REVISED GUIDE TO THE RAGHEB MOFTAH COLLECTION
OF COPTIC CHANT RECORDINGS
VOLUME ONE

Marian Robertson Wilson

Salt Lake City, Utah 2005

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Music Division
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In memory of

my esteemed mentor, Dr. Aziz S. Atiya

and

his beloved wife, Lola

friends who helped and encouraged me always

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INTRODUCTION TO THE REVISED GUIDE

In 1992, as the Coptic Encyclopedia project was nearing an end, Dr. James Pruett, then chief of the Music Division at the Library of Congress, contacted me. The Music Division had just received from Ragheb Moftah many recordings of Coptic chant which needed to be identified, and Dr. Pruett asked me to take on the task. I readily accepted. Soon thereafter, the Library of Congress sent me twenty-five cassette recordings, all chanted in Coptic or Arabic by one of the greatest master-chanters of the twentieth century, Muʿallim Mikhāʾīl Girgis al-Batanūnī. Upon listening to the music, I did succeed in identifying all the pieces and discovered that they represent the most important chants of the Coptic sacred repertoire. Thereupon, I transcribed the texts in Coptic, then transliterated and finally translated them into English. A copy of this manuscript—consisting of some 400 pages and entitled Guide to the Ragheb Moftah Collection of Coptic Chant—was sent to the Library of Congress in 1997 and is now housed there. (For a more detailed description of this collection and its importance, please see the following INTRODUCTION excerpted from that Guide.)

The original tapes of this music—from which the able technicians at the Library of Congress dubbed the aforementioned cassettes—had literally fallen apart and often had to be pieced together like a jigsaw puzzle. No wonder then that the chants on those cassettes had been recorded out of sequence, with many either starting in the middle, or, conversely, cut off in the middle. Identifying the myriad pieces and transcribing the texts posed a great challenge but proved to be worth the effort.

Nonetheless, because of their disorder, the original reels and subsequent cassettes have long presented a frustrating conundrum to the listener. Therefore, in order to make this valuable collection more accessible and understandable to others, we have re-recorded all the pieces on durable CDs and have placed them in proper sequence. Also, on those original recordings, each piece usually goes (segues) immediately into the next without pause, thus making it very difficult to know where one piece ends and another begins. Hence, a pause of about five seconds has been inserted between each piece so the listener may distinguish one from another.

The CD recordings and Revised Guide constitute one packet and are meant to be used together, for the pieces on the CDs and their accompanying texts have been carefully correlated to each other. There are twenty-one CDs; the Revised Guide consists of two volumes, with volume one devoted to music from the liturgies of Saint Basil and Saint Gregory, while volume two contains pieces reserved for holidays and other special services. In volume two, a given piece may have been recorded more than once, but sung each time by a different cantor, who, in displaying his personal virtuosity, gave his own particular rendition. In such cases, to facilitate comparison of these various performances, we have grouped those pieces together and numbered them accordingly. Where the same performance was duplicated on different cassettes, the music and text have been left intact, with a note indicating the duplication. One cassette, whose original reel was too distorted to decipher, has been included at the end as an Appendix; another one has been omitted since it is a duplicate copy of the distorted one.

Introduction to the Revised Guide, cont.

At this point I must acknowledge and thank Mr. William Kennedy Hodges, owner of Kenny Hodges Productions, without whose patience, good humour, and recording skills this project could never have been completed. With his remarkable state-of-the-art computers, Mr. Hodges not only expedited the entire sequencing process but also cleaned off all the surface noise so as to give us the clearest, purest tone possible.

Lastly, my depest thanks and gratitude go to the Aziz and Lola Atiya Foundation at the University of Utah Middle East Center, whose generous grant enabled me to finance this project.

It is sincerely hoped that these new recordings and Revised Guide will enable others—musicians, historians and humanists in general--to peruse and enjoy this unmatched musical treasure-trove.

Marian Robertson Wilson

Note about the Revised Guide and CD Recordings:

The Revised Guide has the same basic format as that of the original Guide. Each piece has been identified by name and by the rite during which it is sung. The Coptic texts have been transcribed, and all the texts—both Coptic and Arabic—have been transliterated, then translated into English. The reader may note some discrepancies in the orthography of the Coptic texts. This is because these same discrepancies occur in the various sources, and the author opted to copy each text exactly as it appeared in the source consulted.

On the upper left-hand corner of each page one may see the number of the given Library of Congress cassette and the number of the corresponding reel from which the cassette was dubbed. For example, LC Cassette 6, Side B, cut 2 = Moftah 12 indicates that Library of Congress Cassette #6 was dubbed from the original Moftah reel #12, etc. On the upper right-hand corner one finds in bold type the number of the CD which, in turn, was dubbed from the corresponding Library of Congress cassette.

Two cassettes proved to be duplicate copies of each other. In the first case, LC Cassette 2, Sides A & B = Moftah 13 is a duplicate of LC Cassette 13, Side A & Side B, cut 1 = Moftah 02. Therefore, LC Cassette 2 has been omitted from this CD collection, and all LC Cassette 2 materials may accordingly be found on: CD 1, Item 13 (Text: Volume One, pp. 26-30); CD 2, Item 1 (Text: Volume One, pp. 32-34); and CD 4, Item 9 (Text: Volume One, PP. 108-111). In the second instance, the material is duplicated on both LC Cassette 9, Side A = Moftah 00 and LC Cassette 24, Side A & Side B, cut 1 = Moftah 20. Because the original Moftah reels from which these latter cassettes were dubbed are greatly distorted, only the recording of LC Cassette 9 has been included in this CD collection. It is labeled CD 21 (Text: Volume Two, Appendix, pp. 154-170).

INTRODUCTION TO THE ORIGINAL GUIDE

Description of Coptic Chant: Coptic chant is the music heard in the rites of the Egyptian Orthodox [Christian] Church, a church which, according to legend, was established in Egypt ca. 40 A.D. by Mark the Evangelist, author of the New Testament Gospel of Saint Mark. This music survives today as a living vestige from an ancient past. Some melodies date from at least the fifth century, if not earlier, and some traits of Pharaonic music yet persist, such as: antiphonal singing; many extended vocalises; and the use of blind singers. The chant is monodic and sung *a cappella* by men only; on special occasions, certain pieces may have an accompaniment of small hand cymbals and triangle if so specified. The texts are Coptic and Greco-Coptic, with passages of Arabic interspersed for the congregations, most of whom no longer understand Coptic. For Copts now residing outside Egypt, parts of the rites are now also sung in French, German, or English. Analyses have shown that changing the language has not *per se* changed the music.

These age-old melodies have been transmitted through the centuries essentially by an oral tradition, wherein trained cantors have taught each succeeding generation of singers by rote. Because these melodies are held sacred, no deviation in their rendition has been allowed, and recent research confirms that this oral transmission has been remarkably reliable in preserving the music. However, while the basic melodic lines and rhythms seem to have remained intact, in this tradition, each cantor is allowed

to display his own virtuosity, and thus ornamental details have inevitably changed.

The core of Coptic sacramental service is found in the Divine Liturgy [Mass], with other rites such as those for marriage, baptism, etc., merged therein. The Liturgy is sung in toto, except for the synaxarion, creed, and dismissal, with the participants being the officiant [i.e., the priest or other high clergy], the deacon, and the choir of deacons. Three are celebrated today: that of Saint Basil, sung throughout the year; that of Saint Gregory Nazienzen, reserved for Christmas, Easter, and Pentecost; and that of Saint Cyril [also known as the Liturgy of Saint Mark], which regrettably is now fast disappearing. Apart from the Divine Liturgy, the Copts observe seven Canonical Hours, which are held at specific times from sunrise to sunset and at midnight. These are prayer services consisting of Psalms, certain hymns, the Prayer of Absolution, and other prescribed texts and melodies. In addition to the foregoing rites, the Copts also have a special choral service known as Psalmōdia, which is performed by monks twice daily [just after the Midnight and Sunrise Hours] and by laymen on Sunday eve [Saturday night].

The Ragheb Moftah Collection of Coptic Chant: This collection is one of the most extensive and complete compilations of authentic Coptic chant to be found. It contains: Excerpts from the Liturgy of Saint Basil; Excerpts from the Liturgy of Saint Gregory; Excerpts from the Liturgy when sung on festive occasions; and a multitude of hymns reserved for various special rites such as those

for Holy Week, Easter, Pentecost, Advent, Baptism, and Marriage, to mention but a few.

In this collection, the blind cantor Mikhāīl Girgis Ghubrīyāl al-Batanūnī [Michael George Gabriel al-Batanūnī] emerges as the principal singer. For most of the excerpts from the Divine Liturgy, he sings the music assigned to the officiant; he also sings most of the special hymns reserved for specific occasions even though such hymns are usually rendered by the choir of deacons. In addition, he trained the other soloists and the choir. Himself trained by cantors highly skilled and knowledgeable in the authentic musical tradition, Mikhail remains one of the most important Coptic cantors of the twentieth century. As a young man, he was sent to churches in many parts of Egypt to learn and collect their chants. Later, he became a teacher at the Institute of Saint Didymus in Cairo, where he then taught other singers the myriad melodies of this venerable tradition. He was the cantor chosen by Ragheb Moftah to sing for English musician Ernest Newlandsmith for the vast project of notating Coptic music [see below]. Through his singing for Newlandsmith, through his singing in this collection of recordings, and through his teaching others, Mikhail stands as a pivotal figure for maintaining and transferring authentic Coptic chant. He died in 1957, at over seventy-five years of age.

Ragheb Moftah, donor of this collection of Coptic chant, has been the prime force in fostering this music throughout the twentieth century. Born December 21, 1897, into a prominent and wealthy Coptic family, he has literally devoted his life and his

fortune to recording in a permanent fashion the melodies of his beloved musical tradition. One of his most ambitious projects was the enlisting and sponsoring of English musician Ernest Newlandsmith to notate the music of the entire Liturgy of Saint Basil, plus many of the hymns reserved for Advent, Holy Week, Easter, and other special rites. From this project, which lasted from 1929 to 1936, there came sixteen folio volumes of music [now in the Archives of the Music Division of the Library of Congress]. Appointed Head of the Music Section at the Higher Institute of Coptic Studies in 1954, Mr. Moftah became responsible for training others in mastering the melodies of the Coptic rites, both at the Institute and at the adjacent Coptic Clerical College, whose students are not primarily cantors, but rather study to become priests. Until recently, he also held a summer camp in Alexandria for those wishing to improve their singing skills and expand their repertoire. His most enduring contribution, however, will likely be the comprehensive series or recordings--both on disks, reels, and cassette tapes--which he was able to initiate soon after his arrival at the Institute of Coptic Studies. These recordings encompass most of the vast treasure-trove of Coptic rites, and through them, Mr. Moftah has not only preserved authentic Coptic chant for his own people, but has also made it available to scholars worldwide for study and analysis.

Nearly a centenarian at this writing (1997), he still goes to work at the aforementioned Institute and resides quietly with his wife in Giza.

Update, 2005: Mr. Moftah died June 16, 2001 and was buried June 18, 2001. The Coptic Patriarch himself conducted the funeral rites. MRW

CORRELATION OF THE CD RECORDINGS TO THE TEXTS

[CD 1 of 3]

CD 1: The Liturgy of Saint Basil: Complete Version..........1

1. Spoken Introduction + We worship... [Tenouōsht..] + Hail Mary, the Queen.. [Shere Maria tiourō...]..............................2
2. Procession of the Host, #1: Lord [Kyrie] + Glory and honor [Ouōou nem outaió]................7
3. Procession of the Host, #2: Glory and honor [Ouōou nem outaió]................................9
4. Alleluia, This is the day [Allēlouia Phai pe piehoou..].......................................11
5. Making the Sign of the Cross: In the name... [Ḫen (e)phran...]...............................12
6. Introduction to and Prayer of Thanksgiving: Pray and praise. [(e)Shēl evlogison]............14
7. Save us [Sōthis] + Amēn + This censer [Taishourē...]...18
8. Intercessory Prayers: Through the intercessions [Hiten ne(e)presvia...]................19
9. Reading from Pauline Epistle: Paul... [Pavlos...].. 22
10. For may the grace... [Pi(e)hmot gar...]..........23
11. Reading from the Catholic Epistle: Catholic... [Katholikon...]......................24
12. Hail Mary, the dove... [Shere ne Maria, ti(e)chrompē...].................................25
13. Prayer of Offerings: Pray and praise [(e)Shēl evlogison]..........................26

[CD 2 of 3]

CD 2: The Liturgy of Saint Basil: Complete Version, cont.....31

1. In the name [Ḫen (e)phran...] + One is the Father [Is Patēr] + All ye nations... [Niethnos tērou]...32
2. Introduction to and Reading from Acts: Acts [(e)Praxis]....................................35
3. Great archpriest... [Megalou...]..................36
4. Thy name... [Apekran...] 37
5. The Trisagion: Holy is God [Agios o Theos].......39
6. The Gospel Prayer: Pray and praise [(e)Shēl evlogison] 40

CD 2, cont.

7. Reading from Psalms: Psalm of David [Psalmos tou David]....................................42
8. Introduction to and Reading from the Gospel: Stand... [(e)Stathēte...]......................44
9. Blessed in truth... [Ōóuniátou...]...............45
10. The Lord's Prayer: Our Father... [Je peniōt]....46
11. Introduction to the Profession of Faith: In wisdom... [En sophia...]......................48
12. Conclusion to the Profession of Faith: We look... [Tengousht...]........................48
13. Big Prayer of Peace, #1: Pray and praise. [(e)Shlēl evlogison.].................................49
14. Big Prayer for the Patriarchs:...and Our Savior [...ouoh Pensotēr...].............................52
15. Big Prayer of the Collect: Again [Palin...]......55
16. Introduction to the Creed: In the wisdom of God [En sophia Theou...]................................58
17. Introduction to and Prayer of Peace: Pray and praise. [(e)Shlēl evlogison]..........................59

[CD 3 of 3]

CD 3: The Liturgy of Saint Basil: Complete Version, concl....62

1. Rejoice, O Mary [Ounof (e)mmo María]............63
2. O Lord, God [(e)Pchois (e)Phnouti]................64
3. A mercy of peace...[Eleos irēnēs]..................65
4. Holy Greeting (Kiss) of Peace: Greet (Kiss) one another [Aspasasthe...].........................66
5. (Thou) who hast created [Phai ektakthamio].......69
6. Holy, Holy [Agios ekhouab]..........................73
7. He became flesh... [Afchi (e)sar(e)x...]........75
8. Remembrance of the Last Supper: He hath established for us [Afkhō de nan...]...................77
9. Remember, O Lord [Ari(e)phmevi (e)Pchois].......83
10. Commemoration of the Saints: Moreover... [Epidē]..86
11. Intercessory Prayer for the Dead: And mercy upon everyone... [Ouoh nai nem...]..................88
12. Glory to Thee, O Lord [Doxa si Kyrie]............89

CD 4: The Liturgy of Saint Basil: Other Performances of Various Prayers.......................................92

1. Introduction and Salutation: Our Lord, Our God [Penchois Pennouti] + the Lord's Prayer: Our Father... [Peniōt...]....................................93

2. Arabic Introduction and Kyries.........................95

3. Procession of the Host: Glory and honor [Ouōou nem ou taió]................................96

4. Sign of the Cross and Response: In the name [Ḥen (e)phran]......................................98

5. Sign of the Cross, #2: In the name [Ḥen (e)phran...].................................100

6. The Lesser Doxology: Glory [Doxa...]............102

7. Introduction to and Prayer of Thanksgiving:Praise [Evlogison]....................................103

8. Prayer of Thanksgiving, #1: Pray and praise [(e)Shlēl evlogison].............................104

9. Prayer of Thanksgiving, #2: Big Tovh hina Pray that... [Tovh hina...]......................108

10. Arabic Introduction and ending of Tishourē: Our Savior...[...Pensoter...] + This is the censer... [Tishourē...]..........................112

11. Ending of Taishourē: This censer [Taishourē] + a strophe of the Hiteniyāt: Through the intercessions... [Hiten ni(e)presvia...]..............113

12. Intercessory Prayer, #1: Through the... [Hiten ni...]......................................115

13. Intercessory Prayer, #2: Through the... [Hiten ni...]......................................116

14. Intercessory Prayer, #3: Through the... [Hiten ni...] + Introduction to Reading from Paul: Paulos [Pavlos...]................................119

15. Reading and Conclusion of Reading from Paul: Paulos [Pavlos...]................................120

16. Introduction to and Reading from Catholic Epistle: Catholic... [Katholikon..]............121

17. Introduction to and Reading from Acts: Acts [(e)Praxis...]............................122

18. Introduction to Gospel Reading: Pray and praise [(e)Shlēl evlogison]............................123

CD 4, cont.

19. Gospel Prayer: O Master, Lord [(e)Phnēv (e)Pchois...]........................ 124

20. Introduction to and Prayer of Peace: Stand for prayer... [Epi (e)prosevshē (e)stathēte]....125

[CD 2 of 2]

CD 5 The Liturgy of Saint Basil: Other Performances of Various Prayers, concl....................................127

1. [Thou] who hast created... [Phai ekthamio...]......128

2. Lord, Holy, Holy... [Kyrios ekhouab ekhouab...]..133

3. Sign of the Cross and Seven Small Prayers: He gave thanks...[Etafshep(e)hmot...]............137

4. Commemoration of the Last Supper: Holy, Holy, Do this in remembrance... [Agios Agios phaiaritf...]....................................145

[CD 1 of 2]

CD 6: The Liturgy of Saint Basil: Other Performances of Various Hymns......................................147

1. We worship, #1 [Tenouōsht]........................148

2. We worship, #2 [Tenouōsht]........................149

3. We worship, #3 [Tenouōsht] + Hail Mary, the Queen, #1 [Shere Maria tiourō]................150

4. Hail Mary, the Queen, #2 [Shere Maria tiourō].....152

5. Hail Mary, the Queen, #3 [Shere Maria tiourō]....155

6. Save us [Sōthis] + This censer, #1 [Taishourē]....157

7. This censer, #2 [Taishourē].......................158

8. For the grace... [Pi(e)hmot gar...]...............159

9. Hail Mary, the dove, #1 [Shere Maria ti(e)chrompi]......................................160

10. Hail Mary, the dove, #2 [Shere Maria ti(e)chrompi]......................................161

11. Hail Maria, the dove, #3 [Shere Maria ti(e)chrompi]......................................162

12. Thou good lover of mankind [Pimairōmi...].........162

CD 6, cont.

13. Blessed is the Father...[Je ef(e)esmarōout].......163
14. Thy name, #1 [Apekran...].........................164
15. Thy name, #2 [Apekran...].........................165

[CD 2 of 2]

CD 7: The Liturgy of Saint Basil: Other Performances of Various Hymns, concl. 167

1. Trisagion, #1: Holy is God [Agios o Theos]......168
2. Trisagion, #2: Holy is God [Agios o Theos]......170
(very distorted)
3. Trisagion, #3: Holy is God [Agios o Theos]......171
(last verse only)
4. Reading from Psalms: Psalms [Psalmos] + A light [Ouououini...]......................................172
5. Blessed in truth... [Ōouniatou...]..............173
6. Let us approach...[Arententhōnti...]..............174

[CD 1 of 2]

CD 8: The Liturgy of Saint Gregory: Excerpts...............176

Note about the contents of this Liturgy..............177

1. The Prayer of Peace: ...the eternal... [...piaidios...].....................................178
2. Rejoice, O Mary [Ounof Ō Maria]..................182
3. Big Greeting (Kiss) of Peace: Lord, have mercy [Kyrie eleēson]....................................184
4. Intercessory Prayer: Through the intercessions [Hiten ni(e)presvia...]............................186
5. Dialogue following the Intercessory Prayer: A mercy of peace [Eleos irēnēs...]...................187
6. It is worthy that in truth... [(e)fem(e)psha ḥen oumethmēi...]...................................189
7. ...from the God of truth... [evolḥen ounouti (e)nta(e)phmēi...]...................................191
8. Holy, Holy [Je Agios Agios...]...................194
9. Long melisma on the vowel "e" + an announcement in Arabic about a hymn to be found in Volume Two, page 1: Thou art more important [Te oi (e)nhikanos...]......................................195

[CD 2 of 2]

CD 9: A. The Liturgy of Saint Gregory: Excerpts, cont. ... 196

1. Because of thy abundant compassion... [Ethve nekmetshan(e)thmaht...] 197
2. For in the night... [...(e)n(e)hrēi...] 203
3. ...life-giving... [anho...] + Chorus: We believe... [Tennahti...] 203

B. The Liturgy of Saint Gregory: Four Special Excerpts 207

4. (Thou) who art the Master... [Phēetshop (e)Phnēv...] 208
5. The love... [Ē agapē...] 209
6. A thousand times... [Hanansho(e)nsho...] 210
7. ...For Thou art... [(e)nthok gar...] 211

KEY TO TRANSLITERATION AND PRONUNCIATION

The transliterations of both the Coptic and Arabic scripts are in accord with the systems established by the editors of the *Coptic Encyclopedia*. However, because the primary purpose was to indicate the actual sounds heard on the Moftah recordings, some exceptions become readily apparent when one listens to the performers.

Transliteration of Coptic:

ⲁ = a, as in English "ask."
ⲃ = v
ⲅ = g, as in English "go."
ⲇ = d, as in English "dog," or th, as in English "the."
ⲉ = e, as in English "led."
ⲍ = z
ⲏ = ē, as in English "see."
ⲑ = th, as in English "thing."
ⲓ = i, as in English "see."
ⲕ = k
ⲗ = l
ⲙ = m
ⲛ = n
ⲝ = x
ⲟ = o, as in English "open."
ⲡ = p
ⲣ = r
ⲥ = s

ⲧ = t
ⲩ = y after a consonant, as in English "see." ⲩ also = v or u after a vowel.
ⲫ = ph
ⲭ = kh, as in German "Ach!" or sh if followed by ⲉ, ⲏ, ⲓ, or ⲩ.
ⲯ = ps, as in English "caps."
ⲱ = ō, as in English "close."
ϣ = sh
ϥ = f
ϧ = ḥ, a very rough "h."
ϩ = h
ϫ = g, as in English "go," or j if followed by ⲉ, ⲏ or ⲓ.
ϭ = ch, as in English "chair."
ϯ = ti, as in English "tea."

Transliteration of Arabic:

<u>Consonants</u>:

- ء = ʾ before a vowel, except at the beginning of a word, where nothing is written. It is the "glottal stop."
- ب = b
- ت = t
- ث = th, sometimes corrupted to "s."
- ج = j or g, as in English "go"
- ح = ḥ
- خ = kh
- د = d
- ذ = dh, as in English "<u>th</u>e."
- ر = r
- ز = z
- س = s
- ش = sh
- ض = ṣ, a gutteral "s."
- ض = ḍ, a gutteral "d."
- ط = ṭ, a gutteral "t."
- ظ = ẓ, a gutteral "z."
- ع = ʿ before a vowel. Absent from western tongues, it may be described as a "fricative glottal stop"
- غ = gh, as in French "<u>r</u>i<u>r</u>e."
- ف = f
- ق = q, a gutteral k
- ك = k
- ل = l
- م = m
- ن = n
- ه = h, or t, if "in <u>idafa</u>."
- و = w
- ي = y
- ى = a

<u>Vowels</u>:

Short:

- ـَ = a, as in English "<u>a</u>sk."
- ـُ = u, as in English "b<u>u</u>sh."
- ـِ = i, as in English "<u>it</u>"

Long:

- اَ = ā, as in English "f<u>a</u>ther."
- وُ = ū, as in English "bl<u>ue</u>."
- ـي = ī, as in English "s<u>ee</u>"

N.B. The article [al-] is always transcribed as <u>al</u>, and is not assimilated.

CD #1

The Liturgy of Saint Basil: Complete Version

(1 of 3 CDs)

Ragheb Moftah Coptic Chant **CD 1**
LC Cassette 6, Side B, cut 2, beginning = Moftah 12

EXCERPT FROM THE SAINT BASIL LITURGY

This recording was made in the early 1960s under the aegis of Ragheb Moftah, and is sung by two soloists and the Choir of Deacons. It begins with this introduction spoken by Ragheb Moftah:

Track (1)

The Copts, the descendants of the ancient Egyptians, embraced Christianity towards the middle of the first century with greater zeal than other nations. Christian monasteries arose in Egypt, and Saint Anthony has always been considered as the father of all the monks; and the present recording of the Liturgy is for his Feast-day. The Christian inhabitants of the Nile Valley inherited the artistic talents of their ancestors, and their ecclesiastical chants --especially the pathetic ones--have their roots which reach back to the Old Kingdom of Ancient Egypt. It is an established fact that at the beginning of Christianity, every nation composed its Church chant according to the genius of its own music. By the end of the sixth century, the rites of the Coptic Church had assumed more or less their present form. The Section of Church Music of the Institute of Coptic Studies has pleasure in presenting on records for the first time the complete chant of the Divine Liturgy of Saint Basil, with all its hymns.

Its music is plain. It is like Coptic painting and frescoes, simple but very expressive, captivating, and deeply spiritual.

As Director of the Section of Coptic Church Music, I would like to say that this music can best be understood in an atmosphere of calmness and devotion.

TENOUŌSHT [We Worship...]

This hymn is sung after the Morning Offering of Incense Rite and preparatory to the Liturgy. It is sung to a lahn al-barakah [melody of blessing].

1:50

Transliteration:

Chorus: Tenouōsht (e)m(e)Phiōt
(e)nte piouōini: nem pefshēri
(e)mmonogenēs: nem pi(e)Pneuma
(e)mparaklēton: ti(e)trias (e)n-
omoousios.

Transcription:

Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀Ⲫⲓⲱⲧ
ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ: ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ
ⲙ̀ⲙⲟⲛⲟⲅⲉⲛⲏⲥ: ⲛⲉⲙ ⲡⲓⲠⲛⲉⲩⲙⲁ
ⲙ̀ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ: ϯⲧⲣⲓⲁⲥ ⲛ̀-
ⲟ́ⲙⲟⲟⲩⲥⲓⲟⲥ.

Translation:[2]

Chorus: We worship the Father of Light and His Only-begotten Son, and the Spirit, the Paraclete [comforter]: the Consubstantial Trinity.

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[1]For the text, see the Service of the Deacon, p. 31. For the text and a musical transcription, see Newlandsmith, vol. 1, pp. 13-14.

[2]For this translation, I have relied upon that of John Gillespie, op. cit., p. 1.

SHERE MARIA [Hail Mary][1]

This hymn, a theotokia, is also sung preparatory to the Liturgy. It is called <u>lahn al-thaluth</u> [melody of the trinity] or <u>lahn al-barakah</u> [melody of blessing]. It is also labeled <u>Briliks</u> [perilexis, or commentary].

4:08

Transliteration:	**Transcription:**
<u>Chorus</u>: Shere Maria tiourō tivō	Ⲭⲉⲣⲉ Ⲙⲁⲣⲓⲁ́ ϯⲟⲩⲣⲱ ϯⲃⲱ
(e)naloli (e)naterḥellō: thēete-	ⲛ̀ⲁⲗⲟⲗⲓ ⲛ̀ⲁⲧⲉⲣϧⲉⲗⲗⲱ: ⲑⲏⲉ́ⲧⲉ-
(e)mpeouōi erouōi eros: avjem	ⲙ̀ⲡⲉⲟⲩⲱⲓ ⲉⲣⲟⲩⲱⲓ ⲉ́ⲣⲟⲥ: ⲁⲩϫⲉⲙ
pi(e)smah (e)nte (e)pōnḥ (e)nḥēts:	ⲡⲓⲥ̀ⲙⲁϩ ⲛ̀ⲧⲉ ⲡ̀ⲱⲛϧ ⲛ̀ϧⲏⲧⲥ:
(e)Pshēri (e)m(e)Phnouti ḥen ou-	Ⲡ̀ϣⲏⲣⲓ ⲙ̀Ⲫⲛⲟⲩϯ ϧⲉⲛ ⲟⲩ-
methmēi: af(e)chi sar(e)x ḥen	ⲙⲉⲑⲙⲏⲓ: ⲁϥϭⲓ ⲥⲁⲣⲝ ϧⲉⲛ
tiparthenos: asmisi (e)mmof af-	ϯⲡⲁⲣⲑⲉⲛⲟⲥ: ⲁⲥⲙⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲁϥ-
sōti (e)mmon: afkha nennovi nan	ⲥⲱϯ ⲙ̀ⲙⲟⲛ: ⲁϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ
evol. <u>Priest</u>: Arejem ou(e)hmot ō tai	ⲉ́ⲃⲟⲗ. Ⲁ́ⲣⲉϫⲉⲙ ⲟⲩϩ̀ⲙⲟⲧ: Ⲱ̀ ⲧⲁⲓ
shelet: han mēsh avsaji e teta-	ϣⲉⲗⲉⲧ: ϩⲁⲛⲙⲏϣ ⲁⲩⲥⲁϫⲓ ⲉ́ⲧⲉⲧⲁ-
io: je apilogos (e)nte (e)Phiōt:	ⲓⲟ́: ϫⲉ ⲁ̀ⲡⲓⲗⲟⲅⲟⲥ ⲛ̀ⲧⲉ Ⲫ̀ⲓⲱⲧ:
af(e)chi sar(e)x evol (e)nhēti:	ⲁϥϭⲓ ⲥⲁⲣⲝ ⲉ́ⲃⲟⲗ ⲛ̀ϧⲏϯ:
nim (e)n(e)shimi ethijen pikahi:	ⲛⲓⲙ ⲛ̀ⲥ̀ϩⲓⲙⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ:
asermav (e)m(e)Phnouti evēl ero:	ⲁⲥⲉⲣⲙⲁⲩ ⲙ̀Ⲫⲛⲟⲩϯ ⲉ́ⲃⲏⲗ ⲉ́ⲣⲟ:
je (e)ntho ou(e)shimi (e)nrem-	ϫⲉ ⲛ̀ⲑⲟ ⲟⲩⲉ́ⲥϩⲓⲙⲓ ⲛ̀ⲣⲉⲙ-
(e)nkahi: are ermav (e)mpiref-	ⲛ̀ⲕⲁϩⲓ: ⲁ́ⲣⲉ ⲉⲣⲙⲁⲩ ⲙ̀ⲡⲓⲣⲉϥ-
sōnt.	ⲥⲱⲛⲧ.
<u>Chorus</u>: A oumēsh (e)n(e)shimi	Ⲁ́ⲟⲩⲙⲏϣ ⲛ̀ⲥ̀ϩⲓⲙⲓ
chitaio avshashni etimetouro:	ϭⲓⲧⲁⲓⲟ́ ⲁⲩϣⲁϣⲛⲓ ⲉ́ϯⲙⲉⲧⲟⲩⲣⲟ:
alla (e)mpou (e)shphoh e petaio	ⲁ̀ⲗⲗⲁ ⲙ̀ⲡⲟⲩ ϣ̀ⲫⲟϩ ⲉ́ ⲡⲉⲧⲁⲓⲟ́
thēethnesōs ḥennihiomi: (e)Ntho	ⲑⲏⲉ̀ⲑⲛⲉⲥⲱⲥ ϧⲉⲛ ⲛⲓϩⲓⲟ́ⲙⲓ: Ⲛ̀ⲑⲟ
gar pe pipyr(e)gos et(e)chosi	ⲅⲁⲣ ⲡⲉ ⲡⲓⲡⲩⲣⲅⲟⲥ ⲉⲧϭⲟⲥⲓ
etavjem pianamēi (e)nḥētf ete-	ⲉ́ⲧⲁⲩϫⲉⲙ ⲡⲓⲁⲛⲁⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲉ́ⲧⲉ-
phai pe: Emmanouēl etafi afshōpi	ⲫⲁⲓ ⲡⲉ: Ⲉⲙⲙⲁⲛⲟⲩⲏⲗ ⲉ́ⲧⲁϥⲓ́ ⲁϥϣⲱⲡⲓ
ḥen teneji.	ϧⲉⲛ ⲧⲉⲛⲉϫⲓ.
<u>Priest</u>: Marentaio (e)n(e)tpar-	Ⲙⲁⲣⲉⲛⲧⲁⲓⲟ́ ⲛ̀ⲧ̀ⲡⲁⲣ-
thenia (e)ntishelet (e)natkakia:	ⲑⲉⲛⲓⲁ́ ⲛ̀ϯϣⲉⲗⲉⲧ ⲛ̀ⲁⲧⲕⲁⲕⲓⲁ:

tikatharos (e)mpanagia titheoto-	ϯⲕⲁⲑⲁⲣⲟⲥ ⲙ̀ⲡⲁⲛⲁⲅⲓⲁ ϯⲑⲉⲟⲧⲟ-
kos Maria.	ⲕⲟⲥ Ⲙⲁⲣⲓⲁ.
<u>Chorus</u>: Arechisi ehote (e)tphe	Ⲁ̀ⲣⲉϭⲓⲥⲓ ⲉ̀ϩⲟⲧⲉ ⲧ̀ⲫⲉ
te taiēout ehote (e)pkahi nem	ⲧⲉ ⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ϩⲟⲧⲉ ⲡ̀ⲕⲁϩⲓ ⲛⲉⲙ
sōnt(i) niven ete (e)nḥētf: je	ⲥⲱⲛⲧ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲛ̀ϩⲏⲧϥ: ϫⲉ
are ermaf (e)mpirefsōnt: (e)Ntho	ⲁ̀ⲣⲉ ⲉⲣⲙⲁϥ ⲙ̀ⲡⲓⲣⲉϥⲥⲱⲛⲧ: Ⲛ̀ⲑⲟ
gar alēthōs pima(e)nshelet (e)n-	ⲅⲁⲣ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲓⲙⲁⲛ̀ϣⲉⲗⲉⲧ ⲛ̀-
katharos (e)nte Pi(e)Christos	ⲕⲁⲑⲁⲣⲟⲥ ⲛ̀ⲧⲉ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ
pinymphios kata ni(e)smē (e)mpro-	ⲡⲓⲛⲩⲙⲫⲓⲟⲥ ⲕⲁⲧⲁ ⲛⲓ̀ⲥⲙⲏ ⲙ̀ⲡⲣⲟ-
phētikon.	ⲫⲏⲧⲓⲕⲟⲛ.
<u>Priest</u>: Ari(e)presvevin e(e)hrēi	Ⲁ̀ⲣⲓ̀ⲡⲣⲉⲥⲃⲉⲩⲓⲛ ⲉ̀ϩⲣⲏⲓ
egōn Ō Penchois (e)nnēv tēren	ⲉ̀ϫⲱⲛ Ⲱ̀ Ⲡⲉⲛϭⲟⲓⲥ ⲛ̀ⲛⲏⲃ ⲧⲏⲣⲉⲛ
titheotokos Maria (e)thmav (e)n-	ϯⲑⲉⲟ̀ⲧⲟⲕⲟⲥ Ⲙⲁⲣⲓⲁ̀ Ⲑ̀ⲙⲁⲩ ⲛ̀-
Iēsous Pi(e)Christos (e)ntef kha	Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ ⲛ̀ⲧⲉϥ ⲭⲁ
nennovi nan evol.	ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Translation:[2]

<u>Chorus:</u>
Hail Mary, the Queen, the ageless vine which no husbandman hath cultivated, in which was found the Fruit of Life, the Son of God, in truth. He took flesh in the Virgin. She bore Him. He hath redeemed us. He forgave us our sins.

<u>Priest</u>: Thou hast found grace, O Bride. Many have declared thine honor, for the Word of the father came [and] took flesh from thee. What woman upon the earth hath become Mother of God, save thee? For thou, an earthly woman, didst become Mother of the Creator.

<u>Chorus</u>: Many women have received honor and have attained to the kingdom. But they have not been able to attain to thine honor. Thou art fair among women, for thou art the lofty tower in which was found the precious stone which is Emmanuel, Who came and dwelt in thy womb.

<u>Priest</u>: Let us honor thy virginity, innocent bride, the pure, all-holy God-bearer, Mary.

<u>Chorus</u>: Thou art exalted above the heavens, more honored than the the earth and every creature in it, for thou didst become Mother of the Creator. Thou art in truth the pure bride-chamber of Christ the Bridegroom, according to the prophetic voices.

Priest: Intercede for us, O our Lady, Mistress of us all, God-bearer Mary, Mother of Jesus Christ, that He may forgive us our sins.

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[1]For the text, see the Service of the Deacon, pp. 32-34. For the text and a musical transcription, see Newlandsmith, vol. 1, pp. 15-18.
[2]For this translation, I have relied upon that of John Gillespie, op. cit., p. 1.

EXCERPTS FROM THE LITURGY(cont.)

Track ②

This section immediately follows the hymns sung in preparation of the Liturgy. It begins with the chorus singing twelve Kyrie eleēson antiphonally, then combining to sing the final Kyrie eleēson, to make a total of thirteen. Usually, there are forty-one Kyrie at this point. Then follows the Procession of the Host (daurat al-ḥamal).

Transliteration:	**Transcription:**
Chorus, side one: Kyrie eleēson (three times).	Κυριέ ἐλεήϲον.
Chorus, side two: Kyrie eleēson (three times).	Κυριέ ἐλεηϲον.
Chorus, side one: Kyrie eleēson (Three times).	Κυριέ ἐλεήϲον.
Chorus, side two: Kyrie eleēson (three times).	Κυριέ ἐλεήϲον
Chorus, tutti: Kyrie eleēson.	Κυριέ ἐλεηϲον.
Translation: Lord, have mercy.	

THE PROCESSION OF THE HOST [1]

00:44

Transliteration:	**Transcription:**
Priest: Ouōou nem outaio: ou-	Ογωογ νεμ ογταιό: ογ-
taio nem ouōou: (e)ntipanagia	ταιό νεμ ογώογ: ⲛ̀ϯπανάγιά
(e)trias (e)Phiōt nem (e)Pshēri	τριας Φιωτ νεμ Πϣηρι
nem Pi(e)pneuma ethouab.	νεμ Πιπνεγμα ἐθογαβ.
Ouhirēnē nem oukōt ejen tioui	Ογϩιρηνη νεμ ογκωτ ἐϫεν ϯογί
(e)mmavats ethouab (e)nkatholi-	ⲙ̀μαγατς ἐθογαβ ⲛ̀καθολι-
kē (e)napostolikē (e)nek(e)klē-	κη ⲛ̀ἀποςτολικη ⲛ̀ἐκκλη-
sia (e)nte (e)Phnouti: amēn.	ςια ⲛ̀τε Φνογϯ: ἀμην.
Ari(e)phmevi (e)Pchois (e)nnē-	Ἀριφμεγί Πϭοις ⲛ̀νη-
etavini nak eḥoun (e)nnai dōron:	ἐταγίνι νακ ἐϩογν ⲛ̀ναι Δωρον:
nem nēetavenou egōou: nem nēet-	νεμ νηέταγὲνογ ἐϫωογ: νεμ νηέτ-

avenou evolhitotou: moi nōou	αγένογ έβολϩιτοτογ: μοι ν̀ωογ
tērou (e)mpibeshe pievolḥen ni-	τηρογ ὴπιβεχε πιέβολϧεν νι-
phēoui.	φηογί.
<u>Deacon</u>:[2] (e)Prosev(e)xasthe yper	Προσευξασθε ύπερ
ton agion timion dōrōn toutōn	των άγιων τιμιων δωρων τουτων
ke thysiōn ēmōn ke (e)prosphe-	κε θυσιων ήμων κε πρόσφε-
rontōn. <u>Deacon and Chorus</u>:	ροντων.
Allēlouia: phai pe piehoou eta	Αλληλουιά: φαι πε πιεϩοογ έτα
(e)Pchois thamiof: marenthelēl	Πσοις θαμιοϥ: μαρενϧεληλ
(e)ntenounof (e)mmon (e)nḥētf:	ὴτενογνοϥ ὴμον ὴϧητϥ:
ō (e)Pchois ekesouten nenmōit:	ώ Πσοις εκέσουτεν νενμωιτ:
(e)f(e)smarōout (e)nje phēeth-	ϥ̀ έσμαρωογτ ὴϫε φηέθ-
nēou ḥen (e)phran (e)m(e)Pchois:	νηογ ϧεν φραν ὴΠσοις:
Allēlouia.	Αλληλουιά.

Translation:[3]

<u>Priest</u>: Glory and honor, honor and glory unto the All-holy Trinity the Father, the Son, and the Holy Ghost. Peace and edification [be] unto the Church of God, the One, Only, Catholic, Apostolic, Holy Church. Amen. Remember, O Lord, those who have brought these gifts unto Thee, and those for whom they have been brought, and those by whom they have been brought. Give unto them a recompense from the heavens.

<u>Deacon</u>: Pray for these holy and honored offerings, our sacrifices, and those who offer them.

<u>Chorus</u>: Alleluia. This is the day the Lord hath made; let us rejoice and be glad in it. O Lord, ease our paths. Blessed is He who cometh in the name of the Lord. Alleluia.

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[1]For the text, see the Euchologion, pp. 207-210.

[2]In this recording,two voices generally sing the deacon's part.

[3]For much of this translation, I have relied upon that of John Gillespie, <u>op. cit</u>., p. 2.

THE PROCESSION OF THE HOST[1]

Track 3

In the Liturgy the Procession of the Host follows the choir's singing of the forty-one Kyrie eleēson as described on the foregoing page. In this recording, Cantor Mikhail sings the role of the Priest, and Cantor Ṣādiq that of the Deacon.

Transliteration:

Priest: Ouōou nem outaio: ou-
taio nem ouōou: (e)nTipanagia
(e)trias (e)Phiōt nem (e)Pshēri
nem Pi(e)pneuma ethouab.
Ouhirēnē nem oukōt ejen tioui
(e)mmavats ethouab (e)nkatholikē
(e)napostolikē (e)nek(e)klēsia
(e)nte (e)Phnouti: amēn.
Ari(e)phmevi (e)Pchois (e)nnē-
etavini nak eḥoun (e)nnai dōron:
nem nēetavenou egōou: nem nē-e
tavenou evolhitotou: moi nōou
tērou (e)mpiveshe pi evolḥen
niphēoui.
Deacon: (e)Prosev(e)xasthe yper
tōn agiōn timiōn dorōn toutōn
ke thysiōn ēmōn ke (e)prosphe-
rontōn. Kyrie eleēson.
Choir:[2] Allēlouia: je (e)phmevi
(e)nourōmi efeouōnh nak evol
(e)Pchois: ouoh (e)psōgn (e)nte
oumevi efeershai nak.
Nithysia ni(e)prosphora shonou
erok: allēlouia.

Transcription:

Οὐώου νεμ ουταιό: ου-
ταιό νεμ ουώου: ǹϯπαναγιά
ǹτριας ǹΦιωτ νεμ Πϣηρι
νεμ Πιπνευμα ἐθουαβ.
Ουϩιρηνη νεμ ουκωτ ἐϫεν ϯουί
ǹμμαυατς ἐθουαβ ǹκαθολικη
ǹἀποστολικη ǹεκκλησιά
ǹτε Φνουϯ: ἀμην.
Ἀριφμευί Πσοις ǹνη-
ἐταυίνι νακ ἐϩουν ǹναιδωρον:
νεμ νηἐταυἑνου ἐϫωου: νεμ νηἐ-
ταυενου ἐβολϩιτοτου: μοι νωου
τηρου ǹπιβεϫε πι ἐβολϩεν
νιφηουί.
Προσευξασθε ὑπερ
των ἁγιων τιμιων Δωρον τουτων
κε θυσιων ἡμων κε προσφε-
ροντων. Κυριε ἐλεἡσον.
Ἀλληλουιά: ϫε φμευί
ǹουρωμι εϥἐουωνϩ νακ ἐβολ
Πσοις: ουοϩ πσωϫν ǹτε
ουμευί εϥἐερϣαι νακ.
Νιθυσια νιπροσφορα ϣονου
ἐροκ: ἀλληλουιά.

Translation:[3]

Priest: Glory and honor, honor and glory unto the All-holy Trinity: the Father, the Son, and the Holy Spirit.

Peace and edification unto the Church of God, the One, Only, Catholic, Apostolic, Holy Church. Amen.
Remember, O Lord, those who have brought these gifts unto Thee, and those for whom they have been brought, and those by whom they have been brought. Give unto them all a recompense from the heavens.
Deacon: Pray for these holy and honored offerings, our sacrifices, and those who offer them. Lord, have mercy.
Choir: Alleluia. Surely the wrath[4] of man shall praise Thee: the remnants of wrath shalt Thou restrain.
Accept the sacrifices and offerings. Alleluia.

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[1]For the text, see the Euchologion, pp. 207-211.
[2]In this recording, the Choir parts are sung by Cantors Mikhail and Ṣādiq. The text is Psalm 76:10 [LXX 75:10], and is sung on all Fast-days, i.e., the Fast of Christmas; the Fast for the forty days of Lent; the Fast of the Apostles; the Fast of the Virgin; and Wednesdays and Fridays throughout the year [See the Euchologion, p. 210].
[3]For the first part of this translation, I have relied upon that of John Gillespie, op. cit., p. 2.
[4]The Coptic term (e)phmevi, which is used at this point, is often translated as "thought," "contemplation." The King James translation has been used for this Psalm versicle.

Track (4)

BIG ALLĒLOUIA AND PHAI PE PIEHOOU
[Alleluia and This is the day...][1]

In the Liturgy, this piece, with its text from Psalm 118 [LXX 117]: 24-26, is sung at the end of the Procession of the Host. Usually rendered by the Chorus, in this recording it is sung by Cantor Mikhail.

Transliteration:

Allēlouia:
Phai pe piehoou eta (e)Pchois
thamiof: marenthelēl (e)ntenounof
(e)mmon (e)nḥētf: ō (e)Pchois
ekenahmen: ō (e)Pchois ekesouten
penmōit: (e)F(e)smarōout (e)nje
phēethnēou ḥen (e)phran (e)m(e)P-
chois: Allēlouia.

Transcription:

Ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀:
Ⲫⲁⲓ ⲡⲉ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲁ Ⲡϭⲟⲓⲥ
ⲑⲁⲙⲓⲟϥ: ⲙⲁⲣⲉⲛⲑⲉⲗⲏⲗ ⲛ̀ⲧⲉⲛⲟⲩⲛⲟϥ
ⲙ̀ⲙⲟⲛ ⲛ̀ϧⲏⲧϥ: ⲱ̀ Ⲡϭⲟⲓⲥ
ⲉⲕⲉ̀ⲛⲁϩⲙⲉⲛ: ⲱ̀ Ⲡϭⲟⲓⲥ ⲉⲕⲉ̀ⲥⲟⲩⲧⲉⲛ
ⲡⲉⲛⲙⲱⲓⲧ: Ϥ̀ⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
ⲫⲏⲉⲑⲛⲏⲟⲩ ϧⲉⲛ ⲫ̀ⲣⲁⲛ ⲙ̀Ⲡ-
ϭⲟⲓⲥ: Ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀.

Translation:[2]

Alleluia. This is the day that the Lord hath made. Let us rejoice and be glad in it. O Lord, save us. O Lord, make straight our paths [send prosperity]. Blessed is He that cometh in the name of the Lord. Alleluia.

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[1]For the Coptic text, see the Euchologion, p. 210.
[2]This translation has been adapted from that of the King James version. It better reflects the Coptic text.

MAKING THE SIGN OF THE CROSS OVER THE HOST
[al-rushūmāt ʿala alḥamal][1]

Track 5

In the Liturgy this section follows the Procession of the Host and precedes the Prayer of Thanksgiving.

Transliteration:	**Transcription:**
Priest: Ḥen (e)phran (e)m(e)Phiōt	ϧⲉⲛ ⲫ̀ⲣⲁⲛ ⲙ̀Ⲫⲓⲱⲧ
nem (e)Pshēri nem Pi(e)pneuma	ⲛⲉⲙ Ⲡϣⲏⲣⲓ ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ
ethouab ounouti (e)nouōt.	ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲱⲧ.
(e)F(e)smarōout (e)nje (e)Phnou-	Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ Ⲫ̀ⲛⲟⲩ-
ti (e)Phiōt pipantokratōr:	ϯ Ⲫ̀ⲓⲱⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ:
Deacon: Amēn.	Ⲁ̀ⲙⲏⲛ.
Priest: (e)F(e)smarōout (e)nje	Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
pefmonogenēs (e)nshēri Iēsous	ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ Ⲓⲏⲥⲟⲩⲥ
Pi(e)Christos Penchois:	Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ Ⲡⲉⲛϭⲟⲓⲥ:
Deacon: Amēn.	Ⲁ̀ⲙⲏⲛ.
Priest: (e)F(e)smarōout (e)nje	Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
Pi(e)pneuma ethouab (e)mparaklē-	Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲣⲁⲕⲗⲏ-
ton:	ⲧⲟⲛ:
Deacon: Amēn.	Ⲁ̀ⲙⲏⲛ.
Is Patēr agios: is Yios agios:	Ⲓⲥ Ⲡⲁⲧⲏⲣ ⲁ̀ⲅⲓⲟⲥ: ⲓⲥ Ⲩ̀ⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ:
en (e)Pneuma agion amēn: evlo-	ⲉⲛ Ⲡ̀ⲛⲉⲩⲙⲁ ⲁ̀ⲅⲓⲟⲛ ⲁ̀ⲙⲏⲛ: ⲉⲩⲗⲟ-
gētos Kyrios o Theos is tous	ⲅⲏⲧⲟⲥ Ⲕⲩⲣⲓⲟⲥ ⲟ̀ Ⲑⲉⲟⲥ ⲓⲥ ⲧⲟⲩⲥ
eōnas: amēn.	ⲉ̀ⲱ̀ⲛⲁⲥ: ⲁ̀ⲙⲏⲛ.
Niethnos tērou (e)smou e(e)P-	Ⲛⲓⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲥ̀ⲙⲟⲩ ⲉ̀ Ⲡ̀-
chois: marou(e)smou erof (e)nje	ϭⲟⲓⲥ: ⲙⲁⲣⲟⲩⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ
nilaos tērou: je apefnai tagro	ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ: ϫⲉ ⲁ̀ⲡⲉϥⲛⲁⲓ ⲧⲁϫⲣⲟ
e(e)hrēi egōn: ouoh timethmēi	ⲉ̀ ϩ̀ⲣⲏⲓ ⲉ̀ϫⲱⲛ: ⲟⲩⲟϩ ϯⲙⲉⲑⲙⲏⲓ
(e)nte (e)Pchois shop sha eneh:	ⲛ̀ⲧⲉ Ⲡ̀ϭⲟⲓⲥ ϣⲟⲡ ϣⲁ ⲉ̀ⲛⲉϩ:
amēn allēlouia.	ⲁ̀ⲙⲏⲛ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.
Choir: Doxa Patri ke Yiō ke agiō	Ⲇⲟⲝⲁ Ⲡⲁⲧⲣⲓ ⲕⲉ Ⲩ̀ⲓⲱ̀ ⲕⲉ ⲁ̀ⲅⲓⲱ̀
(e)Pneumati: ke nyn ke áí ke is	Ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ: ⲕⲉ ⲛⲩⲛ ⲕⲉ ⲁ̀ⲓ̀ ⲕⲉ ⲓⲥ
tous eōnas ton eōnon: amēn	ⲧⲟⲩⲥ ⲉ̀ⲱ̀ⲛⲁⲥ ⲧⲱⲛ ⲉ̀ⲱ̀ⲛⲱⲛ: ⲁ̀ⲙⲏⲛ
allēlouia.	ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀.

Translation:[2]

Priest: In the name of the Father, the Son, and the Holy Spirit the One God. Blessed be God the Father Almighty.

Deacon: Amen.

Priest: Blessed be His Only-begotten Son, Jesus Christ our Lord.

Deacon: Amen.

Priest: Blessed be the Holy Spirit, the Paraclete [Comforter].

Deacon: Amen.

One is the Holy Father, one is the Holy Son, one is the Holy Spirit. Amen.

All ye nations, bless the Lord. Let all peoples bless Him. For His mercy is established upon us; and the truth of the Lord endureth forever. Amen. Alleluia.

Choir: Glory be to the Father, the Son, and the Holy Spirit, now and ever and throughout all eternities. Amen. Alleluia.

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[1] For the text, see the Euchologion, pp. 213-215.

[2] For this translation, I have relied upon that of John Gillespie, op. cit., p. 2.

INTRODUCTION TO AND THE PRAYER OF THANKSGIVING[1]

Track 6

In the Liturgy this prayer immediately follows the response to making the sign of the cross over the Host.

Transliteration:	**Transcription:**
Priest: (e)Shlēl Evlogison.	Ϣ̀ⲗⲏⲗ Ⲉⲩⲗⲟⲅⲓⲥⲟⲛ.
Deacon: Epi (e)prosevshē	Ἐⲡⲓ ⲡ̀ⲣⲟⲥⲉⲩⲭⲏ
(e)stathēte.	ⲥ̀ⲧⲁⲑⲏⲧⲉ.
Priest: Irēnē pasi.	Ⲓ̀ⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Chorus: Ke tō (e)pneumati sou.	Ⲕⲉ ⲧⲱ ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Priest: Marenshep (e)hmot (e)n-	Ⲙⲁⲣⲉⲛϣⲉⲡ ϩ̀ⲙⲟⲧ ⲛ̀-
totf (e)mpireferpe(e)thnanef ouoh	ⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲉϥⲉⲣⲡⲉ̀ⲑⲛⲁⲛⲉϥ ⲟⲩⲟϩ
(e)nnaēt: (e)Phnouti (e)Phiōt	ⲛ̀ⲛⲁⲏⲧ: Ⲫ̀ⲛⲟⲩϯ Ⲫ̀ⲓⲱⲧ
(e)mPenchois ouoh Pennouti ouoh	ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
Pensōtēr Iēsous Pi(e)Christos.	Ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ.
Je afer(e)skepazin egōn: afer-	Ϫⲉ ⲁϥⲉⲣⲥ̀ⲕⲉⲡⲁⲍⲓⲛ ⲉ̀ϫⲱⲛ: ⲁϥⲉⲣ-
boēthin eron: afareh eron: af-	ⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲁϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ: ⲁϥ-
shopten erof: aftiaso eron: af-	ϣⲟⲡⲧⲉⲛ ⲉ̀ⲣⲟϥ: ⲁϥϯⲁ̀ⲥⲟ ⲉ̀ⲣⲟⲛ: ⲁϥ-
titoten afenten sha e(e)hrēi e-	ϯⲧⲟⲧⲉⲛ ⲁϥⲉⲛⲧⲉⲛ ϣⲁ ⲉ̀ϩⲣⲏⲓ ⲉ̀-
taiounou thai.	ⲧⲁⲓⲟⲩⲛⲟⲩ ⲑⲁⲓ.
(e)Nthof on marentiho erof hopōs	Ⲛ̀ⲑⲟϥ ⲟⲛ ⲙⲁⲣⲉⲛϯϩⲟ ⲉ̀ⲣⲟϥ ϩⲟⲡⲱⲥ
(e)ntefareh eron ḥen pai ehoou	ⲛ̀ⲧⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ ϧⲉⲛ ⲡⲁⲓ ⲉ̀ϩⲟⲟⲩ
ethouab phai nem niehoou tērou	ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲛⲉⲙ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲧⲏⲣⲟⲩ
(e)nte penōnh: ḥen hirēnē niven:	ⲛ̀ⲧⲉ ⲡⲉⲛⲱⲛϧ: ϧⲉⲛ ϩⲓⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ:
(e)nje pipantokratōr (e)Pchois	ⲛ̀ϫⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ Ⲡ̀ϭⲟⲓⲥ
pennouti.	ⲡⲉⲛⲛⲟⲩϯ.
Deacon: (e)Prosev(e)xasthe.	Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ.
Chorus: Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉ̀ⲏⲥⲟⲛ.
Priest: (e)Phnēv (e)Pchois (e)Ph-	Ⲫ̀ⲛⲏⲃ Ⲡ̀ϭⲟⲓⲥ Ⲫ̀-
nouti pipantokratōr: (e)Phiōt	ⲛⲟⲩϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: Ⲫ̀ⲓⲱⲧ
(e)mpenchois ouoh pennouti	ⲙ̀ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ
ouoh pensōtēr Iēsous Pi(e)Chris-	ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥ-
tos.	ⲧⲟⲥ.
Tenshep (e)hmot (e)ntotk kata	Ⲧⲉⲛϣⲉⲡ ϩ̀ⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲕⲁⲧⲁ
hōb niven nem ethve hōv niven	ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲉⲑⲃⲉ ϩⲱⲃ ⲛⲓⲃⲉⲛ

nem ḥen hōv niven.	νεμ ϧεν ϩωβ νιβεν.
Je aker(e)skepazin egōn: akerbo-	ϫε ακερϲκεπαζιν εϫων: ακερβο-
ēthin eron: akareh eron:	ηθιν ερον: ακαρεϩ ερον:
akshopten erok: aktiaso	ακϣοπτεν εροκ: ακϯαϲο
eron: aktitoten: akenten sha e-	ερον: ακϯτοτεν: ακεντεν ϣα ε-
(e)hrēi etai ounou thai.	ϩρηι εται ουνου θαι.
Deacon:[2] Tōvh hina (e)nte	τωβϩ ϩινα ντε
(e)Phnouti nai nan (e)ntefshen-	Φνουϯ ναι ναν ντεϥϣεν-
hēt ḥaron (e)ntefsōtem eron (e)n-	ϩητ ϧαρον ντεϥϲωτεμ ερον ν-
teferboēthin eron: (e)ntefchi	τεϥερβοηθιν ερον: ντεϥϭι
(e)nitiho nem nitōvh (e)nte nē-	ννιϯϩο νεμ νιτωβϩ ντε νη-
ethouab (e)ntaf (e)ntotou e(e)h-	εθουαβ νταϥ ντοτου εϩ-
rēi egōn epiagathon (e)nsēou ni-	ρηι εϫων επιαγαθον νϲηου νι-
ven: (e)ntefaiten (e)nem(e)psha	βεν: ντεϥαιτεν νεμπϣα
ethrenchi evolḥen tikoinōnia	εθρενϭι εβολϧεν ϯκοινωνια
(e)nte nefmystērion ethouab et-	ντε νεϥμυϲτηριον εθουαβ ετ-
(e)smarōout epikhō evol (e)nte	ϲμαρωουτ επιχω εβολ ντε
nennovi.	νεννοβι.
Chorus:[3] Kyrie eleēson.	Κυριε ελεηϲον.
Priest: Ethve phai tentiho ouoh	Εθβε φαι τενϯϩο ουοϩ
tentōvh (e)ntekmetagathos pimai-	τεντωβϩ ντεκμεταγαθοϲ πιμαι-
rōmi: mēis nan ethrengōk evol	ρωμι: μηιϲ ναν εθρενϫωκ εβολ
(e)mpai ke ehoou ethouab phai:	μπαι κε εϩοου εθουαβ φαι:
nem niehoou tērou (e)nte pen-	νεμ νιεϩοου τηρου ντε πεν-
ōnḥ: ḥen hirēnē niven nem tek-	ωνϧ: ϧεν ϩιρηνη νιβεν νεμ τεκ-
hoti. (e)Phthonos niven: piras-	ϩοϯ. Φθονοϲ νιβεν: πιραϲ-
mos niven: energia niven (e)nte	μοϲ νιβεν: ενεργια νιβεν ντε
(e)psatanas: (e)psochni (e)nte	πϲατανας: πϲοϭνι ντε
hanrōmi evhōou: nem (e)ptōnf e-	ϩανρωμι ευϩωου: νεμ πτωνϥ ε-
(e)pshōi (e)nte hangaji nēet-	πϣωι ντε ϩανϫαϫι νηετ-
hēp nem nēethouōnh evol.	ϩηπ νεμ νηεθουωνϩ εβολ.
Alitou evolharon: Nem evolha	Αλιτου εβολϩαρον: Νεμ εβολϩα
peklaos tērf: Nem evolha tai	πεκλαοϲ τηρϥ: Νεμ εβολϩα ται
(e)trapeza thai: Nem evolha pai	τραπεζα θαι: Νεμ εβολϩα παι
ma ethouab (e)ntak phai.	μα εθουαβ ντακ φαι.

Nē de ethnanev nem nēeternofri
sahni (e)mmōou nan: je (e)nthok
pe etakti (e)mpiershishi nan: e-
hōmi ejen nihof nem ni(e)chlē:
nem ejen tigom tērs (e)nte pi-
gaji.

Ⲛⲏ ⲇⲉ ⲉⲑⲛⲁⲛⲉϥ ⲛⲉⲙ ⲛⲏⲉⲧⲉⲣⲛⲟϥⲣⲓ
ⲥⲁϩⲛⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲁⲛ: ϫⲉ ⲛ̀ⲑⲟⲕ
ⲡⲉ ⲉ̀ⲧⲁⲕϯ ⲙ̀ⲡⲓⲉⲣϣⲓϣⲓ ⲛⲁⲛ: ⲉ̀-
ϩⲱⲙⲓ ⲉ̀ϫⲉⲛ ⲛⲓϩⲟϥ ⲛⲉⲙ ⲛⲓϭ̀ⲗⲏ:
ⲛⲉⲙ ⲉ̀ϫⲉⲛ ϯϫⲟⲙ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲡⲓ-
ϫⲁϫⲓ.

Translation:[4]

Priest: Pray and praise.

Deacon: Stand ye for prayer.

Priest: Peace be to all.

Chorus: And with thy spirit.

Priest: Let us give thanks unto the beneficent and merciful God the Father of our Lord, God, and Savior, Jesus Christ. For He has protected us, succored us, preserved us, accepted us unto Him, had compassion for us, sustained us, and brought us to this hour. Let us then ask Him, the Almighty Lord our God, that He keep us in all peace this holy day and all the days of our life.

Deacon: Pray

Chorus: Lord,have mercy.

Priest: O Master, Lord, God Almighty, Father of our Lord, our God and Savior, Jesus Christ: We thank Thee according to everything and for everything, and in everything. For Thou hast protected us, succored us, preserved us, accepted us unto Thee, had compassion for us, sustained us, and brought us unto this hour.

Deacon:[2] Pray that God will have mercy upon us, will pity us and hear us, and help us, and accept the prayers and supplications of His saints for our good at all times and will make us worthy to receive, through the communion of His holy mysteries, forgiveness for our sins.

Chorus:[3] Lord have mercy.

Priest: Wherefore we pray and entreat Thy goodness, O Lover-of-mankind: Grant us to complete this holy day and all the days of our life in all peace and in Thy awe. All envy, all temptation, all the workings of Satan, intrigue[s] of wicked people, the rising up of enemies, visible and invisible, do Thou remove

 CD 1

from us; and from all Thy people; and from this table; and from this, Thy holy place. Provide us with that which is good and beneficial, for Thou art the one Who gives us the power and strength to tread upon serpents and scorpions, and upon all the power of the enemy.

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[1]At this point in the recording, one hears a momentary conversation in Arabic before the singing resumes. The words are too low and garbled to decipher, but likely are directions for continuing the singing.
For the text of this part of the prayer, see the Euchologion, pp. 21-24.

[2]For this section of the prayer, see the Euchologion,pp. 217-218.

[3]For this section of the prayer, see the Euchologion, pp. 25-28.

[4]For part of this translation, I have relied upon that of John Gillespie, op. cit., pp. 2-3.

SŌTHIS AND THE HYMN TAI SHOURĒ[1]

2:05

In the Liturgy, this section follows the Prayer of Thanksgiving and precedes the Hiteniyāt. It is sung on Feast-days and after every Fast-day.

