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The Blessing of the Waters

on the

Eve of the Epiphany

THE GREEK, LATIN, SYRIAC, COPTIC, AND RUSSIAN VERSIONS, EDITED OR TRANSLATED FROM THE ORIGINAL TEXTS

THE LATIN BY

JOHN, MARQUESS OF BUTE, K.T.

THE REST FOR HIM, AND WITH HIS HELP IN PART, BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit.

LONDON

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Contents

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I. THE LATIN VERSION 1–46

The Latin text has been edited from 'Rituale | Romanum | 'Pauli Quinti | Pontificis Maximi | jussu editum | inde vero | 'A Benedicto xiv. P. M. | auctum, et castigatum. | In quo, 'quae Parochis ad administrationem | Sacramentorum, Bene-'dictiones, | et Conjurationes necessaria censentur, | accu-'rate sunt posita. | Romae | ex typographia de Romanis | 'MDCCCXVI. | Facta a praesidibus facultate.' This edition is now rare. The Latin text of this edition has been carefully collated with that printed in 'Benedizione | dell' Acqua | 'nel giorno | dell' Epifania | Solita farsi nella Chiesa della 'Venerabile | Archiconfraternità | delle | Sagre Stimmate | 'del Padre | S. Francesco | in Roma. | In Roma, nella 'Stamparia del Bernabò, l'anno MDCCXIII. | Con licenza 'de' superiori,' | and the variant readings have been printed in footnotes. It has been thought well to reproduce the music to which certain parts of the service were sung according to the former work. On December 6, 1890, a New Form of the Blessing of the Waters on the Eve of the Epiphany was approved by the Congregation of Sacred Rites; this was ordered to be printed at Ratisbon on September 17, 1892, and the edition duly appeared at Ratisbon in 1893. The Latin text of the editions in the New Form will be found on pp. 43–46 of the present work.

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II. THE RUSSIAN VERSION OF THE ORDER OF THE GREAT SANCTIFICATION OF THE WATER ON THE HOLY EPIPHANY 47-64

Of this important version of the service an English rendering only is here given, for it was deemed unnecessary to reprint the original text, which has been ably edited by A. v. Maltzew in his 'Bitt- Dank- und Weihe-Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes' (deutsch und slavisch), Berlin, 1897, vol. iv. p. 516 ff. A rendering of the 'Prayer of Sophronios, Patriarch of Jerusalem,' has been added. An English translation of the Russian form of the service will be found in 'Book of Needs of the Holy Orthodox Church, with an Appendix containing Offices for the Laying On of Hands,' by G. V. Shann, London, 1894.

III. THE SYRIAC VERSIONS 65-101

An examination of the Syrian Service-books in the British Museum shows that two forms of the Order of the Blessing of the Waters of the Epiphany were extant between the eighth and fourteenth centuries, and that one of these was much longer than the other; both forms are given in the following pages in Syriac and in English. The shorter form is edited from Add. 14,495, a MS. of the tenth or eleventh century, and the longer form from Add. 14,499, a MS. of the same date. The title of the longer work is of interest, for it says that the Order 'hath been done recently out of the Greek,' ܕܬܝܩܢ ܫܪܟܢܐ ܕܬܝ ܡܢ ܝܘܢܝܐ. Now in one of the British Museum MSS. (Add. 14,496, fol. 28 *b*) we have an imperfect copy of an emended version of the Order of the Blessing of the Waters of the Epiphany which is attributed to Jacob of Edessa, ܝܥܩܘܒ ܐܘܪܗܝ ܕܥܒܕ ܠܗ . . . ܕܫܪܟܢ

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ܡܢ ܬܘܕܝܬܐ ܕܡܪ ܝܥܩܘܒ ܕܚܕܬܐ ܥܠ ܡܝ, and in a MS. quoted by Assemânî, *Bibliotheca Orientalis*, tom. i. p. 486, col. 1, we have the words, ܗܕܐ ܡܢ ܬܘܕܝܬܐ ܕܡܪ ܝܥܩܘܒ ܕܚܕܬܐ ܗܘ ܕܐܬܬܪܓܡ, 'And this is according to the new and accurate [version] of Mâr Jacob,' added as a note to the Order of the Benediction of the Waters. If the ascription of the new and accurate version done out of the Greek to Jacob of Edessa be correct, it follows that the version must be as old as the latter half of the seventh century, for this voluminous writer died at Tell-'Addâ, A.D. 708 or A.D. 710. The words, 'which hath been translated recently from the Greek,' that appear in the title of the longer version printed in the present work refer, presumably, to the version made by Jacob of Edessa, and their presence in a MS. which was written about three hundred years after his death is due, no doubt, to the fact that the scribe made his copy from an old MS. of the eighth century wherein he found them written, and that he copied the title exactly as he found it. The following are the Syriac MSS. in the British Museum which contain copies of the service:—Add. 14,494, fol. 16*a*; Add. 14,518, fol. 17*a*; Add. 14,493, fol. 162*b*; Add. 14,496, fol. 25*a*, fol. 28*b*; Add. 17,128, fol. 60*b*; Add. 14,495, fol. 62*b*; Add. 14,499, fol. 25*b*; Add. 14,667, fol. 16*b*; Add. 14,715, fol. 153*a*; Add. 17,230, fol. 20*a*; Add. 17,129, fol. 41*a*. The MSS. are described in detail in Wright, *Catalogue of the Syriac MSS. in the British Museum*, vol. i. pp. 217 ff.

IV. THE COPTIC VERSION 102–137

The text of this version of the service is taken from the Second Part of Tuki's ⲉⲩⲭⲟⲗⲟⲩⲓⲟⲛ, printed in Coptic and Arabic at Rome, 1761–2, pp. ⲥⲗⲗⲑ ff., and a few misprints have been corrected.

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V. ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΑΓΙΑΣΜΟΥ ΤΩΝ ΑΓΙΩΝ ΘΕΟΦΑΝΕΙΩΝ 138–148

VI. ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΜΙΚΡΟΥ ΑΓΙΑΣΜΟΥ . . . 149–157

The Greek texts of the Great and the Little Orders of the Blessing of the Waters are added for purposes of comparison; the edition followed is that given in the ΕΥΧΟΛΟΓΙΟΝ which was printed at Venice in 1898, p. 339 ff. and p. 350 ff.

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The Blessing of the Waters*

on the

Eve of the Epiphany.

BENEDICTIO AQUAE
QUAE FIT IN
VIGILIA EPIPHANIAE.

In Vigilia Epiphaniae, post Completorium, vel etiam lecta nona Lectione in Matutino, Sacerdos indutus sacris vestibus cum pluviali, et Diaconus et Subdiaconus, sacris sui ordinis vestibus induti, praecedentibus Acolythis, cum Cereis et Cruce, et thuribulo, et aliis sequentibus Clericis, veniant ad locum, ubi paratus est alveolus cum aqua. Ed dum recedunt de Choro, cantent sequens Responsorium, cantoribus illud inchoantibus, et procedentibus. Deinde totus Chorus sequatur Responsorium.

Hodie coeli aperti sunt: et mare dulce factum est: terra

BLESSING OF THE WATERS
ON THE
EVE OF THE EPIPHANY.

After Compline, on the Eve of the Epiphany, or after the reading of the Ninth Lesson at Matins, the Priest clad in Amice, Alb, Girdle, and white Stole and Cope, and a Deacon and sub-Deacon likewise fully vested, and preceded by the acolytes carrying incense, and the Processional Cross between two lighted candles followed by the choir, proceed to the place where is the receptacle[1] of the water. During the Procession is sung the following Responsory[2].

This day the heavens were opened, and the sea was made

[1] When the writer saw the ceremony performed in the church of Sant' Andrea in Valle, at Rome, the water was in a large silver vessel somewhat like a wine-cooler, placed upon a table in the middle of the Nave. In Egypt there are tanks for the purpose adjoining the churches in the cities; but he understands that in Christian districts the Nile itself is blessed, and it seems to be more usual to bless a natural river where it can conveniently be done. At St. Petersburg this is the Neva, in the frozen surface of which a hole is cut in order to get at the water, near which a chapel beautifully decorated, in honour of the Baptist, is built of blocks of ice. In Abyssinia, if the stream nearest to the church is not sufficiently large it is dammed at a convenient spot so as to make a pool.

[2] F. Il Sacerdote, dopo Nona, vestito di Piviale, con Diacono, e Suddiacono vestiti delle sagre vesti, precedendo gli Accoliti con candele accese, e arrivati al luogo preparato, si canta da due Cantori il seguente Responsorio.

* Among the notes in the following pages will be found a number of variants taken from the edition of the service entitled *Benedizione dell' acqua*

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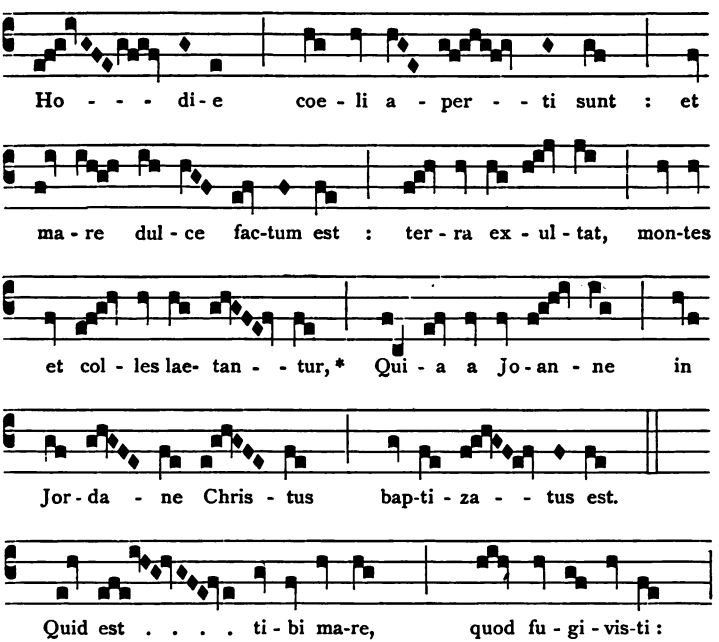
exultat, montes et colles laetantur, quia a Joanne in Jordane Christus baptizatus est.

sweet: the earth rejoiceth and the mountains and hills are glad, because that Christ is baptized of John in Jordan.

Verse.

Quid est tibi mare, quod fugivisti[1]: et tu Jordanis, quia conversus es retrorsum?

[2]What aileth thee, O thou sea, that thou fleest? and thou Jordan, that thou art driven back?



nel giorno dell' Epifania. Solita farsi nella Chiesa della Venerabile Archiconfraternità delle sagre Stimmate del padre S. Francesco in Roma (con licenza de' superiori), which was printed at Rome in MDCCXIII. This edition is described as F. It contains twenty-seven small quarto pages, and gives the rubrics in Italian.

[1] F. fugisti.

[2] Ps. cxiv. 5.

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Answer.

Quia a Joanne in Jordane Christus baptizatus est.

Because that Christ is baptized of John in Jordan.

On arriving at the water the following is sung[1]*:*

Antiphon.

Vox Domini super aquas, alleluja: Deus majestatis intonuit, alleluja.

The voice of the Lord is upon the waters—Alleluia—the God of glory thundereth—Alleluia.

Psalm xxviii.

Afferte Domino, &c.
Gloria Patri, &c.
Sicut erat, &c.

Give unto the Lord, &c.
Glory be to the Father, &c.
As it was, &c.

Antiphon.

Vox Domini super aquas, The voice of the Lord is

[1] F. Finito il Responsorio avanti l' Acqua preparata, i Cantori dicono l' Antifona.

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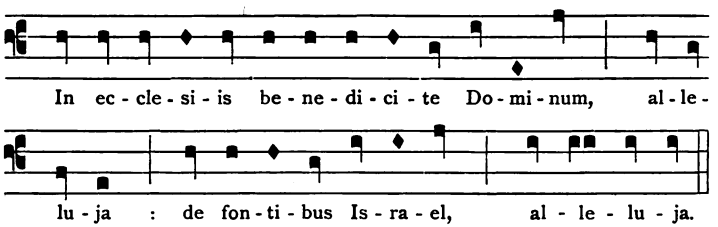
alleluja: Deus majestatis intonuit, alleluja.

upon the waters—Alleluia—the God of glory thundereth—Alleluia.

Antiphon.

In ecclesiis benedicite Dominum, alleluja: de fontibus Israel, alleluja.

Bless ye the Lord in the congregations — Alleluia — Ye that are of the fountains of Israel—Alleluia.



Psalm lxvii.

Exurgat Deus.

Let God arise.

Gloria Patri, &c.

Glory be to the Father, &c.

Sicut erat, &c.

As it was in the beginning, &c.

In ecclesiis benedicite Dominum, alleluja: de fontibus Israel, alleluja.

Bless ye the Lord in the congregations — Alleluia — Ye that are of the fountains of Israel—Alleluia.

Antiphon.

Ipse liberavit me, alleluja: de laqueo venantium, alleluja.

He hath delivered me—Alleluia—from the snare of the fowler—Alleluia.

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Psalm xc.

Qui habitat, &c.	He that dwelleth, &c.
Gloria Patri, &c.	Glory be to the Father, &c.
Sicut erat, &c.	As it was, &c.

Antiphon.

Ipse liberavit me, alleluja: de laqueo venantium, alleluja.	He hath delivered me—Alleluia—from the snare of the fowler—Alleluia.

The Priest standing in the middle of the choir sings[1]*:*

Exaudi nos, Domine.	Hear us, O Lord.

Choir.

Quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice nos, Domine.	For Thy loving kindness is good: turn unto us according to the multitude of Thy tender mercies, O Lord.

Priest.

Salvum me fac Deus, quoniam intraverunt aquae	Save me, O God, for the waters are come in

Choir.

Usque ad animam meam.	Unto my soul.

Priest.

Gloria Patri, &c.	Glory be to the Father, &c.

Choir.

Sicut erat, &c.	As it was, &c.

Priest.

Exaudi nos, Domine.	Hear us, O Lord.

Choir.

Quoniam benigna est misericordia tua; secundum multi-	For Thy loving kindness is good. Turn unto us according

[1] F. Finite le sopradette cose, il Sacerdote andando nel mezzo del Coro, con voce alta dice.

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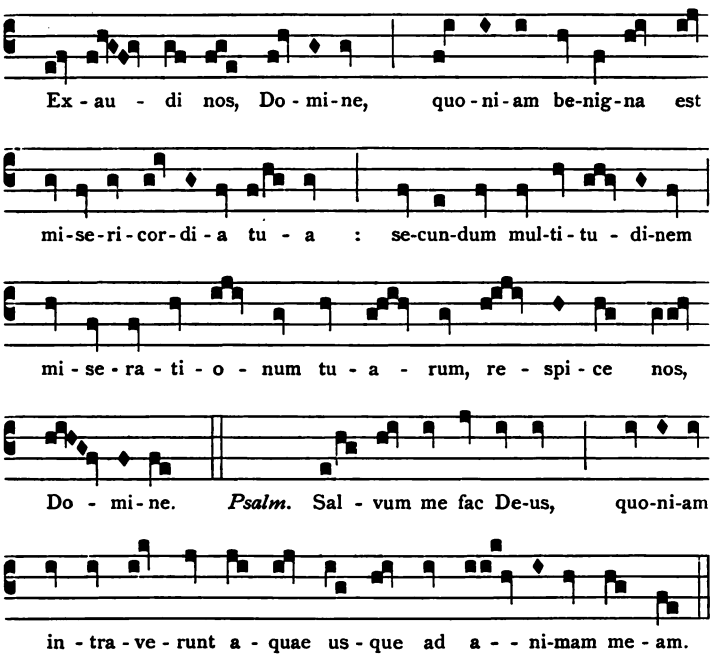
tudinem miserationum tuarum, respice nos, Domine[1].

Salvum me fac Deus, quoniam intraverunt aquae usque ad animam meam.

to the multitude of Thy tender mercies, O Lord.

Save me, O God, for the waters are come in unto my soul.



Gloria Patri, &c.
Sicut erat, &c.

Glory be to the Father, &c.
As it was, &c.

Kyrie, Eleison.
Christe, Eleison.
Kyrie, Eleison.

[1] F. Finito ciò, si dicono le Litanie da due Cantori, ripetendo il Coro lo stesso nella forma seguente. Kyrie eleison, etc.

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Christe, audi nos.
O Christ, hear us.

Christe, exaudi nos.
Graciously hear us, O Christ.

Pater de coelis Deus, miserere nobis.
O God the Father of heaven, have mercy on us.

Fili Redemptor mundi Deus, miserere nobis.
O God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte Deus, miserere nobis.
O God the Holy Ghost, have mercy on us.

Sancta Trinitas unus Deus, miserere nobis.
O Holy Trinity, one God, have mercy on us.

Sancta Maria, ora pro nobis.
Holy Mary, pray for us.

Sancta Dei Genetrix, ora pro nobis.
Holy Mother of God, pray for us.

Sancta Virgo Virginum, ora pro nobis.
Holy Virgin of virgins, pray for us.

Sancte Michael, ora pro nobis.
Holy Michael, pray for us.

Sancte Gabriel, ora pro nobis.
Holy Gabriel, pray for us.

Sancte Raphael, ora pro nobis.
Holy Raphael, pray for us.

Omnes sancti Angeli et Archangeli, orate pro nobis.
O all ye holy Angels and Archangels, pray for us.

Omnes sancti beatorum spirituum ordines, orate pro nobis.
O all ye holy orders of blessed spirits, pray for us.

Sancte Joannes Baptista, ora pro nobis.
Holy John the Baptist, pray for us.

Sancte Joseph, ora pro nobis.
Holy Joseph, pray for us.

Omnes sancti Patriarchae et Prophetae, orate pro nobis.
O all ye holy Patriarchs and Prophets, pray for us.

Sancte Petre, ora pro nobis.
Holy Peter, pray for us.

Sancte Paule, ora pro nobis.
Holy Paul, pray for us.

Sancte Joannes, ora pro nobis.
Holy John, pray for us.

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Sancte Marce, ora pro nobis.	Holy Mark, pray for us.
Omnes sancti Apostoli et Evangelistae, orate pro nobis.	O all ye holy Apostles and Evangelists, pray for us.
Sancte Stephane, ora pro nobis.	Holy Stephen, pray for us.
Sancte Laurenti, ora pro nobis.	Holy Laurence, pray for us.
Sancte Vincenti, ora pro nobis.	Holy Vincent, pray for us.
Sancte Theodore, ora pro nobis.	Holy Theodore, pray for us.
Omnes sancti Martyres, orate pro nobis.	O all ye holy Martyrs, pray for us.
Sancte Silvester, ora pro nobis.	Holy Sylvester, pray for us.
Sancte Gregori, ora pro nobis.	Holy Gregory, pray for us.
Sancte Martine, ora pro nobis.	Holy Martin, pray for us.
Sancte Augustine, ora pro nobis.	Holy Augustin, pray for us.
Omnes sancti Pontifices et Confessores, orate pro nobis.	O all ye holy Bishops and Confessors, pray for us.
Sancte Benedicte, ora pro nobis.	Holy Benedict, pray for us.
Sancte Dominice, ora pro nobis.	Holy Dominic, pray for us.
Sancte Francisce, ora pro nobis.	Holy Francis, pray for us.
Sancte Antoni, ora pro nobis.	Holy Anthony, pray for us.
Omnes sancti Monachi et Eremitae, orate pro nobis.	O all ye holy Monks and Hermits, pray for us.
Sancta Maria Magdalena, ora pro nobis.	Holy Mary Magdalen, pray for us.
Sancta Agnes, ora pro nobis.	Holy Agnes, pray for us.
Sancta Agatha, ora pro nobis.	Holy Agatha, pray for us.

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Sancta Ursula cum tuo comitatu [1], ora pro nobis.

Omnes Sancti et Sanctae Dei, intercedite pro nobis.

Propitius esto,
Parce nobis, Domine.
Propitius esto,
Exaudi nos, Domine.

Ab omni malo, libera nos, Domine.

Ab omni peccato, libera nos, Domine.

A morte perpetua, libera nos, Domine.

Per mysterium sanctae Incarnationis tuae, libera nos, Domine.

Per Adventum tuum, libera nos, Domine.

Per Nativitatem tuam, libera nos, Domine.

Per Baptismum et sanctum Jejunium tuum, libera nos, Domine.

Per Crucem et Passionem tuam, libera nos, Domine.

Per Mortem et Sepulturam tuam, libera nos, Domine.

Per Sanctam Resurrectionem tuam, libera nos, Domine.

Per admirabilem Ascensionem tuam, libera nos, Domine.

Holy Ursula and all thy company, pray for us.

O all ye holy men and women, children of God, make intercession for us.

Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all sin, deliver us, O Lord.

From everlasting death, deliver us, O Lord.

Through the mystery of Thine Holy Incarnation, deliver us, O Lord.

Through Thy Coming, deliver us, O Lord.

Through Thy Birth, deliver us, O Lord.

Through Thy Baptism and holy fasting, deliver us, O Lord.

Through Thy Cross and suffering, deliver us, O Lord.

Through Thy Death and Burial, deliver us, O Lord.

Through Thine holy Rising again, deliver us, O Lord.

Through Thy wonderful Ascension, deliver us, O Lord.

[1] In F. this petition is obliterated with ink.

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Per Adventum Spiritus Sancti Paracliti, libera nos, Domine.

Through the coming of the Holy Ghost the Comforter, deliver us, O Lord.

In die judicii, libera nos, Domine.

In the Day of Judgement, deliver us, O Lord.

Peccatores, te rogamus, audi nos.

We sinners beseech Thee to hear us.

Ut nobis parcas, te rogamus, audi nos.

That Thou wouldest spare us, we beseech Thee to hear us.

Ut nobis indulgeas, te rogamus, audi nos.

That Thou wouldest pardon us, we beseech Thee to hear us.

Ut Ecclesiam tuam Sanctam regere et conservare digneris, te rogamus, audi nos.

That it may please Thee to rule and preserve Thine Holy Church, we beseech Thee to hear us.

Ut dominum[1] Apostolicum et Omnes Ecclesiasticos Ordines in sancta religione conservare digneris, te rogamus, audi nos.

That it may please Thee to preserve our apostolic Lord, and all orders of the Church in holy religion, we beseech Thee to hear us.

The Priest rises and says[2]*:*

Ut hanc aquam benedicere, digneris,

That it may please Thee to bless this water,

Answer.

Te rogamus, audi nos.

We beseech Thee to hear us.

Priest.

Ut hanc aquam benedicere, et sanctificare digneris,

That it may please Thee to bless and hallow this water,

Answer.

Te rogamus, audi nos.

We beseech Thee to hear us.

[1] F. domnum (sic).

[2] F. Quì il Sacerdote, che fa l' uffizio, levandosi in piedi nel mezzo dice per tre volte i tre seguenti versetti con alzare la voce gradatamente.

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Priest.

Ut hanc aquam benedicere, et sanctificare, et consecrare digneris,

That it may please Thee to bless, hallow, and consecrate this water,

Answer.

Te rogamus, audi nos.

We beseech Thee to hear us.

Then the Litany continues[1]*:*

Ut nosmet ipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.

That it may please Thee to strengthen and keep us in Thine holy service, we beseech Thee to hear us.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.

That Thou wouldest reward with everlasting goods all them that do good to us, we beseech Thee to hear us.

Ut fructus terrae dare et conservare digneris, te rogamus, audi nos.

That it may please Thee to give and preserve to our use the fruits of the earth, we beseech Thee to hear us.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos.

That it may please Thee to grant eternal rest unto all the faithful departed, we beseech Thee to hear us.

Ut nos exaudire digneris, te rogamus, audi nos.

That it may please Thee graciously to hear us, we beseech Thee to hear us.

Agnus Dei, qui tollis peccata mundi,
Parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi,
Exaudi nos, Domine.

O Lamb of God, that takest away the sins of the world,
Spare us, O Lord.
O Lamb of God, that takest away the sins of the world,
Graciously hear us, O Lord.

[1] F. Dopo seguono i Cantori.

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Agnus Dei, qui tollis peccata mundi,	O Lamb of God, that takest away the sins of the world,
Miserere nobis.	Have mercy upon us.
Christe, audi nos.	O Christ, hear us.
Christe, exaudi nos.	Graciously hear us, O Christ.

Kyrie, Eleison.
Christe, Eleison.
Kyrie, Eleison.

Priest.

Pater Noster	Our Father

The Lord's Prayer is continued inaudibly till he ends

et ne nos inducas in tentationem,	and lead us not into temptation,

Answer.

sed libera nos a malo.	but deliver us from evil.

Priest.

Salvos nos fac Domine Deus noster,	Save us, O Lord our God,

Answer.

Et congrega nos de nationibus.	And[1] gather us from among the nations.

Priest.

Ut confiteamur Nomini sancto tuo,	To give thanks unto Thine Holy Name,

Answer.

Et gloriemur in laude tua.	And to triumph in Thy praise.

Priest.

Benedictus Dominus Deus Israel a saeculo,	Blessed be the Lord God of Israel from everlasting,

[1] Psalm cvi. 47.

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Answer.

Et usque in saeculum: fiat, fiat.

To everlasting. Amen, Amen.

The Priest blows thrice over the water, saying:

Exsufflo[1] te omnis legio Satanae, in nomine Patris, et Filii, et Spiritus Sancti, Amen.

All crew of Satan, I blow thee away, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Exorcizo te, creatura aquae, in nomine Patris, et Filii, et Spiritus Sancti, ne communices ulli spiritui immundo; dabis honorem viventi, atque regnanti, Patri, et Filio, et Spiritui Sancto; ut ubicumque aspersa fueris, spiritus immundus ab eo loco recedat. Itemque adjuro te, creatura aquae, in nomine Jesu Christi Nazareni, Filii Dei vivi, regis et judicis nostri; ut sis purgatio, et sanctificatio hominum, quos Deus ad suam sanctam gratiam vocare dignatus est. Te ergo invoco, Domine Sancte, Pater omnipotens, aeterne Deus; ut hanc aquam exorcizare, et benedicere pro tua pietate digneris; ut omnis immundus spiritus locum in ea ultra non habeat, vel potestatem: sed ubicumque aspersa fuerit, Angelorum tuorum ibi descendat exercitus. Per eum, qui ven-

O water which God hath made, I command thee, in the name of the Father and of the Son, and of the Holy Ghost, that thou have no part with any unclean spirit. Thou shalt give honour unto Him that liveth and reigneth, unto the Father, and unto the Son, and unto the Holy Ghost, that wheresoever thou shalt be sprinkled the unclean spirit shall go away from that place. Likewise, O water which God hath made, I command thee in the name of Jesus Christ of Nazareth, the Son of the living God, our King and our Judge, that thou be the means of purification and of sanctification unto men whom it hath pleased God to call unto His Holy Grace. Wherefore, O Holy Lord, everlasting Father, eternal God, I call upon Thee that it may please Thee in Thy tender

[1] F. Exufflo.

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turus est judicare vivos, et mortuos, et saeculum per ignem. Amen.

mercy to command and to bless this water, that no unclean spirit may henceforth have any place or power therein, but that whereso-ever the same shall be sprinkled, there the host of Thine Angels may come down. Through Him Who will come to judge the living and the dead, and the world by fire.

Answer.

Amen.

The sub-Deacon or an Acolyte reads:

Lectio libri Numeri.

(The Lesson is taken from the Book of Numbers, chap. xx. ver. 2.)

In diebus illis: Convenerunt filii Israel adversum Moysen et Aaron, et versi in seditionem, dixerunt: Da nobis aquam, ut bibamus. Ingressusque Moyses et Aaron, dimissa multitudine, in Tabernaculum foederis: corruerunt proni in terram, clamaveruntque ad Dominum, atque dixerunt: Domine Deus, exaudi clamorem hujus populi, et aperi eis thesaurum tuum, fontem aquae vivae, ut satiati, cesset murmuratio eorum. Et apparuit gloria Domini super eos.

In those days: The children of Israel gathered themselves together against Moses and Aaron, and chode and said: Give us water that we may drink. And Moses and Aaron went from the presence of the assembly into the Tabernacle of the Covenant, and fell upon their faces, and cried unto the Lord, and said: O Lord God, give ear unto the cry of this people and open unto them Thy treasure—even a spring of living water, that their thirst may be quenched and that their murmuring come to an end. And the glory of the Lord appeared over them.

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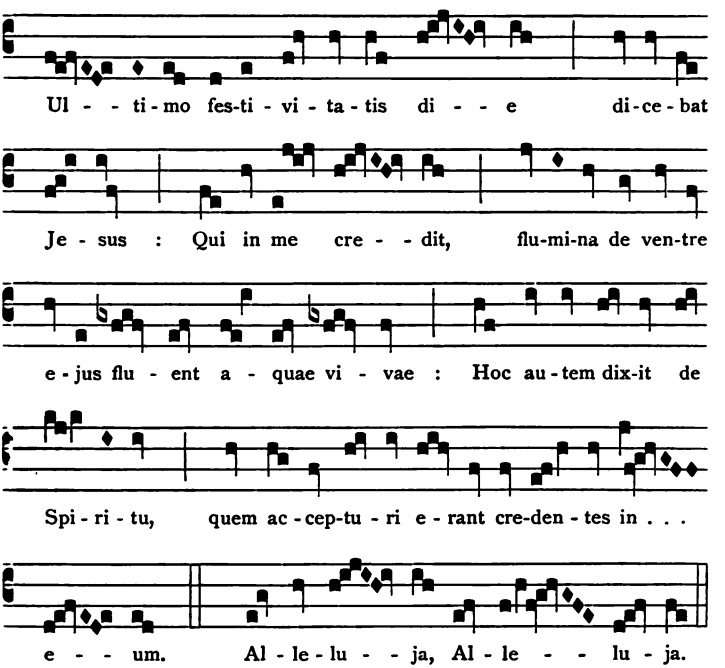
Choir.

Ultimo festivitatis die dicebat Jesus: Qui in me credit,[1] flumina de ventre ejus fluent aquae vivae: Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. Alleluja, Alleluja.

In the last day of the feast Jesus said: He that believeth on Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe in Him shall receive. Alleluia, Alleluia.



Verse.

Qui sitit, veniat ad me, et bibat, et de ventre ejus fluent

If any man thirst let him come unto Me and drink, and out of

[1] F. qui in me credunt.

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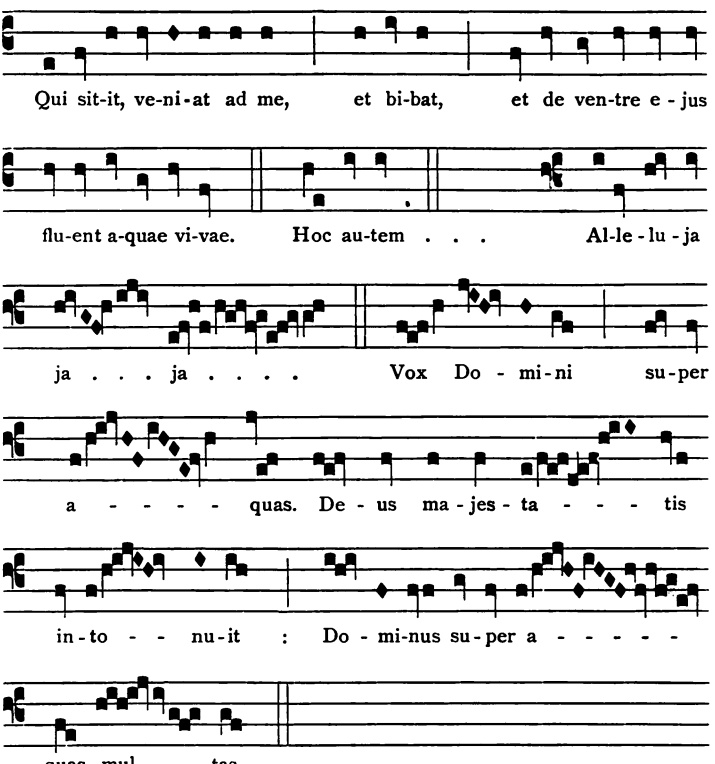
aquae vivae. Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. Alleluja, Alleluja.

his belly shall flow rivers of living water: but this spake He of the Spirit, which they that believe on Him should receive. Alleluia, Alleluia.



Vox Domini super aquas. Deus majestatis intonuit: Dominus super aquas multas.

The voice of the Lord is upon the waters, the God of glory thundereth. The Lord is upon many waters.

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The Deacon[1] *asks a blessing in the usual manner, and then sings:*

Dominus vobiscum. The Lord be with you.

Answer.

Et cum spiritu tuo. And with thy spirit.

Deacon.

Sequentia Sancti Evangelii secundum Joannem. Here followeth from the Holy Gospel according to John (chap. vii. 37).

Choir.

Gloria tibi, Domine. Glory be to Thee, O Lord.

Deacon.

In illo tempore: In novissimo autem die magno festivitatis stabat Jesus, et clamabat, dicens: Si quis sitit, veniat ad me, et bibat. Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vivae. Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum.

At that time: In the last day, that great day of the feast, Jesus stood and cried, saying: If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him shall receive.

Priest.

Exorcizo te, creatura aquae, per Deum vivum, per Deum verum, per Deum Sanctum, per Deum totius creatorem: ut te mundam exhibeas contra omnem morbum, atque insidias inimici, et diabolicas potestates: ut ubicumque aspersa fueris, sit propitio Deo defensa domus ejus[2]. Et sicut defensae fuerunt in

O water which God hath made, I command thee by the living God, by the true God, by the Holy God, by God the maker of all: that thou show thyself clean against all diseases and snares of the enemy and powers of the devil: that wheresoever thou shalt be sprinkled that house may be shielded by

[1] F. Qui il Diacono piglia la Benedizione, e dice l' Evangelio. Si portano i Ceroferarii, e l' Incenso.

[2] F. Domus ipsa.

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Aegypto domus Hebraeorum[1] per signum sanguinis Agni; sic defendantur Domine domus famulorum, famularumque tuarum, per aspersionem hujus aquae. In ipsius nomine te exorcizo, qui verbo suo fontem te manare praecepit. Et in ipsius nomine te exorcizo, qui filios Israel per medium maris eduxit. In ipsius nomine te exorcizo, qui super te suis sanctis pedibus ambulavit. Et in ipsius nomine te exorcizo, quem Joannes in te baptizavit: ut omnis spiritus erroris, et omnes phantasiae daemonum per te aspersae effugiant, et separentur de eodem loco. Per eundem Dominum nostrum Jesum Christum Filium tuum: Qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

the mercy of God. And even as the houses of the Hebrews in Egypt were shielded by the sign of the blood of the Lamb, so may the houses of Thy servants and of Thine handmaids, O Lord, be shielded by the sprinkling of this water. I command thee in the Name of Him Who by His word made thee to spring forth as a fountain. I command thee in the Name of Him Who led the children of Israel through the midst of the sea. I command thee in the Name of Him Who walked upon thee with His own Holy Feet. I command thee in the Name of Him Whom John baptized in thee: that every straying spirit and every deceit of fiends upon which thou shalt be cast may flee, and pass away from that place. Through the same our Lord Jesus Christ Thy Son, Who will come to judge the living and the dead, and the world by fire.

Answer.

Amen.

Priest.

Exorcizo te, creatura aquae, In nomine Dei Patris Omnipotentis et in nomine Domini

O water which God hath made, I command thee in the Name of God the Father Almighty,

[1] F. Ebreorum.

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nostri Jesu Christi, ut omnis immundus spiritus, vel incursio Satanae separentur a te, creatura aquae. Proinde ergo efficere aqua exorcizata ad effugandum omne phantasma inimici, et ipsum inimicum eradicare, et effugare valeas, in nomine Dei Patris Omnipotentis: Qui cum eodem Filio suo et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

and in the Name of our Lord Jesus Christ, that every unclean spirit and every in-coming of Satan may pass away from thee, O water which God hath made. Thenceforth therefore be thou made water commanded to put to flight every deceit of the enemy, and be thou powerful to drive out the enemy himself and to put him to flight in the Name of God the Father Almighty, Who with the same His Son and the Holy Ghost liveth and reigneth for ever and ever.

Answer.

Amen.

Priest.

Benedic Domine hanc aquam benedictione coelesti, et assistat super eam virtus Spiritus sancti; ut ubicumque aspersa fuerit, longe recedat virtus inimicorum, verbera phantasmatum, incursio turbinum, percussio fulminum, laesio tonitruorum, calamitates[1] tempestatum: omnis denique spiritus procellarum, te ipso benedicente, effugetur. Qui vivis et regnas in saecula saeculorum. Amen.

Bless this water, O Lord, with Thy blessing from heaven and let the power of Thine Holy Spirit rest thereon, that whereso-ever the same shall be sprinkled no power of the enemy may draw nigh, no delusion strike, no whirlwind break in, no lightning smite, no thunder harm, no storm work evil, and by Thy blessing every breath of the tempest be driven away; Who livest and reignest for ever and ever.

Answer.

Amen.

[1] F. calamitas tempestatum.

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Then he continues over the salt:

Virtutis tuae invictam fortitudinem deprecor, Domine sancte, Pater omnipotens, aeterne Deus, super hoc sal, cui non minimam gratiam conferre dignatus es, ut ex illo possint universa condiri, quae hominibus ad escam per tuum Filium Dominum nostrum procreari jussisti; per quem te, Domine, supplices exoramus, ut sal istud sanctificare, et benedicere, et consecrare pro tua pietate digneris, ut ex vultu Divinae Majestatis tuae, virtutem tuam contra omnes immundos spiritus possit accipere. Expellat de tabernaculis famulorum, famularumque tuarum, quidquid potest pestiferum esse: et exhibeat plenum salutis effectum. Deterreat praestigia, phantasmataque compescat, per signum sanctae Crucis Filii tui Domini nostri; et tutelam fidelissimam desiderantibus praestet, per hoc tuum Domine Jesu Christe signaculum quod nullius dolus, nullius pertinacia designavit.

O Holy Lord, Almighty Father, everlasting God, I call down the unconquered strength of Thy power upon this salt, whereunto it hath pleased Thee to give favour not a little, that therewith all things should be preserved which Thou hast commanded through Thy Son our Lord Jesus Christ to be made for meat unto men. Through Him, O Lord, we humbly beseech Thee that it may please Thee of Thy goodness to hallow, bless and consecrate this salt, that the same may receive from the presence of Thy Divine Majesty Thy power against all unclean spirits. May the same drive away from the dwellings of Thy menservants and of Thy maidservants whatsoever may bring sickness, and may it manifest fullness of health. May the same scare away deceptions and restrain illusions through the sign of the Holy Cross of Thy Son our Lord, and give right faithful protection unto all that will have it; through this Thy sign, O Lord Jesus Christ, which is portrayed by no craft and no perversity.

