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Egeria's Description of the Liturgical Year in Jerusalem

from the diary of her pilgrimage in the 4th Century AD

Based on the translation reproduced in Louis Duchesme's Christian Worship (London, 1923)

Egeria's Return to Constantinople

XXIII 8. On the next day, crossing the sea, I arrived at Constantinople, giving thanks to Christ our God who deigned to give me such grace, unworthy and undeserving as I am, for He had deigned to give me not only the will to go, but also the power of walking through the places that I desired, and of returning at last to Constantinople.

9. When I had arrived there, I went through all the churches--that of the Apostles and all the martyr-memorials, of which there are very many--and I ceased not to give thanks to Jesus our God, Who had thus deigned to bestow His mercy upon me.

10. From which place, ladies, light of my eyes, while I send these (letters) to your affection, I have already purposed, in the Name of Christ our God, to go to Ephesus in Asia, for the sake of prayer, because of the memorial of the holy and blessed Apostle John. And if after this I am yet in the body, and am able to see any other places, I will either tell it to your affection in person, if God deigns to permit me this, or in anywise, if I have another project in mind, I will send you news of it in a letter. But do you, ladies, light of my eyes, deign to remember me, whether I am in the body or out of the body.

The Liturgy of Jerusalem

The Daily Offices

- 1. Matins.

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XXIV 1. Now that your affection may know what is the order of service (operatio) day by day in the holy places, I must inform you, for I know that you would willingly have this knowledge. Every day before cockcrow all the doors of the Anastasis are opened, and all the monks and virgins, as they call them here, go thither, and not they alone, but lay people also, both men and women, who desire to begin their vigil early. And from that hour to daybreak hymns are said and psalms are sung responsively (responduntur), and antiphons in like manner; and prayer is made after each of the hymns. For priests, deacons, and monks in twos or threes take it in turn every day to say prayers after each of the hymns or antiphons.

2. But when day breaks they begin to say the Matin hymns. Thereupon the bishop arrives with the clergy, and immediately enters into the cave, and from within the rails (cancelli) he first says a prayer for all, mentioning the names of those whom he wishes to commemorate; he then blesses the catechumens, afterwards he says a prayer and blesses the faithful. And when the bishop comes out from within the rails, every one approaches his hand, and he blesses them one by one as he goes out, and the dismissal takes place, by daylight.

- 2. Sext and None.

3. In like manner at the sixth hour all go again to the Anastasis, and psalms and antiphons are said, while the bishop is being summoned; then he comes as before, not taking his seat, but he enters at once within the rails in the Anastasis, that is in the cave, just as in the early morning, and as then, he again first says a prayer, then he blesses the faithful, and as he comes out from [within] the rails every one approaches his hand. And the same is done at the ninth hour as at the sixth.

- 3. Vespers.

4. Now at the tenth hour, which they call here licinicon, or as we say lucernare, all the people assemble at the Anastasis in the same manner, and all the candles and tapers are lit, making a very great light. Now the light is not introduced from without, but it is brought forth from within the cave, that is from within the rails, where a lamp is always burning day and night, and the vesper psalms and antiphons are said, lasting for a considerable time. Then the bishop is summoned, and he comes and takes a raised seat, and likewise the priests sit in their proper places, and hymns and antiphons are said.

5. And when all these have been recited according to custom, the bishop rises and stands before the rails, that is, before the cave, and one of the deacons makes the customary commemoration of individuals one by one. And as the deacon pronounces each name the many little boys who are

always standing by, answer with countless voices: Kyrie eleyson, or as we say Miserere Domine.

6. And when the deacon has finished all that he has to say, first the bishop says a prayer and prays for all, then they all pray, both the faithful and catechumens together. Again the deacon raises his voice, bidding each catechumen to bow his head where he stands, and the bishop stands and says the blessing over the catechumens. Again prayer is made, and again the deacon raises his voice and bids the faithful, each where he stands, to bow the head, and the bishop likewise blesses the faithful. Thus the dismissal takes place at the Anastasis.

7. And one by one all draw near to the bishop's hand. Afterwards the bishop is conducted from the Anastasis to the Cross [with] hymns, all the people accompanying him, and when he arrives he first says a prayer, then he blesses the catechumens, then another prayer is said and he blesses the faithful. Thereupon both the bishop and the whole multitude further proceed behind the Cross, where all that was done before the Cross is repeated, and they approach the hand of the bishop behind the Cross as they did at the Anastasis and before the Cross. Moreover, there are hanging everywhere a vast number of great glass chandeliers, and there are also a vast number of cereofala, before the Anastasis, before the Cross and behind the Cross, for the whole does not end until darkness has set in. This is the order of daily services (operatio) at the Cross and at the Anastasis throughout the six days.

The Sunday Offices

8. But on the seventh day, that is on the Lord's Day, the whole multitude assembles before cockcrow, in as great numbers as the place can hold, as at Easter, in the basilica which is near the Anastasis, but outside the doors, where lights are hanging for the purpose. And for fear that they should not be there at cockcrow they come beforehand and sit down there. Hymns as well as antiphons are said, and prayers are made between the several hymns and antiphons, for at the vigils there are always both priests and deacons ready there for the assembling of the multitude, the custom being that the holy places are not opened before cockcrow.

9. Now as soon as the first cock has crowed, the bishop arrives and enters the cave at the Anastasis; all the doors are opened and the whole multitude enters the Anastasis, where countless lights are already burning. And when the people have entered, one of the priests says a psalm to which all respond, and afterwards prayer is made; then one of the deacons says a psalm and prayer is again made, a third psalm is said by one of the clergy, prayer is made for the third time and there is a commemoration of all.

10. After these three psalms and three prayers are ended, lo! censers are brought into the cave of the Anastasis so that the whole basilica of the Anastasis is filled with odours. And then the bishop, standing within the rails, takes the book of the Gospel, and proceeding to the door, himself reads the (narrative of the) Resurrection of the Lord. And when the reading is begun, there is so great a moaning and groaning among all, with so many tears, that the hardest of heart might be moved to tears for that the Lord had borne such things for us.

11. After the reading of the Gospel the bishop goes out, and is accompanied to the Cross by all the people with hymns, there again a psalm is said and a prayer is made, after which he blesses the faithful and the dismissal takes place, and as he comes out all approach to his hand.

