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The blessing of the waters on the eve of the Epiphany

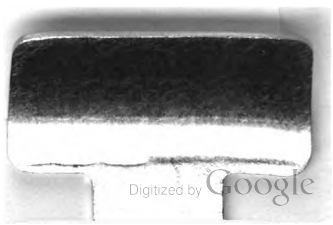
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**The Blessing of the Waters on the
Eve of the Epiphany**

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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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 Conjuraciones 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 care-
fully 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,' **ܕܡܢ ܗܘܢܐ ܕܗܘܢܐ ܕܗܘܢܐ**. 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, **ܕܡܢ ܗܘܢܐ ܕܗܘܢܐ ܕܗܘܢܐ ܕܗܘܢܐ**

✧ ܠܡܝܐܢܐ ܕܐܥܘܒܐ ,ܝܘܢܐ ܠܟܘܕܐ, and in a MS. quoted by Assemâni, *Bibliotheca Orientalis*, tom. i. p. 486, col. 1, we have the words, ܠܡܝܐܢܐ ܠܟܘܕܐ ܠܦܢ ܠܡܝܐܢܐ ܕܐܥܘܒܐ ,ܝܘܢܐ ܠܡܝܐܢܐ, '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. 16a ; Add. 14,518, fol. 17a ; Add. 14,493, fol. 162b ; Add. 14,496, fol. 25a, fol. 28b ; Add. 17,128, fol. 60b ; Add. 14,495, fol. 62b ; Add. 14,499, fol. 25b ; Add. 14,667, fol. 16b ; Add. 14,715, fol. 153a ; Add. 17,230, fol. 20a ; Add. 17,129, fol. 41a. 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 *ετχολογιον*, printed in Coptic and Arabic at Rome, 1761-2, pp. CXX 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.

The Blessing of the Waters*

on the

Eve of the Epiphany.

BENEDICTIO AQUAE
QUAE FIT IN
VIGILIA EPIPHANIAE.

BLESSING OF THE WATERS
ON THE
EVE OF THE EPIPHANY.

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 alitis 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.

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 receptacle¹ of the water. During the Procession is sung the following Responary².

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

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.

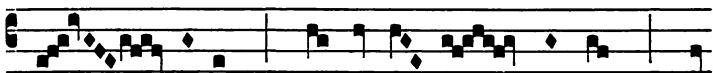
* Among the notes in the following pages will be found a number of variants taken from the edition of the service entitled *Benedizione dell' acqua*

The Blessing of the Waters on

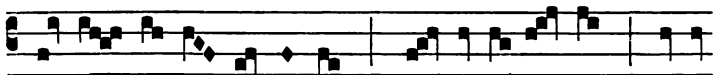
exultat, montes et colles laetantur, quia a Joanne in Jordane Christus baptizatus est. sweet: the earth rejoiceth and the mountains and hills are glad, because that Christ is baptized of John in Jordan.

Verse.

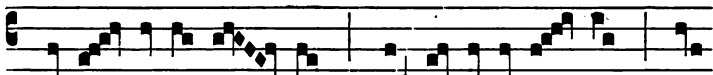
Quid est tibi mare, quod fugivisti¹: et tu Jordanis, quia conversus es retrorsum? ²What aileth thee, O thou sea, that thou fleest? and thou Jordan, that thou art driven back?



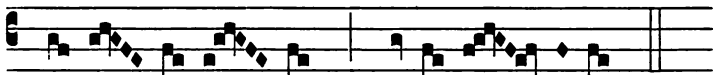
Ho - - - di - e coe - li a - per - - ti sunt : et



ma - re dul - ce fac - tum est : ter - ra ex - ul - tat, mon - tes



et col - les lae - tan - - tur,* Qui - a a Jo - an - ne in



Jor - da - ne Chris - tus bap - ti - za - - tus est.



Quid est . . . ti - bi ma - re, quod fu - gi - vis - ti :

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.

et tu Jor - da - nis, qui - a con - ver - - sus es re -
 tror - - - sum ? Qui - a . .

Answer.

Quia a Joanne in Jordane Because that Christ is bap-
 Christus baptizatus est. tized of John in Jordan.

On arriving at the water the following is sung¹ :

Antiphon.

Vox Domini super aquas, The voice of the Lord is
 alleluja : Deus majestatis in- upon the waters—Alleluia—the
 tonuit, alleluja. God of glory thundereth—Al-
 leluia.

Vox Do - mi - ni su - per a - quas, al - le - lu - ja : De - us
 ma - jes - ta - tis in - to - nu - it, al - le - lu - ja.

Psalm xxviii.

Afferte Domino, &c. Give unto the Lord, &c.
 Gloria Patri, &c. Glory be to the Father, &c.
 Sicut erat, &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.

The Blessing of the Waters on

alleluja : Deus majestatis in- upon the waters—Alleluia—the
tonuit, alleluja. God of glory thundereth—Al-
leluia.

Antiphon.

In ecclesiis benedicite Bless ye the Lord in the
Dominum, alleluja : de fon- congregations — Alleluia — Ye
tibus Israel, alleluja. that are of the fountains of
Israel—Alleluia.

In ec - cle - si - is be - ne - di - ci - te Do - mi - num, al - le -
lu - ja : de fon - ti - bus Is - ra - el, al - le - lu - ja.

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 Do- minum, 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 : He hath delivered me—
de laqueo venantium, alleluja. Alleluia—from the snare of the
fowler—Alleluia.

Ip - se li - ber - a - vit me, al - le - lu - ja : de la -
que - o ve - nan - ti - um, al - le - lu - ja.

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.

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

The Priest standing in the middle of the choir sings¹ :

Exaudi nos, Domine.	Hear us, O Lord.
---------------------	------------------

Choir.

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

Priest.

Salvum me fac Deus, quo-	Save me, O God, for the
niam intraverunt aquae	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 miseri-	For Thy loving kindness is
cordia tua ; secundum multi-	good. Turn unto us according

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

The Blessing of the Waters on

tudinem miserationum tuarum,
respice nos, Domine¹.

to the multitude of Thy tender
mercies, O Lord.

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

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.

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.

The Blessing of the Waters on

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.

Sancta Ursula cum tuo comi-
tatu¹, 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 In-
carnationis 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 Ascen-
sionem tuam, libera nos,
Domine.

Holy Ursula and all thy
company, pray for us.

O all ye holy men and women,
children of God, make inter-
cession 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, de-
liver us, O Lord.

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

Through Thy Coming, de-
liver 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 As-
cension, deliver us, O Lord.

¹ In F. this petition is obliterated with ink.

The Blessing of the Waters on

Per Adventum Spiritus Sancti
Paracliti, libera nos, Domine.

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

In die iudicii, 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 roga-
mus, 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 dominum¹ 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 says²:

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. Qui il Sacerdote, che fa l'uffizio, levandosi in piedi nel mezzo dice per tre volte i tre sequenti versetti con alzare la voce gradatamente.

Priest.

Ut hanc aquam benedicere, That it may please Thee to
et sanctificare, et consecrare bless, hallow, and consecrate
digneris, this water,

Answer.

Te rogamus, audi nos. We beseech Thee to hear us.

Then the Litany continues¹:

Ut nosmet ipsos in tuo sancto That it may please Thee to
servitio confortare et conservare strengthen and keep us in
digneris, te rogamus, audi nos. Thine holy service, we beseech
Thee to hear us.

Ut omnibus benefactoribus That Thou wouldest reward
nostris sempiterna bona retri- with everlasting goods all them
buas, te rogamus, audi nos. that do good to us, we beseech
Thee to hear us.

Ut fructus terrae dare et That it may please Thee to
conservare digneris, te rogamus, give and preserve to our use
audi nos. the fruits of the earth, we be-
seech Thee to hear us.

Ut omnibus fidelibus de- That it may please Thee to
functis requiem aeternam do- grant eternal rest unto all the
nare digneris, te rogamus, audi faithful departed, we beseech
nos. Thee to hear us.

Ut nos exaudire digneris, te That it may please Thee
rogamus, audi nos. graciously to hear us, we be-
seech Thee to hear us.

Agnus Dei, qui tollis peccata O Lamb of God, that takest
mundi, away the sins of the world,
Parce nobis, Domine. Spare us, O Lord.

Agnus Dei, qui tollis peccata O Lamb of God, that takest
mundi, away the sins of the world,
Exaudi nos, Domine. Graciously hear us, O Lord.

¹ F. Dopo seguono i Cantori.

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Agnus Dei, qui tollis peccata mundi, Miserere nobis. Christe, audi nos. Christe, exaudi nos.	O Lamb of God, that takest away the sins of the world, Have mercy upon us. O Christ, hear us. 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 tenta-	and lead us not into tempta-
tionem,	tion,

Answer.

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

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

Et congrega nos de nationi- bus.	And ¹ gather us from among the nations.
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Priest.

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

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

Benedictus Dominus Deus Israel a saeculo,	Blessed be the Lord God of Israel from everlasting,
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¹ Psalm cvi. 47.

Answer.

Et usque in saeculum : fiat, To everlasting. Amen, Amen.
fiat.

The Priest blows thrice over the water, saying :

<p>Exsufflo¹ te omnis legio Satanae, in nomine Patris, et Filii, et Spiritus Sancti, Amen.</p>	<p>All crew of Satan, I blow thee away, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.</p>
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<p>Exorcizo te, creatura aquae, in nomine Patris, et Filii, et Spiritus Sancti, ne communicates 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 homi- num, quos Deus ad suam sanc- tam gratiam vocare dignatus est. Te ergo invoco, Domine Sancte, Pater omnipotens, aeterne Deus ; ut hanc aquam exorcizare, et benedicere pro tua pietate dig- neris ; ut omnis immundus spiritus locum in ea ultra non habeat, vel potestatem : sed ubi- cumque aspersa fuerit, Ange- lorum tuorum ibi descendat exercitus. Per eum, qui ven-</p>	<p>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 un- clean spirit shall go away from that place. Likewise, O water which God hath made, I com- mand 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 sanctifica- tion 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</p>
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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 wheresoever 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.

Choir.

Ultimo festivitatis die dicebat Jesus: Qui in me credit, ¹ flu- mina 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.
---	--

Ul - - ti - mo fes - ti - vi - ta - tis di - - e di - ce - bat

Je - sus : Qui in me cre - - dit, flu - mi - na de ven - tre

e - jus flu - ent a - quae vi - vae : Hoc au - tem dix - it de

Spi - ri - tu, quem ac - cep - tu - ri e - rant cre - den - tes in . . .

e - - um. Al - le - lu - - ja, Al - le - - lu - ja.

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.

Qui sit-it, ve-ni-at ad me, et bi-bat, et de ven-tre e - jus
flu-ent a-quae vi-vae. Hoc au-tem . . . Al-le - lu - ja
ja . . . ja Vox Do - mi-ni su-per
a - - - - - quas. De - us ma - jes - ta - - - - - tis
in - to - - - nu-it : Do - mi-nus su-per a - - - - -
quas mul - - - - - tas.

Vox Domini super aquas.
Deus majestatis intonuit: Domi-
nus super aquas multas.

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

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

Dominus vobiscum. The Lord be with you.

Et cum spiritu tuo. *Answer.*
And with thy spirit.

Deacon.

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

Choir.

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

Deacon.

In illo tempore : In novissimo At that time : In the last day,
autem die magno festivitatis that great day of the feast, Jesus
stabat Jesus, et clamabat, dicens : stood and cried, saying : If any
Si quis sitit, veniat ad me, et bibat. man thirst, let him come unto
Qui credit in Me and drink. Hethat believeth
me, sicut dicit Scriptura, flumina on Me, as the Scripture saith,
de ventre ejus fluent aquae vivae. out of his belly shall flow rivers
Hoc autem dixit de Spiritu, of living water. But this spake
quem accepturi erant credentes He of the Spirit which they that
in eum. believe on Him shall receive.

Priest.

Exorcizo te, creatura aquae, O water which God hath
per Deum vivum, per Deum made, I command thee by the
verum, per Deum Sanctum, per living God, by the true God, by
Deum totius creatorem : ut te the Holy God, by God the
mundam exhibeas contra omnem maker of all : that thou show
morbum, atque insidias inimici, thyself clean against all diseases
et diabolicas potestates : ut ubi- and snares of the enemy and
cumque aspersione fueris, sit pro- powers of the devil : that where-
pitio Deo defensa domus ejus². soever thou shalt be sprinkled
Et sicut defensae fuerunt in that house may be shielded by

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

² F. Domus ipsa.

Aegypto domus Hebraeorum¹ 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.

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, calamitates¹ 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 wheresoever 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, aeternae 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 iussisti; 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.

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 aeternae 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 evacuan- dum, 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 Paul¹, '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 always with grace seasoned with salt.'

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 another¹.'

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 Elisham Prophetam 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.

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 iussisti, 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 benedixisti : 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

ness¹.’ 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 earth²,’ 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.

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 Prophetam² 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 Siloam¹. 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.

(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 washeth 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 where-soever 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

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 nostrum¹. 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 vinum, 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.

fertur. Adjuro ergo te, creatura aquae per septiformem spiritum Dei vivi. Adjuro te per novem Ordines Angelorum. Adjuro te per vocem tonitruï coruscantis, tremendi et coelestis regis. Adjuro te per lignum mysterii¹, 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. mysterii.

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.

Tu autem Domine, qui per Angelum tuum fontem Agar ostendisti, et ex eo Ismaelem sitientem potasti : Qui pueri tui Abrahæ 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.

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.

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.

