

22 But in Bethlehem they go on for eight days continuously. All the presbyters and clergy of the place, and the monazotes who reside there, take part, but during that season the bishop must celebrate the festival in Jerusalem. So at night everyone goes back with him to Jerusalem; but all the Bethlehem monks keep vigil in the church at Bethlehem, and sing hymns and antiphons till it is day. For this feast day and the celebrations great crowds come to Jerusalem from all parts, not only monks, but lay men and women as well.

26. Note that the Fortieth Day^a after Epiphany¹ is observed here with special magnificence. On this day they assemble in the Anastasis. Everyone gathers, and things are done with the same solemnity as at the feast of Easter. All the presbyters preach first, then the bishop, and they interpret the passage from the Gospel about Joseph and Mary taking the Lord to the Temple, and about Simeon and the prophetess Anna, daughter of Phanuel, seeing the Lord, and what they said to him, and about the sacrifice offered by his parents.^b When all the rest has been done in the proper way, they celebrate the sacrament and have their dismissal.

LENT 27.1 Then comes the Easter season, and this is how it is kept. In our part of the world we observe forty days before Easter, but here they keep eight weeks. It makes eight weeks because there is no fasting on the Sundays or the Saturdays (except one of them, which is a fast because it is the Easter vigil—but apart from that the people here never fast on any Saturday in the year). So the eight weeks, less eight Sundays and seven Saturdays—one being a fasting Saturday—make forty-one fast days. The local name for Lent is *Heortae*.^c

2 Here is what is done on each day of these weeks. On Sundays the bishop reads the Gospel of the Lord's resurrection at first cock-crow, as he does on every Sunday throughout the year. Then, till daybreak, they do everything as they would on an ordinary Sunday at the Anastasis and the Cross. In the morning they assemble (as they do every Sunday) in the Great Church called the

¹ AL, No. 11.

² AL, No. 13 confirms this Gospel as Luke 2.22-40.

³ Meaning "Feasts"; see p. 73 above.

Martyrium on Golgotha Behind the Cross, and do what it is usual to do on a Sunday. After the dismissal in this church they go singing, as they do every Sunday, to the Anastasis, and it is after eleven o'clock by the time they have finished. Lucernare is at the normal time when it always takes place in the Anastasis and At the Cross and in all the other holy places; for on Sundays there is no service¹ at three o'clock. At first cock-crow on Monday people go to the Anastasis, and till morning they do what is normal during the rest of the year. Then at nine o'clock they go to the Anastasis and do what during the rest of the year would be done at noon, since this service at nine o'clock is added during Lent. The services at noon and three o'clock, and Lucernare, are held as is usual in the holy places all the year round. On Tuesday everything is done as on Monday, and on Wednesday they again go on to the Anastasis while it is still night, and follow the usual order till morning, and so at nine o'clock and at midday. But at three o'clock they assemble on Sion, because all through the year they regularly assemble on Sion at three o'clock on Wednesdays and Fridays. On those days there is fasting even for catechumens, unless they coincide with a martyrs' day, and this is their reason for assembling on Sion at three o'clock. But even on a martyrs' day they still assemble on Sion at three o'clock if it also happens to be a Wednesday or Friday in Lent.

6 On Wednesdays in Lent, then, they assemble, as during the rest of the year, at three o'clock on Sion, and have all the things usual for that hour,² except the Offering. The bishop and the presbyter are at pains to preach, to ensure that the people will continue to learn God's Law. And after the dismissal the people conduct the bishop with singing to the Anastasis, starting out in time to arrive at the Anastasis for Lucernare. They have the hymns and antiphons, and the Lucernare dismissal takes place at the Anastasis and the Cross, though during Lent it is later than at other times of the year.

7 Thursday is exactly like Monday and Tuesday, and Friday like Wednesday since they again go to Sion at three o'clock and from

¹ "No service" is Duchesne's conjecture; the Ms. reads "there is a service".

² See AL, Nos. 18-22.