Transliteration:

Chorus:[2] Sōthis: amēn ke tō
(e)pneumati sou.
Tai shourē (e)nnouv (e)nkatharos
etfai ḥa piarōmata et ḥen nenjij
(e)nAarōn piouēv eftale ou(e)sthoi-
noufi e(e)pshōi ejen pima(e)ner-
shōoushi.
Hitenni....

Transcription:

Ⲥⲱⲑⲓⲥ: ⲁⲙⲏⲛ ⲕⲉ ⲧⲱ
ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Ⲧⲁⲓ ϣⲟⲩⲣⲏ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ
ⲉⲧϥⲁⲓ ϩⲁ ⲡⲓⲁ̀ⲣⲱⲙⲁⲧⲁ ⲉⲧϧⲉⲛ ⲛⲉⲛϫⲓϫ
ⲛ̀Ⲁ̀ⲁⲣⲱⲛ ⲡⲓⲟⲩⲏⲃ ⲉϥⲧⲁⲗⲉ ⲟⲩⲥ̀ⲑⲟⲓ-
ⲛⲟⲩϥⲓ ⲉ̀ⲡ̀ϣⲱⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁⲛ̀ⲉⲣ-
ϣⲱⲟⲩϣⲓ.
Ϩⲓⲧⲉⲛ ⲛⲓ...

//At this point there is a break in the rendition.//

Translation:[3]

Chorus: Preserve [us]: Amen, and [peace be] with thy spirit. This is the censer of pure gold holding sweet spices, in the hands of Aaron the priest, offering up incense upon the altar. Through... [This is likely the beginning of the Hitenīyāt].

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[1]For the text, see the Euchologion, p. 232; or the Service of the Deacon, pp. 48-49. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 36-37; for an extended version of the music, see idem, vol. 12, pp. 31-35.

[2]Those parts designated for the choir are sung by Mikhail and one other person in this recording. The hymn Tai shouri is rendered primarily by one person, with Mikhail joining in here and there.

[3]For much of this translation, I have relied upon that of John Gillespie, op. cit., p. 3.

Track 8

EXCERPTS FROM THE LITURGY OF SAINT BASIL

THE HITENĪYĀT AL-KABĪRAH (INTERCESSORY PRAYERS)[1]

In the Liturgy these Intercessory Prayers usually follow the hymn <u>Tai shourē (e)noub</u> [This is the censer of pure gold], which itself follows the Prayer of Thanksgiving. Divided into two facing sides, the choir sings each verse antiphonally, th n sings together (tutti) for the conclusion. In this recording, only Mikhail and Sadiq sing.

Transliteration:	**Transcription:**
<u>Verse 1</u>: Hiten ni(e)presvia	ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ̀
(e)nte titheotokos ethouab Maria:	ⲛ̀ⲧⲉ ϯⲑⲉⲟ̀ⲧⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ̀:
(e)Pchois ari(e)hmot nan (e)mpi-	Ⲡ̀ϭⲟⲓⲥ ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓ-
khō evol (e)nte nennovi.	ⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
<u>Verse 2</u>: Hiten ni(e)presvia (e)n-	ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ̀ ⲛ̀-
te pishashf (e)narshēangelos nem	ⲧⲉ ⲡⲓϣⲁϣϥ ⲛ̀ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ
nitagma (e)nepouranion:(e)Pchois	ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ: Ⲡ̀ϭⲟⲓⲥ
ari(e)hmot nan (e)mpikhō evol	ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ
(e)nte nennovi.	ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
<u>Verse 3</u>: Hiten niev(e)khē (e)nte	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ
nachois (e)nioti (e)napostolos	ⲛⲁϭⲟⲓⲥ ⲛ̀ⲓⲟϯ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ
nem (e)psepi (e)nte nimathētēs:	ⲛⲉⲙ ⲡ̀ⲥⲉⲡⲓ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ:
(e)Pchois ari(e)hmot nan (e)mpi-	Ⲡ̀ϭⲟⲓⲥ ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓ-
khō evol (e)nte nennovi.	ⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
<u>Verse 4</u>: Hiten niev(e)khē (e)nte	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ
pitheōrismos (e)nevangelistēs	ⲡⲓⲑⲉⲱⲣⲓⲥⲙⲟⲥ ⲛ̀ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ
Markos piapostolos: (e)Pchois	Ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ: Ⲡ̀ϭⲟⲓⲥ
ari(e)hmot nan (e)mpikhō evol	ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ
(e)nte nennovi.	ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
<u>Verse 5</u>: Hiten niev(e)khē (e)nte	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ
piathlophoros (e)mmartyros pa-	ⲡⲓⲁⲑⲗⲟⲫⲟⲣⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲁ-
chois (e)pouro Geōrgios:(e)Pchois	ϭⲟⲓⲥ ⲡ̀ⲟⲩⲣⲟ Ⲅⲉⲱⲣⲅⲓⲟⲥ: Ⲡ̀ϭⲟⲓⲥ
ari(e)hmot nan (e)mpikho evol	ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ
(e)nte nennovi.	ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
<u>Verse 6</u>: Hiten niev(e)khē (e)nte	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ

niethouab (e)nte pai ehoou piouai
piouai kata pefran:(e)Pchois ari-
(e)hmot nan (e)mpikhō evol (e)nte
nennovi.
Verse 7: Hiten nouev(e)khē areh
e(e)pōnḥ (e)mpeniōt ettaiéout
(e)narshēerevs papa abba [Kyril-
los][2]: (e)Pchois ari(e)hmot nan
(e)mpikhō evol (e)nte nennovi.
Conclusion: Tenouōsht (e)mmok
ō Pi(e)Christos nem pekiōt (e)n-
agathos: nem Pi(e)pneuma ethouab:
je aki aksōti (e)mmon: nai nan.

ⲛⲓⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲉ̀ϩⲟⲟⲩ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲡⲉϥⲣⲁⲛ: Ⲡ̀ϭⲟⲓⲥ ⲁ̀ⲣⲓ-
ϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ
ⲛⲉⲛⲛⲟⲃⲓ.
Ϩⲓⲧⲉⲛ ⲛⲟⲩⲉⲩⲭⲏ ⲁ̀ⲣⲉϩ
ⲉ̀ⲡⲱⲛϧ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ
ⲛ̀ⲁⲣⲭⲏⲉ̀ⲣⲉⲩⲥ ⲡⲁⲡⲁ ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗ-
ⲗⲟⲥ: Ⲡ̀ϭⲟⲓⲥ ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ
ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ
ⲱ̀ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀-
ⲁ̀ⲅⲁⲑⲟⲥ: ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ:
ϫⲉ ⲁⲕⲓ̀ ⲁⲥⲱϯ ⲙ̀ⲙⲟⲛ: ⲛⲁⲓ ⲛⲁⲛ.

Translation:[3]

Verse 1: Through the intercessions of the God-bearer, Holy Mary, Lord, grant us forgiveness for our sins.

Verse 2: Through the intercessions of the seven archangels and the heavenly ranks, Lord, grant us forgiveness for our sins.

Verse 3: Through the prayers of our lords, the fathers, the apostles, and the rest of the disciples, Lord, grant us forgiveness for our sins.

Verse 4: Through the prayers of the contemplative Evangelist Mark the Apostle, Lord, grant us forgiveness for our sins.

Verse 5: Through the prayers of the athlete and martyr, my lord King George, Lord, grant us forgiveness for our sins.

Verse 6: Through the prayers of the saints of this day, each one according to his name, Lord, grant us forgiveness for our sins.

Verse 7: Through their prayers protect the life of our honored father, the high priest Pope Abba Cyril, Lord, grant us forgiveness for our sins.

Conclusion: We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Verily, Thou hast come, Thou hast saved us. Mercy upon us.

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[1] For this text, see Service of the Deacon, pp. 51-53. For the

text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 38-40.

[2]At this point, the currently reigning pope is named.

[3]For much of this translation, I have relied on that of John Gillespie, op. cit., p. 3.

LECTION FROM THE PAULINE EPISTLE Track (9)

AND CONCLUDING PHRASE[1]

In the Liturgy, this lection directly follows the singing of the Intercessory Prayers [the Hiteni̅ya̅t].

Transliteration:	**Transcription:**
Pavlos (e)phvōk (e)mPenchois Iē-sous Pi(e)Christos piapostolos et thahem phēetavthashf epihi-shennoufi (e)nte (e)Phnouti.	Ⲡⲁⲩⲗⲟⲥ ⲫ̀ⲃⲱⲕ ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ Ⲓⲏ-ⲥⲟⲩⲥ Ⲡⲓ Ⲭ̀ⲣⲓⲥⲧⲟⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲑⲁϩⲉⲙ ⲫⲏⲉ̀ⲧⲁⲩⲑⲁϣϥ ⲉ̀ⲡⲓϩⲓ-ϣⲉⲛⲛⲟⲩϥⲓ ⲛ̀ⲧⲉ ⲫ̀ⲛⲟⲩϯ.
Pavlos piapostolos (e)nte Iēsous Pi(e)Christos evolhiten (e)ph-ouōsh (e)m(e)Phnouti.[2]	Ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ Ⲭ̀ⲣⲓⲥⲧⲟⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲫ̀-ⲟⲩⲱϣ ⲙ̀ⲫ̀ⲛⲟⲩϯ.
Pi(e)hmot gar nemōten nem (e)thi-rēnē evsop: je Amēn eseshōpi.	Ⲡⲓϩ̀ⲙⲟⲧ ⲅⲁⲣ ⲛⲉⲙⲱⲧⲉⲛ ⲛⲉⲙ ϯϩⲓ-ⲣⲏⲛⲏ ⲉⲩⲥⲟⲡ: ϫⲉ Ⲁ̀ⲙⲏⲛ ⲉⲥⲉ̀ϣⲱⲡⲓ.

Translation:[3]

Paul, the servant of our Lord Jesus Christ, called to be an apostle, who was set apart unto the Gospel of God.
Paul, the apostle of Jesus Christ through the will [wish] of God.
May grace be with you and peace therewith. Amen, so be it.

---

[1]This text is from Romans 1:1. For the Coptic text, see the Coptic New Testament, p. 312; the Euchologion, p. 235, and 237-38; or the Service of the Deacon, pp. 54-55. For the complete text and a musical transcription, see Newlandsmith, vol. 1, pp. 41-42.
[2]There is a very long melisma on this syllable.
[3]For part of the translation I have relied upon that of John Gillespie, op. cit., p. 3.

PI(E)HMOT GAR. . . [FOR THE GRACE. . .][1] Track (10)

In the Liturgy, this hymn follows the lection from the Pauline Epistle when the Patriarch is present.

Transliteration:

Pi(e)hmot gar (e)mPenchois Iēsous
Pi(e)Christos efeshōpi nem pek-
agion (e)pneuma pachois (e)niōt
ettaiēout (e)narshēerevs papa
abba [Kyrillos].[2]
Mare pi(e)klēros nem pilaos tērf
ougai ḥen (e)Pchois: je amēn
eseshōpi.

Transcription:

Ⲡⲓϩ̀ⲙⲟⲧ ⲅⲁⲣ ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ Ⲓⲏⲥⲟⲩⲥ
Ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲉϥⲉ̀ϣⲱⲡⲓ ⲛⲉⲙ ⲡⲉⲕ-
ⲁ̀ⲅⲓⲟⲛ ⲡ̀ⲛⲉⲩⲙⲁ ⲡⲁϭⲟⲓⲥ ⲛ̀ⲓⲱⲧ
ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲁⲣⲭⲏⲉ̀ⲣⲉⲩⲥ ⲡⲁⲡⲁ
ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗⲗⲟⲥ.
Ⲙⲁⲣⲉ ⲡⲓⲕ̀ⲗⲏⲣⲟⲥ ⲛⲉⲙ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ
ⲟⲩϫⲁⲓ ϧⲉⲛ Ⲡϭⲟⲓⲥ: ϫⲉ ⲁ̀ⲙⲏⲛ
ⲉⲥⲉ̀ϣⲱⲡⲓ.

Translation:[3]

For may the grace of our Lord Jesus Christ be with thy holy spirit my lord, the honored father and archpriest Pope Abba Cyril. May the clergy and all the people gain salvation through our Lord.

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[1] For this text, see the Euchologion, pp. 236 & 237, or Service of the Deacon, pp. 55 & 56. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p. 43.

[2] At this point, the currently reigning pope is named.

[3] For part of this translation, I have relied on that of John Gillespie, op. cit., p. 3.

INTRODUCTION TO AND LECTION FROM
THE CATHOLOIC EPISTLE

In the Liturgy, this lection follows the hymn Pi(e)hmot gar [For may the grace. . .], which itself follows the lection from the Pauline Epistle. The lection in this recording is from I Peter 5:1.[1]

Transliteration:

Introduction: Katholikon peniōt
Petros namenrati:[2]
Ni(e)presbyteros ethen thēnou ti-
tiho erōten anok peten(e)shphēr
(e)m(e)presbyteros ouoh (e)mme-
thre (e)nte nie(e)mkavh (e)nte
Pi(e)Christos...
Conclusion: Na(e)snēou (e)mper-
menre pikosmos oude neetshop hen
pikosmos:[3] [pikosmos nasini nem
tefepithymia: phē de etiri (e)m-
(e)phouōsh (e)m(e)Phnouti efna-
shōpi sha eneh: amēn.]

Transcription:

Ⲕⲁⲑⲟⲗⲓⲕⲟⲛ ⲡⲉⲛⲓⲱⲧ
Ⲡⲉⲧⲣⲟⲥ ⲛⲁⲙⲉⲛⲣⲁϯ:
Ⲛⲓⲡ̀ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧϧⲉⲛ ⲑⲏⲛⲟⲩ ϯ-
ϯϩⲟ ⲉ̀ⲣⲱⲧⲉⲛ ⲁ̀ⲛⲟⲕ ⲡⲉⲧⲉⲛϣ̀ⲫⲏⲣ
ⲙ̀ⲡ̀ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲟⲩⲟϩ ⲙ̀ⲙⲉ-
ⲑⲣⲉ ⲛ̀ⲧⲉ ⲛⲓⲉⲙ̀ⲕⲁⲩϩ ⲛ̀ⲧⲉ
Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ...
Ⲛⲁⲥ̀ⲛⲏⲟⲩ ⲙ̀ⲡⲉⲣ-
ⲙⲉⲛⲣⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲛⲏⲉ̀ⲧϣⲟⲡ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ: ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛⲁⲥⲓⲛⲓ ⲛⲉⲙ
ⲧⲉϥⲉ̀ⲡⲓⲑⲩⲙⲓⲁ: ⲫⲏ ⲇⲉ ⲉⲧⲓ̀ⲣⲓ ⲙ̀-
ⲫⲟⲩⲱϣ ⲙ̀Ⲫⲛⲟⲩϯ ⲉϥⲛⲁ-
ϣⲱⲡⲓ ϣⲁ ⲉ̀ⲛⲉϩ: ⲁ̀ⲙⲏⲛ.

Translation:[4]

Introduction: [The lection from the] Catholic Epistle of Peter...: [I Peter 5:1]: The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ...
Conclusion: Love not the world, neither the things pertaining to the world; [the world passeth away and the lust thereof; he that doeth the will of God abideth forever. Amen.]

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[1]For this text, see the Coptic New Testament, p. 534.

[2]For the texts to the Introduction and Conclusion, see the Euchologion, p. 241, or Service of the Deacon, p. 57. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p. 46.

[3]These words are omitted in this recording.

CD 1

[4]For the Introduction and Conclusion, I have relied on the translation of John Gillespie, op. cit., p. 3. that of the lection is taken from the King James version.

SHERE NE MARIA (HAIL MARY...)[1]

Track (12)

In the Liturgy, this theotokia (hymn to the Virgin Mary) follows the reading of the Catholic Epistle. It is sung on ordinary days throughout the year and also on Feast-days for the Virgin.

Transliteration:

Shere ne Maria: ti(e)chrompi
ethnesōs: thēetasmisi nan (e)m-
(e)Phnouti pilogos.
(e)K(e)smarōout alethōs: nem pek-
iōt (e)nagathos: nem pi(e)pneuma
ethouab: je aki aksōti (e)mmon.
Nai nan.

Transcription:

Χερε νε Μαρια: ϯϭρομπι
εθνεcωc: θηέταcμιcι ναν ὀ-
ⲫνουϯ πιλογοc.
Κ̀cμαρωουτ ἀληθωc: νεμ πεκ-
ιωτ ǹἀγαθοc: νεμ πιπνευμα
έθουαβ: ϫε ακί ακcωϯ ὀμμον.
Ναι ναν.

Translation:[2]

Hail to thee, Mary, the beautiful dove, who bore for us God the Word. Blessed art Thou in truth with Thy good Father and the Holy Spirit, for Thou hast come, Thou hast saved us. Mercy upon us ["Blessed art Thou..." refers to Christ].

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[1]For this text, see Service of the Deacon, pp. 58-59. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 47-49.

[2]For part of this translation, I have relied upon John Gillespie, op. cit., p. 3.

Ragheb Moftah Coptic Chant
LC Cassette 13, Side A, beginning = Moftah 02 (labeled "Special tape without title--repeated"

THE PRAYER OF OFFERINGS[1]

This prayer forms part of the unique Coptic rite raf' al-bukhūr [Offering of Incense], which may take place either just before the Divine Liturgy or on the evening previous. Often this rite is now incorporated into the Liturgy. As part of the Liturgy, this Prayer of Offerings is sung before the sirr al-abraksis [Mystery of the Acts], which itself precedes the Introduction to and Lection from Acts. It may replace the awshīyat al-musāfirīn [Prayer for the Wayfarers] on Sundays, some feast- and saints'-days. A few Euchologions prescribe that it is to be sung on non-fast days, and the Prayer for Wayfarers on fast-days.[2]

In this recording, the prayer is preceded by a brief introductory dialogue to be sung by the officiant and deacon, with a response sung by the chorus.

The cantor announces in Arabic: Mīkhāīl Girgis Ghubrīyāl al-Batanūnī, al-mudarris bil-kullīyah al-iklīrikīyah yusajjil awshīyat al-qarābīn [the Prayer of Offerings]. Track 13

Transliteration:	Transcription;
Priest: (e)shlēl. Evlogison.	ϣ̀λΗλ. Εγλογιςον.
Deacon: Epi (e)prosevshē (e)sta-	Ἐπι πρоςεγχΗ ἐςτα
thēte.	θΗτε.
Priest: Irēnē pasi.	Ἰρηνη παςι
Chorus: Ke tō (e)pneumati sou.	Κε τω ⲡ̀νεγματι ςογ.
Priest: Palin on marentiho e-	Παλιν ον μαρεντϩο ὲ
(e)Phnouti pipantokratōr:(e)Ph-	Φ̀νογϯ πιπαντοκρατωρ: Φ̀
iōt (e)mPenchois ouoh Pennouti	ιωτ ⲙ̀Πενϭοις ογοϩ Πεννογϯ

ouohj	ⲟⲩⲟϩ
pensōtēr Iēsous Pi(e)Christos.	ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ.
Tentiho ouoh tentōvh (e)ntekmet-	Ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕⲙⲉⲧ
agathos pimairōmi.	ⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ.
Ari(e)phmevi (e)Pchois (e)nnithy-	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀ϭⲟⲓⲥ ⲛ̀ⲛⲓⲑⲩ
sia ni(e)prosphora nishep(e)hmot	ⲥⲓⲁ̀ ⲛⲓⲡ̀ⲣⲟⲥⲫⲟⲣⲁ ⲛⲓϣⲉⲡ̀ϩⲙⲟⲧ
(e)nte nēetaver(e)prospherin:	ⲛ̀ⲧⲉ ⲛⲏⲉⲧⲁⲩⲉⲣⲡ̀ⲣⲟⲥⲫⲉⲣⲓⲛ:
Eoutaio nem ouōou (e)mpekran	Ⲉ̀ⲟⲩⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲟⲩⲱ̀ⲟⲩ ⲙ̀ⲡⲉⲕⲣⲁⲛ
ethouab.	ⲉ̀ⲑⲟⲩⲁⲃ.
Deacon: Tōvh ejen nēetfi (e)m-	Ⲧⲱⲃϩ ⲉ̀ϫⲉⲛ ⲛⲏⲉⲧϥⲓ ⲙ̀-
(e)phrōoush (e)nnithysia ni-	ⲫ̀ⲣⲱⲟⲩϣ ⲛ̀ⲛⲓⲑⲩⲥⲓⲁ̀ ⲛⲓ
(e)prosphora niaparshē nineh ni-	ⲡ̀ⲣⲟⲥⲫⲟⲣⲁ ⲛⲓⲁⲡⲁⲣⲭⲏ ⲛⲓⲛⲉϩ ⲛⲓ
(e)sthoinoufi ni(e)skepasma	ⲥ̀ⲑⲟⲓⲛⲟⲩϥⲓ ⲛⲓⲥ̀ⲕⲉⲡⲁⲥⲙⲁ
nigōm (e)nōsh nikymillion (e)nte	ⲛⲓϫⲱⲙ ⲛ̀ⲱϣ ⲛⲓⲕⲩⲙⲓⲗⲗⲓⲟⲛ ⲛ̀ⲧⲉ
pima(e)nershōoushi: hina (e)nte	ⲡⲓⲙⲁⲛ̀ⲉⲣϣⲱⲟⲩϣⲓ: ϩⲓⲛⲁ ⲛ̀ⲧⲉ
Pi(e)Christos Pennouti tisheviō	Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ Ⲡⲉⲛⲛⲟⲩϯ ϯϣⲉⲃⲓⲱ̀
nōou ḥen Ierousalēm (e)nte (e)t-	ⲛⲱⲟⲩ ϧⲉⲛ Ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲛ̀ⲧⲉ ⲧ̀-
phe: (e)ntefkha nennovi nan evol.	ⲫⲉ: ⲛ̀ⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.
Chorus: Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ.
Priest: Shopou erok ejen pek-	Ϣⲟⲡⲟⲩ ⲉ̀ⲣⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲉⲕ
thysiastērion ethouab (e)nello-	ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲉⲗⲗⲟ
gimon (e)nte (e)tphe:eou(e)sthoi	ⲅⲓⲙⲟⲛ ⲛ̀ⲧⲉ ⲧ̀ⲫⲉ: ⲉ̀ⲟⲩⲥ̀ⲑⲟⲓ
(e)n(e)sthoinoufi: eḥoun etek-	ⲛ̀ⲥ̀ⲑⲟⲓⲛⲟⲩϥⲓ: ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉⲕ
metnishti et ḥen niphēoui: evol-	ⲙⲉⲧⲛⲓϣϯ ⲉⲧϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀: ⲉ̀ⲃⲟⲗ
hiten (e)pshemshi (e)nte nekan-	ϩⲓⲧⲉⲛ ⲡ̀ϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲁⲅ
gelos nem nekarshēangelos ethouab.	ⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲕⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ.
(e)M(e)phrēti etakshōp erok (e)n-	Ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁⲕϣⲱⲡ ⲉ̀ⲣⲟⲕ ⲛ̀-
nidōron (e)nte pi(e)thmēi Avel:	ⲛⲓⲇⲱⲣⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲑ̀ⲙⲏⲓ Ⲁ̀ⲃⲉⲗ:

nem tithysia (e)nte peniōt Abra-	ⲛⲉⲙ ϯⲑⲩⲥⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ Ⲁⲃⲣⲁ-
am: nem titevi (e)snouti (e)nte	ⲁⲙ: ⲛⲉⲙ ϯⲧⲉⲃⲓ ⲥ̀ⲛⲟⲩϯ ⲛ̀ⲧⲉ
tishēra. Pairēti on nikeevkha-	ϯⲭⲏⲣⲁ. Ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲛⲓⲕⲉⲉⲩⲭⲁ
ristērion (e)nte nekeviaik shopou	ⲣⲓⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲛⲉⲕⲉ̀ⲃⲓⲁⲓⲕ ϣⲟⲡⲟⲩ
erok: na pihouo nem na pikouji:	ⲉ̀ⲣⲟⲕ: ⲛⲁ ⲡⲓϩⲟⲩⲟ̀ ⲛⲉⲙ ⲛⲁ ⲡⲓⲕⲟⲩϫⲓ:
nēethēp nem nēethouōnh evol.	ⲛⲏⲉⲧϩⲏⲡ ⲛⲉⲙ ⲛⲏⲉⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ.
Nēethouōsh eíni nak eḥoun ouoh	ⲛⲏⲉⲑⲟⲩⲱϣ ⲉ̀ⲓⲛⲓ ⲛⲁⲕ ⲉ̀ϧⲟⲩⲛ ⲟⲩⲟϩ
(e)mmon (e)ntōou: nem nēetavini	ⲙ̀ⲙⲟⲛ ⲛ̀ⲧⲱⲟⲩ: ⲛⲉⲙ ⲛⲏⲉⲧⲁⲩⲓ̀ⲛⲓ
nak eḥoun ḥen pai ehoou (e)nte	ⲛⲁⲕ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡⲁⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ
phoou (e)nnai dōron nai.	ⲫⲟⲟⲩ ⲛ̀ⲛⲁⲓ ⲇⲱⲣⲟⲛ ⲛⲁⲓ.
Moi nōou (e)nniattako (e)n(e)t-	Ⲙⲟⲓ ⲛⲱⲟⲩ ⲛ̀ⲛⲓⲁⲧⲧⲁⲕⲟ ⲛ̀ⲧ-
sheviō (e)nnēethnatako:na niphē-	ϣⲉⲃⲓⲱ̀ ⲛ̀ⲛⲏⲉⲑⲛⲁⲧⲁⲕⲟ: ⲛⲁ ⲛⲓⲫⲏ
oui (e)n(e)tsheviō (e)nna (e)p-	ⲟⲩⲓ̀ ⲛ̀ⲧϣⲉⲃⲓⲱ̀ ⲛ̀ⲛⲁ ⲡ̀-
kahi: nisha eneh (e)n(e)tsheviō	ⲕⲁϩⲓ: ⲛⲓϣⲁⲉ̀ⲛⲉϩ ⲛ̀ⲧϣⲉⲃⲓⲱ̀
(e)nni(e)prosouseōu.	ⲛ̀ⲛⲓⲡ̀ⲣⲟⲥⲟⲩⲥⲏⲟⲩ.
Nouēou noutamion mahou evolḥen	Ⲛⲟⲩⲏⲟⲩ ⲛⲟⲩⲧⲁⲙⲓⲟⲛ ⲙⲁϩⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ
agathon niven.	ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ.
Matakto erōou (e)Pchois (e)n-	Ⲙⲁⲧⲁⲕⲧⲟ ⲉ̀ⲣⲱⲟⲩ Ⲡ̀ⲟ̅ⲥ̅ ⲛ̀-
(e)tgom (e)nte nekangelos nem	ⲧ̀ϫⲟⲙ ⲛ̀ⲧⲉ ⲛⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ
nekarshēangelos ethouab.	ⲛⲉⲕⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ.
(e)M(e)phrēti etaver(e)phmevi	Ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁⲩⲉⲣⲫ̀ⲙⲉⲩⲓ̀
(e)mpekran ethouab hijen pikahi:	ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ:
aripoumevi hōou (e)Pchois ḥen	Ⲁ̀ⲣⲓⲡⲟⲩⲙⲉⲩⲓ̀ ϩⲱⲟⲩ Ⲡ̀ⲟ̅ⲥ̅ ϧⲉⲛ
tekmetouro: ouoh ḥen pai ke eōn	ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ: ⲟⲩⲟϩ ϧⲉⲛ ⲡⲁⲓ ⲕⲉ ⲉ̀ⲱⲛ
phai (e)mperkhav (e)nsōk.	ⲫⲁⲓ ⲙ̀ⲡⲉⲣⲭⲁⲩ ⲛ̀ⲥⲱⲕ.
Chorus: Kyrie eleeson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ.

/Break in recording here/

Translation:

Priest: Pray, bless.

Deacon: Stand ye for prayer.

Priest: Peace be to all.

Chorus: And with thy spirit.

Priest: Again let us pray to God Almighty, the Father of our our Lord and Savior, Jesus Christ. We pray and beseech Thy goodness, [O Thou] Lover-of-mankind.

Remember, O Lord, the [sacrifician] offerings and gifts, and the gratitude of those who give them.

Honor and Glory [be] to Thy holy name.

Deacon: Pray for those who care for the offerings and gifts, the earliest ones, the oil and incense, the coverings and Gospel-books, and the utensils of the altar: so that Christ, our God, may exchange them in the Jerusalem of heaven: and take our sins away.

Chorus: Lord have mercy.

Priest, lifting the incense over the altar: Accept these [offerings] upon Thy holy, esteemed altar of heaven: the perfume of incense enters into Thy majesty which is in the heavens through the ministry of Thy holy angels and archangels.

And just as Thou accepted the gifts of faithful Abel:and the sacrifice of out father, abraham, and the blessed coins of the widow, likewise accept the grateful offerings of Thy servants: the many and the few; the secret and the public;

Those wishing to bring [offerings] in to Thee, and those coming without [any]; and those which have been brought to Thee on

this Day of Offerings.

Give them what is imperishable in exchange for the perishable; things of heaven in exchange for things of earth; things eternal in exchange for the transitory.

Fill their houses and storehouses with every good thing.

Protect them, O Lord, through the power of Thy holy angels and archangels.

[And] just as they remember Thy holy name on earth, remember them, O Lord, in Thy kingdom; and in this era [age], do not abandon them.

Chorus: Lord have mercy.

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[1]For the text of this prayer, see the Euchologion, pp. 68-72. For the introductory dialogue, see ibid., pp. 269-270.

[2]See the Euchologion, p. 69, footnote.

CD #2

The Liturgy of Saint Basil: Complete Version, cont.

(2 of 3 CDs)

When the Prayer of Offerings is sung as part of the Liturgy, while making the sign of the cross over the Host (<u>rushūmāt ʿala al-hamal</u>), the officiant then sings the following phrases and hymns:[1]

Track ①

Transliteration:	**Transcription:**
Ḩen (e)phran (e)m(e)Phiōt nem	ϧⲉⲛ ⲫ̀ⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ
(e)Pshēri nem Pi(e)Pneuma ethouab	ⲡ̀ϣⲏⲣⲓ ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ
ounouti (e)nouōt.	ⲟⲩⲛⲟⲩϯ ⲛⲟⲩⲱⲧ.
(e)F(e)smarōout (e)nje (e)Phnouti	ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ Ⲫⲛⲟⲩϯ
(e)Phiōt pipantokratōr: amēn.	Ⲫⲓⲱⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: ⲁ̀ⲙⲏⲛ.
(e)F(e)smarōout (e)nje pefmono-	ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ ⲡⲉϥⲙⲟⲛⲟ
genēs (e)nshēri Iēsous (e)P-	ⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ Ⲓⲏⲥⲟⲩⲥ Ⲡ-
(e)Christos Penchois: amēn.	Ⲭ̀ⲣⲓⲥⲧⲟⲥ Ⲡⲉⲛϭⲟⲓⲥ: ⲁ̀ⲙⲏⲛ.
(e)F(e)smarōout (e)nje Pi(e)pneu-	ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ Ⲡⲓⲡ̀ⲛⲉⲩ
ma ethouab (e)mparaklēton: amēn.	ⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ: ⲁ̀ⲙⲏⲛ.

The following hymn is heard in a special version used for festivals:[2]

2:36

Is Patēr agios: is Yios agios:	Ⲓⲥ Ⲡⲁⲧⲏⲣ ⲁ̀ⲅⲓⲟⲥ: ⲓⲥ Ⲩ̀ⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ:
en (e)Pneuma agion amēn:	ⲉⲛ Ⲡⲛⲉⲩⲙⲁ ⲁ̀ⲅⲓⲟⲛ ⲁⲙⲏⲛ.
(e)sshop nemak (e)nje tiarshē	ⲉ̀ϣⲱⲡ ⲛⲉⲙⲁⲕ ⲛ̀ϫⲉ ϯⲁⲣⲭⲏ
ḥen (e)pehoou (e)nte tekgom ḥen	ϧⲉⲛ ⲡ̀ⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲧⲉⲕϫⲟⲙ ϧⲉⲛ
(e)phouōini (e)nte nēethouab evol	ⲫ̀ⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲃⲟⲗ
ḥen (e)thneji ḥagōf (e)mpisēou	ϧⲉⲛ ⲑ̀ⲛⲉϫⲓ ϩⲁϫⲱϥ ⲙ̀ⲡⲓⲥⲏⲟⲩ
(e)nte han atōvi: anok ái (e)j-	ⲛ̀ⲧⲉ ϩⲁⲛ ⲁⲧⲱⲟⲩⲓ: ⲁ̀ⲛⲟⲕ ⲁ̀ⲓ ⲁ̀-
(e)phok: afōrk (e)nje (e)Pchois	ⲫⲟⲕ ⲁϥⲱⲣⲕ ⲛ̀ϫⲉ Ⲡϭⲟⲓⲥ
ouoh (e)nnefouōm (e)n(e)hthēf:	ⲟⲩⲟϩ ⲛ̀ⲛⲉϥⲟⲩⲱⲙ ⲛ̀ϩ̀ⲑⲏϥ:
je (e)nthok pe (e)phouēb sha	ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲫ̀ⲟⲩⲏⲃ ϣⲁ
eneh kata (e)ttaxis Melshisedek:	ⲉ̀ⲛⲉϩ ⲕⲁⲧⲁ ⲧ̀ⲧⲁⲝⲓⲥ Ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ.

peniōt ethouab (e)narshēerevs:	πενιωτ έθουαβ ν́αρχηερευς:
peniōt ethouab (e)narshēerevs:	πενιωτ έθουαβ ν́αρχηερευς:
peniōt ethouab (e)narshēerevs:	πενιωτ έθουαβ ν́αρχηερευς:
papa abba Kyrillos: (e)Phnouti	παπα αββα Κυριλλος: φ̀νουϯ
(e)nte (e)tphe efetagrof hijen	ν̀τε τ̀φε εϥὲταϫροϥ ϩιϫεν
pef(e)thronos: (e)nhan‿mēsh (e)n	πεϥθρονος: ν̀ϩανμηϣ ν̀
rompi nem hansēou (e)nhirēnēkon	ρομπι νεμ ϩανσηου ν́ϩιρηνηκον
(e)nteftheviou (e)nnefgaji tē-	ν̀τεϥθεβιου ν̀νεϥϫαϫι τη
rou: sapesēt (e)nnef (e)cha-	ρου: σαπεσητ ν̀νεϥ σ̀α
lavg (e)nkhōlem:	λαυϫ ν̀χωλεμ:
Tōvh epi(e)Christos e(e)hrēi	Τωβϩ ἐπὶχριστος έϩρηι
egōn (e)ntef kha nennovi nan	έϫων ν̀τεϥχα νεννοβι ναν
evol: hen ouhirēnē kata pef-	έβολ: ϧεν ουϩιρηνη κατα πεϥ
nishti (e)nnai.	νιϣϯ ν̀ναι.
Evlogitos kyrios o theos is tous	Ευλογιτος κυριος οθεος ις τους
eōnas. Amēn.	έωνας. Αμην.
Niethnos tērou (e)smou e(e)P-	Νιεθνος τηρου έσμου έ Π-
chois: marou(e)smou erof (e)nje	σοις: μαρουέσμου έροϥ ν̀ϫε
nilaos tērou: je apefnai tagro	νιλαος τηρου: ϫε άπεϥναι ταϫρο
e(e)hrēi egōn: ouoh timethmēi	έϩρηι έϫων: ουοϩ ϯμεθμηι
(e)nte (e)Pchois shop sha eneh:	ν̀τε Πσ̀οις ϣοπ ϣα ένεϩ:
[Amēn]3 Allēlouia.	Αμην αλληλουια.

Translation:

In the name of the Father and the Son and the Holy Ghost.

Blessed be God the Almighty, Amen.

Blessed be His Only-begotten Son, Jesus Christ, our Lord, Amen.

Blessed be the Holy Ghost, the Comforter, Amen.

One is the Father, One is the Holy Son, One is the Holy Ghost, Amen.

The beginning is with you in the day of Thy power, in the light of the saints, in the womb and before Him for many seasons.

"I myself am ever with you," vowed the Lord in His compassion.

Verily, Thou art the priest forever according to the order of Melchizedek: Our holy father and high priest; Our holy father and high priest; Our holy father and high priest, Pope Abba Cyril.

May God in heaven be established on His throne over multitudes of people and through many peaceful times; may He conquer all of His enemies beneath His trampling feet.

Pray that Chirst take away our sins according to His great mercy.

Praise be the Lord God forever and ever, Amen.

All ye nations, praise the Lord. Let all peoples praise Him.

Verily, His mercy is established upon us, and the truth of the Lord endureth forever. Alleluia.

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[1]For the text of this section, see the Euchologion, p. 213.

[2]For the text of this extended version and for a musical transcription, see Newlandsmith, op. cit., vol. 2, pp. 3-9, and vol. 13, pp. 1-8. The text of Niethnos tērou... may also be found in the Euchologion, p. 215.

[3]This Amen is in all the texts, but is not heard on this recording.

 CD 2

INTRODUCTION TO AND LECTION FROM ACTS WITH CONCLUSION[1]

Track (2)

In the Liturgy, this lection follows the Theotokia Shere ne Maria ti(e)chrompi ethnesōs [Hail Mary, beautiful dove. . .], which itself follows the lection from the Catholic Epistle. This section is highly melismatic.

Transliteration:

(e)Praxis (e)nte nenioti (e)n-
apostolos: ere pou (e)smou ethou-
ab shōpi neman.
Menen sa han ehoou de peje Pavlos
(e)mBarnavas:
Pisaje de (e)nte (e)Pchois efe-
aiai ouoh efeashai ouoh efeama-
hi ouoh efetagro ḥen tiagia (e)n-
ek(e)klēsia (e)nte (e)Phnouti:
amēn.

Transcription:

ⲡ̀ⲣⲁⲝⲓⲥ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲛ̀-
ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ: ⲉ̀ⲣⲉ ⲡⲟⲩ ⲥ̀ⲙⲟⲩ ⲉ̀ⲑⲟⲩ-
ⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ.
ⲙⲉⲛⲉⲛⲥⲁ ϩⲁⲛ ⲉ̀ϩⲟⲟⲩ ⲇⲉ ⲡⲉϫⲉ Ⲡⲁⲩⲗⲟⲥ
ⲙ̀ⲃⲁⲣⲛⲁⲃⲁⲥ:
Ⲡⲓⲥⲁϫⲓ ⲇⲉ ⲛ̀ⲧⲉ Ⲡ̀ϭⲟⲓⲥ ⲉϥⲉ̀-
ⲁⲓⲁⲓ ⲟⲩⲟϩ ⲉϥⲉ̀ⲁϣⲁⲓ ⲟⲩⲟϩ ⲉϥⲉ̀ⲁⲙⲁ-
ϩⲓ ⲟⲩⲟϩ ⲉϥⲉ̀ⲧⲁϫⲣⲟ ϧⲉⲛ ϯⲁ̀ⲅⲓⲁ ⲛ̀-
ⲉⲕ̀ⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲧⲉ Ⲫ̀ⲛⲟⲩϯ.
ⲁ̀ⲙⲏⲛ.

Translation:[2]

Acts of our fathers the apostles: May their holy blessings be with us.
After some days Paul then said to Barnabas:
The word of the Lord shall endure and shall be multiplied and shall wax mighty and be confirmed in the holy Church of God.Amen.

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[1]For the text of the Introduction and Conclusion, see the Euchologion, p. 250, or the Service of the Deacon, pp. 59-60. For the text of the introduction, this lection, and the conclusion,see Newlandsmith, op. cit., vol. 1, pp. 50-51.

[2]For the Conclusion, I have relied on that of John Gillespie, op. cit., p. 3.

THE HYMN MEGALOU [Great...][1] Track 3

This hymn is sung on Sundays during Lent and on Friday at the conclusion of Lent after the lection from Acts and the Synaxarion.

Transliteration:

Megalou ar(e)shierevs is tous
eōnas akhranton
[2]Agios o Theos.

Transcription:

Μεγαλου αρχιέρευς ις τους
έωνας αχραντον:
Άγιος ό Θεος.

Translation:

Great archpriest undefiled [pure] throughout the ages, Holy God.

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[1]For this text, see the Service of the Deacon, p. 232/

[2]This line also serves as the first line of the Trisagion [Thrice-holy] hymn that follows.

Track 4

THE HYMN APEKRAN... [Thy name...][1]

This is a hymn for the Saints. It is sung during the Liturgy after the Lection from Acts. Cantor Mikhail sings solo.

Cantor Mikhail announces in Arabic: Laḥn al-qiddīsīn Apekran [Thy name...].

Transliteration:

Apekran ernishti ḥen (e)tkhōra
(e)nkhēmi ō pimakarios piagios
ettaiēout ḥen niagios tērou pen-
iōt ethouab peniōt ethouab pen-
iōt ethouab (e)ndikeos Abba Antō-
nios piarkhēgos (e)nte nimonakhos
pimenrit (e)nte Pi(e)Christos:
Shere pek(e)mhav ethmeh (e)nkha-
risma: Shere peksōma ethouab phē-
etafvevi nan evol (e)nḥētf (e)n-
je outalcho (e)nshōni niven: ma-
tiho ePi(e)Christos Emmanouēl
hina (e)ntefkha nennovi nan evol:
Anok pihēki pekvōk Mikhael pi-
elashistos: Alēthōs gar ḥen ou-
methmēi peniōt ethouab (e)ndi-
keos Abba Antōnios piarshēgos
(e)nte pimonakhos pimenrit (e)n-
te Pi(e)Christos.

Transcription:

Ἀπεκραν ερνιϣϯ ϧεν ⲧ̀χωρα
ⲛ̀χημι ὦ πιμακαριος πιάγιος
ετταιηουτ ϧεν νιάγιος τηρου πεν-
ιωτ ἐθουαβ πενιωτ ἐθουαβ πεν-
ιωτ ἐθουαβ ⲛ̀δικεος Αββα Αντω-
νιος πιαρχηγος ⲛ̀τε πιμοναχος
πιμενριτ ⲛ̀τε ΠὶΧριστος:
Χερε πεκ̀μϩαυ εθμεϩ ⲛ̀χα-
ρισμα: Χερε πεκσωμα ἐθουαβ φη-
εταϥβεβι ναν ἐβολ ⲛ̀ϧητϥ ⲛ̀-
ϫε ουταλϭο ⲛ̀ϣωνι νιβεν: μα-
τϩο ἐΠὶΧριστος Εμμανουηλ
ϩινα ⲛ̀τεϥχα νεννοβι ναν ἐβολ:
Ἀνοκ πιϩηκι πεκβωκ Μιχαηλ πι-
πιέλαχιστος: Ἀληθως γαρ ϧεν ου-
μεθμηι πενιωτ ἐθουαβ ⲛ̀δι-
κεος Αββα Αντωνιος πιαρχηγος
ⲛ̀τε πιμοναχος πιμενριτ ⲛ̀-
τε ΠὶΧριστος.

//Side B, cut 1 (= Moftah 10) ends at this point.//

Translation:[2]

Thy name is magnified in the land of Egypt, O blessed, holy, honored among all the saints, our holy father, our holy father, our holy father, righteous Abba Anthony, leader of the monks, beloved of Christ. Hail to thy tomb filled with grace. Hail to thy holy body from which there flows for us the healing of every

sickness. Beseech Christ, Emmanuel, for the remission of our sins. I am the least, thy servant Michael. For truly and in truth, [thou art] our holy and righteous father, Abba Anthony, the leader of the monks, the beloved of Christ.

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[1]For this text and a musical transcription, see Newlandsmith, _op. cit_., vol. 9, pp. 27-34.
[2]For part of this translation, I have relied upon that of John Gillespie, _op. cit_., p. 4.

 CD 2

THE TRISAGION HYMN[1] Track (5)

In the Liturgy, this hymn follows the lection from Acts.

Transliteration:	**Transcription:**
Agios o theos: agios isshyros:	Ἄγιοϲ ὁ θεοϲ: ἅγιοϲ ιϲχυροϲ:
agios athanatos:o ek parthenou	ἅγιοϲ ἀθανατοϲ: ὁ ἐκ παρθενου
gennethis eleēson ēmas.	γεννηθιϲ ἐλεήϲον ἡμαϲ.
Agios o theos: agios isshyros:	Ἄγιοϲ ὁ θεοϲ: ἅγιοϲ ιϲχυροϲ:
agios athanatos: o (e)stavrōthis	ἅγιοϲ ἀθανατοϲ: ὁ ϲταυρωθιϲ
di ēmas eleēson ēmas.	δι ἡμαϲ ἐλεήϲον ἡμαϲ.
Agios o theos: agios isshyros:	Ἄγιοϲ ὁ θεοϲ: ἅγιοϲ ιϲχυροϲ:
agios athanatos: o anastas ek	ἅγιοϲ ἀθανατοϲ: ὁ ἀναϲταϲ εκ
tōn nekrōn ke anelthōn is tous	των νεκρων κε ἀνελθων ιϲ τουϲ
ouranous eleēson ēmas.	ουρανουϲ ἐλεήϲον ἡμαϲ.
Doxa Patri ke Yiō ke agiō (e)P-	Δοξα Πατρι κε Υἱῷ κε ἁγιῷ Π-
neumati: ke nyn ke aí ke is tous	νευματι: κε νυν κε ἀί κε ιϲ τουϲ
eōnas tōn eōnōn: amēn.	ἐώναϲ των ἐώνων: ἀμην.
Agia (e)trias eleēson ēmas.	Ἁγιά τριαϲ ἐλεήϲον ημαϲ.

Translation:

[O] Holy God, holy [and] mighty, holy [and] immortal;[Thou] who wast born of the Virgin, have mercy upon us.
[O] Holy God, holy [and] mighty, holy [and] immortal; [Thou] who wast crucified for us, have mercy upon us.
[O] Holy God, holy [and] mighty, holy [and] immortal, [Thou] who rose from the dead and went up into the heavens, have mercy upon us.
Glory to the Father and to the Son and to the Holy Ghost: now and forever, throughout all the eternities.
Holy Trinity, have mercy upon us.

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[1]For the text, see the Euchologion, pp. 251-252, or Service of the Deacon, p. 64. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 52-53.

THE GOSPEL PRAYER[1] - Track 6

In the Liturgy, this prayer follows the Trisagion hymn, and precedes the lection from Psalms.

Transliteration:	**Transcription:**
Priest: (e)shlēl evlogison.	ϣληλ ευλογισον.
Deacon: epi (e)prosevshē	ἐπι π̀προσευχη
(e)stathēte.	ἐσταθητε.
Priest: Irēnē pasi.	Ἰρηνη πασι.
Deacon: Ke tō (e)pneumati sou.	Κε τω π̀νευματι σου.
Priest: (e)Phnēv (e)Pchois	Φνηβ Πσοις
Iēsous Pi(e)Christos Pennouti:	Ιησους Πιχριστος Πεννουϯ:
phēetafgos (e)nnefagios ettaiē-	φηέταϥϫος ἤνεϥάγιος ετταιη-
out (e)mmathētēs ouoh (e)napo-	ουτ ἤμαθητης ουοϩ ἤάπο-
stolos ethouab.	στολος ἐθουαβ.
Je hanmēsh (e)m(e)prophētēs nem	Ϫε ϩανμηϣ ἤπροφητης νεμ
han(e)thmēi: averepithymin enav	ϩανθμηι: αυερέπιθυμιν έναυ
enēetetennav erōou ouoh (e)mpou-	ἐνηέτετενναυ έρωου ουοϩ ἤπου- (Track 7)
nav: ouoh esōtem enēetetensōtem	ναυ: ουοϩ ἐσωτεμ ενηέτετενσωτεμ
erōou ouoh (e)mpousōtem.	έρωου ουοϩ ἤπουσωτεμ.
(e)Nthōten de ōouniatou (e)n-	Ἤθωτεν δε ὤουνιάτου ἤ-
netenval je senav: nem neten-	νετενβαλ ϫε σεναυ: νεμ νετεν-
mashg je sesōtem.	μαϣϫ ϫε σεσωτεμ.
Marener(e)pem(e)psha (e)nsōtem	Μαρενερπ̀εμπ̀ϣα ἤσωτεμ
ouoh eíri (e)nnekevangelion	ουοϩ έίρι ἤνεκευαγγελιον
ethouab: ḥen nitōvh (e)nte nē-	ἐθουαβ: ϧεν νιτωβϩ ἤτε νη-
ethouab (e)ntak.	ἐθουαβ ἤτακ.
Deacon: (e Prosev(e)xasthe yper	Προσευξασθε ὑπερ
tou agiou evangeliou.	του ἀγιου ευαγγελιου.
Choir: Kyrie eleēson.	Κυριέ ἐλεήσον.
Priest: Ari(e)phmevi de on pen-	Ἀριφ̀μευι δε ον πεν-
nēv (e)nouon niven etavhonhen	νηβ ἤουον νιβεν ἐταυϩονϩεν
nan éerpoumevi ḥen nen tiho	ναν ἐερπ̀ουμευί ϧεν νεν ϯϩο
nem nentōvh eteniri (e)mmōou e-	νεμ νεντωβϩ ἐτενίρι ἤμωου ἐ-
(e)pshoi harok (e)Pchois Pen-	π̀ϣωι ϩαροκ Πσοις Πεν-

nouti.	ⲛⲟⲩϯ.
Nēetavershorp (e)nenkot ma-	Ⲛⲏⲉ́ⲧⲁⲩⲉⲣϣⲟⲣⲡ ⲛ̀ⲛⲉⲛⲕⲟⲧ ⲙⲁ-
(e)mton nōou: nēetshōni matal-	ⲙ̀ⲧⲟⲛ ⲛⲱⲟⲩ: ⲛⲏⲉ́ⲧϣⲱⲛⲓ ⲙⲁⲧⲁⲗ-
chōou.	ϭⲱⲟⲩ.
Je (e)nthok gar pe penōnḥ tērou:	Ϫⲉ ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲉⲛⲱⲛϧ ⲧⲏⲣⲟⲩ:
nem penhelpis[2] tērou: nem pen-	ⲛⲉⲙ ⲡⲉⲛϩⲉⲗⲡⲓⲥ ⲧⲏⲣⲟⲩ: ⲛⲉⲙ ⲡⲉⲛ-
ougai tērou: nem nentalcho	ⲟⲩϫⲁⲓ ⲧⲏⲣⲟⲩ: ⲛⲉⲙ ⲛⲉⲛⲧⲁⲗϭⲟ
tērou: nem tenanastasis tēren.[3]	ⲧⲏⲣⲟⲩ: ⲛⲉⲙ ⲧⲉⲛⲁ̀ⲛⲁⲥⲧⲁⲥⲓⲥ ⲧⲏⲣⲉⲛ.

Translation:[4]

Priest: Pray [and] praise.

Deacon: Stand ye for prayer.

Priest: Peace unto all.

Deacon: And with thy spirit.

Priest: O Master, the Lord Jesus Christ our God, Who said unto his saintly and honored disciples and apostles: "Many prophets and righteous men have desired to see the things which ye see, and have not seen; and to hear the things which ye hear, and have not heard. But blessed are your eyes for they see, and your ears for they hear."

May we become worthy to hear and act by Thy Holy Gospels through the prayers of Thy saints.

Deacon: Pray concerning the Holy Gospel.

Choir: Lord, have mercy.

Priest: Remember also, O Lord, all those who have asked us to remember them in our prayers and supplications which we lift up to Thee, O Lord, our God. Those who have preceded us and slept, repose their souls, [and] heal the sick, for Thou art the gift of all of us, our hope and salvation and our healing, and the resurrection of us all.

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[1]For the text, see the Euchologion, pp. 90-92.

[2]In this recording, the words helpis [hope] and ougai [salvation] are reversed from the Euchologion text.

[3]The last paragraph of this prayer is omitted from this recording.

[4]For the bulk of this translation, I have relied on that of John Gillespie, *op. cit.*, p. 4.

THE LECTION FROM PSALMS[1] Track (7)

In the Liturgy, this section follows the preceding Gospel Prayer.

Transliteration:

Deacon: Psalmos tou David.

Priest: Ououōini afshai (e)nni-
(e)thmēi nem ouounof (e)nnēet-
soutōn ḥen //

Transcription:

ⲯⲁⲗⲙⲟⲥ ⲧⲟⲩ Ⲇⲁⲩⲓⲇ.
Ⲟⲩⲟⲩⲱⲓⲛⲓ ⲁϥϣⲁⲓ ⲛ̀ⲛⲓ-
ⲑ̀ⲙⲏⲓ ⲛⲉⲙ ⲟⲩⲟⲩⲛⲟϥ ⲛ̀ⲛⲏⲉⲧ-
ⲥⲟⲩⲧⲱⲛ ϧⲉⲛ //

Side A ends at this point. Side B continues the material of Side A.

LC Cassette 17, Side B, cut 1 = Moftah 03

Transliteration:

[ni(e)thmēi nem ouounof (e)nnē-
etsoutōn ḥen][2] pouhēt ounof ni-
(e)thmēi ḥen (e)Pchois:
Ouōnh evol (e)m(e)phmevi (e)nte
tefmetagios. Allēlouia.

Transcription:

[ⲛⲓⲑ̀ⲙⲏⲓ ⲛⲉⲙ ⲟⲩⲟⲩⲛⲟϥ ⲛ̀ⲛⲏ-
ⲉⲧⲥⲟⲩⲧⲱⲛ ϧⲉⲛ] ⲡⲟⲩϩⲏⲧ ⲟⲩⲛⲟϥ ⲛⲓ-
ⲑ̀ⲙⲏⲓ ϧⲉⲛ Ⲡϭⲟⲓⲥ:
Ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫ̀ⲙⲉⲩⲓ ⲛ̀ⲧⲉ
ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲓⲟⲥ. Ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

Translation:

Deacon: Psalm of David.

Priest: A light arose [among] the righteous and joyful [people] who themselves joyously affirm the righteous ones in the Lord. Show forth [Openly show] remembrance of His holiness.

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[1]For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p 53.

[2]Those words in brackets repeat the ending of Side A, but only the last syllable of the first bracketed word is heard at the beginning of Side B.

Translation:

Deacon: Psalm of David.

Priest: A light arose [among] the righteous and joyful [people] who themselves joyously affirm the righteous ones in the Lord. Show forth [Openly show] remembrance of His holiness. Alleluia.

Deacon: Stand in fear, let us hear the holy gospel.

Priest: Blessed is He that cometh in the name of the Lord, our God. O Lord, bless the reading from the holy Gospel of Matthew.

Deacon: Glory to Thee, O Lord.

Priest: Our Lord//

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[1]For the text and a musical transcription of the Psalm lection, see Newlandsmith, op. cit., vol. 1, p. 53.

[2]Those words in brackets repeat the ending of Side A, but only the last syllable of the first bracketed word is heard at the beginning of Side B.

[3]For this text, see the Euchologion, pp. 100-101.

INTRODUCTION TO AND READING OF THE GOSPEL[1] Track (8)

In the Liturgy, the Gospel Lection follows the Lection from Psalms.

Transliteration:

<u>Deacon</u>: (e)Stathēte meta phobou theou akousōmen tou agiou evangeliou.

<u>Priest</u>: (e)f(e)smarōout enje phēethnēou ḥen (e)phran (e)m(e)Pchois.

Kyrie evlogēson ek tou kata Mattheon agiou evangeliou to anagnōsma.

<u>Chorus</u>:[2]Doxa si kyrie.

<u>Priest</u>: Penchois ouoh Pennouti ouoh Pensōtēr Penouro tēren Iēsous [Pi(e)Christos][3] (e)nshēri (e)m(e)Phnouti etonḥ piōou naf sha eneh.

Transcription:

Ⲥⲧⲁⲑⲏⲧⲉ ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ
ⲑⲉⲟⲩ ⲁ̀ⲕⲟⲩⲥⲱⲙⲉⲛ ⲧⲟⲩ ⲁ̀ⲅⲓⲟⲩ ⲉⲩⲁⲅ-
ⲅⲉⲗⲓⲟⲩ.
ϥ̀ⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
ⲫⲏⲉⲑⲛⲏⲟⲩ ϧⲉⲛ ⲫ̀ⲣⲁⲛ ⲙ̀Ⲡ-
ϭⲟⲓⲥ.
Ⲕⲩⲣⲓⲉ ⲉⲩⲗⲟⲅⲏⲥⲟⲛ ⲉⲕ ⲧⲟⲩ ⲕⲁⲧⲁ Ⲙⲁⲧ-
ⲑⲉⲟⲛ ⲁ̀ⲅⲓⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ ⲧⲟ ⲁⲛⲁ-
ⲅⲛⲱⲥⲙⲁ.
Ⲇⲟⲝⲁ ⲥⲓ ⲕⲩⲣⲓⲉ
Ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ
ⲟⲩⲟϩ Ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲡⲉⲛⲟⲩⲣⲟ ⲧⲏⲣⲉⲛ
Ⲓⲏⲥⲟⲩⲥ [Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ] ⲛ̀-
ϣⲏⲣⲓ ⲙ̀Ⲫⲛⲟⲩϯ ⲉⲧⲟⲛϧ ⲡⲓ-
ⲱ̀ⲟⲩ ⲛⲁϥ ϣⲁ ⲉ̀ⲛⲉϩ

Translation:[4]

<u>Deacon</u>: Stand ye with the fear of God. Let us hear the Holy Gospel.

<u>Priest</u>: Blessed be He that cometh in the name of the Lord. Bless, O Lord, the reading from the Holy Gospel according to Matthew.

<u>Chorus</u>: Glory be to Thee, O Lord.

<u>Priest</u>: Our Lord and God and Savior and King of us all, Jesus Christ, Son of the living God, Glory be unto Him forever.

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[1]For this text, see the Euchologion, pp. 100-102.

[2]In this rendition, the chorus part is sung by Cantor Mikhail and one other person.

[3]The bracketed term is omitted from this recording.

[4]For most of this translation, I have relied upon that of John Gillespie, <u>op. cit</u>., p. 4.

THE HYMN Ō OUNIATOU... [Blessed...][1]

In the Liturgy, this hymn directly follows the Gospel Lection. In this rendition, Cantor Mikhail begins and the chorus joins in at the point indicated.

Track (9)

Transliteration:

Ōouniatou ḥen oumethmēi nēethou-
ab (e)nte paiehoou: piouai piouai
kata-pefran nimenrati (e)nte Pi-
(e)Christos.[2] Ari(e)presvevin
e(e)ḥrēi egōn ō tenchois (e)n-
nēv tēren titheotokos Maria (e)th-
mav (e)mpensōtēr (e)ntefkha nen-
novi nan evol.

Transcription:

Ⲱ̀ⲟⲩⲛⲓⲁⲧⲟⲩ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲛⲏⲉ̀ⲑⲟⲩ-
ⲁⲃ ⲛ̀ⲧⲉ ⲡⲁⲓⲉ̀ϩⲟⲟⲩ: ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲕⲁⲧⲁ ⲡⲉϥⲣⲁⲛ ⲛⲓⲙⲉⲛⲣⲁϯ ⲛ̀ⲧⲉ Ⲡⲓ-
Ⲭ̀ⲣⲓⲥⲧⲟⲥ. Ⲁ̀ⲣⲓⲡ̀ⲣⲉⲥⲃⲉⲩⲓⲛ
ⲉ̀ϩ̀ⲣⲏⲓ ⲉ̀ϫⲱⲛ ⲱ̀ ⲧⲉⲛϭⲟⲓⲥ ⲛ̀-
ⲛⲏⲃ ⲧⲏⲣⲉⲛ ϯⲑⲉⲟⲧⲟⲕⲟⲥ Ⲙⲁⲣⲓⲁ̀ ⲑ̀-
ⲙⲁⲩ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛ̀ⲧⲉϥⲭⲁ ⲛⲉⲛ-
ⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Translation:[3]

Blessed in truth are the saints of this day, each one according to his name, the beloved of Christ. Intercede for us, our mistress, the Lady of us all, the God-bearer Mary, the Mother of our Savior, that He may forgive us our sins.

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[1] For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p. 57.

[2] The chorus joins in at this point.

[3] For this translation, I have relied upon that of John Gillespie, op. cit., p. 5.

Track (10)

JE PENIŌT... [Our Father...][1]

This version of the Lord's Prayer is sung during Lent after the Gospel lection. In this recording it is sung by Cantor Mikhail.

Transliteration:

Je peniōt etḥen niphēoui maref-
touvo (e)nje pekran: Maresi (e)n-
je tekmetouro je phōk pe piōou
sha nieneh.

Transcription:

Ϫⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧϦⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲙⲁⲣⲉϥ-
ⲧⲟⲩⲃⲟ ⲛ̀ϫⲉ ⲡⲉⲕⲣⲁⲛ: Ⲙⲁⲣⲉⲥⲓ ⲛ̀-
ϫⲉ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ϫⲉ ⲫⲱⲕ ⲡⲉ ⲡⲓⲱ̀ⲟⲩ
ϣⲁ ⲛⲓⲉ̀ⲛⲉϩ.

//At this point there is a break in the recording.//

Translation:

Our Father Who art in Heaven, hallowed be Thy name. Thy kingdom come, for Thine is the glory forever.

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[1]For this text, see the Service of the Deacon,p. 236. For this text and a musical transcription, see Newlandsmith, vol. 5, pp. 20-21.

TIHIRĒNĒ... [The peace...][1]

This hymn is also sung during Lent after the Gospel lection. In this recording it is sung by Cantor Mikhail.

Transliteration:

Tihirēnē (e)nte (e)Phnouti thē-
etchosi enous niven se e(e)ḥrēi
ḥen netenhēt ḥen Pi(e)Christos
Iēsous Penchois.

Transcription:

Ϯϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ̀Ⲫⲛⲟⲩϯ ⲑⲏ-
ⲉⲧϭⲟⲥⲓ ⲉ̀ⲛⲟⲩⲥ ⲛⲓⲃⲉⲛ ⲥⲉ ⲉ̀Ϧⲣⲏⲓ̀
Ϧⲉⲛ ⲛⲉⲧⲉⲛϩⲏⲧ Ϧⲉⲛ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ
Ⲓⲏⲥⲟⲩⲥ Ⲡⲉⲛϭⲟⲓⲥ.

//At this point there is a break in the recording.//

Translation:

May the peace of God which transcends all reason be established [confirmed] in your hearts in Christ Jesus, our Lord.

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[1]For this text, see the Service of the Deacon, p. 235. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 5, p. 12.

INTRODUCTION TO THE PROFESSION OF FAITH[1] Track (9)

In the Liturgy this section follows the Prayer for the Patriarchs.

Transliteration:

Deacon:[2] En sophia Theou
(e)proskhōmen: Kyrie eleēson:
Kyrie eleēson: ḥen oumethmēi.

Transcription:

Ⲉⲛ ⲥⲟⲫⲓⲁ́ Ⲑⲉⲟⲩ
ⲡⲣⲟⲥⲭⲱⲙⲉⲛ: Ⲕⲩⲣⲓⲉ́ ⲉ́ⲗⲉⲏ́ⲥⲟⲛ:
Ⲕⲩⲣⲓⲉ́ ⲉ́ⲗⲉⲏ́ⲥⲟⲛ: ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ.

//At this point there is a break in the recording.//

Translation:

Deacon: In wisdom let us pray to God: Lord, have mercy; Lord, have mercy, in truth.

---

[1]For this text, see the Euchologion, p. 283.

[2]In this recording, the part of the Deacon is sung by Cantor Mikhail and one other person.

CONCLUSION TO THE PROFESSION OF FAITH[1] Track (12)

This section concludes the Profession of Faith [the Creed] and is assigned to the Choir.