The Blessing of the Waters on

In the meanwhile the clergy in the Sacristy have made ready a Godfather¹, 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 censens 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 :

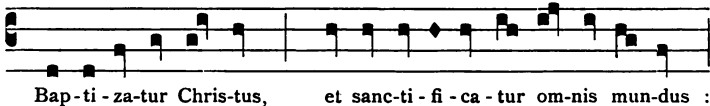
Qui aquam amaram immisso ligno dulcorasti : benedicere, et sanctificare digneris hanc creaturam aquae. In nomine Patris, et Filii, et Spiritus Sancti.

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.



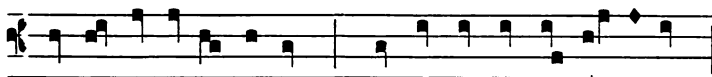
¹ F. il Padrino. Apparently this personage is so called, because he brings the cross to be dipped in the same way that a Godfather brings a catechumen

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

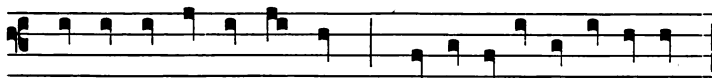
The soldier baptizeth the
king, the servant his lord, John
the Saviour, Jordan is con-
founded, a dove giveth witness,
the voice of the Father is heard :
This is my Son.



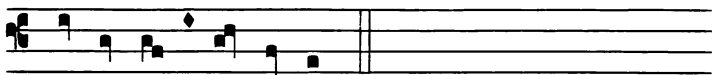
Ant. *Bap-ti - zat . . mi - les re - gem, ser - vus do - mi - num su - um :*



Jo - an - nes Sal - va - to - rem : a - qua Jor - da - nis stu - pu - it :



co - lum - ba pro - tes - ta - tur : Pa - ter - na vox au - di - ta est :



Hic est Fi - li - us me - us.

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, omnes¹ 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.

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.

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 perlata¹, 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.

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.

Priest.

Oremus.

Let us pray.

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.

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.

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 where-soever 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.

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 mysteriis¹ 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. misteriiis.

The Blessing of the Waters on

<p>Benedictio Dei Patris, et Filii, et Spiritus sancti, descendat super hanc creaturam salis et aquae. Amen.</p>	<p>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.</p>
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Answer.

Amen.

Priest.

Credo in unum Deum—	I believe in one God—
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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.
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Answer.

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

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

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

Dominus vobiscum.	The Lord be with you.
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Answer.

Et cum spiritu tuo.	And with thy spirit.
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Priest.

Oremus.	Let us pray.
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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.

The Blessing of the Waters

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.*)

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, entitled An Exorcism against Satan and the Apostate Angels.

Exorcizamus te, omnis im-
munde spiritus, omnis satanica
potestas, omnis incursio infer-
nalis adversarii, omnis legio,

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

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 perdit, 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

Imperat tibi sacramentum Crucis, omniumque christianae fidei Mysteriorum virtus. Imperat tibi excelsa Dei Genetrix Virgo Maria, quae superbissimum caput tuum a primo instanti immacolatae 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, always 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,

The Blessing of the Waters

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.

The Order of the Great Sanctification of the Water on the Holy Epiphany¹.

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.

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

Ye¹ 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? Harken 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.

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.

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.

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

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

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

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

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

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.

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. 62b ff.*]

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.

אֲדָבָר אֲרֵיבֵי הַיָּמִים
 כִּי הָיָה הַיָּמִים אֲרֵיבֵי
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים

[Fol. 62b.]

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

הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים
 הַיָּמִים אֲרֵיבֵי הַיָּמִים

וְיִשְׁמַח אֱלֹהֵינוּ בְּכֹחַ
 הַמַּלְאָכִים הַקְּדוֹת וְיִשְׁמַח
 אֱלֹהֵינוּ בְּכֹחַ הַמַּלְאָכִים
 הַקְּדוֹת. אָמֵן.

אָמֵן וְיִשְׁמַח אֱלֹהֵינוּ

בְּכֹחַ הַמַּלְאָכִים הַקְּדוֹת

וְיִשְׁמַח אֱלֹהֵינוּ בְּכֹחַ

הַמַּלְאָכִים הַקְּדוֹת וְיִשְׁמַח

אֱלֹהֵינוּ בְּכֹחַ הַמַּלְאָכִים

הַקְּדוֹת. אָמֵן. אָמֵן.

וְיִשְׁמַח אֱלֹהֵינוּ בְּכֹחַ

הַמַּלְאָכִים הַקְּדוֹת וְיִשְׁמַח

אָמֵן.

וְיִשְׁמַח אֱלֹהֵינוּ בְּכֹחַ

הַמַּלְאָכִים הַקְּדוֹת וְיִשְׁמַח

אָמֵן.

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 wheresoever they wish.

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

למים לחתך מים
 דאחיהו אצוהו אצוהו
 דחיהו. סגן כהן דתעלה
 סגן כהן: סגן כהן דתעלה
 סגן כהן דתעלה דתעלה.
 תעלה למים לחתך
 מים סגן כהן דתעלה
 סגן כהן דתעלה. סגן כהן
 סגן כהן דתעלה סגן כהן
 לבחיהו סגן כהן.
 סגן כהן מים כהן סגן
 לבחיהו סגן כהן. סגן כהן
 סגן כהן: סגן כהן
 דאחיהו סגן כהן
 דללל. סגן כהן סגן כהן
 סגן כהן. סגן כהן
 סגן כהן סגן כהן
 דאחיהו סגן כהן
 סגן כהן

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).

And afterwards they shall begin to

[Fol. 26a.]

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

Ἀκολοῦθαὶ ἡ τε σοῦ
 ἰὰ ἡ τωβὲ ἐτὲ φαι πε
 ἡψαι ἡ τε ἱεπιφαιῖα
 πη ἐτ ἐρ πρεπι ἡ ὄψου
 ἔχεπ πλεωου : ἀρι-
 ρητς ἐε πιψεργεουτ :
 πεε τετχη ἐε πιθου
 ποτςι : πεε ταλε ἐε
 πιθουποτςι οτορ πιλ-
 δος εϕχω πεπιωτ ἐτ
 θεππιφνοῦι : πεε ψαλ-
 λος ἡ. Ἰτὰ ωψ ἡ παι
 προφητιὰ : οτορ πιψορπ
 ἐβολθεπ ἀβδακοτεε
 (ἰε ἀεβδακοτεε) πι-
 προφητςις : κεφ. ᾠ ἐτε
 τεϕπροσετχη

Πῶς ἀισωτεε ἐ
 πεκθρωου ἀιεργουτ :

The Service for the eleventh day of the month Tōbi, 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):

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

The Blessing of the Waters at Eriphany 103

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

αἰψία τὸ ἡνεκρῶσθαι
 οὐτος αἰψωσεν : ἐπέ-
 ελει ἐροκ δὲν θειήτ
 ἢ ζῶον σπάρ ἀρῶσαν
 πῖροσπι δῶπ τὲ δῶπ
 ἐροκ ἐτέσοτωνκ : δὲν
 πχιπῶρεψὶ ἦχε πικνοτ
 ἐκεδῶρπ ἐβολ : δὲν
 πχιπῶρεσψῶορτερ ἦχε
 ταψυχῆ δὲν οὐέ-
 βον χπὰερφλεετὶ ἐ
 φπαι. Ἰπνοτ ἦχε φτ
 ἐβολ δὲν θηλεαποτοσ
 πεῶτ ἐβολ δὲν πτωοτ
 ἐ φαραπ : ἀσζωβς ἢ
 τφε ἦχε τεψἀρετη
 οὐτος πκαζι μερ ἐβολ
 δε πεψαεοτ : εψῆερ
 ἐφρητ ἐ πιοτωπι :
 ζανταπ ἢ θρηι δὲν
 πεψ ιχ : ἀψχω ἢ τδ-
 τανη ἦτε τεψχοε
 εστὰχροττ : οὐτος
 εψῆελοψὶ δαχωψ ἦχε
 οτσαχι.

Εψῆι ἐβολ ἦχε πεψ-
 σαλατχ ἐ ζανεσψ-
 ψοτ : ἀψδζι ἐρατψ :
 οὐτος ἀψκιε ἦχε πικα-

ρι : ἀφροῦτ : οτορ
 ἀτβωλ ἐβολ ἦχε ρα-
 πεθος : ἀφθολεθεε
 ἦχοπε ἦχε πιτωτ :
 ἀτβωλ ἐβολ ἦχε πικα-
 λαεφο πιθεν. Ἦτψε-
 βιὼ ἦ ραπθιςι ἀτπατ
 ἐ πεφρα ἦ ελοψι ἦ
 ἐπερ : ετἐποτψπ ἦχε
 πιεαπψωπι ἦτε πιε-
 θατψ : πεε πιςκηπη
 ἦτε πκαρῖ εὖ Πα-
 διαε : εη χπαχωπτ
 π̄σ̄ θερ ραπ ιαρωτ :
 ἶε ἀρὲ πεκοτοι θερ
 φιοε : Χε χπαἰλη
 ἐρμη ἐχεπ περθωρ :
 Φοτοι εὖ φεωιτ ἦτε
 περθωρ ἐ οτχαῖ πε.
 Ἡεπ οτσωλκ χπασωλκ
 ἦτεκφῖτ ἐχεπ πιθῆπι
 πεχε π̄σ̄ : εφὲφωχι ἦχε
 πκαρῖ ἐβολθερ ραπῖ-
 αρωτ : οτορ ετἐπατ
 ἐροκ : οτορ ετὲ†πακρῖ
 ἦχερραπλαος : εφὲχωρ
 ἐβολ ἦ πιἰαρωτ ἦτε
 πεφραωιτ εὖ ελοψι.
 Φποτη ἀφ† ἦτεφ σεη

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 Thyne horses, and the chariot
 on the path of Thy horses is
 salvation. Thou shalt certainly
 bend Thy bow over the scep-
 tres, 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

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 amaze-
 ment 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,

ἐπισίσι : ἴτε περὶ ὄρτυ.
 Ἀφίσσι ἴχε φρη : ὄτορ
 πιορ ἀφὸρ ἐρατῆ
 ἔεν τεῆ τὰς εἰς ἐοτω-
 νη : ἐτέλλωσι ἴχε πεκ-
 σοπερ ἐτέλλοτὲ ἴχε
 πεκσετεβρηχ ἴτε πεκ-
 ροπλον. Ἦεν πεκ-
 χωπτ ἐκεῶρε πκαρῖ
 ἐρκοτχι : ὄτορ ἔεν
 πεκἄβον ἐκἄβολ ἴ
 ραπεθπος ἐβολ : ἀκὶ
 ἐβολ ἐ οτχαι ἐε πεκ-
 λος : εῶρεκτοτχο
 ἴ πη ἐτακῶδρῶου.
 Ἀρῖοτὶ ἴ οτῶου
 ἐχεν τὰφε ἴ πιαπο-
 εος : ἀκτοτπος πικ-
 πατῆ ψα πῖεοτ : ἀκ-
 χω ἴ πικεντ ἴψοτῖτ :
 ἀκχωτ ἴ πικηοτὶ ἴτε
 πικωρι : ἔεν οττωετ
 ἐτέλλοπῆεν ἴθρη
 ἴθρητς : ἐτέοτωπ ἴ
 ποτχάλτπος ἐε φρητ
 ἴ οτρηκῖ ἐφοτῶε ἴ
 χωπ : ἀκτὰλο ἴ πεκρ-
 ῶωρ ἐχεν φῖοε : ἐτέ-
 ῶωθ ἴ οτῶου ἐφοτῶ

ἀὶ ἄρεθ ἐροι: οτοζ ἀ-
 ψθορτερ ἵχε τἀπε-
 χι ἐβολθεν † σεν ἵ
 † προσερχη ἵτε πας-
 φοτου: ἀψὶ ἐθουπ ἐ
 πακας ἵχε οτςοερτερ:
 οτοζ ἀψθορτερ σαπε-
 σκτ ἄλλοι ἵχε τἀρε-
 ζις. Οτοζ † παἰετον
 ἄλλοι θεν περοοτ
 ἵτε τἀροχρεχ: εορι-
 ψενη ἐθρη ἵ φλακ-
 κος: ἵτε παλεαπω-
 γλι. Χε οτην † βω
 ἵκεπτε πα† οτταζ
 απ χε: οτοζ ἵπε οτ-
 ταζ ψωπι θεν † βω
 ἵ ἀλολι. Εψἔχε μεθ-
 ποτχ ἵχε πρωβ ἵ
 † βω ἵχωιτ: οτοζ
 πιεεψω† ἵ ποτ ερ
 θρε: ἀτεοτηκ ἵχε
 πιἔσωτ χε ἄλλοπ
 του θρε ἄλλετ:
 ἄλλοπ εγἔ ψοπ θεν
 πιοτοπρεθεν ποτχω
 ἐβολ. Ἀποκ δε † πα-
 θεληλ θεν πῶς: † πα-
 ραψι ἐχεν φ† πασω-

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

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-

τηρ: π̄σ̄ πανοῦτ̄ πε
ταχοε. Εγε̄σωμ̄ ἡ
παβαλατ̄χ̄ ἐ οὐραπ-
τελιδ̄. Ἰναταλοι
ἐχεν πισ̄σι: ε̄ορισ̄ρο
δεν τεφρωαν̄

Εβολδεν Ησαιας
πιπροφητης. Κεφ. λ̄ε.

Παρε πωαγετ̄ ἡτε
πι Ιορδανης ραυι:
χε ατ̄τ̄ παφ̄ ἐε πωοτ̄
ἐε πιλιβανος: πεε
πταιο εε πικαρρεν-
λος̄

Κε οπ ἡ Ησαιας.
Κεφ. εε.

