Amen. *Metran.* And of the Holy Ghost for everlasting life. *People.* Amen.

*Whether there be one or more, the same must be done to all.*

*Then the Metran, turning to the altar, shall offer this prayer, inclining.*

O LORD Almighty, we give thanks to thee for all and in all, and we praise and magnify thy holy name; for thou hast done great things for us, and poured thy gift upon these thy servants. O Lord, we pray and beseech thee, hear us according to the multitude of thy mercies, that thou wilt be well pleased with this ordination of Deacon which is conferred on these thy servants through the descent of thy Holy Spirit. Preserve also the calling of this election in holiness and purity. Choose us and them for good, that we may labour for thee with the evangelical talent which we have received, (*raising his voice,*) and that we may obtain, with all who have pleased thee from the beginning, the reward of faithful and wise ministers at the second coming from heaven of Jesus Christ our Lord God and Saviour, with whom and with thy Holy Ghost, who is good, worshipped, the author of everlasting life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, &c.

*Then the Metran, turning to the newly-ordained Deacon, and taking him by the right hand, shall raise him up. And he shall consecrate a white gown (surplice), a scarf, and a cap, elevating them thrice over the*

*mysteries in the form of a Cross, and saying as follows, the Priests repeating after him:*

To the praise, honour, and glory of the holy and consubstantial Trinity, and to the peace and edification of the Holy Church of God.

*Then, elevating them thrice over the head of the Deacon in the form of a Cross, he shall repeat the same words, and the rest of the Priests repeating after him. Then he shall put the white gown (surplice) on the Deacon, the scarf on his left shoulder, and the cap on his head. In the same manner he shall elevate the censor over the mysteries and over his head, saying the same words, and the rest repeating after him. He (Metran) shall then put in incense, and command the candidates to wave the censor according to custom. If there be many to be ordained, the same must be done to each of them.*

*Then the Metran shall give each a Cross, the Gospel, the seals and purse to carry, saying,*

RECEIVE power to read the Gospel in the House of God for the quick and the

dead, in the name of the Father, and of the Son, and of the Holy Ghost.

*He then directs them to salute the Altar and Metran. And all the Priests salute them with a holy kiss, and say this Psalm,*

In the courts of the house of our God.

O our holy fathers, we having remembrance of you, are persuaded that ye will be called the Priests of the Lord, and that it will be said to you, ye are the ministers of God at the last day, in which ye shall appear and be known. But pray also, that when ye are worthy of such an honour, we may also be united to the sheep on the right hand, and be worthy to enter into the rest of perfect happiness, and obtain there the abundant mercy of Christ.

*They shall say, In the great day of Christ the King.*

*The Metran shall then administer to them the mysteries. They then go to the entrances of the chancel, and all the people receive the blessing from them. He shall then exhort them, and complete the service.*

### THE FORM OF ORDAINING PRIESTS.

*The Metran, on entering to perform the Mass Service, shall cause those persons who are come to be ordained Priests to stand in a row at the entrance of the chancel. At the end of the Mass Service, the Metran, holding the pastoral staff in his hand, shall come and sit down, and prescribe to them the Canon of the Apostles, and the obedience they owe to their superiors, and direct their Malpans respecting their diligence and care over them. Then he shall cut off some of their hair in the form of a cross, and give it to their Malpans. Then, taking them by their right hand, he shall conduct them into the chancel, saying, The Holy Ghost invites you to become Priests in the Church of such a Saint. The Deacon kneels on his right knee, by which he makes known that he is a purifier; but he who is to be ordained Priest kneels*

*on both knees, with his hands folded either behind or before. By kneeling on both knees before the altar and holy mysteries he shows that he has received the two talents (in representation) of a purifier and enlightener; and by wearing the scarf on the shoulder he shows that he has boldly traded with the one talent, and gained. He further seeks with the gain thereof to obtain trade from his Master, to enter the Priest's office, and to obtain the keys of the kingdom, without which no one can approach God.*

#### *The first Prayer.*

GLORY be to the Father, and to the Son, and to the Holy Ghost: may His mercy and grace be poured on us, weak and sinful creatures, in both worlds for ever.

*Metran.* O Lord, support these thy servants, whom thou hast purchased with

thy precious blood, by thy powerful right hand and mighty arm. Put away from them all the works of the Devil, and grant that they may be satisfied with, and rejoice in, the salvation, and that they may approach thee as the sheep of Christ, and offer oblations.

*People.* Amen.

*The second Chorus.* Lord, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah. Who shall dwell in thy holy hill? He that walketh blamelessly and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue. (*It is then changed to the seventh Chorus.*) Holy are Moses and Aaron among His Priests, and Samuel among them that call on His name: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. Let thy Priests be clothed with righteousness, and thy righteous ones with praise. Turn not away the face of thine anointed, for thy servant David's sake: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost.

We ought to put oil in our vessels, and our souls be united to the holy Messiah, that we may receive assistance from Him at the last day. Let us raise our voice, and say, Bless the Lord God, O all ye works of the Lord.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Seventh.* O God the Messiah, we acknowledge that it is through thee we have obtained the grace with which Isaiah the Prophet was replenished from the God of peace; for thou alone didst come down on earth, and change the enmity into reconciliation with God the Father, through thy precious blood, which thou didst shed for the salvation of our race.

*The Metran shall then begin.*

HAVE mercy upon me, O God. O God of abundant grace, be thou only my propitiation, receive me, and have mercy upon me, as thou didst on the prodigal son.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me.

O God, holy Father, the giver of holiness, sanctify by thy grace those thy servants, who wait for thy gift to be sanctified thereby.

Against thee, thee only, have I sinned, and done this evil in thy sight; for thou shalt be justified in thy saying, and overcome when thou judgest: for I was shapen in iniquity, and in sin did my mother conceive me.

O God the Son, who by thy gift didst endue the Apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Holy Spirit to be sanctified thereby.

But thou desirest truth, and hast made known to me the secrets of thy wisdom. Purge me with hyssop, and I shall be clean: wash me with it, and I shall be whiter than snow.

O God the Holy Ghost, who by the tongues of fire didst endue the Apostles with wisdom, sanctify by thy grace these thy servants, who wait for thy inspiration to be sanctified thereby.

Satisfy me with thy joy and gladness, and my bones, which are broken, shall rejoice. Hide thy face from my sins, and blot out all mine iniquities.

May thy grace, O God, open the gate of heaven, and cause thy right hand to rest upon thy servants, who wait for it to be blessed thereby.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O God, clothe with thy white garment the necks of those who are bowing before thee, and looking for thy gift to be adorned with the gift of the Holy Ghost.

Restore to me thy joy and thy salvation, and uphold me with thy free Spirit; that I may teach transgressors thy ways, and sinners be converted unto thee.

O God, the inhabitants of heaven rejoice at the perfection of these thy servants, and sing praises unto Him who has united them to their company.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise.

The seraphs also wonder, when God the Holy Spirit rends the heavens and comes down to bestow gifts by the hand of the Metran on them that ask him.

For thou desirest not sacrifice; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken heart God will not despise.

O thou, who purgest away transgressions, purify, through the inspiration of the Spirit and thy blessing, these thy servants, who wait for thy fulness to be purified thereby.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness and with burnt offerings: then shall they offer bullocks upon thine altar.

It is an infinite wonder that God should be held with pure hands, and come down to bestow gifts on the Metran, as on Aaron.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Trinity, the only true God, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

O ye children, glorify with reverence Him who is invisible and over all, and whom the angelic hosts continually serve. Ye Priests praise Him at all times. Ye Gentiles give thanks unto Him, and bless His name for ever.

*Then the Metran repeating, Have mercy upon me, O God, shall offer the following prayer:*

O Lord God, give thy divine grace to those who stand here waiting for thy gift; clothe them with the priestly garment; fill them with the inspiration of thy Holy Ghost; enrich them with thy divine power; cause holiness from thee to dwell in them, that they may with fear minister unto thy holy name; and grant that we and these may offer praise and thanksgiving to thee the Father, the Son, and the Holy Ghost.

*Archdeacon.* Let us stand decently.

*People.* Lord, have mercy upon us,

*Metran, Promion.* Glory, honour, and worship are due to the King of kings and

Lord of lords, who giveth heavenly gifts and distributes divine bounties, who filled the Apostles with His Holy Spirit, and taught His disciples wisdom, and to His Father and Holy Spirit during the time of this service. Let us ask grace and mercy on all holy days, at all times, and all the days of our life.

*Sedra.*

O Lord our Lord, the Lord God, full of compassion, and lover of men, the highest honour of whose glory cannot be comprehended even by the whole world, who art adored by angels, glorified by archangels, hallowed by the Seraphims, and reverentially praised by all the assemblies of spiritual beings, and who, of thy abundant grace, which is essentially found in thee willing to satisfy mankind with spiritual and heavenly glories, hast, by the holy Apostles, committed the heavenly office to men on earth; and who through thy beloved Son hast truly entrusted the types written by Moses the chief of the Prophets unto Simon the chief of the Apostles, and through him to all the Holy Church to the end of the world; accept, of thy abundant grace and mercy, these first fruits offered this day to thy majesty, through the mean intercession of our poor and weak race. Receive these thy servants, O God, whom thou hast now called with a holy and effectual calling, that they may become the ministers and stewards of thy divine mysteries, priests of thy right hand, good pastors and spiritual governors, who perform the duties of the Priests' office, filled with meekness, and diligently training up thy spiritual stock in all virtue. O Lord, keep from them unclean, impure, and corrupt desires that allure to sins and carnal lusts. Establish them in thy divine love and blessed hope. Clothe and adorn them with holiness and purity of soul and body, spiritual alacrity, and successful labours. Confirm them in the true faith, which will not be diminished through heretical intercourse and the assaults of corrupt manners, and make them worthy, by thy grace, to be admitted to this angelic service, and to the work of thy divine mysteries, which even the

holy angels desire to look upon, with boldness in good and virtuous works, with all excellence of behaviour and with meekness of wisdom, and by them to obtain perfect assistance and the complete salvation of their own souls, and that all the members of thy rational and priestly flock entrusted to them may obtain remission of transgressions and forgiveness of sins, through the mercy and grace of thy only Son our Lord God and Saviour Jesus Christ; to whom with thee, and the Holy Ghost, glory, honour, and power are due now and for ever.

*People.* Amen.

*Metran.* Peace be with you.

*People.* And with thy spirit.

*They then say,* I am the true light. The Chief Shepherd says to Simon the chief of the Apostles, Simon, take care what thou doest with the treasure which I have committed to thee, and keep thy flock diligently from harms and contentions; for thou must give account before the righteous Judge, with whom there is no respect of person. The blessed Paul wrote to his disciple Timothy, Beware my brother, what thou doest in the Churches of Christ. Take care that thou ordain none who are proud, brawlers, covetous, and adulterers; but those who are meek, humble, and who rule well their own houses.

Glory be to the Father, and to the Son, and to the Holy Ghost. May God who conversed with Moses in the bush at Mount Sinai, and commanded him to go down to Egypt, and lead forth the children of Israel, be a wall of peace, and a guard to the Holy Church; and may the Church sing praises unto the only true God, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

O Priests, who have received this high and priestly office of binding and loosing according to the command of the Creator of all creatures, be mindful of what you have obtained. Behold, the keys of heaven and hell are placed between your brethren. Blessed will ye be if you perform the will of your Lord and Master, that ye may enter with Him into the bridechamber.

*Incense.*

ACCEPT joyfully, O Lord, this sweet perfume which we have offered before thee at this time. Send down thy Holy Ghost upon me, and upon these thy servants who kneel down here waiting for thy gift and bounty through my mean intercession. O Lord Jesus Christ, the true High Priest, may we offer praise on behalf of these and such persons, to thee, and to thy Father the fountain of all blessings, and to thy Holy Ghost the perfecter and giver of all free gifts, now and for ever, world without end.

*They then say,* A Priest ought to observe the word of Paul, who wrote and sent word to Timothy, that a Priest should be righteous, sober, meek, humble, and pure, not a drunkard, nor contentious, and one that defrauds not his brother.

*Again,* O Lord, holiness cometh thy house for ever. Bless, O Lord.

Wherefore, brethren, laying aside all malice, and all guile, and hypocrisies, and envy, and all evil speakings, be ye as new-born babes, and desire the word as sincere and spiritual milk, that ye may grow thereby to eternal life; if so be ye have tasted that the Lord is gracious, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, be ye also as lively stones built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, tried and precious, and he that believeth on Him shall not be confounded. Unto you, therefore, which believe, this honour is given; but unto them which be disobedient, a stone of stumbling and a rock of offence, even to them which stumble at the Word of God, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light, which in time past were not accounted a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

*Psalm.* For the Lord is our hope, and the Holy One of Israel our King. Then He spake unto His saints in visions. I have exalted Him that is chosen out of my people, and anointed Him with my holy oil. Therefore God, thy God, hath anointed thee with the oil of gladness and satisfaction above thy near fellows.