Transliteration:

Chorus: Tengousht evol ḥa-
(e)thē (e)ntianastasis (e)nte
pirefmōout: nem piōnḥ (e)nte
pieōn ethnēou: amēn.
Priest: Pi(e)Phnouti phōn.

Transcription:

Ⲧⲉⲛϫⲟⲩϣⲧ ⲉ́ⲃⲟⲗ ϧⲁ-
ϯϩⲏ ⲛ̀ϯⲁ́ⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ
ⲡⲓⲣⲉϥⲙⲱⲟⲩⲧ: ⲛⲉⲙ ⲡⲓⲱⲛϧ ⲛ̀ⲧⲉ
ⲡⲓⲉ́ⲱⲛ ⲉⲑⲛⲏⲟⲩ: ⲁ̀ⲙⲏⲛ.
Ⲡⲓⲫ̀ⲛⲟⲩϯ ⲫⲱⲛ.

Translation:

Chorus: We look for the resurrection of the dead and the life of the world [age] to come.

Priest: God be with us.[2]

---

[1]For this text, see the Euchologion, p. 289.

[2]The cantor has inserted this proclamation into the usual text.

THE BIG PRAYER OF PEACE[1] Track 13

This introduction and prayer come after the Gospel lection.

Transliteration:	**Transcription:**
Priest; (E)shlēl evlogison.	ϣ̀ⲗⲏⲗ ⲉⲩⲗⲟⲅⲓⲥⲟⲛ.
Deacon: epi (e)prosevshē (e)sta-	Ἐⲡⲓ ⲡ̀ⲣⲟⲥⲉⲩⲭⲏ ἐⲧⲁ
thēte.	ⲑⲏⲧⲉ.
Priest: Irēnē pasi.	Ἰⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Choir: Ke tō (e)pneumati sou.	Ⲕⲉ ⲧⲱ ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Priest:	
Palin on marentiho (e)(e)Phnouti	Ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲁⲣⲉⲛⲧ̀ⲓϩⲟ ἐⲫ̀ⲛⲟⲩϯ
pipantokratōr: (e)Phiōt (e)mPen-	ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: Ⲫ̀ⲓⲱⲧ ⲙ̀Ⲡⲉⲛ
chois ouoh Pennouti ouoh Pensō-	ⲟ̅ⲥ̅ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ Ⲡⲉⲛⲥⲱ
tēr Iēsous Pi(e)Christos.	ⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ.
Tentiho ouoh tentōvh (e)ntek-	Ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕ
metagathos pimairōmi.	ⲙⲉⲧἀⲅⲁⲑⲟⲥ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ.
Ari(e)phmevi (e)Pchois (e)nti-	Ἀⲣⲓⲫ̀ⲙⲉⲩί Ⲡ̅ⲟ̅ⲥ̅ ⲛ̀ϯ-
hirēnē (e)nte tekoui (e)mmavats	ϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩί ⲙ̀ⲙⲁⲩⲁⲧⲥ
ethouab (e)nkatholikē(e)naposto-	ἐⲑⲟⲩⲁⲃ ⲛ́ⲕⲁⲑⲟⲗⲓⲕⲏ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟ-
likē (e)nek(e)klēsia.	ⲗⲓⲕⲏ ⲛ̀ⲉⲕⲕ̀ⲗⲏⲥⲓⲁ́.
Deacon: (e)Prosev(e)xasthe yper	Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ὑⲡⲉⲣ
tēs irēnēs tēs agias monēs katho-	ⲧⲏⲥ ⲓⲣⲏⲛⲏⲥ ⲧⲏⲥ ἁⲅⲓⲁⲥ ⲙⲟⲛⲏⲥ ⲕⲁⲑⲟ-
likēs ke apostolikēs orthodoxou	ⲗⲓⲕⲏⲥ ⲕⲉ ἀⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ ⲟⲣⲑⲟⲇⲟⲝⲟⲩ
tou Theou ek(e)klēsias.	ⲧⲟⲩ Ⲑⲉⲟⲩ ⲉⲕⲕ̀ⲗⲏⲥⲓⲁⲥ.
Choir Kyrie eleēson.	Ⲕⲩⲣⲓⲉ́ ἔⲗⲉⲏ́ⲥⲟⲛ.
Officiant: Thai etshop isjen	Ⲑⲁⲓ ⲉⲧϣⲟⲡ ⲓⲥϫⲉⲛ
avrēgs (e)ntioikoumenē sha	ⲁⲩⲣⲏϫⲥ ⲛ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ϣⲁ
avrēgs.	ⲁⲩⲣⲏϫⲥ.
Nilaos tērou nem niohi tērou	Ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲓὸϩⲓ ⲧⲏⲣⲟⲩ
(e)cmou erōou: tihirēnē ti evol	ἐⲥⲙⲟⲩ ἐⲣⲱⲟⲩ: Ϯϩⲓⲣⲏⲛⲏ ϯ ἐⲃⲟⲗ
ḥen niphēoui: mēis e(e)ḥrēi e-	ϧⲉⲛ ⲛⲓⲫⲏⲟⲩί: ⲙⲏⲓⲥ ἐϧⲣⲏⲓ ⲉ̀-
penhēt tērou.	ⲡⲉⲛϩⲏⲧ ⲧⲏⲣⲟⲩ.
Alla nem tikehirēnē (e)nte pai-	Ⲁⲗⲗⲁ ⲛⲉⲙ ϯⲕⲉϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲁⲓ
vios phai: arikharizesthe (e)m-	ⲃⲓⲟⲥ ⲫⲁⲓ: ἀⲣⲓⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̀-
mos nan (e)n(e)hmot.	ⲙⲟⲥ ⲛⲁⲛ ⲛ̀ϩ̀ⲙⲟⲧ.

Piouro nimetmatoi niarkhōn niso-
ch(e)ni nimēsh nentheshev nen-
jinmoshi eḥoun nem nenjinmoshi
evol: selsōlou ḥen hirēnē niven.
(e)Pouro (e)nte tihirēnē moi nan
(e)ntekhirēnē: hōv gar niven ak-
tēitou nan. (e)gphon nak (e)Ph-
nouti pensōtēr: je tensōoun
(e)nkeouai an evēl erok: pek-
ran ethouab petengō (e)mmof.
Marouōnh (e)nje nēetenoun (e)m-
psyshē hiten Pek(e)pneuma
ethouab.
Ouoh (e)mpen(e)threfjemgom eron
anon ḥa nekeviaik: (e)nje (e)ph-
mou (e)nte hannovi: oude ḥa pek-
laos tērf.
<u>Choir</u>: Kyrie eleēson.

Πιουρο ΝΙΜΕΤΜΑΤΟΙ ΝΙΑΡΧΩΝ ΝΙCΟ-
ϭΝΙ ΝΙΜΗϢ ΝΕΝΘΕϢΕΥ ΝΕΝ-
ϫΙΝΜΟϢΙ ἐϩΟΥΝ ΝΕΜ ΝΕΝϫΙΝΜΟϢΙ
ἐβολ: ϲελϲωλογ ϧεν ϩιρηνη νιβεν.
Πουρο ǹτε ϯϩιρηνη μοι ναν
ǹτεκϩιρηνη: ϩωβ γαρ νιβεν ακ-
τηιτογ ναν. ϫφον νακ ̀Φ-
νογϯ πενϲωτηρ: ϫε τενϲωογν
ǹκεογαι αν εβηλ ἐροκ: πεκ-
ραν ἐθογαβ πετενϫω ̀μμοϥ.
Μαρογωνϩ ǹϫε νηετενογν ̀μ-
ψυχη ϩιτεν Πεκ ̀πνεγμα
ἐθογαβ.
Ογοϩ ̀μπεν̀θρεϥϫεμϫομ ἐρον
ἀνον ϧα νεκἐβιαικ: ǹϫε ̀φ-
μογ ǹτε ϩαννοβι: ογδε ϧα πεκ-
λαοϲ τηρϥ.
Κυριέ ελεηϲον.

Translation:[2]

<u>Priest</u>: Pray, praise.

<u>Deacon</u>: Stand ye for prayer.

<u>Priest</u>: Peace be unto all.

<u>Deacon</u>: And with thy spirit.

<u>Priest</u>: Again let us pray to God Almighty, the Father of our Lord and God and Savior, Jesus Christ. We pray and beseech Thy goodness, O Thou Lover-of-mankind. Lord, remember the peace of Thy One [and] Only Holy Catholic Orthodox Church.

<u>Deacon</u>: Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God.

<u>Choir</u>: Lord, have mercy.

<u>Priest</u>: Which is from one end of the world unto the other. All nations and every field, do bless them. Grant unto all our hearts the peace which is of heaven. But give us also the peace of this life. Adorn us with Thy grace. [And] the king, the rulers, the counselors, the people, our neighbors, our comings and our goings, adorn these with all peace. O King of Peace,

grant us Thy peace, for Thou hast given us all things. Take us to Thyself, O God, our Savior. Verily, we know none other than Thee. We call upon Thy holy name. May our souls live with Thy spirit, And let not the death of sin have dominion over us, Thy servants, nor over any of Thy people.

Choir: Lord, have mercy.

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[1]For the text, see the Euchologion, pp. 270-273.

[2]Most of this translation is taken from that of John Gillespie, The Coptic Liturgy of Saint Basil, n.p., n.d. Mr. Gillespie's translation is made to accompany the Ragheb Moftah recording of this liturgy, sung by soloists and choir, and made at the Institute of Higher Coptic Studies, Cairo, Egypt, 1961 ca.

Prayer for the Fathers Track (14)

THE BIG PRAYER FOR THE PATRIARCH [1]

In the Liturgy, this prayer directly follows the foregoing Big Prayer of Peace.

Transliteration:	Transcription:
Priest: [Palin on marentiho e-	[Παλιν ον μαρενϯϩο ἐ-
(e)Phnouti pipantokratōr: (e)Ph-	̀φνουϯ πιπαντοκρατωρ: ̀Φ-
iōt (e)mPenchois ouoh Pennouti][2]	ιωτ ̀μΠενϭοις ουοϩ Πεννουϯ]
ouoh pensōtēr Iēsous Pi(e)Christos.	ουοϩ Πενσωτηρ Ιησους Πὶχριστος.
Tentiho ouoh tentōvh (e)ntek-	Τενϯϩο ουοϩ τεντωβϩ ̀ντεκ-
metagathos nimairomi.	μετάγαθος νιμαιρωμι.
Ari(e)phmevi (e)Pchois (e)mpen-	Ἀριφμευί Πϭοις ̀μπεν-
patriarshēs: (e)niōt ettaiēout	πατριαρχης: ̀νιωτ ετταιήουτ
(e)n arshēerevs abba abba	ν̀ αρχηέρευς αββα αββα
Kyrillos.	Κυριλλος.
Deacon: (e)Prosev(e)xasthe yper	̀Προσευξασθε ὕπερ
tou arshiereos ēmōn papa abba	του αρχιέρεως ἡμων παπα αββα
Kyrillos: papa ke patriarkhou	Κυριλλος: παπα κε πατριαρχου
ke arshiepiskopou tēs megalo-	κε αρχιὲπισκοπου της μεγαλο-
poleōs Alexan(e)drias: ke tōn	πωλεως Ἀλεξανδριας: κε των
orthodoxōn ēmōn episkopōn:	ορθοδοξων ημων ἐπισκοπων.
Choir: Kyrie eleēson.	Κυριέ ἐλεήσον.
Priest: Ḥen ouareh areh erof	ϧεν ουάρεϩ άρεϩ ἐροϥ
nan: (e)nhanmēsh (e)nrompi nem	ναν: ν̀ϩανμηϣ ν̀ρομπι νεμ
hansēou (e)nhirēnikon.	ϩανσηου ν̀ϩιρηνικον.
Efgōk evol (e)nthēouab etak-	Εϥϫωκ ἐβολ ν̀θηουαβ ὲτακ-
tenhoutf eros evolhitotk (e)m-	τενϩουτϥ ἐρος ἐβολϩιτοτκ ̀μ-
metarshēerevs: kata pekouōsh	μεταρχηέρευς: κατα πεκουωϣ
ethouab ouoh (e)mmakarion.	ἐθουαβ ουοϩ ̀μμακαριον.
Efshōt evol (e)m(e)psaji (e)nte	Εϥϣωτ ἐβολ ̀μπσαϫι ̀ντε
timethmēi ḥen ousōouten: efamoni	ϯμεθμηι ϧεν ουσωουτεν: εϥαμονι
(e)mpeklaos ḥen outouvo nem ou-	̀μπεκλαος ϧεν ουτουβο νεμ ου-
methmēi.	μεθμηι.
Nem piepiskopos tērou (e)northo-	Νεμ πιέπισκοπος τηρου ̀νορθο-
doxos: nem nihēgoumenos: nem ni-	δοξος: νεμ νιϩηγουμενος: νεμ νι-
(e)presvyteros: nem nidiakōn:	̀πρεσβυτερος: νεμ νιδιακων:

nem (e)phmoh tērf (e)nte tekoui	ⲛⲉⲙ ⲫ̀ⲙⲟϩ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ́
(e)mmavats ethoub (e)nkatholikē	ⲙ́ⲙⲁⲩⲧⲥ ⲉ́ⲑⲟⲩⲁⲃ ⲛ́ⲕⲁⲑⲟⲗⲓⲕⲏ
(e)napostolikē (e)nek(e)klēsia.	ⲛ́ⲁ̀ⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ́ⲛⲉⲕⲉⲕⲕ̀ⲗⲏⲥⲓⲁ́.
Ekeerkharizesthe nōou neman (e)n-	Ⲉⲕⲉ́ⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲱⲟⲩ ⲛⲉⲙⲁⲛ
ouhirēnē nem ouougai evolḥen mai	ⲟⲩϩⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲟⲩⲟⲩϫⲁⲓ ⲉ́ⲃⲟⲗϧⲉⲛ ⲙⲁⲓ
niven.	ⲛⲓⲃⲉⲛ.
Nou(e)prosevshē de etouiri (e)m-	Ⲛⲟⲩⲡ̀ⲣⲟⲥⲉⲩⲭⲏ ⲇⲉ ⲉ́ⲧⲟⲩⲓ́ⲣⲓ ⲙ̀-
mōou e(e)hrēi egōn: nem ejen pek-	ⲙⲱⲟⲩ ⲉ́ϩⲣⲏⲓ ⲉ́ϫⲱⲛ: ⲛⲉⲙ ⲉ̀ϫⲉⲛ ⲡⲉⲕ-
laos tērf: nem noun hōn e(e)hrēi	ⲗⲁⲟⲥ ⲧⲏⲣϥ: ⲛⲉⲙ ⲛⲟⲩⲛϩⲱⲛ ⲉ́ϩⲣⲏⲓ
egōou.	ⲉ́ϫⲱⲟⲩ.
Shopou erok ejen pekthysiastērion	Ϣⲟⲡⲟⲩ ⲉ́ⲣⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ethouab: (e)nellogimon (e)nte	ⲉ́ⲑⲟⲩⲁⲃ: ⲛ́ⲉⲗⲗⲟⲅⲓⲙⲟⲛ ⲛ́ⲧⲉ
(e)tphe: eou(e)sthoi (e)n(e)s-	ⲧ̀ⲫⲉ: ⲉ́ⲟⲩⲥ́ⲑⲟⲓ ⲛ̀ⲥ̀-
thoinoufi.	ⲑⲟⲓⲛⲟⲩϥⲓ.
Nougaji men tērou nēetounav erōou	Ⲛⲟⲩϫⲁϫⲓ ⲙⲉⲛ ⲧⲏⲣⲟⲩ ⲛⲏⲉ́ⲧⲟⲛⲁⲩ ⲉ́ⲣⲱⲟⲩ:
nem nēete(e)nsenav erōou an heṃ-	ⲛⲉⲙ ⲛⲏⲉ́ⲧⲉ ⲛ́ⲥⲉⲛⲁⲩ ⲉ́ⲣⲱⲟⲩ ⲁⲛ ϧⲉⲙ-
ḥōmou ouoh matheviōou sapesēt	ϧⲱⲙⲟⲩ ⲟⲩⲟϩ ⲙⲁⲑⲉⲃⲓⲱ́ⲟⲩ ⲥⲁⲡⲉⲥⲏⲧ
(e)nnouchalvg (e)nkhōlem.	ⲛ̀ⲛⲟⲩϭⲁⲗⲁⲩϫ ⲛ̀ⲭⲱⲗⲉⲙ.
(e)Nthōou de areh erōou ḥen ou-	Ⲛ́ⲑⲱⲟⲩ ⲇⲉ ⲁ́ⲣⲉϩ ⲉ́ⲣⲱⲟⲩ ϧⲉⲛ ⲟⲩ-
hirēnē nem oudikeosynē:ḥen tek-	ϩⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲟⲩⲇⲓⲕⲉⲟ́ⲥⲩⲛⲏ: ϧⲉⲛ ⲧⲉⲕ-
ek(e)klēsia ethouab.	ⲉⲕⲕ̀ⲗⲏⲥⲓⲁ́ ⲉ́ⲑⲟⲩⲁⲃ.
Choir: Kyrie eleēson.	Ⲕⲩⲣⲓⲉ́ ⲉⲗⲉⲏ́ⲥⲟⲛ.

Translation:[3]

Priest: Again let us pray to God Almighty, the Father of our Lord and God and savior, Jesus Christ. We pray and beseech Thy goodness [O Thou] Lover-of-Mankind. Lord, remember our Patriarch, our honored father, the Archbishop, Abba Abba Cyril.

Deacon: Pray for our Pontiff, the Pope Abba Cyril, Pope and Patriarch of the great city Alexandria, and for all our orthodox bishops.

Choir: Lord, have mercy.

Priest: Preserve him in safety unto us for many years and peaceful seasons, [as he] fulfills that holy office of the pontificate which Thou hast entrusted unto him on Thy behalf according to Thy holy and blessed will. [And as] he explains the word of truth

in righteousness[&]rules Thy people in holiness and truth; with all the orthodox bishops, hēgoumenos, presbyters [priests], and deacons; and [with] all the fulness of Thy One Only Holy Catholic Apostolic Church. Grant unto them and unto us peace and salvation in every place. Accept the prayers which they offer up unto Thee for us and for all Thy people, [as well as] our prayers for them. Accept them upon Thy holy reasonable Altar in heaven through a perfume of incense. And all their enemies [both] visible and invisible, conquer speedily beneath their trampling feet. Preserve them, however, in peace and righteousness in Thy Holy Church.
Choir: Lord, have mercy.

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[1]For the text, see the Euchologion, pp. 274-279.
[2]These bracketed words cannot be distinguished on the recording. But, since they immediately precede the words that soon become audible, and since this prayer directly follows the foregoing Big Prayer of Peace, one can assume that they have been transcribed accurately.
[3]For the bulk of this translation, I have relied upon that of John Gillespie, op. cit., pp. 5-6.

Prayer for The Congregation

THE BIG PRAYER OF THE COLLECT[1] Track (15)

In the Liturgy, this prayer directly follows the foregoing Big Prayer for the Patriarchs.

Transliteration:	**Transcription:**
Priest: Palin on marentiho e-	Παλιν ον μαρεν϶ϯϩο ἐ-
(e)Phnouti pipantokratōr (e)Ph-	Φ̀νουϯ πιπαντοκρατωρ Φ̀-
iōt (e)mPenchois ouoh Pennouti	ιωτ ἒμΠενσοις ουοϩ Πεννουϯ
ouoh Pensōtēr Iēsous Pi(e)Chris-	ουοϩ Πενσωτηρ Ιησους Πιχ̀ρις-
tos.	τος.
Tentiho ouoh tentōvh (e)ntekmet-	Τενϯϩο ουοϩ τεντωβϩ ὲντεκμετ
agathos pimairōmi.	ἀγαθος πιμαιρωμι.
Ari(e)phmevi (e)Pchois (e)nnen-	Ἀριφ̀μευί Π̀σοις ὲννεν-
jinthōouti.	ϫινθωουϯ.
(e)Cmou erōou.	Ć̀μου ἐρωου.
Deacon: (e)Prosev(e)xasthe yper	Π̀ροσευξασθε ὑπερ
tēs agias ek(e)klēsias tautēs ke	της ἁγιας εκκλησιας ταυτης κε
ton synelevseōn ēmōn.	των συνελευσεων ημων.
Choir: Kyrie eleēson.	Κυριε ελεήσον.
Priest: Mēis ethroushōpi nan	Μηις εθρουϣωπι ναν
(e)naterkōlin (e)nattahno eth-	ὲνατερκωλιν ὲνατταϩνο ἐθ-
renaitou katapekouōsh ethouab	ρεναιτου κατα πεκουωϣ ἐθουαβ
ouoh (e)mmakarion.	ουοϩ ὲμμακαριον.
Hanēi (e)nevshē: hanēi (e)ntouvo:	Ϩανηι ὲνευχη: ϩανηι ὲντουβο:
hanēi (e)n(e)smou: arikharizes-	ϩανηι ὲν̀σμου: ἀριχαριζες-
the (e)mmōou nan (e)Pchois:	ὲμμωου ναν Π̀σοις:
nem nekeviaik ethnēou menensōn	νεμ νεκὲβιαικ εθνηου μενενσων
sha eneh.	ϣα ἐνεϩ.
Tōnk (e)Pchois (e)Phnouti: marou-	Τωνκ Π̀σοις Φ̀νουϯ: μαρου-
gōr evol (e)nje nekgaji tērou:	ϫωρ ἐβολ ὲϫε νεκϫαϫι τηρου:
marouphōt evol hathē (e)mpekho	μαρουφωτ ἐβολ ϩατϩη ὲμπεκϩο
(e)nje ouon niven ethmosti (e)m-	ὲϫε ουον νιβεν εθμοςϯ ὲμ-
pekran ethouab.	πεκραν ἐθουαβ.
Peklaos de marefshōpi hen pi-	Πεκλαος δε μαρεϥϣωπι ϧεν πι-
(e)smou ehanansho (e)nsho: nem	ὲσμου ἐϩαναν ϣο ὲνϣο: νεμ

han(e)thva (e)n(e)thva eviri
(e)mpekouōsh.
hen pi(e)hmot nem nimetshenhēt
[nemnimetshenhēt[3]]nem timetmai-
rōmi (e)nte pekmonogenēs (e)n-
shēri: Penchois ouoh Pennouti
ouoh Pensōtēr Iēsous Pi(e)-
Christos.
Phai ete evolhitotf ere piōou
nem pitaio nem piamahi nem ti-
(e)proskynēsis: er(e)preni nak
nemaf: nem Pi(e)Pneuma ethouab
(e)nreftanho ouoh (e)nómoousios
nemak.
Tinou nem (e)nsēou niven nem
sha eneh (e)nte nieneh tērou
amēn.

ϩⲁⲛⲑⲃⲁ ⲛ̀ⲑⲃⲁ ⲉⲩⲓ́ⲣⲓ
ⲙ̀ⲡⲉⲕⲟⲩⲱϣ.
ϧⲉⲛ ⲡⲓϩ̀ⲙⲟⲧ ⲛⲉⲙ ⲛⲓⲙⲉⲧϣⲉⲛϩⲏⲧ.
[ⲛⲉⲙⲛⲓⲙⲉⲧϣⲉⲛϩⲏⲧ]ⲛⲉⲙ ϯⲙⲉⲧⲙⲁⲓ-
ⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀-
ϣⲏⲣⲓ: Ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ
ⲟⲩⲟϩ Ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ-
Ⲭ̀ⲣⲓⲥⲧⲟⲥ.
Ⲫⲁⲓ ⲉ́ⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉ́ⲣⲉ ⲡⲓⲱ́ⲟⲩ
ⲛⲉⲙ ⲡⲓⲧⲁⲓⲟ́ ⲛⲉⲙ ⲡⲓⲁ́ⲙⲁϩⲓ ⲛⲉⲙ ϯ-
ⲡ̀ⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ: ⲉⲣⲡ̀ⲣⲉⲡⲓ ⲛⲁⲕ
ⲛⲉⲙⲁϥ: ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ́ⲑⲟⲩⲁⲃ
ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̀ⲟ́ⲙⲟⲟⲩⲥⲓⲟⲥ
ⲛⲉⲙⲁⲕ.
Ϯⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ́ⲛⲉϩ ⲧⲏⲣⲟⲩ
ⲁ̀ⲙⲏⲛ.

Translation:[2]

Again let us pray to God Almighty, the Father of our Lord and God and Savior, Jesus Christ. We pray and beseech Thy goodness, [O Thou] Lover-of-Mankind. Lord, remember our congregations. Bless them.

Deacon: Pray for this holy Church and for our congregations.

Choir: Lord, have mercy.

Priest: Grant that they be unto us without trouble or hindrance, that we may hold them according to Thy holy and blessed will. Houses of prayer, houses of holiness, houses of blessing--Grant them unto us, O Lord, and the same unto Thy servants who shall be after us [follow us] forever. Arise, O Lord God. Let all Thine enemies be scattered. Let all that hate Thy Holy Name flee before Thy face. But let Thy people be blessed a thousand-thousand-fold and ten-thousand~~-ten-~~thousand-fold. May they do Thy will. In the mercy and compassion, the compassion and love of mankind of Thine Only-begotten Son: Our Lord and God and Savior, Jesus Christ: He before Whom be glory and honor and power and worship

together with Thee and the Holy Ghost, the Comforter and consubstantial with Thee. Now and for all time, and throughout all the eternities, Amen.

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[1]For the bulk of this text, see the Euchologion, pp.280-283; for the final two paragraphs, see the Euchologion, p. 29, where this section is included in the Prayer of Thanksgiving during the Offering of Incense as well.

[2]For the first part of this text I have relied upon the translation of John Gillespie, op. cit., p. 6.

[3]The singer repeats this phrase on this recording.

INTRODUCTION TO THE CREED[1]

Track 16

Transliteration:

Deacon: En sophia Theou (e)proskhōmen: Kyrie eleēson: Kyrie eleēson: ḥen oumethmēi.

Transcription:

Ⲉⲛ ⲥⲟⲫⲓⲁ̀ Ⲑⲉⲟⲩ ⲡ̀ⲣⲟⲥ-
ⲭⲱⲙⲉⲛ: Ⲕⲩⲣⲓⲉ́ ⲉⲗⲉⲏ́ⲥⲟⲛ: Ⲕⲩⲣⲓⲉ́ ⲉⲗⲉ-
ⲏ́ⲥⲟⲛ: Ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ.

At this point in the Liturgy, the Creed--which is not heard in this recording--is recited by the officiant.

CONCLUSION OF THE CREED[2]

Track 16
00:12

Transliteration:

Choir: Tengousht evol ḥathē (e)ntianastasis (e)nte nirefmōout: nem piōnḥ (e)nte piēon ethnēou: Amēn.

Transcription:

Ⲧⲉⲛϫⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ ϧⲁⲧ̀ϩⲏ
ⲛ̀ⲧ̀ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲉϥⲙⲱ-
ⲟⲩⲧ: ⲛⲉⲙ ⲡⲓⲱⲛϧ ⲛ̀ⲧⲉ ⲡⲓⲉ́ⲱⲛ ⲉ̀ⲑ-
ⲛⲏ́ⲟⲩ: ⲁ̀ⲙⲏⲛ.

Translation:[3]

Deacon: Let us attend to God with wisdom: Lord, have mercy, Lord, have mercy. In truth.

. . . .

Choir: We look for the resurrection of the dead, and the life of the age [eon] to come. Amen.

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[1]For this text, see the Euchologion, p. 283.

[2]For this text, see the Euchologion, p. 289.

[3]I have relied on the translations of John Gillespie, op.cit., p.6.

INTRODUCTION TO AND THE PRAYER OF PEACE[1]

In the Liturgy, this prayer directly follows the recitation of the Creed.

Track (17)

Transliteration:

Priest: (e)Shlēl: evlogison.
Deacon: epi (e)prosevshē (e)stathēte.
Priest: Irēnē pasi.
Choir: Ke tō (e)pneumati sou.
Priest: (e)Phnouti pinishti pisha eneh: phēetafkot (e)mpirōmi e(e)hrēi ejen timetattako.
Ouoh (e)phmou etafi eḥoun epikosmos: hiten pi(e)phthonos (e)nte Pidiabolos:
Akshershōrf hiten piouōnh evol (e)nreftanḥo: (e)nte pekmonogenēs (e)nshēri: Penchois ouoh Pennouti ouoh pensōtēr Iēsous Pi(e)Christos.
Ouoh akmoh (e)mpikahi evolḥen tihirēnē ti evolḥen niphēoui.
Thai etere ti(e)stratia (e)nte niangelos tiōou nak (e)nḥēts evgō(e)mmos:
Je ouōou (e)m(e)Phnouti ḥen nēetchosi: nem ouhirēnē hijen pikahi: nem outimati ḥen nirōmi.

Transcription:

ϣ̀ⲗⲏⲗ: ⲉⲩⲗⲟⲅⲓⲥⲟⲛ.
Ⲉ̀ⲡⲓ ⲡ̀ⲣⲟⲥⲉⲩⲭⲏ
ⲥ̀ⲧⲁⲑⲏⲧⲉ.
Ⲓ̀ⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Ⲕⲉ ⲧⲱ ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Ⲫ̀ⲛⲟⲩϯ ⲡⲓⲛⲓϣϯ ⲡⲓ-
ϣⲁ ⲉ̀ⲛⲉϩ: ⲫⲏⲉ̀ⲧⲁϥⲕⲱⲧ ⲙ̀ⲡⲓⲣⲱⲙⲓ
ⲉ̀ϩ̀ⲣⲏⲓ ⲉ̀ϫⲉⲛ ϯⲙⲉⲧⲁⲧⲧⲁⲕⲟ.
Ⲟⲩⲟϩ ⲫ̀ⲙⲟⲩ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ: ϩⲓⲧⲉⲛ ⲡⲓⲫ̀ⲑⲟⲛⲟⲥ
ⲛ̀ⲧⲉ Ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ.
Ⲁⲕϣⲉⲣϣⲱⲣϥ ϩⲓⲧⲉⲛ ⲡⲓⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ: ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲟⲛⲟ-
ⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ: Ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ
Ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ
Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ.
Ⲟⲩⲟϩ ⲁⲕⲙⲟϩ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ
ϯϩⲓⲣⲏⲛⲏ ϯ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀.
Ⲑⲁⲓ ⲉ̀ⲧⲉⲣⲉ ϯⲥ̀ⲧⲣⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ϯⲱⲟⲩ ⲛⲁⲕ ⲛ̀ϧⲏⲧⲥ
ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:
Ϫⲉ ⲟⲩⲱ̀ⲟⲩ ⲙ̀Ⲫⲛⲟⲩϯ ϧⲉⲛ ⲛⲏ-
ⲉⲧϭⲟⲥⲓ: ⲛⲉⲙ ⲟⲩϩⲓⲣⲏⲛⲏ ϩⲓϫⲉⲛ ⲡⲓ-
ⲕⲁϩⲓ: ⲛⲉⲙ ⲟⲩϯⲙⲁϯ ϧⲉⲛ ⲛⲓⲣⲱⲙⲓ.

Translation:[2]

Priest: Pray, praise.
Deacon: Stand ye for prayer.
Priest: Peace unto all.
Choir: And to thy spirit.

Priest: O great and everlasting God, Who didst create man in incorruption, [and Who] didst destroy that death which hath come into the world by the envy of the devil by the life-giving manifestation of Thine Only-begotten Son, our Lord and God and savior, Jesus Christ. And [Thou] hast filled the whole world with the peace from heaven. For which the host of angels doth glorify Thee, saying:

> Glory to God in the highest, and peace on earth, good will toward men.

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[1]For this text, see the Euchologion, pp. 290-292.

[2]For much of this translation, I have relied upon that of John Gillespie, op. cit., p. 6.

THE PRAYER OF PEACE (cont.)[1]

Track 17
03:16

Transliteration:	**Transcription:**
Deacon: (e)Prosev(e)xasthe yper tēs telias irēnēs ke agapēs ke tōn agiōn aspasmōn tōn apostolōn.	Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ ⲧⲏⲥ ⲧⲉⲗⲓⲁⲥ ⲓ̀ⲣⲏⲛⲏⲥ ⲕⲉ ⲁ̀ⲅⲁⲡⲏⲥ ⲕⲉ ⲧⲱⲛ ⲁ̀ⲅⲓⲱⲛ ⲧⲱⲛ ⲁⲥⲡⲁⲥⲙⲱⲛ ⲧⲱⲛ ⲁⲡⲟⲥⲧⲟⲗⲱⲛ.
Choir: Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉⲗⲉⲏ̀ⲥⲟⲛ.
Priest: ḥen pektimati (e)Phnouti moh (e)nnenhēt ḥen tekhirēnē.	Ϧⲉⲛ ⲡⲉⲕϯⲙⲁϯ Ⲫ̀ⲛⲟⲩϯ ⲙⲟϩ ⲛ̀ⲛⲉⲛϩⲏⲧ Ϧⲉⲛ ⲧⲉⲕϩⲓⲣⲏⲛⲏ.
Ouoh matouvon evolha thōlev niven: nem (e)khrof niven: nem metshōvi niven: nem panourgia niven: nem timetrefer(e)phmevi (e)nte tikakia eterphorin (e)m(e)phmou.	Ⲟⲩⲟϩ ⲙⲁⲧⲟⲩⲃⲟⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲑⲱⲗⲉⲃ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲭ̀ⲣⲟϥ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲙⲉⲧϣⲟⲃⲓ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲡⲁⲛⲟⲩⲣⲅⲓⲁ̀ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ϯⲙⲉⲧⲣⲉϥⲉⲣⲫ̀ⲙⲉⲩⲓ̀ ⲛ̀ⲧⲉ ϯⲕⲁⲕⲓⲁ̀ ⲉ̀ⲧⲉⲣⲫⲟⲣⲓⲛ ⲙ̀ⲫ̀ⲙⲟⲩ.
Ouoh aritten (e)nem(e)psha tēren	Ⲟⲩⲟϩ ⲁ̀ⲣⲓⲧⲧⲉⲛ ⲛ̀ⲉⲙⲡ̀ϣⲁ ⲧⲏⲣⲉⲛ

pennēb: ethreneraspazesthe (e)n- nenerēou henouphi esouab. E(e)pjintenchi hen oumet- athitten e(e)phan: evolḥen tek- dōrea (e)nathmou ouoh (e)n- epouranion: ḥen Pi(e)Christos Iēsous Penchois.	ⲡⲉⲛⲛⲏⲃ: ⲉⲑⲣⲉⲛⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲛ̀- ⲛⲉⲛⲉ̀ⲣⲏⲟⲩ ϧⲉⲛ ⲟⲩⲫⲓ ⲉ̀ⲥⲟⲩⲁⲃ. Ⲉ̀ⲡ̀ϫⲓⲛⲧⲉⲛϭⲓ ϧⲉⲛ ⲟⲩⲙⲉⲧ- ⲁⲧϩⲓⲧⲧⲉⲛ ⲉ̀ⲡ̀ϩⲁⲛ: ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲉⲕ- ⲇⲱⲣⲉⲁ̀ ⲛ̀ⲁⲑⲙⲟⲩ ⲟⲩⲟϩ ⲛ̀- ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ: ϧⲉⲛ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ Ⲓⲏⲥⲟⲩⲥ Ⲡⲉⲛϭⲟⲓⲥ.

Translation:[2]

Deacon: Pray for perfect peace and love, and for the holy apostolic greetings.

Choir: Lord, have mercy.

Priest: In Thy good will, O God, fill our hearts with Thy peace. And cleanse us from every stain, every guile, every hypocrisy, every iniquity, and from the remembrance of injuries, which bringeth death. And make us all worthy to greet one another with a holy kiss, so that we may share therein without reprobation unto judgement from Thine immortal and heavenly gift, through Jesus Christ our Lord.

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[1]For this text, see the Euchologion,pp. 292-293.

[2]For the bulk of this translation, I have relied upon that of John Gillespie, op. cit., p. 7.

CD #3

The Liturgy of Saint Basil: Complete Version, concl.

(3 of 3 CDs)

THE HYMN OUNOF[1] Track 1

This hymn to the Virgin Mary comes near the end of the Aspasmos [the Holy Greeting/Kiss/ of Peace]. It is labeled Adam, and is thus to be sung Sunday through Tuesday.

Transliteration:

Chorus: Ounof (e)mmo Maria: ti-
vōki ouoh timav: je phēet ḥen
peamēr: niangelos sehōs erof...

Transcription:

Ⲟⲩⲛⲟϥ ⲙ̀ⲙⲟ Ⲙⲁⲣⲓⲁ́: ϯ-
ⲃⲱⲕⲓ ⲟⲩⲟϩ ϯⲙⲁⲩ: ϫⲉ ⲫⲏⲉⲧ ϧⲉⲛ
ⲡⲉⲁ̀ⲙⲏⲣ: ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲥⲉϩⲱⲥ ⲉ̀ⲣⲟϥ.

//The hymn is cut off at this point.//

Translation:

Chorus: Rejoice, O Mary, the handmaiden and the mother, for the angels praise Him Who is in thy bosom [embrace].

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[1] For this text, see the Euchologion, p. 303 and the Service of the Deacon, p. 77. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 59-63.

THE ASPASMOS WATUS[1] Track ②

The Aspasmos Watus [W̄atus Holy Kiss/Greeting of Peace] is heard near the beginning of the Anaphora. The term W̄atus is derived from a Coptic theotokia , and pieces labeled W̄atus are to be sung Wednesday through Saturday, and on other specified days. This part of the recording is sung by Mikhail and the Choir of Deacons.

Transliteration:

Chorus: (e)Pchois (e)Phnouti
(e)nte nigom kotk ouoh gousht
evolḥen (e)tphe:[2] mare peknai
nem tekhirēnē oi (e)nsovt (e)m-
peklaos. Agios agios agios
Kyrios savaōth (e)plērēs o oura-
nos ke ē gē tēs agias sou doxēs.

Transcription:

Ⲡ̀ⲟ̄ⲥ̄ Ⲫ̀ⲛⲟⲩϯ
ⲛ̀ⲧⲉ ⲛⲓϫⲟⲙ ⲕⲟⲧⲕ ⲟⲩⲟϩ ϫⲟⲩϣⲧ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧ̀ⲫⲉ: ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁⲓ
ⲛⲉⲙ ⲧⲉⲕϩⲓⲣⲏⲛⲏ ⲟⲓ ⲛ̀ⲥⲟⲃⲧ ⲙ̀-
ⲡⲉⲕⲗⲁⲟⲥ. Ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ
Ⲕⲩⲣⲓⲟⲥ ⲥⲁⲃⲁⲱⲑ ⲡ̀ⲗⲏⲣⲏⲥ ⲟ̀ ⲟⲩⲣⲁ-
ⲛⲟⲥ ⲕⲉ ⲏ̀ ⲅⲏ ⲧⲏⲥ ⲁ̀ⲅⲓⲁⲥ ⲥⲟⲩ ⲇⲟⲝⲏⲥ.

Translation:

Chorus: O Lord, God of the powers, turn [Thy face] and look down from heaven: May Thy mercy and Thy peace ever fortify Thy people. Holy, holy, holy, Lord of hosts, heaven and earth are filled with Thy holy glory.

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[1]For the complete text, see the Service of the Deacon,pp. 86-87. For the complete text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 67-70. Part of the text as here recorded also appears in the Euchologion, p. 317.

[2]At this point, three phrases of the text are omitted from this recording.

THE BEGINNING OF THE ANAPHORA[1] Track ③

The Anaphora is the second part of the Liturgy, and technically it is reserved for the Communicants.

Transliteration:	**Transcription:**
<u>Chorus</u>: Eleos irēnēs thysia e-neseōs.	Έλεος ίρηνης θυσιά έ-νεσεως.
<u>Priest</u>: O Kyrios meta pantōn ymōn.	Ό Κυριος μετα παντων ύμων.
<u>Chorus</u>: Ke meta tou (e)pneumati sou.	Κε μετα του π̀νευματι σου.
<u>Priest</u>: Anō ymōn tas kardias.	Άνω ύμων τας καρδιας.
<u>Chorus</u>: Ekhomen (e)pros ton Kyrion.	Έχομεν π̀ρος τον Κυριον.
<u>Priest</u>: Ev(e)kharistēsōmen tō Kyriō.	Έυχαριστησωμεν τω Κυριώ.
Axion ke dikeon: axion ke dikeon: alēthōs gar ḥen oumethmēi: axion ke dikeon.	Αξιον κε δικεον: αξιον κε δικεον: ἀληθως γαρ ϩεν ουμεθμηι: αξιον κε δικεον.

//At this point the sound is turned down too low to hear the rest of the tape. Thus ends Side B.//

Translation:[2]

<u>Chorus</u>: A mercy of peace, a sacrifice of praise.
<u>Priest</u>: The Lord be with all of you.
<u>Chorus</u>: And with thy spirit.
<u>Priest</u>: Lift up your hearts.
<u>Chorus</u>: We have [them lifted up] to the Lord.
<u>Priest</u>: Let us thank the Lord. [It is] worthy and right, worthy and right, for verily in truth, [it is] worthy and right.

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[1]For this text, see the Euchologion, pp. 306-308.

[2]For this translation, I have relied partly on that of John Gillespie, <u>op. cit</u>. p. 7.

THE HOLY KISS OF PEACE and the Beginning of THE ANAPHORA[1]

Track (4)

Transliteration:

Deacon: Aspasasthe allēlous en philēmati agiō.

Choir: Kyrie eleēson: Kyrie eleēson: Kyrie eleēson ne Kyrie ete phai pe Iēsous Pi(e)Christos (e)pshēri (e)m(e)Phnouti sōtem eron ouoh nainan.

Deacon: (e)Prospherin [(e)Prospherin (e)Prospherin[2]] kata (e)tropon: (e)stathēte kata (e)tromou: is anatolas (e)blepsate: (e)proskhōmen.

Choir: Hiten ni(e)presvia (e)nte titheotokos ethouab Maria: (E)Pchois ari(e)hmot nan (e)mpikhō evol (e)nte nennovi: tenouōsht (e)mmok O Pi(e)Christos nem pekiōt (e)nagathos nem pi(e)pneuma ethouab: je aki aksōti (e)mmon: Eleos irēnēs thysia eneseōs.

Priest: O Kyrios meta pantōn ymōn.

Deacon: Ke meta tou (e)pneumatos sou.

Priest: Anō ymōn tas kardias.

Choir: Ekhomen (e)pros ton Kyrion.

Priest: Ev(e)kharistēsōmen tō Kyriō.

Choir: Axion ke dikeon.

Priest: Axion ke dikeon: axion ke dikeon: alēthōs gar hen ou-

Transcription:

Αcπαcαcθε αλληλουc εν
φιληματι αγιω.
Κυριέ ἐλεήcον: Κυριέ
ἐλεήcον: Κυριέ ελεήcον νε Κυριέ
ἐτε φαι πε Ιηcουc Πιχριcτοc
πϣηρι ṁΦνουϯ cωτεμ
ἐρον ουοϩ ναι ναν.
Πρocφεριν [Πρoc-
φεριν Πρocφεριν] κατα
τροπον: ἐταθητε κατα
τρομου: ιc ἀνατολαc βλε-
ψατε: πρocχωμεν.
ϩιτεν νιπρεcβιά ǹτε
ϯθεοτοκοc ἐθουαβ Μαριά: π-
σοιc ἀριϩμοτ ναν ṁπιχω
ἐβολ ǹτε νεννοβι: τενουωϣτ
ṁμοκ ω Πιχριcτοc νεμ πεκ-
ιωτ ǹαγαθοc νεμ πιπνευμα
ἐθουαβ: ϫε ακι ακcωϯ ṁμον:
Ἐλεοc ἰρηνηc θυcιά ἐνεcεωc.
Ο κυριοc μετα παντων
ὑμων.
Κε μετα του πνευματοc
cου.
Ἀνω ὑμων ταc καρδιαc
Ἐχομεν πρoc τον
Κυριον.
Ἐυχαριcτηcωμεν τω
Κυριω.
Ἀξιον κε δικεον.
Ἀξιον κε δικεον: ἀξιον
κε δικεον: αληθωc γαρ ϩεν ου-

methmēi: axion ke dikeon.	ⲙⲉⲑⲙⲏⲓ: ⲁⲝⲓⲟⲛ ⲕⲉ ⲇⲓⲕⲉⲟⲛ.
Phēetshop (e)phnēv (e)Pchois	Ⲫⲏⲉ̀ⲧϣⲟⲡ ⲫ̀ⲛⲏⲃ Ⲡ̀ϭⲟⲓⲥ
(e)Phnouti (e)nte timethmēi.	Ⲫ̀ⲛⲟⲩϯ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ.
Phēetshop ḥagōou (e)nnieneh:	Ⲫⲏⲉ̀ⲧϣⲟⲡ ϩⲁϫⲱⲟⲩ ⲛ̀ⲛⲓⲉ̀ⲛⲉϩ:
ouoh etoi (e)nouro sha eneh.	ⲟⲩⲟϩ ⲉⲧⲟⲓ ⲛ̀ⲟⲩⲣⲟ ϣⲁ ⲉⲛⲉϩ.
Phēetshop ḥen neetchosi: ouoh	Ⲫⲏⲉ̀ⲧϣⲟⲡ ϧⲉⲛ ⲛⲏⲉ̀ⲧϭⲟⲥⲓ: ⲟⲩⲟϩ
etgousht ejen nēetthevieout.	ⲉⲧϫⲟⲩϣⲧ ⲉ̀ϫⲉⲛ ⲛⲏⲉⲧⲑⲉⲃⲓⲏⲟⲩⲧ.
Phēetafthamio (e)n(e)tphe nem	Ⲫⲏⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ
(e)pkahi nem (e)phiom: nem nē-	ⲡ̀ⲕⲁϩⲓ ⲛⲉⲙ ⲫ̀ⲓⲟⲙ: ⲛⲉⲙ ⲛⲏ-
ete (e)nḥētou tērou.	ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ.
(e)Phiōt (e)mPenchois ouoh Pen-	Ⲫⲓⲱⲧ ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛ-
nouti ouoh pensōtēr Iēsous Pi-	ⲛⲟⲩϯ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ-
(e)Christos.	ⲭ̀ⲣⲓⲥⲧⲟⲥ.
Phai etakthamio (e)m(e)ptērf	Ⲫⲁⲓ ⲉ̀ⲧⲁⲕⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡ̀ⲧⲏⲣϥ
evolhitotf: nēetounav erōou//	ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ: ⲛⲏⲉ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ

Side A ends at this point. Side B continues material of Side A//

nem nēete (e)nsenav erōou an.	ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲉ ⲛ̀ⲥⲉⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ.
Phēethemsi hijen Pi(e)thronos	Ⲫⲏⲉ̀ⲧϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ Ⲡⲓⲑ̀ⲣⲟⲛⲟⲥ
(e)nte pefōou.	ⲛ̀ⲧⲉ ⲡⲉϥⲱ̀ⲟⲩ.

Phēet//sound cut off, i.e. turned down too low to hear.//

Translation:[2]

Deacon: Greet one another with a holy kiss.

Choir: Lord, have mercy; Lord, have mercy; Lord, have mercy: Yea, Lord, so be it. O Jesus Christ, Son of God, hear us and have mercy upon us.

Deacon: Offer in order; Stand Ye in trembling; Look eastward; Let us worship.

Choir: Through the intercessions of the God-bearer, Holy Mary, Lord, grant us the forgiveness of our sins. We adore Thee, O Christ, and Thy good Father, and the HOly Ghost. Yea, Thou hast come, Thou hast saved us. [Let us offer] a mercy of peace, a sacrifice of praise.

Priest: The Lord by with you all.

Deacon: And with thy spirit.

Priest: Lift up your hearts.

Choir: We have [lifted them] unto the Lord.

Priest: Let us thank the Lord.

Choir: It is proper and right.

Priest: Proper and right, proper and right, for verily and in truth, it is proper and right [to worship Him] Who is the Lord, the God of righteousness; Who is before the worlds and is King forever; Who is in the highest, and Who beholdeth the things which are lowly; Who hath created the heaven and earth, and the sea, and all things that are in them; Father of our Lord and God and Savior Jesus Christ; Who hast created all things by Him, the things seen // Side A ends at this point; Side B continues the material of Side A//

LC Cassette 16, Side B, beginning = Moftah 15
(Translation, cont.)

and those things that are not seen; Who sitteth upon the throne of His glory. Who // sound cut off, i.e., turned down too low to hear//

[1]For this text, see the Euchologion, pp. 298-299, and pp. 305-309.

EXCERPTS FROM THE LITURGY OF SAINT BASIL

Track (5)

This section begins in the midst of the prayer Phēetshop [O Thou being...], which is sung near the beginning of the Anaphora, just after the declarations Axion ke dikeon [Worthy and right]. Cantor Mikhail sings the role of the Priest.[1]

Transliteration:	**Transcription:**
Phai etakthamio (e)m(e)ptērf evol-	Ⲫⲁⲓ ⲉ̀ⲧⲁⲕⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡⲧⲏⲣϥ ⲉ̀ⲃⲟⲗ-
hitotf: nēetounav erōou nem nēete-	ϩⲓⲧⲟⲧϥ: ⲛⲏⲉ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲏⲉⲧⲉ-
(e)nsenav erōou an.	ⲛ̀ⲥⲉⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ.
Phēethemsi hijen pi(e)thronos	Ⲫⲏⲉ̀ⲧϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ ⲡⲓ̀ⲑⲣⲟⲛⲟⲥ
(e)nte pefōou.	ⲛ̀ⲧⲉ ⲡⲉϥⲱ̀ⲟⲩ.
Phēetououōsht (e)mmof hiten gom	Ⲫⲏⲉ̀ⲧⲟⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ϩⲓⲧⲉⲛ ϫⲟⲙ
niven ethouab.	ⲛⲓⲃⲉⲛ ⲉ̀ⲑⲟⲩⲁⲃ.
Deacon: I kathēmeni anasthēte.	Ⲓ ⲕⲁⲑⲏⲙⲉⲛⲓ ⲁ̀ⲛⲁⲥⲑⲏⲧⲉ.
Priest: Phēetouohi eratou nah-	Ⲫⲏⲉ̀ⲧⲟⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁϩ-
raf: (e)nje niangelos: nem niar-	ⲣⲁϥ: ⲛ̀ϫⲉ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ: ⲛⲉⲙ ⲛⲓⲁⲣ-
shēangelos: niarshē: niexousia:	ⲭⲏⲁⲅⲅⲉⲗⲟⲥ: ⲛⲓⲁⲣⲭⲏ: ⲛⲓⲉ̀ⲝⲟⲩⲥⲓⲁ̀:
ni(e)thronos: nimetchois: nigom.	ⲛⲓ̀ⲑⲣⲟⲛⲟⲥ: ⲛⲓⲙⲉⲧϭⲟⲓⲥ: ⲛⲓϫⲟⲙ.
Deacon: Is anatolas (e)vlepsate.	Ⲓⲥ ⲁ̀ⲛⲁⲧⲟⲗⲁⲥ ⲃ̀ⲗⲉⲯⲁⲧⲉ.
Priest: (e)Nthok gar pe etouohi	Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲡⲉ ⲉ̀ⲧⲟⲩⲟ̀ϩⲓ
eratou (e)mpekkōti: (e)nje ni-	ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲕⲕⲱϯ: ⲛ̀ϫⲉ ⲛⲓ-
sherouvim ethmeh (e)mbal: nem ni-	ⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲉϩ ⲙ̀ⲃⲁⲗ: ⲛⲉⲙ ⲛⲓ-
seraphim na pisoou (e)ntenh: ev-	ⲥⲉⲣⲁⲫⲓⲙ ⲛⲁ ⲡⲓⲥⲟⲟⲩ ⲛ̀ⲧⲉⲛϩ: ⲉⲩ-
erhymnos ḥen oumoun evol (e)nat-	ⲉⲣϩⲩⲙⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲁⲧ-
kharōou evgō (e)mmos·	ⲭⲁⲣⲱⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ·
Choir: Nisherouvim seouōsht (e)m-	Ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲥⲉⲟⲩⲱϣⲧ ⲙ̀-
mok nem niseraphim setiōou nak	ⲙⲟⲕ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲥⲉⲧⲱ̀ⲟⲩ ⲛⲁⲕ
evōsh evol evgō (e)mmos je: Agios	ⲉⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ: Ⲁ̀ⲅⲓⲟⲥ
agios agios: Kyrios savaōth:	ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ: Ⲕⲩⲣⲓⲟⲥ ⲥⲁⲃⲁⲱⲑ:
(e)plēres o ouranos ke ē gē: tēs	ⲡ̀ⲗⲏⲣⲏⲥ ⲟ̀ ⲟⲩⲣⲁⲛⲟⲥ ⲕⲉ ⲏ̀ ⲅⲏ: ⲧⲏⲥ
agias sou doxēs·	ⲁ̀ⲅⲓⲁⲥ ⲥⲟⲩ ⲇⲟⲝⲏⲥ·
Priest: Agios agios agios (e)Khou-	Ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ Ⲭ̀ⲟⲩ-
ab (e)khouab (e)khouab ḥen oumeth-	ⲁⲃ ⲭ̀ⲟⲩⲁⲃ ⲭ̀ⲟⲩⲁⲃ ϧⲉⲛ ⲟⲩⲙⲉⲑ-
mēi (e)Pchois Pennouti.	ⲙⲏⲓ Ⲡ̀ϭⲟⲓⲥ Ⲡⲉⲛⲛⲟⲩϯ.

Phēetafer(e)plazin (e)mmon: ouoh afthamion: ouoh afkhan ḥen pi-paradisos (e)nte (e)pounof.	Φηέταϥερπ̀λαζιν ὲμμον: ουοϩ αϥθαμιον: ουοϩ αϥχαν ϧεν πιπαραδισος ǹτε π̀ουνοϥ.
Ḥen (e)pjin(e)threnerparavenin de (e)ntekentolē: hiten tiapatē (e)nte pihof: anhei evolḥen piōnḥ (e)neneh: ouoh averexorizin (e)mmon evolḥen piparadisos (e)nte (e)pounof.	ϧεν π̀ϫιν̀θρενερπαραβενιν δε ǹτεκεντολη: ϩιτεν ϯαπατη ǹτε πιϩοϥ: ανϩει έβολϧεν πιωνϧ ǹένεϩ: ουοϩ αϥερεξοριζιν ὲμμον εβολϧεν πιπαραδισος ǹτε π̀ουνοϥ.
(e)Mpekkhan (e)nsōk on sha evol: alla akjempenshini ḥen oumoun evol hiten nek(e)prophētēs ethouab.	Ὲμπεκχαν ǹσωκ ον ϣα έβολ: αλλα ακϫεμπενϣινι ϧεν ουμουν έβολ ϩιτεν νεκπ̀ροφητης έθουαβ.
Ouoh ḥen (e)tḥaé (e)nte niehoou akouōnh nan evol: anon ḥa nēethemsi ḥen(e)pkhaki nem (e)tḥēivi (e)m(e)phmou.	Ουοϩ ϧεν ϯϧαέ ǹτε νιέϩοου ακουωνϩ ναν έβολ: άνον ϧα νηέτϩεμσι ϧεν π̀χακι νεμ ϯϧηιβι ὲμφ̀μου.
Hiten pekmonogenēs (e)nshēri Penchois ouoh Pennouti ouoh pensōtēr Iēsous Pi(e)Christos.	Ϩιτεν πεκμονογενης ǹϣηρι Πενϭοις ουοϩ Πεννουϯ ουοϩ πενσωτηρ Ιησους Πιχ̀ριστος.
Phai ete evolḥen Pi(e)pneuma ethouab: nem evolḥen tiparthenos ethouab Maria.	Φαι ετε έβολϧεν Πιπ̀νευμα έθουαβ: νεμ έβολϧεν ϯπαρθενος έθουαβ Μαριά.
<u>Chorus</u>: Amēn.	Ἀμην. Track 4
<u>Priest</u>: Af(e)chi sar(e)x ouoh aferrōmi: ouoh af(e)tsavon ehanmōit (e)nte piougai.	Αϥσ̀ι σαρξ ουοϩ αϥερρωμι: ουοϩ αϥτ̀σαβον έϩανμωιτ ǹτε πιουϫαι.
Éaferkharizesthe nan (e)mpimisi pi evol (e)m(e)pshōi hiten oumōou nem ou(e)pneuma.	Ἐαϥερχαριζεσθε ναν ὲμπιμισι πι έβολ ὲμπ̀ϣωι ϩιτεν ουμωου νεμ ουπ̀νευμα.
Afaiten naf (e)noulaos efthouēt: af(e)threnshōpi enouab: hiten pek(e)Pneuma ethouab.	Αϥαιτεν ναϥ ǹουλαος εϥθουητ: αϥθ̀ρενϣωπι ενουαβ: ϩιτεν πεκΠ̀νευμα έθουαβ.
Phai etafmenre nēete nouf etḥen pikosmos: aftēif (e)mmin (e)mmof (e)nsōti ḥaron: e(e)phmou etoi	Φαι έταϥμενρε νηέτε νουϥ ετϧεν πικοσμος: αϥϯηιϥ ὲμιν ὲμμοϥ ǹσωϯ ϧαρον: έφ̀μου έτοι

(e)nouro e(e)ḥrēi egōn: phai e-	ⲛ̀ⲟⲩⲣⲟ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱⲛ: ⲫⲁⲓ ⲉ̀-
navamoni (e)mmon evolhitotf: en-	ⲛⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ: ⲉⲛ-
toi evol hiten nennovi.	ⲧⲟⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲛⲉⲛⲛⲟⲃⲓ.
Afshenaf epesēt éamenti evol-	Ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲁ̀ⲙⲉⲛϯ ⲉ̀ⲃⲟⲗ-
hiten pi(e)stavros.	ϩⲓⲧⲉⲛ ⲡⲓⲥ̀ⲧⲁⲩⲣⲟⲥ.
Chorus: Amēn tinahti.	Ⲁ̀ⲙⲏⲛ ϯⲛⲁϩϯ.
Priest: Aftōnf evolḥen nēethmō-	Ⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉⲑⲙⲱ-
out: ḥen piehoou (e)mmahshomt.	ⲟⲩⲧ: ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲙ̀ⲙⲁϩϣⲟⲙⲧ.
Afshenaf e(e)pshōi enipheōui:	Ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡ̀ϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀:
afhemsi satekouinam (e)Phiōt.	ⲁϥϩⲉⲙⲥⲓ ⲥⲁⲧⲉⲕⲟⲩⲓ̀ⲛⲁⲙ Ⲫ̀ⲓⲱⲧ.
Eafthōsh (e)nouehoou (e)ntishe-	Ⲉ̀ⲁϥⲑⲱϣ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ϯϣⲉ-
viō: phai etefnaouōnh evol (e)n-	ⲃⲓⲱ̀: ⲫⲁⲓ ⲉ̀ⲧⲉϥⲛⲁⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀-
ḥētf:...	ϧⲏⲧϥ:... 3:30

//The tape ends at this point, i.e., the sound is turned down too low to be heard clearly.//

Translation:[2]

Priest: [Thou] Who hast created all things by Him, the things which are seen and the things which are not seen; Who sitteth upon the throne of His glory; Whom all the powers do worship.

Deacon: Ye that are seated, arise.

Priest: Around Whom stand the angels and the archangels, the principalities, the dominions, the thrones, the lordships, and the powers.

Deacon: Look towards the East.

Priest: For round about Thee stand the cherubim full of eyes, and the seraphim with six wings, continuously singing hymns of praise, with unfailing voices saying:

Choir: The cherubim worship Thee and the seraphim glorify Thee, proclaiming and saying: Holy, Holy, Holy, Lord of hosts. Heaven and earth are filled with Thy holy glory.

Priest: Holy, Holy, Holy in truth is the Lord our God, Who formed us and created us and put us in the paradise of delight. When we broke Thy commandment through the guile of the serpent, Thou didst not abandon us forever but didst visit us continually by Thy holy prophets. And in the final days, when we were sitting in darkness

and in the shadow of death, Thou enlightened us through Thine Only-begotten Son, our Lord and God and Savior Jesus Christ, Who by the Holy Ghost and the Virgin Mary--

Choir: Amen.

Priest: --Assumed flesh and became man and taught us paths of salvation. He graced us with the birth from on high through the water and the spirit. He made us unto Himself a people united; He sanctified us by Thy holy Spirit. He loved His own who are in the world. For our salvation He gave Himself up unto the death which reigned over us [and] whereby we were bound because of our sins. He descended down into Hell from the Cross.

Choir: Amen, I beleive.

Priest: He rose again from the dead upon the third day [and] ascended up into the heavens [where] He sat at Thy right hand, O Father. He hath appointed a day of retribution in which He will appear...

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[1]For this text, see the Euchologion, pp. 309-323.

[2]For most of this translation I have relied upon that of John Gillespie, op. cit., pp. 7-8.

(E)KHOUAB. . . [HOLY. . .][1] Track 6

In the Liturgy, this section follows the Aspamos [Holy Kiss of Peace].

Transliteration:

Priest: [Agios agios ag][2]ios
(e)Khouab (e)khouab (E)khouab
ḥen oumethmēi (e)Pchois Pennouti
Phēetafer(e)plazin (e)mmon: ouoh
afthamion: ouoh afkhan ḥen pi-
paradisos (e)nte (e)pounof.
Ḥen (e)pjin(e)threnerparavenin
de (e)ntekentolē: hiten tiapatē
(e)nte pihof: anhei evolḥen pi-
ōnḥ (e)neneh: ouoh averexorizin
(e)mmon evolḥen piparadisos
(e)nte (e)pounof.
(e)Mpekhan (e)nsōk on sha evol:
alla akjempenshini ḥen oumoun
evol hiten nek(e)prophētēs eth-
ouab.
Ouoh ḥen (e)tḥae (e)nte niehoou
akouōnh nan evol: anon ḥa nēet-
hemsi ḥen (e)pkhaki nem (e)t ḥē-
ibi (e)m(e)phmou.
Hiten pekmonogenēs (e)nshēri
Penchois ouoh Pennouti ouoh pen-
sōtēr Iēsous Pi(e)Christos.
Phai ete evolḥen Pi(e)pneuma
ethouab: nem evolḥen tiparthe-
nos ethouab Maria.
Choir: Amēn.

Transcription:

[Αγιος άγιος άγ]ιος
Ὲχογαβ χογαβ, χογαβ
ϩεν ογμεθμηι Πϭοις Πεννογϯ.
Φηεταϥερπ̀λαζιν ἀμμον: ογοϩ
αϥθαμιον: ογοϩ αϥχαν ϩεν πι-
παραδιcoc ǹτε πογνοϥ.
ϩεν πϫινθρενερπαραβενιν
δε ǹτεκεντολη: ϩιτεν ϯἀπατη
ǹτε πιϩοϥ: ανϩει ἐβολϩεν πι-
ωνϩ ǹἐνεϩ: ογοϩ αγερεξοριζιν
ἀμμον ἐβολϩεν πιπαραδιcoc
ǹτε πογνοϥ.
Μπεκχαν ǹcωκ ον ϣα ἐβολ:
αλλα ακϫεμπενϣινι ϩεν ογμογν
ἐβολ ϩιτεν νεκπ̀ροφητης ἐθ-
ογαβ.
Ογοϩ ϩεν ϯϩαέ ǹτε νιέϩοογ
ακογωνϩ ναν ἐβολ: ἀνον ϩα νηέτ-
ϩεμcι ϩεν π̀χακι νεμ ϯϩη-
ιβι ǹφμογ.
ϩιτεν πεκμονογενης ǹϣηρι
Πενϭοιc ογοϩ Πεννογϯ ογοϩ πεν-
cωτηρ Ιηcογc Πιχριcτοc.
Φαι έτε ἐβολϩεν Πιπνεγμα Track 5
ἐθογαβ: νεμ ἐβολϩεν ϯπαρθε-
νοc ἐθογαβ Μαριά.
Ἀμην.