12. And forthwith the bishop betakes himself to his house, and from that hour all the monks return to the Anastasis, where psalms and antiphons, with prayer after each psalm or antiphon, are said until daylight; the priests and deacons also keep watch in turn daily at the Anastasis with the people, but of the lay people, whether men or women, those who are so minded, remain in the place until daybreak, and those who are not, return to their houses and betake themselves to sleep.

- 2. Morning Services.

XXV 1. Now at daybreak because it is the Lord's Day every one proceeds to the greater church, built by Constantine, which is situated in Golgotha behind the Cross, where all things are done which are customary everywhere on the Lord's Day. But the custom here is that of all the priests who take their seats, as many as are willing, preach, and after them all the bishop preaches, and these sermons are always on the Lord's Day, in order that the people may always be instructed in the Scriptures and in the love of God. The delivery of these sermons greatly delays the dismissal from the church, so that the dismissal does [not] take place before the fourth or perhaps the fifth hour.

2. But when the dismissal from the church is made in the manner that is customary everywhere, the monks accompany the bishop with hymns from the church to the Anastasis, and as he approaches with hymns all the doors of the basilica of the Anastasis are opened, and the people, that is the faithful, enter, but not the catechumens.

3. And after the people the bishop enters, and goes at once within the rails of the cave of the martyrrium. Thanks are first given to God, then prayer is made for all, after which the deacon bids all bow their heads, where they stand, and the bishop standing within the inner rails blesses them and goes out.

4. Each one draws near to his hand as he makes his exit Thus the dismissal is delayed until nearly the fifth or sixth hour. And in like manner it is done at lucernare, according to daily custom. This then is the custom observed every day throughout the whole year except on solemn days, to the keeping of which we will refer later on.

5. But among all things it is a special feature that they arrange that suitable psalms and antiphons are said on every occasion, both those said by night, or in the morning, as well as those throughout the day, at the sixth hour, the ninth hour, or at lucernare, all being so appropriate and so reasonable as to bear on the matter in hand.

6. And they proceed to the greater church, which was built by Constantine, and which is situated in Golgotha, that is, behind the Cross, on every Lord's Day throughout the year except on the one Sunday of Pentecost, when they proceed to Sion, as you will find mentioned below; but even then they go to Sion before the third hour, the dismissal having been first made in the greater church...

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FESTIVALS AT EPIPHANY

1. Night Station at Bethlehem.

Blessed is he that cometh in the name of the Lord, and the rest which follows. And since, for the sake of the monks who go on foot, it is necessary to walk slowly, the arrival in Jerusalem thus takes place at the hour when one man begins to be able to recognise another, that is, close upon but a little before daybreak.

7. And on arriving there, the bishop and all with him immediately enter the Anastasis, where an exceedingly great number of lights are already burning. There a psalm is said, prayer is made, first the catechumens and then the faithful are blessed by the bishop; then the bishop retires, and every one returns to his lodging to take rest, but the monks remain there until daybreak and recite hymns.

Morning Services at Jerusalem.

8. But after the people have taken rest, at the beginning of the second hour they all assemble in the greater church, which is in Golgotha. Now it would be superfluous to describe the adornment either of the church, or of the Anastasis, or of the Cross, or in Bethlehem on that day; you see there nothing but gold and gems and silk. For if you look at the veils, they are made wholly of silk striped with gold, and if you look at the curtains, they too are made wholly of silk striped with gold. The church vessels too, of every kind, gold and

jewelled, are brought out on that day, and indeed, who could either reckon or describe the number and weight of the cereofala, or of the cicindelae, or of the lucernae, or of the various vessels?

9. And what shall I say of the decoration of the fabric itself, which Constantine, at his mother's instigation, decorated with gold, mosaic, and costly marbles, as far as the resources of his kingdom allowed him, that is, the greater church as well as the Anastasis, at the Cross, and the other holy places in Jerusalem ?

10. But to return to the matter in hand: the dismissal takes place on the first day in the greater church, which is in Golgotha, and when they preach or read the several lessons, or recite hymns, all are appropriate to the day. And afterwards when the dismissal from the church has been made, they repair to the Anastasis with hymns, according to custom, so that the dismissal takes place about the sixth hour.

11. And on this day lucernare also takes place according to the daily use.

Octave of the Festival.

On the second day also they proceed in like manner to the church in Golgotha, and also on the third day; thus the feast is celebrated with all this joyfulness for three days up to the sixth hour in the church built by Constantine. On the fourth day it is celebrated in like manner with similar festal array in Eleona, the very beautiful church which stands on the Mount of Olives; on the fifth day in the Lazarium, which is distant about one thousand five hundred paces from Jerusalem; on the sixth day in Sion, on the seventh day in the Anastasis, and on the eighth day at the Cross. Thus, then, is the feast celebrated with all this joyfulness and festal array throughout the eight days in all the holy places which I have mentioned above.

12. And in Bethlehem also throughout the entire eight days the feast is celebrated with similar festal array and joyfulness daily by the priests and by all the clergy there, and by the monks who are appointed in that place. For from the hour when all return by night to Jerusalem with the bishop, the monks of that place keep vigil in the church in Bethlehem, reciting hymns and antiphons, but it is necessary that the bishop should always keep these days in Jerusalem. And immense crowds, not of monks only, but also of the laity, both men and women, flock together to Jerusalem from every quarter for the solemn and joyous observance of that day.

The Presentation Mass.

XXVI The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honour, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord

into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw Him,-- treating of the words which they spake when they saw the Lord, and of that offering which His parents made. And when everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place.

LENT

XXVII And when the Paschal days come they are observed thus : Just as with us forty days are kept before Easter, so here eight weeks are kept before Easter. And eight weeks are kept because there is no fasting on the Lord's Days, nor on the Sabbaths, except on the one Sabbath on which the Vigil of Easter falls, in which case the fast is obligatory. With the exception then of that one day, there is never fasting on any Sabbath here throughout the year. Thus, deducting the eight Lord's Days and the seven Sabbaths (for on the one Sabbath, as I said above, the fast is obligatory) from the eight weeks, there remain forty-one fast days, which they call here Eortae, that is Quadragesimae.

Services on Sundays.

2. Now the several days of the several weeks are kept thus: On the Lord's Day after the first cockcrow the bishop reads in the Anastasis the account of the Lord's Resurrection from the Gospel, as on all Lord's Days throughout the whole year, and everything is done at the Anastasis and at the Cross as on all Lord's Days throughout the year, up to daybreak.

