

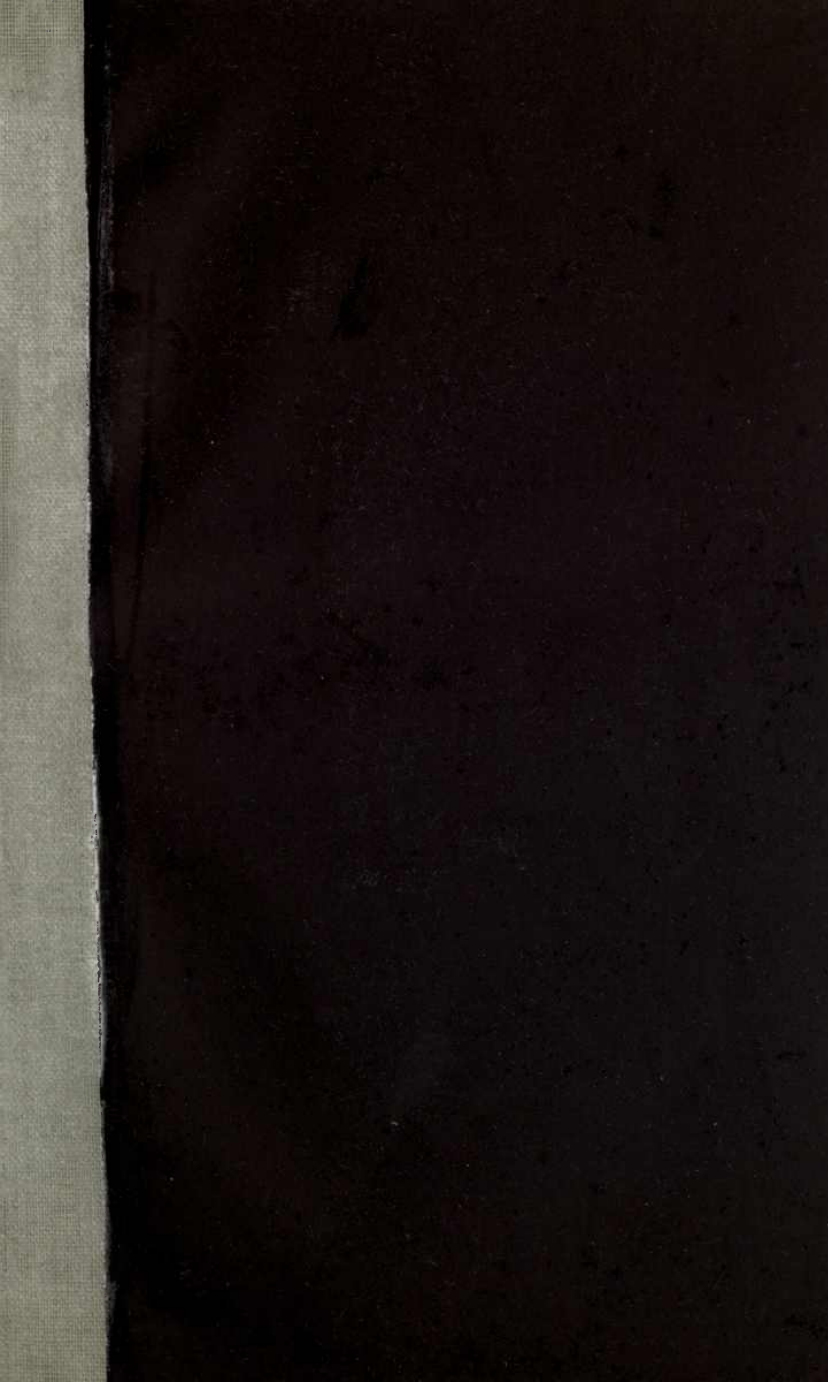
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LITURGIES
EASTERN AND WESTERN

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LITURGIES
EASTERN AND WESTERN

BEING

A REPRINT OF THE TEXTS, EITHER ORIGINAL OR TRANSLATED,
OF THE MOST REPRESENTATIVE LITURGIES
OF THE CHURCH,
FROM VARIOUS SOURCES

EDITED

WITH INTRODUCTION, NOTES, AND A LITURGICAL GLOSSARY

BY

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Oxford

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'Inde elucet magnopere ea, quae antiquam de Eucharistia totius Ecclesiae doctrinam confirmat, orationum rituumque similitudo inter Graecas Orientales Occidentalesque Liturgias, quae ex linguarum diversitate regionumque longinquitate, immo ab ipsis haeresibus, detrimentum nullum accepit.' Renaudot, tom. ii, p. xviii.

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ADVERTISEMENT.

A small number of copies of the present volume have been issued with the title, 'ANTIEN T LITURGIES.' As some misapprehension has arisen with reference to the meaning of the word 'antient,' which the writer supposed himself to have sufficiently defined in the first paragraph of his Introduction, the title has been changed to its present form, viz. 'LITURGIES, EASTERN AND WESTERN.' And the writer desires to call the reader's attention to the following points:—

1. The text of the Liturgy of Constantinople (pp. 82-131) is the one in present use, the Rubrics of which have been modified at various times.

2. Of the four Liturgies printed in parallel columns (pp. 284-362), the *Roman* is the authorized post-Tridentine text; the *Ambrosian* is the text sanctioned by a Bull of Alexander VI (A. D. 1497); the *Gallican* is arranged by Mabillon and Le Brun from the documents enumerated in the Introduction (chap. iii. § 13). No Gallican Ordo (properly so-called) is known to exist. The *Mozarabic* is the text edited under the direction of Cardinal Ximenes (see Introd. pp. lxxv, lxxvi).

With the same object of obviating possible misapprehension, a slight alteration of wording has been made in pp. lxxii, lxxiii, and 284, 285.

The writer also takes this opportunity of making the following *addenda and corrigenda*:—

P. xix, l. 9 *from bottom, after* 'codex,' *insert* 'with the following slight variation, Σὺ γὰρ εἶ ὁ προσφέρων καὶ ὁ προσφερόμενος καὶ ἀγιάζων καὶ ἀγιαζόμενος, Χριστὸς ὁ Θεὸς ἡμῶν'

P. xxxv, ll. 9, 10, *for* 'East-Syrian Liturgy' *read* 'Oriental Liturgies'

P. xlv, l. 8, *for* 'seventh' *read* 'sixth'

P R E F A C E.

THERE are a great many questions concerning the development of Liturgies in various localities, and the relation to one another of the different Families, or Groups, of Liturgies which at present are waiting for a satisfactory answer. The field of work which Liturgiology presents is enormous. There are the Western Liturgies, written in Latin, derived from various sources, and modified in various ways by mutual contact, the genealogies of which cannot yet be said to be conclusively settled. There are Greek Liturgies in two families, the texts of two of the most important forms of which are in an exceedingly unsatisfactory state. There are Liturgies in Syriac belonging to two families; besides others in Coptic, Ethiopic, and Armenian. It is true that there is but little MS. authority for any of these known to exist of earlier date than the thirteenth century. The few earlier ones will be noticed in their places in the Introduction. But it is not impossible that other older MSS. might be brought to light by careful searching in Eastern libraries. Hitherto little attention has been paid to relics of this sort by travellers on the look out for MS. treasures. Copies of the Scriptures and of the Fathers have been their chief attraction: and it has hardly been realised what a treasure an early copy of S. James' or S. Mark's Liturgy would be: or even another eighth century copy of S. Basil's

and S. Chrysostom's Liturgies, to compare with the Barberini Codex of the same.

Meanwhile however the materials that do exist have probably not been thoroughly worked. It is more than likely that a systematic investigation of the early ecclesiastical writers might render more help than has hitherto been suspected for a comparative treatment of the subject. But then the student must be first of all tolerably familiar not only with the principles of Liturgiology, but with the actual words of the formularies, in order to be able to seize and turn to account the passing hint or veiled reference; for he will find but few direct statements bearing on his subject. Again, the Oriental Liturgies, from a critical study of which great fruit might be expected, need to be examined by persons who are not only competent scholars in their respective languages, but who are also technical Liturgiologists, and these two qualifications have not hitherto been often found combined. A person unacquainted with the technical language of liturgies and the principles of ritual will not be a safe guide, however good a linguist he may be.

For a long time past there has been a very great difficulty, at any rate for young students, in the way of beginning a study of the Liturgies. There is no Handbook or Introduction to the subject, nor has there been even any available edition of the Texts. Dr. Neale's little edition of the five Greek Liturgies, and the translation of the same by Drs. Neale and Littledale, are almost the only books that are not out of print, and that do not consequently command higher prices each year as the demand increases. The Syrian, Coptic, and Ethiopic Liturgies must still be studied in the Latin versions of them given by Renaudot, a costly book: while, as to the Western Liturgies, there is not one book, so far as I know, within the reach of an ordinary student, to which he may turn for information.

The present reprint of texts is an attempt to supply in some measure this desideratum. A glance at the Table of Contents will shew the ground covered by it. The reasons for the choice of the particular Liturgies and for the grouping of them, and an account of the sources of the Texts, will be found in the Introduction. There has been no attempt at a critical handling of the texts, except in two or three isolated places, to which attention is called by a footnote. This is not because I am blind to the need of such a critical revision. It is because such a work would really (as the remarks already made will shew) demand a generation of scholars, and must be done piecemeal. We may hope that before very long a recollection of the earliest MSS. of the Greek Liturgies, at least, may be undertaken, and a critical edition of them founded upon it. But meanwhile it is a step worth taking, though a humble one, to put into an available form for beginners the already existing materials. Lecturers too may find it useful as a textbook for their classes.

With respect to the execution of the work, I would ask the reader to take notice of the following points.

One object which I have set before me has been, by means of uniformity of arrangement and type, to facilitate as far as possible the comparison of different Liturgies. As they have been collected from several different sources, this has sometimes necessitated slight alteration of the original. With very few exceptions, and those I believe always noted, this will be found to be confined to the punctuation and arrangement of type. The texts are transcribed verbally from the authorities indicated: but I am responsible for the punctuation, and here and there for the fresh division of paragraphs.

I am also responsible for whatever stands in the margin, and for the footnotes, except some of those to the Armenian Liturgy. Those marked (M) are due to the Rev. S. C. Malan,

who has kindly allowed me to copy them, as well as his version of that Liturgy.

References to the Psalms are made according to the numbering of our *English Bible Version*. The beginner may need to be reminded that this is different from that of the LXX. and Vulgate.

The mode adopted of dividing the Liturgies into sections is important, and will be found to facilitate very considerably the comparison of the contents, arrangement, and separate parts of different Liturgies. Each of these sections, i. e. those marked by Roman numerals, may be regarded as (so to speak) a separate act; the contents of each section being more closely connected together than with what precedes or follows. For instance, by the help of this division the different connexions in which the Lord's Prayer is used in different Liturgies may be readily traced. In the First group of Liturgies, as well as in all those of the West, it is connected with the Great Intercession, and thus with the Great Oblation, being so to speak the crown and summing up of it. In the Second and Third groups it is connected with the Communion, though occupying very different relations with regard to this division of the Service; for in most of the Liturgies it is joined to the preparatory portion, whether the Ritual-preparation (i. e. the Fraction, Commixture, etc.), or the Preparation of the Communicants (i. e. the Prayer of Humble Access); but in the Ethiopic 'Canon Universalis' (as with us) it is joined to the Post-communion.

The letters *a*, *b*, *c*, etc., which are also placed in the margin, are purely arbitrary signs, introduced merely as a convenient mode of referring to particular prayers or rubrics. They have no further significance.

The black type used in the text of the Greek Liturgies is intended to shew the extent of verbal coincidence between the Liturgy and the LXX, or Greek New Testament. No such

plan has been used in the other Eastern Liturgies, because the Latin dress in which they appear is not original, and could not therefore fairly be compared with the Vulgate. Quotations or allusions are here merely indicated by marginal references.

The small capitals used in the margin indicate the more important of the sections, those in fact which are found common to all the chief Liturgies.

The Edition of Renaudot's 'Liturgiarum Orientalium Collectio' used has been Leslie's reprint (1847), and to its pages the references are made; but in any case of doubt the original edition has been consulted.

Such questions as, When did the Liturgies begin to assume a fixed form? When, and in what shape, were they first committed to writing? and other cognate points, are beyond the scope of the present work. Important as they are, they do not admit of being discussed shortly. It will be easily seen however that I have assumed an intermediate position between the views of those on the one hand who hold that the Liturgies had assumed a recognised and fixed form so early as to be quoted in the Epistles to the Corinthians and Hebrews—a view as to which I feel bound to express my belief, both on general and on particular grounds (notwithstanding the weight of Dr. Neale's¹ opinion to the contrary), that it is untenable²—

¹ 'Essays in Liturgiology,' pp. 411 seq.

² It is impossible to discuss adequately so wide a question as this within the limits of a note; but it is only right to indicate some of the grounds of the above conclusion. In the first place, then, it seems scarcely probable; it is, at all events, contrary to such scraps of evidence as remain, and to the traditionary belief; that the Liturgy had assumed a *fixed* form at so early a date as the time when S. Paul wrote his First Epistle to the Corinthians. The traditionary belief certainly was that the only *fixed* formula of the Apostles consisted of the Lord's Prayer and the Commemoration of the Passion (including of course the Institution). But, apart from any general considerations, an investigation of the several passages which are common to the New Testament and the Anaphora of S. James' Liturgy (it is this Liturgy for which the claim is advanced) gives a verdict wholly unfavour-

and of those on the other who, because there are some palpable interpolations and marks of comparatively late date in some of the Texts, assert broadly that they are all untrustworthy and valueless as evidence. This view I venture to think equally uncritical and groundless with the former. Although no doubt at present there are many points uncertain, I cannot but think that a great many can be ascertained with reasonable certainty; and that a great many more admit of being determined with as much probability as belongs to a large proportion of accepted historical inferences.

able to the priority of the Liturgy. To mention two instances, on the first of which Dr. Neale lays great stress. (a) 1 Cor. ii. 9, which appears in the Prayer of the Great Oblation (see p. 42, § XIV). In the Epistle the passage is manifestly a quotation, being abruptly introduced, and affording no antecedent for the initial relative, *ἃ*. In the Liturgy the passage runs smoothly on, naturally following the antecedent *δωρήματα*. Therefore, says Dr. Neale, in the Epistle it is manifestly quoted from the Liturgy. But there is another equally possible hypothesis, viz. that both Epistle and Liturgy quote from some third document. Quotations in the Liturgies always, as a matter of course, run on smoothly, interwoven into the context; there is, therefore, no particular weight in this consideration, while there are two fatal facts not noticed by Dr. Neale. These are, first, that the same passage *verbatim* occurs also in S. Mark's Liturgy (see p. 183, § XI. f), but in a totally different connection, and with a different antecedent supplied to the relative; secondly, that the passage is wanting in the Syriac S. James' Liturgy in the Prayer of the Great Oblation (see p. 70, § X. a), which otherwise corresponds exactly with the Greek formula. This makes it probable that the passage was added to the prayer not earlier than the Council of Chalcedon (A.D. 451). (b) Or, again, if we look at Heb. x. 19, 20 (see p. 39, § X. f), we shall see that in the Epistle there is a twofold application of the word *καταπέτασμα*: but in the Liturgy a still further reference is imported, of which there is no trace in the Epistle, a reference to the veil at that moment being raised from off the Mysteries by the Priest. Is it not more natural to assume that the passage which has the simpler intention is the original, and that which has the more complex is the quotation?

It is obvious that such a theory as this, in itself antecedently improbable, requires very strong evidence if it is to command assent; but there is not a single alleged quotation which, when closely scrutinized, yields it any real support.

The reader who is familiar with the subject will doubtless notice here and there repetitions which might have been avoided. It is hoped that he will pardon this for the sake of less advanced students, to whom it is sometimes useful to have the different bearings of the same facts pointed out.

In the Introduction and Notes I have tried to make the book as little as possible one of theory and as much as possible a collection of facts. A certain amount of theorizing is necessary, and ought not to be avoided. But I trust it will be found that I have always stated the facts upon which any conclusion is based, and that the sources of information are always indicated, so that the reader is at least placed in a position to judge of the conclusion for himself.

I am fully conscious that in editing a work of this composite character there must be many faults and failures. I shall be very thankful to have these pointed out, and to receive any suggestions and criticisms from persons who have taken any interest in the subject.

I have in conclusion to offer my best thanks to Professor Bickell of Innsbruck for kindly sending me a pamphlet of his, otherwise unattainable, which has been of service to me; to the Rev. S. C. Malan, vicar of Broadwindsor, for generously allowing me to reprint entire his Translation of the Armenian Liturgy; to the Rev. R. D. Blackmore, for an equally kind permission to make use of his labours; and not least of all to the Delegates of the Clarendon Press, both for accepting the work and for according special facilities for its accomplishment.

C. E. HAMMOND.

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INTRODUCTION.

CHAPTER I.

THE FAMILIES OF LITURGIES¹, AND THEIR CHARACTERISTICS.

UNDER the term 'Antient Liturgies' we include all Liturgies which can trace their descent directly from some known early form. It is true that those which are in actual use, as the Roman, and the present Liturgies of S. Chrysostom or of Armenia, have undergone modifications from time to time; some of which are known by direct evidence to have taken place, others are matters of inference. But these modifications have not altered their essential forms, which remain still what they were 1200, perhaps nearly 1400, years ago. Such Liturgies then have a clear right to be denominated 'antient.' And, as long as it is borne in mind that modifications have taken place, particularly if we can trace on the whole the direction of the development, not only need no harm ensue from studying some Liturgies in their present form side by side with others now disused, but there are some positive advantages to be derived from doing so. The greater wealth of rubrics in the living rite enables the corresponding services to be much better understood than could be the case with the older Liturgies, the rubrics of which are very much more scanty. Moreover, we are at all events upon safe ground. It is possible to prove that these living Liturgies represent the essential features of their ancestral stock: it is not so certain that we could reproduce exactly the original form itself. If this should ultimately be found possible in any case, it cannot be until a great deal of preliminary critical work shall have been done, which has not been done yet.

Meaning of
'Antient
Liturgies.'

¹ Without denying that the term may properly bear a wider signification we use 'Liturgy' throughout as the name of the Eucharistic service.

Five Groups,
or Families,
of Liturgies.

It is now thoroughly recognised that there are five main Groups, or Families, of Liturgies; which are distinguished from each other chiefly, though not solely, by the different arrangements of their parts. Three of these are Oriental; one holds an intermediate position, being Western in regard to the countries in which it was used, and to its wealth of Collects, Prefaces, and other variable elements, which are part of its characteristic features; while at the same time it presents such unmistakeably Eastern peculiarities as to point to the East (and, not improbably, to Ephesus in particular) as the region of its origin: and one is purely Western.

Nomencla-
ture of the
Groups.

It is not easy to find a satisfactory nomenclature for these Groups. Sometimes they are connected with the name of the Apostle, or Apostolic man, who evangelized the locality in which the chief Liturgy of each group is supposed to have originated. These names are S. James, S. Mark, S. Adaeus (Thaddaeus), S. John, and S. Peter. Sometimes they are connected with the name of the Mother Church to which each chief Liturgy is thought to have belonged, viz. Jerusalem, Alexandria, Edessa, Ephesus, and Rome respectively. It involves less of hypothesis than either of these plans if we denominate them as far as possible by the names of the countries in which their type-liturgies were current. We should thus have for Group I. the Liturgies of Western Syria and derivatives; for No. II. the Liturgies of Alexandria and derivatives; for No. III. the Liturgies of Eastern Syria and derivatives; for No. IV. the Hispano-Gallican Liturgies; and for No. V. the Roman Liturgy and derivatives. We have to add 'derivatives,' because no single term would cover all the members of the groups. For instance, from an original¹ Greek

¹ We mean by this phrase to imply that there existed at some early period Liturgies, called by the names of S. James and S. Mark respectively, and presenting the *characteristic* features of the two Liturgies, actually existing, which are called by these names; but that these last Liturgies are really modifications of those original forms, belonging to a time when the influence of the See of Constantinople had made itself felt in the countries where these Liturgies were current.

S. James in Group I. sprang the numerous Syriac Liturgies (amounting to some eighty, headed by the Syriac S. James), and the Liturgy of S. Basil, belonging to Caesarea (of Cappadocia); and thence again, that of S. Chrysostom (belonging to Constantinople) on one side, and the Armenian Liturgy on the other. An original¹ S. Mark's Liturgy in Group II. seems to have been the direct parent of the Coptic S. Cyril, and of the Ethiopic Liturgies, and the source of the most characteristic features of the other two Coptic Liturgies of S. Basil and S. Gregory. From the original Liturgy of SS. Adaeus and Maris came the Nestorian Liturgies and the old Malabar Liturgy. The connexion of Group IV. with Ephesus is a matter of inference: the only forms which we know to belong to it are the Mozarabic, and various Gallican uses, current in Spain and Gaul. Lastly, all the notices that we have of the African Liturgy go to prove that it was very closely allied to, if not once identical with, that of Rome: while certainly the Ambrosian and the Sarum uses are off-shoots from the Roman stem, which have developed under special local influences.

We cannot here enter upon the question of the ecclesiastical relations of the bodies² who used these various Liturgies, further than just to mention (as necessary for a just appreciation of the Liturgies reprinted below) the few following general facts. The whole of the Orthodox Eastern Church now uses the Liturgy of S. Chrysostom, except on certain days in the year, when either that of S. Basil³, or that of 'the Presanctified'⁴; is

The heretical
Eastern Com-
muniions.

¹ See note on preceding page.

² The student will find information in:—

1. The two Introductory volumes of Dr. Neale's 'History of the Holy Eastern Church.'

2. The 47th chapter of Gibbon's 'History of the Roman Empire.'

3. 'Edinburgh Review,' vol. 207, art. on 'The Eastern Church.'

4. 'The Christian Remembrancer,' vol. xlii. art. on 'Modern Studies of the Eastern Church.'

5. Dean Stanley's 'Eastern Church,' Lectures i, vii, ix.

³ All Sundays in Lent (except Palm Sunday), Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of S. Basil.

⁴ All days in Lent, except Saturday and Sunday, and the Feast of the Annunciation.

substituted. The Liturgy of SS. Adaeus and Maris is the chief Liturgy of the Nestorian Church, now confined to the province of Kurdistan, but once spread over the greater part of Asia, which has been separated from the Orthodox Church since the Council of Ephesus (A. D. 431). The Coptic Liturgies in Egypt, and the Syriac Liturgies, all now belong to the Monophysite Churches of these two countries. The Monophysites, who have been commonly known by the name of 'Jacobites' since the sixth century, so called after James Baradaeus, Bishop of Edessa, one of their principal leaders, have held aloof from the Orthodox Church since the Council of Chalcedon (A. D. 451), which condemned the error of Eutyches. The Monophysitism of the sixth century was but a refinement of Eutychianism. That the Armenian Church has also been separate since this same epoch seems really to be owing partly to accidental circumstances, and partly to a want of certain philosophical terms¹ in the Armenian language, which caused them to misunderstand, and so to reject, the decrees of Chalcedon. It is very difficult to define the exact divergence of this Church from orthodoxy: and their position seems rather that of schism than of heresy. At all events neither in their Liturgy, nor in the *principal* Liturgies of the Nestorians, Copts, or Syrian Jacobites, is there any trace of unorthodoxy. This does not hold of the later, subordinate Liturgies of these bodies. Just as the orthodox, when errors were broached, inserted expressions into *their* Liturgy explicitly referring to and contradicting² the errors in question, so did the unorthodox in some of their later Liturgies emphasize and give expression to their heresy in direct language; but not in their principal Liturgy, which was their hereditary possession from the period previous to their separation. Here they were more conservative for the most part than the orthodox Church, and preserved the language of the old formularies unaltered. The reason why they should do so is not far to seek. Until

¹ See note 3, p. 145.

² e.g. *ὁμοούσιος, ἀδιαίρετος, ἀτρέπτως*, etc., of which the Greek Liturgy of S. James affords many examples.

erroneous doctrine was formulated, the language of the Church was less rigidly exact¹, and expressions might be used which

¹ This inexactness of philosophical statement of doctrine in the earlier ages of the Church, and the true bearing of it, require to be constantly borne in mind by theological students, in regard to many questions of dogmatic Theology. Two classes of persons take their stand upon it, one of whom contends that the more strictly formulated doctrines are not true because (as they say) not primitive; the other says, that to insist upon these is uncharitable, because they are not so comprehensive. For the real state of the case we would apply *mutatis mutandis* the remarks of Canon Liddon in his Bampton Lectures, No. vii (esp. pp. 630-644, ed. 1867).

We draw special attention to the point here, in case any of our readers should have met with a pamphlet on the 'Primitive Doctrine of the Eucharistic Sacrifice,' the writer of which, who calls himself 'Clericus Cantabrigiensis,' finds a marvellous 'mare's nest' in the notorious fact that in many places of the Antient Liturgies, Eastern and Western alike, the Sacrifice in the Holy Eucharist is said to be offered to *Christ*, a fact which, we should have thought, 'every tyro in Liturgies' knew. There are two explanations to be gathered from the Fathers, which exactly illustrate Canon Liddon's remarks. The first is the earlier one and less exact; the other is later and more philosophical, but thoroughly consistent with the former one, and in fact only a 'translation of the language of one intellectual period into the language of another.' One typical quotation shall suffice for each. For the first, see 'Epiph. adv. Haer.' lv. § 4 (tom i, p. 471 D, ed. Colon. 1682). Speaking of the one eternal and continuous Priesthood and Sacrifice of Christ substituted for the Mosaic sacrifices, he expresses the early Christian habit of thought, fixed so completely on Christ as to see Him preeminent everywhere, to see him as 'all and in all,' to use S. Paul's phrase. *Αὐτὸς ἱερεῖον, αὐτὸς θύμα, αὐτὸς ἱερεύς, αὐτὸς θυσιαστήριον, αὐτὸς Θεός, αὐτὸς ἄνθρωπος, αὐτὸς βασιλεύς, αὐτὸς ἀρχιερεύς, αὐτὸς πρόβατον, αὐτὸς ἄρνιον, τὰ πάντα ἐν πᾶσι ὑπὲρ ἡμῶν γενόμενος.* This strikingly illustrates the language of the Liturgy of S. Chrysostom itself (see below, p. 101). *Σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος, καὶ προσδεχόμενος καὶ διαδιδόμενος, Χριστέ ὁ Θεὸς ἡμῶν, κ.τ.λ.,* part of a prayer which is found in the Barberini (8th cent.) codex, and is therefore not recent. Clericus Cantab. does not seem to have observed these four most significant present participles. (Cf. too, 'Orig. c. Cels.' viii. 13.) The second, and simple, explanation is that the Sacrifice is 'offered to the whole Trinity, and therefore to the Son.' Cf. Fulgentius, lib. ii. ad Monim. cap. 5: '*Fideles . . . scire debent omne cujuslibet honorificentiae et sacrificii salutaris obsequium et Patri et Filio et Spiritui sancto, hoc est sanctae Trinitati, ab ecclesia Catholica pariter exhiberi.*' Chapters 3-5 contain an elaborate explanation by Fulgentius of this very point. The objection raised by Cler. Cantab., that the sacrifice being

could be interpreted so as to be consistent with the erroneous teaching. When the Church formally declared her own interpretation of such language, it became necessary to clear up the ambiguity: but naturally the unorthodox retained the old formula, which they pointed to as being in favour of their views. Thus in regard to orthodoxy, all we can say of the Liturgies of the heretical communities is that they are somewhat less exact in their theological terminology than those of the orthodox Church: while, as to their value for comparing them with the other Liturgies, it will be evident that the points of agreement carry us back to a period antecedent to the date of separation, i. e. at least to the beginning of the fifth century: for the mutual hostility of the Church and these separated communities was such that neither would have borrowed from the other, and hence that which is common to both must have been common to them before the division.

1. West Syrian Family.
Characteristics.

1. The Liturgies of the West Syrian Family are characterised by having no variable parts except the Lections and subordinate Hymns. This is common to all Oriental Liturgies. The special peculiarity is that the Great Intercession for Quick and Dead is placed after the Invocation of the Holy Spirit, i. e. after the Consecration (according to Oriental theology) is complete.

Liturgies belonging to it.
Clementine.

The Clementine Liturgy may be taken as the prototype of this Family, though really perhaps belonging to a period somewhat earlier than that at which the different types had established themselves. At any rate the Greek Liturgy of S. James was without doubt a direct modification of a Liturgy nearly, if not quite, identical with the so-called Clementine. A sister Liturgy to the Greek S. James is the Syriac S. James, once no doubt used by the Western and Southern orthodox Syriac-speaking Christians, but now the principal Liturgy of the Syro-Jacobite communities. A great part of it agrees very closely with the extant Greek S. James. From it spring eighty or more Syriac Liturgies of later growth. From the Greek Liturgy of S. James again was formed the Greek Liturgy of offered to Christ cannot be an offering of Christ, is only another form of a common Arian objection, and involves that heresy.

Greek
S. James.

Syriac
Liturgies.

Greek
S. Basil.

S. Basil. From the Liturgy of S. Basil sprang on the one hand the Liturgy of S. Chrysostom, on the other the Armenian Liturgy. Of all these we shall have more to say hereafter.

S. Chrysostom.
The Armenian.
2. Alexandrian Family.
Characteristics.

2. The second chief Oriental Family, that of Alexandria, is marked by the same invariability; but its proper characteristics are two, namely, the very prominent part assigned to the Deacon¹, and the occurrence of the Great Intercession in the middle of the Preface. This last feature is seen in the Greek Liturgy of S. Mark, the Coptic S. Cyril, and the Ethiopic; but not in the other two Coptic Liturgies of S. Basil and S. Gregory. We know independently, from the letter of S. James of Edessa, 'ad Thomam Presbyterum,' written in the seventh century (see below, p. xlvi), that this position of the Great Intercession was the chief mark of difference between the orders of the Syrian and Alexandrian Liturgies of his time. The reason why the other Coptic Liturgies follow the Syrian (or Greek) order probably is that the Greek S. Basil's Liturgy was introduced into Egypt at some time or other, and its Anaphora, slightly modified, having been joined to the indigenous pro-anaphoral service, the resulting form of Liturgy was the Coptic S. Basil, the normal Liturgy of the Copto-Jacobites (Monophysites). The Anaphora of S. Gregory is formed upon the model of S. Basil's; and the Copts use the same pro-anaphoral service for all their three Liturgies.

The extant form of S. Mark's Liturgy, like that of the Greek S. James, has clearly been modified at some time under the influence of Constantinople. We probably get a truer notion of what the old Alexandrian Liturgy was by comparing this with the Coptic S. Cyril, which is clearly based upon an old Greek Liturgy like that of S. Mark, and agrees with it verbally in many of its parts, and with the Ethiopic. That the original Liturgy was in Greek, here as well as in Syria, is shewn both by the character² of the language in which the prayers are

The old Alexandrian Liturgy.

¹ Something approaching to this is also noticeable in the Syriac S. James' Liturgy of the First Family.

² 'Nominum compositorum quibus illae linguae carent, verborumque aliquando non recta interpretatio, Graecos fontes ita perspicue designat, ut

composed, and still more strikingly by the fact that many actual Greek words are used unchanged in such unexpected places as the proclamations of the deacon to the people; a thing which could only arise from the people having become so accustomed to the formula that it was found advisable to keep it unchanged.

There are then extant in this Family three Liturgies in Coptic, viz. those of S. Cyril, S. Basil, and S. Gregory; three in Greek answering exactly to them, viz. S. Mark, S. Basil, and S. Gregory. Of these S. Mark or S. Cyril most nearly represent the old type of Alexandrian Liturgy, though S. Basil is now the normal Liturgy of the Coptic community. From the old Alexandrian Liturgy was derived the Ethiopic Liturgy. The principal form of this is called the Liturgy 'of All Apostles.' This is the form printed below as the Canon Universalis (p. 238 seq.). There are also, according to Drs. Neale and Littledale, sixteen other subordinate Ethiopic Anaphorae extant.

3. In the East Syrian Family there are three Liturgies extant, often called the Nestorian Liturgies, because they are now used only by that body; though the origin of the principal one certainly reaches up beyond the Council of Ephesus (A.D. 431), when the separation took place. They are named after SS. Adaeus and Maris, Theodore (of Mopsuestia), and Nestorius. Of these the first-mentioned is the norm, and supplies to the other two not only the pro-anaphoral portion, but (what is peculiar to this family) the whole latter portion of the Anaphora relating to the Communion. The special characteristic, besides the usual Oriental want of flexibility, is the position of the Great Intercession in the middle of the Consecration, before the Invocation. We shall speak later on (see p. lix.) of the absence of the Words of Institution from the normal Liturgy. The other two possess them. Three other Liturgies of this Family, mentioned by Eastern writers, are now unknown; they bore the names of Narses, Barsumas, and Diodorus of Tarsus.

alio preces omnes illae referri non possint.' (Daniel, 'Cod. Liturg.' tom. iv, p. 87 note.)

Liturgies be-
longing to it.
Coptic
Liturgies.

Greek
Liturgies.

Ethiopic
Liturgies.

3. East Sy-
rian Family.

Liturgies be-
longing to it.

Characteris-
tics.

The Malabar Liturgy also, formerly used by the Christians of S. Thomas on the Malabar coast of India, who were Nestorians from the fifth century to the Synod of Diamper (A. D. 1599), belongs to this Family. No original copy of it has ever been discovered, so completely was it suppressed by the Portuguese Jesuit Censors. But there are copies of it as altered by them: and, by comparing these with the 'Acta' of the Synod of Diamper, which ordered the alterations, Le Brun in his XIth Dissertation, §§ xi. xii. (Tome iii.) attempts a restoration of the Liturgy. It was evidently all but identical with the Liturgy of SS. Adaeus and Maris of the Nestorians of Mesopotamia. About the year 1665, the Dutch having become masters of the Portuguese settlements and driven out the Jesuits, the Malabar Christians attached themselves to the Syriac (Monophysite) Church of Antioch. Gregorius, bishop of Jerusalem, consecrated their archdeacon to be their metropolitan, and they adopted the Jacobite Liturgies and ritual. They now commonly use the Syriac Liturgy of S. James.

4. In the Hispano-Gallican Family the richness of variable elements is very great. Not only do the Collects and Prefaces change with every holyday, as well as the Lections and minor Hymns, but the greater part of the Canon (or rather of those prayers which correspond to the Roman Canon) varies also. The Great Intercession is said in this Family immediately after the Offertory, i. e. altogether before the Anaphora begins, though the Mozarabic rite directs a secret *Memento pro vivis* to be said by the Priest before the Lord's Prayer. A distinct Invocation of the Holy Spirit is wanting in the few extant documents that represent these Liturgies; yet sufficient traces of it remain in several examples of the Prayer that follows the Consecration, called the 'Post-Pridie,' to lead unmistakeably to the inference that originally an Invocation must have formed part of this rite. The Mozarabic and the Gallican Liturgies are two sister developments of this Family. The extant Mozarabic Liturgy represents the restoration of it under Cardinal Ximenes, which has some Roman modifications introduced. Leslie however, in his learned Preface (§ 7), believes that all

Liturgy of
Malabar.

4. Hispano-
Gallican
Family.
Characteris-
tics.

Liturgies be-
longing to it.
Mozarabic.

Gallican.

these can be satisfactorily distinguished. The Gallican Liturgies include several *Uses*. This word seems to describe most fitly the relations to each other of the services given in the Gotho-Gallican, Gallican, and Frankish Sacramentaries. All are formed on precisely the same model, only the particular prayers that make up the service in one province differed from the corresponding prayers in another.

5. Roman
Liturgy.
Characteristics.

5. The Roman Liturgy, though not so rich in its variables as the Hispano-Gallican, is marked by regularly changing Collects, as well as Lections and Hymns, for every holy day, and by frequent changes of the Preface. In fact, though at present only eleven Prefaces are used, and in Missals of the 12th and 13th centuries only nine are found, yet the Gelasian Sacramentary is as rich in them as the Mozarabic. The Great Intercession is here divided: the Prayer for the Living being said before the Consecration, and the Prayer for the Dead after it. The Pax, which represents the primitive Kiss of Peace, holds in this Liturgy an unique place, being postponed till just before the Communion; in all other Liturgies it is given soon after the commencement of the *Missa Fidelium*. Lastly, the Invocation is wholly wanting.

Liturgies belonging to it.
Ambrosian.
Sarum.

The two extant Liturgies which are to be classified with the Roman are the Ambrosian and that of Sarum. Both of these have sufficient small peculiarities to deserve to be ranked as separate *Uses*, yet they possess all the distinctive characteristics of the Roman Liturgy as compared with the other Families.

African.

The Liturgy of the African Church has wholly perished, but sufficient notices of it exist in the writings of the African Fathers to give some idea of its general character, and to lead to the conclusion that it was closely allied to the Roman Latin Liturgy. There is a discussion of it, with a valuable and full catena of passages from the African writers, in Mone's '*Lateinische und Griechische Messen*,' pp. 73-104.

CHAPTER II.

THE STRUCTURE OF THE LITURGIES.

IN order to appreciate rightly what is meant when we say The Compara-
tive Table. that the different Families of Liturgies are distinguished by the different sequence of their parts, it is necessary first to grasp clearly what the parts of a complete Liturgy are. In the following comparative Table will be found the orders of seven of the most typical Liturgies, analysed into eighteen sections, each of which embodies a distinct movement, or element, of the service. The Liturgy of S. Chrysostom has been fixed upon as the standard of reference, since it appears to be at once the fullest, the most transparent, and most logical. Reference to this is facilitated by the capital letters, which indicate that the section to which any given capital is prefixed has the same purpose as the section in the Liturgy of Constantinople marked by the same letter. The first column is intended to explain the *rationale*, or inner meaning, of the service. The other columns exhibit the respective Liturgies, each in the proper order of its parts, subordinate details however being omitted.

Such a comparative study of the Liturgies as this will not only help the student to understand more clearly the differences of order of the parts, upon which the classification of Liturgies depends, but it will enable him to enter more intelligently into the meaning of the service as a whole; and above all, to realise (what is anything but obvious on a first inspection) the marvellous *substantial* identity of the Eastern and Western Liturgies, which is the strongest argument for their being ultimately derived from one common fountain-head. Advantages
of a compara-
tive study
of the Li-
turgies.

	<i>Rationale of the Service.</i>	<i>Lit. of S. Chrysostom.</i>
Missa Catechumenorum. Pro-Anaphoral Service.	1. <i>The approach to the Altar.</i> (A)	A. The Deacon's Litany. The Three Antiphons, with Prayers.
	2. <i>Instruction.</i> (B)	B. 'Little Entrance,' Choir sings 'Trisagion.' The 'Prokimenon,' and Epistle. Alleluia, Incense, and the Gospel.
	3. <i>Prayers for, and Dismissal of, the Catechumens.</i> (C)	C. Bidding Prayer. Dismissal of the Catechumens.
	4. <i>Prayers of the Faithful.</i> (D)	D. Prayers 'of the Faithful.'
	5. <i>The Offertory, or (second) Oblation of the prepared Elements.</i> (E)	E. 'Great Entrance.' Choir sings Cherubic Hymn. Offertory and Intercessions.
	6. <i>Sign of Unity, founded on</i> (F)	F. The Kiss of Peace.
	7. <i>One Faith.</i> (G)	G. The Creed. Prayer 'of the Veil.'
Missa Fidelium. The Anaphora.	8. <i>Invitation to, and Grounds of, Thanksgiving; summed up in</i> (H)	H. Benediction, and 'Sursum Corda.' The Preface.
	9. <i>The strain with which the angels and the redeemed unite in greeting the Incarnate Conqueror.</i> (K)	K. The Triumphal Hymn.
	10. <i>Commemoration of the Redemption and Institution.</i> (L)	L. Recital of the Work of Redemption. Recital of the Institution.
	11. <i>The Great Oblation.</i> (M)	M. The Great Oblation.
	12. <i>Invocation of the Holy Spirit, to transform the Elements (a) in themselves, (β) to the recipients.</i> (N)	N. The Invocation.
	13. <i>The Great Intercession for Quick and Dead.</i> (O)	O. Intercession for the Dead. (Diptychs.) Intercession for the Living. (The Lord's Prayer.)
	14. <i>Immediate Preparation of the Communicants.</i> (P)	P. Prayer of Humble Access (for the People). Prayer of Humble Access (for the Celebrant).
	15. <i>Ritual Preparation.</i> (Q)	Q. Elevation, Choir sings <i>κοινωνικόν</i> , Fraction, Commixture, Infusion of warm water.
	16. <i>Communion.</i> (R)	R. Communion.
	17. <i>Post-Communion.</i> (S)	S. Thanksgiving. Prayer 'behind the Ambon.'
	18. <i>Dismissal.</i> (T)	T. 'Antidoron.' Final Benediction and Doxology.

Coptic Lit. of S. Cyril.

- A. Prayers for Celebrant, Clergy, and People.
- E. Offertory.
Prayer of Absolution 'to the Son.' Incense.
- B. Lections from (1) Pauline, (2) Catholic Epistle, (3) Acts.
Choir sings 'Sanctus' (? Trisagion).
The Gospel, with Prayers and Incense.
- D. Prayer 'of the Veil.' -
Intercessions for Peace.
- G. The Creed.
- F. The Kiss of Peace, with its Prayer.

- H. 'Sursum Corda.'
The Preface.
- O. Intercession for the Living.
Intercession for the Dead.
- H. The Preface (continued).
- K. The Triumphal Hymn.
- L. First Invocation.
Recital of the Institution.
- M. The Great Oblation.
- N. The Invocation.
- Q, P. Fraction, with Lord's Prayer.
Prayer of 'Inclination,' and of 'Absolution to the Father.'
Commixture.
- R. Communion.
- S. Thanksgiving.
- T. Final Benediction.
(C. wanting.)

Lit. of SS. Adaeus and Maris.

- A. Gloria in Excelsis. Lord's Prayer.
Prayer, and a Responsory Hymn or Psalm.
- B. Trisagion.
Lectons from (1) O.T., (2) Acts, (3) Epistles.
The Gospel.
- C. 'Proclamatio,' and Benediction.
- D, E. Offertory, with Prayers and Hymns.
- G. The Creed.
- F. The Kiss of Peace.
- H. Benediction, and 'Sursum Corda.'
The Preface.
- K. The Triumphal Hymn.
- L. Recital of the work of Redemption.
- M, O. Intercession for the Dead.
The Great Oblation.
Intercession for the Living.
- N. The Invocation.
- Q. Incense, Confession of Faith, Fraction, Consignation, and Commixture.
- P. Prayer of Humble Access, and Lord's Prayer.
- R. Communion.
- S. Thanksgiving.
- T. Final Benediction.