Translation: [3]

Priest: [Holy, Holy, Ho]ly (in Greek). Holy, Holy, Holy in truth is the Lord our God, Who formed us, created us, and put us in the

garden of delight. When we broke Thy commandment through the guile of the serpent, we fell from eternal life and were cast out of the garden of delight. [But] Thou didst not leave us forever, but visited us continually by Thy holy prophets. And in the final days, when we were sitting in darkness and in the shadow of death, Thou hast enlightened us through Thine Only-begotten Son, our Lord and God and Savior Jesus Christ. [And] this is through the Holy Ghost and the Holy Virgin Mary.

Choir: Amen.

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[1]For this text, see the Euchologion, pp. 316-320.

[2]In this recording, the sound begins after the bracketed material.

[3]For most of this translation, I have relied on that of John Gillespie, *op. cit.*, p. 8.

AF(E)CHI SAR(E)X...[HE TOOK ON FLESH. . .][1] Track (7)

This section directly follows the preceding "Holy. . .".

Transliteration:	**Transcription:**
<u>Priest</u>: Af(e)chi sar(e)x ouoh	Ⲁϥϭⲓ ⲥⲁⲣⲝ ⲟⲩⲟϩ
aferrōmi: ouoh af(e)tsavon ehan-	ⲁϥⲉⲣⲣⲱⲙⲓ: ⲟⲩⲟϩ ⲁϥⲧ̀ⲥⲁⲃⲟⲛ ⲉ̀ϩⲁⲛ-
mōit (e)nte piougai.	ⲙⲱⲓⲧ ⲛ̀ⲧⲉ ⲡⲓⲟⲩϫⲁⲓ.
Eaferkharizesthe nan (e)mpimisi	Ⲉ̀ⲁϥⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁⲛ ⲙ̀ⲡⲓⲙⲓⲥⲓ
pi evol (e)m(e)pshōi hiten ou-	ⲡⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡ̀ϣⲱⲓ ϩⲓⲧⲉⲛ ⲟⲩ-
mōou nem ou(e)pneuma.	ⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲡ̀ⲛⲉⲩⲙⲁ.
Afaiten naf (e)noulaos efthouēt:	Ⲁϥⲁⲓⲧⲉⲛ ⲛⲁϥ ⲛ̀ⲟⲩⲗⲁⲟⲥ ⲉϥⲑⲟⲩⲏⲧ:
af(e)threnshōpi enouab: hiten	ⲁϥⲑ̀ⲣⲉⲛϣⲱⲡⲓ ⲉⲛⲟⲩⲁⲃ: ϩⲓⲧⲉⲛ
pek(e)Pneuma ethouab.	ⲡⲉⲕⲠ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ.
Phai etafmenre nēete nouf etḥen	Ⲫⲁⲓ ⲉ̀ⲧⲁϥⲙⲉⲛⲣⲉ ⲛⲏⲉ̀ⲧⲉ ⲛⲟⲩϥ ⲉⲧϧⲉⲛ
pikosmos: aftēif (e)mmin (e)m-	ⲡⲓⲕⲟⲥⲙⲟⲥ: ⲁϥⲧⲏⲓϥ ⲙ̀ⲙⲓⲛ ⲙ̀-
mof (e)nsōti ḥaron: e(e)phmou	ⲙⲟϥ ⲛ̀ⲥⲱϯ ϧⲁⲣⲟⲛ: ⲉ̀ⲫ̀ⲙⲟⲩ
etoi (e)nouro e(e)hrēi egōn:	ⲉⲧⲟⲓ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ϩ̀ⲣⲏⲓ ⲉ̀ϫⲱⲛ:
Phai enavamoni (e)mmon evolhi-	Ⲫⲁⲓ ⲉ̀ⲛⲁⲩⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϩⲓ-
totf: entoievol hiten nennovi.	ⲧⲟⲧϥ: ⲉⲛⲧⲟⲓⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲛⲉⲛⲛⲟⲃⲓ.
Afshenaf epesēt eamenti evol-	Ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲁ̀ⲙⲉⲛϯ ⲉ̀ⲃⲟⲗ-
hiten pi(e)stavros.	ϩⲓⲧⲉⲛ ⲡⲓⲥ̀ⲧⲁⲩⲣⲟⲥ.
<u>Choir</u>: Amēn tinahti.	Ⲁ̀ⲙⲏⲛ ϯⲛⲁϩϯ.
<u>Priest</u>: Aftōnf evolḥen nēeth-	Ⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲑ-
mōout: ḥen piehoou (e)mahshomt.	ⲙⲱⲟⲩⲧ: ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲙ̀ⲙⲁϩϣⲟⲙⲧ.
Afshenaf e(e)pshōi enipheoui:	Ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡ̀ϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀:
afhemsi satekouinam (e)Phiōt.	ⲁϥϩⲉⲙⲥⲓ ⲥⲁⲧⲉⲕⲟⲩⲓ̀ⲛⲁⲙ ⲙ̀Ⲫⲓⲱⲧ.
Éafthōsh (e)nouehoou (e)ntishe-	Ⲉ̀ⲁϥⲑⲱϣ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ϯϣⲉ-
viō: phai etefnaouōnh evol (e)n-	ⲃⲓⲱ: ⲫⲁⲓ ⲉ̀ⲧⲉϥⲛⲁⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀-
ḥētf: etihap etioikoumenē ḥen	ϧⲏⲧϥ: ⲉ̀ϯϩⲁⲡ ⲉ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ϧⲉⲛ
oudikeosynē: ouoh (e)fnati (e)m-	ⲟⲩⲇⲓⲕⲉⲟ̀ⲥⲩⲛⲏ: ⲟⲩⲟϩ ⲛ̀ϥⲛⲁϯ ⲙ̀-
piouai piouai kata nef(e)hvēoui.	ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲛⲉϥϩ̀ⲃⲏⲟⲩⲓ̀.
<u>Choir</u>: Kata to eleos sou Kyrie:	Ⲕⲁⲧⲁ ⲧⲟ ⲉ̀ⲗⲉⲟⲥ ⲥⲟⲩ Ⲕⲩⲣⲓⲉ̀:
ke mē kata tas amartias ēmōn.	ⲕⲉ ⲙⲏ ⲕⲁⲧⲁ ⲧⲁⲥ ⲁ̀ⲙⲁⲣⲧⲁⲥ ⲏ̀ⲙⲱⲛ.

Translation:[2]

He took up flesh and became man, and taught us the paths of sal-

vation. He gave us the grace of birth from on high, through the water and the spirit. He made us unto Himself a people united. He sanctified us through Thy Holy Spirit. He loved His own who are in the world. He gave Himself for our salvation unto the death which held sway over us and which bound us because of our sins. He went down into hell from the cross.

Choir: Amen. I believe.

Priest: He rose again from the dead upon the third day and ascended into the heavens. He sat down at Thy right hand, [O] Father. He hath appointed a day of retribution wherein He will appear to judge the world in righteousness, and He will give to everyone according to his works.

Choir: According to Thy mercy, O Lord, and not according to our sins.

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[1]For this text, see the Euchologion, pp. 320-323. For a musical transcription of the choral responses, see Newlandsmith, op. cit., vol. 1, pp. 71 & 72.

[2]For the bulk of this translation, I have relied upon that of John Gillespie, op. cit., p. 8.

THE COMMEMORATION OF THE LAST SUPPER

Track (8)

This section directly follows the preceding section, Af(e)chi sar(e)x [He took up flesh. . .]. It becomes one of the most eloquent parts of the Liturgy.

Transliteration:

Priest: Afkhō de nan e(e)ḥrēi (e)mpai nisthti (e)mmystērion (e)nte timetevsevēs. Efthēsh gar etēif e(e)phmou ḥa (e)pōnḥ (e)mpikosmos.

Choir: Alēthōs pistevomen.

Priest: Af(e)chi (e)nouōik ejen nefjij ethouab: (e)natach(e)ni ouoh (e)nat thōlev: ouoh (e)m-makarion: ouoh (e)nreftanḥo.

Choir: Tennahti je phai pe ḥen oumethmēi amēn.

Priest: Af(e)gousht e(e)pshōi e-(e)tphe harok: phēete phōf (e)n-iōt (e)Phnouti ouoh (e)phnēv (e)nte ouon niven.

Etafshep(e)hmot.

Choir: Amēn.

Priest: Af(e)smou erof.

Choir: Amēn.

Priest: Aferagiazin (e)mmof.

Choir: Amēn. Pistevomen ke omologoumen ke doxazomen.

Priest: Afphashf aftēif (e)nnēete nouf (e)nagios (e)mmathētēs: ouoh (e)napostolos ethouab efgō(e)mmos: Je chi ovōm evol(e)nḥetf tērou: phai gar pe pasōma. Etounaphashf ejen thēnou nem hanke-

Transcription:

Αϥχω Δε ναν έϩρηι
ⲙ̀παι νιϣϯ ⲙ̀μυστηριον
ⲛ̀τε ϯμετευσεβης. Εϥθηϣ
γαρ έτηιϥ έϕμου ϩα πωνϩ
ⲙ̀πικοσμος.
Ἀληθως πιστευομεν.
Αϥσι ⲛ̀ουωικ έϫεν
νεϥϫιϫ έθουαβ: νατασνι
ουοϩ ⲛ̀ατθωλεβ: ουοϩ ⲙ̀-
μακαριον: ουοϩ ⲛ̀ρεϥτανϩο.
Τενναϩϯ ϫε ϕαι πε ϧεν
ουμεθμηι ἀμην.
Αϥϫουϣτ ὲπϣωι έ-
ⲧϕε ϩαροκ: ϕηέτε ϕωϥ ⲛ̀-
ιωτ Φνουϯ ουοϩ ϕ̀νηβ
ⲛ̀τε ουον νιβεν.
Εταϥϣεπϩ̀μοτ.
Ἀμην.
Αϥς̀μου έροϥ.
Ἀμην.
Αϥεράγιάζιν ⲙ̀μοϥ.
Ἀμην. Πιστευομεν κε όμο-
λογουμεν κε δοξαζομεν.
Αϥϕαϣϥ αϥτηιϥ ⲛ̀νηέτε
νουϥ ⲛ̀άγιος ⲙ̀μαθητης: ουοϩ
ⲛ̀άποστολος έθουαβ εϥϫω ⲙ̀-
μος: ϫε σι ουωμ έβολ ⲛ̀ϧητϥ
τηρου: ϕαι γαρ πε πασωμα. Έτου-
ναϕαϣϥ έϫεν θηνου νεμ ϩανκε-

mēsh: (e)nsetēif epikhō evol	ⲙⲏϣ: ⲛ̀ⲥⲉⲧⲏⲓϥ ⲉ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ
(e)nte ninovi: phai aritf epa-	ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲃⲓ: ⲫⲁⲓ ⲁ̀ⲣⲓⲧϥ ⲉ̀ⲡⲁ-
er(e)phmevi.	ⲉⲣ̀ⲫⲙⲉⲩⲓ̀.
<u>Choir</u>: Phai pe ḥen oumethmēi:	Ⲫⲁⲓ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ:
amēn.	ⲁ̀ⲙⲏⲛ.
<u>Priest</u>: Pairēti on pikeaphot	Ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲡⲓⲕⲉⲁ̀ⲫⲟⲧ
menensa pidipnon: afthotf evol-	ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲇⲓⲡⲛⲟⲛ: ⲁϥⲑⲟⲧϥ ⲉ̀ⲃⲟⲗ
ḥen ouērp nem oumōou.	ϧⲉⲛ ⲟⲩⲏⲣⲡ ⲛⲉⲙ ⲟⲩⲙⲱⲟⲩ.
Etafshep(e)hmot.	Ⲉⲧⲁϥϣⲉⲡ ϩ̀ⲙⲟⲧ.
<u>Choir</u>: Amēn.	Ⲁ̀ⲙⲏⲛ.
<u>Priest</u>: Af(e)smou erof.	Ⲁϥⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟϥ.
<u>Choir</u>: Amēn.	Ⲁ̀ⲙⲏⲛ.
<u>Priest</u>: Aferagiazin (e)mmof.	Ⲁϥⲉⲣⲁ̀ⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲙⲟϥ.
<u>Choir</u>: Amēn. Ke palin pistevomen	Ⲁ̀ⲙⲏⲛ. Ⲕⲉ ⲡⲁⲗⲓⲛ ⲡⲓⲥⲧⲉⲩⲟⲙⲉⲛ
ke omologoumen ke doxazomen.	ⲕⲉ ⲟ̀ⲙⲟⲗⲟⲅⲟⲩⲙⲉⲛ ⲕⲉ ⲇⲟⲝⲁⲍⲟⲙⲉⲛ.
<u>Priest</u>: Afjemtipi aftēif on (e)n-	Ⲁϥϫⲉⲙϯⲡⲓ ⲁϥⲧⲏⲓϥ ⲟⲛ ⲛ̀-
nēete nouf (e)nagios (e)mmathētēs	ⲛⲏⲉ̀ⲧⲉ ⲛⲟⲩϥ ⲛ̀ⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲑⲏⲧⲏⲥ
ouoh (e)napostolos ethouab efgō-	ⲟⲩⲟϩ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉϥϫⲱ-
(e)mmos: Je chi sō evol(e)nḥētf	ⲙ̀ⲙⲟⲥ: Ϫⲉ ϭⲓ ⲥⲱ ⲉ̀ⲃⲟⲗⲛ̀ϧⲏⲧϥ
tērou. Phai gar pe pa(e)snof	ⲧⲏⲣⲟⲩ. Ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲁⲥ̀ⲛⲟϥ
(e)nte tediathēkē(e)mveri: etou-	ⲛ̀ⲧⲉ ϯⲇⲓⲁ̀ⲑⲏⲕⲏ ⲙ̀ⲃⲉⲣⲓ: ⲉ̀ⲧⲟⲩ-
naphonf evol ejen thēnou nem han-	ⲛⲁⲫⲟⲛϥ ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲉⲛ ⲑⲏⲛⲟⲩ ⲛⲉⲙ ϩⲁⲛ-
kemēsh: (e)nsetēif e(e)pkhō evol	ⲕⲉ ⲙⲏϣ: ⲛ̀ⲥⲉⲧⲏⲓϥ ⲉ̀ⲡ̀ⲭⲱ ⲉ̀ⲃⲟⲗ
(e)nte ninobi: phai aritf e.pa-	ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲃⲓ: ⲫⲁⲓ ⲁ̀ⲣⲓⲧϥ ⲉ̀ⲡⲁ-
er(e)phmevi.	ⲉⲣ̀ⲫ̀ⲙⲉⲩⲓ̀.
<u>Choir</u>: Phai on pe ḥen oumethmēi:	Ⲫⲁⲓ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ:
amēn.	ⲁ̀ⲙⲏⲛ.
<u>Priest</u>: Sop gar niven etetenna-	Ⲥⲟⲡ ⲅⲁⲣ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁ-
ovōm evolḥen pai ōik phai.	ⲟⲩⲱⲙ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ ⲱⲓⲕ ⲫⲁⲓ.
Ouoh (e)ntetensō evolḥen pai	Ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛ̀ⲥⲱ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ
aphot phai. Eretenhiōish (e)m-	ⲁ̀ⲫⲟⲧ ⲫⲁⲓ. Ⲉⲣⲉⲧⲉⲛϩⲓⲱⲓϣ ⲙ̀-
pamou: ereteneromologin (e)nta-	ⲡⲁⲙⲟⲩ: ⲉ̀ⲣⲉⲧⲉⲛⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲁ-
anastasis: ereteniri (e)mpamevi	ⲁ̀ⲛⲁⲥⲧⲁⲥⲓⲥ: ⲉ̀ⲣⲉⲧⲉⲛⲓ̀ⲣⲓ ⲙ̀ⲡⲁⲙⲉⲩⲓ̀
shatii	ϣⲁϯ.

Choir: Amēn amēn amēn ton thanaton sou Kyrie katangellomen: ke ten agian sou anastasin ke analēpsin [sou (e)ntēs ouranis sou][2] omologoumen.[3]

Priest: Eniri oun hōn (e)m(e)phmevi (e)nnefḥisi ethouab: nem pefjintōnf evolḥen nēethmōout: nem pefjinshe e(e)pshōi eniphēoui: nem pefjinhemsi satekouinam (e)Phiōt.

Nem tefmah(e)snouti (e)mparousia: ethnēou evolḥen niphēoui: etoi (e)nhoti ouoh ethmeh (e)nōou.

Tener(e)prospherin nak (e)nnēete nouk (e)ndōron evolḥen nēete nouk: kata hōv niven: nem ethve hōv niven: nem ḥen hōv niven.

Deacon: Ouōsht (e)m(e)Phnouti ḥen ouhoti nem ou(e)stherter.

Congregation: Tenhōs erok ten(e)smou erok tenshemshi (e)mmok tenouōsht (e)mmok.

Priest: Ouoh pai ōik men (e)ntefaif (e)nsōma efouab (e)ntaf.

Congregation: Tinahti. Amēn.

Priest: Ouoh pai aphot de on (e)n(e)snof eftaiēout: (e)nte tidiathēkē (e)mveri (e)ntaf.

Congregation: Ke palin tinahti. Amēn.

Priest: Ariten (e)nem(e)pshatēren nennēv: echi evolḥen nēethouab (e)ntak: eoutouvo (e)nte nenpsyshē nem nensōma nem nen(e)pneuma.

Ἀμην ἀμην ἀμην: τον θανατον cου Κυριε καταγγελλομεν: κε την ἁγιαν cου ἀναcταcιν κε ἀναληψιν [cου ἐντηc ουρανιc cου] ὁμολογουμεν.

Ενιρι ουν ϩων ⲙ̀φμευι ⲛ̀νεϥϩιcι ἐθουαβ: νεμ πεϥϫιντωνϥ ἐβολϧεν νηεθμωουτ: νεμ πεϥϫινϣε ἒπϣωι ἐνιφηουι: νεμ πεϥϫινϩεμcι cατεκουιναμ ⲙ̀φιωτ.

Νεμ τεϥμαϩ̀cνουϯ ⲙ̀παρουcια: εθνηου ἐβολϧεν νιφηουι: ετοι ⲛ̀ϩοϯ ουοϩ εθμεϩ ⲛ̀ωου.

Τενερ̀προcφεριν νακ ⲛ̀νηετε νουκ ⲛ̀δωρον ἐβολϧεν νηετε νουκ: κατα ϩωβ νιβεν: νεμ εθβε ϩωβ νιβεν: νεμ ϧεν ϩωβ νιβεν.

Ουωϣτ ⲙ̀Φνουϯ ϧεν ουϩοϯ νεμ ουcθερτερ.

Τενϩωc ἐροκ τενcμου ἐροκ τενϣεμϣι ⲙ̀μοκ τενουωϣτ ⲙ̀μοκ.

Ουοϩ παι ωικ μεν ⲛ̀τεϥαιϥ ⲛ̀cωμα εϥουαβ ⲛ̀ταϥ.

Ϯναϩϯ. ἀμην.

Ουοϩ παι ἀφοτ δε ον ⲛ̀cνοϥ εϥταιηουτ: ⲛ̀τε ϯδιαθηκη ⲙ̀βερι ⲛ̀ταϥ.

Κε παλιν ϯναϩϯ.

Ἀμην.

Ἀριτεν ⲛ̀εμ̀πϣατηρεν νεννηβ: ἐϭι ἐβολϧεν νηἐθουαβ ⲛ̀τακ: ἐουτουβο ⲛ̀τε νενψυχη νεμ νενcωμα νεμ νενπνευμα.

Hina (e)ntenshōpi (e)nousōma
(e)nouōt: nem ou(e)pneuma (e)n-
ouōt: (e)ntenjimi (e)noumeros
nem ou(e)klēros: nem nēethouab
tērou etavranak isjen (e)peneh.

ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ ⲛ̀ⲟⲩⲥⲱⲙⲁ
ⲛ̀ⲟⲩⲱⲧ: ⲛⲉⲙ ⲟⲩⲡ̀ⲛⲉⲩⲙⲁ ⲛ̀-
ⲟⲩⲱⲧ: ⲛ̀ⲧⲉⲛϫⲓⲙⲓ ⲛ̀ⲟⲩⲙⲉⲣⲟⲥ
ⲛⲉⲙ ⲟⲩⲕ̀ⲗⲏⲣⲟⲥ: ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲣⲁⲛⲁⲕ ⲓⲥϫⲉⲛ ⲡ̀ⲉ̀ⲛⲉϩ.

Translation:[4]

Priest: He hath established for us this great mystery of godliness, for He was determined to give Himself over to death for the life of the world.

Choir: Truly we believe.

Priest: He took bread into His holy, spotless and pure, blessed and life-giving hands.

Choir: We believe that it is indeed true. Amen.

Priest: He looked up to heaven to Thee, O God, Who art his Father and Lord of all. He gave thanks.

Choir: Amen.

Priest: He blessed it.

Choir: Amen.

Priest: He sanctified it.

Choir: Amen. We believe, we confess, and we glorify Him.

Priest: He brake it and gave it to His saintly disciples and apostles, saying: "Take, eat all of it, for this is my Body which shall be broken for you and for many, to be given for the remission of sins. Do this in remembrance of me."

Choir: This is true, indeed.

Priest: Likewise, after supper He mixed wine and water in the chalice. He gave thanks.

Choir: Amen.

Priest: He blessed it.

Choir: Amen.

Priest: He sanctified it.

Choir: Amen. And again we believe, we confess, and we glorify Him.

Priest: He tasted, then gave it to his saintly disciples and apostles, saying: "Take, drink all of it, for this is my Blood of the New Testament which shall be shed for you and for many, to be given for the remission of sins. Do this in remembrance of Me."

Choir: This is true, indeed.

Priest: "For as often as ye eat of this Bread and drink of this cup, ye do show forth My death, ye do confess my resurrection, and ye make remembrance of Me until I come.

Choir: Amen, amen, amen. We show forth Thy death, and Thy holy resurrection and ascension into heaven. We praise Thee.

Priest: We make remembrance of His holy passion, and of His resurrection from the dead, and of His ascension into the heavens, and of His [being] at Thy right hand, [O] Father. And of His second coming which shall be from the heavens, terrible and full of glory. We offer unto Thee these, Thy gifts of gifts, of all, for all, and in all.

Deacon: Worship God in fear and trembling.

Congregation: We Praise Thee, we bless Thee, we worship Thee.

Priest: And make this Bread His holy Body.

Congregation: I believe. Amen.

Priest: And [make] this Cup the glorious Blood of the New Testament.

Congregation: And again, I believe. Amen.

Priest: Make us worthy to take of Thy holy things for the sanctification of our souls and our bodies and our spirits, that we may be one body and one spirit, and may have part and lot with all the saints who have ever pleased Thee.

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[1] For this text, see the Euchologion, pp. 324-333. The phrases sung by the choir and deacon also appear in the Service of the Deacon, pp. 92-95. For a musical transcription of most of this section, see Newlandsmith, op. cit., vol. 1, pp. 72-77.

[2] The words in brackets are heard on this recording and appear in the Service of the Deacon, p. 94. However, they do not appear in the Euchologion.

[3] The last verse of this response is omitted from this recording.

[4]For the bulk of this translation, I have relied on that of John Gillespie, <u>op. cit</u>., pp. 8-9.

THE SEVEN SMALL PRAYERS[1]

Track 9

In this recording, these Seven Small Prayers directly follow the Commemoration of the Last Supper.

Transliteration:	**Transcription:**
Priest: Ari(e)phmevi (e)Pchois	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀ϭⲟⲓⲥ
(e)ntihirēnē (e)nte tekoui (e)m-	ⲛ̀ϯϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ̀
mavats ethouab (e)nkatholikē	ⲙ̀ⲙⲁⲩⲁⲧⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ
(e)napostolikē (e)nek(e)klēsia.	ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ̀ⲛⲉⲕⲉⲕ̀ⲕⲗⲏⲥⲓⲁ̀.
Deacon: (e)Prosev(e)xasthe yper	Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ
tes irēnēs tēs agias monēs ka-	ⲧⲏⲥ ⲓ̀ⲣⲏⲛⲏⲥ ⲧⲏⲥ ⲁ̀ⲅⲓⲁⲥ ⲙⲟⲛⲏⲥ ⲕⲁ-
tholikēs ke apostolikēs tou theou	ⲑⲟⲗⲓⲕⲏⲥ ⲕⲉ ⲁ̀ⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ ⲧⲟⲩ ⲑⲉⲟⲩ
ek(e)klēsias. Kyrie eleēson.	ⲉⲕ̀ⲕⲗⲏⲥⲓⲁⲥ. Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ.
Priest: Thai etak(e)gphos nak	Ⲑⲁⲓ ⲉ̀ⲧⲁⲕϫ̀ⲫⲟⲥ ⲛⲁⲕ
evolhiten pi(e)snof ettaiēout	ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲥ̀ⲛⲟϥ ⲉⲧⲧⲁⲓⲏ̀ⲟⲩⲧ
(e)nte Pek(e)Christos.	ⲛ̀ⲧⲉ Ⲡⲉⲕ̀Ⲭⲣⲓⲥⲧⲟⲥ.
Areh eros ḥen ouhirēnē: nem ni-	Ⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲥ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ: ⲛⲉⲙ ⲛⲓ-
episkopos tērou (e)northodox ete	ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝ ⲉ̀ⲧⲉ
(e)nḥēts.	ⲛ̀ϧⲏⲧⲥ.
(e)Nshorp men ari(e)phmevi (e)P-	Ⲛ̀ϣⲟⲣⲡ ⲙⲉⲛ ⲁⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀-
chois (e)mpenmakarios (e)niōt	ϭⲟⲓⲥ ⲙ̀ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ
ettaiēout (e)narshiepiskopos	ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲁⲣⲭⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ
penpatriarshēs Abba Kyrillos.[2]	ⲡⲉⲛⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗⲗⲟⲥ.
Deacon: (e)Prosev(e)xasthe yper	Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ
tou arshiereōs papa Abba Kyril-	ⲧⲟⲩ ⲁ̀ⲣⲭⲓⲉ̀ⲣⲉⲱⲥ ⲡⲁⲡⲁ ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗ-
los papa ke patriarkhou ke arshi-	ⲗⲟⲥ ⲡⲁⲡⲁ ⲕⲉ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲩ ⲕⲉ ⲁⲣⲭⲓ-
episkopou tēs megalopoleōs Alex-	ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲏⲥ ⲙⲉⲅⲁⲗⲟⲡⲟⲗⲉⲱⲥ Ⲁ̀ⲗⲉⲝ-
an(e)drias ke tōn orthodoxōn	ⲁⲛ̀ⲇⲣⲓⲁⲥ ⲕⲉ ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ
ēmōn episkopōn. Kyrie eleēson.	ⲏ̀ⲙⲱⲛ ⲉ̀ⲡⲓⲥⲕⲟⲡⲱⲛ. Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ.
Priest: Nem nēetshōt evol nemaf	Ⲛⲉⲙ ⲛⲏⲉ̀ⲧϣⲱⲧ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲁϥ
(e)m(e)psaji (e)nte timethmēi	ⲙ̀ⲡ̀ⲥⲁϫⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ
ḥen ousōouten[3] evamoni (e)m-	ϧⲉⲛ ⲟⲩⲥⲱⲟⲩⲧⲉⲛ ⲉⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀-
pekohi ḥen ouhirēnē.	ⲡⲉⲕⲟ̀ϩⲓ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ.
Ari(e)phmevi (e)Pchois (e)nnihē-	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀ϭⲟⲓⲥ ⲛ̀ⲛⲓϩⲏ-
goumenos: nem ni(e)presvyteros	ⲅⲟⲩⲙⲉⲛⲟⲥ: ⲛⲉⲙ ⲛⲓⲡ̀ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ

(e)northodoxos: nem nidiakōn.	ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ: ⲛⲉⲙ ⲛⲓⲇⲓⲁ́ⲕⲱⲛ.
Deacon: (e)Prosev(e)xasthe yper	Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ὑⲡⲉⲣ
tōn egoumenōn ke (e)presvyterōn	ⲧⲱⲛ ἡⲅⲟⲩⲙⲉⲛⲱⲛ ⲕⲉ ⲡ̀ⲣⲉⲥⲃⲩⲧⲉⲣⲱⲛ
ke diakonōn ke ypodiakonōn enta	ⲕⲉ ⲇⲓⲁ́ⲕⲟⲛⲱⲛ ⲕⲉ ⲩⲡⲟⲇⲓⲁ́ⲕⲟⲛⲱⲛ ⲉⲛⲧⲁ
tagmatōn tou theou tēs ek(e)klē-	ⲧⲁⲅⲙⲁⲧⲱⲛ ⲧⲟⲩ ⲑⲉⲟⲩ ⲧⲏⲥ ⲉⲕⲕⲗⲏ-
sias. Kyrie eleēson.	ⲥⲓⲁⲥ. Ⲕⲩⲣⲓⲉ́ ⲉ̀ⲗⲉⲏ́ⲥⲟⲛ.
Priest: Nem refshemshi niven:	Ⲛⲉⲙ ⲣⲉϥϣⲉⲙϣⲓ ⲛⲓⲃⲉⲛ:
nem nē tērou etḥen tiparthenia:	ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉⲧϧⲉⲛ ϯⲡⲁⲣⲑⲉⲛⲓⲁ̀:
nem outouvo (e)mpeklaos tērf (e)m-	ⲛⲉⲙ ⲟⲩⲧⲟⲩⲃⲟ ⲙ̀ⲡⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ ⲙ̀-
pistos.	ⲡⲓⲥⲧⲟⲥ.
Ari(e)phmevi (e)Pchois (e)ntak	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ́ Ⲡ̀ⲟ̅ⲥ̅ ⲛ̀ⲧⲁⲕ
nai nan tērou evsop.	ⲛⲁⲓ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ.
Congregation: Eleēson ēmas o theos	Ⲉ̀ⲗⲉⲏ́ⲥⲟⲛ ⲏ̀ⲙⲁⲥ ⲟ̀ Ⲑⲉⲟⲥ
o Patēr o Pantokratōr.	ⲟ̀ Ⲡⲁⲧⲏⲣ ⲟ̀ Ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ.
Priest: Ari(e)phmevi (e)Pchois	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ́ Ⲡ̀ⲟ̅ⲥ̅
(e)n(e)tsōtēria (e)mpai topos	ⲛ̀ϯⲥⲱⲧⲏⲣⲓⲁ́ ⲙ̀ⲡⲁⲓ ⲧⲟⲡⲟⲥ
ethouab (e)ntak phai. Nem topos	ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ⲫⲁⲓ. Ⲛⲉⲙ ⲧⲟⲡⲟⲥ
niven: nem monastērion niven	ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲓⲃⲉⲛ
(e)nte nenioti (e)northodoxos.	ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ.
Deacon: (e)Prosev(e)xasthe yper	Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ὑⲡⲉⲣ
tēs sōtērias tou kosmou ke tēs[4]	ⲧⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲕⲉ ⲧⲏⲥ
tavtēs ke tōn syneleveōn ēmōn ke	ⲧⲁⲩⲧⲏⲥ ⲕⲉ ⲧⲱⲛ ⲥⲩⲛⲉⲗⲉⲩⲉⲱⲛ ἡⲙⲱⲛ ⲕⲉ
pasōn poleōn ke tōn khōrōn ke	ⲡⲁⲥⲱⲛ ⲡⲟⲗⲉⲱⲛ ⲕⲉ ⲧⲱⲛ ⲭⲱⲣⲱⲛ ⲕⲉ
nēson ke monastērion . Kyrie	ⲛⲏⲥⲱⲛ ⲕⲉ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲱⲛ. Ⲕⲩⲣⲓⲉ́
eleēson.	ⲉ̀ⲗⲉⲏ́ⲥⲟⲛ.
Priest: Nem nēetshop (e)nḥētou	Ⲛⲉⲙ ⲛⲏⲉ̀ⲧϣⲟⲡ ⲛ̀ϧⲏⲧⲟⲩ
ḥen pinahti (e)nte (e)Phnouti.	ϧⲉⲛ ⲡⲓⲛⲁϩϯ ⲛ̀ⲧⲉ Ⲫ̀ⲛⲟⲩϯ. Track (10)
Arikataxioin (e)Pchois niaēr[5]	Ⲁ̀ⲣⲓⲕⲁⲧⲁⲝⲓⲟⲓⲛ Ⲡ̀ⲟ̅ⲥ̅ ⲛⲓⲁ́ⲏⲣ
(e)nte (e)tphe nem nikarpos (e)n-	ⲛ̀ⲧⲉ ⲧ̀ⲫⲉ ⲛⲉⲙ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀-
te (e)pkahi ḥen tairompi thai	ⲧⲉ ⲡ̀ⲕⲁϩⲓ ϧⲉⲛ ⲧⲁⲓⲣⲟⲙⲡⲓ ⲑⲁⲓ
(e)smou erōou...//	ⲉ́ⲙⲟⲩ ⲉ́ⲣⲱⲟⲩ...

The tape ends at this point.

Translation:[6]

Priest: Remember, O Lord, Thy One Only Holy Catholic and Apostolic Church of God.

Deacon: Pray for the peace of the One Holy Catholic and Apostolic Church of God. Lord have mercy.

Priest: Which Thou hast purchased unto Thyself with the glorious Blood of Thy Christ. Keep her in peace, and all the orthodox bishops who are in her. And first remember, O Lord, our blessed father, the venerable archbishop our Patriarch Abba Cyril.

Deacon: Pray for the Pontiff, the Pope Abba Cyril, Pope and Patriarch and archbishop of the great city Alexandria, and for our orthodox bishops. Lord, have mercy.

Priest: And them that with them rightly divide the word of truth. Grant them long [life] that they may feed Thy flock in peace. Remember, O Lord, the abbots and the orthodox priests and deacons.

Deacon: Pray for the priests and deacons and subdeacons, even for all the seven orders in the Church of God. Lord, have mercy.

Priest: And all ministers and all Thy faithful people that are in pureness and holiness. Lord, in Thy mercy, remember us all.

Congregation: Mercy upon us O God, O Father almighty.

Priest: Remember, O Lord, the safety of this, Thy holy place, and all the monasteries of our orthodox fathers.

Deacon: Pray for the safety of the world, and of this [city], and for our coming together [meetings] and all the cities and lands and islands and monasteries. Lord, have mercy.

Priest: And those who dwell in them in the faith of God. Make profitable, O Lord, the air of heaven, and the fruit of the earth in this year, bless them. . .

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[1]For the text, see the Euchologion, pp. 338-343, with the more complete version of some prayers appearing on pp. 41-43. Also, the deacon's phrases appear in the Service of the Deacon, pp. 97-98.

[2]At this point, the currently reigning Patriarch is named.

[3]Some of the Euchologion text is omitted at this point.

[4]At this point in the recording, the cantor departs slightly from the text of the Euchologion.

[5]At this point in the recording, the cantor again departs slightly from the text of the Euchologion.

[6]For much of this translation, I have relied on that of John Gillespie, op. cit., pp. 9-10.

Track (10)

THE COLLECT OR COMMEMORATION OF THE SAINTS

In the Liturgy, this section follows the Seven Small Prayers.[1]

Transliteration:

<u>Priest</u>: Epidē (e)Pchois ouah-
sahni pe (e)nte pekmonogenēs
(e)nshēri: ethrener(e)shphēr
epier(e)phmevi (e)nte nēethouab
(e)ntak.
Arikataxioin (e)Pchois (e)ntek-
er(e)phmevi (e)nnēethouab tērou
etavranak isjen (e)peneh.
Nenioti ethouab: nipatriarshēs
ni(e)prophētēs niapostolos ni-
refhiōish nievangelistēs nimar-
tyros niomologitēs: nem (e)p-
neuma niven (e)n(e)thmēi etav-
gōk evol ḥen (e)phnahti.
(e)Nhouo de thēethouab ethmeh
(e)nōou: etoi (e)mparthenos
(e)nsēou niven: titheotokos eth-
ouab: tiagia Maria:thēetas(e)j-
phe (e)Phnouti pilogos ḥen ou-
methmēi.[2]
Ouoh nai nem ouon niven (e)P-
choiṣ: nēetantaouenouran: nem
nēete (e)mpentaouōou.
Nēet ḥen (e)phmevi (e)mpiouai pi-
ouai (e)mmon: nem nēete (e)nḥēten
an.
Etavenkot av(e)mton (e)mmōou ḥen
(e)phnahti (e)mPi(e)Christos.
//Break in the recording//

Transcription:

Ⲉ̀ⲡⲓⲇⲏ Ⲡ̅ⲟ̅ⲥ̅ ⲟⲩⲁϩ-
ⲥⲁϩⲛⲓ ⲡⲉ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ
ⲛ̀ϣⲏⲣⲓ: ⲉⲑⲣⲉⲛⲉⲣϣ̀ⲫⲏⲣ
ⲉ̀ⲡⲓⲉⲣⲫ̀ⲙⲉⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ
ⲛ̀ⲧⲁⲕ.
Ⲁ̀ⲣⲓⲕⲁⲧⲁⲝⲓⲟⲓⲛ Ⲡ̅ⲟ̅ⲥ̅ ⲛ̀ⲧⲉⲕ-
ⲉⲣⲫ̀ⲙⲉⲩⲓ̀ ⲛ̀ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ
ⲉ̀ⲧⲁⲩⲣⲁⲛⲁⲕ ⲓⲥϫⲉⲛ ⲡ̀ⲉⲛⲉϩ.
Ⲛⲉⲛⲓⲟϯ ⲉ̀ⲑⲟⲩⲁⲃ: ⲛⲓⲡⲁⲧⲣⲓⲁⲭⲏⲥ
ⲛⲓⲡ̀ⲣⲟⲫⲏⲧⲏⲥ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲓ-
ⲣⲉϥϩⲓⲱⲓϣ ⲛⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲛⲓⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲛⲓⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ: ⲛⲉⲙ ⲡ̀-
ⲛⲉⲩⲙⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲑⲙⲏⲓ ⲉ̀ⲧⲁⲩ-
ϫⲱⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲫ̀ⲛⲁϩϯ.
Ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲑⲏⲉ̀ⲑⲟⲩⲁⲃ ⲉⲑⲙⲉϩ
ⲛ̀ⲱ̀ⲟⲩ: ⲉⲧⲟⲓ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ: ϯⲑⲉⲟ̀ⲧⲟⲕⲟⲥ ⲉ̀ⲑ-
ⲟⲩⲁⲃ: ϯⲁ̀ⲅⲓⲁ̀ Ⲙⲁⲣⲓⲁ̀: ⲑⲏⲉ̀ⲧⲁⲥϫ-
ⲫⲉ Ⲫ̀ⲛⲟⲩϯ ⲡⲓⲗⲟⲅⲟⲥ ϧⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ.
Ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ Ⲡ̅-
ⲟ̅ⲥ̅: ⲛⲏⲉ̀ⲧⲁⲛⲧⲁⲟⲩⲉ̀ⲛⲟⲩⲣⲁⲛ: ⲛⲉⲙ
ⲛⲏⲉ̀ⲧⲉ ⲙ̀ⲡⲉⲛⲧⲁⲟⲩⲱ̀ⲟⲩ.
Ⲛⲏⲉ̀ⲧ ϧⲉⲛ ⲫ̀ⲙⲉⲩⲓ̀ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓ-
ⲟⲩⲁⲓ ⲙ̀ⲙⲟⲛ: ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧⲉⲛ
ⲁⲛ.
Ⲉ̀ⲧⲁⲩⲉⲛⲕⲟⲧ ⲁⲩⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ
ⲫ̀ⲛⲁϩϯ ⲙ̀Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ.

Translation:[3]

<u>Priest</u>: Moreover, O Lord, it is a commandment of Thine Only-be-

gotten Son, that we should take part in the commemoration of Thy saints. Be pleased, O Lord, to have in remembrance all the saints who have pleased Thee since the beginning: Our holy fathers the patriarchs, the prophets, the apostles, preachers, evangelists, martyrs, confessors, and every spirit of the righteous perfected in the Faith; and chiefly she that is full of glory, that is a virgin for all times, the holy Mother of God, the holy Mary, she who bore God the Word, in truth.[2]
And these, and every one, O Lord, whose names we have published, and whose names we have not published, those who are in the memory of each one of us and those who are not; those who have fallen asleep and have rested in the faith of Christ.

---

[1]For this text, see the Euchologion,pp. 346-347, and p. 359.
[2]At this point, many phrases have been omitted from this recording.
[3]For most of this translation, I have relied upon that of John Gillespie, op. cit., pp. 10-11.

Ragheb Moftah Coptic Chant
LC Cassette 6, Side B, cut 1 = Moftah 11

AN EXCERPT FROM THE SAINT BASIL LITURGY – Track (11)

This excerpt is from the Intercessory Prayer for the Dead.[1]

Transliteration:	Transcription:
Ouoh nai nem ouon niven (e)P-	Ουοϩ ναι νεμ ουον νιβεν Π̀-
chois: nēetantaove nouran:	σοις: νηέτανταουε νουραν:
nem nēete (e)mpentaouōou.	νεμ νηέτε ὲμπεντα ουώου.
Nēet ḥen (e)phmevi (e)mpiouai	Νηέτ ϧεν φ̀μευί ὲμπιουαι
piouai (e)mmon: nem nēete (e)n-	πιουαι ὲμμον: νεμ νηέτε ὲν-
ḥēten an.	ϩητεν αν.
Etavenkot av(e)mton (e)mmōou ḥen	Έταυενκοτ αυὲμτον ὲμμωου ϧεν
(e)phnahti (e)mPi(e)Christos.	φναϩϯ ὲμΠιΧριστος.
Arikataxioin (e)Pchois ma(e)m-	Άρικαταξιοιν Π̀σοις μαὲμ-
ton (e)nnoupsyshē tērou: ḥen	τον ὲννουψυχη τηρου: ϧεν
kenf (e)nnenioti ethouab:Abraam	κενϥ ὲννενιοϯ έθουαβ: Αβρααμ
nem Isaak nem Iakōv.	νεμ Ισαακ νεμ Ιακωβ.
Shanoushou ḥen ouma(e)n(e)khloē:	Ϣανουϣου ϧεν ουμα ὲνχλοὴ:
hijen (e)phmōou (e)nte (e)pemton	ϩιϫεν φ̀μωου ὲντε π̀εμτον
ḥen piparadisos (e)nte (e)pounof.	ϧεν πιπαραδισος ὲντε π̀ουνοϥ.
Pima etafphōt evol(e)nḥētf (e)nje	Πιμα έταϥφωτ έβολὲνϩητϥ ὲνϫε
pi(e)mkah (e)nhēt nem tilypē nem	πιὲμκαϩ ὲνϩητ νεμ ϯλυπη νεμ
nifiahom: ḥen (e)phouōini (e)nte	νιϥιάϩομ: ϧεν φουωινι ὲντε
nēethouab (e)ntak.	νηέθουαβ ὲντακ.

Translation:[2]

And mercy upon everyone O Lord: those whose names we have published and whose names we have not published; those who are in the memory of each one of us, and those who are not; those who have fallen asleep, and those who have abided in the faith of Christ.

Vouchsafe, O Lord, to give Thy rest to all their souls in the bosom of our holy fathers Abraham, Isaac, and Jacob. Nourish them in a place of verdure beside the quiet waters in the paradise of delight, the place from which hard-heartedness, sorrow, and sighing have fled, in the light of Thy saints.

---

[1] For the text, see the Euchologion, p.359, then pp.356-357.

This section of the Liturgy follows the Prayer for Those Fallen Asleep (the Dead) [ṭalbah ʿan al-rāqidīn].[1]

Track (12)

Transliteration:

Chorus: Doxa si Kyrie: Kyrie eleēson Kyrie eleēson Kyrie ev-logison Kyrie anapauson amēn.

Priest: Nē men (e)Pchois éak(e)chi (e)nnoupsyshē: ma(e)mton nō-ou: ḥen piparadisos (e)nte (e)p-ounof: ḥen (e)tkhōra (e)nte nē-etonḥ sha eneh: ḥen Ierousalēm (e)nte (e)tphe ḥen pima ete (e)mmav.

Anon de hōn ḥa nēetoi (e)nrem-(e)ngōili (e)mpaima: areh eron ḥen peknahti: ari(e)hmot nan (e)ntekhirēnē sha evol.

Chorus: Ōsper en ke este estin apo geneas is genean ke pantas tous eōnas tōn eōnōn amēn.

Deacon:[2] [Tas] kephalas ymōn tō Kyriō (e)klinate.

Chorus: Enōpion sou Kyrie.

Transcription:

Δοξα ϲι Κυριέ: Κυριέ ἐλεήϲον Κυριέ ἐλεήϲον Κυριέ εὐ-λογιϲον Κυριέ ἀναπαυϲον ἀμην.
Νη μεν Πϭοιϲ ἐακ-ϭι ǹνουψυχη: μαμ̀τον νω-ου: ϧεν πιπαραδιϲοϲ ǹτε π̀-ουνοϥ: ϧεν ǹτχωρα ǹτε νη-ετονϧ ϣα ἐνεϩ: ϧεν Ἰερουϲαλημ ǹτε ǹτφε ϧεν πιμα ἐτε ǹμμαυ.
Ἀνον δε ϩων ϧα νηέτοι ǹρεμ-ǹϭωιλι ǹπαιμα: ἀρεϩ ἐρον ϧεν πεκναϩϯ: ἀριϩμοτ ναν ǹτεκϩιρηνη ϣα ἐβολ.
Ωϲπερ ην κε εϲτε εϲτιν ἀπο γενεαϲ ιϲ γενεαν κε πανταϲ τουϲ ἐῶναϲ των ἐώνων ἀμην.
[Ταϲ] κεφαλαϲ ὑμων τω Κυριῶ ἒκλινατε.
Ἐνωπιον ϲου Κυριέ.

//At this point the sound is turned down too low to distinguish anything clearly, but one can hear a soloist singing a long piece, then the chorus.

Translation:[3]

Chorus: Glory to thee, Lord. Lord, have mercy. Lord, have mercy, Lord, give Thy blessing. Lord, give [us] rest. Amen.

Priest: Those, O Lord, whose souls Thou hast taken, [may they] repose in the paradise of delight, in the land of eternal life, in the Jerusalem of heaven, [in] that very place.
But we who are strangers in this place, keep us in Thy faith, and grant us Thy peace unto the end [forever].

Chorus: As it was [and now] is, is [also] from generation to generation and throughout all the ages of ages [throughout all the eternities]. Amen.

Deacon: Bow your heads unto the Lord.

Chorus: [We bow] before Thee, O Lord.

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[1]For the text, see the Euchologion, pp. 374-377, and p. 125.

[2]At this point in the recording, many prayers have been omitted, and the bracketed word is not clearly heard.

[3]For much of this translation, I have relied upon that of John Gillespie, op. cit., p. 11.

Note:

At this point in the Liturgy, Communion is celebrated during which certain special Communion hymns are sung. However, these hymns were not included in this collection of recordings.

After Communion, the Liturgy concludes with the officiant pronouncing this blessing: Go in peace. May the Lord be with you. [Mashenōten ḥen ouhirēnē: (e)Pchoic nemōten.]

See the Euchologion, p. 428.

CD #4

The Liturgy of Saint Basil:

Other Performances of Various Prayers

(1 of 2 CDs)

INTRODUCTORY SALUTATION AND THE LORD'S PRAYER[1]

Track (1)

The Lord's Prayer is heard during the Offering of Incense rite near the beginning, just after the officiant presents himself at the door of the chapel. During the Liturgy, it concludes the prayers of the Fraction, and is recited by the choir, half-speaking and half-chanting. In this recording it is sung by Mikhail.

Transliteration:

Penchois Ō Pennouti Ō Pensōtēr
ouoh pa tēren Iēsous Pi(e)-
Christos (e)pshēri (e)m(e)Ph-
nouti egōn piōounaf sha eneh.

Peniōt ethen niphēoui: maref-
touvo (e)nje pekran: maresi
(e)nje tekmetouro: petehnak mar-
efshōpi (e)m(e)phrēti hen(e)tphe
nem hijen pikahi: penōik (e)nte
rasti mēif nan (e)mphoou: ouoh
kha nēeteron nan evol (e)m(e)ph-
rēti hōn (e)ntenkhō evol (e)nnē-
ete ouon (e)ntan erōou: ouoh
(e)mperenten ehoun epirasmos: al-
la nahmen evolha pipethōou: Piōou
pha Pennouti pe sha eneh (e)nte
pieneh amēn.[2]

Transcription:

Ⲡⲉⲛϭⲟⲓⲥ ⲱⲠⲉⲛⲛⲟⲩϯ ⲱⲠⲉⲛⲥⲱⲧⲏⲣ
ⲟⲩⲟϩ ⲡⲁ ⲧⲏⲣⲉⲛ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ-
Ⲭ̀ⲣⲓⲥⲧⲟⲥ ⲡ̀ϣⲏⲣⲓ ⲙ̀Ⲫ̀-
ⲛⲟⲩϯ ⲉϫⲱⲛ ⲡⲓⲱⲟⲩⲛⲁϥ ϣⲁ ⲉ́ⲛⲉϩ.

Ⲡⲉⲛⲓⲱⲧ ⲉⲧϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ: ⲙⲁⲣⲉϥ
ⲧⲟⲩⲃⲟ ⲛ̀ϫⲉ ⲡⲉⲕⲣⲁⲛ: ⲙⲁⲣⲉⲥⲓ́
ⲛ̀ϫⲉ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ: ⲡⲉⲧⲉϩⲛⲁⲕ ⲙⲁⲣ
ⲉϥϣⲱⲡⲓ ⲙ̀ⲫⲣⲏϯ ϧⲉⲛ ⲧ̀ⲫⲉ
ⲛⲉⲙ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ: ⲡⲉⲛ ⲱⲓⲕ ⲛ̀ⲧⲉ
ⲣⲁⲥϯ ⲙⲏⲓϥ ⲛⲁⲛ ⲙ̀ⲫⲟⲟⲩ: ⲟⲩⲟϩ
ⲭⲁ ⲛⲏⲉ́ⲧⲉⲣⲟⲛ ⲛⲁⲛ ⲉ́ⲃⲟⲗ ⲙ̀ⲫ̀-
ⲣⲏϯ ϩⲱⲛ ⲛ̀ⲧⲉⲛⲭⲱ ⲉ́ⲃⲟⲗ ⲛ̀ⲛⲏ
ⲉⲧⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲛ ⲉ́ⲣⲱⲟⲩ: ⲟⲩⲟϩ
ⲙ̀ⲡⲉⲣⲉⲛⲧⲉⲛ ⲉ́ϧⲟⲩⲛ ⲉ̀ⲡⲓⲣⲁⲥⲙⲟⲥ: ⲁ̀ⲗⲗⲁ
ⲛⲁϩⲙⲉⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲡⲉⲧϩⲱⲟⲩ: Ⲡⲓⲱ́ⲟⲩ
ⲫⲁ Ⲡⲉⲛⲛⲟⲩϯ ⲡⲉ ϣⲁ ⲉ́ⲛⲉϩ ⲛ̀ⲧⲉ
ⲡⲓⲉⲛⲉϩ ⲁ́ⲙⲏⲛ.

Translation:

Our Lord, O our God, O Savior of us all, Jesus Christ, the Son of God. His blessing be upon us forever.

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation and deliver us from evil. Thine is the glory forever and ever, amen.

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[1]For the text to the Lord's Prayer, see the Euchologion, pp. 18-19.

[2]This final phrase is not found in the Lord's Prayer. For the text, see the Euchologion, p. 104.

This section directly follows the preceding preparatory hymns.

Track ②

Deacon (in Arabic): Nasʾaluka Ya Rabb ismaʿnā wa (i)[1]rḥamnā [We ask Thee, O God, remember us, hear us, have mercy upon us].

At this point, the Choir of Deacons, divided into two sides, sings Kyrie eleēson[2] [Lord, have mercy] forty-one times, as follows: Each side sings three Kyrie... alternately (antiphonally) until thirty-nine have been completed. Then the first side sings one Kyrie..., and both sides then join to sing the final Kyrie eleēson tutti.

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[1]Always transcribed in Arabic, this vowel is assimilated into the previous word, and thus is not heard. Nor is the last syllable (nā) clearly heard on this recording.

[2]A direct borrowing from the Greek, the Coptic transcription is Κγριέ ἐλέнсон.

EXCERPTS FROM THE LITURGY OF SAINT BASIL

THE PROCESSION OF THE HOST[1]

Track 3

In this recording the music of the Priest is sung by Cantor Mikhail.

Transliteration:

Priest: Ouōou nem outaio: outaio nem ouōou: (e)ntipanagia (e)trias (e)Phiōt nem (e)Pshēri nem Pi(e)pneuma ethouab. Ouhirēnē nem oukōt ejen tioui (e)mmavats ethouab (e)nkatholikē (e)napostolikē (e)nek(e)klēsia (e)nte (e)Phnouti: amēn. Ari(e)phmevi (e)Pchois (e)nnēetavini nak eḥoun (e)nnaidōron: nem nēetavenou egōou: nem nēetavenou evolhitotou: moi nōou tērou (e)mpiveshe pi evolḥen niphēoui.

Deacon: (e)Prosev(e)xasthe yper tōn agiōn timiōn dōrōn toutōn ke thysiōn ēmōn ke (e)prospherontōn.

Chorus:[2] Allēlouia: phai pe piehoou eta (e)Pchois thamiof: marenthelēl (e)ntenounof (e)mmon (e)nḥētf: ō (e)Pchois ekenahmen ō (e)Pchois ekesouten nenmōit: (e)f(e)smarōout (e)nje phēethnēou ḥen (e)phran (e)m(e)Pchois: allēlouia.

Transcription:

Ογώογ νεμ ογταιὸ: ογταιό νεμ ογώογ ǹϯπαναγιά ὴτριας Φιωτ νεμ Πϣηρι νεμ Πιπ̀νεγμα ἐθογαβ. Ογϩιρηνη νεμ ογκωτ ἐϫεν ϯογί ὴμμαγατς ἐθογαβ ǹκαθολικη ǹάποςτολικη ǹεκκληςιά ǹτε Φνογϯ: ἀμην. Ἀριφμεγί Πσοις ǹνηέταγίνι νακ ἐϧογν ǹναιδωρον: νεμ νηέταγένογ ἐϫωογ: νεμ νηέταγένογ ἐβολϩιτοτογ: μοι νωογ τηρογ ǹπιβεχε πι ἐβολϧεν νιφηογί.

Προςεγξαςθε ὑπερ των άγιων τιμιων δωρων τογτων κε θυσιων ήμων κε προςφεροντων.

Αλληλογιά: φαι πε πιέϩοογ ετα Πσοις θαμιογ: μαρενθελήλ ǹτενογνοϥ ǹμον ǹϩητϥ: ὢ Πσοις εκέναϩμεν ώ Πσοις εκέςογτεν νενμωιτ: ϥ̀ςμαρωογτ ǹϫε φηεθνηογ ϧεν φραν ǹΠσοις: αλληλογιά.

Translation:[3]

Priest: Glory and honor; honor and glory to the All-holy Trinity: the Father and the Son and the Holy Spirit.

Peace and edification [encouragement] to the One Only Holy Catholic [and] Apostolic Church of God: Amen.

Remember, O Lord, those who have brought these gifts unto Thee, and those for whom they have been brought, and those by whom they have been brought. Give unto them all a recompense from the heavens.

Deacon: Pray over these holy gifts and sacrifices and them that bring them.

Chorus: Alleluia. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity [redeem our ways]. Blessed is He that cometh in the name of the Lord, Alleluia.

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[1]For this text see the Euchologion, pp. 207-210.

[2]This is Psalm 118: 24-26 [LXX Psalm 117: 24-26].

[3]For part of this translation, I have been helped by that of John Gillespie, op. cit., pp. 9 and 10. The translation of Psalm 118: 24-26 is from the King James Version of the Bible.

Ragheb Moftah Coptic Chant
LC Cassette 15, Side A, cont. = Moftah ?

MAKING THE SIGN OF THE CROSS OVER THE HOST AND THE RESPONSE THERETO[1]

Track ④

This section immediately follows the Procession of the Host.

Transliteration:

<u>Priest</u>: Ḥen (e)phran (e)m(e)Ph-
iōt nem (e)Pshēri nem Pi(e)pneuma
ethouab ounouti (e)nouōt.
(e)F(e)smarōout (e)nje (e)Phnouti
(e)Phiōt pipantokratōr:
<u>Two voices</u>: Amēn.
<u>Priest</u>: (e)F(e)smarōout (e)nje
pefmonogenēs (e)nshēri Iēsous
Pi(e)Christos Penchois.
<u>Two voices</u>: Amēn.
<u>Priest</u>: (e)F(e)smarōout (e)nje
Pi(e)pneuma ethouab (e)mpara-
klēton.
<u>Two voices</u>: Amēn.
<u>Deacon</u>: Is Patēr agios: is Yios
agios: en (e)Pneuma agion amēn:
evlogitos Kyrios o Theos is tous
eōnas: amēn.
Niethnos tērou (e)smou e(e)Pchois:
marou(e)smou erof (e)nje nilaos
tērou: je apefnai tagro e(e)hrēi
egōn: ouoh timethmēi (e)nte (e)P-
chois shop sha eneh: amēn allē-
louia.
<u>Chorus</u>: Doxa Patri ke Yiō ke
agiō (e)Pneumati: ke nyn ke ái
ke is tous eōnas ton eōnōn:
amēn allēlouia.

Transcription:

ϧⲉⲛ ⲫ̀ⲣⲁⲛ ⲙ̀ⲫ̀-
ⲓⲱⲧ ⲛⲉⲙ Ⲡϣⲏⲣⲓ ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ
ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲛⲟⲩϯ ⲛ̀ⲟⲩⲱⲧ.
Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ Ⲫ̀ⲛⲟⲩϯ
Ⲫ̀ⲓⲱⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ:
Ⲁ̀ⲙⲏⲛ.
Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ Ⲓⲏⲥⲟⲩⲥ
Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ Ⲡⲉⲛϭⲟⲓⲥ.
Ⲁ̀ⲙⲏⲛ.
Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲣⲁ-
ⲕⲗⲏⲧⲟⲛ.
Ⲁ̀ⲙⲏⲛ.
Ⲓⲥ ⲡⲁⲧⲏⲣ ⲁ̀ⲅⲓⲟⲥ: ⲓⲥ Ⲩ̀ⲓⲟⲥ
ⲁ̀ⲅⲓⲟⲥ: ⲉⲛ Ⲡ̀ⲛⲉⲩⲙⲁ ⲁ̀ⲅⲓⲟⲛ ⲁ̀ⲙⲏⲛ:
ⲉⲩⲗⲟⲅⲓⲧⲟⲥ Ⲕⲩⲣⲓⲟⲥ ⲟ̀ⲑⲉⲟⲥ ⲓⲥ ⲧⲟⲩⲥ
ⲉ̀ⲱ̀ⲛⲁⲥ: ⲁ̀ⲙⲏⲛ.
Ⲛⲓⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲥ̀ⲙⲟⲩ ⲉ̀Ⲡϭⲟⲓⲥ:
ⲙⲁⲣⲟⲩⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲗⲁⲟⲥ
ⲧⲏⲣⲟⲩ: ϫⲉ ⲁ̀ⲡⲉϥⲛⲁⲓ ⲧⲁϫⲣⲟ ⲉ̀ϩ̀ⲣⲏⲓ
ⲉ̀ϫⲱⲛ: ⲟⲩⲟϩ ϯⲙⲉⲑⲙⲏⲓ ⲛ̀ⲧⲉ Ⲡ̀-
ϭⲟⲓⲥ ϣⲟⲡ ϣⲁ ⲉ̀ⲛⲉϩ: ⲁ̀ⲙⲏⲛ ⲁⲗⲗⲏ-
ⲗⲟⲩⲓⲁ̀.
Ⲇⲟⲝⲁ Ⲡⲁⲧⲣⲓ ⲕⲉ Ⲩ̀ⲓⲱ ⲕⲉ
ⲁ̀ⲅⲓⲱ̀ Ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ: ⲕⲉ ⲛⲩⲛ ⲕⲉ ⲁ̀ⲓ̀
ⲕⲉ ⲓⲥ ⲧⲟⲩⲥ ⲉ̀ⲱ̀ⲛⲁⲥ ⲧⲱⲛ ⲉ̀ⲱ̀ⲛⲱⲛ:
ⲁ̀ⲙⲏⲛ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀.

Translation:[2]

<u>Priest</u>: In the name of the Father, the Son, and the Holy Ghost,

the One God. Blessed be God, the Father Almighty.

Two Voices: Amen.

Priest: Blessed be His Only-begotten Son, Jesus Christ, our Lord.

Two voices: Amen.

Priest: Blessed be the Holy Ghost, the Comforter.

Two voices: Amen.

Deacon: One is the Holy Father, one is the Holy Son, one is the Holy Ghost. Blessed be the Lord, God unto all ages.

Amen.

All ye nations, praise the Lord. Let all the peoples praise Him. For His mercy is established upon us, and the truth of the Lord endureth forever. Amen. Alleluia.

Chorus: Glory unto the Father and the Son and the Holy Ghost, Now and forever, and throughout all the eternities. Amen. Alleluia.

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[1]For the text, see the Euchologion, pp. 213-215.

[2]For some of this translation, I have relied upon that of John Gillsepie, op. cit., p. 2.

MAKING THE SIGN OF THE CROSS OVER THE HOST

Track 5

[al-rushūmāt ʿala al-ḥamal][1]

In the Liturgy this section follows the Procession of the Host.

Transliteration:	**Transcription:**
Priest: Ḥen (e)phran (e)m(e)Ph-	ϩⲉⲛ ⲫ̀ⲣⲁⲛ ⲙ̀ⲫ-
iōt nem (e)Pshēri nem Pi(e)pneu-	ⲓⲱⲧ ⲛⲉⲙ Ⲡϣⲏⲣⲓ ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩ-
ma ethouab ounouti (e)nouōt.	ⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲛⲟⲩϯ ⲛ̀ⲟⲩⲱⲧ.
(e)F(e)smarōout (e)nje (e)Ph-	Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ Ⲫ̀-
nouti (e)Phiōt pipantokratōr.	ⲛⲟⲩϯ Ⲫⲓⲱⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ.
Deacon: Amēn.	Ⲁ̀ⲙⲏⲛ.
Priest: (e)F(e)smarōout (e)nje	Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
pefmonogenēs (e)nshēri Iēsous	ⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ Ⲓⲏⲥⲟⲩⲥ
Pi(e)Christos Penchois.	Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ Ⲡⲉⲛϭⲟⲓⲥ.
Deacon: Amēn.	Ⲁ̀ⲙⲏⲛ.
Priest: (e)F(e)smarōout (e)nje	Ϥ̀ⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ
Pi(e)pneuma ethouab (e)mpara-	Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲣⲁ-
klēton.	ⲕⲗⲏⲧⲟⲛ.
Deacon: Amēn.	Ⲁ̀ⲙⲏⲛ.
Chorus:[2] Doxa Patri ke Yiō ke	Ⲇⲟⲝⲁ Ⲡⲁⲧⲣⲓ ⲕⲉ Ⲩ̀ⲓⲱ ⲕⲉ
agiō (e)Pneumati: ke nyn ke áí	ⲁ̀ⲅⲓⲱ̀ Ⲡⲛⲉⲩⲙⲁⲧⲓ: ⲕⲉ ⲛⲩⲛ ⲕⲉ ⲁ̀ⲓ̀
ke is tous eōnas ton eōnōn:	ⲕⲉ ⲓⲥ ⲧⲟⲩⲥ ⲉ̀ⲱ̀ⲛⲁⲥ ⲧⲱⲛ ⲉ̀ⲱ̀ⲛⲱⲛ:
amēn allēlouia.	ⲁ̀ⲙⲏⲛ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀.