Πατ̄ρο εεατ̄ρο
παλαος πεχε φ̄τ̄ ἡ
πιουηβ. Σαχι ἐε προητ̄
ἡ Ιεροουσαληε. Χε
αφαυαι ἡχε πεσ̄εβιο.
Αφ̄τοτω ἡχε πεσ̄ποβι.
Χε ασ̄βι ἡ πεσ̄ποβι ετ-
κηβ̄ ἐβολριτεπ̄ π̄σ̄.
Τσεη ἐεφ̄η ετ̄ ωμ̄
ἐβολρι πωαγε χε
σεβ̄τε φ̄εωιτ̄ ἐε π̄σ̄:

κοῦτων περὶ ἀπέρο-
 ψι: ἑλλοτ πιβεν
 ἐτέροσ οτοσ τωοτ
 πιβεν: περὶ καλλεφο
 πιβεν ἐτέθεβιδ: κητ-
 κωλχ ἐτέψοπι εἰκοτ-
 των: οτοσ κη εθ
 παψτ ἐρ ἀπεεψοτ:
 εφῆστοπρ ἵχε πωοτ
 ἐ. π̄: οτοσ σαργ
 πιβεν ἐτέπατ ἐ πικω-
 τηρ ἵτε φτ: χε π̄
 ετ ἀφσαχι*

Re παλιπ Ησαιας.
 Reφ. θ.

Cω ἐε φαι ἵ ψορπ:
 ἀριοτὶ ἵ χωλεε:
 τχωρα ἵ ζαβοτλων:
 περὶ κκαρι ἵ εφθα-
 λιεε: πλεωιτ ἵτε
 φιοεε: περὶ πωχηπ ἵ
 κη ετψοπ ἑεν τ παρα-
 λιὰ: περὶ ρι εηνρ ἐε
 πι Ιορδαπης: τ Γαλι-
 λεὰ ἵτε κη εθποσ:
 πιλαοσ ετρεεσι ἑεν
 πχακι ἀφπατ ἐ οτ-
 ψιτ ἵ οτωιπι: κη ετ-

pare 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].¹

[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 Jor-
 dan, Galilee of the Gentiles.
 The people who were sitting
 in darkness have seen a great
 light, and upon those who

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.

ὑποθεν τχωρα πεε
τθηιβι εε φοοτ : οο
οτωπι. Δαεροτωπι
εερνι εχωοτ.

Κε παλιε εβολθεν
Ησαιαο πιπροφητηο.
Κεφ. ηζ οτ. ιε.

Ηαι πε ηη ετεφχω
εεωοτ ηχε φη ετ-
βοοι φη ετὑοπ θεν
ηη ετβοοι ὑα επεε :
φη εθοταβ ετθεν ηη
εθοταβ. Ποτ ετβοοι
πε πεφραη : φη εεεοτ-
τεη εεεοφ θεν ηη
εθοταβ. Φη ετ† η
οτεετρεφωοηηεηη
ηη ηη ετοι ηη κοηχι
ηηεηη : οτοε ετ† ηη
οτωπθ ηη ηηεττεη-
ηηοηη θεν ποηεηηη :
†ηαοι εεπετεη εε
ηὑὑ αη ὑα επεε.
Οτοε ηη †ηαχωηηη
ερωτεη ὑα εβολ : οο
ηηεηεα ταρ εφει
εβολ εητοτ : οτοε
ηηηη ηηεηη αποκ αηε-
εηωοτ :

Εβόλθεν Ιερεμιας
 ππροφήτης. Κεφ. ̅ κε
 οπ Βαρουχ. ̅.

Φαι πε πεπποτ̅ :
 οτοζ ἰπεσϋ κε οται
 ἐωπ πελεδϋ. Αϋχιελι
 ἐε λωιτ πιβεν ἰτε
 ̅πεπιστιεν : αϋτνιϋ ἰ
 Ιακωβ πεϋαλοτ. Νεε
 π Ισραηλ φη εταϋ-
 λενριτϋ : λενενσα
 παι αϋοτοπρϋ ϋιχεν
 πικαρι. Αϋερϋφηρι
 ἐε λωσι πεε πιρωει.
 Φαι πε πχωε ἰ πιοτ-
 αραρι ἰτε φ̅ πεε
 πεϋποεος ετϋοπ ϋα
 επεζ. Οτοπ πιβεν
 εοπαδεοπι ἐεεοϋ
 εϋεωπρ : φη δε εοπα-
 χαϋ ἰ σωϋ εϋεεοτ :
 κοτκ Ιακωβ δεεοπι
 ἐεεοϋ : οτοζ λωσι
 ϋι πεϋεοτε ἐεπεεο
 ἐεπεϋοτωπι, ἐεπερ̅
 ἐε πεκωοτ ἰ κε οται.
 Οτοζ πη ετερποϋρι
 πακ ἰ κε εοποσ ἰ
 ϋεεεεδ̅ : ωοτια̅τεπ

[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 com-
 mandments 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

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 judgments, and shall do them, so then ye shall dwell upon the land which I gave unto

ὁ δὲ πῦρ : καὶ σεσωτηρη-
 παπ ἐβολὴ ἦχε πη ἐτ-
 οῦωω ἡ τε φῆ :

Ἐβόληθεν Ἰεζεκιήλ
πιπροφήτης. κεφ. λξ.

Ἡ δὲ πε πη ἐτερεχω
 ἐ ἐσωτ ἦχε πῶς φῆ
 καὶ ἱπαποταχθ ἐρρη
 ἐχεθ ἠνοτ ἡ οἰεωτ
 ἡ σωτπ. Οὔτω ἡ τε-
 τεπτοτβο ἐβόληδ
 πετεπποβι τηροτ :
 πεε ἐβόληδ πετεπ-
 ἀποειὰ τηροτ ἡ τα-
 τοτβε ἠνοτ. Οὔτω
 ἱπαῖ πωτεπ ἡ οἰρητ
 ἐβερι : οὔτω οτ πῶ
 ἐβερι : ἱπατηγ σα-
 θονπ ἐ ἐσωτεπ :
 ἱπα ὦλι ἐ πιρητ ἡ
 ὦπι ἐβόληθεν πετεπ-
 σαρη. Οὔτω οτ πῶ
 ἐφωι πε ἱπατηγ
 ἐθονπ ἐρωτεπ : οὔτω
 ἱπαρι πωτεπ ἐφρητ
 ἡ γαπηρη ἐεεεπριτ :
 καὶ χας ἡ τετεπλεωω
 θεπ παεεθεεηι : οὔτω

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,

†πυλὴ ἐτσα πειρηγίτ.
 Λγορικω† εὐ πιαωίτ
 ἵτε †πυλὴ ἐτσαβολ
 Δατεπ †πυλὴ ἐτ-
 σοεε ε̄ πι σα ἡ ἰεβτ.
 Οτοζ ρηππε ιε πι-
 εωοτ πατῖπι ε̄εεογ
 ἐπεσντ σα πσφιρ ἐτσα
 οτιπαεε ε̄ε φρη† ε̄ε
 φεωίτ ἐβολ ἡ οτρω-
 εει ε̄επεφ̄ε̄εο ἐβολ.
 Οτοζ νε οτοπ οτγίχη
 Δεπ τεφχιχ. Οτοζ
 εφγί ἡ οτγω Δεπ πγί.
 Οτοζ εφσινι Δεπ πι-
 εωοτ ἡχε οταεωοτ
 ἵτε πικελι ἐβολ οτοζ
 εφγί κε γω Δεπ πγί.
 Οτοζ εφσινι Δεπ πι-
 εωοτ ἡχε οταεωοτ
 γα ††πι. Οτοζ εφγί
 κε γω Δεπ πιαοτ ἡ
 σορεεε. Οτοζ ε̄επεφ-
 γχεεεχοεε ἡ σινι. Χε
 πατ†γγω ε̄ε πιαωοτ
 ε̄εφρη† ἡ οτΔα† ε̄ε
 εοτ ἡ σωρεεε. Φδι
 ε̄ετε ἡ σεπαγσενγ ε̄ε.
 Οτοζ πεχαφ πνι χε
 χπατπ γνρι ε̄ε φρω-

λει: οτοζ αφεντ οτοζ
 αφτασθου εχεν πενσ-
 φοτου εεφιαρο. Οτοζ
 θεν παχιπτασθου.
 Οτοζ ρηππε πατχη
 ριχεν πε ησφοτου εε
 φιαρο ηχε ραπυσηη
 ετοϋ εεεαϋω σαεε-
 παι πεεε σαεεπαι.
 Οτοζ πεχαϋ ηηι χε
 παιεωσ φαι εθηνοτ
 εβολθεν † Γαλιλεε
 ετσα πειεβτ. Οτοζ
 εϋηνοτ επεσντ εχεν
 † Αραβια: οτοζ εϋ-
 ηνοτ εφιοεε εχεν πι-
 εωσ ητε πιχιπεωσι
 εβολ. Οτοζ εϋετοϋ-
 ρο η πιεωσ τηροτ.
 Οτοζ εσεϋωπι εεψτ-
 χη πιβεν ετοηθ: ηη
 ετεβερβερ εβολ εχεν
 ρωβ πιβεν: ηη τηροτ
 εταφιαρο παιπι εχωσ
 σεπατοϋρο: οτοζ
 σεπαωηθ.

'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 pur-
 pose whatsoever, upon which
 [the waters of] this river shall
 come, shall be purified and
 shall live.

Ἀποστολος προς
 Κορινθίους Α̅ κεφ. ια̅.

Η † οτεϋ θηποτ ραρ

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

I would not that ye should

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

ΔΗ: ΕΡΕΤΕΝΟΙ ἢ ΔΤΕ-
 ΜΕΙ ΠΑΣΗΝΟΤ: ΧΕ ΠΕ-
 ΠΙΟΤ ΤΗΡΟΥ ΠΑΤΧΗ
 ΔΕ ΤΒΗΠΙ ΠΕ. ΟΥΟΖ
 ΔΤΣΙΠΙ ΤΗΡΟΥ ΕΒΟΛΖΙ-
 ΤΕΠ ΦΙΟΛΕ. ΟΥΟΖ
 ΔΤΒΙΩΛΕΣ ΤΗΡΟΥ Ε
 ΥΩΤΧΗC ΔΕΠ ΤΒΗΠΙ.
 ΗΕΛΕΔΕΠΦΙΟΛΕ. ΟΥΟΖ
 ΤΔΙ ΔΡΕ ἢ ΟΥΩΤ Ε
 ΠΠΕΥΕΛΑΤΙΚΟΝ ΔΤΟ-
 ΤΟΛΕC ΤΗΡΟΥ. ΟΥΟΖ
 ΠΔΙ CΩ ἢ ΟΥΩΤ Ε
 ΠΠΕΥΕΛΑΤΙΚΟΝ ΔΤCΟΥ
 ΤΗΡΟΥ. ΗΔΤCΩ ΓΑΡ
 ΠΕ ΕΒΟΛΔΕΠ ΟΥ ΠΠΕΥ-
 ΕΛΑΤΙΚΗ Ε ΠΕΤΡΑ
 ΕCΕΛΟΥΙ ἢ CΩΟΥ Τ-
 ΠΕΤΡΑ ΔΕ ΠΧC ΠΕ.
 ΑΛΛΑ ΕΠΕΦΤ ΤΕΛΑΤ
 ΔΕΠΠΟΥΖΟΥΤΟ: ΔΤΦΩΡΥ
 ΓΑΡ ἢΘΡΗΙ ΖΙ ΠΥΔΦΕ.
 ΗΔΙ ΔΕ ΔΤΨΩΠΙ ΠΔΠ ἢ
 ΖΑΠΤΥΠΟC: ΧΕ ἢΤΕΠΨ
 ΤΕΛΕΨΩΠΙ ΕΠΟΙ ἢΡΕΦΕ-
 ΡΕΠΙΘΥΛΙΠ Ε ΖΑΠΠΕ-
 ΤΖΩΟΥ: ΚΑΤΑ ΦΡΗΤ
 ΕΤΑ ΠΗ ΕΡΕΠΙΘΥΛΙΠ:
 ΟΥΔΕ ΕΠΠΕΘΕΡΕΠΨΩΠΙ

ἢ ᾤσαυτε ἰαλοῖν :
 ἐφρητῆ ἢ ῥαποτοῖν
 ἢ θήκτου ἐφρητῆ ετ-
 σθήκτου : κε αἰθρησει
 ἢ χε πιλαιος ἐοτωαι :
 πεαι ἐσω : οτοῖ αἰτω-
 οτοῖ ἐσωβι. Οτ δε
 ἐ πεπερεπερπορπετιν
 ἐφρητῆ ἢ ῥαποτοῖν
 ἢ θήκτου : ἐ αἰερπορ-
 πετιν : οτοῖ αἰρει
 θεπ οτ ἐροοτ ἢ οτωτ
 ἢ χε χωτ ᾤαιτ ἢ ᾤο :
 οτ δε ἐ πεπερεπ ερπι-
 ραζιν ἐ π̄χς : κατα-
 φρητῆ ἢ ῥαποτοῖν ἢ θή-
 κτου : ἐ αἰερπιραζιν :
 οτοῖ αἰτακὸ ἐβोल
 ριτοτοῖ ἢ πιροϋ : Οτ
 δε ἐ πεπερεπερρεϋ
 χρεερεαι καταφρητῆ
 ἢ ῥαποτοῖν ἢ θήκτου :
 ἐ αἰχρεερεαι : οτοῖ
 αἰτακὸ ἐβολριτοτοϋ
 ἐ πιρεϋτακὸ. Ναι δε
 τηροῖ αἰψωπι ἢ τε-
 ποσ ἢ πη αἰσθήκτου
 δε παπ ετσω θε πη
 ἐταπχωκ ἢ πιεπερ

drink, and rose up to play.'
 Neither let us commit fornica-
 tion, as some of them com-
 mitted, 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 genera-
 tions of the world hath come.
 Wherefore let him that thinketh
 he standeth take heed lest he
 fall. There hath no tempta-
 tion taken you except the
 temptation of man : but God
 is just, and He will not suffer

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

ερκατανταν ἐρωου.
Ζωστε φη εταετι:
χε ρορι ἐρατϋεαρεϋ-
κνοτ: εηκωσ ῑτεϋ-
ζει ε̄πε πιασεωσ
ταρε θηκωτ ε̄βηλ ε̄
πιασεωσ ῑ ρωει.
Ченрот̄ ῑχε φ† φη
ετεпϋηχΔ θηκωτ
Δη: ε̄ρωτερπιαζειп
ε̄εωτεп саβол̄ ε̄
φη̄ε̄τε οτοпϋχωε̄ ε̄
εωτεп ε̄ρωϋ: αλλα
εϋε† τοτϋ πεεωτεп
Δен πιασεωσ: ζηηΔ
ῑτετεпϋχεε̄χοε̄
ϋΔ τετεп̄ῑ ε̄βол̄ ῑ
Δηтϋ.