Gallican Liturgy.

- A. 'Antiphon,' and Trisagion. Kyrie eleison.
'Prophetia' (sc. Canticum Zachariae).
'Collectio post prophetiam.'
- B. 'Lectio prophetica.' Psalmus responsorius.
Epistle.
Gospel, with Sanctus.
- C. 'Preces.' 'Collectio post preces,' and Dismissal of Catechumens.
- D. 'Praefatio Missae.'
'Collectio (ante nomina).'
- E. Offertory. Choir sings the 'Sonum.'
'Veni, Sanctificator,' etc.
- O. Diptychs of Living and Dead.
'Collectio post nomina.'
- F. 'Pax.' 'Collectio ad pacem.'

- H. 'Sursum Corda.'
'Contestatio' (or 'Immolatio').
- K. 'Sanctus.'
- L. 'Post-Sanctus,' and
Recital of the Institution.

M. } 'Post-Secreta.'
N. }

- Q. Fraction and Commixture. Choir sings an Anthem.
Lord's Prayer.
- P. A Benediction.
- R. Communion. Choir sings the 'Trecanum.'
- S. 'Collectio Post-Communione.'
'Consummatio Missae.'
- T. (Dismissal-formula).

(G. wanting.)

Mozarabic Liturgy.

- A. 'Ad missam officium.'
'Gloria in excelsis' (exc. in Advent and Lent).
'Oratio.'
- B. Lectio prophetica, and 'Psallendo.'
Epistle.
Gospel, with 'Lauda' and Alleluia.
- E. Offertory. Choir sings the 'Sacrificium.'
'Veni, Sancte Spiritus,' etc.
- D. 'Oratio Missae': with 'Agius' (and its prayer).
'Alia oratio.'
- O. Diptychs of Living and Dead.
'Oratio post nomina.'
- F. Kiss of Peace. 'Oratio ad pacem.'

- H. 'Sursum Corda.'
'Illatio.'
- K. 'Sanctus.'
- L. 'Post-Sanctus,' and
Recital of the Institution.

M. } 'Post-Pridie.'
N. }

- G. } 'Fraction,' while Choir sings the
Q. } Creed.
Lord's Prayer, Commixture, etc.
- P. A threefold Benediction.
- R. Communion: before which the Choir sing 'Gustate et videte,' etc., and after it 'Refecti Christi corpore,' etc.
- S. 'Post-Communione.'
'Dominus vobiscum,' etc.
- T. Dismissal-formula.

(C. wanting.)

Liturgy of Rome.

- A. 'Introit.' 'Kyrie.'
'Gloria in Excelsis' (exc. in Advent and Lent).
The Collect (or Collects).
- B. Epistle.
'Gradual,' or 'Tract;' with
'Alleluia' or 'Sequence.'
- The Gospel.
- G. The Creed.
- D. 'Oremus' (without a prayer following).
- E. Offertory. Choir sings the 'Offertorium.'
'Veni, Sanctificator,' etc.
- 'Secreta.'

- H. 'Sursum Corda.'
Preface.
- K. 'Sanctus.'
- O (a). 'Te igitur.'
'Memento.'
'Communicantes.'
'Hanc igitur.'
- [?N]. 'Quam oblationem.'
- L. 'Qui pridie.'
- M. 'Unde et memores.'
- [?N]. 'Supra quae propitio.'
'Supplices te.'
- O (b). 'Memento etiam.'
'Nobis quoque.'
Lord's Prayer.
- Q. Fraction and Commixture.
'Agnus Dei,' said or sung.
- F. The 'Pax.'
- P. The prayers 'Domine, J. C.' and
'Perceptio corporis X^{ti}.'
- R. Communion, with the Anthem
called 'Communio.'
- S. 'Dominus vobiscum,' etc.
Oratio 'Post-Communem.'
- T. Dismissal-formula.
- (C. and ?N. wanting.)

The Canon.

Ambrosian Liturgy.

- A. 'Ingressa.'
'Oratio super populum.'
Gloria in excelsis (on Festivals).
Kyrie.
- B. Lectio prophetica, and 'Psalmellus.'
Epistle, with 'Alleluia' and
'Verse.'
- The Gospel.
- D. 'Oratio super sindonem.'
- E. Offertory. Choir sings the
'Offerenda.'
Benediction of the Oblation.
- G. The Creed.
'Oratio super oblatam.'

- H. 'Sursum Corda.'
Preface.
- K. 'Sanctus.'
- O (a). 'Te igitur.'
'Memento.'
'Communicantes.'
'Hanc igitur.'
- [?N]. 'Quam oblationem.'
- L. 'Qui pridie.'
- M. 'Unde et memores.'
- [?N.] 'Supra quae propitio.'
'Supplices te.'
- O (b). 'Memento etiam.'
'Nobis quoque.'
- Q. Fraction and Commixture.
Choir sings the 'Confractorium.'
Lord's Prayer.
- F. The 'Pax.'
- P. Certain prayers, and 'Agnus Dei.'
- R. Communion. Choir sings the
'Transitorium.'
- S. Post-Communio.
'Dominus vobiscum,' etc.
- T. Dismissal-formula.
- (C. and ?N. wanting.)

The Canon.

In the foregoing Table there are doubtless points which will not be clear at a first glance to the reader, some probably upon which there will be a difference of opinion. This only we will claim for it, that, as it is the fruit of not a little thought and study of the Liturgies, both comparatively, and with the light thrown upon them by the writings of the older ritualists¹ (properly so called), it can only be properly judged of after a similar comparative study. It is frequently only thus that the real significance of some prayer, or rite, is detected. For instance, the significance of the 'Oremus' (D in the Roman Liturgy), followed by no spoken prayer, is only seen by considering the analogy of the Ambrosian *Oratio super Sindonem*, and passing through that to the Eastern 'Prayer at the Unfolding of the Corporal.' The different *intention* of the Agnus Dei in the Roman and Ambrosian Liturgies, and of the Lord's Prayer (of which we have spoken elsewhere) in several others, are further instances. If the Liturgies be studied independently and not comparatively, many of these delicate, but less obvious, beauties would inevitably be passed over, the real connexion of the parts would often be missed, and the Liturgy would seem a mere arbitrary concatenation of Prayers and Hymns.

We shall ask our readers to refer to the Glossary for an explanation of the technical terms in general, but a few remarks explanatory of some points in the Table may be useful.

'Missa Catechumenorum' and 'Missa Fidelium.'

In the first place it will be observed that the service is divided into two main parts, called respectively *Missa Catechumenorum* and *Missa Fidelium*. This division is recognised in the very earliest notices of the Eucharistic service that we have. The early Gallican writers commonly use the terms *missas* and *missarum solemnia* in speaking of the service. It is clearly to be seen in Justin Martyr's description; and probably owes its origin to the different elements out of which the service was formed. The *Missa Catechumenorum* was chiefly didactic in its scope, and preparatory to the second solemn service. It

¹ Such as Amalarius, Sicardus, Durandus, and others; and in more recent times, Le Brun, Krazer, etc.

was so called because the Catechumens were allowed to be present during it. The Missa Fidelium included the celebration of the Mysteries, at which only the faithful might be present.

There is no doubt about the meaning and derivation of the word 'Missa.' It is a substantive, a parallel form to *missio*, just as there are¹ *ascensa*, *collecta*, *oblata*, and not a few others parallel to *ascensio*, *collectio*, *oblatio*, etc. An account of the word and its various uses may be found at the beginning of Scudamore's 'Notitia Eucharistica.' It meant originally the 'dismissal,' in which sense it is used in a formula for the conclusion of secular as well as sacred assemblies, viz. *missa fieri pronunciat*. *Missa fit Catechumenis* is said of the dismissal of the Catechumens in S. Augustine; and the Deacon was even said *missam Catechumenis celebrare* (i. e. to 'dismiss the Catechumens'). This phrase is found in Cassian, early in the 5th century. In the Mozarabic, and some of the Gallican Liturgies, the prayer said just after this dismissal, at the beginning of the Missa Fidelium, was called 'the Missa.' From these kinds of usage, however vulgarly and improperly, the term became applied to the whole service. Hence the name 'Mass.' The idea that it is connected with a Hebrew word 'missah,' and that it carries with it a sacrificial connotation, is (like other suggested derivations, *μύσις*, 'mensa,' 'messe,' and what not besides) unworthy of serious attention, not being supported by a shred of evidence.

Derivation of
the word
'Missa.'

Another division of the service is into the Anaphora and the Pro-anaphoral part. The Anaphora is that most solemn part of the service which is occupied with the Thanksgiving, Consecration, Great Oblation, and Communion, and which begins with the Versicle and Response, '*Sursum Corda*,' '*Habemus ad Dominum*,' or with the short Benediction which sometimes precedes these; and includes the whole remainder of the service to the end.

The Ana-
phora.

¹ '*Repulsa*,' Hor. Od. iii. 2. 17, '*virtus repulsae nescia sordidae*,' is a classical instance that will at once occur to the mind of a reader of Horace.

The three
Oblations.

It will be observed that three Oblations are recognised. The First Oblation takes place, in the Eastern Liturgies, in the preparatory service, and therefore is nowhere mentioned in the Table. It consists *essentially* of the contribution of Bread and Wine by members of the congregation, out of which the Priest took as much as he thought sufficient for the purpose of the ensuing celebration. From a very early period, however, this was associated with other gifts for the relief of the poor and the service of the Church. The Second Oblation consists of the presentation of the selected portion of Bread and Wine (or wine and water) upon the Altar, in acknowledgment that all our earthly blessings come from God. It always belongs to the *Missa Fidelium*. Sometimes, as in the Ambrosian and English uses¹, the First and Second Oblations are united. The Third, or Great, Oblation takes place in immediate relation to the Consecration. It is the pleading of the one sacrifice of Christ, once offered; and the presentation in union with that, through which alone anything of ours can be acceptable, of ourselves, our souls, and bodies.

The 'En-
trances,'
'Great,' and
'Little.'

The 'Great Entrance' is a peculiarly Oriental rite: it consists of bringing in the Elements, prepared in the chapel of the Prothesis, accompanied by a solemn procession and all the magnificence that circumstances allow, through the church into the Sanctuary, and placing them upon the Altar. In the rite of Constantinople it takes place at the beginning of the *Missa Fidelium*, and is closely connected with the Second Oblation: in some of the Eastern rites it takes place at the beginning of the service, but this could hardly have been primitive. The Little Entrance (which has nothing to do with the entrance of the Priest to the Altar, or the Introit) is a similar, but less magnificent, procession with which the Book of the Gospels is brought into the Sanctuary, and then solemnly taken to the ambo (or pulpit), where the gospel for the day is read. It was clearly intended to give prominence to the Gospel above the

¹ These are the 'Alms and Oblations' of our Prayer for the Church Militant.

other Lections; and to this we find an analogous rite in the Western Church in solemn Masses.

By the 'Triumphal Hymn' is meant the Hymn which in all Liturgies occurs at the conclusion of the Preface. It always begins with the Song of the Seraphim in Isa. vi., 'Holy, Holy, Holy, Lord God of Hosts;' to which various additions are made in different Liturgies. This Hymn is sometimes called the 'Tersanctus,' occasionally the 'Trisagion.' But there is another Hymn to which the name Trisagion more properly belongs, viz. ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. To avoid the confusion which is constantly¹ found in liturgical writers between these two Hymns, we have dropped the name 'Tersanctus' in the following pages, and call the first-mentioned Hymn by its Greek liturgical name, 'the 'Triumphal Hymn' (ὑμνος ἐπιθίκιος), derived from its occurrence in Rev. iv. 8; reserving the term 'Trisagion' for the other exclusively.

The 'Triumphal Hymn,' and 'Trisagion.'

English students of these Liturgies can hardly fail to be struck with the time that intervenes between the Consecration and the Communion. There is a gap separating these two parts of the service from one another as definite, though not so explicitly expressed, as that between the *Missa Catechumenorum* and the *Missa Fidelium*, or between the *Anaphora* and the *Pro-anaphoral service*. There is a distinct change in the service from one set of ideas to another. This gap is filled up by two sections which we have called respectively the 'Immediate Preparation of the Communicants,' and the 'Ritual Preparation.' Sometimes one and sometimes the other of these stands first, but both are always found represented in some form or other. A few words may be useful on each of them.

The 'Preparations.'

The section (denominated 'P' in the Table) which has reference to the communicants takes very different forms in different Liturgies. Most commonly there is a prayer, which

a. Of the Communicants.

¹ The well-known line of a popular hymn, 'Raise the Trisagion ever and aye,' supplies an instance of this ever-recurring confusion. It is not the Trisagion proper that is meant, but the Tersanctus, or Triumphal Hymn.

may be most fitly described as the '*Prayer of-Humble Access*,' expressing the humility of those who are approaching, and a petition for grace. In the Constantinopolitan this is all. In the Roman, when the laity communicate, the *Confiteor* and precatory *Absolution* are repeated; otherwise the priest says for himself two prayers similar in scope to those of the Constantinopolitan. With these two prayers the Ambrosian seems to join the *Agnus Dei*. The Coptic, besides a corresponding prayer, has a 'Prayer of Absolution.' The East-Syrian has a very short prayer at this place, but appears to join to it the Lord's Prayer with this intention. The Hispano-Gallican Family has a formal 'Benediction' here, varying with the Mass. In all cases however the object seems to be to fix the attention of the Communicants, and prepare them for the reception of the heavenly mysteries now imminent.

β. The Ritual Preparation.

Closely conjoined to this is the section denominated 'Q,' which we have called 'the Ritual Preparation' for the communion. The various actions contained in it all look forward to this, and are intended to be symbolical of the chief steps of the process by which the union of man with God is restored through the Incarnation. Of these the most nearly universal are the 'Fraction'¹ and the 'Commixture.' The Fraction symbolizes the Death of Christ; the Commixture (by which is meant the placing a portion of the Consecrated Bread in the Chalice) points to His risen life. The former of these rites is distinct from the Breaking which takes place for the purpose of distribution; and the latter is not to be confounded with the 'Intinction,' a purely Oriental rite, which consists of placing in the Chalice a sufficient number of particles for the Communicants present, and for reservation; and which is necessary owing to the Oriental method of administering the two species combined. To these two rites are sometimes added others in different Liturgies. For instance, in the Liturgy of Constan-

The Fraction and Commixture.

The 'Intinction.'

¹ This is the most usual place in the Liturgy for the Fraction. The Coptic is the only extant Antient Liturgy in which (as in the Anglican) it takes place concurrently with the Words of Institution.

tinople they are preceded by an 'Elevation'; not the Elevation as practised in the Western Church since the twelfth century for the adoration of the people. The action in the Eastern Churches cannot be seen by the people, for the Holy Doors are as yet closed; but it is either intended to symbolize the elevation of the Redeemer upon the Cross, or it is the *ἀνάδειξις* (consecration) to God the Father. The Infusion of warm water into the Chalice is a singular rite of the same Liturgy, which takes place about this point. Another rite in the East-Syrian Liturgy is called 'Consignatio.' It means dipping one half of the broken Host in the Chalice, and with it making the sign of the Cross over the other half as it lies on the Paten.

Elevation.

Infusion of warm water.

Consignatio.

It cannot be contended that any of these rites, except probably the Fraction, are Apostolic, though they are antient. The symbolic ritual was certainly developed more or less gradually.

There is one point in the Roman order to which we must advert.

The Invocation.

After our statement on p. xxiv that in the Roman Liturgy the Invocation of the Holy Spirit is wholly wanting, it will naturally cause some surprise to see the designation N, even with a ?, prefixed to any paragraph. It is well known that the necessity of this Invocation, and the effect of it, has been a standing subject of contention between the Eastern and Western Churches. The Easterns contend that the Consecration is not complete without it: the Westerns assert that the Consecration is effected solely by the Words of Institution. But whatever was the later theory on the subject, there was certainly a time when an Invocation was used in some parts of the Western Church. Optatus¹ and Fulgentius both testify to the usage of the African Church, whose Liturgy was closely allied to the Roman; and there are sufficient traces of an Invocation

¹ Optat. cont. Parmen. lib. vi. p. 111; and Fulgent. lib. ii. qu. 2 ad Monimum, and contra Fabian., quoted by Palmer, 'Orig. Lit.' p. 138 (3rd ed.)

in the Hispano-Gallican Family, in several forms of the prayer called 'Post-privie,' or 'Post-secretæ,' to make us sure that it once formed a part of those Liturgies. Whether the Invocation was always wanting from the Roman Liturgy, or whether it has been dropped out, is a question requiring for its answer more knowledge than is at present possessed about the details of this Liturgy in its earlier stages. Certainly, so far back as it is known, there is nothing in it fully answering in scope and position to the Eastern Invocation. There is a short Invocation of the Holy Spirit in connexion with the offertory, viz. '*Veni, sanctificator, omnipotens aeternæ Deus: benedic hoc Sacrificium tuo sancto nomini præparatum:*' and there would be some support for looking to this as analogous (at least in some measure) to the Eastern Invocation, in the tendency, chiefly noticeable in the West, but not without example in the East¹, of transferring to the Offertory (the Second Oblation) ideas and language that should more logically belong to the Great Oblation. But the prayer of this Invocation is infinitely short of the Eastern prayer for the change of the Elements, which is there looked upon as consummating the Consecration. We have with some hesitation prefixed the [N] to the two paragraphs in question of the Roman canon (viz. '*Quam oblationem*' and '*Supra quæ propitio*'), because these paragraphs contain the second of two petitions which the Eastern Invocation always contains, and which are kept markedly distinct. These are, first for the change of the Elements, alluded to above; and secondly, for the spiritual benefits to be received by the communicants. It is this second petition which is represented in these portions of the Roman Canon, and that in language conceived quite in the same spirit as the Eastern prayer, e.g. '*ut nobis Corpus et Sanguis fiat dilectissimi Filii tui D. N. J. C.:*' and '*ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus omni benedictione caelesti*

¹ e.g. The language of the Cherubic Hymn (τὸν βασιλέα τῶν ὀλων), and the prostration that welcomes the Great Entrance, in the Liturgy of Constantinople.

et gratia repleamur.' The analogous language of the Eastern Liturgies may be seen below, pp. 18, 43, 72, 113, etc.

Nor does it appear to us that there is any difficulty in the fact that thus the analogy is found in two places, before and after the Words of Institution. Rather this would be but an additional illustration of a principle, most pregnant in results, and which the comparative study of the Liturgies forces more and more upon the attention, as the only adequate explanation of several otherwise strange phenomena. How, for instance, are we to account for such a fact as that just now referred to, a transference to the earlier oblation of language more befitting the Great Oblation? Or what explanation shall we give, amid the extraordinary unity which the reader must by this time have seen to exist among the Liturgies, of the still more extraordinary variety of order; and that, not only of minor details, but of the most important parts of the service? On what principle is the Great Intercession, for instance, placed now after, now before, and now in the midst of the Consecration; now partly before and partly after; and lastly, wholly away from the Consecration and in connexion with the Offertory? Is it not that, as it is in heaven, so when here a heavenly Mystery is being enacted¹, THE ELEMENT OF TIME MUST BE CONSIDERED TO BE EXCLUDED? Of course human actions and human speech are subject to the condition of time, and hence the various actions of the service and the Prayers and Hymns must follow each other in some order: but we venture to suggest that a true view of the Eucharistic service, at least of the '*Missa Fidelium*,' can only be gained by looking at it as a whole, as one great act of Eucharistic sacrifice (*θυσία αἰθέραως*, Heb. xiii. 15), wherein, as far as possible, we are transferred into the atmosphere of heaven, 'made to sit in heavenly places,' and absorbed in an ever-abiding present.

The principle that 'Time is to be considered as excluded.'

¹ The student will easily see the bearing of this principle on the commonplace difficulty sometimes found in the fact that the Great Oblation in the Eastern Liturgies precedes the Invocation of the Holy Spirit.

CHAPTER III.

DETAILS OF THE LITURGIES.

§ i. *The Clementine Liturgy.*

A THOROUGH discussion of this Liturgy, and of the questions that arise in connexion with it, would exceed the space at our disposal¹. It is by far the most interesting Liturgical document that we possess, for the light it throws upon the history and growth of Liturgical development, and well repays any amount of study bestowed upon it. The conclusion which we would commend to our readers is that, taken together with the supplementary account in Bk. ii. of the Apostolical Constitutions (see below p. 23), it represents fairly the pre-Constantinian Liturgy of about the middle of the 3rd century. We have printed it below in the first Group, because in the order of its parts it agrees with the characteristics of that Group; and it has been commonly received as belonging to the early Church at Jerusalem. But there are strong reasons for believing it to represent a stage of liturgical growth that extended far beyond the limits of Palestine or Syria. Its agreement with the Liturgy described by Justin Martyr is very remarkable. This description is so valuable in itself, as the earliest detailed account of the Eucharistic service, of the date of which we are certain, that we give it in full. It is to be found in his

Represents
the Liturgy
of the third
century.

Reasons.

1. Its agree-
ment with
Justin Mar-
tyr's descrip-
tion.

¹ Probst, 'Liturgie der drei ersten christlichen Jahrhunderte' (Tübingen, 1870), and Bickell, 'Messe und Pascha' (Mainz, 1872), contain very valuable investigations upon this Liturgy.

First Apology, which was written most probably at the end of A. D. 138 or beginning of 139.

Ἡμεῖς δὲ μετὰ τὸ οὕτως λούσαι τὸν πεπεισμένον καὶ συγκαταθεμιμένον ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων εὐτόνως, ὅπως καταξιωθῶμεν τὰ ἀληθῆ μαθόντες καὶ δι' ἔργων ἀγαθῶν πολιτευταὶ καὶ φύλακες τῶν ἐντεταλμένων εὑρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. Ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν. Ἐπειτα προσφέρεται τῷ προσεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὄλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπει καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιωσθαι τούτων παρ' αὐτοῦ ἐπὶ πολλὴ ποιεῖται· οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων. Ἀμήν. Τὸ δὲ ἀμήν τῇ Ἑβραϊδὶ φωνῇ τὸ γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προσεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδώσιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι.

Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῶν εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένην τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῖν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, οὕτως παρέδωκαν ἐντετάλθαι αὐτοῖς τὸν Ἰησοῦν, λαβόντα ἄρτον εὐχαριστήσαντα εἰπεῖν· Τοῦτο ποιεῖτε εἰς τὴν ἀνάμνησίν μου, τουτέστι τὸ σῶμά μου· καὶ τὸ ποτήριον ὁμοίως λαβόντα καὶ εὐχαριστήσαντα εἰπεῖν· Τοῦτο ἐστὶ αἷμά μου, καὶ μόνοις αὐτοῖς μεταδοῦναι. Ὅπερ καὶ ἐν τοῖς τοῦ Μίθρα μυστηρίοις παρέδωκαν γίνεσθαι μμησάμενοι οἱ πονηροὶ δαίμονες· ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται ἐν ταῖς τοῦ μνημένου τελεταῖς μετ' ἐπιλόγων τινῶν, ἢ ἐπίστασθε ἢ μαθεῖν δύνασθε.

Ἡμεῖς δὲ μετὰ ταῦτα λοιπὸν αἰεὶ τούτων ἀλλήλους ἀναμνησκόμεν· καὶ οἱ ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, καὶ σύνεσμεν ἀλλήλοις αἰεὶ. Ἐπὶ πᾶσὶ τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ διὰ πνεύματος τοῦ ἁγίου. Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκειται μέχρις ἐγχαυρεῖ. Ἐἴτα παυσάμενου τοῦ ἀναγνώσκοντος ὁ προσεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Καί, ὡς προέφημεν, παυσάμενων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται

καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ ἀμήν· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὔσι, καὶ τοῖς παρεπιδήμοις οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρεῖα οὔσι κηδεμῶν γίνεται. Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν καὶ τῇ μετὰ τὴν κρονικῆν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανεῖς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῶν ἀνεδώκαμεν.

It must be remembered that Justin Martyr was at this time apparently living at Rome, and that he was writing a defence of his fellow-Christians to the Roman people, addressed to the Emperor Antoninus Pius. It is at least then more probable that he should describe the service used by the Christians at Rome, than that used in a distant province; unless of course the two were identical, or nearly so. Now in his account there are nine distinct points mentioned, with all of which *in their order* the Clementine Liturgy exactly corresponds. These are:—

1. Lectons, from the *Old* and New Testaments.
2. Sermon.
3. Prayers for all estates of men (said by all).
4. The Kiss of Peace.
5. Oblation of the Elements.
6. Very long (ἐπὶ πολὺ) Thanksgiving.
7. Consecration, with the Words of Institution.
8. Intercession said by the Celebrant, all the people responding 'Amen.'
9. Communion.

Justin Martyr also seems to imply something like, at any rate, the first beginning of penitential discipline in the words οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστὶν ἢ τῷ πιστεύοντι . . . καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. It surely is no stretch of probability to see in this description exactly the service which a century later

would emerge in a little more definite form just like the Clementine Liturgy. There are liturgical notices in other early writers of various countries all consistent with the hypothesis of a Liturgy of similar type.

We do not however mean to imply that¹ 'an absolute uniformity of ritual prevailed in all Churches before the liturgical revision of the 4th century. No doubt from that time a clear and striking divergence of particular rites shewed itself, while in particular Church-provinces sometimes abbreviations and sometimes additions were made in different ways, which afterwards naturally remained as peculiarities of the local rite: but those local differences in the Liturgies were already in existence, at least in germ, in the first three centuries; though what was common to all predominated incomparably.'

Divergence
of Liturgies.

As compared with other Liturgies, the Clementine has in full what in them has been reduced to the proclamation of the Deacon, viz. the elaborate form of dismissing the Catechumens, Energumens, and Penitents. This tells of a time when that discipline was in full force.

2. Its fulness
of dismissal-
forms,

It has also a very elaborate² Preface, detailing at length the grounds of thankfulness to God for all His dealings with men, Creation, Preservation, Moral Guidance, etc., and finally the Scheme of Redemption through Christ. In the later Liturgies all this has been much abbreviated. This again points to a time before the Church's round of festival and holy-day had been elaborated; for then the general grounds of thanksgiving ceased to be enumerated in detail, and were only indicated in a general formula, while the special grounds appropriate to the occasion were commemorated by special additions to the service—in the East by Lections and Anthems only, in the West

and elaborate
Preface.

¹ Cf. 'Messe und Pascha,' p. 23.

² We would ask anyone who may think that the style of this Preface is unsuitable to such a date as is here assigned to the Liturgy, to compare it with the 3rd chapter of the Second Book of Esdras, or with 1 Ep. S. Clem. ad Cor. c. xx, or, still better, with the newly-discovered chapters of that Epistle, lix-lxi, both of which writings belong to the first century, or with the Ep. ad Diogn. cc. vii-ix,

by that glorious wealth of special Collects and Prefaces, to which we have already alluded.

3. Its deficiencies.

The deficiencies of this Liturgy as compared with the rest points in the same direction. It has no introductory Prayers and Hymns, but opens at once with the Lections. There is no Creed. No Prayer accompanies the Kiss of Peace. No stated Prayer is said at the (second) Oblation, though there are directions for a secret prayer (p. 11, *εὐξάμενος καθ' ἑαυτόν*). There are no directions for the Fraction and its accompanying rites, though the place of them is indicated by the recitation of the Litany by the Deacon after the Intercession of the Priest (p. 20). Incense is not mentioned. The absence of the Lord's Prayer is a problem for which no satisfactory solution has yet been suggested.

4. Other internal evidence.

Other marks which on the whole seem to point to the period above assigned as the true one are, the prayer for persecuting emperors (pp. 9, 18, 20), the titles of, and mode of enumerating, the different lower orders of the clergy and others, the comparative simplicity of the plan of the whole service, the free and rather lengthy diction of the prayers, and the somewhat inexact theological terminology.

Brevity not always a mark of antiquity.

It is sometimes thought that shortness necessarily marks an early rite. But, whatever may have been the case with the Apostolic and Sub-apostolic Liturgy, any theory concerning which must of necessity involve much that is conjectural, this is not quite the conclusion to which we seem led by the actually existing evidence. A truer generalisation appears to be that the tendency of Liturgical development has been towards *a shortening of the separate parts along with a multiplication of the parts*: in other words, towards shorter prayers and greater elaborateness of ritual.

The Apostolical Constitutions.

The Clementine ¹Liturgy is found incorporated in the Eighth Book of the Apostolical Constitutions, the work of an anony-

¹ We keep this name for the Liturgy, as being attached to it by inveterate use. It is, however, an unfortunate one, and arose from the fact that the Apostolical Constitutions are in their Greek title attributed to S. Clement.

mous writer, the sources and date of which have been, and still are, matters of controversy. It is in fact a treatise on the duties of the Christian life in its different spheres, public and private, religious and social. The directions given are put into the mouths of the Apostles: but the order is confused, and there is much tautology. The work as it stands was probably compiled in the fifth century, or thereabouts, out of at least three previously existing treatises. Much of the material, including the liturgical forms, is certainly older than the date of the compilation.

The text we have followed is that of Ültzen (1853); only two or three verbal changes being introduced here and there, to change the language of a rubric from being a personal direction given by an Apostle into the usual form: and the paragraphs, which in the German text run on continuously, being broken up to exhibit to the eye the Liturgical form.

The Text used.

We may advert to one advantage which has accrued from this mode of transmission of the Clementine Liturgy; viz. that, being incorporated in a literary document, it is free from any suspicion of having undergone interpolation, either in doctrine or ritual.

An advantage from the mode of transmission.

There is also an argument for its antiquity drawn from the same source not to be passed over, namely, that the Compiler of the Apostolical Constitutions, putting his materials forward as the injunctions of the Apostles themselves, could not have put into their mouths a Liturgy which he himself had composed (which is one theory); or even a recent form. It must have been a form which in his time was already venerable and widely current.

§ ii. *The Liturgy of S. James (Greek).*

This Liturgy is the surviving Greek representative of the Liturgy once current in Jerusalem, Palestine, and indeed throughout the Patriarchate of Antioch. In this its extant form however it does not represent the true Liturgy of S. James exactly, since it has certainly been modified in some respects after the Liturgy of Constantinople. For instance, the

Marks of modification.

Hymn ὁ Μονογενῆς, κ. τ. λ. (p. 27, h), the Hymn οἱ τὰ χερουβίμ μυστικῶς, κ. τ. λ. (p. 32, § VII. b), the Hymns that accompany the Memorial of the Blessed Virgin (p. 45, § XVI. b), and the Great Entrance itself, were all first introduced into the service at Constantinople, and spread to other Churches from that. Further, these insertions point to a time not earlier than the end of the fifth century; indeed the Hymn οἱ τὰ χερουβίμ belongs to the seventh: and the numerous words of controversial theology, already alluded to, which occur *passim*; and the use of the Creed; all tell of times when protests against heresy were needful. A limit in the other direction is placed by the earliest MS. of the text, which belongs to the tenth century; whence of course there can be nothing of later date than this in the text.

Marks of
antiquity.

On the other hand, it must not be supposed that these obviously later insertions overcloud the earlier elements: for there is very much of the staple of the prayers that is manifestly of very great antiquity. The close parallelism of the very wording of a large part of the Liturgy with the Syriac S. James is a good warrant for claiming for such prayers an age greater than the Council of Chalcedon (A.D. 451). Then again the very close agreement of this Liturgy with the account of the Liturgy given by S. Cyril of Jerusalem in his Fifth Mystical Catechesis, delivered in the middle of the fourth century, has great significance, while such special points as the general simplicity of the diction of the prayers, the rubric for the reading of the Lections (p. 29, § III), in which there is no mention of any Lection from the New Testament; and the simple way in which several times the Apostles are mentioned, without the string of epithets with which a later age thought to do them greater honour, all seem to lay claim to an early period rather than a late one. The ritual too is cumbrous as compared with that of S. Basil or S. Chrysostom, which superseded it. We seem in looking at these Liturgies side by side to be reminded of a Norman Church in contrast to one in Early English, and one in the Decorated, style of architecture.

Manuscript
authority.

There are only three MSS. of this Liturgy known to exist:—

viz. 1. One of the twelfth century, from which Demetrius Ducas published the *Editio princeps* in 1526, and of which all the texts that have been published, including the present one, are reprints.

2. *Cod. Messanensis*, so-called from having been first found in the monastery of S. Salvador near Messina. This belongs to the end of the 10th century. Daniel's description of it is '*mutilus et oscitanter conscriptus.*'

3. *Cod. Rossanensis*, found at Rossano in Calabria, and thence carried to the library of the Basilian monks at Rome. It is of the early twelfth century.

These last two *Codices* give a text substantially the same as the first, but with a great many small differences. The various readings from them were first published by Assemani in the fourth volume of his *Codex Liturgicus*, and again by Daniel in his *Cod. Liturg.*, vol. iv.

The text of S. James's Liturgy has been often published. Besides Dr. Neale's well-known 'Primitive Liturgies,' there are useful editions with notes by Dr. Daniel (as above), by Rev. W. Trollope, and by Bp. Rattray. The last, however, called 'Liturgy (the Ancient) of the Church of Jerusalem,' 1744, 4to., is a rare book.

§ iii. *The Liturgy of S. James (Syriac).*

Ecclesiastically the Syrian Christians¹ may be divided into four classes. There are the orthodox, or Melchites, as they are sometimes called, who are now in communion with the see of Constantinople, and have adopted the Liturgy of S. Chrysostom for that of the Syriac S. James; the Nestorians, of whom we shall speak presently, when we discuss the Liturgies of Group III; the Jacobites; and the Maronites. The Jacobites are Monophysites, as regards their creed. The Maronites were originally Monothelites, but in the twelfth century they abjured this heresy and were admitted into com-

Four bodies
of Syrian-
speaking
Christians.

¹ Cf. Prof. G. Bickell, '*Conspectus rei Syrorum literariae*,' pp. 59-70, for much of the substance of this paragraph.

munion with the Roman Church. Both Jacobites and Maronites use for the most part the same Liturgies, of which that of S. James is the chief and prototype: the Maronites however do not recognise some few of the latest of the many Jacobite Liturgies, and they have two peculiar to themselves. They also have altered the Words of Institution into conformity with the Roman use, and reduced the Invocation into a Prayer for spiritual benefit to the communicants.

The Syriac
S. James
derived from
the Greek
S. James.

The great authority on the Syrian Liturgies is Renaudot, who in his second volume gives translations in Latin of the texts of thirty-eight of them, and two versions of the Pro-anaphoral service, prefaced by a learned Dissertation, and with notes to each Liturgy. He asserts (tom. ii. p. xviii) that, if we compare the Syriac Liturgy of S. James with the Greek Liturgy of the same name, not only do the contents of the prayers but their very wording, as well as the arrangements of the ritual, prove that the latter is the original from which the former is derived.

The Text
printed
below.

The Pro-anaphoral service, called the *Ordo communis* or *generalis*, is used with all the Anaphorae alike. It ends in our reprint with the third line of p. 67, below. We have given¹ the first of Renaudot's two Ordines, which he prefers as being (in his opinion) the one most usually found in good codices (tom. ii. p. 47). But Professor Bickell gives reasons for believing that the first of the two Ordines is Maronite, and the second Jacobite. The second is certainly the most consistent and intelligible; and it agrees almost entirely with that given in the two MSS. obtained in Travancore by the Rev. G. B. Howard, and described by him in his work on 'the Christians of S. Thomas and their Liturgies.' This work, we may remark by the way, is one which cannot fail to interest and instruct the reader; and will give life to the study of this Liturgy.

Letter of
James, Bp.
of Edessa.

An early illustrative document, valuable for the information it gives about the Syrian Liturgy in the seventh century, is the

¹ The text of this Liturgy was in type before Prof. Bickell's pamphlet came to hand.

Epistle of James, Bishop of Edessa, A. D. 651-710, 'ad Thomam Presbyterum.' Bunsen¹ praises it as 'the only rational liturgical commentary on the Eastern Liturgies which exists.' The original Syriac with a Latin translation is to be found in Assemani's *Bibliotheca Orientalis*, tom. i. pp. 479, etc. The Latin translation is reprinted in No. II, of 'Excerpta Liturgica.' (Messrs. Jas. Parker and Co., Oxford). We learn from this document that the Syrian Liturgy of the seventh century was essentially the same as that which we still have.

§ iv. *The Liturgy of Constantinople.*

There are three Liturgies in use in the great Orthodox Oriental Church, viz. those of S. Basil, of S. Chrysostom, and of 'the Presanctified.' That of S. Chrysostom is the one commonly said throughout the year; that of S. Basil is said on all Sundays in Lent, except Palm Sunday, on Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of S. Basil. The Liturgy of the Presanctified is said during Lent on the first five week days of each week. It is an office with a Communion but no Consecration; the five Holy Loaves necessary for the purpose (one for each day) having been consecrated on the previous Sunday. Its form is a combination of the Vesper Office (for it is said at three o'clock in the afternoon, the fast being strictly preserved until then) with a Pro-anaphoral office, a Great Entrance and Communion, that are similar in form to the corresponding parts of the Liturgy of S. Chrysostom, though of course specially appropriate.

The three Liturgies of the Great Orthodox Eastern Church.

The standard authority on these Liturgies is Goar's great edition of the Euchologion, in which he gives the variations in reading of several important MSS, and illustrates every point that can arise with copious notes of immense learning.

Goar's Euchologion.

In the Euchologion the Liturgy of S. Chrysostom is always printed first entire, and from it are taken such parts as are necessary to complete S. Basil's. But 'S. BASIL'S Liturgy is a recast of S. JAMES', as S. CHRYSOSTOM'S is an abbreviation and

Relation of S. Chrysostom's to S. Basil's Liturgy.

¹ 'Analecta Ante-Nicaena,' vol. iii. p. 32.

new edition of S. Basil's¹. This, which is evident upon an examination of the two, is confirmed by the Barberini MS². of the eighth century, the oldest and most important documentary authority for the Greek Liturgies, in which several prayers, which in the common texts are attributed to S. Chrysostom's Liturgy, are seen to be part of S. Basil's.

Reasons for
mode of
printing
them below.

The arrangement presented in our pages has been adopted in order to make clear to the eye that the Pro-anaphoral portion is common to both Liturgies, and used with either Anaphora, and also to facilitate comparison of the two Anaphorae. The text is the ordinary one, as at present used in the Greek Church, taken from Daniel's 'Codex Liturgicus,' vol. iv.

Their
reputed
authors.

Whether these Liturgies are really to be ascribed to the great men whose names they bear is a disputed question. There is much less reason to doubt it in the case of S. Basil than in the case of S. Chrysostom. Some alterations must indeed have taken place, for in the time of S. Basil the Prayers for the Catechumens and Penitents would still be regularly said, as S. Chrysostom testifies. But the early, wide spread, and continuous tradition that he arranged a Liturgy seems to demand some better reason for its rejection than the mere refusal to accept anything that cannot be directly demonstrated; there being no antecedent improbabilities here, as in the similar claims for S. James and S. Mark, arising from the difficulties that may be felt about thus implying an over-early development of ritual, or a crystallization of the whole series of prayers into fixed forms, at a period when it may well be believed that much of the exact wording of the prayers, though their order were fixed, was still left to the discretion and the powers of the officiant. Gregory of Nazianzus, an intimate friend of S. Basil³,

Evidence for
S. Basil.

¹ Dr. Neale, 'Introduction to the History of the Holy Eastern Church,' p. 325.

² An account of this MS, with the text of these two Liturgies transcribed from it, and arranged in parallel columns, will be found in Bunsen's 'Anal. Ante-Nic.' pp. 197-236.

³ S. Basil died A.D. 379. For a fuller statement of this argument with authorities, see Palmer's 'Origines,' Introd. § ii. p. 46, etc.

attributes to him, among other good works, *εὐχῶν διατάξεις, εὐκοσμίαι τοῦ βήματος*. (Greg. Naz. Orat. 20, tom. i. p. 340, ed. Paris.) About the year 520 Peter the Deacon, writing to Fulgentius, quotes some words from 'the prayer of the holy altar, which is used throughout almost the whole East,' and which he attributes to S. Basil by name. In 590 Leontius of Byzantium speaks of the 'Liturgy of the Apostles,' and 'that of the great Basil, written in the same spirit:' almost certainly those of S. James and S. Basil. And again about 691, in the thirty-second Canon of the Council in Trullo, the Liturgies of S. James and S. Basil are spoken of by name. This brings us all but down to the time of the Barberini Codex spoken of above. There seems then some ground for attributing at least the main substance and order of S. Basil's Liturgy to himself. We shall have a few words to say later on about the relation of the Coptic S. Basil to this Greek Liturgy of the same name.

There are no such early notices of the Liturgy of S. Chrysostom. The tract ascribed to Proclus, Patriarch of Constantinople in the early part of the fifth century, which does mention it by name, must be allowed to be spurious: as also must be the fragmentary 'Commentarius Liturgicus,' attributed to Sophronius of Jerusalem (Patriarch A.D. 629-638) by Cardinal Mai in his 'Spicilegium Romanum,' vol. iv. p. 31, etc., which also speaks of it.

Tract attributed to S. Proclus is spurious.

§ v. *The Armenian Liturgy.*

The Church in Armenia was organized by Gregory the Illuminator at the beginning of the fourth century. Gregory was brought up at Caesarea, and the early relations of the Armenian Church were all with the Exarchate of Caesarea. It would only be likely then that their Liturgy should resemble that of Caesarea, or at least be closely allied to it. An inspection of the Liturgy itself bears out this probability; for, though there are some palpable later alterations, both from Constantinopolitan and from Latin sources, the chief characteristics of the Armenian, and the wording of some of the prayers, tally very closely with corresponding parts of S. Basil's Liturgy.

The Armenian Church and Caesarea.

For the reprint of the Armenian Liturgy at p. 132, etc., as well as for the substance of these remarks, we are indebted to the translation of the Rev. S. C. Malan (D. Nutt, 1870), who has most kindly permitted the use of his labours.

State of the
Text.

Though there is but one Liturgy used in Armenia, there seem to be several different versions of it. 'Not only,' says Mr. Malan, 'does the orthodox Armenian Liturgy, given by Nerses of Lampron, Archbishop of Taron in the 12th century, differ materially from the one now in use, but of the five copies and translations I have of it, published since 1642, no two are exactly alike in all particulars which one would expect to find identical in the one Liturgy of the same Church.'

