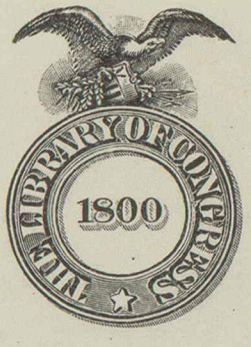
BX
1377
.E9



Class BX 137

Book .E9 C.

The Rites

OF THE

Coptic Church.

DAVID NUTT.

THE RITES

OF THE

COPTIC CHURCH.

The Order of Baptism

AND

The Order of Matrimony

ACCORDING TO THE USE OF THE COPTIC CHURCH.

TRANSLATED FROM COPTIC MSS.

BY

B. T. A. EVETTS.

LONDON:
DAVID NUTT, 270–71 STRAND, W.C.
1888.

BX137
.E9

124577

Prefatory Note.

THE translator has prepared versions of the remaining Coptic Rites, which will be published immediately, should the Public accord a favourable reception to the present little volume.

Introduction.

Introduction.

THE text of the Coptic Ritual and Pontifical was published by Tuki in 1761–1763. Latin translations of the Coptic Rites are to be found in Denzinger, *Ritus Orientalium.* An English translation, however, has never appeared, and therefore the present versions have been prepared from Coptic MSS., beginning with the Orders of Baptism and Matrimony, to be followed by the Rites of Ordination, Extreme Unction, and other occasional services. The various readings of MSS. are not noticed, since the present is not a critical edition. The differences that exist, however, do not at all affect the principal portions of the rites, and are unimportant. As the Copts of Cairo have recently printed the Liturgies and the Morning and Evening Incense with the sanction of their Patriarch, it may be expected that an authorized text of the Ritual will also speedily appear, and there will then be no doubt as to the existing usage in every particular.

The rites of the ancient churches gradually developed out of primitive usage, until at a certain period they assumed their final form. This period would seem to be for the Copts about the time of the Mahometan invasion. Yet for centuries before they cannot have been materially different, as the Ethiopic rites would seem to prove. The Ethiopians received their Ritual with their Christianity from the Egyptians about A.D. 330, and they have ever since been subject in religious matters to the Alexandrian Bishop. Yet the independence of the Coptic and Ethiopic formularies is proved by their differences, while their great antiquity in the main is shown by their similarity. The Coptic rites, compared with the Greek, show the distinct lines of development followed from the first by the two great ecclesiastical centres of Constantinople and Alexandria, and since the schism of A.D. 451 neither church has communicated with or borrowed from the other. Yet the similarities and even the verbal identities of many phrases and petitions show that the Christian ceremonial was conducted throughout the East in the fifth century in much the same manner as at present. And, more than this, even the Roman Ritual contains so many ideas, practices, and phrases identical with those of the East, that it is clear that, in spite of verbal differences, and of various additions and omissions, the ancient rituals of all the unreformed churches are monuments of Christian belief and practice, handed down with unimportant modification from the subapostolic age.

Besides this internal evidence, many practices are proved, by the allusions of early ecclesiastical writers, to be of the highest antiquity. Such are the unction at baptism; the renunciation of Satan by the catechumen, who turns to the West and raises his right hand; the wearing of the white robe and crown by the neophyte; the bestowal of the ring at betrothal, and the coronation at marriage.

Indeed nothing can have been stricter, and even sometimes, it must be admitted, more unreasoning, than the conservatism shown by all churches, and especially by the eastern churches, in the preservation of their ancient ritual. A striking instance exists, both in the East and West, in the form for the admission of catechumens. This must have been composed in the earliest missionary days of Christianity, and is solely applicable to the case of adult converts from heathenism, who are thereby admitted to a course of instruction in Christian doctrine, with a view to their subsequent baptism. Yet at the present day it forms the first part of the baptismal office, and is solemnly read over young infants, the children of Christian parents.

At a very early period, too, the Greek rites of Alexandria must have been translated into Coptic, for the natives of the interior. Yet, even then, whole phrases were preserved in Greek, such as the solemn sentence pronounced by the priest at the moment of matrimonial coronation, and the sentences in which the Deacon, as Sacred Herald (ἱεροκήρυξ), bids the people pray. Later on Coptic

itself gradually died out of use,* but the religious services were still reverently recited in the ancient, now forgotten language, only rendered intelligible by an Arabic version, not always correct, written by the side of the Coptic.

The Order of Baptism † is composed of three parts—the admission to the rank of catechumen, the actual baptism, and the confirmation. The first of these parts originally took place long before baptism, a whole course of doctrinal instruction ‡ coming between. During this course the catechumens were only allowed to assist at the pro-anaphoral part of the Liturgy (the "Missa Catechumenorum"), and the moment of their dismissal is marked in the Coptic Liturgy to the present day by a prayer for them. It was the business of the subdeacon, as he is informed in the Coptic Ordination Service, to guard the church doors, and see that no catechumen remained. As throughout the East, baptism

* Coptic must have been unintelligible in Lower Egypt in the time of El Makrizi, at the beginning of the fifteenth century, as he particularly mentions that it was spoken in Upper Egypt (Gesch der Copten, edited by Wüstenfeld, pp. 104 and 139). The latest Coptic document known has just been published by M. Amélineau. It is the Martyrdom of John of Phanijoit, written A.D. 1210, by Mark, a disciple of Michael, Bishop of Pouasti or Zagazig.

† The name is not given at baptism, but on the eighth day after birth. Circumcision is sometimes practised, but has no religious significance. It is said that milk and honey are given, after communion, to the infant, as by the Ethiopians, according to the ancient custom. See Wansleben, Hist. de l'Église d'Alexandrie, 1677, p. 206; and Butler, Ancient Coptic Churches, ii. p. 273. This custom is not mentioned in the rubrics.

‡ Three years was the ordinary time, according to the Apostolic Constitutions.

is immediately followed by confirmation, administered by the Priest.

The Order of Matrimony is also composed of two parts, formerly quite distinct, namely, the betrothal, and the coronation or marriage. The marriage garland or crown is universal in Eastern Christendom. A figure of a Coptic marriage-diadem is given by Mr. Butler.* It is a band of silver-gilt ornamented in repoussé, with the inscription, "Glory to God in the Highest, and on earth Peace." Mr. Butler also gives interesting descriptions of the mode of performance of the Coptic rites.

It is remarkable that the Greek and Oriental rites are so to speak prolonged for an octave. So the neophyte wears the white garment until seven days after baptism,† when the girdle is solemnly untied by the Priest. So seven days after marriage the crown is solemnly removed.

Appropriate hymns are sung by the choir during the Coptic rites, but as they are not ordinarily given in the MSS. they are here omitted.