- there conduct the bishop with singing to the Anastasis. But from the time of their procession from Sion on Friday there is a vigil service in the Anastasis until the early morning. It lasts from the time of Lucernare till the morning of the next day (Saturday) and they make the Offering in the Anastasis so early that the dismissal takes place before sunrise. Throughout the night they have psalms with refrains or antiphons, or various readings, and this goes on till morning. So the Saturday service, the Offering, in the Anastasis is before sunrise, by which I mean that at the time when the sun begins to rise the dismissal has already taken place in the Anastasis. That is how they keep each week of Lent.
- 9 They have the Saturday service as early as this, before sunrise, so that the people here called hebdomadaries can break their fast as soon as possible. The Lenten fasting rule for these hebdomadaries (people who "keep a week") is that they may eat on a Sunday—when the dismissal is at eleven in the morning. And since their Sunday meal is the last they will have had, and they cannot eat till Saturday morning, they receive Communion early on the Saturday. So the Saturday service at the Anastasis takes place before sunrise for the sake of these people, so that they can break their fast all the sooner. But when I say that the service is early because of them, it is not that I mean that they are the only ones to receive Communion. Anyone who wishes may make his Communion in the Anastasis on Saturdays.
- 28.1 These are their customs of fasting in Lent. There are some who eat nothing during the whole week between their meal after the Sunday service, and the one they have after the service on Saturday in the Anastasis. They are the ones who "keep a week". And, though they eat on Saturday morning, they do not eat again in the evening, but only on the next day, Sunday, after the dismissal at eleven o'clock (or later), and then nothing more till the following Saturday, as I have described. The people known here as apotactites as a rule have only one meal a day not only during Lent, but also during the rest of the year. Apotactites who cannot fast for a whole week in the way I have described eat a dinner half way through Thursday, those who in Lent cannot manage this eat on two days of the week, and those who cannot manage this have a

- 4 meal every evening. No one lays down how much is to be done, but each person does what he can; those who keep the full rule are not praised, and those who do less are not criticised. That is how things are done here.

And this is what they eat during the Lenten season. They are not so much as to taste¹ a crumb of bread, nor oil either, or anything which grows on trees; only water and a little gruel. Lent is kept in the way I have described.

- 29.1 During Lent they have a vigil service at the Anastasis from Lucernare on Friday (when they have come singing psalms from Sion) to the morning of Saturday when they make the Offering in the Anastasis, and they do this from the second to the sixth week as they do in the first. But in the seventh week when, counting this week, there are two left before Easter, they do the same as in the other weeks, but the vigil service they have been holding in the Anastasis is, on the Friday of the seventh week, held on Sion, though they follow the same order as they did during the previous six weeks in the Anastasis. At each of these occasions the psalms and antiphons they have are appropriate to the place and the day. At dawn on the morning of Saturday the bishop makes the usual Offering of a Saturday morning. Then, for the dismissal, the archdeacon makes this announcement: "At one o'clock today let us all be ready at the Lazarium."

- Just on one o'clock everyone arrives at the Lazarium, which is 4 Bethany, at about two miles from the city. About half a mile before you get to the Lazarium from Jerusalem there is a church by the road. It is the spot where Lazarus' sister Mary met the Lord.² All the monks meet the bishop when he arrives there, and the people go into the church. They have one hymn and an antiphon, and a reading from the Gospel about Lazarus' sister meeting the Lord. Then, after a prayer, everyone is blessed, and they go on with singing to the Lazarium.

- 5 By the time they arrive there so many people have collected that they fill not only the Lazarium itself, but all the fields around.

¹ Reading *quid libet*, the conjecture of Chr. Mohrmann and R. Weber, for the words *quid libent* which appear in the Ms.; see VC 22 (1950), pp. 93-7.

² John 11.29.

SATURDAY
Lazarus
(day before
Palm Sunday)

They have hymns and antiphons which—like all the readings—are suitable to the day and the place. Then at the dismissal a presbyter announces Easter. He mounts a platform, and reads the Gospel passage which begins "When Jesus came to Bethany six days before the Passover".¹ After this reading, with its announcement of Easter,² comes the dismissal. They do it on this day because the Gospel describes what took place in Bethany "six days before the Passover", and it is six days from this Saturday to the Thursday night on which the Lord was arrested after the Supper. Thus they all return to the Anastasis and have Lucernare in the usual way.