The text printed below is a translation of the Liturgy 'printed at Constantinople in 1823 by command of the Bishop of that city and Patriarch or Eparch of Adrianople, with the sanction of Ephrem, Patriarch and Catholicos of Etchmiadzin.' The following editions and translations are referred to in the notes.

Different
Editions and
Translations.

1. A Russian translation by the Patriarch Joseph, Prince Dolgorucki, and published at St. Petersburg in 1799. This is the original of the English translation made by the Rev. R. W. Blackmore, Rector of Donhead S. Mary, Wilts, and published in Dr. Neale's Introduction to the 'History of the Holy Eastern Church.'

2. A French translation by Dulaurier (Paris 1859), agreeing mostly with the above Russian work.

3. Armenian only (folio, Rome 1677), containing a few alterations in a Romish sense.

4. Armenian and Italian (8vo. Venice 1837), also Romish.

5. Armenian and Latin (8vo. Rome 1642): 'so much altered to suit the Roman use as to be of no value for comparison.'

It is proper to repeat, with regard to the notes to this Liturgy, that those which have (M) affixed to them are Mr. Malan's own, while for those not so signed the Editor is responsible. The letters N and R in the notes indicate the version of Archbishop Nerses, and the Russian version, noticed above. The words enclosed in square brackets represent the

additions of these versions. A few other similar insertions, which appear in Mr. Malan's edition, but which are due to the Roman reprints, have been omitted.

The ecclesiastical position of the Armenian Church has been already spoken of (p. xviii).

§ vi. *The Liturgy of S. Mark.*

There is but a single manuscript authority for this Liturgy. That is the *Codex Rossanensis*, the third of those already described in connexion with the Greek S. James. The first edition of it was published at Paris in 1583. It is also given by Renaudot in his first volume. The text is certainly corrupt in several places, and there is no resource, except conjecture, for amending it.

We have already spoken of the general close agreement, in many places even verbal, of this Liturgy with the Coptic S. Cyril; and we have noticed that the Ethiopic agrees with these two in the characteristic peculiarity assigned by S. James of Edessa in the seventh century to the Alexandrian Liturgy. It is among these three then that we are to look for such differences as should distinguish the Alexandrian from the West-Syrian order. These differences are four in number, viz. (1) the possession of four Lections, all from the New Testament; (2) the position of the Intercessions, *in the Preface*; (3) the Deacon's exclamation, 'Ye who sit, arise—look to the East,' just as the Preface is resumed after the Intercession; (4) the relative position of the Fraction before the Lord's Prayer. Now the Liturgy of S. Mark, as we know it, has Nos. 2 and 3 of these, but not Nos. 1 and 4, instead of which it agrees with the Liturgy of Constantinople. Further, the attempt to assimilate (though clumsily) the 'Prayer of Absolution to the Son' to the Prayer of the Little Entrance (see p. 173), the introduction of the Hymns *ὁ Μονογενῆς* and *χαῖρε, κεχαριτωμένη*, and the Cherubic Hymn, and the particular ritual of the two Entrances, all tell of a period when the see of Constantinople had strong influence wherever this form of S. Mark's Liturgy was used, and that, probably, not earlier than the seventh century. It bears the same relation

Manuscript authority.

Connexion with Coptic S. Cyril and Ethiopic.

With the Liturgy of Constantinople.

to the original Alexandrian Liturgy that the existing form of the Greek S. James does to the original Liturgy of West Syria.

Arguments
for antiquity.

At the same time the main part of it must be very antient, as is implied by some readings¹ of quotations from the New Testament, and by expressions in some of the prayers, evidently pointing to a time when persecution was still likely.

The following instance will shew what we mean by an argument for antiquity from a particular reading. In the prayer of the Little Entrance in S. Mark's Liturgy (p. 173), there is incorporated a passage from S. John xx. 22, 23. After the word *ἐμφυσήσας* occurs the expression *εἰς τὰ πρόσωπα αὐτῶν*, a reading which finds a place in no Greek MS. whatsoever. But the two Egyptian Versions of the New Testament, the Memphitic and Thebaic, have the reading. What inference may we draw from this fact? Surely this (bearing in mind the high character which Professor Lightfoot² assigns to these Versions for antiquity and faithful rendering of the original), that, when these Versions were made (i. e. probably in the second century), since they were made from Greek originals, there must have existed Greek MSS. of the New Testament containing this reading. Further, since the reading seems to have dropped out of the Greek MSS. before the fourth century, the time of Codd. A and B, the Prayer in which it is incorporated must have been composed not later than that time.

The possibility of persecution seems implied in the prayers on p. 172, 177, 181, etc.

§ vii. *The Coptic Liturgies.*

Reasons for
the arrange-
ment of these
Liturgies
adopted
below.

We have printed the two Liturgies of S. Cyril and S. Basil together, on the same plan as the Greek S. Basil and S. Chrysostom, to enable the reader to realise more forcibly that the Pro-anaphoral portion is common to the two, and is used whatever Anaphora may follow it. These two Anaphorae will

¹ We may instance the readings *εἰς τὰ πρόσωπα αὐτῶν* and *ἀφιένται* (p. 173); and *ἂ παρακύψαι* for *εἰς ἂ παρακ.*, κ.τ.λ. (p. 188).

² See Scrivener's 'Introduction to the Criticism of the New Testament,' pp. 343, 345.

not however be found to run really parallel with each other, as in the case of the Greek Liturgies. The Liturgy of S. Cyril has the proper Alexandrian order of its parts, that of S. Basil follows the West-Syrian order, placing the Great Intercession after the Consecration. We have already remarked that there is a third Coptic Liturgy, named from S. Gregory. This however follows the type of S. Basil's and needs no special comment here.

The great authority upon this set of Liturgies is Renaudot's first Volume, but the student may compare with advantage two independent English Translations of them from other Coptic MSS: viz. one by the Rev. S. C. Malan, from a MS. obtained at Jerusalem, which he believes to be of the thirteenth or fourteenth century, in his 'Original Documents of the Coptic Church,' parts I, V, VI (D. Nutt. 1872-5); the other by the Rev. J. M. Rodwell, from a thirteenth century MS, in 'Occasional Papers of the Eastern Church Association.' No. XII. (Rivingtons, 1870.)

The present Coptic Church is Jacobite (Monophysite). The Orthodox Coptic Church is practically extinct, that is to say, there is an Orthodox Patriarch¹ with three Bishops living at Constantinople, but without any local cure.

The Coptic language is the name of the old Egyptian language as spoken by a Christian people, and includes several dialects, of which the two chief ones are the Memphitic and Thebaic. At the time of the Mohammedan occupation in the seventh century it was spoken throughout the country, though at Alexandria itself Greek would have been current. By and by it became no longer vernacular, and Arabic took its place. The Liturgies however have always been said in Coptic, only the Lectons being read in Arabic. Arabic translations of them have been made, and are often found side by side with the Coptic. The MS. from which Renaudot gives the Greek form of the Coptic S. Basil and S. Gregory was Graeco-Arabic. That the Coptic Liturgies are derived in all three cases from

¹ So the 'Christian Remembrancer,' vol. xlii. p. 234.

Greek originals, is shewn by similar arguments to those which prove the same fact of the Syriac S. James, especially from the remarkable frequency of Greek words and formulae, not only appointed to be said by Priest or Deacon, but occurring in the responses of the people¹. This could never have arisen if the Coptic were the original form.

Relation of
Liturgies of
S. Basil,
Greek and
Coptic, to
each other.

There remains the question of the relation of S. Basil's Liturgy to the Greek Liturgy of the same name. In the first place we must remember that, though the Coptic S. Basil is now the chief Liturgy of the Copto-Jacobite Church, it does not follow that it was so in the orthodox Church of Alexandria: in fact the difference between its order, in the most characteristic particular, and that which we know independently to have been the regular order of the Alexandrian Church in the seventh century, is enough to discredit it in this particular. Then further, though the Pro-anaphoral service is now always found prefixed to this Liturgy, and is borrowed from it when either of the other Anaphorae is used, it does not follow that it belonged to it originally. On the contrary, the close agreement of the Pro-anaphoral part of the Ethiopic Liturgy, which was certainly introduced into Ethiopia while the Alexandrian orthodox Church was still in full vigour, shews that it belonged to the old Alexandrian Liturgy, and therefore *properly* to the one named after S. Cyril or S. Mark.

Then if we take the Anaphora of S. Basil by itself we shall find that it is as similar as possible throughout to the Alexandrian Greek S. Basil (given by Renaudot, vol. i. pp. 64-85), and, if we compare this Alexandrian Greek S. Basil with the Constantinopolitan S. Basil, we shall find an extremely close resemblance. The chief differences are three, viz. in the Alexandrian Greek Liturgy, first, the Preface is shorter, though of the same character with that of the other, (which is of itself an indication that it is the secondary form), and it is interrupted by the Deacon's Exclamation (a purely Alexandrian characteristic, as

¹ This is unfortunately not shewn in the Latin text printed below from Renaudot; it is fully represented by Mr. Malan in his English translation alluded to above.

we have seen, p. li); secondly, the Intercessions resemble in form the Alexandrian sets of Intercessions, though they occur in the Liturgy in the place corresponding to that which they occupy in the Liturgy of Constantinople; thirdly, the 'Prayer of Absolution to the Father,' another specially Alexandrian feature, is inserted. On the other hand, two of the Prayers, viz. those beginning *ὁ Θεὸς ἡμῶν* (see below, p. 124), and *Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρωμένων* (below, p. 126) are found *verbatim* in each.

We have already seen that all the Coptic Liturgies, including S. Basil's, are derived from Greek originals; putting then all these considerations together, it does not seem to violate facts, or even probability, if we suppose that the Constantinopolitan form of S. Basil's Liturgy, as it existed in the fourth century, was the original; that it spread from his own Church of Caesarea, till it was adopted throughout the Patriarchate of Constantinople; that it was carried into Egypt, where S. Basil was known from his visit to that country among others, in order to become acquainted with monasticism in its various forms; and where he would be likely to be held in special repute for his devotion to the ascetic life; that when adopted there, it received the particular Alexandrian modifications which we have spoken of, and in particular exchanged its own Pro-anaphoral portion for that of Alexandria; and thus finally (we cannot tell why, but possibly for the sake of differing from the orthodox Church) was exalted by the Coptic Monophysites into their normal Liturgy.

§ viii. *The Ethiopic Liturgies.*

The Ethiopic, or Abyssinian, Church is a daughter of the Church of Alexandria; Christianity having been brought thither by Frumentius about A.D. 330. When the Schism took place in the Alexandrian Patriarchate, in the time of Dioscorus and of the Council of Chalcedon, the Abyssinian Church gave its adherence to the Monophysite Patriarch. This ecclesiastical connexion is still maintained: the Abuna (as the head of the

Relations of
the Abyssinian
Church

Abyssinian Church is designated) being always chosen and consecrated by the Patriarch of Alexandria.

Their chief
Liturgy.
Other autho-
rities.

Their principal Liturgy, or *Canon Universalis*, called also the Liturgy of 'All Apostles,' is given below from Renaudot, whose Latin version was made from the text printed at Rome (1548). There is also an English Translation made by the Rev. J. M. Rodwell (Williams and Norgate, 1864), from the same Edition, and compared with an independent (but recent) MS, now in the British Museum, which may be consulted with advantage. This Liturgy will be found to keep on the whole very close to the Coptic S. Cyril and the Greek S. Mark. It is unique in not having the 'Sursum Corda' with the usual response.

The Antient
Liturgy
given by
Ludolphus.

A few remarks are required on the short 'Antient Ethiopic Liturgy,' which is reprinted from the Commentary of Ludolphus (1691). The chief reason for giving it is because Bunsen, in the third Volume of his 'Analecta Ante-Nicaena,' attaches so much importance to it, unduly, as we venture to think.

The Aposto-
lical Ordi-
nances.

Ludolphus gives an account of 'The Apostolical Ordinances' from an important MS. in the Vatican Library, of which a partial transcript had been sent to him. The full transcript stops at the twenty-third section, or paragraph; after that merely giving the titles. The MS. was given by King Zera-Jacob, in the middle of the 15th century, to some Monks who were going to Jerusalem. Its age is not stated. The Liturgy in question occurs in § xxi. which is headed, 'De ordinatione Episcoporum et ritu Eucharistiae,' and Bunsen, who speaks of the Clementine Liturgy as 'the work of a learned falsifier of old texts' ('Anal. Ante-Nic.', p. 34), eagerly accepts this Liturgy as without doubt a genuine specimen of the Liturgy of the middle of the second century. His reasons appear to be partly, that it can be made to give some support to his theory of the Eucharistic sacrifice, viz. that though the Holy 'Spirit could be called down not only upon the people but also upon the gifts,' 'the blessing would be directed pre-eminently towards the people, as a Benediction. They were the spiritual real victim, which was to be blessed and sealed' (p. 15). Partly too he rests upon its 'Apostolic beauty and simplicity' (p. 21).

Bunsen's
estimate of it.

But there are some strong objections to assigning a date thus early. Difficulties.

First, these Ethiopic Apostolical ordinances run closely parallel with the Coptic Apostolical Constitutions (translated by Dr. Tattam for the Oriental Translation Fund, 1848), though the two sets are divided differently; § 31 of the Coptic Constitutions answering to § xxi. of the Ethiopic (Ludolphus). Now it is remarkable that in two places in this section, where the Coptic simply gives directions for a prayer to be used, the Ethiopic recension gives the formula to be used, viz. the actual Consecration-Prayer to be said over the new Bishop, and this form of Liturgy, which he is to say immediately upon his consecration. It is evidently then a characteristic of the Ethiopic recension to fill in these formulae. But, if we go a little further on, we find that § lii. of the Ethiopic bears the title, *De ordinatione Episcoporum et ritu Eucharistiae*: and we might expect it to correspond to the Coptic, §§ 65, 66, which treat of the ordination of Bishops, and give a description of the Eucharistic service. This description in the Coptic almost exactly resembles the rubrics (the actual forms of prayer being omitted) of the Clementine Liturgy from the *Greek* Apostolical Constitutions. We might then fairly expect to find, if we had the Ethiopic § lii. *in extenso*, that it supplied the formulae, and so presented the regular type of the Eucharistic service, probably not unlike the Clementine.

But there are these further direct objections.

1. So far from agreeing with Justin Martyr's account of the Liturgy of the Second Century, as Bunsen attempts to make out that it does, it presents several striking points of difference (see p. xl). To mention only one, the Preface is very short, whereas Justin says it was ἐπὶ πολὺ.

Disagree-
ment with
Justin Mar-
tyr's account.

2. Another difficulty, and a grave one, is the entire absence of Intercession. Seeing that the use of Intercession in connexion with the Eucharist depends upon Apostolic injunction (1 Tim. ii. 1), and the universal voice of antiquity testifies to its being an essential part of the Eucharistic service: it is difficult to accept as a specimen of Apostolic beauty a

Absence of
Intercessory
element.

A later Canon
probably
gives the
regular form
of Liturgy.

form of Liturgy in which this essential element finds no place.

Allusion to
Nestorian
heresy.

3. It has been remarked (Probst, 'Lit. der drei ersten christlichen Jahrh.' p. 239 n.) that the expressions in the Preface, *Et misisti eum de caelo in uterum Virginis. Caro factus est, et gestatus fuit in ventre ejus*, savours of a time later than Nestorius.

These reasons, coupled with other obvious deficiencies, such as the very imperfect form of the Words of Institution, suggest that it was not intended for more than the outline of a service, and that a special one: and that we cannot argue from it as if it had ever been the normal Liturgy of a Church, or of a period.

§ ix. *The Liturgies of Eastern Syria.*

We prefer to call this Family by this name rather than to designate it as Nestorian, because it seems to have been a real local development; and at any rate, in the chief Liturgy, which we have printed below, there is no trace of Nestorianism.

Dr. Badger's
translation.

There is an English translation of the three Nestorian Liturgies, made from originals actually in use among these Assyrian Christians, by Rev. G. P. Badger, the learned author of the 'Nestorians and their Rituals,' in No. xvii of 'Occasional Papers of the Eastern Church Association.' It is prefaced by a short Introduction containing many interesting details. His, as well as Renaudot's, manuscripts are recent.

Chaldeans.

The Nestorians are sometimes spoken of as 'Chaldeans:' but this designation, according to Dr. Badger (see 'Occasional Paper,' as above, Introduction, p. xi; and 'Nestorians and their Rituals,' vol. i. pp. 177-181), properly belongs to those of them who are in communion with the Roman Church, and whose Liturgy and Ritual have been assimilated to the Roman in several particulars, as e. g. in the Formula of Consecration; in the mode of Elevation, of Communion and of the disposal of the remains of the consecrated Elements; in the use of unleavened bread, etc.

Early date
of the

The early date to which the Liturgy of SS. Adaeus and Maris may be assigned is thought to be proved by this

argument. The other two Liturgies, of Nestorius and Theodore, borrow from it not only the Pro-anaphoral portion, but also the whole of the end of the Service from the Communion onwards: shewing that they are subsequent to it in time. But the Liturgy of Nestorius has in the Invocation the characteristic phrase of the Church of Constantinople 'changing them (the elements) by the Holy Spirit,' which could not have been adopted since the schism between the Churches in 431. Hence the Liturgy of Nestorius must be earlier than that date, and *a fortiori* the Liturgy of SS. Adaeus and Maris must be older still.

Principal
Liturgy.

A singular fact is that in this Liturgy the Words of Institution are omitted, and there is a difference of opinion as to the exact place at which they should be inserted. There is no doubt that they must be supplied somewhere; the evidence of their belonging to the Liturgy is too strong to admit of doubt. For 1. Their presence in the other two Liturgies shews that it would be no peculiarity of the Nestorian body, or East-Syrian Church, to omit them. 2. In fact one of the principal Nestorian writers, Ebedjesus, acknowledges that the words of Christ are essential to consecration. 3. An Anaphora of this Family, of the sixth century, in the British Museum, transcribed by Prof. G. Bickell, has the Words. 4. George of Arbela, another Nestorian Doctor, in the tenth century, mentions them. 5. The Liturgy of Malabar, which, except in certain known particulars, represents this same Liturgy, speaks of the consecration being wrought 'by the Word of God and the Holy Ghost' (see the passage in Neale and Littledale's 'Translations of the Primitive Liturgies,' p. 159). 6. We know that the correctors of the Malabar Liturgy at the Synod of Diamper found the Words of Institution in it, for they mention certain additions which they expunged¹.

Omission of
the words
Institution.

The only question is, Where should they be inserted? For there is no indication given in the text. We have marked the

At what
point they
should be
supplied.

¹ The substance of the above is taken from Bickell's 'Conspectus rei Syrorum literariae,' pp. 61-65.

place (below, p. 274) which Prof. Bickell assigns to them. Neale and Littledale (*ut supra*) place them rather later. The strong argument for deciding with the former, is that thus we are strictly following the analogy of the other two Liturgies, of Nestorius and Theodore, which in other respects are framed on the exact model of this. Both of them have an ascription of praise, or Canon, following the Words of Institution, said by the Priest, ἐκφώνως, aloud.

Reason of
the omission.

The reason of the omission most probably was, partly the sacredness of the words, and partly that they were well known and were supplied traditionally. The same thing is found in the Gallican Liturgy, the only difference being that there the leading words *Qui pridie* are generally given.

Points men-
tioned by
S. Ephrem
Syrus.

The exclusion of unbelievers, the Triumphal Hymn, Intercession for the Living and Dead, the Invocation of the Holy Spirit, and the rite of Consignation (see below, p. 278), are distinctly mentioned by S. Ephrem (Syrus) of Edessa, who died A.D. 378.

§ x. *The Western Liturgies.*

Marked by
the number
of variables.

When we turn from the Eastern to the Western Liturgies we are at once brought face to face with a striking difference caused by the enormously increased number of variables that we meet with. As between the two Western families, the Roman and Hispano-Gallican, the difference is only one of degree. Between these two families and those of the East it really amounts to one of kind. It is impossible to print in a few pages, as can be done for the Eastern Liturgies, the whole of the Priest's part, Prayers, Prefaces, etc., with the Rubrics, which we have hitherto understood by the word 'Liturgy,' seeing that every holy day has some special variables of its own, which have to be fitted into a fixed framework. A volume would really be required for each Liturgy, taking the word in this comprehensive sense. What we have done here is to reprint just this fixed framework,—i. e. the Ordinary and Canon of the Mass,—giving a few examples, within square brackets, of the variable parts of the service, and

Plan adopted
below.

thus shewing how they are to be fitted in in saying the Service. The italicised portions of the Roman order, as given below, are compiled from the Rubrics proper, the *Rubricae generales* and the *Ritus servandus in celebratione missae*, which are printed at the beginning of the Missal.

On the arrangement of the Liturgies of Groups IV and V.

The arrangement of these four Liturgies is based upon that of Dr. Daniel in his 'Codex Liturgicus,' vol. i. pp. 48-113. It has however been carefully revised, and a number of alterations have been introduced, both in the arrangements of corresponding parts, and in the language. The alterations in language, in the case of the Roman and Mozarabic, are entirely confined to corrections found necessary on a careful collation with the respective missals. In the case of the Ambrosian and Gallican they arise from our attaching more weight to Le Brun than to Dr. Daniel's authorities. Still, the alterations in the Ambrosian are very slight: in the Gallican they are much more serious. Dr. Daniel's arrangement of the Gallican Liturgy was wholly taken from Mabillon's classical treatise *de Liturgia Gallicana*. Since Mabillon's time however a most important document for the reconstruction of the Gallican Liturgy has been discovered, viz. the *Expositio brevis*¹, attributed (rightly or wrongly) to S. Germanus of Paris (A. D. 555-576), but almost certainly of not later date than the seventh century.

The most important result of the discovery of this document was to clear up a point which had been misunderstood by Mabillon, and which being misunderstood had caused confusion in the arrangement of the earlier parts of the Liturgy. It had always been known that there was a *Prophetia* in the Liturgy, and a prayer following it called *Collectio post prophetiam*. Mabillon not unnaturally thought that *Prophetia* must mean a Lction from the Old Testament, which was known to

Reasons for the variations from Dr. Daniel's arrangement.

Especially in the Gallican Liturgy.

The 'Prophetia,' etc.

¹ This document is to be found in Martene and Durand's 'Thesaurus Anecdotorum,' tom. v. p. 91 etc.; or in Martene, 'De Ecclesiae ritibus,' tom. i. p. 167 etc., reprinted in 'Excerpta Liturgica,' No. III (Messrs. Jas. Parker & Co., Oxford).

belong to the Gallican order. Thus however the *Collectio post prophetiam* was placed between the Old Testament Lection and the Epistle, an unnatural position according to Liturgical analogy. But upon the discovery of the *Expositio brevis* it was found that *Prophetia* is the Gallican technical name for the *Canticum Zachariae*, the Hymn which we commonly call the *Benedictus*, and which seems to have been said or sung in Gaul at every Mass. The Lection from the Old Testament was called *Propheta* or *Lectio prophetica*. The *Collectio post prophetiam* was now seen to be the 'Collect for the day,' and to precede all three Lectures, according to the analogy of the Mozarabic. These corrections have been adopted by Le Brun, and are reproduced below, with some others derived from the same source. It seems strange that Dr. Daniel should have followed Mabillon in these points; where the corrections are certain, and based upon evidence not accessible to that learned scholar, where consequently there is no presumption in differing from his conclusions.

§ xi. *On the Hispano-Gallican Family.*

Reason for
the name.

We have boldly coined a name for this family of Liturgies, which is by some writers called the Ephesine family, and connected with the Apostle S. John. The name at any rate indicates a certain fact, namely, that the Mozarabic Liturgy of Spain, and the several Uses found current in Gaul during the first eight centuries, are grouped together, as being marked by certain common characteristics. It is beyond the scope of the present work to discuss the arguments which have been adduced for connecting these Liturgies with Ephesus. The student can refer to Palmer's 'Origines,' pp. 106-110, 149-158.

Connexion
with
Ephesus.

We venture to think that the following conclusions may be accepted. Though the development of these Liturgies is independent and indigenous, they present unmistakeable indications of a connexion with the East. There was certainly a very close connexion in the second century between the Church of Lyons, at that time the centre of Gallican Christianity, and Ephesus. There are reasons, arising out of a consideration of

the 19th Canon of the Council of Laodicea, in the fourth century, for thinking that an order of Liturgy, different from the type afterwards current in Asia Minor, and resembling the Gallican in some characteristics, had up to that time prevailed in those western parts of Asia Minor, of which Ephesus was the principal Church. It seems at least then not unreasonable to claim some connexion with Ephesus for this group of Liturgies.

That the Mozarabic and the Gallican are sister growths, and not derived one from the other, seems indicated by the fact that, though there is an all but exact correspondence in their respective orders, the names of the corresponding parts are different in the two Liturgies, e. g. 'Collectio' *passim* in the Gallican answers to 'Oratio' in the Mozarabic; 'Contestatio' in the Gallican to 'Illatio' in the Mozarabic; with several other instances, which may be seen at a glance in the comparative Table (p. xxviii). They were so closely akin in structure that in the middle of the ninth century, fifty years after the Gallican Liturgy had been superseded by the Roman, when Charles the Bald wished to have the Mass celebrated before him according to the Gallican rite, priests were summoned for the purpose from Toledo in Spain, where the Mozarabic was still a living Liturgy.

The Mozarabic and Gallican are Sister-Liturgies.

The following are some of the traces of Oriental affinity shewn by the Liturgies of this family:—1. The various proclamations by the Deacon, e. g. of silence, and others. 2. The regular reading of a Lection from the Old Testament. 3. The 'Preces' (i. e. probably, a series of Intercessions like the Ectené, or Deacon's Litany, of the Eastern Liturgies), and 'Collectio post Precem,' summing up these Intercessions. 4. The position of the Kiss of Peace early in the service, before the commencement of the Anaphora: whereas the earliest notices of the Roman Use place this ceremony in that Liturgy after the Consecration¹. 5. The Exclamation *Sancta Sanctis*, found in

Traces of Oriental affinity.

¹ See the Epistle of Pope Innocent to Decentius of Eugubium (A.D. 416) in Gallandi 'Bibl. Vet. Patt.' viii. p. 586, reprinted in 'Excerpta Liturgica,' No. III. p. 3.

the Mozarabic. 6. The distinct traces of an Invocation of the Holy Spirit in not a few examples of the Prayer called 'Post Pridie,' which immediately follows the Words of Institution.

Two further
unique fea-
tures.

In addition to its general characteristics (mentioned in p. xxiii) this family has two unique Liturgical peculiarities. 1. The rubrics are cast in the imperative mood, instead of the present or future indicative, as in all other Liturgies; e. g. whereas we should find in other Liturgies *Tum dicit* (or *dicet*) *Sacerdos*, we should have here *Tum dicat Sacerdos*. When this peculiarity is once observed, the effect of it is striking and unmistakable. This is directly proveable indeed only of the Mozarabic; for no rubrics of the Gallican Liturgy are extant: but it comes out again curiously in the Sarum and other mediaeval English Uses, wherein certain Gallican features are engrafted upon a Roman stock. 2. The other peculiarity is the so-called 'Praefatio Missae' of the Gallican, or 'Oratio Missae' of the Mozarabic (see p. 315), which must be carefully distinguished from the 'Preface' commonly so-called; being a short exhortation or address to the people on the subject of the particular day, designed to stir the congregation to greater recollection and devotion.

§ xii. *The Mozarabic Liturgy.*

Derivation of
the word.

Of the derivation of the term 'Mozarabic' there is no doubt. It is from the participle of an Arabic derivative verb. From the substantive *Arab* is formed the verb *estarab* (*arabizo*, to adopt the Arab mode of life), the participle of which is *mostarab*, one who has adopted the Arab mode of life. Hence by an easy transposition of letters comes 'Mozarab.' The propriety however of the term as an appellation of the Liturgy known by it is not so obvious: for that Liturgy is without doubt the old national Liturgy of the Spanish Church, which was substantially the same as we now know it in the time of Isidore of Seville, in the sixth century, nearly two centuries before the Moorish invasion; and which Isidore did not compose, but only arranged and perfected. In fact there is no reasonable ground for doubting that to whatever period we are to assign the first organization of a Christian Church in Spain, to the same period

Its applica-
tion.

belonged a first form of that Liturgy which by the labours of Isidore, Leander, and others was developed into the 'Mozarabic' Liturgy. There is nowhere a trace of Arab influence upon it. But the term 'Mozarab' was applied to those Christians and Jews who, from fear of persecution, adopted the customs of their Arab rulers: and this 'Arabizing' was made a distinct charge against the clergy of Cordova in the tenth century. Is it possible that, as during the tenth and eleventh centuries a series of determined attempts were made to substitute the Roman Liturgy throughout Spain for the national rite, the name 'Mozarabic' was affixed to this Liturgy by the favourers of this movement, in order to discredit it by a question-begging epithet?

The Roman Liturgy was forced upon the Spanish Church towards the end of the eleventh century; yet certain Churches were permitted to retain the old rite. Four centuries elapsed, and by this time it had nearly fallen into abeyance, even in these Churches: and such knowledge of its details as the priests possessed was chiefly traditional, since the Office-books were written in the old Gothic character, the knowledge of which had all but passed away. Thus, quite at the beginning of the sixteenth century, Cardinal Ximenes, anxious to restore and keep alive its use, first employed a learned divine, Dr. Alfonso Ortiz, to restore and superintend the reprinting of the Office-books, and then founded and endowed a College of priests at Toledo to carry out his purpose. At present, according to Dr. Neale, this chapel, two parish churches at Toledo and one at Salamanca, are the only remaining places where this liturgy is used.

The Mozarabic Office-books, Missal and Breviary, which are now commonly known, are these restored books of Cardinal Ximenes. They have been reprinted with a learned Introduction and Notes by Leslie (4to. Rome, 1755), the most accessible form of which work is the edition in Migne's 'Patrologia Latina,' tom. lxxxii, from which the text reprinted below is arranged.

In the Mozarabic rite as thus represented there are some

This Liturgy almost dropped.

Revised by Cardinal Ximenes.

Leslie's Edition.

The Roman insertions.

few assimilations to Roman use. It is far more probable that these had crept in unperceived in the lapse of time, while the rite was for the most part neglected, and the Roman Liturgy was used everywhere around, than that they were purposely inserted by Cardinal Ximenes or his coadjutor. Leslie thinks that they are easily discernible on careful scrutiny, and separable from the rest of the office. The three principal instances which he notes are:—1. The insertion of a *Confiteor* and *Introibo* for the Priest at the beginning of the office, whereas the old Spanish rite places this *before the Illation*. Both are found in the Ximenian Missal. 2. Similarly there is a double *Elevation*. The old rite places this at a little interval after the Consecration, just before the Creed. Another is inserted, as in the Roman rite, *immediately after* the Consecration. 3. There is also, besides the regular Commemoration of the Living and Dead, which occurs, as in the Gallican, just after the Offertory, a second memento for the Living after the Consecration.

Other authorities.

The chief authorities that we have for judging of the nature of the Mozarabic Liturgy anterior to the time of Cardinal Ximenes are the treatise of Isidore of Seville (Hispalensis) 'De Officiis Ecclesiasticis,' and the Canons of the early Spanish Councils, especially those of the Fourth Council of Toledo (A. D. 633).

The meaning of the epithets '*mixtum sive plenarium*,' applied to the Missal of Cardinal Ximenes, will be seen in the Glossary (*infra* s. v. 'Missale').

Double ending to the Prayers.

It is a peculiarity of this Liturgy that the prayers have commonly a double ending: that is to say, at the conclusion of the petitions the Choir responds 'Amen:' then the Priest says a Doxology, to which again the Choir responds 'Amen.' The ceremony of 'the Fraction' too is very elaborate and symbolical.

There is an Essay on this Liturgy in Dr. Neale's 'Essays on Liturgiology.'

§ xiii. *The Gallican Liturgy.*

The Gallican Liturgy lost.

Unlike the Mozarabic, which has never wholly ceased to be a living rite, the Gallican Liturgy was absolutely suppressed in

the beginning of the ninth century. In the seventeenth century it was not even known that any monuments of it existed, when Cardinal Thomasius, about the year 1680, published three Sacramentaries possessing, as he pointed out, characteristics which the Gallican Liturgy ought to possess. These are the Sacramentaries, which are also reprinted by Mabillon and Muratori, and which are known as the *Missale Gothicum*, *Missale Gallicum*, and *Missale Francorum*; being supposed to represent the missals of the Liturgy current respectively in *South* Gaul (where the Goths were established in the fifth century), in *Middle* Gaul, and in *North-western* Gaul (where was the Frankish kingdom).

It is necessary here to remember that in earlier times, before the invention of printing gave facilities for multiplying copies, and so encouraged the use of *missalia plenaria*, four books, or sets of books, were necessary for the due celebration of the Mass. These were (1) the *Sacramentarium*, or *Missale* in the narrower sense of the word, containing the Prayers and other parts of the service said by the Priest at the Altar; (2) the *Lectionarius*, and (3) the *Evangelistarium*, both for the Readers, or Deacons; and (4) the *Antiphonarium*, or book of Anthems (sometimes also called *Graduale*), for the use of the Choir. The rubrics were to a great extent traditional.

For the Gallican Liturgy no *Antiphonarium* has yet been discovered, nor are the rubrics known. It is therefore impossible to reconstruct completely the Gallican Liturgy, either the entire Mass for any one day, or all the changes for the various days. At the same time we do know a good deal about the order of it, and about many of its details.

The sources of information which we have are the following:—Besides the three Sacramentaries above mentioned, there is a fourth Sacramentary, called *Bobbiense*, from the place Bobbio, where it was discovered by Mabillon. It was published by him in 1687 in the first volume of his 'Museum Italicum.'

There is also a Lectionary called *Luxoviensis*, from Luxeuil, where the same learned man discovered it. This is published in his treatise 'De Liturgia Gallicana.'

The Missal, and its component parts.

No Gallican Antiphonary known.

Sources for reconstructing this Liturgy. Four Sacramentaries.

A Lectionary.

Mone's Fragments.

Besides these documents there are a few fragments of Sacramentaries belonging to a distinctly earlier stage in the history of this Liturgy. Such are the valuable fragments of eleven Masses published by Mone in his 'Lateinische und griechische Messen u. s. w.' (4to. Frankf. 1850), and reprinted at the Pitsligo Press in the unhappily unfinished collection of Gallican documents, begun by Dr. Neale and Rev. G. H. Forbes. Mone discovered them in the library at Karlsruhe in a palimpsest MS, which had once belonged to the Abbey of Reichenau; whence these Masses are sometimes called the 'Missale Richenovense.' Some of the Masses at least cannot be later than the third century.

Bunsen's.

Bunsen ('Anal. Ante-Nic.,' vol. iii. pp. 263-66) publishes a few more fragments which Niebuhr had communicated to him from a palimpsest in the Library of St. Gall, including part of the Preface from a 'Missa pro Defunctis,' which he attributes to S. Hilary of Poitiers (cir. 350).

Cardinal Mai's.

There are a few more disjointed fragments from a palimpsest in the Ambrosian Library at Milan, given by Cardinal Mai in his 'Scriptorum Veterum Vaticana Collectio,' tom. iii. pt. 2, p. 247. As these are perhaps less accessible than the rest, we reprint them at the end of this Introduction from Cardinal Mai's transcription; partly too in the hope of calling the attention of some competent scholar to a document that might turn out, if properly examined and collated, a most valuable addition to the scanty materials for a study of this Liturgy.

Antiphonarium Banchorense.

The so-called 'Antiphonarium Banchorense,' published by Muratori in his 'Anecdota,' vol. iv. pp. 121-59, and reprinted in Migne's 'Patrologia,' tom. lxxii, may be mentioned here, as probably connected with the Gallican rituals. It is not an 'Antiphonary,' properly so-called; but a collection of Hymns and Prayers, apparently put together for the use of the monks of the (Irish) Bangor.

The two 'Epistles' of S. Germanus.

These are all the remains of any actually liturgical Gallican formulæ that we possess. Next in importance are the two Epistles attributed to S. Germanus, already mentioned more than once. The first is concerned with the Mass, and is com-

monly spoken of as the 'Expositio brevis:' the other is more concerned with the 'Cursus,' as the Breviary-services were anciently called.

Then finally come the incidental notices in various writers, especially three—namely, Sulpicius Severus, who died between 397 and 410; Caesarius of Arles, who died about 542; and, most copious of all, Gregory of Tours, who died in 595. Ruinart's preface to the writings of Gregory collects and discusses his very numerous allusions; and Mabillon, 'De Liturgia Gallicana,' does the same, adducing also another valuable source of information, viz. the Canons of Gallican Councils.

Quotations
from Gallican
writers.

A certain amount of additional information may be inferred from the analogy of the Mozarabic, which is certainly constructed upon the same lines.

From these various sources we are enabled to arrive at some very important general conclusions about the nature of the service in the sixth and seventh centuries. We have not knowledge enough to reconstruct it in detail. These are the authorities for the outline of this Liturgy, which is sketched below chiefly from Le Brun.

§ xiv. *The Roman Liturgy.*

The earliest stages of the Latin Roman Liturgy are involved in obscurity. It is, we believe, acknowledged on all sides that the language of the early Roman Church, i. e. of the first three centuries, was Greek. It will be at all events sufficient to quote the names of Dean Milman as a historian, De Rossi as an antiquarian, and Professor Westcott as a critic¹, in support of this opinion. Here are Dean Milman's words ('Latin Christianity,' bk. i. ch. 1):—'For some considerable (it cannot but be an undefinable) part of the three first centuries, the Church of Rome, and most, if not all the Churches of the West, were, if we may so speak, Greek religious colonies. Their language was Greek, their organisation Greek, their writers Greek, their Scriptures Greek; and many vestiges and traditions shew that

The early
Roman
Church and
Liturgy were
Greek.

¹ See De Rossi, 'Roma Sotteranea Cristiana,' p. 126, and Westcott 'Canon of the New Testament,' p. 215 etc. (2nd ed.)

their ritual, their Liturgy, was Greek.' Certainly, if the Roman Church of this period were as thoroughly Greek as Dean Milman believes, its Liturgy must have been Greek; and, if so, it is only natural to suppose that it would follow the Oriental type rather than that of the Roman Liturgy of later times. At all events no traces remain anywhere of any Greek Liturgy similar to the later Roman: and, actually, we have from Justin Martyr, writing at Rome in the first half of the second century, a description of a Liturgy which tallies very closely indeed with the Clementine (an Oriental) Liturgy.

Improbability that there were two Liturgies.

It would surely be out of harmony with the spirit of the early Church, and be a transference of nineteenth-century ideas back into the second and third, to imagine that the Holy Eucharist, the great means and bond and symbol of unity, was celebrated in two different languages in the same Church for different sets of Christians, Greek-speaking and Latin-speaking, according to different rites. If any difficulty be felt with regard to the native Latin members of the Roman Church, it may be remembered first that Greek, as a language of communication, was far more widely understood among all subjects of the early Roman Empire than is often realised: and further, that after all we should only have another instance of what we have already seen was the case in the Syrian and Coptic Churches, where a Greek Liturgy without doubt preceded the adoption of a vernacular service.

Greek widely understood.

The change from Greek to Latin, etc., helped by—
1. the great pestilence.

We can discern two powerful causes which co-operated to produce a complete change by the early part of the fourth century. The terrible Oriental plague, introduced into Europe by the army returning from the Parthian war (A.D. 167), gradually spread over and devastated the whole Western world. It raged for a century and a half. At Rome itself at one time its ravages were so fearful that 2000 persons per diem are said to have been buried. Niebuhr, in his Lectures on the Hist. of Rome (vol. iii), sees no reason to disbelieve this statement: and he attributes in large measure to this pestilence an utter decline in literature and even in civilisation accompanying the general distress throughout the latter parts of the third century, and

until the time of Constantine. Then came the transference of the seat of the Empire to Constantinople, and in consequence of it the concentration of many foreign and disturbing influences upon the new focus, allowing thereby full freedom of play to the native element. At any rate, at some time in the fourth century what we may style the official language of the Roman Church became Latin: and the first really authentic reference to the Roman Liturgy, viz. in the Letter of Pope Innocent I to Decentius, Bishop of Eugubium, at the beginning of the fifth century (cir. A. D. 416), tells us that two of the characteristics, which distinguish the Roman from the Hispano-Gallican Liturgies, one of which also distinguishes it from any Eastern type, belonged to it then. These are that the Pax was given after the Consecration, and the list of names to be commemorated was read in connection with the Great Oblation. Thus we seem to have an indication of an independent Liturgy nearly synchronizing with this change of language.

2. The change of the seat of Empire.

Historical notices. The letter of Innocent I.

Leo (Pope 440-61) has sometimes been set down as the author of the Roman Liturgy: yet he is stated by several different writers to have added certain words to the Canon; a statement which implies that the Canon existed before his time.

Leo the Great.

There is extant a Sacramentary, commonly called the Leonine Sacramentary, published by Muratori in his work 'Liturgia Romana Vetus.' This was found in a MS., which is assigned to the eighth century, from the Library at Verona. This MS. however is imperfect, and contains neither *Ordo* nor *Canon*; but only a collection of Missae (sets of Collects and Prefaces) for use throughout the year, beginning in April down to December inclusive. Though some of these Missae may well be Leo's composition, Muratori suspects some of them of being later than his time.

His Sacramentary.

Gelasius (Pope 492-96) is the next name of Liturgical importance. *Fecit Sacramentorum praefationes et orationes cauto sermone*, is the account given of his work by Anastasius in his 'Lives of the Popes.' *Preces tam a se quam ab aliis compositas dicitur ordinasse*, is the testimony of Walafriid Strabo in the

Gelasius.

His Sacra-
mentary.

MSS. of the
same.

ninth century. This attributes to him a work of Liturgical revision. The Sacramentary called by his name was first published by Cardinal Thomasius from an early ninth century MS. in the Vatican, which however is thought by Muratori to have some peculiarities not consistent with its being a thoroughly true representative of the Gelasian Sacramentary. Then Gerbertus discovered three MSS., viz. (1) of Reichenau (eighth century); (2) of S. Gall (late eighth or early ninth); (3) a more recent MS. of S. Gall (tenth century); of which the first two agree very closely, and in the third the contents of the second are actually attributed to Gelasius. Gerbertus published the results in his work on the Old German Liturgy (1776-9). The Gelasian Canon printed below (pp. 365, etc.) from Daniel's 'Cod. Liturg.' vol. i. p. 13, is a transcript from the Reichenau MS. No. 1, the various readings in the footnotes being those of the Vatican MS. of Cardinal Thomasius. The Gregorian Ordo and Canon which occupy the opposite pages, also reprinted from Daniel, are transcribed from the Codex Othobonianus, now in the Vatican Library, a MS. of not later date than the beginning of the ninth century. The most casual inspection will show how closely they agree. We cannot help suspecting however, from the presence of S. Gregory's insertion (see below), that the Canon of the Gelasian Sacramentary has been altered into conformity by the transcribers.