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Then he continues over the salt:

Benedico te, creatura salis, in nomine Patris, et Filii, et Spiritus sancti: qui te ad tutelam humani generis procreavit et populo venienti ad credulitatem, per servos consecrari praecepit. Proinde rogamus te, Domine Deus noster, ut haec creatura salis, in nomine sanctae Trinitatis, efficiatur salutare Sacramentum, sitque perfecta medicina in visceribus fidelium tuorum. Per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

O salt which God hath made, I bless thee in the Name of the Father, and of the Son, and of the Holy Ghost: Who hath made thee for the safety of mankind and hath commanded His servants to consecrate thee for the people who come to believe in thee. Thenceforth we beseech Thee, O Lord our God, that this salt which Thou hast made may become in the Name of the Holy Trinity a mystery of health, and may be a perfect medicine in the bowels of Thy faithful people. Through Him Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Intuere, Domine, hanc creaturam salis, quam usibus humani generis tribuisti: et petimus, omnipotens aeterne Deus, per signum Crucis Unigeniti Filii tui Domini nostri Jesu Christi; ut ubicumque aspersa fuerit aqua hoc sale commixta, sit efficax ad evacuandam omnem adversariam potestatem inimici: consumet, et arefaciat, nihilque ibi remaneat immundum, nihil

Look down, O Lord, upon this salt which Thou hast made, and hast given for the use of mankind; and we ask Thee, O Almighty and everlasting God, through the sign of the Cross of Thine only begotten Son our Lord Jesus Christ, that wheresoever there shall be sprinkled water mingled with this salt the same may be effectual to put away every power of the enemy that is

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pestiferum ; sed per invocationem nominis tui, sit nobis mundum ac benedictum, per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

against us ; let it make it to consume and to wither away, and let nothing thus remain that is unclean or that may bring sickness ; but through the calling upon Thy Name let it be unto us clean and blessed, through Him Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Exorcizo te, creatura salis, per Deum verum, per Deum sanctum, per Deum totius creatorem ; per eum, qui te per Eliseum Prophetam in aquam mitti jussit, ut sanaretur sterilitas aquae. Qui per Apostolum Paulum dicere dignatus est ; Sit cor vestrum sale conditum. Ideoque efficere sal ad exorcizandum, ad evacuandum, et expellendum inimicum, omnemque virtutem, et putredinem ejus, in nomine Domini nostri Jesu Christi : Qui venturus est judicare vivos, et mortuos, et saeculum per ignem. Amen.

O salt which God hath made, I command thee by the true God, by the Holy God, by God the maker of all, by Him Who commanded the Prophet Elisha to cast thee into the water, that the barrenness of the water might be healed, and Who was pleased to say through the Apostle Paul[1], 'Let your hearts be seasoned with salt.' Be thou therefore made salt to command, and to put away, and to cast out the enemy and all his power and rottenness, in the Name of our Lord Jesus Christ, Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

[1] These words do not occur in St. Paul, who only mentions salt once, viz. in Col. iv. 6 : 'let your speech be alway with grace seasoned with salt.'

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Priest.

Oremus.

Dominus et Salvator noster Jesus, antequam ad caelos ascenderet, Apostolis suis mandavit, dicens: Habete in vobis sal: et pacem habete inter vos.

Let us pray.

Our Lord and Saviour Jesus, before He ascended into the heavens, commanded His Apostles, saying, 'Have salt in yourselves, and have peace one with another[1].'

He puts the salt into the water, saying:

Haec commixtio salis et aquae pariter fiat, in nomine Patris, et Filii, et Spiritus sancti, et in virtute Domini nostri Jesu Christi, cui est honor, et gloria in saecula saeculorum. Amen.

Be this salt and water equally mingled together, in the Name of the Father, and of the Son, and of the Holy Ghost, and in the power of our Lord Jesus Christ, unto Whom be honour and glory for ever and ever.

Answer.

Amen.

Priest.

Exorcizo te, creatura salis et aquae in nomine Patris, et Filii, et Spiritus sancti. Exorcizo te per Deum vivum. Exorcizo te per Crucifixum. Exorcizo te per Spiritum Sanctum. Per eum te exorcizo, qui te per Eliseum Prophetum sal in aquam mitti jussit, dicens: Haec dicit Dominus: Sanabitur aqua ista: et non erit in ea mors neque sterilitas. Per ipsius nomen te adjuro, qui divina voce oris sui Apostolis suis locutus est, di-

O salt and water which God hath made, I command thee in the Name of the Father, and of the Son, and of the Holy Ghost. I command thee by the living God. I command thee by Him Who was crucified. I command thee by the Holy Ghost. I command thee by Him Who bade Elisha the Prophet to cast thee into the water, saying: 'Thus saith the Lord, that water shall be healed and there shall not be therein death nor barren-

[1] St. Mark ix. 50.

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cens: Vos estis sal terrae: et cor vestrum sit sale conditum: ut omnes, qui ex te sumpserint, sint sanctificati in animabus, et corporibus: ut ubicumque aspersa fueris, effugias inimicum: et praestes omnibus remissionem peccatorum: expellas insidias, et excludas omnes daemonum tentationes. Te autem conditor, et restaurator omnium elementorum tuorum, qui haec fluenta tuo nomine sanctificata, ad purgationem locorum proficere jussisti, deprecor, ut nominis tui invocata majestate, gratiam Spiritus Sancti haec aqua accipiat: valeatque ad expellendas diabolicas artes, per manus servorum tuorum aspersa, et per sanctificationem, quam tu, Domine, sanctificando sanctificas, et benedicendo benedicis: ut omnis immundus spiritus, aspersione hujus aquae repulsus et confusus discedat, et omnis incursus Satanae, et omne phantasma, omnisque immunditia, et putredo inimicorum longe recedat. Nec consistendi, aut resistendi habeat potestatem: nec in eodem loco standi, aut

ness[1].' I call upon thee by Him Who, with the Divine voice of His mouth, spake unto His Apostles, saying: 'Ye are the salt of the earth[2],' and, 'let your heart be seasoned with salt:' that whosoever shall take of thee may be hallowed in soul and in body: that wheresoever thou shalt be sprinkled thou mayest put the enemy to flight and mayest grant unto all the remission of their sins, and mayest cast forth all snares and shut out all temptations of evil spirits. And, O Thou Who art the maker and the restorer of all things which Thou hast made, Who hast commanded that these streams which are hallowed in Thy Name shall go forth to cleanse, I beseech Thee that through the calling upon the majesty of Thy Name this water may receive of the grace of the Holy Ghost, and may avail for the casting forth of the wiles of the devil, when it is sprinkled by the hands of Thy servants, and through that hallowing which Thou, O Lord, in hallowing dost hallow and in blessing dost bless: that when

[1] 2 Kings ii. 21.

[2] Matt. v. 13.

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commorandi, sed victus, et destructus discedat diabolus cum omni pompa sua. Per virtutem et gloriam Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

this water is sprinkled every unclean spirit may depart, thrust out and confounded, and that all the invasion of Satan, and every delusion, and all the filthiness and rottenness of the enemy may go far away: that the devil and all his pomp have no power to stand, or to withstand, or to remain in the same place, or to abide, but go away conquered and broken; through the power and glory of our Lord Jesus Christ, Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Exorcizo te, creatura aquae sale conspersa per Deum vivum, per Deum verum, per Deum totius creatorem, qui te in principio separavit ab arida, et in quatuor fluminibus dividere dignatus est: ut ubicumque portata, vel aspersa fueris, effugetur, et separetur inimicus et omnis putredo ejus, ut sit ipsa domus Deo dicata. Per virtutem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

O water sprinkled with salt, thou creature which God hath made, I command thee by the very God, by God the maker of all, Who at the beginning separated thee from the dry land and was pleased to put thee into four rivers: that wheresoever thou shalt be carried or sprinkled the enemy and all his rottenness may be set to flight and put apart, that that house may be an house dedicated unto God; through the power of our Lord Jesus Christ, Who is to come to

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judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Te autem, creatura aquae, adjuro per Deum vivum, per Deum verum, per Deum sanctum: per eum te adjuro, qui te in principio separavit ab arida. Adjuro te per Deum vivum; qui te de fonte paradisi manare fecit:

But thee, O water which God hath made, I charge by the living God, by the very God, by the Holy God: I charge thee by Him Who at the beginning separated thee from the dry land. I charge thee by the living God Who made thee to flow out of a river in Eden,

(*Here he divides the water crosswise with his hand.*)

et in quatuor fluminibus exire jussit, et totam terram rigare praecepit. Adjuro te per eum, qui in Cana Galilaeae sua potentia [te] convertit in vinum: qui super te suis sanctis pedibus ambulavit: qui tibi nomen imposuit Siloe. Adjuro te per eum, qui in te Naaman Syrum a sua lepra per manum Elisei Prophetam [2] mundavit: Aqua Sancta, Aqua Benedicta:

and commanded thee to go forth thence in four streams and to water the whole land. I charge thee by Him Who at Cana of Galilee through His power turned [thee] into wine, Who walked upon thee with His own holy feet, and Who gave unto thee the name of Siloam[1]. I charge thee by Him Who by the hand of His Prophet Elisha in thee cleansed Naaman the Syrian of his leprosy: O holy water, O blessed water, O water

[1] A tank outside Jerusalem several times mentioned in Scripture and once (John ix. 7) spoken of by our Lord by name, but otherwise it is hard to understand the reference in the text.

[2] F. Elisaei Prophetae.

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(*Here he touches the water.*)

Aqua, lavans sordes et mundans peccata. Adjuro te per Deum vivum, ut te mundam exhibeas, nec aliquam phantasiam in te retineas,sed efficiaris exorcizata, ad effugandum inimicum, et omnes actus fulguris, ut ubicumque aspersa fueris, sive in domo, sive in agro, sive in vineis, sive in seminatis campis, sive in fructibus, sive in angulis cubiculorum, sive in navibus, sive in puteis, vel si quis ex te gustaverit, fias ei defensio, et remedium sanitatis. Ipse quoque diabolus elongetur et separetur, quantum elongatum est coelum a terra, lux a tenebris, veritas a mendacio, justitia ab injustitia, dulce ab amaro : tantum elongetur et separetur ille immundus spiritus ab habitationibus famulorum, famularumque Dei. Per nomen Domini nostri Jesu Christi : qui cum Patre et Spiritu Sancto vivit et regnat per omnia saecula saeculorum. Amen.

that washest away filth and cleansest from sin. I charge thee by the living God that thou show thyself clean and keep no delusion in thee, but become commanded to set to flight the enemy, and all the actions of lightning, that wheresoever thou shalt be sprinkled, whether it be in the house, or in the field, or in the vineyards, or on the sown lands, or among the fruits, or in the corners of chambers, or in ships, or in wells, or that one shall taste of thee, that thou be unto him a shield and a healing remedy. And let the devil himself be sent afar off and put away, as far as is the heaven from the earth, light from darkness, truth from falsehood, righteousness from unrighteousness, the sweet from the bitter, so far be that unclean spirit sent afar off and put away from the dwelling of the menservants and of the maidservants of God. Through the Name of our Lord Jesus Christ, Who with the Father and the Holy Ghost liveth and reigneth world without end.

Answer.

Amen.

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Priest.

Dominus vobiscum. The Lord be with you.

Answer.

Et cum spiritu tuo. And with thy spirit.

Priest.

Sursum corda. Lift up your hearts.

Choir.

Habemus ad Dominum. We lift them up unto the Lord.

Priest.

Gratias agamus Domino Deo nostro. Let us give thanks unto our Lord God.

Choir.

Dignum et justum est. It is meet and right so to do.

Priest.

Vere dignum et justum est, aequum et salutare; nos tibi semper, et ubique gratias agere, Domine Deus coeli et terrae: cujus virtuti subdita sunt universa: cujus verbo creata sunt omnia: supermitte, quaesumus virtutem Spiritus Sancti tui, super hanc creaturam: ut fiat aqua sanctificata, in nomine Patris, et Filii, et Spiritus Sancti. Te igitur Omnipotens Deus, altissima salus, et respector perpetuus, humiliter rogamus, et petimus, ut nos exaudias, et miserearis precibus nostris, quatenus ubicumque haec aqua aspersa fuerit, fiat te jubente

It is very meet and right, just and healthy, that we should at all times and in all places give thanks unto Thee, O Lord God of heaven and earth, unto Whose power all things are subject, by Whose word all things were made: send down, we pray Thee, the power of Thine Holy Spirit upon this thing which Thou hast made: that it may be water hallowed in the name of the Father, and of the Son, and of the Holy Ghost. Wherefore, O Almighty God, Who art the highest health and Whose eyes are ever open, we humbly beseech and pray Thee that Thou wouldest

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causa purificationis. Habeat quoque perpetuam gratiam ipsa domus, fidem rectam, spem certam, caritatem perfectam, gaudium verum, honorem perpetuum, ut omnes malevoli, et invidi spiritus ab ea expellantur, et separentur. Per Dominum nostrum[1]. Amen.

graciously hear us and mercifully regard our supplications, that wheresoever this water shall be sprinkled the same may by Thine ordinance cause purification; and let that house have grace everlasting, right faith, sure hope, perfect love, true joy, everlasting honour; that all evil and ill-willing spirits thence be thrust out and put away. Through our Lord.

Answer.

Amen.

Priest.

Iterumque te alloquor aqua, quae lucis similitudinem habes, tu sub coelo, tu super coelum, tu sub terra, tu super terram. Super te invoco nomen sanctum, atque mirabile Dei Omnipotentis, qui te sua potentia convertit in vĭnum, suspendit super coelos, congregavit in terra, miscuit in mare. Qui te arcanis, et velocibus ventis pluere praecepit: et ad usus hominum, et lavacrum dedit: et sitientibus potum subministravit. Super aquam etiam spiritus Domini non solum ferebatur, sed etiam

Again do I speak unto thee, O water which hast likeness unto the light, thou that art under the heavens and above the heavens, thou that art under the earth and above the earth. Upon thee do I call down the holy and wonderful Name of God the Almighty, Who by His power turned thee into wine, hung thee above the heavens, gathered thee together upon the earth, and mingled thee together in the sea. Who hath commanded thee to rain in His secret and swift winds; and hath

[1] F. Per Christum Dominum nostrum.

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fertur. Adjuro ergo te, creatura aquae per septiformem spiritum Dei vivi. Adjuro te per novem Ordines Angelorum. Adjuro te per vocem tonitrui coruscantis, tremendi et coelestis regis. Adjuro te per lignum mysterii[1], de quo aqua percussa statim dulcis facta est. Adjuro te per eum, qui omnia creavit, ne contemnas vocem humilitatis meae: sed expellas omnem umbram, omnes satellites adversariorum, omnes machinationes diaboli, sive spirituum immundorum, sive biothanathorum, sive errantium, sive ex invocatione magicae artis, sive praecantatorum argumenta, sive draconum et omnium volucrum, vel viperarum, quia imperat tibi Dominus Jesus Christus Filius Dei vivi: quod mox, ut aspersa fueris, in nomine Dei Sabaoth, sive in hominibus, sive in domibus, sive in vineis, sive in pecoribus, vel in quibuslibet animantibus, sive in seminatis campis, sive ab hominibus conculcata fueris; sive in navibus, sive in mari, sive in paludibus, sive in qualicumque creatura, vel in quocumque loco aspersa fueris; sive super infirmum, vel languentem, sive

given thee unto the use of men, and to wash withal; and hath granted thee for drink unto the thirsty. Upon the waters also not only did the Spirit of the Lord move but also is moving. I charge thee, therefore, O water which God hath made, by the sevenfold spirit of the living God. I charge thee by the nine orders of Angels. I charge thee by the voice of the lightning thunder of the awful and heavenly King. I charge thee by the mystic wood wherewith the waters were smitten and straightway they were made sweet. I charge thee by Him Who created all things, that thou despise not my lowly voice, but that thou cast forth every shade, all the crew of the adversaries, all the plottings of the devil, or of unclean spirits, or of vampires, or haunters, or things from the incantations of art, magic, or words of enchanters or dragons, and all birds or vipers, for the Lord Jesus Christ the Son of the Living God doth command thee that, as soon as thou shalt be sprinkled in the Name of the God of Sabaoth, whether it be upon men, or in houses, or

[1] F. misterii.

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in potum data fueris homini in valetudine detento, aut maligni spiritus infestatione percusso mox expellas, et excludas omne malignum : ut possit homo velocius salvus fieri, per virtutem Domini nostri Jesu Christi, qui neque dici, neque scribi, neque computari potest, cui nomen est Deus.

in vineyards, or upon beasts or on any living thing, or on the sown ground, or under the feet of men, or in ships, or on the sea, or on pools, or upon anything which God hath made, or in whatsoever place thou shalt be sprinkled, or upon a sick man or a feeble man, or if thou be given for drink unto a man that is bowed down by sickness or smitten by the troubling of an evil spirit, thou expel every evil forthwith and thrust out the same, that the man may be healed speedily, through the power of our Lord Jesus Christ, Who can neither be spoken, nor written, nor reckoned, Whose name is God.

Tu autem Domine, qui per Angelum tuum fontem Agar ostendisti, et ex eo Ismaelem sitientem potasti : Qui pueri tui Abrahae in Mesopotamia preces exaudisti, et omnia desideria cordis ejus implesti : Qui famulo tuo Moysi in deserto eremi petram percutere, et ex ea aquam producere, et populum rigare jussisti.

And Thou, O Lord, who by Thine Angel didst show a spring unto Hagar and didst give Ishmael to drink therefrom when he was athirst : Thou who didst graciously hear the prayers of Thy servant Abraham when he was in Mesopotamia, and didst fulfil all the desires of his heart : Who didst command Thy servant Moses to smite the rock in the wilderness of the desert and to bring forth water therefrom and to slake the people.

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In the meanwhile the clergy in the Sacristy have made ready a Godfather[1], *who comes carrying the cross in a very fair veil. The deacon and the sub-deacon come with him, with clerks and many lights, and offering incense all the way until they come to the place where the water is being blessed. Then the Godfather kneels down. The Priest censes the cross, and then takes it out of the Godfather's hand, and says the following verse, while he dips the cross into the water:*

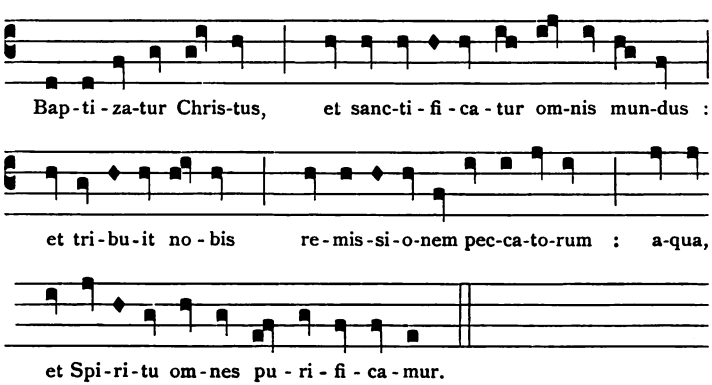
Qui aquam amaram immisso ligno dulcorasti: benedicere, et sanctificare digneris hanc creaturam aquae. In nomine Patris, et Filii, et Spiritus Sancti.

Thou who didst make the bitter waters sweet by causing a tree to be cast thereinto, be pleased to bless and to hallow this water which Thou hast made, in the Name of the Father, and of the Son, and of the Holy Ghost.

Then he repeats the same a second and a third time, dipping the cross each time, after which the choir sing as follows:

Baptizatur Christus, et sanctificatur omnis mundus: et tribuit nobis remissionem peccatorum: aqua, et Spiritu omnes purificamur.

Christ is baptized, and all the world is hallowed, and He granteth unto us the remission of sins. We are purified by water and the Spirit.



[1] F. il Padrino. Apparently this personage is so called, because he brings the cross to be dipped in the same way that a Godfather brings a catechumen

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Baptizat miles regem, servus dominum suum: Joannes Salvatorem: aqua Jordanis stupuit: columba protestatur: Paterna vox audita est: Hic est Filius meus.

The soldier baptizeth the king, the servant his lord, John the Saviour, Jordan is confounded, a dove giveth witness, the voice of the Father is heard: This is my Son.

Then the Priest gives back the cross to the Godfather and censes it, and the Godfather takes it back whence he brought it, and the Priest continues:

Ut ubicumque aspersa fuerit in nomine tuo, omnes[1] saevas inimici jaculationes expellat.

That wheresoever the same shall be sprinkled in Thy Name it may drive out all the cruel

to be baptized. When the writer saw this ceremony performed at Rome the person who enacted Godfather did not appear to be any one of important station, but it is obvious that the office could be assigned as a compliment. He was dressed in a yellow satin cope and carried the cross in an immense veil of very rich embroidery, and was preceded by twelve burning wax torches.

[1] F. omits omnes.

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Illud etiam rogamus et petimus, Deus omnipotens: ut sicut ad domum Raguelis sanctum Angelum tuum Raphaelem mittere dignatus es, ut Asmodaeum daemonem colligaret: simile quoque beneficium domibus nostris donare digneris: ut ubicumque haec unda aspersa fuerit, numquam malignus spiritus in eadem domo consistendi vel commorandi habeat potestatem, sed confusus protinus, et destructus abscedat. Per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, Coelorumque virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes.

darts of the enemy. This also do we pray and beseech Thee, O Almighty God, that, even as Thou wast pleased to send Thine holy angel Raphael unto the house of Raguel to bind the demon Asmodeus, it may please Thee to give a like good unto our houses: that wheresoever this water shall be sprinkled no evil spirit may ever have power to abide or to dwell in that house, but may depart forthwith confounded and crushed; through Christ our Lord, through Whom the angels do praise Thy majesty, the lordships worship, the mighty ones tremble, the heavens, and the powers of the heavens, and the blessed seraphim with one consent do shout aloud for joy, with all of whom we beseech Thee to be pleased, that our voices also may mingle, humbly praising Thee, and saying:

Choir.

Sanctus.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus, qui venit in nomine Domini: Hosanna in excelsis.

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.

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Priest.

Exorcizo te spiritus immunde per Deum vivum, qui fecit coelum et terram, mare, et omnia quae in eis sunt: ut omnes virtutes adversarii, omnes exercitus diaboli, et omnes incursus, et omnia phantasmata inimici eradicentur, et effugiant ab hac creatura salis et aquae: ut sit sancta, et salutifera: et ignis ardens adversus omnes insidias eorum. Ut ubicumque perlata[1], vel aspersa fuerit, haec creatura salis et aquae sit sanitas, sinceritas et corporis medicina: ut effugiat omnis infirmitas, fulgura quoque et grandines ab aspersione hujus aquae separentur et effugiant, et elongentur. Per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

I command thee, O unclean spirit, by the living God Who made heaven and earth, the sea and all that therein is, that all the powers of the adversary, all the armies of the devil, all onslaughts and all delusions of the enemy may be put away and may flee before this salt and water which God hath made, that the same may be holy and healthy and a burning fire against all their snares: that wheresoever shall be carried or sprinkled this salt and water which God hath made they may be for health, wholeness, and bodily healing: that from the sprinkling of this water, there be driven away, and flee, and be put afar off all sickness, and lightning also, and hail; through Him Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

Priest.

Oremus.

Let us pray.

Vere sanctus, vere benedictus, terribilis, metuendus, et adorandus Domine Deus noster: ab

In good sooth art Thou holy, in good sooth art Thou blessed, awful, fearful, and worshipful,

[1] F. portata.

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occultis nostris munda nos, et ab alienis parce servis tuis: ut cum fiducia valeamus dicere orationem illam regalem, quam Dominus et Salvator noster per Evangelium suum orare docuit, dicens:

O Lord our God; cleanse Thou us from our secret faults, keep back Thy servants also from the sins of others: that we may be able with all trustfulness to utter that kingly prayer which our Lord and Saviour hath by His Gospel taught us to pray, saying:—

Pater noster, qui es in coelis.

Our Father, &c.

He continues the Lord's Prayer, and finishes it with the words:

Et ne nos inducas in tentationem,

and lead us not into temptation,

Answer.

Sed libera nos a malo.

But deliver us from evil.

Priest.

Libera nos, quaesumus, Domine, ab omnibus malis praeteritis, praesentibus et futuris. Libera nos, quaesumus, Domine, famulos, et famulas tuas a gladio, a fame, a tentatione diaboli, a percussione saeculi, et ab infirmitatibus malis. Per liberatorem et redemptorem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti, per omnia saecula saeculorum. Amen.

Deliver us, O Lord, we beseech Thee, from all evils past, present, or to come. Deliver, O Lord, we beseech Thee, us Thy menservants and Thy maidservants from the sword, from famine, from the temptations of the devil, from the blows of the world and from evil sickness; through our Liberator and Redeemer, our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

Answer.

Amen.

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Priest.

Oremus.

Domine sancte Pater omnipotens, aeterne Deus, Pater Domini nostri Jesu Christi: Deus Abraham, Deus Isaac, et Deus Jacob: exorcizante me istam creaturam salis et aquae, precor te: ut me exaudire digneris in nomine Domini nostri Jesu Christi Nazareni, Filii Dei vivi, regis et judicis nostri: ut sit purgatio et purificatio omnibus hominibus: atque in eis, in quibus aspersa fuerit, habeat potestatem ad effugandos immundos et phantasmaticos spiritus: et omnem nefarium diabolum: atque omnes figuras, et minas Satanae. Concedatur etiam ei potestas ad exterminandum fulgura et grandines, et omnes adversitates humanae naturae: ut non possit immundus spiritus nocere his locis, in quibus aspersa fuerit: sed confusus, et destructus abscedat: Per virtutem Domini nostri Jesu Christi regis: Qui cum Deo Patre vivit et regnat in saecula saeculorum. Amen.

Let us pray.

O Holy Lord, Almighty Father, Everlasting God, Father of our Lord Jesus Christ, God of Abraham, God of Isaac, and God of Jacob, I pray Thee as I command this salt and water which Thou hast made, that it may please Thee graciously to hear me in the Name of our Lord Jesus Christ of Nazareth, the Son of the Living God, our King and our Judge, that it may be a cleansing and purification unto all men: and that wheresoever it shall be sprinkled it may have the power of putting to flight unclean and spectral spirits, and every wicked devil, and all the phantasms and threats of Satan. Be there granted also unto it the power to drive away lightning and hail, and all things which fight against man's nature; that the unclean spirit may have no power to hurt where it shall have been sprinkled, but may go away confounded and crushed; through the power of Jesus Christ our Lord and King, Who liveth and reigneth with God the Father for ever and ever.

Answer.

Amen.

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Priest.

Adjuro te, creatura salis et aquae, in nomine Patris, et Filii, et Spiritus Sancti. Adjuro te in nomine Domini nostri Jesu Christi, qui super te suis pedibus ambulavit. Adjuro te per eum qui te de fonte paradisi produxit. Adjuro te per eum, qui Apostolis suis praecepit, dicens, Ite baptizate omnes Gentes, in nomine Patris, et Filii, et Spiritus Sancti. Per ipsius nomen te adjuro: ut ubicumque aspersa fueris, omne phantasma de domo ipsa, et omnis incursio diaboli eradicetur, et effugiat: per Deum vivum, per Deum verum, Deum totius creatorem: ut neque hominibus, neque domiciliis, neque navibus, neque pecoribus, neque frugibus, neque arboribus noceas. Per Dominum nostrum Jesum Christum Filium tuum: Qui venturus est judicare vivos et mortuos et saeculum per ignem. Amen.

O salt and water which God hath made, I charge thee in the Name of the Father, and of the Son, and of the Holy Ghost. I charge thee in the Name of our Lord Jesus Christ Who walked upon thee with His own blessed feet. I charge thee by Him Who made thee to go out from a spring in Eden. I charge thee by Him Who commanded His Apostles, saying, Go ye and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost. In His Name do I charge thee that wheresoever thou shalt be sprinkled every spectre, and every onslaught of the devil may be put away and flee from that house, through the living God, through the true God, through God the maker of all: that thou hurt neither men, nor dwellings, nor ships, nor herds, nor fruits, nor trees; through our Lord Jesus Christ Thy (sic) Son Who is to come to judge the quick and the dead, and the world by fire.

Answer.

Amen.

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Priest.

Deus, qui ad salutem humani generis, maxima quaeque sacramenta, in aquarum substantia condidisti: adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus parato, virtutem tuae benedictionis infunde: ut creatura tua mysteriis [1] tuis serviens, ad abjiciendos daemones, morbosque pellendos divinae gratiae sumat effectum ut quidquid in domibus, vel in locis Fidelium, haec unda resperserit, careat omni immunditia, liberetur a noxa: non illic resideat spiritus pestilens, non aura corrumpens: discedant omnes insidiae latentis inimici: et si quid est, quod aut incolumitati habitantium invidet, aut quieti, aspersione hujus aquae effugiat, atque discedat: ut salubritas, per invocationem tui nominis expetita, ab omnibus impugnationibus sit defensa. Per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem.

O God, Who for the salvation of mankind hast ordained great mysteries in water, give ear in mercy unto our cry, and pour forth the power of Thy blessing into this element made ready by many purifications, that this Thy thing which Thou hast made may serve Thy mysteries and receive the power of Thy Divine Grace for the casting out of fiends and the driving away of diseases, that upon whatsoever this water shall fall in the houses or in the places of Thy faithful the same may be free of all uncleanness and rid of all harm. There let not the spirit of pestilence or the breath of corruption rest; thence let all the snares of the hidden enemy depart, and, if anything there be which threateneth evil against the safety or the peace of them that therein dwell, let the sprinkling of this water drive them away and let them depart: that the health for which we ask by calling upon Thy Name may be safe against all assaults. Through Him Who is to come to judge the quick and the dead, and the world by fire.

[1] F. misteriis.

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Benedictio Dei Patris, et Filii, et Spiritus sancti, descendat super hanc creaturam salis et aquae. Amen.

May the blessing of God the Father, and the Son, and the Holy Ghost come down upon this salt and water which He hath made.

Answer.

Amen.

Priest.

Credo in unum Deum— I believe in one God—

The Nicene Creed is continued and finished, after which the Priest sprinkles the people with the blessed water and the choir sing Asperges me *with the* Gloria Patri. *After which the Deacon sings the Gospel from Luke iii.* 21, Factum est autem, *to the word* Jordane *in iv.* 7. *Then the Cantors sing the Te Deum, and it is finished by the brethren in the choir. After which the Priest says:*

Ostende nobis, Domine, misericordiam tuam. Show us, O Lord, Thy mercy.

Answer.

Et salutare tuum da nobis. And grant us Thy salvation.

Priest.

Domine, exaudi orationem meam. O Lord, hear my prayer.

Answer.

Et clamor meus ad te veniat. And let my cry come unto Thee.

Priest.

Dominus vobiscum. The Lord be with you.

Answer.

Et cum spiritu tuo. And with thy spirit.

Priest.

Oremus. Let us pray.

Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus; Hear us, O Holy Lord, Almighty Father, Eternal God,

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et mittere digneris sanctum angelum tuum de coelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen [1].

and be pleased to send Thy holy angel from heaven to keep, cherish, protect, visit, and defend all that dwell in this place; through Christ our Lord.

Answer.

Amen.

Priest.

Adjutorium nostrum in nomine Domini.

Our help is in the name of the Lord.

Answer.

Qui fecit coelum et terram.

Who hath made heaven and earth.

Priest.

Domine, exaudi orationem meam.

O Lord, hear my prayer.

Answer.

Et clamor meus ad te veniat.

And let my cry come unto Thee.

Priest.

Dominus vobiscum.

The Lord be with you.

Answer.

Et cum spiritu tuo.

And with thy spirit.

Priest.

Oremus.

Let us pray.

Benedic, Domine Deus Omnipotens, locum istum (*vel* domum istam): ut sit in eo (*vel* in ea), sanitas, castitas, victoria,

Bless, O Lord God Almighty, this place (*or* this house), that there may be in it health, chastity, victory, virtue, hu-

[1] In F. there is no equivalent for what follows.

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virtus, humilitas, bonitas, et mansuetudo, plenitudo legis, et gratiarum actio, Deo Patri, et Filio, et Spiritui Sancto; et haec benedictio maneat super hunc locum (*vel* super hanc domum), et super habitantes in eo (*vel* in ea). Per Christum Dominum nostrum. Amen.

mility, goodness, and meekness, fullness of the law, and thanksgiving unto the Father, and to the Son, and to the Holy Ghost; and may this blessing remain upon this place (*or* house) and upon them that dwell therein; through Christ our Lord.

Answer.

Amen.

(Postea aspergatur Aqua benedicta.) (*Then he sprinkles the holy water.*)

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The Blessing of the Waters

on the

Eve of the Epiphany.

NEW FORM.

Approved by the Congregation of Sacred Rites, December 6, 1890, *and printed at Ratisbon*, 1898.

This form is chiefly interesting as marking an entire variance from the antient form used in the Church of Rome, and also in all other churches. Those forms are all in commemoration of the baptism of Christ, while in this that subject is entirely ignored and the form made simply one for blessing holy water to be used against evil spirits.

At the appointed hour the Priest, vested in a white cope (if a Bishop he also wears the mitre), accompanied by a deacon and sub-deacon vested in white dalmatics, and preceded by the Processional Cross between two lighted candles, and the surpliced choir, goes to a place near the high altar, where have been prepared a vessel containing salt and a receptacle containing water.

1. All kneel, and the ordinary Litany is sung, and after the clause 'That it may please Thee to grant eternal rest unto all the faithful departed,' and the answer, 'We beseech Thee to hear us,' the Priest rises and sings, 'That it may please Thee to bless this water,' *answer*, 'We beseech Thee to hear us,' *the Priest*, 'That it may please Thee to bless and hallow this water,' *answer*, 'We beseech Thee to hear us.' After which the Litany continues.

2. After the Lord's Prayer the Litany stops, and then are sung without antiphons Psalm xxviii. Afferte Domino, &c., Give unto the Lord, &c.; xlv. Deus noster refugium, &c., Our God is our refuge, &c.; cxlvi. Laudate Dominum, &c., Praise ye the Lord, &c.

3. After the Psalms the Priest sings the following form, entituled An Exorcism against Satan and the Apostate Angels.

Exorcizamus te, omnis immunde spiritus, omnis satanica potestas, omnis incursio infernalis adversarii, omnis legio,

We charge thee, O every unclean spirit, every power of Satan, every assault of the hellish enemy, every legion,

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omnis congregatio et secta diabolica, in nomine et virtute Domini Nostri Jesu Christi, eradicare et effugare a Dei Ecclesia, ab omnibus ad imaginem Dei conditis ac pretioso divini Agni sanguine redemptis. Non ultra audeas, serpens callidissime, decipere humanum genus, Dei Ecclesiam persequi, ac Dei electos excutere et cribrare sicut triticum. Imperet tibi Deus altissimus, cui in magna tua superbia te similem haberi adhuc praesumis ; qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Imperat tibi Deus Pater : Imperat tibi Deus Filius : Imperat tibi Deus Spiritus Sanctus. Imperat tibi majestas Christi, aeternum Dei Verbum caro factum, qui pro salute generis nostri tua invidia perditi, humiliavit semetipsum factus obediens usque ad mortem ; qui Ecclesiam suam aedificavit supra firmam petram, et portas inferi adversus eam numquam esse praevalituras edixit, et cum ea ipse permansurus omnibus diebus usque ad consummationem saeculi.

every devilish assembly and gang, in the name and power of our Lord Jesus Christ—be thou rooted out and put to flight from the Church of God, from all who have been created in the image of God and redeemed with the precious Blood of the Divine Lamb. O thou right subtle serpent, dare thou no more to deceive mankind, to persecute the Church of God, to shake off God's elect and to sift them as wheat. May God most high command thee, unto Whom in the greatness of thy pride thou yet darest to liken thyself, Who willeth that all men should be saved, and come unto the knowledge of the truth. God the Father commandeth thee, God the Son commandeth thee, God the Holy Ghost commandeth thee. The majesty of Christ, the eternal word of God made flesh, Who, for the salvation of our race when the same had been lost through thine envy, humbled Himself, and became obedient even unto death ; Who hath built His Church upon a sure rock, and hath foretold that the gates of hell shall never prevail against her, and that He Himself will

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Imperat tibi sacramentum Crucis, omniumque christianae fidei Mysteriorum virtus. Imperat tibi excelsa Dei Genetrix Virgo Maria, quae superbissimum caput tuum a primo instanti immaculatae suae conceptionis in sua humilitate contrivit. Imperat tibi fides Sanctorum Apostolorum Petri et Pauli, et ceterorum Apostolorum. Imperat tibi Martyrum sanguis ac pia Sanctorum et Sanctarum omnium intercessio.

Ergo, draco maledicte et omnis legio diabolica, adjuramus te per Deum vivum, per Deum verum, per Deum sanctum, per Deum, qui sic dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam; cessa decipere humanas creaturas, eisque aeternae perditionis venenum propinare: desine Ecclesiae nocere, et ejus libertati laqueos injicere. Vade, satana, inventor et magister omnis fallaciae, hostis humanae salutis.

remain with her alway even unto the end of the world—commandeth thee.

The mystery of the Cross and the power of all the mysteries of the Christian faith command thee. The exalted Virgin Mary, mother of God, who from the first instant of her immaculate conception, crushed in her lowliness thy right proud head—commandeth thee. The faith of the Holy Apostles Peter and Paul and of the other Apostles—commandeth thee. The blood of the martyrs and the kindly intercession of all holy men and women—command thee.

Wherefore, O accursed dragon and all the devilish legion, we adjure thee by the living God, by the true God, by the Holy God, by God Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; cease thou to deceive human beings and to offer to them the poison of everlasting perdition, cease to hurt the Church, and to ensnare her liberty. Get thee behind, O Satan, the finder and teacher of all deceit,

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Da locum Christo, in quo nihil invenisti de operibus tuis; da locum Ecclesiae, uni, sanctae, catholicae, et apostolicae, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili nomine Jesu, quem inferi tremunt, cui Virtutes et Potestates et Dominationes subjectae sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

the enemy of man's salvation. Give place unto Christ, in Whom thou findest none of thy works. Give place unto the Church, one, holy, Catholic, and Apostolic, which Christ Himself hath bought with His own Blood. Be thou humbled under the mighty hand of God, quake and flee when we call upon the holy and terrible Name of Jesus, before Whom hell trembleth, unto Whom the powers and the mights and the lordships are subject, Whom Cherubim and Seraphim unweariedly do praise, saying, Holy, Holy, Holy, Lord God of Sabaoth.

4. Then is sung first the Benedictus, or the Magnificat, and before and after it the antiphon at the Benedictus from Lauds.

5. Then follows the Collect for the Epiphany, and then the ordinary form for blessing holy water as given in the missal, as far as the point at which the Priest on Sundays leaves the Sacristy for the Asperges.

6. Then the Te Deum followed by the usual prayer of thanksgiving, Deus cujus misericordiae.

Lastly, if the officiant be a Bishop, he gives his blessing to the people, and all return whence they came.

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The Order of the Great Sanctification of the Water on the Holy Epiphany[1].

After the priest hath said the prayer behind the ambo, all shall proceed to the font (κολυμβήθρα), the light-bearers carrying lights going on in front, and the priests and the deacons following them with the Gospel, and the crosses, and the censers, and at the same time the following verse shall be sung thrice (Tone VIII):

The voice of the Lord crieth upon the waters, saying, 'O come ye and receive ye all the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ, Who is made manifest.'

Then shall the following verse be sung twice (Tone VIII):

To-day is the nature of the waters consecrated, and the Jordan is divided, and turneth back the flow of its waters, as it looketh upon the baptism of the Master.

Then shall the following verse be sung thrice (Tone VIII):

As a man Thou didst come to the river, O Christ the King, and didst desire to receive the baptism of a servant, O Thou good One, at the hand of the Forerunner, because of our sins, O Lover of mankind.