PALM
SUNDAY

30.1 The next day, Sunday, is the beginning of the Easter week or, as they call it here, "The Great Week". On this Sunday they do everything as usual at the Anastasis and the Cross from cock-crow to daybreak, and then as usual assemble in the Great Church known as the Martyrium³ because it is on Golgotha behind the Cross, where the Lord was put to death. When the service in the Great Church has taken place in the usual way, before the dismissal, the archdeacon makes this announcement: "During this week, starting tomorrow, let us meet at three in the afternoon at the Martyrium" (that is, in the Great Church). And he makes another announcement: "At one o'clock today let us be ready on the Eleona." After the dismissal in the Great Church, the Martyrium, the bishop is taken with singing to the Anastasis. They do in the Anastasis the things which usually follow the Sunday dismissal in the Martyrium, and then everyone goes home and eats a quick meal, so as to be ready by one o'clock at the Eleona church on the Mount of Olives, the place of the cave where the Lord used to teach.

31.1 At one o'clock all the people go up to the Eleona Church on the Mount of Olives. The bishop takes his seat, and they have hymns and antiphons suitable to the place and the day, and readings too. When three o'clock comes, they go up with hymns and sit down at the Imbomon, the place from which the Lord ascended into

¹ AL, No. 33 confirms the Gospel as John 11.55—12.11.

² Pascha, the word here used, means both "Passover" and "Easter".

³ AL, No. 34.

heaven. (For when the bishop is present everyone is told to sit down, except for the deacons, who remain standing the whole time.) And there too they have hymns and antiphons suitable to the place and the day, with readings and prayers between them. At five o'clock the passage is read from the Gospel about the children⁴ who met the Lord with palm branches, saying, "Blessed is he that cometh in the name of the Lord."

At this the bishop and all the people rise from their places, and start off on foot down from the summit of the Mount of Olives. All the people go before him with psalms and antiphons⁵ all the time repeating, "Blessed is he that cometh in the name of the Lord." The babies and the ones too young to walk are carried on their parents' shoulders. Everyone is carrying branches, either palm or olive, and they accompany the bishop in the very way the people did when once they went down with the Lord. They go on foot all down the Mount to the city, and all through the city to the Anastasis, but they have to go pretty gently on account of the older women and men among them who might get tired. So it is already late when they reach the Anastasis; but even though it is late they hold Lucernare when they get there, then have a prayer at the Cross, and the people are dismissed.

32.1 On Monday, the next day, they do the same as in the rest of Lent from cock-crow till morning, at nine o'clock, and at midday. But at three o'clock everyone meets in the Great Church, the Martyrium, and there they spend some time singing hymns and antiphons, with readings appropriate to the place and the day⁶ and prayers in between. This goes on till seven in the evening, and at seven Lucernare is held there. The dismissal at the Martyrium thus takes place in the night, and then the bishop is taken with hymns to the Anastasis. When they have entered, they have one hymn and a prayer, then the catechumens are blessed, and the faithful, and they have the dismissal.

33.1 Tuesday is the same as Monday, but with one addition. Late at night, after the dismissal in the Martyrium, when they have gone

⁴ Matt. 21.9; but note that children are not mentioned in any of the Gospel accounts of the triumphal entry; cf., however, Matt. 21.15f.

⁵ For the psalm see AL, No. 34.

⁶ See AL, No. 35.

MONDAY in
the Great
Week

TUESDAY in
the Great
Week

to the Anastasis and had their second dismissal there, everyone goes out, late though it is, to the church which is on Mount Eleona. When they are inside the church, the bishop enters the cave where the Lord used to teach his disciples, and, taking the Gospel book, he stands and reads the passage from the Gospel according to Matthew where the Lord says, "See that no man lead you astray."¹ The bishop reads the whole of that discourse, and, when he finishes it, there is a prayer. The catechumens are blessed and then the faithful, and the dismissal takes place. At last everyone returns from the Mount and they go home very late indeed.