Letter of
Vigilius.

To return however to the history. The next important Liturgical notice after Gelasius is contained in the Letter of Pope Vigilius (A. D. 537-55) to Profuturus, Bishop of Braga in Spain. Having been consulted as to the Roman order of saying Mass, he replies as follows:—'Ordinem quoque precum in celebritate missarum nullo nos tempore, nulla festivitate, significamus habere divisum; sed semper eodem tenore oblata Deo munera consecrare. Quoties vero Paschalis, aut Ascensionis Domini, vel Pentecostes, et Epiphaniae, Sanctorumque Dei fuerit agenda festivitas, singula capitula diebus apta subjungimus, quibus commemorationem sanctae solemnitatis aut eorum faciamus quorum natalitia celebramus, caetera vero ordine consueto persequimur.' From this we gather distinctly

that in his time the Canon was invariable, but that certain 'capitula' or clauses, appropriate to the day, were inserted on Festivals and Saints Days. This custom of inserting special appropriate clauses was dropped, perhaps at the instance of Gregory the Great, the next great Liturgical reviser; a trace of it still remains in the paragraph beginning '*Communicantes*' (see below, p. 330): and it is exactly represented in an old Ambrosian Canon, from a MS. of the ninth or tenth century, given by Muratori in the Dissertation prefixed to his '*Liturgia Romana Vetus*' (chap. x). It agrees on the whole with the ordinary Roman Canon, but has several special clauses inserted appropriate to Maundy Thursday.

And thus we are brought to the epoch of Gregory the Great (Pope, 590-604). He revised, condensed, and reorganised the Gelasian Sacramentary, inserted a short passage¹ in the paragraph *Hanc igitur* of the Canon, and (most characteristic alteration of all) he placed the Lord's Prayer in immediate juxtaposition with the Canon, from which it had been previously separated by the Fraction, etc. The Ambrosian Liturgy exhibits the older order.

Gregory the Great.
His liturgical work.

From the time of S. Gregory to the present there has been no change of importance in the general form of the Roman Liturgy. That is to say, the *number* of prayers composing the Mass, the *order* in which they occur, and the *names* of them remain unaltered. In the *Missae* assigned to particular days there are local variations: expressions in some of the prayers and rubrics have been altered or inserted from time to time, and rubrics have been multiplied: but such variations are of minor importance (apart from questions of doctrine, with which we are not here concerned) inasmuch as they do not affect the general form and order of the Liturgy.

The general form of the Roman Liturgy unaltered since his time.

§ xv. *The Ambrosian Liturgy.*

An account of this Liturgy is given by Card. Bona ('*Rerum Liturg.*' lib. i. cap. x), and by Le Brun (tom. ii. dissert. iii).

Sources of information.

¹ The clause, '*Diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari.*'

The Liturgy itself is to be found in Pamelius, 'Liturgicon Eccles. Lat.' tom. i, as well as being published independently. Dr. Neale has also an Essay upon it in his 'Essays on Liturgiology,' containing much minute information.

This Liturgy
an offshoot
from the Ro-
man stock.

Writers are at variance on the question to which of the Western Families this Liturgy belongs. We venture to think that a reference to the Comparative Table (above, p. xxix), and the Liturgy itself as printed below, will shew that its points of similarity with the Roman are numerous and characteristic, while its differences are comparatively few, and some of them easily explicable; and that on the other hand its coincidences with the Gallican are few and unimportant: that, in short, there is no feature in it which is inconsistent with the hypothesis that it is a parallel and independent development of the early Latin Roman Liturgy, which has again been affected by the influence of the Roman See, and been gradually assimilated in certain points to the later Roman Liturgy.

Comparison
of it with the
Roman.

Its successive parts, though in almost every case corresponding to something similar in the Roman Liturgy, generally have a peculiar name. The Canon is nearly the same; so nearly, and yet with differences of such a kind, that it cannot have been the Gregorian Canon intentionally adopted, or it would surely have been still more verbally identical. But we have already noticed an example of the old Ambrosian Canon, (p. lxxiii) representing an earlier type than the Gregorian. The position of the Lord's Prayer is, we know historically, that of the Roman Liturgy before the alteration of S. Gregory. The Ambrosian is very rich in Prefaces, so was once the Roman. The Lesson from the Old Testament preceding the Epistle and Gospel of the Ambrosian is not unknown in the Roman, while in the position of the 'Pax' and of the 'Great Intercession' it agrees with the Roman precisely; and these are characteristic points of difference between the Roman and Hispano-Gallican families.

Traces of
Greek influ-
ence.

There are traces of some Greek influence in the 'Oratio super sindonem;' in the proclamation of silence by the Deacon before the Epistle; in the form of the Words of Institution and

the paragraph that immediately follows them, viz. 'Mandans quoque,' etc. (p. 334); and in the Litanies which are said on Sundays in Lent, and which almost exactly resemble the Ectené of the ordinary Greek office. It is further said by Dr. Neale that some of the lesser Hymns (Transitories and others) are translations of Greek Hymns.

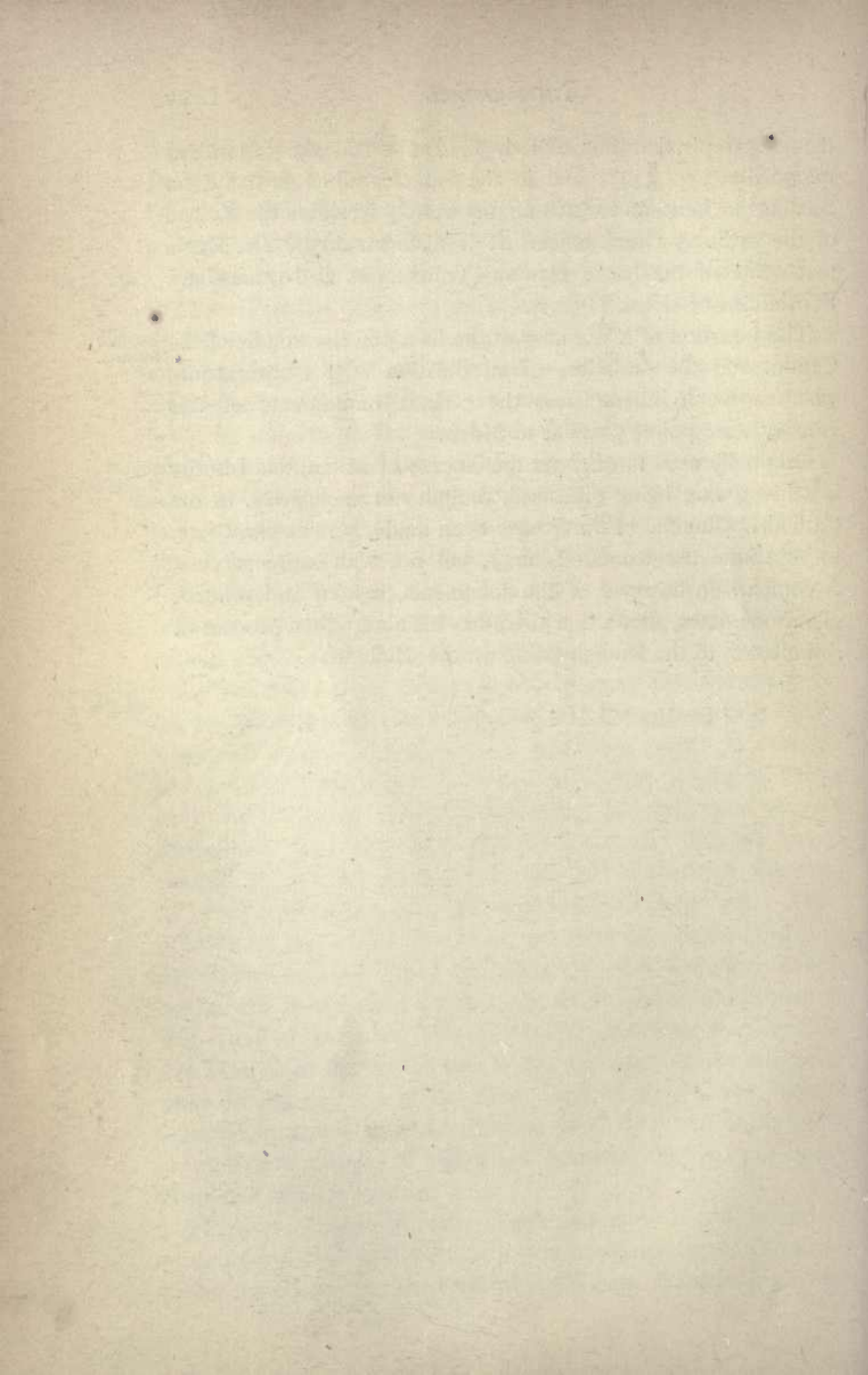
The insertion of a Washing of the hands in the middle of the Canon, and the omission of an oblation after Consecration, which seem to characterize the earliest monuments of this Liturgy¹, are points peculiar to Milan.

Originally used throughout the diocese of Milan, this Liturgy is a living rite, being still used, though not exclusively, in the Cathedral Church. Efforts have been made, here as elsewhere, to substitute the Roman Liturgy, but not with entire success. A comparison however of the documents, written and printed, of various dates, shews that there has been a gradual process of assimilation to the Roman going on the whole time.

Peculiar features.

Subject to Roman influence.

¹ See Muratori, 'Lit. Rom. Vet.' tom. i. col. 133.



LIST OF BOOKS ON LITURGICAL SUBJECTS.

THE student, who wishes to see the full extent of Liturgical Literature, cannot do better than study the Liturgical Catalogue of C. J. Stewart, 11 King William Street, West Strand, London. The following list is not intended to be exhaustive, but only to point out to a beginner where he may turn for information.

1. *Generally illustrative Works.*

Assemanus, Jos. Aloys. *Codex Liturgicus Ecclesiae universae.* 13 vols. 4to.

Palmer, W. *Origines Liturgicae.* 2 vols. 8vo. *Eng.* (The Introductory Essay on the Primitive Liturgies is very valuable.)

Bingham, Jos. *Antiquities of the Christian Church.* 9 vols, 8vo. [or 2 vols. imp. 8vo. Bohn.] *Eng.* (Books xiii. xiv. xv. are concerned with the antient Liturgy.)

Neale, J. M. *Introduction to the History of the Holy Eastern Church.* 2 vols. 8vo. *Eng.* (A vast storehouse of information on the Ecclesiology and Liturgiology of the Oriental Churches.)

Neale, J. M. *Essays on Liturgiology and Church History.* 1 vol. 8vo. *Eng.*

Scudamore, W. E. *Notitia Eucharistica.* 1 vol. 8vo. *Eng.* (The arrangement of this book follows that of our English office for Holy Communion, which it is intended to illustrate: but it contains a vast mass of notices on every possible subject therewith connected.)

Dictionary of Christian Antiquities (Dr. W. Smith and Prof. Cheetham). *Eng.* (The Liturgical articles are very useful.)

Bunsen, Chevalier. *Analecta Ante-Nicaena.* 3 vols. 8vo. *Eng.* (The third volume includes the Liturgical documents,

and is a highly suggestive book, but one whose conclusions need to be closely scrutinized.)

Daniel. *Codex Liturgicus*. 4 vols. 8vo. *Lat.* (Vol. i. contains the Western Liturgies, and vol. iv. the Eastern Liturgies, both with much illustrative matter.)

Le Brun, P. *Explication des Prières et des Cérémonies de la Messe*, etc. 4 vols. 8vo. *Fr.* (Vol. i. is on the Roman Mass; vols. ii. and iii. contain Dissertations on the other ancient Liturgies, Eastern and Western; vol. iv. discusses the Liturgies of the various Reformed bodies, and several Liturgical topics.)

Guéranger. *Institutions liturgiques*. 3 vols. 8vo. *Fr.*

Bona, Cardinal. *Rerum Liturgicarum Libri duo*. (Ed. Sala.) 3 vols. Folio. *Lat.* (A standard authority on Ancient Liturgies in general, and subjects connected with them.)

Martene, Edm. *De antiquis Ecclesiae ritibus Libri tres*. Editio novissima aucta. 4 vols. fol. *Lat.* (A collection of very early documents from all quarters, on the Ritual and Discipline of the Church.)

Krazer. *De antiquis Eccles. Occidentalis Liturgiis*. 1 vol. 8vo. *Lat.* (A useful compendium on the Western Liturgies.)

Mone. *Lateinische und griechische Messen aus dem zweiten bis sechsten Jahrhundert*. 4to. *Germ.* (The object of this work was to publish the very ancient fragmentary Gallican Masses, which we have spoken of at p. lxxviii, but incidentally a good deal of useful information is given on the Gallican, African and Roman Liturgies.)

Probst. *Liturgie der drei ersten christlichen Jahrhunderten*. 1 vol. 8vo. *Germ.* (An investigation into the origin and various developments of the Liturgy in the first three centuries: especially valuable for the references to the early Christian writers.)

2. Works on the Oriental Liturgies.

Goar. *Euchologion*, Gr. cum Interp. Latina, glossario, et observationibus illustratum. 1 vol. fol. *Lat.* (The standard work on the Liturgies of Constantinople.)

Renaudot. *Liturgiarum Orientalium Collectio.* 2 vols. 4to. *Lat.* (The standard work on the other Oriental Liturgies.)

Habertus. *Archieraticon.* 1 vol. fol. *Lat.* (The Greek Pontifical.)

Denzinger. *Ritus Orientalium in administrandis Sacramentis.* 2 vols. 8vo. *Lat.* (An account of the ritual, as distinct from the formularies of the Eastern Churches, in the administration of the Sacraments.)

Howard, G. B. *The Christians of St. Thomas and their Liturgies.* 1 vol. cr. 8vo. *Eng.*

Neale and Littledale. *Translation of the Primitive Liturgies, with Introduction, etc.* 1 vol. *Eng.*

Littledale. *Offices of the Eastern Church, with Introduction, Glossary, etc.* 1 vol. cr. 8vo. *Gr.* and *Eng.*

Badger. *The Nestorians and their Rituals.* 2 vols. 8vo. *Eng.*

3. Works on the Western Liturgies.

Mabillon. *De Liturgia Gallicana.* 1 vol. 4to. *Lat.*

Mabillon. *Museum Italicum.* 2 vols. 4to. *Lat.* (Vol. i. contains the *Sacramentarium Bobbiense*, and some remarks on the *Ambrosian Liturgy*; vol. ii. contains fifteen *Ordines Romani*, with a learned Dissertation.)

Leslie. *The Mozarabic Missal and Breviary, with Preface.* 2 vols. imp. 8vo. (Migne.) *Lat.*

Neale and Forbes. *The Gallican Liturgy.* 3 parts. 8vo.

Muratori. *Liturgia Romana Vetus.* 2 vols. fol. *Lat.* (Contains a Dissertation, with the Leonine, Gelasian, and Gregorian Sacramentaries; the Gothic, Frankish and Gallican Sacramentaries, reprinted from Mabillon de Lit. Gall.; and the *Sacramentarium Bobbiense* and *Ordines Rom.* i, ii, from the *Museum Italicum*.)

Pamelius. *Liturgica Latinorum.* 2 vols. sm. 4to. *Lat.* (A collection of Liturgical documents, and illustrative treatises, relating to the Roman, Ambrosian and Mozarabic rites.)

Gerbertus. *Monumenta veteris Liturgiae Alemannicae.* 5 vols. 4to. *Lat.*

Menardus. Sacramentorum Liber a Gregorio Magno compositus, etc. 1 vol. 4to. *Lat.* (An edition of the Gregorian Sacramentary, with valuable notes, which are reprinted in Migne's Patrol. tom. lxxviii.)

Durandus. Rationale Divinorum Officiorum. *Lat.* (An explanatory and illustrative treatise on the whole course of the Divine Offices, and everything connected with them, as used in the thirteenth century.)

Sicardus. Mitrale. *Lat.* (A treatise covering the same ground; but Sicardus lived just a century before Durandus. It is contained in Migne's Patrol. tom. ccxiii.)

Hittorpius. De divinis Cathol. Eccles. Officiis. 1 vol. fol. *Lat.* (A collection of early treatises on the Divine Offices, viz. Isidore of Seville (cent. vii), Alcuin (cent. viii), Amalarius (cent. ix), Rabanus Maurus (cent. ix), Walafrid Strabo (cent. ix), Berno Augiensis, Petrus Damianus and the Micrologus (cent. xi), with several others of later date.)

FRAGMENTS OF AN ANCIENT GALLICAN MISSAL,

Discovered by Card. Mai in a Palimpsest Codex in the Ambrosian Library at Milan, and printed by him in the 'Scriptorum Veterum Vaticana Collectio,' tom. iii. pt. 2, pp. 247-8. His account of the discovery is very short, viz. (*ut sup.* p. 190): 'Denique in eadem Mediolanensi bibliotheca sub Bedae opere de temporibus (M. 14, *part. sup.*) litteris tyronianis conscripto, latentem nactus sum liturgiam antiquissimam maximis litteris scriptam, cujus item perbreve specimen cum lectoribus meis communicabo.'

—————

. . . *quis* non diligit, cuius filium scit pro sui redemptione suspensum? Quis non metuat, quem scit in iudicii maiestate venturum? Debemus *interim* timere, quod dominus est, et amare, quod pater est: utriusque satisfactione subnexi¹, filiorum affectu, et servitute famulorum. Per Dominum nostrum. P. 1.

Invitemos², fratres Karissimi, redemptoris nostri serenus³ oculos, et benignus⁴ auditos⁵.

CONTESTATIO. Dignum et iustum est, vere aequum et iustu⁶ est, nos ingenitae bonitatis tuae profunda laudare, domine sancte pater omnipotens aeternae Deus, qui deteris tenebris . . . P. 3.

. . .⁷ et in praesenti requiem, et in prima resurrectione participes. Per Dominum nostrum. P. 6.

Praesta⁸ nobis, Domine, in domo tua sancta unanimitate viventibus pacem habere quam tradimus, pacem servare quam

¹ subnixa (Mai). ² invitemus. This is apparently the beginning of a *Praefatio*. ³ serenous. ⁴ benignos. ⁵ auditus. ⁶ iustum.

⁷ Apparently the end of a *Collectio post nomina*. ⁸ The *Collectio ad pacem*.

sumimus. Maneat in nobis et sine osculis pax, dummodo oscula sine pace non maneant. Per D.

Sancte Domine, semper tuis exorabilis, *qui* numquam piatorum praeces fidelium asperaliter intueris famulorum, orationem familiae tuae per . . . sanctae ecclesiae membra dispersae tutius¹ soliditatis prospiritate concorpora; et quod praecantium sollicitudine fuit varium, fiat donante tuae misericordiae liberalitate . . . sine qualitate bonum, sine quantitate magnum, sine situ praesentem, sine habitu² omnia continens, sine loco ubique totum, sine tempore sempeternum, sine ulla sui mutatione mutabilia facientem, nihili patientem. In hac ergo natura tibi patri spirituque³ tuo suoque conformis et consubstantialis unigenitus, abiectionem pulveris nostri, celsitudinem tuae maiestatis . . .

P. 11. Debitas⁴ tibi omnipotens sancte pater referemus gratias, quia sive vivemus⁵, sive morimur, tui sumus. Tu enim perditionis legem supra humanum genus, peccato vastante et dominante, per unigenitum tuum reconciliatus co . . . as; et hominem qua potestate ex humili materia figurasti, eadem de sinu terrae suscitabis . . .

P. 14. Sanguine⁶ filii tui hereditas acquisita, et alomna paradisi, candedata caeli turba concluditur: ubi secuturus agnum dextri ordines⁷ numerus adgregatur: ubi illa primitivorum ecclesia, de qua fugiet dolor et gemitus, tuis in aeternum laudibus militaret, adscribitur. Pacem tuam da nobis, sancte pater omnipotens Deus; pacem tuam relinque nobis; omnia enim dedisti nobis. Per Dominum nostrum.

. . .⁸ sacerdotis; quem adnumerandum apostulis, martyribus adgregandum. Quicumque gratulamur meritis, suffragiis erigamur⁹: ferat plebiculae, praesenti sacrificio indefessae orationis effectum, patrocini perennis auxilium; eamque inserat gratiam

¹ totius.

² ambitu omnia continentem (Mai).

³ spiritui.

⁴ Apparently part of a *Contestatio*.
ad pacem.

⁵ vivimus.

⁶ Part of a *Collectio*

⁷ ordinis (Mai).

⁸ Apparently part of a *Contestatio*.

⁹ erigamur.

mentibus sensibusque cunctorum, ut cuius apostolica veneratione perfecta suscepimus . . . a te mereamur eius saltim¹ consequi fidei aemulatione virtutem. Per D. N.

Post² nomina, auditis nominibus offerentum. Omnipotentis Domini misericordiam depraecemur, ut acceptum referat divina dignatio quidquid altaribus suis infert humana sedulitas. Ratas faciat praeces et vota cunctorum; et quod devotio inpendit ad gratiam, poscentibus profeciat ad salutem. P. 19.

. . . ad quem redi³ reviviscere; quem nemo amittit, nisi errore deceptus; nemo quaerit, nisi ratione commonitus; nemo invenit, nisi corde conpunctus. Intentis, fratres karissimi, praecibus exoremus ut mentibus nostris studium requirendi . . . per D. N. P. 22.

. . . relaxatas cultui suo tanto liceat adstringi; et solum negotium⁴ quod et hic et in aeternum proderit occupari. P. 23.

Post⁵ nomina. Nominibus recensitis . . . consecrandis in . . . libaminibus impleremos⁶, ut omnium sanctorum tuorum intercessione nos protegat, et reatum delinquentiae nostrae, eorum depraeca . . .

. . . sacramenta . . . calicem bibere⁷ quem tradebat . . . o ingens dominicae caedis desiderium caritatis! P. 48.

. . . occidi velle post Dominum; occisi amorem inter homicidas fateri noveram . . . P. 49.

¹ saltem. ² *Post nomina* is the name of the prayer, which begins with *auditis*. There should be no stop at *offerentum*. ³ This is Mai's text. Should it not be *ad quem redire viviscere* (to return to whom is new life)? This seems part of a *Praefatio*. ⁴ *solo negotio* (Mai).
⁵ Again, *Post nomina* is the name of the prayer. ⁶ *impleremos*.
⁷ *bibere*.

GROUP I.



LITURGIES
OF PALESTINE AND SYRIA,
AND DERIVATIVES.

LITURGIA CLEMENTINA.

(CONSTITT. APOST. LIB. VIII. CAP. V. 5 — XV. 4,

ED. UELTZEN, 1853.)

ΚΑΙ τῇ ἔωθεν ἐνθροονίζεσθω εἰς τὸν αὐτῷ διαφέροντα τόπον παρὰ τῶν λοιπῶν ἐπισκόπων, πάντων αὐτὸν φιλησάντων τῷ ἐν Κυρίῳ φιλήματι. Καὶ μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, τῶν τε ἐπιστολῶν καὶ τῶν πράξεων καὶ τῶν εὐαγγελίων, ἀσπασάσθω ὁ χειροτονηθεὶς τὴν ἐκκλησίαν, λέγων·

Missæ
Catechu-
menorum.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

I.
Benediction.
2 Cor. xiii. 13.

Καὶ πάντες ἀποκρινέσθωσαν·

Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ μετὰ τὴν πρόσρησιν προσλαλησάτω τῷ λαῷ λόγους παρακλήσεως. Καὶ πληρώσαντος αὐτοῦ τὸν τῆς διδασκαλίας λόγον, ἀναστάντων ἀπάντων, ὁ διάκονος ἐφ' ὑψηλοῦ τινος ἀνελθὼν κηρυττέτω·

Μὴ τις τῶν ἀκρωμένων· μὴ τις τῶν ἀπίστων.

Καὶ ἡσυχίας γενομένης λεγέτω·

Εὐξασθε, οἱ κατηχούμενοι.

Καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν, λέγοντες·

II.
Dismissal of
the Cate-
chumens.

Κύριε ἐλέησον.

Διακοινεῖτω δὲ ὑπὲρ αὐτῶν, λέγων·

Ὑπὲρ τῶν κατηχουμένων πάντες τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθὸς [καὶ] φιλάνθρωπος εὐμενῶς εἰσακούσῃ τῶν δεήσεων αὐτῶν καὶ τῶν παρακλήσεων, καὶ προσδεξάμενος αὐτῶν τὴν ἰκεσίαν ἀντιλάβηται αὐτῶν καὶ δῶ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, ἀποκαλύψῃ αὐτοῖς τὸ

a
Bidding
Prayer
[διὰ προσφω-
νήσεως].

- II. a εὐαγγέλιον τοῦ Χριστοῦ αὐτοῦ, φωτίση αὐτοὺς καὶ συνετίση, παιδεύση αὐτοὺς τὴν θεογνωσίαν, διδάξῃ αὐτοὺς τὰ προστάγματα αὐτοῦ καὶ τὰ δικαιώματα, ἐγκαταφυτεύση ἐν αὐτοῖς τὸν ἀγνὸν αὐτοῦ καὶ σωτήριον φόβον, διανοίξῃ τὰ ὄψα τῶν καρδιῶν αὐτῶν
- Cf. Ps. i. 2. πρὸς τὸ ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός· βεβαιώση δὲ αὐτοὺς ἐν τῇ εὐσεβείᾳ, ἐνώση καὶ ἐγκαταριθμήση αὐτοὺς τῷ ἁγίῳ αὐτοῦ ποιμνίῳ, καταξιώσας αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας, τῆς ὄντως ζωῆς· ῥύσῃται δὲ αὐτοὺς ἀπὸ πάσης ἀσεβείας, καὶ μὴ δῶ τόπον
- 2 Cor. vii. 1. τῷ ἄλλοτρίῳ κατ' αὐτῶν, καθάριση δὲ αὐτοὺς ἀπὸ παντὸς μολυσμοῦ
- 2 Cor. vi. 16. σαρκὸς καὶ πνεύματος, ἐνοικήση τε ἐν αὐτοῖς καὶ ἐμπεριπατήση
- Cf. Ps. cxxi. 8. διὰ τοῦ Χριστοῦ αὐτοῦ· εὐλογήση τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους, καὶ κατευθύνη αὐτοῖς τὰ προκείμενα εἰς τὸ συμφέρον.
- b Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν ἱκετεύσωμεν, ἵνα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μυστήσεως ἀξιωθῶσι τῶν ἁγίων μυστηρίων καὶ τῆς μετὰ τῶν ἁγίων διαμονῆς.
- Silent Prayer*
[διὰ σωπῆς].
- Ἐγείρεσθε, οἱ κατηχούμενοι. Τὴν εἰρήνην τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ αἰτήσασθε, εἰρηνικὴν τὴν ἡμέραν καὶ ἀναμάρτητον καὶ πάντα τὸν χρόνον τῆς ζωῆς ὑμῶν, χριστιανὰ ὑμῶν τὰ τέλη, ἴλεων καὶ εὐμενῆ τὸν Θεόν, ἄφρατον πλημμελημάτων. Ἐαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παράθεσθε. Κλίνατε καὶ εὐλογεῖσθε.
- Ἐφ' ἑκάστῳ δὲ τούτων, ὃν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαός· Κύριε ἐλέησον· καὶ πρὸ πάντων τὰ παιδία. Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογεῖτω αὐτοὺς ὁ χειροτονηθεὶς ἐπίσκοπος εὐλογίαν τοιάνδε·
- c Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ μόνος ἀληθινὸς Θεός, ὁ Θεὸς καὶ πατὴρ τοῦ Χριστοῦ σου τοῦ μονογενοῦς Υἱοῦ σου, ὁ Θεὸς τοῦ Παρακλήτου, καὶ τῶν ὄλων Κύριος· ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς ἐπιστήσας πρὸς μάθησιν τῆς εὐσεβείας, αὐτὸς καὶ νῦν ἔπιθε ἐπὶ τοὺς δούλους σου, τοὺς κατηχομένους τὸ εὐαγγέλιον τοῦ Χριστοῦ σου· καὶ
- Ps. li. 10. δὸς αὐτοῖς καρδίαν καινὴν καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις αὐτῶν, πρὸς τὸ εἰδέναι καὶ ποιεῖν τὸ θέλημά σου, ἐν καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ· καταξίωσον αὐτοὺς τῆς ἁγίας

μνήσεως, καὶ ἔνωσον αὐτοὺς τῇ ἁγίᾳ σου ἐκκλησίᾳ, καὶ μετόχους ποιήσον τῶν θείων μυστηρίων, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, τοῦ ὑπὲρ αὐτῶν ἀποθανόντος· δι' οὗ σοι δόξα καὶ τὸ σέβας, ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν. II. c

Καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω·

Προέλθετε, οἱ κατηχούμενοι, ἐν εἰρήνῃ.

Καὶ μετὰ τὸ ἐξελθεῖν αὐτοὺς, λεγέτω·

Εὐξασθε, οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων.

Ἐκτενῶς πάντες ὑπὲρ αὐτῶν δεηθῶμεν, ὅπως ὁ φιλόφρων Θεὸς διὰ Χριστοῦ ἐπιτιμήσῃ τοῖς ἀκαθάρτοις καὶ πονηροῖς πνεύμασι, καὶ ῥύσῃται τοὺς αὐτοῦ ἰκέτας¹ ἀπὸ τῆς τοῦ ἄλλοτρου καταδυναστείας· ὁ ἐπιτιμήσας τῷ λεγεῶνι τῶν δαιμόνων καὶ τῷ ἀρχεκάκῳ διαβόλῳ, ἐπιτιμήσῃ αὐτὸς καὶ νῦν τοῖς ἀποστάταις τῆς εὐσεβείας, καὶ ῥύσῃται τὰ ἑαυτοῦ πλάσματα ἀπὸ τῆς ἐνεργείας αὐτοῦ, καὶ καθάρισῃ αὐτά, ἃ μετὰ πολλῆς σοφίας ἐποίησεν. III.
Dismissal of
the Energu-
mens.

^a
The Bid-
ding.

Cf. Mark v.
2-16.

Ἐτι ἐκτενῶς ὑπὲρ αὐτῶν δεηθῶμεν.

Σῶσον καὶ ἀνάστησον αὐτούς, ὁ Θεός, ἐν τῇ δυνάμει σου.

Κλίνατε, οἱ ἐνεργούμενοι, καὶ εὐλογεῖσθε.

Καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων·

Ὁ τὸν ἰσχυρὸν δῆσας, καὶ πάντα τὰ σκεύη αὐτοῦ διαρπάσας· ὁ δοὺς ἡμῖν ἐξουσίαν ἐπάνω ὄφρων καὶ σκορπίων πατεῖν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· ὁ τὸν ἀνθρωποκτόνον ὄφιν δεσμώτην παραδούς ἡμῖν, ὡς στρουθίον παιδίον· ὃν πάντα φρίττει καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου· ὁ ῥήξας αὐτὸν ὡς ἀστραπὴν ἐξ οὐρανοῦ εἰς γῆν, οὐ τοπικῶ ῥήγματι, ἀλλὰ ἀπὸ τιμῆς εἰς ἀτιμίαν, δι' ἐκούσιον αὐτοῦ κακόνοιαν· οὗ τὸ βλέμμα ξηραίνει ἀβύσσους, καὶ ἡ ἀπειλὴ τήκει ὄρη, καὶ ἡ ἀλήθεια μένει εἰς τὸν αἰῶνα· ὃν αἰνεῖ τὰ νήπια, καὶ εὐλογεῖ τὰ θηλάζοντα· ὃν ὑμνοῦσι καὶ προσκυνοῦσιν ἄγγελοι· ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν· ὁ ἀπτώμενος τῶν ὄρεων, καὶ καπνίζονται· ὁ ἀπειλῶν θαλάσση καὶ ξηραίνων αὐτήν, καὶ πάντας τοὺς ποταμοὺς αὐτῆς ἐξηρημῶν· οὗ νεφέλαι κονιορτὸς τῶν ποδῶν· ὁ περιπατῶν ἐπὶ θαλάσσης, ὡς ἐπ' ἐδάφους· μονογενὴς Θεεῖ, μεγάλου Πατρὸς b
Silent
Prayer.

^c
The Collect.
Cf. Mark iii.

27.
Luke x. 19.

Job xl. 24.

Luke x. 18.

² Esdr. viii.
23.

Ps. civ. 32.

Nahum i. 4, 3.

¹ al. οἰκέτας.

III. c Υιέ, ἐπιτίμησον τοῖς πονηροῖς πνεύμασι, καὶ ῥῦσαι τὰ ἔργα τῶν χειρῶν σου ἐκ τῆς τοῦ ἄλλοτρίου πνεύματος ἐνεργείας· ὅτι σοὶ δόξα, τιμὴ καὶ σέβας, καὶ διὰ σοῦ τῷ σῶ Πατρὶ ἐν ἀγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ ὁ διάκονος λεγέτω·
Προέλθετε, οἱ ἐνεργούμενοι.

IV. Καὶ μετ' αὐτοὺς προσφωνεῖτω·

Dismissal of
the Com-
petentes.

Εὐξασθε, οἱ φωτιζόμενοι.

The Bid-
ding.

Ἐκτενῶς οἱ πιστοὶ πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν, ὅπως ὁ Κύριος καταξιώσῃ αὐτούς, μνηθέντας εἰς τὸν τοῦ Χριστοῦ θάνατον, συναναστήναι αὐτῷ καὶ μετόχους γενέσθαι τῆς βασιλείας αὐτοῦ, καὶ κοινωνοὺς τῶν μυστηρίων αὐτοῦ· ἐνώση καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ.

Σῶσον καὶ ἀνάστησον αὐτοὺς ἐν τῇ σῇ χάριτι.

Κατασφραγισάμενοι τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ, κλίναντες εὐλογείσθωσαν παρὰ τοῦ ἐπισκόπου τήνδε τὴν εὐλογία.

b
The Collect.
Is. i. 16.

Ὁ προειπὼν διὰ τῶν ἀγίων σου προφητῶν τοῖς μουμένοις·
λούσασθε, καθαροὶ γίνεσθε· καὶ διὰ τοῦ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους, καὶ εὐλόγησον αὐτοὺς καὶ ἀγιάσον, καὶ παρασκεύασον ἀξιόους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς καὶ τῆς ἀληθινῆς υἰοθεσίας, τῶν πνευματικῶν σου μυστηρίων, τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν· δι' οὗ σοὶ δόξα, τιμὴ καὶ σέβας ἐν ἀγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ λεγέτω ὁ διάκονος·
Προέλθετε, οἱ φωτιζόμενοι.

V. Καὶ μετὰ τοῦτο κηρυττέτω·

Dismissal
of the
Penitents.

Εὐξασθε, οἱ ἐν τῇ μετανοίᾳ.

The Bid-
ding.

Ἐκτενῶς πάντες ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν παρακαλέσωμεν, ὅπως ὁ φιλοικτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας, προσδέξῃται αὐτῶν τὴν παλιωφδίαν καὶ τὴν ἐξομολόγησιν, καὶ συντρίψῃ τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, καὶ λυτρώσῃται αὐτοὺς ἀπὸ τῆς παγίδος τοῦ διαβόλου καὶ τῆς

Rom. xvi. 20.

2 Tim. ii. 26.

ἐπηρείας τῶν δαιμόνων, καὶ ἐξέλθῃται αὐτοὺς ἀπὸ παντὸς ἀθε- V. a
 μίτου λόγου, καὶ πάσης ἀτόπου πράξεως, καὶ πονηρᾶς ἐννοίας·
 συγχωρήσῃ δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν, τὰ τε
 ἐκούσια καὶ τὰ ἀκούσια, καὶ ἐξαλείψῃ τὸ κατ' αὐτῶν χειρόγραφον, Col. ii. 14.
 καὶ ἐγγράφηται αὐτοὺς ἐν βίβλῳ ζωῆς· καθάρῃ δὲ αὐτοὺς ἀπὸ 2 Cor. vii. 1.
 παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ ἐνώσῃ αὐτοὺς ἀπο-
 καταστήσας εἰς τὴν ἁγίαν αὐτοῦ ποίμνην· ὅτι αὐτὸς γινώσκει τὸ
 πλάσμα ἡμῶν· ὅτι τίς καυχῆσεται ἄγνην ἔχειν καρδίαν; ἢ τίς Prov. xx. 9.
 παρῆρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας; πάντες γὰρ ἔσμεν Ecclus. viii.
 ἐν ἐπιτιμίοις. Ἔτι ὑπὲρ αὐτῶν ἐκτενέστερον δεηθῶμεν, ὅτι 5
 χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ὅπως ἀπο- Luke xv. 7.
 στραφέντες πᾶν ἔργον ἀθέμιτον προσοικειωθῶσι πάσῃ πράξει
 ἀγαθῇ, ἵνα ὁ φιλόανθρωπος Θεὸς ἢ τάχος, εὐμενῶς προσδεξάμενος
 αὐτῶν τὰς λιτάς, ἀποκαταστήσῃ αὐτοῖς εἰς τὴν προτέραν ἀξίαν,
 καὶ ἀποδώσῃ αὐτοῖς τὴν ἀγαλλίασιν τοῦ σωτηρίου, καὶ πνεύματι Ps. li. 12, 14.
 ἡγεμονικῶ στήριξῃ αὐτούς, ἵνα μηκέτι σαλευθῶσι τὰ διαβήματα Ps. xvii. 5.
 αὐτῶν, ἀλλὰ καταξιωθῶσι κοινῶν γενέσθαι τῶν ἁγίων αὐτοῦ
 ἱερῶν, καὶ μέτοχοι τῶν θείων μυστηρίων· ἵνα, ἄξιοι ἀποφαν-
 θέντες τῆς υἰοθεσίας, τύχωσι τῆς αἰωνίου ζωῆς.

Ἔτι ἐκτενῶς πάντες ὑπὲρ αὐτῶν εἴπωμεν· Κύριε ἐλέησον·

Σῶσον αὐτούς, ὁ Θεός, καὶ ἀνάστησον τῷ ἐλέει σου.

Ἀναστάντες τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίνατε καὶ
 εὐλογεῖσθε.

Ἐπευχέσθω οὖν ὁ ἐπίσκοπος τοιαύδε·

Παντοκράτορ Θεὲ αἰώνιε, δέσποτα τῶν ὄλων, κτίστα καὶ c
 πρῦτανι τῶν πάντων, ὁ τὸν ἄνθρωπον κόσμον κόσμον ἀναδείξας The Collect.
 διὰ Χριστοῦ, καὶ νόμον δοὺς αὐτῷ ἔμφυτον καὶ γραπτὸν πρὸς τὸ
 ζῆν αὐτὸν ἐνθέσμως, ὡς λογικόν· καὶ ἁμαρτόντι ὑποθήκην δοὺς
 πρὸς μετάνοιαν τὴν σαυτοῦ ἀγαθότητα· ἔπιδε ἐπὶ τοὺς κεκλικότας
 σοι αὐχένα ψυχῆς καὶ σώματος· ὅτι οὐ βούλει τὸν θάνατον τοῦ Cf. Ezek. xviii. 23.
 ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν, ὥστε ἀποστρέψαι αὐτὸν ἀπὸ τῆς
 ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. Ὁ Νινευιτῶν προσδεξάμενος
 τὴν μετάνοιαν· ὁ θέλων πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνω- 1 Tim. ii. 4.
 σιν ἀληθείας ἐλθεῖν· ὁ τὸν υἱὸν προσδεξάμενος, τὸν καταφαγόντα Cf. Luke xv. 30, 31.
 τὸν βίον αὐτοῦ ἀσώτως, πατρικοῖς σπλάγχνοις διὰ τὴν μετάνοιαν·

V. c *αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἱκετῶν σου τὴν μετάνωσιν· ὅτι οὐκ ἔστιν ὃς οὐχ ἁμαρτήσεται σοι· ἐὰν γὰρ ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἴλασμός ἐστι· καὶ ἀποκατάστησον αὐτοὺς τῇ ἀγίᾳ σου ἐκκλησίᾳ ἐν τῇ προτέρᾳ ἀξίᾳ καὶ τιμῇ, διὰ τοῦ Χριστοῦ, τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν· δι' οὗ σοι δόξα καὶ προσκύνησις, ἐν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.*

Καὶ ὁ διάκονος λεγέτω·

Ἐπολύεσθε, οἱ ἐν μετανοίᾳ.

Missæ
Fidelium.

Καὶ προστιθέτω·

VI. a

Deacon's
Litany, or
Bidding
Prayer.

Μήτις τῶν μὴ δυναμένων προσελθέτω¹. ὅσοι πιστοὶ κλίνωμεν γόνυ. Δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ. Πάντες συντόνως τὸν Θεὸν διὰ τοῦ Χριστοῦ αὐτοῦ παρακαλέσωμεν.

Ἐπερ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων ἐκκλησιῶν δεηθῶμεν ὅπως ὁ τῶν ὄλων Θεὸς αἰδίου καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληροφορίᾳ τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ.

Ἐπερ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων δεηθῶμεν· ὅπως ὁ Κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ μέχρι τῆς συντελείας τοῦ αἰῶνος, τεθεμελιωμένη ἐπὶ τὴν πέτραν.

Καὶ ὑπερ τῆς ἐνθάδε ἁγίας παροικίας δεηθῶμεν· ὅπως καταξιώσῃ ἡμᾶς ὁ τῶν ὄλων Κύριος ἀενδότης τὴν ἐπουράνιον αὐτοῦ ἐλπίδα μεταδιώκειν, καὶ ἀδιάλειπτον αὐτῷ τῆς δεήσεως ἀποδιδόναι τὴν ὀφειλήν.

Ἐπερ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανὸν τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας δεηθῶμεν· καὶ ὑπερ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπερ τοῦ ἐπισκόπου ἡμῶν Κλήμεντος καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπερ τοῦ ἐπισκόπου ἡμῶν Εὐδοίου καὶ τῶν παροικιῶν δεηθῶμεν· ὅπως ὁ οἰκτίρμων Θεὸς χαρίσῃται αὐτοὺς ταῖς ἁγίαις αὐτοῦ ἐκκλησίαις σώους, ἐντίμους, μακροημερεύοντας, καὶ τίμιον αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ.