Then shall be sung to the same Tone:

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

To the voice crying in the wilderness, 'Prepare ye the way of

[1] The Russian text will be found in *Bitt-Dank-und Weihe-Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes*, deutsch und slavisch, von A. v. Maltzew, Berlin, 1897, vol. iv. p. 516 ff. An English rendering of the same was published by G. V. Shann, in *Book of Needs of the Holy Orthodox Church*, London, 1894, p. 240 ff.

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the Lord,' Thou didst come, O Lord, taking the form of a servant, asking for baptism, Thou Who didst not know sin. The waters saw Thee and were afraid; the Forerunner trembled and cried out, saying, 'How shall the lamp of light be lighted? How shall the servant lay hands upon the Master? Sanctify me and the waters, O Thou Saviour, Who takest away the sins of the world.

And the deacon having come to the font shall say:

'Wisdom!'

Then the reader shall read the following lesson from the Book of Isaiah (chap. xxxv. 1–10).

Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily. And the desert places of Jordan shall blossom and rejoice; the glory of Libanus hath been given to it, and the honour of Carmel; and my people shall see the glory of the Lord, and the majesty of God. Be strong, ye relaxed hands and palsied knees. Comfort one another, ye faint-hearted; be strong, fear not; behold our God rendereth judgement, and He will render *it*; He will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel *of water* in a thirsty land. And the dry land shall become pools, and a fountain of water shall *be poured* into the thirsty land; there shall be there a joy of birds, reedy habitations and marshes. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf shall walk in it, and shall return, and come to Sion with joy, and everlasting joy *shall be* over their head; for on their head *shall be* praise and exultation, and joy shall take possession of them: sorrow and pain and groaning have fled away.

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Then shall the Deacon say 'Wisdom,' *and the Reader shall read the following lesson from the Book of Isaiah* (chap. lv. 1–13).

Ye[1] that thirst, go to the water, and all that have no money, go *and* buy; and eat *and drink* wine and fat without money or price. Wherefore do ye value at the price of money, and *give* your labour for that which will not satisfy? Hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things. Give heed with your ears and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting Covenant, the sure mercies of David. Behold, I have made him a testimony among the Gentiles, a prince and a commander to the Gentiles. Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for He has glorified thee. Seek ye the Lord, and when ye find Him, call upon Him; and when He shall draw nigh to you, let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy; for He shall abundantly pardon your sins. For My counsels are not as your counsels, nor are My ways as your ways, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as the rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous and *will effect* My commands. For ye shall go forth with joy, and shall be taught with gladness; for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. And instead of the bramble shall come up the cypress, and instead of

[1] These renderings are taken from Mr. Bagster's *The Septuagint Version of the Old Testament, with an English Translation.*

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the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

Then shall the Deacon say, 'Wisdom,' *and the Reader shall read the following lesson from the Book of Isaiah* (chap. xii. 3-6):

Thus saith the Lord:—Draw ye therefore water with joy out of the wells of salvation. And in that day thou shalt say, Sing to the Lord, call aloud upon His name, proclaim His glorious *deeds* among the Gentiles; make mention that His name is exalted. Sing praise to the name of the Lord, for He hath done great *things*: declare this in all the earth. Exult and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.

Then shall the Deacon say, 'Wisdom.'

Reader.

The Lord is my light and my salvation; whom shall I fear? (Ps. xxvii. 1).

Choir.

The Lord is my light and my salvation; whom shall I fear?

Reader.

The Lord is the strength of my life; of whom shall I be afraid? (Ps. xxvii. 1).

Choir.

The Lord is my light and my salvation; whom shall I fear?

Reader.

The Lord is my light and my salvation.

Choir.

Whom shall I fear?

Then shall the Deacon say, 'Wisdom,' *and the Reader shall read the following lesson from the First Epistle of Saint Paul to the Corinthians* (chap. x. 1-4):

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

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Priest.

Peace be with you!

Reader.

And with thy spirit. Alleluia.

Choir.

Alleluia. Alleluia. Alleluia. (Tone IV.)

Reader.

The voice of the Lord is upon the waters! The God of glory thundereth; the Lord is upon many waters.

Deacon.

Wisdom! Stand up! Let us hear the holy Gospel (St. Mark, chap. i. 9–11).

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him. And there came a voice from heaven, *saying*, Thou art my beloved Son, in Whom I am well pleased.

Choir.

Glory be to Thee, O Lord, glory be to Thee!

Deacon.

In peace let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the peace that is from above, and for the salvation of our souls, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the peace of the whole world, and the good estate of the holy churches of God, and for the union of them all, let us pray unto the Lord.

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Choir.

Lord, have mercy.

Deacon.

For this holy temple, and for them that with faith, and piety, and the fear of God, enter therein, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the Most Holy Governing Synod, and for our Metropolitan, for our Archbishop (*or* Bishop), for the honourable Presbytery, the Diaconate in Christ, and for all the Clergy and the Laity, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For our Most Pious, Autocratic, Great Lord, the EMPEROR ALEXANDER ALEXANDROVITCH of all Russia; and for His Consort, the Most Pious Lady, the EMPRESS MARIA THEODOROVNA, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH, and for all the Reigning House, that He may aid them and subdue under their feet every enemy and adversary, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For this city (*or, if it be a monastery*, For this holy habitation), for every city and country, and for them that in faith dwell therein, let us pray unto the Lord.

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Choir.

Lord, have mercy.

Deacon.

For healthiness of weather, for plentifulness of the fruits of the earth, and for peaceful times, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For those who journey, for those who voyage, for those who are sick, for those who suffer, for those who are in bonds, for their salvation, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may be hallowed by the might and operation and descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That there may come down into these waters the cleansing operation of the supernatural (*or* incorporeal) Trinity, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That there may be bestowed upon them the grace of redemption, and the blessing of Jordan, through the might and operation and descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That He may quickly beat down Satan under our feet, and destroy every evil counsel that he shall conceive against us, let us pray unto the Lord.

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Choir.

Lord, have mercy.

Deacon.

That the Lord our God may deliver us from every assault and threat of the enemy, and may make us worthy of the promised blessings, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That we may be illumined with the light of understanding and piety through the descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord God may send down the blessing of Jordan and hallow these waters, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may be a gift for sanctification, for the loosing of sins, for the healing of the soul and the body, and for every use for which it may be desired, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may well up into everlasting life, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That it may prove itself efficacious for the destruction of every assault of enemies which are visible and invisible, let us pray unto the Lord.

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Choir.

Lord, have mercy.

Deacon.

For those who prepared it and who take therefrom for the sanctification of houses, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That it may be the cleansing of the souls and bodies of all those who with faith draw nigh and partake of it, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That we may be esteemed worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord God may hearken unto the voice of the prayers of us sinners, and have mercy upon us, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For our deliverance from all affliction, passion, and want, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

Help us, save us, have mercy upon us, and keep us, O God by Thy grace.

Choir.

Lord, have mercy.

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Deacon.

Commemorating our most holy, most pure, most blessed and glorious Lady, the God-bearing, Ever-Virgin Mary, together with all the Saints, let us commend ourselves, and one another, and all our life to Christ our God.

Choir.

To Thee, O Lord.

Priest.

For unto Thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages!

Choir.

Amen.

While the Deacon is reciting the above sentences (Ectenia) the Priest shall say softly:

O Lord Jesus Christ, the only-begotten Son, Who art in the bosom of the Father, Thou true God, Thou fountain of life and immortality, Thou Light of Light that camest into the world to enlighten it, dawn Thou upon our mind by Thy Holy Ghost, and accept Thou the glorifying and thanksgiving which we bring unto Thee for Thy great and wonderful works which are from eternity, and for Thy saving providence in these last times wherein Thou didst take upon Thyself our weak and miserable being, and, although Thou art the King of all things, didst abase Thyself to the estate of a servant, and didst, moreover, suffer Thyself to be baptized in the Jordan by the hand of a servant, so that Thou, the Sinless One, having sanctified the nature of water, mightest lead us into the way of regeneration by water and the spirit, and mightest stablish us in the liberty of the days of old. And as we celebrate the memorial of this Thy divine mystery, we beseech Thee, O Thou man-loving Master, to pour out upon us, Thine unworthy servants, according to Thy divine promise, the purifying water, which is the gift of Thy tenderness, so that through Thy grace the prayer of us sinners over this water may

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be acceptable, and that thereby Thy blessing may be bestowed upon us and upon all Thy faithful people, to the glory of Thy holy and adorable name. For unto Thee are due all glory, and honour, and worship, with Thy Father, Who never had beginning, and with Thy most holy, and good, and life-giving Spirit, now and for ever, and to ages of ages.

And after the Priest hath said 'Amen' *in a soft tone of voice, and when the Deacon hath ended the recital of the sentences, the Priest shall pray with a loud voice the following prayer of Sophronios, Patriarch of Jerusalem:*

O supernatural, most good, most divine, almighty, all-seeing, invisible, and incomprehensible Trinity, Creator of spiritual beings and of natures which are endowed with reason, in Whose being goodness is stablished, Light unapproachable, which lighteneth every man who cometh into the world, shine upon me, Thine unworthy servant, and lighten the eyes of mine understanding so that I may attempt to celebrate Thine immeasurable goodness and power. Let my prayers on behalf of the people who are here present be favourably received, and let not my transgressions prevent the coming of the Holy Ghost into this place, yea more, let it be granted unto me without rebuke to speak and to cry out unto Thee at this present, O most Good. We glorify Thee, Who without [the help of] the Father comest from the Mother, and Who without [the help of] the Mother comest from the Father. At the festival in times of old we saw Thee as a child, but at this present we see Thee as perfect God made manifest perfectly. For unto us this day the time of the festival appeareth, and the hosts of the saints gather themselves together with us, and the angels celebrate the festival with men; and this day hath the mercy of the Holy Spirit in the form of a Dove come upon the water. This day riseth the Sun which shall never set, and the world shineth in the light of the Lord. This day shineth the Moon with rays of brilliant light on the world. This day the sparkling stars illumine the circle of the earth with the radiance of light. This day the clouds permit the rain from heaven to drop down righteousness

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for mankind. This day the Uncreated permitteth Itself willingly to put forth the hand from Its own likeness. This day entereth the prophet and forerunner to the Lord, but he is seized with terror on seeing the God Who hath come down. This day hath the flood of the Jordan been changed into a means of salvation through the presence of the Lord. This day is all creation sprinkled with [the waters of] the mysterious flood. This day by the waters of the Jordan are the transgressions of men washed away. This day is Paradise opened to men, and the Sun of Righteousness illumineth us. This day is the bitter water which was with the people of Moses turned into sweet water through the presence of the Lord. This day we, having been set free from the old sorrow, have received salvation like a new Israel. This day have we escaped from the darkness and become illumined through the light of the knowledge of God. This day the dark shadow of the world hath been lifted through the appearance of our God. This day the whole creation hath been illumined from above. This day hath error been blotted out, and the way of salvation made ready for the advent of the Lord. This day the beings who are above keep the feast with those who are below, and those who are below consort with those who are above. This day the festival song of those who hold the right faith ringeth out everlastingly. This day the Lord submitted Himself to baptism so that He might raise mankind on high. This day the Lord stooped and bowed Himself down before His own servant so that He might make us, who were crushed beneath the yoke of servitude, to stand upright. This day have we gained the kingdom of heaven, for of the kingdom of the Lord there will be no end. This day earth and sea participate in the joy of the world, and the world hath become filled with shouts of joy. The water saw Thee, O God, the water saw Thee, and was terrified. Jordan turned itself back on seeing the fire of the Godhead descending in bodily form and entering into it. Jordan turned itself back on seeing the Holy Ghost in the form of a Dove descending and flying round about Thee. Jordan turned

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itself back on seeing that the Invisible had become visible, that the Creator had become flesh, and that the Lord [had taken] the form of a servant. Jordan turned itself back, and the mountains skipped seeing God in the flesh, and the clouds gave forth a voice, being astonished at Him Who had come, the Light of Light, Very God of Very God. The festival of the Lord let us observe this day in the Jordan, for therein dippeth He Who is the Death of transgression, and the Scourge of error, and the Fetter of Hades, and Who sendeth forth the bath of the deliverance of the world. Therefore I also, Thy sinful and unworthy servant, being smitten by fear, cry out unto Thee in repentance, announcing the mighty deeds of Thy wonder.

Then shall the Priest say with a loud voice:

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

For Thou, by Thy will, hast from nothingness brought all things into being, and by Thy power Thou sustainest creation, and by Thy foreknowledge Thou dost direct the world. Thou hast formed creation out of four elements, and Thou hast crowned the circle of the year with four seasons. All the spiritual powers tremble before Thee, the sun praiseth Thee, the moon glorifieth Thee, the stars make intercession with Thee, the light hearkeneth unto Thee, the depths shudder at Thy presence, and the springs of water serve Thee. Thou hast stretched out the heavens as a curtain, Thou hast founded the earth upon the waters, Thou hast bounded the sea with sand, and Thou hast spread abroad the air to breathe. The angelic powers minister unto Thee, the choirs of archangels worship Thee, the many-eyed Cherubim, and the six-winged Seraphim, standing and flying around, cover themselves with fear of Thine unapproachable glory. For Thou, the

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God Who canst not be described, Who art without beginning, and Who art unspeakable, didst come down upon the earth, and didst take upon Thyself the form of a servant, being made in the likeness of men; for Thou, O Master, through Thy tender mercy, couldst not endure to see the race of men tormented by the Devil, and Thou didst come and save us. We confess Thy grace, we proclaim Thy mercy, and we hide not Thy beneficence. Thou hast set at liberty the generations of our nature, and Thou didst hallow the womb of a virgin by Thy birth. All creation praiseth Thee Who didst make Thyself manifest, for Thou, O our God, appearedst upon earth, and didst dwell with men. Thou didst sanctify the stream of Jordan, by sending down therein Thy Holy Ghost, and Thou didst crush the heads of the dragons that lurked therein.

Then shall the Priest say the following, and each time he saith the petition he shall bless the water with his hand:

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water.

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water.

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water,

And give it the grace of redemption, the blessing of Jordan. Make it to be a fountain of incorruption, and a gift of sanctification, and a loosing of sins, and a healing of sicknesses, and the destruction of demons, and let it be unapproachable by hostile powers, and fulfilled with angelic strength, so that all those who draw nigh and partake thereof may receive it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of houses, and for every befitting need. For Thou art our God, Who through water and the spirit hast renewed our nature which had become old through sin. Thou art our God, Who through water didst overwhelm sin in the time of Noah. Thou art our God, Who through the sea didst deliver the Hebrew race from the servitude of Pharaoh. Thou art our God, Who didst

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divide the rock in the wilderness, and the waters poured forth and streams gushed out, wherewith Thou didst give drink unto Thy thirsty people. Thou art our God, Who through fire and water didst convert Israel from the error of Baal by the hands of Elijah.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost,

And unto all those who touch it, and who partake thereof, and are sprinkled therewith, give sanctification, and healing, and cleansing, and blessing.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia,

And his Consort, the Most Pious Lady, the Empress Maria Theodorovna,

And his Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, Nicolaus Alexandrovitch, and all the Reigning House.

Save, O Lord, and have mercy upon the Most Holy Governing Synod,

And keep them under Thy protection in peace; subdue under them every enemy and adversary, and grant unto them all desires for salvation and eternal life, that by elements, and by men, and by angels, and by things visible and invisible Thy Most Holy Name may be glorified, with the Father and the Holy Ghost, now and ever, and to ages of ages.

Choir.

Amen.

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Priest.

Peace be unto all!

Choir.

And with thy spirit.

Deacon.

Bow down your heads before the Lord.

Choir.

Unto Thee, O Lord.

The Priest bowing down shall say:

Incline Thine ear, O Lord, and hearken unto us, Thou Who didst vouchsafe to be baptized in Jordan, and didst sanctify the waters; and bless us all, who by the bending of our necks show forth the representation of service; and esteem us worthy to be filled with Thy holiness through partaking of this water; and may it be unto us, O Lord, for the healing of both soul and body.

Choir.

Amen.

For Thou art our sanctification, and to Thee we ascribe glory, and thanksgiving, and worship, with Thy Father Who never had a beginning, and with the Most Holy, and good, and vivifying Spirit, now and ever, and to ages of ages. Amen.

Then shall the Priest, as he blesseth the water, make the sign of the cross three times with the honourable cross, and he shall plunge it straight down into the water and raise it up again, and shall sing as he doeth this the following:

When Thou wast baptized, O Lord, the worship of the Trinity was made manifest in Jordan, for the Parent's voice bore witness unto Thee, naming Thee the well-beloved Son, and the Spirit, in the form of a Dove, testified to the sureness of the word. Glory be unto Thee, O Christ God, Who wast made manifest, and Who dost enlighten the world.

And the Priest shall bless the water in this wise three times by dipping the cross into it, singing as he does so the above words at each immersion of the cross, and each time he doeth this the Choir also shall sing them. Then shall the Priest take some of the sanctified water in a flat vessel, and shall

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turn himself towards the west, and he shall hold the cross in his left hand, and the aspergillus in the right. And the Priests and the other Clergy shall come forward according to their rank and grade, followed also by the people, and they shall kiss the cross, and the Priest shall sprinkle each on the forehead with the sanctified water, whilst the above words ('When thou wast baptized,' *&c.*) *are sung. And when the distribution of the water hath been completed every one shall return into the Church whilst the following words shall be sung:*

O ye faithful, let us sing the greatness of the Providence of God for us. For He, Who became man for the sake of our transgressions, cleansed our cleansing in the Jordan, and He Who alone was pure and undefiled hath hallowed me and the water, and bruised the heads of the dragons that were therein. Let us, then, O brethren, draw water with joy, for unto those who draw in faith the grace of the Spirit is given by unseen means by Christ, the God and Saviour of our souls.

Choir.

Blessed be the Name of the Lord.
Blessed be the Name of the Lord.
Blessed be the Name of the Lord.

Choir.

PSALM XXXIII.

1. I will bless the Lord at all times: His praise shall be continually in my mouth.

2. My soul shall boast herself in the Lord: let the meek hear and rejoice.

3. Magnify ye the Lord with me, and let us exalt His Name together.

4. I sought the Lord diligently, and He hearkened unto me, and delivered me from all my sojournings.

5. Draw near to Him, and be enlightened: and your faces shall not [by any means] be ashamed.

6. This poor man cried, and the Lord hearkened unto him, and delivered him out of all his afflictions.

7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.

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8. Taste and see that the Lord is good: blessed is the man who hopeth in Him.

9. Fear the Lord, all ye His saints: for there is no want to them that fear Him.

10. The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing.

(*Pause.*)

11. Come, ye children, hear me: I will teach you the fear of the Lord.

12. What man is there that desireth life, loving to see good days?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Turn away from evil, and do good; seek peace and pursue it.

15. The eyes of the Lord are over the righteous, and His ears [are open] to their prayer:

16. But the face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them,

17. And delivered them out of all their affliction.

18. The Lord is near to them that are of a contrite heart; and will save the lowly in spirit.

19. Many are the afflictions of the righteous: but out of them all the Lord will deliver them.

20. He keepeth all their bones: not one of them shall be broken.

21. The death of sinners is evil: and they that hate righteousness shall go wrong.

22. The Lord will redeem the souls of His servants: and none of those that hope in Him shall go wrong.

And, first having drunk of the sanctified water, we receive the remainder of the loaf of oblation from the Priest, and then he maketh the full dismissal:

May He Who vouchsafed to be baptized in Jordan for our salvation, Christ our true God, through the prayers of His Most Pure Mother and of all the saints, have mercy upon us and save us, for He is good, and He loveth mankind.

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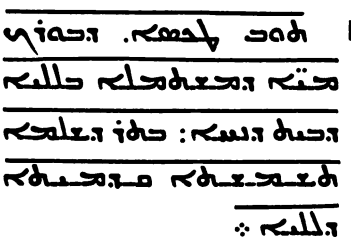
The Order of
The Blessing of the Waters
which is to be completed on
The Night (Eve) of the Epiphany,
after the first service of the night cometh to an end.

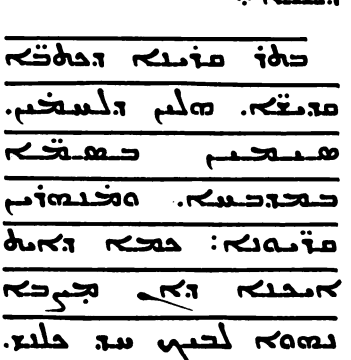
[*Brit. Mus. Add.* 14,495, *fol.* 62 *b ff.*]

[Fol. 62b.]

ALSO THE ORDER OF THE BLESSING OF THE WATERS WHICH IS TO BE COMPLETED ON THE NIGHT (EVE) OF THE EPIPHANY, AFTER THE FIRST SERVICE OF THE NIGHT COMETH TO AN END.



After the reading of [*passages from the*] *Holy Scriptures which are proper for the occasion they shall burn incense at the altar, and shall light as many candles as they can, and if one wisheth, each man shall hold one. And incense having been burnt* [*at the altar*], *one of the deacons shall go forth*



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from the place of the deacons, clad in sacred vestments and carrying the vessel wherein the waters have been placed, and over which there shall be spread an altar-covering. And immediately after the incense has been burnt [at the altar], he that beareth the censer, whether there be one or whether there be two [censer-bearers], shall go forth before him that beareth the vessel [of water], and the whole congregation shall be before them [in their] ranks and grades, and shall carry lights. Now the Archimandrite and the men of the priests shall follow after him that beareth the vessel [of water]. And in this order they shall go forth before him, quietly and without haste, and they shall sing the words which are proper for the occasion, and shall come to the fountain (or spring) or tank which is near. And when the deacon hath said the Litany, the priest shall burn incense and shall say the following prayer:

[Fol. 63a.]

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O Maker of the Worlds and Creator of things, both those which are visible and those which are invisible; Thou Light immaterial Who wast born in the beginning; Who didst prepare for the angelic hosts a habitation which was fair; Who by [Thy] sublime and unspeakable goodness didst determine to stablish a second, material world, and didst also begin Thine existence at the creation from light so that everything might be filled with the light; Who didst stretch out the heavens like a curtain, and didst adorn them with the beauty of the stars; Who hast spread out Thy chambers in the waters, and hast made the clouds to be Thy chariot, according to the words of prophecy in times of old; Who didst lay the foundations of the earth with radiance upon the waters, and didst adorn it with flowers of divers kinds, and didst nourish

[Fol. 63b.]

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fruits of divers kinds by the waters which [sprang] from the air, and didst water the face of the earth by a flow of water which ran always from springs and rivers; Who didst stablish the dispensation (*or* government) of created things which existed in all generations, and the food which should support the life of species of divers kinds; in Whose image and likeness man was created, and Who hast shown Thyself [to be] the King of the Universe: by Thy coming in the flesh Thou hast restored to his former divine estate man who had fallen therefrom through his own negligence, inasmuch as he erred through the counsel of a woman, and Thou hast washed away from him by the washing of the second birth the filth which had come upon him; do Thou now, O Lord, Who hast brought us unto this hour, be among us, and in driving away from

[Fol. 64a.]

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our souls the darkness of ignorance fill us with that light which is above the world, and guide us [so that we walk] without fault to the wholly perfect and threefold light of the incomprehensible Trinity, and lighten the eyes of our minds with rays of heavenly light, and show us the sons of light, and by the descent of Thy Most Holy Spirit change the nature of this water [so that it may become] a fountain of healing, and fill it with the heavenly gift, that it may be for a help unto those who draw therefrom, and may become the water which springeth up unto everlasting life. And free Thou us from base and material passions, and having blotted out all the spots and blemishes make Thou to be whiter than snow the marks of sin which are in us, so that, having become pure creatures and beings of the light, we may stand in Thine immovable hall

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[Fol. 64 b.]

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ܡܬܐ ܫܡܝ . ܐܠܗܐ
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ܡܢ ܟܠ ܒܪܝܬܐ
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ܪܘܚܟ ܩܕܝܫܐ . ܗܫܐ
| ܘܠܥܠܡ . ܐܡܝܢ
[Fol. 65a.] [⁘ ܐܡܪ ܟܗ . ܐܡܝܢ]
ܒܫܡ . ܐܒ ܛܒ
⁘ ܐܡܝܢ ܕܐ ܐܡܪ
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ܐܠܗܐ . ܐܡܝܢ
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ܐܡܝܢ ܕ ܐܡܪ . ܐܡܝܢ
ܐܒ ⁘ ܐܡܝܢ
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of judgement, and may be worthy of propitiation, and mercy, and the love of mankind, and of standing at the right hand, together with the just and righteous; and the minds of us all having had mingled in them divine things may we become beings who are like unto God; for Thou Thyself art the Dispenser of perfect gifts, and to Thee are fitting glory and honour from all created beings, both those which are in heaven, and those which are upon earth; together with Thy Father and Thy Holy Spirit, now and always. Amen.

And after [*this*] *prayer they shall say,*

'We believe in One God,' &c.

Priest.

Peace be with you all.

People.

And with thy spirit.

Deacon.

Let us bow our heads before the Lord.

People.

Before Thee, O Lord God.

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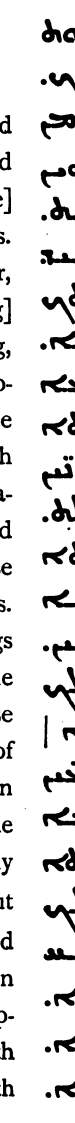
Priest

(*standing upright*).

Great art Thou, O Lord, and marvellous are Thy works, and no word sufficeth [to declare] the praise of Thy wonders. For having, by Thy power, brought everything [into being] from things which had no being, by Thy might Thou dost support nature, and by Thy grace Thou dost fill the people with food. Thou didst fashion creation out of four elements, and Thou hast crowned the course of the year with four seasons. The hosts of rational beings tremble before Thee, and the orders of the angels praise Thee, and the companies of the archangels bow down in homage [before Thee]; the six-winged Seraphim which fly [round about Thee] cry out unto Thee, and the many-eyed Cherubim shroud Thee in glory which cannot be approached. The sun praiseth Thee; the moon glorifieth



[Fol. 65b.]

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Thee; the stars praise Thee; the light is obedient unto Thee; the depths tremble before Thee; and the fountains of water serve Thee. Thou hast spread out the heavens like a curtain, Thou hast beaten out the earth over the waters, Thou hast shut in the sea with the sand, and Thou hast poured out the air like a breath. And Thou being God Who art without end, and without beginning, and who canst not be comprehended, didst come upon the earth, and didst take the form of a servant, and didst live in the form of the children of men. For by reason of Thy saving mercy Thou couldst not bear to see the race of the children of men oppressed by the Calumniator, but didst come and deliver [them]. We confess Thy goodness, and we proclaim abroad Thy mercy, and we will not hide the fair beauty of that which Thou hast done. Thou

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didst bless the child of nature, and Thou didst by Thy birth sanctify the virgin womb, and all creation praised Thee when Thou didst rise [on the world]. For Thou, O our God, didst appear upon the earth, and with the children of men Thou didst live and move. Thou didst sanctify the floods of Jordan when Thy Holy Spirit from heaven smote upon them, and Thou didst break the head of the dragon which writhed therein. Do Thou then, O Lord, Who lovest man, come now by the descent of Thy Holy Spirit, and sanctify these waters. Give [unto them] the grace of Jordan, and make them to be fountains of blessings, and gifts of holiness, and a loosing of sins, and a binding up of sicknesses, and terrifiers (?) of devils, and things unapproachable by opposing hosts, and things filled with angelic power, so that they may become unto all those

[Fol. 66 b.]

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dren of men, and by angels, and by things visible, and by things invisible, Thy Name may be praised, together with Thy Father, and Thy Holy Spirit, now and always.

People.

Amen.

Priest.

Peace be unto you all.

People.

And with thy spirit.

Priest

(*standing upright*).

O Lord of every nature, and Creator of all creation; Who hast made and prepared everything for the redemption and benefit of the whole race of the children of men; Who by the hand of Moses didst make sweet the bitter waters, and didst heal them [for the quenching of] the thirst of the people; Who by the hand of Elisha the Prophet didst make healthy the evil and barren waters which were in the brook; Who

[Fol. 67b.]

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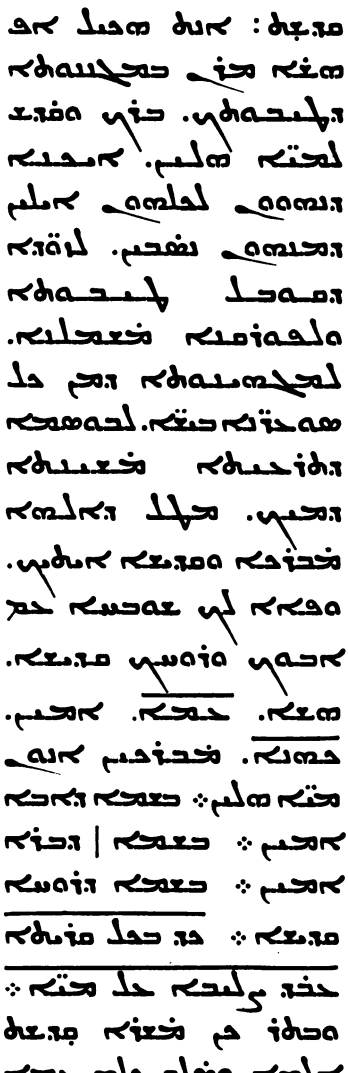

didst in Cana of Galilee change the nature of the waters into wine, and didst sanctify the floods of Jordan by Thy habitation [therein]; do Thou now, O our Lord, by the descent (*or* inspiration) of Thy grace bless and draw nigh unto these waters, so that they may be unto all those who partake of them the means of gratitude and perfect redemption, and for the turning aside from all wicked acts, and for the enjoyment of a restful and peaceful mind. For Thou art the God Who dost give blessing, and Thou art the Holy One, and praise is meet for Thee with Thy Father and Thy Holy Spirit, now [and for ever].

People.

Amen.

Priest.

We bless these waters in the Name of the Father. Amen. And in the Name of the Son. Amen. And in the Name of the Holy Spirit. Amen.

[Fol. 68a.]

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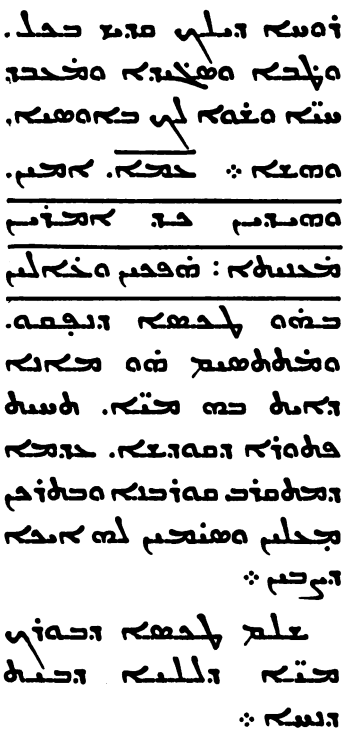
And at each of these sentences the priest shall make the [sign of] the cross over the waters. And after [this] he shall begin to say the words which ascribe holiness unto God, and all the people shall say them after him, and as they are saying them the priest shall take (literally, draw) some of the water, and the deacon shall carry it out in the order wherein they came forth. Then the priest shall pray this prayer:

O Creator of the waters, O Maker of all things, Who dost make and change everything, make and change these waters by the might of Thy Holy Spirit, and give them strength to resist every opposing agency, and grant that they may become unto all those who make use of them, either for drinking, or for washing, or for sprinkling, or for any other purpose whatsoever, a healing of both soul and body, and a means of keeping remote from every evil thing, and for the peace and sanctification of our lives, through Jesus, our Lord, unto Whom are meet praise, and honour, and dominion, with

[Fol. 68b.]



Thee, and Thy Most Holy, and good, and adorable, and life-making Spirit, Who is equal unto Thee in being, now [and for ever].

People.

Amen.

Then, as they say the Canticle, they shall go back and enter into [*the church*] *in the same order in which they came forth. And the vessel wherein are the waters shall be placed under the table of the oblation until the Offering hath been offered up, and afterwards they shall take it and place it whereso-ever they wish.*

Here endeth the Order of the Blessing of the Waters on the Night of the Epiphany.

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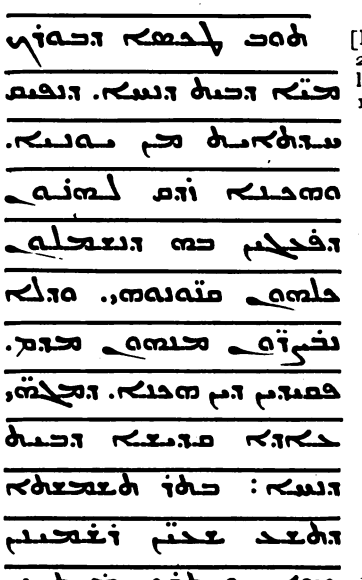
The Order of
The Blessing of the Waters of the Epiphany,

which hath been translated recently from the Greek.

[*Brit. Mus. Add.* 14,499, *fol.* 25 *b ff.*]

Now, it is meet for those who are present at this Service to fulfil all the canons thereof, and they must not diminish aught from them; and we are commanded [*to observe them*] *in this wise. At the time of dawn of the Holy Festival of the Epiphany, after the Service for the Ninth Hour, we make the sign of the Cross over the cup. And afterwards we bring the waters which were consecrated*



[Fol. 25b, line 13.]

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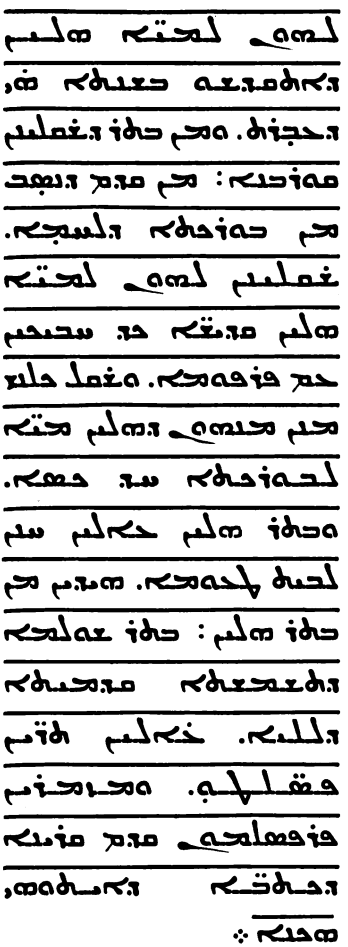

during the year which hath passed, and after we have partaken of the Offering, and before we receive the blessing which is suitable, we take these holy waters, they having been mixed with wine, and honey, and spices; now every one of us shall take as a blessing one cup [full]. And after these things we enter into the refectory, and after that, that is to say, after the completion of the first Service of the night, two singers shall go in and shall chant the Responsory, before the Lesson from the Scriptures, which readeth thus:

The waters saw Thee, O God, the waters saw Thee, and were afraid (Ps. lxxvii. 16).

[Fol. 26a.] *And afterwards they shall begin to*

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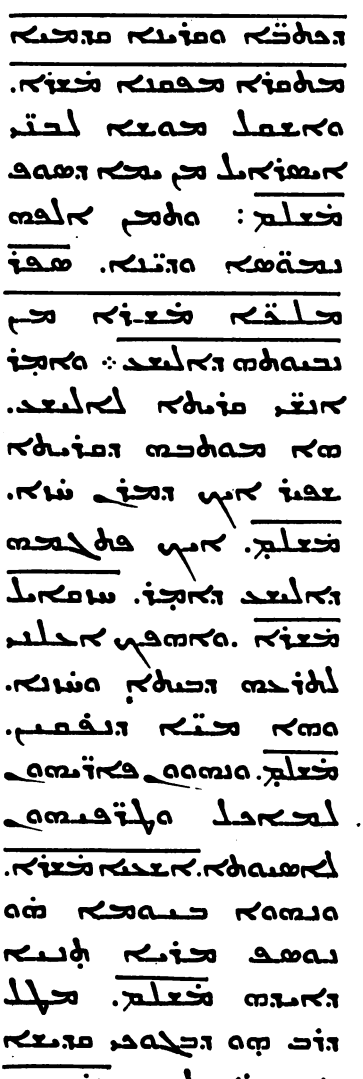
read the Lesson from the Scriptures. Now the first Lesson which shall be read [*is taken from*] *the Book of Exodus* (*chap. xv. 22 ff.*) *and beginneth,* 'And Moses brought the children of Israel from the Red Sea'; *and it endeth,* 'And there He taught him statutes and judgements.' *Then one shall read from the prophecy of Elisha, in the Book of Kings* (2 *Kings ii.* 19), *beginning with the words,* 'And the men of the city said unto Elisha, Behold, the situation of the city is pleasant, as our lord seeth'; *and he shall end with the words,* 'According to the saying of Elisha, which he spake.' [*Then one shall read from the Book of*] *Ezekiel* (*chap. xlvii.* 1–12), *beginning with the words,* 'And he brought me again to the door of the house; and, behold, waters issued out'; *and he shall end with the words,* 'And the fruit thereof shall be for meat, and the leaves thereof for healing.' [*Then one shall read from the Book of*] *Isaiah* (*chap. xi.* 11–*xii.* 6), *beginning with the words,* 'And it shall come to pass in that day, that the Lord shall set His hand again the second time,' *and he shall end with the words,* 'For great is the Holy One of Israel in the midst of thee.'



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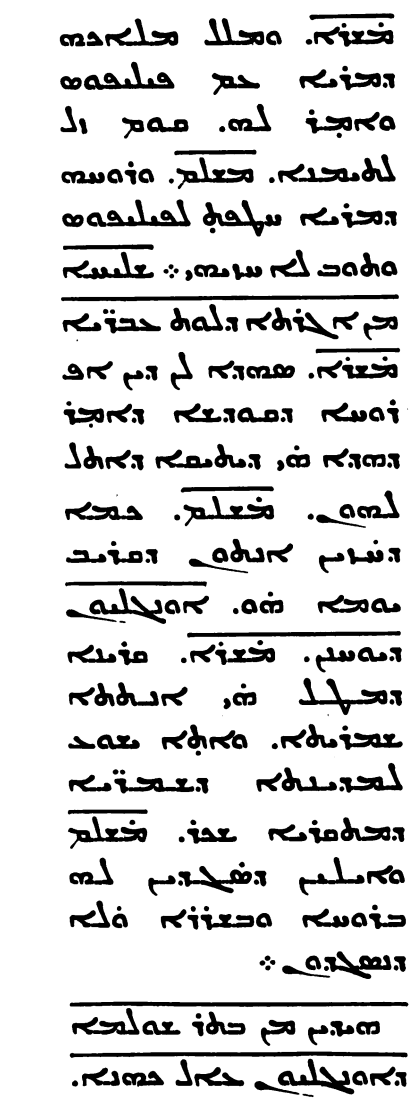

[*Then one shall read from the Book of the Acts of the Apostles* (*chap. viii.* 26–39), *beginning with the words,* 'And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south,' *and he shall end with the words,* 'And the Spirit of the Lord caught away Philip, and he saw him no more.' [*Then one shall read*] *from the Epistle of the Apostle to the Hebrews* (*chap. x.* 15–25), *beginning with the words,* 'The Holy Ghost also is a witness unto us that He said, This is the covenant that I will give unto them,' *and he shall end with the words,* 'So much the more as ye see that day approaching.' [*Then one shall read from*] *the Gospel of John* (*chap. iv.* 5–24) *the Lesson concerning the Samaritan woman, and shall begin with the words,* 'And Jesus came unto a city of the Samaritans, which is called Sychar,' *and he shall end with the words,* 'And it is meet that those who worship Him should worship Him in spirit and in truth.'