3. Afterwards, in the morning, they proceed to the greater church, called the martyrium, which is in Golgotha behind the Cross, and all things that are customary on the Lord's Days are done there. In like manner also when the dismissal from the church has been made, they go with hymns to the Anastasis, as they always do on the Lord's Days, and while these things are being done the fifth hour is reached. Lucernare, however, takes place at its own hour, as usual, at the Anastasis and at the Cross, and in the various holy places; on the Lord's Day the ninth hour is kept.

Weekday Services.

4. On the second weekday they go at the first cockcrow to the Anastasis, as they do throughout the year, and everything that is usual is done until morning. Then at the third hour they go to the Anastasis, and the things are done that are customary throughout the year at the sixth hour, for this going at the third hour in Quadragesima is additional. At the sixth and ninth hours also, and at lucernare, everything is done that is customary throughout the whole year at the holy places.

5. And on the third weekday all things are done as on the second weekday.

Wednesday and Friday.

Again, on the fourth weekday they go by night to the Anastasis, and all the usual things are done until morning, and also at the third and sixth hours. But at the ninth hour they go to Sion, as is customary at that hour on the fourth and sixth weekdays throughout the year, for the reason that the fast is always kept here on the fourth and sixth weekdays even by the catechumens, except a martyrs' day should occur. For if a martyrs' day should chance to occur on the fourth or on the sixth weekday in Quadragesima, they do not go to Sion at the ninth hour.

6. But on the days of Quadragesima, as I said above, they proceed to Sion on the fourth weekday at the ninth hour, according to the custom of the whole year, and all things that are customary at the ninth hour are done, except the oblation, for, in order that the people may always be instructed in the law, both the bishop and the priest preach diligently. But when the dismissal has been made, the people escort the bishop with hymns thence to the Anastasis, so that it is already the hour of lucernare when he enters the Anastasis; then hymns and antiphons are said, prayers are made, and the service (missa) of lucernare takes place in the Anastasis and at the Cross.

7. And the service of lucernare is always later on those days in Quadragesima than on other days throughout the year. On the fifth weekday everything is done as on the second and third weekday. On the sixth weekday everything is done as on the fourth, including the going to Sion at the ninth hour, and the escorting of the bishop thence to the Anastasis with hymns.

Saturday.

But on the sixth weekday the vigils are observed in the Anastasis from the hour of their arrival from Sion with hymns, until morning, that is, from the hour of lucernare, when they entered, to the morning of the next day, that is, the Sabbath. And the oblation is made in the Anastasis the earlier, that the dismissal may take place before sunrise.

8. Throughout the whole night psalms are said responsively in turn with antiphons and with various lections, the whole lasting until morning, and the dismissal, which takes place on the Sabbath at the Anastasis, is before sunrise, that is, the oblation, so that the dismissal may take place in the Anastasis at the hour when the sun begins to rise. Thus, then, is each week of Quadragesima kept.

9. The dismissal taking place earlier on the Sabbath, i.e. before sunrise, as I said, in order that the hebdomadarii, as they are called here, may finish their fast earlier. For the custom of the fast in Quadragesima is that the dismissal on the Lord's Day is at the fifth hour in order that they whom they call hebdomadarii; that

is, they who keep the weeks' fast, may take food. And when these have taken breakfast on the Lord's Day, they do not eat until the Sabbath morning after they have communicated in the Anastasis. It is for their sake, then, that they may finish their fast the sooner, that the dismissal on the Sabbath at the Anastasis is before sunrise. For their sake the dismissal is in the morning, as I said; not that they alone communicate, but all who are so minded communicate on that day in the Anastasis.

XXVIII. This is the custom of the fast in Quadragesima: some, when they have eaten after the dismissal on the Lord's Day, that is, about the fifth or sixth hour, do not eat throughout the whole week until after the dismissal at the Anastasis on the Sabbath; these are they who keep the weeks' fast.

2. Nor, after having eaten in the morning, do they eat in the evening of the Sabbath, but they take a meal on the next day, that is, on the Lord's Day, after the dismissal from the church at the fifth hour or later, and then they do not breakfast until the Sabbath comes round, as I have said above.

3. For the custom here is that all who are apotactitae, as they call them here, whether men or women, eat only once a day on the day when they do eat, not only in Quadragesima, but throughout the whole year. But if any of the apotactitae cannot keep the entire week of fasting as described above, they take supper in the middle (of the week), on the fifth day, all through Quadragesima. And if any one cannot do even this, he keeps two days' fast (in the week) all through Quadragesima, and they who cannot do even this, take a meal every evening.

4. For no one exacts from any how much he should do, but each does what he can, nor is he praised who has done much, nor is he blamed who has done less; that is the custom here. For their food during the days of Quadragesima is as follows:--they taste neither bread which cannot be weighed, nor oil, nor anything that grows on trees, but only water and a little gruel made of flour. Quadragesima is kept thus, as we have said.

XXIX. And at the end of the weeks' fast the vigil is kept in the Anastasis from the hour of lucernare on the sixth weekday, when the people come with psalms from Sion, to the morning of the Sabbath, when the oblation is made in the Anastasis. And the second, third, fourth, fifth and sixth weeks in Quadragesima are kept as the first.

HOLY WEEK AND THE FESTIVALS AT EASTER

Saturday before Palm Sunday.--Station at Bethany.

2. Now when the seventh week has come, that is, when two weeks, including the seventh, are left before Easter, everything is done on each day as in the weeks that are past, except that the vigils of the sixth weekday, which were kept in the Anastasis during the first six weeks, are, in the seventh week, kept in Sion, and

with the same customs that obtained during the six weeks in the Anastasis. For throughout the whole vigil psalms and antiphons are said appropriate both to the place and to the day.

3. And when the morning of the Sabbath begins to dawn, the bishop offers the oblation. And at the dismissal the archdeacon lifts his voice and says: " Let us all be ready to-day at the seventh hour in the Lazarium." And so, as the seventh hour approaches, all go to the Lazarium, that is, Bethany, situated at about the second milestone from the city.

4. And as they go from Jerusalem to the Lazarium, there is, about five hundred paces from the latter place, a church in the street on that spot where Mary the sister of Lazarus met with the Lord. Here, when the bishop arrives, all the monks meet him, and the people enter the church, and one hymn and one antiphon are said, and that passage is read in the Gospel where the sister of Lazarus meets the Lord. Then, after prayer has been made, and when all have been blessed, they go thence with hymns to the Lazarium.