[Then shall he say:]

Psalm cxiii. (cxiv.) 3.

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

Ψαλλεωσ ρ̄ιγ̄.

Φιοε̄ ΔϋηΔτ̄ οτοϋ
Δϋφωτ: π̄ι Ιορδαпηс
Δϋκοτϋ ε̄φΔροτ.

Psalm cxiii. (cxiv.) 5.

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

Λεξιс.

Οτπε ϋποп φιοε̄ χε
Δκφωτ: οτοϋ ῑθοοκ π̄ι
Ιορδαпηс χε Δκκοτκ
ε̄φΔροτ.

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

Ιουδαεα τῆρσ : περὶ τὸ
 περιχωρὸς τῆρσ ἢ τε
 πὶ Ιουδαῖκῆσ : οὐτοῦ
 πατρὸς ὡς ἢ τὸ τὸ
 θεῶν Ιουδαῖκῆσ ἢ ἰαρο :
 εὐτοπωρῶν ἢ ποῦ ποβὶ
 ἐβὸλ. Ἐταρπαρ δὲ
 εὐτορενῶν ἢ τε πὶ Φαρι-
 σεὸς : περὶ πὶ Σαδδο-
 κεὸς : εὐπνοῦ ἐχεπ
 πωρεσ ἢ ταρ. Πεχαρῶ
 πωρ : χε πωρεσ ἢ τε
 πὶ ἀχω. Νίε ἀρτα-
 με ἠπνοῦ ἐ φωτ ἐβὸλ
 θεατρῆν ἐ πωρπ
 εὐπνοῦ : Ἀριοντὶ οὐπ
 ἢ οδοῦταρ εὐρεπῶν
 ἢ τρεταποῖα. Οὐτοῦ
 ἐπερερετὶ θεῶν ἠπνοῦ
 ἐχοσ. Χε οὐτοπ ἢ ταπ
 ἐρεετ ἐ πεπωτ
 Ἀβραεε. Τῶν γαρ
 ἐρεεσ πωτεπ : χε
 οὐτοπῶρε ἐφτ :
 ἐβὸλ θεῶν παὶ ὠπ
 εὐτοπνοσ ῶρπῆρ ἢ
 Ἀβραεε. Ζῆδῆν δὲ
 πικελεβῆν εὐχῆν θε
 ἠπορπὶ ἢ πωρπῆρ : πωρπῆρ

οτοπ πιθεν : ετεπε-
 παεν ονταρ επαπερ
 εβολ απ πακορχη ησε-
 ριττ ε πιχρωε.
 Αποκ μεν ταρ τωεε
 εεεωτεν ρεν οτ-
 εεωτ ετεεταποιδ :
 φη δε εθηνοτ μεπεπ-
 σωι : φχορ εροτ εροι
 φη ετεπτεεπυα απ
 εφαι επεφωοτι :
 ηθορ εφεεεεε οηποτ
 ρεν οτ ππα εφοναδ :
 πεε οτχρωε. Φη
 ετε πεφραδ δεπ τεφ-
 χιχ : φπατορδδ εε
 πεφδπωοτ : οτορ φπα-
 ωοττ εε πεφσοτδ
 εδωοτπ ε τδποθηκη :
 πιτορ δε φπαροκρφ
 δεπ οτχρωε η δτ-
 βεπο. Τοτε αφι ηχε
 Ιης εβολδεπ τ Γαλι-
 λεδ εχεν πι Ιορδαηηε
 ρα Ιωαηηηε : εθηρεφ
 βίωεε εβολριτοτφ :
 Ιωαηηηεδεφπαταρπο
 εεεοφ εφχω εεεοε :
 χε αποκ ετερ χριδ η

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 un-
 quenchable fire.' Then came
 Jesus from Galilee to the Jor-
 dan 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

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

ὄψωας ἐβόλῃ τὸτκ.
 Οτοζ εἶπνοτ ζαροῖ.
 Δυεροτῶ δε ἦχε Ἰῆς:
 οτοζ πεχαϑ παϑ: κε
 χασ τποτ: παρητταρ
 πετσεεπψα παπ ἐχεκ
 μεεθελι πιβεν ἔβολ:
 τοτε αϑχαϑ. Ετα-
 ϑωας δε ἦχε Ἰῆς σα-
 τοτϑ αϑι ἐπψωι ἐβολ
 ζεν πιλωοτ: οτοζ
 ζηππε ατοτωπ παϑ
 ἦχε πιφνοτι: οτοζ
 αϑπατ ἐ οτππα ἦτε
 φτ εϑπνοτ ἐπεσκτ
 εϑρητ ἦ οτβροεπι
 εϑπνοτ ζαροϑ: οτοζ
 ις οτ σεκ αϑψωπι
 ἐβολζεν πιφνοτι ες-
 χω εεεος: κε φαι πε
 παϑηρι παεεπριτ
 εταττατ ἦζητϑ.

Choir.

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

Ὁρχορος εϑεροτῶ.

Ἐπ ἦ ροεπι αϑχω-
 κωοτ ἐβολ ἦχε Ἰῆς:
 εταϑὄψωας ζεν πι
 Ιορδαηκς: ἐβολ ζεν
 τχιχ ἦ Ιωαηηκς. Φαι

ἐταφερ μεορε εκχω
 ἕλεος. Χε διπατ ἐ
 πιπνεταα εθοταβ.
 Ἐταφῖ ἐπεκτ ἐβολ-
 ζεν τφε. Χε διω-
 τεε ἐ τσειη ἴτε
 φιωτ: εκ ωψ ἐβολ
 εκχω ἕλεος: Χε φαι
 πε πασηρι παλεπριτ:
 εταψυχη τλεατ
 ἴζητγ: εκερ παουωψ
 σωτεε ἴσωγ: χε
 ἴθοογ πε πρεγτανθὸ.

Ουαδιακων χω ἴπαι-
 τωβρ ἴτε πιλαος χοο
 χε κτριο ελεῖσον.

Ποσ φτ πιπαπτοκρα-
 τωρ: πρεγτ ἴ σνοτ
 πιβεν ἕ πιπαι: τεπ-
 τζο ἐροκ ποσ σωτεε
 ἐροπ: οτορ παι παπ:
 κτριο ελεῖσον. Πα-
 ρεπχοο τηρεπ ζεν
 οτσωλκ. Τεπτζο ἕ
 ποσ επχω ἕλεος. Χε
 κτριο ελεῖσον.

Φη εττ ἴνεγζωρελ
 ζεν οτεετραεαδὸ.

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."'

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

Deacon.

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].

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.

Οτοζ εφθατ̄ ε̄ πιπαι.
 Ηεε πιζεοτ̄ η̄ σνοτ̄
 πιβεπ: τεπτ̄ζο ε̄ροκ
 π̄σ̄: σωτεε ε̄ροπ.
 Οτοζ παι παπ: Κτ̄ριε
 ελεησον.

Φη ε̄ταφχω η̄ πεφ-
 εαπλεωσι ζιχεπ πι-
 βηπι. Οτοζ αφωοτ̄
 η̄ πιεωοτ̄ ζεπ τεφ-
 χιχ εταεεζι. Τεπ-
 τ̄ζο ε̄ροκ π̄σ̄: σωτεε
 ε̄ροπ: οτοζ παι παπ:
 Κτ̄ριε ελεησον.

Φη ε̄ταφψι η̄ πι-
 τωοτ̄ ζεπ τεφχιχ:
 οτοζ τφε ζεπ τεφ-
 τερτω: πκαζι τηρφ
 ζεπ τεφζορπς: τεπ-
 τ̄ζο εροκ π̄σ̄ σωτεε
 ε̄ροπ: οτοζ παι παπ:
 Κτ̄ριε ελεησον.

Π̄σ̄ ποζεε ε̄ πεκ-
 λαοσ. Σεοτ̄ ε̄ τεκ-
 κληροποεῑδ̄: χεε-
 ψιπι ε̄ πεκλαοσ ζεπ
 ζαππαι πεεε ζαπ-
 εετψενζητ̄. Τεπ-
 τ̄ζο εροκ π̄σ̄ σωτεε

ἐροῦ: ὄτοϑ παὶ παπ:
Κῆριε ἐλεῆσον.

Πῶς σεοῦ ἐ πικάρ-
πος ἰοῦταϑ ἦτε
πκαϑι: ἀπιτοῦ ἐπῶωι
κατα ποῦωι, περὶ ποῦ-
λετροῦ: ὄτοϑ σεοῦ
ἐρωῦϑ ἑπ πικεοῦ ἦ
ἐποῦραπιον: τεπῆ-
ϑο ἐροκ πῶς σωτελλ
ἐροῦ: ὄτοϑ παὶ παπ:
Κῆριε ἐλεῆσον.

Ὀσι εἰ πταπ ἦ πι
χριστιᾶποϑ. Φιαρο
Γεωπ λεϑϑ εἰλεωῦ
ἦτε πικεοῦ. ὄτοϑ
πιχλοε ἦτε ἑροεπι
σεοῦ ἐροϑ ἑπ τεκ-
εετχρς: Τεπῆϑο
ἐροκ πῶς. Σωτελλ
ἐροῦ. ὄτοϑ παὶ παπ:
Κῆριε ἐλεῆσον.

Ἰαροῦτερωορπ ἦτα-
ϑοπ ἦχωλεε ἦτε
πεκεετῶεπρηнт εῦ-
οῦ: ϑιτεπ τχοε εἰ
πεκστατροϑ εῦοταδ:
τεπῆϑο ἐροκ πῶς: σω-
τελλ ἐροῦ: ὄτοϑ παὶ
παπ: Κῆριε ἐλεῆσον.

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.

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.

ΖΙΤΕΝ ΠΙΤΩΒΗ ἸΤΕ
 †ΘΕΟΔΟΚΟΣ ΕΘΟΥΑΒ
 ΠΑΡΙΔ. ΗΕΕ ΠΥΘΟΕΤ
 ἸΑΡΧΙΑΓΓΕΛΟΣ ΕΘΟΥ-
 ΑΒ: ΜΙΧΑΗΛ: ΠΕΕ
 ΓΑΒΡΙΗΛ: ΠΕΕ ΡΑ-
 ΦΑΗΛ.

ΗΕΕ ΠΙΨΤΩΟΥ Ἰ
 ΖΩΟΠ Ἰ ΔΩΕΕΑΤΟΣ:
 ΠΕΕ ΠΙΧΩΤ ΨΤΩΟΥ
 Ε ΠΡΕΣΒΥΤΕΡΟΣ: ΠΕΕ
 ΠΔΟΕ Ἰ ΙΟΥ Ἰ ΑΠΟΣΤΟ-
 ΛΟΣ. ΗΕΕ ΠΙΑΓΙΟΣ
 ΙΩΑΝΝΗΣ ΠΙΡΕΨΤΩΕΕ.
 ΗΕΕ ΠΧΟΡΟΣ ΤΗΡΨ
 ἸΤΕ ΠΗ ΕΘΟΥΑΒ ἸΤΑΚ
 ΕΕΑΡΕΠΧΟΣ ΤΗΡΕΠ ΔΕΠ
 ΟΥΣΕΗ Ἰ ΟΥΩΤ. ΧΕ
 ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

ΟΥ ΙΕΡΕΥΣ ΧΩ Ἰ ΨΕΤ-
ΧΗ ἸΤΕ ΠΗ ΕΤΨΩΠΙ:
ΠΕΕ ΠΙΣΟΛΣΕΛ ΠΕΕ
ΨΨΟΕΤ Ἰ ΕΤΧΗ ἸΠΙ-
Ψ†: ΠΕΕ ΠΙΠΔΖ†.

ΟΥΔΙΔΚΩΠ ΧΩ.

ΠΡΟΣΕΨΞΔΣΘΕ ΨΠΕΡ
 ΤΗΣ ΤΕΛΕΙΑΣ ΕΙΡΗΝΗΣ.

The Blessing of the Waters on

Ο Ιερεϋς λεγει.
 Ἦοοκ πετεποτωρη.

Priest.

Thou art he whom we send.

Ο διακων λεγει.
 Ασπασεσθε.

Deacon.

Say ye the salutation.

Οτ λαοσ χω ἡ
 Δσπασεσθε.

People.