Then, after the conclusion of the Gospel, the priest shall go in and burn in-

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cense before the altar, and they shall light as many candles and lamps as they can find, so that if it be possible each man shall have a light. And when the incense hath been burned, one of the deacons shall go out to the place of the deacons, and shall put a covering over his breast, and shall carry into the temple the vessel wherein the waters have been placed, whether the vessel be made of earthenware, or of the shell of a fruit, or of any other substance, and he shall spread over it an altar veil, even as doth he who beareth the mysteries. And the one or two men who bear the censer immediately after the incense hath been burned shall go in front of him that beareth the vessel of water, and the whole of the brethren shall precede them in two rows, the one row on this side, and the other

[Fol. 26b.]

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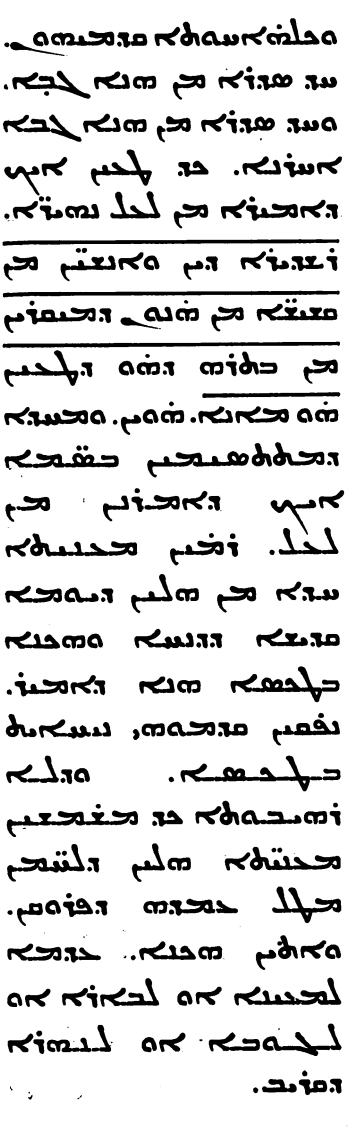

row on the other, bearing lights, even as hath been said above. Now, the Archimandrite, and certain of the venerable priests shall follow after him that beareth the vessel of water. And immediately after the incense hath been burned, even as we have said above, they shall sing one of the Canticles proper to the holy day of Epiphany, and in the order described [above] they shall go forth quietly and without haste, and shall sing the Canticles which refer to the baptism of our Redeemer; and in this same order they shall come to the fountain, or the well, or the pool, or the river which is nigh.

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And after they have ended the Canticle, the deacon shall say the litany which is suitable to the service; and after the deacon hath ended the litany, the priest shall burn incense; and when he hath finished and made an end of the prayer for the incense, the archdeacon shall say:

Let us all bow our heads in fear before the Lord.

People.

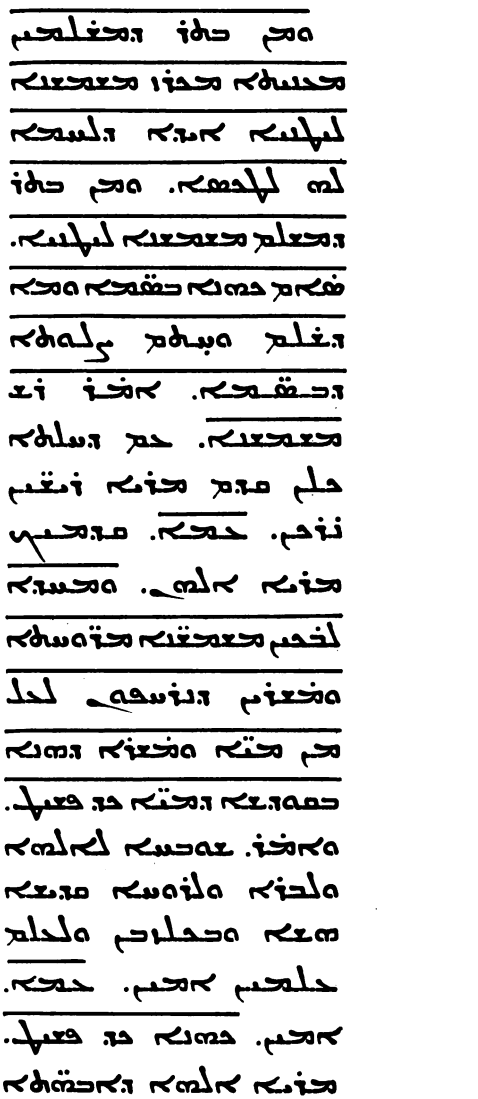
Before Thee, O Lord, our God.

Then straightway the deacons shall take fans and begin to wave them over the waters, and the priest, standing upright, shall begin the sanctification of the waters, saying:

Glory be to God, and to the Son, and to the Holy Spirit, now and always, and for ever and ever. Amen.

People.

Amen.



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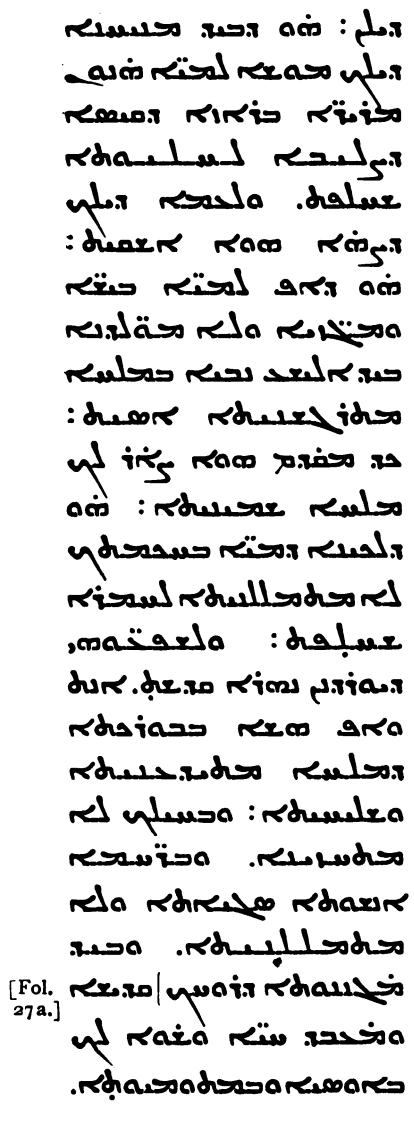

[Fol. 27a.]

Priest

(*standing upright*).

O Lord God of our fathers, Who by the hand of Thine attendant Moses didst change by the mystery of the wood of the cross bitter waters into sweet, and didst give Thy people who were athirst water to drink; and didst heal the evil, and barren, and unfruitful waters by means of salt, which could be perceived by the taste, thereby prefiguring the heavenly salt, by the hand of Elisha the Prophet; Who in Thine unspeakable wisdom didst change the nature of the water into [that of] wine; and didst sanctify the floods of the river Jordan; do Thou now by spiritual and apostolic salt, and by Thine invisible power, and by Thine abundant and unspeakable mercy to mankind, and by the descent (*or* inspiration) of Thy Holy and Life-

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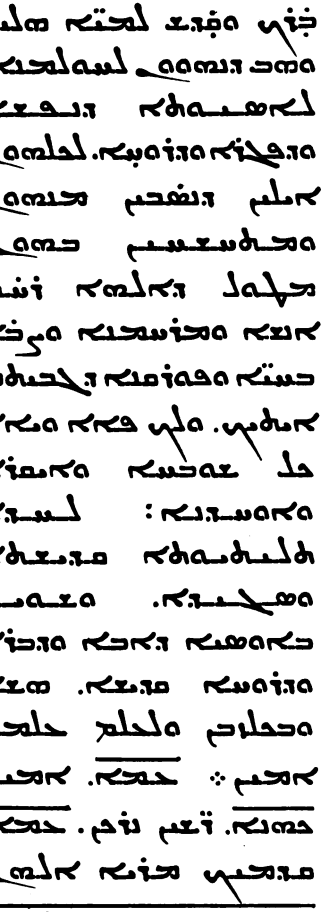
giving Spirit, Who is coequal with Thee in existence and everlastingness, bless and sanctify these waters. And grant that they may be for the health and healing of the soul, and body, and spirit of all those who partake of them, and who make use of them; for Thou art a God Who lovest man, and Thou art merciful, and Thou desirest the life and redemption of those whom Thou hast chosen; and for Thee are meet and right all glory, and honour, and dominion, Thou One holy and adorable Trinity, coequal in Being, of Father, and Son, and Holy Ghost, now, and always, and for ever and ever. Amen.



People.

Amen.

Priest.

Let us bow our heads.

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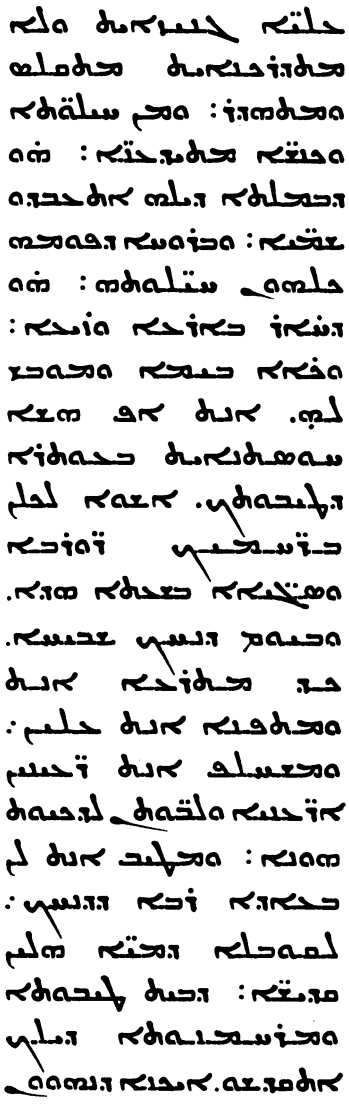

People.

Before Thee, O Lord, our God.

Then the priest, bowing low, shall begin the following prayer, saying:

O Lord God, Thou Mighty One, and Sustainer of all things, Who in the celestial heights art secretly and in an incomprehensible manner praised and glorified by the hosts and congregations of beings who are endowed with reason; by Whose word the heavens were made, and by the breath of Whose mouth all Thy hosts [were created]; Who lookest upon the earth and it trembleth; Who rebukest the sea and driest it up; do Thou now mercifully by the riches of Thy grace make us all worthy of Thy great and abundant mercy, in this hour, and in the day of Thy glorious Epiphany, being pleased to return upon us; change Thou our earthly minds

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and our hearts into purity of understanding, and make us to be ready for the great festival of Thine Epiphany and to receive these holy waters which have been sanctified by grace and lovingkindness, that they may be for us all for the propitiation of offences, and for the remission of sins, and for the sprinkling and purification from every evil intent; and by Thine angelic hosts protect Thou us until our last breath, in a blameless rule of life and in the straight, and spotless, and blessed, and unchanging faith. And bestow upon us all chaste lives which shall be pleasing unto Thee, whereby we may become worthy of the blessings which have been promised to Thy saints who from olden time have pleased Thee, the Prophets, Apostles, Martyrs,

[Fol. 27b.]

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Confessors, the just, the righteous, ascetics, preachers of the fear of God, [and] all those who have kept Thy commandments diligently, through whose holy prayers we who are helpless may be armed, and may become clothed in their boldness of speech. And we beseech and entreat Thy gracious mercy, which loveth man, to be mindful of the dangers and persecutions for Thy Holy Name's sake of Thy Holy, Catholic, and Apostolic Church from one end of the inhabited world unto the other, and do away from it schisms, and contentions, and divisions, and all the destructive heresies which spring up through the agency of the Calumniator. And remember the remnant of the orthodox, and forget not Thy covenant, for we have been brought exceedingly low, but help us,

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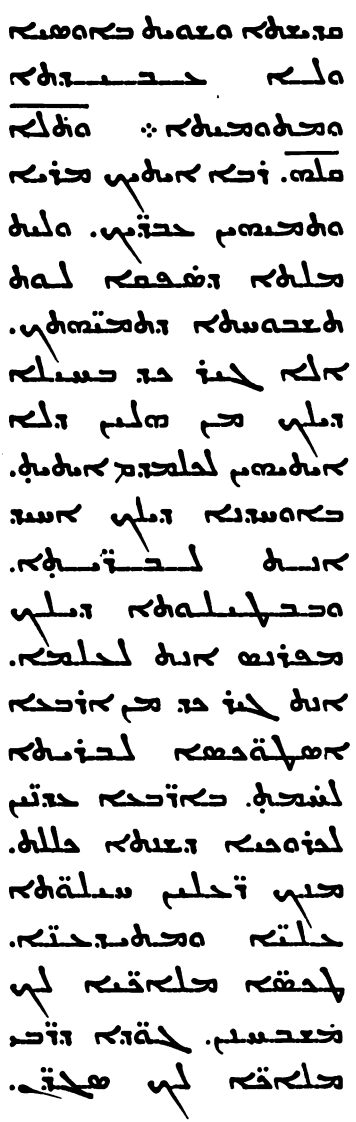
O God our Redeemer, for the sake of Thy great and marvellous Name with which we have been called, and make us all worthy, so that with a pure and holy conscience we may lift up glory and praise ceaselessly to Thy holy, and coequal, and uncreated, and everlasting Trinity.



Then, lifting up his voice, [*the priest shall say*]:

Great art Thou, O Lord, and marvellous are Thy works, and no word sufficeth [to declare] the glory of Thy wonders. For, having by Thy power brought everything [into being] from things which had no being, by Thy dominion Thou dost support creation, and by Thy care Thou dost direct and provide the world with food. Thou hast fashioned creation out of four elements, and Thou hast crowned the course of the year

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[Fol. 28a.]

with four seasons. The celestial hosts of beings who are endowed with reason tremble before Thee, and the orders of the angels praise Thee, and the companies of the archangels bow down in homage [before Thee], the six-winged Seraphim fly [round about Thee] and cry out, singing praises unto Thee, and the many-eyed Cherubim shroud Thee in glory which cannot be approached. The sun praiseth Thee; the moon glorifieth Thee; the stars praise Thee; the light is obedient unto Thee; the depths tremble before Thee, and the fountains of water serve Thee. Thou hast spread out the heavens like a bow, Thou hast beaten out the earth over the waters, Thou hast shut in the sea with the sand, and Thou hast poured out the air like a breath. And Thou, being God Who art with-

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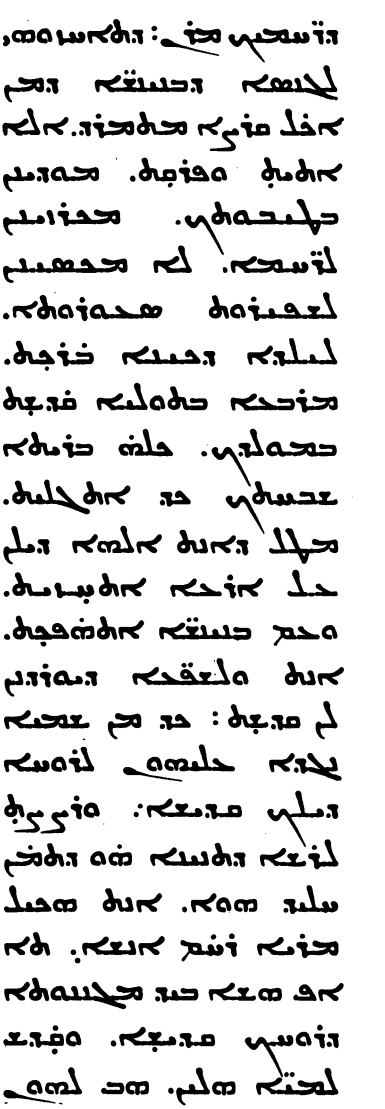
out end, and Who canst not be comprehended, and Who art without beginning, didst come upon the earth, and didst take the form of a servant, and didst live in the form of the children of men. For, O our Lord, by reason of Thy saving mercy, Thou couldst not bear to see the race of the children of men oppressed by the Calumniator, but didst come and deliver [them]. We confess Thy goodness, and we proclaim abroad Thy mercy, and we will not hide the fair beauty of that which Thou hast done. Thou didst bless the child of nature, and Thou didst by Thy birth sanctify the virgin womb, and all creation praised Thee when Thou wast revealed. For Thou, O our God, didst appear upon the earth, and with the children of men Thou didst live and move. Thou didst sanctify for



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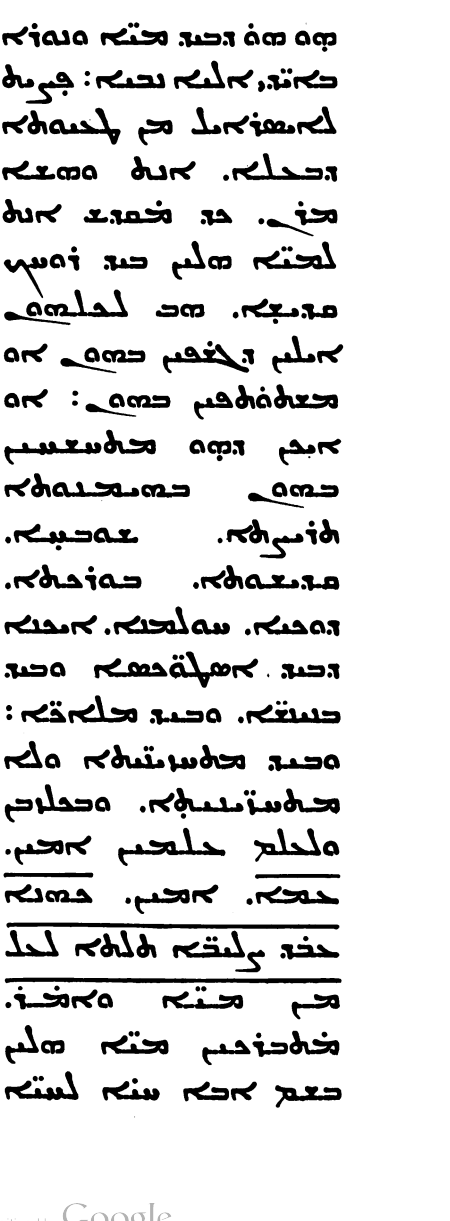
spirit didst renew our nature which had become old through sin. Thou art He Who by water didst do away the sin which was in the days of Noah. Thou art He Who by the sea didst set free the race of the Hebrews from the oppression of Pharaoh. Thou art He Who by water and fire didst deliver Israel from the error of Baal by the hands of Elijah the Prophet. And now, O our Lord, whilst sanctifying these waters by Thy Holy Spirit, grant unto those who touch them, or who partake of them, or who make use of them in any way whatsoever in true faith, praise, and holiness, and blessing, and purification, and health, so that by the material elements of the world, and by the children of men, and by angels, and by things visible, and by things invisible, [Thy Name may be



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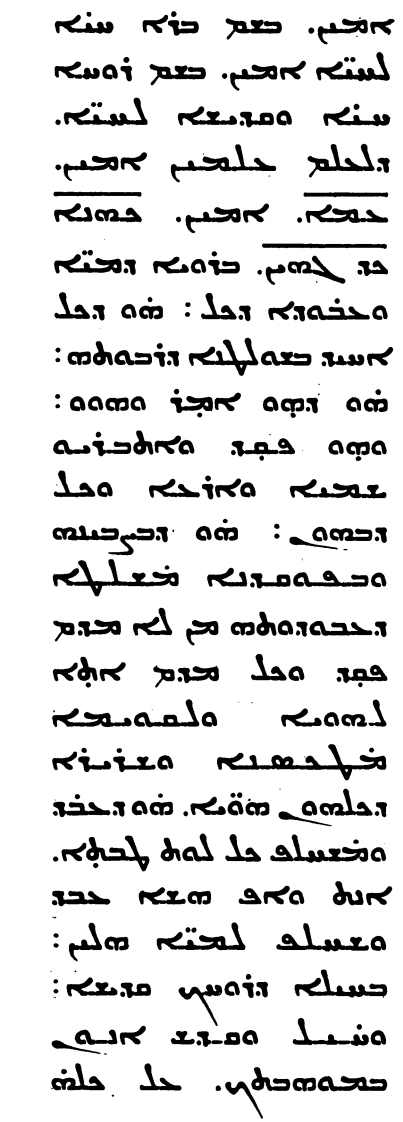

praised, together with Thy Father, and Thy Holy Ghost, now] and always, and for ever and ever. Amen.

People.

Amen.

And the priest shall make three crosses over the waters, and shall say:

These waters are blessed in the Name of the Father, the Living One, to life. Amen. And in the Name of the Son, the Living One, to life. Amen. And in the Name of the Living and Holy Spirit to life, for ever and ever. Amen.

People.

Amen.

Then the priest, bowing low, [shall say]:

O Creator of the waters, and Maker of all things, Who holdest all things by the dominion of Thy majesty; Who spakest, and they came into being; Who commandedst, and the heavens, and the earth, and all

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that are therein were created; Who by Thy will and by the ruling command of Thine operative power didst give the command, and out of nothing everything came into being and into the well-ordered and sure condition of all things which exist; Who dost make and change everything into good: do Thou now also make and change these waters by the might of Thy Holy Spirit; and give them power and sanctify them by Thy gift against every opposing agency, which shall be stirred up or wrought through the care and strenuousness of the Calumniator by means of sorcery, or the art of magic, or astrology, or incantations; and grant that they may become unto all those who take of them in the faith of the truth, either for drinking or for any purpose whatsoever, happiness, and pleasantness, and

[Fol. 29a.]

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Who didst change the nature of the waters in Cana of Galilee into [that of] wine, and didst there show Thyself to be the Lord and Creator of Creation: do Thou now also, O Lord, Who lovest man, by the descent (*or* inspiration) of Thy grace bless and sanctify these waters, so that they may be unto all those who partake of them the means of gratitude and perfect redemption, and for the turning aside from every evil act, and for the enjoyment of the peaceful mind which is from Thee, for Thou art the blessed God Who lovest man; and unto Thee, with Thy Father, and Thy Holy Spirit, are meet all glory, and honour, and dominion, now, and always, and for ever. Amen.

People.

Amen.

And after this the priest shall say, 'Holy art Thou, O God.' *And all the people shall go up after him,*

[Fol. 29b.]

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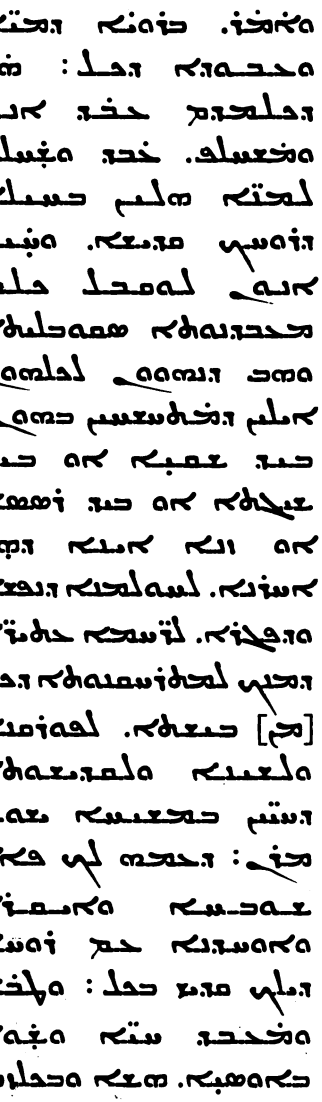

and whilst they are saying, 'Holy art Thou, O God,' *the priest shall fill the vessel with the waters which have been sanctified, and after they have made an end of the words, and whilst the priest graspeth the vessel with his right hand, he shall pray the* [*following*] *prayer, and say:*

O Creator of the waters, O Maker of all things, Who dost make and change everything, make and change these waters by the might of Thy Holy Spirit, and strengthen them against every opposing agency, and grant that they may become unto all those who make use of them for drinking, or for washing, or for sprinkling, or for any other purpose whatsoever, for the healing of both soul and body, and for the rich mercy which is from Thee, and for the keeping away of us all [from] evil, and for the redemption, and peace, and sanctification of our lives in Christ Jesus our

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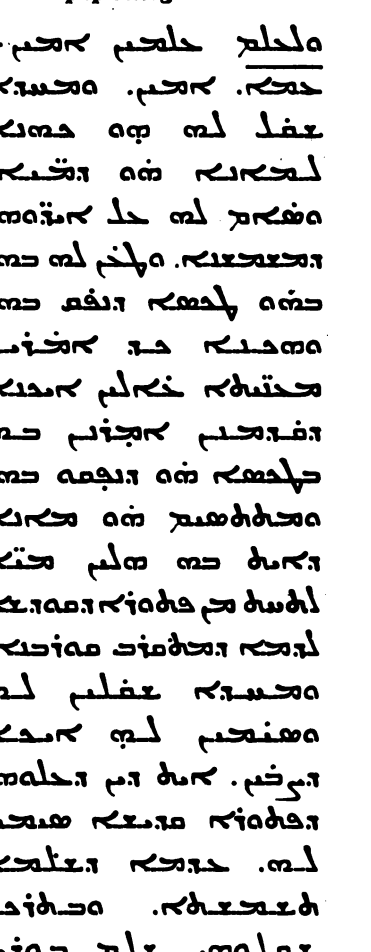
Lord, to Whom with Thee, and Thy Most Holy Spirit, all glory, and honour, and dominion are meet, now, and always, and for ever. Amen.

People.

Amen.

And straightway the priest shall take the vessel of water and shall place it in the hands of the deacon, who shall carry it in the same order in which he came forth therewith; and thus, whilst saying the canticles, they shall go into [*the church*] *in the same order, which we have described above, in which they went forth. And the vessel wherein are the holy waters shall be placed under the table of the Oblation until the Offering hath been offered up, and immediately afterwards they shall place it wheresoever they please. Now there are some who place it upon the Holy Table until the service cometh to an end, and afterwards they carry it away.*

Here endeth [the order of] the Blessing of the Waters of the Epiphany.



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The Blessing of the Waters on the Festival of the Epiphany.

ⲁⲕⲟⲗⲟⲩⲑⲓⲁ ⲛ̀ⲧⲉ ⲥⲟⲩ ⲓⲁ ⲛ̀ ⲧⲱⲃⲉ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲛ̀ⲛⲩⲁⲓ ⲛ̀ⲧⲉ ⲧⲉⲡⲓⲫⲁⲛⲓⲁ ⲙⲛ ⲉⲧ ⲉⲣ ⲡⲣⲉⲙⲓ ⲛ̀ ⲟⲩⲟⲩ ⲉϩⲉⲛ ⲙⲓⲉⲉⲱⲟⲩ: ⲁⲣⲓⲍⲏⲧⲥ ⲇⲉ ⲡⲓⲩⲉⲡⲍⲉⲟⲩ: ⲡⲉⲉⲉ ⲧⲉⲧⲭⲏ ⲇⲉ ⲡⲓⲥⲑⲟⲓ ⲛⲟⲩⲫⲓ: ⲡⲉⲉⲉ ⲧⲁⲗⲉ ⲇⲉ ⲡⲓⲥⲑⲟⲓⲛⲟⲩⲫⲓ ⲟⲩⲟⲍ ⲡⲓⲗⲁⲟⲥ ⲉⲫⲭⲱ ⲛⲉⲙⲓⲱⲧ ⲉⲧ ⲇⲉⲛ ⲡⲓⲫⲏⲟⲩⲓ: ⲡⲉⲉⲉ ⲯⲁⲗⲙⲟⲥ ⲛ̅. ⲓⲧⲁ ⲱⲩ ⲛ̀ ⲡⲁⲓ ⲡⲣⲟⲫⲏⲧⲓⲁ: ⲟⲩⲟⲍ ⲡⲓⲩⲟⲣⲡ ⲉⲃⲟⲗⲇⲉⲛ ⲘⲂⲂⲁⲕⲟⲩⲉⲉ (ⲓⲉ ⲘⲉⲉⲂⲁⲕⲟⲩⲉⲉ) ⲡⲓ-ⲡⲣⲟⲫⲏⲧⲏⲥ: ⲕⲉⲫ. ⲧ̅ ⲉⲧⲉ ⲧⲉⲩⲡⲣⲟⲥⲉⲩⲭⲏ÷

The Service for the eleventh day of the month Tôbi, that is to say, for the Festival of the Epiphany, which it is meet should be read over the Waters. Having made the beginning thereof with the prayer of thanksgiving, and with the prayer of incense, and with the offering up of incense, the people shall say, 'Our Father, Which art in heaven,' &c., *and Psalm l., and then one shall read the passages from the Books of the Prophets, the first of which shall be the prayer of the Prophet Habakkuk* (chap. iii. 1–19):

Ⲡⲟⲥ ⲁⲓⲥⲱⲧⲉⲉⲉ ⲉ̀ ⲡⲉⲕⲇⲣⲱⲟⲩ ⲁⲓⲉⲣⲍⲟϥ:

O Lord, I have heard Thy cry, and I was afraid: I con-

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sidered Thy works, and was amazed: they shall know Thee between the two beasts, Thou shalt be acknowledged when the years draw nigh; Thou shalt be manifested when the time is come; when my soul is troubled Thou wilt in wrath remember mercy. God shall come from Theman, and the Holy One from Mount Pharan. His virtue shall clothe the heavens, and the earth shall be full of His blessing. He shall make Himself to be as the light, there shall be horns in His hands, He shall make the love of His strength to be strong, and the rumour [of Him] shall go before Him. His feet shall go forth into the plain, He stood still and the earth moved; He looked and the nations melted away, the

ⲁⲓϯⲛⲓⲁⲧ ⲛ̀ ⲛⲉⲕⲉⲃⲛⲟⲩⲓ̀ ⲟⲩⲟⲉ ⲁⲓⲧⲱⲙⲙⲉϥ: ⲉⲩⲉ-ⲉⲙⲓ ⲉ̀ⲣⲟⲕ ⲇⲉⲛ ⲟⲙⲙⲏϯ ⲛ̀ ⲥⲱⲟⲛ ⲥⲛⲁⲩ ⲁⲣⲉϣⲁⲛ ⲛⲓⲣⲟⲙⲙⲓ ⲇⲱⲛⲧ ⲉ̀ⲇⲟⲩⲛ ⲉ̀ⲣⲟⲕ ⲉⲩⲉ̀ⲥⲟⲧⲱⲛⲕ: ⲇⲉⲛ ⲡⲭⲓⲡⲟⲣⲉϥⲓ̀ ⲛ̀ⲭⲉ ⲡⲓⲥⲛⲟⲩ ⲉ̀ⲕⲉϭⲱⲣⲡ ⲉ̀ⲃⲟⲗ: ⲇⲉⲛ ⲡⲭⲓⲡⲟⲣⲉⲥϣⲟⲟⲣⲧⲉⲣ ⲛ̀ⲭⲉ ⲧⲁⲯⲩⲭⲏ ⲇⲉⲛ ⲟⲩⲙⲙⲉ-ⲃⲟⲛ ⲭⲓⲁⲉⲣⲫⲙⲙⲉⲧⲓ̀ ⲙⲙⲉ ⲫⲛⲁⲓ. Ⲩⲛⲛⲟⲩ ⲛ̀ⲭⲉ ⲫϯ ⲉ̀ⲃⲟⲗⲇⲉⲛ ⲟⲛⲙⲙⲁⲛⲟⲩⲟⲩ ⲛⲉⲟϯ ⲉ̀ⲃⲟⲗ ⲇⲉⲛ ⲡⲧⲱⲟⲩ ⲙⲙⲉ ⲫⲁⲣⲁⲛ: ⲁⲥⲉⲱⲃⲥ ⲛ̀ ⲧⲫⲉ ⲛ̀ⲭⲉ ⲧⲉϥⲁ̀ⲣⲉⲧⲏ ⲟⲩⲟⲉ ⲡⲕⲁⲉⲓ ⲙⲙⲉⲣ ⲉ̀ⲃⲟⲗ ⲇⲉ ⲡⲉϥⲥⲙⲟⲩ: ⲉϥⲉ̀ⲉⲣ ⲙⲙⲉⲫⲣⲏϯ ⲙⲙⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ: ⲉⲁⲛⲧⲁⲡ ⲛ̀ⲇⲣⲏⲓ ⲇⲉⲛ ⲡⲉϥ ⲓⲭ: ⲁϥⲭⲱ ⲛ̀ ϯⲧⲁⲡⲏ ⲛ̀ⲧⲉ ⲧⲉϥⲭⲟⲙⲙ ⲉⲥⲧⲁⲭⲣⲏⲟⲩϯ: ⲟⲩⲟⲉ ⲉϥⲉ̀ⲙⲙⲟⲱⲓ̀ ⲇⲁⲭⲱϥ ⲛ̀ⲭⲉ ⲟⲩⲥⲁⲭⲓ.

Ⲉϥⲉⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲡⲉϥ-ⲥⲁⲗⲁⲧⲭ ⲉ̀ ⲉⲁⲙⲙⲉⲙⲱ-ⲟⲩⲟϥ: ⲁϥⲟⲉⲓ ⲉ̀ⲣⲁⲧϥ: ⲟⲩⲟⲉ ⲁϥⲕⲓⲙⲙ ⲛ̀ⲭⲉ ⲡⲓⲕⲁ-

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ⲉⲓ : ⲁⲩϫⲟⲧⲱⲧ : ⲟⲩⲟⲉ ⲁⲩϧⲱⲗ ⲉϧⲟⲗ ⲛ̀ϫⲉ ⲫⲁⲛⲉⲟⲛⲟⲥ : ⲁⲩⲣⲟⲙⲣⲉⲙ ⲛ̀ϫⲟⲛⲥ ⲛ̀ϫⲉ ⲡⲓⲧⲱⲟⲩ : ⲁⲩϧⲱⲗ ⲉϧⲟⲗ ⲛ̀ϫⲉ ⲡⲓⲕⲁⲗⲗⲓⲫⲟ ⲡⲓϧⲉⲛ. Ⲏⲧⲱⲉⲃⲓⲱ ⲛ̀ ⲫⲁⲛⲣⲓⲥⲓ ⲁⲩⲛⲁⲩ ⲉ̀ ⲡⲉϥⲣⲁ ⲛ̀ ⲙⲟⲩⲓ ⲛ̀ ⲉⲛⲉⲫ : ⲉⲩⲉⲛⲟⲩⲱⲡ ⲛ̀ϫⲉ ⲡⲓⲣⲁⲛⲱⲱⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲉⲑⲁⲩ : ⲡⲉⲣ ⲡⲓⲥⲕⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲙ̀ⲙ Ⲩⲁⲗⲓⲁⲣ : ⲙⲙⲏ ⲭⲡⲁϫⲱⲛⲧ ⲡ̅ⲥ̅ ⲫⲉⲛ ϩⲁⲛ ⲓⲁⲣⲱⲟⲩ : ⲓⲉ̀ ⲁⲣⲉ̀ ⲡⲉⲕⲟⲩⲟⲓ ⲫⲉⲛ ⲫⲓⲟⲣ : Ⲭⲉ ⲭⲡⲁⲗⲏⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉⲕϩⲱⲣ : Ⲫⲟⲩⲟⲓ ⲙ̀ⲙ ⲫⲣⲣⲱⲓⲧ ⲛ̀ⲧⲉ ⲡⲉⲕϩⲱⲣ ⲉ̀ ⲟⲩϫⲁⲓ ⲡⲉ. Ⲫⲉⲛ ⲟⲩⲥⲱⲗⲕ ⲭⲡⲁⲥⲱⲗⲕ ⲛ̀ⲧⲉⲕⲫⲓⲧ ⲉ̀ϫⲉⲛ ⲡⲓⲥⲏⲛⲓ ⲡⲉϫⲉ ⲡ̅ⲥ̅ : ⲉⲩⲉ̀ⲫⲱϫⲓ ⲛ̀ϫⲉ ⲡⲕⲁϩⲓ ⲉ̀ϧⲟⲗϩⲉⲛ ϩⲁⲛⲓⲁⲣⲱⲟⲩ : ⲟⲩⲟⲉ ⲉⲩⲉ̀ⲡⲁⲩ ⲉ̀ⲣⲟⲕ: ⲟⲩⲟⲉ ⲉⲩⲉ̀ⲧⲡⲁϩⲓ ⲛ̀ϫⲉϩⲁⲡⲗⲁⲟⲥ : ⲉⲩⲉ̀ϫⲱⲣ ⲉ̀ϧⲟⲗ ⲛ̀ ⲡⲓⲁⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲩⲣⲱⲓⲧ ⲙ̀ⲙ ⲙⲟⲩⲓ. Ⲫⲛⲟⲩⲧ ⲁⲩⲧ ⲛ̀ⲧⲉⲩ ⲥⲣⲣⲏ

mountains were broken to pieces with great violence, and all the hills melted. Because of the tribulations they looked at His everlasting path, and the habitations of the Ethiopians, and the tents of the land of Madiam were dismayed. Wast Thou angry, O Lord, with the rivers? or wast Thou wroth with the sea? Thou wilt mount on Thine horses, and the chariot on the path of Thy horses is salvation. Thou shalt certainly bend Thy bow over the sceptres, saith the Lord. The land shall be split asunder by the rivers, and the nations shall look upon Thee and be in pain; and the rivers shall be divided by the path of His going. The deep gave forth his voice into the height, from his form. The sun was exalted, and the moon

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stood still in his order of light; Thine arrows went forth, and the lightnings of Thine armour went forth. In Thy wrath Thou wilt make the earth to become little, and in Thine anger Thou wilt destroy the nations. Thou didst come forth for the salvation of Thy people, that Thou mightest save those whom Thou didst call. Thou didst hurl death upon the heads of the lawless ones, Thou didst lift up fetters upon their necks, Thou didst make the foundations to be of no effect, Thou didst cleave the heads of the mighty ones. They shall tremble with amazement therein, and they shall open (*or* burst) their bridles, even as a poor man eateth his food in secret. Thou shalt ride Thine horses upon the sea,