¹ al. προσελθέτω.

Καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος
 ρύσῃται αὐτοὺς ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος, καὶ
 σώων καὶ ἔντιμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι.

Ἐπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν,
 ὅπως ὁ Κύριος ἀμειπτον τὴν διακονίαν αὐτοῖς παράσχηται.

Ἐπὲρ ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν τε καὶ ὀρφανῶν
 δεηθῶμεν, ὑπὲρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν,
 ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ.

Ἐπὲρ εὐνούχων ὁσῶς πορευομένων δεηθῶμεν ὑπὲρ τῶν ἐν
 ἐγκρατεία καὶ εὐλαβείᾳ δεηθῶμεν.

Ἐπὲρ τῶν καρποφορούντων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ καὶ ποιούντων
 τοῖς πένησι τὰς ἐλεημοσύνας δεηθῶμεν καὶ ὑπὲρ τῶν τὰς θυσίας
 καὶ τὰς ἀπαρχὰς προσφερόντων Κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν
 ὅπως ὁ πανάγαθος Θεὸς ἀμείψῃται αὐτοὺς ταῖς ἐπουρανίαις αὐτοῦ
 δωρεαῖς, καὶ δῶ ἑαυτοῖς ἐν τῷ παρόντι ἑκατονταπλασίονα καὶ ἐν
 τῷ μέλλοντι ζωὴν αἰώνιον καὶ χαρίσηται αὐτοῖς ἀντὶ τῶν προσ-
 καιρίων τὰ αἰώνια, ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια.

Ἐπὲρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ
 Κύριος στηρίξῃ αὐτοὺς καὶ βεβαιώσῃ.

Ἐπὲρ τῶν ἐν ἀρρώστια ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν,
 ὅπως ὁ Κύριος ρύσῃται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας,
 καὶ σώους ἀποκαταστήσῃ τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ.

Ἐπὲρ πλεόντων καὶ ὀδοιπορούντων δεηθῶμεν ὑπὲρ τῶν ἐν
 μετάλλοις καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ
 ὄνομα τοῦ Κυρίου δεηθῶμεν ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ κατα-
 πονουμένων δεηθῶμεν ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶ-
 μεν, ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν,
 ὅπως ὁ Κύριος πρᾶϊνας τὸν θυμὸν αὐτῶν διασκεδάσῃ τὴν καθ'
 ἡμῶν ὀργήν.

Ἐπὲρ τῶν ἕξω ὄντων καὶ πεπλανημένων δεηθῶμεν, ὅπως ὁ
 Κύριος αὐτοὺς ἐπιστρέψῃ.

Τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν, ὅπως ὁ Κύριος
 τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ εἰς μέτρον ἡλικίας ἀγάγῃ.

Ἐπὲρ ἀλλήλων δεηθῶμεν, ὅπως ὁ Κύριος τηρήσῃ ἡμᾶς καὶ
 φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ρύσῃται ἡμᾶς τοῦ πονηροῦ

VI. a καὶ πάντων τῶν σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ σῶση εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

Ἐπεὶ πάσης ψυχῆς χριστιανῆς δεηθῶμεν.

Σῶσον καὶ ἀνάστησον ἡμᾶς, ὁ Θεός, τῷ ἐλέει σου.

b Ἐγειρώμεθα. Δεηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθῶμεθα.

Silent Prayer.

c Ἐπευχέσθω δὲ ὁ ἀρχιερεὺς καὶ λεγέτω·

Prayer of the Faithful.

Κύριε παντοκράτορ, ὕψιστε, ὁ ἐν ὑψηλοῖς κατοικῶν, ἅγιε ἐν ἁγίοις ἀναπαυόμενε, ἀναρχε, μόναρχε· ὁ διὰ Χριστοῦ κήρυγμα γνώσεως δοὺς ἡμῖν εἰς ἐπίγνωσιν τῆς σῆς δόξης καὶ τοῦ ὀνόματός σου, οὗ ἐφάνερωσεν ἡμῖν εἰς κατάληψιν· αὐτὸς καὶ νῦν ἐπιθε δι' αὐτοῦ ἐπὶ τὸ ποιμνίον σου τούτου· καὶ λύτρωσαι αὐτὸ πάσης ἀγνοίας καὶ πονηρᾶς πράξεως, καὶ δὸς φόβῳ φοβεῖσθαί σε καὶ ἀγάπῃ ἀγαπᾶν σε καὶ στέλλεσθαι ἀπὸ προσώπου δόξης σου· εὐμενῆς αὐτοῖς γενοῦ καὶ ἴλεως καὶ ἐπήκοος ἐν ταῖς προσευχαῖς αὐτῶν, καὶ φύλαξον αὐτοὺς ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους, ἵνα ᾧσιν ἅγιοι σῶματι καὶ ψυχῇ, μὴ ἔχοντες σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾧσιν ἄρτιοι καὶ μηδεὶς ἐν αὐτοῖς ἢ κολοβὸς ἢ ἀτελής. Ἄρωγέ δυνατέ, ἀπροσωπόληπτε, γενοῦ ἀντιλήπτωρ τοῦ λαοῦ σου τούτου, ὃν ἐξηγόρασας τῷ τιμίῳ τοῦ Χριστοῦ σου αἵματι, προστάτης, ἐπίκουρος, ταμίας, φύλαξ, τείχος ἐρμυνοτάτον, φραγμὸς ἀσφάλειας, ὅτι ἐκ τῆς σῆς χειρὸς οὐδεὶς ἀρπάσαι δύναται· οὐδὲ γὰρ ἔστι θεὸς ὡσπερ σὺ ἕτερος, ὅτι ἐν σοὶ ἡ ὑπομονὴ ἡμῶν. Ἄγιασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, ὅτι ὁ λόγος ὁ σοὺς ἀλήθεια ἐστίν. Ἀπροσχάριστε, ἀπαραλόγιστε, ρῦσαι αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, παντὸς παραπτώματος, πάσης ἐπηρείας καὶ ἀπάτης, ἀπὸ φόβου ἐχθροῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου· καὶ καταξίωσον αὐτοὺς τῆς αἰωνίου ζωῆς, τῆς ἐν Χριστῷ τῷ νίῳ σου τῷ μονογενεῖ, τῷ Θεῷ καὶ σωτῆρι ἡμῶν, δι' οὗ σοι δόξα καὶ σέβας ἐν Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

Eph. v. 27.

Cf. John x. 29.

John xvii. 17.

Ps. xci. 5. 6.

VII.

KISS OF PEACE.

Καὶ μετὰ τοῦτο λεγέτω ὁ διάκονος·

Πρόσχωμεν.

Καὶ ἀσπαξέσθω ὁ ἐπίσκοπος τὴν ἐκκλησίαν καὶ λεγέτω·

Ἡ εἰρήνη τοῦ Θεοῦ μετὰ πάντων ὑμῶν.

Καὶ ὁ λαὸς ἀποκρινάσθω·

Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ ὁ διάκονος εἰπάτω πᾶσιν·

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

Καὶ ἀσπαξέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Τὰ παιδιά δὲ στηκέτωσαν πρὸς τῷ βήματι· καὶ διάκονος αὐτοῖς ἕτερος ἔστω ἐφεστώς, ὅπως μὴ ἀτακτῶσι. Καὶ ἄλλοι διάκονοι περιπατεῖτωσαν καὶ σκοπεῖτωσαν τοὺς ἄνδρας καὶ τὰς γυναῖκας, ὅπως μὴ θόρυβός τις γένηται, καὶ μὴ τις νεύση ἢ ψιθυρίση ἢ νυστάξῃ. Οἱ δὲ διάκονοι ἰστάσθωσαν εἰς τὰς τῶν ἀνδρῶν θύρας καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν, ὅπως μή τις ἐξέλθῃ μήτε ἀνοιχθῇ ἡ θύρα, κἂν πιστός τις ᾖ, κατὰ τὸν καιρὸν τῆς ἀναφορᾶς· εἰς δὲ ὑποδιάκονος διδόντω ἀπόνιψιν χειρῶν τοῖς ἱερεῦσι, σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.

[Καὶ εὐθὺς λεγέτω ὁ διάκονος]¹ Μὴ τις τῶν κατηχουμένων, μὴ τις τῶν ἀκροωμένων, μὴ τις τῶν ἀπίστων, μὴ τις τῶν ἑτεροδόξων. Οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε², τὰ παιδιά προσλαμβάνεσθε, αἱ μητέρες· μὴ τις κατὰ τινος, μὴ τις ἐν ὑποκρίσει. Ὅρθοι πρὸς Κύριον μετὰ φόβου καὶ τρόμου ἐστῶτες ὦμεν προσφέρειν.

Ἐν γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον· καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων στηκέτωσαν ὡς ἂν μαθηταὶ παρεστῶτες διδασκάλῳ. Δύο δὲ διάκονοι ἐξ ἑκατέρων τῶν μερῶν τοῦ θυσιαστηρίου κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδιον ἢ πτερῶν ταῶνος, ἢ ὀθόνης· καὶ ἡρέμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἱπταμένων ζώων, ὅπως ἂν μὴ ἐγχαρίμπτωνται εἰς τὰ κύπελλα.

Εὐξάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς ἅμα τοῖς ἱερεῦσιν καὶ λαμπρὰν ἐσθῆτα μετενδὺς καὶ στὰς πρὸς τῷ θυσιαστηρίῳ, τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῇ χειρὶ ποιησάμενος εἰπάτω·

VIII.

The³ (second) Oblation. [προσκομιδῆ] or OFFERTORY.

¹ The original has here φημὶ δὴ καγὼ Ἰάκωβος, ὁ ἀδελφὸς Ἰωάννου τοῦ Ζεβεδαίου, ἢ εὐθὺς ὁ διάκονος λέγει·

² al. προσέλθετε. And this is probably correct; the Deacon's Bidding Prayer (VI. a) being ἡ πρώτη εὐχὴ, according to the analogy of the similar Forms in Apost. Constitt. VIII. xxxv, xxxvii. 3, xl. 2.

³ The 'First Oblation' being the presentation of the Bread, Wine, and other offerings by the contributors of the same. Cf. ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων (p. 9).

The Ana-
phora.IX. a
Benediction.

Ἡ χάρις τοῦ παντοκράτορος Θεοῦ καὶ ἡ ἀγάπη τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος ἔστω
μετὰ πάντων ὑμῶν.

Καὶ πάντες συμφώνως λεγέτωσαν·

Ὅτι καὶ μετὰ τοῦ πνεύματος σου.

Καὶ ὁ ἀρχιερεύς· Ἄνω τὸν νοῦν.

Καὶ πάντες· Ἐρχομεν πρὸς τὸν Κύριον.

Καὶ ὁ ἀρχιερεύς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Καὶ πάντες. Ἄξιον καὶ δίκαιον.

Καὶ ὁ ἀρχιερεὺς εἰπάτω·

Ἄξιον ὡς ἀληθῶς καὶ δίκαιον, πρὸ πάντων ἀννυμεῖν σε τὸν
ὄντως ὄντα Θεόν, τὸν πρὸ τῶν γενητῶν ὄντα, ἐξ οὗ πᾶσα πατριὰ
ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται, τὸν μόνον ἀγέννητον καὶ ἀναρ-
χον καὶ ἀβασιλευτον, καὶ ἀδέσποτον, τὸν ἀνευδεῆ, τὸν παντὸς
ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα, τὸν
πάντοτε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα· ἐξ οὗ τὰ πάντα,
καθάπερ ἕκ τινος ἀφετηρίας, εἰς τὸ εἶναι παρήλθεν. Σὺ γὰρ εἶ
ἡ ἀναρχος γνώσις, ἡ αἰδιος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος
σοφία· ὁ πρῶτος τῆ φύσει, καὶ μόνος τῷ εἶναι, καὶ κρείττων παν-
τὸς ἀριθμοῦ· Ὅ τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν
διὰ τοῦ μονογενοῦς σου υἱοῦ· αὐτὸν δὲ πρὸ πάντων αἰῶνων γεν-
νήσας βουλήσει, καὶ δυνάμει, καὶ ἀγαθότητι, ἀμεισιτέως, υἶδν
μονογενῆ, Λόγον Θεόν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως,
ἄγγελον τῆς μεγάλης βουλῆς σου, ἀρχιερέυ σόν, βασιλέα δὲ καὶ
Κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως, τὸν πρὸ πάντων, δι' οὗ
τὰ πάντα. Σὺ γάρ, Θεὲ αἰώνιε, δι' αὐτοῦ τὰ πάντα πεποίηκας
καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς· δι' οὗ
γὰρ τὸ εἶναι ἐχαρίσω, δι' αὐτοῦ καὶ τὸ εἶναι ἐδωρήσω· ὁ
Θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου· ὁ δι' αὐτοῦ πρὸ
πάντων ποιήσας τὰ Χερουβὶμ καὶ τὰ Σεραφίμ, αἰῶνάς τε καὶ
στρατίας, δυνάμεις τε καὶ ξηουσίας, ἀρχάς τε καὶ θρόνους,
ἀρχαγγέλους τε καὶ ἀγγέλους· καὶ μετὰ ταῦτα πάντα ποιήσας δι'
αὐτοῦ τὸν φαινόμενον τοῦτον κόσμον καὶ πάντα τὰ ἐν αὐτῷ. Σὺ¹

¹ With much of what follows cf. 1 Clem. c. xx.

SURSUM
CORDA.EUCHA-
RISTIC
PREFACE.

b

Eph. iii. 15.

Col. i. 15.

Col. i. 17.

γὰρ εἶ ὁ τὸν οὐρανὸν ὡς καμάραν στήσας καὶ ὡς δέῃριν ἐκ- Ps. civ. 2.
 τείνας, καὶ τὴν γῆν ἐπ' οὐδενὸς ἰδρύσας γνώμη μόνη· ὁ πήξας IX. b
 στερέωμα, καὶ νύκτα καὶ ἡμέραν κατασκευάσας· ὁ ἔξαγαγὼν φῶς
 ἐκ θησαυρῶν, καὶ τῇ τούτου στολῇ ἐπαγαγὼν τὸ σκότος, εἰς
 ἀνάπαιλαν τῶν ἐν τῷ κόσμῳ κινουμένων ζώων· ὁ τὸν ἥλιον
 τάξας εἰς ἀρχὰς τῆς ἡμέρας ἐν οὐρανῷ καὶ τὴν σελήνην εἰς ἀρχὰς Gen. i. 16.
 τῆς νυκτός, καὶ τὸν χορὸν τῶν ἀστέρων ἐν οὐρανῷ καταγράφας,
 εἰς αἶνον τῆς σῆς μεγαλοπρεπείας· ὁ ποιήσας ὕδωρ πρὸς πόσιν
 καὶ κάθαρσιν, ἀέρα ζωτικὸν πρὸς εἰσπνοὴν καὶ φωνῆς ἀπόδοσιν
 διὰ γλώττης πληττούσης τὸν ἀέρα, καὶ ἀκοὴν συνεργουμένην ὑπ'
 αὐτοῦ ὡς ἐπατεῖν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλιάν·
 ὁ ποιήσας πῦρ πρὸς σκότους παραμυθίαν, πρὸς ἐνδείας ἀναπλή-
 ρωσιν, καὶ τὸ θερμαίνεσθαι ἡμᾶς καὶ φωτίζεσθαι ὑπ' αὐτοῦ· ὁ
 τὴν μεγάλην θάλασσαν χωρίσας τῆς γῆς, καὶ τὴν μὲν ἀναδείξας
 πλωτήν, τὴν δὲ ποσὶ βάσιμον ποιήσας, καὶ τὴν μὲν ζώοις μικροῖς
 καὶ μεγάλοις πληθύνας, τὴν δὲ ἡμέροις καὶ ἀτιθάσσοις πληρώσας,
 φυτοῖς τε διαφόροις στέψας, καὶ βοτάναις στεφανώσας, καὶ
 ἄνθεσι καλλύνας, καὶ σπέρμασι πλουτίσας· ὁ συστησάμενος Cf. Ps. lxxv. 7.
 ἄβυσσον, καὶ μέγα κύτος αὐτῇ περιθεῖς, ἀλμυρῶν ὑδάτων σεσω-
 ρευμένα πελάγη, περιφράξας δὲ αὐτὴν πύλαις ἄμμου λεπτο-
 τάτης· ὁ πνεύμασί ποτε μὲν αὐτὴν κορυφῶν εἰς ὄρεων μέγεθος,
 ποτὲ δὲ στρωννύων αὐτὴν ὡς πεδίον, καὶ ποτε μὲν ἐκμαίνων
 χειμῶνι, ποτὲ δὲ πραῦνων γαλήνῃ, ὡς ναυσιπόροις πλωτήρησιν
 εὐκόλον εἶναι πρὸς πορείαν· ὁ ποταμοῖς διαζώσας τὸν ὑπὸ σοῦ
 διὰ Χριστοῦ γενόμενον κόσμον, καὶ χειμάρροις ἐπικλύσας, καὶ
 πηγαῖς ἀενάοις μεθύσας, ὄρεσι δὲ περισφίγγας εἰς ἔδραν ἀτρεμῆ
 γῆς ἀσφαλεστάτην. Ἐπλήρωσας γάρ σου τὸν κόσμον, καὶ
 διεκόσμησας αὐτὸν βοτάναις εὐόσμοις καὶ ἰασίμοις, ζώοις πολ-
 λοῖς καὶ διαφόροις, ἀλκίμοις καὶ ἀσθενεστέροις, ἐδωδίμοις καὶ
 ἐνεργοῖς, ἡμέροις καὶ ἀτιθάσσοις· ἐρπετῶν συριγμοῖς, πτηνῶν
 ποικίλων κλαγγαῖς· ἐνιαυτῶν κύκλοις, μηνῶν καὶ ἡμερῶν ἀριθ-
 μοῖς, τροπῶν τάξεσι, νεφῶν ὀμβροτόκων διαδρομαῖς, εἰς καρπῶν
 γονὰς καὶ ζώων σύστασιν, σταθμὸν ἀνέμων διαπνεούτων, ὅτε Job xxviii.
 προσταχθῶσι παρὰ σοῦ, τῶν φυτῶν καὶ τῶν βοτανῶν τὸ 25.
 πλήθος. Καὶ οὐ μόνον τὸν κόσμον ἐδημιούργησας, ἀλλὰ καὶ

IX. b τὸν κοσμοπολίτην ἄνθρωπον ἐν αὐτῷ ἐποίησας, κόσμου κόσμον
 Gen. i. 26. αὐτὸν ἀναδείξας· εἶπας γὰρ τῇ σῆ σοφίᾳ· ποιήσωμεν ἄνθρωπον
 κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν· καὶ ἀρχέτωσαν τῶν ἰχθύων
 τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ. Διὸ καὶ πεποίηκας
 αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ· τῆς μὲν ἐκ
 τοῦ μὴ ὄντος, τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων· καὶ δέδωκας
 αὐτῷ, κατὰ μὲν τὴν ψυχὴν, τὴν λογικὴν διάγνωσιν, εὐσεβείας
 καὶ ἀσεβείας διάκρισιν, δικαίου καὶ ἀδίκου παρατήρησιν· κατὰ
 δὲ τὸ σῶμα τὴν πένταθλον ἐχαρίσω αἴσθησιν, καὶ τὴν μετα-
 βατικὴν κίνησιν. Σὺ γάρ, Θεὲ παντοκράτορ, διὰ Χριστοῦ
 Gen. ii. 8. παράδεισον ἐν Ἐδέμ κατὰ ἀνατολὰς ἐφύτευσας παντοίων φυτῶν
 ἐδωδύμων κόσμῳ, καὶ ἐν αὐτῷ ὡς ἂν ἐν ἐστία πολυτελεῖ εἰσή-
 γαγες αὐτόν· κὰν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον, ὅπως
 οἴκοθεν καὶ παρ' ἑαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογονώσας.
 Gen. ii. 15; Eἰσαγαγὼν δὲ εἰς τὸν τῆς τρυφῆς παράδεισον, πάντων μὲν
 iii. 24. ἀνῆκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν, ἐνὸς δὲ μόνου τὴν
 γεῦσιν ἀπέιπας ἐπ' ἐλπίδι κρειττόνων, ἵνα, ἐὰν φυλάξῃ τὴν
 ἐντολήν, μισθὸν ταύτης τὴν ἀθανασίαν κομίσηται. Ἀμελή-
 σαντα δὲ τῆς ἐντολῆς, καὶ γευσάμενον ἀπηγορευμένου καρποῦ
 ἀπάτη ὄφews καὶ συμβουλίᾳ γυναικός, τοῦ μὲν παραδείσου
 δικαίως ἐξῶσας αὐτόν, ἀγαθότητι δὲ εἰς τὸ παντελὲς ἀπολλύ-
 μενον οὐχ ὑπερίδες· σὸν γὰρ ἦν δημιούργημα· ἀλλὰ καθυ-
 ποτάξας αὐτῷ τὴν κτίσιν, δέδωκας αὐτῷ οἰκείους ἰδρῶσι καὶ
 πόνοις πορίζειν ἑαυτῷ τὴν τροφήν, σοῦ πάντα φύοντος καὶ
 αὔξοντος καὶ πεπαίνοντος· χρόνῳ δὲ πρὸς ὀλίγον αὐτὸν κοι-
 μίσας, ὄρκῳ εἰς παλιγγενεσίαν ἐκάλεσας· ὄρον θανάτου λύσας,
 ζωὴν ἐξ ἀναστάσεως ἐπηγγείλω. Καὶ οὐ τοῦτο μόνον, ἀλλὰ
 καὶ τοὺς ἐξ αὐτοῦ εἰς πλήθος ἀνάριθμον χέας, τοὺς ἐμμείναντάς
 σοι ἐδόξασας, τοὺς δὲ ἀποστάντας σου ἐκόλασας, [καὶ] τοῦ μὲν
 Ἄβελ ὡς ὀσίου προσδεξάμενος τὴν θυσίαν, τοῦ δὲ ἀδελφοκτόνου
 Καὶν ἀποστραφεὶς τὸ δῶρον, ὡς ἐναγοῦς· καὶ πρὸς τούτοις τὸν
 Σὴθ καὶ τὸν Ἐνὼς προσελάβου, καὶ τὸν Ἐνὼχ μετατέθεικας.
 Σὺ γὰρ εἶ ὁ δημιουργὸς τῶν ἀνθρώπων, καὶ τῆς ζωῆς χορηγός,
 καὶ τῆς ἐνδείας πληρωτής, καὶ τῶν νόμων δοτήρ, καὶ τῶν φυλατ-
 τόντων αὐτοὺς μισθαποδότης, καὶ τῶν παραβαινόντων αὐτοὺς

ἔκδικος· ὁ τὸν μέγαν κατακλυσμὸν ἐπαγαγὼν τῷ κόσμῳ διὰ τὸ Cf. 2 Pet. ii.
 πλήθος τῶν ἀσεβησάντων, καὶ τὸν δίκαιον Νῶε ῥυσάμενος ἐκ τοῦ ⁵ IX. b
 κατακλυσμοῦ ἐν λάρνακι σὺν ὀκτὼ ψυχαῖς, τέλος μὲν τῶν παρω-
 χηκότων, ἀρχὴν δὲ τῶν μελλόντων ἐπιγίνεσθαι· ὁ τὸ φοβερὸν
 πῦρ κατὰ τῆς Σοδομηνῆς πενταπόλεως ἐξάψας, καὶ γῆν καρποφόρον Wisd. x. 6.
 εἰς ἄλμην θέμενος ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ, καὶ τὸν Ps. cvii. 34.
 ὄσιον Λῶτ ἐξαρπάσας τοῦ ἐμπρησμοῦ. Σὺ εἶ ὁ τὸν Ἀβραὰμ
 ῥυσάμενος προγονικῆς ἀσεβείας, καὶ κληρονόμον τοῦ κόσμου
 καταστήσας, καὶ ἐμφανίσας αὐτῷ τὸν Χριστὸν σου· ὁ τὸν Cf. John viii.
 Μελχισεδὲκ ἀρχιερέα τῆς λατρείας προχειρισάμενος· ὁ τὸν ⁵⁶
 πολύτλαν θεράποντά σου Ἰῶβ νικητὴν τοῦ ἀρχεκάκου ὄφews
 ἀναδείξας· ὁ τὸν Ἰσαὰκ ἐπαγγελίας υἱὸν ποιησάμενος· ὁ τὸν
 Ἰακῶβ πατέρα δώδεκα παίδων καὶ τοὺς ἐξ αὐτοῦ εἰς πλήθος
 χέας, καὶ εἰσαγαγὼν εἰς Αἴγυπτον ἐν ἐβδομήκοντα πέντε ψυχαῖς.
 Σὺ, Κύριε, [τὸν] Ἰωσήφ οὐχ ὑπερεῖδες· ἀλλὰ μισθὸν τῆς διὰ σέ
 σωφροσύνης ἔδωκας αὐτῷ τὸ τῶν Αἰγυπτίων ἄρχειν. Σὺ, Κύριε,
 Ἐβραίους ὑπὸ Αἰγυπτίων καταπονουμένους οὐ περιεῖδες, διὰ τὰς
 πρὸς τοὺς πατέρας αὐτῶν ἐπαγγελίας· ἀλλ' ἐβρύσω, κολάσας
 Αἰγυπτίους. Παραφθειράντων δὲ τῶν ἀνθρώπων τὸν φυσικὸν Cf. Rom. i.
 νόμον, καὶ τὴν κτίσιν, ποτὲ μὲν αὐτόματον νομισάντων, ποτὲ δὲ ²¹⁻²⁵
 πλείον ἢ δεῖ τιμησάντων, καὶ σοί, τῷ Θεῷ τῶν πάντων, συντατ-
 τόντων, οὐκ εἴασας πλανᾶσθαι· ἀλλὰ, ἀναδείξας τὸν ἅγιόν σου
 θεράποντα Μωσῆν, δι' αὐτοῦ πρὸς βοήθειαν τοῦ φυσικοῦ τὸν
 γραπτὸν νόμον δέδωκας, καὶ τὴν κτίσιν ἔδειξας σὸν ἔργον εἶναι,
 τὴν δὲ πολύθεον πλάνην ἐξώρισας· τὸν Ἀαρὼν καὶ τοὺς ἐξ αὐτοῦ
 ἱερατικῆ τιμῆ ἐδόξασας, Ἐβραίους ἀμαρτόντας ἐκόλασας, ἐπιστρέ-
 φοντας ἐδέξω· τοὺς Αἰγυπτίους δεκαπλήγῃ ἐτιμωρήσω· θάλασσαν
 διελὼν Ἰσραηλίτας διεβίβασας· Αἰγυπτίους ἐπιδιώξαντας ὑπο-
 βρυχίους ἀπόλεσας· ξύλῳ πικρὸν ὕδωρ ἐγλύκανας· ἐκ πέτρας
 ἀκροτόμου ὕδωρ ἀνέχεας· ἐξ οὐρανοῦ τὸ μάννα ὕσας· τροφήν¹ ἐξ
 ἀέρος ὀρτυγομήτραν· στῦλον πυρὸς τὴν νύκτα πρὸς φωτισμόν, Cf. Neh. ix.
 καὶ στῦλον νεφέλης ἡμέραν πρὸς σκιασμόν θάλπους. Τὸν ¹⁹
 Ἰησοῦν στρατηγὸν ἀναδείξας, ἐπτὰ ἔθνη Χαναανίων δι' αὐτοῦ
 καθείλες, Ἰορδάνην διέβρῆξας, τοὺς ποταμοὺς ἠθάμ ἐξήρανας, Ps. lxxiv. 15.

¹ Cf. Wisd. xvi. 3 τροφήν ἡτοίμασας ὀρτυγομήτραν.

IX. b *τείχη κατέρριψας ἄνευ μηχανημάτων καὶ χειρὸς ἀνθρωπίνης. Ὑπὲρ πάντων σοι ἡ δόξα, δέσποτα παντοκράτορ. Σὲ προσκυνοῦσιν ἀνάριθμοι στρατιαὶ ἀγγέλων, ἀρχαγγέλων, θρόνων, κυριοτήτων, ἀρχῶν, ἐξουσιῶν, δυνάμεων, στρατιῶν, αἰώνων· τὰ Χερουβίμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ, ταῖς μὲν δυσὶ κατακαλύπτοντα τοὺς πόδας, ταῖς δὲ δυσὶ τὰς κεφαλὰς, ταῖς δὲ δυσὶ πετόμενα, καὶ λέγοντα ἅμα χιλιάσι χιλιάσι ἀρχαγγέλων, καὶ μυριάσι μυριάσι ἀγγέλων, ἀκαταπαύστως καὶ ἀσιγήτως βοώσαις·*

X. *Καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω·*
TRIUMPHAL HYMN. *Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.*

XI. *Καὶ ὁ ἀρχιερεὺς ἐξῆς λεγέτω·*
Commemoration of the Work of Redemption. *Ἅγιος γὰρ εἶ ὡς ἀληθῶς, καὶ πανάγιος, ὕψιστος καὶ ὑπερψούμενος εἰς τοὺς αἰῶνας. ἅγιος δὲ καὶ ὁ μονογενὴς σου υἱὸς ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός, ὃς εἰς πάντα ὑπηρετήσαμένός σοι τῷ Θεῷ αὐτοῦ καὶ πατρί, εἷς τε δημιουργίαν διάφορον καὶ πρόνοιαν κατάλληλον, οὐ περιεῖδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενον, ἀλλὰ μετὰ φυσικὸν νόμον, μετὰ νομικὴν παραίνεσιν, μετὰ προφητικὸν ἐλέγχον καὶ τὰς τῶν ἀγγέλων ἐπιστασίας (παραφθειρόντων σὺν τῷ θεῷ καὶ τὸν φυσικὸν νόμον, καὶ τῆς μνήμης ἐκβαλλόντων τὸν κατακλυσμὸν, τὴν ἐκπύρωσιν, τὰς κατ' Αἰγυπτίων πληγὰς, τὰς κατὰ Παλαισθηῶν σφαγὰς, καὶ μελλόντων ἕσπον οὐδέπω ἀπόλλυσθαι πάντων), εὐδόκησεν αὐτὸς γνώμη σῆ ὁ δημιουργὸς ἀνθρώπου ἄνθρωπος γενέσθαι, ὁ νομοθέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερέϊον, ὁ ποιμὴν πρόβατον· καὶ ἐξευμενίσάτο σε τὸν ἑαυτοῦ Θεὸν καὶ πατέρα, καὶ τῷ κόσμῳ κατήλλαξε, καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ἠλευθέρωσε, γενόμενος ἐκ παρθένου, γενόμενος ἐν σαρκί, ὁ Θεὸς Λόγος, ὁ ἀγαπητὸς υἱός, ὁ πρωτότοκος πάσης κτίσεως, κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προβῆθεϊσας προφητείας ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ, καὶ φυλῆς Ἰουδα· καὶ γέγονεν ἐν μήτρᾳ παρθένου ὁ διαπλάσσων πάντας τοὺς γεννωμένους, καὶ ἐσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγέννηται· πολιτευσάμενος ὁσίως καὶ παιδεύσας ἐνθέσμως, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐξ ἀνθρώπων ἀπελάσας, σημεία τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας,*

Matt. iv. 23.

Acts v. 12.

τροφῆς καὶ ποτοῦ καὶ ὕπνου μεταλαβὼν ὁ τρέφων πάντας τοὺς **XI.**
 χρῆζοντας τροφῆς καὶ ἐμπιπλῶν πᾶν ζῶον εὐδοκίας, ἐφανέρωσέ Ps. cxlv. 16.
 σου τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτό, τὴν ἀγνοίαν ἐφυγάδευσε, τὴν
 εὐσέβειαν ἀνεζωπύρωσε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον ὁ John xvii. 4.
 ἔδωκε αὐτῷ ἐτελείωσε· καὶ ταῦτα πάντα κατορθώσας, χερσὶν
 ἀνόμων κατασχεθεὶς ἱερέων καὶ ἀρχιερέων ψευδωνύμων καὶ λαοῦ
 παρανόμου προδοσίᾳ τοῦ τὴν κακίαν νοσήσαντος, καὶ πολλὰ
 παθῶν ὑπ' αὐτῶν, καὶ πᾶσαν ἀτιμίαν ὑποστὰς σῆ συγχωρήσει,
 παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι, καὶ κριθεὶς ὁ κριτῆς, καὶ κατα-
 κριθεὶς ὁ σωτήρ, σταυρῷ προσηλώθη ὁ ἀπαθής, καὶ ἀπέθανεν ὁ τῆ
 φύσει ἀθάνατος, καὶ ἐτάφη ὁ ζωοποιός, ἵνα πάθους λύση καὶ
 θανάτου ἐξέλῃται τούτους δι' οὓς παρεγένετο, καὶ ρήξῃ τὰ δεσμὰ
 τοῦ διαβόλου, καὶ ῥύσῃται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ·
 καὶ ἀνέστη ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ· καὶ τεσσαράκοντα ἡμέρας
 ἐνδιατρίψας τοῖς μαθηταῖς, ἀνελήφθη εἰς τοὺς οὐρανοὺς, καὶ ἐκα- Mark xvi. 19.
 θέσθη ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ.

Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι, **COMMEMO-**
 Θεὲ παντοκράτορ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ **RATION OF**
 τὴν διάταξιν αὐτοῦ πληροῦμεν. Ἐν ἧ γὰρ νυκτὶ παρεδίδοτο, **THE INSTI-**
 λαβὼν ἄρτον ταῖς ἀγίαις καὶ ἀμόμοις αὐτοῦ χερσί, καὶ ἀναβλέψας **TUTION.**
 πρὸς σέ τὸν Θεὸν αὐτοῦ καὶ πατέρα, καὶ κλάσας, ἔδωκε τοῖς **1 Cor. xi. 23.**
 μαθηταῖς, εἰπὼν· τοῦτο τὸ μυστήριον τῆς καινῆς διαθήκης· λάβετε
 ἐξ αὐτοῦ, φάγετε· τοῦτό ἐστι τὸ σῶμά μου, τὸ περὶ πολλῶν **Matt. xxvi.**
 θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν. Ὡσαύτως καὶ τὸ ποτήριον **26.**
 κέρασας ἐξ οἴνου καὶ ὕδατος, καὶ ἀγιάσας, ἐπέδωκεν αὐτοῖς,
 λέγων· πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ περὶ **Matt. xxvi.**
 πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν **27, 28.**
 ἀνάμνησιν· ὡσάκις γὰρ ἔαν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ **1 Cor. xi. 26.**
 ποτήριον τοῦτο, τὸν θάνατον τὸν ἐμὸν καταγγέλλετε, ἄχρις ἂν ἔλθω.

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανάτου καὶ τῆς **XII.**
 ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἐπανόδου, καὶ τῆς
 μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ἧ ἔρχεται μετὰ δόξης
 καὶ δυνάμεως κρῖναι ζῶντας καὶ νεκροὺς καὶ ἀποδοῦναι ἐκάστῳ **Rom. ii. 6.**
 κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ **THE GREAT**
 τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο, **OBLATION.**

Cf. Col. iii. 17. εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι.

XIII. Καὶ ἀξιούμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα
 INVOCATION. δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνευδεὴς Θεός, καὶ εὐδοκίῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου
 1 Pet. v. 1. Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ Κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσεβείαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἅξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ.

XIV. a Ἔτι δεόμεθά σου, Κύριε, καὶ ὑπὲρ τῆς ἁγίας σου ἐκκλησίας
 GREAT IN- τῆς ἀπὸ περάτων ἕως περάτων, ἣν περιεποιήσω τῷ τιμίῳ αἵματι
 TERCESSION. τοῦ Χριστοῦ σου, ὅπως αὐτὴν διαφυλάξῃς ἄσειστον καὶ ἀκλυδώνιστον ἄχρι τῆς συντελείας τοῦ αἰῶνος· καὶ ὑπὲρ πάσης ἐπισκοπῆς
 2 Tim. ii. 15. τῆς ὀρθοτομούσης τὸν λόγον τῆς ἀληθείας.

Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντός σοι οὐθενίας, καὶ ὑπὲρ παντὸς τοῦ πρεσβυτερίου, ὑπὲρ τῶν διακόνων καὶ παντὸς τοῦ κλήρου, ἵνα πάντα σοφίσας Πνεύματος ἁγίου πληρώσῃς.

1 Tim. ii. 2. Ἔτι παρακαλοῦμέν σε, Κύριε, ὑπὲρ τοῦ βασιλέως, καὶ τῶν ἐν ὑπεροχῇ, καὶ παντὸς τοῦ στρατοπέδου, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς· ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν, δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν.

Ἔτι προσφέρομέν σοι καὶ ὑπὲρ πάντων τῶν ἀπ' αἰῶνος εὐαρεστησάντων σοι ἁγίων, πατριαρχῶν, προφητῶν, δικαίων, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν, λαϊκῶν καὶ πάντων, ὧν αὐτὸς ἐπίστασαι τὰ ὀνόματα.

Ἔτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τούτου, ἵνα ἀναδείξῃς
 1 Pet. ii. 9. αὐτὸν εἰς ἔπαινον τοῦ Χριστοῦ σου βασιλείου ἱεράτευμα, ἔθνος ἅγιον· ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγνείᾳ, ὑπὲρ τῶν χηρῶν τῆς

ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογούλαις, ὑπὲρ τῶν XIV. a
 ηπιῶν τοῦ λαοῦ σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσης.

*Ἐτι ἀξιούμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοικούντων, ὑπὲρ τῶν ἐν ἀρρώστιαῖς, ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ, ὑπὲρ τῶν ἐν ἑξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων, καὶ ὁδοιπορούντων, ὅπως ἐπίκουρος γένη πάντων, βοηθὸς καὶ ἀντιλήπτωρ.

*Ἐτι παρακαλούμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς καὶ διωκόντων ἡμᾶς διὰ τὸ ὄνομά σου, ὑπὲρ τῶν ἕξω ὄντων καὶ πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθόν, καὶ τὸν θυμὸν αὐτῶν πραΰνης.

*Ἐτι παρακαλούμέν σε καὶ ὑπὲρ τῶν κατηχουμένων τῆς ἐκκλησίας, καὶ ὑπὲρ τῶν χειμαζομένων ὑπὸ τοῦ ἀλλοτρίου, καὶ ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν· ὅπως τοὺς μὲν τελειώσης ἐν τῇ πίστει, τοὺς δὲ καθάρῃς ἐκ τῆς ἐνεργείας τοῦ πονηροῦ, τῶν δὲ τὴν μετάνοιαν προσδέξῃ, καὶ συγχωρήσης καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν.

*Ἐτι προσφέρομέν σοι καὶ ὑπὲρ τῆς εὐκрасίας τοῦ ἀέρος καὶ τῆς εὐφορίας τῶν καρπῶν· ὅπως ἀνελλιπῶς μεταλαμβάνοντες τῶν παρὰ σοῦ ἀγαθῶν, αἰνῶμέν σε ἀπαύστως, τὸν διδόντα τροφήν Ps. cxxxvi.
25.
 πάση σαρκί.

*Ἐτι παρακαλούμέν σε καὶ ὑπὲρ τῶν δι' εὐλογον αἰτίας ἀπόντων, ὅπως ἅπαντας ἡμᾶς διατηρήσας ἐν τῇ εὐσεβείᾳ, ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου, τοῦ Θεοῦ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους· ὅτι σοὶ πᾶσα δόξα, σέβας καὶ εὐχαριστία, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς ἀνελλειπεῖς καὶ ἀτελευτήτους αἰῶνας τῶν αἰώνων.

Καὶ πᾶς ὁ λαὸς λεγέτω·

Ἄμην.

Καὶ ὁ ἐπίσκοπος εἰπάτω·

Ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν.

Καὶ πᾶς ὁ λαὸς λεγέτω·

Καὶ μετὰ τοῦ πνεύματός σου.

XIV. b

Deacon's
Bidding
Prayer.

Καὶ ὁ διάκονος κηρυσσέτω πάλιν·

Ἔτι καὶ ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ.

Ἐπεὶ τοῦ δώρου τοῦ προσκομισθέντος Κυρίῳ τῷ Θεῷ δεηθῶμεν, ὅπως ὁ ἀγαθὸς Θεὸς προσδέξῃται αὐτὸ διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον εἰς ὁσμὴν εὐωδίας.

Ἐπεὶ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν ὑπὲρ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας, παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν, ὅπως ὁ Κύριος πάντας διατηρήσῃ καὶ διαφυλάξῃ.

1 Tim. ii. 2.

Ἐπεὶ βασιλέων καὶ τῶν ἐν ὑπεροχῇ δεηθῶμεν, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς ὅπως ἤρεμον καὶ ἡσύχιον βίον ἔχοντες διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Τῶν ἁγίων μαρτύρων μνημονεύσωμεν, ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν.

Ἐπεὶ τῶν ἐν πίστει ἀναπαυσάμενων δεηθῶμεν.

Ἐπεὶ τῆς εὐκρασίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν.

Ἐπεὶ τῶν νεοφωτιστῶν δεηθῶμεν, ὅπως βεβαιωθῶσιν ἐν τῇ πίστει.

Πάντες ὑπὲρ ἀλλήλων παρακαλέσωμεν.

[ὁ Δαός] Ἀνάστησον ἡμᾶς ὁ Θεὸς ἐν τῇ χάριτί σου.

c [ὁ Διάκονος] Ἀναστάντες ἑαυτοὺς τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα.

XV.

Καὶ ὁ ἐπίσκοπος λεγέτω·

Prayer of
Humble Ac-
cess.

Acts iv. 30.

Ὁ Θεὸς ὁ μέγας καὶ μεγαλῶνυμος, ὁ μέγας τῇ βουλῇ καὶ κραταῖος τοῖς ἔργοις, ὁ Θεὸς καὶ πατὴρ τοῦ ἁγίου παιδός σου Ἰησοῦ τοῦ σωτῆρος ἡμῶν, ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸ ποίμνιόν σου τοῦτο, ὃ δι' αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός σου, καὶ ἁγιάσας ἡμῶν τὸ σῶμα καὶ τὴν ψυχὴν καταξίωσον, καθαρὸς γενομένους ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, τυχεῖν τῶν προκειμένων ἀγαθῶν· καὶ μηδένα ἡμῶν ἀνάξιον κρίνῃς, ἀλλὰ βοηθὸς ἡμῶν γενεῖ, ἀντιλήπτωρ, ὑπερασπιστής, διὰ τοῦ Χριστοῦ σου, μεθ' οὗ σοὶ δόξα, τιμὴ, αἴνος, δοξολογία, εὐχαριστία, καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας· ἀμήν.