5. And on arriving at the Lazarium, so great a multitude assembles that not only the place itself, but also the fields around, are full of people. Hymns and antiphons suitable to the day and to the place are said, and likewise all the lessons are read. Then, before the dismissal, notice is given of Easter, that is, the priest ascends to a higher place and reads the passage that is written in the Gospel: When Jesus six days before the Passover had come to Bethany, and the rest. So, that passage having been read and notice given of Easter, the dismissal is made.

6. This is done on that day because, as it is written in the Gospel, these events took place in Bethany six days before the Passover; there being six days from the Sabbath to the fifth weekday on which, after supper, the Lord was taken by night. Then all return to the city direct to the Anastasis, and lucernare takes place according to custom.

Palm Sunday: Services in the Churches.

XXX On the next day, that is, the Lord's Day, which begins the Paschal week, and which they call here the Great Week, when all the customary services from cockcrow until morning have taken place in the Anastasis and at the Cross, they proceed on the morning of the Lord's Day according to custom to the greater church, which is called the martyrrium. It is called the martyrrium because it is in Golgotha behind the Cross, where the Lord suffered.

2. When all that is customary has been observed in the great church, and before the dismissal is made, the archdeacon lifts his voice and says first: " Throughout the whole week, beginning from to-morrow, let us all assemble in the martyrrium, that is, in the great church, at the ninth hour." Then he lifts his voice again, saying: " Let us all be ready to-day in Eleona at the seventh hour."

3. So when the dismissal has been made in the great church! that is, the martyrium, the bishop is escorted with hymns to the Anastasis, and after all things that are customary on the Lord's Day have been done there, after the dismissal from the martyrium, every one hastens home to eat, that all may be ready at the beginning of the seventh hour in the church in Eleona, on the Mount of Olives, where is the cave in which the Lord was wont to teach.

Procession with Palms on the Mount of Olives.

XXXI Accordingly at the seventh hour all the people go up to the Mount of Olives, that is, to Eleona, and the bishop with them, to the church, where hymns and antiphons suitable to the day and to the place are said, and lessons in like manner. And when the ninth hour approaches they go up with hymns to the Imbomon, that is, to the place whence the Lord ascended into heaven, and there they sit down, for all the people are always bidden to sit when the bishop is present; the deacons alone always stand. Hymns and antiphons suitable to the day and to the place are said, interspersed with lections and prayers.

2. And as the eleventh hour approaches, the passage from the Gospel is read, where the children, carrying branches and palms, met the Lord, saying; Blessed is He that cometh in the name of the Lord, and the bishop immediately rises, and all the people with him, and they all go on foot from the top of the Mount of Olives, all the people going before him with hymns and antiphons, answering one to another: Blessed is He that cometh in the name of the Lord.

3. And all the children in the neighbourhood, even those who are too young to walk, are carried by their parents on their shoulders, all of them bearing branches, some of palms and some of olives, and thus the bishop is escorted in the same manner as the Lord was of old.

4. For all, even those of rank, both matrons and men, accompany the bishop all the way on foot in this manner, making these responses, from the top of the mount to the city, and thence through the whole city to the Anastasis, going very slowly lest the people should be wearied; and thus they arrive at the Anastasis at a late hour. And on arriving, although it is late, lucernare takes place, with prayer at the Cross; after which the people are dismissed.

Monday in Holy Week.

XXXII On the next day, the second weekday, everything that is customary is done from the first cockcrow until morning in the Anastasis; also at the third and sixth hours everything is done that is customary throughout the whole of Quadragesima. but at the ninth hour all assemble in the great church, that is the martyrium, where hymns and antiphons are said continuously until the first hour of the night and lessons suitable to the day and the place are read, interspersed always with prayers.

2. Lucernare takes place when its hour approaches, that is, so that it is already night when the dismissal at the martyrium is made. When the dismissal has been made, the bishop is escorted thence with hymns to the Anastasis, where, when he has entered, one hymn is said, followed by a prayer; the catechumens and then the faithful are blessed, and the dismissal is made.

Tuesday in Holy Week.

XXXIII On the third weekday everything is done as on the second, with this one thing added--that late at night, after the dismissal of the martyrium, and after the going to the Anastasis and after the dismissal there, all proceed at that hour by night to the church, which is on the mount Eleona.

2. And when they have arrived at that church, the bishop enters the cave where the Lord was wont to teach His disciples, and after receiving the book of the Gospel, he stands and himself reads the words of the Lord which are written in the Gospel according to Matthew, where He says: Take heed that no man deceive you. And the bishop reads through the whole of that discourse, and when he has read it, prayer is made, the catechumens and the faithful are blessed, the dismissal is made, and every one returns from the mount to his house, it being already very late at night.

Wednesday in Holy Week.

XXXIV On the fourth weekday everything is done as on the second and third weekdays throughout the whole day from the first cockcrow onwards, but after the dismissal has taken place at the Martyrium by night, and the bishop has been escorted with hymns to the Anastasis, he at once enters the cave which is in the Anastasis, and stands within the rails; but the priest stands before the rails and receives the Gospel, and reads the passage where Judas Iscariot went to the Jews and stated what they should give him that he should betray the Lord. And when the passage has been read, there is such a moaning and groaning of all the people that no one can help being moved to tears at that hour. Afterwards prayer follows, then the blessing, first of the catechumens, and then of the faithful, and the dismissal is made.

Maundy Thursday: Mass celebrated twice.

XXXV On the fifth weekday everything that is customary is done from the first cockcrow until morning at the Anastasis, and also at the third and at the sixth hours. But at the eighth hour all the people gather together at the martyrium according to custom, only earlier than on other days, because the dismissal must be made sooner. Then, when the people are gathered together, all that should be done is done, and the oblation is made on that day at the martyrium, the dismissal taking place about the tenth hour. But before the dismissal is made

there, the archdeacon raises his voice and says: "Let us all assemble at the first hour of the night in the church which is in Eleona, for great toil awaits us to-day, in this very night."