ⲉⲡⲥⲓⲥⲓ: ⲛ̀ⲧⲉ ⲡⲉⲩϫⲟⲣⲧⲩ. Ⲙⲩⲥⲓⲥⲓ ⲛ̀ϫⲉ ⲫⲣⲏ: ⲟⲩⲟϫ ⲡⲓⲟϫ ⲁⲩⲱϫⲓ ⲉ̀ⲣⲁⲧⲩ ϩⲉⲛ ⲧⲉⲩ ⲧⲁϫⲓⲥ ⲉ̀ⲟⲩⲱⲙⲓ: ⲉⲧⲉ̀ⲙⲙⲟⲩⲓ ⲛ̀ϫⲉ ⲡⲉⲕⲥⲟⲟⲛⲉⲩ ⲉⲧⲉ̀ⲙⲙⲟⲧⲉ ⲛ̀ϫⲉ ⲡⲉⲕⲥⲉⲧⲉⲃⲣⲏϫ ⲛ̀ⲧⲉ ⲡⲉⲕϫⲟⲛⲗⲟⲛ. ϩⲉⲛ ⲡⲉⲕϫⲱⲛⲧ ⲉⲕⲉⲑⲣⲉ ⲡⲕⲁϫⲓ ⲉⲣⲕⲟⲧϫⲓ: ⲟⲩⲟϫ ϩⲉⲛ ⲡⲉⲕⲉ̀ⲙⲙⲟⲛ ⲉⲕⲉ̀ⲃⲟⲗ ⲛ̀ ϫⲁⲡⲉⲑⲛⲟⲥ ⲉ̀ⲃⲟⲗ: ⲁⲕⲓ ⲉ̀ⲃⲟⲗ ⲉ̀ ⲟⲩϫⲁⲓ ⲙ̀ⲙⲉ ⲡⲉⲕⲗⲁⲟⲥ: ⲉⲑⲣⲉⲕⲧⲟⲩϫⲟ ⲛ̀ ⲡⲏ ⲉⲧⲁⲕⲑⲁϫⲙⲟⲩ. Ⲙⲕϫⲓⲟⲩⲓ ⲛ̀ ⲟⲩⲙⲟⲩ ⲉ̀ϫⲉⲛ ⲧⲁⲫⲉ ⲛ̀ ⲛⲓⲁⲡⲟⲙⲙⲟⲥ: ⲁⲕⲧⲟⲩⲛⲟⲥ ⲛⲓⲥⲡⲁⲧϫ ϣⲁ ⲛⲓⲙⲙⲟϥ: ⲁⲕϫⲱ ⲛ̀ ⲛⲓⲥⲉⲛϯ ⲛ̀ϣⲟⲩⲓⲧ: ⲁⲕϣⲱⲧ ⲛ̀ ⲛⲓⲫⲏⲟⲩⲓ ⲛ̀ⲧⲉ ⲛⲓϫⲱⲣⲓ: ϩⲉⲛ ⲟⲩⲧⲱⲙⲙⲉⲧ ⲉⲧⲉ̀ⲙⲙⲟⲛⲙⲙⲉⲛ ⲛ̀ϩⲣⲏⲓ ⲛ̀ϩⲏⲧⲥ: ⲉⲧⲉ̀ⲟⲩⲱⲛ ⲛ̀ ⲡⲟⲩϫⲁⲗⲧⲡⲟⲥ ⲙ̀ⲙⲉ ⲫⲣⲏϯ ⲛ̀ ⲟⲩϩⲏⲕⲓ ⲉϥⲟⲩⲱⲙⲙⲉ ⲛ̀ ϫⲱⲡ: ⲁⲕⲧⲁⲗⲟ ⲛ̀ ⲡⲉⲕϩⲟⲩⲣ ⲉ̀ϫⲉⲛ ⲫⲓⲟⲙⲙ: ⲉⲧⲉ̀ⲑⲱϩ ⲛ̀ ⲟⲩⲙⲙⲟⲩ ⲉϥⲟϣ

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ⲁⲓⲁⲣⲉϥ ⲉⲣⲟⲓ: ⲟⲩⲟϥ ⲁⲥⲱⲱⲟⲣⲧⲉⲣ ⲛ̀ⲭⲉ ⲧⲁⲡⲉⲭⲓ ⲉⲃⲟⲗϩⲓⲛ ϯ ⲥⲁⲁⲏ ⲛ̀ ϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲡⲁⲥⲫⲟⲧⲟⲩ: ⲁϥⲓ̀ ⲉϩⲟⲩⲛ ⲉ ⲡⲁⲕⲁⲥ ⲛ̀ⲭⲉ ⲟⲩⲥⲟⲉⲣⲧⲉⲣ: ⲟⲩⲟϥ ⲁⲥⲱⲱⲟⲣⲧⲉⲣ ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲁⲁⲁⲓ ⲛ̀ⲭⲉ ⲧⲁϩⲉⲝⲓⲥ. Ⲟⲩⲟϥ ϯⲡⲁⲁⲁⲧⲟⲛ ⲛ̀ⲁⲁⲁⲓ ϩⲓⲛ ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲧⲁϩⲟⲩⲟϩⲉⲭ: ⲉⲑⲣⲓⲱⲉⲡⲏⲓ ⲉϩⲣⲏⲓ ⲛ̀ ⲫⲗⲁⲕⲕⲟⲥ: ⲛ̀ⲧⲉ ⲡⲁⲁⲁⲁⲛⲭⲱⲓⲗⲓ. Ⲭⲉ ⲟⲩⲏⲓ ϯⲃⲱ ⲛ̀ⲕⲉⲛⲧⲉ ⲙⲁϯ ⲟⲩⲧⲁϩ ⲁⲛ ⲭⲉ: ⲟⲩⲟϥ ⲛ̀ⲡⲉ ⲟⲩⲧⲁϩ ⲱⲱⲡⲓ ϩⲓⲛ ϯⲃⲱ ⲛ̀ ⲁⲗⲟⲗⲓ. Ⲉϥⲉ̀ⲭⲉ ⲙⲙⲉⲑⲟⲩⲧⲭ ⲛ̀ⲭⲉ ⲡⲉⲱⲃ ⲛ̀ ϯⲃⲱ ⲛ̀ⲭⲱⲓⲧ: ⲟⲩⲟϥ ⲛⲓⲙⲙⲉⲱⲱⲟϯ ⲛ̀ ⲡⲟⲩ ⲉⲣ ϩⲣⲉ: ⲁⲧⲙⲟⲩⲛⲕ ⲛ̀ⲭⲉ ⲛⲓⲉ̀ⲥⲱⲟⲩ ⲭⲉ ⲙⲙⲁⲟⲛ ⲧⲟⲩ ϩⲣⲉ ⲙⲙⲁⲁⲧ: ⲙⲙⲁⲟⲛ ⲉⲩⲉ̀ ⲱⲟⲛ ϩⲓⲛ ⲛⲓⲟⲩⲟⲛⲉⲩϥ ϩⲓⲛ ⲡⲟⲩⲭⲱ ⲉⲃⲟⲗ. Ⲁⲛⲟⲕ ⲇⲉ ϯⲡⲁⲑⲉⲗⲏⲗ ϩⲓⲛ ⲡ̅ⲥ̅: ϯⲡⲁⲣⲁⲱⲓ ⲉⲭⲉⲛ ϕϯ ⲡⲁⲥⲱ-

and they shall disturb much water. I kept watch, and my belly was disturbed by reason of the voice of the prayer of my lips, and trembling entered into my bones, and my frame was greatly disturbed under me. And I will rest myself in the day of tribulation by making myself to go up into the lake of my sojourning. For although the fig-tree shall give no fruit, and there shall be no fruit upon the vine, and the work on the olive-tree shall be found to be a lie, and the fields shall produce no food, and the sheep shall fail because there shall be no pasture for them there, and there shall be no oxen in the cribs because they shall have come to an end; yet as for me I will rejoice in the Lord, and I will

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be glad in God my Saviour. God is my strength, He shall make to stand firm my feet perfectly, He shall exalt me upon the high places, and He shall make me to be victorious by His song.

[*Then shall he read from the Book of the Prophet Isaiah* (chap. xxxv. 2).]

Let the desert places of Jordan rejoice, for the glory of Lebanon hath been given thereunto, and the honour of Carmel.

[*Then shall he read from the Book of the Prophet Isaiah* (chap. xl. 1–5).]

Comfort ye, comfort ye My people, saith God unto the priests. Speak ye unto the heart of Jerusalem, for her humiliation hath been great, and her sin hath come to an end, and she hath received double for her sin from God. The voice of him that crieth in the wilderness, saying, 'Pre-

тнр: пс̄ паноүт пе таχоєє. Єүєѳωщ ѝ пасалаүх є̀ оүсητтелıа̀. Ч̀паталоı є̀хеп пıсıсı: єѳрıсро ϩеп теүϩωан̀ ✣

Єволϩеп Исаıас пıпрофнтнс. Кеф. λ̄є̄.

Ωаре пıщаүет ѝтє пı Іорданнс ращı: хе аүт паү єє̀ пωоү єє̀ пılıвanос: пеєє пταıо єє пıкарєєнλос ✣

Ке оп ѝ Исаıас. Кеф. є̄є̄.

Ωатϩо єєатϩо пλаос пехе фт̀ ѝ пıотнв̀. Саχı є̀ пϩнт ѝ Іероүсалнєє. Хе аүщаı ѝхе песѳєвıо. Ωүтоүω ѝхе песпові. Хе асѳ̄ ѝ песпові єткнв̀ є̀волϩıтеп пс̄. Тсєєн єєфн єт ωщ є̀волϩı пщаүе хе сєвτе фєєωıт єє̀ пс̄:

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cotwn nequaaaaaaoy: ϩellot nißen etèaaaoϩ otoϩ twot nißen: neaaa kalaaaφo nißen etèθeßiò: nhetkωλx etèψopi etcottωn: otoϩ nh eθ naψt è ϩanaaeψyoϯ: eqèotonϩ ǹxe nwot ǽ nc̄: otoϩ capx nißen etènat è nicωthp ǹte φϯ: xe nc̄ et aqcaxi÷

Re naλin Hcaiac. Keφ. ϑ.

Cω ǽ φai ǹ ψopn: apiotì ǹ xωleaa: txωpa ǹ ζaβotλωn: neaa nkaϩi ǹ eφθalιaa: niaawit ǹte φioaa: neaa ncωxn ǹ nh etψon ϩen ϯnaralιà: neaa ϩi aahp ǽ ni Iopϩanhc: ϯ Γalιleà ǹte nh eθnoc: nιλaoc etϩeaaci ϩen nxaki aqnat è otnιψϯ ǹ otwini: nh etpare ye the way of the Lord, make His path easy. Every valley shall be filled up, and every mountain and hill shall be brought low; the [ways] which are crooked shall be made straight, and the [paths] which are difficult shall be made into plains. And the glory of God shall appear, and all flesh shall see the Saviour of God, for it is God Who hath spoken [it].'

[*Then shall he read from the Book of the Prophet Isaiah* (chap. ix. 1, 2).]

Drink this first. Act quickly, O land of Zabulon, and thou land of Nephthalim, and thou way of the sea, and the rest of those who dwell on the sea-coast, and beyond the Jordan, Galilee of the Gentiles. The people who were sitting in darkness have seen a great light, and upon those who

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dwelt in the country and [in] the shadow of death the light hath shone.

[*Then shall he read from the Book of the Prophet Isaiah* (chap. lvii. 15–16).]

These are the things which saith He Who is exalted, He Who dwelleth in the height for ever, He Who is the Holy One among those who are holy, God Who is exalted in His Name, He Who resteth among those who are holy, Who giveth longsuffering unto those who are little of heart, and Who giveth life unto those who are broken-hearted: I will not take vengeance upon you for ever, and I will not be angry with you to the uttermost; for the Spirit goeth forth from Me, and I have created all breath.

ⲩⲟⲛ ϩⲉⲛ ⲧϫⲱⲣⲁ ⲛⲉⲙ ⲧϩⲓⲃⲓ ⲙ̀ ϥⲟⲟⲩ: ⲟⲩ ⲟⲩⲱⲓⲛⲓ. Ⲁⲩⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲃⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ.

Ⲕⲉ ⲡⲁⲗⲓⲛ ⲉⲃⲟⲗϩⲉⲛ Ⲏⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉϕ. ⲛⲍ ⲥⲧ. ⲓ̅ⲉ̅.

Ⲏⲁⲓ ⲛⲉ ⲡⲛ ⲉⲧⲉⲩϫⲱ ⲙ̀ⲙⲁⲟⲩ ⲛ̀ϫⲉ ϥⲛ ⲉⲧⲥⲟⲥⲓ ϥⲛ ⲉⲧⲱⲟⲡ ϩⲉⲛ ⲡⲛ ⲉⲧⲥⲟⲥⲓ ⲱⲁ ⲉ̀ⲡⲉⲕ: ϥⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲧϩⲉⲛ ⲡⲛ ⲉⲑⲟⲩⲁⲃ. Ⲡⲥ̅ ⲉⲧⲥⲟⲥⲓ ⲡⲉ ⲡⲉⲩⲣⲁⲛ: ϥⲛ ⲉⲑⲙⲟⲩⲧⲉⲛ ⲙ̀ⲙⲁⲟⲩ ϩⲉⲛ ⲡⲓ ⲉⲑⲟⲩⲁⲃ. Ϥⲛ ⲉⲧϯ ⲛ̀ ⲟⲩⲙⲉⲧⲣⲉϥⲱⲟⲩ ⲛ̀ⲕⲏⲧ ⲛ̀ ⲡⲛ ⲉⲧⲟⲓ ⲛ̀ ⲕⲟⲩⲭⲓ ⲛ̀ⲕⲏⲧ: ⲟⲩⲟⲍ ⲉⲧϯ ⲛ̀ ⲟⲩⲱⲛϩ ⲛ̀ ⲛⲛⲉⲧⲧⲉⲛⲛⲏⲟⲩⲧ ϩⲉⲛ ⲡⲟⲩⲍⲏⲧ: †ⲛⲁⲥⲓ ⲙ̀ⲡⲉⲧⲉⲛ ⲙ̀ ⲡⲱⲓⲱ ⲁⲛ ⲱⲁ ⲉ̀ⲡⲉⲕ. Ⲟⲩⲟⲍ ⲛ̀ †ⲡⲁϫⲱⲛⲧ ⲉⲣⲱⲧⲉⲛ ⲱⲁ ⲉ̀ⲃⲟⲗ: ⲟⲩ ⲡⲛⲉⲩⲙⲁ ⲅⲁⲣ ⲉⲫⲉⲓ ⲉ̀ⲃⲟⲗ ⲅⲓⲧⲟⲩ: ⲟⲩⲟⲍ ⲛⲓⲫⲓ ⲛⲓⲃⲉⲛ ⲁⲛⲟⲕ ⲁⲓⲟⲁ-ⲙⲙⲓⲟⲩ+

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ⲉⲃⲟⲗϩⲉⲛ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. ⲕⲉϥ. ⲧ̅ ⲕⲉ ⲟⲛ ⲃⲁⲣⲟⲩⲭ. ⲃ̅.

Ⲫⲁⲓ ⲡⲉ ⲡⲉⲛⲛⲟⲩϯ: ⲟⲩⲟϩ ⲛ̀ⲛⲉϩ ⲕⲉ ⲟⲩⲁⲓ ⲉⲱⲛ ⲙⲙⲁϥ. Ⲁϥⲭⲓⲙⲓ ⲉ̀ⲣⲁⲓ ⲙⲙⲱⲓⲧ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ϯⲡⲓⲥⲧⲓⲙⲏ: ⲁϥⲧⲏϥ ⲛ̀ Ⲓⲁⲕⲱⲃ ⲡⲉϫⲁⲗⲟⲩ. Ⲙⲙⲁⲓ ⲡ Ⲓⲥⲣⲁⲏⲗ ϧⲏ ⲉⲧⲁϥⲙⲉⲛⲣⲓⲧϥ: ⲙⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲟⲩⲟⲛϩϥ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ. Ⲁϥⲉⲣϣⲫⲏⲣⲓ ⲉ̀ⲣⲁⲟⲩⲓ ⲙⲙⲁⲓ ⲛⲓⲣⲱⲙⲓ. Ⲫⲁⲓ ⲡⲉ ⲡⲭⲱⲙ ⲛ̀ ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ϥϯ ⲛⲉⲙ ⲡⲉϥⲛⲟⲙⲟⲥ ⲉⲧϣⲟⲡ ϣⲁ ⲉⲛⲉϩ. Ⲟⲩⲟⲛ ⲡⲓⲃⲉⲛ ⲉⲑⲛⲁⲁⲙⲟⲛⲓ ⲙⲙⲁϥ ⲉϥⲉ̀ⲱⲛϩ: ϧⲏ ⲁⲉ ⲉⲑⲛⲁϫⲁϥ ⲛ̀ ⲥⲱϥ ⲉϥⲉ̀ⲙⲟⲩ: ⲕⲟⲧⲕ Ⲓⲁⲕⲱⲃ ⲁ̀ⲙⲟⲛⲓ ⲙⲙⲁϥ: ⲟⲩⲟϩ ⲙⲙⲟⲩⲓ ϩⲓ ⲡⲉϥⲙⲟⲩⲧⲉ ⲙ̀ⲡⲉⲙⲙⲟ ⲙ̀ⲡⲉϥⲟⲩⲱⲓⲛⲓ, ⲙ̀ⲡⲉⲣϯ ⲙ̀ ⲡⲉⲕⲱ̀ⲟⲩ ⲛ̀ ⲕⲉ ⲟⲩⲁⲓ. Ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲉⲣⲛⲟϥⲣⲓ ⲛⲁⲕ ⲛ̀ ⲕⲉ ⲉⲑⲛⲟⲥ ⲛ̀ ⲙⲉⲙⲙⲟ̀: ⲱⲟⲩⲛⲓⲁⲧⲉⲛ

[*Then shall he read from the Book of the Prophet Jeremiah* [sic, *but read Baruch*] (chap. iii. 35–37), *and also from the Book of Baruch* (chap. iv. 1–4).]

He is our God, and there is no other with Him. He found every way which was the best, and gave it unto Jacob His servant, and unto Israel whom He loved. After these things He appeared upon the earth, and made Himself to be a neighbour in walking with men.

This is the book of the commandments of God and His Law which endureth for ever. Whosoever shall take hold of it shall live, and he who casteth it behind him shall die. Turn thee back, O Jacob, and take hold of it; and walk in its splendour, in the presence of the light thereof. Give not thy glory unto another, nor the things which are good for thee unto a strange nation. Blessed are we, O Israel, for the things

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which are pleasing unto God have been made manifest unto us.

[*Then shall he read from the Book of the Prophet Ezekiel* (chap. xxxvi. 25–29).]

These are the things which the Lord God saith unto you: I will sprinkle upon you the waters of peace, and ye shall be cleansed from all your sins, and I will make you to be pure from all your lawlessness. And I will give you a new heart, and I will put a new spirit within you; I will take away the heart of stone from out of your flesh, and I will put My Spirit in you, and I will make you to be like beloved children. For ye shall walk in My truth, and ye shall keep My judgements, and shall do them, so then ye shall dwell upon the land which I gave unto

ⲇⲁ ⲡⲒⲤⲜ: ⲭⲉ ⲥⲉⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉⲃⲟⲗ ⲛ̀ⲧⲭⲉ ⲡⲛ ⲉⲧ ⲟⲩⲱϣ ⲛ̀ⲧⲉ ⲫⲧ÷

Ⲉⲃⲟⲗⲇⲉⲛ Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉⲫ. ⲗⲍ.

Ⲏⲁⲓ ⲡⲉ ⲡⲏ ⲉⲧⲉϥⲭⲱ ⲉ̀ ⲙⲙⲟⲟⲩ ⲛ̀ⲭⲉ ⲡⲟⲥ ⲫⲧ ⲭⲉ ⲧⲛⲁⲛⲟⲩⲭⲱ ⲉϩⲣⲏⲓ ⲉϫⲉⲛ ⲟⲛⲛⲟⲩ ⲛ̀ ⲟⲩⲙⲙⲟⲟⲩ ⲛ̀ ⲥⲱⲧⲡ. Ⲟⲩⲟϩ ⲛ̀ ⲧⲉⲧⲉⲛⲧⲟⲩⲃⲟ ⲉ̀ⲃⲟⲗϩⲁ ⲛⲉⲧⲉⲛⲛⲟⲃⲓ ⲧⲏⲣⲟⲩ: ⲡⲉⲙⲙ ⲉ̀ⲃⲟⲗⲇⲁ ⲛⲉⲧⲉⲛⲁⲛⲟⲙⲓⲁ ⲧⲏⲣⲟⲩ ⲛ̀ ⲧⲁⲧⲟⲩⲃⲉ ⲟⲛⲛⲟⲩ. Ⲟⲩⲟϩ ⲧⲛⲁⲧ ⲛⲱⲧⲉⲛ ⲛ̀ ⲟⲩϩⲏⲧ ⲉ̀ⲃⲉⲣⲓ: ⲟⲩⲟϩ ⲟⲩ ⲡⲛⲁ ⲉ̀ⲃⲉⲣⲓ: ⲧⲛⲁⲧⲏⲓϥ ⲥⲁⲇⲟⲩⲛ ⲉ̀ ⲙⲙⲱⲧⲉⲛ: ⲧⲛⲁ ⲱⲗⲓ ⲉ̀ ⲡⲓϩⲏⲧ ⲛ̀ ⲱⲛⲓ ⲉⲃⲟⲗⲇⲉⲛ ⲛⲉⲧⲉⲛⲥⲁⲣϫ. Ⲟⲩⲟϩ ⲟⲩ ⲡⲛⲁ ⲉ̀ⲫⲱⲓ ⲡⲉ ⲧⲛⲁⲧⲏⲓϥ ⲉ̀ⲇⲟⲩⲛ ⲉⲣⲱⲧⲉⲛ: ⲟⲩⲟϩ ⲧⲛⲁⲓⲣⲓ ⲛⲱⲧⲉⲛ ⲉ̀ⲫⲣⲏⲧ ⲛ̀ϩⲁⲛⲱⲏⲣⲓ ⲙⲙⲁⲉⲛⲣⲓⲧ: ⲭⲉ ϫⲁⲥ ⲛ̀ⲧⲉⲧⲉⲛⲙⲟⲟⲩⲓ ⲇⲉⲛ ⲛⲁⲙⲉⲟⲙⲏ: ⲟⲩⲟϩ

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ⲛⲧⲉⲧⲉⲛⲁⲣⲉϩ ⲉ ⲛⲁϩⲁⲛ ⲟⲩⲟϩ ⲛⲧⲉⲧⲉⲛⲁⲓⲧⲟⲩ: ϩⲟⲡⲱⲥ ⲛⲧⲉⲧⲉⲛϣⲱⲡⲓ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉⲧⲁⲓⲧⲏⲓⲥ ⲛ̄ ⲛⲉⲧⲉⲛⲓⲟϯ: ⲟⲩⲟϩ ⲛⲧⲉⲧⲉⲛϣⲱⲡⲓ ⲛⲏⲓ ⲉⲧⲗⲁⲟⲥ. Ⲁⲛⲟⲕ ϩⲱ ⲛⲧⲁϣⲱⲡⲓ ⲛⲱⲧⲉⲛ ⲉⲧⲛⲟⲩϯ. Ⲟⲩⲟϩ ⲛⲧⲁⲧⲟⲩⲃⲉ ⲟⲛ ⲛⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲧⲉⲛⲁⲡⲟⲗⲗⲓⲁ.

your fathers; and ye shall be unto Me a people, and I, even I, will be unto you a God, and will purify you from your lawlessness.

Ⲕⲉ ⲡⲁⲗⲓⲛ ⲉⲃⲟⲗϧⲉⲛ Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ. Ⲕⲉϕ. ⲣⲣⲍ̄.

[*Then shall he read from the Book of the Prophet Ezekiel* (chap. xlvii. 1–9).]

Ⲟⲩⲟϩ ⲁϥⲟⲗⲧ ⲉϩⲟⲩⲛ ⲉϩⲣⲉⲛ ⲡⲓⲣⲱⲟⲩ ⲙ̀ⲡⲓⲛⲓ: ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩ ⲣⲣⲱⲟⲩ ⲉϥⲡⲏⲟⲩ ⲉⲃⲟⲗ ⲥⲁ ⲡⲉⲓ ⲉⲃⲏⲧ ⲙ̀ⲡⲓⲑⲣⲓⲟⲛ ⲥⲁ ⲡⲓⲥⲁ ⲛ̀ ⲉⲓⲉⲃⲏⲧ. Ⲭⲉ ⲛⲁⲣⲉϩⲣⲁϥ ⲙ̀ⲡⲓⲛⲓ ⲥⲟⲩⲣⲥ ⲉ̀ ⲡⲓⲥⲁ ⲛ̀ ⲓⲉⲃⲏⲧ: ⲟⲩⲟϩ ⲡⲓⲣⲣⲱⲟⲩ ⲛⲁϥⲡⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉⲃⲟⲗ ⲥⲁ ⲡⲓⲥϕⲓⲣ ⲛ̀ⲟⲩⲓⲛⲁⲣⲣ. Ⲓϩⲉⲛ ⲡⲓⲥⲁ ⲛ̀ⲣⲏⲥ ⲉϩⲉⲛ ⲡⲓⲣⲣⲁⲡⲉⲣϣⲱⲟⲩϣⲓ. Ⲟⲩⲟϩ ⲁϥⲉⲛⲧ ⲉⲃⲟⲗ ⲉϩⲉⲛ ϕⲣⲣⲱⲓⲧ ⲛ̀ⲧⲉ

And he brought me unto the doors of the house, and behold, waters were coming forth from the east, from under the porch eastward, for the front of the house looked towards the east; and the water came down from the eastern side, from the south side over the altar. And he brought me forth on the road of the gate which was towards the north, and

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he made me to come round by the way of the gate outside to the gate which looketh towards the east, and behold, water came down from the right side, as it were in front of a man who goeth forth. And there was a measuring line in his hand, and he measured a thousand [cubits] therewith; and he passed into the waters, the waters being those of a pool (*or* fountain), and he measured yet another thousand [cubits] with the measuring line; and he passed into the waters, the waters being up to his loins, and he measured yet another thousand [cubits] in the torrent; and he could not pass through the waters, for they were as great and as mighty as a torrent which cannot be passed. And he said unto me,

†πτλн ετсѧ пеⲙⲙⲟⲩіт. Ⲁⲫоріκωт ⲉ̀ піⲙⲙωіт ⲛ̀тє †πτλн ετсѧβολ ⲥѧтеп †πτλн ετсоⲙⲙс ⲉ̀ пі сѧ ⲛ̀ ієⲃт. Отоⲩ ⲩнппе іс піⲙⲙωоу пѧтⲓ̀пі ⲉ̀ⲙⲙоⲩ ⲉ̀песнт сѧ псфір ετсѧ отипѧⲙⲙ ⲉ̀ⲣ фрнт ⲉ̀ⲣ фⲙⲙωіт ⲉ̀ⲃол ⲛ̀ отрωⲙⲙі ⲉ̀ⲣпеⲩⲉ̀ⲑо ⲉ̀ⲃол. Отоⲩ пе отоп отⲱⲓⲭн ⲥеп теⲩхіх. Отоⲩ ѧⲩⲱі ⲛ̀ отⲱо ⲥеп пⲓⲱі. Отоⲩ ѧⲩсіпі ⲥеп піⲙⲙωоу ⲛ̀хе отⲙⲙωоу ⲛ̀тє пікελі ⲉ̀ⲃол отоⲩ ѧⲩⲱі кє ⲱо ⲥеп пⲓⲱі. Отоⲩ ѧⲩсіпі ⲥеп піⲙⲙωоу ⲛ̀хе отⲙⲙωоу ⲱѧ ††пі. Отоⲩ ѧⲩⲱі кє ⲱо ⲥеп пⲓⲙⲙоу ⲛ̀ соре. Отоⲩ ⲉ̀ⲣпеⲩ-ⲱхеⲙⲙхоⲙ ⲛ̀ сіпі. Ⲭе пѧтⲧⲱⲱⲱ ⲉ̀ⲣ піⲙⲙωоу ⲉ̀ⲣфрнт ⲛ̀ отⲥѧт ⲉ̀ⲣ ⲙⲙоу ⲛ̀ сωре. Ⲫѧі ⲉ̀тє ⲛ̀ сепѧⲱсепⲩ ѧп. Отоⲩ пехѧⲩ пні хе ⲭпѧтп ⲱнрі ⲉ̀ⲣ фрω-

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ⲙⲙⲓ: ⲟⲩⲟⲉ ⲁⲫⲉⲛⲧ ⲟⲩⲟⲉ ⲁⲫⲧⲁⲥⲑⲟⲓ ⲉϩⲉⲛ ⲛⲉⲡⲥⲫⲟⲧ ⲙⲙⲓⲁⲣⲟ. Ⲟⲩⲟⲉ ϫⲉⲛ ⲡⲁϫⲓⲛⲧⲁⲥⲑⲟ. Ⲟⲩⲟⲉ ⲉⲓⲛⲡⲉ ⲛⲁⲧϫⲏ ⲉⲓϩⲉⲛ ⲛⲉ ⲛ̀ⲥⲫⲟⲧ ⲙⲙⲓ ⲁⲣⲟ ⲛ̀ϩⲉ ⲉⲁⲛⲱⲱⲛⲏ ⲉⲧⲟⲩ ⲉⲙⲙⲁⲱ ⲥⲁⲙⲙⲁⲛⲁⲓ ⲛⲉⲙⲙ ⲥⲁⲙⲙⲁⲛⲁⲓ. Ⲟⲩⲟⲉ ⲡⲉϩⲁⲥ ⲛⲏⲓ ϩⲉ ⲡⲁⲓⲙⲙⲟⲩ ⲫⲁⲓ ⲉⲃⲟⲗ ϫⲉⲛ † Ⲅⲁⲗⲓⲗⲉⲁ ⲉⲧⲥⲁ ⲡⲉⲓⲉⲃⲧ. Ⲟⲩⲟⲉ ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲡⲉⲥϩⲧ ⲉϩⲉⲛ † Ⲁⲣⲁⲃⲓⲁ: ⲟⲩⲟⲉ ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲫⲓⲟⲙ ⲉϩⲉⲛ ⲡⲓⲙⲙⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϫⲓⲡⲙⲙⲟⲩⲓ ⲉ̀ⲃⲟⲗ. Ⲟⲩⲟⲉ ⲉⲩⲉⲧⲟⲩⲃⲟ ⲛ̀ ⲡⲓⲙⲙⲟⲩ ⲧⲏⲣⲟⲩ. Ⲟⲩⲟⲉ ⲉⲥⲉ̀ⲱⲟⲩⲛ ⲙⲙⲱⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲛϥ: ⲛⲏ ⲉⲧⲉⲃⲉⲣⲃⲉⲣ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ: ⲛⲏ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲫⲓⲁⲣⲟ ⲛⲁⲓⲛⲓ ⲉϩⲱⲟⲩ ⲥⲉⲛⲁⲧⲟⲩⲃⲟ: ⲟⲩⲟⲉ ⲥⲉⲛⲁⲱⲛϥ.

'Hast thou seen, O son of man?' and he brought me and led me back to the bank of the river, and as I was coming back, behold, there were many trees on the banks of the river, on this side and on that side. And he said unto me, 'This is the water which cometh forth from Galilee towards the east, and it cometh down to Arabia, and it cometh unto the sea to the waters where it goeth forth, and it shall purify all the [other] waters. And it shall come to pass that every thing which liveth and moveth for any purpose whatsoever, upon which [the waters of] this river shall come, shall be purified and shall live.

Ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲣⲟⲥ Ⲕⲟⲣⲓⲛⲑⲓⲟⲩⲥ Ⅱ Ⲕⲉϥ. ⅠⅢ.

[*Then shall he read from the First Epistle of the Apostle to the Corinthians* (chap. x. 1–13).]

Ⲛ †ⲟⲩⲉⲱ ⲟⲛⲛⲟⲩ ⲅⲁⲣ

I would not that ye should

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be ignorant, O my brethren, how all our fathers were under the cloud, and all passed through the sea; and all received the baptism unto Moses in the cloud, and in the sea; and did all eat one spiritual meat; and did all drink one spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with the greater number of them God was not well pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, to the intent that we should not lust after evil things, as they lusted; and that we should not be idolaters, as were some of them; as it is written, 'The people sat down to eat and

ⲁⲛ: ⲉⲣⲉⲧⲉⲛⲟⲓ ⲛ̀ ⲁⲧⲉ-
ⲙⲙⲓ ⲛⲁⲥⲙⲏⲟⲩ: ⲭⲉ ⲛⲉ-
ⲙⲓⲟⲧ ⲧⲏⲣⲟⲩ ⲛⲁⲧⲭⲏ
ⲇⲁ ⲧⲥⲏⲙⲓ ⲛⲉ. Ⲟⲩⲟⲇ
ⲁⲩⲥⲓⲙⲓ ⲧⲏⲣⲟⲩ ⲉⲃⲟⲗⲇⲓ-
ⲧⲉⲛ ⲫⲓⲟⲙⲙ. Ⲟⲩⲟⲇ
ⲁⲩⲥⲱⲙⲙⲥ ⲧⲏⲣⲟⲩ ⲉ̀
Ⲓⲱⲥⲏⲥ ⲇⲉⲛ ⲧⲥⲏⲙⲓ.
Ⲛⲉⲙⲙⲇⲉⲛ ⲫⲓⲟⲙⲙ. Ⲟⲩⲟⲇ
ⲧⲁⲓ ⲇⲣⲉ ⲛ̀ ⲟⲩⲱⲧ ⲙ̀ⲙ
ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲁⲧⲟ-
ⲧⲟⲙⲥ ⲧⲏⲣⲟⲩ. Ⲟⲩⲟⲇ
ⲡⲁⲓ ⲥⲱ ⲛ̀ ⲟⲩⲱⲧ ⲙ̀ⲙ
ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲁⲧⲥⲟⲩ
ⲧⲏⲣⲟⲩ. Ⲛⲁⲧⲥⲱ ⲅⲁⲣ
ⲡⲉ ⲉⲃⲟⲗⲇⲉⲛ ⲟⲩ ⲡⲛⲉⲩ-
ⲙⲁⲧⲓⲕⲏ ⲙ̀ⲙ ⲡⲉⲧⲣⲁ
ⲉⲥⲙⲟⲩⲓ ⲛ̀ ⲥⲱⲟⲩ ⲧ-
ⲡⲉⲧⲣⲁ ⲁⲉ ⲡⲭ̅ⲥ̅ ⲡⲉ.
Ⲁⲗⲗⲁ ⲙ̀ⲙⲁⲡⲉ ⲫⲧ ⲧⲙⲁⲧ
ⲇⲉⲛ ⲡⲟⲩⲟⲩⲟ̀: ⲁⲧⲫⲱⲣⲡ
ⲅⲁⲣ ⲛ̀ⲟⲩⲣⲏ ⲉⲓ ⲡⲱⲁⲥⲉ.
Ⲛⲁⲓ ⲁⲉ ⲁⲧⲱⲱⲡⲓ ⲛⲁⲛ ⲛ̀
ⲟⲩⲁⲛⲧⲧⲟⲥ: ⲭⲉ ⲛ̀ⲧⲉⲛⲱ
ⲧⲙⲙⲱⲡⲓ ⲉⲡⲟⲓ ⲛ̀ⲣⲉⲫⲉ-
ⲣⲉⲡⲓⲟⲩⲙⲙⲓⲛ ⲉ̀ ⲟⲩⲁⲡⲡⲉ-
ⲧⲟⲩⲟⲩ: ⲕⲁⲧⲁ ⲫⲣⲏⲧ
ⲉ̀ⲧⲁ ⲡⲏ ⲉⲣⲉ̀ⲡⲓⲟⲩⲙⲙⲓⲛ:
ⲟⲩⲁⲉ ⲙ̀ⲙⲉⲛⲟⲣⲉⲛⲱⲱⲡⲓ

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ⲛ̀ ϣⲁⲗⲗⲉ ⲓⲁⲱⲗⲟⲛ: ⲁⲗⲫⲣⲏⲧ ⲛ̀ ⲭⲁⲡⲟⲧⲟⲛ ⲛ̀ⲧⲁⲛⲟⲩⲧ ⲁⲗⲫⲣⲏⲧ ⲉⲧⲥⲧⲛⲟⲩⲧ: ⲭⲉ ⲁⲛⲭⲉⲗⲗⲉⲥⲓ ⲛ̀ⲧⲁⲉ ⲡⲓⲗⲁⲟⲥ ⲉ̀ⲟⲩⲱⲗⲗ: ⲛⲉⲗⲗ ⲉ̀ⲥⲱ: ⲟⲩⲟⲭ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲥⲱⲃⲓ. Ⲟⲩ ⲁⲉ ⲁⲗ ⲛⲉⲛⲑⲣⲉⲛⲉⲣⲡⲟⲣⲛⲉⲩⲓⲛ ⲁⲗⲫⲣⲏⲧ ⲛ̀ ⲭⲁⲡⲟⲧⲟⲛ ⲛ̀ⲧⲁⲛⲟⲩⲧ: ⲉ̀ ⲁⲩⲉⲣⲡⲟⲣⲛⲉⲩⲓⲛ: ⲟⲩⲟⲭ ⲁⲩⲭⲉⲓ ⲧⲁⲉⲛ ⲟⲩⲉ̀ⲭⲟⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲛ̀ⲧⲁⲉ ⲭⲱⲧ ϣⲟⲗⲗⲧ ⲛ̀ ϣⲟ: ⲟⲩⲁⲉ ⲁⲗⲛⲉⲛⲑⲣⲉⲛ ⲉⲣⲡⲓⲣⲁⲍⲓⲛ ⲁⲗ ⲡ̅ⲭ̅ⲥ̅: ⲕⲁⲧⲁⲫⲣⲏⲧ ⲛ̀ ⲭⲁⲡⲟⲧⲟⲛ ⲛ̀ⲧⲁⲛⲟⲩⲧ: ⲉ̀ ⲁⲩⲉⲣⲡⲓⲣⲁⲍⲓⲛ: ⲟⲩⲟⲭ ⲁⲩⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗ ⲭⲓⲧⲟⲧⲟⲩ ⲛ̀ⲛⲓⲭⲟⲩ: Ⲟⲩⲁⲉ ⲁⲗⲛⲉⲛⲑⲣⲉⲛⲉⲣⲣⲉⲩ ⲭⲣⲉⲗⲗⲣⲉⲗⲗ ⲕⲁⲧⲁⲫⲣⲏⲧ ⲛ̀ⲭⲁⲡⲟⲧⲟⲛ ⲛ̀ⲧⲁⲛⲟⲩⲧ: ⲉ̀ ⲁⲩⲭⲣⲉⲗⲗⲣⲉⲗⲗ: ⲟⲩⲟⲭ ⲁⲩⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗⲭⲓⲧⲟⲧⲩ ⲁⲗ ⲡⲓⲣⲉⲩⲧⲁⲕⲟ. Ⲏⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲱⲡⲓ ⲛ̀ ⲧⲩⲡⲟⲥ ⲛ̀ ⲛⲏ ⲁⲩⲥⲛⲧⲟⲩ ⲁⲉ ⲛⲁⲓ ⲉⲧⲥⲃⲱ ⲛⲁ ⲛⲏ ⲉ̀ⲧⲁⲡⲭⲱⲕ ⲛ̀ ⲡⲓⲉⲛⲉⲩ

drink, and rose up to play.' Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither let us murmur, as some of them murmured, and were destroyed of the destroyer. Now all these things took place as examples; and they have been written down for our admonition, upon whom the fulfilment of the generations of the world hath come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you except the temptation of man: but God is just, and He will not suffer

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you to be tempted above that ye are able; but will be a helper unto you in the temptation so that ye shall be able to escape therefrom.