* Ancient Coptic Churches of Egypt, ii. p. 62.

† This was once the custom in the West, and survives in the name Dominica in Albis. Goar. Euch., p. 373.

1025
270

Rites of the Coptic Church.

The Order of Baptism.

Absolution of the mother of the child.

When a child is born the mother shall be absolved forty days (or, if the child be a girl, eighty days) after its birth. The Priest shall say the Thanksgiving (see Liturgy), and shall offer incense. Then he shall say the Epistle from St. Paul, Philippians iii. 1, &c.

Prayer before the Gospel.
Psalm l.
Gospel. St. Luke ii. 21–39.

The Priest shall say the Prayers of Consolation and the Three Petitions for Peace, for the Pope,* for Congregations. Then he shall say the Creed.

Prayer for the mother of the child.

O Lord God Almighty, Father of our Lord and God and Saviour Jesus Christ, Creator of the worlds and Ruler of our nature, who didst instruct

* *i.e.*, The Patriarch of Alexandria.

Thy servant Moses in Thy Law, and didst teach him the pure ordinance which is fitting for all women that bear children, commanding them not to approach Thy sanctuary, but to abstain until they are absolved. Now again we pray and beseech Thy Goodness, O Lover of Mankind, on behalf of this Thy handmaid who has observed Thy Law, and fulfilled Thy commands, and desires to enter Thy sanctuary, that she may worship before Thy temple, and to receive Thy life-giving sacraments. We pray and beseech Thee, O Lover of Mankind, bless this Thy handmaid, purify and deliver her from all uncleanness alien from Thy holy purity, that she may be worthy of the communion of Thy holy sacraments without falling into judgment.

Bless also, O our Master, this infant born of her; hallow, protect, and strengthen him; bring him to the full measure of age, that he may grow up according to Thy holy and blessed will; preserve and confirm him in Thy orthodox faith, in hope and charity, through Thy only-begotten Son, Jesus Christ our Lord, &c.

He shall anoint the face of the woman and her hands, saying:

The Unction of the Grace of the Holy Spirit. Amen.

He shall anoint the child also, saying:

The Holy Unction of Christ our God, and the sinless seal. Amen.

The perfection of the Grace of the Holy Spirit, and the breastplate of faith and righteousness. Amen.

The Priest shall lay his hands upon them, saying:

Be blessed.

Absolution of a woman who has given birth to a daughter.

The Thanksgiving.

The Prayer of Incense.

The Epistle of St. Paul. Romans viii. 14–17.

Psalm lxxxvii.

Gospel. St. Luke x. 38–42.

The Priest shall say the Prayer of Consolation and the Three Petitions for Peace, the Pope, and the Congregations. He shall say the Creed and the Prayer of Absolution over the mother and child.

Prayer for the Catechumens.

The Priest shall say: O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thy Goodness, O Lover of Mankind, have mercy on Thy servants the Catechumens, who have been instructed in the Faith. Confirm them in the Faith in Thee; all remains of the worship of idols cast out of their hearts; confirm in their hearts Thy law, Thy fear, Thy precepts, Thy truths, Thy holy commandments; grant that they may know the certainty of the doctrines in which they have been instructed; at the appointed time may they be worthy of the laver of new birth for the forgiveness of their sins; prepare them to be a Temple of the Holy Spirit. By the grace, &c.

The Deacon shall say: Pray ye, &c.

The Priest shall say: O Master, Lord Jesus Christ, who didst bow the heavens and come down to the earth, whose word divided the rocks with greater strength than swords, before whom the waters were troubled, and behind whom they returned to their place, heal these children who come to Thee to be instructed; reveal to them the way in which they should walk, instruct them in the grace of Thy Holy Spirit, that they may receive the incorruptible Gift of Thy Holy Spirit, and vouchsafe to them the forgiveness of their sins; and grant to them by Thy grace that they may be healed from their sins, and may be worthy of the holy baptism of new birth, that they may receive the laver of the pure baptism of Thy Holy Spirit, and may see with pure eyes and understand with certainty, giving glory to God. For Thine is the Glory with Thy Good Father and the Holy Ghost, now and for ever. Amen.

Prayer for the Oil.

The Deacon shall say: Pray ye.

The Priest shall say: O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thee, O Lover of Mankind, the one only true God with Thy only-begotten Son Jesus Christ our Lord and the Holy Ghost, that Thou wilt look upon this Thy creature of oil, and make it to be for the casting out of demons and witchcraft and magic and all the service of idols; and change it, and show it forth as the oil of the unction of Catechesis, that it may

make the soul believing. Through Jesus Christ our Lord.

The Deacon shall say: Pray ye.

The Priest shall say: O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, Thy only-begotten Word, who was crucified for us under Pontius Pilate and made the good confession, we pray and beseech Thy Goodness, O Lover of Mankind, send down Thy holy Power upon this oil; may it be an Oil of Catechesis against all the workings of the Enemy, and all witchcraft and all magic and all service of idols, that all evil things may be driven back. Through Thy only-begotten Son Jesus Christ, our Lord and God and Saviour. Thine are the Glory and the Honour with Him and the Holy Ghost for ever. Amen.

The Priest shall anoint the forehead of the Catechumen, saying:

The Oil of Catechesis of N. in the one Holy Catholic Apostolic Church of God. Amen.

The Priest shall anoint the breast and hands and back of the Catechumen, saying:

May this oil destroy all the enmity of the Enemy. Amen.

The Deacon shall say: Let us pray.

The Priest shall say: Blessed art Thou, our Master, Lord Almighty, and blessed is Thy only-

begotten Son Jesus Christ, our Lord, by whom Thou didst call all nations out of darkness into the True and Marvellous Light, and out of the error and vanity of idols to the knowledge of the Truth.

The Deacon shall say: Pray ye.

The Priest shall say: Thou hast called these Thy servants by Thy holy and blessed Name; write their names in Thy Book; count them among Thy people and among those who fear Thee; grant that they may grow in the Faith with the forgiveness of their sins; prepare them to be a temple of Thy Holy Spirit. Through Thy only-begotten Son Jesus Christ our Lord.

The Deacon shall say: Let us pray.

The* Priest shall say: Again then let us pray God Almighty, the Father of our Lord and God and Saviour Jesus Christ, on behalf of His servants who have presented their names, that He will make them worthy to receive the Grace for which they have come forward, and that they may be purified from the sin which is in the world, and may be delivered from the service of corruption. For in His hands is the power of mercy—He, the Lord, our God.

The Deacon shall say: Pray ye, &c.

The Priest shall say: O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thy Goodness,

* Here the Priest asks the names of the Catechumens.