2. Then, after the dismissal at the martyrium, they arrive behind the Cross, where only one hymn is said and prayer is made, and the bishop offers the oblation there, and all communicate. Nor is the oblation ever offered behind the Cross on any day throughout the year, except on this one day. And after the dismissal there they go to the Anastasis, where prayer is made, the catechumens and the faithful are blessed according to custom, and the dismissal is made.

Night Station on the Mount of Olives.

And so every one hastens back to his house to eat, because immediately after they have eaten, all go to Eleona to the church wherein is the cave where the Lord was with His Apostles on this very day.

3. There then, until about the fifth hour of the night, hymns and antiphons suitable to the day and to the place are said, lessons, too, are read in like manner, with prayers interspersed, and the passages from the Gospel are read where the Lord addressed His disciples on that same day as He sat in the same cave which is in that church.

4. And they go thence at about the sixth hour of the night with hymns up to the Imbomon, the place whence the Lord ascended into heaven, where again lessons are read, hymns and antiphons suitable to the day are said, and all the prayers which are made by the bishop are also suitable both to the day and to the place.

Stations at Gethsemane.

XXXVI And at the first cockcrow they come down from the Imbomon with hymns, and arrive at the place where the Lord prayed, as it is written in the Gospel: and He was withdrawn (from them) about a stone's cast, and prayed, and the rest. There is in that place a graceful church The bishop and all the people enter, a prayer suitable to the place and to the day is said, with one suitable hymn, and the passage from the Gospel is read where He said to His disciples: Watch, that ye enter not into temptation; the whole passage is read through and prayer is made.

2. And then all, even to the smallest child, go down with the Bishop, on foot, with hymns to Gethsemane; where, on account of the great number of people in the crowd, who are wearied owing to the vigils and weak through the daily fasts, and because they have so great a hill to descend, they come very slowly with hymns to Gethsemane. And over two hundred church candles are made ready to give light to all the people.

3. On their arrival at Gethsemane, first a suitable prayer is made, then a hymn is said, then the passage of the Gospel is read where the Lord was taken. And when this passage has been read there is so great a moaning and groaning of all the people, together with weeping, that their lamentation may be heard perhaps as far as the city.

Return to Jerusalem.

From that hour they go with hymns to the city on foot, reaching the gate about the time when one man begins to be able to recognise another, and thence right on through the midst of the city; all, to a man, both great and small, rich and poor, all are ready there, for on that special day not a soul withdraws from the vigils until morning. Thus the bishop is escorted from Gethsemane to the gate, and thence through the whole of the city to the Cross.

Good Friday: Service at Daybreak.

4. And when they arrive before the Cross the daylight is already growing bright. There the passage from the Gospel is read where the Lord is brought before Pilate, with everything that is written concerning that which Pilate spake to the Lord or to the Jews; the whole is read.

5. And afterwards the bishop addresses the people, comforting them for that they have toiled all night and are about to toil during that same day, (bidding) them not be weary, but to have hope in God, Who will for that toil give them a greater reward. And encouraging them as he is able, he addresses them thus: " Go now, each one of you, to your houses, and sit down awhile, and all of you be ready here just before the second hour of the day, that from that hour to the sixth you may be able to behold the holy wood of the Cross, each one of us believing that it will be profitable to his salvation; then from the sixth hour we must all assemble again in this place, that is, before the Cross, that we may apply ourselves to lections and to prayers until night."

The Column of the Flagellation

XXXVII After this, when the dismissal at the Cross has been made, that is, before the sun rises, they all go at once with fervour to Sion, to pray at the column at which the Lord was scourged. And returning thence they sit for awhile in their houses, and presently all are ready.

Veneration of the Cross.

Then a chair is placed for the bishop in Golgotha behind the Cross, which is now standing; the bishop duly takes his seat in the chair, and a table covered with a linen cloth is placed before him; the deacons stand round the table, and a silver-gilt casket is brought in which is the holy wood of the Cross. The casket is

opened and (the wood) is taken out, and both the wood of the Cross and the title are placed upon the table.

2. Now, when it has been put upon the table, the bishop, as he sits, holds the extremities of the sacred wood firmly in his hands, while the deacons who stand around guard it. It is guarded thus because the custom is that the people, both faithful and catechumens, come one by one and, bowing down at the table, kiss the sacred wood and pass through. And because, I know not when, some one is said to have bitten off and stolen a portion of the sacred wood, it is thus guarded by the deacons who stand around, lest any one approaching should venture to do so again.

3. And as all the people pass by one by one, all bowing themselves, they touch the Cross and the title, first with their foreheads and then with their eyes; then they kiss the Cross and pass through, but none lays his hand upon it to touch it. When they have kissed the Cross and have passed through, a deacon stands holding the ring of Solomon and the horn from which the kings were anointed; they kiss the horn also and gaze at the ring . . . all the people are passing through up to the sixth hour, entering by one door and going out by another; for this is done in the same place where, on the preceding day, that is, on the fifth weekday, the oblation was offered.

Station before the Cross. The Three Hours.

4. And when the sixth hour has come, they go before the Cross, whether it be in rain or in heat, the place being open to the air, as it were, a court of great size and of some beauty between the Cross and the Anastasis; here all the people assemble in such great numbers that there is no thoroughfare.

5. The chair is placed for the bishop before the Cross, and from the sixth to the ninth hour nothing else is done, but the reading of lessons, which are read thus: first from the psalms wherever the Passion is spoken of, then from the Apostle, either from the epistles of the Apostles or from their Acts, wherever they have spoken of the Lord's Passion; then the passages from the Gospels, where He suffered, are read. Then the readings from the prophets where they foretold that the Lord should suffer, then from the Gospels where He mentions His Passion.

6. Thus from the sixth to the ninth hours the lessons are so read and the hymns said, that it may be shown to all the people that whatsoever the prophets foretold of the Lord's Passion is proved from the Gospels and from the writings of the Apostles to have been fulfilled. And so through all those three hours the people are taught that nothing was done which had not been foretold, and that nothing was foretold which was not wholly fulfilled. Prayers also suitable to the day are interspersed throughout.

7. The emotion shown and the mourning by all the people at every lesson and prayer is wonderful; for there is none, either great or small, who, on that day

during those three hours, does not lament more than can be conceived, that the Lord had suffered those things for us. Afterwards, at the beginning of the ninth hour, there is read that passage from the Gospel according to John where He gave up the ghost. This read, prayer and the dismissal follow.

Evening Offices.