ερκαταπταλ ερωογ. ⲥⲱⲥⲧⲉ ⲫⲏ ⲉⲧⲙⲙⲉⲧⲛⲓ: ⲭⲉ ⲧⲟⲟⲩⲓ ⲉⲣⲁⲧⲟ ⲙⲙⲁⲣⲉⲫⲡⲏⲟⲩ: ⲙⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉⲫⲩⲉⲓ ⲙⲙⲡⲉ ⲡⲓⲣⲁⲥⲙⲙⲟⲥ ⲧⲁⲩⲉ ⲟⲛⲛⲟⲩ ⲉⲃⲏⲗ ⲉ̀ ⲡⲓⲣⲁⲥⲙⲙⲟⲥ ⲛ̀ ⲣⲱⲙⲙⲓ. Ⲭⲉⲡⲩⲟⲩ ⲛ̀ⲭⲉ ⲫⲧ ⲫⲏ ⲉⲧⲉⲡⲧⲛⲁⲭⲁ ⲟⲛⲛⲟⲩ ⲁⲛ: ⲉⲑⲣⲟⲩⲉⲣⲡⲓⲣⲁⲍⲓⲛ ⲙⲙⲙⲱⲧⲉⲛ ⲥⲁⲃⲟⲗ ⲉ̀ ⲫⲏⲉ̀ⲧⲉ ⲟⲩⲟⲛϣⲱⲙⲙ ⲙ̀ ⲙⲙⲱⲧⲉⲛ ⲉ̀ⲣⲟϥ: ⲁⲗⲗⲁ ⲉϥⲉⲧ ⲧⲟⲧϥ ⲛⲉⲙⲙⲱⲧⲉⲛ ϩⲉⲛ ⲡⲓⲣⲁⲥⲙⲙⲟⲥ: ⲅⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛϣⲭⲉⲙⲙⲭⲟⲙⲙ ϣⲁ ⲧⲉⲧⲉⲛⲓ ⲉⲃⲟⲗ ⲛ̀ ϩⲏⲧϥ.

[*Then shall he say:*]

Psalm cxiii. (cxiv.) 3.

The sea saw [it], and fled; Jordan went back.

Ψⲁⲗⲙⲟⲥ ρⲓⲍ.

Ⲫⲓⲟⲙ ⲁϥⲛⲁⲩ ⲟⲩⲟⲩ ⲁϥⲫⲱⲧ: ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ ⲁϥⲕⲟⲧϥ ⲉ̀ⲫⲁⲩⲟⲩ.

Psalm cxiii. (cxiv.) 5.

What happened, O sea, that thou fleddest? and thou, O Jordan, that thou wentest back?

Λⲉϫⲓⲥ.

Ⲟⲩⲛⲉ ϣⲟⲛ ⲫⲓⲟⲙ ⲭⲉ ⲁⲕⲫⲱⲧ: ⲟⲩⲟⲩ ⲛ̀ⲑⲟⲕ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ ⲭⲉ ⲁⲕⲕⲟⲧⲕ ⲉ̀ⲫⲁⲩⲟⲩ.

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Ⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲕⲁⲧⲁ Ⲙⲁⲑⲑⲉⲟⲛ. Ⲕⲉϕ. ⲓ̅ⲁ̅. ⲉ̅.

Ⲥⲉⲛ ⲡⲓⲉ̀ⲯⲟⲟⲩ ⲁⲉ ⲉⲧⲉⲙⲙⲁⲩ ⲁϥⲓ̀ ⲛ̀ⲧⲁⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓ ⲣⲉϥⲧ ⲱⲙⲙⲉ ⲉϥⲯⲓⲱⲥ ⲉⲣⲓ ⲡⲓⲱⲟⲩⲉ ⲛ̀ⲧⲉ ⲧⲓⲟⲩⲇⲉⲁ ⲁϥⲭⲱ ⲙⲙⲟⲥ: ⲭⲉ ⲁⲣⲓⲙⲉⲧⲁⲛⲟⲓⲉⲓⲧ: ⲁⲥⲥⲱⲛⲧ ⲅⲁⲣ ⲛ̀ⲧⲁⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲫⲏⲟⲩⲓ. Ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲫⲏ ⲉ̀ⲧⲁϥⲭⲟϥ ⲉ̀ⲃⲟⲗⲯⲓⲧⲟⲩϥ ⲛ̀ Ⲏⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥⲭⲱ ⲙⲙⲟⲥ: ⲭⲉ ⲧⲥⲙⲏ ⲙ̀ⲡⲉⲧ ⲱⲱ ⲉ̀ⲃⲟⲗ ⲯⲓ ⲡⲱⲁⲩⲉ: ⲭⲉ ⲥⲉⲃⲧⲉ ⲫⲙⲙⲓⲧ ⲙ̀ⲡ̅ⲥ̅ ⲥⲟⲧⲧⲉⲛ ⲛⲉϥⲙⲁⲡⲙⲙⲟⲩⲓ. Ⲏ̀ⲑⲟϥ ⲁⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲧⲉϥⲯⲉⲃⲥⲱⲟⲩ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲯⲁⲛϥⲱⲓ ⲛ̀ ⲭⲁⲙⲟⲩⲗ ⲧⲉ: ⲟⲩⲟⲯ ⲛⲁϥⲙⲏⲣ ⲛ̀ ⲟⲩⲙⲟϫϩ ⲛ̀ ⲱⲁⲣ ⲯⲓⲭⲉⲛ ⲧⲉϥⲧⲡⲓ: ⲧⲉϥϩⲣⲉ ⲁⲉ ⲡⲉ ⲟⲩ ⲱⲭⲉ ⲡⲉ: ⲡⲉⲙⲙ ⲟⲩ ⲉⲃⲓⲱ ⲛ̀ⲧⲉ ⲧⲕⲟⲓ. Ⲧⲟⲧⲉ ⲡⲁⲧⲡⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲯⲁⲣⲟϥ ⲡⲉ: ⲛ̀ⲭⲉ ⲡⲁ Ⲓⲗⲏⲙ̅: ⲡⲉⲙⲙ ⲧ

[*Then shall he read from the Gospel according to Matthew* (chap. iii. 1–17).]

In those days came John the Baptist, preaching in the wilderness of Judaea, saying, 'Repent ye: for the kingdom of heaven hath drawn nigh. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and the honey of the field. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and they received baptism of him in the river Jordan, confessing their sins.

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And when he had seen many of the Pharisees and the Sadducees coming to be baptized by him, he said unto them, 'O children of vipers, who hath warned you to flee from the wrath to come? Make ye fruit which shall be meet for repentance, and think not within yourselves, saying, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham. Already the axe is laid at the root of the trees: every tree which bringeth not forth good fruit shall be cut down and cast into the fire. I indeed give you baptism in the water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you in the Holy Spirit and

Ιοτλελ τηρc : πελλ † περιχωρος τηρc ñτε πι Ιορλληc : οτοϥ ηατϭι ωλλc ñ τοτϥ ϩεn Ιορλληc ñ ìλρο : ετοπωπϥ ñnoτ noβι èβολ. Ετλϥηλτ λε ε οτλληω ñτε πι Φλρισεος : πελλ πι Cλλδοκεος : ετηηοτ èχεn πιωλλc ñτλϥ. Πεχλϥ nωοτ : χε πιλλιcι ñτε πι λχω. Ηιλλ λϥτλλλε θηηοτ è φωτ èβολ ϩλτϥη ϩì πιχωητ εθηηοτ : Λριοτì οτη ñ ολοττλϥ εϥελλπωλ ñ †λλετλnοιλ. Οτοϥ ϩìπερλλετì ϩεn θηηοτ èχος. Χε οτοn ñτλn ϩìλλλτ ϩì πεnιωτ Λβρλλλ. †χω τλρ ϩìλλος nωτεn : χε οτοnωχολλ ϩìφ† : èβολϩεn nλι ὡnι ετοτηος ϥλnωηρι ñ Λβρλλλ. Ϭηλn λε πικελεβιn εϥχη ϩλ θηοτηì ñ nιωωηn:ωωηn

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ογοη πιβεη : ετεηϥ-
ηλεη ογτλϩ ελληεϥ
ἐβολ λη ηλκορχϥ ῆτσε-
ϩιτϥ ἐ πιχρωμ.
Ληοκ μεη γαρ †ωμς
μμεωτεη ϩεη ογ-
μμωογ ετμμετληοιλ :
φη λε εθηηογ μμεηεη-
σωι : ϥχορ εϩογ εροι
φη ετεη†ἐμμπϣλ λη
ἐϥλι μμεηεθωογι :
ῆθοϥ εϥεεμμς θηηογ
ϩεη ογ πϖ̄ ϥογωλϧ :
πεμμ ογχρωμ. Φη
ετε πεϥϩλι ϩεη τεϥ-
χιχ : ϥπλτογϧὸ μὲ
πεϥσπωογ : ογοϩ ϥπλ-
θωογ† μὲ πεϥσογὸ
ἐϩογη ἐ †λποθηκη :
πιτοϩ λε ϥπλροκϩϥ
ϩεη ογχρωμ ῆ λτ-
σεηο. Τοτε λϥῖ ῆχε
Ιηϲ εβολϩεη † Γαλι-
λεὰ ἐχεη πι Ιορλληc
ϩλ Ιωληηηc : εθρεϥ
σῖωμς ἐβολϩιτοτϥ :
Ιωληηηc λεϥπλτλϩηο
μμεοϥ ἐϥχω μμεοc :
χε ληοκ ετερ χριὰ ῆ

the fire: Whose fan is in His hand, and He will purify His threshing-floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.' Then came Jesus from Galilee to the Jordan to John to receive baptism at his hand. But John forbad Him, saying, 'I have need to receive baptism at Thy hand, and comest Thou to me?' And Jesus answered and said unto him, 'Suffer it now; for thus it becometh us to fulfil all righteousness'; then he suffered Him. And when Jesus had been baptized He went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God coming down like a dove upon Him. And behold, there was a voice

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from heaven, saying, 'This is My beloved Son, in Whom I am well pleased.'

ⲥⲱⲟⲩⲥ ⲉⲃⲟⲗⲍⲓ ⲧⲟⲧⲕ. Ⲟⲩⲟⲍ ⲉⲑⲛⲏⲟⲩ ⲍⲁⲣⲟⲓ. Ⲙⲫⲉⲣⲟⲩⲱ ⲇⲉ ⲛ̀ⲧⲁⲉ Ⲓⲏ̅ⲥ̅: ⲟⲩⲟⲍ ⲡⲉϩⲁⲩ ⲡⲁⲩ: ϫⲉ ϫⲁⲥ ⲧⲛⲟⲩ: ⲡⲁⲓⲣⲏⲧⲥⲁⲣ ⲡⲉⲧⲥⲉⲙⲡⲱⲁ ⲙⲁⲛ ⲉ̀ϩⲉⲕ ⲙⲙⲉⲑⲙⲏⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲃⲟⲗ: ⲧⲟⲧⲉ ⲁⲩϫⲁⲩ. Ⲉⲧⲁⲩⲱⲱⲥ ⲇⲉ ⲛ̀ⲧⲁⲉ Ⲓⲏ̅ⲥ̅ ⲥⲁⲧⲟⲧⲩ ⲁⲩⲓ̀ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲛ ⲛⲓⲙⲙⲟⲩ: ⲟⲩⲟⲍ ⲍⲏⲡⲡⲉ ⲁⲧⲟⲩⲱⲛ ⲡⲁⲩ ⲛ̀ⲧⲁⲉ ⲛⲓⲫⲏⲟⲩⲓ̀: ⲟⲩⲟⲍ ⲁⲩⲡⲁⲧ ⲉ̀ ⲟⲩⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲉ ⲫ̀ⲧ ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ ⲟⲩⲥⲃⲣⲟⲙⲙⲓ ⲉⲩⲛⲏⲟⲩ ⲍⲁⲣⲟⲩ: ⲟⲩⲟⲍ ⲓⲥ ⲟⲩ ⲥⲙⲏ ⲁⲥⲱⲟⲩⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲥϫⲱ ⲙⲙⲟⲥ: ϫⲉ ⲫⲁⲓ ⲡⲉ ⲡⲁⲱⲏⲣⲓ ⲡⲁⲙⲙⲉⲛⲣⲓⲧ ⲉⲧⲁⲓⲧⲙⲙⲁⲧ ⲛ̀ϩⲏⲧⲩ.

Choir.

Ⲟⲩϫⲟⲣⲟⲥ ⲉⲩⲉⲣⲟⲩⲱ̀.

Ⲩⲁⲡ ⲛ̀ ⲣⲟⲙⲙⲓ ⲁⲩϫⲱⲕⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁⲉ Ⲓⲏ̅ⲥ̅: ⲉⲧⲁⲩⲥⲱⲱⲥ ϩⲓⲛ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲉ̀ⲃⲟⲗ ϩⲓⲛ ⲧϫⲓϫ ⲛ̀ Ⲓⲱⲁⲛⲛⲏⲥ. Ⲫⲁⲓ

Jesus had completed thirty years when He received baptism in the Jordan at the hand of John. It was he who bore

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ⲉⲧⲁϥϫⲉⲣ ⲙⲙⲟⲣⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ. Ⲭⲉ ⲁⲓⲡⲁⲧ ⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ. Ⲉⲧⲁϥⲓ ⲉⲡⲉϫⲏⲧ ⲉⲃⲟⲗ-ϧⲉⲛ ⲧⲫⲉ. Ⲭⲉ ⲁⲓⲥⲱ-ⲧⲉⲙ ⲉ ⲧⲥⲙⲏ ⲛⲧⲉ ⲫⲓⲱⲧ: ⲉⲥ ⲱϥ ⲉⲃⲟⲗ ⲉⲥϫⲱ ⲙⲙⲟⲥ: Ⲭⲉ ϥⲁⲓ ⲡⲉ ⲡⲁϣⲏⲣⲓ ⲡⲁⲙⲙⲉⲛⲣⲓⲧ: ⲉⲧⲁⲩⲧⲭⲏ ⲧⲙⲁⲧ ⲛϧⲏⲧϥ: ⲉϥⲉⲣ ⲡⲁⲟⲩⲱϥ ⲥⲱⲧⲉⲙ ⲛⲥⲱϥ: ⲭⲉ ⲛⲑⲟϥ ⲡⲉ ⲡⲓⲣⲉϥⲧⲁⲙϧⲟ.

testimony, saying, 'I saw the Holy Spirit Who had come down from heaven, and I heard the voice of the Father, which cried out, saying, "This is My beloved Son, in Whom I am well pleased. He shall do My will. Hear Him, for He it is Who giveth life."'

Ⲟⲩⲁⲓⲁⲕⲱⲛ ϫⲱ ⲛⲛⲁⲓ-ⲧⲱⲃϩ ⲛⲧⲉ ⲡⲓⲗⲁⲟⲥ ϫⲟⲥ ⲭⲉ ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Then shall the deacon say the following prayer, and the people shall say, 'Lord, have mercy upon us.'

Deacon.

Ⲡ̅ⲥ̅ ϕⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁ-ⲧⲱⲣ: ⲡⲓⲣⲉϥⲧ ⲛ̀ ⲥⲛⲟⲩ ⲡⲓⲃⲉⲛ ⲉ̀ⲣ ⲡⲓⲡⲁⲓ: ⲧⲉⲛ-ⲧϩⲟ ⲉ̀ⲣⲟⲕ ⲡ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Ⲩⲁ-ⲣⲉⲛϫⲟⲥ ⲧⲏⲣⲉⲛ ϧⲉⲛ ⲟⲩⲥⲱⲗⲕ. Ⲧⲉⲛⲧϩⲟ ⲉ̀ⲣ ⲡ̅ⲥ̅ ⲉⲛϫⲱ ⲙⲙⲟⲥ. Ⲭⲉ ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲫⲏ ⲉⲧⲧ ⲛⲛⲉϥϫⲱⲣⲉ̀ ϧⲉⲛ ⲟⲩⲙⲉⲧⲣⲁⲙⲙⲁ̀.

O Lord God Almighty, Who grantest mercy at all times, we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

Let us all say fervently, and [let us] make supplication unto God, saying [Hear us, and have mercy upon us].

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People.

Lord, have mercy upon us.

Deacon.

O Thou Who givest Thy gifts in riches, and Who pourest forth mercy and blessing at all times, we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

O Thou Who hast set Thy path in the clouds, and hast gathered together the waters in Thy mighty hand, we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

O Thou Who hast weighed the mountains in Thine hand, and the heavens in the palm of Thy hand, and the whole earth in the hollow of Thine hand, we beseech Thee, O God, to hear us, and have mercy upon us.

Ⲟⲩⲟϩ ⲉⲩϩⲁϯ ⲉⲃⲏ ⲡⲓⲡⲁⲓ. Ⲛⲉⲙⲙⲁ ⲡⲓϩⲉⲙⲙⲟⲩ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ: ⲧⲉⲛⲧϩⲟ ⲉ̀ⲣⲟⲕ ⲡ̅ⲥ̅: ⲥⲱⲧⲉⲙⲙⲁ ⲉ̀ⲣⲟⲛ. Ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲫⲏ ⲉⲧⲁⲩⲭⲱ ⲛ̀ ⲛⲉⲩⲙⲁⲡⲙⲟⲩⲓ ϩⲓⲭⲉⲛ ⲛⲓⲥⲏⲡⲓ. Ⲟⲩⲟϩ ⲁⲩⲑⲱⲟⲩⲧ ⲛ̀ ⲛⲓⲙⲙⲱⲟⲩ ϩⲉⲛ ⲧⲉⲩⲭⲓⲭ ⲉⲧⲁⲙⲙⲁϩⲓ. Ⲧⲉⲛⲧϩⲟ ⲉ̀ⲣⲟⲕ ⲡ̅ⲥ̅: ⲥⲱⲧⲉⲙⲙⲁ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲫⲏ ⲉⲧⲁⲩϣⲓ ⲛ̀ ⲛⲓⲧⲱⲟⲩ ϩⲉⲛ ⲧⲉⲩⲭⲓⲭ: ⲟⲩⲟϩ ⲧⲫⲉ ϩⲉⲛ ⲧⲉⲩⲧⲉⲣⲧⲱ: ⲡⲕⲁϩⲓ ⲧⲏⲣⲩ ϩⲉⲛ ⲧⲉⲩϩⲟⲣⲡⲥ: ⲧⲉⲛⲧϩⲟ ⲉⲣⲟⲕ ⲡ̅ⲥ̅ ⲥⲱⲧⲉⲙⲙⲁ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲁⲛ: Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲡ̅ⲥ̅ ⲡⲟϩⲉⲙⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲁⲟⲥ. Ⲥⲙⲟⲩ ⲉ̀ ⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ: ⲭⲉⲙⲙⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲁⲟⲥ ϩⲉⲛ ϩⲁⲛⲛⲁⲓ ⲛⲉⲙⲙⲁ ϩⲁⲛⲙⲉⲧⲱⲉⲛϩⲏⲧ. Ⲧⲉⲛⲧϩⲟ ⲉⲣⲟⲕ ⲡ̅ⲥ̅ ⲥⲱⲧⲉⲙⲙⲁ

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ⲉⲣⲟⲛ: ⲟⲩⲟⲉ ⲛⲁⲓ ⲛⲁⲛ: Κⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲡⲥ̅ ⲥⲱⲟⲩ ⲉ̀ ⲡⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲧⲁⲉ ⲛ̀ⲧⲉ ⲡⲕⲁⲉⲓ: ⲁⲛⲓⲧⲟⲩ ⲉ̀ⲡⲱⲱⲓ ⲕⲁⲧⲁ ⲡⲟⲩⲱⲓ, ⲙⲉⲙ ⲡⲟⲩⲙⲉⲧⲣⲟⲛ: ⲟⲩⲟⲉ ⲥⲱⲟⲩ ⲉ̀ⲣⲱⲟⲩ ϩⲉⲛ ⲡⲓⲥⲙⲟⲩ ⲛ̀ ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ: ⲧⲉⲛⲧⲉⲟ ⲉ̀ⲣⲟⲕ ⲡⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟⲉ ⲛⲁⲓ ⲛⲁⲛ: Κⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲃⲓⲥⲓ ⲙ̀ⲙⲁⲛ ⲛ̀ ⲛⲓ ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ. Ⲫⲓⲣⲟ Ⲅⲉⲱⲛ ⲙⲛⲏⲩ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲙⲟⲩ. Ⲟⲩⲟⲉ ⲡⲓϫⲗⲟⲙ ⲛ̀ⲧⲉ ϯⲣⲟⲙⲡⲓ ⲥⲱⲟⲩ ⲉ̀ⲣⲟϥ ϩⲉⲛ ⲧⲉⲕⲙⲉⲧⲭⲣⲥ̅: Ⲧⲉⲛⲧⲉⲟ ⲉ̀ⲣⲟⲕ ⲡⲥ̅. Ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ. Ⲟⲩⲟⲉ ⲛⲁⲓ ⲛⲁⲛ: Κⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲩⲁⲣⲟⲧⲉⲣϣⲟⲣⲡ ⲛ̀ⲧⲁⲩⲟⲛ ⲛ̀ϫⲱⲗⲉⲙ ⲛ̀ϫⲉ ⲡⲉⲕⲙⲉⲧϣⲉⲛϩⲏⲧ ⲉⲧⲟⲩ: ϩⲓⲧⲉⲛ ⲧϫⲟⲙ ⲙ̀ⲙⲁ ⲡⲉⲕⲥⲧⲁⲧⲣⲟⲥ ⲉⲑⲟⲧⲁⲃ: ⲧⲉⲛⲧⲉⲟ ⲉ̀ⲣⲟⲕ ⲡⲥ̅: ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲟⲩⲟⲉ ⲛⲁⲓ ⲛⲁⲛ: Κⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

People.

Lord, have mercy upon us.

Deacon.

O Thou Who art the Saviour of Thy people, bless Thine inheritance, and visit Thy people with mercy and compassion; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

O God, bless Thou the fruits of the earth, bring them up in full measure and size, and bless them with Thy heavenly blessing; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

Exalt Thou the horn of the Christians; fill Thou the river Nile with waters of blessing; and bless Thou the crown of the year with prosperity; we beseech Thee, O God, to hear us, and have mercy upon us.

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People.

Lord, have mercy upon us.

Deacon.

Let us be ready to grasp swiftly Thy great compassion by the might of Thy holy Cross; we beseech Thee, O God, to hear us, and have mercy upon us.

People.

Lord, have mercy upon us.

Deacon.

By the prayers of the holy God-bearer, Mary; and of the three holy archangels Michael, and Gabriel, and Raphael; and of the four beasts that are without bodies; and of the four and twenty elders; and of Saint John the Baptist; and of the whole company of Thy saints; may we all say with one voice, 'Lord, have mercy upon us.'

Then shall the priest say the prayer for the sick, and the prayer for consolation, and the three great prayers, and the confession of faith.

Deacon.

Pray ye for perfect peace.

Ⲃⲓⲧⲉⲛ ⲡⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ. Ⲏⲉⲗⲗ ⲡⲓϣⲟⲗⲗⲧ ⲛ̀ⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ: Ⲙⲓⲭⲁⲏⲗ: ⲏⲉⲗⲗ Ⲅⲁⲃⲣⲓⲏⲗ: ⲏⲉⲗⲗ Ⲣⲁⲫⲁⲏⲗ.

Ⲏⲉⲗⲗ ⲡⲓϥⲧⲱⲟⲩ ⲛ̀ ⲍⲱⲟⲛ ⲛ̀ ⲁⲥⲱⲙⲁⲧⲟⲥ: ⲏⲉⲗⲗ ⲡⲓϫⲱⲧ ϧⲧⲱⲟⲩ ⲙ̀ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ: ⲏⲉⲗⲗ ⲡⲁ̅ⲥ̅ ⲛ̀ ⲓⲱϯ ⲛ̀ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. Ⲏⲉⲗⲗ ⲡⲓⲁⲩⲓⲟⲥ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲁⲥ. Ⲏⲉⲗⲗ ⲡϫⲟⲣⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲡⲛ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ⲙⲙⲁⲣⲉⲡϫⲟⲥ ⲧⲏⲣⲉⲛ ϩⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̀ ⲟⲩⲱⲧ. Ⲭⲉ Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Ⲟⲩ Ⲓⲉⲣⲉⲩⲥ ϫⲱ ⲛ̀ ϯⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲡⲛ ⲉⲧⲃⲱⲡⲓ: ⲏⲉⲗⲗ ⲡⲓⲥⲟⲗⲥⲉⲗ ⲏⲉⲗⲗ ϯⲃⲟⲗⲗⲧ ⲛ̀ ⲉⲧⲩⲭⲏ ⲛ̀ⲡⲓⲃϯ: ⲏⲉⲗⲗ ⲡⲓⲡⲁⲍϯ.

Ⲟⲩⲇⲓⲁⲕⲱⲛ ϫⲱ.

Ⲡⲣⲟⲥⲉⲩϧⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲧⲉⲗⲉⲓⲁⲥ ⲉⲓⲣⲏⲛⲏⲥ.

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Ο Ιερευς λεγει.
Ἧθοκ πετεπτωρπ.

Priest.
Thou art he whom we send.

Ο διάκων λεγει.
Ασπάζεσθε.

Deacon.
Say ye the salutation.

Ογ λαος χω ⲛ̄
ασπασμος.
Ηππε ερεμεθρε.

People.
Behold, he hath borne witness.

Ο διακονος λεγει.
Κγριε ελεήσον.
Ετε φαι πε Ιης̄.

Deacon.
Lord, have mercy upon us.
The same is Jesus.

Οτος χω οπ.
Προσφερειν.

And the deacon shall say also:
Make ye your offerings.

Ο Ιερευς λεγει.
Η αγαπη τογ θεογ.

Priest.
The love of God (&c.).

Οτος ερατιαζιν ⲉ̀ⲣⲁⲧ
πιμωογ ψομτ ⲛ̄ σοη:
Δεη πιστατρος μεν-
ενσα ναι εqχω

Then he shall sanctify the waters three times with the cross, and after these things shall say:

Ἧθοκ ογπιψτ ⲛ̄ⲛογτ
ⲡⲟⲥ̄ οτος ϩαπψφηρι
πε πεκϩⲃηογι: ⲙⲙⲟⲛ
ϩλι ⲛ̄ caxi ναρωψι ⲉ̀

O Lord, Thou mighty God, marvellous are Thy works; there is no word which is sufficient for the praise of Thy wonders. For by Thy power

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out of the things which existed not Thou hast made to come into being everything which is, Thou sustainest all creation by Thy power, and by Thy forethought dost direct the world. Thou didst constitute creation from four elements, and Thou didst crown the circle of the year with the four seasons; Thou art He through Whom, in the beginning, the powers of the understanding were disturbed; Thou art He Whom the sun blesseth; Thou art He unto Whom the moon ascribeth glory; Thou art He by Whom the stars have been set in order; Thou art He Whom the light obeyeth; Thou art He Whom the depths hold in fear; and Thou art He unto Whom the seas minister.

ⲡϫⲓⲛⲥⲁⲗⲟⲩ ⲉ̀ ⲛⲉⲕⲯⲫⲏⲣⲓ: ϩⲉⲛ ⲧⲉⲕϫⲟⲩⲁ ⲅⲁⲣ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲙⲏ ⲉⲧⲉ ⲛⲁⲩ ⲯⲟⲡ ⲁⲛ: ⲁⲕⲟⲣⲉ ⲉⲡϫⲁⲓ ⲛⲓⲃⲉⲛⲯⲱⲡⲓ. Ⲁⲗⲗⲁ ⲛⲓ ⲧⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ϩⲉⲛ ⲡⲉⲕⲁⲗⲗⲁⲩⲓ: ⲟⲩⲟⲩ ϩⲉⲛ ⲧⲉⲕⲡⲣⲟⲛⲓⲁ ⲁⲕⲉⲣⲁⲓⲉⲕⲓⲛ ⲉ̀ⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ. Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲁⲕϣⲱⲧⲡ ⲛ̀ ⲧⲕⲧⲏⲥⲓⲥ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲡⲓϥⲧⲱⲟⲩ ⲛ̀ ⲥⲧⲟⲓϫⲓⲟⲛ: ⲟⲩⲟϩ ⲁⲕⲧ ϫⲗⲟⲙ ⲉ̀ϫⲉⲛ ⲡⲓⲕⲧⲕⲗⲟⲥ ⲛ̀ⲧⲉ ⲧⲣⲟⲙⲡⲓ ϩⲉⲛ ⲡⲓϥⲧⲱⲟⲩ ⲛ̀ⲥⲛⲟⲩ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲥⲟⲉⲣⲧⲉⲣ ϩⲁⲧⲉⲕϩⲏ ⲛ̀ϫⲉ ⲡⲓⲁⲩⲡⲁⲗⲗⲓⲥ ⲛ̀ⲡⲟⲛⲣⲟⲛ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲉϥⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ ⲡⲓⲣⲏ: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲉϥⲧⲱⲟⲩ ⲙⲁⲕ ⲛ̀ϫⲉ ⲡⲓⲓⲟϩ: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲥⲉⲗⲗⲓ ⲙⲁⲕ ⲛ̀ϫⲉ ⲡⲓⲥⲓⲟⲩ: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲉϥⲥⲱⲧⲉⲙ ⲛ̀ ⲥⲱⲕ ⲛ̀ϫⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲉⲛϩⲟⲩⲣ ϩⲁⲧⲉⲕϩⲏ ⲛ̀ϫⲉ ⲛⲓⲡⲟⲩⲛ: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲟⲓ ⲙ̀ⲙⲱⲕ ⲙⲁⲕ ⲛ̀ϫⲉ ⲛⲓ ⲁⲗⲗⲁⲓⲟⲩ.

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Ο ⲇⲓⲁⲕⲟⲛⲟⲥ ⲗⲉⲅⲉⲓ.

Οἱ ⲕⲁⲑⲏⲙⲉⲛⲟⲓ ⲁⲡⲁⲥⲑⲏⲧⲉ.

Ο Ἱⲉⲣⲉⲩⲥ ⲗⲏⲅⲉⲓ.

Ⲛ̄ⲑⲟ́ⲕ ⲡⲉ ⲉⲧⲁⲕⲥ̄ⲱⲗⲕ ⲛ̀ ⲧⲫⲉ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ ⲟⲩⲕⲁⲙⲁⲣⲁ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕⲧⲁϫⲣⲟ ⲙ̀ⲙⲁ ⲡⲓⲕⲁϩⲓ ϩⲓⲭⲉⲛ ⲡⲓⲙⲙⲱⲟⲩ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲁⲕⲧ ⲛ̀ ⲟⲩⲥⲟⲃⲧ ⲙ̀ⲙⲁ ⲡⲕⲱⲧ ⲙ̀ⲙⲁ ⲫⲓⲟⲙⲙ ϩⲉⲛ ⲟⲩⲱⲱ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕ ϫⲱⲱ ⲛⲁⲛ ⲙ̀ⲙⲁⲓⲁⲏⲣ ⲉ̀ⲡⲭⲓⲛⲥⲱⲕ ⲛⲁⲛ ⲛ̀ ⲟⲩⲛⲓϥⲓ.

Ⲟⲩⲁⲓⲁⲕⲱⲛ ⲉϥϫⲱ.

Ⲉⲓⲥ ⲁⲡⲁⲧⲟⲗⲁⲥ Βλέψατε.

Ο Ἱⲉⲣⲉⲩⲥ ⲗⲉⲅⲉⲓ.

Ⲥⲉϣⲉⲙⲙⲱⲓ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲓϫⲟⲙ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ. Ⲥⲉⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲓϫⲟⲣⲟⲥ ⲛ̀ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ : ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲥⲁϫⲓ ⲙ̀ⲡⲉⲕⲱ̀ⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲁ ⲡⲓ ⲍ̄ ⲛ̀ⲧⲉⲛϩ ⲉⲧϩⲏⲗ. Ⲟⲩⲟϩ

Deacon.

O ye who are seated, bow your necks.

Priest.

Thou art He Who hast stretched out the heavens like a tent, Thou hast made strong the earth upon the waters, Thou hast set the sand round about the sea like a wall, and Thou hast poured out the air for us wherefrom we may draw our breath.

Deacon.

Look ye towards the East.

Priest.

The angelic powers minister unto Thee, and the company of the Archangels bow down unto Thee. Thou art He Whose glory declare the Seraphim with six wings, who fly and stand in [Thy] presence, and the Seraphim with many eyes; they cover themselves with their wings because of Thy

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glory which cannot be approached, and they praise Thee, saying,

People.

Holy. Holy. Holy.

Priest.

Holy art Thou.
Holy art Thou.
Holy art Thou.

For Thou art the God Who art incomprehensible, and without beginning, and Who canst not be described. Thou didst come upon the earth and didst take the form of a servant, and didst dwell in the image of man, for, O Lord, by reason of the compassion of Thy mercy, Thou couldst not bear to see the race of men oppressed by the might of the Devil, and Thou didst come and deliver us. We confess Thy graciousness, and we proclaim Thy mercy, and we do

ⲉⲧⲟⲩⲓ ⲉⲣⲁⲧⲟⲩ ⲛ̀ⲧⲉⲕ-ⲙⲉⲑⲟ. Ⲛⲉⲓⲱ ⲙⲡⲓⲭⲉⲣⲟⲩ-ⲃⲓⲱ ⲉⲧⲟⲩⲁⲃⲁⲗ. Ⲉⲧⲣⲉⲡⲥ ⲛ̀ⲧⲱⲟⲩ ⲛ̀ ⲡⲟⲩⲧⲉⲛⲣ ⲉⲟⲃⲉ ⲡⲉⲕⲱⲟⲩ ⲛ̀ ⲁⲧⲡⲣⲙⲡⲧ ⲉⲣⲟϥ ⲉⲧ-ⲣⲱⲥ ⲉ̀ⲣⲟⲕ ⲉⲧⲭⲱ ⲙ̀ⲙⲟⲥ.

Ο λαος εϥχω.

Αγιος. Αγιος. Αγιος.

Ο ιερευς εϥχω.

Χοταβ ϭ.

Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲉⲕⲱⲟⲡ ⲛ̀ ⲡⲟⲩⲧ ⲛ̀ⲁⲧⲣⲱⲣϥϥ ⲉ̀-ⲣⲟⲩⲙ. ⲟⲩⲟⲣ ⲛ̀ⲁⲧⲁⲣ-ⲭⲏ. ⲟⲩⲟⲣ ⲛ̀ⲁⲧⲣⲱⲥⲁⲓ ⲙ̀ⲙⲟϥ. Ⲉ ⲁⲕⲓ ϩⲓⲭⲉⲛ ⲛⲓⲕⲁϩⲓ. Ⲟⲩⲟⲣ ⲁⲕⲥⲧ ⲛ̀ ⲟⲩⲙⲟⲣⲫⲏ ⲙ̀ ⲃⲱⲕ: ⲉ̀ ⲁⲕⲱⲱⲡⲓ ϩⲉⲛ ⲟⲩⲓⲛⲓ ⲛ̀ ⲣⲱⲙⲓ. Ⲟⲩⲁⲉ ⲅⲁⲣ ⲉ̀ ⲡⲁⲕⲱϥⲁⲓ ⲉ̀ⲣⲟⲕ ⲁⲛ ⲡⲉⲛⲛⲏⲃ: ⲉⲟⲃⲉ ⲡⲓⲙⲉⲧ-ⲱⲉⲛϩⲏⲧ ⲛ̀ⲧⲉ ⲡⲉⲕ ⲡⲁⲓ. ⲉⲕⲡⲁⲧ ⲉ̀ ⲡⲧⲉⲡⲟⲥ ⲛ̀ ⲡⲓ-ⲣⲱⲙⲓ ⲉ̀ⲁⲧⲱⲉⲡⲭⲱⲣⲓ ⲉ̀ⲭⲱϥ ϩⲓⲧⲉⲛ ⲡⲓ ⲇⲓⲁ-ϐⲟⲗⲟⲥ. ⲁⲕⲓ ⲟⲩⲟϩ ⲁⲕ-

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ⲛⲁϩⲙⲉⲛ. Ⲧⲉⲛⲉⲣⲟⲙⲙⲟⲗⲟⲅⲓⲛ ⲉⲃⲟⲗ ⲙⲡⲉϫⲙⲟⲧ: ⲧⲉⲛϫⲱⲱⲥ ⲉⲃⲟⲗ ⲙⲡⲛⲁⲓ: ⲛ̀ ⲧⲉⲛⲭⲱⲛ ⲁⲛ ⲛ̀ⲧⲙⲙⲉⲧⲣⲉϥⲉⲣⲡⲉⲟⲛⲁⲛⲉϥ: ⲁⲕⲓ ⲟⲩⲟϩ ⲁⲕⲛⲁϩⲙⲉⲛ.

Ο λαος λεγει.

Κατα το ελεος σου κε̄ και μη κατα τας αμαρτιας ημων.

Ο Ιερευς λεγει.

Ηιχφο ⲛ̀ⲧⲉ ⲧⲫⲩⲥⲓⲥ ⲁⲕⲥⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ: ⲁⲕⲧⲟⲩⲃⲟ ⲛ̀ ⲧⲙⲛⲧⲣⲁ ⲉⲃⲟⲗ ⲡⲁⲣⲑⲉⲛⲓⲕⲏ ϩⲓⲧⲉⲛ ⲡⲉⲕⲭⲫⲟ: ⲁϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲛ̀ⲧⲭⲉ ⲧⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲁⲕⲟⲩⲟⲛϩⲕ ⲉ̀ⲃⲟⲗ. ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲉⲕϣⲟⲡ ⲛ̀ⲛⲟⲩⲧ. Ⲙⲛⲕⲟⲩⲟⲛϩⲕ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ. Ⲟⲩⲟϩ ⲁⲕⲉⲣϣⲫⲏⲣ ⲙⲙⲟϥ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ.

not hide Thy goodness in that Thou didst come and deliver us,

People.

According to Thy mercy and not according to our sins.

Priest.

Thou hast blessed those who are brought forth by natural birth, and Thou hast purified the Virgin Mother by Thy birth; all creation praiseth Thee because Thou didst make Thyself manifest. For, being God, Thou didst make Thyself manifest upon the earth, and didst make Thyself a companion unto man in going about.

Ⲩⲡⲁⲓ ⲙⲙⲁ ⲁⲣⲓⲁⲧⲓⲁⲍⲓⲛ ⲙⲙⲓⲱⲟⲩ ⲇⲉⲛ ⲡⲓⲥⲧⲁⲧⲣⲟⲥ ⲟⲩⲟϩ ⲭⲱ

Ⲛ̀ⲑⲟⲕ ⲁⲕⲉⲣⲁⲧⲓⲁⲍⲓⲛ

At this place sanctify the water with the cross, and say:

Thou didst sanctify the floods of the Jordan having

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drawn down upon them from heaven Thy Holy Spirit, and Thou didst break in pieces the heads of the dragons that were hidden therein. O our Lord, Thou man-loving God, Jesus Christ, come now again by the descent of Thy Holy Spirit.