Wednesday is exactly like Monday and Tuesday from cock-crow and through the day, but at night, after the dismissal in the Martyrium,² the bishop, when he is taken with singing to the Anastasis, goes straight into the cave of the Anastasis and stands inside the screen. A presbyter stands in front of the screen, and he takes the Gospel book, and reads the passage about Judas Iscariot going to the Jews and fixing what they must pay him to betray the Lord.³ The people groan and lament at this reading in a way that would make you weep to hear them. After a prayer the catechumens are blessed, then the faithful, and they have the dismissal.

Thursday is like the other days from cock-crow till morning in the Anastasis, at nine o'clock, and at midday. But it is the custom to assemble earlier than on ordinary days in the afternoon at the Martyrium,⁴ in fact at two o'clock, since the dismissal has to take place sooner. The assembled people have the service; on that day the Offering is made in the Martyrium, and the dismissal takes place at about four in the afternoon. Before the dismissal the archdeacon makes this announcement: "Let us meet tonight at seven o'clock in the church on the Eleona. There is a great effort ahead of us tonight!" After the dismissal at the Martyrium they go Behind the Cross, where they have one hymn and a prayer; then

¹ AL, No. 36 confirms the Gospel as Matt. 24.1-26.2.

² AL, No. 37.

³ AL, No. 37 confirms the Gospel as Matt. 26.3-16.

⁴ AL, No. 38.

the bishop makes the Offering there,¹ and everyone receives Communion. On this one day the Offering is made Behind the Cross, but on no other day in the whole year. After the dismissal there they go to the Anastasis, where they have a prayer, the usual blessings of catechumens and faithful, and the dismissal.

Then everybody hurries home for a meal, so that, as soon as they have finished it, they can go to the church on Eleona² which contains the cave which on this very day the Lord visited with the apostles. There they continue to sing hymns and antiphons suitable to the place and the day, with readings and prayers between, until about eleven o'clock at night.³ They read the passages from the Gospel about what the Lord said to his disciples when he sat in the very cave which is in the church.⁴ At about midnight they leave and go up with hymns to the Imbomon,⁵ the place from which the Lord ascended into heaven. And there they again have readings and hymns and antiphons suitable to the day, and the prayers which the bishop says are all appropriate to the day and to the place.

When the cocks begin to crow, everyone leaves the Imbomon, and comes down with singing to the place where the Lord prayed,⁶ as the Gospels describe in the passage which begins, "And he was parted from them about a stone's cast, and prayed."⁷ The bishop and all the people go into a graceful church which has been built there, and have a prayer appropriate to the place and the day, and one suitable hymn. Then the Gospel passage is read where he said to his disciples, "Watch, lest ye enter into temptation",⁸ and, when the whole passage has been read, there is another prayer. From there all of them, including the smallest children, now go down with singing and conduct the bishop to Gethsemane.⁹ There are a great many people and they have been crowded together, tired by their vigil, and weakened by their daily fasting—and they have had a very big hill to come down—so they go very slowly

¹ Cf. AL, No. 39.

² Cf. Mark 14.26.

³ See AL, No. 39.

⁴ AL, No. 39 confirms this Gospel as John 13.16-18.1.

⁵ AL, No. 40.

⁶ Cf. AL, No. 40.

⁷ Luke 22.41; contrast AL, No. 40.

⁸ AL, No. 40 confirms this Gospel as Matt. 26.31-36.

Pre Dawn
Thurs/Fri day

WED³⁴ in
the
Great
Week

35.1
THURSDAY
in the
Great Week

WANDY
THURSDAY
2

on their way to Gethsemane. So that they can all see, they are provided with hundreds of church candles.^a When everyone arrives at Gethsemane, they have an appropriate prayer, a hymn, and then a reading from the Gospel about the Lord's arrest. By the time it has been read everyone is groaning and lamenting and weeping so loud that people even across in the city can probably hear it all.