*First Epistle of Paul the Apostle to Timothy.* Bless, O Lord. This is a true saying, my son, If a man desire the office of a presbyter, he desireth a good work. A presbyter, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house well, how shall he rule the Church of God?) not a novice in doctrine, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

*Epistle to Titus.* He must be a lover of good things, sober, just, holy, temperate; and holding the doctrine of the faithful Word, that he may be able, by sound doctrine, both to comfort and convince the gainsayers. But speak the things which become sound doctrine: teach that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

*First Epistle to Timothy.* Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

*Psalm.* Let thy Priests be clothed with righteousness, and thy righteous ones with glory.

*St. John's Gospel.* If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide

with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.

*The Metran then begins this Psalm, and the others repeat after him.*

PRaise the Lord in His holiness: praise Him in the firmament of His power.

May the Holy One who dwelt on Mount Sinai, and sanctified it, descend upon His servants, and sanctify them.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

The Most High descended on Mount Sinai, and laid His hands upon Moses: Moses laid his upon Aaron: and thus it was carried on till John.

Praise Him with sound of the trumpet.

May the Holy Spirit, which spake by the Prophets, and abode on the Apostles, come and abide upon these thy servants, and sanctify them.

Praise Him with the psaltery and harp.

May the Holy Ghost, who rested upon the Apostles in the upper room, come and rest upon these thy servants, and sanctify them.

Praise Him with the timbrel and dance.

O thou Holy Ghost, who didst commit



unto the Apostles power in heaven and earth, cause thy tranquillity and peace to dwell in the four quarters of the world.

Praise Him upon the loud cymbala.

May the Holy Ghost, who endued the Apostles with wisdom to understand all languages, come and rest upon these thy servants, and make them wise, and sanctify them.

Praise Him with a loud voice.

May the right hand which was stretched out upon the Apostles, and blessed them, come and rest upon thy servants, and bless and sanctify them.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Holy Father, who sent his Holy Son, and sanctifies the saints by the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

May the Holy Ghost, who descended in the form of a dove, and rested upon the head of the Son, come and rest upon thy servants, and sanctify them.

*Archdeacon.*—Amen. Sopiymeh Waprokoomen.

*Metran then begins,* I believe in one God,

*People,* The Father Almighty, &c.

*Then the whole of the Nicene Creed is repeated.*

*Priests.* Lord, have mercy upon us.

*Metran repeats this prayer for himself, privately, inclining.*

O LORD God of Hosts, who hast appointed us to the office of this ministry, and who knowest the thoughts of men, and searchest the hearts and reins, hear us according to the multitude of thy mercies. Cleanse us from all filthiness both of flesh and spirit. Remove all our sins as a cloud, and our iniquities as the dew; replenish us with thy power, with the grace of thy only-begotten Son, and with the operation of thy Holy Spirit, that we may be fit for the ministry of thy New Testament; and that we may be able to stand before thee to minister at thy divine altar, and perform the priestly office in a manner worthy of thy holy name. Suffer us not to be partakers of other men's sins, and blot out our sins. Grant,

O Lord, that we may do nothing through partiality, and give us wisdom to make choice of fit persons, and to draw near to thee. (*Raising his voice,*) Receive as Priests these thy servants the Deacons who stand here, and who wait for thy heavenly gift; for thou art gracious and plenteous in mercy to all those who call upon thee, and strong is thy power, and that of thine only Son, and of thy Holy Ghost, who is most holy and good and worshipped, and the giver of eternal life, and equal to thee in substance, now and for ever, &c.

*People.* Amen.

*Metran.* Peace be with you.

*People.* And with thy spirit.

*The Archdeacon, with the pastoral staff in his hand, shall stand at the south side of the entrance of the holy chancel, with his face toward the north, and say thus,*

MAY the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be upon these who are here present, and with fear, trembling, and true faith, stand before the altar, bowing their necks and inwardly looking unto thee who dwellest on high, and waiting for thy heavenly goodness.

*Metran.* Which calls them from the office of Deacons to the Priesthood.

*Archdeacon.* N. is ordained Priest to the holy and divine altar at such a place, in the name of such a Saint, and Mary the Mother of God, and the twelve Apostles, and forty victorious Martyrs, under the jurisdiction of the Apostolical seat of Antioch in Syria which loves Christ and is loved by Him.

*The Archdeacon shall make the declaration at the entrance of the chancel, saying,*

LET us pray, for these that are here present, that the grace and influence of the Holy Ghost may rest upon them, from this time and for evermore, and say with a loud voice, Lord have mercy upon us: Lord have mercy upon us: Lord have mercy upon us.

*Metran then, inclining, prays thus :*

O LORD our God and Lord, make these persons worthy of the calling of the priesthood, that through thy love to mankind they may be worthy to serve thee, and minister at thy holy altar in a manner worthy of thy holy name, and obtain mercy in thy sight. (*Raising his voice,*) O Lord God, who art merciful, and gracious, and blessed in all, who dost govern all by thy authority from generation to generation, make them worthy of the calling of the priesthood, that they may minister at thy holy altar, and obtain mercy in thy sight: for thou art a good and merciful God; and to thee, with thy Holy Ghost, who is holy in all, good, worshipped, the giver of eternal life, and consubstantial with thee, glory, honour, and power are due, now and for ever.

*People.—Amen.*

*The rest of the Priests sing what follows :*

O OUR Saviour, may the Holy Ghost come and rest upon each of them according to thy promise. O Lord, deprive them not of the gift of the Holy Ghost. O Lord, who receivest prayers, we ask this of thee. We also pray to the Holy Ghost, saying, Thou art holy, O Spirit the Comforter; thou art holy, O Spirit the author of eternal life. Thou art holy, O Spirit whom we have obtained. Glory be unto thee, O Lord of all, for the gift of the Holy Ghost, and for the great and unspeakable mystery, and for thy wonderful works to our race.

*Then the Metran, having laid his hands upon the holy mysteries, and stretched them out twice over the body and once over the cup, shall bless them. In first blessing the body twice, he shall take as it were his hands full in a spiritual manner, as if putting them into the cup, and so every time he blesses. Likewise in blessing the cup the third time, as in a spiritual manner, he shall take as it were his hands full, and put them upon the body. Again, the Metran, in a spiritual similitude, taking hands full from the plate, his hands being covered with the official gown by one of the Priests, and turning to the candidate, shall lay the official gown*

*upon his head, and lifting his hands as high as possible, bless his head as (he does) the mysteries. During the time of blessing the Deacons shall hold marabahatus (tinkling cymbals) on each side, and the Metran shall then lower his hands, shaking<sup>1</sup> upon the head of the candidate, and stroke gently his head, shoulders, and arms, and as low down as his hands will reach. When the Metran lifts up his hands to bless the first time, one of the Deacons shall remove the covering or veil from the head of the Metran. The Metran shall then cover the candidate with his ceremonial gown, and lay his right hand upon his head, and with his left wipe on his neck and body backwards and forwards, and shedding tears sorrowfully, and without raising his voice, shall silently offer this prayer for him; that is, the invocation for the Holy Ghost.*

O GREAT and wonderful God, who hast performed innumerable mighty and wonderful things, great in power, unsearchable by the understanding, wonderful in thought above the children of men, thou art our God, who knowest the secrets of the mind, and who observest the thoughts, and searchest the hearts; for there is nothing hid from the righteous eyes of thy judgments. O merciful God, who knowest the past, beholdest the present, and foreknowest the future, thou knowest the life of this thy servant, and choosest, from generation to generation, those who are pleasing to thee for the service of thy sanctuary. Choose this thy servant to the office of Priest, and grant that he may receive the great gift of thy Holy Ghost, with suitable, blameless, and spotless behaviour, and unshaken faith; and be worthy, through the office he now receives, to minister unto the Gospel of thy kingdom, to stand before thy holy altar, to offer spiritual gifts and perfect sacrifices, to renew thy people by the washing of regeneration, to show forth to all the torch of the light of thy only and co-eternal Son, and to adorn and beautify thy Holy Church, and to perform those things which are good: so

(<sup>1</sup>) Qu. ? With a quivering motion.

that the word of thy Gospel may have free course, and thy name be glorified in the Church entrusted to this thy servant, as in all the world. (*Turning to the altar, and raising his voice.*) That this person may stand forth at the second coming from heaven of our Lord Jesus Christ, the great God and our Saviour, and receive the reward of good works with the priests made perfect; through the abundance of the mercy of thy only Son, by whom, and with whom, and with thy Holy Ghost, who is holy in all, good, worshipped, the author of eternal life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, world without end.

*Metran.* Peace be with you.

*People.* And with thy spirit.

*Archdeacon.* Let us bow down our heads before the Lord.

*People.* Before thee.

*Metran, inclining,* O Lord, look upon us and upon our ministry: cleanse us from all uncleanness. Grant these thy servants grace from heaven, that through thy bounty they may be made worthy to minister unto thee without blame, and to obtain mercy from thee, with all thy saints who have pleased thee from the beginning. (*Raising his voice.*) Because thou art the Lord God of all, from whom all good gifts do come, these thy servants look unto thee, that thy gifts may be continually preserved in their souls, that they may receive of thy grace and be received, that they may be satisfied in their souls, and that their souls, which desire thy gifts, may be replenished and enlightened thereby; for thou delightest in mercy and love towards mankind. To thee and to thy Son, and to the Holy Ghost, who is holy in all, good, worshipped, the author of eternal life, and consubstantial with thee, glory, honour, and worship is due, now and for ever, world without end.

*Metran, turning westward to him who is to be ordained, and laying his right hand upon his head, shall say thus,*

Thou art ordained in the Holy Church of God.

*Archdeacon.* *N.* (is ordained) as Priest to the holy and divine altar at such a

place, dedicated to Mary the Mother of God, the twelve holy Apostles, forty victorious Martyrs, and to such a Saint.

*Metran.* As a Priest to the holy altar of the Holy Church, erected at the place of the orthodox Christians mentioned above.

*Archdeacon.* Bless, O Lord.

*Metran shall sign the sign of the Cross three times on the forehead of him who is ordained, saying as follows:*

*N.* is signed with the Cross, in the name of the Father.

*People.* Amen.

*Metran.* And of the Son.

*People.* Amen.

*Metran.* And of the Holy Ghost for eternal life.

*People.* Amen.

*If there be many ordained at the same time, it must be thus done to every one of them in succession.*

*Then the Metran, turning to the east, shall offer this prayer, inclining.*

O Lord Almighty, we give thanks to thee for all and in all, and we praise and magnify thy holy name; for thou hast done great things for us, and poured thy gift on these thy servants. O Lord, we pray and beseech thee, hear us according to the multitude of thy mercies, that thou wilt be well pleased with this ordination of the priesthood, which is conferred on these thy servants through the descent of thy Holy Spirit. Preserve the calling of this election in holiness and purity. Choose us and them for good, that we may labour for thee with the evangelical talent which we have received, (*raising his voice,*) and that we may obtain, with all those who have pleased thee from the beginning, the reward of faithful and wise stewards at the second coming from heaven of Jesus Christ our Lord God and Saviour, with whom, and with thy most Holy Ghost, who is good, worshipped, the author of everlasting life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, world without end.

*The Metran, turning to the person who is ordained, shall raise him up by his right hand, and the honourable Metran shall kiss his hand.*

*Then the Metran shall elevate an official gown, white garment, scarf, string, and a cup, thrice over the mysteries, in the form of a Cross, and say,*

To the praise, honour, and glory of the holy and consubstantial Trinity, and to the peace and edification of the Holy Church of God.

*The rest of the Priests shall repeat the same.*

*Again the Metran shall elevate them thrice over the head of him who is ordained, in the form of a Cross, saying the same words, and the rest of the Priests repeating after him. Then he shall put on him the white gown, and, going forward, put the scarf round his neck in the form of a Cross, and cause him to tie the string around his waist, and put on the official gown.*

*The Metran then giving into his hand the cup with wine mixed with water, and plate with bread on it, shall say thus,*

RECEIVE power to offer oblations unto God, and to perform Christian sacrifice for the quick and the dead, in the name of the Father, and of the Son, and of the Holy Ghost.

*People. Amen.*

*Again the Metran, laying his hand on his head, shall breathe in the form of a Cross, saying as follows :*

RECEIVE the Holy Ghost, Whosoever sins thou remittest, they are remitted to him; and whosoever sins thou retainest, they are retained.

*Metran.* Such a Priest, wilt thou observe due obedience to the holy Catholic Church?

*Priest.* I will.

*The Metran shall repeat these words again, the other Priests repeating with him. The Metran, elevating the censer thrice in the form of a Cross over the mysteries and the head of the person ordained, shall likewise repeat the same words, the other Priests repeating with him. Then he shall, according to custom, put incense into a censer, and deliver it to him to bless it. If many are ordained, this must be done to every one of them in succession. If there be only one, prayer*

*shall be offered for one; if many, for all generally. If there are many, thus :*

RECEIVE and perfect these Priests (if one only, Receive and perfect this Priest thy servant, &c.) thy servants, who stand here and wait for thy heavenly gift: for thou art gracious and plenteous in mercy to all those who call upon thee; and strong is thy power, and that of thy only Son, and of thy Holy Spirit, who is holy in all good, worshipped, the author of eternal life, and consubstantial with thee, now, always, and for evermore.