O Lover of Mankind, have mercy on Thy servants who have presented their names; make them worthy of the Grace for which they have come forward; that they may receive of the Holy Ghost, and may be filled with Thy Divine Power, that they may be like Thy only-begotten Son, who is one with Thee, our Lord Jesus Christ. Give to them a pure mind and pious thoughts; and grant to Thy servants that they may be preserved by the grace of Thy Holy Spirit; and lead them to the Hope of Thy eternal happiness. Through Thy only-begotten Son Jesus Christ our Lord, by whom, &c.

The Catechumens shall kneel.

The Deacon shall say: Let us pray.

The Priest shall say: Again then let us pray with great fervour, and beseech God Almighty, the Father of our Lord and God and Saviour Jesus Christ, on behalf of His servants who have presented their names, that He will open the ears of their hearts, and kindle within them the light of knowledge, and turn their hearts to know the certainty of the doctrines in which they have been instructed. For in His hands is the power of mercy,—the Almighty Lord, our God.

The Deacon shall say: Pray ye.

The Priest shall say: O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, grant that all powers and all hostile and evil spirits may be cast out by the mention of Thy Holy Name. Rebuke them, and cast them

out, for it is Thou that hast called these Thy servants who enter in from darkness into light, and from death to life, and from error into the knowledge of truth, and from the service of idols to the knowledge of Thee the true God. Search the storehouse of their hearts, Thou that didst search Jerusalem with a lamp. Leave no evil spirit to hide within them; grant to them the purity of salvation. Vouchsafe to them eternal life, and give them a new birth by the regeneration of baptism and the forgiveness of their sins. Prepare them to be a temple of Thy Holy Spirit. Through Thy only-begotten Son Jesus Christ, by whom, &c.

Then the Catechumen shall be stripped, and shall look toward the West, and shall raise his right hand, and say as follows; or, if he be an infant, his father, mother, or sponsor shall say it for him:

I renounce thee, Satan, and all thy impure works, and all thy evil angels, and all thy wicked demons, and all thy power, and all thy vile service, and all thy wicked wiles and deceits, and all thy army, and all thy authority, and all the rest of thy impieties.

After this the Catechumen shall turn to the East and shall raise his hands upwards, saying:

I submit myself to Thee, O Christ my God, and to all Thy saving laws, and all Thy life-giving service, and all Thy life-giving works.

I believe in one God, the Father Almighty, and His only-begotten Son Jesus Christ our Lord, and

the Holy Ghost the Giver of Life; and in the resurrection of the flesh, and the one, only Catholic Apostolic Church. Amen.

Then the Priest shall ask the Catechumen three times, saying: Dost thou believe? And he shall answer: I believe.

The Deacon shall say: Let us pray to the Lord.

The Priest shall say: O Master, Lord, God Almighty, who hast created all things and established them by Thy power, confirm the submission of Thy servants, and establish them firmly in Thy apostolic Faith, and call them to Thy Holy Light. Make them worthy of this great grace of Thine. Strip them of their former condition, and renew their life. Fill them with the power of Thy Holy Spirit, that they may be united and joined to Thy only-begotten Son, and may be not carnal sons, but true sons. Through Jesus Christ, &c.

The Deacon shall say: Bow your heads.

The Priest shall say, the Catechumens kneeling: O Master, our Saviour, Lover of Mankind, doer of good things, it is by Thee alone that this Mystery is performed. To Thee every knee bows of things in heaven, and things on earth, and things under the earth, and every tongue confesses Thee, saying: that Jesus Christ is Lord, to the glory of God the Father. These Thy servants also, who have fled to Thee for refuge, bow their knees before Thee. Therefore we pray and beseech Thee, O Lover of Mankind, search the storehouses of their souls, and

enlighten the eyes of their minds with the light of knowledge. All witchcraft, all magic, all workings of Satan drive Thou away from them. All remains of the service of idols and unbelief cast Thou out of their hearts. Prepare their souls to receive Thy Holy Spirit. And may they be worthy of the new birth of baptism, and the garment of incorruption, and the forgiveness of their sins. Prepare them to be a temple of Thy Holy Spirit according to the will of Thy good Father and the Holy Ghost, now, &c.

Then the Priest shall take the vessel of the Oil of Exorcism, and anoint him that is to be baptized on the breast and the arms, and from the front of the breast to the back, and on the middle of his hands with the sign of the cross, saying:

Thou, N., art anointed with the oil of gladness in defence against all the works of the Enemy, that thou mayest be grafted on to the pleasant olive-tree of the Holy Catholic Apostolic Church of God. Amen.

The Deacon shall say: Let us pray to the Lord.

The Priest shall say: O Master, Lord, God Almighty, we call upon Thy holy blessed Name that Thou wilt search out and drive away all powers of apostasy and of rebellion. By the intercessions of all Thy saints, O our Master, search out the hearts of Thy servants who have come forward for the Baptism of Thy grace, and if there is any wickedness of the devil hidden within them, lay it

bare, let it be revealed, and drive it away from the souls and bodies of Thy servants who believe in Thy Holy Name. And make them worthy stainlessly and purely to receive the Light and the Seal of Christ, and the Gift of Thy Holy Spirit, who is of one substance with Thee, and to receive a robe of light, and to be clothed with the garment of salvation, and the unconquerable armour of faith which cannot be overcome by our enemies. And let them be sheep of Thy flock, and sons of Thy heavenly bride-chamber, and heirs of Thy incorruptible and eternal kingdom. Through Christ Jesus our Lord, &c.

The Deacon shall say: Pray ye.

The Priest shall say: Thou that art, Master, Lord God, who hast created man in Thine image and Thy likeness, who didst give him the power of eternal life, and then when he fell into sin didst not abandon him, but didst ordain the salvation of the world by the incarnation of Thy only-begotten Son, deliver, O Lord, these creatures of Thine from the service of the enemy; receive them into Thy kingdom; enlighten the eyes of their hearts, that they may be enlightened by the light of the gospel of Thy kingdom. Let angels of light guard their life, to defend them from all the darts of the enemy, and from evil assaults, and from the demon of noontide, from the arrow that flieth by day, and from the thing that walketh in the darkness, and from the imaginations of the night. Cast out from their hearts all unclean spirits and evil spirits which disturb their hearts; the spirit of error, and all the

iniquity of the spirit of avarice, and the service of idols; the spirit of lying, and all the impurity which they commit according to the teaching of the devil. And make them sheep of the holy flock of Thy Christ, pure limbs of the Catholic Church, pure vessels, sons of the light, heirs of Thy kingdom, that they may live according to the commandments of Christ, and guard the seal inviolate, and keep the garment unfaded, and obtain the blessedness of Thy elect through Jesus Christ, &c.