2 Cor. vii. 1.

Καὶ μετὰ τὸ πάντας εἰπεῖν Ἀμήν, ὁ διάκονος λεγέτω·
Πρόσχωμεν.

XVI.

Καὶ ὁ ἐπίσκοπος προσφωνησάτω τῷ λαῷ οὕτω·
Τὰ ἅγια τοῖς ἁγίοις.

Sancta Sanc-
tis.

Καὶ ὁ λαὸς ὑπακουέτω·

Εἰς ἅγιος, εἰς Κύριος, εἰς Ἰησοῦς Χρῆστος, εἰς δόξαν Θεοῦ
πατρός, εὐλογητὸς εἰς τοὺς αἰῶνας· Ἀμήν. Δόξα ἐν ὑψίστοις Luke ii. 14.
Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Ὡσαννὰ τῷ υἱῷ Matt. xxi. 9.
Δαβίδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Θεὸς Κύριος Ps. cxviii. 27.
καὶ ἐπεφάνη ἡμῖν. Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Καὶ μετὰ τοῦτο μεταλαμβάνετω ὁ ἐπίσκοπος· ἔπειτα οἱ πρεσβύτεροι καὶ XVII.
οἱ διάκονοι καὶ ὑποδιάκονοι καὶ οἱ ἀναγνώσται καὶ οἱ ψάλται καὶ οἱ ἀσκηταί, COMMUNION.
καὶ ἐν ταῖς γυναιξίν αἱ διακόνισσαι καὶ αἱ παρθένοι καὶ αἱ χῆραι, εἶτα τὰ
παιδιά, καὶ τότε πᾶς ὁ λαὸς κατὰ τάξιν μετὰ αἰδοῦς καὶ εὐλαβείας ἄνευ
θορύβου.

Καὶ ὁ μὲν ἐπίσκοπος διδότην τὴν προσφοράν, λέγων·

Σῶμα Χριστοῦ.

Καὶ ὁ δεχόμενος λεγέτω·

Ἀμήν.

Ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον καὶ ἐπιδιδοὺς λεγέτω·

Αἷμα Χριστοῦ, ποτήριον ζωῆς.

Καὶ ὁ πίνων λεγέτω·

Ἀμήν.

Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῷ μεταλαμβάνειν πάντας
τοὺς λοιπούς· καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι
τὰ περισσεύσαντα εἰσφερέτωσαν εἰς τὰ παστοφόρια.

Καὶ ὁ διάκονος λεγέτω, παυσάμενου τοῦ ψάλλοντος·

XVIII. a

Μεταλαμβάνοντες τοῦ τιμίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ
Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν
ἁγίων αὐτοῦ μυστηρίων, καὶ παρακαλέσωμεν μὴ εἰς κρίμα ἀλλ'
εἰς σωτηρίαν ἡμῖν γενέσθαι, εἰς ὠφέλειαν ψυχῆς καὶ σώματος,
εἰς φυλακὴν εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν τοῦ
μέλλοντος αἰῶνος.

Bidding to
Thanks-
giving after
Reception.

Ἐγειρώμεθα. Ἐν χάριτι Χριστοῦ ἑαυτοὺς τῷ Θεῷ, τῷ μόνῳ b
ἀγεννήτῳ Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ παραθώμεθα.

XVIII. c Καὶ ὁ ἐπίσκοπος εὐχαριστεῖτω·

Thanksgiving.

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου τοῦ εὐλογητοῦ παιδός, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε ἐπήκοος, ὁ καὶ τῶν σιωπώντων ἐπιστάμενος τὰς ἐντεῦξεις· εὐχαριστοῦμέν σοι, ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν ἁγίων σου μυστηρίων, ἃ παρέσχου ἡμῖν, εἰς πληροφορίαν τῶν καλῶς ἐγνωσμένων, εἰς φυλακὴν τῆς εὐσεβείας, εἰς ἄφεσιν πλημμελημάτων· ὅτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφκειώμεθα. Ὁ χωρίσας ἡμᾶς τῆς τῶν ἀσεβῶν κοινωνίας, ἔνωσον ἡμᾶς μετὰ τῶν καθωσιωμένων σοι, στήριξον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τοῦ ἁγίου Πνεύματος ἐπιφοιτήσει· τὰ ἀγνοούμενα ἀποκάλυψον, τὰ λείποντα προσαναπλήρωσον, τὰ ἐγνωσμένα κράτυνον. Τοὺς ἱερεῖς ἀμώμους διαφύλαξον ἐν τῇ λατρείᾳ σου· τοὺς βασιλεῖς διατήρησον ἐν εἰρήνῃ, τοὺς ἄρχοντας ἐν δικαιοσύνῃ· τοὺς ἀέρας ἐν εὐκρασίᾳ, τοὺς καρποὺς ἐν εὐφορίᾳ, τὸν κόσμον ἐν παναλκείᾳ προνοίᾳ. Τὰ ἔθνη τὰ πολεμικὰ πράϋνον, τὰ πεπλανημένα ἐπίστρεψον· τὸν λαόν σου ἁγιάσον· τοὺς ἐν παρθενίᾳ διατήρησον· τοὺς ἐν γάμῳ διαφύλαξον ἐν πίστει· τοὺς ἐν ἀγνείᾳ ἐνδυνάμωσον· τὰ νήπια ἄδρυνον· τοὺς νεοτελεῖς βεβαίωσον· τοὺς ἐν κατηχήσει παιδεύσον, καὶ τῆς μνήσεως ἀξιόους ἀνάδειξον. καὶ πάντα ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῶν οὐρανῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· μεθ' οὗ σοὶ δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ ὁ διάκονος λεγέτω·

Benediction.

Τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίνατε καὶ εὐλογεῖσθε.

Καὶ ὁ ἐπίσκοπος ἐπενχέσθω, λέγων·

d Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀσύγκριτος, ὁ πανταχοῦ ὢν καὶ τοῖς πᾶσι παρῶν καὶ ἐν οὐδενὶ ὡς ἐνόν τι ὑπάρχων, ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰῶσι μὴ περατούμενος, ὁ λόγοις μὴ παραγόμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, ὁ φῶς οἰκῶν ἀπρόσιτον, ὁ τῇ φύσει ἀόρατος, ὁ γνωστὸς πάσαις ταῖς μετ' εὐνοίας ἐκζητούσαις σε λογικαῖς φύσεσιν, ὁ καταλαμβανόμενος ὑπὸ τῶν ἐν εὐνοίᾳ

1 Tim. vi. 16.

ἐπιζητούντων σε· ὁ Θεὸς Ἰσραήλ, τοῦ ἀληθινῶς ὄρωντος, τοῦ **XVIII. d**
 εἰς Χριστὸν πιστεύσαντος λαοῦ σου· εὐμενῆς γενόμενος ἐπά-
 κουσόν μου διὰ τὸ ὄνομά σου, καὶ εὐλόγησον τοὺς σοι κεκλι-
 κότας τοὺς ἑαυτῶν ἀρχένας, καὶ δὸς αὐτοῖς τὰ αἰτήματα τῶν
 καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ μηδένα αὐτῶν ἀπόβλητον
 ποιήσης ἐκ τῆς βασιλείας σου, ἀλλὰ ἁγιάσον αὐτούς, φρούρησον,
 σκέπασον, ἀντιλαβοῦ, ῥῦσαι τοῦ ἀλλοτρίου καὶ παντὸς ἐχθροῦ,
 τοὺς οἴκους αὐτῶν φύλαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους
 φρούρησον· ὅτι σοὶ δόξα, αἶνος, μεγαλοπρέπεια, σέβας, προσ-
 κύνησις, καὶ τῷ σῷ παιδί Ἰησοῦ τῷ Χριστῷ σου, τῷ Κυριῷ ἡμῶν
 καὶ Θεῷ καὶ βασιλεῖ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς
 τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Καὶ ὁ διάκονος ἐρεῖ·

Ἐπολύεσθε ἐν εἰρήνῃ.

XIX.

Dismissal.

NOTE.

In the Apostolical Constitutions (Lib. II. c. 57) is given another account of the Eucharistic service. As this supplies more details about the earlier part of the office, in which the Clementine Liturgy is deficient; being itself again deficient in the later part, where that is full; it has been suggested (e. g. by Prof. Bickell in 'Messe und Pascha,' p. 4) that the two accounts should be combined to give the complete Liturgy. That the Clementine Liturgy needs supplementing in some such manner is obvious; and this other account is probably a fair representative of the order contemporaneously used for the pro-anaphoral part of the service: but the two documents, as they stand, are not consistent enough with each other to admit of being looked upon as forming together a simple whole. For instance, the Bidding Prayer of the Deacon, the Kiss of Peace, and the Entrance of the Elements occur in a different order in the two documents: nor is the Mosaic Benediction, which is distinctly enjoined in the earlier document, to be found in the Clementine Liturgy.

CONSTITT. APOST. Lib. II. c. 57.

Εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεζέσθωσαν μετὰ πάσης εὐταξίας καὶ ἡσυχίας· καὶ αἱ γυναῖκες κεχωρισμένως καὶ αὐταὶ καθεζέσθωσαν σιωπῆν ἄγουσαι. Μέσος δὲ ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἐστὼς ἀναγινωσκέτω τὰ Μωσέως καὶ Ἰησοῦ τοῦ Ναυῆ, τὰ τῶν κριτῶν καὶ τῶν βασιλείων, τὰ τῶν παραλειπομένων καὶ τὰ τῆς ἐπανόδου, πρὸς τούτοις τὰ τοῦ Ἰὼβ καὶ τὰ

Σολομώντος καὶ τὰ τῶν ἑκαίδεκα προφητῶν. Ἐνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστιχία ὑποψαλλέτω. Μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγνωσκέσθωσαν καὶ αἱ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν, ἃς ἐπέστειλε ταῖς ἐκκλησίαις καθ' ὑφήγησιν τοῦ ἁγίου πνεύματος. Καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγνωσκέτω τὰ εὐαγγέλια. . . . Καὶ ὅταν ἀναγνωσκόμενον ἢ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας. . . . Καὶ ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαόν, ὁ καθέας αὐτῶν ἀλλὰ μὴ ἅπαντες, καὶ τελευταῖος πάντων ὁ ἐπίσκοπος. . . . Στηκέτωσαν δὲ οἱ μὲν πυλωροὶ εἰς τὰς εἰσόδους τῶν ἀνδρῶν φυλάσσοντες αὐτάς, αἱ δὲ διάκονοι εἰς τὰς τῶν γυναικῶν. . . . Καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξαναστάντες καὶ ἐπ' ἀνατολὰς κατανοήσαντες, μετὰ τὴν τῶν κατηχουμένων καὶ τὴν τῶν μετανοούντων ἕξοδον, προσευξάσθωσαν τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολὰς, ὑπομνησκόμενοι καὶ τῆς ἀρχαίας νομῆς τοῦ κατὰ ἀνατολὰς παραδείσου, ὅθεν ὁ πρῶτος ἄνθρωπος, ἀθετήσας τὴν ἐντολήν, ὄφρως συμβουλία πεισθεῖς, ἀπεβλήθη. Οἱ δὲ διάκονοι μετὰ τὴν προσευχὴν οἱ μὲν τῇ προσφορᾷ τῆς εὐχαριστίας σχολαζέτωσαν ὑπηρετούμενοι τῷ τοῦ Κυρίου σώματι μετὰ φόβου, οἱ δὲ τοὺς ὄχλους διασκοπείτωσαν καὶ ἡσυχίαν αὐτοῖς ἐμποιείτωσαν. Λεγέτω δὲ ὁ παρεστὼς τῷ ἱερεὶ διάκονος τῷ λαῷ· Μὴ τις κατὰ τινός, μὴ τις ἐν ὑποκρίσει. Εἶτα καὶ ἀσπαξέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φιλῆμα, ἀλλὰ μὴ τις δολίως, ὡς ὁ Ἰούδας τὸν Κύριον φιλήματι παρέδωκεν. Καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας πάσης καὶ παντὸς τοῦ κόσμου καὶ τῶν ἐν αὐτῷ μερῶν καὶ ἐκφορίων, ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως καὶ τοῦ βασιλέως καὶ τῆς καθόλου εἰρήνης. Καὶ μετὰ τοῦτο ὁ ἀρχιερεὺς ἐπευχόμενος τῷ λαῷ εὐλογεῖτω τοῦτον, ὡς καὶ Μωσῆς ἐνετείλατο τοῖς ἱερεῦσιν εὐλογεῖν τὸν λαὸν τούτοις τοῖς ῥήμασιν· Εὐλογήσαι σε κύριος καὶ φυλάξαι σε· ἐπιφάναι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ ἐλέησαι σε· ἐπάραι Κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σέ καὶ δῶῃ σοι εἰρήνην. Ἐπευχέσθω οὖν καὶ ὁ ἐπίσκοπος καὶ λεγέτω· Σῶσον τὸν λαόν σου, Κύριε, καὶ εὐλόγησον τὴν κληρονομίαν σου, ἣν ἐκτίσω καὶ περιποιήσω τῷ τιμίῳ αἵματι τοῦ χριστοῦ σου καὶ ἐκάλεσας βασιλεῖον ἱεράτευμα καὶ ἔθνος ἅγιον. Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία, ἐστῶτος παντὸς τοῦ λαοῦ καὶ προσευχομένου ἡσυχῶς· καὶ ὅταν ἀνερχθῆ, μεταλαμβανέτω ἐκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος, μετὰ αἰδοῦς καὶ εὐλαβείας.

LITURGIA SANCTI JACOBI GRAECORUM.

Ὁ ἱερεύς.

¹PREP-
RATORY
PRAYERS.

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με μὴ ἐξουδενώσης, δέσποτα Κύριε ὁ Θεὸς ἡμῶν· ἰδοὺ γὰρ προσῆλθον τῷ θείῳ τούτῳ ^a καὶ ἐπουρανίῳ μυστηρίῳ σου, οὐχ ὡς ἄξιος ὑπάρχων· ἀλλ' εἰς ^{Apologia of the Priest.} τὴν σὴν ἀφορῶν ἀγαθότητα, ἀφήμι σοι τὴν φωνήν, ὁ Θεὸς ^{Luke xviii.} ἰλάσθητί μοι τῷ ἁμαρτωλῷ· ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἄξιος ἀντοφθαλμησαί τῇ ἱερᾷ σου ταύτῃ καὶ πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς σου Υἱὸς καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐμοὶ τῷ ἁμαρτωλῷ, καὶ πάσῃ κηλίδι κατεστιγμένῳ, μυστικῶς πρόκειται εἰς θυσίαν. Διὸ ταύτην σοι τὴν ἱκεσίαν καὶ εὐχαριστίαν προσάγω, τοῦ καταπεμφθῆναί μοι τὸ Πνεῦμά σου τὸ Παράκλητον ἐνισχύον καὶ καταρτίζον με πρὸς τὴν λειτουργίαν ταύτην· καὶ τὴν παρὰ σοῦ μοι τῷ λαῷ ἐπαγγελθεῖσαν φωνήν ἀκατακρίτως ταύτην ἀποφθέγξασθαι κατὰ ξίωσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ καὶ ὁμοουσίῳ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

^{13.}
Luke xv. 18.

Εὐχὴ τῆς παραστάσεως.

b

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς θεότητος, τῆς ἐν τριάδι μοναδικῶς ὑπαρχούσης, καὶ διαιρουμένης ἀδιαίρετως· τριάς γὰρ εἰς Θεὸς

On approach-
ing the altar.

¹ There is no order in these nine Prayers; nor can they possibly have been all intended to be used on any one occasion.

Ps. xix. 1.

παντοκράτωρ, οὐ τὴν δόξαν οἱ οὐρανοὶ διηγούνται, ἡ δὲ γῆ τὴν αὐτοῦ δεσποτεῖαν, καὶ ἡ θάλασσα τὸ αὐτοῦ κράτος, καὶ πᾶσα αἰσθητὴ καὶ νοητὴ κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε· ὅτι αὐτῷ πρέπει πᾶσα δόξα, τιμὴ, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

c

Prayer of Incense.

Εὐχὴ τοῦ θυμιάματος τῆς εἰσόδου τῆς ἐνάργεως.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὦ Θεοῦ Λόγε, ὁ ἔκουσίως ἑαυτὸν θυσίαν ἄμωμον ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσαγαγών, ὁ διφυῆς ἄνθραξ, ὁ τῇ λαβίδι τῶν τοῦ προφήτου χειλέων ἀψάμενος, καὶ τὰς ἁμαρτίας αὐτοῦ ἀφελόμενος, ἄψαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ παράστησον ἡμᾶς ἀγνοῦς τῷ ἁγίῳ σου θυσιαστηρίῳ τοῦ προσενέγκαι σοι θυσίαν αἰνέσεως· καὶ πρόσδεξαι ἀφ' ἡμῶν τῶν ἀχρείων δούλων σου τὸ παρὸν θυμίαμα, εἰς ὁσμὴν εὐωδίας· καὶ εὐωδίασον ἡμῶν τὸ δυσώδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ἁγίασον ἡμᾶς τῇ ἁγιαστικῇ δυνάμει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶ ὁ μόνος ἅγιος, ὁ ἁγιάζων καὶ τοῖς πιστοῖς μεταδιδόμενος· καὶ πρέπει σοὶ ἡ δόξα σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

d

For the congregation.

Εὐχὴ τῆς ἐνάργεως.

Εὐεργέτα βασιλεῦ τῶν αἰώνων, καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστῳ τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἁγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἁγίᾳ σου ἐκκλησίᾳ, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. Ἀμήν.

Cf. Acts. xx. 28.

Ὁ διάκονος. Ἔτι τοῦ Κυρίου δεηθῶμεν.

e

Another Prayer of Incense.

Ὁ ἱερεὺς, εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως.

Ὁ Θεὸς ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα, Νῶε καὶ Ἀβραὰμ

τὴν θυσίαν, Ἰακώβου καὶ Ζαχαρίου τὸ θυμίαμα, πρόσδεξαι καὶ ἐκ χεῖρος ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο εἰς ὁσμὴν εὐωδίας καὶ ἄφεισιν τῶν ἁμαρτιῶν ἡμῶν, καὶ παντὸς τοῦ λαοῦ σου, ὅτι εὐλογημένος ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς Χριστός, ὁ δι' ὑπερβολὴν ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα σταυρωθεὶς, καὶ λόγχῃ καὶ ἥλοις παρῆναι μὴ ἀπανηράμενος· ὁ τὴν κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτενή παρασχόμενος· εὐλογήσαι τὴν ἐν Χριστῷ τῷ Θεῷ διακονίαν σου, καὶ εὐλογήσαι τὴν εἰσοδὸν ἡμῶν, καὶ ἐντελῶς τελειῶσαι τὴν παράστασιν τῆς λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ εὐσπλαγχνία, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου.

Ὁ Κύριος εὐλογήσαι καὶ ἀξιῶσαι ἡμᾶς σεραφικῶς δωροφορῆσαι, καὶ προσᾶσαι τὴν πολυῦμνητον ὠδὴν τοῦ ἐνθεαστικοῦ καὶ τρισαγίου, τῷ ἀνευθεεῖ καὶ ὑπερπλήρει πάσης τῆς ἁγιαστικῆς τελειότητος, νῦν καὶ ἀεὶ.

Εἶτα ἄρχεται ἀειδεῖν ὁ διάκονος ἐν τῇ εἰσόδῳ.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ ὁ Θεός, θανάτῳ θάνατον πατήσας, εἰς ὧν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην ἀπὸ τῶν πυλῶν ἕως τοῦ θυσιαστηρίου.

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλύνυμος Κύριος, ὁ δοὺς ἡμῖν εἰσοδὸν εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ

f

For the
clergy on
preparing
to enter.

g

Responsory
of the
Deacon.

h

Introit.

k

Priest's
Prayer on
entering.

ἐμφοβοὶ καὶ ἔντρομοὶ ἔσμεν, μέλλοντες παρεστάναι τῷ ἁγίῳ σου
 θυσιαστηρίῳ, ἐξαπόστειλον ἐφ' ἡμᾶς, ὁ Θεὸς, τὴν χάριν σου τὴν
 ἀγαθὴν, καὶ ἁγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ
 πνεύματα, καὶ ἀλλοιώσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν,
 ἵνα ἐν καθαρῷ συνειδότητι προσφέρωμεν σοι δῶρα, δόματα, καρ-
 πώματα, εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων, καὶ εἰς
 ἰλασμόν παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλαν-
 θρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων. Ἀμήν.

Cf. 1 Thess.
v. 23.

Missæ
Catechu-
menorum.

Μετὰ τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει ὁ ἱερεὺς·

Εἰρήνη πᾶσιν.

I. Ὁ λαός· Καὶ τῷ πνεύματί σου.

For the
Church.

Ὁ ἱερεὺς.

a Ὁ Κύριος εὐλογῆσαι πάντας ἡμᾶς καὶ ἀγιάσαι ἐπὶ τῇ εἰσόδῳ
 καὶ ἱερουργίᾳ τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακα-
 ρίας ψυχὰς ¹ ἀναπαύων μετὰ ἁγίων καὶ δικαίων, τῇ αὐτοῦ χάριτι
 καὶ φιλανθρωπία, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
 Ἀμήν.

b Εἶτα λέγει ὁ διάκονος συναπτήν.

Bidding
Prayer.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτη-
 ρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν
 τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως τῶν πλημ-
 μελημάτων ἡμῶν, καὶ τοῦ ῥυθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως,
 ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ
 Κυρίου δεηθῶμεν.

II. Εἶτα οἱ ψάλλται τὸν τρισάγιον ψάλλουσιν ὕμνον.

THE TRISA-
GION.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον
 ἡμᾶς.

¹ This should probably be ἀναπαύσαι, the participle belonging to the similar prayer below.

Καὶ ὁ ἱερεὺς ἐπέυχεται ἐπικλιόμενος.

II.

Οἰκτίρμον καὶ ἐλεήμον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὸν
 Κύριε, ἐπίβλεψον ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον
 ἡμῶν τῶν σῶν ἱκετῶν, καὶ ῥῦσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ
 διαβολικοῦ τε καὶ ἀνθρωπίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν τὴν
 σὴν βοήθειαν, μηδὲ βαρυτέρας τῆς ἡμετέρας δυνάμεως παιδείας
 ἐπαγάγῃς ἡμῖν· ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ ἀντι-
 πίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε, εἰς τὸ σῶξαι ἐκ πάντων τῶν
 ἐναντιωμάτων· σῶσον ἡμᾶς, ὁ Θεός, ἐκ τῶν δυσχερῶν τοῦ
 κόσμου τούτου κατὰ τὴν χρηστότητά σου, ὅπως εἰσελθόντες ἐν
 καθαρᾷ συνειδήσει πρὸς τὸ ἅγιόν σου θυσιαστήριον, τὸν μακά-
 ριον καὶ τρισάγιον ὕμνον, σὺν ταῖς ἐπουρανίαις δυνάμεσιν,
 ἀκατακρίτως ἀναπέμπωμέν σοι· καὶ τὴν εὐάρεστόν σοι καὶ θεῖαν
 ἐπιτελέσαντες λειτουργίαν, καταξιωθῶμεν τῆς αἰωνίου ζωῆς.
 [Ἐκφώνησις] Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐν ἁγίοις
 κατοικεῖς καὶ ἐπαναπαύῃ, καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον
 ὕμνον ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύ-
 ματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Prayer of the
 Trisagion.
 1 Kings viii.
passim.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Οἱ ψάλται. Ἀλληλουῖα.

III.

Alleluia.

Ἐἶτα ἀναγνώσκειται διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης
 καὶ τῶν προφητῶν, καὶ ἀποδείκνυται ἢ τοῦ Υἱοῦ τοῦ Θεοῦ ἐνανθρώπησις,
 τὰ τε πάθη καὶ ἢ ἐκ νεκρῶν ἀνάστασις, ἢ εἰς τοὺς οὐρανοὺς ἀνοδος, καὶ
 πάλιν ἢ δευτέρα αὐτοῦ μετὰ δόξης παρουσία· καὶ τοῦτο γίνεται καθ'
 ἐκάστην ἐν τῇ ἱερᾷ καὶ θεῖᾳ ἱερουργίᾳ.

LECTIONS.

Sermon.

Μετὰ δὲ τὸ ἀναγνῶναι καὶ διδάξαι λέγει ὁ διάκονος·

IV. a

Εἴπωμεν πάντες, ¹ Κύριε ἐλέησον.

Κύριε παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν δεόμεθά σου, ἐπάκουσον.

Bidding
 Prayer.

Ἐπεὶ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν
 ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

¹ The Κύριε ἐλέησον was repeated after each suffrage.

IV. a Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως παντὸς τοῦ φιλοχρίστου λαοῦ, δεόμεθά σου ἐπάκουσον.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχμαλωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν ἡμῶν, δεόμεθά σου ἐπάκουσον.

Ὑπὲρ τοῦ περιστώτος λαοῦ καὶ ἀπεκδεχομένου τὸ παρὰ σοῦ πλούσιον καὶ μέγα ἔλεος, ἱκετεύομέν σε, σπλαγχνίσθητι καὶ ἐλέησον.

Ps. xxviii. 9. Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς.

Ὑψωσον κέρας Χριστιανῶν τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ.

Ἰκετεύομέν σε πολυέλεε Κύριε, ἐπάκουσον ἡμῶν δεομένων σου, καὶ ἐλέησον.

Ὁ λαὸς ἐκ τρίτου Κύριε, ἐλέησον.

b Ὁ διάκονος.

Ὑπὲρ ἀφέσεως ἁμαρτιῶν ἡμῶν, καὶ συγχωρήσεως πλημμελημάτων, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητου οἱ πάντες παρὰ τοῦ Κυρίου διελθεῖν αἰτησώμεθα.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωματῶν ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, καὶ καλὴν ἀπολογία τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Ὁ ἱερεύς.

IV. b

Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωματῶν ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς.

c

Τῆς παναγίας, ἀχράντου, ὑπερευδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων καὶ δικαίων, μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Commendation.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεύς.

d

Ὁ ἐνηγήσας ἡμᾶς Θεὸς τὰ θεία σου λόγια καὶ σωτήρια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προλεχθέντων κατάληψιν, ὡς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἄμεμπτον, πολιτείαν ἀνέγκλητον, [Ἐκφώνησις] ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Collect.

Cf. Jas. i. 22.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

V.

[Dismissal of the Catechumens.]

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

VI.

Missa Fidelium.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπέυχεται, λέγων

Δέσποτα ζωοποιεὶ καὶ τῶν ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς ἐν ἁγιασμῷ καὶ ταύτην σοὶ τὴν θείαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος, [Ἐκφώνησις] ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, καὶ εἰς φῶς ἀληθείας ὀδηγοῦμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ.

a

Prayer of the Faithful.

Ὁ λαός. Ἀμήν.

VI. b Ὁ διάκονος. ¹ Μή τις τῶν κατηχουμένων, μή τις τῶν ἀμυήτων, μή τις τῶν μὴ δυναμένων ἡμῖν συνδεηθῆναι· ἀλλήλους ἐπίγνωτε τὰς θύρας· ὀρθοὶ πάντες. Ἐπι τοῦ Κυρίου δεηθῶμεν.

VII. Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος.

THE OFFERTORY.

a Δέσποτα παντοκράτορ, βασιλεὺ τῆς δόξης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν, αὐτὸς ² παρέσο ἡμῖν ἐν τῇ ὄρᾳ ἀγία ταύτη ἐπικαλουμένοις σε· καὶ λύτρωσαι ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθαρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ πάσης διαβολικῆς ἐνεργείας· καὶ πρόσδεξαι ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμιαμα τοῦτο, ὡς προσεδέξω τὴν προσφορὰν Ἄβελ καὶ Νῶε καὶ Ἀαρῶν καὶ Σαμουὴλ, καὶ πάντων σου τῶν ἁγίων, ῥυόμενος ἡμᾶς ἀπὸ παντὸς πονηροῦ πράγματος, καὶ σώζων εἰς τὸ πάντοτε εὐαρεστεῖν καὶ προσκυνεῖν καὶ δοξάζειν σε τὸν Πατέρα καὶ τὸν μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

³THE GREAT ENTRANCE.

The Cherubic Hymn.

Καὶ ἄρχονται οἱ ἀναγνώσται τοῦ χερουβικοῦ.
b Οἱ τὰ χερουβιμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν βασιλέα τῶν ὄλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλοῦια.

c Ὁ ἱερεὺς.

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, Χριστὸς ὁ Θεὸς ἡμῶν προέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρώσιν τοῖς πιστοῖς· προηγούνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβιμ, καὶ τὰ

¹ This proclamation of the Deacon should probably be placed earlier, where the marginal note stands (§ V supra).

² The common reading is *πάρεσον*, for which form there seems no authority.

³ A comparison with the Syriac Liturgy shows that originally the Elements were placed on the altar at the beginning of the Service. The ceremony of the Great Entrance here is probably an introduction from the rite of Constantinople, and not a part of the true Liturgy of S. James.

ἔξαπτέρυγα σεραφίμ τὰς ὄψεις καλύπτοντα, καὶ βοῶντα τὸν ὕμνον ἀλληλουΐα, ἀλληλουΐα, ἀλληλουΐα. VII. c

Ὁ ἱερεύς, εἰσάγων τὰ ἅγια δῶρα, λέγει τὴν εὐχὴν ταύτην.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον, τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἔξαποστείλας, σωτήρα, καὶ λυτρωτὴν, καὶ εὐεργέτην, εὐλογοῦντα, καὶ ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον, ὡς ἀγαθὸς καὶ φιλόανθρωπος, τῶν προσευεγκάντων, καὶ δι' οὓς προσήγαγον· καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουσίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

d
Prayer of
(second) Ob-
lation.

Ὁ ἱερεύς. Εἰρήνην πᾶσι.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεύς. Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων πάντας ἡμᾶς ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Ἐν σοφίᾳ πρόσχωμεν.

VIII.

THE CREED.

* Ἀρχεται ὁ ἱερεύς.

Πιστεύω εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς· καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ. (Καὶ τὰ ἐξῆς τοῦ συμβόλου τῆς πίστεως.)

* Ἐπειτα ἐπεύχεται κλίνας τὸν αὐχένα.

IX. a

Ὁ πάντων Θεὸς καὶ Δεσπότης, ἀξίους ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης τοὺς ἀναξίους, φιλόανθρωπε· ἵνα καθαρῶντες παντὸς δόλου καὶ πάσης ὑποκρίσεως, ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγάπης συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς θεογνωσίας ἀγιασμῷ, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Prayer be-
fore the Kiss
of Peace.
Cf. 1 Pet. ii.

IX. b Ὁ διάκονος. Στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου Θεοῦ καὶ κατανύξεως. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς. Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρῶν, καὶ φιλανθρωπίας ὑπάρχεις σύ, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

c Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι ἁγίῳ. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

THE KISS OF
PEACE.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει τὴν εὐχὴν ταύτην.

d Ὁ μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ ἁγίου θυσιαστηρίου, καὶ ἐπιζητοῦσι τὰς παρά σου πνευματικὰς δωρεάς, ἐξαπόστειλον τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγησον πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ καὶ ἀναφαιρέτῳ, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ ταπεινὰ ἐφορῶν, [Ἐκφώνησις] ὅτι αἰνετὸν καὶ προσκυνητὸν καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

e. Ὁ διάκονος. Κύριε, εὐλόγησον.

Benediction.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει καὶ συνδιακουήσει πᾶσιν ἡμῖν τῇ αὐτοῦ χάριτι καὶ φιλανθρωπία.

Καὶ πάλιν.

Ὁ Κύριος εὐλογήσει, καὶ ἀξίους ποιήσει τῆς παραστάσεως τοῦ ἁγίου θυσιαστηρίου, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Καὶ πάλιν.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱερουργίᾳ τῶν ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

X. Ὁ διάκονος ποιεῖ καθολικὴν συναπτὴν.

INTERCES-
SIONS.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ λαός. Κύριε, ἐλέησον¹.

Ὁ διάκονος.

X. a
Bidding
Prayer.

Σώσον, ἐλέησον, οἰκτείρησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ἐπὲρ τῆς ἀνωθεν εἰρήνης, καὶ Θεοῦ φιλανθρωπίας, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγλαῖς τοῦ Θεοῦ ἐκκλησίαις, μεμνημένων τῶν πενήτων, χηρῶν καὶ ὀρφανῶν, ξένων καὶ ἐπιδοσμένων, καὶ τῶν ἐντειλαμένων ἡμῖν ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν ἐν γήρα καὶ ἀδυναμίᾳ ὄντων, νοσοῦντων, καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν ἐν παρθενίᾳ, καὶ ἀγνεῖᾳ, καὶ ἀσκήσει, καὶ ἐν σεμνῷ γάμῳ διαγόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς Heb. xi. 38. ὁπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν, καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ Ps. lxxv. 11. ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν παρόντων καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ

¹ This response is repeated after each suffrage.

Χ. α. ὦρα καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Καὶ ὑπὲρ πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πέπλανημένων, υἱείας τῶν ἀσθενούντων, καὶ ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλοῦσια τὰ ἐλέη καὶ τοὺς οἰκτιρισμοὺς αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν.

Καὶ ὑπὲρ τῶν προκειμένων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ ἱερέως, Κύριον τὸν Θεὸν ἱκετεύσωμεν.

Ὁ λαός. Κύριε ἐλέησον. [Ἐκ τρίτου.]

β Ἐἶτα σφραγίζει τὰ δῶρα ὁ ἱερεύς, καὶ ἰστάμενος λέγει καθ' ἑαυτὸν οὕτως,

Luke ii. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. [Ἐκ τρίτου.]

Ps. li. 15. Κύριε τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. [Ἐκ τρίτου.]

Ps. lxxi. 8. Πληρωθήτω τὸ στόμα μου αἰνεσεώς σου, Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου. [Ἐκ τρίτου.]

Τοῦ Πατρός. Ἀμήν. Καὶ τοῦ Υἱοῦ. Ἀμήν. Καὶ τοῦ ἁγίου Πνεύματος. Ἀμήν. Νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἐπικλινόμενος ἔνθεν καὶ ἔνθεν, λέγει·

Ps. xxxiv. 3. Μεγαλύνετε τὸν Κύριον σὺν ἐμοί, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Καὶ ἀποκρίνονται ἐπικλινομένως·

X. b

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπι- Luke i. 35.
σκιάσει σοι.

Εἶτα ὁ ἱερεὺς διεξοδικῶς.

c

Prayers for
Acceptance.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέοις καὶ οἰκτιρμοῖς, δέσποτα
Κύριε, καὶ χαρισάμενος παρῆρσιαν ἡμῖν, τοῖς ταπεινοῖς καὶ
ἁμαρτωλοῖς καὶ ἀναξίοις σου δούλοις, παρεστάναι τῷ ἁγίῳ σου
θυσιαστηρίῳ, καὶ προσφέρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναί-
μακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ Heb. ix. 7.
λαοῦ ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμέ τὸν ἀχρεῖον δούλον σου,
καὶ ἐξάλειψον τὰ παραπτώματα διὰ τὴν σὴν εὐσπλαγχνίαν· καὶ
καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ 2 Cor. vii. 1.
σαρκὸς καὶ πνεύματος· καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα λογισμὸν
αἰσχροῦ τε καὶ ἀσύνετον, καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ πανα-
γίου σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην· καὶ πρόσδεξάι
με διὰ τὴν ἀγαθότητά σου, προσεγγίζοντα τῷ ἁγίῳ σου θυσια-
στηρίῳ· καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ προσαγόμενα
ταῦτα δῶρα διὰ τῶν ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς
ἐμαῖς ἀσθενείαις, καὶ μὴ ἀπορρίψης με ἀπὸ τοῦ προσώπου σου, Ps. li. 11.
μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιοτήτα, ἀλλ' ἐλέησόν με κατὰ τὸ μέγα Ps. li. 1.
ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου παρένεγκε τὰ
ἀνομήματα μου, ἵνα ἀκατακρίτως προσελθὼν κατενώπιον τῆς
δόξης σου, καταξιωθῶ τῆς σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ
τῆς ἐλλάμψεως τοῦ παναγίου Πνεύματος, καὶ μὴ ὡς δούλος
ἁμαρτίας ἀποδόκιμος γένωμαι, ἀλλ' ὡς δούλος σὸς εὗρω χάριν
καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν ἐνώπιόν σου, καὶ ἐν τῷ νῦν καὶ
ἐν τῷ μέλλοντι αἰῶνι· ναὶ Δέσποτα παντοκράτορ, παντοδύναμε
Κύριε, εἰσάκουσον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ πάντα ἐνεργῶν ἐν
πᾶσι, καὶ τὴν παρά σου πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι
βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ
τοῦ ἀγαθοῦ καὶ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος, νῦν καὶ εἰς
τοὺς αἰῶνας.

1 Cor. xii. 6.

Ὁ Θεὸς ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν ἐξαποστεί- d
λας τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον
ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς

X. d ἐγχειροῦντάς σου τῇ φοβερᾷ ταύτῃ καὶ ἀναιμάκτῳ θυσίᾳ· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἔλεει σου τῷ ἀγαθῷ, δι' οὗ τὸ γένος ἡμῶν περιποιῆ' ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα μὴ γένηται εἰς κατὰ κριμα τῷ λαῷ σου τὸ οἰκονομηθῆν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησίν σου τοῦ Θεοῦ καὶ Πατρός, ἐν ἔλεει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας.

e Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν, καὶ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος, εὐδόκησον,

2 Cor. iii. 6. δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ

Heb. ix. 9, 7. ἐλέους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν· ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος· καὶ ὁ Θεὸς ἐπί-

Rom. xii. 1. βλεψον ἐφ' ἡμᾶς, καὶ ἔπιδε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Μωσέως καὶ Ἄαρων τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς προσεδέξω ἐκ χειρὸς τῶν ἀποστόλων σου τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι

δοῦλοι σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου **X. e**
 θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων
 οἰκονόμων, καὶ εὐρωμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ
 τῆς ἀνταποδόσεώς σου τῆς δικαίας καὶ ἀγαθῆς.

Εὐχὴ τοῦ καταπετάσματος.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν **f**
 παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων σου, ἣν ἀνεκαίνισας ἡμῖν ὁδὸν **Prayer of the**
 πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ **Veil.**
 Χριστοῦ σου· καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκηνώ- **Heb. x. 19,**
 ματος δόξης σου, ἕσω τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ **20.**
 ἅγια τῶν ἁγίων κατοπευθεῖν, προσπίπτομεν τῇ σῇ ἀγαθότητι
 Δέσποτα, ἐλέησαι ἡμᾶς· ἐπειδὴ ἔμφοβοι καὶ ἔντρομοί ἐσμεν,
 μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν **Heb. ix. 7.**
 τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων
 ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστειλον, ὁ
 Θεός, τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἀγιάσου ἡμῶν τὰς ψυχὰς
 καὶ τὰ σώματα καὶ τὰ πνεύματα· καὶ ἀλλοιώσου ἡμῶν τὰ φρο-
 νήματα πρὸς εὐσέβειαν, ἵνα ἐν καθαρῷ συνειδῶτι προσφέρωμέν
 σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως. [Ἐκφώνησις] Ἐλέει καὶ **Heb. xiii. 15.**
 φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ
 σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζῶσσοιῷ σου Πνεύματι, νῦν
 καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου Θεοῦ καὶ **g**
 κατανύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, εἰρήνην τῷ Θεῷ
 προσφέρειν.

Ὁ λαός. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Ὁ ἱερεὺς.

h

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τελετῇ συμβολικῶς ἀμ-
 φιάσματα τῶν αἰνιγμάτων ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνά-
 δεῖξον· καὶ τὰς νοερὰς ἡμῶν ὄψεις τοῦ ἀπεριλήπτου φωτὸς
 πλήρωσον, καὶ καθάρας τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ **2 Cor. vii. 1.**
 σαρκὸς καὶ πνεύματος, ἀξίαν ἀπέργασαι τῆς φοβερᾶς ταύτης καὶ
 φρικτῆς παραστάσεως· ὅτι ὑπερεύσπλαγχτος καὶ ἐλεήμων Θεὸς

X. h ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

The Anaphora.

Εἶτα ἐκφωνεῖ·

XI. a
Cf. 2 Cor. xiii. 14.
Benediction.

Ἡ ἀγάπη τοῦ Κυρίου καὶ Πατρός, ἡ χάρις τοῦ Κυρίου καὶ Υἱοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου Πνεύματος εἶη μετὰ πάντων ἡμῶν.

Ἵ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Sursum Corda.

Ἵ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

Ἵ λαός. Ἄξιον καὶ δίκαιον.

b

Εἶτα ἐπέυχεται ὁ ἱερεὺς.

EUCCHARISTIC PREFACE.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρόπον τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν τῷ πάσης κτίσεως ὀρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων Θεῷ καὶ Δεσπότῃ· ὃν ὑμνοῦσιν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν· ἥλιός τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρον χορός· γῆ, θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς· Ἱερουσαλήμ ἡ ἐπουράνιος πανήγυρις, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς· πνεύματα δικάϊων καὶ προφητῶν· ψυχὰι μαρτύρων καὶ ἀποστόλων· ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραί, καὶ τὰ χερουβὶμ πολυόμματα καὶ τὰ ἑξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα, κέκραγεν ἕτερον πρὸς ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις δοξολογίαις, [Ἐκφώνησις] τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς σου δόξης λαμπρῶ τῇ φωνῇ ἄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα, καὶ λέγοντα·

Cf. Heb. xii. 22, 23.

Col. i. 16.

Cf. Isa. vi. 2, 3.

XII.

THE TRIUMPHAL HYMN.

Isa. vi. 3.

Matt. xxi. 9.

Cf. Ps. cxviii. 26.

XIII. a

Recital of the work of Redemption.