ⲛ̀ ⲡⲓⲇⲁⲧ ⲛ̀ⲧⲉ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲉⲁⲕⲥⲱⲕ ⲉϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲛ ⲧⲫⲉ ⲛ̀ⲧⲉⲕⲡⲏ̅ⲁ̅ ⲉⲟⲩ̀. Ⲟⲩⲟϩ ⲁⲕϩⲟⲩⲛϩⲉⲛ ⲛ̀ ⲡⲓⲁ̀ⲫⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲁⲣⲁⲕⲱⲛ ⲉⲧⲁϩⲛ ⲛ̀ϩⲣⲏⲓ ⲛ̀ϩⲏⲧⲟⲩ. Ⲛ̀ⲑⲟⲕ ⲟⲛ ⲫⲛⲟⲩ ⲡⲉⲛⲙⲏⲃ̅ ⲡⲓⲛⲛⲁⲓⲣⲱⲛⲛⲓ Ⲡⲟ̅ⲥ̅ Ⲓⲏ̅ⲥ̅ Ⲡⲭ̅ⲥ̅: ⲁⲛⲛⲟⲩ ⲟⲛ ⲫⲛⲟⲩ ⲁⲓⲧⲉⲛ ⲡϫⲓⲙⲓ̀ ⲉ̀ϩⲣⲏⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ̅.

Sanctify the water and say:

Sanctify this water, and give unto it the grace of the Jordan. Amen.

Let it be a fountain of blessing. Amen.

A gift of purification. Amen.

A remission of sins. Amen.

A driver away of sickness. Amen.

Let it be a terrifier of the demons. Amen.

And let not all the powers

Ⲁⲣⲓⲁⲩⲓⲁϩⲓⲛ ⲛ̀ⲛⲓⲙⲟⲩ ⲟⲩⲟϩ ϫⲱ

Ⲁⲣⲓⲁⲩⲓⲁϩⲓⲛ ⲛ̀ⲛⲓⲙⲟⲩ ϥⲁⲓ: ⲙⲛⲓ ⲛⲁϥ ⲛ̀ⲛⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: Ⲁⲙⲏⲛ.

Ⲩⲁⲣⲉϥϣⲱⲡⲓ ⲛ̀ ⲟⲩⲙⲛⲧⲣⲙⲛⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲥⲙⲟⲧ: Ⲁⲙⲏⲛ.

Ⲟⲩⲁⲱⲣⲡ ⲛ̀ⲧⲉ ⲟⲩⲧⲟⲧⲃⲟ: Ⲁⲙⲏⲛ.

Ⲟⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ϩⲁⲛⲛⲟⲃⲓ: Ⲁⲙⲏⲛ.

Ⲟⲩⲣⲉϥϭⲟϫⲓ ⲛ̀ ϩⲁⲛϣⲱⲡⲓ: Ⲁⲙⲏⲛ.

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Ⲭⲟⲓ ⲛ̀ⲣⲟϥ ⲛ̀ ⲡⲓⲁⲉⲉⲓⲱⲛ : Ⲁⲙⲏⲛ.

of the Foe draw nigh unto it. Amen.

Ⲟⲩⲟⲩ ⲉⲓⲡⲁⲩⲧⲁⲙⲓⲟ ⲉⲣⲟϥ ⲛ̀ⲭⲉ ⲁⲩⲡⲁⲗⲗⲏⲓⲥ ⲛⲓⲃⲉⲛ ⲛ̀ ⲉⲛⲁⲛⲧⲓⲟⲛ : Ⲁⲙⲏⲛ.

Let it be full of all angelic powers. Amen.

Ⲟⲩⲟⲩ ϣⲁⲓⲉ ⲉ̀ⲃⲟⲗϩⲓⲛ ⲭⲟⲓⲥ ⲛⲓⲃⲉⲛ ⲛ̀ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ : Ⲁⲙⲏⲛ.

That unto all those who draw therefrom, or who partake of it, it may be a purification of soul, and body, and spirit. Amen.

Ϩⲓⲛⲁ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲟⲩⲱⲧϩ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲏⲧϥ : ⲓⲉ ⲛ̀ⲧⲟⲩⲟⲩ ⲉ̀ⲃⲟⲗ ⲙⲙⲟϥ : ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲛ̀ ⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ ⲧⲯⲩⲭⲏ : ⲛⲉⲙⲙ ⲡⲓⲥⲱⲙⲁ ⲛⲉⲙⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ : Ⲁⲙⲏⲛ.

Ⲉ ⲟⲩⲧⲁⲗⲟ ⲛ̀ⲧⲉ ϩⲁⲡⲙⲁⲕⲁⲧϩ : Ⲁⲙⲏⲛ.

For a healing of pains. Amen.

Ⲉ ⲟⲩⲁⲅⲓⲁⲥⲙⲟⲥ ⲛ̀ⲧⲉ ϩⲁⲛⲏⲓ : Ⲁⲙⲏⲛ.

For a sanctification of houses. Amen.

Ⲉϥⲉⲣϣⲁⲧ ⲉ̀ ⲟⲩϕⲉⲗⲓⲁ ⲛⲓⲃⲉⲛ : Ⲁⲙⲏⲛ.

May it produce benefits of every kind. Amen.

Ⲛ̀ⲑⲟⲕ ⲡ̅ⲥ̅ⲥ̅ Ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅. ϕⲏ ⲉⲧⲁⲕⲟⲣⲉ ⲧⲉⲡϩⲩⲥⲓⲥ ⲉⲧⲁⲥⲉⲣⲁⲡⲁⲥ ϩⲓⲛ ϕⲛⲟⲃⲓ ⲉⲣ ⲉⲁⲃⲉⲣⲓ ⲛ̀ⲕⲉ ⲥⲟⲛ : ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲟⲩ-

O Thou Lord Jesus Christ, Who didst renew again our nature, which had become old in sin, by water and by Spirit;

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Who didst drown with water sin when it had become exalted in the time of Noah; Who didst set free the people of the Hebrews from the bondage of Pharaoh by Moses and the sea; Thou art He Who separated Israel from the error of Baal by water in the time of Elijah; do Thou now also, O our Lord, sanctify this water by Thy Holy Spirit; and grant unto those who shall make use of it in any form whatsoever, whether one partaketh of it, or drinketh therefrom, that it may be unto them a purification, and a blessing, and a cleansing, and a healing; that by the [four elements], and by the angels, and by men, and by things visible, and by things invisible, Thy Holy Name, O Christ our God, and Thy good

ⲙⲙⲟⲩ ⲛⲉⲙ ⲟⲩ ⲡⲛ̅ⲁ̅: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕⲱⲙⲥ ⲉ̀ⲃ ϥⲛⲟⲃⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ⲅⲓ-ⲧⲉⲛ ⲟⲩⲙⲙⲟⲩ: ⲉⲧⲁϥ-ⲥⲱⲥⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲁⲅⲣⲁϥ ⲛ̀ Ⲏⲱⲉ: ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉⲧⲁⲕⲉⲣ ⲡⲧⲉⲛⲟⲥ ⲛ̀ ⲛⲓⲅⲉⲃⲣⲉⲟⲥ ⲛ̀ⲣⲉⲙⲙⲉ ⲉ̀ⲃⲟⲗⲅⲁ ⲧ-ⲙⲙⲉⲧⲃⲱⲕ ⲛ̀ⲧⲉ Ⲫⲁⲣⲁⲱ: ⲅⲓⲧⲉⲛ Ⲓⲱⲧⲥⲏⲥ ⲙⲉⲙ ϥⲓⲟⲙⲉ. Ⲛ̀ⲑⲟⲕ ⲡⲉ ϥⲏ ⲉⲧⲁϥ ϣⲱⲣⲝ ⲉ̀ⲡⲓⲥⲣⲁⲏⲗ ⲉ̀ⲃⲟⲗⲅⲁ ⲧⲡⲗⲁⲛⲏ ⲛ̀ⲧⲉ ⲡⲓⲃⲁⲁⲗ. Ⲥⲓⲧⲉⲛ ⲟⲩ-ⲙⲙⲟⲩ: ⲛⲉⲙ ⲟⲩⲭⲣⲱⲙⲉ ⲛⲁⲅⲣⲁϥ ⲛ̀ Ⲏⲗⲓⲁⲥ. Ⲛ̀ⲑⲟⲕ ⲟⲛ ⲧⲛⲟⲩ ⲡⲉⲛⲛⲏⲃ ⲉⲕⲉ̀ⲉ̀ⲣⲁⲧⲓⲁⲍⲓⲛ ⲉ̀ⲃ ⲛⲁⲓ-ⲙⲙⲟⲩ ϥⲁⲓ ⲅⲓⲧⲉⲛ ⲛⲉⲕ-ⲡⲛⲉⲧⲙⲙⲁ ⲉⲑⲟⲩⲁⲃ. Ⲩⲛⲓⲥ ⲛ̀ ⲛⲏ ⲉⲑⲛⲁⲉⲣ-ⲭⲣⲁⲥⲑⲉ ⲛ̀ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲅⲗⲓ ⲛ̀ ⲥⲙⲟⲩ: ⲓ̀ⲧⲉ ⲛⲏ ⲉⲑⲛⲁⲥⲧ ⲛⲉⲙⲙⲁϥ: ⲓ̀ⲧⲉ ⲛⲏ ⲉⲑⲛⲁⲥⲱ ⲉ̀ⲃⲟⲗ ⲛ̀-ⲧⲏⲧϥ: ⲉⲑⲣⲉ ⲡⲓⲧⲟⲩⲃⲟ ϣⲱⲡⲓ ⲛⲱⲟⲩ: ⲛⲉⲙ ⲡⲓⲥ-ⲙⲟⲩ: ⲛⲉⲙ ⲧⲙⲙⲉⲧⲕⲁ-ⲑⲁⲣⲟⲥ ⲛⲉⲙ ⲡⲓⲟⲩⲭⲁⲓ.

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ϩⲓⲛⲁ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲥ-ⲧⲟⲓⲭⲓⲟⲛ ⲛⲉⲙⲙ ⲡⲓⲁⲅⲅⲉ-ⲗⲟⲥ: ⲛⲉⲙⲙⲡⲓⲣⲱⲙⲓ: ⲟⲩⲟϩ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲏ ⲉⲧⲟⲩ-ⲛⲁⲩ ⲉⲣⲱⲟⲩ: ⲛⲉⲙⲙ ⲛⲏ ⲉⲧⲉⲛⲥⲉⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲁⲛ: ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲥⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩ̀ⲧ̀: ⲛⲉⲙⲙ ⲛⲉⲕⲓⲱⲧ ⲛ̀ ⲁⲅⲁⲑⲟⲥ: ⲟⲩⲟϩ ⲛ̀ ⲁⲅ-ⲑⲱⲗⲉⲃ̀: ⲛⲉⲙⲙ ⲡⲓⲡⲛⲉⲩ-ⲙⲁ ⲉⲑⲟⲩⲁⲃ̀. ⲧ̀ⲛⲟⲩ ⲛⲉⲙⲙ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ.

and spotless Father, and Thy Holy Spirit, may be glorified, now and always.

Ⲟⲩⲟϩ ⲁⲭⲱ: ⲡⲉⲛⲓⲱⲧ ⲉⲧϩⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ. ⲛⲉⲙⲙ ⲧ̀ⲙⲉⲧⲣⲉⲙⲙⲉ ⲥⲉ ⲡ̅ⲥ̅ ⲡ̅ⲥ̅.

Then say: 'Our Father, Which art in heaven,' &c., and the Absolution, and 'Yea, Lord, Lord.'

Ⲟ ⲇⲓⲁⲕⲱⲛ.

Ⲧⲁⲥ ⲕⲉⲫⲁⲗⲁⲥ ⲧⲙⲙⲱⲛ.

Deacon.

[Bow down] your heads.

Ⲟ Ⲓⲉⲣⲉⲩⲥ.

Ⲛ̀ⲑⲟⲕ ⲡ̅ⲥ̅: ⲡⲓⲙⲙⲟⲛⲟ-ⲅⲉⲛⲏⲥ.

Priest.

Thou, Lord, art the Only-begotten.

Ⲟ ⲇⲓⲁⲕⲟⲛⲟⲥ.

Ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ ⲑⲉⲟⲩ ⲡⲣⲟⲥⲭⲱⲙⲉⲛ.

Deacon.

Bow ye down with fear before God.

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Then shall the priest sanctify the water, saying:

One Father Holy.

One Son Holy.

One Spirit Holy.

Then say Psalm cl.: 'O praise God in the holy places,' &c.

Πιοτηϐ ερατιαζιν ⲉⲛ ⲡⲓⲉⲉⲱⲟⲩ ⲉϥⲭⲱ ⲉⲛⲉⲉⲟⲥ.

Ⲉⲓⲥ Ⲡⲁⲧⲉⲣ ⲁⲅⲓⲟⲥ.

Ⲉⲓⲥ Ⲩⲓⲟⲥ ⲁⲅⲓⲟⲥ.

Ⲉⲛ Ⲡⲛⲉⲩⲙⲁ ⲁⲅⲓⲟⲛ.

Ⲓⲧⲁ ⲁⲭⲱ Ⲯⲁⲗⲙⲟⲥ ⲣⲛ̄ ⲥⲉⲉⲟⲩ ⲉ̀ ⲫ† ϩⲉⲛ ⲛⲏⲉⲑⲩⲁϐ.

Then shall all the people take a blessing from the water, and the deacon shall meanwhile sing the following Psalm, to the tone batos:

God, unto Whom glory is given in the counsels of the saints, Who sitteth upon the Cherubim, hath come, and hath manifested Himself unto us.

When John saw Him coming to the Jordan to receive baptism from him, he said unto the people, 'Behold the Lamb of God, Who taketh away the sin of the world! He it is of Whom I spake, saying, "He shall come after me, and He

Ⲛ̀ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲥⲓ ⲛⲥⲉⲉⲟⲩ ⲉ̀ϧⲟⲗϩⲓⲛ ⲡⲓⲉⲉⲱⲟⲩ: ⲉⲣⲉ ⲡⲓⲇⲓⲁⲕⲱⲛ ⲉⲣⲯⲁⲗⲓⲛ ⲛ̀ ⲧⲁⲓⲯⲁⲗⲓ: ⲏⲭⲟⲥ ϐⲁⲧⲟⲥ.

Ⲫ† ϕⲏ ⲉⲧⲟⲩ†ⲱⲟⲩ ⲛⲁϥ ϩⲓⲛ ⲡⲥⲟⲥⲙⲓ ⲛ̀ⲧⲉ ⲡⲛⲏⲑⲟⲩⲁϐ: ϕⲏ ⲉⲧϩⲉⲉⲓ ϩⲓⲭⲉⲛ ⲡⲓⲭⲉⲣⲟⲩϐⲓⲙ: Ⲁϥⲓ ⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ϧⲟⲗ. Ⲉⲧⲁ Ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉϥⲙⲛⲟⲩ ⲉ̀ϧⲉⲛ ⲡⲓ Ⲓⲟⲣⲇⲁⲛⲏⲥ: ⲉ̀ⲥⲓ ⲱⲙⲁ ⲉ̀ϧⲟⲗ ϩⲓⲧⲟⲧϥ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲙ ⲡⲓⲗⲁⲟⲥ ⲭⲉ ⲓⲥ ⲡⲓϩⲓⲛϐ ⲛ̀ⲧⲉ ϕ†: ϕⲏ ⲉⲧⲱⲗⲓ ⲙⲙⲁ ϕⲛⲟϐⲓ ⲙⲙⲁ ⲡⲓⲕⲟⲥⲙⲟⲥ: ϕⲁⲓ ⲛⲉ ϕⲏ ⲉⲧⲁⲓ-

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χοc eθβητϥ: χε ϥπηοτ ⲙⲙεπεπcωι. Ⲏθοϥ εθπⲁεⲙⲙc θηποτ ϩεn οτππετⲙⲙⲁ eϥοτⲁβ. Ⲁnοκ ⲁιπⲁτ ⲁιερⲙⲙεθρε. χε ϕⲁι πε πϣηρι ⲛ̀ⲧ ϕϯ. Ηⲁϥϯcβω ⲛ̀χε Ιωⲁnnηc eϥχω ⲙ̀ⲙⲟc ⲛ̀ⲧ πιλⲁοc: χε ⲁnοκ ⲁn πε πⲭ̅c̅: ⲁλλⲁ eϥnηοτ ⲙⲙεπεπcωι. Φη ετε ⲛ̀ϯⲙⲙπϣⲁ ⲁn θϥⲁι ⲛ̀ⲧ πιθωοτι ⲛ̀τε πεϥσⲁλⲁτχ: ⲛ̀θοϥ εθπⲁεⲙⲙc θηποτ: ϩεn οτππετⲙⲙⲁ eϥοτⲁβ: πεⲙⲙ οτχρωⲙⲙ. Τωβϣ ⲛ̀ⲧ πⲟ̅c̅ eϣρηι ⲉⲭωn πιπροφροⲙⲙοc ⲛ̀ⲧ βⲁπτιcτηc Ιωⲁnnηc πιρεϥϯωⲙⲙc ⲛ̀τεϥχⲁ πεnnοβι nⲁn ⲉ̀βολ.

Οτετχη ⲛ̀ⲧ πιχιnϣεnϣⲙⲙοτ ϩεn ⲛ̀ϩⲁε: ετε τⲁι τε ⲙⲙεπεπcⲁ ⲛ̀ⲧ πιχιnσι ⲙⲙπιcⲙⲙοτ.

Τεnϣεnϣⲙⲙοτ ⲛ̀τοτκ nⲟ̅c̅ ϕϯ χε ⲁκ-

shall baptize you in the Holy Spirit. I have seen and I have borne testimony that this is the Son of God."' John taught, saying to the people, 'I am not the Christ, but He is coming after me; He, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Spirit and with fire.' O thou forerunner, the Baptist, O John the Baptist, pray to God for us that He may forgive us our sins.

A prayer of thanksgiving [which is to be said] at the end of the service, after the receiving of the blessing:

We give thanks unto Thee, O Lord God, that Thou hast made us worthy to fulfil these

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Holy Mysteries; we beseech and entreat Thee, O Thou lover of man, to make us worthy of the purification of our souls, and of the cleansing of our bodies, that we may become spotless and without blemish. And illumine our souls, and reveal unto our understandings the true knowledge of this Mystery, and lead us by means of symbols unto the things which are supremely exalted; for unto Thee, O Christ, our God, and Thy Good Father, and the Holy, and Vivifying, and Consubstantial Spirit, glory is meet.

ⲟⲣⲉⲡⲉⲣⲡⲉⲙⲙⲁⲁ ⲛ̀ⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲉⲛ ⲡⲁⲓⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ: ⲧⲉⲛⲧⲟⲩⲟ ⲟⲩⲟⲉ ⲧⲉⲛⲧⲱⲃⲉ ⲉⲛⲙⲙⲟⲕ ⲡⲓⲙⲙⲁⲓⲣⲱⲙⲓ: ⲁⲣⲓⲕⲁⲧⲁⲝⲓⲟⲓⲛ ⲛⲁⲛ ⲉⲛ ⲡⲧⲟⲩⲃⲟ ⲛ̀ⲛⲉⲡⲯⲩⲭⲏ: ⲛⲉⲙⲙ ⲫⲙⲉⲧⲕⲁⲑⲁⲣⲟⲥ ⲛ̀ⲥⲱⲙⲁⲧⲓⲕⲟⲛ ⲛ̀ⲧⲉⲛⲥⲱⲙⲓ ⲛ̀ ⲁⲧⲁⲥⲓ ⲉ̀ⲃⲟⲗϩⲓⲛ ⲟⲩⲟⲉ ⲡⲓⲃⲉⲛ ⲛ̀ ⲥⲗⲟⲩ. Ⲟⲩⲟⲉ ⲁⲣⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ ⲛⲉⲛⲯⲩⲭⲏ: ⲛⲉⲙⲙ ⲛⲉⲛⲛⲟⲩⲥ ⲉⲕⲉⲥⲱⲣⲡ ⲛⲁⲛ ⲛ̀ ⲧⲩⲡⲱⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲁⲓⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ: ⲟⲩⲟⲉ ⲉⲕⲉⲥⲱⲧ ⲙⲙⲟⲓⲧ ϩⲁⲭⲱⲛ ⲉ̀ⲃⲟⲗϩⲓⲛ ⲛⲓⲧⲧⲟⲥ ⲉ̀ϩⲟⲧⲛ ⲉ̀ ⲡⲏ ⲉⲧⲥⲟⲥⲓ ⲛ̀ ⲫⲟⲩⲟ̀. Ⲭⲉ ⲉⲣⲉ ⲡⲓⲱⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲧ: ⲙⲉⲙⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ ⲁⲩⲁⲑⲟⲥ: ⲙⲉⲙⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲙⲫⲟ̀: ⲟⲩⲟⲉ ⲛ̀ ⲟⲙⲙⲟⲟⲩⲥⲓⲟⲥ ⲙⲉⲙⲙⲁⲕ. Ⲫⲛⲟⲩ ⲙⲉⲙⲙ ⲛ̀ⲥⲛⲟⲩ ⲡⲓⲃⲉⲛ.

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ΑΚΟΛΟΥΘΙΑ

ΤΟΥ

ΜΕΓΑΛΟΥ ΑΓΙΑΣΜΟΥ

ΤΩΝ ΑΓΙΩΝ ΘΕΟΦΑΝΕΙΩΝ.

Μετὰ τὸ εἰπεῖν τὸν Ἱερέα τὴν Ὀπισθάμβωνον Εὐχήν, ἐξερχόμεθα πάντες ἐν τῇ κολυμβήθρᾳ, προπορευομένου τοῦ Ἱερέως μετὰ λαμπάδων καὶ τοῦ θυματοῦ· καὶ ἡμῶν ψαλλόντων τὰ παρόντα Τροπάρια. Ἦχος πλ. δ'.

Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων βοᾷ λέγουσα· Δεῦτε λάβετε πάντες, Πνεῦμα σοφίας, Πνεῦμα συνέσεως, Πνεῦμα φόβου θεοῦ, τοῦ ἐπιφανέντος Χριστοῦ.

Σήμερον τῶν ὑδάτων, ἁγιάζεται ἡ φύσις· καὶ ῥήγνυται ὁ Ἰορδάνης, καὶ τῶν ἰδίων ναμάτων ἐπέχει τὸ ῥεῦμα Δεσπότην ὁρῶν ῥυπτόμενον.

Ὡς ἄνθρωπος ἐν ποταμῷ, ἦλθες Χριστὲ βασιλεῦ· καὶ δουλικὸν βάπτισμα λαβεῖν, σπεύδεις ἀγαθέ, ὑπὸ τῶν τοῦ Προδρόμου χειρῶν, διὰ τὰς ἁμαρτίας ἡμῶν, φιλάνθρωπε.

Δόξα, καὶ νῦν. Ἦχος πλ. δ'.

Πρὸς τὴν φωνὴν τοῦ βοῶντος ἐν τῇ ἐρήμῳ. Ἑτοιμάσατε τὴν ὁδὸν τοῦ Κυρίου· ἦλθες Κύριε, μορφὴν δούλου λαβών, βάπτισμα αἰτῶν, ὁ μὴ γνοὺς ἁμαρτίαν. Εἶδοσάν σε ὕδατα, καὶ ἐφοβήθησαν· σύντρομος γέγονεν ὁ Πρόδρομος, καὶ ἐβόησε λέγων· Πῶς φωτίσει ὁ λύχνος φῶς; πῶς χειροθετήσει ὁ δοῦλος τὸν Δεσπότην; Ἁγίασον ἐμὲ καὶ τὰ ὕδατα Σωτήρ, ὁ αἴρων τοῦ κόσμου τὴν ἁμαρτίαν.

Καὶ εὐθὺς τὰ Ἀναγνώσματα.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα. Κεφ. λε'. Ι.

Τάδε λέγει Κύριος· Εὐφράνθητι, ἔρημος διψῶσα· ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ὡς κρίνον. Καὶ ἐξανθήσει καὶ ὑλοχαρήσει,

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καὶ ἀγαλλιάσονται τὰ ἔρημα τοῦ Ἰορδάνου· καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ, καὶ ἡ τιμὴ τοῦ Καρμήλου· καὶ ὁ λαός μου ὄψεται τὴν δόξαν Κυρίου, καὶ τὸ ὕψος τοῦ θεοῦ. Ἰσχύσατε χεῖρες ἀνειμέναι, καὶ γόνατα παραλελυμένα. Παρακαλέσατε, καὶ εἴπατε τοῖς ὀλιγοψύχοις τῇ διανοίᾳ· Ἰσχύσατε, καὶ μὴ φοβεῖσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι, καὶ ἀνταποδώσει· αὐτὸς ἥξει καὶ σώσει ἡμᾶς. Τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται. Τότε ἁλεῖται χωλὸς ὡς ἔλαφος, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων· ὅτι ἐῤῥάγη ἐν ἐρήμῳ ὕδωρ, καὶ φάραγξ ἐν γῇ διψώσῃ. Καὶ ἔσται ἡ ἄνυδρος εἰς ἕλη, καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται· ἐκεῖ ἔσται εὐφροσύνη ὀρνέων, ἐπαύλεις σειρήνων, καὶ καλάμη, καὶ ἕλη. Καὶ ἔσται ἐκεῖ ὁδὸς καθαρά, καὶ ὁδὸς ἁγία κληθήσεται· οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος, οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος· οἱ δὲ διεσπαρμένοι πορεύσονται ἐπ᾽ αὐτῆς, καὶ οὐ μὴ πλανηθῶσι. Καὶ οὐκ ἔσται ἐκεῖ λέων, οὐδὲ τῶν πονηρῶν θηρίων, οὐ μὴ ἀναβῇ εἰς αὐτήν, οὐδὲ μὴ εὑρεθῇ ἐκεῖ· ἀλλὰ πορεύσονται ἐν αὐτῇ λελυτρωμένοι, καὶ συνηγμένοι ὑπὸ Κυρίου. Καὶ ἀποστραφήσονται καὶ ἥξουσιν εἰς Σιὼν μετ᾽ εὐφροσύνης καὶ ἀγαλλιάσεως· καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν· ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν αἴνεσις, καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήψεται αὐτούς· ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα. Κεφ. νε'. I.

Τάδε λέγει Κύριος· Οἱ διψῶντες πορεύεσθε ἐφ᾽ ὕδωρ· καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε· καὶ φάγεσθε καὶ πίεσθε, ἄνευ ἀργυρίου καὶ τιμῆς, οἶνον καὶ στέαρ. Ἵνα τί τιμᾶσθε ἀργυρίου ἐν οὐκ ἄρτοις; καὶ ὁ μόχθος ἡμῶν οὐκ εἰς πλησμονήν; Ἀκούσατέ μου, καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. Προσέχετε τοῖς ὠσὶν ὑμῶν, καὶ ἐπακολουθεῖτε ταῖς ὁδοῖς μου· εἰσακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν· καὶ διαθήσομαι ὑμῖν Διαθήκην αἰωνίον, τὰ ὅσια Δαυὶδ τὰ πιστά. Ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν, ἄρχοντα καὶ προστάσσοντα ἐν ἔθνεσιν. Ἰδοὺ ἔθνη, ἃ οὐκ οἴδασί σε, ἐπικαλέσονταί σε· καὶ λαοὶ οἳ οὐκ ἐπίστανταί σε, ἐπὶ σὲ καταφεύξονται, ἕνεκεν Κυρίου τοῦ Θεοῦ σου, καὶ τοῦ ἁγίου Ἰσραήλ, ὅτι ἐδόξασέ σε. Ζητήσατε τὸν

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Κύριον, καὶ ἐν τῷ εὑρίσκειν αὐτόν, ἐπικαλέσασθε· ἡνίκα δ' ἂν ἐγγίζῃ ὑμῖν, ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ, καὶ ἀνὴρ ἄνομος τὰς βουλὰς αὐτοῦ· καὶ ἐπιστράφητε πρὸς Κύριον, καὶ ἐλεηθήσεσθε, καὶ κράξεσθε, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν. Οὐ γὰρ εἰσὶν αἱ βουλαί μου, ὥσπερ αἱ βουλαὶ ὑμῶν· οὐδ' ὥσπερ αἱ ὁδοὶ ὑμῶν, αἱ ὁδοί μου, λέγει Κύριος. Ἀλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν, καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου. Ὡς γὰρ ἂν καταβῇ ὑετός, ἢ χιὼν ἐκ τοῦ οὐρανοῦ, καὶ οὐ μὴ ἀποστραφῇ, ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ, καὶ ἐκβλαστήσῃ, καὶ δῷ σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν· οὕτως ἔσται τὸ ῥῆμά μου· ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου· οὐ μὴ ἀποστραφῇ πρός με κενὸν ἕως ἂν τελεσθῇ ὅσα ἂν ἠθέλησα, καὶ εὐοδώσω τὰς ὁδούς μου, καὶ τὰ ἐντάλματά μου. Ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε, καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται, προσδεχόμενοι ὑμᾶς ἐν χαρᾷ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσει τοῖς κλάδοις. Καὶ ἀντὶ σῆς στοιβῆς, ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονίζης, ἀναβήσεται μυρσίνη· καὶ ἔσται Κυρίῳ εἰς ὄνομα, καὶ εἰς σημεῖον αἰώνιον, καὶ οὐκ ἐκλείψει.

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα. Κεφ. ιβ'. 3.

Τάδε λέγει Κύριος· Ἀντλήσατε ὕδωρ μετ' εὐφροσύνης, ἐκ τῶν πηγῶν τοῦ σωτηρίου. Καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ· Ὑμνεῖτε τὸν Κύριον, βοᾶτε τὸ ὄνομα αὐτοῦ, ἀναγγείλατε ἐν τοῖς ἔθνεσι τὰ ἔνδοξα αὐτοῦ, μιμνήσκεσθε, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ· Ὑμνήσατε τὸ ὄνομα Κυρίου, ὅτι ὑψηλὰ ἐποίησεν· ἀναγγείλατε ταῦτα ἐν πάσῃ τῇ γῇ. Ἀγαλλιᾶσθε καὶ εὐφραίνεσθε, οἱ κατοικοῦντες Σιών· ὅτι ὑψώθη ὁ Ἅγιος τοῦ Ἰσραὴλ ἐν μέσῳ αὐτῆς.

Εἶτα, Προσκείμενον, Ἦχος γ'.

Κύριος φωτισμός μου καὶ σωτήρ μου.

Στιχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

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Ὁ Ἀπόστολος.

Πρὸς Κορινθίους Α' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα. Κεφ. Ι'. 1.

Ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν, ὅτι οἱ Πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον. Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ. Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον. Καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.

Ἀλληλουΐα. Ἦχος δ'. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων.

Στιχ. Ὁ θεὸς τῆς δόξης ἐβρόντησεν.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Μάρκον. Κεφ. Α'. 9.

Τῷ καιρῷ ἐκείνῳ, ἦλθεν ὁ Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανούς, καὶ τὸ Πνεῦμα ὡσεὶ περιστεράν, καταβαῖνον ἐπ' αὐτόν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Καὶ εὐθὺς ὁ Διάκονος.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἄνωθεν εἰρήνης, κ.τ.λ.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου.

Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος).

Ὑπὲρ τῆς ἁγίας Μονῆς (ἢ Πόλεως) ταύτης, πάσης πόλεως χώρας.

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων.

Ὑπὲρ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο. τῇ δυνάμει καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσει τοῦ Ἁγίου πνεύματος, τοῦ Κύριου δεηθῶμεν.

Ὑπὲρ τοῦ καταφοιτῆσαι τοῖς ὕδασι τούτοις, τὴν καθαρτικὴν τῆς ὑπερουσίου Τριάδος ἐνέργειαν, τοῦ Κυρίου δεηθῶμεν.

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Ὑπὲρ τοῦ δωρηθῆναι αὐτοῖς τὴν χάριν τῆς ἀπολυτρώσεως τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ φωτισθῆναι ἡμᾶς φωτισμὸς γνώσεως καὶ εὐσεβείας, διὰ τῆς ἐπιφοιτήσεως τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενηθῆναι τὸ ὕδωρ τοῦτο, ἁγιασμοῦ δῶρον, ἁμαρτημάτων λυτήριον, εἰς ἴασιν ψυχῆς καὶ σώματος, καὶ πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενέσθαι αὐτό, ὕδωρ ἁλλόμενον εἰς ζωὴν αἰώνιον, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἀναδειχθῆναι αὐτό, ἀποτρόπαιον πάσης ἐπιβουλῆς ὁρατῶν καὶ ἀοράτων ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἀντλούντων καὶ ἁρυομένων ἐξ αὐτοῦ, εἰς ἁγιασμὸν οἴκων, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενέσθαι αὐτό, πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων πᾶσι τοῖς ἁρυομένοις πίστει, καὶ μεταλαμβάνουσιν ἐξ αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς, ἐμπλησθῆναι ἁγιασμοῦ, διὰ τῆς τῶν ὑδάτων τούτων μεταλήψεως, τῇ ἀοράτῳ ἐπιφανείᾳ τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ εἰσακοῦσαι Κύριον τὸν Θεὸν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἁμαρτωλῶν, καὶ ἐλεῆσαι ἡμᾶς, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, κ.τ.λ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης.

Τούτων δὲ λεγομένων, ὁ Ἱερεὺς λέγει τὴν Εὐχὴν ταύτην μυστικῶς.

Κύριε Ἰησοῦ Χριστέ, ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός, ὁ ἀληθινὸς Θεός, ἡ πηγὴ τῆς ζωῆς καὶ τῆς ἀθανασίας, τὸ φῶς τὸ ἐκ τοῦ φωτός, ὁ ἐλθὼν εἰς τὸν κόσμον τοῦ φωτίσαι αὐτόν, καταύγασον ἡμῶν τὴν διάνοιαν τῷ Ἁγίῳ σου Πνεύματι, καὶ πρόσδεξαι ἡμᾶς, μεγαλωσύνην καὶ εὐχαριστίαν σοι προσάγοντας, ἐπὶ τοῖς ἀπ' αἰῶνος θαυμαστοῖς σου μεγαλουργήμασι, καὶ τῇ ἐπ' ἐσχάτων τῶν αἰώνων σωτηρίῳ σου οἰκονομίᾳ· ἐν ᾗ τὸ ἀσθενὲς ἡμῶν καὶ πτωχὸν περιβαλόμενος φύραμα, καὶ τοῖς τῆς δουλείας μέτροις συγ-

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κατιών, ὁ τῶν ἁπάντων βασιλεύς, ἔτι καὶ δουλικῇ χειρὶ ἐν τῷ Ἰορδάνῃ βαπτισθῆναι κατεδέξω, ἵνα, τὴν τῶν ὕδατων φύσιν ἁγιάσας ὁ ἀναμάρτητος, ὁδοποιήσῃς ἡμῖν τὴν δι' ὕδατος καὶ Πνεύματος ἀναγέννησιν, καὶ πρὸς τὴν πρώτην ἡμᾶς ἀποκαταστήσῃς ἐλευθερίαν. Οὗτινος θείου Μυστηρίου τὴν ἀνάμνησιν ἑορτάζοντες, δεόμεθά σου, Δέσποτα φιλάνθρωπε· Ῥᾶνον καὶ ἐφ' ἡμᾶς τοὺς ἀναξίους δούλους σου, κατὰ τὴν θείαν σου ἐπαγγελίαν, ὕδωρ καθάρσιον, τῆς σῆς εὐσπλαγχνίας τὴν δωρεάν, εἰς τὸ τὴν ἐπὶ τῷ ὕδατι τούτῳ αἴτησιν ἡμῶν τῶν ἁμαρτωλῶν εὐπρόσδεκτον γενέσθαι τῇ σῇ ἀγαθότητι, καὶ τὴν εὐλογίαν σου δι' αὐτοῦ ἡμῖν τε, καὶ παντὶ τῷ πιστῷ σου χαρισθῆναι Λαῷ, εἰς δόξαν τοῦ ἁγίου καὶ προσκυνητοῦ σου ὀνόματος.

Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμή, καὶ προσκύνησις, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἰπὼν καθ' ἑαυτὸν τό, Ἀμήν, τοῦ Διακόνου ἤδη πεπληρωκότος τὴν Συναπτήν, ἄρχεται ὁ Ἱερεὺς μεγαλοφώνως τῆς ἑπομένης Εὐχῆς[1].

Ποίημα Σωφρονίου Πατριάρχου Ἱεροσολύμων.

Τριὰς ὑπερούσιε, ὑπεράγαθε, ὑπέρθεε, παντοδύναμε, παντεπίσκοπε, ἀόρατε, ἀκατάληπτε, δημιουργὲ τῶν νοερῶν οὐσιῶν, καὶ τῶν λογικῶν φύσεων, ἡ ἔμφυτος ἀγαθότης, τὸ φῶς τὸ ἀπρόσιτον, τὸ φωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, λάμψον κἀμοὶ τῷ ἀναξίῳ δούλῳ σου· φώτισόν μου τῆς διανοίας τὰ ὄμματα, ὅπως ἀνυμνῆσαι τολμήσω τὴν ἄμετρον εὐεργεσίαν καὶ δύναμιν. Εὐπρόσδεκτος γενέσθω ἡ παρ' ἐμοῦ δέησις, διὰ τὸν παρεστῶτα λαόν· ὅπως τὰ πλημμελήματά μου μὴ κωλύσωσιν ἐνθάδε παραγενέσθαι τὸ Ἅγιόν σου Πνεῦμα· ἀλλὰ συγχώρησόν μοι ἀκατακρίτως βοᾷν σοι, καὶ λέγει καὶ νῦν, Ὑπεράγαθε·

Δοξάζομέν σε, Δέσποτα φιλάνθρωπε, παντοκράτορ, προαιώνιε βασιλεῦ.

[1] Ἡ παροῦσα Εὐχὴ ἀναγινώσκεται μὲν παρά τισιν· ἐν δὲ τῇ μεγάλῃ Ἐκκλησίᾳ καὶ τῷ ἁγίῳ Ὄρει οὐ λέγεται. Σὺ δὲ εἰ οὐ βούλῃ, μετάβηθι εὐθὺς μετὰ τὴν Ἐκφώνησιν εἰς τό, Μέγας εἶ Κύριε.

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Δοξαζομέν σε τὸν κτίστην καὶ δημιουργὸν τοῦ παντός.

Δοξαζομέν σε, Υἱὲ τοῦ θεου Μονογενές, τὸν ἀπάτορα ἐκ Μητρός, καὶ ἀμήτορα ἐκ Πατρός· ἐν γὰρ τῇ προλαβούσῃ Ἑορτῇ, νήπιόν σε εἴδομεν· ἐν δὲ τῇ παρούσῃ, τέλειόν σε ὁρῶμεν, τὸν ἐκ τελείου τέλειον ἐπιφανέντα θεὸν ἡμῶν.

Σήμερον γὰρ ὁ τῆς Ἑορτῆς ἡμῖν ἐπέστη καιρός, καὶ χορὸς Ἁγίων ἐκκλησιάζει ἡμῖν, καὶ Ἄγγελοι μετὰ ἀνθρώπων συνεορτάζουσι.

Σήμερον ἡ χάρις τοῦ Ἁγίου Πνεῦματος, ἐν εἴδει περιστερᾶς, τοῖς ὕδασιν ἐπεφοίτησε.