Behold, he hath borne witness.

Ἦππε εφερεεσθε.

Ο διακοπος λεγει.
 Κυριε ελεησον.
 Ετε φαι πε Ιησ.

Deacon.

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

Οτοσ χω οη.
 Προσφερερη.

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

Ο Ιερεϋς λεγει.
 Η αγαπη του θεου.

Priest.

The love of God (&c.).

Οτοσ ερατιαζει ε
 πλεωοτ σποετ ἡ σοη :
 Δεη πιστατροσ ελεπ-
 ενσα παη εφχω

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

Ἦοοκ οτησψη ἡποτη
 ποσ οτοσ εαψψφηρη
 πε πεκρβηνοτι : εεεοη
 ελι ἡ σαχι παρωψι ε

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

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.

πρῆνσεσθον ἐ πεκψφρηι :
 θεσ τεκχοεε γαρ
 ἐβολθεσ πη ετε πατ-
 ροπ αν : ακερε επχαι
 πιθεσψωπι. Ακἀεοπι
 η̄ τκτησις τηρς θεσ
 πεκἀεεεζι : οτορ θεσ
 τεκπροπιδ ακεραιεκιν
 ε̄ε πικοσεοσ. Η̄θοκ
 γαρ ακρωτη η̄ τκτη-
 σις ἐβολθεσ πιψτωσ
 η̄ στοιχιοπ : οτορ
 ακτ χλοεε ε̄χεσ πικτ-
 κλοσ η̄τε τροεπι θεσ
 πιψτωσ η̄σνοτ. Η̄θοκ
 πε ετοτσεερτερ δε-
 τεκρη η̄χε πιατηα-
 εις η̄ποηροπ. Η̄θοκ
 πε ετεψεσθον ε̄ροκ
 η̄χε πιρη : η̄θοκ πε
 ετεψτ̄ωσ πακ η̄χε
 πιωρ : η̄θοκ πε ετοτ-
 σεεπι πακ η̄χε πισιου :
 η̄θοκ πε ετεψωτεε
 η̄ σωκ η̄χε πιωπι.
 Η̄θοκ πε ετοτεηροτ
 δετεκρη η̄χε πιποτη :
 η̄θοκ πε ετοτοι ε̄βωκ
 πακ η̄χε πι ε̄εειοτ.

Ο ΔΙΔΑΚΟΠΟΣ ΛΕΓΕΙ.

ΟΙ ΚΑΘΗΜΕΝΟΙ ΑΠΑΣ-
ΘΗΤΕ.

Ο Ιερεὺς ληγει.

ἩΘΟΚ ΠΕ ΕΤΑΚΩΛΚ
ἢ ΤΦΕ ΕΦΡΗΤ ἢ ΟΥΚΑ-
ΜΕΡΑ. ἩΘΟΚ ΠΕ ΕΤΑΚ-
ΤΑΧΡΟ ΕΕ ΠΙΚΑΡΙ ΖΙ-
ΧΕΠ ΠΙΛΩΟΥ. ἩΘΟΚ ΠΕ
ΕΤΑΚΤ ἢ ΟΥΚΟΒΤ ΕΕ
ΠΚΩΤ ΕΕ ΦΙΟΛΕ ΔΕΠ
ΟΥΩΥ. ἩΘΟΚ ΠΕ ΕΤΑΚ
ΧΩΥ ΠΑΠ ΕΕ ΠΙΑΚΡ ΕΠ-
ΧΙΠΩΚ ΠΑΠ ἢ ΟΥΠΙΤΙ.

ΟΥΔΙΑΚΩΠ ΕΡΧΩ.

ΕΙΣ ΑΝΑΤΟΛΑΣ ΒΛΕ-
ΨΑΤΕ.

Ο Ιερεὺς λεγει.

ΣΕΨΕΕΨΙ ΕΕΛΟΚ
ἢ ΧΕ ΠΙΧΟΛΕ ἢ ΑΓΓΕΛΙ-
ΚΟΠ. ΣΕΟΥΩΨΤ ΕΕ-
ΛΟΚ ἢ ΧΕ ΠΙΧΟΡΟC
ἢ ΑΡΧΑΓΓΕΛΟC : ἩΘΟΚ
ΠΕ ΕΤΟΥCΑΧΙ ΕΕ ΠΕΚΩΟΥ
ἢ ΧΕ ΠΙCΕΡΑΦΙΕ ΠΑ ΠΙ Ξ
ἢ ΤΕΠΖ ΕΤΖΗΛ. ΟΥΟΖ

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
wherfrom 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

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

εὐδοξίᾳ ἐρατοῦ ἀπεκ-
 εἶθο. Ἡεε πιχεροῦ-
 βιεε ετοῦ ἀβελ.
 Εὐζωβς εεεωον ἡ
 ποῦτενρ εθε πεκῶον
 ἡ ἀτῦθωπτ εροῦ ε-
 ζωσ ἐροκ ετῶ εεεοσ.

Ὁ λαοσ εῤῥω.

Αἴτιοσ. Αἴτιοσ. Αἴτιοσ.

Ὁ ἱερεῦσ εῤῥω.

χουαβ Ϝ.

Ἡεοκ ταρ εκῶον ἡ
 ποῦτ ἡατῶορῥῥ ε-
 θοῦπ. οτορ ἡαταρ-
 χη. οτορ ἡατῶσαχι
 εεεοῦ. Ε ακι ριχεν
 πικαρῖ. Οτορ ακβ
 ἡ οτεορφῆ εε βωκ:
 ε ακῶωπι θεν οῦῖπι
 ἡ ρωει. Οταε ταρ
 ε πακῶῥαι ἐροκ ἀπ
 πεπῆῆ: εθε πιεετ-
 ῶενρῆτ ἡτε πεκ παῖ.
 εκπατ ε πτεποσ ἡ πι-
 ρωει εατῶεπχωρι
 εῤῥωῥ ριτεπ πι διὰ-
 βολοσ. ακι οτορ ακ-

παρῶν. Τεπερολλο-
 λογιν ἐλ πιρῶν :
 τεπριωψ ἐλ πιπαι : ἡ
 τεπχωπ ἀπ ἡτῶετ-
 ρεφερπεθπαπεφ : ἀκί
 οτορ ἀκπαρῶν.

Ο λαος λεγει.

Κατα το ελεος σου
 κῆ και εην κατα τας
 αμαρτιας ημων.

Ο Ιερευσ λεγει.

Νιχφο ἡτε τφτισ
 ἀκρεου ἔρωτ : ἀκ-
 τοτβο ἡ τῶετρα
 ἐλ παρῶεπικη ριτεπ
 πεκχφο : ἀσως ἔροκ
 ἡχε τκτῆσις τῆρς
 ἔτακοτοπρκ ἐβολ.
 ἡθοκ γαρ εκψοπ
 ἡποτφ. Ἀκοτοπρκ
 ριχεπ πικαρι. Οτορ
 ἀκερψφῆρ ἐεεοψι
 πεε πιρῶν.

Ἦπαι εε ἀριαγιαζιν
ἐπιεωτ ζεπ πι-
τατροσ οτορ χω

Ἠθοκ ἀκεραγιαζιν

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 com-
 panion unto man in going
 about.

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

Thou didst sanctify the
 floods of the Jordan having

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.

ἢ πιδα† ἢ τε πι Ιορ-
 δαπης : ἐακωκ εδρη
 ἐχωου ἐβολθεν τφε
 ἐπεκπα εθ̄. Οτορ
 ακθολεθεε ἢ πιδ-
 φνοτι ἢ τε πιρακωπ
 ετρηπ ἢ ϑρη ἢ θη-
 του. Ἡθοκ οπ † ποτ
 πεπηκθ πιελιρωει
 Πσ̄ Ιη̄ς π̄χς : αλεου
 οπ † ποτ ριτεπ πχιπι
 εδρη ἢ τε πεκπετ-
 εε εθουαθ.

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

Ἀγιασζιν ἐ πι-
 εωου οτορ χω

Ἀγιασζιν ἐ πι-
 εωου φαι : ελοι παφ
 ἐ πιρλεου ἢ τε πι
 Ιορδαπης : Μεην.

Παρεφωπι ἢ οτ-
 εουτεε ἢ τε οτσεου :
 Μεην.

Οτρωροπ ἢ τε οτ-
 τουθο : Μεην.

Οτβωλ ἐβωλ ἢ τε
 ραπποβι : Μεην.

Οτρεφβοχι ἢ ραπ-
 ωπι : Μεην.

Χοι ἦροϋ ἡ νιζε-
εωπ: Δεην.

of the Foe draw nigh unto it.
Amen.

Οτοϋ ἐπαγγεωπιτ
εροϋ ἦχε ἀγγελικ
νιβεν ἡ ἐπαπτιον:
Δεην.

Let it be full of all angelic
powers. Amen.

Οτοϋ γεεϋ ἐβολ-
θεν χοε νιβεν ἡ
ἀγγελικον: Δεην.

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

Ζηπα οτοπ νιβεν
εθπαοτωτϋ πωοτ
ἐβολ ἡδητϋ: ιε ἡ-
τοτϋ ἐβολ ἐεεοϋ:
ἡτεϋωπι πωοτ ἡ
οττοτβο ἡτε †ψτ-
χη: πεε πιωεε
πεε πιππετεεε:
Δεην.

Ε οτταλβο ἡτε
εαπεκατϋ: Δεην.

For a healing of pains.
Amen.

Ε οταγιαεεοϋ ἡτε
εαππνι: Δεην.

For a sanctification of houses.
Amen.

Εϋερϋατ ἐ οτφελια
νιβεν: Δεην.

May it produce benefits of
every kind. Amen.

Ἡοοκ π̄σ̄ Ῑη̄ς̄ π̄χ̄ς̄.
φ̄η̄ ε̄τᾱκο̄ρε̄ τε̄ν̄φ̄η̄ς̄
ε̄τᾱσε̄ρ̄δ̄πᾱς̄ δ̄εν̄
φ̄νο̄βῑ ε̄ρ̄ ἐ̄δ̄ε̄ρῑ ἡ̄κε̄
σο̄π: ἐ̄βο̄λ̄γῑτε̄ν̄ ο̄τ̄

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

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

ελεωσιν περὶ οὗ πάντες :
 ἦθος πε ετακωλες ἐε
 φροβι ἐπεσκητ ἐβολρη-
 τεπ οὐεωσιν : ετασ-
 σισι ἐπρωι παρρασ ἦ
 Ηωε : ἦθος πε ετακερ
 πτεπος ἦ πιρεβερεος
 ἦρεερε ἐβολρη τ-
 εεετβωκ ἦτε Φαραῶ :
 ριτεπ Ὑωτσκ πεε
 φιοεε. ἦθος πε φη
 ετασ φωρχ ἐε πΙσρανλ
 εβολρη τπλαπη ἦτε
 πιβδδλ. ριτεπ οὐ-
 εεωσιν : πεε οὐχρωε
 παρρασ ἦ Ηλιασ.
 ἦθος οπ τπρω πεπηνη
 εκεερατιαζιπ ἐε παι-
 εεωσιν φαι ριτεπ πεκ-
 ππετεεε εθοταβ.
 Ὑησ ἦ πη εοπαερ-
 χρασεε ἐεεοσ κατα
 ρλι ἦ σεοσ : ἦτε πη
 εοπαδσ πεεεσ : ἦτε
 πη εοπασω ἐβολ ἦ-
 θητς : εορε πιτοσβο
 σρωπι πωσ : πεε πιε-
 εοσ : πεε τεεετκα-
 θαρος πεε πιωτχαι.

Ζηα ἐβολγίτεπ πι-
 τοιχιον πεε πιαγγε-
 λος:πεε πιρωει:οτογ
 ἐβολγίτεπ πη ετογ
 πατ ἐρωτ: πεε πη
 ετεπσεπατ ἐρωτ απ:
 Ζηα ἡ τεγσιῶν ἡχε
 πεκραπ εθοταβ π̄χ̄ς
 πεπποτ̄: πεε πεκιωτ
 ἡ αταθος: οτογ ἡ ατ-
 ωλεβ: πεε πιππετ-
 εε εθοταβ. Ἰποτ
 πεε ἡ σνοτ πιβεν.

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

Οτογ αχω: πεπιωτ
ετ̄βεν πιφνοτι. πεε
τ̄λεετρεερε σε πο̄ς
πο̄ς.

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

Ο δῑκωπ.

Deacon.

Τας κεφαλ̄ας τ̄λεωπ.

[Bow down] your heads.

Ο Ιερε̄ς.

Priest.

Ἡ̄σοκ πο̄ς: πιεοπο-
 γεπης.

Thou, Lord, art the Only-begotten.

Ο δῑκοπος.

Deacon.

Πετα φοβοτ θεου
 προσχωεεπ.

Bow ye down with fear before God.

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.

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

ΠΙΟΤΗΒ ΕΡΑΓΙΑΖΙΠ
Ε ΠΙΛΕΩΟΥ ΕΣΧΩ Ε-
ΛΕΟΟ.

ΕΙΟ ΠΑΤΕΡ ΑΓΙΟΟ.

ΕΙΟ ΥΙΟΟ ΑΓΙΟΟ.

ΕΠ ΠΝΕΥΜΑ ΑΓΙΟΟ.

ΙΤΑ ΑΧΩ ΨΑΛΛΕΟΟ
ΡΠ ΟΛΕΟΥ Ε ΦΤ ΘΕΠ
ΠΝΕΘΤΑΒ.