Ἵ λαός. Ἄγιος, ἅγιος, ἅγιος Κύριε σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Ἵ ἱερεὺς σφραγίζων τὰ δῶρα λέγει·

Ἄγιος εἶ, βασιλεῦ τῶν αἰώνων, καὶ πάσης ἀγιωσύνης Κύριος καὶ δωτήρ· ἅγιος καὶ ὁ μονογενῆς σου Υἱός, ὁ Κύριος ἡμῶν

Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας· ἅγιον δὲ καὶ τὸ **XIII. a**
 Πνεῦμά σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ **i Cor. ii. 10.**
 Θεοῦ· ἅγιος εἶ, παντοκράτωρ, παντοδύναμη, ἀγαθὴ, φοβερή,
 εὐσπλαγχνε, ὁ συμπαθῆς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ **Cf. Gen. i.**
 ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ **26; ii. 7.**
 χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα
 δὲ τὴν ἐντολήν σου, καὶ ἐκπεσόντα, τοῦτου οὐ παρεΐδες, οὐδὲ
 ἐγκατέλιπες, ἀγαθὴ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος
 πατὴρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγωγήσας αὐτὸν διὰ τῶν
 προφητῶν· ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱὸν τὸν Κύριον
 ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα ἐλθὼν
 τὴν σὴν ἀναεώση καὶ ἀνεγείρη εἰκόνα· ὃς κατελθὼν ἐκ τῶν
 οὐρανῶν, καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς
 παρθένου καὶ θεοτόκου, συναναστραφεὶς τε τοῖς ἀνθρώποις,
 πάντα ὑποκύνησεν πρὸς σωτηρίαν τοῦ γένους ἡμῶν· μέλλων δὲ
 τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος **THE INSTI-**
 ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν καταδέχασθαι, ἐν τῇ νυκτὶ ἢ παρεδί- **TUTION.**
 δοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς
 καὶ σωτηρίας, [Εἶτα ὁ ἱερεὺς τῇ χειρὶ τὸν ἄρτον κατασχὼν λέγει]
 λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμόμων καὶ
 ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀνα- **Cf. Matt.**
 δείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ἀγιασας, κλάσας, **xiv. 19, &c.**
 ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις¹,
¹ Δέγουσιν οἱ **εἰπών, [Εἶτα ἐκφωνεῖ·] Λάβετε, φάγετε· τοῦτό μου** **Cf. Luke**
 διάκονοι· εἰς **ἔστι τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδύ-** **xxii. 19.**
 ἄφεσιν ἁμαρ- **μενον εἰς ἄφεσιν ἁμαρτιῶν². [Εἶτα λαμβάνει τὸ πο-** **i Cor. xi. 24.**
 τιῶν καὶ εἰς **τήριον, καὶ λέγει·] Ὡσαύτως μετὰ τὸ δειπνήσαι, **Cf. i Cor. xi.**
 ζωὴν αἰώνιον. **λαβῶν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ** **25.**
² Ὁ λαός· **ὑδατος, καὶ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ**
 Ἀμήν. **Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ἀγιασας, εὐλογήσας, πλήσας**
Πνεύματος ἁγίου, ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς εἰπών, Πίετε **Cf. Matt.**
ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθή- **xxvi. 27, 28.**
κης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον, καὶ δια-
³ Ὁ λαός· **διδόμενον εἰς ἄφεσιν ἁμαρτιῶν³. Τοῦτο ποεῖτε εἰς** **Cf. i Cor. xi.**
 Ἀμήν. **τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτου,** **26.****

XIII. a καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρισ οὐ ἔλθη.

b. Λέγουσιν οἱ διάκονοι·

Confession of Faith.

Πιστεύομεν καὶ ὁμολογοῦμεν.

Ὁ λαός. Τὸν θάνατόν σου, Κύριε, καταγγέλλομεν, καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν.

XIV. Ὁ ἱερεύς.

THE GREAT OBLATION.

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφερόμέν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν, ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χάριση ἡμῖν τὰ ἐπουράνια καὶ αἰώνιά σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσί σε· καὶ μὴ δι' ἐμέ καὶ διὰ τὰς ἐμὰς ἁμαρτίας ἀθετήσης τὸν λαόν, φιλάνθρωπε Κύριε.

Ἐἶτα λέγει ἐκ τρίτου·

Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύουσί σε.

XV.
THE INVOCATION.

Ὁ λαός. Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ πατήρ ὁ παντοκράτωρ.

Πάλιν λέγει ὁ ἱερεύς·

Ἐλέησον ἡμᾶς, ὁ Θεός ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεός ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπὸστεilon ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον, [Ἐἶτα κλῖνας τὸν αὐχένα λέγει] τὸ κύριον καὶ

ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ, καὶ τῷ μονο- XV.
γενεῖ σου Υἱῷ, τὸ συμβασιλεύον· τὸ ὁμοούσιόν τε καὶ συναΐδιον·
τὸ λαλήσαν ἐν νόμῳ καὶ προφήταις καὶ τῇ καινῇ σου διαθήκῃ·
τὸ καταβὰν ἐν εἶδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ μείναν ἐπ' αὐτόν· τὸ κατα-
βὰν ἐπὶ τοὺς ἀποστόλους σου ἐν εἶδει πυρίνων γλωσσῶν ἐν τῷ
ὑπερέφω τῆς ἀγίας καὶ ἐνδόξου Σιών, ἐν τῇ ἡμέρᾳ τῆς πεντη-
κοστῆς· αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατὰπεμψον, Δέσ-
ποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα, [Καὶ
ἀνιστάμενος ἐκφωνεῖ] ἵνα ἐπιφοιτήσῃ τῇ ἀγίᾳ καὶ ἀγαθῇ καὶ
ἐνδόξῳ αὐτοῦ παρουσίᾳ, ἀγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον
τοῦτον σῶμα ἅγιον τοῦ Χριστοῦ σου¹, καὶ τὸ ποτή-
ριον τοῦτο, αἷμα τίμιον τοῦ Χριστοῦ σου², [Ὁ ἱερεὺς
καθ' ἑαυτόν, ἰστάμενος.] ἵνα γένηται πᾶσι τοῖς ἐξ
αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ
εἰς ζωὴν αἰώνιον, εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς καρπο-
φορίαν ἔργων ἀγαθῶν, εἰς στηριγμὸν τῆς ἀγίας σου καθολικῆς
ἐκκλησίας, ἣν ἔθεμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι Matt. vii. 25.
ἁδου μὴ κατισχύσωσιν αὐτῆς, ῥυόμενος αὐτὴν ἀπὸ πάσης αἰρέσεως Matt. xvi. 18.
καὶ σκανδάλων, καὶ ἐργαζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν Cf. Matt.
μέχρι τῆς συντελείας τοῦ αἰῶνος. xiii. 41, 40.

Καὶ ἐπικλιθεὶς λέγει·

Προσφέρομέν σοι, Δέσποτα, καὶ ὑπὲρ τῶν ἁγίων σου τόπων,
οὓς ἐδόξασας τῇ θεοφανείᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοιτήσει
τοῦ παναγίου σου Πνεύματος· προηγουμένως, ὑπὲρ τῆς ἐνδόξου
Σιών τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ ὑπὲρ τῆς κατὰ
πᾶσαν τὴν οἰκουμένην ἀγίας σου καθολικῆς καὶ ἀποστολικῆς
ἐκκλησίας· πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου σου
Πνεύματος ἐπιχορήγησον αὐτῇ, Δέσποτα.

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων πατέρων καὶ ἀδελ-
φῶν ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως
ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν
ὀρθοδόξως πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας
αὐτῶν.

XVI.

GREAT IN-
TERCESSION.

a

² Tim. ii. 15.

XVI. a Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν.

Μνήσθητι, Κύριε, τῶν νοσοῦντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ σοῦ τοῦ Θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας.

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδεδιομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν κοπιόντων καὶ διακονούντων ἡμῖν πατέρων καὶ ἀδελφῶν ἡμῶν διὰ τὸ ὄνομά σου τὸ ἅγιον.

Ps. lxxv. 5.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Ps. cxlv. 15,
16.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηρικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας.

Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίας· καὶ μεμνημένων τῶν πενήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδεδιομένων· καὶ πάντων τῶν ἐντειλαμένων ἡμῖν τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

Diptychs of
the Living.

Ἔτι μνησθῆναι καταξίωσον, Κύριε, καὶ τῶν τὰς προσφορὰς ταύτας προσευγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων.

Μνήσθητι, Κύριε, κατὰ τὸ πλήθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ξιμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλοούντων διακόνων· καὶ

χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν **XVI. a**
 φύλαξον, καὶ βαθμοὺς ἀγαθοὺς περιποίησαι, ἵνα εὕρωμεν ἔλεον 1 Tim. iii. 13.
 καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρε-
 στησάντων κατὰ γενεὰν καὶ γενεάν, προπατόρων, πατέρων,
 πατριάρχων, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν,
 διδασκάλων, ὁσίων, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τοῦ
 Χριστοῦ σου τετελειωμένου.

[Χαίρε, κεχαριτωμένη Μαρία, ὁ Κύριος μετὰ σοῦ· εὐλογημένη Luke i. 28,
 σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι 42. **b**
 Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.

Εἶτα ἐκφωνεῖ ὁ ἱερεὺς.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου
 δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Οἱ ψάλται.

*Αἰσίον ἐστὶν ὡς ἀληθῶς μακαρίζειν σε τὴν θεοτόκον, τὴν
 ἀειμακάριστον, καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν,
 τὴν τιμιωτέραν τῶν χερουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν
 σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως
 θεοτόκον σὲ μεγαλύνομεν.

Καὶ πάλιν ψάλλουσιν.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις, ἀγγέλων τὸ
 σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὲ καὶ παράδεισε
 λογικέ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον
 γέγονεν ὁ πρὸ αἰῶνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν
 μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν
 οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει κεχαριτωμένη πᾶσα ἡ
 κτίσις· δόξα σοι.]

Οἱ διάκονοι. Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν,—

Diptychs of
the Dead.

Ἄλλοι ἱερεὺς ἐπικλινόμενος λέγει·

Μνήσθητι, Κύριε ὁ Θεός, τῶν πνευμάτων καὶ πάσης σαρκός, **c**
 ὧν ἐμνήσθημεν, καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθοδόξων, ἀπὸ Ἄβελ
 τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτοὺς ἀνά-
 παυσον, ἐν χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ
 παραδείσου, ἐν τοῖς κόλποις Ἄβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ,
 τῶν ἁγίων πατέρων ἡμῶν· ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ

Is. xxxv. 10,
or li. 11.

XVI. c στεναγμός· ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου καὶ καταλάμπει διὰ παντός· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα ἐν εἰρήνῃ κατεύθυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος, φανείς ἐπὶ τῆς γῆς¹. [‘Ὁ ἱερεὺς ἐκφωνεῖ·] Δι’ οὗ² καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάνθρωπος,

‘Ὁ λαός. Ἄνες, ἄφες, συγχώρησον, ὁ Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει καὶ ἀγνοίᾳ· τὰ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ· τὰ κατὰ νοῦν καὶ διάνοιαν· τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος,

‘Ὁ ἱερεὺς. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

‘Ὁ λαός. Ἀμήν.

‘Ὁ ἱερεὺς. Εἰρήνη πᾶσι.

‘Ὁ λαός. Καὶ τῷ πνεύματί σου.

‘Ὁ διάκονος.

d Ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Litany.

Ἐπεὶ τῶν προσκομισθέντων καὶ ἀγιασθέντων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δόρων Κυρίῳ τῷ Θεῷ δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον, νοερόν, καὶ πνευματικὸν αὐτοῦ θυσιαστήριον

¹ At this point in the common text occurs the following suffrage from the Deacon's Litany, with response:—

‘Ὁ διάκονος. Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ἅν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ περιστώτος λαοῦ, καὶ πάντων καὶ πασῶν.

‘Ὁ λαός. Καὶ πάντων καὶ πασῶν.

It is however clearly misplaced.

² οὗ. The common text gives ὧν, probably by assimilation to the terminations of πάντων καὶ πασῶν, which there immediately precede it. In any case ὧν is unintelligible.

εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου Πνεύματος, δεηθῶμεν XVI. d

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνητοῦ Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλῶνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἄφθονος ἀγαθότης, ὁ πάντων Θεὸς καὶ Δεσπότης, ὁ ὢν ἐυλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ᾧ παρεστήκασι χίλια χιλιάδες καὶ μύρια μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί, τὰ μὲν προσευχθέντα σοι δῶρα, δόματα, καρπώματα, εἰς ὁσμὴν εὐωδίας πνευματικῆς προσεδέξω, καὶ ἀγιάσαι καὶ τελειῶσαι κατηξίωσας, ἀγαθέ, τῇ χάριτι τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος· ἀγίασον, Δέσποτα, καὶ τὰς ἡμετέρας ψυχὰς καὶ σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις, καὶ ἔκβαλον ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχροάν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν ῥαθυμίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπῆλλοτριωμένην τοῦ θελήματος τῆς ἀγιότητός σου· [Ἐκφώνησις] Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν,

Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· καὶ τὰ ἕξης. f

Ὁ ἱερεὺς ἐπικλινόμενος λέγει·

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, Κύριε, Κύριε τῶν THE LORD'S PRAYER.

g

The Embolismus.

XVI. g δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ
 Eph. vi. 11. τοῦ πονηροῦ, καὶ τῶν ἔργων αὐτοῦ, πάσης ἐπηρείας καὶ μεθοδείας
 αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν
 ταπείνωσιν, [Ἐκφώνησις] Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύ-
 ναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
 Πνεύματος, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

XVII.

Prayer of
 Humble
 Access.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

¹[Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ ἱερεύς.

- a Ὁ Θεὸς ὁ μέγας καὶ θαυμαστός, ἔπιθε ἐπὶ τοὺς δούλους σου,
 ὅτι σοὶ τοὺς ἀυχένας ἐκλίναμεν· ἔκτεινον τὴν χεῖρά σου τὴν
 κραταίαν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸν λαόν σου·
 Cf. Ps. xxviii. 9. διαφύλαξον τὴν κληρονομίαν σου, ἵνα ἀεὶ καὶ διὰ παντὸς δοξά-
 ζωμεν σὲ τὸν μόνον ζῶντα καὶ ἀληθινὸν Θεὸν ἡμῶν, τὴν ἁγίαν
 καὶ ὁμοούσιον Τριάδα, Πατέρα καὶ Υἱὸν καὶ τὸ ἅγιον Πνεῦμα,
 νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· [Ἐκφώνησις] Σοὶ γὰρ
 πρέπει καὶ ἐποφείλεται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ,
 καὶ προσκύνησις καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
 ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.]

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπέυχεται, λέγων οὕτω·

- b Σοὶ ἐκλίναμεν οἱ δούλοι σου, Κύριε, τοὺς ἡμετέρους ἀυχένας
 ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ
 σοῦ πλοῦσια ἐλέη· πλουσίαν τὴν χάριν σου καὶ τὴν εὐλογίαν
 σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἁγίασον τὰς ψυχὰς ἡμῶν
 καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἄξιοι γενώμεθα κοινωνοὶ
 καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν
 ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· [Ἐκφώνησις] Σὺ γὰρ προσκυνητὸς

¹ This section in brackets is clearly an alternative with the following (b),
 having exactly the same scope: and its slightly more technical language
 makes it seem of later date.

καὶ δεδοξασμένους ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου **XVII. b**
Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἀγίας καὶ ὁμοουσίου καὶ
ἀκτίστου καὶ προσκυνητῆς Τριάδος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχωμεν.

Ὁ ἱερεὺς ὑψῶν τὸ δῶρον, λέγει καθ' ἑαυτόν

XVIII. a

ELEVATION.

Isa. lvii. 15.

Ἄγιε ὁ ἐν ἀγίοις ἀναπαυόμενος, Κύριε, ἀγιάσον ἡμᾶς τῷ λόγῳ
τῆς σῆς χάριτος καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύ-
ματος· σὺ γὰρ εἶπας, Δέσποτα, Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι. **Lev. xx. 7.**

Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ
ἀγίῳ Πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, πρόσδεξαι
τὸν ἀκῆρατον ὕμνον ἐν ἀγίαις καὶ ἀναιμάκτοις σου θυσίαις, σὺν
τοῖς Χερουβιμ καὶ Σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ
βοῶντος καὶ λέγοντος·

[Ἐκφώνησις]

Τὰ ἅγια τοῖς ἀγίοις.

Sancta
Sanctis.

Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν
Θεοῦ Πατρός, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν, καὶ ἰλασμοῦ
τῶν ψυχῶν ἡμῶν, καὶ ὑπὲρ πάσης ψυχῆς θλιβομένης τε καὶ
καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδομένης, καὶ
ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων,
ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμη-
μένων πατέρων τε καὶ ἀδελφῶν ἡμῶν, πάντες ἐκτενωῶς εἴπωμεν,
Κύριε ἐλέησον.

Ὁ λαός. Κύριε, ἐλέησον. (δωδεκάκις.)

Εἶτα κλῆ τὸν ἄρτον ὁ ἱερεὺς, καὶ κρατεῖ τῇ δεξιᾷ τὸ ἥμισυ, καὶ τῇ **b**
ἀριστερᾷ τὸ ἥμισυ, καὶ βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατῆρι, λέγων·

FRACTION¹
AND COM-
MIXTURE.

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ
Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

¹ For the various 'Fractions' see the Glossary under the word.

XVIII. b

Consignation
and Intinction.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς· εἶτα τοῦτῳ τῷ ἐσφραγισμένῳ τὸ ἄλλο ἥμισυ· καὶ εὐθέως ἄρχεται μελίζειν· καὶ πρὸ πάντων διδόναι εἰς ἕκαστον κρατῆρα ἀπλῆν λέγων·

Ἦνωται καὶ ἡγίασται καὶ τετελείωται, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ.

Καὶ ὅταν σφραγίσῃ τὸν ἄρτον λέγει·

John i. 29.

Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, σφραγιασθεὶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

John vi. 51.

Καὶ ὅταν διδῷ μερίδα ἀπλῆν εἰς ἕκαστον κρατῆρα, λέγει·

John i. 14.

Μερίς ἁγία Χριστοῦ, πλήρης χάριτος καὶ ἀληθείας, Πατρὸς καὶ ἁγίου Πνεύματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

c Εἶτα ἄρχεται μελίζειν καὶ λέγειν·

Further
Fraction.
Ps. xxiii.

Κύριος ποιμαίνει με, καὶ οὐδὲν με ὑστερήσει. Εἰς τόπον χλόης· καὶ τὰ ἐξῆς τοῦ ψαλμοῦ.

Εἶτα·

Ps. xxxiv.

Εὐλόγησω τὸν Κύριον ἐν παντὶ καιρῷ· καὶ τὰ ἐξῆς.

Εἶτα·

Ps. cxlv.

Ἰψώσω σε, ὁ Θεός μου ὁ βασιλεύς· καὶ τὰ ἐξῆς.

Εἶτα·

Ps. cxvii.

Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη· καὶ τὰ ἐξῆς.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει, καὶ ἀκατακρίτους ἡμᾶς διατηρήσει ἐπὶ τῇ μεταλήψει τῶν ἀχράντων αὐτοῦ δωρῶν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Καὶ ὅταν πληρώσωσι, λέγει ὁ διάκονος·

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει·

d Ὁ Κύριος εὐλογήσει, καὶ ἀξιώσει ἡμᾶς ἀγναῖς ταῖς τῶν δακτύλων λαβαῖς, λαβεῖν τὸν πύρινον ἄνθρακα, καὶ ἐπιθεῖναι τοῖς τῶν πιστῶν στόμασιν, εἰς καθαρισμὸν καὶ ἀνακαινισμὸν τῶν ψυχῶν αὐτῶν καὶ τῶν σωματῶν, νῦν καὶ ἀεὶ.

Εἶτα·

Ps. xxxiv. 8.

Γεύσασθε, καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος, ὁ μελιζόμενος καὶ

μη μεριζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώ- XVIII. d
μενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον, νῦν καὶ ἀεὶ
καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Οἱ ψάλται. Γεύσασθε, καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος.

Ὁ ἱερεὺς λέγει εὐχὴν πρὸ τῆς μεταλήψεως.

Κύριος ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ ζωὴ τοῦ παντός, e
ἤμαρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἄξιος μετα- Luke xv. 21.
λαβεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὡς εὐσπλαχνος
Θεὸς ἀξιώσόν με τῇ χάριτί σου ἀκατακρίτως μετασχεῖν τοῦ
ἀγίου σώματος καὶ τοῦ τιμίου αἵματος εἰς ἄφεσιν ἁμαρτιῶν καὶ
ζωὴν αἰώνιον.

[Καὶ μεταλαμβάνει.]

XIX.

Εἶτα μεταδίδωσι τῷ κλήρῳ· ὅτε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δίσκους COMMUNION.
καὶ τοὺς κρατήρας εἰς τὸ μεταδοῦναι τῷ λαῷ, λέγει ὁ διάκονος αἶρων τὸν
πρῶτον δίσκον·

Κύριε, εὐλόγησον.

Ἀποκρίνεται ὁ ἱερεὺς·

Δόξα τῷ Θεῷ ἁγιάσαντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Λέγει ὁ διάκονος·

Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ Ps. lvii. 5, or
δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν II.
αἰώνων.

Καὶ ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρατρέπεζον, λέγει ὁ ἱερεὺς·

Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν, εἰς τοὺς αἰῶνας. Cf. Ps. cxiii.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ, καὶ πίστεως, καὶ ἀγάπης
προσέλθετε.

Ὁ λαός. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ps. cxviii. 26.

Καὶ πάλιν ὅτε ἐπαίρει τὸν δίσκον ἀπὸ τοῦ παρατρέπεζου, λέγει·

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κλη- Ps. xxviii. 9.
ρονομίαν σου.

Ὁ ἱερεὺς πάλιν.

Δόξα τῷ Θεῷ ἡμῶν, τῷ ἁγιάσαντι πάντας ἡμᾶς.

XIX.

Cf. Ps. cxiii.
2.

Καὶ ὅταν ἀποθῆται τὸ ποτήριον εἰς τὴν ἁγίαν τράπεζαν, λέγει ὁ ἱερεὺς·
 Εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας τῶν
 αἰώνων.

XX.

POST-COM-
MUNION.Thanks-
giving.
Cf. Ps. lxxi.
8.

Λέγουσιν οἱ διάκονοι καὶ ὁ λαός·

Πλήρωσον τὸ στόμα ἡμῶν αἰνέσεώς σου, Κύριε, καὶ χαρὰς
 ἔμπλησον τὰ χεῖλη ἡμῶν, ὅπως ἀνυμνήσωμεν τὴν δόξαν σου,
 ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

Καὶ πάλιν·

- b Εὐχαριστοῦμέν σοι, Χριστὲ ὁ Θεὸς ἡμῶν, ὅτι ἠξίωσας ἡμᾶς
 μετασχεῖν τοῦ σώματος καὶ αἵματός σου, εἰς ἄφεσιν ἁμαρτιῶν,
 καὶ εἰς ζωὴν αἰώνιον. Ἄκατακρίτους ἡμᾶς φύλαξον, δεόμεθα,
 ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Εὐχὴ θυμιάματος εἰς τὴν ἐσχάτην εἴσοδον.

Return to
the Altar.

- c Εὐχαριστοῦμέν σοι τῷ Σωτῆρι, τῶν ὅλων Θεῷ, ἐπὶ πᾶσιν οἷς
 παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ
 ἀχράντων σου μυστηρίων, καὶ προσφερόμέν σοι τὸ θυμίαμα
 τοῦτο, δεόμενοι, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων
 σου, καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς
 μετέχειν τῶν ἁγιασμάτων σου, εἰς ἁγιασμόν ψυχῶν καὶ σωμά-
 των, εἰς βασιλείας οὐρανῶν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμός
 ἡμῶν, ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπο-
 μεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι.

Καὶ ἄρχεται ὁ διάκονος ἐν τῇ εἰσόδῳ.

- d Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς
 Λόγε τοῦ Πατρός, ὅτι κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ
 ἀναξίους δούλους σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων
 σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον·
 δόξα σοι.

Καὶ ὅταν ποιήσῃ τὴν εἴσοδον, ἄρχεται λέγειν ὁ διάκονος οὕτως·

- e Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
 Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς
 ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰώνιου,
 εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ὁ ἱερεὺς εὐχεται·

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίτης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθήμεθα.

Ὁ λαός. Σοὶ, Κύριε.

Ὁ ἱερεύς.

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν συγκαταβάς τῇ ἀσθενείᾳ τῶν δούλων σου, καὶ καταξιώσας ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουραίου τραπέζης, μὴ κατακρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ τοῦ ἁγίου σου Πνεύματος, ἵνα ἅγιοι γενόμενοι, εὐρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι· ὅτι ἠυλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Καὶ πάλιν λέγει·

Ἐν εἰρήνῃ Χριστοῦ πορευθῶμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου. Κύριε, εὐλόγησον.

Εὐχὴ ἀπολυτικὴ λεγομένη παρὰ τοῦ διακόνου.

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι, σὲ ὑμνοῦμεν τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας· σὲ ὑμνοῦμεν τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.

Ὁ ἱερεύς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου μέχρι τοῦ σκευοφυλακίου.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ πᾶσαν τὴν ἐν τῷ

XX. f

g
Benediction.

XXI.

Dismissal.

XXII. a

XXII. a
Prayers of
Clergy re-
tiring.
Cf. Ps.
lxxxiv. 7.

ναῶ σου πληρώσαντες θείαν λειτουργίαν, καὶ νῦν δεόμεθά σου, Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς· ὀρθοτόμησον τὴν ὁδὸν ἡμῶν· ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίου βασιλείας ἀξίωσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος. Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ μετὰ τὴν ἀπόλυσιν.

b
Prayer in the
Sacristy.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἀγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀνώμους ἐν τῇ πίστει. ὀδήγησον ἡμᾶς εἰς τελείαν υἰοθεσίαν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἀγιασμὸς καὶ φωτισμὸς ἡμῶν, ὁ Θεός, καὶ ὁ μονογενής σου Υἱός, καὶ τὸ Πνεῦμά σου πανάγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ διαφυλαχθῶμεν.

c Ὁ ἱερεὺς. Ἡὐλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ζωοποιῶν καὶ ἀχράντων μυστηρίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα εὐχὴ τοῦ ἱλασμοῦ.

Prayer of
Propitiation
[cf. the
Prayer of
Absolution
to the Son,
p. 196].

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ τοῦ ζῶντος, ἀμνὲ καὶ ποιμῆν ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρεωφειλέταις χαρισάμενος, καὶ τῇ ἁμαρτωλῷ τὴν ἄφεσιν τῶν ἁμαρτιῶν αὐτῆς δούς, ὁ τὴν ἴασιν τῷ παραλυτικῷ δωρησάμενος, σὺν τῇ ἀφέσει τῶν ἁμαρτιῶν αὐτοῦ, ἄνες, ἄφες, συγχώρησον ὁ Θεὸς τὰ πλημμελήματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ παρακοῇ γενόμενα, ἃ οἶδε τὸ Πνεῦμά σου τὸ πανάγιον ὑπὲρ τοὺς δούλους σου· καὶ εἴ τι τῶν ἐντολῶν σου ἄνθρωποι σάρκα φοροῦντες καὶ τὸν κόσμον τοῦτον οἰκοῦντες, ἢ ἐκ τοῦ διαβόλου ἐπλανήθησαν, εἴτε ἐν λόγῳ ἢ ἐν ἔργῳ, εἴτε ὑπὸ κατάραν ὑπέπεσαν, ἢ τῷ ἰδίῳ ἀναθέματι, παρακαλῶ καὶ δέομαι τὴν ἄφατόν σου φιλανθρωπίαν,

τῷ μὲν λόγῳ λυθῆναι, συγχωρηθῆναι δὲ αὐτοῖς τῷ ὄρκῳ καὶ **XXII. c**
 τῷ ἰδίῳ ἀναθέματι κατὰ τὴν σὴν ἀγαθότητα. Naί, Δέσποτα
 Κύριε, εἰσάκουσον τῆς δεήσεώς μου ὑπὲρ τῶν δούλων σου, καὶ
 πάριδε ὡς ἀμνησίκκος τὰ ἐπταισμένα αὐτῶν ἅπαντα· συγχώ-
 ρησον αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον· ἀπάλ-
 λαξον αὐτοὺς τῆς αἰωνίου κολάσεως· σὺ γὰρ εἶ ὁ ἐντειλάμενος
 ἡμῖν λέγων ὅτι Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν ^{Matt. xviii.}
 τοῖς οὐρανοῖς· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν ^{18.}
 τοῖς οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν
 καὶ ἀφιέναι ἁμαρτίας δυνάμενος, καὶ πρέπει σοι ἡ δόξα σὺν τῷ
 ἀνάρχῳ Πατρὶ καὶ τῷ ζῶσποιῷ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς
 τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

LITURGIA SANCTI JACOBI SYRORUM.

(E RENALD, LITT. ORIENT. COLL. TOM. II. PP. 1-11, 29-42.)

Preparation
of the Priest.

PRIMO Sacerdos quotidiana veste deposita, postquam abluerit manus, dicit :

i. a Aufer a me Domine vestimenta sordida quibus induit me satanas, et indue me vestibus electis, dignis ministerio tuo, gloria tua, et honore tuo praeclaro: Pater, Fili et Spiritus sancte, nunc et semper et in saecula saeculorum, Amen.

Et postquam aliquamdiu oraverit, inclinans se coram altari dicit :

b Praesta, Domine Deus, ut aspersis cordibus nostris, et mundatis ab omni conscientia mala impurisque cogitationibus, mereamur ingredi in sanctum sanctorum tuum excelsum et sublime, praeclare et pure stemus coram altari tuo sancto, et offeramus tibi sacerdotio fungentes sacrificia pura et excellentia in vera fide: Pater, Fili, etc.

c *Et dicit :* Deus, obsecro te ut dignum me efficias accedendi ad altare tuum sanctum absque vitio, et absque macula. Ego enim sum servus peccator qui peccavi et commisi peccata et crimina coram te, neque dignus sum accedendi ad altare tuum purum, aut ad mysteria tua sancta. Verum rogo te et deprecor bonitatem et clementiam tuam, miserator, misericors, et hominum amator: aspice me oculis misericordiae et benignitatis, efficeque ut acceptus coram te consistam hac hora et omni tempore. Emitte super me gratiam Spiritus tui sancti: munda me a peccatis meis: hanc oblationem sanctifica, et per eam praesta remissionem peccatorum et criminum abstersionem, illis pro

quibus offertur, mihi et patri meo, et quibuscumque communio **i. c**
 mecum intercedit, tam vivis quam defunctis fidelibus. Praesta
 illis memoriam bonam in regno tuo coelesti, cum justis et
 sanctis tuis, qui per bona opera sua tibi placuerunt, et per
 intercessionem Dominae matris luminis, sancti Joannis Baptistae
 et omnium sanctorum, Amen.

Tum dicit :

Miserere mei, Deus.

Et conversus ad populum veniam petit et dicit :

Orate pro me propter Dominum.

Preparation
of the Altar.

Ingressus autem ad altare dicit :

Introibo ad altare Dei, ad Deum qui laetificat juventutem
 meam.

ii. a
Ps. xliii. 4.

Et prostratus coram altari dicit :

In domum tuam ingressus sum, procidique coram throno tuo,
 Rex coelestis : remitte mihi omnia quae in te peccavi.

*Et inclinat se : et osculando altare benedictionem capit a dextra, a sinistra
 et in medio, dicens :*

Alliga, Domine, festivitates catenis, usque ad cornua altaris. Ps. cxviii. 27.

Imponens incensum dicit :

Ad gloriam et honorem sanctae et laudandae Trinitatis haec **b**
 thura manibus meis peccatricibus imponuntur. Oremus omnes,
 misericordiamque et gratiam a Domino postulemus.

Diaconus caput discooperit, et accendit cereum in latere dextro altaris, dicens :

Alleluia. In lumine tuo videmus lumen. Ps. xxxvi. 9.

Accendit alterum in latere sinistro, dicens :

Alme et sancte, qui habitas in habitaculis lucis, remove a **c**
 nobis passiones malas et cogitationes odibiles, et praesta ut
 cum puritate cordis operemur opera justitiae. Gloria Patri et
 Filio et Spiritui sancto. Alleluia, etc.

*Sacerdos tollit velum quo mysteria operiuntur, ponitque mantile abstersorium
 et cochlear in latere dextro, et velum majus in latere sinistro, coram disco.
 Tum sumit Diaconus panem Eucharisticum, et offert Sacerdoti : qui panem cruce
 signat, et dicit hanc Orationem :*

Deus magne et mirabilis usque in aeternum, qui suscepisti **d**
 sacrificia, vota, primitias et decimas servorum tuorum fidelium :
 suscipe, Domine, oblationes servorum tuorum, quas separaverunt
 et intulerunt, propter amorem tuum, et nomen tuum sanctum :
 conserva et benedic eos omnibus benedictionibus spiritualibus ;

ii. d laetifica eos bonis indeficientibus, et spe promissorum eorum, quae sanctis tuis facta sunt. Effunde benedictiones tuas in omnia quae ad eos pertinent: concede sanitatem et continentiam corporibus eorum, puritatem et sanctitatem animabus eorum, et da requiem animabus defunctorum ex ipsis, in habitaculis tuis beatis, in aeternum: atque pro rebus istis temporalibus da illis vitam et regnum. Amen.

First Fraction.

Panem quantum opus est multiplicat, incensat, reponitque in altari, dicens:

e Tanquam agnus ad occisionem ductus est, et velut ovis coram tondente se obmutuit, nec aperuit os suum affligenti se.

Is. liii. 7.

Et postquam panem Eucharisticum¹ intulerit ad altare, accipiens eum utraque manu dicit:

f Deus, qui sacrificium Abel in campo suscepisti, Noe in arca, Abrahae in montis cacumine, Davidis in area Doran Jebusaei, Eliae in monte Carmelo, et minuta viduae in Gazophylacio: tu, Domine, suscipe has oblationes quae tibi offeruntur manibus meis, infirmi et peccatoris: et per illas praesta memoriam bonam vivis et mortuis pro quibus offeruntur, benedicque habitationem eorum qui illas offerunt. Amen.

First Oblation.

Deponit oblatam in disco, et dicit:

g Paratum sedi tuae fecisti sanctuarium tuum, Domine: confirmam illud, Domine, manibus tuis. Dominus regnabit in saecula saeculorum.

Incensat velum minus, tegit illo discum, et dicit:

h Dominus regnavit, decorem induit: Pater, Filius et Spiritus sanctus, Amen.

Ps. xciii. 1.

Accipit calicem et dicit:

k Calicem salutis accipiam, nomen Domini invocabo, et vota mea Domino reddam.

Ps. cxvi. 13, 14.

Fundit vinum in calicem et dicit:

l Etiam hoc vinum quod est typus sanguinis, qui fluxit nobis ex latere Filii tui dilecti Jesu Christi Domini nostri, fundo in calicem hunc, calicem salutis, in nomine Patris et Filii et Spiritus sancti, Amen.

¹ Although not clear from the above rubrics, there is sufficient evidence that this was accompanied in the Syrian, as well as in the Coptic and Ethiopic, Church with a ritual corresponding to the Great Entrance of the Greeks. (See Renaudot's notes *in loc.*)

Admiscet vino paululum aquae et dicit :

Hanc etiam aquam, quae typus est aquae illius, quae fluxit **ii. m**
nobis e latere Filii tui dilecti Domini nostri Jesu Christi, misceo
in calice hoc, calice salutis, in nomine Patris et Filii et Spiritus
sancti, Amen.

Incensat velum minus, tegit illo calicem, tum dicit :

Incense.

Induit Dominus fortitudinem et roboratus est : et firmavit **n**
orbem terrae, ut non commoveatur : Pater, Filius et Spiritus **Ps. xciii. 2.**
sanctus, Amen.

Incensat velum majus, et tegit eo discum et calicem, tum dicit :

Operti sunt coeli fulgore gloriosi illius, et laude ejus repleta **o**
est omnis terra.

Conversus ad populum veniam petit, dicens :

Orate pro me.

*Vertitur : incensum adolet circa altare et circumstantes. Dum adolet
incensum :*

Venite, laudemus Dominum, canamus Deo salvatori nostro, **Ps. xcvi. 1-6.**
praeoccupemus faciem ejus in confessione, et in canticis glori-
ficemus eum : etc. *usque ad.* Venite, procidamus et adore-
mus eum, et benedicamus eum, qui fecit nos, Alleluia, Alleluia,
Alleluia.

Postea omnes dicunt, Sacerdote praeunte :

Incensa pura, quae tibi obtulerunt filii Ecclesiae fidelis per **p**
manus Sacerdotum ad placandam divinitatem tuam, suscipe
per gratiam benignitatis tuae. Miserere poenitentium ; et sicut
suscepta fuit oblatio Abrahae in montis vertice, et suavis tibi
fuit odor thuris Aaron Sacerdotis, ita gratus tibi sit odor incen-
sorum nostrorum, et illo placatus esto, Deus multae miseri-
cordiae.

Sacerdos dicit, Populo subsequente :

Kyrie eleison, Kyrie eleison, Sanctus es Deus, Sanctus es
fortis, Sanctus es o immortalis, miserere nobis.

Pater noster, qui es in coelis, etc.

Sacerdos. Gloria Patri et Filio et Spiritui sancto : super nos **Missae**
autem infirmos et peccatores misericordia et gratia effundantur **Catechu-**
in utroque saeculo, nunc, etc. **menorum.**
I.

Diaconus. Pro tranquillitate et pace totius mundi in Christum **a**
credentium, a finibus usque ad fines orbis : pro infirmis et **Initial**
Prayers.

I. a afflictis, et animabus in angustia dejectis: pro patribus, fratribus et Doctoribus nostris: pro peccatis, insipientiis et defectibus omnium nostrum, et pro fidelibus defunctis qui a nobis abierunt, cum odoribus impositis, oramus, Domine.

b *Sacerdos.* Dignare, Domine, ut semper ingrediamur domum tuam, et pulsemus confidenter ostium tuum, adoremusque sincere in templo tuo. Exaudi quoque nos benigne, et concede nobis petitiones nostras praeclare et misericorditer ex thesauro tuo: et referemus tibi gloriam cum gaudio, Pater, Fili et Spiritus sancte, nunc et semper et in saecula saeculorum, Amen.

Et dicunt omnes simul:

Gloria in excelsis Deo, et in terra pax, et spes bona hominibus, etc. Gloria Patri et Filio.

c Domine, labia mea aperi et os meum annunciet laudem tuam. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis, ut non declinet cor meum ad verbum malum, nec operer opera iniquitatis. Memento, Domine, misericordiarum tuarum quae a saeculo sunt, gratiarumque tuarum: et quae insipienter egi, ne reputes mihi, sed secundum multitudinem misericordiarum tuarum memento mei. Domine, dilexi ministerium domus tuae et locum habitationis gloriae tuae: domum tuam decet sanctitudo in longitudinem dierum. Laudate Dominum, omnes gentes, laudate eum, omnes populi. Quoniam confirmata est super nos misericordia ejus, et vere Dominus ipse est in saeculum. Gloria Patri, et super terram pax, et spes bona hominibus.

Ps. xxvi. 8.

Ps. xciii. 6.

Ps. cxvii.

Hymn to
Jesus Christ.

d

Prooemium.

Prooemium ad Deiparam, vel aliud secundum varias solemnitates.

Laudem et confessionem, gloriam, laudationem, exaltationem, et magnificentiam, referre debemus illi fructui amabili, qui e sinu virginis prodiit, et memoriam genitricis suae praeclaram et illustrem reddidit; illi Domino adorando, qui festivitates sanctorum suorum et laetitiam felicitatis eorum inter creaturas glorificavit; illi vivo et vivifico, qui voce suavi etiam mortuos excitat, et populum suum glorificatione gratissima laetificat, quem decet gloria, etc.

Sedra.

e Adoramus te et gratias agimus tibi, creator saeculorum, et conditor creaturarum, germen benedictum quod e Maria, terra

sitiente, prodiit, repletaque est terra omnis odore suavitatis ejus eximiae, factoremque tetrum impietatis expulit per doctrinam suam praeclaram. Offerimus tibi incensum istud instar Aaron Sacerdotis, qui obtulit tibi thus purum et prohibuit exitium a populo Israel. Petimus ecce a te, Domine, ut suscipias hunc odorem thuris, quod offert tibi tenuitas nostra, pro peccatis et insipientiis nostris; pro divitibus et egenis; pro pupillis et viduis; pro afflictis et qui persecutionem patiuntur; pro infirmis et oppressis; pro iis omnibus qui dixerunt et praeceperunt nobis ut in nostris ad te Christum Deum nostrum precibus eorum meminissimus; pro vivis et mortuis; pro animarum ipsorum quiete in coelesti Jerusalem: per intercessionem Patris nostri Adami, et Evae matris nostrae; per deprecationes sanctae genitricis Dei Mariae; per orationes Prophetarum, Apostolorum, Martyrum, Confessorum et Patrum nostrorum, Doctorum Orthodoxae fidei; per preces virginum utriusque sexus, et omnium sanctorum atque justorum: et referemus tibi, Domine, gloriam, laudem et adorationem, et Patri tuo et Spiritui tuo vivo et sancto, nunc et semper. I. e

His pro tempore vel Sacerdotis arbitrio adjunguntur variae ejusdem generis Orationes, ad Deiparam, Prooemia, Sedrae, carmina Ephremitica vel Jacobitica, Orationes pro variis necessitatibus, commendationes vivorum et mortuorum. Sacerdos inclinatur se osculans altare dextrorsum et sinistrorsum, mox Presbyterio in circuitu ejus, et populo qui pone illum est.

Orate pro me propter Dominum. Gloria Patri et Filio et Spiritui sancto, tam initio nostro, quam in fine. Super nos autem peccatores misericordiae et miseratio effundantur in utroque saeculo nunc, etc. f

Diaconus. Pro pace et tranquillitate: *ut supra.*

Sacerdos. Praesta, Domine Deus, misericors et amator hominum, ut cum scientia, timore, et disciplina spirituali, pure coram te consistamus, sancte tibi ministremus, teque laudemus ut Dominum et omnium opificem; cui adoratio et honor debentur ab omnibus. Domine, Deus noster, tibi gloria in saecula, Amen. g

Et ter incensat mysteria in crucis formam, et in orbem. Mox dicitur ab omnibus:

Ps. li.