Then the Priest shall enter the Baptistery and say this prayer secretly:

Call Thy servants, O Lord, to Thy holy light; make them worthy of this great grace of holy baptism; strip them of the old man, regenerate them to life eternal; fill them with the power of Thy Holy Spirit for the knowledge of Thy Christ, that they may be not bodily sons, but sons of Thy kingdom, by the good pleasure of the grace of Thy only-begotten Son, through whom, &c.

Then the Priest shall say the Prayer of Thanksgiving and offer incense. Then he shall read the Epistle from St. Paul, Titus ii. 11, iii. 7.

The Catholic Epistle. 1 St. John v. 5–13.
The passage from the Acts. Acts viii. 26–39.
The Psalm. Psalm xxxii. 1, 2.
The Gospel. St. John iii. 1–21.

Then the Priest shall say the Seven Great Petitions: For the Sick, for Travellers, for the Waters,

for the King, for the Departed, for the Oblations, for the Catechumens.

The Priest shall say: O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thy goodness, O Lover of Mankind, &c. [*The Prayer for the Catechumens in the Liturgy.*]

The Deacon shall say: Let us pray to the Lord.

The Priest shall say: O God of the Prophets, Lord of the Apostles, who didst proclaim the coming of Thy Christ by Thy holy prophets from the beginning, who didst send John the Prophet and Forerunner before Him, we pray and beseech Thee, O Lover of Mankind, send Thy holy power that it may come before this baptism, and give power to Thy servants, and prepare them, that they may be able to receive the holy baptism of regeneration, for the forgiveness of their sins, and the hope of immortality. Through Thy only-begotten Son Jesus Christ our Lord.

Prayer of Laying on of Hands.

Be with Thy servants, O Lord, who serve Thee and call upon Thy Holy Name, and bow their heads before Thee, and walk among them and help them in all good works. Raise their hearts above all evil thoughts of earth. Grant to them that they may live and understand the things that belong to Thee. Through Thy only-begotten Son, &c.

Prayer said by the Priest for himself alone, prostrate before the Font.

O merciful, compassionate, long-suffering God, who searchest the hearts and reins, and alone knowest the hearts of men, for no deed of man is not revealed before Thee, but all are laid bare and all necks are bowed before Thee, Thou who knowest the evil that is in me, do not laugh me to scorn, nor turn away Thy face from me, but let all sins flee away from me at this hour, O Thou who dost forgive the sins of men and lead them to repentance. Wash away the stains of my soul and body, purify me perfectly by Thy invisible power and Thy spiritual right hand, that I may not call upon others to seek absolution at my hands, and give it them, namely, the faith which Thy great and unspeakable love for mankind has prepared, and be myself a castaway, as a servant of sin. Nay, Lord, let not the humble be put to shame, but be to me a Pardoner. Send down from on high Thy power; give me power to perform this service of great mystery, which is of heavenly origin. Let Christ take form in those who are to receive the baptism of new birth from me, vile as I am. Build them up upon the foundation of the apostles and prophets; and do not scatter them abroad, but plant them in the true plantation of Thy one only Catholic Apostolic Church, so that they may grow in piety, and that Thy Holy Name, glorious before all ages, may be glorified in every place, O Father, Son, and Holy Ghost, now, &c.

Then the Priest shall say the Three Great Petitions,

for Peace, for the Pope, for the Assemblies. Then he shall say the Creed. Then he shall take the holy oil and pour it into the Jordan * three times in the form of the cross. Then he shall sign the water and say :

Blessed is God the Father. Amen.

Blessed is His only-begotten Son Jesus Christ our Lord. Amen.

Blessed is the Holy Ghost, the Comforter. Amen.

The Deacon shall say : Let us pray to the Lord.

The Priest shall say : O Creator of the Waters, Maker of all things, we call upon Thy holy and eternal power, the Name which is above every name, of Thy only-begotten Son Jesus Christ our Lord, who was crucified for us under Pontius Pilate. We pray Thee, our Master, on behalf of Thy servants ; change them, transform them, hallow them, give them power, that by this water and this oil all hostile powers may be destroyed ; restrain, hinder, and drive away all evil spirits ; destroy all witchcraft, all magic, and all the service of idols.

The Priest shall breathe upon the water three times in the form of a cross, saying :

Hallow this water and this oil, that they may be a laver of new birth. Amen.

To life eternal. Amen.

A garment of incorruption. Amen.

A grace of sonship. Amen.

A renewal of the Holy Spirit. Amen.

* *i.e.*, the Font.

For it was Thy only-begotten Son our Lord Jesus Christ who went down into the Jordan and hallowed it, and bore witness, saying: Unless a man be born again of water and of the Spirit, he shall not enter into the kingdom of God; and again commanded His holy disciples and pure apostles, saying: Go, teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost.

Receive us, O Thou Mighty One, and deliver us, O Thou Holy One. Thunder, O God, Father Almighty, upon these waters, that by them and by Thy Holy Spirit Thou mayest regenerate these Thy servants who have come forward to Thee. Make them worthy of the forgiveness of sins and of the garment of incorruption. Through, &c.

The Deacon shall say: Make your offerings decently. Stand. Look to the East. Let us attend. The mercy of peace, the baptism of praise.

The Priest shall say: The love of God the Father, the grace of His only-begotten Son our Lord and God and Saviour Jesus Christ, and the fellowship and gift of the Holy Ghost, be with you all.

The People: And with Thy Spirit.

The Priest: Let us lift up our hearts.

The People: We lift them up unto the Lord.

The Priest: Let us give thanks to the Lord.

The People: It is meet and right.

The Priest: It is meet and right (three times).

I.

Order of Baptism.

We lift up our eyes to Thee, O Lord, and the eyes of our souls, looking up to Thee, O Lord our God, and we pray Thee, O Lord Almighty, God of our fathers, who didst create the heaven and the earth and all their garniture, who didst make the waters that are above the heaven, and didst establish the earth upon the waters, who didst gather the waters into one place, who didst bind the sea, and confine the deeps, and seal them with Thy glorious and dreadful Name. Thou before whose power all things are silent and tremble; Thou, our Master, didst establish the sea by Thy power; Thou didst break the heads of the dragons in the waters.

The Deacon: Ye that are sitting, stand up.

The Priest: Thou didst divide the fountains and the streams and make a path through the waters. O God, the waters saw Thee and were afraid, the depths also were troubled by the voice of many waters. Thou didst look upon the waters of the Red Sea; by Thy fear Thou didst make them to stand; Thou didst make Israel to pass over, and through Moses Thou didst baptize them all.

The Deacon: Look to the East.