*Likewise the prayer of invocation, blessing, and sealing in the form of a Cross, must be repeated separately, with the laying one of the hands on each of them.*

*Then the Metran shall give them the holy Cross, the Gospel, the seals and purses to carry, and direct those who are ordained to salute the table of life (altar). They shall kiss the right hand of the Metran, and the Metran, with the rest of the Priests, shall salute them with a kiss, saying as follows :*

IN the courts of the house of our God.

Our holy Fathers, we, having remembrance of you, are persuaded that ye will be called the Priests of the Lord, and that it will be said unto you, ye are the Ministers of God, at the last day, in which ye shall appear and be known. But pray also, that, when ye are worthy of such an honour, we may also be united to the sheep on the right hand, and be worthy to enter into the rest of perfect happiness, and obtain there the abundant mercy of Christ.

*Deacons.* May we obtain pardon in the great day of Christ the King.

*The Metran shall then administer to them the mysteries, and conduct them to the entrance of the chancel. They shall stand at the north side in a row, and all the people receiving blessing from them. Then, after the omologia, he shall read to them the written exhortation. They are perfected in the Lord who strengthens and assists them that trusts in Him.*

*Here endeth the order of ordaining Priests.*

EPISCOPAL CHARGE DELIVERED TO THE CANDIDATES AT THE TIME OF THEIR ORDINATION, AND THEIR SUBSCRIPTION TO THE REQUIREMENTS CONTAINED IN IT.

*In the name of the Father, and of the Son, and of the Holy Ghost, we write the Homology, which Mar Jacob, the Metropolitan of Meparkat, the city of Martyrs, approved, appointed to be used at the time of ordaining Deacons and Priests, that they may attend to, and observe the commands therein contained.*

In the name of the Father, and of the Son, and of the Holy Ghost, the only true God, to whom be glory, and His mercy upon us for ever and ever. Amen.

*The Metran's exhortation to the Candidates.*

BROTHERS in Christ, beloved in the right faith, spiritual children and members of the right hand, know this: you are now desirous to take upon you the ministry of the High God, and an office which cannot be estimated nor compared. When you receive this great, invaluable, and incomparable gift at my hands, who am myself weak, and feeble, and unworthy of such a high office, you must take heed to the quickening mysteries of Christ.

Now, first of all I make known to you, my sons, how you ought to accept this very high office, and conduct yourselves without offence and without blame, agreeable to the vocation to which you are called, and as becomes those who receive the mysteries of our Lord Jesus Christ. It becomes you, my sons, first of all to keep, without any mixture of error, the true faith, which is, to believe in the Father, and the Son, and the Holy Ghost, three persons and one God, according as our Lord Jesus Christ, in His holy Gospel, has commanded His pure disciples, and as they, by the holy Apostles, delivered to the Holy Church, and according as all the Fathers and orthodox teachers, unitedly appointed, preached and taught. This, your faith, must be in your mouths and words, and heart, in public and private. Ye must acknowledge and confess aloud, that one of the persons of the Trinity, the eternal Word of God the Father, descended

from heaven, of His own will and that of his Father and of the Holy Ghost; that He abode in the Virgin Mary the Mother of God; that of His love to mankind He took a body from her; that He sat on his throne at the time He abode in the womb of the Virgin; and that He is perfect God and perfect man, for whose mercies be glory.

Again, you must acknowledge and believe in the right faith. Ye must adhere to St. Peter the chief of the Apostles, and his companions, the seventy-two preachers, the fire-like Mar Ignatius, Julius, Dionysius, Athanasius, Basil, Gregory<sup>1</sup>, Dioscorus, and Severus<sup>2</sup>, called the key of the mouth of the Fathers and teachers. You must submit to Mar Ignatius, Patriarch, our present ruler and father, and to me also, who, though weak, walk in their patha. Ye must abjure the Heathens, Astrologers, Jews, Nestorians, and his company, Leo<sup>3</sup>, the synod of Chalcedon, Paul of Samosatus, Yehebah of Uraha, Bardaisan, Julian the Apostate, Barsolee of Nicebene, Arius, Eunomius, Eutycus, Marcion, and all those who adhere to their doctrine, and every heretical departure from the true faith. Ye must abjure all whom we abjure. You must renounce all whom we renounce.

*The Candidates shall answer, We do abjure and renounce.*

*The Metran. Ye must receive all whom we receive.*

*Answer. We receive all whom you receive.*

*The Metran. Ye must believe as we believe, and confess what we confess.*

*Answer. We believe and confess.*

*Then the Metran commands them, saying, Now I exhort you, my sons, not to*

(1) Bishop of Alexandria: he was condemned and deposed by the General Council of Chalcedon.

(2) Severus, as well as Dioscorus, supported the Eutychian heresy.

(3) Bishop of Rome, who presided at the Council of Chalcedon, in which the Eutychian heresy was condemned.

be slothful nor weary, but to be diligent in the divine service of the High God, as is meet, and to keep your souls from concupiscence, drunkenness, adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, malice, strifes, seditions, schisms, envy, murder, covetousness, perdition, and from all such things. (The blessed Paul has said,) Of which I now tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. These are the things which keep men from the door of God.

As the Apostle Paul has said, a Priest of God should be faultless, not contentious nor passionate, but blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, and whose hand is not quick to strike. Again, he must be meek, not covetous, one who ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule well his own house how shall he be able to govern the Church of God?) not a novice in doctrine, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach and the snare of the devil. He must not open his mouth to reviling, cursing, and swearing, nor cherish in his mind revenge to his adversaries. He must refrain himself from usury and gain, which consume worldly possession; for these things are abominable in the sight of the High God. Be ye diligent in fasting, in prayer, in supplication, and intercession without ceasing before our Lord Jesus Christ, for yourselves and all the people connected with you. Ye must be kind to strangers and the needy; and live in unity, love, peace, long-suffering, gentleness, goodness, faith, meekness, and patience toward all men; for these are the fruits of the Spirit, that you may be worthy to minister before God, that you may obtain comfort to your souls, and that you may stand with boldness before our Lord Jesus Christ at His second coming to judge both the quick and the dead, I shall be free from your offences. Let us unitedly ascribe glory

to the Father, and to the Son, and to the Holy Ghost for ever.

*Here the Metran commands the candidate to make the sign of the Cross, thus +, and says,* Now, my sons, mark on this paper the sign of the Cross +, as a witness to yourselves before God and His Angels, and before the throne of the Lord, and these elders now present, that I and you may stand with boldness before the throne of our Lord Christ at His second coming. You must keep inviolate the faith which I have delivered to you, and not alter any of the things which I have commanded you. If you do alter my commands, and disobey my word, let God judge between me and you in the day of judgment. For I being the intercessor, by this command do now stand and lift up my hands toward heaven, that the Holy Ghost may descend upon you. I now admit you to this high and important office, to be obedient to God in all humility. Be not proud, nor rebellious, lest God be in any way angry with you. Behold, now we stand before God and His Angels, before the Martyrs, Saints, and this present congregation. Let these be a witness unto you, that you will not alter any of these things which I have delivered to you: if you should alter them, ye will be deprived of and dismissed from the office entrusted to you, and removed from this excellent gift which you have received. Should you oppose me, a poor weak person, or any of the Metropolitans, my brethren, ye shall be excommunicated, removed, and rejected from the Holy Church, and deprived of these mysteries which I have entrusted to you: and every one who shall assist you in wickedness, subtilty, and fraud, shall, in like manner, be excommunicated, &c. Moreover, the Most High God also will be witness to you, that you will keep the regulations of the Apostles and true faith delivered to you.

Be it known unto you, that the sign of the exalted Cross will prove a witness between me and you, that ye shall be deprived of the free gift which I have bestowed on you, on the day in which you resist my weakness, and transgress my orders.

I now supplicate and pray to our Lord Jesus Christ to deliver me and you from all deceit and sins, and to make you worthy to stand before Him with joy, having improved the talent entrusted to you this day, through the prayers of the Virgin Mary, the Mother of the Light, St. John the Apostle, all the Prophets, Apostles, Preachers, Martyrs, Saints, and Confessors.

*Here the Metran will clip the candidate's hair of the head in the form of a Cross, behind and before, on the right side and left, in order, saying, Now, my sons, first of all I exhort you, that when you enter the house of God ye do so with fear and trembling as becomes you, not with pride, passion, envy, deceit, enmity, and reproach. Take care that ye provoke not God to wrath, but rather enter the house of God with cleanliness, purity, humility, purity of mind and heart, and peace, having the head uncovered, and having on a scarf, as it becometh the Priests and Ministers of God. Do not admit any unlawful thing with you into the chancel, nor eat any thing in it but the holy mysteries. Avoid pride, drunkenness, and every thing which is unbecoming the Priests of God. Do not appoint or inflict fines upon any of the believers through ignorance; but pass judgment without respect of persons. Make use of such bread as is proper, and mix wine and water in the cup as is meet. Perform the service of the Lord with fear and trembling. Do not leave here and there the linen, towels, covering cloths, or any of the ornaments belonging to the altar table; for to do so shows carelessness in this service. You must know that Christ is always watching over you, to accuse or reward you as you deserve. You must also know that no one has authority to leave the altar at which he is accustomed to minister, and go to minister at another altar, without the permission of the Bishop of the place. When you shake the vessels of the altar, you must take care that none of the consecrated crumbs fall on them or on the ground. Beware of the blessing in your mind. If you do not perform all accord-*

ing as I have commanded you, you yourselves will have to give account before our Lord Christ. I am innocent of your transgressions. If you keep my words, I shall acknowledge you as the ministers of God.

Let us now pray to our God to deliver you from deceit and contention, to cause you to walk righteously in his sight with humility and purity, to make you worthy to present to him on the great day of account, with boldness, with joy, and with much profit, the talent entrusted to you, and to deliver you from all offences, through the prayers of the Virgin Mary, the Mother of the true Light, and our Mother, all the Prophets, Apostles, Martyrs, and Saints. Amen.

O believers, let us now beseech our Lord and Creator Jesus Christ to make these Priests and Ministers newly-ordained for you this day worthy to be blessed for you, and that through their prayers he may shower down His blessings and goodness upon you; bring you joyful seasons and fruitful years, and grant you abundant gifts; that He may bless you with His right hand full of imperishable blessings, defend you from all anxiety, deliver you from all afflictions, and make you worthy to perform good works; that we may all arrive at that good end promised to all the Saints and holy men who do His will; that He may grant you His grace to be dutiful and obedient, bestow His grace upon you, shower down His mercies upon you all, and put away from you contentions, and the hosts of the cursed enemy; that He may protect your children, and raise up from among them sincere, righteous, and holy Ministers and Priests; that He may deliver you from temptations, comfort and bless your dead, and make them stand at His right hand with the Martyrs and Saints; that He may put you in possession of the delights of Paradise, cause you to hear the joyful words, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world, through the prayers of the Mother of God, the Prophets, Apostles, Martyrs, and Saints. Amen.

## THE MARRIAGE SERVICE OF THE SYBIANS.

GLORY be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace ever abound towards us, who are weak and sinful, in both worlds for ever. Amen.

O Lord God, make us worthy of thy everlasting felicity, that we may enjoy with thee and through thee the beginning of our joy and the perfection of happiness; that by thee our souls and spirits may be cheered; that by thy mercy our griefs may be removed; that by thy grace goodness may abound towards us, blessings be poured upon us, and our desires fulfilled; and that our brides and bridegrooms may be perfected. Grant that we may be happy with thee, and with all thy Saints who have pleased thee from the beginning, in eternal blessedness, and may offer in the congregation of thy Saints, and in the assembly of thy beloved, praise and thanksgiving to thee the Father, Son, and Holy Ghost, now and for ever, world without end.

Have mercy upon me, O God.

*Then follows,* Blessed is he who causeth the inhabitants of heaven to rejoice, and satisfieth those who are on earth. O Christ, who art full of grace, make the assembly of those who worship thee to rejoice. O our Saviour, stretch forth thy right hand, and bless by thy grace the ring which the ministers give in thy holy name. The Holy Church was betrothed to Christ by a ring, which is the taking upon him his holy flesh and blood. By a ring Tamar was saved from being put to death. May our trespasses and sins be pardoned through the ring. Adored be the Father, Son, and Holy Ghost, the mysterious Trinity, who is worshipped and praised by the inhabitants of heaven and earth.

*Prayer.*

O LORD God, Father, Son, and Holy Ghost, now and for ever, may thy peace which reconciled heaven and earth, height and depth, reconcile these our brethren who have agreed together, and grant that they may be of one mind to love each other, and cheerfully bear with one another, all the days of their life.

*Kubikon Psalm.* Let my heart produce good works. Hallelujah. I will speak of my works to the King. Graces are poured upon thy lips. Hallelujah. Because God hath blessed thee for ever.

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

As it was in the beginning, &c.

O thou fair one, Solomon spake by a proverb thus of thy uncle by whom thou art greatly enriched: My uncle was the choicest among ten thousand, for his garden is Israel.—Jacob is whiter than the vine, more ruddy than the ointment of spikenard, and more excellent than the cedars of Lebanon; and because he is glorious, he resembles God whom we glorify.

*Promion.*

GLORY be to the heavenly bridegroom, who has chosen the children of the Gentiles for His Church, and sanctified it with His pure blood from all stain and guilt, and who has betrothed the Church on earth, and become its husband, and redeemed it from the bondage of unclean devils. Glory, honour, and thanksgiving are due to Him at this time of the consecration of the ring of His servants, as well as on holy days, during our life time, and for evermore. Amen.