8. And when the dismissal before the Cross has been made, all things are done in the greater church, at the martyrion, which are customary during this week from the ninth hour --when the assembly takes place in the martyrion--until late. And after the dismissal at the martyrion, they go to the Anastasis, where, when they arrive, the passage from the Gospel is read where Joseph begged the Body of the Lord from Pilate and laid it in a new sepulchre. And this reading ended, a prayer is said, the catechumens are blessed, and the dismissal is made.

9. But on that day no announcement is made of a vigil at the Anastasis, because it is known that the people are tired; nevertheless, it is the custom to watch there. So all of the people who are willing, or rather, who are able, keep watch, and they who are unable do not watch there until the morning. Those of the clergy, however, who are strong or young keep vigil there, and hymns and antiphons are said throughout the whole night until morning; a very great crowd also keep night-long watch, some from the late hour and some from midnight, as they

Vigil of Easter.

XXXVIII Now, on the next day, the Sabbath, everything that is customary is done at the third hour and also at the sixth; the service at the ninth hour, however, is not held on the Sabbath, but the Paschal vigils are prepared in the great church, the martyrion. The Paschal vigils are kept as with us, with this one addition, that the children when they have been baptised and clothed, and when they issue from the font, are led with the bishop first to the Anastasis.

2. The bishop enters the rails of the Anastasis, and one hymn is said, then the bishop says a prayer for them, and then he goes with them to the greater church, where, according to custom, all the people are keeping watch. Everything is done there that is customary with us also, and after the oblation has been made, the dismissal takes place. After the dismissal of the vigils has been made in the greater church, they go at once with hymns to the Anastasis, where the passage from the Gospel about the Resurrection is read. Prayer is made, and the bishop again makes the oblation. But everything is done quickly on account of the people, that they should not be delayed any longer, and so the people are dismissed. The dismissal of the vigils takes place on that day at the same hour as with us.

Services in the Easter Octave.

XXXIX Moreover, the Paschal days are kept up to a late hour as with us, and the dismissals take place in their order throughout the eight Paschal days, as is the custom everywhere at Easter throughout the Octave. But the adornment (of the churches) and order (of the services) here are the same throughout the Octave of Easter as they are during Epiphany, in the greater church, in the Anastasis, at the Cross, in Eleona, in Bethlehem, as well as in the Lazarium, in fact, everywhere, because these are the Paschal days.

2. On the first Lord's Day they proceed to the great church, that is, the martyrium, as well as on the second and third weekdays, but always so that after the dismissal has been made at the martyrium, they go to the Anastasis with hymns. On the fourth weekday they proceed to Eleona, on the fifth to the Anastasis, on the sixth to Sion, on the Sabbath before the Cross, but on the Lord's Day, that is, on the Octave, (they proceed) to the great church again, that is, to the martyrium.

3. Moreover, on the eight Paschal days the bishop goes every day after breakfast up to Eleona with all the clergy, and with all the children who have been baptised, and with a] who are apotactitae, both men and women, and likewise with all the people who are willing. Hymns are said and prayers are made, both in the church which is on Eleona, wherein is the cave where Jesus was wont to teach His disciples, and also in the Imbomon, that is, in the place whence the Lord ascended into heaven.

4. And when the psalms have been said and prayer has been made, they come down thence with hymns to the Anastasis at the hour of lucernare. This is done throughout all the eight days.

Vesper Station at Sion on Easter Sunday.

Now, on the Lord's Day at Easter, after the dismissal of lucernare, that is, at the Anastasis, all the people escort the bishop with hymns to Sion.

5. And, on arriving, hymns suitable to the day and place are said, prayer is made, and the passage from the Gospel is read where the Lord, on the same day, and in the same place where the church now stands in Sion, came in to His disciples when the doors were shut. That is, when one of His disciples, Thomas, was absent, and when he returned and the other Apostles told him that they had seen the Lord, he said: " Except I shall see, I will not believe." When this has been read, prayer is again made, the catechumens and the faithful are blessed, and every one returns to his house late, about the second hour of the night.

Sunday after Easter.

XL Again, on the Octave of Easter, that is, on the Lord's Day, all the people go up to Eleona with the bishop immediately after the sixth hour. First they sit for awhile in the church which is there, and hymns and antiphons suitable to the day and to

the place are said; prayers suitable to the day and to the place are likewise made. Then they go up to the Imbomon with hymns, and the same things are done there as in the former place. And when the time comes, all the people and all the apotactitae escort the bishop with hymns down to the Anastasis, arriving there at the usual hour for lucernare.

2. So lucernare takes place at the Anastasis and at the Cross, and all the people to a man escort the bishop thence with hymns to Sion. And when they have arrived, hymns suitable to the day and to the place are said there also, and lastly that passage from the Gospel is read where, on the Octave of Easter, the Lord came in where the disciples were, and reproved Thomas because he had been unbelieving. The whole of that lesson is read, with prayer afterwards; both the catechumens and the faithful are blessed, and every one returns to his house as usual, just as on the Lord's Day of Easter, at the second hour of the night.

Easter to Whitsuntide.

XLI Now, from Easter to the fiftieth day, that is, to Pentecost, no one fasts here, not even those who are apotactitae. During these days, as throughout the whole year, the customary things are done at the Anastasis from the first cockcrow until morning, and at the sixth hour and at lucernare likewise. But on the Lord's Days the procession is always to the martyrium, that is, to the great church, according to custom, and they go thence with hymns to the Anastasis. On the fourth and sixth weekdays, as no one fasts during those days, the procession is to Sion, but in the morning; the dismissal is made in its due order.

The Ascension-Festival at Bethlehem.

XLII On the fortieth day after Easter, that is, on the fifth weekday--(for all go on the previous day, that is, on the fourth weekday, after the sixth hour to Bethlehem to celebrate the vigils, for the vigils are kept in Bethlehem, in the church wherein is the cave where the Lord was born)--On this fifth weekday, the fortieth day after Easter, the dismissal is celebrated in its due order, so that the priests and the bishop preach, treating of the things suitable to the day and the place, and afterwards every one returns to Jerusalem late.

FESTIVALS OF WHITSUNTIDE

Whitsunday: Morning Station.

XLIII But on the fiftieth day, that is, the Lord's Day, when the people have a very great deal to go through, everything that is customary is done from the first cockcrow onwards; vigil is kept in the Anastasis, and the bishop reads the passage from the Gospel that is always read on the Lord's Day, namely, the account of the Lord's resurrection, and afterwards everything customary is done in the Anastasis, just as throughout the whole year.