The Priest: Thou didst command the hard rock, and didst draw water for Thy people; and the other bitter waters Thou didst change to sweet waters. Again by Joshua, the son of Nun, Thou didst turn back the running waters; for Thou art terrible, and who can stand before Thee. And Elijah's sacrifice with water Thou didst receive

with fire from heaven. Again, our Master, by Thy prophet Elisha Thou didst reveal water of birth to life, and didst purify Naaman the Syrian by the waters of the Jordan. For Thou hast power over all things, and nothing is impossible to Thee.

The People: Holy, holy, holy.

The Priest: Now, therefore, our Master, Lord of the Powers, and King of the armies of Heaven, look, O Thou that sittest upon the cherubim, manifest Thyself, and behold this creature of Thine, this water. Give it the grace of Jordan and the power and the might of heaven, and through the descent of Thy Holy Spirit upon it grant to it the blessing of Jordan. Amen.

Give it power that it may be a water of life. Amen. A holy water. Amen. A water which washes away sin. Amen. A water of the laver of regeneration. Amen. A water of sonship. Amen.

Grant to this water that no evil spirit may lie within it, or descend into it with him that is to be baptized; neither a spirit of impurity, nor a spirit of the day, nor a spirit of noontide, nor a spirit of evening, nor a spirit of night, nor a spirit of the air, nor a spirit of drowning, nor one of the evil spirits that are under the earth; but rebuke them by Thy power, which is great, and let them be crushed before the sign of Thy Cross, and before Thy Holy Name, upon which we call, which is glorious and terrible to our enemies. So that those who are to be baptized in it may lay down the old man,

corrupt according to deceitful desires, and may put on the new man, which is made new according to the image of the Creator; and that the light of the truth may be kindled within them by the Holy Spirit, that they may obtain eternal life and a reasonable hope; and that they may stand before Thee at the judgment seat of Christ, and receive the heavenly crown and the forgiveness of their sins. May this water and this oil be blessed, glorious, and pure, in the name of the Father, Son, and Holy Ghost.

Receive the thanksgiving of all Thy people, and of those that have brought their sons Thy servants to Thee, to the glory and honour of Thy Holy Name, upon Thy holy reasonable altar in heaven, as an odour of incense, that it may enter before Thy heavenly majesty by the ministry of Thy angels and archangels.

O Lord, deliver Thy people, bless Thine inheritance, feed them, and lift them up for ever; keep them in the right faith all the days of their life, and bring them into the love which surpasseth all things. By the intercessions and the prayers of the holy, glorious Mother of God, Mary, and the holy John the Baptist, and all the saints who have pleased Thee.

The People shall say: Our Father, &c.

The Priest shall take the Holy Chrism, and pour of it into the Font three times, in the form of a cross, saying:

Blessed is God the Father, &c.

The Priest shall disturb the water with his hand, saying:

The voice of the Lord is upon the waters. The glory of God thundered. The Lord is upon many waters. The voice of the Lord is mighty. The voice of the Lord is of great beauty.

Come to Him, that ye may be enlightened, and let not your faces be ashamed.

Come, ye sons, listen to me; I will teach you the fear of the Lord.

We went through fire and water; He brought us into rest.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Turn Thy face away from all my sins and iniquities, and wipe them out.

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

The Lord hath chosen Sion; He hath chosen her to be a habitation for Himself.

Bless me unto repentance. Pardon me, my fathers and brethren. Pray for me.

The People: Glory be to the Father, &c.

The Priest: Blessed is the Lord, who enlighteneth all men that come into the world, now and at all times and for ever. Amen.

The Deacon shall take him that is to be baptized on the West, and shall bring him to the East in the Jordan to the left of the Priest. The Priest shall ask his name, and shall baptize

him three times. Then he shall raise him up and breathe in his face, saying

The first time: I baptize thee, N., in the name of the Father. Amen.

The second time: I baptize thee, N., in the name of the Son. Amen.

The third time: I baptize thee, N., in the name of the Holy Ghost. Amen.

Then he shall pour water upon his hands, upon the Font and its surroundings, and shall say this prayer for the absolution of the water:

O Master, Lord, God Almighty, Creator of all things out of nothing, by Thy true wisdom Thou didst gather the waters from the beginning into one place. Thou didst appoint an order for all creation, according to the greatness of Thy power and Thy understanding, which is infinite. Thou, our Master, hast hallowed this water by the grace of Thy Christ, and the descent upon it of Thy Holy Spirit; and it has been to Thy servants who have been baptized therein a laver of new birth and a renewal from the old state of error, and they have been enlightened by the light of Thy Godhead. We pray and beseech Thee, O good Lover of Mankind, change this water to its former nature, that it may return to the earth again as at all other times. Be to us also a Saviour and a Deliverer. We glorify Thee at all times, O Father, Son, and Holy Ghost, and offer up to Thee glory and honour, now, &c.

Then the Priest shall take the Holy Chrism, and pray over it before the Altar:

O Lord, who alone art powerful and doest all wonders, and to whom nothing is impossible, (but, according to Thy will, Thy power works in all things,) grant Thy Holy Spirit in the pouring forth of the Holy Chrism; and may it be a living seal and confirmation to Thy servants. By Thy only-begotten Son, &c.

Then the Priest shall anoint the forehead and eyes of the Neophyte with the Holy Chrism, saying:

The unction of the grace of the Holy Ghost. Amen.

Then he shall anoint his nostrils and mouth:

The unction of the pledge of the kingdom of heaven. Amen.

Then he shall anoint his ears, saying:

The unction of the fellowship of life eternal and immortal. Amen.

Then he shall anoint his hands on both sides:

Then he shall anoint his knees, and the instep of his feet, and his back and his arms, saying :

Thou art anointed with the holy oil, in the name, &c.

The Priest shall lay his hands upon each one of them, saying :

Be blessed with the blessing from heaven and the blessing of the angels ; may our Lord Jesus Christ bless thee, and in His name receive the Holy Ghost. And be a holy vessel through Jesus Christ our Lord, to whom belongs glory with His good Father and the Holy Ghost, now, &c.

Then he shall clothe the Neophyte with a white garment :

The garment of life eternal and immortal. Amen.

The Deacon : Let us pray to the Lord.

The Priest : O Master, Lord, God Almighty, who alone art eternal, Father of our Lord and God and Saviour Jesus Christ, who commanded that His servants should be born again by the laver of regeneration, and has granted to them the forgivenesss of their sins, and the garment of immortality and the grace of sonship. Now, O our Master, send down upon them the grace of Thy Holy Spirit the Comforter ; give them a share of eternal and immortal life, that, as Thy only-begotten Son, our Lord and God and Saviour Jesus Christ, commanded that they should be born again of

water and the Spirit, they may be able to enter into the kingdom of heaven. By the name and the power and the grace of Thy only-begotten Son, Jesus Christ our Lord, &c.