*Sodra.*

O God, who art exalted above all the wisdom of men, and plenteously bestowest thy goodness continually, and who art free from all wickedness, and art the foundation of all heavenly blessings and goodness; thou art the pure unction which is imperishable, and art eternally free from all suffering and death. Thou art He who hast adorned thy Church, and assisted it with thy grace, and caused it to triumph; and hast firmly established the faith that is in thee according to its ability. Thou art He who hast given thy Holy Church perpetual blessings, and replenished it with sweet ointment, and hast enriched it with thy divine and inexhaustible riches. Thou art He who hast clothed the Church with a glorious white garment, and betrothed it with



water and the Spirit, and made it to be thy bride; who hast bruised the head of thy enemy; who hast given her thy holy body and conquering blood as a ring; who hast enlightened her with thy glorious light, and caused her to rejoice with praise; and who hast united her unto thyself by means of the ring which thou hast presented unto her through thy Godhead, and hast regularly perfected her through thy holy Apostles. Thou art He who perfectest the joy of men and women by the ring, and completest the satisfaction of those who are betrothed in marriage by the same. O Lord God, may this ring, which thy feeble servants do now joyfully consecrate, be blessed by thee also. Grant sincerity to be in it without curse. O Lord, bless this ring also with thy divine blessing, as thou didst consecrate the ring of thy Holy Church. O Lord God, replenish this bridegroom, our son, and this bride, our daughter, with wisdom. O Lord, graciously cause the marriage of these persons to be free from defilement and uncleanness. O Lord God, make them happy in this world, and in the world to come, in immortality. Make them joyful together all the days of their life through this banquet, which is temporal, and graciously conduct them to the heavenly banquet, where the angels incessantly rejoice. In like manner, O Lord, graciously preserve this assembly now present before thee from sin and defilement, from uncleanness and error. Bless them and enable them to glorify thee, and stand continually before thee, and praise thee, and the Father, and the Holy Ghost, now and always, without ceasing. Amen.

*Then the Deacon shall say,* When the heavenly bridegroom espoused the faithful and holy Church, He called Peter and John, and appointed Peter as a householder and John as a preacher, and commanded them to watch over the Church which He purchased with His precious blood.

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

As it was in the beginning, &c. Amen.

*Deacon.* O fruitful Church be not troubled, nor let thy thoughts be confused,

for I will in no wise cast thee off, because thou hast not cast me off. Although heaven and earth pass away at the last day, thou shalt not be moved. Moreover, behold there is a throne prepared for thee before the Father, the Son, and the Holy Ghost.

*The Priest shall then say the Prayer of Incense.*

O RIGHTEOUS and true bridegroom, to whom the holy virgins' souls were espoused, grant that sweet perfume of sacred rites may proceed from these thy servants, who by us of little esteem before thy majesty have been betrothed, and who have chosen thee as a mediator of their matrimony; and that they may enjoy unfeigned love, unity, peace, and mutual concord; and enable them to keep themselves pure in spirit and body, and to praise and glorify thee, and the Father, and the Holy Ghost, now and for ever. Amen.

*The Deacon then takes hold of the rings, and the Priest consecrating the rings, shall say,*

GLORY be to the Father, and to the Son, and to the Holy Ghost, who of His plenteous grace and mercy blesses these rings.

*The Priest laying his hand on the rings, and blessing them, shall say,*

I BLESS these rings in the name of the Father, and of the Son, and of the Holy Ghost, the source of eternal life, for the perfect happiness of the children of the Holy Church. Amen.

*Having delivered the ring to the bridegroom, he shall say,*

MAY the right hand of our Lord Jesus Christ be graciously stretched out upon thee, and mayest thou obtain from it the blessing of His goodness and grace with this marriage ring; and may His right hand, full of goodness and blessing, remain with thee all the days of thy life.

*Having delivered the ring to the bride, the Priest shall say,*

MAY the right hand of our Lord Jesus Christ be secretly stretched out upon thee; and mayest thou receive thy mar-

riage ring from the hand of the Priest as from the holy Apostles; and mayest thou, with comfort of soul and body, and with cheerfulness of mind, offer praise to Him, and His Father, and the Holy Ghost, now and for ever. Amen.

*Prayer for the bridegroom and bride.*

MAY the Lord our God, who has perfected the joy of His Holy Church by Christ, replenish these our children, now betrothed in marriage, with truth and righteousness, and give them heavenly blessings with the rings they have received; clothe them with humility; perfect their matrimony through the rings of righteousness, as the matrimony of Isaac and Rebecca was confirmed through golden ornaments; cause this bridegroom to rejoice in his salvation; and adorn this bride with a beautiful garment which waxes not old and is imperishable. May God direct their whole mind in humility, which is more fragrant than beautiful flowers; rescue them from malicious and wicked people who hate mankind; defend them from evil spirits which destroy the holy rites of wedlock; and may the Lord grant them a favourable season, and fruitful year from himself. O Lord God, hear the supplications of us thy weak and sinful servants who stand before thy majesty, and grant them a blessed offspring and joyful seasons. Enrich them with the riches of good works; establish in them the true faith which is in thee; and cause them to continue in it, and their children also to profess the same. Multiply thy goodness and blessing on those who are come to this wedding. Defend this bridegroom and bride with thy victorious Cross. O Father, Son, and Holy Ghost, pour out thy blessings upon us all, now and for ever. Amen.

*Sogheesah.* I am the Church and bride of the Most High, and am blessed, saith the Holy Church, because He hath married me. I worship the bridegroom that came and espoused me. I am blessed to have such dignity, that all creatures should rejoice in a poor woman who was suddenly enriched in the day that I was espoused to Him, and to have a bride-chamber prepared for me on high to rejoice

with my friends, into which I can enter and abide. It is happiness to me to glorify Him who took me from among idols, taught me the hidden mysteries, and promised to be with me to the end of the world. I worship the King's Son, because He has given me all the blessings which He brought from His Father's house. Woe to the wicked one who deceived me, and drew me into idolatry. Glory be to Jesus who redeemed me. I am blessed because He armed me with spiritual armour from the water of Baptism, and made me worthy to wear on my finger the ring of His holy body and blood. The Holy Church declares that the bridegroom resembles the sun, the bride the day, and those who are bidden, a fragrant tree.

*Hoothamah.* O believers, who are come to the witnessing of this ceremony justified (appointed) by God, may the Lord always recompense you with His goodness for your labour, thirty, sixty, and an hundred-fold. The Cross of our Lord will remain with you day and night, and defend you from the evil spirit and His army, now and for ever. Amen.

*Then having said,* O God thou art holy, *the Lord's Prayer should be repeated by all.*

*Here endeth the consecration of the ring.*

THE ORDER OF CROWNING.

*The bridegroom shall stand before the table with the bride on his right, and his companion on the left, and her companion on her right.*

*The Priest shall then say,* Glory be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace ever rest on us, who are weak and sinful, in both worlds. Amen. O Lord God, fit us for the endless marriage-banquet, and for the everlasting bride-chamber; and invite us also to thy eternal happiness; that we, together with the marriage companions bidden to the marriage feast, may offer praise and glory to Thee, and thy Father, and the Holy Ghost. Amen.

Have mercy upon me, O God.

*Then making the sign of the Cross towards the bridegroom and bride, the Priest shall say,* May God, who blessed the

righteous of old, bless these His servants with His abundant grace.

*Deacon.* God have mercy on us.

*Priest.* May God, who blessed Adam and Eve, bless these His servants with His abundant grace.

*Deacon.* God have mercy upon us.

*Priest.* May God, who blessed Abraham and Sarah, bless these His servants with His abundant grace.

*Deacon.* God have mercy upon us.

*Priest.* May God, who blessed Isaac and Rebecca, bless these His servants with His abundant grace.

*Deacon.* God have mercy upon us.

*Priest.* May God, who blessed Jacob and Rachel, bless these His servants with His abundant grace.

*Deacon.* God have mercy upon us.

*Priest.* Glory be to the Father, and to the Son, and to the Holy Ghost. May God, who blessed Joseph in Egypt, bless these His servants with His abundant grace.

*Deacon.* God have mercy upon us.

*Prayer.*

O MY Lord, nourish with the riches of thy grace these thy servants who are united together, and make them joyful with thy gifts. Satisfy them with the perfection of thy divine commandments, that they may sing praises unto thee with exceeding joy, and be happy before thee the Father, the Son, and the Holy Ghost, now and for ever.

7. *Kukilion.* O Lord, the king shall joy in thy strength. Hallelujah, Hallelujah. In thy salvation how greatly shall he rejoice. For thou preventest him with the blessings of goodness. Hallelujah, Hallelujah. Thou hast set a glorious crown on his head.

*Deacon.* O Church, behold the bridegroom hath prepared a bride-chamber for thee in the heavens above, and exalted thee far above archangels, principalities, and powers, according to His promise.

*Promission.*

LET us all pray, and ask mercy and grace from the Lord. O gracious Lord, have mercy on us and help us. Glory be to the divine essence which was, and

is, and shall be, from generation to generation; and to the eternal Word who is worshipped on His throne above by His angels; and to the highest who hath, of His abundant grace, had merry upon us all, and toward our race to himself. Glory be to the majesty of Him who is worthy to be praised, honoured, and worshipped at this time of the consecration of the crown, and at all other times. Amen.

*Sedra.*

O LORD God, who art worshipped by the heavenly hosts with fear and trembling; at whose majesty the assembly of the Seraphims on high tremble and are astounded; who of the abundance of thy unspeakable mercy and inestimable grace rejoicest at the praise offered by such mean creatures as we are, and delightest in the ministry of us who are weak and earthly; bless thy servants that travel in every land, and dwell under the power of thy majesty, and especially those who are here present, and take refuge under the shadow of thy mercy and under the wings of thy grace: heal and save them; cause them to rejoice in discharging their sacred duties; keep and enable them to run in the right way that leadeth unto heaven. Make them diligent in the improvement of spiritual gifts and divine occupation, which yields great advantage to the bodies and souls of those who are engaged in it. O Lord, make them to love eternal life, and to depart from those who practice deadly sin. Incline their hearts to forsake the slavery of cur-ed Satan, and to draw near to thy holy portion. Make us and these true and zealous workmen in thy spiritual vineyard; and, fearing thee, to be diligent in keeping thy commandments. O Lord, grant us to be conformed to thy holy assembly, to love one another, to hate evil, and to be obedient to thy Godhead. O Lord, console our faithful dead, and make them to rejoice in thy heavenly kingdom; for thou art good and the lover of mankind. We offer praise and thanksgiving to thee and to thy Father, and to the Holy Ghost, now and for ever. Amen.

*Kookayah.* O Holy Church, thou daughter of the Gentile, thou art exceed-

ingly fair. Solomon did sing of thee, that thy lips drop as the honey-comb, and the smell of thy garments is like the smell of Lebanon. O Church, thou art all fair; there is no spot in thee. Christ, the King, defendeth thee, because thou adorest His Cross. Hallelujah, Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost. O daughter of the Gentiles, how fair art thou, how fair art thou! Thou art likened unto the sun that enlightens the whole world. Thou hast the sign of the Cross on the forehead. Thou dost sing praise with thy holy mouth. Thy lips are stained with the blood of the Son of God. Day and night thy seed praise Him. Hallelujah, Hallelujah.

*The Prayer of Incense.*

O LORD, who wast bidden to a marriage in Cana of Galilee, and didst turn water into wine, and who art the bridegroom of truth and righteousness, and lover of men, graciously receive now the perfumes of incense; bless these servants who stand with their heads bowing before thy holy altar; spread upon them thy right hand full of mercy and grace; make them rejoice in thy spiritual bride chamber; and make us and these worthy of (to be admitted to) that marriage feast promised to thy saints who loved thee, and kept thy commandments; that we and these may stand at thy right hand, and obtain thy favour to offer praise and glory to thee, and thy Father, and the Holy Ghost, now, and for ever. Amen.

*Then the Priest shall cause the bridegroom to take hold of the right hand of the bride with his right hand and read thus,*

*Ephesians.* Brethren, give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Wives, submit your selves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that He

might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

*Psalm.* O Lord, the King shall rejoice in thy strength; and in thy salvation how greatly shall he rejoice.

*St. Matthew's Gospel.* And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed Him; and He healed them there. The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

*Then the Priest shall say,* O Lord of all, the Holy Church exclaimed with humility, "Glory to the majesty of thy Godhead," when she saw thee, the great Sun of righteousness, hang upon the honourable tree of the Cross, and stood orderly as the moon.

*The Priest then laying his hands on the crowns shall bless them, saying,* In the name of the Father +, and of the Son +, and of the life-giving Spirit +, I bless the crowns which are to be placed on the heads of these persons. Amen.

*The Priest, elevating the crowns thrice over the heads of the bridegroom and bride, shall say,* A crown is coming down from heaven elevated by the hands of our Lord; which crown is worthy to be placed upon the head of the bridegroom (or the bride) by the Priest.