Translation:[3]

Priest: In the Name of the Father, the Son, and the Holy Spirit, the One God. Blessed be God the Father Almighty.

Deacon: Amen.

Priest: Blessed be His Only-begotten Son Jesus Christ our Lord.

Deacon: Amen.

Priest: Blessed be the Holy Spirit, the Paraclete [Comforter].

Deacon: Amen.

Chorus: Glory be to the Father, the Son, and the Holy Spirit, now and forever unto the ages of ages. Amen. Alleluia.

[1]For this text, see the Euchologion, pp. 213-215.

[2]This passage is the response to Making the Sign of the Cross over the Host [maradd rushūmāt ʿala al-ḥamal].

[3]For most of this translation, I have relied upon that of John Gillespie, op. cit., p. 2.

THE LESSER DOXOLOGY[1]

Somewhat out of order in this recording, the Lesser Doxology usually comes just before the Prayer of Thanksgiving. Cantor Mikhail sings the first phrase, and then Cantor Ṣādiq joins in.

Transliteration:
[Do]xa[2] Patri ke Yiō ke agiō
(e)Pneumati:[3] ke nyn ke áí ke is
tous eōnas tōn eōnōn: amēn
allēlouia.

Transcription:
[Δο]ξα Πατρι κε Υιώ κε άγιώ
Πνευματι: κε νυν κε άί κε ις
τους έώνας των έώνων: άμην
αλληλουιά.

Translation:
Glory to the Father and to the Son and to the Holy Spirit, now and forever and throughout all the eternities. Amen. Alleluia.

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[1]For the text, see the Euchologion, p. 215.
[2]The bracketed syllable is not heard on this recording.
[3]Cantor Ṣādiq sings at this point.

THE KYRIE ELEĒSON [Lord, have mercy]

After the Priest says: "O God, have mercy on us and hear us," [often pronounced in Arabic], the Liturgy begins with the choir singing antiphonally forty-one Kyrie eleēson [Lord, have mercy]. In this recording, Cantors Mikhail and Ṣādiq sing nine Kyrie... antiphonally, then together they sing a tenth Kyrie eleēson.

Transliteration:
Kyrie eleēson [sung ten times as described above].

Transcription:
Κυριέ έλεήσον...

Track 6

INTRODUCTION TO AND THE PRAYER OF THANKSGIVING[1]

In the Liturgy, the Prayer of Thanksgiving follows the preceding section, i.e., the response to Making the Sign of the Cross over the Host [maradd rushūmāt ʿala al-ḥamal].

Transliteration:

Priest: Evlogison.
Deacon: Epi (e)prosevkhē (e)sta-
thēte.
Priest: Irēnē pasi.
Chorus: Ke tō (e)pneumati sou.
Priest: Marenshep (e)hmot (e)n-
totf (e)mpireferpethnanef ouoh
(e)nnaēt: (e)Phnouti (e)Phiōt
(e)mPenchois ouoh Pennouti ouoh
Pensōtēr Iēsous Pi(e)Christos.[2]
Deacon: (e)Prosev(e)xasthe.
Chorus: Kyrie eleēson.

Transcription:

Ⲉⲩⲗⲟⲅⲓⲥⲟⲛ.
Ⲉ̀ⲡⲓ ⲡ̀ⲣⲟⲥⲉⲩⲭⲏ ⲥ̀ⲧⲁ-
ⲑⲏⲧⲉ.
Ⲓ̀ⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Ⲕⲉ ⲧⲱ ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Ⲙⲁⲣⲉⲛϣⲉⲡ ϩ̀ⲙⲟⲧ ⲛ̀-
ⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲉϥⲉⲣⲡⲉⲑⲛⲁⲛⲉϥ ⲟⲩⲟϩ
ⲛ̀ⲛⲁⲏⲧ: Ⲫ̀ⲛⲟⲩϯ Ⲫ̀ⲓⲱⲧ
ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
Ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ.
Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ.
Ⲕⲩⲣⲓⲉ ⲉ̀ⲗⲉⲏⲥⲟⲛ.

//There is a break in the recording, then Side A ends thusly.//

Translation:

Priest: Pray.
Deacon: Stand Ye for prayer.
Priest: Peace be to all.
Chorus: And with thy spirit.
Priest: Let us give thanks unto the beneficent and merciful God, the Father of our Lord and God and Savior, Jesus Christ.
Deacon: Pray.
Chorus: Lord, have mercy.

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[1] For this text, see the Euchologion, pp. 22-23.

[2] At this point, there is a slight break in the recording. Much of this prayer has been omitted at this break.

Track ①

THE PRAYER OF THANKSGIVING[1]

In the Liturgy, this extended prayer follows the Procession of the Host, the Making the Sign of the Cross over the Host, and the preceding Lesser Doxology.

Transliteration:	**Transcription:**
Priest: (e)Shlēl evlogison.	ϣⲗⲏⲗ ⲉⲩⲗⲟⲅⲓⲥⲟⲛ
Deacon: Epi (e)prosevshē	Ἐπι ⲡ̀ⲡⲣⲟⲥⲉⲩⲭⲏ
(e)stathēte.	ⲥ̀ⲧⲁⲑⲏⲧⲉ.
Priest: Irēnē pasi.	Ἰⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Deacon: Ke tō (e)pneumati sou.	Ⲕⲉ ⲧⲱ ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Priest: Marenshep (e)hmot (e)n-	Ⲙⲁⲣⲉⲛϣⲉⲡ ϩ̀ⲙⲟⲧ ⲛ̀-
totf (e)mpireferpethnanef ouoh	ⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲉϥⲉⲣⲡⲉⲑⲛⲁⲛⲉϥ ⲟⲩⲟϩ
(e)nnaēt: (e)Phnouti (e)Phiōt	ⲛ̀ⲛⲁⲏⲧ: Ⲫ̀ⲛⲟⲩϯ Ⲫ̀ⲓⲱⲧ
(e)mPenchois ouoh Pennouti ouoh	ⲙ̀ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
Pensōtēr Iēsous Pi(e)Christos.	Ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ.
Je afer(e)skepazin egōn: afer-	Ϫⲉ ⲁϥⲉⲣⲥ̀ⲕⲉⲡⲁⲍⲓⲛ ⲉ̀ϫⲱⲛ: ⲁϥⲉⲣ-
voēthin eron: afareh eron: af-	ⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲁϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ: ⲁϥ-
shonten erof: aftiaso eron:	ϣⲟⲛⲧⲉⲛ ⲉ̀ⲣⲟϥ: ⲁϥϯⲁ̀ⲥⲟ ⲉ̀ⲣⲟⲛ:
aftitoten afenten	ⲁϥϯⲧⲟⲧⲉⲛ ⲁϥⲉⲛⲧⲉⲛ
sha e(e)hrēi etaiounou thai.	ϣⲁ ⲉ̀ϩ̀ⲣⲏⲓ ⲉ̀ⲧⲁⲓⲟⲩⲛⲟⲩ ⲑⲁⲓ.
(e)Nthof on marentiho erof ho-	Ⲛ̀ⲑⲟϥ ⲟⲛ ⲙⲁⲣⲉⲛϯϩⲟ ⲉ̀ⲣⲟϥ ϩⲟ-
pōs (e)ntefareh eron ḥen pai	ⲡⲱⲥ ⲛ̀ⲧⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ ϧⲉⲛ ⲡⲁⲓ
ehoou ethouab phai nem nieho-	ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲛⲉⲙ ⲛⲓⲉ̀ϩⲟ-
ou tērou (e)nte penōnḥ: ḥen hi-	ⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲱⲛϧ: ϧⲉⲛ ϩⲓ-
rēnē niven: (e)nje pipantokratōr	ⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ: ⲛ̀ϫⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ
(e)Pchois pennouti.	Ⲡ̀ϭⲟⲓⲥ ⲡⲉⲛⲛⲟⲩϯ.
Deacon: (e)Prosev(e)xasthe.	Ⲡ̀ⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ.
Choir: Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ.
Priest: (e)Phnēv (e)Pchois	Ⲫ̀ⲛⲏⲃ Ⲡ̀ϭⲟⲓⲥ
(e)Phnouti pipantokratōr: (e)Phiōt	Ⲫ̀ⲛⲟⲩϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: Ⲫ̀ⲓⲱⲧ
(e)mpenchois ouoh pennouti ouoh	ⲙ̀ⲡⲉⲛϭⲟⲓⲥ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
pensōtēr Iēsous Pi(e)Christos.	ⲡⲉⲛⲥⲱⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ.
Tenshep(e)hmot (e)ntotk kata	Ⲧⲉⲛϣⲉⲡϩ̀ⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲕⲁⲧⲁ
hōv niven nem ethve hōv niven	ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲉⲑⲃⲉ ϩⲱⲃ ⲛⲓⲃⲉⲛ

missing on track

Track 8

nem ḥen hōv niven.	ⲛⲉⲙ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ.
Je aker(e)skepazin egōn: aker-	Ϫⲉ ⲁⲕⲉⲣⲥ̀ⲕⲉⲡⲁⲍⲓⲛ ⲉ̀ϫⲱⲛ: ⲁⲕⲉⲣ-
voēthin eron: akareh eron: ak-	ⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲁⲕⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ: ⲁⲕ-
shonten erok: aktiaso eron: ak-	ϣⲟⲛⲧⲉⲛ ⲉ̀ⲣⲟⲕ: ⲁⲕϯⲁ̀ⲥⲟ ⲉ̀ⲣⲟⲛ: ⲁⲕ-
titoten: akenten sha e(e)hrēi	ϯⲧⲟⲧⲉⲛ: ⲁⲕⲉⲛⲧⲉⲛ ϣⲁ ⲉ̀ϩⲣⲏⲓ
etai ounou thai.	ⲉ̀ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲑⲁⲓ.
<u>Deacon</u>: Tōvh hina (e)nte (e)Ph-	Ⲧⲱⲃϩ ϩⲓⲛⲁ ⲛ̀ⲧⲉ Ⲫ̀-
nouti nai nan: (e)ntefshenhet	ⲛⲟⲩϯ ⲛⲁⲓ ⲛⲁⲛ: ⲛ̀ⲧⲉϥϣⲉⲛϩⲏⲧ
ḥaron: (e)ntefsōtem eron: (e)n-	ϧⲁⲣⲟⲛ: ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲛ̀-
tefervoēthin eron: (e)ntefchi	ⲧⲉϥⲉⲣⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥϭⲓ
(e)nnitiho nem nitōvh (e)nte	ⲛ̀ⲛⲓϯϩⲟ ⲛⲉⲙ ⲛⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ
nēethouab (e)ntaf (e)ntotou e-	ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲧⲟⲩ ⲉ̀-
(e)hrēi egōn epiagathon (e)nsēou	ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲥⲏⲟⲩ
niven:[2] (e)ntefaiten (e)nem(e)p-	ⲛⲓⲃⲉⲛ: ⲛ̀ⲧⲉϥⲁⲓⲧⲉⲛ ⲛ̀ⲉⲙⲡ̀-
sha ethrenchi evolḥen tikoinōnia	ϣⲁ ⲉⲑⲣⲉⲛϭⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲕⲟⲓⲛⲱⲛⲓⲁ̀
(e)nte nefmystērion ethouab et-	ⲛ̀ⲧⲉ ⲛⲉϥⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲧ-
(e)smarōout epikhō evol (e)nte	ⲉ̀ⲥⲙⲁⲣⲱⲟⲩⲧ ⲉ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ
nennovi.	ⲛⲉⲛⲛⲟⲃⲓ.
<u>Choir</u>[3] Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ.
<u>Priest</u>: Ethve phai tentiho ouoh	Ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ
tentōvh (e)ntekmetagathos pimai-	ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲡⲓⲙⲁⲓ-
rōmi: mēis nan ethrengōk evol	ⲣⲱⲙⲓ: ⲙⲏⲓⲥ ⲛⲁⲛ ⲉⲑⲣⲉⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ
(e)mpai ke ehoou ethouab phai:	ⲙ̀ⲡⲁⲓ ⲕⲉ ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲑⲟⲩⲁⲃ ⲫⲁⲓ:
nem niehoou tērou (e)nte penōnḥ:	ⲛⲉⲙ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲱⲛϧ:
ḥen hirēnē niven nem tekhoti.	ϧⲉⲛ ϩⲓⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲉⲕϩⲟϯ.
(e)Phthonos niven: pirasmos ni-	Ⲫ̀ⲑⲟⲛⲟⲥ ⲛⲓⲃⲉⲛ: ⲡⲓⲣⲁⲥⲙⲟⲥ ⲛⲓ-
ven: energia niven (e)nte (e)p-	ⲃⲉⲛ: ⲉ̀ⲛⲉⲣⲅⲓⲁ̀ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡ̀-
satanas: (e)psoch(e)ni (e)nte	ⲥⲁⲧⲁⲛⲁⲥ: ⲡ̀ⲥⲟϭⲛⲓ ⲛ̀ⲧⲉ
hanrōmi evhōou: nem (e)ptōnf	ϩⲁⲛⲣⲱⲙⲓ ⲉⲩϩⲱⲟⲩ: ⲛⲉⲙ ⲡ̀ⲧⲱⲛϥ
e(e)pshōi (e)nte hangaji nēethēp	ⲉ̀ⲡ̀ϣⲱⲓ ⲛ̀ⲧⲉ ϩⲁⲛϫⲁϫⲓ ⲛⲏⲉⲧϩⲏⲡ
nem neethouōnh evol.	ⲛⲉⲙ ⲛⲏⲉⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ.
Alitou evolharon: Nem evolha pek-	Ⲁ̀ⲗⲓⲗⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗϩⲁⲣⲟⲛ: Ⲛⲉⲙ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲉⲕ-
laos tērf: Nem evolha tai (e)tra-	ⲗⲁⲟⲥ ⲧⲏⲣϥ: Ⲛⲉⲙ ⲉ̀ⲃⲟⲗϩⲁ ⲧⲁⲓ ϯⲧⲣⲁ-
peza thai: Nem evolha pai ma	ⲡⲉⲍⲁ ⲑⲁⲓ: Ⲛⲉⲙ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲁⲓ ⲙⲁ
ethouab (e)ntak phai.	ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ⲫⲁⲓ.
Nē de ethnanef nem nēeternofri	Ⲛⲏ ⲇⲉ ⲉⲑⲛⲁⲛⲉϥ ⲛⲉⲙ ⲛⲏⲉⲧⲛⲟⲩϥⲣⲓ

sahni (e)mmoou nan: je (e)nthok	ⲥⲁϩⲛⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲁⲛ: ϫⲉ ⲛ̀ⲑⲟⲕ
pe etakti (e)mpiershishi nan:	ⲡⲉ ⲉ́ⲧⲁⲕϯ ⲙ̀ⲡⲓⲉⲣϣⲓϣⲓ ⲛⲁⲛ:
ehomi ejen nihof nem ni(e)chle:	ⲉ́ϩⲱⲙⲓ ⲉ́ϫⲉⲛ ⲛⲓϩⲟϥ ⲛⲉⲙ ⲛⲓϭ̀ⲗⲏ:
nem ejen tigom ters (e)nte pi-	ⲛⲉⲙ ⲉ́ϫⲉⲛ ϯϫⲟⲙ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲡⲓ-
gaji.	ϫⲁϫⲓ.

Translation:[4]

Priest: Pray [in Coptic], Pray [in Greek].

Deacon: Stand ye for prayer.

Priest: Peace unto all.

Deacon: And with thy spirit.

Priest: Let us give thanks unto the beneficent and merciful God the Father of our Lord, God and Savior, Jesus Christ. For He has sheltered us, succored us, preserved us, accepted us unto Him, had compassion on us, sustained us, and brought us unto this hour. Let us then ask Him, the Almighty Lord our God that He may keep us in peace this holy day and all the days of our life.

Deacon: Pray.

Choir: Lord, have mercy.

Priest: O Master, Lord, God Almighty, Father of our Lord, our God, our Savior Jesus Christ. We thank Thee upon every condition, for any condition, and in whatever condition. For Thou hast sheltered us, succored us, preserved us, accepted us unto Thee, had compassion on us, sustained us, and brought us unto this hour.

Deacon: Pray that God will have mercy upon us, will pity us, hear us, help us, accept the prayers and supplications of His saints for our good at all times and will make us worthy to receive through this communion of His holy sacraments the remission of our sins.

Choir: Lord, have mercy.

Priest: Wherefore we pray and entreat Thy goodness, O Lover-of-mankind. Grant us to complete this holy day and all the days of our life in all peace and in Thy fear. All envy, all temptation, all the working of Satan, the intrigue of wicked people, the rising up of enemies, hidden or manifest, do Thou

 CD 4

take away from us, and from all Thy people, and from this, Thy holy place.

[And] provide us with things of virtue and of profit to us, for Thou art the One Who gives us power to prevail over [tread upon] serpents and scorpions and all the power of the enemy.

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[1]For the text see the Euchologion, pp. 21-28, with an insert from pp. 217-218.

[2]At this point, the text comes from the Euchologion, pp. 217-218.

[3]At this point, the text returns to Euchologion, p. 25.

[4]For all save the last paragraph of this translation, I have relied upon that of John Gillespie, op. cit., pp. 2-3.

SŌTHIS [Save (us)] Track (8)

This long melismatic chant comes directly after the foregoing Prayer of Thanksgiving.

Transliteration:

Deacon: Sōthis. Amēn.
Ke tō (e)pneumati sou.

Transcription:

Cωθic. Ἀμην.
Κε τω π̀πνευματι coy.

Translation:

Deacon: Save us. Amen. And with thy spirit.

The cantor announces in Arabic: Laḥn al-Tōbh hina al-kabīrah [The Big Tōvh hina (Pray for...) melody].[1]

Track (9)

Transliteration:	**Transcription:**
Tōvh hina (e)nte (e)Phnouti nai	Ⲧⲱⲃϩ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲫ̀ⲛⲟⲩϯ ⲛⲁⲓ
nan (e)ntefshen(e)hēt ḥaron	ⲛⲁⲛ ⲛ̀ⲧⲉϥϣⲉⲛϩⲏⲧ ϧⲁⲣⲟⲛ
(e)ntefsōtem eron: (e)ntefer-	ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥ ⲉⲣ
boēthin eron. (e)ntefjer pi-	ⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥϫⲉⲣ ⲡⲓ
rasmos niven evol haron:(e)ntef	ⲣⲁⲥⲙⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲛ: ⲛ̀ⲧⲉϥ
kha pennahti efmēn (e)nnovi nan	ⲭⲁ ⲡⲉⲛⲛⲁϩϯ ⲉϥⲙⲏⲛ ⲛ̀ⲛⲟⲃⲓ ⲛⲁⲛ
evol ḥen ouhirēnē kata pefnish-	ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲕⲁⲧⲁ ⲡⲉϥⲛⲓϣ-
ti (e)nnai.	ϯ ⲛ̀ⲛⲁⲓ.
Evlogitos kyrios o theos is	Ⲉⲩⲗⲟⲅⲓⲧⲟⲥ Ⲕⲩⲣⲓⲟⲥ ⲟ Ⲑⲉⲟⲥ ⲓⲥ
tous eōnas. Amēn.	ⲧⲟⲩⲥ ⲉ̀ⲱⲛⲁⲥ. Ⲁⲙⲏⲛ.
Niethnos tērou[2] (e)smou (e)P-	Ⲛⲓⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲥ̀ⲙⲟⲩ ⲉ̀ Ⲡ̀-
chois: marou(e)smou erof (e)n-	ⲥ̄ⲟ̄ⲓ̄ⲥ̄: ⲙⲁⲣⲟⲩⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲛ̀-
je ni laos tērou. Je apefnai	ϫⲉ ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ. Ϫⲉ ⲁⲡⲉϥⲛⲁⲓ
tagro e(e)hrēi egōn: ouoh ti-	ⲧⲁϫⲣⲟ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ: ⲟⲩⲟϩ ϯ-
methmēi (e)nte(e)Pchois shop	ⲙⲉⲑⲙⲏⲓ ⲛ̀ⲧⲉ Ⲡ̀ⲥⲟⲓⲥ ϣⲟⲡ
sha eneh. Allēlouia.	ϣⲁ ⲉ̀ⲛⲉϩ. Ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀.

The cantor once again announces in Arabic: Laḥn al-Tōbh hina al-kabīrah [The Big Tōvh hina (Pray for...) melody:[3]

Tōvh hina (e)nte (e)Phnouti	Ⲧⲱⲃϩ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲫ̀ⲛⲟⲩϯ
nai nan (e)ntefshenhēt ḥaron:	ⲛⲁⲓ ⲛⲁⲛ ⲛ̀ⲧⲉϥϣⲉⲛϩⲏⲧ ϧⲁⲣⲟⲛ
(e)ntef sōtem eron: (e)ntefer-	ⲛⲧⲉϥⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥⲉⲣ
boēthin eron:(e)ntefjer piras-	ⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥϫⲉⲣ ⲡⲓⲣⲁⲥ-
mos niven evol: ḥen tiho	ⲙⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲃⲟⲗ: ϧⲉⲛ ⲛⲓϯϩⲟ

LC Cassette 13, Side B, beginning.Cut 1 = Moftah 02

[Side B, beginning, continues material at end of Side A]

nem ni[4] (e)prosevshē (e)nte pen-	ⲛⲉⲙ ⲛⲓⲡ̀ⲣⲟⲥⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲡⲉⲛ-
iōt ettaiēout pha tris makarios	ⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲫⲁ ⲧ̀ⲣⲓⲥ ⲙⲁⲕⲁⲣⲓⲟⲥ
patros paterōn: pimenos pimenōn:	ⲡⲁⲧⲣⲟⲥ ⲡⲁⲧⲉⲣⲱⲛ: ⲡⲓⲙⲉⲛⲟⲥ ⲡⲓⲙⲉⲛⲱⲛ:
arshēereōs arshēereōn[5] ēmōn:	ⲁⲣⲭⲏⲉ́ⲣⲉⲱⲥ ⲁⲣⲭⲏⲉ́ⲣⲉⲱⲛ ⲏ́ⲙⲱⲛ:
Pima (e)nesōou (e)nalēthinon:	Ⲡⲓⲙⲁ ⲛ̀ⲉⲥⲱⲟⲩ ⲛ̀ⲁⲗⲏⲑⲓⲛⲟⲛ:
kata (e)phrēti (e)ntimetouēv	ⲕⲁⲧⲁ ⲫ̀ⲣⲏϯ ⲛ̀ϯⲙⲉⲧⲟⲩⲏⲃ
(e)mMelshisedek nem Aarōn: pidia-	ⲙ̀Ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ ⲛⲉⲙ Ⲁ́ⲁⲣⲱⲛ: ⲡⲓⲇⲓⲁ-
dokos (e)mMarkos piapostolos:	ⲇⲟⲕⲟⲥ ⲙ̀Ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ:
papa ke patriarkhou tēs megalo	ⲡⲁⲡⲁ ⲕⲉ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲩ ⲧⲏⲥ ⲙⲉⲅⲁⲗⲟ-
poleos Alexan(e)d(e)rias: nem	ⲡⲟⲗⲉⲟⲥ Ⲁⲗⲉⲝⲁⲛ̀ⲇ̀ⲣⲓⲁⲥ: ⲛⲉⲙ
nēete (e)nous (e)mpolēs. Pimen-	ⲛⲏⲉ́ⲧⲉ ⲛ̀ⲟⲩⲥ ⲙ̀ⲡⲟⲗⲏⲥ: Ⲡⲓⲙⲉⲛ-
rit (e)nte Pi(e)Christos.	ⲣⲓⲧ ⲛ̀ⲧⲉ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ.
Peniōt ethouab (e)mpatriarshēs:	Ⲡⲉⲛⲓⲱⲧ ⲉ́ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ:
Peniōt ethouab (e)mpatriarshēs:	Ⲡⲉⲛⲓⲱⲧ ⲉ́ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ:
Peniōt ethouab (e)mpatriarshēs	Ⲡⲉⲛⲓⲱⲧ ⲉ́ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ:
papa abba Kyrillos.	ⲡⲁⲡⲁ ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗⲗⲟⲥ.
Iēsous pi(e)Christos pihiēb (e)n-	Ⲓⲏⲥⲟⲩⲥ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲡⲓϩⲓⲏⲃ ⲛ̀-
alēthinos: ouoh pimanesōou (e)n-	ⲁ́ⲗⲏⲑⲓⲛⲟⲥ: ⲡⲓⲙⲁⲛⲉⲥⲱⲟⲩ ⲛ̀-
agathos: efetagrof hijen pef-	ⲁ́ⲅⲁⲑⲟⲥ: ⲉϥⲉ́ⲧⲁϫⲣⲟϥ ϩⲓϫⲉⲛ ⲡⲉϥ-
(e)thronos: (e)nhanmēsh (e)n-	ⲑ̀ⲣⲟⲛⲟⲥ: ⲛ̀ϩⲁⲛⲙⲏϣ ⲛ̀ⲣⲟⲙⲡⲓ:
rompi: nem hansēou (e)nhirēnikon:	ⲛⲉⲙ ϩⲁⲛⲥⲏⲟⲩ ⲛ̀ϩⲓⲣⲏⲛⲓⲕⲟⲛ:
(e)ntefthevio: (e)nnefgaji tērou:	ⲛ̀ⲧⲉϥⲑⲉⲃⲓⲟ: ⲛ̀ⲛⲉϥϫⲁϫⲓ ⲧⲏⲣⲟⲩ:
sapesēt (e)nnef(e)shalavg (e)n-	ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲛⲉϥϭⲁⲗⲁⲩϫ ⲛ̀-
khōlem ouoh (e)ntefti naf (e)n-	ⲭⲱⲗⲉⲙ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϯ ⲛⲁϥ ⲛ̀-
ousēou (e)n gamē (e)nnotem.	ⲟⲩⲥⲏⲟⲩ ⲛ̀ϫⲁⲙⲏ ⲛ̀ⲛⲟⲧⲉⲙ.

(e)ntefchi (e)nnitiho nem nitōvh	ⲛ̀ⲧⲉϥϭⲓ ⲛ̀ⲛⲓϯϩⲟ ⲛⲉⲙ ⲛⲓⲧⲱⲃϩ
(e)nte nēethouab (e)ntaf (e)nto-	ⲛ̀ⲧⲉ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟ
tou e(e)hrēi egōn epiagathon	ⲧⲟⲩ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ⲉ̀ⲡⲓⲁⲅⲁⲑⲟⲛ
(e)nsēou niven: (e)ntefaiten	ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ: ⲛ̀ⲧⲉϥⲁⲓⲧⲉⲛ
(e)nem(e)psha ethrenchi evolḥen	ⲛ̀ⲉⲙⲡ̀ϣⲁ ⲉⲑⲣⲉⲛϭⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ
tikoinōnia (e)nte nef(e)mystē-	ϯⲕⲟⲓⲛⲱⲛⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲩⲥⲧⲏ
rion ethouab et(e)smarōout epi-	ⲣⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲧⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ⲉ̀ⲡⲓ-
khō evol (e)nte nennovi.	ⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Kyrie eleēson.	Ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏ́ⲥⲟⲛ

/Break/

Translation of the first Big <u>Tōvh hina</u>:

Pray that God may have mercy and compassion upon us; that He hear and help us; that He take all temptation away from us; [and] that --our faith abiding--He take away our sins in peace according to His great mercy.

Praise be the Lord God forever and ever.

All ye nations, praise the Lord. Let all peoples praise Him.

Verily, His mercy is established upon us, and the truth of the Lord endureth forever. Alleluia.

Translation of the second Big <u>Tōvh hina</u>:

Pray that God may have mercy and compassion upon us; that He hear and help us; that he take all temptation away from us in the pleas and the /Side A ends at this point, and Side B continues./ [and the] prayers of our honored father, our thrice-blessed Father of Fathers, the abiding one of abiding ones, the high priest of high priests, the true shepherd, in accordance with the priesthood of Melchizedek and Aaron, and successor of Mark the Apostle,

Pope and Patriarch of the metropolis of Alexandria and of other cities as well, witness of Christ: Our holy father and patriarch, our holy father and patriarch, our holy father and patriarch, Pope Abba Cyril.

May Jesus Christ, the true lamb and godd shepherd, be established upon His throne over multitudes of people and through many seasons. May He conquer all His enemies beneath His trampling feet,[and] may be there be a time of calm.

May He accept the pleas and prayers in our behalf from all His saints. May He make us worthy to share in the communion of His sacred mysteries for the taking away of our sins.

Lord have mercy.

/Break--end of Cut 1/

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[1]This extended version is reserved for festivals. For the regular text, see the Euchologion p. 217. For the lengthier version and a musical transcription, see Newlandsmith, op. city., vol. 2,pp. 10-14.

[2]This is a repetition of the hymn text that ends the first Big Tovh hina on Side A.

[3]Only the first part of this second Big Tōvh hina is repeated;then follow added phrases.

[4]The first two words of Side B repeat the last two words of Side A.

[5]At this point, the Newlandsmith text reads arshē arshēerevs [the proto-high priest].

EXCERPTS FROM THE LITURGY

Track (10)

This recording begins with the ending of the theotokia Tishourē, and may be a rehearsal, for at its conclusion, one hears Mikhail say Tayyib [Good]. In any event, it precedes thirteen Kyries, which themselves precede the Procession of the Host. During the Liturgy, this hymn usually follows the Prayer of Thanksgiving and the Sōthis [Redeemed]; and is reserved for particular occasions, to be sung in place of Tai shourē.

Transliteration:

...pensōtēr: asmisi (e)mmof: afsōti (e)mmon: ouoh afkha nennovi nan evol.	...ⲡⲉⲛⲥⲱⲧⲏⲣ: ⲁⲥⲙⲓⲥⲓ ⲙ̀ⲙⲟϥ: ⲁϥⲥⲱϯ ⲙ̀ⲙⲟⲛ: ⲟⲩⲟϩ ⲁϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Translation:

...our Savior: She bore Him. He saved us and took away our sins.

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[1]For the complete text, see the Euchologion, p. 233, or the Service of the Deacon, p. 50. For a musical transcription, see Newlandsmith, op. cit., vol. 2, p. 19.

Ragheb Moftah Coptic Chant
LC Cassette 10, Side B, cut 2 = Moftah 01

CD 4

ENDING OF THE HYMN TAI SHOURĒ [This (is the) Censer...]
followed by the first two strophes of
THE BIG HITENĪYĀT [The Intercessory Prayers][1]

Track 11

In the Liturgy, this section follows the Prayer of Thanksgiving.

This recording is sung by Cantor Mikhail and one other person.

Transliteration:

[e(e)pshōi][2] ejen pima(e)nershō-
oushi.

Hiten ni(e)Presvia (e)nte ti-
theotokos ethouab Maria: (e)P-
chois ari(e)hmot nan (e)mpikhō
evol (e)nte nennovi.
Hiten ni(e)presvia (e)nte pi-
shashf (e)narshēangelos nem ni-
tagma (e)nepouranion: (e)Pchois
ari(e)hmot nan (e)mpikhō evol
(e)nte nennovi.

Transcription:

[ⲉ̀ⲡϣⲱⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁⲛ̀ⲉⲣϣⲱ-
ⲟⲩϣⲓ.

ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ ⲛ̀ⲧⲉ ϯ-
ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ: Ⲡ̀-
ϭⲟⲓⲥ ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ ⲛ̀ⲧⲉ ⲡⲓ-
ϣⲁϣϥ ⲛ̀ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓ-
ⲧⲁⲅⲙⲁ ⲛ̀ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ: Ⲡϭⲟⲓⲥ
ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.

// At this point there is a break in the recording. //

Translation:[3]

...upon the altar.

Through the intercessions of the God-bearer, Holy Mary, O Lord, grant us forgiveness of our sins.
Through the intercessions of the seven archangels and the heavenly ranks, O Lord, grant us forgiveness of our sins.

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[1]For the complete text of Tai Shourē, see the Euchologion, p. 232; the Service of the Deacon, pp. 49-50. For a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 36-37. For the complete text of the Hitenītyāt, see the Service of the Deacon, pp. 51-53. For a musical transcription, see Newlandsmith, op. cit., vol. 2, p. 20.

[2]Only the last two syllables of this bracketed word are heard at the beginning of this recording.

[3]For the translation, I have relied upon that of John Gillespie, <u>op. cit</u>., p. 3.

THE INTERCESSORY PRAYERS [Hitenīyāt][1] Track 13

In the Liturgy, these Intercessory Prayers directly follow the preceding hymn Taishourē [This is the censer...].

Transliteration:
Choir: Hiten ni...

Transcription:
ϩITEN NI...

//At this point the music cuts off and Cut 1 of Side B ends.//

Translation:
Through the...

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[1]For the complete text of these prayers see the Service of the Deacon, pp. 193-194. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 38-40.

At this point the distorted tape becomes clear.

EXCERPTS FROM THE LITURGY OF SAINT BASIL

THE HITENĪYĀT AL-KABĪRAH (INTERCESSORY PRAYERS)[1] Track (14)

In the Liturgy these Intercessory Prayers usually follow the hymn Tai shouri (e)noub [This is the censer of pure gold], which itself follows the Prayer of Thanksgiving. Divided into two facing sides, the choir sings each verse antiphonally, then sings together(tutti) for the conclusion. In this recording, only Muʿallim Mikhail and one other person sing.

Transliteration:	**Transcription:**
Verse 1: Hiten ni(e)presvia (e)nte titheotokos ethouab Maria: (e)P-chois ari(e)hmot nan (e)mpikhō evol (e)nte nennovi.	ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ́ ⲛ̀ⲧⲉ ϯⲑⲉⲟⲧⲟⲕⲟⲥ ⲉ́ⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ́: Ⲡ̀-ϭⲟⲓⲥ ⲁ́ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓ ⲭⲱ ⲉ́ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Verse 2: Hiten ni(e)presvia (e)nte pishashf (e)narshēangelos nem ni-tagma (e)nepouranion: (e)Pchois ari(e)hmot nan (e)mpikhō evol (e)nte nennovi.	ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ ⲛ̀ⲧⲉ ⲡⲓϣⲁϣϥ ⲛ̀ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓ-ⲧⲁⲅⲙⲁ ⲛ́ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ: Ⲡ̀ϭⲟⲓⲥ ⲁ́ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ́ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Verse 3: Hiten niev(e)shē (e)nte nachois (e)nioti (e)napostolos nem (e)psepi (e)nte nimathētēs: (e)Pchois ari(e)hmot nan (e)mpi-khō evol (e)nte nennovi.	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲛⲁϭⲟⲓⲥ ⲛ́ⲓⲟϯ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲡ̀ⲥⲉⲡⲓ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ: Ⲡ̀ϭⲟⲓⲥ ⲁ́ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ́ⲡⲓ-ⲭⲱ ⲉ́ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Verse 4: Hiten niev(e)shē (e)nte pitheōrismos (e)nevangelistēs Markos piapostolos: (e)Pchois ari(e)hmot nan (e)mpikhō evol (e)nte nennovi.	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ́ⲧⲉ ⲡⲓⲑⲉⲱⲣⲓⲥⲙⲟⲥ ⲛ̀ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ Ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁ́ⲡⲟⲥⲧⲟⲗⲟⲥ: Ⲡ̀ϭⲟⲓⲥ ⲁ́ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ́ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Verse 5: Hiten niev(e)shē (e)nte piatholophoros (e)mmartyros pa-	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ ⲡⲓⲁⲑⲗⲟⲫⲟⲣⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲁ-

chois (e)pouro Geōrgios: (e)Pchois	ϭⲟⲓⲥ ⲡ̀ⲟⲩⲣⲟ Ⲅⲉⲱⲣⲅⲓⲟⲥ: Ⲡ̀ϭⲟⲓⲥ
ari(e)hmot nan (e)mpikhō evol	ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ
(e)nte nennovi.	ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Verse 6: Hiten niev(e)shē (e)nte	ϩⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ
niethouab (e)nte pai ehoou piouai	ⲛⲓⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲁⲓⲉ̀ϩⲟⲟⲩ ⲡⲓⲟⲩⲁⲓ
piouai kata pefran: (e)Pchois ari-	ⲡⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲡⲉϥⲣⲁⲛ: Ⲡ̀ϭⲟⲓⲥ ⲁ̀ⲣⲓ-
(e)hmot nan (e)mpikhō evol (e)nte	ϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ
nennovi.	ⲛⲉⲛⲛⲟⲃⲓ.
Verse 7: Hiten nouev(e)shē areh	ϩⲓⲧⲉⲛ ⲛⲟⲩⲉⲩⲭⲏ ⲁ̀ⲣⲉϩ
e(e)pōnḫ (e)mpeniōt ettaiēout	ⲉ̀ⲡⲱⲛϧ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ
(e)narshēerevs papa Abba [Kyril-	ⲛ̀ⲁⲣⲭⲏⲉ̀ⲣⲉⲩⲥ ⲡⲁⲡⲁ Ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗ-
los][2]: (e)Pchois ari(e)hmot nan	ⲗⲟⲥ: Ⲡ̀ϭⲟⲓⲥ ⲁ̀ⲣⲓϩ̀ⲙⲟⲧ ⲛⲁⲛ
(e)mpikhō evol (e)nte nennovi.	ⲙ̀ⲡⲓⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Conclusion: Tenouōsht (e)mmok	Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ
O Pi(e)Christos nem pekiōt (e)n-	ⲱ̀ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀-
agathos: nem Pi(e)pneuma ethouab:	ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ:
je aki aksōti (e)mmon: nai nan.	ϫⲉ ⲁⲕⲓ̀ ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ: ⲛⲁⲓ ⲛⲁⲛ.

Translation:[3]

Verse 1: Through the intercessions of the God-bearer, Holy Mary, Lord, grant us forgiveness for our sins.

Verse 2: Through the intercessions of the seven archangels and the heavenly ranks, Lord, grant us forgiveness for our sins.

Verse 3: Through the prayers of our lords, the fathers, the apostles, and the rest of the disciples, Lord, grant us forgiveness for our sins.

Verse 4: Through the prayers of the contemplative Evangelist, Mark the Apostle, Lord, grant us forgiveness for our sins.

Verse 5: Through the prayers of the athlete and martyr, my lord King George, Lord, grant us forgiveness for our sins.

Verse 6: Through the prayers of the saints of this day, each one according to his name, Lord, grant us forgiveness for our sins.

Verse 7: Through their prayers protect the life of our honored father, the high priest Pope Abba Cyril, Lord, grant us forgiveness for our sins.

Conclusion: We adore Thee, O Christ, and Thy good Father, and

the Holy Ghost. Verily, Thou hast come. Thou hast saved us. Mercy upon us.

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[1]For this text, see the Service of the Deacon, pp. 51-53. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 38-40.

[2]At this point, the currently reigning Patriarch is named.

[3]For much of this translation, I have relied upon that of John Gillespie, op. cit., p. 3.

THE HITENĪYĀT [INTERCESSORY PRAYERS] Track 15

In the Liturgy, these Intercessory Prayers follow the theotokia Tai shourē [This is the censer...], which is sometimes replaced by another theotokia. In this recording, there is a vigorous accompaniment of hand cymbals and triangle, indicating a festive occasion. This is also the only recording of these prayers wherein the interval of the augmented second is heard, an unusual occurrence in Coptic music. In this version, Joseph is named as the reigning Patriarch (1946-1956).

For a description of the antiphonal singing, a transliteration, transcription and translation of this text, see LC Cassette 17, Side A (= Moftah 03), pp. 1-3.

For a musical transcription of the extended introduction heard in this recording, see Newlandsmith, op. cit., vol. 2, p. 18.

INTRODUCTION TO THE LECTION OF THE PAULINE EPISTLE

This introduction directly follows the singing of the Hitenīyāt.

TRANSLITERATION	**TRANSCRIPTION:**
Deacon: Paulos (e)phbōk (e)m- Penchois I...//The tape cuts off at this point, ending Side A.	Παυλος ⲫⲃⲱⲕ ⲙ̀- Πⲉⲛⲟ̄ⲥ̄ Ⲓ...

Translation:

Paul, the servant of our Lord, J[esus Christ]...

LECTION FROM THE PAULINE EPISTLE AND THE CONCLUDING PHRASES[1]

Track 15

In the Liturgy, this lection directly follows the singing of the Intercessory Prayers [the Hiteniyat].

Transliteration:	**Transcription:**
Pavlos (e)phvōk (e)mPenchois Iē-sous Pi(e)Christos piapostolos et thahem phēetavthashf epihi-shennoufi (e)nte (e)Phnouti.	Ⲡⲁⲩⲗⲟⲥ ⲫ̀ⲃⲱⲕ ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ Ⲓⲏ-ⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲑⲁϩⲉⲙ ⲫⲏⲉ̀ⲧⲁⲩⲑⲁϣϥ ⲉ̀ⲡⲓϩⲓ-ϣⲉⲛⲛⲟⲩϥⲓ ⲛ̀ⲧⲉ Ⲫ̀ⲛⲟⲩϯ.
Pavlos piapostolos (e)nte Iēsous Pi(e)Christos evolhiten (e)ph-ouōsh (e)m(e)Phnouti.[2]	Ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲫ̀-ⲟⲩⲱϣ ⲙ̀Ⲫ̀ⲛⲟⲩϯ.
Pi(e)hmot gar nemōten nem ti-hirēnē evsop: je amēn eseshōpi.	Ⲡⲓϩ̀ⲙⲟⲧ ⲅⲁⲣ ⲛⲉⲙⲱⲧⲉⲛ ⲛⲉⲙ ϯ-ϩⲓⲣⲏⲛⲏ ⲉⲩⲥⲟⲡ: ϫⲉ ⲁ̀ⲙⲏⲛ ⲉⲥⲉϣⲱⲡⲓ.

Translation:[3]

Paul, the servant of our Lord Jesus Christ, called to be an apostle, who was set apart unto the Gospel of God.
Paul, the apostle of Jesus Christ through the will [wish] of God.
Grace be unto you and peace therewith. Amen, so be it.

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[1]This text is from Romans 1:1. For the Coptic text, see the Coptic New Testament, p. 312; the Euchologion, p. 235; or the Service of the Deacon, p. 54. For the complete text and a musical transcription, see Newlandsmith, vol. 1, pp. 41-42. For the text of the final phrase, see the Euchologion, pp. 237-238; or the Service of the Deacon, p. 55.

[2]There is a very long melisma on this last syllable.

[3]For the first part and the final phrase of this translation, I have relied upon that of John Gillespie, op. cit., p. 3.

INTRODUCTION TO AND LECTION FROM THE CATHOLIC EPISTLE

Track (16)

In the Liturgy, this lection follows the hymn Pi(e)hmot gar [For may the grace. . .], which itself follows the lection from the Pauline Epistle. The lection in this recording is from I Peter 5:1.[1]

Transliteration:	**Transcription:**
Introduction: Katholikon peniōt	Ⲕⲁⲑⲟⲗⲓⲕⲟⲛ ⲡⲉⲛⲓⲱⲧ
Petros namenrati:[2]	Ⲡⲉⲧⲣⲟⲥ ⲛⲁⲙⲉⲛⲣⲁϯ:
Ni(e)presbyteros etḥen thēnou	Ⲛⲓⲡ̀ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧϧⲉⲛ ⲑⲏⲛⲟⲩ
titiho erōten anok peten(e)sh-	ϯ ϯϩⲟ ⲉ́ⲣⲱⲧⲉⲛ ⲁ̀ⲛⲟⲕ ⲡⲉⲧⲉⲛϣ̀
phēr(e)m(e)presbyteros ouoh (e)m-	ⲫⲏⲣ ⲙ̀ⲡ̀ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲟⲩⲟϩ ⲙ̀-
methre (e)nte nie(e)mkavh (e)nte	ⲙⲉⲑⲣⲉ ⲛ̀ⲧⲉ ⲛⲓⲉⲙ̀ⲕⲁⲩϩ ⲛ̀ⲧⲉ
Pi(e)Christos. . .	Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ...
Conclusion: Na(e)snēou (e)mper-	Ⲛⲁⲉ́ⲥⲛⲏⲟⲩ ⲙ̀ⲡⲉⲣ-
menre pikosmos oude nēetshop	ⲙⲉⲛⲣⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲛⲏⲉ́ⲧϣⲟⲡ
ḥen pikosmos.	ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ.

Translation:

Introduction: [The lection from the] Catholic Epistle of Peter. [I Peter 5:1]: The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ. . .
Conclusion: Love not the world, neither the things pertaining to the world.

---

[1]For this text, see the Coptic New Testament, p. 534.

[2]For the texts to the Introduction and Conclusion, see the Euchologion, p. 241; or the Service of the Deacon, p. 57. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p. 46.

[3]For the Introduction and Conclusion, I have relied on the translation of John Gillespie, op. cit., p. 3; that of the lection is taken from the King James version.

INTRODUCTION TO AND LECTION FROM ACTS WITH CONCLUSION[1]

Track 17

In the Liturgy, this lection follows the Theotokia Shere ne Maria ti(e)chrompi ethnesōs [Hail Mary, beautiful dove...], which itself follows the lection from the Catholic Epistle. This section is highly melismatic.

Transliteration:

(e)Praxis (e)nte nenioti (e)n-
apostolos: ere pou (e)smou e-
thouab shōpi neman.
Menensa han ehoou de peje Pav-
los (e)m Barnavas:
Pisaji de (e)nte (e)Pchois ef-
eaiai ouoh efeashai ouoh efe-
amahi ouoh efetagro ḥen tiagia
(e)nek(e)klēsia (e)nte (e)Ph-
nouti: amēn.

Transcription:

Ⲡⲣⲁⲝⲓⲥ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲛ̀-
ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ: ⲉ̀ⲣⲉ ⲡⲟⲩⲥ̀ⲙⲟⲩ ⲉ̀-
ⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ.
Ⲙⲉⲛⲉⲛⲥⲁ ϩⲁⲛⲉ̀ϩⲟⲟⲩ ⲇⲉ ⲡⲉϫⲉ Ⲡⲁⲩ-
ⲗⲟⲥ ⲙ̀Ⲃⲁⲣⲛⲁⲃⲁⲥ:
Ⲡⲓⲥⲁϫⲓ ⲇⲉ ⲛ̀ⲧⲉ Ⲡ̀ϭⲟⲓⲥ ⲉϥ-
ⲉ̀ⲁⲓⲁⲓ ⲟⲩⲟϩ ⲉϥⲉ̀ⲁ̀ϣⲁⲓ ⲟⲩⲟϩ ⲉϥⲉ̀
ⲁ̀ⲙⲁϩⲓ ⲟⲩⲟϩ ⲉϥⲉ̀ⲧⲁϫⲣⲟ ϧⲉⲛ ϯⲁ̀ⲅⲓⲁ̀
ⲛ̀ⲉⲕ̀ⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲧⲉ Ⲫ̀-
ⲛⲟⲩϯ: ⲁ̀ⲙⲏⲛ.

Translation:[2]

Acts of our fathers the apostles: May their holy blessings be with us.
After some days Paul then said to Barnabas:
The word of the Lord shall endure and shall be multiplied and shall wax mighty and be confirmed in the holy church of God.
Amen.

---

[1]For the text of the Introduction and Conclusion, see the Euchologion, p. 250, or the Service of the Deacon, pp. 59-60. For the text of the Introduction, this lection, and the Conclusion, see Newlandsmith, op. cit., vol. 1, pp. 50-51.

[2]For the Conclusion, I have relied on the translation of John Gillespie, op. cit., p. 3.

INTRODUCTION TO THE GOSPEL PRAYER[1] Track (18)

In the Liturgy, this prayer follows the Trisagion hymn, and precedes the lection from Psalms.

Transliteration:

Priest: (e)shlēl evlogison.
Deacon: epi (e)prosevshē (e)stathēte.
Priest: Irēnē pasi.
Deacon: Ke tō (e)pneumati sou.
Priest: (e)Phnē...
//The tape ends at this point//

Transcription:

ϣ̀ⲗⲏⲗ ⲉⲩⲗⲟⲅⲓⲥⲟⲛ.
Ⲉ̀ⲡⲓ ⲡ̀ⲣⲟⲥⲉⲩⲭⲏ
ⲥ̀ⲧⲁⲑⲏⲧⲉ.
Ⲓⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Ⲕⲉ ⲧⲱ ⲡ̀ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Ⲫ̀ⲛⲏ...

Translation:

Priest: Pray [and] praise.
Deacon: Stand ye for prayer.
Priest: Peace [be] unto all.
Deacon: And with thy spirit.
Priest: [O] Master. . .

---

[1]For the text, see the Euchologion, p. 90.

THE GOSPEL PRAYER[1] - Track (19)

In the Liturgy, this prayer follows the Trisagion hymn, and precedes the lection from Psalms. This cut 1 continues the material that concludes LC Cassette 9, Side B.

Transliteration:

Priest: (e)Phnēv[2] (e)Pchois
Iēsous Pi(e)Christos Pennouti:
phēetafgos (e)nnefagios ettaiē-
out (ė)mmathētēs ouoh (e)napo-
stolos ethouab.
Je hanmēsh (e)m(e)prophētēs nem
han(e)thmēi: averepithymin enav
enēetetennav erōou ouoh (e)mpou-
nav: ouoh esōtem enēetetensōtem
erōou ouoh (e)mpousōtem.
(e)Nthōten de ōouniatou (e)nne-
tenval je senav: ne...
//Cut 1 ends here.//

Transcription:

ⲫ̀ⲛⲏⲃ Ⲡ̀ϭⲟⲓⲥ
Ⲓⲏⲥⲟⲩⲥ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ Ⲡⲉⲛⲛⲟⲩϯ:
ⲫⲏⲉ̀ⲧⲁϥϫⲟⲥ ⲛ̀ⲛⲉϥⲁ̀ⲅⲓⲟⲥ ⲉⲧⲧⲁⲓⲏ-
ⲟⲩⲧ ⲙ̀ⲙⲁⲑⲏⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ⲁ̀ⲡⲟ-
ⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ.
Ϫⲉ ϩⲁⲛⲙⲏϣ ⲙ̀ⲡ̀ⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ
ϩⲁⲛ̀ⲑⲙⲏⲓ: ⲁⲩⲉⲣⲉ̀ⲡⲓⲑⲩⲙⲓⲛ ⲉ̀ⲛⲁⲩ
ⲉ̀ⲛⲏⲉ̀ⲧⲉⲛⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲡⲟⲩ-
ⲛⲁⲩ: ⲟⲩⲟϩ ⲉ̀ⲥⲱⲧⲉⲙ ⲉ̀ⲛⲏⲉ̀ⲧⲉⲛⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲡⲟⲩⲥⲱⲧⲉⲙ.
Ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ⲱ̀ⲟⲩⲛⲓⲁ̀ⲧⲟⲩ ⲛ̀ⲛⲉ-
ⲧⲉⲛⲃⲁⲗ ϫⲉ ⲥⲉⲛⲁⲩ: ⲛⲉ...

Translation:[3]

Priest: O Master, the Lord Jesus Christ our God, Who said unto his saintly and honored disciples and apostles: "Many prophets and righteous men have desired to see the things which ye see, and have not seen; and to hear the things which ye hear, and have not heard. But blessed are your eyes for they see, and...

---

[1]For the text, see the Euchologion, pp. 90-91.
[2]Only the last two letters of this word are heard at the beginning of this Cassette.
[3]For the bulk of the translation, I have relied upon that of John Gillespie, op. cit., p. 4.

INTRODUCTION TO AND THE PRAYER OF PEACE[1] Track 20

In the Liturgy this section follows the preceding Conclusion to the Profession of Faith [the Creed].

Transliteration:

Deacon: Epi (e)prosev(e)khē
(e)stathēte.
Priest: Irēnē pasi.
Chorus: Ke tō (e)pneumati sou.
Priest:[2] (e)Phnouti pinishti pi-
shaeneẖ: pheetafkōt (e)mpirōmi
e(e)ẖrēi ejen timetattako.
Ouoh (e)phmou etafi eẖoun epi-
kosmos: hiten pi(e)phthonos (e)n-
te Pidiavolos.
Akshershōrf[3] H̱en pektimati (e)Ph-
nouti moh (e)nnenhēt ẖen tekhi-
rēnē.
Ouoh matouvon evolha thōlev ni-
ven: nem (e)khrof niven: nem
metshovi niven: nem panourgia
niven...

Transcription:

Ⲉ̀ⲡⲓ ̀ⲡⲣⲟⲥⲉⲩⲭⲏ
ⲉ̀ⲥⲧⲁⲑⲏⲧⲉ.
Ⲓ̀ⲣⲏⲛⲏ ⲡⲁⲥⲓ.
Ⲕⲉ ⲧⲱ ̀ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
̀Ⲫⲛⲟⲩϯ ⲡⲓⲛⲓϣϯ ⲡⲓ-
ϣⲁⲉ̀ⲛⲉϩ: ⲫⲏⲉ̀ⲧⲁϥⲕⲱⲧ ̀ⲙⲡⲓⲣⲱⲙⲓ
ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲉⲛ ϯⲙⲉⲧⲁⲧⲧⲁⲕⲟ.
Ⲟⲩⲟϩ ̀ⲫⲙⲟⲩ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ: ϩⲓⲧⲉⲛ ⲡⲓ̀ⲫⲑⲟⲛⲟⲥ ̀ⲛ-
ⲧⲉ Ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ.
Ⲁⲕϣⲉⲣϣⲱⲣϥ ϧⲉⲛ ⲡⲉⲕϯⲙⲁϯ ̀Ⲫ-
ⲛⲟⲩϯ ⲙⲟϩ ̀ⲛⲛⲉⲛϩⲏⲧ ϧⲉⲛ ⲧⲉⲕϩⲓ-
ⲣⲏⲛⲏ.
Ⲟⲩⲟϩ ⲙⲁⲧⲟⲩⲃⲟⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲑⲱⲗⲉⲃ ⲛⲓ-
ⲃⲉⲛ: ⲛⲉⲙ ̀ⲭⲣⲟϥ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ
ⲙⲉⲧϣⲟⲃⲓ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲡⲁⲛⲟⲩⲣⲅⲓⲁ̀
ⲛⲓⲃⲉⲛ...

//At this point in the recording, the prayer ends although in the official texts it continues.//

Translation:[4]

Deacon: Stand Ye for prayer.
Priest: Peace unto all.
Chorus: And with thy spirit.
Priest: O great and everlasting God, Who didst create man in incorruption, and didst destroy that death which by the envy of the devil hath entered into the world...In Thy good will, O God, fill our hearts with Thy peace.
And cleanse us from every stain and every guile and every hypocrisy and every iniquity...

[1]For this text, see the Euchologion, pp. 290-291 and 293.
[2]This incipit overlaps the ending of the preceding chorus response.
[3]At this point, the cantor omits much of the prayer and skips to the passage in the Euchologion, p. 293.
[4]For much of this translation I have relied upon that of John Gillespie, op. cit., pp. 6 and 7.

CD #5

Other Performances of Various Prayers, concl.

(2 of 2 CDs)

Track ①

Erratum:

These phrases should be inserted at the very beginning of LC Cassette 15, Side B, cut 1:

Transliteration:	**Transcription:**
Priest: Ṗhaï etakthamio (e)m(e)p-	Ⲫⲁⲓ ⲉ̀ⲧⲁⲕⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡ̀-
tērf evolhitotf: nēetounav erōou	ⲧⲏⲣϥ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ: ⲛⲏⲉ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ
nem nēete (e)nsenav erōou an.	ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲉ ⲛ̀ⲥⲉⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ.

Translation:

Thou, Christ] Who hast created all things by Him, the things which are seen and the things which are not seen.

In the Liturgy, this section comes near the beginning of the Anaphora. It includes the Cherubic Hymn.[1]

Track (1)
00:09

Translitertation:	**Transcription:**
Priest: Phēethemsi hijen pi-	Ⲫⲏⲉ̀ⲧϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ ⲡⲓ-
(e)thronos (e)nte pefōou.	ⲑ̀ⲣⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲉϥⲱ̀ⲟⲩ.
Phēetououōsht (e)mmof hiten gom	Ⲫⲏⲉ̀ⲧⲟⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ϩⲓⲧⲉⲛ ϫⲟⲙ
niven ethouab.	ⲛⲓⲃⲉⲛ ⲉ̀ⲑⲟⲩⲁⲃ.
Deacon: I kathēmeni anasthēte.	Ⲓ ⲕⲁⲑⲏⲙⲉⲛⲓ ⲁ̀ⲛⲁⲥⲑⲏⲧⲉ.
Priest: Phēetouohi eratou nah-	Ⲫⲏⲉ̀ⲧⲟⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁϩ-
raf: (e)nje niangelos: nem niar-	ⲣⲁϥ: ⲛ̀ϫⲉ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲣ-
shēangelos: niarshē: niexousia:	ⲭⲏⲁⲅⲅⲉⲗⲟⲥ: ⲛⲉⲙ ⲛⲓⲁⲣⲭⲏ: ⲛⲓⲉ̀ⲝⲟⲩⲥⲓⲁ̀:
ni(e)thronos: nimetchois: nigom.	ⲛⲓⲑ̀ⲣⲟⲛⲟⲥ: ⲛⲓⲙⲉⲧϭⲟⲓⲥ: ⲛⲓϫⲟⲙ.
Deacon: Is anatolas (e)vle-	Ⲓⲥ ⲁ̀ⲛⲁⲧⲟⲗⲁⲥ ⲃ̀ⲗⲉ-
psate.	ⲯⲁⲧⲉ.
Priest: (e)Nthok gar pe etouohi	Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲡⲉ ⲉ̀ⲧⲟⲩⲟ̀ϩⲓ
eratou (e)mpekkōti: (e)nje ni-	ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲕⲕⲱϯ: ⲛ̀ϫⲉ ⲛⲓ-
sherouvim ethmeh (e)mval: nem	ⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲉϩ ⲙ̀ⲃⲁⲗ: ⲛⲉⲙ
ni seraphim na pisoou (e)n-	ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲁ ⲡⲓⲥⲟⲟⲩ ⲛ̀-
tenh: everhymnos ḥen oumoun evol	ⲧⲉⲛϩ: ⲉⲩⲉⲣϩⲩⲙⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲟⲩⲛ ⲉ̀ⲃⲟⲗ
(e)natkharōou evgō(e)mmos:	ⲛ̀ⲁⲧⲭⲁⲣⲱⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ:
Chorus:[2] Nisherouvim seouōsht	Ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲥⲉⲟⲩⲱϣⲧ
(e)mmok nem niseraphim setiōou	ⲙ̀ⲙⲟⲕ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲥⲉϯⲱ̀ⲟⲩ
nak: evōsh evol evgō(e)mmos je:[3]	ⲛⲁⲕ: ⲉⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ:
Agios agios agios: Kyrios saba-	Ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ: Ⲕⲩⲣⲓⲟⲥ ⲥⲁⲃⲁ-
ōth: (e)plērēs o ouranos ke ē gē	ⲱⲑ: ⲡ̀ⲗⲏⲣⲏⲥ ⲟ̀ ⲟⲩⲣⲁⲛⲟⲥ ⲕⲉ ⲏ̀ ⲅⲏ:
tēs agias sou doxēs.	ⲧⲏⲥ ⲁ̀ⲅⲓⲁⲥ ⲥⲟⲩ ⲇⲟⲝⲏⲥ.
Priest:[4] Agios: agios: agios.	Ⲁ̀ⲅⲓⲟⲥ: ⲁ̀ⲅⲓⲟⲥ: ⲁ̀ⲅⲓⲟⲥ.
(e)Khouab (e)khouab (e)khouab	Ⲭ̀ⲟⲩⲁⲃ ⲭ̀ⲟⲩⲁⲃ ⲭ̀ⲟⲩⲁⲃ
ḥen oumethmēi (e)Pchois Pen-	ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ Ⲡ̅ⲟ̅ⲥ̅ Ⲡⲉⲛ-
nouti.	ⲛⲟⲩϯ.
Phēetafer(e)plazin (e)mmon: ouoh	Ⲫⲏⲉ̀ⲧⲁϥⲉⲣⲡ̀ⲗⲁⲍⲓⲛ ⲙ̀ⲙⲟⲛ: ⲟⲩⲟϩ
afthamion: ouoh afkhan ḥen pi-	ⲁϥⲑⲁⲙⲓⲟⲛ: ⲟⲩⲟϩ ⲁϥⲭⲁⲛ ϧⲉⲛ ⲡⲓ-
paradisos (e)nte (e)pounof.	ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡ̀ⲟⲩⲛⲟϥ.
Ḥen (e)pjin(e)threnerparavenin	Ϧⲉⲛ ⲡ̀ϫⲓⲛⲑ̀ⲣⲉⲛⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ
de (e)ntekentolē: hiten tiapatē	ⲇⲉ ⲛ̀ⲧⲉⲕⲉⲛⲧⲟⲗⲏ: ϩⲓⲧⲉⲛ ϯⲁ̀ⲡⲁⲧⲏ

(e)nte pihof: anhei evolḥen pi-	ⲛ̀ⲧⲉ ⲡⲓϩⲟϥ: ⲁⲛϩⲉⲓ ⲉ́ⲃⲟⲗϧⲉⲛ ⲡⲓ-
ōnḥ (e)neneh: ouoh averexorizin	ⲱⲛϧ ⲛ́ⲉⲛⲉϩ: ⲟⲩⲟϩ ⲁⲩⲉⲣⲉⲝⲟⲣⲓⲍⲓⲛ
(e)mmon evolḥen piparadisos (e)n-	ⲙ̀ⲙⲟⲛ ⲉ́ⲃⲟⲗϧⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀-
te (e)pounof.	ⲧⲉ ⲡ̀ⲟⲩⲛⲟϥ.
(e)Mpekkhan (e)nsōk on sha evol:	Ⲙ̀ⲡⲉⲕⲭⲁⲛ ⲛ́ⲥⲱⲕ ⲟⲛ ϣⲁ ⲉ́ⲃⲟⲗ:
alla akjempenshini ḥen oumoun	ⲁⲗⲗⲁ ⲁⲕϫⲉⲙⲡⲉⲛϣⲓⲛⲓ ϧⲉⲛ ⲟⲩⲙⲟⲩⲛ
evol hiten nek(e)prophētēs eth-	ⲉ́ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲛⲉⲕⲡ̀ⲣⲟⲫⲏⲧⲏⲥ ⲉ̀ⲑ-
ouab.	ⲟⲩⲁⲃ.
Ouoh ḥen (e)tḥae (e)nte niehoou	Ⲟⲩⲟϩ ϧⲉⲛ ⲑ̀ϧⲁⲉ́ ⲛ̀ⲧⲉ ⲛⲓⲉ́ϩⲟⲟⲩ
akouōnh nan evol: anon ḥa nēet-	ⲁⲕⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ́ⲃⲟⲗ: ⲁ́ⲛⲟⲛ ϧⲁ ⲛⲏⲉⲧ-
hemsi ḥen (e)pkhaki nem (e)tḥēi-	ϩⲉⲙⲥⲓ ϧⲉⲛ ⲡ̀ⲭⲁⲕⲓ ⲛⲉⲙ ⲑ̀ϧⲏⲓ-
vi (e)m(e)phmou.	ⲃⲓ ⲙ̀ⲫ̀ⲙⲟⲩ.
Hiten pekmonogenēs (e)nshēri Pen-	ϩⲓⲧⲉⲛ ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ Ⲡⲉⲛ-
chois ouoh Pennouti ouoh pensō-	ϭⲟⲓⲥ ⲟⲩⲟϩ Ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱ-
tēr Iēsous Pi(e)Christos.	ⲧⲏⲣ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓ̀Ⲭⲣⲓⲥⲧⲟⲥ.
Phai ete evolḥen Pi(e)pneuma eth-	Ⲫⲁⲓ ⲉ́ⲧⲉ ⲉ́ⲃⲟⲗϧⲉⲛ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ́ⲑ-
ouab: nem evolḥen tiparthenos	ⲟⲩⲁⲃ: ⲛⲉⲙ ⲉ́ⲃⲟⲗϧⲉⲛ ϯⲡⲁⲣⲑⲉⲛⲟⲥ
ethouab Maria.	ⲉ̀ⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ́.
Chorus: Amēn.	Ⲁ̀ⲙⲏⲛ.
Priest: Af(e)chisar(e)x ouoh af-	Ⲁϥϭ́ⲓⲥⲁⲣⲝ ⲟⲩⲟϩ ⲁϥ-
errōmi: ouoh af(e)tsavon ehanmōit	ⲉⲣⲣⲱⲙⲓ: ⲟⲩⲟϩ ⲁϥⲧ̀ⲥⲁⲃⲟⲛ ⲉ́ϩⲁⲛⲙⲱⲓⲧ
(e)nte piougai.	ⲛ̀ⲧⲉ ⲡⲓⲟⲩϫⲁⲓ.
Eaferkharizesthe nan (e)mpimisi	Ⲉ́ⲁϥⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁⲛ ⲙ̀ⲡⲓⲙⲓⲥⲓ
pi evol (e)m(e)pshōi hiten oumō-	ⲡⲓ ⲉ́ⲃⲟⲗ ⲙ̀ⲡ̀ϣⲱⲓ ϩⲓⲧⲉⲛ ⲟⲩⲙⲱ-
ou nem ou(e)pneuma.	ⲟⲩ ⲛⲉⲙ ⲟⲩⲡ̀ⲛⲉⲩⲙⲁ.
Afaiten naf (e)noulaos efthouēt:	Ⲁϥⲁⲓⲧⲉⲛ ⲛⲁϥ ⲛ̀ⲟⲩⲗⲁⲟⲥ ⲉϥⲑⲟⲩⲏⲧ:
af(e)threnshōpi enouab: hiten	Ⲁϥⲑ̀ⲣⲉⲛϣⲱⲡⲓ ⲉⲛⲟⲩⲁⲃ: ϩⲓⲧⲉⲛ
pek(e)Pneuma ethouab.	ⲡⲉⲕⲠ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ.
Phai etafmenre nēetenouf et ḥen	Ⲫⲁⲓ ⲉ́ⲧⲁϥⲙⲉⲛⲣⲉ ⲛⲏⲉ́ⲧⲉⲛⲟⲩϥ ⲉⲧϧⲉⲛ
pikosmos: aftēif (e)mmin (e)mmof	ⲡⲓⲕⲟⲥⲙⲟⲥ: ⲁϥⲧⲏⲓϥ ⲙ́ⲙⲓⲛ ⲙ̀ⲙⲟϥ
(e)nsōti ḥaron: e(e)phmou etoi	ⲛ̀ⲥⲱϯ ϧⲁⲣⲟⲛ: ⲉ́ⲫ̀ⲙⲟⲩ ⲉⲧⲟⲓ
(e)nouro e(e)hrēi egōn: Phai e-	ⲛ̀ⲟⲩⲣⲟ ⲉ́ϩ̀ⲣⲏⲓ ⲉ́ϫⲱⲛ: Ⲫⲁⲓ ⲉ́-
navamoni (e)mmon evolhitotf: en-	ⲛⲁϥⲁ́ⲙⲟⲛⲓ ⲙ́ⲙⲟⲛ ⲉ́ⲃⲟⲗϩⲓⲧⲟⲧϥ: ⲉⲛ-
toievol hiten nennovi.	ⲧⲟⲓⲉ́ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲛⲉⲛⲛⲟⲃⲓ.
Afshenaf epesēt eamenti evolhiten	Ⲁϥϣⲉⲛⲁϥ ⲉ́ⲡⲉⲥⲏⲧ ⲉ́ⲁⲙⲉⲛϯ ⲉ́ⲃⲟⲗϩⲓⲧⲉⲛ
pi(e)stavros.	ⲡⲓ́ⲥ̀ⲧⲁⲩⲣⲟⲥ.