2. But when morning is come, all the people proceed to the great church, that is, to the martyrium, and all things usual are done there; the priests preach and then the bishop, and all things that are prescribed are done, the oblation being made, as is customary on the Lord's Day, only the same dismissal in the martyrium is hastened, in order that it may be made before the third hour.

Station at Sion.

And when the dismissal has been made at the martyrium, all the people, to a man, escort the bishop with hymns to Sion, [so that] they are in Sion when the third hour is fully come.

3. And on their arrival there the passage from the Acts of the Apostles is read where the Spirit came down so that all tongues [were heard and all men] understood the things that were being spoken, and the dismissal takes place afterwards in due course. For the priests read there from the Acts of the Apostles concerning the selfsame thing, because that is the place in Sion--there is another church there now--where once, after the Lord's Passion, the multitude was gathered together with the Apostles, and where this was done, as we have said above. Afterwards the dismissal takes place in due course, and the oblation is made there. Then, that the people may be dismissed, the archdeacon raises his voice, and says: " Let us all be ready to-day in Eleona, in the Imbomon, directly after the sixth hour."

Station at the Mount of Olives.

4. So all the people return, each to his house, to rest themselves, and immediately after breakfast they ascend the Mount of Olives, that is, to Eleona, each as he can, so that there is no Christian left in the city who does not go.

5. When, therefore, they have gone up the Mount of Olives, that is, to Eleona, they first enter the Imbomon, that is, the place whence the Lord ascended into heaven, and the bishops and the priests take their seat there, and likewise all the people. Lessons are read there with hymns interspersed, antiphons too are said suitable to the day and the place, also the prayers which are interspersed have likewise similar references. The passage from the Gospel is also read where it speaks of the Lord's Ascension, also that from the Acts of the Apostles which tells of the Ascension of the Lord into heaven after His Resurrection.

6. And when this is over, the catechumens and then the faithful are blessed, and they come down thence, it being already the ninth hour, and go with hymns to that church which is in Eleona, wherein is the cave where the Lord was wont to sit and teach His Apostles. And as it is already past the tenth hour when they arrive, lucernare takes place there; prayer is made, and the catechumens and likewise the faithful are blessed.

Night Procession.

And then all the people to a man descend thence with the bishop, saying hymns and antiphons suitable to that day, and so come very slowly to the martyrrium.

7. It is already night when they reach the gate of the city, and about two hundred church candles are provided for the use of the people. And as it is a good distance from the gate to the great church, that is, the martyrrium, they arrive about the second hour of the night, for they go the whole way very slowly lest the people should be weary from being afoot. And when the great gates are opened, which face towards the market-place, all the people enter the martyrrium with hymns and with the bishop. And when they have entered the church, hymns are said, prayer is made, the catechumens and also the faithful are blessed; after which they go again with hymns to the Anastasis.

8. Where also on their arrival hymns and antiphons are said, prayer is made, the catechumens and also the faithful are blessed; this is likewise done at the Cross. Lastly, all the Christian people to a man escort the bishop with hymns to Sion.

9. When they are come there, suitable lessons are read, psalms and antiphons are said, prayer is made, the catechumens and the faithful are blessed, and the dismissal takes place. And after the dismissal all approach the bishop's hand, and then every one returns to his house about midnight.

Thus very great fatigue is endured on that day, for vigil is kept at the Anastasis from the first cockcrow, and there is no pause from that time onward throughout the whole day, but the whole celebration (of the Feast) lasts so long that it is midnight when every one returns home after the dismissal has taken place at Sion.

Resumption of the Ordinary Services.

XLIV Now, from the day after the fiftieth day all fast as is customary throughout the whole year, each one as he is able, except on the Sabbath and on the Lord's Day, which are never kept as fasts in this place. On the ensuing days everything is done as during the whole year, that is, vigil is kept in the Anastasis from the first cockcrow.

2. And if it be the Lord's Day, at the earliest cockcrow the bishop first reads in the Anastasis, as is customary, the passage from the Gospel concerning the Resurrection, which is always read on the Lord's Day, and then afterwards hymns and antiphons are said in the Anastasis until daylight. But if it be not the Lord's Day, only hymns and antiphons are said in like manner in the Anastasis from the first cockcrow until daylight.

3. All the apotactitae, and of the people those who are able, attend; the clergy go by turns, daily. The clergy go there at first cockcrow, but the bishop always as it

begins to dawn, that the morning dismissal may be made with all the clergy present except on the Lord's Day, when (the bishop) has to go at the first cockcrow, that he may read the Gospel in the Anastasis. Afterwards everything is done as usual in the Anastasis until the sixth hour, and at the ninth, as well as at lucernare, according to the custom of the whole year. But on the fourth and sixth weekdays, the ninth hour is kept in Sion as is customary.

BAPTISM

The Inscribing of the Competents.

XLV Moreover, I must write how they are taught who are baptised at Easter. Now he who gives in his name, gives it in on the day before Quadragesima, and the priest writes down the names of all; this is before the eight weeks which I have said are kept here at Quadragesima.

2. And when the priest has written down the names of all, after the next day of Quadragesima, that is, on the day when the eight weeks begin, the chair is set for the bishop in the midst of the great church, that is, at the martyrion, and the priests sit in chairs on either side of him, while all the clergy stand. Then one by one the competents are brought up, coming, if they are males (viri) with their fathers, and if females (feminae), with their mothers.

3. Then the bishop asks the neighbours of every one who has entered concerning each individual, saying: "Does this person lead a good life, is he obedient to his parents, is he not given to wine, nor deceitful?" making also inquiry about the several vices which are more serious in man.

4. And if he has proved him in the presence of witnesses to be blameless in all these matters concerning which he has made inquiry, he writes down his name with his own hand. But if he is accused in any matter, he orders him to go out, saying: " Let him amend, and when he has amended then -let him come to the font (lavacrum)." And as he makes inquiry concerning the men, so also does he concerning the women. But if any be a stranger, he comes not so easily to Baptism, unless he has testimonials from those who know him.

Preparation for Baptism: Catechisings.