ΗΤΕ ΠΙΛΑΟΟ ΤΗΡΥ ΟΙ
ΠΟΛΕΟΥ ΕΒΟΛΘΕΠ ΠΙ-
ΛΕΩΟΥ: ΕΡΕ ΠΙΔΙΑΚΩΠ
ΕΡΨΑΛΙΠ Η ΤΑΙΨΑΛΙ:
ΗΧΟΟ ΒΑΤΟΟ.

ΦΤ ΦΗ ΕΤΟΥΤΩΟΥ
ΠΑΥ ΘΕΠ ΠΟΟΠΗ ΗΤΕ
ΠΝΕΘΤΑΒ: ΦΗ ΕΤΡΕΕ-
ΟΙ ΡΙΧΕΠ ΠΙΧΕΡΟΥΒΙΕ:
ΑΥΙ ΑΥΟΥΩΠΡ ΠΑΠ
ΕΒΟΛ. ΕΤΑ ΙΩΑΝΝΗΟ
ΠΑΥ ΕΡΟΥ ΕΣΠΝΟΥ ΕΧΕΠ
ΠΙ ΙΟΡΔΑΠΗΟ: ΕΒΙ ΟΛΕΟ
ΕΒΟΛ ΡΙΤΟΥΤΥ ΑΥΟΑΧΙ
ΠΕΕ ΠΙΛΑΟΟ ΧΕ ΙΟ ΠΙ-
ΡΗΒ ΗΤΕ ΦΤ: ΦΗ ΕΤΩ-
ΛΙ ΕΕ ΦΠΟΒΙ ΕΕ ΠΙΚΟ-
ΛΕΟΟ: ΦΑΙ ΠΕ ΦΗ ΕΤΑΙ-

xoc eobntcy: xecynnot
 eenepcwi. Hooq
 eopaeec ehnoot ζ en
 onpetee ecytab.
 Anok aipar aieree-
 ope. xe fdi pe pynri
 e f. Hecfcbw nxe
 Iwainnc ecyaw eeeoc
 e pilacoc: xe anok an
 pe pxc: alla eynnot
 eenepcwi. Fn ete
 n f epcwa an ecyai e
 piwouti nte pecba-
 latx: ntoo eopaeec
 ehnoot: ζ en onpet-
 ee ecytab: peee on-
 xraee. Twbge e pcc
 egrni exwn piprocro-
 eoc e baptictnc
 Iwainnc pircyfwec
 ntecyxa nenpobi nan
 ebol.

Onetxh e pixip-
wepgeoot ζ en n ζ ae:
ete tdi te eenepc
e pixipbi eepiceoot.

Tenwepgeoot n-
 totk pcc f f xe ak-

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

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.

ερεπερπεεεψα ιηωκ
 εβολ ε παιεεεστηρι-
 ον εθοταβ : τεπτηρο
 οτορ τεπτωβρ ε-
 ελοκ πιεειρωεει : ερι-
 καταξιοιη παη ε
 πτορβο ηπεψτηχη :
 πεε τεεεεκαθαροε
 ηωεεεετικον ητεπ-
 ψωπι η εταεπι εβολ-
 εεν οτορ πιεεν η
 ελοφ. Οτορ εριοτω-
 ιηη η πεψτηχη : πεε
 πεεποεε εκεεωρη παη
 η τηηωεεε ητε παι-
 εεεεεστηριον : οτορ
 εκεεεε εεωιτ εεαχηη
 εεεεεεε πιεεεεεε
 εεεεεεε εηη εεεεεε η
 εεεεε. Χε ερε πιωου
 ερηρηηη ηακ ηχς πεε-
 ποεεε : πεε πεεεωτ η
 εεεεεεε : πεε πιηηε
 εεεεεεε ηρηεεεεεεεε :
 οτορ η εεεεεεεεεε
 πεεεεεε. Τηου πεεε
 ηεεεεε πιεεε.

ΑΚΟΛΟΥΘΙΑ
ΤΟΥ
ΜΕΓΑΛΟΥ ΑΓΙΑΣΜΟΥ
ΤΩΝ ΑΓΙΩΝ ΘΕΟΦΑΝΕΙΩΝ.

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

Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων καὶ τῶν ἰδίων ναμάτων ἐπέχει τὸ βoῶ λέγουσα· Δεῦτε λάβετε πάντες, Πνεῦμα σοφίας, Πνεῦμα συνέσεως, Πνεῦμα φόβου θεοῦ, τοῦ ἐπιφανέντος Χριστοῦ. καὶ τῶν ἰδίων ναμάτων ἐπέχει τὸ ρεῦμα Δεσπότην ὄρων ῥυπτόμενον.

Σήμερον τῶν ὑδάτων, ἀγιάζεται ἡ φύσις· καὶ ῥήγγυται ὁ Ἰορδάνης, ὡς ἄνθρωπος ἐν ποταμῷ, ἦλθες Χριστέ 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 φωινὴν τοῦ βοῶντος ἐν τῇ ἐρήμῳ. Ἐτοιμάσατε τὴν ὁδὸν τοῦ Κυρίου· ἦλθες Κύριε, μορφὴν δούλου λαβὼν, βάπτισμα αἰτῶν, ὁ μὴ γνοὺς ἁμαρτίαν. Εἶδοσάν σε ὕδατα, καὶ ἐφοβήθησαν σύντρομος γέγονεν ὁ Πρόδρομος, καὶ ἐβόησε λέγων· Πῶς φωτίσει ὁ λύχνος φῶς; πῶς χειροθετήσῃ ὁ δούλος τὸν Δεσπότην; Ἁγιάσον ἐμὲ καὶ τὰ ὕδατα Σωτήρ, ὁ αἶρων τοῦ κόσμου τὴν ἁμαρτίαν.

Καὶ εὐθὺς τὰ Ἀναγνώσματα.

Προφητείας Ἡσαίου τὸ Ἀνάγνωσμα. Κεφ. λϛ'. Ι.

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

καὶ ἀγαλλιᾶσονται τὰ ἔρημα τοῦ Ἰορδάνου· καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ, καὶ ἡ τιμὴ τοῦ Καρμήλου· καὶ ὁ λαὸς μου ὄψεται τὴν δόξαν Κυρίου, καὶ τὸ ὕψος τοῦ θεοῦ. Ἰσχύσατε χεῖρες ἀνειμέναι, καὶ γόνατα παραλελυμένα. Παρακαλέσατε, καὶ εἶπατε τοῖς ὀλιγοψύχοις τῇ διανοίᾳ· Ἰσχύσατε, καὶ μὴ φοβείσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι, καὶ ἀνταποδώσει· αὐτὸς ἤξει καὶ σώσει ἡμᾶς. Τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὄτα κωφῶν ἀκούσονται. Τότε ἀλείται χλωδὸς ὡς ἔλαφος, καὶ τρανὴ ἔσται γλῶσσα μογιάλων· ὅτι ἐβράγη ἐν ἐρήμῳ ὕδωρ, καὶ φάραγξ ἐν γῇ διψῶση. Καὶ ἔσται ἡ ἀνυδρὸς εἰς ἔλη, καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται·

ἐκεῖ ἔσται εὐφροσύνη ὀρνέων, ἐπαύλεις σειρήνων, καὶ καλάμη, καὶ ἔλη. Καὶ ἔσται ἐκεῖ ὁδὸς καθαρὰ, καὶ ὁδὸς ἀγία 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 ἀναβῆθῃ εἰς αὐτήν, οὐδὲ μὴ εὔρεθῇ ἐκεῖ· ἀλλὰ πορεύσονται ἐν αὐτῇ λελυτρωμένοι, καὶ συνηγμένοι ὑπὸ Κυρίου. Καὶ ἀποστραφήσονται καὶ ἤξουσιν εἰς Σιών μετ' εὐφροσύνης καὶ ἀγαλλιᾶσεως· καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν· ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν αἴνεσις, καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήψεται αὐτούς· ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός.

Προφητείας Ἡσαίου τὸ Ἀνάγνωσμα. Κεφ. νε'. Ι.

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. Ἴνα τί τιμᾶσθε ἀργυρίου ἐν οὐκ ἄρτοις; καὶ ὁ μόχθος ἡμῶν οὐκ εἰς πλησμονήν; Ἀκούσατέ μου, καὶ φάγεσθε ἀγαθά, καὶ ἐντρύφῃσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. Προσέχετε τοῖς ὤσιν ὑμῶν, καὶ ἐπακολουθεῖτε ταῖς ὁδοῖς μου·

εἰσακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν· καὶ διαθήσομαι ὑμῖν Διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Ἴδου μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν, ἄρχοντα καὶ προστάσσοντα ἐν ἔθνεσιν. Ἴδου ἔθνη, ἃ οὐκ οἶδασί σε, ἐπικαλέσονται σε· καὶ λαοὶ οἳ οὐκ ἐπίστανταί σε, ἐπὶ σέ καταφεύξονται, ἕνεκεν Κυρίου τοῦ Θεοῦ σου, καὶ τοῦ ἁγίου Ἰσραὴλ, ὅτι ἐδόξασέ σε. Ζητήσατε τὸν

Κύριον, καὶ ἐν τῷ εὗρισκεν αὐτόν, ἐπικαλέσασθε· ἦνίκα δ' ἂν ἐγγίξῃ ὑμῖν, ἀπολιπέτω ὁ ἀσεβῆς τὰς ὁδοὺς αὐτοῦ, καὶ ἀνὴρ ἄνομος τὰς βουλάς 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 ὁδοὶ μου, λέγει Κύριος. Ἄλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδὸς μου ἀπὸ τῶν ὁδῶν ὑμῶν, καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου. Ὡς γὰρ ἂν καταβῆ ἕτερός, ἢ χιῶν ἐκ τοῦ οὐρανοῦ, καὶ οὐ μὴ ἀποστραφῆ, ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ, καὶ ἐκβλαστήσῃ,

καὶ δῶ σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν· οὕτως ἔσται τὸ ῥῆμά μου· ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου· οὐ μὴ ἀποστραφῆ πρὸς με κενὸν ἕως ἂν τελεσθῇ ὅσα ἂν ἠθέλησα, καὶ εὐδώσω τὰς ὁδοὺς 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 ἐπικροτήσῃ τοῖς κλάδοις. Καὶ ἀντὶ σῆς στοιβῆς, ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονίξεως, ἀναβήσεται μυρσίνη· καὶ ἔσται Κυρίῳ εἰς ὄνομα, καὶ εἰς σημεῖον αἰώνιον, καὶ οὐκ ἐκλείψει.

Προφητείας Ἡσαίου 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, ἀναγγεῖλατε ἐν τοῖς ἔθνεσι τὰ ἔνδοξα αὐτοῦ, μιμησθεσθε, ὅτι

ὑψώθη τὸ ὄνομα αὐτοῦ· Ὑμνήσατε τὸ ὄνομα Κυρίου, ὅτι ὑψηλὰ ἐποίησεν· ἀναγγεῖλατε 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 φωτισμὸς μου καὶ σωτήρ μου.

Στιχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Ὁ Ἀπόστολος.

Πρὸς Κορινθίους Α΄ Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα. Κεφ. Γ΄. Ι.

Ἄδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν, ὅτι οἱ Πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον. Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ. Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον. Καὶ πάντες τὸ

αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.

Ἄλληλουῖα. 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 Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους

τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡσεὶ περιστεράν, καταβαῖνον ἐπ’ αὐτόν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Καὶ εὐθὺς ὁ Διάκονος.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς Κύριε ἐλέησον.

Ἐπὲρ τῆς ἀνωθεν εἰρήνης, κ.τ.λ.
Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.
Ἐπὲρ τοῦ ἁγίου Οἴκου τούτου.
Ἐπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος).
Ἐπὲρ τῆς ἁγίας Μονῆς (ἡ Πόλεως) ταύτης, πάσης πόλεως χώρας.
Ἐπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων.
Ἐπὲρ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο. τῇ δυνάμει καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσει τοῦ Ἁγίου πνεύματος, τοῦ Κυρίου δεηθῶμεν.
Ἐπὲρ τοῦ καταφοιτῆσαι τοῖς ὕδασι τούτοις, τὴν καθαρτικὴν τῆς ὑπερουσίου Τριάδος ἐνεργεῖαν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ δωρηθῆναι αὐτοῖς τὴν χάριν τῆς ἀπολυτρώσεως τὴν εὐλογίαὶν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν.