Chorus: Amēn tinahti.
Priest: Aftōnf evolḥen nēethmō-
out: ḥen piehoou (e)mmahshomt.
Afshenaf e(e)pshōi enipheōui:
afhemsi satekouinam (e)Phiōt.
Eafthōsh (e)nouehoou (e)ntisheviō:
Phai ete(e)fnaouōnh evol (e)n-
ḥētf: //

Ἀⲙⲏⲛ ϯⲛⲁϩϯ.
Ⲁϥⲧⲱⲛϥ ἐⲃⲟⲗϧⲉⲛ ⲛⲏἑⲑⲙⲱ-
ⲟⲩⲧ· ϧⲉⲛ ⲡⲉϩⲟⲟⲩ ⲙ̀ⲙⲁϩϣⲟⲙⲧ·
Ⲁϥϣⲉⲛⲁϥ ἐⲡϣⲱⲓ ἐⲛⲓⲫⲏⲟⲩⲓ:
ⲁϥϩⲉⲙⲥⲓ ⲥⲁⲧⲉⲕⲟⲩⲓ̈ⲛⲁⲙ Ⲫ̀ⲓⲱⲧ.
Ἐⲁϥⲑⲱϣ ⲛ̀ⲟⲩἑϩⲟⲟⲩ ⲛ̀ϯϣⲉⲃⲓⲱ:
Ⲫⲁⲓ ἐⲧⲉϥⲛⲁⲟⲩⲱⲛϩ ἐⲃⲟⲗ ⲛ̀-
ϧⲏⲧϥ:

Cut 1 ends at this point.

Translation:[5]

Priest: Who sitteth upon the throne of His glory; [and] Whom all the holy powers worship.

Deacon: Ye that are seated, arise.

Prieest: Around Whom do stand the angels and the archangels, the principalities, the dominions, the thrones, the lordships, and the powers.

Deacon: Look towards the East.

Priest: For round about Thee stand the cherubim full of eyes,and the seraphim with six wings, praising continuously, with voices unfailing, saying:

Chorus: The cherubim worship Thee, and the seraphim glorify Thee, proclaiming and saying: Holy, Holy, Holy, Lord of hosts: Heaven and earth are filled with Thy holy glory.

Priest: Holy, Holy, Holy [in Greek]. Holy, Holy, Holy[in Coptic], in truth [it is] the Lord our God, Who formed and created us and placed us in the garden of delight.When we broke Thy commandment through the guile of the serpent, we fell from eternal life and were cast forth from the garden of delight. [But] Thou didst not leave us forever, but visited us continually by Thy holy prophets. And in the final days, when we were sitting in darkness and in the shadow of death, Thou hast enlightened us, Through Thine Only-begotten Son, our Lord and God and Savior, Jesus Christ. It was He who through the Holy Ghost and the Holy Virgin Mary,

Chorus: Amen.

Priest: [He] took flesh and became man, and taught us the ways of

salvation. He gave unto us the grace of the birth from on high, through the water and the spirit. He made us unto Himself a people united. He sanctified us by Thy Holy Spirit. He loved His own who are in the world; For our salvation He gave Himself up unto death that reigned over us, [and] whereby we were bound on account of our sins. He went down into hell from the Cross.

Chorus: Amen, I beleive.

Priest: He rose again from the dead upon the third day, and ascended up into the heavens: He sat down at Thy right hand, O Father. [And] He hath appointed a day of retribution wherein He will appear...

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[1] For this text, other than that of the Cherubic Hymn, see the Euchologion, pp. 309-323. In this recording, there are two soloists and the choir of deacons.

[2] For the text of this, the Cherubic Hymn, and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 70-71.

[3] This text also appears in the Euchologion, p. 311, and the Service of the Deacon, p. 138.

[4] This same section of the Liturgy is recorded on LC Cassette 17, Side B, cut 2, but with different singers.

[5] For most of this translation, I have relied upon that of John Gillespie, op. cit, pp 7-8.

EKHOUAB EKHOUAB EKHOUAB [HOLY, HOLY, HOLY...][1] Track (2)

This section comes shortly after the beginning of the Anaphora, and follows the Aspasmos [Greeting with a holy kiss].

Transliteration:	Transcription:
Priest: Kyrios.[2] Ekhouab Ekh-	Κυριος. Ἐχουαβ Ἐχ-
ouab Ekhouab ḥen oumethmēi (e)P-	ουαβ Ἐχουαβ ϧεν ουμεθμηι Ἐπ-
chois Pennouti.	σοις Πεννουϯ.
Phēetafer(e)plazin (e)mmon: ouoh	Φηέταϥερ̀πλαζιν ὴμμον: ουοϩ
afthamion: ouoh afkhan ḥen pi-	αϥθαμιον: ουοϩ αϥχαν ϧεν πι-
paradisos (e)nte (e)pounof.	παραδισος ὴτε ̀πουνοϥ.
Ḥen (e)pjin(e)threnerparavenin	ϧεν ̀πϫιν ̀θρενερπαραβενιν
de (e)ntekentolē: hiten tiapatē	δε ὴτεκεντολη: ϩιτεν ϯάπατη
(e)nte pihof: anhei evolḥen pi-	ὴτε πιϩοϥ: ανϩει έβολϧεν πι-
ōnḥ (e)neneh: ouoh averexorizin	ωνϧ ὴένεϩ: ουοϩ αυερεξοριζιν
(e)mmon evolḥen piparadisos (e)nte	ὴμμον έβολϧεν πιπαραδισος ὴτε
(e)pounof.(e)Mpekkhan (e)nsōk on	̀πουνοϥ. Ὴπεκχαν ὴσωκ ον
shaevol: alla akjempenshini ḥen	ϣαέβολ: αλλα ακϫεμπενϣινι ϧεν
oumoun evol hiten nek(e)prophē-	ουμουν έβολ ϩιτεν νεκ̀προφη-
tēs ethouab.	της έθουαβ.
Ouoh ḥen (e)tḥae (e)nte niehoou	Ουοϩ ϧεν ϯϧαέ ὴτε νιέϩοου
akouōnh (e)nan evol: anon ḥa nē-	ακουωνϩ ναν έβολ: ἀνον ϧα νη-
ethemsi ḥen (e)khaki nem (e)tḥē-	ϩεμσι ϧεν ̀πχακι νεμ ̀τϧη-
ivi (e)m(e)phmou.	ιβι ὴφμου.
Hiten pekmonogenēs (e)nshēri Pen-	ϩιτεν πεκμονογενης ὴϣηρι Πεν-
chois ouoh Pennouti ouoh pensōtēr	σοις ουοϩ Πεννουϯ ουοϩ πενσωτηρ
Iēsous Pi(e)Christos.	Ιησους Πιχριστος.
Phai ete evolḥen Pi(e)pneuma e-	Φαι έτε έβολϧεν Πιπνευμα έ-
thouab: nem evolḥen tiparthenos	θουαβ: νεμ έβολϧεν ϯπαρθενος
ethouab Maria.	έθουαβ Μαριά.
Chorus:[3] Amēn.	Ἀμην.
Priest: Af(e)chisar(e)x ouoh	Αϥσι σαρξ ουοϩ
aferrōmi: ouoh af(e)tsavon ehan-	αϥερρωμι: ουοϩ αϥτσαβον έϩαν-
moit (e)nte piougai.	μωιτ ὴτε πιουϫαι.
Eaferkharizesthe nan (e)mpimisi	Έαϥερχαριζεσθε ναν ὴπιμισι

ni evol (e)m(e)pshōi hiten oumō-
ou nem ou(e)pneuma.
Afaiten naf (e)noulaos efthouēt:
af(e)threnshōpi enouab: hiten
pek (e)Pneuma ethouab.
Phai etafmenre nēete nouf et ḥen
pikosmos: aftēif (e)mmin (e)mmof
(e)nsōti ḥaron: e(e)phmou etoi
(e)nouro e(e)hrēi egōn: phai
enavamoni (e)mmon evolhitotf:
entoievol hiten nennovi.
Afshenaf epecēt eamenti evolhiten
pi(e)stavros.
Chorus: Amēn tinahti.
Priest: Aftōnf evolhen nēethmō-
out: ḥen piehoou (e)mmahshomt.
Afshenaf e(e)pshōi enipheoui: af-
hemsi satekouinam (e)Phiōt.
Éafthōsh (e)nouehoou (e)ntishe-
viō: phai etafnaouōnh evol (e)n-
hētf: etihap etioikoumenē ḥen ou-
dikeosynē: ouoh (e)fnati (e)mpi-
ouai piouai kata nef(e)hvēoui.
Chorus: Kata to eleos sou Kyrie:
ke mē kata tas amartias ēmōn.
Priest: Afkhō de nan e(e)ḥrēi
(e)mpai nishti (e)mmystērion
(e)nte timetevsevēs.
Efthēsh gar etēif e(e)phmou ḥa
(e)pōnḥ (e)mpikosmos.
Chorus: Alēthōs pistevomen.
Priest: Af(e)chi (e)nouōik ejen
nefjij ethouab: (e)natach(e)ni
ouoh (e)nat thōlev: ouoh (e)m-
makarion: ouoh (e)nreftanḥo.
Chorus: Tennahti je phai pe hen

ⲛⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡϣⲱⲓ ϩⲓⲧⲉⲛ ⲟⲩⲙⲱ-
ⲟⲩ ⲛⲉⲙ ⲟⲩⲡ̀ⲛⲉⲩⲙⲁ.
Ⲁϥⲁⲓⲧⲉⲛ ⲛⲁϥ ⲛ̀ⲟⲩⲗⲁⲟⲥ ⲉϥⲑⲟⲩⲏⲧ:
ⲁϥⲑⲣⲉⲛϣⲱⲡⲓ ⲉⲛⲟⲩⲁⲃ: ϩⲓⲧⲉⲛ
ⲡⲉⲕⲠⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ.
Ⲫⲁⲓ ⲉ̀ⲧⲁϥⲙⲉⲛⲣⲉ ⲛⲏⲉ̀ⲧⲉ ⲛⲟⲩϥ ⲉⲧϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ: ⲁϥⲧⲏⲓϥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ
ⲛ̀ⲥⲱϯ ϧⲁⲣⲟⲛ: ⲉ̀ⲫ̀ⲙⲟⲩ ⲉⲧⲟⲓ
ⲛ̀ⲟⲩⲣⲟ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱⲛ: ⲫⲁⲓ
ⲉ̀ⲛⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ:
ⲉⲛⲧⲟⲓⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲛⲓⲛⲟⲃⲓ.
Ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲁ̀ⲙⲉⲛϯ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ
ⲡⲓ̀ⲥⲧⲁⲩⲣⲟⲥ.
Ⲁ̀ⲙⲏⲛ ϯⲛⲁϩϯ.
Ⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉⲑⲙⲱ-
ⲟⲩⲧ ϧⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲙ̀ⲙⲁϩϣⲟⲙⲧ.
Ⲁϥϣⲉⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀: ⲁϥ-
ϩⲉⲙⲥⲓ ⲥⲁⲧⲉⲕⲟⲩⲓ̀ⲛⲁⲙ ̀Ⲫⲓⲱⲧ.
Ⲉ̀ⲁϥⲑⲱϣ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ϯϣⲉ-
ⲃⲓⲱ̀: ⲫⲁⲓ ⲉ̀ⲧⲉϥⲛⲁⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀-
ϧⲏⲧϥ: ⲉ̀ϯϩⲁⲡ ⲉ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ϧⲉⲛ ⲟⲩ-
ⲇⲓⲕⲉⲟ̀ⲥⲩⲛⲏ: ⲟⲩⲟϩ ϥ̀ⲛⲁϯ ⲙ̀ⲡⲓ-
ⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲛⲉϥϩ̀ⲃⲏⲟⲩⲓ̀.
Ⲕⲁⲧⲁ ⲧⲟ ⲉ̀ⲗⲉⲟⲥ ⲥⲟⲩ Ⲕⲩⲣⲓⲉ̀:
ⲕⲉ ⲙⲏ ⲕⲁⲧⲁ ⲧⲁⲥ ⲁ̀ⲙⲁⲣⲧⲓⲁⲥ ⲏ̀ⲙⲱⲛ.
Ⲁϥⲭⲱ ⲇⲉ ⲛⲁⲛ ⲉ̀ϧⲣⲏⲓ
ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲙ̀ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̀ⲧⲉ ϯⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ.
Ⲉϥⲑⲏϣ ⲅⲁⲣ ⲉ̀ⲧⲏⲓϥ ⲉ̀ⲫ̀ⲙⲟⲩ ϧⲁ
ⲡ̀ⲱⲛϧ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ.
Ⲁⲗⲏⲑⲱⲥ ⲡⲓⲥⲧⲉⲩⲟⲙⲉⲛ.
Ⲁϥϭⲓ ⲛ̀ⲟⲩⲱⲓⲕ ⲉ̀ϫⲉⲛ
ⲛⲉϥϫⲓϫ ⲉ̀ⲑⲟⲩⲁⲃ: ⲛ̀ⲁⲧⲁϭⲛⲓ
ⲟⲩⲟϩ ⲛ̀ⲁⲧⲑⲱⲗⲉⲃ: ⲟⲩⲟϩ ⲙ̀-
ⲙⲁⲕⲁⲣⲓⲟⲛ: ⲟⲩⲟϩ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ.

Chorus: Tennahti je phai pe ḥen oumethmēi amēn.
Priest: Afgousht e(e)pshōi e-(e)tphe harok: phēete phōf (e)n-iōt (e)Phnouti ouoh (e)phnēv (e)n-te ouon niven.

Ⲧⲉⲛⲛⲁϩϯ ϫⲉ ⲫⲁⲓ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲁ̀ⲙⲏⲛ.
Ⲁϥϫⲟⲩϣⲧ ⲉ̀ⲡ̀ϣⲱⲓ ⲉ̀-ⲧ̀ⲫⲉ ϩⲁⲣⲟⲕ: ⲫⲏⲉ̀ⲧⲉ ⲫⲱϥ ⲛ̀-ⲓⲱⲧ ⲫ̀ⲛⲟⲩϯ ⲟⲩⲟϩ ⲫⲛⲏⲃ ⲛ̀-ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ.

Translation: 4

Priest: Lord [in Greek]. Holy, Holy, Holy, in truth is the Lord our God, Who formed us and created us and placed us in the paradise of delight. When we broke Thy commandment through the guile of the serpent, we fell from eternal life and were cast forth out from the paradise of delight. [But] Thou didst visit us continually by Thy holy prophets, and in the final days, when we were sitting in darkness and in the shadow of death, Thou didst enlighten us Through Thy Only-begotten Son, our Lord and God and savior, Jesus Christ. [And] this is [also] by the Holy Ghost and the Holy Virgin Mary.

Chorus: Amen.

Priest: [He] took flesh and became man, and taught us paths of salvation. He graced us with the birth from on high, through the water and the spirit. He made us unto Himself a people united. He sanctified us by Thy Holy Spirit.He loved His own who are in the world. For our salvation He offered Himself to death which reigned over us and by which we were bound because of our sins. He descended down into hell from the Cross.

Chorus: Amen. I believe.

Priest: He rose again from the dead on the third day and ascended up into the heavens [where] He sat at Thy right hand, O Father. He hath appointed a day of retribution wherein He will appear to judge the world in righteousness; and He will give to every man according to his works.

Chorus: According to thy mercy, O Lord, and not according to our sins.

Priest: And He hath established for us this great mystery of godliness, for He was determined to give Himself up to death for

the life of the world.

Chorus: Truly we believe.

Priest: He took bread into His holy, spotless and pure, and blessed, life-giving hands.

Chorus: We believe that it is indeed true, Amen.

Priest: He looked up to heaven to Thee, O God, Who art His Father and Lord of all.

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[1]For this text, see the Euchologion pp. 317, 318-325.

[2]Only the last two syllables of this word are heard on this recording, but the full word can be determined by the Euchologion text that immediately precedes the Ekhouab....

[3]The Euchologion designates that these responses be sung by the chorus, but in this recording they are delivered by the person singing the Deacon's part.

[4]I have based most of this translation on that of John Gillespie, op. cit., p. 8.

MAKING THE SIGN OF THE CROSS (al-rushūmāt)[1] Track 3

In the Liturgy, this section immediately follows the preceding one.

Transliteration:	**Transcription:**
Priest: Etafshep(e)hmot.	Εταϥϣεπ̀ϩμοτ.
Deacon: Amēn.	Ἀμην.
Priest: Af(e)smou erof.	Αϥ̀ϲμου ἐροϥ.
Deacon: Amēn.	Ἀμην.
Priest: Aferagiazin (e)mmof.	Αϥεραγιαζιν ̀μμοϥ.
Chorus:[2] Amēn. Pistevomen ke omologoumen ke doxazomen.	Ἀμην. Πιϲτευομεν κε ὁμολογουμεν κε δοξαζομεν.
Priest: Afphashf afteif (e)nnē-ete nouf (e)nagios (e)mmathētēs: ouoh (e)napostolos ethouab ef-gō(e)mmos.	Αϥφαϣϥ αϥτηιϥ ̀ννη-ἐτε νουϥ ̀ναγιοϲ ̀μμαθητηϲ: ουοϩ ̀ναποϲτολοϲ ἐθουαβ εϥ-ϫω ̀μμοϲ.
Je chi ouōm evol(e)nḥētf tērou: phai gar pe pasōma.	Ϫε ϭι ουωμ ̀νϧητϥ τηρου: φαι γαρ πε παϲωμα.
Etounaphashf ejen thēnou nem han-kemēsh: (e)nseteif e(e)pkhō evol (e)nte ninovi: phai aritf epa-er(e)phmevi.	Ἐτουναφαϣϥ ἐϫεν θηνου νεμ ϩαν-κε μηϣ: ̀νϲετηιϥ ἒπχω ἐβολ ̀ντε νινοβι: φαι ἀριτϥ ἐπα-ερ̀φμευί.
Chorus: Phai pe ḥen oumethmēi: amēn.	Φαι πε ϧεν ουμεθμηι: ἀμην.
Priest: Pairēti on pikeaphot me-nensa pidipnon: afthotf evolḥen ouērp nem oumōou.	Παιρηϯ ον πικεἀφοτ με-νενϲα πιδιπνον: αϥθοτϥ ἐβολϧεν ουηρπ νεμ ουμωου.
Etafshep(e)hmot.	Ἐταϥϣεπ̀ϩμοτ.
Deacon: Amēn.	Ἀμην.
Priest: Af(e)smou erof.	Αϥ̀ϲμου ἐροϥ.
Deacon: Amēn.	Ἀμην.
Priest: Aferagiazin (e)mmof.	Αϥεραγιαζιν ̀μμοϥ.
Chorus: Ke palin pistevomen ke omologoumen ke doxazomen.	Κε παλιν πιϲτευομεν κε ὁμολογουμεν κε δοξαζομεν
Priest: Afjemtipi afteif on	Αϥϫεμϯπι αϥτηιϥ ον

(e)nnēete nouf (e)nagios (e)mma-
thētēs: ouoh (e)napostolos eth-
ouab efgō(e)mmos: Je chi sō evol-
(e)nḥētf tērou.
Phai gar pe pa(e)snof (e)nte ti-
diathēkē (e)mveri: etounaphonf
evol ejen thēnou nem hankemēsh:
(e)nsetēif e(e)pkhō evol (e)nte
ninovi: phai aritf epaer(e)phmevi.
<u>Chorus</u>: Phai on pe ḥen oumeth-
mēi: amēn.
<u>Priest</u>: Sop gar niven etetenna-
ouōm evolḥen pai ōik phai.
Ouoh (e)ntetensō evolḥen pai
aphot phai.
Eretenhiōish (e)mpamou: ereten-
eromologin (e)nta anastasis:
ereteniri (e)mpamevi shatí
<u>Chorus</u>: Amēn amēn amēn: ton
thanaton sou Kyrie kataggelomen:
ke tēn agian sou anastasin ke
ten analēpsin sou en tēs oura-
nous sou omologoumen.
Se enoumen se evlogoumen si ev-
kharistoumen Kyrie: ke deometha
sou o Theos ēmōn.
<u>Priest</u>: Eniri oun hōn (e)m(e)ph-
mevi (e)nnefḥisi ethouab:
//Side A ends here.//

ⲛⲏⲉ̀ⲧⲉ ⲛⲟⲩϥ ⲛ̀ⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁ-
ⲑⲏⲧⲏⲥ: ⲟⲩⲟϩ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑ-
ⲟⲩⲁⲃ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ: ϫⲉ ϭⲓ ⲥⲱ ⲉ̀ⲃⲟⲗ-
ⲛ̀ϧⲏⲧϥ ⲧⲏⲣⲟⲩ.
Ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲁⲥ̀ⲛⲟϥ ⲛ̀ⲧⲉ ϯ-
ⲇⲓⲁ̀ⲑⲏⲕⲏ ⲙ̀ⲃⲉⲣⲓ: ⲉ̀ⲧⲟⲩⲛⲁⲫⲟⲛϥ
ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲉⲛ ⲑⲏⲛⲟⲩ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ:
ⲛ̀ⲥⲉⲧⲏⲓϥ ⲉ̀ⲡ̀ⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ
ⲛⲓⲛⲟⲃⲓ: ⲫⲁⲓ ⲁ̀ⲣⲓⲧϥ ⲉ̀ⲡⲁⲉⲣ̀ⲫ̀ⲙⲉⲩⲓ.
Ⲫⲁⲓ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑ-
ⲙⲏⲓ: ⲁ̀ⲙⲏⲛ.
Ⲥⲟⲡ ⲅⲁⲣ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁ-
ⲟⲩⲱⲙ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ ⲱⲓⲕ ⲫⲁⲓ.
Ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ
ⲁ̀ⲫⲟⲧ ⲫⲁⲓ.
Ⲉ̀ⲣⲉⲧⲉⲛϩⲓⲱⲓϣ ⲙ̀ⲡⲁⲙⲟⲩ: ⲉ̀ⲣⲉⲧⲉⲛ-
ⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲁ ⲁ̀ⲛⲁⲥⲧⲁⲥⲓⲥ:
ⲉ̀ⲣⲉⲧⲉⲛⲓ̀ⲣⲓ ⲙ̀ⲡⲁⲙⲉⲩⲓ̀ ϣⲁϯ̀.
Ⲁ̀ⲙⲏⲛ ⲁ̀ⲙⲏⲛ ⲁ̀ⲙⲏⲛ: ⲧⲟⲛ
ⲑⲁⲛⲁⲧⲟⲛ ⲥⲟⲩ Ⲕⲩⲣⲓⲉ̀ ⲕⲁⲧⲁⲅⲅⲉⲗⲟⲙⲉⲛ.
ⲕⲉ ⲧⲏⲛ ⲁ̀ⲅⲓⲁⲛ ⲥⲟⲩ ⲁ̀ⲛⲁⲥⲧⲁⲥⲓⲛ ⲕⲉ
ⲧⲏⲛ ⲁ̀ⲛⲁⲗⲏⲯⲓⲛ ⲥⲟⲩ ⲉⲛ ⲧⲏⲥ ⲟⲩⲣⲁ-
ⲛⲟⲩⲥ ⲥⲟⲩ ⲟ̀ⲙⲟⲗⲟⲅⲟⲩⲙⲉⲛ.
Ⲥⲉ ⲉ̀ⲛⲟⲩⲙⲉⲛ ⲥⲉ ⲉⲩⲗⲟⲅⲟⲩⲙⲉⲛ ⲥⲓ ⲉⲩ-
ⲭⲁⲣⲓⲥⲧⲟⲩⲙⲉⲛ Ⲕⲩⲣⲓⲉ̀: ⲕⲉ ⲇⲉⲟⲙⲉⲑⲁ
ⲥⲟⲩ ⲟ̀ ⲑⲉⲟⲥ ⲏ̀ⲙⲱⲛ.
Ⲉⲛⲓ̀ⲣⲓ ⲟⲩⲛ ϩⲱⲛ ⲙ̀ⲫ̀-
ⲙⲉⲩⲓ̀ ⲛ̀ⲛⲉϥϩⲓⲥⲓ ⲉ̀ⲑⲟⲩⲁⲃ:

Translation: 3

<u>Priest</u>: He gave thanks.
<u>Deacon</u>: Amen.
<u>Priest</u>: He blessed it.
<u>Deacon</u>: Amen.
<u>Priest</u>: He sanctified it.

Chorus: Amen. We believe and we confess and we glorify Him.

Priest: He broke it, and gave it unto His saintly disciples and holy apostles, saying: "Take, eat ye all of it, For this is my Body which shall be broken for you and for many, to be given for the remission of sins. Do this in remembrance of Me."

Chorus: This is indeed true, amen.

Priest: Likewise, after supper he also mixed wine and water in the chalice.

He gave thanks.

Deacon: Amen.

Priest: He blessed it.

Deacon: Amen.

Priest: He sanctified it.

Chorus: And again we believe and we confess and we glorify Him.

Priest: He tasted [it and then] gave it to His saintly disciples and holy apostles, saying: "Take and drink ye all of it, For this is My Blood of the New Testament which shall be shed for you and for many, to be given for the remission of sins. Do this in remembrance of Me."

Chorus: This we truly, in truth, believe. Amen.

Priest: "For as often as ye eat of this Bread and drink of this Cup, Ye do show forth My death,ye do confess My resurrection,ye make memorial of Me until I come."

Chorus: Amen,Amen, Amen. We do show forth Thy death, O Lord; and Thy holy resurrection and Thy ascension into the heavens we do confess. We do praise Thee; we bless Thee; we give Thee thanks, O Lord, and we do entreat Thee, O our God.

Priest: We make memorial of His holy passion...

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[1]For this text, see the Euchologion, pp. 326-331.

[2]In this recording, the part assigned to the chorus is sung by the person singing the part of the Deacon.

[3]This translation is based on that of John Gillespie, op. cit., pp. 8-9.

This section continues the material of Side A.[1]

Transliteration:	**Translation:**
Priest: [Eniri oun hōn (e)m(e)ph-	[Ⲉ̀ⲛⲓⲣⲓ ⲟⲩⲛ ϩⲱⲛ ⲙ̀Ⲫ-
mevi (e)nnefḥisi ethouab:][2] nem	ⲙⲉⲩⲓ̀ ⲛ̀ⲛⲉϥϩⲓⲥⲓ ⲉ̀ⲑⲟⲩⲁⲃ] ⲛⲉⲙ
pefjintōnf evolḥen neethmōout:	ⲡⲉϥϫⲓⲛⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ:
nem pefjinshe e(e)pshōi eniphē-	ⲛⲉⲙⲡⲉϥϫⲓⲛϣⲉ ⲉ̀ⲡ̀ϣⲱⲓ̀ ⲉ̀ⲛⲓⲫⲏ-
oui: nem pefjinhemsi satekouinam	ⲟⲩⲓ̀: ⲛⲉⲙ ⲡⲉϥϫⲓⲛϩⲉⲙⲥⲓ ⲥⲁⲧⲉⲕⲟⲩⲓ̀ⲛⲁⲙ
(e)Phiōt.	Ⲫⲓⲱⲧ.
Nem tefmah(e)snouti (e)mparousia	Ⲛⲉⲙ ⲧⲉϥⲙⲁϩ̀ⲥⲛⲟⲩϯ ⲙ̀ⲡⲁⲣⲟⲩⲥⲓⲁ̀:
ethnēou evolḥen niphēoui: etoi	ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀: ⲉⲧⲟⲓ
(e)nhoti ouoh ethmeh [ouoh eth-	ⲛ̀ϩⲟϯ ⲟⲩⲟϩ ⲉⲑⲙⲉϩ [ⲟⲩⲟϩ ⲉⲑ-
meh][3] (e)nōou.	ⲙⲉϩ ⲛ̀ⲱ̀ⲟⲩ.
Tener(e)prospherin nak (e)nnēete	Ⲧⲉⲛⲉⲣ̀ⲡⲣⲟⲥⲫⲉⲣⲓⲛ ⲛⲁⲕ ⲛ̀ⲛⲏⲉ̀ⲧⲉ
nouk (e)ndōron evolḥen nēete nouk	ⲛⲟⲩⲕ ⲛ̀ⲇⲱⲣⲟⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲧⲉ ⲛⲟⲩⲕ
kata hōv niven: nem ethve hōv	ⲕⲁⲧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲉⲑⲃⲉ ϩⲱⲃ
niven: nem ḥen hōv niven.	ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ.
Deacon: Ouōsht (e)m(e)Phnouti	Ⲟⲩⲱϣⲧ ⲙ̀Ⲫⲛⲟⲩϯ
ḥen ouhoti nem ou(e)stherter.	ϧⲉⲛ ⲟⲩϩⲟϯ ⲛⲉⲙ ⲟⲩⲥ̀ⲑⲉⲣⲧⲉⲣ.
Tenhōs erok ten(e)smou erok ten-	Ⲧⲉⲛϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲧⲉⲛⲥ̀ⲙⲟⲩ ⲉⲣⲟⲕ ⲧⲉⲛ-
shemshi (e)mmok tenouōsht (e)m-	ϣⲉⲙϣⲓ ⲙ̀ⲙⲟⲕ ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀-
mok.[4]	ⲙⲟⲕ.
Priest: Ouoh pai ōik men (e)n-	Ⲟⲩⲟϩ ⲡⲁⲓ ⲱⲓⲕ ⲙⲉⲛ ⲛ̀-
tefaif (e)nsōma efouab (e)ntaf.	ⲧⲉϥⲁⲓϥ ⲛ̀ⲥⲱⲙⲁ ⲉϥⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ.
Chorus:[5] Tinahti:Amēn.	Ϯⲛⲁϩϯ: ⲁⲙⲏⲛ.
Priest: Ouoh pai aphot de on	Ⲟⲩⲟϩ ⲡⲁⲓ ⲁ̀ⲫⲟⲧ ⲇⲉ ⲟⲛ
(e)n(e)snof eftaiēout: (e)nte	ⲛ̀ⲥ̀ⲛⲟϥ ⲉϥⲧⲁⲓⲏⲟⲩⲧ: ⲛ̀ⲧⲉ
tidiathēkē (e)mberi (e)ntaf.	Ϯⲇⲓⲁ̀ⲑⲏⲕⲏ ⲙ̀ⲃⲉⲣⲓ ⲛ̀ⲧⲁϥ.
Chorus: Ke palin tinahti: Amen.	Ⲕⲉ ⲡⲁⲗⲓⲛ Ϯⲛⲁϩϯ: Ⲁⲙⲏⲛ.
Priest: Ariten (e)nem(e)psha	Ⲁⲣⲓⲧⲉⲛ ⲛⲉⲙ̀ⲡ̀ϣⲁ
tēren pennēv: echi evolḥen nē-	ⲧⲏⲣⲉⲛ ⲡⲉⲛⲛⲏⲃ: ⲉ̀ϭⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ-
ethouab (e)ntak: eoutouvo (e)nte	ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ: ⲉ̀ⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ
nen(e)psykhē nem nensōma nem nen-	ⲛⲉⲛⲯⲩⲭⲏ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲛ
(e)Pneuma. Hina (e)ntenshōpi (e)n-	Ⲡⲛⲉⲩⲙⲁ. Ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ ⲛ̀-
ousōma (e)nouōt: nem ou(e)pneuma	ⲟⲩⲥⲱⲙⲁ ⲛ̀ⲟⲩⲱⲧ: ⲛⲉⲙ ⲟⲩⲡ̀ⲛⲉⲩⲙⲁ
(e)nouōt: (e)ntenjimi (e)noumeros	ⲛ̀ⲟⲩⲱⲧ: ⲛ̀ⲧⲉⲛϫⲓⲙⲓ ⲛ̀ⲟⲩⲙⲉⲣⲟⲥ

nem ou(e)klēros: nem nēethouab	ⲛⲉⲙ ⲟⲩⲕ̀ⲗⲏⲣⲟⲥ: ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ
tērou etavranak isjen (e)peneh.	ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲣⲁⲛⲁⲕ ⲓⲥϫⲉⲛ ⲡ̀ⲉ̀ⲛⲉϩ.
Ari(e)phmevi (e)Pchois (e)ntihi-	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀ϭⲟⲓⲥ ⲛ̀ϯϩⲓ-
rēnē (e)nte tekoui (e)mmavats	ⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ̀ ⲙ̀ⲙⲁⲩⲁⲧⲥ
ethouab (e)nkatholikē (e)naposto-	ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟ-
likē (e)nek(e)klēsia.	ⲗⲓⲕⲏ ⲛ̀ⲉⲕⲕ̀ⲗⲏⲥⲓⲁ̀.
<u>Deacon</u>:[6] Prosevexasthe yper tēs	Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ ⲧⲏⲥ
irēnēs tēs agias monēs katholi-	ⲓ̀ⲣⲏⲛⲏⲥ ⲧⲏⲥ ⲁ̀ⲅⲓⲁⲥ ⲙⲟⲛⲏⲥ ⲕⲁⲑⲟⲗⲓ-
kēs ke apostolikēs [orthodoxou][7]	ⲕⲏⲥ ⲕⲉ ⲁ̀ⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ [ⲟⲣⲑⲟⲇⲟⲝⲟⲩ]
tou theou ek(e)klēsias. Kyrie	ⲧⲟⲩ ⲑⲉⲟⲩ ⲉⲕⲕ̀ⲗⲏⲥⲓⲁⲥ. Ⲕⲩⲣⲓⲉ̀
eleēson.[8]	ⲉ̀ⲗⲉ̀ⲏⲥⲟⲛ.
<u>Priest</u>: Thai etak(e)gphos nak	Ⲑⲁⲓ ⲉ̀ⲧⲁⲕϫ̀ⲫⲟⲥ ⲛⲁⲕ
evolhiten pi(e)snof ettaiēout	ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓ̀ⲥⲛⲟϥ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ
(e)nte Pek(e)Christos.	ⲛ̀ⲧⲉ Ⲡⲉⲕⲭ̀ⲣⲓⲥⲧⲟⲥ.
Areh eros hen ouhirēnē: nem ni-	Ⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲥ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ: ⲛⲉⲙ ⲛⲓ-
episkopos tērou (e)northodoxos	ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ
ete (e)nḥēts.	ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧⲥ.
(e)Nshorp men ari(e)phmevi (e)P-	Ⲛ̀ϣⲟⲣⲡ ⲙⲉⲛ ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ-
chois (e)mpenmakarios (e)niōt	ϭⲟⲓⲥ ⲙ̀ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ
ettaiēout (e)narshiepiskopos	ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
penpatriarshēs papa abba Kyril-	ⲡⲉⲛⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲡⲁⲡⲁ ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗ-
los.	ⲗⲟⲥ.
<u>Deacon</u>:[9] (e)Prosev(e)xasthe	Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ
yper tou arshiereōs [ēmōn][10]papa	ⲩ̀ⲡⲉⲣ ⲧⲟⲩ ⲁⲣⲭⲓⲉ̀ⲣⲉⲱⲥ [ⲏⲙⲱⲛ] ⲡⲁⲡⲁ
abba Kyrillos[11] papa ke patri-	ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲡⲁ ⲕⲉ ⲡⲁⲧⲣⲓ-
arkou ke arshiepiskopou tēs me-	ⲁⲣⲭⲟⲩ ⲕⲉ ⲁⲣⲭⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲏⲥ ⲙⲉ-
galopoleōs alexand(e)rias ke	ⲅⲁⲗⲟⲡⲟⲗⲉⲱⲥ ⲁ̀ⲗⲉⲝⲁⲛⲇ̀ⲣⲓⲁⲥ ⲕⲉ
tōn orthodoxōn ēmōn episkopōn.	ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲏ̀ⲙⲱⲛ ⲉ̀ⲡⲓⲥⲕⲟⲡⲱⲛ.
Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉ̀ⲏⲥⲟⲛ.
<u>Priest</u>:[12] Nem nēetshōt evol ne-	Ⲛⲉⲙ ⲛⲏⲉⲧϣⲱⲧ ⲉ̀ⲃⲟⲗ ⲛⲉ-
maf (e)m(e)psaji (e)nte timeth-	ⲙⲁϥ ⲙ̀ⲡ̀ϣⲁϫⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲑ-
mēi ḥen ousōouten. [Arikhari-	ⲙⲏⲓ ϧⲉⲛ ⲟⲩⲥⲱⲟⲩⲧⲉⲛ. [Ⲁ̀ⲣⲓⲭⲁⲣⲓ-
zesthe (e)mmōou (e)ntek(e)klē-	ⲍⲉⲥⲑⲉ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉⲕⲕ̀ⲗⲏ-
sia ethouab:][13] evamoni (e)mpek-	ⲥⲓⲁ̀ ⲉ̀ⲑⲟⲩⲁⲃ:] ⲉⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲉⲕ-
ohi ḥen ouhirēnē.	ⲟ̀ϩⲓ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ.

Deacon: (e)Prosev(e)xasthe yper	Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ
tōn ēgoumenōn ke (e)presvyte-	ⲧⲱⲛ ⲏ̀ⲅⲟⲩⲙⲉⲛⲱⲛ ⲕⲉ ⲡ̀ⲣⲉⲥⲃⲩⲧⲉ-
rōn ke diakonōn ke ypodiakonōn	ⲣⲱⲛ ⲕⲉ ⲇⲓⲁ̀ⲕⲟⲛⲱⲛ ⲕⲉ ⲩ̀ⲡⲟⲇⲓⲁ̀ⲕⲟⲛⲱⲛ
enta tagmatōn tou Theou [tes][14] ek-	ⲉⲛⲧⲁ ⲧⲁⲅⲙⲁⲧⲱⲛ ⲧⲟⲩ Ⲑⲉⲟⲩ [ⲧⲏⲥ] ⲉⲕ-
(e)klēsias. Kyrie eleēson.	ⲕ̀ⲗⲏⲥⲓⲁⲥ. Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉ̀ⲏⲥⲟⲛ.
Priest: Nem refshemshi niven:	Ⲛⲉⲙ ⲣⲉϥϣⲉⲙϣⲓ ⲛⲓⲃⲉⲛ:
nem nē tērou et ḥen tiparthenia:	ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉⲧ ϧⲉⲛ ϯⲡⲁⲣⲑⲉⲛⲓⲁ̀:
nem outouvo (e)mpeklaos tērf (e)m-	ⲛⲉⲙ ⲟⲩⲧⲟⲩⲃⲟ ⲙ̀ⲡⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ ⲙ̀
pi(e)stos.	ⲡⲓⲥⲧⲟⲥ.
Ari(e)phmevi (e)Pchois (e)ntek	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀ϭⲟⲓⲥ ⲛ̀ⲧⲉⲕ-
nai nan tērou evsop.	ⲛⲁⲓ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ.
Chorus: Eleēson ēmas o Theos	Ⲉ̀ⲗⲉⲏ̀ⲥⲟⲛ ⲏ̀ⲙⲁⲥ ⲟ̀ Ⲑⲉⲟⲥ
o Patēr o pantokratōr.	ⲟ̀ Ⲡⲁⲧⲏⲣ ⲟ̀ ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ.
Priest: Ari(e)phmevi (e)Pchois	Ⲁ̀ⲣⲓⲫ̀ⲙⲉⲩⲓ̀ Ⲡ̀ϭⲟⲓⲥ
(e)n(e)tsōtēria (e)mpai topos	ⲛ̀ⲧ̀ⲥⲱⲧⲏⲣⲓⲁ̀ ⲙ̀ⲡⲁⲓ ⲧⲟⲡⲟⲥ
ethouab (e)ntak phai.	ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ⲫⲁⲓ.
Nem topos niven: nem monastērion	Ⲛⲉⲙ ⲧⲟⲡⲟⲥ ⲛⲓⲃⲉⲛ: ⲛⲉⲙ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ
niven (e)nte nenioti (e)northo-	ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲛ̀ⲟⲣⲑⲟ-
doxos.	ⲇⲟⲝⲟⲥ.
Deacon: (e)Prosev(e)xasthe yper	Ⲡⲣⲟⲥⲉⲩⲝⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ
tēs sōtērias tou kosmou ke tēs	ⲧⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲕⲉ ⲧⲏⲥ
[poleōs ēmōn][15] tautēs [ke tōn	[ⲡⲟⲗⲉⲱⲥ ⲏ̀ⲙⲱⲛ] ⲧⲁⲩⲧⲏⲥ [ⲕⲉ ⲧⲱⲛ
synelevseōn ēmōn][16]	ⲥⲩⲛⲉⲗⲉⲩⲥⲉⲱⲛ ⲏ̀ⲙⲱⲛ].
Priest: Nem nēetshop (e)nḥētou	Ⲛⲉⲙ ⲛⲏⲉⲧϣⲟⲡ ⲛ̀ϧⲏⲧⲟⲩ
ḥen pinahti (e)nte (e)Phnouti.	ϧⲉⲛ ⲡⲓⲛⲁϩϯ ⲛ̀ⲧⲉ Ⲫ̀ⲛⲟⲩϯ.
Arikataxioin (e)Pchois niaēr	Ⲁⲣⲓⲕⲁⲧⲁⲝⲓⲟⲓⲛ Ⲡ̀ϭⲟⲓⲥ ⲛⲓⲁⲏⲣ
(e)nte (e)tphe.[17]	ⲛ̀ⲧⲉ ⲧ̀ⲫⲉ.

//Cut 1 ends at this point.//

Translation:[18]

Priest: We make memorial of His holy passion, and of His resurrection from the dead, and of His ascension into the heavens, and of His sitting at Thy right hand, O Father. And of His second coming which shall be from heaven, terrible and full of glory. We offer unto Thee these Thy gifts of gifts, of all, for all, and in all.

Deacon: Worship God in fear and trembling. We praise Thee; we bless Thee; we serve Thee; we worship Thee...

Priest: And make this Bread Thy holy body.

Chorus: I believe. Amen.

Priest: And [make] this Cup the honored Blood of the New Testament.

Chorus: And again I believe. Amen.

Priest: Make us all worthy to take of Thy holy things for the sanctification of our souls and our bodies and our spirits, in order that we may be one body and one spirit, and may have part and lot with all the saints who have ever pleased Thee. Remember. O Lord, Thy One Only Holy Catholic and Apostolic Church.

Deacon: Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God. Lord, have mercy.

Priest: Which Thou hast purchased unto Thyself with the glorious Blood of Thy Christ. Keep her in peace and all the orthodox bishops who are in her. And first, remember, O Lord, our blessed father, the venerable archbishop, our Patriarch Papa Abba Cyril.

Deacon: Pray for our Pontiff, Papa Abba Cyril, Pope and Patriarch Archbishop of the great city Alexandria, and for our bishops. Lord, have mercy.

Priest: And them that with him rightly divide the word of truth [Grant them long unto Thy Holy Church], that they may feed Thy flock in peace.

Deacon: Pray for the archbishops and elders and deacons and subdeacons, even the seven orders in the Church of God. Lord,have mercy.

Priest: And all ministers and all Thy faithful people that are in virginity [chastity] and holiness. Lord, in Thy mercy, remember us all.

Chorus: Have mercy upon us, O God, O Father almighty.

Priest: O Lord, remember the safety of this, Thy holy place, and of all places and all the monasteries of our orthodox fathers.

Deacon: Pray for the safety of the world and [our cities] and our meetings together.

Priest: And they who dwell in them in the faith of God. O Lord, vouchsafe the breezes of heaven.

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[1]For the body of this text, see the Euchologion, pp.331-344.

[2]These bracketed words are a repeat of those ending Side A.

[3]Mikhail repeats these words.

[4]At this point, the text prescribed in the Eucholgion is omitted. For the next lines, see the Euchologion, p. 334.

[5]In this recording, those sections presecribed for chorus are sung by the person singing the part of the Deacon.

[6]For this text, see the Euchologion, pp. 41-42.

[7]The bracketed word is omitted from this recording.

[8]At this point, the text resumes in the Euchologion, p. 338.

[9]For this part of the text, see the Euchologion, pp. 42-43.

[10]The bracketed word is omitted in this recording.

[11]At this point, the reigning Patriarch is named.

[12]At this point, the text returns to Eucholgion, p. 340.

[13]The bracketed words are omitted in this recording.

[14]This bracketed word is omitted in the recording.

[15]These bracketed wrods are omitted in this recording.

[16]For this part of the text, see the Eucholgion, p. 43.

[17]For this phrase, see the Euchologion, p. 344.

[18]For the bulk of this translation, I have relied upon that of John Gillespie, op. cit., pp. 9-10.

This section of the recording begins in the midst of the Commemoration of the Last Supper. Sung by Mikhail and the Choir of Deacons, it directly follows the preceding Aspasmos Waṭus in this recording.[1]

Track 4

Transliteration:	**Transcription:**
Priest: Agios agios phai aritf	Ⲁ́ⲅⲓⲟⲥ ⲁ́ⲅⲓⲟⲥ ⲫⲁⲓ ⲁ́ⲣⲓⲧϥ
epaer(e)phmevi.	ⲉ́ⲡⲁⲉⲣⲫ̀ⲙⲉⲩⲓ́.
Chorus: Phai on pe ḥen oumeth-	Ⲫⲁⲓ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑ-
mēi: amēn.	ⲙⲏⲓ: ⲁ́ⲙⲏⲛ.
Priest: Sop gar niven etetenna-	Ⲥⲟⲡ ⲅⲁⲣ ⲛⲓⲃⲉⲛ ⲉ́ⲧⲉⲧⲉⲛⲛⲁ-
ouōm evolḥen pai ōik phai.	ⲟⲩⲱⲙ ⲉ́ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ ⲱⲓⲕ ⲫⲁⲓ.
Ouoh (e)ntetensō evolḥen pai	Ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱ ⲉ́ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ
aphot phai.	ⲁ́ⲫⲟⲧ ⲫⲁⲓ.
Eretenhiōish (e)mpamou: ereten-	Ⲉ́ⲣⲉⲧⲉⲛϩⲓⲱⲓϣ ⲙ̀ⲡⲁⲙⲟⲩ: ⲉ́ⲣⲉⲧⲉⲛ-
eromologin (e)nta anastasis: e-	ⲉⲣⲟ́ⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲁ ⲁ́ⲛⲁⲥⲧⲁⲥⲓⲥ: ⲉ́-
reteniri (e)mpamevi shati.	ⲣⲉⲧⲉⲛⲓ́ⲣⲓ ⲙ̀ⲡⲁⲙⲉⲩⲓ́ ϣⲁϯ.
Chorus: Amēn amēn amēn ton tha-	Ⲁ́ⲙⲏⲛ ⲁ́ⲙⲏⲛ ⲁ́ⲙⲏⲛ ⲧⲟⲛ ⲑⲁ-
naton sou Kyrie katangellomen:	ⲛⲁⲧⲟⲛ ⲥⲟⲩ Ⲕⲩⲣⲓⲉ́ ⲕⲁⲧⲁⲅⲅⲉⲗⲗⲟⲙⲉⲛ:
ke tēn agian sou anastasin ke	ⲕⲉ ⲧⲏⲛ ⲁ́ⲅⲓⲁⲛ ⲥⲟⲩ ⲁ́ⲛⲁⲥⲧⲁⲥⲓⲛ ⲕⲉ
analēpsin [sou is tous ouranous][2]	ⲁ́ⲛⲁⲗⲏⲯⲓⲛ [ⲥⲟⲩ ⲓⲥ ⲧⲟⲩⲥ ⲟⲩⲣⲁⲛⲟⲩⲥ]
omologoumen.	ⲟ́ⲙⲟⲗⲟⲅⲟⲩⲙⲉⲛ.
Se enoumen se evlogoumen si ev-	Ⲥⲉ ⲉ̀ⲛⲟⲩⲙⲉⲛ ⲥⲉ ⲉⲩⲗⲟⲅⲟⲩⲙⲉⲛ ⲥⲓ ⲉⲩ-
kharistomen Kyrie: ke deometha	ⲭⲁⲣⲓⲥⲧⲟⲙⲉⲛ Ⲕⲩⲣⲓⲉ: ⲕⲉ ⲇⲉⲟ́ⲙⲉⲑⲁ
sou o Theos ēmōn.	ⲥⲟⲩ ⲟ́ ⲑⲉⲟⲥ ⲏ́ⲙⲱⲛ.

//Break in the recording at this point//

Translation:[3]

Priest: Do this in remembrance of me.

Chorus: This is indeed true, amen.

Priest: For as often as ye eat of this Bread, and drink of this Cup, ye do evidence my death, ye do confess My resurrection, ye do make memory of Me until I come.

Chorus: Amen amen amen. We evidence Thy death, O lOrd. And we confess Thy holy resurrection and ascension to heaven. We praise Thee; we bless Thee; we give Thee thanks, O Lord, and entreat of Thee, O our God.

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[1]For this text, see the Euchologion, pp. 327, and 330-331.

[2]In this recording, the bracketed words have been added to the text as printed in the Euchologion.

[3]For much of this translation, I have relied upon that of John Gillespie, op. cit., p. 9.

CD #6

The Liturgy of Saint Basil:

Other Performances of Various Hymns

(1 of 2 CDs)

THE HYMN TENOUŌSHT [We Worship...][1] Track ①

This hymn as is sung as an introduction to the Liturgy. Designated Waṭus,[2] it is to be sung Wednesday through Saturday.

Transliteration:

Chorus:[3] Tenouōsht (e)m(e)Phiōt (e)nte pioupini: nem pefshēri (e)mmonogenēs nem (e)pneuma (e)m-paraklēton ti(e)trias (e)nomo-ousios.

Transcription:

Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀Ⲫⲓⲱⲧ
ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ: ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ
ⲙ̀ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛⲉⲙ ⲡ̀ⲛⲉⲩⲙⲁ ⲙ̀-
ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ ϯⲧ̀ⲣⲓⲁⲥ ⲛ̀ⲟⲙⲟ-
ⲟⲩⲥⲓⲟⲥ.

Translation:[4]

We worship the Father of Light, and His Only-begotten Son, and the Spirit, the paraclete [comforter]: the Consubstantial Trinity.

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[1]For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 13-14.

[2]For the meaning of this technical term, which refers to a kind of melody, see the INTRODUCTION TO COPTIC MUSIC at the beginning of this Guide.

[3]The parts designated for chorus are sung by Cantor Mikhail and one other person in this recording.

[4]This translation is based upon that of John Gillespie.

 CD 6

EXCERPTS FROM THE LITURGY OF SAINT BASIL Track (2)

The announcer speaks in Arabic: Tasjīl al-quddās al-Basīlī kamarjiʿilmī min Muʿallim Girgis al-Batanūnī wa musāʿiduhu al-Muʿallim Ṣādiq ʿAttallah [Recording of the Saint Basil Liturgy as a source by Cantor Girgis al-Batanūnī and his assistant Cantor Ṣādiq ʿAttallah].

TENOUŌSHT... [We Worship...][1]

This is one of the standard hymns sung as an introduction to the Liturgy. Usually sung by the chorus, in this recording it is sung by Cantor Ṣādiq.

Transliteration:
Tenouōsht (e)m(e)Phiōt (e)nte piouōini: nem pefshēri (e)mmo-nogenēs: nem pi(e)pneuma (e)m-paraklēton: Ti(e)trias (e)nomo-ousios.

Transcription:
Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀Ⲫⲓⲱⲧ ⲛ́ⲧⲉ ⲡⲓⲟⲩⲱ́ⲓⲛⲓ: ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ ⲙ́ⲙⲟ-ⲛⲟⲅⲉⲛⲏⲥ: ⲛⲉⲙ ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲙ̀-ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ: Ϯⲧ̀ⲣⲓⲁⲥ ⲛ̀ⲟⲙⲟ-ⲟⲩⲥⲓⲟⲥ.

Translation:[2]
We worship the Father of Light and His Only-begotten Son and the Spirit, the Paraclete: the Consubstantial Trinity.

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[1] For the text, see the Service of the Deacon, p. 31. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 13-14.

[2] For this translation, I have relied upon that of John Gillespie, op. cit., p. 1

VARIOUS HYMNS

TENOUŌSHT [We Worship...][1] Track ③

This is one of the standard hymns sung as an introduction to the Liturgy. In this recording, it is sung by Cantor Mikhail, and there is an accompaniment of small hand cymbals.

Transliteration:

Tenouōsht (e)m(e)Phiōt (e)nte
piouōini nem pefshēri (e)mmono-
genē....

Transcription:

Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀Ⲫⲓⲱⲧ ⲛ̀ⲧⲉ
ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ ⲙ̀ⲙⲟⲛⲟ-
ⲅⲉⲛⲏ...

//There is a break in the recording at this point.//

Translation:

We worship the Father of Light and His Only-begotten [Son]...

---

[1]For the complete text see the Service of the Deacon, p. 31. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 13-14.

SHERE MARIA TIOURŌ...[Hail Mary, the queen...][1] Track ③ 1:00

This is the beginning of another of the hymns sung as an introduction to the Liturgy. In this recording, it is sung by Cantor Mikhail, and there is an accompaniment of small hand cymbals.

Transliteration:

Shere Maria tiourō tivō (e)nalo-
li (e)naterḥellō: thēete (e)mpe-
ouōi erouōi eros: avjem pi(e)smah
(e)nte (e)pōnḥ (e)nḥēts.
(e)Pshēri (e)m(e)Phnouti ḥen ou-
methmēi: af(e)chi sar(e)x ḥen ti-
parthenos: asmisi (e)mmof afsōti
(e)mmon: afkha nennovi nan evol.

Transcription:

Ⲭⲉⲣⲉ Ⲙⲁⲣⲓⲁ́ ϯⲟⲩⲣⲱ ϯⲃⲱ ⲛ́ⲁⲗⲟ-
ⲗⲓ ⲛ̀ⲁⲧⲉⲣϧⲉⲗⲗⲱ: ⲑⲏⲉ́ⲧⲉ ⲙ̀ⲡⲉ-
ⲟⲩⲱⲓ́ ⲉ́ⲣⲟⲩⲱⲓ ⲉ́ⲣⲟⲥ: ⲁⲩϫⲉⲙ ⲡⲓ́ⲥⲙⲁϩ
ⲛ̀ⲧⲉ ⲡ̀ⲱⲛϧ ⲛ̀ϧⲏⲧⲥ.
Ⲡϣⲏⲣⲓ ⲙ̀Ⲫⲛⲟⲩϯ ϧⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ: ⲁϥϭⲓ ⲥⲁⲣⲝ ϧⲉⲛ ϯ-
ⲡⲁⲣⲑⲉⲛⲟⲥ: ⲁⲥⲙⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲁϥⲥⲱϯ
ⲙ̀ⲙⲟⲛ: ⲁϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ́ⲃⲟⲗ.

Translation:[2]

Hail Mary, the Queen, the ageless vine which no husbandman hath cultivated, in whom was found the Fruit of Life, the Son of God in truth. He took flesh in the virgin; she bore Him, [and] He hath redeemed us. He forgave us our sins.

---

[1]For the complete text, see the Service of the Deacon, p. 32. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 15-18.

[2]For most of this translation I have relied upon that of John Gillespie, op. cit., p. 1.

At this point in the recording there is an extended melismatic "A"......., sung by Cantor Mikhail. It may be either an "Amen" or an "Alleluia."

//At this point there is a break in thr recording.//

THE HYMN SHERE MARIA TIOURŌ... Track ④

[Hail Mary, the Queen...][1]

This hymn is another of the standard hymns sung as an introduction to the Liturgy. It generally follows the preceding Tenouōsht [We worship...].

Transliteration:

Chorus:[2] Shere Maria tiourō ti-
vō (e)naloli (e)naterḥellō: thē-
ete (e)mpeouōi erouōi eros: av(e)-
jem pi(e)smah (e)nte (e)pōnḥ (e)n-
ḥēts.

(e)Pshēri (e)m(e)Phnouti ḥen ou-
methmēi: af(e)chi sar(e)x (e)ḥen
tiparthenos: asmisi (e)mmof: af-
sōti (e)mmon: afkha nennovi nan
evol:

Arejem ou(e)hmot: ō taishelet
han mēsh avsaji epe taio: je api-
logos (e)nte (e)Phiōt:I af(e)chi
sar(e)x evol (e)nhēti:

Nim (e)n(e)shimi ethijen pikahi
asermav (e)m(e)Phnouti evēl ero:
je (e)ntho ou(e)shimi (e)nrem-
(e)nkahi: [je] aréermav (e)mpi-
refsōnt:

Oumēsh (e)n(e)shimi chi taio ou-
avshash ni etimetouro: alla (e)m-
pou(e)shphoh epe taio thēethne-
sōs ḥen nihiomi:

(e)Ntho gar pe pipyrgos et(e)-
chosi etavjem pianamēi (e)nhētf
ete phai pe Emmanouēl etafi af-
shōpi ḥen teneji:

Transcription:

Χερε Μαριά ϯουρω ϯ-
βω ǹάλολι ǹάτερϩελλω: θη-
ετε ḿπεουωι ερουωι έρος: αυ-
ϫεμ πίσμαϩ ǹτε π̀ωνϩ ǹ-
ϩητς.

Πϣηρι ḿΦνουϯ ϧεν ου-
μεθμηι: αυϭι σαρξ ϧεν
ϯπαρθενος: αςμιςι ḿμοϥ: αϥ-
σωϯ ḿμον: αϥχα ΝΕΝΝΟΒΙ ΝΑΝ
έβολ:

Άρεϫεμ ουϩμοτ: ώ ταιϣελετ
ϩανμηϣ αυσαϫι έπε ταιό: ϫεάπι-
λογος ǹτε Φιωτ: Ί αυϭι
σαρξ έβολ ǹϩηϯ:

Νιμ ǹςϩιμι ετϩιϫεν πικαϩι
ασερμαυ ḿΦνουϯ έβηλ έρο:
ϫε ǹθο ουςϩιμι ǹρεμ-
ǹκαϩι: [ϫε] αρέερμαυ ḿπι-
ρεϥσωντ:

Ουμηϣ ǹςϩιμι ϭι ταιό ου-
αυϣαϣ νι έϯμετουρο: άλλα ḿ-
πουϣφοϩ έπε ταιό θηέθνε-
σως ϧεν νιϩιόμι:

Ǹθο γαρ πε πιπυργος ετ-
ϭοςι εταυϫεμ πιάναμηί ǹϩητϥ
έτε φαι πε Εμμανουηλ έτ αυί
ϣωπι ϧεν τενεϫι:

Marentaio (e)n(e)tparthenia (e)n- tishelet (e)natkakia: tikatharos (e)mpanagia titheotokos Maria: Arechisi ehote (e)t(e)phe te: taiēout ehote (e)pkahi nem sōnt (e)niven ete (e)nḥētf: je areer- mav (e)mpirefsōnt: (e)Ntho gar alēthōs pima(e)nshe- let (e)nkatharos (e)nte Pi(e)Chri- stos pinymphios kata ni(e)smē (e)mprophētikon: Ari(e)presvevin e(e)ḥrēi egōn ō tenchois (e)nnēv tēren titheoto- kos Maria (e)thmav (e)nIēsous Pi(e)Christos (e)ntefkha nennovi nan evol.	Μαρενταιό ǹϯπαρθενιά ǹ- ϯϣελετ ǹατκακιά: ϯκαθαροc ǹπαναγιά ϯθεότοκος Μαριά: Αρεσιcι έϩοτε ϯφε τε: ταιηουτ έϩοτε ǹπκαϩι νεμ cωντ νιβεν έτε ǹϧητq: ϫε αρέερ- μαυ ǹπιρεqcωντ: Ǹθο γαρ αληθωc πιμαǹϣε- λετ ǹκαθαροc ǹτε Πιχρι- cτοc πινυμφιοc κατα νιcμη ǹπροφητικον: Άριπρεcβευιν ὲϧρηι έϫων ω τενσοιc ǹνηβ τηρεν ϯθεότο- κοc Μαριά θμαυ ǹΙηcουc Πιχριcτοc ǹτεqχα νεννοβι ναν έβολ.