*Deacon.* O our Lord, of thy mercy make the Priests, and the Deacons, and the bridegroom with his crown, and bride in her chamber, joyful. O my Lord,

stretch out thy right hand full of all blessings, and bless this bridegroom and bride, and the crowns placed on their heads. May this bridegroom and bride, with their companions, be blessed with the blessings with which thou didst bless Abraham, Isaac, and Jacob. O Lord, bless this bridegroom and bride and their companions with thy heavenly blessings. Beautiful is the crown which Christ the King plaited by the hands of holy Priests, for the heads of the bridegroom and bride. O bridegroom of truth, who art ever exalted, come to us quickly, that we may ever rejoice with thee. Eve was released from the curse, because our Lord was crowned with the crown of thorns. Pardon the sins of thy servants, through the crown which we bless. The Priests have plaited a crown and placed on the heads of the bridegroom and bride, as Moses did on the head of Aaron. The crown of the bridegroom is like our Lord's crown of thorns, and the crown of the bride like meekness of spirit. The bridegroom resembles our Lord, and his companion St. John. The bride resembles the Church, and her companion Anna the prophetess. Our Saviour will plait for you a crown of righteousness better than the flowers of the garden. The Lord will bless the humble bed of your union, that righteous men, saints, and lords may be born of you. Our Lord and Saviour will grant you the crown of righteousness. Praise ye the Father, the Son, and the Holy Ghost, now and for ever. Amen.

*Laying the crown<sup>1</sup> on the head of the bridegroom, the Priest shall say,*

MAY the Lord crown thee with the crown of righteousness, adorn thee with incorruptible ornaments, and arm thee with the victorious armour with which thou shalt overcome all the powers of the enemy warring against thee. Amen.

*Then laying it<sup>2</sup> on the head of the bride, he shall say,*

MAY the Lord crown thee with the crown of righteousness, adorn thee with

(1) Instead of a crown, a wreath, to which is appended a Cross, is put round the neck of the bridegroom.

(2) And a wreath of gold beads round that of the bride.

incorruptible and beautiful ornaments. Mayest thou rejoice all the days of thy life, glorifying the Father, the Son, and the Holy Ghost, now and for ever. Amen.

*The blessing pronounced upon the bridegroom and bride.*

MAY the Lord, who has pleasure in the life of men, take delight in your life also and bless your union. May Christ, the heavenly bridegroom, seal your marriage with His own true seal. May you be happy in each other, as Christ delights in His Church. May the right hand of mercy come upon you, remain with you, and defend you from all affliction. May the angel of peace accompany you and deliver you from the devices of the deceiver. May God redeem you from malice which causeth slaughter, and cause you to please each other. May the Lord remove sorrow from you, and grant you righteous generations, in order that ye may rejoice as Abraham did in Isaac, and Isaac in Jacob, and Jacob in Joseph. May the blessing of God, who blessed Noah and his seed, saying, "Increase, multiply, replenish the earth and subdue it," be upon you also. May you obtain the blessing with which God blessed Abraham, Isaac, and Jacob. May God grant you the dew of heaven and all good things which earth produceth. May the blessing with which Jacob blessed his son Joseph, saying, "The God of thy Father will help thee," be upon you. May you attain the blessing of those who believed in God, and were counted worthy to hope in Him. May all nations rejoice at the crown placed this day on your heads by the Priests, and sing praise, because the name of the Lord is called on you. May God enrich you with great riches and all happiness, and pardon your transgressions and sins, as He forgave the sins of that sinful woman. May you also be heirs of the heavenly kingdom, as the thief on the right hand, and also all our dead. May the Most High, who descended on Mount Sinai to make a covenant with the bride which was brought out of Egypt, bless you, and all our congregation.

Let us offer thanks to the Lord of heaven and earth, now and for ever. Amen.

O Gardiner of Eden, cause the pleasant wind, which consoles me, to blow upon me from thy garden; for thou art the young man who married me. O our Lord, I am the bride, thy wife, betrothed in thy name. O bridegroom of righteousness and truth, have mercy on me, for I take my refuge in thee alone. Thou hast sealed my heritage with thy cross. Moreover, thou hast made me free by thy suffering, and prepared for me a bride-chamber on high. Thou hast called me to be thine. Thieves attacked me, and sought to spoil me of my beauty. By thy love have I overcome them, and am liberated from their slavery.

*A Prayer of Mar Jacob.*

O Son of God, stretch out thy right hand, and bless the bridegroom and bride and the crown on their heads. O Lord, bless them severally by name. Bless likewise the years of their life in the world of light. May this congregation be ever blessed through the prayers of the blessed Virgin and Saints. O Lord, bless thy servants, that they may magnify thee with their mouths. They shall worthily praise thee on their harp.

*Conclusion.*

*Exhortation.* Dearly beloved brethren, it becomes us once more to exhort these persons, standing before us, to be active and diligent in truth, righteousness, and in good works; for we have a custom which hath been taught us by our holy fathers, and committed to us by our honourable elders, to exhort the believers when we all assemble in the temple of God. Consider, my children, that you

are now standing before the living table, the throne of God and our Lord Jesus Christ, before the cross and the holy Testament, and before this congregation, and that you stand not before one who is ignorant of the thoughts of the heart, but before Him who knows them well. Behold, from this time we have united you to each other. I am innocent from all the deeds you may commit contrary to your religion; for God is the Mediator between me and you. The mercy and grace of God remain and rest upon the Priest, and Deacons, and believing people, the bridegroom and bride, and their companions, and them that are bidden to the marriage feast. May the right hand of our Lord Jesus Christ remain on you always, through the prayers of Mary the blessed mother and holy Virgin, who brought forth God, and through the prayers of all the saints who have loved our Lord, and kept His commandments. Amen.

Moreover understand, O ye believers, that this command is given to you all. Let every one of you consider in himself, how it cometh him to be connected with his wife. He should have delight in her, and treat her with kindness: for she hath left her relations, and is joined to her husband. Though he himself should be naked, he must clothe her. And she must regard him as her own life. He must feed her, though he himself be hungry; and give her to drink, though he be thirsty. And in like manner it is her duty to serve him and obey him in love and constancy in all circumstances. The grace of our Lord Jesus Christ be with us and you. Amen.

**FORM OF PRAYER TO BE USED ON THE HOLY FESTIVAL OF THE BIRTH OF OUR LORD IN THE FLESH.**

*The Psalm commencing with "Be merciful unto me, O Lord" shall be said; and then follows—*

O ʒαου, who art merciful unto sinners, I have sinned against thee.

O Lord, the Lord of all, and the Messiah who was born of flesh of the daughter of David, and preservedst the creatures, have mercy upon us. The wise men who came from Persia kneeled down

and worshipped the child that was born. O Lord, the Lord of all, have mercy upon us. Blessed is He, who caused the inhabitants of heaven and earth to rejoice on the day of His birth. O Lord, the Lord of all, have mercy upon us. O Lord, the Lord of all, on the day of whose birth the archangels, angels, and the children of men rejoice, have mercy upon us. O Holy Church, sing

praises unto Him, who by His death freed thee from error. O Lord, the Lord of all, have mercy upon us. Blessed is He who reconciled heaven and earth, and all creatures on the day of His birth; O Lord, the Lord of all, have mercy upon us.

*Here shall be said the Psalm, "I have called on thee, O Lord; answer me," &c. Then follows,*

CHRIST was born in Bethlehem. There came wise men from the East, inquiring where is the King born, whom we are come to worship; and saying, O come let us fall down and worship Him. Our Saviour Christ, the King, was born in Bethlehem, a city of the Jews. Wise men who came from the eastern country, fell down before Him, and offered unto Him gifts with their thanksgiving. Behold the wise men knew by a bright star that the King who was born dwelt in Bethlehem; that He was the child; that He was the light; and that He is Lord and God of all. They went to the cave in Bethlehem, and there found the child with Mary His mother. The assembly of angels cried aloud, saying, Holy, holy, holy, is the Lord that was born. He dwells in a cave, is wrapped in swaddling clothes, and sucks. He who is higher than all the world cries as a child, and is older than all nations. O come let us fall down and worship Him. How excellent was the hymn sung by angels and men in the cave at Bethlehem. Mary was troubled, Joseph was amazed, and the Son was praised by the mouths of the heavenly host. The wise men came before him with presents, worshipped, opened their treasures, and began to say, Glory and praise be to the Son, who is co-eternal with the Father; O come let us fall down and worship Him. Wonderful hymns were sung by angels on this day of the birth of the Son of God; Glory to God in the highest, and on earth peace, good-will towards men.

*Evening voice.* O Christ, preserve thy Church. Joseph takes Him up and sings, and Mary who brought Him forth rejoices; the terrific cherubim and seraphim came down to the inhabitants of

the earth; for they saw on earth the birth of thee, the Lord of angels, who had never seen thee. They exalted and adored thy honour, and sing psalms of thee, with praises; for they saw the greatness of thee who wast laid in a manger; and they conferred happiness on the successors of Adam, who were made worthy to see thy infinite greatness.

Glory be to the Father, &c.

All nations who knew the precious treasure of life longed to see it, but the blessing was given to our nation; for we have possessed in fact, the riches which they had sought after as a dream. As an imperishable treasure, it hath passed over all, and caused them to wonder. Righteous men, prophets, and kings waited to see at what time this treasure would be opened, and all the righteous have possessed it. If there be no resurrection, then what profit have the martyrs in their slaughter? If there be not another world, then what did the righteous labour for? If it be not true that there is a resurrection, then Christ is not risen from the dead. O ye that are dead, look for the Son; the promise which He hath made in His Gospel is true: "The same hour in which the dead hear the voice of God, their graves shall be opened, and they come out to meet Him at His coming."

Blessed art thou, O Church. It is a wonder that He to whom heaven is as a little thing, and before whom angels tremble, and who, while He is God by nature, should come down and assume a body from Mary, become a child in her womb, be born of flesh, and wrapped in swaddling clothes. Glory be to Him, who magnified His Church on the day of His birth. He who was in the beginning is born with the bright beams of holiness, and is hidden with the Father, to-day He is born in the cave, and is wrapped in swaddling clothes: heaven is full of His glory. Glory be to Him who humbled himself to a very low degree for the salvation of Adam, and through His love became subject to the necessities of the daughter of David.

The dew of life sent from the Father comforted the children in the fiery fur-

nace of the Babylonians. Let it remain on the dead in the miserable abodes of hell; let it sanctify the wants of His servants who died in His favour; and let it cause them to obtain the imperishable and endless kingdom.

"As a Father pitieth his children," &c.

*The prayer of Mar Jacob.*

O MAGNIFY ye, magnify ye, magnify Him, and say, Hallelujah, as the shepherds magnified Him at Bethlehem. O look at Him who sitteth in the chariot of the heavenly hosts, and whom the virgin bears on her wings. Lo! it is He, before whom those who are where Gabriel is, fall down, and whom those who are where Joseph is, glorify in their excellence. Glory be to the Father who of His own will sent His only-begotten; thanks to the Son who is born this day at Bethlehem; and praise to the Holy Ghost, who hath moved the multitude of heavenly hosts to cry and say, Glory, peace, and reconciliation be unto all the Gentiles. O sing, sing, sing, and say, Hallelujah, as the shepherds sung unto Him at Bethlehem.

THE ORDER OF THE BIRTH OF OUR LORD.

*This shall be said when going out of the Church. ("Pure mother.")*

O God, who wast born of the virgin mother, and who didst not open the seal of thy mother at thy birth, have mercy upon us. O God, whom the wise men honoured with their presents, and the shepherds worshipped, have mercy upon us. O God, who of thy mercy didst become a child for us, and dwelt amongst us in the city of David, have mercy upon us. O God, who of thy grace wast born, laid in a (manger,) dwelling and wrapped in swaddling clothes, have mercy upon us. O God, who wast begotten of the eternal Father, and who at the end of time didst spring from the daughter of David, have mercy upon us. O God, who didst bring the wise men of Persia to worship thy honour, have mercy upon us. Blessed is He who has caused the heavenly hosts to rejoice at the day of His birth, and satisfied those who are on earth. O God, have mercy upon us. Let us worship

and bow to the Son, who by His birth hath delivered our race from idolatry. O God, have mercy upon us.

*Then going to the place dug for the fire, and standing towards the east, they shall say,*

CHRIST was born in Bethlehem. There came wise men from the East inquiring where is the King born whom we are come to worship, and saying, O come, let us fall down and worship Him. Behold it was revealed unto the wise men by the bright star, that the King who is born dwelt in Bethlehem; that He was the child; that He was the light; and that He was the Lord and God of all. They went to the cave in Bethlehem, and there found the child with Mary His mother, and the assembly of angels, who cry aloud, and say, Holy, holy, holy, is the Lord that is born. He lodges in the cave, is wrapped in swaddling clothes, and sucks. He is higher than all worlds, cries like a child, and is older than all nations: O come, all ye Gentiles, let us fall down and worship Him. How excellent was the hymn sung by the angels and men in the cave at Bethlehem. Mary was troubled, Joseph was amazed, and the Son was praised; O come, let us fall down and worship Him. Wonderful hymns were sung by the angels on this day of the birth of the Son of God. They cried aloud, and said, Glory to God in the highest, and on earth peace, goodwill towards men. Archangels, angels, and the shepherds sang praises unto the Son who was born in the cave. O let us, who are made worthy to observe (the feast) of His birth, fall down and worship Him who hath delivered us from error. O Christ, preserve thy Church. Blessed is the child of wonder who appeared as a child, and was found in the likeness of man, when He came to save Adam. He at whose back the creatures flee, plays as a little child; He who taught men the word, is silent as an infant. Glory be to the humility of Him who humbled His greatness, who left His supremacy over the cherubim, and whom Mary who brought Him forth wrapped in swaddling clothes: Joseph



having taken Him up sings, and Mary who brought Him forth rejoices. The terrific cherubim and seraphim found on earth the birth of thee the Lord of Angels, who had never seen thee, and they descended to the inhabitants of the earth. They exalted and adored thy honour, sung psalms unto thee with their praises, and conferred blessings on the inhabitants of earth, who were made worthy to see thy infinite greatness; for they saw thy greatness, who wast laid in a manger.