The Priest shall say the prayer over the crown as follows:

O Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, who hast crowned Thy holy apostles and prophets and martyrs who have pleased Thee with unfading crowns. Now also bless these crowns which we have prepared for Thy servants who have received holy baptism, that they may be to them crowns of glory and honour. Amen. Crowns of blessing and glory. Amen. Crowns of virtue and righteousness. Amen. Crowns of wisdom and understanding. Amen. Give them strength to perform Thy commandments and precepts, that they may obtain the good things of the kingdom of heaven. Through, &c.

The Priest shall put the crowns upon the Neophytes, saying:

Place upon Thy servants, O Master, Lord and God, heavenly crowns, crowns of glory, crowns of invincible and impregnable faith. Amen. Crowns of strength. Amen. Crowns of righteousness. Amen. Grant to Thy servants that they may be full of the grace of Thy Holy Spirit. Through the mercy and love for mankind of Thy only-begotten Son, &c.

When the Neophytes have received of the Holy Mysteries, the Priest shall say :

Blessed art Thou, O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, who hast made Thy servants worthy of the laver of regeneration, and the forgiveness of their sins, and the garment of immortality, and the sacred pledge of Thy kingdom, and the gift of the Holy Spirit. We pray and beseech Thee, O Lover of Mankind, make them worthy of the communion of the holy body and precious blood of Thy Christ, which Thou hast granted them for their comfort, that they may live according to Thy precepts and keep Thy holy commandments, and be worthy of the blessedness of Thy saints and the kingdom of heaven. Through, &c.

The Priest shall bless them, saying :

May Thy servants, O Lord, grow in Thy wisdom. Make them to understand the fear of Thee; bring them to the full measure; grant them the knowledge of the truth; preserve them in the faith which is without stain. Through the intercessions of the Lady of us all, the holy Mother of God, Holy Mary, and John the Forerunner and Baptist, and all the choir of Thy saints. Amen.

Rite of Loosing the Girdle seven days after Baptism.

A vessel of clean water shall be placed ready. The Priest shall say the Thanksgiving and offer incense.

Epistle from St. Paul. 1 Cor. x. 1–4.
The Trisagion.
The Prayer before the Gospel.
Psalm cxiv. 3 and 5.
Gospel. St. Matthew iii. 13–17.
The Three Great Petitions and the Creed.

Then the Priest shall say:

Master, Lord God, bestower of peace and blessing, who alone art good and lovest mankind, who hast blessed us, hallowed us, and enlightened us by the light of Thy grace, who hast counted Thy servants worthy of a share in the heavenly unspeakable light which is from our Saviour Jesus Christ. Enlighten them with Thy blessed light, cleanse them, bless them, and renew them by Thy grace, and by the baptism which they have received by the power of Thy Holy Spirit, the Giver of Life. Likewise, O Lord, who hast cleansed them from all stain of body and spirit, bless them with Thy blessings, preserve them in Thy holy faith; bring them to the measure of their stature, and command that they may be guarded by good angels to the end. Fill them with all wisdom, and guide their life by the knowledge of Thee according to Thy good will. Bless them with Thy blessings; take

from their hearts the spirit of confusion and the spirit of error, that their hearts may be enlightened by the light of Thy greatness. Make them worthy of eternal life and the heavenly kingdom. Through Jesus Christ our Lord, &c.

The Priest shall sign the water three times, saying:

One Holy Father, one Holy Son, one Holy Spirit.

Afterwards he shall wash the infants and all their garments.

II.

Order of Matrimony.

The Order of Matrimony.

The Rite of Betrothal.

The gifts shall be placed in the midst, with the golden cross and the golden ring.

The Priest shall say the Thanksgiving and offer incense.

Epistle. 1 Cor. i. 1–10.
The Trisagion.
Psalm lxxxv. 10.
Gospel. St. John i. 1–17.

The Priest shall say the Prayers of Consolation, the Petitions for Peace, for the Pope, and for the Assemblies and the Creed.

Then he shall say: O God, who didst form man with Thy hands alone, and didst give to him his wife as a helpmate and comfort to him, now again, O our Master, stand between these young persons N. and N. Unite them together for a pledge of consortship, giving them a sign and

symbol of their union, that they may dwell in unity in the bonds of love, saying to them: My peace I give unto you. Thou art our peace, and to Thee we offer glory and honour with Thy only-begotten Son and the Holy Ghost the Giver of Life, now, &c.

Second Prayer of Betrothal.

O Master, Lover of Mankind, Lord, who didst accomplish the prophetic voice that by the Lord man should be joined to woman; again, O Lord, make the betrothal of Thy servants who are here present with us worthy of Thy blessing, and accomplish the work, and unite Thy servants in blamelessness, that they may please Thy life-giving will. For Thou art our God, who didst form man out of the earth, and didst give him a help meet for him, creating her out of him, that she might be his wife and companion and helpmate, and might bear sons and daughters to increase the race of man. Now again, O Lord, bless this betrothal of Thy servants N. and N. Let them increase and multiply by Thy great mercy; give them the fruit of blessing, and the manners of piety, and union in faith, and wisdom and holiness, and works of righteousness; that in body and spirit they may dwell in unity, and Thy fear may dwell within them, and they may be worthy of Thy blessings, through Jesus Christ our Lord.

Third Prayer of the Betrothal.

O Master, Lord, our God, who didst accompany the servant of Abraham in Mesopotamia, when he sent him to take a wife for his son Isaac, and by means of the drawing of water he saw his betrothal with Rebecca; now again, O our Master, Lover of Mankind, O Lord, share in the approval of the betrothal of Thy servants N. and N., and bless them. Guard the promise which they have made to one another, strengthen them with Thy perfection in their contract, that it may be inviolable, and help their youth. For Thou from the beginning hast created male and female, and by Thee the woman was betrothed to a husband, for assistance and for the increase of the race of man. Hallow those also who are assembled here and share in our prayers, our fathers and our brethren; and preserve Thy servants. Through the intercessions of the Lady of all of us, the holy Mother of God, the Holy Mary, and the whole choir of Thy saints. Amen.

Thanksgiving for the Betrothal.

We thank Thee, O Lord, God Almighty, who art before the ages, Master of all things, who didst adorn the heavens by Thy Word, and didst lay the foundations of the earth with all that is therein; Who didst gather together that which was scattered into one place, and didst form the two into one. Now also, O our Master, we pray Thee, may Thy servants be worthy of the mark of the sign of Thy Word by the bonds of betrothal, that undivided

love may dwell within them through the inviolability of the confirmation of their union. Build them up upon the foundations of the Holy Church, that they may walk in the disposition and union of the bonds of the promise which they have solemnly made to one another. For Thou art the bond of love and the ordainer of the law of their union, since Thou didst cause the union of the two by Thy Word; and we accomplish the commandment of Thy only-begotten Son, Jesus Christ our Lord.