//At this point there is a long break in the recording.//

Translation:[4]

Chorus: Hail Mary, the Queen, the ageless vine which no husbandman hath cultivated, in which was found the Fruit of Life, the Son of God, in truth. He took flesh in the Virgin. She bore HIm. He hath redemmed us. He forgave us our sins.

Thou hast found grace, O Bride. Many have declared thine honor, for the Word of the Father came [and] He took flesh from thee.

What woman upon the earth hath become Mother of God, save thee? For thou, an earthly woman, didst become Mother of the Creator.

Many women have received honor; they have attained to the kingdom, but they have not been able to attain to thine honor. Thou art fair among women, for thou art the lofty tower in which was found the precious stone which is Emmanuel, Who came and dwelt in thy womb.

Let us honor thy virginity, innocent Bride, the pure, all-holy God-bearer, Mary. Thou art exalted more than the heavens, more honored than the earth and every creature in it, for thou didst become the Mother of the Creator.

For thou art, in truth, the pure bride-chamber of Christ the Bridegroom, [as foretold by] the prophetic voices.
Intercede for us, O our Lady, Mistress of us all, the God-bearer Mary, Mother of Jesus Christ, that He may forgive us our sins.

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[1]For this text, see the Service of the Deacon, pp. 22-24. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 15-17.
[2]This chorus part is sung by Cantor Mikhail.
[3]Though in the text, this bracketed work is omitted in this recording.
[4]For most of this translation, I have relied upon that of John Gillespie, op. cit., p. 1.

SHERE MARIA TIOURŌ... [Hail Mary, the Queen...][1] Track (5)

This is another of the standard hymns that is sung as an introduction to the Liturgy, and it follows the preceding Tenouōsht... [We worship...]. Usually sung by the chorus, in this recording it is sung by Cantor Ṣādiq with Cantor Mikhail joining in here and there.

Transliteration:

Shere Maria tiourō tivō (e)naloli (e)naterḥellō: (e)ntheete (e)mpeouōi erouōi eros: avjem pi(e)smah (e)nte (e)pōnḥ (e)nḥēts:
(e)Pshēri (e)m(e)phnouti ḥen oumethmēi: af(e)chi sar(e)x ḥen tiparthenos: asmisi (e)mmof: afsōti (e)mmon: afkha nennovi nan evol:
Arejem ou(e)hmot ō taishelet hanmēsh avsaji epetaio: je apilogos (e)nte (e)phiōt: af(e)chi sar(e)x evol (e)nhēti:
Nim (e)n(e)shimi ethijen pikahi asermav (e)m(e)phnouti evēl ero: je (e)ntho ou(e)shimi (e)nrem(e)nkahi arermav (e)mpirefsōnt:
Oumēsh (e)n(e)shimi chitaio avshashni etimetourō: alla (e)mpou(e)shphoh epe taio thēethnesōs ḥen nihiomi:
(e)Ntho gar pe pipyrgos etchosi etavjem pianamēi (e)nhētf ete phai pe:
Emmanouēl etafi afshōpi ḥen teneji.
Marentaio (e)n(e)t(e)parthenia

Transcription:

Χερε Μαριά τουρω ϯβω ἀναλο-
λι ἀνατερϩελλω: ἀνθηέτε ἀμ-
πεουωί έρουωί έρος: αυϫεμ πι-
ἐσμαϩ ἀντε ἀπωνϩ ἀϩητς:
Ἀπϣηρι ἀμφνουϯ ϧεν ου-
μεθμηι: αϥϭι σαρξ ϧεν ϯ-
παρθενος: ασμισι ἀμμοϥ: αϥσωϯ
ἀμμον: αϥχα νεννοβι ναν έβολ:
Ἀρεϫεμ ουϩμοτ ώ ταιϣελετ ϩαν-
μηϣ αυσαϫι έπεταιό: ϫε απιλογος
ἀντε ἀφιωτ: αϥϭι σαρξ
έβολ ἀϩηϯ:
Νιμ ἀνσϩιμι ετϩιϫεν πικαϩι
ασερμαυ ἀμφνουϯ έβηλ έρο:
ϫε ἀνθο ουσϩιμι ἀνρεμ-
ἀνκαϩι αρερμαυ ἀμπιρεϥσωντ:
Ουμηϣ ἀνσϩιμι ϭιταιό αυ-
ϣαϣνι έϯμετουρω: αλλα ἀμ-
πουϣφος έπεταιό θηεθνε-
σως ϧεν νιϩιόμι:
Ἀνθο γαρ πε πιπυργος ετϭοσι
έταυϫεμ πιάναμηι ἀϩητϥ έτε
φαι πε.
Εμμανουηλ εταυί αϥϣωπι ϧεν τε-
νεϫι.
Μαρενταιό ἀνϯπαρθενιά

(e)ntishelet (e)natkakia tikatha-
ros (e)mpanagia titheotokos Maria:
Arechisi ehote (e)tphe tetaiēout
ehote (e)pkahi nem sōnt niven
ete (e)nhētf: je areermav (e)m-
pirefsōnt.
(e)Ntho gar alēthōs pima (e)n-
shelet (e)nkatharos (e)nte pi-
(e)Christos pinymphios kata ni-
(e)smē (e)mprophētikon.

ⲛ̀ϯϣⲉⲗⲉⲧ ⲛ̀ⲁⲧⲕⲁⲕⲓⲁ ϯⲕⲁⲑⲁ-
ⲣⲟⲥ ⲙ̀ⲡⲁⲛⲁⲅⲓⲁ ϯⲑⲉⲟⲧⲟⲕⲟⲥ Ⲙⲁⲣⲓⲁ:
Ⲁⲣⲉϭⲓⲥⲓ ⲉ̀ϩⲟⲧⲉ ⲧ̀ⲫⲉ ⲧⲉⲧⲁⲓⲏⲟⲩⲧ
ⲉ̀ϩⲟⲧⲉ ⲡ̀ⲕⲁϩⲓ ⲛⲉⲙ ⲥⲱⲛⲧ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧϥ: ϫⲉ ⲁ̀ⲣⲉⲉⲣⲙⲁⲩ ⲙ̀-
ⲡⲓⲣⲉϥⲥⲱⲛⲧ.
Ⲛⲑⲟ ⲅⲁⲣ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲓⲙⲁ ⲛ̀-
ϣⲉⲗⲉⲧ ⲛⲕⲁⲑⲁⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲓ-
Ⲭⲣⲓⲥⲧⲟⲥ ⲡⲓⲛⲩⲙⲫⲓⲟⲥ ⲕⲁⲧⲁ ⲛⲓ-
ⲥ̀ⲙⲏ ⲙ̀ⲡⲣⲟⲫⲏⲧⲓⲕⲟⲛ.

Translation:[2]

Hail Mary, the Queen, the ageless vine which no husbandman hath cultivated, in which was found the Fruit of Life, the Son of God in truth. He took flesh in the Virgin. She bore Him. He hath redeemed us. He forgave us our sins.
Thou hast found grace, O Bride. Many have declared thine honor, for the Word of the Father came [and] took flesh from thee.
What woman upon the earth hath become Mother of God, save thee?
For thou, an earthly woman, didst become Mother of the Creator.
Many women have received honor; they have attained to the kingdom, but they have not been able to attain to thine honor. Thou art fair among women, for thou art the lofty tower in which was found the precious stone, which is Emmanuel, Who came and dwelt in thy womb.
Let us honor thy virginity, innocent Bride, the pure, all-holy God-bearer, Mary.
Thou art exalted more than the heavens. Thou art more honored than the earth and every creature in it, for thou didst become Mother of the Creator.
For thou art in truth the pure bride-chamber of Christ the Bridegroom, according to the prophetic voices.

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[1]For the complete text see the Service of the Deacon, pp. 32-34. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 15-18.

Track 6

SŌTHIS [REDEEMED]
AND THE HYMN TAI SHOURĒ [THIS IS THE CENSER...][1]

The Sōthis is an extended melismatic melody that directly follows the Prayer of Thanksgiving. Then, in this recording, there follows the hymn Tai shourē, which is a theotokia used for holidays. It is sung to a laḥn al-ʿadhrāʾ [melody of the Virgin].

Transliteration:

Chorus: Sōthis amēn ke tō (e)p-
neumati sou.
Tai shourē (e)nnouv (e)nkatharos
etfai ḥa piarōmata et ḥen nen-
jig (e)nAaron piouēv eftale ou-
(e)sthoinoufi e(e)pshōi ejen pi-
ma(e)nershōoushi.

Transcription:

Ⲥⲱⲑⲓⲥ ἀⲙⲏⲛ ⲕⲉ ⲧⲱ ⲡ̀-
ⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.
Ⲧⲁⲓ ϣⲟⲩⲣⲏ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ
ⲉⲧϥⲁⲓ ϧⲁ ⲡⲓⲁ̀ⲣⲱⲙⲁⲧⲁ ⲉⲧ ϧⲉⲛ ⲛⲉⲛ-
ϫⲓϫ ⲛ̀Ⲁ̀ⲁⲣⲱⲛ ⲡⲓⲟⲩⲏⲃ ⲉϥⲧⲁⲗⲉ ⲟⲩ-
ⲉ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉ̀ⲡ̀ϣⲱⲓ ⲉ̀ϫⲉⲛ ⲡⲓ-
ⲙⲁ ⲛ̀ⲉⲣϣⲱⲟⲩϣⲓ.

Translation:[2]

Chorus: Redeemed in truth and with thy spirit.
This is the censer of pure gold holding sweet spices in the hands of Aaron the priest [and] offering up incense upon the altar.

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[1]For the complete text, see the Service of the Deacon, pp. 48-50. For the text of the Tai shourē only, see the Euchologion, p. 232.. For a musical transcription of the Sōthis and Tai shourē, see Newlandsmith, op. cit., vol. 1, pp. 33-37.

[2]For the translation of the theotokia, I have relied upon that of John Gillespie, op. cit., p. 3.

THE HYMN TAISHOURĒ [This is the censer...][1] Track (7)

In the Liturgy this hymn follows the Sōthis [Save us], which itself follows the Prayer of Thanksgiving.

Transliteration:	**Transcription:**
Choir:[2] Taishourē (e)nnouv (e)n- katharos etfai ḥa piarōmata et ḥen nenjij (e)nAarōn piouēv ef- tale ou(e)sthoi...	Ταιϣουρη ǹνουβ ǹ- καθαρος ετϥαι ϧα πιάρωματα ετ ϧεν νενϫιϫ ǹἈάρων πιουηβ εϥ- ταλε ουċθοι...

//At this point the record cuts off, and Side A comes to an end.//

Side B, cut 1 = Moftah 05

This cut continues the hymn that ends Side A, with a repetition of the last word of Side A.

(e)sthoinoufi e(e)pshōi ejen pi- ma(e)nershōoushi.	ċθοινουϥι έπϣωι έϫεν πι- μανέρϣωουϣι.

Translation:[3]

Choir: This is the censer of pure gold holding sweet spices, in the hands of Aaron the priest, offering up incense upon the altar.

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[1]For the text, see the Euchologion, p. 232.

[2]Although designated for the Choir, Cantor Ṣādiq sings this hymn solo in this recording.

[3]For this translation, I have relied upon that of John Gillespie, op. cit., p. 3

PI(E)HMOT GAR. . . [FOR THE GRACE. . .][1] Track (8)

In the Liturgy, this hymn follows the lection from the Pauline Epistle when the Patriarch is present.

Transliteration:

Pi(e)hmot gar (e)mPenchois Iē-
sous Pi(e)Christos efeshōpi nem
pekagion (e)pneuma pachois (e)n-
iōt ettaiēout (e)narshēerevs pa-
pa Abba [Kyrillos].[2]
Mare pi(e)klēros nem pilaos tērf
ougai ḥen (e)Pchois: je amēn
eseshōpi.

Transcription:

Ⲡⲓϩ̀ⲙⲟⲧ ⲅⲁⲣ ⲙ̀Ⲡⲉⲛϭⲟⲓⲥ Ⲓⲏ-
ⲥⲟⲩⲥ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲉϥⲉ̀ϣⲱⲡⲓ ⲛⲉⲙ
ⲡⲉⲕⲁ̀ⲅⲓⲟⲛ ⲡ̀ⲛⲉⲩⲙⲁ ⲡⲁϭⲟⲓⲥ ⲛ̀-
ⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲁⲣⲭⲏⲉ̀ⲣⲉⲩⲥ ⲡⲁ-
ⲡⲁ Ⲁⲃⲃⲁ Ⲕⲩⲣⲓⲗⲗⲟⲥ.
Ⲙⲁⲣⲉ ⲡⲓⲕ̀ⲗⲏⲣⲟⲥ ⲛⲉⲙ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ
ⲟⲩϫⲁⲓ ϧⲉⲛ Ⲡ̀ϭⲟⲓⲥ: ϫⲉ ⲁ̀ⲙⲏⲛ
ⲉⲥⲉ̀ϣⲱⲡⲓ.

Translation:[3]

For may the grace of our Lord Jesus Christ be with thy holy spirit my lord, the honored father and archpriest Pope Abba Cyril. May the clergy and all the people gain salvation through our Lord.

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[1]For this text, see the Euchologion pp. 236 & 237, or the Service of the Deacon, pp. 55 & 56. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p. 43.

[2]At this point, the currently reigning Patriarch is named.

[3]For part of this translation, I have relied upon that of JOhn Gillepie, op. cit., p. 3.

SHERE NE MARIA (HAIL MARY...)[1] Track 9

In the Litrugy, this theotokia (hymn to the Virgin Mary) follows the reading of the Catholic Epistle. It is sung on ordinary days throughout the year and also on Feast-days for the Virgin.

Transliteration:	**Transcription:**
Shere ne Maria: ti(e)chrompi eth-	Χερε νε Μαριά: ϯόρομπι εθ-
nesōs: thēetasmisi nan (e)m(e)Ph-	νεϲωϲ: θηέταϲμιϲι ναν ὰΦ-
nouti pilogos.	νουϯ πιλογοϲ.
(e)K(e)smarōout alēthōs: nem pek-	Κέϲμαρωουτ ἀληθωϲ: νεμ πεκ-
iōt (e)nagathos: nem pi(e)pneuma	ιωτ ǹάγαθοϲ: νεμ πι π̀νευμα
ethouab: je aki aksōti (e)mmon.	έθουαβ: ϫε ακί ακϲωϯ ὰμμον.
Nai nan.	Ναι ναν.

Translation:[2]

Hail to thee, Mary, the beautiful dove, who bore for us God the Word. Blessed art Thou in truth with Thy good Father and the Holy Spirit, for Thou hast come, Thou hast saved us. Mercy upon us ["Blessed art Thou...," etc. refers to Christ].

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[1]For this text, see the <u>Service of the Deacon</u>, pp. 58-59. For the text and a musical transcription, see Newlandsmith, <u>op. cit.</u> vol. 1, pp. 47-49.

[3]For part of this translation, I have relied upon that of John Gillespie, <u>op. cit</u>., p. 3.

 CD 6

SHERE NE MARIA TI(E)CHROMPI...
[Hail to thee Mary, the dove...][1] Track (10)

This Theotokia [Hymn to the Virgin Mary] is regularly sung during the Liturgy after the lection of the Catholic epistle. It is also sung on Feast-days for the Virgin. In this recording, Cantor Mikhail sings although it is designated for the Choir of Deacons.

Transliteration:	**Transcription:**
Shere ne Maria: ti(e)chrompi	Ⲭⲉⲣⲉ ⲛⲉ Ⲙⲁⲣⲓⲁ́: ϯϭ́ⲣⲟⲙⲡⲓ
ethnesōs: Thēetasmisi nan (e)m-	ⲉⲑⲛⲉⲥⲱⲥ: Ⲑⲏⲉ́ⲧⲁⲥⲙⲓⲥⲓ ⲛⲁⲛ ⲙ̀-
(e)Phnouti pilogos.	́Ⲫⲛⲟⲩϯ ⲡⲓⲗⲟⲅⲟⲥ.
(e)K(e)smarōout alēthōs: nem pek-	́Ⲕ́ⲥⲙⲁⲣⲱⲟⲩⲧ ⲁ́ⲗⲏⲑⲱⲥ: ⲛⲉⲙ ⲡⲉⲕ-
iōt (e)nagathos: nem pi(e)pneuma	ⲓⲱⲧ ⲛ̀ⲁ́ⲅⲁⲑⲟⲥ: ⲛⲉⲙ ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ
ethouab:	ⲉ́ⲑⲟⲩⲁⲃ:
Je aki aksōti (e)mmon. Nai nan.	Ϫⲉ ⲁⲕⲓ́ ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ. Ⲛⲁⲓ ⲛⲁⲛ.

//At this point there is a break in the recording, and Side B ends.//

Translation:[2]
Hail to thee, Mary, the beautiful dove, who bore for us God the Word.
Truly blessed art Thou,[3] with Thy good Father and the Holy Ghost, for Thou hast come, Thou hast saved us. Have mercy upon us.

---

[1]For the text see the Euchologion pp. 47 and 249; and the Service of the Deacon, pp. 58-59. For the text and a musical transcription see Newlandsmith, op. cit., vol. 1, pp. 47-49.
[2]Much of this translation is based upon that of John Gillespie, op. cit., p. 3.
[3]In this sentence, "Thou" refers to Jesus Christ, not Mary.

SHERE NE MARIA TI(E)CHROMPI
[Hail to thee, Mary, the dove...][1] Track 11

This is the first line of a hymn sung to the Virgin Mary just after the Lection from the Catholic Epistle during the Liturgy. In this recording, it is sung by Cantor Mikhail with an accompaniment of small hand cymbals.

Transliteration:	**Transcription:**
Shere ne Maria: ti(e)chrompi eth- nesōs:...	Χερε νε Μαριά: ϯσ́ρομπι εθ- νεсωс:

//At this point there is a break in the recording.//

Translation:[2]
Hail to thee, Mary, the beautiful dove...

---

[1]For the complete text, see the Service of the Deacon, p. 58. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 47-49.
[2]For this translation, I have relied upon that of John Gillespie, op. cit., p. 3.

PIMAIROMI... [Thou Lover-of-Mankind...][1] Track 12

This hymn is sung during Lent in place of the regular communion hymn Piōik [The bread...]. It is also sung for the dead. In this recording it is sung by Cantor Mikhail with an accompaniment of small hand cymbals.

Transliteration:	**Transcription:**
Pimairōmi (e)nagathos Pachois Iēsous titiho erok (e)mperhit sajachē (e)mmok nem niva (e)mpi- (e)nrefernovi.	Πιμαιρωμι ǹἀγαθοс Παсοιс Ιнсоус ϯϯ ϩο ἐροκ ǹπερϩιτ сαϫαсн ǹμοκ νεμ νιβα ǹπι- ǹρεϥερνοβι.

//At this point there is a break in the recording.//

Translation:

O [Thou] good Lover-of-mankind, My Lord Jesus, I beseech Thee not to abandon me at Thy left hand with the [dark] lords of the sinner.

---

[1]For the complete text see the Service of the Deacon, pp. 239-240. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 5, pp. 15-16.

JE EF(E)SMARŌOUT... [For blessed...][1] Track (13)

This extended version of the hymn is sung during Lent in place of the usual version sung in the Liturgy after the Gospel lection. In this recording it is sung by Cantor Mikhail.

Transliteration:

Je ef(e)smarōout (e)nje (e)Phiōt
nem (e)Pshēri nem Pi(e)pneuma
ethouab: ti(e)Trias etjēk evol
tenouōsht (e)mmos: tentiōou nas.

Transcription:

Ϫⲉ ⲉϥ̀ⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̀ϫⲉ Ⲫ̀ⲓⲱⲧ
ⲛⲉⲙ Ⲡ̀ϣⲏⲣⲓ ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ
ⲉ̀ⲑⲟⲩⲁⲃ: Ϯ Ⲧ̀ⲣⲓⲁⲥ ⲉⲧϫⲏⲕ ⲉ̀ⲃⲟⲗ
ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲥ: ⲧⲉⲛϯⲱ̀ⲟⲩ ⲛⲁⲥ.

//At this point there is a break in the recording.//

Translation:[2]

For blessed is the Father and the Son and the Holy Spirit, the Perfect Trinity whom we worship [and whom] we glorify.

---

[1]For this text, see the Service of the Deacon, p. 236. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 5, pp. 16-17.

[2]For much of this translation I have relied upon that of John Gillespie, op. cit., p. 5.

APEKRAN [Thy name...][1] Track (14)

This hymn is sung during the Liturgy after the lection from Acts. According to Newlandsmith [op. cit., vol. 9, p. 25], this version is sung during the "Hymn of the Saints." In this recording, it is sung twice: first by Cantor Mikhail, then, after a break, by Cantor Naṣṣir Naṣṣif. It gives us a remarkable example of how two highly trained and highly skilled cantors may sing the same very melismatic melody. Mikhail announces: Apekran.

Transliteration:

Apekran ernishti ḥen (e)tkhōra
(e)nkhēmi Ō pimakarios piagios
ettaiēout ḥen niagios tērou pen-
iōt ethouab pen iōt ethouab pen-
iōt ethouab (e)ndikeos Abba An-
tōnios piarshēgos (e)nte nimona-
khos pimenrit (e)nte pi(e)Chris-
tos: Shere pek(e)mhav ethmeh
(e)nkharisma: Shere peksōma e-
thouab phēet afvevi nan evol
(e)nḥētf (e)nje outalcho (e)n-
shōni niven: matiho epi(e)Chris-
tos Emmanouēl hina (e)ntefkha
nennovi nan evol.[2]
Anok pihēki pekvōk Michaēl pi-
elashistos: Alēthōs gar ḥen ou-
methmēi peniōt ethouab (e)ndi-
keos Abba Antōnios piarshēgos
(e)nte pimonakhos pimenrit (e)n-
te pi(e)Christos.

//Break in the rendition//

[3]Piagapētos yiou ke patros ke
(e)Christou monogenos yiou ky-

Transcription:

Απεκραν ερνιϣϯ ϧεν ϯχωρα
ǹχημι ω πιμακαριος πιαγιος
ετταιηουτ ϧεν νιαγιος τηρου πεν-
ιωτ ἐθουαβ πεν ιωτ ἐθουαβ πεν-
ιωτ ǹδικεος Αββα Αν-
τωνιος πιαρχηγος ǹτε νιμονα-
χος πιμενριτ ǹτε πιⲭρις-
τος: Χερε πεκм̀ϩαυ εθμεϩ
ǹχαρισμα: Χερε πεκσωμα ἐ-
θουαβ φηετ αυβεβι ναν ἐβολ
ǹϧητϥ ǹϫε ουταλϭο ǹ-
ϣωνι νιβεν: ματϩο ἐπιⲭρις-
τος Εμμανουηλ ϩινα ǹτεϥχα
πεννοβι ναν ἐβολ.
Ανοκ πιϩηκι πεκβωκ Μιχαηλ πι-
ελαχιστος: Αληθως γαρ ϧεν ου-
μεθμηι πενιωτ ἐθουαβ ǹδι-
κεος Αββα Αντωνιος πιαρχηγος
ǹτε πιμοναχος πιμενριτ ǹ-
τε πιⲭριστος.

Πιαγαπητος ὑιου κε πατρος κε
Χριστου μονογενος ὑιου κυ-

riou de ke theou ke sōtēros ēmōn
Iēsou Ch(e)ristou ke oikonomia
ke dōrea tou agiou (e)pneumatos
aiï meta tou agiotatou ke maka-
riotatou patros ēmōn papa Abba
Iōsēph[4] papa ke patriarkhou tēs
megalou [meanis][5] poleōs Alek(e)
san(e)drias nem (e)tkhōra tērs
(e)nkhēmi nem (e)tpolis (e)m-
pennouti Ierousalēm nem ti e th-
iou (e)mvaki (e)mpiamenti nem ti-
Lyvia nem Nyvia nem niEthavsh
nem Aph(e)rikia; ke tou agiou ke
makariou [Abba Senouthiou ke
patros ēmōn Abba Beniamin][6]
mare pi(e)klēros nem pilaos tērf
(e)ougai ẖen (e)pchois: je Amēn
eseshōpi.

ριου δε κε Θεου κε cωτηρος ημων
Ιηcου Χριcτου κε οικονομιά
κε δωρεά του άγιου ⲡ̀νευματος
αιί μετα του άγιοτατου κε μακα-
ριοτατου πατρος ημων παπα Αββα
Ιωcηφ παπα κε πατριαρχου της
μεγαλου πολεως Αλε-
ξανδριας νεμ ⲧ̀χωρα τηρc
ⲛ̀χημι νεμ ⲧ̀πολις ⲙ̀-
πεννουϯ Ιερουcαλημ νεμ ϯεθ-
ίου ⲙ̀βακι ⲙ̀πιάμενϯ νεμ ϯ-
λυβιά νεμ Νυβιά νεμ νιΕθαυϣ
νεμ Αφρικιά: κε του άγιου κε
μακαριου Αββα Cενουθιου κε
πατρος ημων Αββα Βενιάμιν
μαρε πικληρος νεμ πιλαος τηρϥ
ουϫαι ϧεν πϭοις: ϫε Αμην
εcέϣωπι.

//Break in the rendition//
Side A, cont. = Moftah 12b
Cantor Naṣṣir Naṣṣif repeats this same song.

Translation:[7]

Thy name is magnified in the land of Egypt, O blessed, holy, honored among all the saints, our holy father, our holy father, our holy father, righteous Abba Anthony, leader of the monks, beloved of Christ. Hail to thy tomb filled with grace. Hail to thy holy body from which there flows for us the healing of every sickness. Beseech Christ, Emmanuel, for the remission of our sins. I am the least, thy servant Michael. For truly and in truth, [thou art] our holy and righteous father, Abba Anthony, the leader of the monks, the beloved of Christ. //Break// Beloved of [the] son and of [the] Father, and of Christ, the Only-begotten Son, Lord and [Son] of God, our Savior, Jesus Christ. [May] the community and gifts of the holy spirit ever be with our most holy and most blessed father, Papa Abba Joseph,

Pope and Patriarch of the great city of Alexandria and of all the land of Egypt and the city of our God, Jerusalem and the towns of the West and of Lybia and Nubia and Ethiopia; and [may] our holy and blessed Abba Shenouda, and our father, Abba Benjamin, the clergy, and all the people have salvation in the Lord. Amen, So be it.

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[1]For a musical transcription and the first part of this text, see Newlandsmith, op. cit., vol. 9, pp. 27-34.

[2]At this point, Naṣṣir Naṣṣif's rendition differs from Mikhail as follows:

Alēthōs gar ḥen ou methmēi afkim pe é(e)ḥrēi pahēt (e)nje peker-(e)phmevi (e)mpekmakarios ō pi-agios Abba Antōnios.	Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲁϥⲕⲓⲙ ⲡⲉ ⲉ̀ϧⲣⲏⲓ ⲡⲁϩⲏⲧ ⲛ̀ϫⲉ ⲡⲉⲕⲉⲣ-ⲫ̀ⲙⲉⲩⲓ̀ ⲙ̀ⲡⲉⲕⲙⲁⲕⲁⲣⲓⲟⲥ ⲱ ⲡⲓ-ⲁ̀ⲅⲓⲟⲥ Ⲁⲃⲃⲁ Ⲁⲛⲧⲱⲛⲓⲟⲥ.

[Translation: For, truly, in truth, your blessed commemoration has moved my heart, O holy Abba Anthony.]

[3]From this point onward, both Mikhail and Naṣṣir Naṣṣif sing the same text to the conclusion of the hymn.

[5]These bracketed syllables are sung only by Mikhail and do not change the meaning of the text.

[6]At this point, other high clergy in attendance are named.

[7]Part of this translation is based on that of John Gillespie, op. cit., p. 4.

LC Cassette 23, Side B, cut 4 = Moftah 31

APEKRAN... [Thy name...][1] Track (15)

In the Liturgy, this piece is sung after the lection from Acts and is known as the "Hymn for the Saints" [see Newlandsmith, op. cit., vol. 9, p. 26].

Transliteration:

Apekran ernishti hen (e)tkhōra
(e)nkhēmi: O pimakarios piagios
ettaiēout ḥen niagios tērou:
peniōt ethouab peniōt ethouab
peniōt ethouab (e)ndikeos Abba
Antōnios piarshēgos (e)nte ni-
monakhos pimenrit (e)nte Pi-
(e)Christos.
Shere pek(e)mhav ethmeh (e)nkha-
risma. Shere peksōma ethouab
phēetafvevi nan evol (e)nḥētf
(e)nje outalcho (e)nshōni niven.
Matiho ePi(e)Christos Emmanouēl
hina etefkha nennovi nan evol.
Anok pihēki pielashistos. Alēthōs
gar ḥen oumethmēi akim pekre epa-
hēt (e)nje pekmevi ettaiēout
O piagios Abba Antōnios...

Transcription:

Απεκραν ερνιϣϯ ϧεν ϯχωρα
ǹχημι: ω πιμακαριος πιάγιος
ετταιηουτ ϧεν νιάγιος τηρου:
πενιωτ έθουαβ πενιωτ έθουαβ
πενιωτ έθουαβ ǹδικεος Αββα
Αντωνιος πιαρχηγος ǹτε νι-
μοναχος πιμενριτ ǹτε Πι-
Χριστος.
Χερε πεκḿϩαυ εθμεϩ ǹχα-
ρισμα. Χερε πεκσωμα έθουαβ
φηέταυβεβι ναν έβολ ǹϧητϥ
ǹϫε ουταλϭο ǹϣωνι νιβεν.
Ματϩο έΠιΧριστος Εμμανουηλ
ϩινα έτεϥχα νεννοβι ναν έβολ.
Ἀνοκ πιϩηκι πιέλαχιστος. Ἀληθωϲ
γαρ ϧεν ουμεθμηι ακιμ πεκρε έπα-
ϩητ ǹϫε πεκμευι ετταιηουτ
ω πιάγιος Αββα Αντωνιος...

//At this point the sound is turned down too low to hear the rest of the recording. This ends Side B.//

Translation:[2]

Thy name is magnified in the land of Egypt, O blessed, holy, honored among all the saints, [thou] our holy father, our holy father, our holy [and] just Father Abba Anthony, leader of the

monks, beloved of Christ.

Hail to thy tomb filled with grace. Hail to thy holy body, from which floweth for us healing of every sickness. Entreat Christ Emmanuel that He forgive us our sins. I [am] the poor, the least [miserable]. For truly, in truth, thy honorable commemoration has moved my heart, O holy Anthony....

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[1]For this text and a musical transcription, see Newlandsmith, op. cit., vol. 9, pp. 27-35.

[2]For this translation, I have relied upon that of John Gillespie, op. cit., p. 4.

CD #7

The Liturgy of Saint Basil:

Other Performances of Various Hymns, concl.

(2 of 2 CDs)

EXCERPTS FROM THE LITURGY OF SAINT BASIL

These excerpts are sung by Cantor Mikhail and one other person.

THE TRISAGION HYMN [THRICE-HOLY][1] Track ①

During the Liturgy, this hymn is sung after the hymn Apekran [Thy name is magnified], which itself follows the lection from Acts.

Transliteration:

Chorus:[2] Agios o Theos: agios is-
shyros: agios athanatos: o ek
parthenou gennethēs eleēson ēmas.
Agios o Theos:agios isshyros:
agios athanatos: o (e)stavrōthis
di ēmas eleēson ēmas.
Agios o Theos: agios isshyros:
agios athanatos: o anastas ek
tōn nekrōn ke anelthōn is tous
ouranous eleēson ēmas.
Doxa Patri ke Yiō ke agiō (e)P-
neumati: ke nyn ke áí ke is tous
eōnas tōn eōnōn amēn.
Agia (e)trias eleēson ēmas.

Transcription:

Ἅγιος ὁ Θεος: ἅγιος ις-
χυρος: ἅγιος ἀθανατος: ὁ εκ
παρθενου γεννεθης ἐλέηςον ἡμας.
Ἅγιος ὁ Θεος: ἅγιος ιςχυρος:
ἅγιος ἀθανατος: ὁ ἐσταυρωθις
δι ἡμας ἐλέηςον ἡμας.
Ἅγιος ὁ Θεος: ἅγιος ιςχυρος:
ἅγιος ἀθανατος: ὁ ἀναςτας εκ
των νεκρων κε ἀνελθων ις τους
ουρανους ἐλέηςον ἡμας.
Δοξα Πατρι κε Υἱώ κε ἁγιώ Π-
νευματι: κε νυν κε ἀί κε ις τους
ἑώνας των ἑώνων αμην.
Ἁγιά τριας ἐλεηςον ἡμας.

Translation:

Chorus: Holy God, Holy [and] mighty, Holy [and] immortal,[Thou] Who wast born of the Virgin, have mercy upon us.
Holy God, Holy [and] mighty, Holy [and] immortal, [Thou] Who wast crucified for us, have mercy upon us.
Holy God, Holy [and] mighty, Holy [and] immortal, [Thou] Who rose from the dead and went up into the heavens, have mercy upon us.

Glory to the Father and to the Son and to the Holy Ghost, now and forever and throughout all the eternities, amen.
Holy Trinity, have mercy upon us.

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[1]For the text of this hymn, see the Euchologion, pp. 251-252; the

Service of the Deacon, pp. 62-64. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 52-53.
[2]In this recording, the chorus parts are sung by Mikhail and one other person.

THE TRISAGION HYMN[1] Track (2)

In the Liturgy, this hymn follows the lection from Acts.

Transliteration:

Agios o theos: agios isshyros:
agios athanatos: o ek parthenou
gennethis eleēson ēmas.
Agios o theos: agios isshyros:
agios athanatos: o (e)stavrōthis
di ēmas eleēson ēmas.
Agios o theos: agios isshyros:
agios athanatos: o anastas ek tōn
nekrōn ke anelthōn is tous oura-
nous eleēson ēmas.
Doxa Patri ke Yiō ke agiō (e)P-
neumati: ke nyn ke aí ke is tous
eōnas tōn eōnon: amēn.
Agia (e)trias eleēson ēmas.

Transcription:

Ἅγιος ὁ Θεος: ἅγιος ισχυρος:
ἅγιος ἀθανατος: ὁ ἐκ παρθενου
γεννεθις ἐλεήσον ημας.
Ἅγιος ὁ Θεος: ἅγιος ισχυρος:
ἅγιος ἀθανατος: ὁ ἐσταυρωθις
δι ημας ελεήσον ημας.
Ἅγιος ὁ Θεος: ἅγιος ισχυρος:
ἅγιος ἀθανατος: ὁ ἀναστας εκ των
νεκρων κε ανελθων ις τους ουρα-
νους ελεήσον ημας.
Δοξα Πατρι κε Ὑιω κε ἁγιώ Π-
νευματι: κε νυν κε ἀΐ κε ις τους
ἐώνας των ἐώνων: ἀμην.
Ἁγιὰ τριας ελεήσον ημας.

Translation:

[O] Holy God, holy [and] mighty, holy [and] immortal: [Thou] who wast born of the Virgin, have mercy upon us.
[O] Holy God, holy [and] mighty, holy [and] immortal: [Thou] who wast crucified for us, have mercy upon us.
[O] Holy God, holy [and] mighty, holy [and] immortal: [Thou] who rose from the dead and went up into the heavens, have mercy upon us.
Glory unto the Father and to the Son and to the Holy Ghost: now and forever, throughout all the eternities.
Holy Trinity, have mercy upon us.

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[1]For the text, see the Euchologion, pp. 251-252; or the Service of the Deacon, p. 64. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 52-53/

THE TRISAGION HYMN [Thrice-holy...][1] Track (3)

This is the last verse only of the Trisagion.

Transliteration:

Chorus:[2] Agios o Theos: agios
isshyros: agios athanatos: o ana-
stas ek tōn nekrōn ke anelthōn is
tous ouranous eleēson ēmas.
Doxa Patri ke Yiō ke agiō (e)P-
neumati: ke nyn ke ài ke is tous
eōnas tōn eōnōn amēn.
Agia (e)trias eleēson ēmas.

Transcription:

Ἅγιοϲ ὁ Θεοϲ: ἅγιοϲ
ιϲχυροϲ: ἅγιοϲ ἀθανατοϲ: ὁ ανα-
ϲταϲ εκ των νεκρων κε ἀνελθων ιϲ
τουϲ ουρανουϲ ἐλεήϲον ἥμαϲ.
Δοξα Πατρι κε Υἱῶ κε ἁγιῶ Π-
νευματι: κε νυν κε ἀὶ κε ιϲ τουϲ
ἐώναϲ των ἐώνων ἀμην.
Ἁγιὰ Τριαϲ ἐλεήϲον ἥμαϲ.

Translation:

Holy God, holy [and] mighty, holy [and] immortal, [Thou] Who arose from the dead and went up into the heavens, have mercy upon us.
Glory to the Father and to the Son and to the Holy Spirit, now and forever and throughout all the ages of ages, amen.
[O Thou] Holy Trinity, have mercy upon us.

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[1]For this text, see the Euchologion, pp. 251-252, and the Service of the Deacon, p. 64.
[2]In this recording, the chorus part is sung by Cantor Mikhail and one other person.

THE LECTION FROM PSALMS AND THE HYMN OUOUŌINI... [A light...][1]

Track (4)

In the Liturgy the lection from Psalms directly follows the Gospel Prayer. However, Newlandsmith also places this hymn directly after the Gospel Prayer. It is sung by Cantor Mikhail.

Transliteration:

Psalmos tou David:
Ououōini afshai (e)nni(e)thmēi
nem ouounof (e)nnēetsoutōn ḥen
pouhēt ounof ni(e)thmēi ḥen
(e)Pchois.
Ouōnh evol (e)m(e)phmēi (e)nte
tefmetagios: allēlouia.

Transcription:

Ⲯⲁⲗⲙⲟⲥ ⲧⲟⲩ Ⲇⲁⲩⲓⲇ.
Ⲟⲩⲟⲩⲱⲓⲛⲓ ⲁϥϣⲁⲓ ⲛ̀ⲛⲓⲑ̀ⲙⲏⲓ
ⲛⲉⲙ ⲟⲩⲟⲩⲛⲟϥ ⲛ̀ⲛⲏⲉ̀ⲧⲥⲟⲩⲧⲱⲛ ϧⲉⲛ
ⲡⲟⲩϩⲏⲧ ⲟⲩⲛⲟϥ ⲛⲓⲑ̀ⲙⲏⲓ ϧⲉⲛ
Ⲡ̀ϭⲟⲓⲥ.
Ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫ̀ⲙⲏⲓ ⲛ̀ⲧⲉ
ⲧⲉϥⲙⲉⲧⲁⲅⲓⲟⲥ: ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀.

Translation:

A light arose [among] the righteous and joyful [people] who themselves joyously affirm the righteous ones in the Lord.
Show forth [Openly show] remembrance of His righteousness.
Alleluia.

---

[1]For this text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 53-54.

THE HYMN Ō̄OUNIATOU... [Blessed...][1] Track (5)

In the Liturgy, this hymn directly follows the Gospel Lection. In this rendition, Cantor Mikhail begins and the chorus joins in at the point indicated.

Transliteration:

Ōouniatou ḥen oumethmēi nēethou-
ab (e)nte paiehoou: piouai piouai
kata pefran nimenrati (e)nte Pi-
(e)Christos.[2] Ari(e)presvevin
e(e)ḥrēi egōn Ō tenchois (e)n-
nēv tēren titheotokos Maria (e)th-
mav (e)mpensōtēr (e)ntefkha nen-
novi nan evol.

Transcription:

Ὠουνιατου ϧεν ουμεθμηι νηέθου-
αβ ǹτε παιέϩοου: πιουαι πιουαι
κατα πεϥραν νιμενραϯ ǹτε Πι-
Ὰριστος. Ἀριπ̀πρεσβευιν
ἐϩρηι ἐϫων ὠ τενϭοις ν-
νηβ τηρεν ϯθεότοκος Μαριά ὰθ-
μαυ ὰπ̀πενσωτηρ ǹτεϥχα νεν-
νοβι ναν έβολ.

Translation:[3]

Blessed in truth are the saints of this day, each one according to his name, the beloved of Christ. Intercede for us, our mistress, the Lady of us all, the God-bearer Mary, the Mother of our Savior, that He may forgive us our sins.

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[1] For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, p. 57.

[2] The chorus joins in at this point.

[3] For this translation, I have relied upon that of John Gillespie, op. cit., p. 5.

Ragheb Moftah Coptic Chant
LC Cassette 23, Side A, cut 2 = Moftah 27

CD 7

ARETENTHŌNTI [Let us approach...][1] Track 6

The announcer speaks: <u>Aretenthōnti</u>.

This is a Midnight Theotokia [Hymn to the Virgin Mary] sung during Advent. Extremely melismatic, in this recording it is sung by Cantor Mikhail.

Transliteration:

Aretenthōnti etimouki: thēeta
Iakov nav eros:[2] es(e)chosi sha[3]
e(e)hrēi e(e)tphe: ere(e)Pchois
higōs ḥen ouhoti.
Shere ne evolhitoten: O thēetas-
shop eros (e)mpiakhōritos:[4] ḥen
tesmētra (e)mparthenikē: ouoh es-
shatem (e)nsasa niven.
Areshōpi nan (e)nouprostatēs:
Nahren (e)Phnouti penrefsōti:
thēetaf(e)chi sar(e)x evol (e)n-
ḥēti ethve penougai.
Shere thēethmeh (e)n(e)hmot.
Shere thēet etjin(e)n(e)hmot.
Shere thēetasmisi Pi(e)Christos
ouoh (e)Pchois eshop nem e...
//At this point the sound cuts off.//

Transcription:

Ⲁⲣⲉⲧⲉⲛⲑⲱⲛϯ ⲉ́ϯⲙⲟⲩⲕⲓ: ⲑⲏⲉ́ⲧⲁ
Ⲓⲁⲕⲱⲃ ⲛⲁⲩ ⲉ́ⲣⲟⲥ: ⲉⲥϭⲟⲥⲓ ϣⲁ
ⲉ́ϩⲣⲏⲓ ⲉ̀ⲧⲫⲉ: ⲉⲣⲉ Ⲡϭⲟⲓⲥ
ϩⲓϫⲱⲥ ϧⲉⲛ ⲟⲩϩⲟϯ.
Ⲭⲉⲣⲉ ⲛⲉ ⲉ́ⲃⲟⲗϩⲓⲧⲟⲧⲉⲛ: ⲱ́ ⲑⲏⲉⲧⲁⲥ-
ϣⲟⲡ ⲉ́ⲣⲟⲥ ⲙ̀ⲡⲓⲁ́ⲭⲱⲣⲓⲧⲟⲥ: ϧⲉⲛ
ⲧⲉⲥⲙⲏⲧⲣⲁ ⲙ̀ⲡⲁⲣⲑⲉⲛⲓⲕⲏ: ⲟⲩⲟϩ ⲉⲥ-
ϣⲁⲧⲉⲙ ⲛ̀ⲥⲁⲥⲁ ⲛⲓⲃⲉⲛ.
Ἀⲣⲉϣⲱⲡⲓ ⲛⲁⲛ ⲛ̀ⲟⲩⲡⲣⲟⲥⲧⲁⲧⲏⲥ:
Ⲛⲁϩⲣⲉⲛ Ⲫ̀ⲛⲟⲩϯ ⲡⲉⲛⲣⲉϥⲥⲱϯ:
ⲑⲏⲉ́ⲧⲁϥϭⲓ ⲥⲁⲣⲝ ⲉ́ⲃⲟⲗ ⲛ̀-
ϧⲏϯ ⲉⲑⲃⲉ ⲡⲉⲛⲟⲩϫⲁⲓ.
Ⲭⲉⲣⲉ ⲑⲏⲉⲑⲙⲉϩ ⲛ̀ϩⲙⲟⲧ.
Ⲭⲉⲣⲉ ⲑⲏⲉ́ⲧ ⲉⲧϫⲓⲛ ⲛ̀ϩⲙⲟⲧ.
Ⲭⲉⲣⲉ ⲑⲏⲉ́ⲧⲁⲥⲙⲓⲥⲓ Ⲡⲓⲭⲣⲓⲥⲧⲟⲥ
ⲟⲩⲟϩ Ⲡϭⲟⲓⲥ ⲉ́ϣⲟⲡ ⲛⲉⲙ ⲉ...

Translation:

Let us approach the ladder[2] which Jacob saw on high in heaven, which the Lord suddenly ruled [held sway] over thee.
Hail [to thee], who on our account accepted the infinite[4] in thy virginal [undefiled] womb, which was shut on every side.
Be our advocate [intercessor] in the presence of God, our redeemer who became [took] flesh in thee for our salvation.
Hail to the one filled with grace. Hail to the one who obtains grace. Hail to the one who bore Christ and [may] the Lord be with...

grace. Hail to the one who bore Christ and [may] the Lord be with...

---

[1]For the text and a musical transcription, see Newlandsmith, _op. cit_., vol. 8, pp. 1-8.

[2]In some Theotokia, the Virgin is compared to Jacob's ladder [See Crum, _op. cit_., p. 161, col. 2].

[3]At this point in the recording, the sound stops, then continues with the melismatic "a" of sha [ϣⲁ].

[4]From the Greek akhōrētos [ἀχώρητος], i.e., that which cannot be contained.

CD #8

The Liturgy of Saint Gregory: Excerpts

(1 of 2 CDs)

Special Note:

The Coptic Liturgy consists of two basic parts. The first, which is for catechumens, consists of scriptural readings and instructions while the second, which is for communicants, and which is known as the Anaphora, is devoted to the commemoration of the Last Supper and the celebration of the Eucharist, with appropriate prayers and hymns.

Because the pre-Anaphoral material is the same in both the Liturgy of Saint Basil and the Liturgy of Saint Gregory, these recordings of the latter contain only Anaphoral pieces.

EXCERPTS FROM THE LITURGY OF SAINT GREGORY

THE PRAYER OF PEACE[1] Track (1)

This prayer is addressed to the Son. It precedes the Aspasmos or Aspazesthe [The Holy Kiss of Peace]. In this recording, the role of the Priest is sung by Cantor Mikhail, and all other parts are performed by one other person.

Transliteration:	Transcription:
. . .[2] piaidios: ouoh (e)nomo-	...ⲡⲓⲁⲓⲇⲓⲟⲥ: ⲟⲩⲟϩ ⲛ̀ⲟ́ⲙⲟ-
ousios: ouoh (e)nsyn(e)thronos:	ⲟⲩⲥⲓⲟⲥ: ⲟⲩⲟϩ ⲥⲩⲛ̀ⲑⲣⲟⲛⲟⲥ:
ouoh (e)n(e)shphēr (e)ndēmiour-	ⲟⲩⲟϩ ⲛ̀ϣ̀ⲫⲏⲣ ⲛ̀ⲇⲏⲙⲓⲟⲩⲣ-
gos nem (e)Phiōt.	ⲅⲟⲥ ⲛⲉⲙ ̀Ⲫⲓⲱⲧ.
Phēete ethve oumetagathos (e)mma-	̀Ⲫⲏⲉ́ⲧⲉ ⲉⲑⲃⲉ ⲟⲩⲙⲉⲧⲁ́ⲅⲁⲑⲟⲥ ⲙ̀ⲙⲁ-
vats: evolḥen phēete nafshop an	ⲩⲁⲧⲥ: ⲉ́ⲃⲟⲗϧⲉⲛ ⲫⲏⲉ́ⲧⲉ ⲛⲁϥϣⲟⲡ ⲁⲛ
ak(e)threfshōpi (e)nje (e)phrō-	ⲁⲕⲑ̀ⲣⲉϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲫ̀ⲣⲱ-
mi: ouoh akkhaf ḥen piparadisos	ⲙⲓ: ⲟⲩⲟϩ ⲁⲕⲭⲁϥ ϧⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ
(e)nte (e)pounof.	ⲛ̀ⲧⲉ ⲡ̀ⲟⲩⲛⲟϥ.
Ḥen (e)pjin(e)threfhei de evol-	ϧⲉⲛ ⲡ̀ϫⲓⲛ̀ⲑⲣⲉϥϩⲉⲓ ⲇⲉ ⲉ́ⲃⲟⲗ-
hiten tiapatē (e)nte pigaji:nem	ϩⲓⲧⲉⲛ ϯⲁ́ⲡⲁⲧⲏ ⲛ̀ⲧⲉ ⲡⲓϫⲁϫⲓ: ⲛⲉⲙ
timetasōtem (e)nsa tekentolē	ϯⲙⲉⲧⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲧⲉⲕⲉⲛⲧⲟⲗⲏ
ethouab: ouoh éakouōsh éaif (e)m-	ⲉ́ⲑⲟⲩⲁⲃ: ⲟⲩⲟϩ ⲉ́ⲁⲕⲟⲩⲱϣ ⲉ́ⲁⲓϥ ⲙ̀-
veri: ouoh éenf eḥoun epiaxiōma	ⲃⲉⲣⲓ: ⲟⲩⲟϩ ⲉ́ⲉⲛϥ ⲉ́ϧⲟⲩⲛ ⲉ́ⲡⲓ ⲁ̀ⲝⲓⲱⲙⲁ
(e)nte shorp.	ⲛ̀ⲧⲉ ϣⲟⲣⲡ.
Angelos an: oude arshēangelos:	Ⲁⲅⲅⲉⲗⲟⲥ ⲁⲛ: ⲟⲩⲇⲉ ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ:
oude patriarshēs: oude (e)pro-	ⲟⲩⲇⲉ ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ: ⲟⲩⲇⲉ ⲡ̀ⲣⲟ-
phētēs: (e)mpektenhoutou epen-	ⲫⲏⲧⲏⲥ: ⲙ̀ⲡⲉⲕⲧⲉⲛϩⲟⲩⲧⲟⲩ ⲉ́ⲡⲉⲛ-
ougai.	ⲟⲩϫⲁⲓ.
Alla (e)nthok ḥen oumetatphōnh	Ⲁⲗⲗⲁ ⲛ̀ⲑⲟⲕ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲫⲱⲛϩ
ak(e)chi sar(e)x: ouoh akshōpi	ⲁⲕϭⲓⲥⲁⲣⲝ: ⲟⲩⲟϩ ⲁⲕϣⲱⲡⲓ
(e)nrōmi: ouoh akini (e)mmon	ⲛ̀ⲣⲱⲙⲓ: ⲟⲩⲟϩ ⲁⲕⲓ́ⲛⲓ ⲙ̀ⲙⲟⲛ
ḥen hōv niven shaten (e)phnovi	ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ϣⲁⲧⲉⲛ ̀ⲫⲛⲟⲃⲓ
(e)mmavatf.	ⲙ̀ⲙⲁⲩⲁⲧϥ.
Akshōpi nan (e)mmesitēs nem	Ⲁⲕϣⲱⲡⲓ ⲛⲁⲛ ⲙ̀ⲙⲉⲥⲓⲧⲏⲥ ⲛⲉⲙ

(e)Phiōt: ouoh tijin(e)thmēti	Φιωτ: ουοϩ ϯϫινθμηϯ
(e)nte pithōm akvols evol: ouoh	ǹτε πιθωμ ακβολς ἐβολ: ουοϩ
timetgaji (e)napas akshershōrs.	ϯμετϭαϫι ǹαπας ακϣερϣωρς.
Akhōtp (e)nna(e)pkahi enaniphē-	Ακϩωτπ ǹναπ̀καϩι ἐνανιφη-
oui: ouoh aker pi(e)snav (e)n-	ουι: ουοϩ ακερ πις̀ναυ ǹ-
ouai: eakgōk evol (e)ntioikonο-	ουαι: ἐακϭωκ ἐβολ ǹϯοικονο-
mia ḥen (e)tsar(e)x.	μιά ϧεν τ̀σαρξ.
Ouoh eknashenak e(e)pshōi eni-	Ουοϩ εκναϣεναк ἐπ̀ϣωι ἐνι-
phēoui sōmatikōs: eakmoh (e)m-	φηουί σωματικως: ἐακμοϩ ǹ-
(e)ptērf ḥen tekmethnouti.	π̀τηρϥ ϧεν τεκμεθνουϯ.
Nakgō (e)mmos pe (e)nnekmathētēs	Νακϭω ǹμος πε ǹνεκμαθητης
ethouab ouoh (e)napostolos:	ἐθουαβ ουοϩ ǹἀποστολος:
Je tahirēnē titi (e)mmos nōten.	Ϫε ταϩιρηνη ϯϯ ǹμος νωτεν.
Tahirēnē anok tikhō (e)mmos ne-	Ταϩιρηνη ἀνοκ ϯχω ǹμος νε-
mōten.	μωτεν.
Thai on tinou ari(e)hmot (e)mmos	Θαι ον ϯνου ἀριϩ̀μοτ ǹμος
nan pennēv.	ναν πεννηβ.
Eaktouvon evolha thōlev niven:	Ἐακτουβον ἐβολϩα θωλεβ νιβεν.
nem (e)khrof niven: nem metshovi	νεμ χ̀ροϥ νιβεν: νεμ μετϣοβι
niven: nem kakia niven: nem pan-	νιβεν: νεμ κακιά νιβεν: νεμ παν-
ourgia niven: nem timetrefer(e)ph-	ουργιά νιβεν: νεμ ϯμετρεϥερφ̀-
mevi (e)nte tikakia eterphorin	μευί ǹτε ϯκακιά ἐτερφοριν
(e)m(e)phmou.	ǹ̀φμου.
Deacon: (E)Prosev(e)xasthe yper	Προσευξασθε ὑπερ
tes telias irēnēs ke agapēs ke	της τελιας ἰρηνης κε ἀγαπης κε
tōn agiōn aspasmōn tōn aposto-	των ἁγιων ασπασμων των ἀποστο-
lōn.	λων.
Chorus:[3] Kyrie eleēson.	Κυριέ ἐλεήσον.
Priest: Ouoh aritten (e)nem(e)p-	Ουοϩ ἀριττεν ǹνεμπ̀-
sha tēren pennēv: ethreneraspa-	ϣα τηρεν πεννηβ: εθρενερασπα-
zesthe (e)nnenerēou ḥen ouphi	ζεσθε ǹνενὲρηου ϧεν ουφι
esouab.	εσουαβ.
E(e)pjintenchi ḥen oumetathitten	Ἐπϫιντενϭι ϧεν ουμετατϩιττεν
e(e)phap: evolḥen tekdōrea (e)n-	ἐπ̀ϩαπ: ἐβολϧεν τεκδωρεά ǹ-
athmou ouoh (e)nepouranion.	αθμου ουοϩ ǹἐπουρανιον.
Ḥen phēete phōk (e)n(e)hmot:nem	Ϧεν φηέτε φωκ ǹϩμοτ: νεμ

(e)ptimati (e)mPekiōt (e)naga-	ⲡ̀ϯⲙⲁϯ ⲙ̀Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁ-
thos: nem tijinerhōv (e)nte Pek-	ⲑⲟⲥ: ⲛⲉⲙ ϯϫⲓⲛⲉⲣϩⲱⲃ ⲛ̀ⲧⲉ Ⲡⲉⲕ-
(e)pneuma ethouab.	ⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ.
(e)Nthok gar pe pirefsahni: ouoh	Ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲓⲣⲉϥⲥⲁϩⲛⲓ: ⲟⲩⲟϩ
(e)phrefti (e)nniagathon tērou.	ⲫ̀ⲣⲉϥϯ ⲛ̀ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲧⲏⲣⲟⲩ.
Ouoh (e)nthok petenou[ōrp]...	Ⲟⲩⲟϩ ⲛ̀ⲑⲟⲕ ⲡⲉⲧⲉⲛⲟⲩ[ⲱⲣⲡ]...

//At this point there is a break in the recording.//

Translation:

Priest: ...[The..] eternal and consubstantial, companion-creator enthroned with the Father. It is [He] alone Who by His compassion brought man into existence and placed him in the paradise of delight. When [man] fell through the guile of the Arch-enemy and transgressed against His holy commandment, Thou didst wish to renew him and bring him back to the first estate. No angel nor archangel nor patriarch nor prophet has been entrusted with our salvation. But Thou, without transubstantiation, took on flesh and became man; and Thou didst resemble us in everything, while remaining without sin. Thou wast our mediator with the Father, and didst loosen the main barrier and overturn the old co-enemy. Thou didst reconcile those on earth with those in the heavens, and didst make the twain as one. Thou completed Thy work [administration] in the flesh and didst bodily ascend into the heavens and completely fulfill Thy divinity. Thou didst say to Thy holy disciples and apostles, "Behold, My peace I give unto you; My peace I leave with you." This grace now grant unto us, O our Master. Thou wast cleansed from all blemish [fault] and all corruption and all hypocrisy, and all evil and all intrigues that come with death.

Deacon: Pray for the complete peace and love, and for the holy greetings[kiss] of the apostles.

Choir: Lord, have mercy.

Priest: And make us all worthy, O our Master, that we might greet one another with a holy kiss, [and] that we might partake without repudiation in the judgement through Thy immortal and heavenly gift [and through] Thy grace and the benevolence of Thy

good Father and the working of Thy holy Spirit. For Thou art the provider and the giver of all good things. And it is Thou to whom we send forth....

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[1]For this text, see the Euchologion, pp. 448-453.

[2]In this recording, the first two phrases have been omitted. They are as follows:

Transliteration:

Priest: Phēetshop phēnafshop: phēethmēn evolsha eneh:

Deacon: Aspasathe allēlous en philēmati agiō.

Transcription:

Ⲫⲏⲉ̀ⲧϣⲟⲡ ⲫⲏⲉ̀ⲛⲁϥϣⲟⲡ:
Ⲫⲏⲉⲑⲙⲏⲛ ⲉ̀ⲃⲟⲗ ϣⲁ ⲉ̀ⲛⲉϩ:

Ⲁⲥⲡⲁⲥⲁⲥⲑⲉ ⲁⲗⲗⲏⲗⲟⲩⲥ
ⲉⲛ ⲫⲓⲗⲏⲙⲁⲧⲓ ⲁⲅⲓⲱ.

Translation: O Thou Who art, Who has always been and ever will be.

Deacon: Greet [Kiss] each other in holy friendship.

[3]In this recording, the deacon's final words appear. The chorus part is sung by the person who performs the role of the deacon.

THE HYMN: OUNOF (E)MMO MARIA [Rejoice O Mary...][1] Track ②

This hymn directly follows the preceding prayer. Designated for chorus, in this recording it is sung by Cantor Mikhail and one other person.

Transliteration:

Ounof (e)mmo Maria: tibōki ouoh
timav: je phēet ḥen peamēr: ni-
angelos sehōs erof.[2] (e)Mmon (e)n-
tan (e)nouparrēsia: ḥaten Pen-
chois Iēsous Pi(e)Christos: khō-
ris netōvh nem ne(e)presvia: Ō
tenchois (e)nnēv tēren titheoto-
kos.
Je (e)khouab (e)khouab (e)khouab:
(e)Pchois pipantokratōr (e)tphe
nem (e)pkahi meh evol: ḥen pek-
ōou nem pektaio.
Tentiho erok ō yios Theos: eth-
rekareh e(e)pōnḥ (e)mpenpatriar-
shēs: Papa Abba Iōsēph[3] piarshē-
erevs: matagrof hijen pef(e)thro-
nos.

Transcription:

Ⲟⲩⲛⲟϥ ⲙ̀ⲙⲟ Ⲙⲁⲣⲓⲁ́: ϯⲃⲱⲕⲓ ⲟⲩⲟϩ
ϯⲙⲁⲩ: ϫⲉ ⲫⲏⲉⲧ ϧⲉⲛ ⲡⲉⲁⲙⲏⲣ: ⲛⲓ-
ⲁⲅⲅⲉⲗⲟⲥ ⲥⲉϩⲱⲥ ⲉ́ⲣⲟϥ. Ⲙ̀ⲙⲟⲛ ⲛ̀-
ⲧⲁⲛ ⲛ̀ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ́: ϧⲁⲧⲉⲛ Ⲡⲉⲛ-
ϭⲟⲓⲥ Ⲓⲏⲥⲟⲩⲥ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ: ⲭⲱ-
ⲣⲓⲥ ⲛⲉⲧⲱⲃϩ ⲛⲉⲙ ⲛⲉⲡ̀ⲣⲉⲥⲃⲓⲁ́: ⲱ́
ⲧⲉⲛϭⲟⲓⲥ ⲛ̀ⲛⲏⲃ-ⲧⲏⲣⲉⲛ ϯⲑⲉⲟⲧⲟ-
ⲕⲟⲥ.
Ⲭⲟⲩⲁⲃ Ⲭⲟⲩⲁⲃ Ⲭⲟⲩⲁⲃ:
Ⲡϭⲟⲓⲥ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲧ̀ⲫⲉ
ⲛⲉⲙ ⲡ̀ⲕⲁϩⲓ ⲙⲉϩ ⲉ́ⲃⲟⲗ: ϧⲉⲛ ⲡⲉⲕ-
ⲱ́ⲟⲩ ⲛⲉⲙ ⲡⲉⲕⲧⲁⲓⲟ́.
Ⲧⲉⲛϯϩⲟ ⲉ́ⲣⲟⲕ ⲱ́ ⲩ́ⲓⲟⲥ Ⲑⲉⲟⲥ: ⲉⲑ-
ⲉⲑⲣⲉⲕⲁ̀ⲣⲉϩ ⲉ́ⲡⲱⲛϧ ⲙ̀ⲡⲁⲧⲣⲓⲁⲣ-
ⲭⲏⲥ Ⲡⲁⲡⲁ Ⲁⲃⲃⲁ Ⲓⲱⲥⲏⲫ ⲡⲓⲁⲣⲭⲏ-
ⲉ́ⲣⲉⲩⲥ: ⲙⲁⲧⲁϫⲣⲟϥ ϩⲓϫⲉⲛ ⲡⲉϥ̀ⲑⲣⲟ-
ⲛⲟⲥ.

Translation:[4]

Rejoice, O Mary, handmaid and mother, for He Who is in thy bosom, the angels praise him. ...We have no boldness before our Lord Jesus Christ without thy prayers and intercessions, O our Mistress, Lady of us all, the God-bearer. For Holy, Holy, Holy, Almighty Lord, the heaven and earth are filled with Thy glory and honor. We beseech Thee, O Son of God, to guard the life of our Patriarch Papa Abba Joseph, the high priest. Strengthen him upon his throne.

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[1] For the text of this hymn, see the Euchologion, pp. 303-305, and the Service of the Deacon, pp. 77-78. For the text and a musical transcription, see Newlandsmith, op. cit., vol. 1, pp. 61-64.

[2]At this point in the recording one verse of the hymn is omitted.

[3]At this point in the hymn, the reigning Patriarch is named.

[4]For part of this translation, I have relied upon that of John Gillespie, op. cit., p. 7.

THE BIG ASPAZESTHE [The Holy Greeting (Kiss) of Peace] Track ③

This hymn comes at the conclusion of the first part of the Liturgy [Liturgy of the Catechumens]. This particular version is heard on great occasions and always at the Consecration of a Bishop. Although designated for chorus, in this recording the hymn is sung by Cantor Mikhail and one other person.