Blessed art thou, O Church. Who can repeat the wonder that took place at Bethlehem as on this day? The wise men saw it and were amazed; and the child wrapped in swaddling clothes was laid in a manger of animals. His appearance as the son of man is mean. The fire-like (angels) tremble at Him. He is the Son of God, who assumed flesh in righteousness and truth. The report of the Son was spread in Bethlehem, which drew the wise men and prepared the way before them. They, taking presents in their hands and faith in their hearts, entered into the cave and worshipped Christ, who arose from beyond the borders of the earth, as a light on creation, and who forgiveth sins.

*At the end of the Creed.*

MARY brought forth a wonder, i. e. a Mediator between God and men and the Son of God. It is a wonder that He who was clothed with burning fire clothed himself with a body and came to be born as a man. It is also a wonder that He, of His own will, was in the womb (of His mother) nine months, but did not open her seal at the time of His birth. It is also a wonder that He, of His own will, was thirty years in the world, and came to sufferings and death for us all. It is also a wonder that He was three days in the grave, rose again (from the dead.) Hallelujah, and ascended into heaven. The pure Virgin, the daughter of David, brought forth Christ the Son at the end of time, according to His own will; the Son who is born of the Father in the beauties of holiness without beginning and without end, as David sang in the Psalms. The

only Son, really is one nature and one person. The Lord Christ, who came for our salvation, became Son to the Father and to Mary; He is the first and last, and never more to be divided. He who imputes to Him two persons and two natures, is cursed. Hallelujah, let him inherit hell.

The children were slain. Who is there among mortals who can declare the generation of Him who quickens all, who left the height of His greatness, and humbled himself to lowliness?

O thou, who by thy birth perfected all, replenish my thoughts who am weak to speak of the circumstances of thy birth, not that I may search out thy greatness, but declare thy mercy. Blessed is he who in his circumstances is both private and public.

It is a great wonder that a body should be sufficient for the Son, who dissolveth all, wholly to dwell in. Who is able to tell how He, whose bounds cannot be fixed, abode in it? how His whole mind was in it, but was not himself wholly in it? and how He was everywhere present even when He was in the body? Blessed is He who can by no means be limited. Glory be to Him who was made low when He was by nature in heaven above. Praised is thy will and nature who, when thou wast the first-born of God, through thy love didst become the first-born of Mary; who, when thou wast the Son of God, didst become the child of Joseph by name; and who, when thou wast thyself God by nature, didst become of thy own will the son of man. Blessed is thy birth which took place for us. O Father, Son, and Holy Ghost, glory be to thee in the beginning. Through thee I began; give me power to draw nigh to the end. O Lord, should my erroneous words fail, through the voice which destroyeth all beauties, of thy grace be merciful unto me, and deliver me from hell. Who art thou? and whose son art thou? Behold! the Virgin, the daughter of David, stands in the midst of the assembly and bears a little child. The Doctors sit around Him; one examines Him, another disputes with Him, and another confesseth that He is God. The Virgin, the daughter of David,

has invited me this day to her feast with unspeakable love. O come let us rejoice at her feast, and cry aloud with her, saying, that the fruit which is born is God. Who is there among women who has brought forth a child in her virginity? Hath any one ever seen a child, or a son, without cohabitation? Oh amazing! oh wonderful! let him who contradicts shut his mouth. Behold, the Church, the daughter of the Gentiles, praiseth the revelation: she boasts in thy name because thou art God with thy Father. Grant her peace; show love unto her: blessed is the Father who delivered thee to her. The glorious Isaiah called Christ the Mighty One; he also called Him Wonderful, on account of His wondrous birth; He is the Mighty One and Wonderful, as Isaiah has said. The chief of the angels called Christ "his Lord." There is no son of man who is the chief of the angels. He is with God, He is the Son of God, and He is the Lord of Gabriel. The Word came out of the ear, abode in a damsel, and descended from her as a creature with a body, a child of age and great wonder. Who shall not be moved to speak? Who is He that is born of Mary? Whose son is He? He is God of very God; He is God above, and the Son of Man below. He who examines Him is cursed.

*Prayer of Mar Jacob.*

O MAGNIFY ye, magnify ye, magnify and say Hallelujah, as the shepherds magnified Him at Bethlehem. Behold, while the damsel was giving Him milk as to an infant, He had given rain and dew for the seed of the earth. If thou hast a spirit full of belief, consider in thy mind, and observe that He is wholly above and likewise below. O thou who speakest the words of life, speak, speak; whether they hear thee or hear not, be not silent. O thou woman, who art full of grace and humility, peace be with thee. O thou ship, laden with the treasure of the Father, peace be with thee. O thou spotted gem, peace be with thee. Peace be with thee, from whom the Son of God is born for us. O sing, sing, sing, and say, Hallelujah, as the shepherds sang unto Him at Bethlehem

*After this, going to the east side of the hole, and standing towards the west, the Epistle shall be read.*

*The Epistle of Paul to the Hebrews.*

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? And again, When He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His Ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

*The holy Gospel of St. Luke.*

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which

is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth 'peace, good-will toward men.

*Then coming again to the (west side of the) hole, and turning to the east, they shall say,*

We praise, as do the angels of heaven in the heights above, saying, "Glory to God in the heights, and on earth peace and unity, good-will towards men" always, and at all times, &c.

*After completing this, the fire shall be lighted, saying three times, "O God, thou art holy, &c."*

*And this shall be said at the time of walking round the fire.*

I ENTERED into Bethlehem of Judea, and a damsel met one bearing milk, her virginity, and a child; she is a mother and a virgin, and she is full of grace. She is a great wonder, she stood and en-

couraged me, and said, Stop a little and hear the sound of gracious and lovely songs from Mary the daughter of David, who causeth her friend to rejoice. Behold, there is slaughter in Egypt. Blessed is thy Father for His gift through thee, who gave thee to us when not asked. O lover of mankind, thy day on which all the nations are reconciled is like unto thee. O my Lord, blessed is thy gracious and first birth, which is this day of thy nativity. If thy day visit us and return, it will mercifully come again and visit us. O thou who knowest what mankind needeth, when it shall come and visit us, it will be wholly like unto thee. An endless day arose on us in the month of December, which has long nights. In the year in which all creatures were distressed, there came forth a beauty which caused all creatures to rejoice. None but the shepherds have ever before seen the goats of Assyria: behold the goat of righteousness; tidings of it quickly went to the shepherds at the time of its birth; for the kings with their reigns passed away; and the feasts and their memorials perished. The reign of thy day, which extended to the past and future generations, is like thine. Behold thy day on which grace arose on the sinner, forgave us the multitude of our sins. O my Lord, great is thy day; let it not become short to us; let Him blot out transgressions by His birth. Mary carried the little child, who was calm, when all languages were hid in Him. Joseph carried Him, in whom was hid the power by which all creatures exist. All days are from the treasury of thy victorious day; and all feasts obtained good from the treasures of this festival, and received beauty and decoration. This day on which the merciful one descended to sinners, is greater than all days. This day, in which the cup of salvation was hid, is the first cluster. The ear of life sprung up from the womb on the month of December, in which seed is hid in the earth.

*Note.*—The following remarks are by the Editor of the Madras Missionary Register, 1838, p. 81.

The following Service is performed by the Syrians on the night of the Epiphany. It is, like the others that have been already printed, translated from the Syriac, and will, with the rest, serve to show that the idea entertained by Dr. Buchanan respecting the purity of this Church, and the Scriptural character of her Liturgy, was not correct. We think, also, it will now be evident, that the corruptions and errors of the Syrian Church are not derived from Rome, but are of Eastern origin. In fact, they are the errors maintained by the whole body of the Jacobite Christians, subject to the Patriarch of Antioch. The author of the following Service is stated to have been Jacob of Uraha. He was consecrated as Bishop of Uraha, A. D. 656, and died A. D. 710. He is held in great repute amongst the Jacobite Christians, both on account of his numerous writings, and as the restorer of the Syriac language to its primitive purity. Uraha is better known by the name of Edessa and Callirhoe: it was the metropolis of the province of Osroene, near the Euphrates. Its modern name is Ourfa.<sup>1</sup>

In what we have hitherto called the Canons of the Syrian Church (Vol. III. p. 81. &c.), is the following sentence from Jacob of Uraha: "The method of blessing the water was not at all thought of in any Church of God sometime ago, as it is not now in Alexandria or in Egypt. But when this custom was first introduced, the Priest repeated only one prayer over the water." It would appear to follow, from this passage, that, though this superstitious practice was fully established in the seventh century it was not of very early origin.

#### THE ORDER OF BLESSING THE WATER, ACCORDING TO THE DIRECTION OF MAR JACOB OF URAHA.

*O lover of benefits, you ought to know how to bless the water; you should study two or three days beforehand, and observe the meaning, and ascertain what the above saint has directed, and then use what is written according to your judgment.*

*The water shall not be blessed upon a tablet; nor upon an anointed and consecrated altar; nor upon anything else on which either the bones of the Saints have been washed, or any other service performed. But I teach also as the Doctors of the Church have taught, that it shall be blessed at the door of the baptistery, either upon a common board, or common stone. It shall not be honoured as if it were consecrated; nor shall that board or stone be taken care of. It may be applied to any use as before: for the waters are not consecrated, but blessed.*

*The water should be blessed after the second Service in the morning is performed; but some bless it after the Morning Prayer is concluded.*

*The Priests and Deacons having entered the chancel, and put on their official dress, and taken the vessel of water, with the New Testament, Cross, censer, maravahatas, and wax candles, shall first cover the place with a white cloth, then the censer, then the New Testament, and then the Cross. Then going to the north side of the chancel, they shall begin,*

*SHE is as the bridegroom coming out of his bride-chamber, and as the bride out of her closet. Hallelujah.*

*Then they shall say this,*

*The voice of the praises of John shouted in Jordan, saying, Behold the Lamb of God, in whom the Father is well pleased, and on whom the Holy Ghost appeared in the form of a dove. O ye Gentiles,*

(1) See Assemani Bibliotheca Orientalis. Vol. I. p. 486.

nations, and languages, praise and worship Him, and exalt and magnify Him for ever.

His voice, which was a great voice, exclaimed from the east, Give thanks unto God. *Resp.* Hallelujah.

The voice of the praises of John, &c.

God came from the south, and the holy one from the mountain of Paran. *Resp.* Hallelujah.

The voice of the praises of John, &c.

O God, the waters saw thee; O Lord, the waters saw thee, and were afraid. *Resp.* Hallelujah.

The voice of the praises of John, &c.

*This is performed on the four sides of the Church, in the form of a Cross.*

*Then the Priest, who has put on his official dress, coming forward to the entrance to the chancel, shall begin to bless the water.*

GLORY be to the Father, and to the Son, and to the Holy Ghost. O Lord God, make us always worthy of the joy and of the happiness which is, at all times, in the presence of thy honour. Prepare us for that great and renowned feast of divers kinds of pleasures, and for that spiritual satisfaction replenished with all goodness. May we hold an endless feast unto thee, in the glorious Church of the assemblies of heaven, and in the blessed companies of the Church of the saints; and may we incessantly praise thee and worship thee without wavering.

As it was in the beginning, is now, and ever shall be.

O God, favourably have mercy upon me. The Father cried out on high at the river Jordan, and said, This is my beloved Son, in whom I am well pleased. Blessed is He who came down, was baptized in Jordan, and sanctified the whole Church by His holy baptism. Rejoice thou at the baptism of the Lord of all, and adorn thy children with singers and Priests. Jordan was glad, and the water thereof rejoiced, because Christ the Saviour of all was baptized in it. O ye children of light, there hath arisen a light which enlightens you; wait on Him that ye may rejoice in His light. Blessed is thy rising, O light, which proceeded from the Father, and

came to Jordan to sanctify all. These three persons, viz. the Father, the Son, and the Holy Ghost, the sanctifier of all, were manifested at (the river) Jordan.