Next they go with singing to the city, and walking they reach the gate at the time when people can first recognize each other. And from there every single one of them, old and young, rich and poor, goes on through the centre of the city to be present at the next service—for this above all others is the day when no one leaves the vigil till morning comes. Thus the bishop is conducted from Gethsemane to the gate, and from there through the whole city¹ as far as the Cross. By the time they arrive Before the Cross² it is pretty well full day, and they have another Gospel reading, the whole passage about the Lord being led away to Pilate, and all the recorded words of Pilate to the Lord or to the Jews.³

Then the bishop speaks a word of encouragement to the people. They have been hard at it all night, and there is further effort in store for them in the day ahead. So he tells them not to be weary, but to put their hope in God, who will give them a reward out of all proportion to the effort they have made. When he has given them as much encouragement as he can, he speaks to them as follows: "Now off you go home till the next service, and sit down for a bit. Then all be back here at about eight o'clock so that till midday you can see the holy Wood of the Cross, that, as every one of us believes, helps us attain salvation. And from midday onwards we must assemble here Before the Cross again, and give our minds to readings and prayers till nightfall."

Before the sun is up, the dismissal takes place At the Cross, and those with the energy then go to Sion to pray at the column⁴ at which the Lord was scourged, before going on home for a short rest. But it is not long before everyone is assembled for the next service.⁴ The bishop's chair is placed on Golgotha Behind the

¹ Contrast AL, No. 41.

² At AL, No. 42.

³ AL, No. 42 confirms this Gospel as John 18.28-19.16.

⁴ AL, No. 43.

Cross (the cross there now), and he takes his seat. A table is placed before him with a cloth on it, the deacons stand round, and there is brought to him a gold and silver box containing the holy Wood of the Cross.^a It is opened, and the Wood of the Cross and the Title are taken out and placed on the table.

As long as the holy Wood is on the table, the bishop sits with his hands resting on either end of it and holds it down, and the deacons round him keep watch over it. They guard it like this because what happens now is that all the people, catechumens as well as faithful, come up one by one to the table. They stoop down over it, kiss the Wood, and move on. But on one occasion (I don't know when) one of them bit off a piece^b of the holy Wood and stole it away, and for this reason the deacons stand round and keep watch in case anyone dares to do the same again.

Thus all the people go past one by one. They stoop down, touch the holy Wood first with their forehead and then with their eyes, and then kiss it, but no one puts out his hand to touch it. Then they go on to a deacon who stands holding the Ring of Solomon,^c and the Horn^d with which the kings were anointed. These they venerate by kissing them, and they start round about eight o'clock^e with everybody going by, entering by one door and going out through the other, till midday. All this takes place where on the previous day, Thursday, they made the Offering.

At midday they go Before the Cross—whether it is rain or fine, for the place is out of doors—into the very spacious and beautiful courtyard between the Cross and the Anastasis, and there is not even room to open a door, the place is so crammed with people.

They place the bishop's chair Before the Cross, and the whole time between midday and three o'clock is taken up with readings.^f They are all about the things Jesus suffered: first the psalms on this subject, then the Apostles (the Epistles or Acts) which concern it, then passages from the Gospel. Thus they read the prophecies about what the Lord would suffer, and the Gospels about what he did suffer.

And in this way they continue the readings and hymns from midday till three o'clock, demonstrating to all the people by the testimony of the Gospels and the writings of the Apostles

^a Accepting Francoschini's second conjecture.

^b See AL, No. 43.

VENERATION
OF THE
CROSS

MID-DAY
FRIDAY

FRIDAY
dawn

that the Lord actually suffered everything the prophets had foretold. For those three hours, then, they are teaching the people that nothing which took place had not been foretold, and all that was foretold was completely fulfilled; and between all the readings are prayers, all of them appropriate to the day.

7 It is impressive to see the way all the people are moved by these readings, and how they mourn. You could hardly believe how every single one of them weeps during the three hours, old and young alike, because of the manner in which the Lord suffered for us. Then, when three o'clock comes, they have the reading from St John's Gospel about Jesus giving up the ghost,¹ and, when that has been read, there is a prayer, and the dismissal.