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

Ἐπὲρ τοῦ γενηθῆναι τὸ ὕδωρ τοῦτο, ἀγιασμοῦ δῶρον, ἀμαρτημάτων λυτήριον, εἰς ἴασις ψυχῆς καὶ σώματος, καὶ πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ γενέσθαι αὐτό, ὕδωρ ἀλλόμενον εἰς ζωὴν αἰώνιον, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἀναδειχθῆναι αὐτό, ἀποτρόπαιον πάσης ἐπιβουλῆς ὀρατῶν καὶ ἀοράτων ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν ἀντλούντων καὶ ἀρο-

μένων ἐξ αὐτοῦ, εἰς ἀγιασμόν οἴκων, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ γενέσθαι αὐτό, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων πᾶσι τοῖς ἀρνομένοις πίστει, καὶ μεταλαμβάνουσιν ἐξ αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ καταξιοθῆναι ἡμᾶς, ἐμπλησθῆναι ἀγιασμοῦ, διὰ τῆς τῶν ὑδάτων τούτων μεταλήψεως, τῇ ἀοράτῳ ἐπιφανείᾳ τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

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

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

Ἄντιλαβοῦ, 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 πρόσ-

δεξαι ἡμᾶς, μεγαλωσύνην καὶ εὐχαριστίαν σοι προσάγοντας, ἐπὶ τοῖς ἀπ' αἰῶνος θαυμαστοῖς σου μεγαλοουργήμασι, καὶ τῇ ἐπ' ἐσχάτων τῶν αἰώνων σωτηρίῳ σου οικονομίᾳ· ἐν ἧ τὸ ἀσθενὲς ἡμῶν καὶ πτωχὸν περιβαλλόμενος φύραμα, καὶ τοῖς τῆς δουλείας μέτροις συγ-

κατιών, ὁ τῶν ἀπάντων βασιλεύς, ἔτι καὶ δουλικῇ χειρὶ ἐν τῷ Ἰορδάνῃ βαπτισθῆναι κατεδέξω, ἵνα, τὴν τῶν ὕδατων φύσιν ἀγιάσας ὁ ἀναμάρτητος, ὁδοποιήσῃς ἡμῖν τὴν δι' ὕδατος καὶ Πνεύματος ἀναγέννησιν, καὶ πρὸς τὴν πρώτην ἡμᾶς ἀποκαταστήσῃς ἐλευθερίαν. Οὕτινος θείου Μυστηρίου τὴν ἀνάμνησιν ἐορτάζοντες, δεόμεθά σου, Δέσποτα φιλόανθρωπε· Ἐάνον 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 ἀμαρτωλῶν εὐπρόσδεκτον γενέσθαι τῇ σῇ ἀγαθότητι, καὶ τὴν εὐλογίαν σου δι' αὐτοῦ ἡμῖν τε, καὶ παντὶ τῷ πιστῷ σου χαρισθῆναι Λαῷ, εἰς δόξαν τοῦ ἀγίου καὶ προσκυνητοῦ σου ὀνόματος.

Σοὶ γὰρ πρέπει πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Καὶ εἰπὼν καθ' ἑαυτὸν τό, Ἄμην, τοῦ Διακόνου ἤδη πεπληρωκότος τὴν Συναπτὴν, ἄρχεται ὁ Ἱερεὺς μεγαλοφώνως τῆς ἐπομένης Εὐχῆς¹.

Ποίημα Σωφρονίου Πατριάρχου Ἱεροσολύμων.

Τριάς ὑπερούσιε, ὑπεράγαθε, ὑπέρθεε, παντοδύναμε, παντεπίσκοπε, ἀόρατε, ἀκατάληπτε, δημιουργε τῶν νοερῶν οὐσιῶν, καὶ τῶν λογικῶν φύσεων, ἡ ἔμφυτος ἀγαθότης, τὸ φῶς τὸ ἀπρόσιτον, τὸ φωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, λάμψον κάμοι τῷ ἀναξίῳ δούλῳ σου· φώτισόν μου τῆς διανοίας τὰ ὄμματα, ὅπως ἀνμνησῶ 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 Ἄγιόν σου Πνεῦμα· ἀλλὰ συγχώρησόν μοι ἀκατακρίτως βοᾶν σοι, καὶ λέγει καὶ νῦν, Ὑπεράγαθε·

Δοξάζομέν σε, Δέσποτα φιλόανθρωπε, παντοκράτορ, προαιώνιε βασιλεῦ.

¹ Ἡ παρούσα Εὐχὴ ἀναγινώσκεται μὲν παρά τισιν· ἐν δὲ τῇ μεγάλῃ Ἐκκλησίᾳ καὶ τῷ ἀγίῳ Ὅρει οὐ λέγεται. Σὺ δὲ εἰ οὐ βούλη, μετάβηθι εὐθὺς μετὰ τὴν Ἐκφώνησιν εἰς τό, Μέγας εἰ Κύριε.

Δοξαζομέν σε τὸν κτίστην καὶ δημιουργὸν τοῦ παντός.

Δοξαζομέν σε, Υἱὲ τοῦ θεοῦ Μονογενές, τὸν ἀπάτορα ἐκ Μητρός, καὶ ἀμήτορα ἐκ Πατρός· ἐν γὰρ τῇ προλαβούσῃ Ἑορτῇ, νηπίόν σε εἶδομεν· ἐν δὲ τῇ παρούσῃ, τέλειόν σε ὀρώμεν, τὸν ἐκ τελείου τέλειον ἐπιφανέντα θεὸν ἡμῶν.

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

Σήμερον ἡ χάρις τοῦ Ἁγίου Πνεύματος, ἐν εἶδει περιστερᾶς, τοῖς ὕδασι ἐπεφοίτησε.

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

Σήμερον ἡ σελήνη λαμπραῖς ταῖς ἀκτίσι τῷ κόσμῳ συνεκλαμπρύνεται.

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

Σήμερον αἱ νεφέλαι ὑετὸν δικαιοσύνης τῇ ἀνθρωπότητι οὐρανόθεν δροσιζοῦσι.

Σήμερον ὁ ἄκτιστος ὑπὸ τοῦ ἰδίου πλάσματος βουλῇ χειροθετεῖται.

Σήμερον ὁ Προφήτης καὶ

Πρόδρομος, τῷ Δεσπότη προσέρχεται, ἀλλὰ τρόμῳ παρίσταται, ὀρών θεοῦ πρὸς ἡμᾶς συγκατάβασιν.

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

Σήμερον ρεῖθροις μυστικοῖς πᾶσα ἡ κτίσις ἀρδύεται.

Σήμερον τὰ τῶν ἀνθρώπων πταίσματα τοῖς ὕδασι τοῦ Ἰορδάνου ἀπαλείφονται.

Σήμερον ὁ Παράδεισος ἠνέψκται τοῖς ἀνθρώποις, καὶ ὁ τῆς δικαιοσύνης Ἥλιος καταυγάζει 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 θεογονίας καταυγαζόμεθα.

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

Σήμερον λαμπαδοφεγγεῖ πᾶσα ἡ κτίσις ἄνωθεν.

Σήμερον ἡ πλάνη κατήρηγται, καὶ ὁδὸν ἡμῖν σωτηρίας ἐργάζεται ἡ τοῦ Δεσπότη ἐπέλευσις.

Σήμερον τὰ ἄνω τοῖς κάτω συνορτάζει, καὶ τὰ κάτω τοῖς ἄνω συνομλεῖ.

Σήμερον ἡ ἱερά καὶ μεγαλόφωνος τῶν Ὁρθοδόξων πανήγυρις ἀγάλλεται.

Σήμερον ὁ Δεσπότης πρὸς τὸ βάπτισμα ἐπέιγεται, 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 γῆ καὶ θάλασσα τὴν τοῦ κόσμου χαρὰν ἐμερίσαντο, καὶ ὁ κόσμος εὐφροσύνης πεπλήρωται.

Εἶδοσάν σε ὕδατα, ὁ Θεός, εἶδοσάν 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 εἶδει περιστερᾶς κατερχόμενον, καὶ περιϋπτάμενόν σοι. Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω, ὁρῶν τὸν ἀόρατον ὀραθέντα, 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 παραγεγόμενον, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· αὐτὸν δὲ τὸν τῆς παρκοῆς θάνατον, καὶ τὸ τῆς πλάνης κέντρον, καὶ τὸν τοῦ Ἄιδου σύνδεσμον ἐν τῷ Ἰορδάνῃ βυθίσαντα, καὶ Βάπτισμα σωτηρίας τῷ κόσμῳ δωρησάμενον. Ὅθεν καγὼ ὁ ἁμαρτωλὸς καὶ ἀνάξιος δούλός σου, τὰ μεγαλεῖα τῶν θαυμάτων σου διηγούμενος, συνεχόμενος φόβῳ, ἐν κατανίξει βοῶ σοι.

Καὶ εὐθὺς γεγωνεῖται 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 σῶ κράτει συνέχεις τὴν κτίσιν, καὶ τῇ σῇ προνοίᾳ διοικεῖς τὸν κόσμον. Σὺ ἐκ τεσσάρων στοιχείων τὴν

κτίσιν συναρμόσας, τέτταρσι καιροῖς τὸν κύκλον τοῦ ἐνιαυτοῦ ἐστειφάνωσας. Σὲ τρέμουνσι 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 δέρβιν·

σὺ ἐστερέωσας τὴν γῆν ἐπὶ τῶν ὑδάτων· σὺ περιετείχισας τὴν θάλασσαν ψάμμῳ· σὺ πρὸς ἀναπνοῆς τὸν ἀέρα ἐξέχεας. Ἀγγελικαὶ Δυνάμεις σοὶ λειτουργοῦσιν, οἱ τῶν Ἀρχαγγέλων χοροὶ σὲ προσκυνοῦσι· τὰ πολυόμματα Χερουβίμ, καὶ τὰ ἐξαπτέρυγα Σεραφίμ, κύκλῳ ἱστάμενα καὶ περιϋπτάμενα, φόβῳ τῆς ἀπροσίτου σου δόξης, κατακαλύπτεται. Σὺ γάρ, Θεὸς ὢν ἀπείραγτος, ἀναρχὸς τε καὶ ἀνέκφραστος, ἦλθες ἐπὶ τῆς γῆς, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· οὐ γὰρ ἔφερες Δέσποτα, διὰ σπλάγχνα ἐλέους σου, θεῶσθαι ὑπὸ τοῦ διαβόλου τυραννόμενον 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 ἠγίασας μήτραν τῷ τόκῳ σου· πᾶσα ἢ κτίσις ὑμνησέ σε ἐπιφανέντα. Σὺ γάρ, ὁ Θεὸς ἡμῶν, ἐπὶ τῆς γῆς ὤφθης, καὶ τοῖς ἀνθρώποις συνανεστράφης. Σὺ καὶ τὰ Ἰορδάνεια ρεῖθρα ἠγίασας, οὐρανόθεν καταπέμψας τὸ πανάγιόν σου Πνεῦμα, καὶ τὰς κεφαλὰς τῶν ἐκεῖσε ἐμφωλευόντων συνέτριψας δρακόντων. Αὐτὸς οὖν, φιλάν-

θρωπε Βασιλεῦ, πάρεσο καὶ νῦν, διὰ τῆς ἐπιφοιτήσεως τοῦ Ἁγίου σου Πνεύματος, καὶ ἀγίασον τὸ ὕδωρ τοῦτο· (ἐκ. γ.) καὶ δὸς αὐτῷ τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου. Ποίησον αὐτὸ ἀφθαρσίας πηγῆν, ἀγιασμοῦ δῶρον, ἀμαρτημάτων λυτήριον, νοσημάτων ἀλεξιτήριον, δαίμοσιν ὀλέθριον, ταῖς ἐναντίας δυνάμεσιν ἀπρόσιτον, ἀγγελικῆς ἰσχύος πεπληρωμένον. Ἴνα πάντες οἱ ἀρνούμενοι καὶ μεταλαμβάνοντες ἔχιοιεν αὐτὸ πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων, πρὸς ἰατρούριαν παθῶν, πρὸς ἀγιασμὸν οἰκῶν, πρὸς πᾶσαν ὠφέλειαν ἐπιτήδειον. Σὺ γάρ εἰ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ Πνεύματος ἀνακαινίσας τὴν παλαιωθείσαν φύσιν ὑπὸ τῆς ἀμαρτίας. Σὺ εἰ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος κατακλύσας ἐπὶ τοῖς Νῶε τὴν ἀμαρτίαν. Σὺ εἰ ὁ Θεὸς ἡμῶν, ὁ διὰ θαλάσσης ἐλευθέρωσας ἐκ τῆς δουλείας Φαραῶ, διὰ Μωϋσέως, τὸ γένος τῶν Ἑβραίων. Σὺ εἰ ὁ Θεὸς ἡμῶν, ὁ διαβρῆξας πέτραν ἐν ἐρήμῳ, καὶ ἐβρῆξαν ὕδατα, καὶ χεῖμαρροι κατεκλύσθησαν, καὶ διψῶντα τὸν Λαόν σου κορέσας. Σὺ εἰ ὁ Θεὸς ἡμῶν, ὁ δι' ὕδατος καὶ πυρός, διὰ τοῦ Ἥλιου, ἀπαλάξας τὸν Ἰσραὴλ ἐκ τῆς πλάνης

τοῦ Βάαλ. Αὐτὸς καὶ νῦν, Δέσποτα, ἀγίασον τὸ ὕδωρ τοῦτο, τῷ Πνεύματί σου τῷ Ἁγίῳ. (ἐκ. γ΄.) Δὸς πᾶσι τοῖς τε ἀπτομέναις, τοῖς τε χριομένοις, τοῖς τε μεταλαμβάνουσι, τὸν ἀγιασμόν, τὴν εὐλογία, τὴν κάθαρσιν, τὴν ὑγίαν. Καὶ σῶσον, Κύριε, τοὺς δούλους σου, τοὺς πιστοὺς βασιλεῖς ἡμῶν. (ἐκ. γ΄.) Καὶ φύλαξον αὐτοὺς ὑπὸ τὴν σκέπη σου ἐν εἰρήνῃ ὑπόταξον ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμον 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 ὀρωμένων, καὶ διὰ ἀοράτων, δοξάζηται σου, τὸ πανάγιον ὄνομα, σὺν τῷ Πατρὶ, 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 ἐπέუχεται μυστικῶς.

Κλίνον, Κύριε, τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν· ὁ ἐν Ἰορδάνῃ βαπτισθῆναι καταδεξάμενος, καὶ ἀγίαςας τὰ ὕδατα, εὐλόγησον πάντας ἡμᾶς, τοὺς διὰ τῆς κλίσεως τοῦ ἑαυτῶν ἀυχένος σημαίνοντας τὸ τῆς δουλείας πρόσχημα· καὶ

καταξίωσον ἡμᾶς, ἐμπλησθῆναι τοῦ ἀγιασμοῦ σου, διὰ τῆς τοῦ ὕδατος τούτου μεταλήψεώς τε καὶ ῥαντισμοῦ· καὶ γενέσθω ἡμῖν, Κύριε, εἰς ὑγίαν ψυχῆς τε καὶ σώματος.