The Priest shall say the "Our Father" and the absolution and the blessing. Then follows the prayer over the wedding garments:

O Lord Jesus Christ our God, who hast adorned the heaven with stars, and hast shown forth the earth in the beauty of flowers bringing forth fruits of various kinds; who hast granted to mankind heavenly things, and hast given them the enjoyment of the earth. Now again, O good Lover of Mankind, O Lord, bless these garments laid before Thee, that they may be to Thy servants who shall wear them, by the will of Thy goodness, vestments of glory and salvation, and a raiment of joy and gladness, and keep them pure in soul and body. May they live in peace and joy, acting righteously, by the grace, &c.

[*Here the Priest clothes the bride and bridegroom in the wedding garments.*]

The Rite of Coronation.

The Priest shall say the Thanksgiving and offer incense.

Epistle. Ephesians v. 22, vi. 3.

Psalm xix. 5. He cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

cxxviii. 3. Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive shoots round about thy table.

Gospel. St. Matthew xix. 1–6.

The Priest: O Lord Almighty, who art in heaven, God of our fathers, we pray Thee, O Lord, hear us and have mercy upon us.

The People: Lord have mercy.

The Priest: O Thou that didst create the heaven and the earth and all that is therein, we pray Thee, O Lord, hear.

The People: Lord have mercy.

The Priest: Thou that didst create man in Thy likeness and Thy image, and didst place him in the paradise of pleasure, we pray Thee, O Lord, hear.

The People: Lord have mercy.

The Priest: Thou that didst form the woman in the side of Adam, and didst give her to him as a helpmate, we pray Thee, O Lord, hear us.

The People: Lord have mercy.

The Priest: Thou that didst bless Abraham and Sarah, and join her to him as his wife, and didst give him the rank of a patriarch, we pray Thee, O Lord, hear us and have mercy upon us.

The People: Lord have mercy.

The Priest: Thou that didst preserve Isaac, and didst join to him Rebecca, and didst elect him by Thy hands, we pray Thee, O Lord, hear.

The People: Lord have mercy.

The Priest: Thou that didst bless Jacob, and join to him Rachel as his wife, and didst make them heirs of the promise, we pray Thee, O Lord, hear.

The People: Lord have mercy.

The Priest: O Thou that didst exalt Joseph, and didst join to him Asenath, and by them didst nourish the whole land of Egypt, we pray Thee, O Lord, hear us, and have mercy upon us.

The People: Lord have mercy.

The Priest: Thou that didst will in the latter days to be born of the Virgin, and didst enlighten the race of man, we pray Thee, O Lord, hear us.

The People: Lord have mercy.

The Priest: Thou that wast present at the marriage in Cana of Galilee, bless this union as Thou didst bless that union. We pray Thee, O Lord, hear us.

The People: Lord have mercy.

The Priest: Thou that didst change the water into true wine by the power of Thy Godhead, bless Thy servants continually, and hallow them in Thy love for mankind. We pray Thee, O Lord, hear us.

The People: Lord have mercy.

The Priest: Bless and protect this marriage of Thy servants N. and N. in peace and unity and love, and watch over them. We pray Thee, O Lord, hear us.

The People: Lord have mercy.

The Priest: O Doer of good things and compassionate One, great is Thy mercy, O Lord; make us worthy to glorify Thy goodness. We pray Thee, O Lord, hear us and have mercy on us.

The Priest shall say the Prayer beginning "O Long-suffering One," the Petitions for Peace, for the Pope, for the Assemblies. Then he shall say this prayer:

O God, Thou that art, the Eternal One without beginning, whose wisdom is infinite, and to whose power there is no end; Thou that didst create man from the earth, and didst give to him the woman out of his side, and didst join her to him as a helpmate, since it seemed to Thy goodness that it was not well that the man should be alone. Now again, O our Master, join Thy servants N. and N., that they may be joined to one another as one flesh; let them come to the law of joy, let them dwell in the true doctrines. Grant to them

living fruit of the womb, that they may have children in prosperity, and enjoy peaceful times. Adorn them with all good things, through Jesus Christ our Lord.

Another prayer:

O Lord, our God, the Creator of all Nature, who didst create man out of the earth, and didst join to him a helpmate, through the rib which Thou didst take out of him, joining them by the ordinance of marriage, that the race of man might live and increase continually; who didst say to them: Increase and multiply, replenish the earth and have dominion over it. Bless also, O good Lover of Mankind, the union of Thy servants N. and N., who join themselves together according to Thy will. Bless them, and let them multiply, as Thou didst bless our forefathers, who pleased Thee, Abraham, Isaac, and Jacob. Bless them like Abraham and Sarah, raise them up like Isaac and Rebecca, let them multiply as Thou didst cause Jacob to multiply with his seed. Glorify them as Thou didst glorify Joseph in Egypt; grant them his purity. Cause them to multiply like Elkanah and Hannah, whom Thou didst bless, and to whom Thou didst grant the faithful Samuel the prophet, and whom Thou didst count worthy of the good tidings of Thy Holy Archangel; like Zacharias and Elizabeth, to whom Thou didst grant the birth of the greatest among those born of women, John, who was the forerunner before Thy only-begotten Son. Again, O Master, Thou didst bless Joachim

and Anne, and didst form from them the Reasonable Ark, the holy Mother of God, Mary. Thy only-begotten Son took flesh within her, and came into the world, and blessed the marriage at Cana in Galilee. Bless Thy servants N. and N., who are united at this hour. Grant to them abundance and wisdom and salvation, that they may live in all piety and all gravity, united in body and spirit, and may be worthy of Thy blessing, and may glorify Thy Holy Name, with Thy only-begotten Son, &c.

The Deacon: Pray ye.

The Priest: O Lord our God, the Great, the Eternal, who didst cause life to be out of that which was not, and didst grant existence to all things by Thy word; but didst form man by Thy sinless hand after Thy image and Thy likeness, and out of the one didst create the other, saying: It is not good that man should be alone. Thou didst bring a deep sleep upon Adam, and he slumbered; Thou didst take a rib out of his side, and didst fill up its place with flesh instead of it, so that every man may leave his father and his mother and cleave to his wife, that they two may be one flesh. That which God has joined together, therefore, let no man put asunder.