XLVI This also I must write, reverend sisters, lest you should think that these things are done without good reason. The custom here is that they who come to Baptism through those forty days, which are kept as fast days, are first exorcised by the clergy early in the day, as soon as the morning dismissal has been made in the Anastasis. Immediately afterwards the chair is placed for the bishop at the martyrion in the great church, and all who are to be baptised sit around, near the bishop, both men and women, their fathers and mothers standing there also.

Besides these, all the people who wish to hear come in and sit down--the faithful however only.

2. No catechumen enters there when the bishop teaches the others the Law. Beginning from Genesis he goes through all the Scriptures during those forty days, explaining them, first literally, and then unfolding them spiritually. They are also taught about the Resurrection, and likewise all things concerning the Faith during those days. And this is called the catechising.

"Traditio" of the Creed.

3. Then when five weeks are completed from the time when their teaching began, (the Competents) are then taught the Creed. And as he explained the meaning of all the Scriptures, so does he explain the meaning of the Creed; each article first literally and then spiritually. By this means all the faithful in these parts follow the Scriptures when they are read in church, inasmuch as they are all taught during those forty days from the first to the third hour, for the catechising lasts for three hours.

4. And God knows, reverend sisters, that the voices of the faithful who come in to hear the catechising are louder (in approval) of the things spoken and explained by the bishop than they are when he sits and preaches in church. Then, after the dismissal of the catechising is made, it being already the third hour, the bishop is at once escorted with hymns to the Anastasis. So the dismissal takes place at the third hour. Thus are they taught for three hours a day for seven weeks, but in the eighth week of Quadragesima, which is called the Great Week, there is no time for them to be taught, because the things that are [described] above must be carried out.

"Redditio" [Recitation] of the Creed.

5. And when the seven weeks are past, [and] the Paschal week is left, which they call here the Great Week, then the bishop comes in the morning into the great church at the martyrium, and the chair is placed for him in the apse behind the altar, where they come one by one, a man with his father and a woman with her mother, and recite the Creed to the bishop.

6. And when they have recited the Creed to the bishop, he addresses them all, and says: " During these seven weeks you have been taught all the law of the Scriptures, you have also heard concerning the Faith, and concerning the resurrection of the flesh, and the whole meaning of the Creed, as far as you were able, being yet catechumens. But the teachings of the deeper mystery, that is, of Baptism itself, you cannot hear, being as yet catechumens. But, lest you should think that anything is done without good reason, these, when you have been baptised in the Name of God, you shall hear in the Anastasis, during the eight

Paschal days, after the dismissal from the church has been made. You, being as yet catechumens, cannot be told the more secret mysteries of God."

Mystic Catechisings.

XLVII But when the days of Easter have come, during those eight days, that is, from Easter to the Octave, when the dismissal from the church has been made, they go with hymns to the Anastasis. Prayer is said anon, the faithful are blessed, and the bishop stands, leaning against the inner rails which are in the cave of the Anastasis, and explains all things that are done in Baptism.

2. In that hour no catechumen approaches the Anastasis, but only the neophytes and the faithful, who wish to hear concerning the mysteries, enter there, and the doors are shut lest any catechumen should draw near. And while the bishop discusses and sets forth each point, the voices of those who applaud are so loud that they can be heard outside the church. And truly the mysteries are so unfolded that there is no one unmoved at the things that he hears to be so explained.

3. Now, forasmuch as in that province some of the people know both Greek and Syriac, while some know Greek alone and others only Syriac; and because the bishop, although he knows Syriac, yet always speaks Greek, and never Syriac, there is always a priest standing by who, when the bishop speaks Greek, interprets into Syriac, that all may understand what is being taught.

4. And because all the lessons that are read in the church must be read in Greek, he always stands by and interprets them into Syriac, for the people's sake, that they may always be edified. Moreover, the Latins here, who understand neither Syriac nor Greek, in order that they be not disappointed, have (all things) explained to them, for there are other brothers and sisters knowing both Greek and Latin, who translate into Latin for them.

5. But what is above all things very pleasant and admirable here, is that the hymns, the antiphons, and the lessons, as well as the prayers which the bishop says, always have suitable and fitting references, both to the day that is being celebrated and also to the place where the celebration is taking place.

DEDICATION OF CHURCHES

XLVIII Those are called the days of dedication when the holy church which is in Golgotha, and which they call the martyrium, was consecrated to God; the holy church also which is at the Anastasis, that is, in the place where the Lord rose after His Passion, was consecrated to God on that day. The dedication of these holy churches is therefore celebrated with the highest honour, because the Cross of the Lord was found on this same day.

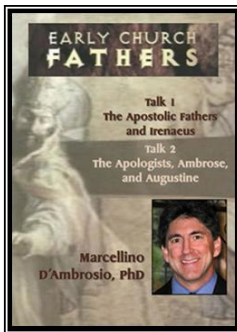
2. And it was so ordained that, when the holy churches above mentioned were first consecrated, that should be the day when the Cross of the Lord had been found, in order that the whole celebration should be made together, with all rejoicing, on the self-same day. Moreover, it appears from the Holy Scriptures that this is also the day of dedication, when holy Solomon, having finished the House of God which he had built, stood before the altar of God and prayed, as it is written in the books of the Chronicles.

XLIX. So when these days of dedication are come, they are kept for eight days. And people begin to assemble from all parts many days before; not only monks and apotactitae from various provinces, from Mesopotamia and Syria, from Egypt and the Thebaid (where there are very many monks), and from every different place and province--for there is none who does not turn his steps to Jerusalem on that day for such rejoicing and for such high days--but lay people too in like manner, both men and women, with faithful minds, gather together in Jerusalem from every province on those days, for the sake of the holy day.

2. And the bishops, even when they have been few, are present to the number of forty or fifty in Jerusalem on these days, and with them come many of their clergy. But why should I say more? for he who on these days has not been present at so solemn a feast thinks that he has committed a very great sin, unless some necessity, which keeps a man back from carrying out a good resolution, has hindered him.

3. Now on these days of the dedication the adornment of all the churches is the same as at Easter and at Epiphany, also on each day the procession is made to the several holy places, as at Easter and at Epiphany. For on the first and second days it is to the greater church, which is called the martyrion. On the third day it is to Eleona, that is, the church which is on that mount whence the Lord ascended into heaven after His Passion, and in this church is the cave wherein the Lord used to teach his Apostles on the Mount of Olives. But on the fourth day . . .

[The rest of the manuscript is sadly lost]



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