Σήμερον ὁ ἄδυτος Ἥλιος ἀνέτειλε, καὶ ὁ κόσμος τῷ φωτὶ Κυρίου καταυγάζεται.

Σήμερον ἡ σελήνη λαμπραῖς ταῖς ἀκτῖσι τῷ κόσμῳ συνεκλαμπρύνεται.

Σήμερον οἱ φωτοειδεῖς ἀστέρες, τῇ φαιδρότητι τῆς λάμψεως τὴν οἰκουμένην καλλωπίζουσι.

Σήμερον αἱ νεφέλαι ὑετὸν δικαιοσύνης τῇ ἀνθρωπότητι οὐρανόθεν δροσίζουσι.

Σήμερον ὁ ἄκτιστος ὑπὸ τοῦ ἰδίου πλάσματος βουλῇ χειροθετεῖται.

Σήμερον ὁ Προφήτης καὶ Πρόδρομος, τῷ Δεσπότῃ προσέρχεται, ἀλλὰ τρόμῳ παρίσταται, ὁρῶν θεοῦ πρὸς ἡμᾶς συγκατάβασιν.

Σήμερον τὰ τοῦ Ἰορδάνου νάματα, εἰς ἰάματα μεταποιεῖται, τῇ τοῦ Κυρίου παρουσίᾳ.

Σήμερον ῥείθροις μυστικοῖς πᾶσα ἡ κτίσις ἀρδεύεται.

Σήμερον τὰ τῶν ἀνθρώπων πταίσματα τοῖς ὕδασι τοῦ Ἰορδάνου ἀπαλείφονται.

Σήμερον ὁ Παράδεισος ἠνέῳκται τοῖς ἀνθρώποις, καὶ ὁ τῆς δικαιοσύνης Ἥλιος κατανγάζει ἡμῖν.

Σήμερον τὸ πικρὸν ὕδωρ, τὸ ἐπὶ Μωϋσέως, τῷ λαῷ εἰς γλυκύτητα μεταποιεῖται, τῇ τοῦ Κυρίου παρουσίᾳ.

Σήμερον τοῦ παλαιοῦ θρήνου ἀπηλλάγημεν, καὶ ὡς νέος Ἰσραὴλ διεσώθημεν.

Σήμερον τοῦ σκότους ἐλυτρώθημεν, καὶ τῷ φωτὶ τῆς θεογνωσίας καταυγαζόμεθα.

Σήμερον ἡ ἀχλὺς τοῦ κόσμου καθαίρεται, τῇ ἐπιφανείᾳ τοῦ θεοῦ ἡμῶν.

Σήμερον λαμπαδοφεγγεῖ πᾶσα ἡ κτίσις ἄνωθεν.

Σήμερον ἡ πλάνη κατήργηται, καὶ ὁδὸν ἡμῖν σωτηρίας ἐργάζεται ἡ τοῦ Δεσπότου ἐπέλευσις.

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Σήμερον τὰ ἄνω τοῖς κάτω συνεορτάζει, καὶ τὰ κάτω τοῖς ἄνω συνομιλεῖ.

Σήμερον ἡ ἱερὰ καὶ μεγαλόφωνος τῶν Ὀρθοδόξων πανήγυρις ἀγάλλεται.

Σήμερον ὁ Δεσπότης πρὸς τὸ βάπτισμα ἐπείγεται, ἵνα ἀναβιβάσῃ πρὸς ὕψος τὸ ἀνθρώπινον.

Σήμερον ὁ ἀκλινὴς τῷ ἰδίῳ οἰκέτῃ ὑποκλίνεται, ἵνα ἡμᾶς ἐκ τῆς δουλείας ἐλευθερώσῃ.

Σήμερον βασιλείαν οὐρανῶν ὠνησάμεθα τῆς γὰρ βασιλείας τοῦ Κυρίου οὐκ ἔσται τέλος.

Σήμερον γῇ καὶ θάλασσα τὴν τοῦ κόσμου χαρὰν ἐμερίσαντο, καὶ ὁ κόσμος εὐφροσύνης πεπλήρωται.

Εἴδοσάν σε ὕδατα, ὁ Θεός, εἴδοσάν σε ὕδατα, καὶ ἐφοβήθησαν. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, θεασάμενος τὸ πῦρ τῆς Θεότητος, σωματικῶς κατερχόμενον, καὶ εἰσερχόμενον ἐπ' αὐτόν. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, θεωρῶν τὸ Πνεῦμα τὸ Ἅγιον, ἐν εἴδει περιστερᾶς κατερχόμενον, καὶ περιϊπτάμενόν σοι. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, ὁρῶν τὸν ἀόρατον ὁραθέντα, τὸν Κτίστην σαρκωθέντα, τὸν Δεσπότην ἐν δούλου μορφῇ. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, καὶ τὰ ὄρη ἐσκίρτησαν, Θεὸν ἐν σαρκὶ καθορῶντα· καὶ νεφέλαι φωνὴν ἔδωκαν, θαυμάζουσαι τὸν παραγενόμενον, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· αὐτὸν δὲ τὸν τῆς παρακοῆς θάνατον, καὶ τὸ τῆς πλάνης κέντρον, καὶ τὸν τοῦ Ἅιδου σύνδεσμον ἐν τῷ Ἰορδάνῃ βυθίσαντα, καὶ Βάπτισμα σωτηρίας τῷ κόσμῳ δωρησάμενον. Ὅθεν κἀγὼ ὁ ἁμαρτωλὸς καὶ ἀνάξιος δοῦλός σου, τὰ μεγαλεῖα τῶν θαυμάτων σου διηγούμενος, συνεχόμενος φόβῳ, ἐν κατανύξει βοῶ σοι.

Καὶ εὐθὺς γεγονωτέρα τῇ φωνῇ.

Μέγας εἶ Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου, καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου. (ἐκ. γ'.) Σὺ γάρ, βουλήσει, ἐξ οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα, τῷ σῷ κράτει συνέχεις τὴν κτίσιν, καὶ τῇ σῇ προνοίᾳ διοικεῖς τὸν κόσμον. Σὺ ἐκ τεσσάρων στοιχείων τὴν κτίσιν συναρμόσας, τέτταρσι καιροῖς τὸν κύκλον τοῦ ἐνιαυτοῦ ἐστεφάνωσας. Σὲ τρέμουσιν αἱ νοεραὶ πᾶσαι Δυνάμεις· σὲ ὑμνεῖ ἥλιος· σὲ δοξάζει σελήνη· σοὶ ἐντυγχάνει τὰ ἄστρα· σοὶ ὑπακούει τὸ φῶς· σὲ φρίττουσιν ἄβυσσοι· σοὶ δουλεύουσιν αἱ πηγαί. Σὺ ἐξέτεινας τὸν οὐρανὸν ὡσεὶ δέρριν·

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σὺ ἐστερεώσας τὴν γῆν ἐπὶ τῶν ὑδάτων· σὺ περιετείχισας τὴν θάλασσαν ψάμμῳ· σὺ πρὸς ἀναπνοὰς τὸν ἀέρα ἐξέχεας. Ἀγγελικαὶ Δυνάμεις σοὶ λειτουργοῦσιν, οἱ τῶν Ἀρχαγγέλων χοροὶ σὲ προσκυνοῦσι· τὰ πολυόμματα Χερουβίμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ, κύκλῳ ἱστάμενα καὶ περιϊπτάμενα, φόβῳ τῆς ἀπροσίτου σου δόξης, κατακαλύπτεται. Σὺ γάρ, Θεὸς ὢν ἀπερίγραπτος, ἄναρχός τε καὶ ἀνέκφραστος, ἦλθες ἐπὶ τῆς γῆς, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· οὐ γὰρ ἔφερες Δέσποτα, διὰ σπλάγχνα ἐλέους σου, θεᾶσθαι ὑπὸ τοῦ διαβόλου τυραννούμενον τὸ γένος τῶν ἀνθρώπων· ἀλλ' ἦλθες, καὶ ἔσωσας ἡμᾶς. Ὁμολογοῦμεν τὴν χάριν, κηρύττομεν τὸν ἔλεον, οὐ κρύπτομεν τὴν εὐεργεσίαν· τὰς τῆς φύσεως ἡμῶν γονὰς ἠλευθέρωσας· παρθενικὴν ἡγίασας μήτραν τῷ τόκῳ σου· πᾶσα ἡ κτίσις ὕμνησέ σε ἐπιφανέντα. Σὺ γάρ, ὁ Θεὸς ἡμῶν, ἐπὶ τῆς γῆς ὤφθης, καὶ τοῖς ἀνθρώποις συνανεστράφης. Σὺ καὶ τὰ Ἰορδάνεια ῥεῖθρα ἡγίασας, οὐρανόθεν καταπέμψας τὸ πανάγιόν σου Πνεῦμα, καὶ τὰς κεφαλὰς τῶν ἐκεῖσε ἐμφωλευόντων συνέτριψας δρακόντων. Αὐτὸς οὖν, φιλάνθρωπε Βασιλεῦ, πάρεσο καὶ νῦν, διὰ τῆς ἐπιφοιτήσεως τοῦ Ἁγίου σου Πνεύματος, καὶ ἁγίασον τὸ ὕδωρ τοῦτο· (ἐκ. γ'.) καὶ δὸς αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου. Ποίησον αὐτὸ ἀφθαρσίας πηγήν, ἁγιασμοῦ δῶρον, ἁμαρτημάτων λυτήριον, νοσημάτων ἀλεξιτήριον, δαίμοσιν ὀλέθριον, ταῖς ἐναντίαις δύναμεσιν ἀπρόσιτον, ἀγγελικῆς ἰσχύος πεπληρωμένον. Ἵνα πάντες οἱ ἀρυόμενοι καὶ μεταλαμβάνοντες ἔχοιεν αὐτὸ πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων, πρὸς ἰατρείαν παθῶν, πρὸς ἁγιασμὸν οἴκων, πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον. Σὺ γὰρ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ Πνεύματος ἀνακαινίσας τὴν παλαιωθεῖσαν φύσιν ὑπὸ τῆς ἁμαρτίας. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος κατακλύσας ἐπὶ τοῖς Νῶε τὴν ἁμαρτίαν. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ διὰ θαλάσσης ἐλευθερώσας ἐκ τῆς δουλείας Φαραώ, διὰ Μωϋσέως, τὸ γένος τῶν Ἑβραίων. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ διαῤῥήξας πέτραν ἐν ἐρήμῳ, καὶ ἐῤῥύησαν ὕδατα, καὶ χείμαῤῥοι κατεκλύσθησαν, καὶ διψῶντα τὸν Λαόν σου κορέσας. Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ πυρός, διὰ τοῦ Ἡλίου, ἀπαλλάξας τὸν Ἰσραὴλ ἐκ τῆς πλάνης

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τοῦ Βάαλ. Αὐτὸς καὶ νῦν, Δέσποτα, ἁγίασον τὸ ὕδωρ τοῦτο, τῷ Πνεύματί σου τῷ Ἁγίῳ. (ἐκ. γ΄.) Δὸς πᾶσι τοῖς τε ἁπτομένοις, τοῖς τε χριομένοις, τοῖς τε μεταλαμβάνουσι, τὸν ἁγιασμόν, τὴν εὐλογίαν, τὴν κάθαρσιν, τὴν ὑγείαν. Καὶ σῶσον, Κύριε, τοὺς δούλους σου, τοὺς πιστοὺς βασιλεῖς ἡμῶν. (ἐκ. γ΄.) Καὶ φύλαξον αὐτοὺς ὑπὸ τὴν σκέπην σου ἐν εἰρήνῃ· ὑπόταξον ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον· χάρισαι αὐτοῖς πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ζωὴν τὴν αἰώνιον. Μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος), καὶ παντὸς τοῦ Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ τάγματος, καὶ τοῦ περιεστῶτος Λαοῦ, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ μέγα σου ἔλεος. Ἵνα καὶ διὰ στοιχείων, καὶ διὰ Ἀγγέλων, καὶ διὰ ἀνθρώπων, καὶ διὰ ὁρωμένων, καὶ διὰ ἀοράτων, δοξάζηταί σου, τὸ πανάγιον ὄνομα, σὺν τῷ Πατρί, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἰρήνη πᾶσι.

Ὁ Διάκονος· Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνωμεν.

Καὶ ὁ Ἱερεὺς ἐπεύχεται μυστικῶς.

Κλῖνον, Κύριε, τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν· ὁ ἐν Ἰορδάνῃ βαπτισθῆναι καταδεξάμενος, καὶ ἁγίασας τὰ ὕδατα, εὐλόγησον πάντας ἡμᾶς, τοὺς διὰ τῆς κλίσεως τοῦ ἑαυτῶν αὐχένος σημαίνοντας τὸ τῆς δουλείας πρόσχημα· καὶ καταξίωσον ἡμᾶς, ἐμπλησθῆναι τοῦ ἁγιασμοῦ σου, διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ· καὶ γενέσθω ἡμῖν, Κύριε, εἰς ὑγείαν ψυχῆς τε καὶ σώματος.

Ἐκφώνως·

Σὺ γὰρ εἶ ὁ ἁγιασμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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Καὶ εὐθύς, εὐλογῶν τὰ ὕδατα σταυροειδῶς, βαπτίζει τὸν τίμιον Σταυρόν, ὅρθιον αὐτὸν κατάγων ἐν τῷ ὕδατι καὶ ἀνάγων, ψάλλων καὶ τὸ παρὸν Τροπάριον, Ἦχος α΄.

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε, ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι, ἀγαπητόν σε Υἱὸν ὀνομάζουσα· καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς, ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεός, καὶ τὸν κόσμον φωτίσας, δόξα σοι.

Καὶ ῥαντίζει πάντα τὸν Λαὸν ἐκ τοῦ ὕδατος, Εἰσερχόμενοι δὲ ἐν τῷ Ναῷ, ψάλλομεν τὸ παρὸν Ἰδιόμελον,

Ἦχος πλ. β΄.

Ἀνυμνήσωμεν οἱ πιστοί, τῆς περὶ ἡμᾶς τοῦ Θεοῦ οἰκονομίας τὸ μέγεθος· ἐν γὰρ τῷ ἡμῶν παραπτώματι, γενόμενος ἄνθρωπος, καὶ ἡμῶν κάθαρσιν καθαίρεται ἐν τῷ Ἰορδάνῃ, ὁ μόνος καθαρὸς καὶ ἀκήρατος ἁγιάζων ἐμὲ καὶ τὰ ὕδατα, καὶ τὰς κεφαλὰς τῶν δρακόντων, συντρίβων ἐπὶ τοῦ ὕδατος. Ἀντλήσωμεν οὖν ὕδωρ, μετ' εὐφροσύνης, ἀδελφοί· ἡ γὰρ χάρις τοῦ Πνεύματος, τοῖς πιστῶς ἀντλοῦσιν ἀοράτως ἐπιδίδοται, παρὰ Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος τῶν ψυχῶν ἡμῶν.

Εἶτα ὁ Ψαλμός, Εὐλογήσω τὸν Κύριον, καὶ δίδοται τὸ κατακλαστὸν καὶ γίνεται τελεία Ἀπόλυσις.

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ΑΚΟΛΟΥΘΙΑ

ΤΟΥ

ΜΙΚΡΟΥ ΑΓΙΑΣΜΟΥ.

Εὐλογήσαντος τοῦ Ἱερέως, λέγομεν τὸν ΡΜΒ'. Ψαλμόν, Κύριε, εἰσάκουσον τῆς προσευχῆς μου. Εἶτα τό, Θεὸς Κύριος, καὶ τὰ παρόντα

Τροπάρια Ἦχος δ'.

Τῇ Θεοτόκῳ ἐκτενῶς νῦν προσδράμωμεν, ἁμαρτωλοὶ καὶ ταπεινοί, καὶ προσπέσωμεν ἐν μετανοίᾳ, κράζοντες ἐκ βάθους ψυχῆς· Δέσποινα βοήθησον ἐφ' ἡμῶν σπλαγχνισθεῖσα· σπεῦσον, ἀπολλύμεθα, ὑπὸ πλήθους πταισμάτων· μὴ ἀποστρέψῃς σοὺς δούλους κενούς· σὲ γὰρ καὶ μόνην ἐλπίδα κεκτήμεθα. Δόξα, τὸ αὐτό.

Καὶ νῦν, τὸ ἑξῆς.

Οὐ σιωπήσωμεν ποτὲ Θεοτόκε, τὰς δυναστείας σου λαλεῖν οἱ ἀνάξιοι· εἰμὴ γὰρ σὺ προΐστασο πρεσβεύουσα, τίς ἡμᾶς ἐῤῥύσατο ἐκ τοσούτων κινδύνων; τίς δὲ διεφύλαξεν ἕως νῦν ἐλευθέρους; οὐκ ἀποστῶμεν Δέσποινα ἐκ σοῦ· σοὺς γὰρ δούλους σώζεις ἀεὶ ἐκ παντοίων δεινῶν.

Καὶ τὸν Ν'. Εἶτα ψάλλομεν τὰ Τροπάρια ταῦτα·

Ἦχος πλ. β'. Ὁ Εἱρμός.

Ἡ τὸ χαῖρε δι' Ἀγγέλου δεξαμένη, καὶ τεκοῦσα τὸν Κτίστην τὸν ἴδιον, Παρθένε σῶζε, τοὺς σὲ μεγαλύνοντας.

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Δίς.

Ἀνυμνοῦμεν τὸν Υἱόν σου Θεοτόκε, καὶ βοῶμεν Πανάχραντε Δέσποινα· Παντὸς κίνδυνου ῥῦσαι τοὺς οἰκέτας σου.

Βασιλέων, Προφητῶν, καὶ Ἀποστόλων, καὶ Μαρτύρων ὑπάρχεις τὸ καύχημα, καὶ προστασία τοῦ κόσμου Πανάμωμε.

Γλῶσσα πᾶσα εὐφημεῖ καὶ μακαρίζει, καὶ δοξάζει τὸν ἄχραντον τόκον σου, τῶν Ὀρθοδόξων, Μαρία Θεόνυμφε.

Δὸς Χριστέ μου καὶ ἐμοὶ τῷ ἀναξίῳ ὀφλημάτων τὴν ἄφεσιν δέομαι, τῆς σὲ τεκούσης πρεσβείαις ὡς εὔσπλαγχνος.

Ἐπὶ σέ μου τὰς ἐλπίδας ἀνεθέμην, Θεοτόκε· σῶσον ταῖς πρεσβείαις σου, καὶ δώρησαί μοι πταισμάτων τὴν ἄφεσιν.

Ζώωσόν με ἡ τεκοῦσα ζωοδότην, καὶ σωτῆρα· σῶσον ταῖς πρεσβείαις σου, εὐλογημένη ἐλπὶς τῶν ψυχῶν ἡμῶν.

Ἡ τὸν Κτίστην τῶν ἁπάντων ἐν γαστρί σου, συλλαβοῦσα, Παρθένε πανάμωμε, ταῖς σαῖς πρεσβείαις σῶσον τὰς ψυχὰς ἡμῶν.

Θεοτόκε ἡ τεκοῦσα διὰ λόγου, ὑπὲρ λόγον, τὸν Λόγον Πανύμνητε, αὐτὸν δυσώπει, σῶσαι τὰς ψυχὰς ἡμῶν.

Ἱλεών μοι τὸν Κριτήν τε καὶ Υἱόν σου, ἐπταικότι ὑπὲρ πάντα ἄνθρωπον, ταῖς σαῖς πρεσβείαις ἀπέργασαι Δέσποινα.

Καταχρέως ἐκβοῶμέν σοι τό, Χαῖρε, Θεοτόκε, ἁγνὴ ἀειπάρθενε· ἐκδυσωποῦντες πρεσβείαις σου σώζεσθαι.

Λύτρωσαί με τοῦ πυρὸς τοῦ αἰωνίου, καὶ βασάνων τῶν ἀποκειμένων μοι, Θεογεννῆτορ, ὅπως μακαρίζω σε.

Μὴ παρίδῃς τὰς δεήσεις τῶν σῶν δούλων, δυσωποῦμεν πανύμνητε Δέσποινα, ἵνα ῥυσθῶμεν πάσης περιστάσεως.

Νοσημάτων καὶ παντοίων ἀλγηδόνων, καὶ κινδύνων ἡμᾶς ἐλευθέρωσον, τῇ ἱερᾷ σου σκέπῃ καταφεύγοντας.

Ξένον θαῦμα τὸ ἐν σοὶ Θεοκυῆτορ· δι' ἡμᾶς γὰρ καθ' ἡμᾶς γεγένηται, ὁ πάντων κτίστης ἐκ σοῦ καὶ Θεὸς ἡμῶν.

Ὁ ναός σου Θεοτόκε ἀνεδείχθη, ἰατρεῖον νοσημάτων ἄμισθον, καὶ θλιβομένων ψυχῶν παραμύθιον.

Παναγία Θεοτόκε ἡ τεκοῦσα, τὸν Σωτῆρα, κινδύνων διάσωσον, καὶ πάσης ἄλλης ἀνάγκης τοὺς δούλους σου.

Ῥῦσαι πάσης ἀπειλῆς ἐπερ-

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χομένης, τοὺς σοὺς δούλους Πανάχραντε Δέσποινα, καὶ πάσης βλάβης ψυχῆς τε καὶ σώματος.

Σῶσον πάντας ταῖς πρεσβείαις σου Παρθένε, τοὺς εἰς σὲ Θεοτόκε προστρέχοντας, καὶ ῥῦσαι πάσης ἀνάγκης καὶ θλίψεως.

Τίς προστρέχων τῷ Ναῷ σου Θεοτόκε, οὐ λαμβάνει ταχέως τὴν ἴασιν, ψυχῆς ὁμοῦ τε καὶ σώματος ἄχραντε;

Ὑπὸ πάντων δυσωπούμενος οἰκτίρμον, τῶν Ἁγίων καὶ τῶν ἄνω Τάξεων, ἱλάσθητί μοι διὰ τῆς Τεκούσης σε.

Φεῖσαι Σῶτερ τῶν ψυχῶν τῶν τεθνεώτων, ἐπ' ἐλπίδα ζωῆς ἀδελφῶν ἡμῶν, καὶ ἄνες ἄφες αὐτοῖς τὰ ἐγκλήματα.

Χαῖρε κόσμου ἱλαστήριον Παρθένε, χαῖρε στάμνε καὶ λυχνία πάγχρυσε, τοῦ θείου Μάννα καὶ Φωτὸς Θεόνυμφε.

Ψάλλομέν σοι τῷ Θεῷ τῷ ἐν Τριάδι, ἐκβοῶντες φωνὴν τὴν τρισάγιον, ἐκδυσωποῦντες σωτηρίας τεύξασθαι.

Ὦ Παρθένε, ἡ τεκοῦσα τὸν Σωτῆρα, καὶ Δεσπότην τοῦ κόσμου καὶ Κύριον, αὐτὸν δυσώπει, σῶσαι τὰς ψυχὰς ἡμῶν.

Χαῖρε ὄρος, χαῖρε βάτε, χαῖρε πύλη, χαῖρε κλίμαξ, χαῖρε θεία τράπεζα, ἡ πάντων χαῖρε βοήθεια Δέσποινα.

Ταῖς πρεσβείαις Ἐλεῆμον τῆς Μητρός σου, τῆς ἀχράντου, καὶ πάντων Ἁγίων σου, τὰ σὰ ἐλέη τῷ λαῷ σου δώρησαι.

Τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀρχαγγέλων, καὶ Ἀγγέλων, καὶ τῶν ἄνω Τάξεων, σοὺς δούλους, Σῶτερ καλῶς διαφύλαξον.

Τῇ πρεσβείᾳ τοῦ τιμίου καὶ ἐνδόξου, βαπτιστοῦ σου Προφήτου Προδρόμου τε, Χριστέ μου Σῶτερ, τοὺς δούλους σου φύλαξον.

Τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀποστόλων, καὶ Μαρτύρων, καὶ πάντων Ἁγίων σου, τὰ σὰ ἐλέη τῷ λαῷ σου δώρησαι.

Τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀναργύρων, Θεοτόκε τοὺς δούλους σου φύλαττε, ὡς προστασία τοῦ κόσμου καὶ στήριγμα.

Δόξα.

Τὸν Πατέρα καὶ Υἱὸν δοξολογοῦμεν, καὶ τὸ Πνεῦμα τὸ Ἅγιον λέγοντες· Τριὰς ἁγία σῶσον τὰς ψυχὰς ἡμῶν.

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Καὶ νῦν. Θεοτοκίον.

Ἡ ἀῤῥήτως ἐπ' ἐσχάτων συλλαβοῦσα, καὶ τεκοῦσα τὸν Κτίστην τὸν ἴδιον, Παρθένε σῶζε τοὺς σὲ μεγαλύνοντας. Τῆς εὐσπλαγχνίας τὴν πύλην ἄνοιξον ἡμῖν, εὐλογημένη Θεοτόκε· ἐλπίζοντες εἰς σὲ μὴ ἀστοχήσωμεν· ῥυσθείημεν διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἶ ἡ σωτηρία τοῦ γένους τῶν Χριστιανῶν.

Τοῦ Κυρίου δεηθῶμεν. Ὅτι Ἅγιος εἶ ὁ Θεός.

Εἶτα τὰ παρόντα Τροπάρια, Ἦχος πλ. δ'.

Νῦν ἐπέστη ὁ καιρὸς ὁ πάντα ἁγιάζων, καὶ ὁ δίκαιος ἡμᾶς ἀναμένει Κριτής· ἀλλ' ἐπίστρεψον ψυχὴ πρὸς μετάνοιαν, ὡς ἡ Πόρνη κράζουσα σὺν δάκρυσι· Κύριε ἐλέησόν με.

Νάμασιν ἐπομβρίσας Χριστέ, πηγὴν τῶν ἰάσεων, ἐν τῷ πανσέπτῳ Ναῷ τῆς Παρθένου σήμερον, καὶ τῷ τῆς σῆς εὐλογίας ῥαντισμῷ, φυγαδεύεις τὰς νόσους τῶν ἀσθενούντων, ἰατρὲ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Παρθένος ἔτεκες ἀπειρόγαμε, καὶ Παρθένος ἔμεινας Μήτηρ ἀνύμφευτε, Θεοτόκε Μαρία· Χριστὸν τὸν Θεὸν ἡμῶν ἱκέτευε, σωθῆναι ἡμᾶς.

Παναγία Θεοτόκε Παρθένε, τῶν χειρῶν ἡμῶν τὰ ἔργα κατεύθυνον, καὶ συγχώρησιν τῶν πταισμάτων ἡμῶν αἴτησαι, ἐν τῷ ψάλλειν ἡμᾶς τῶν Ἀγγέλων τὸν ὕμνον· Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Καὶ μετὰ τὸ Τρισάγιον, Προκείμενον, Ἦχος δ'.

Κύριος φωτισμός μου καὶ σωτήρ μου.

Στίχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Ὁ Ἀπόστολος.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα. Κεφ. β'. 11.

Ἀδελφοί, ὁ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω

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σε. Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ Θεός. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον· καὶ ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου διαπαντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται, καὶ πιστὸς Ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ Λαοῦ· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Ἀλληλούϊα. Ἐξηρεύξατο ἡ καρδία μου.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Ἰωάννην. Κεφ. ε'. 1.

Τῷ καιρῷ ἐκείνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ, κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν; ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάραττε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.

Εἶτα ὁ Διάκονος τὰ Εἰρηνικά.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ὑπὲρ τῆς ἄνωθεν εἰρήνης.
Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος.
Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου.
Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν.
Ὑπὲρ τῶν εὐσεβεστάτων.
Ὑπὲρ τῆς Πόλεως ταύτης.
Ὑπὲρ εὐκρασίας ἀέρων.
Ὑπὲρ πλεόντων, ὁδοιπορούντων.
Ὑπὲρ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο, τῇ δυνάμει, καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσει τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.
Ὑπὲρ τοῦ καταφοιτῆσαι τῷ ὕδατι

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τούτῳ τὴν καθαρτικὴν τῆς ὑπερουσίου Τριάδος ἐνέργειαν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ γενέσθαι τὸ ὕδωρ τοῦτο, ἰαματικὸν ψυχῶν καὶ σωμάτων, καὶ πάσης ἀντικειμένης δυνάμεως ἀποτρεπτικόν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ καταπεμφθῆναι αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ πάντων τῶν χρηζόντων τῆς παρὰ τοῦ Θεοῦ βοηθείας καὶ ἀντιλήψεως, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ φωτισθῆναι ἡμᾶς φωτισμὸν γνώσεως, διὰ τῆς ὁμοουσίου Τριάδος, τοῦ Κυρίου δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν ἀναδείξῃ ἡμᾶς υἱοὺς καὶ κληρονόμους τῆς βασιλείας αὐτοῦ, διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τῆς Παναγίας, ἀχράντου.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, κ.τ.λ.

Εἶτα λέγει τὴν Εὐχὴν ταύτην· Τοῦ Κυρίου δεηθῶμεν. Κύριε ὁ Θεὸς ἡμῶν, ὁ μέγας τῇ βουλῇ, καὶ θαυμαστὸς τοῖς ἔργοις, ὁ πάσης ὁρατῆς τε καὶ ἀοράτου κτίσεως δημιουργός· ὁ φυλάσσων τὴν διαθήκην σου, καὶ τὸ ἔλεός σου τοῖς ἀγαπῶσί σε, καὶ τηροῦσι τὰ σὰ προστάγματα· ὁ πάντων τῶν ἐν ἀνάγκαις ἐλεεινὰ προσδεχόμενος δάκρυα· διὰ γὰρ τοῦτο παραγέγονας ἐν δούλου μορφῇ, οὐ φάσμασιν ἡμᾶς ἐκδειματούμενος, ἀλλ' ὑγείαν τῷ σώματι ἀληθῆ ὀρέγων, καὶ λέγων· Ἴδε ὑγιὴς γέγονας, μηκέτι ἁμάρτανε. Ἀλλὰ καὶ ἐκ πηλοῦ ζῶντας ὀφθαλμοὺς εἰργάσω, καί, νίψασθαι κελεύσας, τὸ φῶς οἰκῆσαι παρεσκεύασας λόγῳ· ὁ τὰς τῶν ἐναντίων παθῶν σπιλάδας ταράττων, καὶ τὴν τοῦ βίου τούτου ἁλμυρὰν θάλασσαν καταστείλας, καὶ τὰ ἀχθηφόρα τῶν ἡδονῶν κατευνάσας κύματα· αὐτὸς φιλάνθρωπε βασιλεῦ, ὁ δοὺς ἡμῖν χιονοφεγγόφωτον φορέσαι στολὴν ἐξ ὕδατός τε καὶ πνεύματος, καὶ διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ τὴν σὴν εὐλογίαν ἡμῖν κατάπεμψον, τὸν ῥύπον τῶν παθῶν ἀποσμήχουσαν. Ναί, Δεσ-

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ποτα δεόμεθα· Ἐπίσκεψαι ἡμῶν, ἀγαθέ, τὴν ἀσθένειαν, καὶ ἴασαι ἡμῶν τὰς νόσους ψυχῆς τε καὶ σώματος, τῷ ἐλέει σου· πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων ἀσωμάτων· τοῦ τιμίου καὶ ἐνδόξου Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν· τῶν ἐν ἁγίοις Πατέρων ἡμῶν, μεγάλων Ἱεραρχῶν, καὶ οἰκουμενικῶν, Διδασκάλων, βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου, καὶ Ἰωάννου τοῦ Χρυσοστόμου· τῶν ἐν ἁγίοις Πατέρων ἡμῶν Ἀθανασίου καὶ Κυρίλλου, Πατριαρχῶν Ἀλεξανδρείας, Σπυρίδωνος Τριμυθοῦντος, καὶ Νικολάου Μύρων τῆς Λυκίας, τῶν Θαυματουργῶν· τῶν ἁγίων καὶ ἐνδόξων Μεγαλομαρτύρων Γεωργίου τοῦ Τροπαιοφόρου, καὶ Δημητρίου τοῦ Μυροβλύτου· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ, καὶ Ἄννης· τῶν ἁγίων ἐνδόξων καὶ Θαυματουργῶν Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ἑρμολάου, Σαμψῶν καὶ Διομήδους, Μωκίου καὶ Ἀνικήτου, Θαλλελαίου καὶ Τρύφωνος, τοῦ Ἁγίου (τῆς ἡμέρας), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων. Καὶ φύλαττε, Κύριε, τοὺς δούλους σου τοὺς πιστοὺς βασιλεῖς ἡμῶν· (ἐκ. γ'.) χάρισαι αὐτοῖς ψυχῆς καὶ σώματος τὴν ὑγείαν, καὶ τῇ δουλικῇ, σου ταύτῃ τῶν Χριστιανῶν πολιτείᾳ ποίησον κατὰ πάντα ἐπιεικεῖς. Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς Ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, καὶ παντὸς Ἱερατικοῦ καὶ Μοναχικοῦ τάγματος, καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν μισούντων καὶ ἀγαπώντων ἡμᾶς· τῶν διακονούντων ἀδελφῶν ἡμῶν, τῶν περιεστώτων, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὔχεσθαι ὑπὲρ αὐτῶν. Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ καὶ θλίψεσιν ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς κατὰ τὸ μέγα σου ἔλεος, πάσης ἀνάγκης ῥυόμενος.

Ὅτι σὺ εἶ ἡ πηγὴ τῶν ἰαμάτων, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ

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παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἱερεύς· Εἰρήνη πᾶσι. Ὁ Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνατε.

Καὶ λέγει ὁ Ἱερεὺς τὴν Εὐχὴν ταύτην μυστικῶς.

Κλῖνον, Κύριε, τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν, ὁ ἐν Ἰορδάνῃ βαπτισθῆναι καταδεξάμενος, καὶ ἁγιάσας τὰ ὕδατα· καὶ εὐλόγησον πάντας ἡμᾶς, τοὺς διὰ τῆς κλίσεως τῶν ἑαυτῶν αὐχένος σημαίνοντας τὸ τῆς δουλείας πρόσχημα· καὶ καταξίωσον ἡμᾶς, ἐμπλησθῆναι τοῦ ἁγιασμοῦ σου, διὰ τῆς σοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ· καὶ γενέσθω ἡμῖν, Κύριε, εἰς ὑγείαν ψυχῆς τε καὶ σώματος.

Ἐκφώνως·

Σὺ γὰρ εἶ ὁ ἁγιασμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, κ.τ.λ.

Εἶτα λαβὼν τὸν τίμιον Σταυρόν, εὐλογεῖ τὰ ὕδατα ἐκ τρίτου, κατάγων καὶ ἀνάγων αὐτὸν ὄρθιον, καὶ ψάλλων τό,

Σῶσον Κύριε τὸν Λαόν σου. Ἐκ. γ'.

Εἶτα ῥαντίζων σταυροειδῶς λέγει τὸ παρὸν Τροπάριον. Ἦχος β'.

Τῶν σῶν δωρεῶν, ἀξίους ἡμᾶς ποίησον Θεοτόκε Παρθένε, παρορῶσα τὰ πλημμελήματα ἡμῶν, καὶ παρέχουσα ἰάματα, τοῖς ἐν πίστει λαμβάνουσι τὴν εὐλογίαν σου Ἄχραντε.

Εἶτα ἀσπάζεται ὁ Ἱερεὺς τὸν τίμιον Σταυρόν, ὡσαύτως καὶ πᾶς ὁ λαός, Εἶθ' οὕτω ῥαντίζει πάντα τὸν λαόν, καὶ τὴν Μονὴν μετὰ τοῦ Ἁγιάσματος.

Ὁ δὲ Χορὸς ψάλλει τὸ παρὸν Τροπάριον. Ἦχος δ'.

Πηγὴν ἰαμάτων ἔχοντες, ἅγιοι Ἀνάργυροι, τὰς ἰάσεις παρέχετε πᾶσι τοῖς δεομένοις, ὡς μεγίστων δωρεῶν ἀξιωθέντες, παρὰ τῆς

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ἀεννάου πηγῆς τοῦ Σωτῆρος Χριστοῦ. Φησὶ γὰρ πρὸς ὑμᾶς ὁ Κύριος, ὡς ὁμοζήλους τῶν Ἀποστόλων· Ἰδοὺ δέδωκα ἡμῖν τὴν ἐξουσίαν, κατὰ πνευμάτων ἀκαθάρτων, ὥστε αὐτὰ ἐκβάλλειν, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Διὸ τοῖς προστάγμασιν αὐτοῦ καλῶς πολιτευσάμενοι, δωρεὰν ἐλάβετε, δωρεὰν παρέχετε, ἰατρεύοντες τὰ πάθη τῶν ψυχῶν, καὶ τῶν σωμάτων ἡμῶν.

Δόξα, καὶ νῦν. Θεοτοκίον.

Νεῦσον παρακλήσεσι σῶν ἱκετῶν Πανάμωμε, παύουσα δεινῶν ἡμῶν ἐπαναστάσεις, πάσης θλίψεως ἡμᾶς ἀπαλλάττουσα· σὲ γὰρ μόνην ἀσφαλῆ, καὶ βεβαίαν ἄγκυραν ἔχομεν, καὶ τὴν σὴν προστασίαν κεκτήμεθα· μὴ αἰσχυνθῶμεν Δέσποινα, σὲ προσκαλούμενοι· Σπεῦσον εἰς ἱκεσίαν τῶν σοὶ πιστῶς βοώντων· Χαῖρε Δέσποινα, ἡ πάντων βοήθεια, χαρά, καὶ σκέπη, καὶ σωτηρία τῶν ψυχῶν ἡμῶν. Καὶ τό, Δέσποινα πρόσδεξαι, τὰς δεήσεις τῶν δούλων σου.

Ὁ Διάκονος· Ἐλέησον ἡμᾶς ὁ Θεός.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας.

Ὁ Ἱερεύς· Ἐπάκουσον ἡμῶν ὁ Θεός.

Καὶ ποιεῖ Ἀπόλυσιν.

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ERRATA

Page 2, *for* Psalm cxiv. 5 *read* Psalm cxiii. 5

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P. 24, *for* 2 Kings ii. 21 *read* 4 Kings ii. 21

P. 30, l. 9, *for* sevenfold spirit *read* sevenfold Spirit; and in l. 26 *for* art, magic, *read* art magic,

P. 44, l. 25, *for* word *read* Word

P. 50, ll. 14, 17, 19, 21, 23, *for* Lord *read* LORD; l. 15, *for* Psalm xxvii. 1 *read* Psalm xxvi. 1; l. 19, *for* the strength *read* THE DEFENCE; l. 20, *for* Psalm xxvii. 1 *read* Psalm xxvi. 2

P. 56, l. 29, *for* spirit *read* Spirit

P. 61, ll. 6, 8, 10, *for* Thy *read* Thine

P. 80, l. 19, *for* Psalm lxxvii. 16 *read* Psalm lxxvi. 15

P. 81, l. 11, *for* 2 Kings ii. 19 *read* 4 Kings ii. 19

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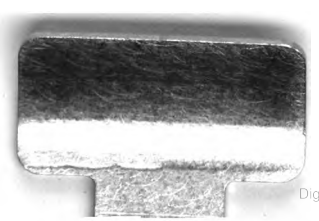

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