O Thou that didst bless Abraham for the sake of Sarah, Isaac for the sake of Rebecca, Jacob for the sake of Leah and Rachel, and hast hallowed, O our Master, all men who marry worthily, look down now also upon Thy servants N. and N. Confirm their union, preserve their marriage bed in purity, protect them and their house by Thy

invincible right hand, and deliver them from all envy and all assaults. Keep them in unity of heart; grant them joy that they may show to Thee, O Living God, living fruit of the womb. Bless them, O God, as Thou didst bless Abraham and Sarah, Isaac and Rebecca, Jacob and Leah and Rachel, who built up the house of Israel. In the name of our Lord Jesus Christ, bless those who are in this place with us, both men and women, with spiritual and heavenly blessings, and their children and their dwellings. Through Thy only-begotten Son, Jesus Christ our Lord.

Prayer of Humiliation.

The Deacon: Bow your heads.

The Priest: Bend thine ear, O Lord, and hear us the unworthy sinners. Confirm the union of Thy servants N. and N.; deliver them from all evil. Let them live long in abundance of days; living in all tranquillity and gravity and peace and humility, blameless and uncondemned. Enlighten the eyes of their hearts and their understandings at all times, for Thou art merciful, and great is Thy mercy to all men who cry to Thee. We offer to Thee glory and honour and worship, now, &c.

Prayer over the Oil.

O Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, who with the produce of the pleasant olive-tree didst anoint priests and kings and prophets. We pray and beseech Thy goodness, O Lover of Mankind, that with

blessing Thou wilt bless this oil; may it be an oil of sanctification to Thy servants N. and N. Amen.

An armour of righteousness and justice. Amen.

An unction of holiness and incorruption. Amen.

A light and unfading beauty. Amen.

Joy and consolation indeed. Amen.

Power and victory over all the workings of the enemy. Amen.

Riches and fruitfulness in good works. Amen.

To the glory and honour of Thy Holy Name, O Father, &c.

The Priest shall anoint them with the oil, saying:

O Lord God of Hosts, infinite in Thy mercies and boundless in Thy goodness, receive our prayers, protect Thy servants N. and N., watch over their union, preserve their marriage-bed in purity, surround us and them with Thy holy angels, send down upon us from Thy well adorned dwelling-place the abundance of Thy mercies, scatter the multitude of our transgressions by the greatness of Thy goodness, and grant to us that we may dwell in the resting-place of Thy saints in the kingdom of heaven. Through Thy only-begotten Son, &c.

The Priest shall pray over the crowns:

O God, the Holy One, who crownest Thy saints with unfading crowns, and hast joined heavenly things and earthly things in unity, now also, O our Master, bless these crowns which we have prepared for Thy servants; may they be to them a crown of glory and honour. Amen.

A crown of blessing and salvation. Amen.
A crown of joy and gladness. Amen.
A crown of delight and pleasure. Amen.
A crown of virtue and righteousness. Amen.
A crown of wisdom and understanding. Amen.
A crown of strength and confirmation. Amen.

Grant to Thy servants who shall wear them the Angel of Peace, and the bonds of love; save them from all shameful thoughts and base desires, and deliver them from all evil assaults and all temptations of the devil. Let Thy mercy be upon them. Hear the voice of their prayer; let Thy fear fall upon their hearts; watch over their life, that they may be without want till old age. Gladden them with the sight of sons and daughters, and bring up those that shall be born to them as useful members of Thy one only Holy Catholic Apostolic Church; and let them be established in the orthodox faith to the end. Watch over them in the way of truth, according to the will of God Thy good Father, with whom and the Holy Ghost Thou art blessed now, &c.

With* glory and honour Thou hast crowned them, O Lord: the Father blesses, the Son crowns, and the Spirit comes down upon them and perfects them.

Worthy, worthy, worthy.

Place, O Lord, upon Thy servants a crown of grace that shall not be overcome. Amen.
A crown of high and abundant glory. Amen.
A crown of good and invincible faith. Amen.

* Here the Priest crowns them.

And bless all their actions; for Thou art the giver of all good things, O Christ our God.

[*An Exhortation follows.*]

Rite of Removal of the Crown seven days after Marriage.

The Priest shall say the Thanksgiving and offer incense.

Epistle from St. Paul. 1 Tim. iv. 9–15.
The Trisagion.
Prayer of the Gospel.
Psalm cxxviii. v. 3.
Gospel. St. John i. 14–17.

The Priest shall say the Three Great Petitions and this prayer:

O God of our fathers, Father of our Lord and God and Saviour Jesus Christ, Lover of Mankind, with Thy mighty hand and stretched-out arm Thou hast defended Thy servants N. and N. We pray Thee, O our Master, protect them and their union in peace, as they bow their heads to Thee in fear and in faith, and confirm it by Thy will in all mercy. May Thy blessing and Thy mercy be upon their house, and guard them while they walk according to Thy will and according to that which befits women. Lead them so that they may be called to piety, that in this, as in all things, Thy great and Holy Name may be glorified and blessed and exalted, O Father, Son, and Holy Ghost, &c.

The Priest shall remove the crown from their heads.

Prayers at Second Marriage.

The Priest shall say the Thanksgiving and offer incense.

Epistle. 1 Cor. vii. 7–9.
The Trisagion. The Prayer before the Gospel.
Psalm cxxviii. v. 3.
Gospel. St. John iii. 27–29.

The Priest shall say the Prayer of Consolation and the Three Great Petitions, and the following prayer:

Master, Lord, God Almighty, Father of our Lord and God and Saviour Jesus Christ, who didst form man out of the earth, and didst give him a help meet for him, creating her out of him, that she might be to him a wife and a companion and a helpmate, and might bear him sons and daughters, and increase the race of man. (Paul also, the apostle of Thy only-begotten Son Jesus Christ, bade us, saying: I say to the unmarried and widows that it is good for them to remain as I am, but, if they cannot contain, let them marry; it is better to marry than to burn.) We pray and beseech Thy goodness, O Lover of Mankind, on behalf of Thy servants N. and N., who are united at this hour, on account of their weakness, and on account of the bitterness of man's life in loneliness. Now, O our Master, do not count it to them as sin, but grant them absolution and forgiveness of their sins. Protect them, deliver them from all envy, keep them in one heart; vouchsafe to them joy and gladness, length of years and peaceful

times, and love and righteousness. Bless them as Thou didst bless Jacob with Leah and Rachel, and Elkanah and Hannah. Preserve, O Lord, from all evil those that are in this place with us, both men and women; bless them and their dwellings. And me too, O Lord Jesus Christ, purify me from all sin, and absolve me from those which I have committed. For Thou art merciful, and Thy mercy is abundant to all men who cry to Thee, and to Thee we offer glory and honour and power, now, &c.

If one of the parties is unmarried, he or she shall be crowned, as in the rite for a first marriage.

Printed by BALLANTYNE, HANSON & Co.
Edinburgh and London.

LB Ap '09