*Promion.*

GLORY be to the one eternal Godhead, which was manifested at the river Jordan; even the glorious Trinity in Unity who was revealed unto men, thy holy Father by voice, the victorious Son by a body, and thy Holy Ghost by appearance. Glory, honour, and praise are due to the Holy Trinity, the one true God, viz. the Father who is the light of wonder, the Son who is the brightness of glory, and the Spirit who is the dawn of majesty; the Father who is of unfailing wisdom, the Son who is the eternal word, and the Spirit who is never failing knowledge; the infinite Father who willeth, the coequal Son who doeth, and the eternal Spirit who sealeth (or perfecteth). O God, who art praised in thy glory, secret in the riches of thy mercy; who art made known in the multitude of thy wonders; who art terrible in the power of thy works, the lofty one who didst utter thy voice in the heaven of heavens, and send thy Son, and the exalted one who didst utter thy gracious voice from on high, and make known the natural stewardship of thy beloved; O Almighty God, gracious and merciful Father, who art the Almighty, who hast proclaimed and made known to the world the holy persons of thy Godhead, by the Holy Ghost, the finger of thy nature; who art the eternal sun, the glorious rays of whose brightness shine wherever it pleaseth; who art the perfect light, who didst send thy light to Jordan, in order to communicate holiness to the water by His baptism; the holy one who art of blessed nature, who didst make earthly men partakers of the blessing of thy grace, who didst cause the flame of burning fire to remain in the river, and whose majesty is higher than the heights above; who art the mighty one who stretchedst forth thy hand, from the heights above, and didst draw us out of many waters; who art the glorious name that didst answer thy creature, from the heaven of thy holiness, with the power of thy right hand, and

with salvation, when it called on thee; and who art the holy one, holy by nature, and who sanctifiest those who are above, and those who are beneath, with the holiness of thy blessing; we offer unto thee the smoke of frankincense with our prayers, supplications, and entreaties, on this festival of the baptism of thy only Son, by whom thou hast called us, and united us to thee, and who hast made us heavenly instead of being earthly, those who are above instead of being below, spiritual instead of being carnal, near instead of being afar off, those of the household instead of being strangers, friends and beloved instead of being enemies and foreigners, honourable instead of being disgraceful, lights instead of, being darkness, holy instead of being unholy, obedient instead of being opponents, believers instead of being Gentiles, and those who fear God, and Christians, instead of being those who fear devils, and serve idols. We praise thy exalted Godhead, because thou hast made us the children of thy grace; we adore thy blessed Fatherhood, because we have been made the beloved brothers of thy only Son; we exalt thy glorious essence which renewed our old man by the baptism of thy beloved; we honour thine infinite mercy, which cleansed our uncleanness by the descent of the Holy Ghost; and we adore thine unspeakable love towards mankind. May the seal of thine image by which we were sealed from the beginning of the creation, abide on us for ever; may we be continually preserved in holiness, the glorious garment which we put on at the holy baptism; may our sins be purged away by thy grace, and our iniquities be blotted out by thy mercy; may our bodies be cleansed from all pollution of sin through thy love towards mankind; may our spots be purged with hyssop; may our hatred be blotted out through the multitude of thy mercies; may our diseases be healed by thy remedy; may our uncleanness be cleansed by thine example; may our dead be comforted in thy kingdom; may our souls rejoice in thy bride-chamber, and they be joyful at the table of the blessings of thy kingdom; may their voices be strengthened for thy praise,

and their tongues sing thy praises, and their hearts rejoice in thy salvation; and may they be filled with the joy of thy countenance, and with the pleasures of the victory of thy right hand; for thou art merciful. We render glory and praise to thee, and to thy only Son, and to thy Holy Spirit, now, &c.

*Kukaya.*—John troubled the water of baptism, Christ sanctified it, and went down into it, and was baptized; as soon as He came up from the waters heaven and earth gave Him honour; the sun reflected his rays on Him who sanctified the rivers and all fountains: and the stars worshipped Him. *Resp.* Hallelujah, Hallelujah. When the Son of God came to be baptized in Jordan, the water grew warm without fire and firewood: John went near unto Him as a blessed Priest, and laid his right hand on the head of his master: the Father said with a loud voice from on high, "This is my beloved Son:" and the Holy Ghost came down flying, and rested on His head. *Resp.* Hallelujah, Hallelujah.

Glory be to the Father, &c.

It is a great wonder that the Priest should stretch forth his right hand and open the baptistery; that the angels above should wonder; that the earthly one should stand on burning fire; that he should invoke the Spirit; that it should descend from on high and answer him speedily; and that it should do his will and sanctify baptism for the cleansing away of sins.

As it was, &c.

Who has ever seen the two beautiful sisters, as pure baptism and the holy Church? and there is a private mystery hid between these two; the one brings forth, and the other cherisheth. When the baptism brings forth in water, the holy Church admits and unites it to the Chancel. *Resp.* Hallelujah, Hallelujah.

*Receiving the censor, he says,*

O LORD, the sanctifier of all, who didst come to be baptized, for our sanctification, and the purifier of all; who didst come to be washed for our cleansing; sanctify thy whole Church by the smoke of the sweet incense, which we offer before thee; purify the sheep of thy

pasture; and preserve all those who are baptized, that they may, with joy and gladness, render glory and praise to thee, and to thy Father, and to thy Holy Ghost, now and for ever. Amen.

*Here follows the Psalm.*—What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back? The earth trembled at the presence of the Lord, and at the presence of the God of Jacob.

*Then the Lessons are read. Exodus, the Second Book of the Pentateuch.*

Moses brought Israel from the Red Sea, and they went into the wilderness of Shur; they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And Moses prayed unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he taught them statutes and ordinances.

*The Book of the Prophet Isaiah.*—And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fight upon the shoulders of the Philistines in the sea; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel.

*The Prophecy of Balaam.* And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the voice of God, which saw the vision of God, falling, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the brooks that flow as Paradise by the river side, as the tent which the Lord hath planted, and as cedar trees beside the waters. A man shall spring from his children, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought them forth out of Egypt, with strength and His uplifted hand: He shall cut up the nations His enemies, and shall break their bones, and cut their backs. He couched, He lay down and slept as a lion, and as a young lion: who shall stir him up? Blessed are they that bless thee, and cursed are they that curse thee.

*O Friends, the Acts of the Apostles.* And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and he met a man of Ethiopia, a eunuch, a man of great authority under Candace Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, and was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb

dumb before his shearer, so opened he not his mouth: in His humiliation he was taken from prison and from judgment; and who shall declare His generation, for His life is taken from the earth. And the eunuch said to Philip, I pray thee of whom speaketh the Prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him our Lord Jesus. And as they went on their way they came unto a place where there was water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, and Philip baptized the eunuch. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing thence, he preached in all the cities, till he came to Cæsarea.

*The Epistle of Paul to the Hebrews.*  
Brethren, the Holy Ghost also is witness unto us, who said, This is my covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the House of God; let us draw near with a true heart and in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised to us; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

*The Gospel of St. John, iv. 4—30.*

VOL. IV.

*Deacon.* Let us stand decently. Lord have mercy upon us.

*Priest. Proemion.* May we be worthy to offer glorious praise, thankful worship, and continual thanksgivings, now, always, and for ever, to Him who is God and Lord of all; to Him who is the true and first light; to Him who is the only light which is inaccessible and imperishable; to Him who is the light which is not made; to that bright and unspeakable light; to that light which cannot be contained in the mind, which cannot be uttered by words, nor described by lips, and which is incomprehensible by the thoughts; to that fire which consumes, and which is without form; to that incomparable and unmeasurable sun; to that great, infinite, and eternal day; to Him who shines on all, and is victorious over all; to Him who is blessed in all, as Trinity in Unity, and shines continually; and to Him who is confessed as the Trinity by the mouths of all those who are wise, learned, and have bodies, and who is worshipped, glorified, honoured, and exalted as the Unity.

O thou who didst begin creation from the light, in order to perfect all by thy light, through thy great and unspeakable majesty; who hast condescended to establish the second and material world; who hast spread the heaven as a curtain, and adorned it with the beauty of the stars; who hast established thy firmaments upon the waters, as the Prophets have prophesied, and placed thy chariot upon the clouds; who hast carefully founded the earth upon the waters, and embellished it with all kinds of flowers; who nourishest every herb bearing fruit with the waters from the firmament, waterest always the face of it with the running and overflowing of waters of the fountains and rivers, and providest for the maintenance of thy creature all kinds of food which preserves life; who hast made man, who was created in thine own image, king over all, and by thy coming in the flesh restoredst him unto freedom, after he had fallen from his former glory through his negligence, and had erred through the woman by the advice of the serpent, and unto divine

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inheritance after having washed away, by regeneration, the filth which was on him; and who art the maker of worlds, the creator of all visible and invisible creatures, and who wast born the first and immaterial light;—O Lord, who hast caused us now to come to this service, remove from us the darkness of ignorance, and be with us and amongst us. Direct us without error unto the light of the Trinity, which is high and above thoughts, and which is perfected in all, and fill us with thy light, which is above the world. Make us the children of light, being enlightened by the victorious lights of thy Godhead. Change the nature of this water into the fountain of perfect remedy by the descent of thy most Holy Spirit; replenish those who pour out of it with heavenly gifts for their aid, that it may be as water springing up into everlasting life; and free us all from bodily and gross miseries. Make us clean and worthy of light; blot out all uncleanness and spot, that we may stand with hope at thy judgment, which is without respect of persons, and that we may be worthy of the remission of sins, of grace, of thy love towards mankind, and of the station at thy right hand, and make the rest of our sins whiter than snow. May we, excelling in divine thoughts, and becoming like God, be worthy of the blessings which are promised to thy saints; for thou art the distributor of all heavenly and perfect gifts. Glory, honour, and power are due to thee from all creatures of heaven and earth, and to thy blessed and happy Father, and to thy Holy Ghost, now and for ever.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Deacon.* *Litania.* Let us stand decently.

O our Lord Christ, who art gloriously worshipped and glorified as God with the Father and with the Holy Ghost, who hast consecrated the waters this day by thy holy baptism, with which thou wast baptized by the hands of John for our salvation, and who hast cleansed and sanctified our race from sin, we pray unto thee. O thou, at whose glory the he-

raphs above in the highest tremble with reverence and with astonishment, who didst on this day receive baptism in the river Jordan for our cleansing, and who hast, as God, sanctified all fountains, we pray unto thee. O thou who hast, by thy holy baptism, revealed and made known to us the secret mystery of the Holy Trinity, and of whom we have learned that thou art one of the Holy Trinity in nature and in substance, by the voice of the Father, who cried and said, This is my beloved Son, and by the resting of the Holy Ghost, we pray unto thee. O thou, who by thy holy baptism hast caused the Holy Ghost, who had formerly departed from the human race, to rest upon thee as upon the head of our race, and restored unto us thy blessed and divine gifts, we pray unto thee to bless this water by His coming down, that all they who receive of it now may have spiritual and bodily health. O thou who didst formerly drown Pharaoh in the Red Sea, and who hast now by thy baptism in Jordan overthrown Satan the adversary, and rescued our race from his bitter bondage, we pray thee to rescue us now from the miseries of sin, by receiving of this water. O Christ our Saviour, we pray thee to grant us the cleansing from all miseries of the bondage of sin, by the water that is now blessed, that we may go forth to meet thee with all thy Saints at thy second coming. We pray thee for the unity, peace, and concord of the whole world; for the establishment and confirmation of the churches and convents in all countries; for the preservation of our Patriarch, *N. D.*, our holy and blessed Fathers, and of our holy Metras *N.*, with the rest of all the orthodox Metras; for their ecclesiastical See, and their preservation from all persecutions; for the victory of the faithful kings over the Gentiles who are Barbarians; for the good remembrance of our fathers, brothers, Rumbas, and all the faithful dead; and for this orthodox congregation that stands with us.

Let us cry aloud, and say three times, Lord have mercy upon us; Lord have mercy upon us; Lord have mercy upon us. O Christ our Lord, make us worthy

of the bounties of the gifts which appeared this day in Jordan, and the riches of thy divine benefits, that we, and the water which is placed before us, may be blessed by them. Let us cry aloud, and say three times, Lord have mercy upon us, for thy mercies towards us.

*Deacon.* Let us stand decently.

*Priest, stretching forth his hand as in the Eucharist, shall say,* Bless, O Lord.

O GREAT and glorious Lord God, who art exalted above glory, who sittest upon the Cherubim, who art praised by the Seraphim, and hast done great, wondrous, glorious, unsearchable, and innumerable things; who didst make bitter water sweet by the hand of Moses, in signification of the wood of the Cross, and cause Israel thy people to drink, who were thirsty; who didst make at Jericho impure, tasteless, and unproductive water sweet with visible salt by the hand of the Prophet Elisha; and who didst grant thy people to increase and multiply, in resemblance of thee our Lord Christ, the heavenly salt; who didst, as the maker of all, turn water into wine by thy unspeakable wisdom in Cana of Galilee; and who didst sanctify the waters of Jordan through thy baptism by John the Baptist; bless this water which is placed before us, by the blessing of heavenly and known salt, by thy invisible power, by thy great and unspeakable love towards mankind, and by the coming down of the Holy Ghost. Send down on it the grace and power of thy Holy Ghost, by the presbyterial ministration, that it may be for the cure and health of the soul, body, and spirit of all those who receive or partake of it: for all glory, honour, and power are due to thee, with thy blessed and happy Father, and with thy Holy Ghost, now, always, and for ever.

*People.* Amen.