Transliteration:

Chorus: Kyrie eleēson Kyrie ele-
ēson Kyrie eleēson ne Kyrie ete
phai pe Iēsous Pi(e)Christos
(e)Pshēri (e)m(e)Phnouti sōtem
eron ouoh nainan.
(e)Stōmen kalōs: (e)stōmen syla-
vōs: (e)stōmen ektenōs: (e)stōmen
en irēnē: (e)stōmen meta phobou
Theou: ke (e)tromou ke katanyxeōs.
Pi(e)klēros nem pilaos tērf ḥen
outōvh nem oushep(e)hmot nem ou-
cemni nem oukharōf:
Phai (e)nneten val e(e)pshōi e-
(e)psa (e)ntianatolē (e)nte ten-
nav epithysiastērion ere pisōma
nem pi(e)snof (e)nte Emmanouēl
pennouti: khē e(e)ḥrēi egōf ere-
niangelos ohi eratou nem niarshē-
angelos: [nisherouvim na pisooy
(e)ntenh nem][2] niseraphim na pi-
sooy (e)ntenh nem nisherouvim
ethmeh (e)mval evhōs (e)mnouhoou
ḥen (e)thmetsaie (e)nte pefnish-
ti (e)nōou (e)nat(e)shertheōrin
(e)mmof ouoh evhōs ḥen ou(e)smē
(e)nouōt evōsh evol (e)nat-

Transcription:

Κυριὲ ἐλεηϲον Κυριὲ ἐλε-
ὴϲον Κυριὲ ἐλεηϲον νε Κυριὲ ἐτε
ϕαι πε Ἰηϲουϲ Πιχριϲτοϲ
πϣηρι ⲙ̀Φνουϯ ϲωτεⲙ
ἐρον ουοϩ ναι ναν.
Ϲτωⲙεν καλωϲ: ϲτωⲙεν ϲυλα-
βωϲ: ϲτωⲙεν εκτενωϲ: ϲτωⲙεν
εν ἱρηνη: ϲτωⲙεν ⲙετα ϕοβου
θεου: κε τροⲙου κε κατανυξεωϲ.
Πικληροϲ νεⲙ πιλαοϲ τηρϥ ϧεν
ουτωβϩ νεⲙ ουϣεπϩⲙοτ νεⲙ ου-
ϲεⲙνι νεⲙ ουχαρωϥ:
Φαι ⲛ̀νετεν βαλ ἐπϣωι ἐ-
πϲα ⲛ̀ϯανατολη ⲛ̀τε τεν-
ναυ ἐπθυϲιαϲτηριον ερε πιϲωⲙα
νεⲙ πιϲνοϥ ⲛ̀τε Εⲙⲙανουηλ
πεννουϯ: χη ἐϧρηι εϫωϥ ἐρε
νιαγγελοϲ ὀϩι ἐρατου νεⲙ νιαρχη-
αγγελοϲ: [νιχερουβιⲙ να πιϲοου
ⲛ̀τενϩ νεⲙ] νιϲεραφιⲙ να πι-
ϲοου ⲛ̀τενϩ νεⲙ νιχερουβιⲙ
εθⲙεϩ ⲙ̀βαλ ευϩωϲ ⲙ̀νουϩοου
ϧεν θⲙετϲαιε ⲛ̀τε πεϥνιϣ-
ϯ ⲛ̀ϣου ⲛ̀ατϣερθεωριν
ⲙ̀ⲙοϥ ουοϩ ευϩωϲ ϧεν ουϲⲙη
ⲛ̀νουωτ ευωϣ ἐβολ ⲛ̀ατ-

(e)sh saji (e)mmof evgō (e)mmos: Je agios agios agios Kyrios Sa- vaōth (e)plērēs o ouranos ke ē gē tēs agias sou doxēs.	ϣ̀ⲥⲁϫⲓ ⲙ̀ⲙⲟϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ: Ϫⲉ ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ ⲁ̀ⲅⲓⲟⲥ Ⲕⲩⲣⲓⲟⲥ Ⲥⲁ- ⲃⲁⲱⲑ ⲡ̀ⲗⲏⲣⲓⲥ ⲟ̀ ⲟⲩⲣⲁⲛⲟⲥ ⲕⲉ̀ ⲏ ⲅⲏ ⲧⲏⲥ ⲁ̀ⲅⲓⲁⲥ ⲥⲟⲩ ⲇⲟⲝⲏⲥ.

Translation:

Chorus: Amen. Lord, have mercy; Lord, have mercy; Lord, have mercy; Yea, Lord, Who art Jesus Christ, the Son of God, hear us and have mercy upon us.

Let us stand well; let us stand together; let us stand steadfast; let us stand in peace; let us stand with fear of God, trembling and [in] humility.

The clergy and all the people [are] in prayer and thanksgiving and solemnity and gratitude. Our eyes look upwards [and] eastward to behold the altar upon which descend the Body and Blood of Emmanuel, our God.

Around Him do stand the angels and the archangels, [the cherubim with six wings and] the seraphim with six wings, and the cherubim full of eyes, singing praises all day in the beauty of His grandeur and glory too great to be beheld and speech unfathomable; [and] together as one [in one accord] they sing praises, shouting and saying: Holy, Holy, Holy, Lord of Hosts, heaven and earth are filled with Thy Holy Glory.

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[1]For the first two strophes of this text, see the Euchologion, p. 305 and p. 460. For the complete text and a musical transcription, see Newlandsmith, op. cit., vol. 2, pp. 45-57.

[2]The bracketed words have been omitted in this recording.

AN EXCERPT FROM THE HITENĪYĀT[1] Track (4)

This excerpt from the Hitenīyāt [Intercessory Prayers] regularly follows the Aspazesthe [Holy Greeting (Kiss) of Peace].

Transliteration:

Hiten ni(e)presvia (e)nte titheo-
tokos ethouab Maria: (e)Pchois
ari(e)hmot nan (e)mpikhō evol
(e)nte nennovi:
Tenouōsht (e)mmok Ō Pi(e)Christos
nem pekiōt (e)nagathos: nem pi-
(e)pneuma ethouab: je aki aksōti
(e)mmon.

Transcription:

ϩⲓⲧⲉⲛ ⲛⲓⲡ̀ⲣⲉⲥⲃⲓⲁ́ ⲛ̀ⲧⲉ ϯⲑⲉⲟ-
ⲧⲟⲕⲟⲥ ⲉ́ⲑⲟⲩⲁⲃ Ⲙⲁⲣⲓⲁ́: Ⲡϭⲟⲓⲥ
ⲁ́ⲣⲓϩ́ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲭⲱ ⲉ́ⲃⲟⲗ
ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.
Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ Ⲡⲓⲭ́ⲣⲓⲥⲧⲟⲥ
ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ́ⲅⲁⲑⲟⲥ: ⲛⲉⲙ ⲡⲓ-
ⲡ̀ⲛⲉⲩⲙⲁ ⲉ́ⲑⲟⲩⲁⲃ: ϫⲉ ⲁⲕⲓ́ ⲁⲕⲥⲱϯ
ⲙ̀ⲙⲟⲛ.

Translation:

Through the intercessions of the God-bearer Holy Mary, Lord, grant us mercy for the remission of our sins. We adore [worship] Thee O Christ, and Thy good Father, and the Holy Ghost; for Thou hast come, Thou hast saved [redeemed] us.

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[1]For the complete text of the Hitenīyāt, see Newlandsmith, op. cit., vol. 1, pp. 38-40. For the text and a musical transcription of this excerpt, see idem., p. 64.

THE ANAPHORA[1] Track (5)

These dialogues and prayers come just after the beginning of the Anaphora [Liturgy of the Communicants]. This section is sung by Cantor Mikhail and one other person.

Transliteration:	**Transcription:**
Chorus:[2] Eleos irēnēs thysia eneseōs.	Έλεος ίρηνης θυσιά ένεσεως.
Priest: Ē agapē tou Theou ke Patros: ke ēkharistou monogenous Yiou Kyriou de ke Theou ke sōtēros ēmōn Iēsou (e)Christou: ke ēkoinōnia ke ēdōrea tou agiou (e)Pneumatos: íē meta pantōn ymōn.	Ή άγαπη του Θεου κε Πατρος: κε ήχαριστου μονογενους Υιου Κυριου δε κε Θεου κε σωτηρος ήμων Ίησου Χριστου: κε ή κοινωνιά κε ήδωρεά του άγιου Πνευματος: ίη μετα παντων ύμων.
Chorus: Ke meta tou (e)pneumatos sou.	Κε μετα του πνευματος σου.
Priest: Anō ymōn tas kardias.	Άνω ύμων τας καρδιας.
Chorus: Ekhomen (e)pros ton Kyrion.	Έχομεν προς τον Κυριον.
Evkharistēsōmen tō Kyriō.	Ευχαριστησωμεν τω Κυριώ.
Chorus: Axion ke dikeon.	Άξιον κε δικεον.
Priest: Axion ke dikeon: axion ke dikeon: axion ke dikeon.	Άξιον κε δικεον: άξιον κε δικεον: άξιον κε δικεον. Track (6)
	Ϥεμπϣα...

Translation:

Chorus: A mercy of peace, a sacrifice of praise.

Priest: The love of God the Father and the favor of the Only-begotten Son , the Lord and God and our savior Jesus Christ, and communion [fellowship] and the gift of the Holy Ghost, may these be with all of you.

Chorus: And with thy spirit.

Priest: Lift up your hearts.

Chorus: We have [our hearts] lifted unto the Lord.

Priest: Let us give thanks unto the Lord.

Chorus: It is meet [fitting] and right.

Priest: Fitting and right, fitting and right, fitting and right. It is truly...

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[1]For this text, see the Euchologion, pp. 461-462.

[2]The chorus parts are sung by Cantor Mikhail and one other person in this recording.

Ragheb Moftah Coptic Chant
LC Cassette 1, Side B = Moftah 15 **CD 8**

THE PRAYER: (E)FEM(E)PSHA... [It is worthy...][1] Track (6)

This prayer directly continues the material that ends Side A. Like Side A, this music is sung by Cantor Mikhail and one other person.

00:32

Transliteration:	**Transcription:**
Priest: (E)fem(e)psha [2] ḥen ou-	ϥⲉⲙ̀ⲡϣⲁ ϧⲉⲛ ⲟⲩ-
methmēi ouoh oudikeon pe ehōs	ⲙⲉⲑⲙⲏⲓ ⲟⲩⲟϩ ⲟⲩⲇⲓⲕⲉⲟⲛ ⲡⲉ ⲉ́ϩⲱⲥ
erok: e(e)smou erok: eshemshi (e)m-	ⲉ́ⲣⲟⲕ: ⲉ́ⲥ̀ⲙⲟⲩ ⲉ́ⲣⲟⲕ: ⲉ́ϣⲉⲙϣⲓ ⲙ̀-
mok: eouōsht (e)mmok: etióou nak:	ⲙⲟⲕ: ⲉ́ⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ: ⲉ́ϯⲱ̀ⲟⲩ ⲛⲁⲕ:
piouai (e)mmavatf (e)nta(e)phmēi:	ⲡⲓⲟⲩⲁⲓ ⲙ́ⲙⲁⲩⲁⲧϥ ⲛ̀ⲧⲁⲫ̀ⲙⲏⲓ:
(e)Phnouti pimairōmi: piat(e)sh-	Ⲫ̀ⲛⲟⲩϯ ⲡⲓⲙⲁⲓⲣⲱⲙⲓ: ⲡⲓⲁⲧϣ̀-
saji (e)mmof: piathnav erof: pi-	ⲥⲁϫⲓ ⲙ̀ⲙⲟϥ: ⲡⲓⲁⲑⲛⲁⲩ ⲉ́ⲣⲟϥ: ⲡⲓ-
atshopf: piatarshē: pishaeneh: pi-	ⲁⲧϣⲟⲡϥ: ⲡⲓⲁⲧⲁⲣⲭⲏ: ⲡⲓϣⲁⲉ́ⲛⲉϩ: ⲡⲓ-
atsēou: piat(e)shtishi erof: pi-	ⲁⲧⲥⲏⲟⲩ: ⲡⲓⲁⲧϣ̀ϯϣⲓ ⲉ́ⲣⲟϥ: ⲡⲓ-
at(e)sh ḥetḥōtf: piatphōnh: pi-	ⲁⲧϣ̀ϧⲉⲧϧⲱⲧϥ: ⲡⲓⲁⲧⲫⲱⲛϩ: ⲡⲓ-
refthamio (e)nte (e)ntērf: pi-	ⲣⲉϥⲑⲁⲙⲓⲟ́ ⲛ̀ⲧⲉ ⲛ̀ⲧⲏⲣϥ: ⲡⲓ-
refsōti (e)nte ouon niven.	ⲣⲉϥⲥⲱϯ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ.
Phēetkhō evol (e)nnennovi: phē-	Ⲫⲏⲉⲧⲭⲱ ⲉ́ⲃⲟⲗ ⲛ́ⲛⲉⲛⲛⲟⲃⲓ: ⲫⲏ-
etsōti (e)mpenōnḥ evolḥen (e)p-	ⲉⲧⲥⲱϯ ⲙ̀ⲡⲉⲛⲱⲛϧ ⲉ́ⲃⲟⲗϧⲉⲛ ⲡ̀-
tako: phēet ti(e)khlom egōn ḥen	ⲧⲁⲕⲟ: ⲫⲏⲉⲧ ϯⲭ̀ⲗⲟⲙ ⲉ́ϫⲱⲛ ϧⲉⲛ
hannai nem hanmetshenhēt.	ϩⲁⲛⲛⲁⲓ ⲛⲉⲙ ϩⲁⲛⲙⲉⲧϣⲉⲛϩⲏⲧ.
(e)Nthok pe etouhōs erok (e)nje	Ⲛ́ⲑⲟⲕ ⲡⲉ ⲉⲧⲟⲩϩⲱⲥ ⲉ́ⲣⲟⲕ ⲛ̀ϫⲉ
niangelos: evouōsht (e)mmok (e)n-	ⲛⲓⲁⲅⲅⲉⲗⲟⲥ: ⲉⲩⲟⲩⲱϣⲧ ⲙ́ⲙⲟⲕ ⲛ-
je niarshēangelos.	ϫⲉ ⲛⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ.
(e)Nthok pe etou(e)smou erok (e)n-	Ⲛ́ⲑⲟⲕ ⲡⲉ ⲉ́ⲧⲟⲩⲥ́ⲙⲟⲩ ⲉ́ⲣⲟⲕ ⲛ̀-
je niarshē: evōsh oubēk (e)nje	ϫⲉ ⲛⲓⲁⲣⲭⲏ: ⲉⲩⲱϣ ⲟⲩⲃⲏⲕ ⲛ̀ϫⲉ
nimetchois.	ⲛⲓⲙⲉⲧϭⲟⲓⲥ.
(e)Nthok pe etere niexousia gō	Ⲛ́ⲑⲟⲕ ⲡⲉ ⲉ́ⲧⲉⲣⲉ ⲛⲓⲉ́ⲝⲟⲩⲥⲓⲁ́ ϫⲱ
(e)mpekóou.	ⲙ̀ⲡⲉⲕⲱ́ⲟⲩ.
(e)Nthok pe etere ni(e)thronos	Ⲛ́ⲑⲟⲕ ⲡⲉ ⲉ́ⲧⲉⲣⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ
ouōrp nak e(e)pshōi (e)mpitaio.	ⲟⲩⲱⲣⲡ ⲛⲁⲕ ⲉ́ⲡ̀ϣⲱⲓ ⲙ̀ⲡⲓⲧⲁⲓⲟ́.
Hanansho (e)nsho seohi eratou e-	Ϩⲁⲛⲁⲛϣⲟ ⲛ̀ϣⲟ ⲥⲉⲟϩⲓ ⲉ́ⲣⲁⲧⲟⲩ ⲉ́-
rok: han(e)thva (e)n(e)thva seini	ⲣⲟⲕ: ϩⲁⲛⲑ̀ⲃⲁ ⲛ̀ⲑ̀ⲃⲁ ⲥⲉⲓ́ⲛⲓ
nak eḥoun (e)mpishemshi.	ⲛⲁⲕ ⲉ́ϧⲟⲩⲛ ⲙ̀ⲡⲓϣⲉⲙϣⲓ.
(e)Nthok pe etou(e)smou erok	Ⲛ́ⲑⲟⲕ ⲡⲉ ⲉ́ⲧⲟⲩⲥ́ⲙⲟⲩ ⲉ́ⲣⲟⲕ

(e)nje niathnav erōou.	ⲛ̀ϫⲉ ⲡⲓⲁⲑⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ.
(e)Nthok pe etououōsht (e)mmok	Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲟⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ
(e)nje neethouōnh evol.	ⲛ̀ϫⲉ ⲛⲏⲉⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ.
Eviri tērou (e)mpeksaji pennēv.	Ⲉⲩⲓ̀ⲣⲓ ⲧⲏⲣⲟⲩ ⲙ̀ⲡⲉⲕⲥⲁϫⲓ ⲡⲉⲛⲛⲏⲃ.
Deacon: I kathēmeni anasthēte.	Ⲓ ⲕⲁⲑⲏⲙⲉⲛⲓ ⲁ̀ⲛⲁⲥⲑⲏⲧⲉ.

//The sound ends at this point, i.e., it is turned down too low to be heard. //

Translation:

Priest: It is worthy that in truth and righteousness [we] sing praises to Thee, bless Thee, and serve Thee; [that we] worship Thee and glorify Thee, one by one, in truth, O God, lover-of-mankind: [Thou Who art] indescribable; Whom no man hath seen;[3] the uncreated without beginning or end; eternal; ageless;[4] without limit; inscrutable; unchanging; the Creator of all; the Savior of all. Thou, Who takest away our sins; Who deliverest our life from iniquity; [Thou], Who crownest us with mercy and compassion: Thou art the One to Whom the angels sing praises; Whom the archangels worship; Whom the rulers bless [and] to Whom the lordships shout. To Thee the powers tell Thy glory; to Thee the thrones send up honor. A thousand times a thousand stand about Thee; Ten thousand times ten thousand minister unto Thee.[5] Thou art the One whom the unseen bless [and] Whom those who are visible worship. They all do Thy word, O Master.

Deacon: Ye who are seated arise.

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[1] For this text, see the Euchologion, pp. 462-465.

[2] Only the last syllable of this word is heard at the beginning of this Side B.

[3] See John 1:18.

[4] Ageless, i.e., not limited by time.

[5] See Daniel 7:10.

EXCERPTS FROM THE LITURGY OF SAINT GREGORY

Track 7

This excerpt begins shortly after the opening of the Anaphora. It follows the Deacon's bidding: <u>I kathēmeni anasthēte</u> [Ye who are seated arise].

Transliteration:	**Transcription:**
<u>Priest</u>: . . .evolḥen ounouti	...ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲛⲟⲩϯ
(e)nta(e)phmēi.	ⲛ̀ⲧⲁ̀ⲫⲙⲏⲓ.
Phēetafouōnh nan evol (e)m(e)ph-	Ⲫⲏⲉ̀ⲧⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫ-
ouōini (e)m(e)Phiōt.	ⲟⲩⲱⲓⲛⲓ ⲙ̀Ⲫⲓⲱⲧ.
Phēetafer(e)hmot nan (e)mpiemi	Ⲫⲏⲉ̀ⲧⲁϥⲉⲣϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡⲓⲉ̀ⲙⲓ
(e)mmēi (e)nte Pi(e)pneuma eth-	ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉ̀ⲑ-
ouab.	ⲟⲩⲁⲃ.
Phēetafouōnh nan evol (e)mpai-	Ⲫⲏⲉ̀ⲧⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲓ-
nishti (e)mmystērion (e)nte	ⲛⲓϣϯ ⲙ̀ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ
(e)pōnḥ.	ⲡⲱⲛϧ.
Phēetaftagro (e)ntimetrefohi	Ⲫⲏⲉ̀ⲧⲁϥⲧⲁϫⲣⲟ ⲛ̀ϯⲙⲉⲧⲣⲉϥⲟϩⲓ
eratf (e)nte (e)pkhoros (e)nte	ⲉ̀ⲣⲁⲧϥ ⲛ̀ⲧⲉ ⲡⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ
niasōmatos ḥen nirōmi.	ⲛⲓⲁ̀ⲥⲱⲙⲁⲧⲟⲥ ϧⲉⲛ ⲛⲓⲣⲱⲙⲓ.
Phēetafti (e)nnēethijen pikahi	Ⲫⲏⲉ̀ⲧⲁϥϯ ⲛ̀ⲛⲏⲉ̀ⲧϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ
(e)ntimetrefhōs (e)nte nisera-	ⲛ̀ϯⲙⲉⲧⲣⲉϥϩⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲥⲉⲣⲁ-
phim.	ⲫⲓⲙ.
Chi (e)ntoten hōn (e)nten(e)smē	Ϭⲓ ⲛ̀ⲧⲟⲧⲉⲛ ϩⲱⲛ ⲛ̀ⲧⲉⲛ̀ⲥⲙⲏ
nem niathnav erōou.	ⲛⲉⲙ ⲛⲓⲁⲑⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ.
Onten nem nidynamis et ḥen ni-	Ⲟⲛⲧⲉⲛ ⲛⲉⲙ ⲛⲓⲆⲩⲛⲁⲙⲓⲥ ⲉⲧϧⲉⲛ ⲛⲓ-
phēoui.	ⲫⲏⲟⲩⲓ̀.
Marengos hōn nem nēete (e)mmav:	Ⲙⲁⲣⲉⲛϫⲟⲥ ϩⲱⲛ ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲉ ⲙ̀ⲙⲁⲩ:
eanhioui savol (e)mmon (e)mme-	ⲉ̀ⲁⲛϩⲓⲟⲩⲓ̀ ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟⲛ ⲙ̀ⲙⲉ-
vi niven (e)nte nilogismos (e)n-	ⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲗⲟⲅⲓⲥⲙⲟⲥ ⲛ̀-
atopon.	ⲁ̀ⲧⲟⲡⲟⲛ.
(e)Ntenōsh evol (e)nnēenare nē-	Ⲛ̀ⲧⲉⲛⲱϣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲏⲉ̀ⲛⲁⲣⲉ ⲛⲏ-
ete(e)mmav taouo (e)mmōou: ḥen	ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲧⲁⲟⲩⲟ̀ ⲙ̀ⲙⲱⲟⲩ: ϧⲉⲛ
han(e)smē (e)natkharōou: nem	ϩⲁⲛ̀ⲥⲙⲏ ⲛ̀ⲁⲧⲭⲁⲣⲱⲟⲩ: ⲛⲉⲙ
hanrōf (e)nathmounk: ouoh (e)n-	ϩⲁⲛⲣⲱϥ ⲛ̀ⲁⲑⲙⲟⲩⲛⲕ: ⲟⲩⲟϩ ⲛ̀-
ten(e)smou etekmetnishti.	ⲧⲉⲛ̀ⲥⲙⲟⲩ ⲉ̀ⲧⲉⲕⲙⲉⲧⲛⲓϣϯ.

<u>Deacon</u>: Is anatolas (e)vlepsate.	Ις ἀνατολας βλεψατε.
<u>Priest</u>: (e)Nthok gar pe etouohi	Ǹθοκ γαρ πε ἐτογόϩι
eratou (e)mpekkōti: (e)nje ni-	ἐρατογ ḿπεκκωϯ: ǹϫε νι-
sherouvim nem niseraphim: ere so-	χερογβιμ νεμ νιϲεραφιμ: ἐρε ϲο-
oy (e)ntenh (e)mpiouai: ouoh so-	ογ ǹτενϩ ṁπιογαι: ογοϩ ϲο-
ou (e)ntenh (e)mpikeouai.	ογ ǹτενϩ ṁπικεογαι.
Ḥen (e)snav men (e)ntenh evhōbs	ϧεν ćναγ μεν ǹτενϩ εγϩωβϲ
(e)nnouho: ḥen (e)snav de evhōbs	ǹνογϩο: ϧεν ćναγ δε εγϩωβϲ
(e)nnouchalavg:evhēl de ḥen pi-	ǹνογϭαλαγϫ: εγϩηλ δε ϧεν πι-
ke (e)snav: evōsh evol ouai ouve	κε ćναγ: εγωϣ ἐβολ ογαι ογβε
ouai (e)mmōou.	ογαι ṁμωογ.
Evtaouo (e)mpihymnos (e)nte pi-	Εγταογò ṁπιϩγμνος ǹτε πι-
(e)chro ouoh (e)nougai (e)ntan:	ϭρο ογοϩ ǹογϫαι ǹταν:
ḥen ou(e)smē esmeh (e)nōou.	ϧεν ογćμη εϲμεϩ ǹὼογ.
Evhōs evgō: evōsh evol evti(e)ḥ-	Εγϩωϲ εγϫω: εγωϣ ἐβολ εγϯ ἀ-
rōou evgō(e)mmos.	ρωογ εγϫω ṁμος.

Translation:

<u>Priest</u>: ...from the God of truth; He who revealed to us the light of the Father; Who graced us with true knowledge of the Holy Spirit; Who revealed to us the great mystery of life; Who established among men the rising up of the ranks of the chorus of those incarnate; Who gave to those on earth the praise-singing of the Seraphim.

Accept our voices with those [of those] unseen. Reckon us with the powers which are in heaven. Let us [also] speak with those who are Thy first; Remove from us all concept of evil thoughts; That we may announce those [things] which your principal [ones] send forth, in unfaltering voices and unceasing mouths; and that we may bless Thy majesty.

<u>Deacon</u>: Look eastward.

<u>Priest</u>: For Thou standest encircled by the Cheroubim and the Seraphim, both with six wings each; with two wings they cover their faces; and with two other wings they cover their feet; [and] with the [other] two they fly. They shout one after another [and] send forth hymns of victory and and salvation for us in a voice

filled with glory. They sing praises; They implore; They shout [and] make victorious sounds, saying---

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[1]For this text see the Euchologion, pp. 565-568.

THE CHERUBIC HYMN[1]

Translation:

Nisherouvim nem niseraphim: ni-
angelos nem niarshēangelos: ni-
s(e)tratia nem niexousia: ni-
(e)thronos nimetchois (e)nigom.[2]
Allēlouia allēlouia allēlouia.
(e)Smou enimōou (e)m(e)phiaro.[3]
mare peknai nem tekhirēnē: oi
(e)nsovt (e)mpeklaos.

Translation:

Ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ: ⲛⲓ-
ⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ: ⲛⲓ-
ⲥⲧⲣⲁⲧⲓⲁ̀ ⲛⲉⲙ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ̀: ⲛⲓ-
ⲑ̀ⲣⲟⲛⲟⲥ ⲛⲓⲙⲉⲧϭⲟⲓⲥ ⲛⲓϫⲟⲙ.
Ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ̀
Ⲥ̀ⲙⲟⲩ ⲉ̀ⲛⲓⲙⲱⲟⲩ ⲙ̀ⲫⲓⲁⲣⲟ.
ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁⲓ ⲛⲉⲙ ⲧⲉⲕϩⲓⲣⲏⲛⲏ: ⲟⲓ
ⲛ̀ⲥⲟⲃⲧ ⲙ̀ⲡⲉⲕⲗⲁⲟⲥ.

Translation:

The Cheroubim and the Seraphim; the angels and the archangels; the armies and the powers; the thrones [of the] royalties and the powerful, [they all] praise Him: Alleluia, alleluia, alleluia. Bless the waters of the rivers. May Thy mercy and Thy peace strengthen Thy people.

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[1]For this text, see the Euchologion, pp. 316-317.

[2]At this point, one strophe of the hymn is omitted from this recording.

[3]At this point, the cantor substitutes a line found at the bottom of the Euchologion, p. 317, then continues with the usual conclusion of the hymn.

This section immediately follows the Cherubic Hymn.[1] Track 8

Transliteration:

Chorus: Je Agios agios agios Kyrios savaōth: (e)plērēs o ouranos ke ē gē tēs agias sou doxēs.

Ōsanna en tis ypsistis: evlogē-menos o elthōn ke erkhomenos en onomati Kyriou: Ōsanna en tis ypsistis. Allēlouia.

[Ōsanna en tis][2] ypsistis.
Allēlouia.

Transcription:

Ϫε Άγιοϲ άγιοϲ άγιοϲ Κυριοϲ ϲαβαωθ: πληρηϲ ό ουρανοϲ κε ή γη τηϲ άγιαϲ ϲου δοξηϲ.

Ώϲαννα εν τιϲ ύψιϲτιϲ: ευλογη-μενοϲ ο ελθων κε ερχομενοϲ εν ονοματι Κυριου: ώϲαννα εν τιϲ ύψιϲτιϲ. Αλληλουιά.

[Ώϲαννα εν τιϲ] ύψιϲτιϲ.
Αλληλουιά.

Translation:

Holy, Holy, Holy, Lord of Hosts. the heaven and the earth are filled with Thy holy glory.
Hosanna in the highest. Blessed is He who has come and is coming in the name of the Lord. Hosanna in the highest. Alleluia.
[Hosanna in the] highest. Alleluia.

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[1]For this text, see the Euchologion, pp. 468-470.
[2]The bracketed words are not heard clearly on this recording.

The priest sings a long melismatic e..., which is likely the beginning of the Coptic Ekhouab [Holy...] that follows the preceding section.[1] Then there is a break in the rendition. Track 9

[1]For the complete text, see the Euchologion, p. 470.

After a break, the announcer speaks a sort of Arabic gibberish impossible to decipher. Perhaps a level of the microphone is being taken.

After a short break, the announcer then continues in Arabic: Al-Muʿallim Mikhāʾīl Girgis al-Batanūnī yulaḥḥin laḥn Te oi (e)nhikanos al-kabīr [Cantor Mikhail Girgis al-Batanūnī sings the big hymn Te oi (e)nhikanos (Thou art more important...)].[1] This hymn in honor of the Virgin Mary is a special favorite of Cantor Mikhail. Track 9 0:24

He sings a long melismatic Te.... There is then a break in the rendition, and the sound cuts off, i.e., it is too low to be heard clearly. Thus ends LC Cassette 8, Side B = Moftah ?.

[1]For the complete text and a musical transcription, see Newlandsmith, op. cit., vol. 10, pp. 11=28.

CD #9

The Liturgy of Saint Gregory: Excerpts, concl.

plus

Four Special Excerpts from this Liturgy

(2 of 2 CDs)

EXCERPTS FROM THE LITURGY OF SAINT GREGORY Track (1)

This section starts after the beginning of the Anaphora, soon after the beginning of the Prayer, Ekhouab, Ekhouab, Ekhouab [Holy, Holy, Holy]. It is sung by Mikhail and one other person.

Transliteration:	**Transcription:**
Priest: Ethve nekmetshan(e)th-	Ⲉⲑⲃⲉ ⲛⲉⲕⲙⲉⲧϣⲁⲛⲑ̀-
maht etosh ak(e)thrishōpi e-	ⲙⲁϩⲧ ⲉⲧⲟϣ ⲁⲕⲑ̀ⲣⲓϣⲱⲡⲓ ⲉ̀-
naishop an pe.	ⲛⲁⲓϣⲟⲡ ⲁⲛ ⲡⲉ.
Aktaho (e)n(e)tphe erats nēi	Ⲁⲕⲧⲁϩⲟ ⲛ̀ⲧ̀ⲫⲉ ⲉ̀ⲣⲁⲧⲥ ⲛⲏⲓ
éouahsoi.	ⲉ̀ⲟⲩⲁϩⲥⲟⲓ.
Aktagro (e)mpikahi nēi ethri-	Ⲁⲕⲧⲁϫⲣⲟ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲛⲏⲓ ⲉⲑⲣⲓ-
moshi higōf.	ⲙⲟϣⲓ ϩⲓϫⲱϥ.
Ethbēt akmashtham (e)m(e)phiom:	Ⲉⲑⲃⲏⲧ ⲁⲕⲙⲁϣⲑⲁⲙ ⲙ̀ⲫ̀ⲓⲟⲙ:
Ethbēt akouōnh evol (e)n(e)tphy-	Ⲉⲑⲃⲏⲧ ⲁⲕⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧ̀ⲫⲩ-
sis (e)nnizōon.	ⲥⲓⲥ ⲛ̀ⲛⲓⲍⲱⲟⲛ.
Akthevio nenkhai niven sapesēt	Ⲁⲕⲑⲉⲃⲓⲟ̀ ⲛⲉⲛⲭⲁⲓ ⲛⲓⲃⲉⲛ ⲥⲁⲡⲉⲥⲏⲧ
(e)nnachalavg.	ⲛ̀ⲛⲁϭⲁⲗⲁⲩϫ.
(e)Mpekkhat eishat (e)n(e)hli	Ⲙ̀ⲡⲉⲕⲭⲁⲧ ⲉⲓϣⲁⲧ ⲛ̀ϩ̀ⲗⲓ
ḥen ni(e)hvēoui (e)nte pektaio.	ϧⲉⲛ ⲛⲓϩ̀ⲃⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲉⲕⲧⲁⲓⲟ̀.
(e Nthok pe etaker(e)plazin (e)m-	Ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲁⲕⲉⲣⲡ̀ⲗⲁⲍⲓⲛ ⲙ̀-
moi.	ⲙⲟⲓ.
Akkhō (e)ntekjij (e)(e)hrēi egoi.	Ⲁⲕⲭⲱ ⲛ̀ⲧⲉⲕϫⲓϫ ⲉ̀ϩ̀ⲣⲏⲓ ⲉ̀ϫⲱⲓ.
Ak(e)sḥai (e)nḥet (e)ntihikōn	Ⲁⲕⲥ̀ϧⲁⲓ ⲛ̀ϧⲏⲧ ⲛ̀ϯϩⲓⲕⲱⲛ
(e)nte tekexousia.	ⲛ̀ⲧⲉ ⲧⲉⲕⲉⲝⲟⲩⲥⲓⲁ̀.
Akkhō (e)mpidōron (e)nḥēt (e)nte	Ⲁⲕⲭⲱ ⲙ̀ⲡⲓⲇⲱⲣⲟⲛ ⲛ̀ϧⲏⲧ ⲛ̀ⲧⲉ
pisaji.	ⲡⲓⲥⲁϫⲓ.
Akouōn (e)mpiparadisos nēi éou-	Ⲁⲕⲟⲩⲱⲛ ⲙ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛⲏⲓ ⲉ̀ⲟⲩ-
nof.	ⲛⲟϥ.
Akti etot (e)ntimetrefti(e)sbō	Ⲁⲕϯ ⲉ̀ⲧⲟⲧ ⲛ̀ϯⲙⲉⲧⲣⲉϥϯⲥ̀ⲃⲱ
(e)nte pekemi.	ⲛ̀ⲧⲉ ⲡⲉⲕⲉ̀ⲙⲓ.
Akouōnh nēi evol (e)mpi(e)sh-	Ⲁⲕⲟⲩⲱⲛϩ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲓϣ̀-
shēn (e)nte (e)pōnḥ.	ϣⲏⲛ ⲛ̀ⲧⲉ ⲡ̀ⲱⲛϧ.
Aktamoi etsouri (e)m(e)phmou.	Ⲁⲕⲧⲁⲙⲟⲓ ⲉⲧⲥⲟⲩⲣⲓ ⲙ̀ⲫ̀ⲙⲟⲩ.
Outōji (e)nouōt pe etakshasht	Ⲟⲩⲧⲱϫⲓ ⲛ̀ⲟⲩⲱⲧ ⲡⲉ ⲉ̀ⲧⲁⲕϣⲁϣⲧ

e(e)shtemouōm evol(e)nḥētf.	ἐϣτεμογωμ ἐβολϧ̀ϧητϥ.
Phai etakgos nei je (e)mper-	Φαι ἐτακϫος νηι ϫε ὀμπερ-
ouōm evol(e)nḥētf (e)mmavatf.	ογωμ ἐβολϧ̀ϧητϥ ὀμμαγατϥ.
Aiouōm ḥen paouōsh.	Αιογωμ ϧεν παογωϣ.
Aikhō (e)nsōi (e)mpeknomos ḥen	Αιχω ὀνσωι ὀμπεκνομος ϧεν
ta (e)gnōmē.	ταγνωμη.
Aieramelēs enekentolē.	Αιεράμελης ὲνεκεντολη.
Anok aiḥōlem nēi (e)ntiapopha-	Ανοκ αιϩωλεμ νηι ὀνϯαποφα-
sis (e)nte (e)phmou.	σις ὀντε ὀφμογ.
Chorus: Kyrie eleēson.	Κυριέ ἐλεήσον.
Priest: (e)Nthok panēv akphōnh	Ὀθοκ πανηβ ακφωνϩ
nēi (e)ntitimōria éouougai.	νηι ὀνϯτιμωριά ἐογογϫαι.
Hōs mane(e)sōou enanef akchoji	Ϩως μανεὲσωογ ἐνανεϥ ακϭοϫι
ekōti (e)nsa phēetafsōrem.	ἐκωϯ ὀνσα φηέταϥσωρεμ.
Hōs iōt (e)mmēi akshepchisi nemēi	Ϩως ιωτ ὀμμηι ακϣεπϧισι νεμηι
anok ḥa phēetafhei.	ὰνοκ ϧα φηέταϥϩει.
Akmort ḥen nipha(e)ḥri tērou et-	Ακμορτ ϧεν νιφαϧ̀ρι τηρογ ετ-
chi eḥoun e(e)pōnḥ.	ϭι ἐϩογν ἐπωνϧ.
(e)Nthok pe etakouōrp nēi (e)n-	Ὀθοκ πε ετακογωρπ νηι ὀν-
ni(e)prophētēs ethvēt anok ḥa	νιπροφητης εθβητ ὰνοκ ϧα
phēetshōni.	φηέτϣωνι.
Akti (e)m(e)phnomos nēi éouvoē-	Ακϯ ὀμφνομος νηι ἐογβοή-
thia.	θιά.
(e)Nthok pe etakerdiakonin nēi	Ὀθοκ πε ἐτακερδιάκονιν νηι
(e)mpiougai: eaierparabenin (e)m-	ὀμπιογϫαι: ἐαιερπαραβενιν ὀμ-
peknomos.	πεκνομος.
Hōs ouōini (e)mmēi: akshai (e)n-	Ϩως ογωινι ὀμμηι: ακϣαι ὀν-
nēetsōrem nem nēetoi (e)natemi.	νηέτσωρεμ νεμ νηέτοι ὀνατέμι.
Chorus: Kyrie eleēson.	Κυριέ ἐλεήσον.
Priest: (e)Nthok pe phēetshop	Ὀθοκ πε φηέτϣοπ
(e)nsēou niven: aki nan hijen	ὀνσηογ νιβεν: ακί ναν ϩιϫεν
pikahi: aki e(e)thmētra (e)nti-	πικαϩι: ακί ἐθμητρα ὀνϯ-
parthenos.	παρθενος.
Piatshonf ekoi (e)nnouti: (e)nouḥō-	Πιατϣονϥ εκοι ὀννογϯ: ὀνογϩω-
lem an pe etakmevi erof: ethrek	λεμ αν πε ἐτακμεγί ἐροϥ: εθρεκ
shōpi (e)nhysos nem (e)Phnouti.	ϣωπι ὀνϩυσος νεμ Φνογϯ.

Alla akshouōk evol (e)mmin (e)m-	Ⲁⲗⲗⲁ ⲁⲕϣⲟⲩⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲓⲛ ⲙ̀-
mok.	ⲙⲟⲕ.
Ak(e)chi (e)morphē (e)mbōk.	Ⲁⲕϭⲓ ⲛ̀ⲟⲩⲙⲟⲣⲫⲏ ⲙ̀ⲃⲱⲕ.
Ak(e)smou eta physis (e)nḥētk.	Ⲁⲕⲥ̀ⲙⲟⲩ ⲉ̀ⲧⲁⲫⲩⲥⲓⲥ ⲛ̀ϧⲏⲧⲕ.
Akjek peknomos evol ḥaroi.	Ⲁⲕϫⲉⲕ ⲡⲉⲕⲛⲟⲙⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲁⲣⲟⲓ.
Aktamoi e(e)pjintōoun (e)nte pa-	Ⲁⲕⲧⲁⲙⲟⲓ ⲉ̀ⲡ̀ϫⲓⲛⲧⲱⲟⲩⲛ ⲛ̀ⲧⲉ ⲡⲁ-
hei.	ϩⲉⲓ.
Akti (e)m(e)pkhō evol (e)nnēet-	Ⲁⲕϯ ⲙ̀ⲡ̀ⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲏⲉ̀ⲧ-
ouamahi egōou hiten amenti.	ⲁⲙⲁϩⲓ ⲉ̀ϫⲱⲟⲩ ϩⲓⲧⲉⲛ ⲁ̀ⲙⲉⲛϯ.
Akhioui evol (e)m(e)psahoui	Ⲁⲕϩⲓⲟⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡ̀ⲥⲁϩⲟⲩⲓ̀
(e)nte pinomos.	ⲛ̀ⲧⲉ ⲡⲓⲛⲟⲙⲟⲥ.
Akkōrf (e)m(e)phnovi ḥen (e)t-	Ⲁⲕⲕⲱⲣϥ ⲙ̀ⲫⲛⲟⲃⲓ ϧⲉⲛ ⲧ̀-
sar(e)x.	ⲥⲁⲣⲝ.
Aktamoi e(e)tgom (e)nte tekexou-	Ⲁⲕⲧⲁⲙⲟⲓ ⲉ̀ⲧϫⲟⲙ ⲛ̀ⲧⲉ ⲧⲉⲕⲉⲝⲟⲩ-
sia.	ⲥⲓⲁ̀.
Akti (e)m(e)phnav(e)mvol (e)nni-	Ⲁⲕϯ ⲙ̀ⲫⲛⲁⲩ ⲙ̀ⲃⲟⲗ ⲛ̀ⲛⲓ-
vellev.	ⲃⲉⲗⲗⲉⲩ.
Aktounos nirefmōout evolḥen ni-	Ⲁⲕⲧⲟⲩⲛⲟⲥ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓ-
(e)mhav.	ⲙ̀ϩⲁⲩ.
Aktaho (e)ntiphysis erats ḥen	Ⲁⲕⲧⲁϩⲟ ⲛ̀ϯⲫⲩⲥⲓⲥ ⲉ̀ⲣⲁⲧⲥ ϧⲉⲛ
(e)psaji.	ⲡ̀ⲥⲁϫⲓ.
Akouōnh nēi evol (e)ntioikonmia	Ⲁⲕⲟⲩⲱⲛϩ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲟⲓⲕⲟⲛⲟⲙⲓⲁ̀
(e)nte tekmetshan(e)thmaḥt.	ⲛ̀ⲧⲉ ⲧⲉⲕⲙⲉⲧϣⲁⲛ̀ⲑⲙⲁϩⲧ.
Akfai ḥa (e)pchi(e)ngons (e)nte	Ⲁⲕϥⲁⲓ ϧⲁ ⲡ̀ϭⲓⲛ̀ϫⲟⲛⲥ ⲛ̀ⲧⲉ
niponēros.	ⲛⲓⲡⲟⲛⲏⲣⲟⲥ.
Akti (e)ntekchisi ehanmastingos.	Ⲁⲕϯ ⲛ̀ⲧⲉⲕϭⲓⲥⲓ ⲉ̀ϩⲁⲛⲙⲁⲥⲧⲓⲅⲅⲟⲥ.
Nekouoji akkhav ehanshenkour.	Ⲛⲉⲕⲟⲩⲟ̀ϫⲓ ⲁⲕⲭⲁⲩ ⲉ̀ϩⲁⲛϣⲉⲛⲕⲟⲩⲣ.
Ethbēt panēv (e)mpektastho (e)m-	Ⲉⲑⲃⲏⲧ ⲡⲁⲛⲏⲃ ⲙ̀ⲡⲉⲕⲧⲁⲥⲑⲟ ⲙ̀-
pekho evolḥa (e)pshini (e)nte	ⲡⲉⲕϩⲟ ⲉ̀ⲃⲟⲗϩⲁ ⲡ̀ϣⲓⲛⲓ ⲛ̀ⲧⲉ
hanthaf.	ϩⲁⲛⲑⲁϥ.
Chorus: Kyrie eleēson.	Ⲕⲩⲣⲓⲉ̀ ⲉ̀ⲗⲉⲏⲥⲟⲛ.
Priest: Aki e(e)pḥolḥel (e)m-	Ⲁⲕⲓ̀ ⲉ̀ⲡ̀ϧⲟⲗϧⲉⲗ ⲙ̀-
(e)phrēti (e)nouesōou sha e-	ⲫⲣⲏϯ ⲛ̀ⲟⲩⲉ̀ⲥⲱⲟⲩ ϣⲁ ⲉ̀-
(e)ḥrēi eou(e)stavros.	ϧⲣⲏⲓ ⲉ̀ⲟⲩⲉ̀ⲥⲧⲁⲩⲣⲟⲥ.
Akouōnh evol (e)nteknishti (e)m	Ⲁⲕⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲕⲛⲓϣϯ ⲙ̀-
metfairōoush ḥaroi.	ⲙⲉⲧϥⲁⲓⲣⲱⲟⲩϣ ϧⲁⲣⲟⲓ.

Akhọ̄tev (e)mpanovi ḥen pek(e)m-	Ακϩωτεβ ⲙ̀πανοβι ϧεν πεκ ⲙ̀-
hav.	ϩαυ.
Akōli (e)ntaaparshē e(e)pshōi e-	Ακωλι ⲛ̀τα ἀπαρχη ἐπϣωι ἐ-
(e)tphe.Akouōnh nēi evol (e)n(e)t	ⲧ̀φε. Ακουωνϩ νηι ἐβολ ⲛ̀ⲧ-
parousia (e)nte pekjini.	παρουσιά ⲛ̀τε πεκϫινί.
Thai eteknēou (e)nḥēṭs etihap e-	Θαι ἐτεκνηου ⲛ̀ϧητς ἐϯϩαπ ἐ-
nēetonḥ nem nēethmōout: ouoh eti	νηετονϧ νεμ νηεθμωουτ: ουοϩ ετϯ
(e)mpiouai piouai kata nef(e)h-	ⲙ̀πιουαι πιουαι κατα νεϥ ϩ̀-
vēoui.	βηουί.
<u>Chorus</u>: Kata to eleos sou Kyrie	Κατα το ἔλεος σου Κυριέ
ke mē kata tas amartias ēmōn.	κε μη κατα τας ἁμαρτιας ημων.
<u>Priest</u>: Tiini nak e(e)hrēi pa-	ϯίνι νακ ἐϩρηι πα-
nēv (e)nnisymboulon (e)nte ta-	νηβ ⲛ̀νισυμβουλον ⲛ̀τε τα-
metremhe.	μετρεμϩε.
Ti(e)sḥai (e)nna(e)hvēoui (e)nsa-	Τέϧαι ⲛ̀ναϩ̀βηουι ⲛ̀σα-
neksaji.	νεκσαϫι.
(e)Nthok pe etakti etot (e)mpai	Ⲛ̀θοκ πε ἐτακϯ ἐτοτ ⲙ̀παι-
shemshi ethmeh (e)mmystērion.	ϣεμϣι εθμεϩ ⲙ̀μυστηριον.
Akti nēi (e)n(e)thmetalympsis	Ακϯ νηι ⲛ̀θμετάλυμψις
(e)nte teksar(e)x ḥen ouōik nem	ⲛ̀τε τεκσαρξ ϧεν ουωικ νεμ
ouērp.	ουηρπ.
<u>Chorus</u>: Alēthōs pistevomen.	Αληθως πιστευομεν.

Translation:

<u>Priest</u>: Because of Thy abundant compassion, Thou hast ~~me~~ made [who] was not. Thou hast made heaven itself [as] a roof over me. Thou hast made the earth for me to walk upon. For me Thou hast restrained the sea. For me Thou hast revealed the nature of living creatures, [and] Thou hast humbled everything beneath my feet. Thou hast not left me in need of anything in the works of Thy glory [honor], For Thou art [the one who] hast formed me. Thou hast inscribed in me the image of Thy reign. Thou hast placed in me the gift of speech. Thou hast opened for me the paradise of delight. Thou hast given me the teachings from Thy wisdom. Thou hast shown me the tree of life, [and] Thou hast made me acquainted

with the sting of death. Thou forbade be to eat from one plant, which is the plant that Thou told me not to partake of. But in my desire, I ate [of it], and in my knowledge [wisdom] I put aside Thy law and I ignored Thy commandment and took upon myself the sentence of death.

Chorus: Lord, have mercy.

Priest: Thou art my master. Thou hast converted for me [the sentence of death] into the succor of salvation.

Sing praises everywhere and wholeheartedly. Thou went in search of of him who had strayed.

Sing praises to my Father. Thou suffered with me, the one who has fallen. In all things below, Thou hast bound me to life. Thou art the one who hast sent me the prophets, for I am among the weak. Thou hast given me the law [as] help for me, and Thou hast taught me salvation shoul I go astray from Thy commandment.

Sing praises to the light [which] Thou hast shined upon those who have gone astray and upon those who are in agnorance.

Chorus: Lord, have mercy.

Priest: Thou art everlasting through all times.Thou came to us on earth into the womb of the virgin.

Hail to thee who are without limit, for Thou art divine and do not seize forcibly. Thou art equal to God.

But Thou poured out Thy being upon me. Thou took the form of a servant. Thou blessed my nature in Thyself. Thou fulfilled Thy law in me. Thou seized for me resurrection from my falling away. Thou offered remission to those condemned to Hell. Thou lifted the curse of the law [of death]. Thou overcame sin in the body. Thou seized the power of Thy reign. Thou gave sight to the blind [and] Thou raised up the dead from the tomb. Thou raised up the very essence in the Word. Thou showed me the direction of Thy compassion. Thou suffered the evil-doing of the evil ones. Thy sacrificed Thyself to the scourging, and Thy cheek withstood cruel blows. For me, my Master, Thou didst not turn Thy face away from the disgrace of spittle.

Chorus: Lord, have mercy.

Priest: Thou didst come to the cross like a lamb to the slaughter.

Thou showed the magnitude of Thy concern for me. Thou overcame my sin in the tomb. Thou arose in the dawn up to heaven. Thou didst show me the manifestation of Thy coming, which is for the judgement of the living and the dead, and to give to each one according to his works.

Chorus: According to Thy mercy, O Lord, and not according to our sins.

Priest: I bring before Thee, my Master, the symbols of my intentions. I inscribe my works beside Thy word. For Thou art the one who gave me this worship and service filled with mystery. Thou hast given me the ascension of thy body in bread and wine.

Chorus: Truly, we believe.

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[1]For this text, see the Euchologion, pp. 471-480.

MAKING THE SIGNS OF THE CROSS [al-rushūmāt] AND THE COMMEMORATION OF THE LAST SUPPER[1]

Track ②

This section is a continuation of the preceding one.

Transliteration:	**Transcription:**
Priest: (e)n(e)hrēi gar ḥen pi-	Ǹϩ̀ρηι γαρ ϧεν πι-
egōrh eteknatēik (e)nḥētf: ḥen	ϭωρϩ ǹτεκναθηικ ǹϧητϥ: ϧεν
pekouōsh (e)mmin (e)mmok nem	πεκουωϣ ǹμιν ǹμοκ νεμ
tekexousia (e)mmavatk.	τεκεξουσια ǹμαυατκ.
Ak(e)chi (e)nouōik ejen nekjij	Ακϭι ǹουωικ ἐϫεν νεκϫιϫ
ethouab: ouoh (e)natach(e)ni:	ἐθουαβ: ουοϩ ǹαταϭνι:
ouoh (e)natthōlev: ouoh (e)mma-	ουοϩ ǹατθωλεβ: ουοϩ ǹμα-
karion: ouoh (e)nreftanḥo.	καριον: ουοϩ ǹρεϥτανϧο.
Chorus: Tennahti je phai pe ḥen	Τενναϩϯ ϫε φαι πε ϧεν (Track ③)
oumethmēi: amēn.	ουμεθμηι: ἀμην.
Priest: Aksoms e(e)pshōi e(e)t-	Ἀκσομς ἐπ̀ϣωι ἐτ̀-
phe ḥa phēete phōk (e)niōt	φε ϩαφηετε φωκ ǹιωτ
(e)Phnouti ouoh (e)phnēv (e)nte	Φ̀νουϯ ουοϩ φ̀νηβ ǹτε
ouon niven.	ουον νιβεν.
Etakshep(e)hmot.	Ἐτακϣεπ̀ϩμοτ.
Deacon:[2] Amēn.	Ἀμην.
Priest: Ak(e)smou erof.	Ακ̀σμου ἐροϥ.
Deacon: Amēn.	Ἀμην.
Priest: Akeragiazin (e)mmof.	Ακεραγιαζιν ǹμοϥ.
Deacon: Amēn.	Ἀμην.
Chorus: Pistevomen ke omolo-	Πιστευομεν κε ὁμολο-
goumen ke doxazomen.	γουμεν κε δοξαζομεν.

Priest: Akphashf: aktēif (e)n-	Ακφαϣϥ: ακτηιϥ ǹ-
nēete nouk ettaiēout (e)nagios	ννηέτε νουκ ετταιηουτ ǹάγιος
(e)mmathētēs ouoh (e)napostolos	ǹμαθητης ουοϩ ǹάποστολος
ethouab ekgō(e)mmos:	έθουαβ εκϫω ǹμος:
Je chi ouōm evol(e)nḥētf tērou:	Ϫε ϭι ουωμ έβολǹϧητϥ τηρου:
phai gar pe pasōma.	φαι γαρ πε πασωμα.
Etounaphashf ejen thēnou nem	Έτουναφαϣϥ έϫεν θηνου νεμ
hankemēsh: (e)nsetēif e(e)pkhō	ϩανκεμηϣ: ǹσετηιϥ έπχω
evol ninovi; phai aritf epaer-	έβολ νινοβι: φαι άριτϥ έπαερ-
(e)phmevi.	φ̀μευι.
Chorus: Phai pe ḥen oumethmēi:	Φαι πε ϧεν ουμεθμηι:
amēn.	άμην.
Priest: Pairēti on menensa (e)th-	Παιρηϯ ον μενενσα θ̀-
rououōm ak(e)chi (e)nouaphot:	ρουουωμ ακϭι ǹουάφοτ:
[akthotf][3] evolḥen (e)poutah (e)n-	[ακθοτϥ] έβολϧεν π̀ουταϩ ǹ-
te tivō (e)naloli nem oumōou.	τε ϯβω ǹάλολι νεμ ουμωου.
Etakshep (e)hmot.	Έτακϣεπ ϩ̀μοτ.
Deacon:[4] Amēn.	Άμην.
Priest: Ak(e)smou erof.	Ακσ̀μου έροϥ.
Deacon: Amēn.	Άμην.
Priest: Akeragiazin (e)mmof.	Ακεράγιάζιν ǹμοϥ.
Deacon: Amēn.	Αμην.
Chorus: Ke palin pistevomen ke	Κε παλιν πιστευομεν κε
omologoumen ke doxazomen.	όμολογουμεν κε δοξαζομεν.
Priest: Akjemtipi: aktēif [on][5]	Ακϫεμϯπι: ακτηιϥ [ον]
(e)nnēete (e)nouk ettaiēout	ǹνηέτε νουκ ετταιηουτ
(e)nagios (e)mmathētēs ouoh (e)na-	ǹάγιος ǹμαθητης ουοϩ ǹα-
postolos ethouab ekgō(e)mmos:	ποστολος έθουαβ εκϫωǹμος:
Je chi sō evol(e)nḥētf tērou:	Ϫε ϭι σω έβολǹϧητϥ τηρου:
phai gar pe pa(e)snof (e)nte	φαι γαρ πε πασ́νοϥ ǹτε
tidiathēkē (e)mveri: etouna-	ϯδιαθηκη ǹβερι: έτουνα-
phonf evol ejen thēnou nem han-	φονϥ έβολ έϫεν θηνου νεμ ϩαν-
kemēsh: (e)nsetēif e(e)pkhō evol	κεμηϣ: ǹσετηιϥ έπχω έβολ
(e)nte ninovi: phai aritf epaer-	ǹτε νινοβι: φα άριτϥ έπαερ-
(e)phmevi.	φ̀μευί.

Chorus: Phai on pe ḥen oumeth-	ϕⲁⲓ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑ-
mēi: amēn.	ⲙⲏⲓ: ⲁⲙⲏⲛ.
Priest: Sop gar niven [eteten	ⲥⲟⲡ ⲅⲁⲣ ⲛⲓⲃⲉⲛ [ⲉ̀ⲧⲉⲧⲉⲛ
naouōm evolḥen nai ōik phai...][6]	ⲛⲁⲟⲩⲱⲙ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁⲓ ⲱⲓⲕ ϕⲁⲓ...

//This section of the Liturgy ends at this point.//

Translation [for Side A, concl. & Side B, cut 1]:

Priest: For in the night, when, alone, Thou wast forsaken in Thy worship and Thy reign, Thou didst take bread in Thy holy hands, pure and undefiled, blessed and life-giving.

LC Cassette 7, Side B, cut 1 = Moftah 1

Priest: ...life-giving.
Chorus: We believe that this is true, amen.
Priest: Thou looked up towards heaven and to Thy Father, who is God and master of everything.
Thou didst give thanks.
Deacon: Amen.
Priest: Thou didst bless it.
Deacon: Amen.
Priest: Thou didst sanctify it.
Deacon: Amen.
Chorus: We believe and we confess [Thy name] and we glorify [Thee].
Priest: [And] Thou didst break it and give it to Thy holy disciples and apostles, saying: "Behold, all of you, take [this] and eat of it, for this is my body, Which has been broken for you and for many, and sacrificed for the remission of sins. Do this in remembrance of me."
Chorus: This is indeed true, amen.
Priest: Likewise, after they had eaten, Thou didst take a cup and Thou didst mix in it the fruit of the grape and water.

Chorus: And again we believe and confess [Thy name] and glorify [Thee].

Priest: Thou didst taste it and [then] didst offer it to Thy holy' disciples and apostles, saying: "Behold, all of you, take [this] and drink, for this is my blood of the New Testament, which was shed for you and for many for the remission of sins. Do this in remembrance of me." Amen.

Chorus: This is indeed true, amen.

Priest: For each time you shall eat of this bread...

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[1]For the text, see the Euchologion, pp. 480-485.

[2]Although the Euchologion indicates a response by the chorus at this point, in this recording only one voice (that of the deacon) is heard.

[3]Prescribed in the Euchologion, the bracketed words are omitted in this recording.

[4]Although the Euchologion indicates a response by the chorus at this point, in this recording only one voice (that of the deacon) is heard.

[5]Prescribed in the Euchologion, this bracketed word is omitted in this recording.

[6]These bracketed words are difficult to distinguish because of the very lengthy melismata.

CD #9, concl.

Four Special Extracts

from the Liturgy of Saint Gregory

(2 of 2 CDs, concl.)

FOUR EXTRACTS FROM THE LITURGY OF SAINT GREGORY

To make it easier for the listener to follow the recordings, these extracts are given here rather than in the general section containing extracts from the Liturgy of Saint Gregory due to their appearance on this cassette.

PHĒETSHOP... [(Thou) Who art...] Track (4)

This is the beginning of a long prayer recited by the Priest during the Anaphora after the <u>Axion ke Dikeon</u> [It is worthy and right...]. In this recording it is sung by Cantor Mikhail.

Transliteration:
Phēetshop (e)Phnēv (e)Pchois
(e)Phnouti (e)nta(e)phmēi: evol-
ḥen [ounouti][2] (e)nta(e)phmēi.[3]

Transcription:
Ⲫⲏⲉⲧϣⲟⲡ ⲫ̀ⲛⲏⲃ Ⲡ̀ϭⲟⲓⲥ
Ⲫ̀ⲛⲟⲩϯ ⲛ̀ⲧⲁⲫ̀ⲙⲏⲓ: ⲉ̀ⲃⲟⲗ-
ϧⲉⲛ[ⲟⲩⲛⲟⲩϯ] ⲛ̀ⲧⲁⲫ̀ⲙⲏⲓ.

//At this point there is a break in the recording.//

Translation:
[Thou] Who art the Master, Lord, [and] the God of truth [having come] from the God of truth.

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[1]For this text, see the Euchologion, p. 465.
[2]This word is not clearly heard on this recording.
[3]In this recording, a long melisma on the vowel "a", which becomes "e" ends this section [from the last phrase: <u>(e)nta(e)...</u>].

Ē AGAPĒ TOU THEOU... [The Love of God...][1] Track (5)

This extract from the Liturgy of Saint gregory comes soon after the beginning of the Anaphora, just after the choir sings: Eleos irēnēs thysia eneseōs [A mercy of peace (and) a sacrifice of praise)]. Cantor Mikhail sings in this recording.

Transliteration:

Ē agapē tou Theou ke Patros: ke
ekharistou monogenous Yiou Kyriou
de ke Theou ke sōtēros ēmōn Iesou
(e)Christou: ke ēkoinōnia ke ēdō-
rea tou agiou (e)Pneumatos: íè
meta pantōn ymōn.

Transcription:

Ή άγαπη του Θεου κε Πατρος: κε
ήχαριστου μονογενους Ύιου Κυριου
Δε κε Θεου κε σωτηρος ήμων Ἰησου
Χριστου: κε ήκοινωνιά κε ήδω-
ρεα του άγιου Πνευματος: ίή
μετα παντων ύμων.

//At this point there is a break in the recording.//

Translation:

The Love of God the Father, and the grace of the Only-begotten Son, Lord and God and our savior, Jesus Christ, and the deeds [actions] and gifts of the Holy Spirit, may [all this] be with all of you.

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[1]For this text, see the Euchologion, p. 461.

Ragheb Moftah Coptic Chant
LC Cassette 4, Side A, cut 2 = Moftah 3

CD 9

HANANSHO (E)NSHO.... [A Thousand Times a Thousand...][1] Track 6

This brief extract comes in the prayer that follows the Axion ke Dikeon [It is worthy and right...] near the beginning of the Anaphora. In this recording it is sung by Cantor Mikhail.

Transliteration:

Hanansho (e)nsho ceohi eratou
erok: han(e)thva (e)nthva seini
nak ehoun (e)mpishemshi.

Transcription:

ϩⲁⲛⲁⲛϣⲟ ⲛ̀ϣⲟ ⲥⲉⲟ́ϩⲓ ⲉ́ⲣⲁⲧⲟⲩ
ⲉ́ⲣⲟⲕ: ϩⲁⲛ ⲉ́ⲑⲃⲁ ⲛ̀ⲑⲃⲁ ⲥⲉⲓ́ⲛⲓ
ⲛⲁⲕ ⲉ́ϧⲟⲩⲛ ⲙ̀ⲡⲓϣⲉⲙϣⲓ.

//There is a break in the recording at this point.//

Translation:

A thousand times a thousand stand about Thee; tne thousand times ten thousand minister unto Thee.

---

[1]For this text, see the Euchologion, p. 464.

(E)NTHOK GAR... [For Thou art...][1] Track (7)

This extract is the beginning of a long prayer in the Anaphora that follows the Deacon's bidding: Is anatolas (e)vlepsate [Look towards the East]. It is sung by Cantor Mikhail.

Transliteration:	**Transcription:**
[vlepsate.][2]	
Priest: (e)Nthok gar pe etouohi	Ǹθoκ γaρ πe éτoγóϩι
eratou (e)mpekkōti:...	èρaτoγ ǹπeκκωϯ:...
//At this point, Side A ends.//	

Translation:
For Thou art He around Whom turn [the cherubim and the seraphim...]

---

[1]For this text see the Euchologion, p. 467.
[2]Only the last syllable of this word is heard at the beginning of this section.

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