Ἐκφώνως·

Σὺ γὰρ εἶ ὁ ἀγιασμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπωμεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ,

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

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

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

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

Ἦχος πλ. β΄.

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

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

ΑΚΟΛΟΥΘΙΑ
ΤΟΥ
ΜΙΚΡΟΥ ΑΓΙΑΣΜΟΥ.

Εὐλόγησαντος τοῦ Ἱερέως, λέγομεν τὸν ΡΜΒ'. Ψαλμὸν, Κύριε, εἰσάκουσον
τῆς προσευχῆς μου. Ἐἴτα τό, Θεὸς Κύριος, καὶ τὰ παρόντα

Τροπάρια ᾠχος δ'.

Τῇ Θεοτόκῳ ἐκτενωῶς νῦν προσ-
δράμωμεν, ἁμαρτωλοὶ καὶ ταπει-
νοί, καὶ προσπέσωμεν ἐν μετα-
νοίᾳ, κράζοντες ἐκ βάθους ψυχῆς·
Δέσποινα βοήθησον ἐφ' ἡμῶν
σπλαγχνισθεῖσα· σπεῦσον, ἀπολ-
λύμεθα, ὑπὸ πλήθους πταισμά-
των· μὴ ἀποστρέψῃς σοὺς δού-
λους κενούς· σὲ γὰρ καὶ μόνην
ἐλπίδα κεκτήμεθα. Δόξα, τὸ
αὐτό.

Καὶ νῦν, τὸ ἐξῆς.

Οὐ σιωπήσωμεν ποτὲ Θεοτόκε,
τὰς δυναστείας σου λαλεῖν οἱ
ἀνάξιοι· εἰμὴ γὰρ σὺ προϊστάσο
πρεσβεύουσα, τίς ἡμᾶς ἐρρύσατο
ἐκ τοσούτων κινδύνων ; τίς δὲ διε-
φύλαξεν ἕως νῦν ἐλευθέρους ; οὐκ
ἀποστῶμεν Δέσποινα ἐκ σοῦ· σοὺς
γὰρ δούλους σῶξεις αἰεὶ ἐκ παν-
τοίων δεινῶν.

Καὶ τὸν Ν'. Ἐἴτα ψάλλομεν τὰ Τροπάρια ταῦτα·

ᾠχος πλ. β'. Ὁ Εἰρμός.

Ἡ τὸ χαῖρε δι' Ἀγγέλου δεξα-
μένη, καὶ τεκοῦσα τὸν Κτίστην
τὸν ἴδιον, Παρθένη σῶζε, τοὺς σὲ
μεγαλύνοντας.

Δίς.

Ἄνυμνοῦμεν τὸν Υἱὸν σου Θεοτόκε, καὶ βοῶμεν Πανάχραντε Δέσποινα· Παντὸς κίνδυνου ῥύσαι τοὺς οἰκέτας σου.

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

Γλῶσσα πάσα εὐφημῆί καὶ μακαρίζει, καὶ δοξάζει τὸν ἄχραντον τόκον σου, τῶν Ὁρθοδόξων, Μαρία Θεόνυμφε.

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

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

Ζώωσόν με ἡ τεκούσα ζωοδότην, καὶ σωτήρα· σῶσον ταῖς πρεσβείαις σου, εὐλογημένη ἐλπίς τῶν ψυχῶν ἡμῶν.

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

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

Ἰλεῶν μοι τὸν Κριτὴν τε καὶ Υἱὸν σου, ἐπταικότι ὑπὲρ πάντα ἄνθρωπον, ταῖς σαῖς πρεσβείαις ἀπέργασαι Δέσποινα.

Καταχρέως ἐκβοῶμέν σοι τό, Χαῖρε, Θεοτόκε, ἀγνή ἀειπάρθενε· ἐκδυσωποῦντες πρεσβείαις σου σῶζεσθαι.

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

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

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

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

Ὁ ναὸς σου Θεοτόκε ἀνεδείχθη, ἱατρείον νοσημάτων ἄμισθον, καὶ θλιβομένων ψυχῶν παραμύθιον.

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

Ῥύσαι πάσης ἀπειλῆς ἐπερ-

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 Ναῶ σου Θεοτόκε, οὐ λαμβάνει ταχέως τὴν ἴασιν, ψυχῆς ὁμοῦ τε καὶ σώματος ἄχραντε;

Ὑπὸ πάντων δυσωπούμενος οἰκτίρμων, τῶν Ἁγίων καὶ τῶν ἄνω Τάξεων, ἰλάσθητί μοι διὰ τῆς Τεκούσης σε.

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

Χαῖρε κόσμου ἰλαστήριον 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 Προδροῦμου 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 στηρίγμα.

Δόξα.

Τὸν Πατέρα καὶ Υἱὸν δοξολογοῦμεν, καὶ τὸ Πνεῦμα τὸ Ἅγιον

λέγοντες· Τριάς ἀγία σῶσον τὰς ψυχὰς ἡμῶν.

Καὶ νῦν. Θεοτοκίον.

Ἡ ἀρρήτως ἐπ' ἐσχάτων συλλαβούσα, καὶ τεκούσα τὸν Κτίστην τὸν ἴδιον, Παρθένε σῶζε τοὺς σέ μεγαλύνοντας. Τῆς εὐσπλαγχνίας τὴν πύλην ἀνοιξον ἡμῖν,

εὐλογημένη Θεοτόκε· ἐλπίζοντες εἰς σέ μὴ ἀστοχίσωμεν· 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 ἀγιάζων, καὶ ὁ δίκαιος ἡμᾶς ἀναμένει Κριτής· ἀλλ' ἐπίστρεψον ψυχὴ πρὸς μετάνοιαν, ὡς ἡ Πόρνη κράζουσα σὺν δάκρυσιν· Κύριε ἐλέησόν με.

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

Παρθένοσ ἔτεκες ἀπειρόγαμε, καὶ Παρθένοσ ἔμεινας Μήτηρ ἀνύμφευτε, Θεοτόκε Μαρία· Χριστὸν τὸν Θεὸν ἡμῶν ἰκέτεε, 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 φωτισμὸς μου καὶ σωτήρ μου.

Στίχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Ὁ Ἀπόστολος.

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

Ἄδελφοί, ὁ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελ-

φοὺς αὐτοὺς καλεῖν, λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω

σε. Καὶ πάλιν Ἐγὼ ἔσομαι πεποithώς ἐπ' αὐτῶ. Καὶ πάλιν Ἰδοὺ ἐγὼ καὶ τὰ παιδιά, ἃ μοι ἔδωκεν ὁ Θεός. Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκε 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 ὦφευε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται, καὶ πιστὸς Ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ Λαοῦ· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Ἄλληλουῖα. Ἐξηρεύετο ἡ καρδία μου.

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

Τῷ καιρῷ ἐκείνῳ, ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ, κολυμβήθρα, ἢ ἐπιλεγομένη Ἐβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν;

ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινε ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάραττε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιῆς ἐγένετο, ᾧ δήποτε κατείχετο νοσήματι.

Εἶτα ὁ Διάκονος τὰ Εἰρημικά.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορὸς Κύριε ἐλέησον.

Ἐπεὶ τῆς ἀνωθεν εἰρήνης.
Ἐπεὶ τῆς εἰρήνης τοῦ σύμπαντος.
Ἐπεὶ τοῦ ἁγίου Οἴκου τούτου.
Ἐπεὶ τοῦ Ἀρχιεπισκόπου ἡμῶν.
Ἐπεὶ τῶν εὐσεβειστῶν.
Ἐπεὶ τῆς Πόλεως ταύτης.
Ἐπεὶ εὐκρασίας ἀέρος.

Ἐπεὶ πλεόντων, ὀδοιπορούντων.
Ἐπεὶ τοῦ ἁγιασθῆναι τὸ ὕδωρ τοῦτο, τῇ δυνάμει, καὶ ἐνεργείᾳ, καὶ ἐπιφοιτήσει τοῦ ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.
Ἐπεὶ τοῦ καταφοιτῆσαι τῷ ὕδατι

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

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

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

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

Ἐπεὶ 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.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως.

Ἄντιλαβοῦ, σῶσον, ἐλέησον. Τῆς Παναγίας, ἀχράντου.

Ὁ Ἱερεὺς ἐκφώνως·

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, 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' ὑγιάν τῷ σώματι ἀληθῆ ὀρέγων, καὶ λέγων· Ἴδε

ὑγιῆς γέγονας, μηκέτι ἀμάρτανε. Ἄλλα καὶ ἐκ πηλοῦ ζῶντας ὀφθαλμοὺς εἰργάσω, καί, νύψασθαι κελεύσας, τὸ φῶς οἰκῆσαι παρεσκεύασας λόγῳ· ὁ τὰς τῶν ἐναντίων παθῶν σπιλάδας ταράττων, καὶ τὴν τοῦ βίου τούτου ἀλμυρὰν θάλασσαν καταστείλας, καὶ τὰ ἀχθηφόρα τῶν ἡδονῶν κατευνάσας κύματα· αὐτὸς φιλόανθρωπε βασιλεῦ, ὁ δοὺς ἡμῖν χινοφεγγῶτον φορέσαι στολὴν ἐξ ὕδατος 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-

ποτα δεόμεθα Ἐπίσκεψαι ἡμῶν, ἀγαθέ, τὴν ἀσθένειαν, καὶ ἴασαι ἡμῶν τὰς νόσους ψυχῆς τε καὶ σώματος, τῷ ἑλέει σου· πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίας τῶν τιμίων ἐπουραίων 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 Τριμυθούτου, 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 Κοσμά 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 ὑγίαν, καὶ τῇ δουλικῇ, σου ταύτῃ τῶν Χριστιανῶν πολιτείᾳ ποιήσον κατὰ πάντα ἐπιεικεῖς. Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς Ὀρθόδοξων, 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 εὐχεσθαι ὑπὲρ αὐτῶν. Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ καὶ θλίψεσιν ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς κατὰ τὸ μέγα σου ἔλεος, πάσης ἀνάγκης βύομενος.

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

παναγίω, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.

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

Καὶ λέγει ὁ Ἱερεὺς τὴν Εὐχὴν ταύτην μυστικῶς.

Κλίνον, Κύριε, τὸ οὖς σου, καὶ ἐπάκουσον ἡμῶν, ὁ ἐν Ἰορδάνῃ βαπτισθῆναι καταδεξάμενος, καὶ ἀγιάσας 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 σωματίων 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, κατὰ γων 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 καὶ παρέχουσα ἰάματα, τοῖς ἐν ποίησον Θεοτόκε Παρθένε, παρὸ πίστει λαμβάνουσι τὴν εὐλογίαν σου ἅπαντες ἡμῶν, σου Ἀχραντε.

Εἶτα ἀσπάζεται ὁ Ἱερεὺς τὸν τίμιον Σταυρόν, ὡσαύτως καὶ πᾶς ὁ λαός, εἶθ' οὕτω ῥαντίζει πάντα τὸν λαόν, καὶ τὴν Μοῆν μετὰ τοῦ Ἀγιάσματος.

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

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

ἀενάου πηγῆς τοῦ Σωτήρος
Χριστοῦ. Φησὶ γὰρ πρὸς ὑμᾶς
ὁ Κύριος, ὡς ὁμοζήλους τῶν
Ἀποστόλων· Ἴδου δέδωκα ἡμῖν
τὴν ἐξουσίαν, κατὰ πνευμάτων
ἀκαθάρτων, ὥστε αὐτὰ ἐκβάλλειν,
καὶ θεραπεύειν πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν. Διὸ τοῖς προσ-
τάγμασιν αὐτοῦ καλῶς πολιτευσά-
μενοι, δωρεὰν ἐλάβετε, δωρεὰν
παρέχετε, ἰατρεύοντες τὰ πάθη
τῶν ψυχῶν, καὶ τῶν σωματῶν
ἡμῶν.

Δόξα, καὶ νῦν. Θεοτοκίον.

Νεῦσον παρακλήσεσι σῶν ἱκε-
τῶν Πανάμωμε, παύουσα δεινῶν
ἡμῶν ἐπαναστάσεις, πάσης θλίψ-
εως ἡμᾶς ἀπαλλάττουσα· σὲ γὰρ
μόνην ἀσφαλῆ, καὶ βεβαίαν ἄγκυ-
ραν ἔχομεν, καὶ τὴν σὴν προστα-
σίαν κεκτήμεθα· μὴ αἰσχυρθῶμεν
Δέσποινα, σὲ προσκαλούμενοι·
Σπεῦσον εἰς ἱκεσίαν τῶν σοὶ πισ-
τῶς βοώντων· Χαῖρε Δέσποινα, ἡ
πάντων βοήθεια, χαρά, καὶ σκέπη,
καὶ σωτηρία τῶν ψυχῶν ἡμῶν.
Καὶ τό, Δέσποινα πρόσδεξαι, τὰς
δεήσεις τῶν δούλων σου.

Ἄξιολογος· Ἐλέησον ἡμᾶς ὁ Θεός.

*Ἐπι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υγείας.

Ἄξιολογος· Ἐπάκουσον ἡμῶν ὁ Θεός.

Καὶ ποιεῖ Ἀπόλυσις.

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art, magic, *read* art magic,
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Psalm xxvii. 1 *read* Psalm xxvi. 2
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