8 After the dismissal Before the Cross, they go directly into the Great Church, the Martyrium, and do what is usual during this week between three o'clock and evening.² After the dismissal they leave the Martyrium for the Anastasis where, once inside, they read the Gospel passage about Joseph asking Pilate for the Lord's body and placing it in a new tomb.³ After the reading there is a prayer, the blessings of the catechumens and faithful, and the dismissal.

9 On this day there is no announcement that people are to keep vigil in the Anastasis. Obviously they are tired. But none the less it is the custom to watch there, and all who wish—I should have said, all who can—keep the vigil there. Some cannot watch till morning, and they do not stay, but the vigil is kept by the clergy, or at any rate by the ones young enough to have the energy. All the night through they sing hymns and antiphons till morning comes.⁴ Most of the people watch, but some only come later on, and some at midnight, doing whatever they can manage.

38.1 The following day is the Saturday, and they have normal SATURDAY services at nine o'clock and midday. But at three they stop keeping Saturday because they are preparing for the paschal vigil in the Great Church, the Martyrium. They keep their paschal vigil⁵ like us, but there is one addition. As soon as the "infants" have been

¹ AL, No. 43 confirms this Gospel as John 19.17-17.

² See AL, No. 43.

³ AL, No. 43 confirms this Gospel as Matt. 27.57-61.

⁴ See AL, No. 44.

⁵ See AL, No. 44.

baptized and clothed, and left the font, they are led with the bishop straight to the Anastasis. The bishop goes inside the screen and after one hymn says a prayer for them. Then he returns with them to the church, where all the people are keeping the vigil in the usual way.¹

They do all the things to which we are accustomed, and, when the Offering has been made, they have the dismissal. After their dismissal in the Great Church they at once go with singing to the Anastasis, where the resurrection Gospel is read,² and once more the bishop makes the Offering. They waste no time during these services, so as not to detain the people too long; in fact they are dismissed from their vigil at the same time as us.

39.1 The eight days of Easter they celebrate till a late hour, like us, and up to the eighth day of Easter they follow the same order as people do everywhere else. The arrangements and decorations for the eight days of Easter are like those for the season of Epiphany in the Great Church, and also in the Anastasis. At the Cross, on the 2 Eleona, at Bethlehem, the Lazarium, and elsewhere. On the first Sunday, Easter Day itself, they assemble in the Great Church, the Martyrium,³ and similarly on the Monday and Tuesday; and when they have had the dismissal, there they always go with singing from the Martyrium to the Anastasis. But on the Wednesday they assemble on the Eleona, on the Thursday in the Anastasis, on the Friday on Sion, on the Saturday Before the Cross, and on the eighth day, the Sunday, they assemble once more in the Great Church, the Martyrium.

3 On each of the eight days of Easter the bishop, with all the clergy, the "infants" who have been baptized, all the apotactites both men and women, and any of the people who wish, go up to the Eleona⁴ after their meal (the Eleona contains the cave where Jesus used to teach his disciples) and in that church they have hymns and prayers, and also at the Imbomon (the place from which the Lord ascended into heaven). When the psalms and prayer are finished, they go down with singing to the Anastasis in time for Lucernare. And this happens on each of the eight days; but on a

¹ See AL, No. 44.

² See AL, No. 44.

³ As AL, Nos. 45-6; contrast Nos. 47-52.

⁴ AL, No. 45.

Sunday at Easter time, after the people have been dismissed from Lucernare at the Anastasis, they all lead the bishop with singing to Sion.¹ When they get there, they have hymns suitable to the day and the place, a prayer, and the Gospel reading which describes the Lord coming to this place on this day, "when the doors were shut";² for this happened in the very place where the church of Sion now stands. That was when one disciple, Thomas, was not present; and when he returned and the disciples told him that they had seen the Lord, he said, "Unless I see I do not believe." After this reading and another prayer, the catechumens are blessed, and the faithful, and everyone goes home late, at about eight at night.