*Priest, stretching forth his hand, says,*

O LORD, thou art great, thy works are wonderful: there is no word which can declare the glory of thy wonders; for by thy power thou hast made all things out of nothing. Thou reignest over thy creatures by thine authority, and thou preservest the world by thy providence: thou hast formed creation of the four ele-

ments, and thou hast completed the resolution of hours by four watches. Therefore the heavenly and known hosts tremble at thee; the assembly of angels worship thee; the six-winged Seraphim, flying and crying aloud, exalt thee; the many-eyed Cherubim exalt thee with inaccessible praises; the sun praiseth thee; the moon glorifieth thee; the stars honour thee; the light obeys thee; the depths tremble at thee; and the wells and fountains minister unto thee. Thou hast spread the heavens as curtains; thou hast made the earth as a firmament upon the waters; thou hast chained the sea with sand; thou hast poured out the air as \* \* \* \*; thou hast sent the rivers among the hills as continual streams, which thou hast appointed for them; thou hast divided the waters which are above the heaven, and hast afforded it secret strength; thou hast fixed waters on the clouds; and thou sendest lightnings with rain, and they go to all places. Thou didst appear on earth, who art God without beginning and end, incomprehensible; thou hast conversed with men; thou didst take upon thee the form of a servant, and became like man. O our Lord, on account of the goodness of thy mercy, thou didst not bear to see the human race perverted by the devil, but thou didst come down and deliver them. We acknowledge thy grace, we make known thy mercies: we do not hide the excellency of thy care towards us: we do not diminish thy wonders, but we rather esteem thy regard for us. Thou hast blessed the natural birth; thou hast sanctified the womb of the Virgin by thy birth. All creatures glorified thee when thou wast manifested; for thou, our God, didst appear on earth; thou didst converse with men; thou didst sanctify the fountains of Jordan by sending thy Holy Spirit upon them from heaven, and didst bruise the head of the Dragon that crept there. Therefore, O Lord, the lover of mankind, bless this water now by the coming down of the Holy Ghost +, grant unto it the benefits of Jordan +, make it the fountain of blessings +, make it the gift of holiness +, the loosing of sins +, the help of the weak +, terrible to the

devils +, inaccessible to rebellious hosts +, and full of divine power. May it be for the cleansing of the souls and bodies of those who receive or partake of it, for the healing of miseries, and for the sanctity of houses; ready for all assistance and the expelling of all persecutions: for thou art He who hast renewed by water and spirit our nature which was grown old through sin: thou art He who didst destroy sin by water in the days of Noah: thou art He who didst deliver the children of Israel from the bondage of Pharaoh, and cause them to pass through the water: thou art He who didst redeem Israel by water and fire, by the hands of the prophet Elijah, from the defilements of Baal. Now, O Lord, our Lord, bless this water by thy Holy Ghost; and grant unto all who touch or partake of it, or use it with true faith, holiness, blessing, cleansing, cure, healing, comfort, courage, help, and deliverance from all spiritual and bodily miseries. May thy holy name, and that of thy Father, and that of thy Holy Ghost, be praised visibly and invisibly by the four elements, by men, and by the angels, now, always, and for ever.

*People.* Amen.

*Priest, stretching forth his hand,* O thou Creator of the worlds, and Lord of all, who governest all things by the authority of thy majesty; who didst speak, and it was done, and who didst command, and heaven and earth, and all things that are in them, were created; by whose will and powerful command all things came into existence, and firmness out of nothing; who art the true director of every thing that exists, and who makest every thing good, change this water by the power of thy Holy Ghost. Confirm and establish it by thy gift against all heretical work which is incited by the crafts and attempts of the devil, i.e. by witchcrafts, by persecution, and by the Chaldean and astrological customs. Grant unto all who receive of it with true faith, for drink or any other use, joy, satisfaction, parity of heart, spiritual and bodily cure, comfort and strength, through thy free gifts, and through the grace, mercies, and love of thine only Son to-

wards mankind, with whom, and with thy Holy Ghost, glory and honour is due to thee, now, always, and for ever.

*People.* Amen.

*Priest, stretching forth his hand,* O thou, who art the maker and remover of all, the Creator of waters, and the doer of all things, bless this water by the influence of thy Holy Ghost. Cause it to obtain grace and power to withstand all heretical work; make it a spiritual and bodily cure to all those who partake of it by drinking, washing, sprinkling, or in any other way; and a means of thy free grace. Make it effectual for our departing from evil, for the salvation of our souls, for peace, and for joy at thy presence through Jesus Christ our Lord, with whom, and with thy Holy Ghost, glory, honour, and power is due to thee, now, always, and for ever.

*People.* Amen.

*Priest, stretching forth his hand,* O Lord, our Lord, the Lord of all creatures, and Creator of all creation, who performest and procurest all for the salvation and preservation of mankind; who didst, by the prophet Isaiah, foretell the life and salvation which should be to the world; and who didst command, With joy shall ye all draw waters out of the wells of salvation; bless this water, and grant that it may be effectual for the refreshing of praise and salvation to all those who partake of it; for their escape from all spiritual and bodily persecutions, and from all wicked actions; for the keeping of thy adorable commandments; for their ready performance of good works; for the earnest of the life to come; and for thy endless joy. For thou art the fountain of life and joy: glory, honour, and power is due to thee, now, always, and for ever.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Priest.* In the name of the Living Father unto eternal life. Amen. In the name of the living Son unto eternal life. Amen. In the name of the living Holy Ghost unto eternal life. Amen.

*Deacon pronounced, Catholic.* Again let us pray unto the Lord for this water, which is now very carefully blessed, and

perfected, which is clean, blessed, and perfect, and which gives life. Let us pray unto the Lord, who is gracious and merciful, and the lover of mankind, that He will give unto it power which causeth to perform and complete good things with the keeping of His holy commandments, courage to oppose the rebellious devils, and ability to destroy the adversary. Again let us pray unto the Lord, for all those who draw nigh unto it, and receive of it with orthodox faith and true hope, that just works may be excited through it, and that through it they may obtain the springing of life, abundant assistances, and complete health, according to the will of God. Let us pray unto the Lord for the comfort of those who take refuge in it with the fervency of the love of good works, troubled, distressed, and tormented, that they may obtain through it special comfort, perfection of good works, speedy relief, double joy, and seeking of salvation with heavenly gifts. Again let us pray unto the Lord for him who is honourable and holy, who governs us now, by whom this was perfected and blessed, and for his godly stability and his continuance in the laws of God and the Apostolical commands. Again let us pray unto the Lord for the Catholic and Apostolic Church in the borders of the earth and in the whole world, that the Lord may keep it as long as the world shall exist, in good works and true doctrine, with the Apostolical and Orthodox confession. Again let us pray unto the Lord for all our brethren who have approached to this mysterious water, which was very carefully blessed, and is perfected by the Holy Ghost, and who are worthy to receive of it. The angel of peace, &c.

Let us pray unto the Lord always, that this honoured and blessed water, which was now blessed by mysterious blessing, may be for our present health and speedy deliverance. Let us pray unto the Lord always for our satisfaction from guilt, pardon of sins, steadfastness of faith, and the stability of the Holy Church. Let us pray unto the Lord always that this (water) may appear fit and ready for the expelling of all diseases, and for the relief of all pains. Let

us pray unto the Lord always, for the preservation of the Metran, for the fellowship of the Priests, for the unity of the Deacons, for the edification of the people, for the cure of the diseased, for the comfort of the oppressed, and for the memory of all the faithful dead.

*The Prayer of the Priest.* O God, who hast by thy great and unspeakable gift blessed this water; who art good, and the lover of mankind; who art holy, and the Lord of Saints; bless and sanctify our souls and bodies together, through thy fellowship with it, that we may with unity, hope, and boldness, render glory and praise to thee, and to thine only Son, and to thy Holy Ghost, now, always, and for ever.

*People.* Amen.

*Priest.* O King of kings, and Lord of lords, thy servants, waiting for thy bountiful grace, have bowed down the necks of their souls before thee. O, my Lord, bless them by thy mercy; seal them in thy truth; guard them by thy Cross; govern them in the paths of thy holy and godly commandments; lead them in the ways of thy saving and quickening commandments; grant them cleanliness and purity from all miseries of spiritual and bodily sin; make them a holy people, a saved flock, and angelic assembly; cleanse and sanctify them by thy Holy Ghost, and call them to thy kingdom in heaven, and to the mansions of bliss with thy chosen and victorious ones, who are happy before thy presence. For thou art gracious and plenteous in mercy. We offer glory and praise to thee, and to thy Holy Ghost, now, always, and for ever.

*People.* Amen.

*Priest.* Peace be with you.

*People.* And with thy spirit.

*Then taking up the vessel, he blesses it three times in the form of a Cross, repeating three times, O God, thou art holy, &c. Then all pour and receive of it as a blessing. The water sufficient for the chancel is poured out and preserved to the next year.*

*Then Manesa is repeated.* Bless the Lord, O ye Gentiles. When the Word

was born flesh of her who brought forth God, the angels said unto the shepherds, Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. *Then*, That Saviour in human nature at the river Jordan, &c.; or, In thy light we see light with mysterious

eyes. *Prayer.* Glory be to God, in the highest, &c. The gate of thy mercies, &c. O God, thou art holy, &c. Our Father, which art in heaven, &c.

*Here endeth the blessing of water as Mar Jacob of Uraba has directed.*

### FORM OF ANOINTING WITH OIL ON THE FIRST WEDNESDAY IN LENT.

*It shall be olive oil from olive branches, which has been blessed in the same year.*

HEAR us, O Lord, for thy loving-kindness is good; and look upon us according to the multitude of thy tender mercies.

*Psalms 69.*

SAVE me, O God, for the waters are come in, &c.

*Priest.* The Lord be with you.

*Answer.* And with thee and with thy spirit.

*Priest.* Let us pray.

O ETERNAL and Almighty God, have mercy upon those who repent; be reconciled to those who pray unto thee; and of thy grace send down from heaven thine angel to bless and sanctify this oil. May it become a saving unction to all those who call upon thy holy name in humility, who chastise themselves on account of their guilty hearts, who lament on their wickedness before thy divine grace, and pray to thy tender mercies in sorrow and humility. O, my Lord, may every one upon whose body this oil is shed for the remission of his sins, calling on thy most holy name, receive health of the body, and the salvation of the soul, through Jesus Christ our Lord. Amen.

*Prayer.*

O God, who hast no pleasure in the death (of a sinner), but in his repentance for sins, look upon the infirmities of mankind, and by thy grace bless this oil. We put it on our head in humility, that we may be worthy of forgiveness. May we who know ourselves to be ashea, and that on account of our wickedness we shall be turned unto dust, by thy free grace be worthy of the forgiveness of all our sins, and of the reward promised to

those who repent through Jesus Christ our Lord. Amen.

*Prayer.*

O God, who art united to us through humility, and who pitiest our ruin on account of the reward of our sins; incline thy merciful ears to our prayers; pour down the blessing of thy grace upon the heads of thy servants who are anointed with this oil. Grant them, in fact, what they ask of thee in righteousness: may the spirit of grace replenish them, and add thy gifts to eternal truth. O, my Lord, establish them, that they remain without afflictions, through Jesus Christ our Lord. Amen.

*Prayer.*

ALMIGHTY and Eternal God, who didst give the people of Nineveh, who repented in ashes and sackcloth, the anointing of thy forgiveness; likewise grant us the blessing of thy grace to imitate them, that we may obtain remission and forgiveness of sins through Christ thy Son, who liveth and reigneth with thee for ever in the unity of the Holy Ghost. Amen.

*After the oil is blessed, it shall be put upon the head of the officiating Priest by another Priest; but if there be not another Priest present, the officiating Priest himself, kneeling down before the altar, shall put ashes (oil) on his own head, and the rest immediately sing,*

O COME let us put away the appearance of gladness; let us now pray, repent, and fast with sorrow; let us cry before the Lord in ashes and sackcloth; for He is plenteous in mercy, and full of compassion.

*The holy Priests, standing within the arch of the chancel, shall weep and say,*

O OUR Lord God, the Saviour of all, O Lord have mercy, have mercy upon the people who are offenders. O, my Lord, shut not the mouth of those who praise thee, though they, having become weak, through error have sinned. Let not the bitterness of death prevail against us, for it will suddenly come, and we shall desire to repent, but shall by no means be able. O my Lord, carefully look upon us: have mercy upon us, for we have sinned, and often provoked thee to anger. O Lord, help us who wait for thy tender mercies; cause thy countenance to shine upon us for the honour of thy name. Thanks be to the Father, praise be to the Son, and glory be to the Holy Ghost, for ever and ever.

*Then they (the Priest first, then the Deacons, and lastly the laity), kneel-*

*ing down, the ashes shall be put on their heads in the form of a Cross, the Priest saying,*

O MAN, remember that thou art dust, and unto dust shalt thou return.

*If a woman, O woman, &c.*

*Priest.* The Lord be with you.

*Answer.* And with thee and with thy spirit.

*Priest.* Let us pray.

*Prayer.*

O LORD, may we begin by such holy fasting the exercises of Christian warfare; that we, fighting against the hosts of men and adversaries, may be armed with the help of moderation, through Jesus Christ our Lord. Amen.

THE END.

*N. B.—The above Service is adopted from the Roman Catholics, the word oil being substituted for ashes.*

THE END.

**WORKS BY THE SAME AUTHOR.**

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