40.1 On the eighth day of Easter, the Sunday, all the people go up with the bishop immediately after midday to the Eleona.³ They start in this church, taking their places for a time and having hymns and antiphons, and prayers appropriate to the day and place. Then they go up to the Imbomon and do as on the Eleona. Then the time comes for all the people and apotactites to take the bishop with singing to the Anastasis,⁴ and they arrive there for Lucernare at the usual time. Lucernare is held at the Anastasis and at the Cross, and from there all the people, every single one, conduct the bishop with singing to Sion. When they get there, they have hymns (also suitable to the place and day), and again read the Gospel passage about the Lord coming on the eighth day of Easter to the place where the disciples were, and rebuking Thomas for his unbelief.⁵ When they have had the whole passage, and a prayer, the catechumens and the faithful are blessed in the usual way, and everybody goes home, as on Easter Sunday, at eight at night.

41. From Easter till Pentecost (the Fiftieth Day after) not a single person fasts,⁶ even if he is an apotactite. Throughout the season they have the usual services from cock-crow to morning at the Anastasis, and also at midday and Lucernare, assembling on Sundays in the Great Church, the Martyrium, and afterwards going with

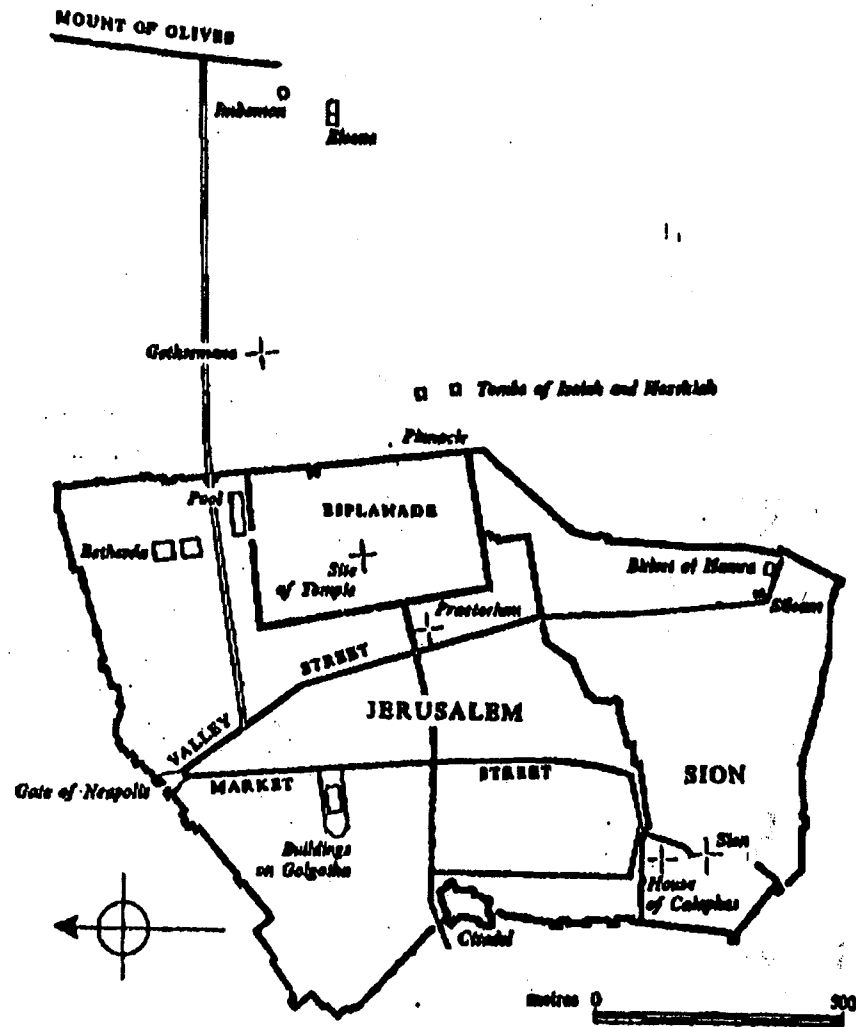
¹ AL, No. 45.

² AL, No. 45 confirms this Gospel as John 20.19-25.

³ AL, No. 52.

⁴ AL, No. 52.

⁵ AL, No. 52 confirms the Gospel as John 20.26-31.



FOURTH-CENTURY JERUSALEM