Miserere mei, Deus, secundum magnam misericordiam tuam :
usque ad finem Psalmi.

I. h

Sacerdos. Miserere mei, Domine, secundum misericordiam tuam, et remitte peccata nostra per clementiam tuam. Lava iniquitates et nequitas nostras, multitudine miserationis tuae. Cor mundum crea in nobis, spiritumque rectitudinis et humilitatis, et sanctificet cogitationes nostras. Purius est enim magis, quam holocausta pacifica et legalia sacrificia. Doce iniquos viam tuam et errantes ad te converte, ut linguae eorum justitiam tuam celebrent, et miserationibus tuis aeternis digni efficiantur, Pater, Fili, etc.

Cf. Mark xii.
33.

k

Diaconus. Stemus decenter in oratione et precibus coram Deo Deorum, et Domino Dominorum, coram Rege Regum, coram altari propitiatorio, et coram mysteriis praeclaris et vivis Salvatoris nostri. Cum aromatibus impositis misericordiam tuam imploramus, Domine.

Sacerdos ponit incensum, et dicit :

Ad laudem et gloriam : *ut supra.* (Cf. ii. b ; p. 57.)

Hoc loco inseruntur aliquot orationes metro Ephremítico aut Jacobítico, quae dicuntur in variis solemnitatibus juxta cujusque Ecclesiae consuetudinem.

II.

Ter oblata incensat in modum circuli, dicens :

TRISAGION.

Sanctus Deus, sanctus fortis, sanctus immortalis,

Diaconus. Miserere nobis.

a

Prayer of the
Trisagion.

Sacerdos. Sancte et laudabilis, potens et immortalis, Deus qui in sanctis habitas, et in sanctis requiescis, voluntate divinitatis tuae sanctifica, Domine, cogitationes nostras, et mentes nostras munda ab omnibus sordibus criminum, ut hymnum inculpatum referamus tibi in Ecclesia tua sancta nunc et semper, etc.

Diaconus dicit Psalmum Davidicum illi diei assignatum. Mox dicit :

b

Quem vidit Moses in rubo, et Ezechiel super currum, ipse ponitur super altare sanctum : accipiuntque illum populi, et vivunt. Ille cui Cherubim et Seraphim magno cum timore serviunt, ecce, offertur super altare, accipiuntque illum populi et vivunt. Deus, qui per misericordiam tuam suscepisti sacrificium justorum antiquorum, suscipe per misericordiam tuam sacrificium nostrum, et acceptas habe preces nostras.

c

Canticum aliud. Populus tuus, Christe. Benedictus Christus

qui aedificavit Ecclesiam suam super Simonem, et elegit Sacerdotes ad dividendum in ea corpus et sanguinem suum. In timore magno stant Sacerdotes cum Diaconis, et distribuunt corpus et sanguinem Filii Dei. Oves tuae, Christe, stant ad ostium tuum: comedunt corpus et bibunt sanguinem tuum, canuntque gloriam divinitati tuae. II. c

Diaconus legit Epistolam Pauli.

Benedic, Domine. Ex Paulo Apostolo Domini nostri Jesu Christi, etc. III.
THE LEC-
TIONS.
The Epistle.

Lectio juxta festa et tempora.

Sacerdos. Gloria Domino Pauli, Prophetarum, et Apostolorum. Misericordiae Domini sint super lectores et auditores, et super hanc urbem, omnesque habitantes in ea, in saecula, Amen. a

Diaconus. Psalmus Davidis dicitur coram Patre nostro. Psalm, with Alleluia.

Sacerdos. Deus laudem tuam suscipiat, et laetificet cor audientium te, in regno coelorum in saecula.

Diaconus. Alleluia, alleluia.

Sacerdos. Immolate illi sacrificia, offerite oblationes, ascendite in atria Domini, et adorate eum in templo sancto ejus, confitemini et benedicite nomini ejus, a quo vita tribuitur. Alleluia. b

Diaconus. Ante Evangelium Salvatoris nostri, qui annuntiavit vitam animabus nostris, cum odoribus impositis misericordiam tuam, Domine, deprecamur. Censing the Gospel.

Sacerdos mittit thus in thuribulum et dicit:

Benedic, Domine. Kyrie eleison, Kyrie eleison, Kyrie eleison. Adoremus, laudemus et celebremus, exaltemus, extollamus et benedicamus nomen adorandum et laudandum Patris, Filii, et Spiritus sancti vivi, cujus una est potestas, una majestas, una voluntas: unus Deus, verus, benedictus, excelsus, indivisus: ipsi sit gloria, et super nos misericordiae ejus, nunc et semper et in saecula saeculorum, Amen. Domine Deus omnipotens, qui secundum divinam voluntatem omnia regis; omnia enim tibi subdita sunt: concede nobis, Domine Deus, propitiationem delictorum et remissionem peccatorum: aufer a nobis dolum et invidiam, et Spiritu tuo sancto nos sanctifica, ut digni auditores et factores simus Evangelii Christi tui: per quem et cum c

III. c quo te decet laus et gloria, simul cum suffitu hoc thuris, ante lectionem Evangelii tui salutaris. Domine et Deus noster, tibi gloria in saecula.

Diaconus. Accedite ad me, fratres, tacete et auscultate annunciationem Salvatoris nostri, ex Evangelio sancto quod vobis legitur.

Sacerdos. Pax vobiscum.

Populus. Et cum Spiritu tuo.

d *Sacerdos.* Ex Evangelio sancto Domini nostri Jesu Christi, Dei nostri veri, praedicatione facta a N. Apostolo et praecone vitae aeternae, annunciationem vitae et salutis audimus pro animabus nostris.

Diaconus. Estote in silentio, Auditores, hoc est enim Evangelium sanctum quod legitur. Fratres mei, festinate, audite, et confitemini verbum Dei vivi.

Sacerdos. Igitur in tempore conversationis in terra Domini Dei et Salvatoris nostri Jesu Christi, dixit Discipulis suis, etc.

Populus. Benedic, Pater.

Sacerdos signat cruce populum, dicens :

e Dextera Domini nostri Jesu Christi, et brachium potestatis ejus, et occulta virtus majestatis ejus, quae confert omnes benedictiones, et omnia dona vitae; ipsa quae requievit super Apostolos sanctos, in coenaculo sancto Sionis, eosque sanctificavit, et in monte olivarum illis benedixit, ipsa veniat, habitet et requiescat super fratres meos lectores et auditores (Evangelii) custodiatque regionem hanc, et omnes fideles in ea commorantes, civitatem hanc, et fideles ejus cives; beatam etiam requiem praestet fidelibus defunctis qui ex ea profecti sunt, fidelesque viventes qui habitant in ea semper custodiat, usque in saecula.

Populus. Amen.

Sacerdos. Tempore igitur conversationis in terra Domini Dei et Salvatoris nostri Jesu Christi, etc.

Populus. Domine, miserere nostri.

Hoc loco leguntur Evangelia juxta diem et solemnitatem. Diaconus canit versum simplicem Ephremiticum.

f Stemus omnes in oratione coram Deo misericordi, et vocibus

quae ipsi gratae sint ad Deum simul clamemus. Rogemus **III.**
 Patrem absconditum, Filium laudandum et sanctum, Spiritumque
 sanctum Paraclitum, ut per misericordiam suam suscipiat obla-
 tionem nostram. Annunciatio tua, quae praedicata est, Domine,
 in medio Ecclesiae tuae ad gregem tuum, fermentum sit anima-
 bus nostris: et per eam comparemus cibum suavem. Sa-
 cerdotes qui legerunt veniam consequantur: Diaconi puri
 efficiantur: Subdiaconi et Lectores suscipiant a te remissionem.
 Revela gratiam tuam mentibus nostris per lectionem annuncia-
 tionis tuae, et da nobis observatores esse mandatorum tuorum,
 quae in ea sunt consignata. Matthaeus, Marcus cum Luca,
 nec non cum illis electus Joannes, deprecentur te: et praesta
 misericordiam tuam erga nos omnes. Aures auditorum doc-
 trinae tuae et lectionis annunciationis tuae non audiant, Domine,
 vocem illam, quae pellet et ejiciet impios. Propitius esto,
 Domine, populo tuo et miserere gregis tui, et triplices voces
 gloriae offeremus Trinitati.

Sacerdos. Ipsi Jesu Christo laudes, gratiarum actiones, et **g**
 benedictiones propter ejus viva ad nos verba: Patri ejus, qui
 misit eum ad salutem nostram: et Spiritui ejus vivo et sancto
 nunc et semper.

Diaconus. Abite in pace auditores, abite auditores in pace: **Dismissal of**
 accedite Baptisati ad pacem; fores claudite. **the Catechu-**
mens.

Sacerdos. Dominus regnavit, decorem induit: Alleluia. Ego **Missae**
 sum panis vitae, dicit Dominus noster, qui ex alto in infima **Fidelium.**
 descendit, ut per me mundus vivat: misit me Pater Verbum carnis **IV. a**
 expers, et sicut agricola seminavit me Gabriel, suscepitque me **Ps. xciii. 1.**
 uterus Mariae, velut terra bona: et ecce ferunt me manibus **Second Ob-**
 suis Sacerdotes super altaria. Alleluia. Suscipe oblationem **lation.**
 nostram.

Diaconus. Induit Dominus fortitudinem et praecinxit se vir- **b**
 tute, et firmavit orbem terrae ut non commoveatur. Alleluia. **Ps. xciii. 1.**
 Filium, qui facit Ministros ignis et Spiritus, qui alimento non
 indigent et mortem non gustant, qui edunt ignem, et carbones
 bibunt, Dominoque suo in timore serviunt, et offerunt trinas
 sanctificationes trino, benedicamus et adoremus, quia nos illis
 pares effecit. Alleluia. Suscipe oblationem nostram.

IV. c *Sacerdos.* Domum tuam decet sanctitudo, Domine, in longitudinem dierum. Gloria Patri et Filio, et Spiritui sancto.

Ps. xciii. 5.

Diaconus. Dominus regnavit.

d *Sacerdos.* Memento, Domine, defunctorum, et requiem illis praesta, qui te in Baptismate induerunt, et te ex altari acceperunt.

e *Diaconus.* Illi qui comederunt corpus tuum sanctum, et biberunt sanguinem tuum, calicem salutis, cum Abraham recumbant ad mensam tuam: et cum piis qui dilexerunt te clamemus tibi gloriam, Domine. Alleluia. Da nobis et illis veniam.

V. *Tum recitant Symbolum fidei trecentorum decem et octo Patrum Nicaenorum.*

THE CREED.

Credimus in unum Deum, Patrem omnipotentem, creatorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, natum ex Patre ante omnia saecula. Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de coelis: et incarnatus est de Spiritu sancto, et ex Maria virgine, et homo factus est, sicut nos. Crucifixus est etiam pro nobis sub Pontio Pilato, passus, mortuus et sepultus est: tertia die resurrexit a mortuis, sicut scriptum est, et ascendit in coelum, sedetque ad dexteram Patris sui. Et iterum venturus est in gloria sua, iudicare vivos et mortuos, cujus regni non est finis. Et in unum Spiritum sanctum Dominum et vivificantem omnia. Qui procedit ex Patre. Qui cum Patre et Filio adoratur et glorificatur: qui locutus est per Prophetas et Apostolos. Et in unam Ecclesiam sanctam, Catholicam et Apostolicam. Confitemur unum Baptisma in remissionem peccatorum, et expectamus resurrectionem a mortuis, et vitam novam venturi saeculi. Amen.

The Lavabo. *Sacerdos lavat extremos digitos et dicit:*

Ps. xxvi. 6, 7. Lavi manus meas pure: et circumdedi altare tuum Domine: ut audiam vocem laudis, et enarrem universa mirabilia tua: laetabor et exultabo in te, et psallam nomini tuo, Altissime.

Ps. xcii. 1.

Et deinde. Ingressus sum in domum tuam et coram throno tuo sancto procidi, Rex coelestis: dimitte mihi omnia quae peccavi tibi.

Inclinatur coram altari, et mox ad Sacerdotes et populum conversus veniam ¹*The Anaphora.*
petit et se precibus commendat, dicens :

Orate pro me propter Dominum.

Primum dicitur Oratio ante osculum pacis.

VI.
Oratio Osculi
Pacis.

Domine Deus noster, nos quamvis indignos salute hac dignos **a**
 effice, amator hominum : ut ab omni dolo omnique acceptatione
 personarum mundati salutemus invicem in osculo sancto et
 divino, constricti vinculo caritatis et pacis. Per Dominum
 Deum et salvatorem nostrum Jesum Christum, Filium tuum
 unigenitum, per quem et cum quo te decet gloria, honor et
 potestas, cum Spiritu tuo.

Populus. Amen.

Diaconus. Stemus decenter et oremus, gratias agamus, adore- **b**
 mus et laudemus agnum vivum Dei qui offertur super altare.
 Divinitas sese demisit ad peccatores filios Adam, salvavitque
 illos ab errore et a servitute peccati. Spiritu sancto succensi
 sunt Prophetæ, et de primogenito locuti sunt : unusquisque
 illorum descripsit Ecclesie mysteria adventus ejus. Aperte
 scripsit Moses quod ipse creaturas condidit, et ipse statuit ad
 ministerium suum ordines ignis et spiritus. Signa, Domine,
 cruce ejus Ecclesiam quam desponsavit in persona sua, et
 eleva atque constitue eam in coelo, ad dexteram ejus qui misit
 illum. Beata es, Ecclesia fidelis, donis quae dedit tibi Dominus
 tuus, corpore et sanguine suo sancto, et cruce ejus quae te
 custodit. Virginis purae Mariae memoriam agamus apud nos
 in oblatione nostra, Prophetarum, Apostolorum, Martyrum,
 Piorum et Justorum. Vasa sancta offeruntur Patri nostro ut
 osculetur ea ; et Pater noster in Liturgia sua recordabitur om-
 nium qui in Christum credunt.

Sacerdos. Qui solus Dominus misericors es, in eos qui coram **c**
 altari tuo colla inclinant mitte benedictiones tuas, tu qui in
 altis habitas et humilia respicis, benedicque eos per gratiam,
 misericordiam et amorem erga homines Christi unigeniti Filii
 tui, per quem et cum quo te decet gloria, etc.

Oratio im-
positionis
manuum.

Populus. Amen.

¹ In all the Syriac Liturgies the Anaphora is considered to begin here, not at the *Benediction* and *Sursum Corda*.

VI. d *Sacerdos.* Deus Pater, qui propter amorem tuum erga homines magnum et ineffabilem misisti Filium tuum in mundum, ut ovem errantem reduceret, ne avertas faciem tuam a nobis, dum sacrificium hoc spirituale et incruentum celebramus: non enim justitiae nostrae confidimus, sed misericordiae tuae. Deprecamur ergo et obsecramus clementiam tuam, ne in iudicium sit populo tuo Mysterium hoc, quod institutum nobis est ad salutem; sed ad veniam peccatorum, remissionem insipientiarum, et ad gratias tibi referendas: per gratiam, misericordiam, et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria.

Populus. Amen.

e *Diaconus.* Date pacem unusquisque proximo suo, in caritate et fide, quae Deo acceptae sint. Vade in pace Sacerdos praecclare. Stemus decenter orantes, stemus cum timore et tremore, stemus cum modestia et sanctitate: quia ecce oblatio infertur, et majestas exoritur. Januae coeli aperiuntur, et Spiritus sanctus descendit super haec mysteria sancta, et illabatur. In loco timoris et tremoris consistimus, et cum Cherubim et Seraphim circumstamus. Fratres et socii Vigilum et Angelorum facti sumus, et ministerium ignis et spiritus cum illis operamur. Nullus porro ligatus sit, qui audeat accedere ad mysteria haec, quia velum tollitur, et gratia demittitur, misericordiaeque effunduntur super unumquemque, qui orat in corde puro et conscientia bona.

Sacerdos elevat velum, et ter populum cruce signat, dicens:

VII. a *Caritas Patris, gratia Filii, et communicatio Spiritus sancti, sint cum omnibus nobis.*

Populus. Amen.

Sursum Corda. *Sacerdos.* Sursum corda.

Populus. Habemus ad Dominum.

Sacerdos. Gratias agamus Domino Deo nostro.

Populus. Dignum et justum est.

PREFACE. **b** *Sacerdos inclinatus.* Vere dignum et justum est, decens et debitum, ut te laudemus, te benedicamus, te celebremus, te adoremus, tibi gratias agamus, tibi opifici omnis creaturae, visibilis aut invisibilis. *Et elevans vocem.* Quem laudant coelum

et coeli coelorum, omnisque exercitus eorum, sol et luna et omne stellarum agmen, terra et maria et omnia quae in eis sunt: Jerusalem coelestis, Ecclesia primogenitorum descriptorum in coelis: Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, virtutes coelestes, et mundo superiores exercitus coeli, Cherubim quibus oculi multi, et Seraphim quibus alae sex, qui duabus alis tegunt facies suas et duabus pedes, duabusque alter ad alterum volitantes vocibus indeficientibus, et Theologia non conticescente, hymnum triumphalem magnificentissimae gloriae, voce canora concinunt, clamant, vociferantur et dicunt:

VII. b

Heb. xii. 22,
23.
Col. i. 16.

Isa. vi. 2, 3.

Populus. Sanctus, Sanctus, Sanctus es, Domine Deus Sabaoth, pleni enim sunt coeli et terra, gloria, honore et majestate tua Domine, Hosanna in excelsis. Benedictus qui venit et qui venturus est in nomine Domini. Hosanna in excelsis.

VIII.

TRIUMPHAL
HYMN.

Isa. vi. 3.
Matt. xxi. 9.

Sacerdos inclinatus. Vere sanctus es, rex saeculorum et omnis sanctitatis largitor: sanctus etiam unigenitus Filius tuus, Dominus Deus et Salvator noster Jesus Christus: sanctus etiam Spiritus tuus sanctus, qui scrutatur omnia, etiam profunda tua, Deus Pater. Sanctus enim es qui omnia continens, omnipotens, terribilis, bonus, cum unigenito Filio tuo, qui passionum particeps fuit, et maxime propter hominem figmentum tuum, quem e terra formasti, et concessisti illi delicias paradisi. Cum vero transgressus esset mandatum tuum, et cecidit, non neglexisti aut dereliquisti illum, o bone, sed reduxisti illum, sicut pater summae misericordiae. Vocasti eum per legem, direxisti eum per Prophetas: denique Filium tuum unigenitum in mundum misisti, ut imaginem tuam renovaret; qui descendit, et incarnatus est de Spiritu sancto et ex sancta Genitrice Dei semperque virgine Maria, conversatusque est cum hominibus, et omnia ad generis nostri salutem instituit.

IX. a

Recital of
the Work of
Redemption.

1 Cor. ii. 10.

Et elevans vocem accipit Oblatam, et dicit:

Cum ergo suscepturus esset mortem voluntariam pro nobis peccatoribus, ipse immunis a peccato, in ea nocte qua tradendus erat pro vita et salute mundi, accepit panem in manus suas sanctas, immaculatas, et incontaminatas, et levatis oculis in coelum aspexit ad te, Deus Pater, et gratias agens, bene-

b

THE INSTI-
TUTION.

IX. b dixit, ✠ sanctificavit, ✠ fregit, ✠ et dedit discipulis suis sanctis et Apostolis, dicens: accipite, manducate ex eo vos omnes, Hoc est corpus meum, quod pro vobis et pro multis frangitur et datur, in remissionem peccatorum et vitam aeternam. Similiter etiam et calicem postquam coenaverunt, miscens vino et aqua, et gratias agens, ✠ benedixit, ✠ sanctificavit, ✠ et dedit iisdem discipulis et Apostolis sanctis, dicens: Accipite, bibite ex eo vos omnes. Hic est sanguis meus Testamenti novi, qui pro vobis et pro multis fidelibus effunditur et datur in remissionem peccatorum et vitam aeternam.

Populus. Amen.

c *Sacerdos.* Hoc facite in memoriam mei: quotiescumque enim manducabitis panem hunc et calicem istum bibetis, mortem meam annuntiabitis et resurrectionem meam confitebimini, donec veniam.

d *Populus.* Mortis tuae, Domine, memoriam agimus, resurrectionem tuam confitemur, et adventum tuum secundum expectamus; misericordiam et gratiam a te postulamus: remissionem peccatorum precamur: misericordiae tuae sint super nos omnes.

Confession
of Faith.

X. a *Sacerdos.* Memoriam igitur agimus, Domine, mortis et resurrectionis tuae e sepulchro post triduum, et ascensionis tuae in coelum, et sessionis tuae ad dexteram Dei Patris: rursumque adventus tui secundi, terribilis et gloriosi, quo iudicaturus es orbem in justitia, cum unumquemque remuneraturus es secundum opera sua. Offerimus tibi hoc sacrificium terribile et incruentum, ut non secundum peccata nostra agas nobiscum, Domine, neque secundum iniquitates nostras retribuas nobis: sed secundum mansuetudinem tuam et amorem tuum erga homines magnum et ineffabilem, dele peccata nostra, servorum nempe tuorum tibi supplicantium. *Populus* enim tuus et haereditas tua deprecatur te, et per te et tecum Patrem tuum, dicens:

Ps. ciii. 10.

Populus. Miserere, Deus Pater omnipotens, miserere nobis.

b *Sacerdos.* Nos etiam infirmi et peccatores servi tui, Domine, gratias agimus tibi, laudamus te, pro omnibus et propter omnia.

Populus. Laudamus te, benedicimus te, et adoramus te, **X. b**
 gratias agimus tibi et precamur a te veniam, Domine Deus,
 miserere nobis et exaudi nos.

Sacerdos. Praecipue vero sanctae et gloriosae semper Virginis **c**
 beatae genitricis Dei Mariae memoriam agimus.

Diaconus. Memento illius, Domine Deus, et per ejus ora-
 tiones puras et sanctas, parce et miserere nobis et exaudi
 nos.

Diaconus. Quam terribilis est haec hora: quam timendum **XI. a**
 tempus istud, dilecti mei, quo Spiritus vivus et sanctus ex
 excelsis sublimibus coeli advenit, descendit et illabitur super **THE INVOCATION.**
 Eucharistiam hanc in sanctuario positam, eamque sanctificat.
 Cum timore et tremore estote stantes et orantes. Pax nobiscum
 sit et securitas Dei Patris omnium nostrum. Clamemus et
 dicamus ter: Kyrie eleison.

Sacerdos inclinatus dicit Invocationem Spiritus sancti.

Miserere nobis, Deus Pater omnipotens, et mitte Spiritum **b**
 tuum sanctum, Dominum et vivificantem, qui tibi throno aequalis
 est, et Filio aequalis regno, consubstantialis et coaeternus; qui
 locutus est in Lege et Prophetis et Novo Testamento tuo;
 qui descendit in similitudine columbae super Dominum nos-
 trum Jesum Christum, in Jordane flumine: qui descendit super
 Apostolos sanctos in similitudine linguarum ignis.

Populus. Kyrie eleison *ter.*

Sacerdos. Ut adveniens efficiat panem istum corpus vivificum, **c**
 corpus salutare, corpus coeleste, corpus animabus et corporibus
 salutem praestans, corpus Domini Dei et Salvatoris nostri Jesu
 Christi: in remissionem peccatorum et vitam aeternam accipi-
 entibus illud.

Populus. Amen.

Sacerdos. Et mistum quod est in hoc calice efficiat san- **d**
 guinem Testamenti Novi, sanguinem salutarem, sanguinem
 vivificum, sanguinem coelestem, sanguinem animabus et cor-
 poribus salutem praestantem, sanguinem Domini Dei et Sal-
 vatoris nostri Jesu Christi: in remissionem peccatorum et vitam
 aeternam suscipientibus illum.

Populus. Amen.

XI. e *Sacerdos.* Ut sint nobis et omnibus qui ex illis accipient, iisque communicabunt, ad sanctitatem animarum et corporum, ad fructificationem operum bonorum, ad confirmationem Ecclesiae tuae sanctae, quam super verae fidei petram fundasti, et portae inferi non praevalerunt adversus eam, cum liberaturus sis illam ab omnibus haeresibus et scandalis operantium iniquitates, usque ad consummationem saeculi: per gratiam, misericordiam et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria et honor.

Populus. Amen.

XII. a *Sacerdos inclinatus.* Quapropter offerimus tibi, Domine, sacrificium hoc tremendum et incruentum pro locis tuis sanctis, quae per manifestationem Christi Filii tui illustrasti; praecipue vero pro Sion sancta, matre omnium Ecclesiarum, et pro Ecclesia tua sancta toto orbe diffusa.

b *Diaconus.* Benedic, Domine. Oremus et deprecemur Dominum Deum nostrum, hoc temporis momento, magno, timendo et sancto, pro patribus et rectoribus nostris, qui hodie nobis praesunt et in praesenti vita Ecclesias sanctas Dei pascunt et gubernant: venerandis et beatis Domino N. Patriarcha nostro et D. N. Metropolita, reliquisque Metropolitanis et Episcopis venerandis Dominum deprecemur.

c *Sacerdos.* Dona ditissima Spiritus tui sancti concede ipsis, Domine. Memento, Domine, sanctorum Episcoporum nostrorum, qui nobis recte verbum veritatis dispensant, praecipue vero Patris Patrum et Patriarchae nostri Domini N. et Domini N. Episcopi nostri, cum reliquis omnibus Episcopis Orthodoxis. Canitiem ipsis venerandam concede, Domine: multis annis ipsos conserva, pascentes populum tuum cum omni pietate et sanctitate. Memento, Domine, Presbyterii hujusce, et cujuscumque alterius loci: Diaconatus in Christo, omnisque ministerii et omnis Ordinis Ecclesiastici. Memento etiam, Domine, paupertatis meae, qui me licet indignum vocare tamen dignatus es. Delicta juventutis meae et ignorantias meas ne memineris, sed secundum multitudinem miserationum tuarum memento mei tu: si enim iniquitates observaveris, Domine, Domine, quis poterit coram te sustinere? Quia apud te propitiatio est:

Matt. xvi. 18.

GREAT INTERCESSION.

For the Living.

Ps. xxv. 7.

visita me et purifica me, ut ubi abundavit peccatum ibi super- **XII. c**
 abundet gratia tua. Memento etiam, Domine, eorum qui in **Cf. Rom. v.**
 vinculis jacent aut carceribus detinentur: fratrum etiam nos- **20.**
 trorum qui in exilio sunt: infirmorum, aut qui male affecti
 sunt: eorum qui a spiritibus immundis infestantur, aut agi-
 tantur. Memento etiam, Domine, aëris, imbrium, roris, fruc-
 tum terrae et coronae anni, oculi enim omnium in te sperant, **Ps. cxlv. 15,**
 et tu das illis escam eorum in tempore opportuno: aperis tu **16.**
 manum tuam omnibus sufficientem, et imples omne animal
 bona tua voluntate. *Elevans vocem.* Eripe me, Domine Deus,
 ab omni angustia, ira et adversitate, ab omni machinatione et
 infestationibus perversorum hominum, ab omni impetu et vio-
 lentia daemonum, ab omni plaga a te immissa, Domine, quae
 peccatorum nostrorum causa nobis accidit, et conserva nos
 in fide orthodoxa et observatione mandatorum tuorum, quae
 sancta sunt et vivifica, nos nempe et omnes qui digni fuerunt
 coram te consistere, et uberes a te misericordias expectant;
 quia tu Deus es, qui vis misericordiam: et tibi gloriam refere-
 mus, etc.

Populus. Amen.

Pro fratribus fidelibus Diaconus. Iterum atque iterum com- **d**
 memoramus fratres nostros fideles, Christianos veros, qui prius
 monuerunt et injunxerunt nobis infirmis et imbellibus, ut me-
 mores eorum essemus in hoc temporis articulo. Et pro illis
 qui omni genere tentationum et afflictionum vexati sunt.

Sacerdos inclinatus. Rursus meminisse dignare eorum qui **e**
 nobiscum in oratione consistunt, patrum, fratrum, magistrorumque
 nostrorum, et eorum qui absunt. Memento etiam, Domine,
 eorum qui praeceperunt nobis ut eorum memoriam ageremus
 in orationibus ad te Deum nostrum. Unicuique illorum con-
 cede, Domine, petitiones suas, quae quidem ad salutem spec-
 tant. Memento, Domine, et illorum qui intulerunt oblationes ad
 altare tuum sanctum, et eorum pro quibus singuli obtulerunt, et
 eorum qui offerre voluerunt, sed non potuerunt: eorum quos
 unusquisque habet in mente, et eorum qui nunc nominantur.
Et elevans vocem. Memento, Domine, omnium quorum memini-
 mus, et eorum quorum non meminimus, et secundum multitu-

XII. e dinem mansuetudinis tuae retribue illis gaudium salutis tuae, suscipiens sacrificia illorum in immenso coelo tuo, dignosque efficiens visitatione et auxilio tuo : confirma illos virtute tua, et fortitudine tua illos instrue, quia tu es misericors et misericordiam cupis, teque decet gloria, honor et potentia, simul cum unigenito Filio tuo et Spiritu tuo.

Populus. Amen.

f *Diaconus. Pro Regibus.* Iterum et iterum commemoramus omnes Reges fideles, Christianos veros : qui Ecclesias et Monasteria Dei in quatuor mundi partibus aedificaverunt et fundaverunt : totamque rempublicam Christianam, Clerum et populum fidelem, ut in virtutibus proficiant, Dominum deprecemur.

g *Sacerdos inclinatus.* Memento etiam, Domine, piorum Regum nostrorum et Reginarum : apprehende arma et scutum, et exsurge in auxilium eorum. Subjice illis hostes omnes et adversarios, ut placidam tranquillamque vitam agamus, in omni timore Dei et humilitate : quia tu salutis refugium es, et potestas auxiliatrix : victoriaeque dispensator erga eos omnes qui te invocant et sperant in te, Domine. Et tibi gloriam et laudem referemus.

Ps. xxxv. 2.
1 Tim. ii. 1.

Populus. Amen.

h *Diaconus. Memoria sanctorum.* Iterum atque iterum commemoramus vere beatam, laudatamque ab omnibus generationibus terrae sanctam, benedictam, semper Virginem, genitricem Dei Mariam, simulque memoriam agimus Prophetarum, Apostolorum, Evangelistarum, Praedicatorum, Martyrum, et Confessorum ; et B. Joannis Baptistae praecursoris : gloriosi S. Stephani, primi martyris ac primi Diaconi : et unumquemque eorum commemorantes, Dominum deprecemur.

For the Dead.

k *Sacerdos inclinatus.* Quoniam igitur est tibi potestas vitae et mortis, Domine, Deusque misericordiarum et amoris erga hominem tu es, dignos effice ut omnium illorum qui a saeculo tibi placuerunt memoriam agamus : Patrum sanctorum et Patriarcharum, Prophetarum et Apostolorum, Joannis praecursoris et Baptistae, S. Stephani primi Diaconorum et primi Martyrum, et sanctae genitricis Dei semperque Virginis beatae Mariae, et omnium sanctorum. *Elevans vocem.* Rogamus te, Domine

multae misericordiae, qui impossibilia veluti possibilia creas, XII. k
 constitue nos in hac beata congregatione: accense nos huic
 Ecclesiae: statue nos per gratiam tuam inter electos illos, qui
 scripti sunt in coelis. Idcirco enim memoriam illorum agimus,
 ut dum ipsi stabunt coram throno tuo nostrae quoque tenuitatis
 et infirmitatis meminerint, tibi que nobiscum offerant sacrificium
 hoc tremendum et incruentum, ad custodiam quidem eorum qui
 vivunt, ad consolationem infirmorum et indignorum, quales nos
 sumus: ad quietem memoriamque bonam eorum, qui in fide
 vera dudum obierunt, patrum, fratrum, et magistrorum nostro-
 rum, per gratiam et misericordiam, etc.

Populus. Amen.

Diaconus. Commemoratio Doctorum. Iterum commemorantes m
 coram te, Domine, Doctores divinos, qui fidei irreprehensibilis
 explanatores, qui moribus praeclaris ornati, obierunt et quie-
 verunt, nobisque fidem Orthodoxam ordinaverunt et tradi-
 derunt: Dominum deprecemur, etc.

Sacerdos inclinatus. Memento, Domine, sanctorum Episcopo- n
 rum qui pridem obdormierunt, qui verbum veritatis nobis dis-
 pensaverunt: qui a Jacobo principe Episcoporum Apostolo et
 Martyre, usque ad hanc diem, verbum fidei Orthodoxae in
 Ecclesia tua sancta praedicaverunt: *Elevans vocem.* Luminum et
 Doctorum Ecclesiae tuae sanctae, qui praeclarum fidei certamen
 ediderunt, qui nomen tuum sanctum tulerunt coram populis, Cf. Acts ix.
15.
 regibus et filiis Israel: eorumque precibus et supplicationibus
 pacem tuam Ecclesiae tuae tribue: doctrinas eorum et confes-
 sionem eorum in animis nostris confirma: haereses nobis noxias
 cito comprime, et consistentiam absque confusione coram tri-
 bunali tuo nobis concede: quia sanctus es, Domine, et in
 sanctis requiescis: qui sanctorum es consummator atque per-
 fector: et tibi gloriam, etc.

Populus. Amen.

Diaconus. Commemoratio fidelium defunctorum. Iterum etiam o
 commemoramus omnes defunctos fideles, qui in fide vera de-
 functi sunt, ex altari hoc sancto, et ex hoc pago, et ex
 quacumque regione, qui in fide vera pridem obdormientes
 quieverunt, et ad te Deum Dominum spirituum et omnis carnis

XII. o pervenerunt. Rogamus, imploramus, et deprecamur Christum Deum nostrum, qui suscepit ad se animas et spiritus eorum, ut per miserationes suas multas praestet illos dignos venia delictorum et remissione peccatorum: nosque et illos pervenire faciat ad regnum suum in coelis. Ea propter clamemus et dicamus, Kyrie eleison, *ter.*

p *Sacerdos inclinatus.* Memento etiam, Domine, Sacerdotum Orthodoxorum, pridem defunctorum, Diaconorum et Subdiaconorum, Psaltarum, Lectorum, Interpretum, Cantorum, Exorcistarum, Monachorum, Religiosorum, Auditorum, Virginum perpetuarum, et saecularium, qui in fide vera defuncti sunt, et eorum quos unusquisque designat animo. *Elevans vocem.* Domine, Deus spirituum et omnis carnis, omnium memento quorum meminimus, qui in fide Orthodoxa ex hac vita migrarunt: da animabus, corporibus et spiritibus illorum requiem, liberans eos a damnatione infinita ventura, et dignos efficiens gaudium quod est in sinu Abraham, Isaac et Jacob; ubi splendet lumen vultus tui; unde procul sunt dolores, angustiae et gemitus: non reputans illis omnia delicta illorum. Non autem intres in iudicium cum servis tuis, quia non justificabitur in conspectu tuo omnis vivens, nec ullus est a peccati culpa immunis, aut a sordibus durus, ex hominibus qui super terram sunt, nisi unus Dominus noster Jesus Christus unigenitus Filius tuus, per quem nos etiam misericordiam et remissionem peccatorum consequi speramus, quae propter eum est et nobis et illis.

Ps. cxliii. 2.

q *Populus.* Quietem praesta illis, et propitius esto, et dimitte, Deus, insipientias et defectus omnium nostrum, sive scienter, sive ignoranter, etc.

r *Sacerdos inclinatus.* Remitte, dimitte, ignosce, O Deus, peccata omnium nostrum voluntaria et involuntaria, scienter et ignoranter commissa, verbo, opere, aut cogitatione, occulta et nota, publica, antiqua, per errorem admissa, et omnia quae novit nomen tuum sanctum. *Elevans vocem.* Finem igitur nobis Christianum conserva, et sine peccato; congregans nos subter pedes electorum tuorum, quando, ubi, et sicut volueris: tantummodo absconde nos a confusione iniquitatum nostrarum; ut etiam in hoc, velut in omnibus, laudetur et celebretur nomen

tuum honoratissimum et benedictum, et Domini nostri Jesu **XII. r¹**
Christi, et Spiritus tui sancti.

Populus. Sicut est, et fuit, in generationes generationum, et futurorum saeculorum in saecula. Amen.

Sacerdos. Pax, etc.

Populus. Et cum, etc.

Sacerdos. Misericordiae Dei sint super nos omnes.

Tum dicet: Credimus, accedimus, obsignamus, et frangimus Eucharistiam hanc : Panem coelestem, corpus Verbi Dei vivi, in calice salutis et gratiarum actionis, in crucis modum signamus, cum particula propitiatoria, mysteriisque supernis plena : in nomine Patris vivi, ad vitam ; et unigeniti Filii ; et Spiritus sancti, principii, perfectionis, et sigilli omnium quae sunt et fuerunt in coelo et in terra : unius virtutis, unius potestatis, unius voluntatis, unius Dei veri, benedicti, excelsi et indivisi, a quo est vita, in saecula saeculorum.

Populus. Amen.

Diaconus voce magna dicet ¹*Catholicam.*

Benedic, Domine. Iterum atque iterum per oblationem hanc **b**
sanctam et sacrificium propitiatorium, quod Deo Patri oblatum, sanctificatum, completum et perfectum est per illapsum Spiritus sancti vivi, pro Patre nostro Sacerdote praeclaro, qui illud obtulit et consecravit, et pro altari Dei, super quod illatum est, et pro populis benedictis qui accedunt et accipiunt illud in fide vera, et his pro quibus oblatum et consecratum est, iterum impensius oramus. Ecce tempus timoris, ecce hora terrore plena : superi in timore consistunt, et illi cum tremore ministrant ; terror filiis lucis immittitur, et terreni illum non sentiunt ; hora qua venia offertur, peccata ab illa fugiunt. Ministri Ecclesiae tremite, quia ignem vivum administratis. Potestas quae vobis data est excellentior est illa quam habent Seraphim. Beata anima quae nunc in Ecclesia adest cum puritate, quia Spiritus sanctus scribit nomen ejus, illudque elevat in coelum. Diaconi, estote cum tremore hoc tempore sancto, quo descendit Spiritus sanctus ad sanctificanda corpora eorum, qui illud suscipiunt. Aspice, Domine, oculo misericordiae servum tuum, qui

XIII.

SECOND
FRACTION,
CONSIGNA-
TION AND
COMMIX-
TURE.
(*Evwov*).

a

b

¹ This is said while the Priest is performing the Fraction, etc.

XIII. b stat et sacrum celebrat. Suscipe, Domine, oblationem istam, ut illam Prophetarum et Apostolorum. Memento, Domine, patrum et fratrum nostrorum, ut etiam magistrorum nostrorum, nosque et illos dignos praesta per misericordiam tuam regno coelesti. Memento, Domine, per gratiam et miserationes tuas divinas, Domini N. Patriarchae nostri et D. N. quorum orationes nobis adsint. Memento, Domine, absentium, et miserere praesentium. Quietem quoque praesta spiritibus defunctorum, et parce peccatoribus in die iudicii. Defunctorum qui a nobis separati ab hoc saeculo migraverunt spiritibus, Christe, quietem praesta, cum piis et justis. Crux tua pons sit illis, et baptismus tuus tegumentum. Corpus tuum et sanguis tuus sanctus via sint quae deducat ad regnum tuum. Gloriam perpetuam cum adoratione acceptabili decet nos referre ex medio sanctuarii, Patri, Filio et Spiritui sancto vivo, ut ipse Deus verus adimpleat nobiscum gratiam, benedictionem, miserationem et clementiam suam, ex hoc nunc usque ad finem: nosque omnes cum oratione Dominum deprecemur.

Sacerdos ante orationem Dominicam dicit:

c Pater Domini nostri Jesu Christi, pater misericordiarum et Deus totius consolationis, qui sedes super Cherubim, et a Seraphim laudaris: coram quo consistunt mille Angelorum myriades, excelsa et coelestia agmina: qui oblationes ex donis et proventibus fructuum tibi oblati in odorem suavitatis dignatus es sanctificare et perficere, per gratiam unigeniti Filii tui, et per illapsum Spiritus tui sancti. Sanctifica etiam, Domine, animas nostras, corpora nostra, spiritusque nostros, ut corde puro, anima lucida, et facie inconfusa, audeamus invocare te Deum coelestem, Patrem omnipotentem, oremusque et dicamus: Pater noster qui es in coelis,

Populus. Sanctificetur, etc.

d *Sacerdos.* Domine Deus noster, ne inducas nos in tentationem, quam virtute destituti sustinere non possimus, sed fac etiam cum tentatione proventum, ut possimus sustinere, et libera nos a malo. Per Jesum Christum Dominum nostrum, per quem, etc.

Preface to
the Lord's
Prayer.

THE LORD'S
PRAYER.

The Embolism.

1 Cor. x. 13.

Populus. Amen.

Sacerdos. Pax, etc.

Populus. Et cum, etc.

Diaconus. Inclinate capita vestra coram Deo misericordii, coram altari propitiatorio, et coram corpore et sanguine Salvatoris nostri, in quo vita posita est suscipientibus illa: et suscipite benedictionem a Domino.

Sacerdos. Tibi inclinant servi tui capita sua, expectantes misericordias uberes a te. Benedictiones copiosas quae a te sunt mitte, Domine; et sanctifica animas, corpora, spiritusque nostros, ut digni simus communicandi corpori et sanguini Christi Salvatoris nostri: per gratiam et misericordiam et amorem ejusdem Jesu Christi Domini nostri, cum quo laudatus et benedictus es, in coelis et in terra cum spiritu tuo, etc.

Populus. Amen.

Sacerdos. Pax, etc.

Populus. Et cum, etc.

Sacerdos. Misericordiae Dei, etc.

Populus. Et cum spiritu tuo.

Diaconus. Unusquisque cum timore et tremore ad Deum aspi-
ciat, et misericordiam et gratiam a Domino postulet.

Sacerdos. Sanctus, Sanctus, Sanctus Dominus Deus potens Sabaoth, pleni sunt coeli et terra laudibus tuis. Exaltare super coelos Deus, et super omnem terram gloria tua: ad te levavi oculos meos qui habitas in coelis, etc.

Et post pauca Eucharistiam accipiens in manibus dicit illa voce:

Sancta sanctis in perfectione puritate et sanctitate traduntur.

Tum dicunt omnes simul:

Unus Pater sanctus, unus Filius sanctus, unus Spiritus sanctus. Sit nomen Domini benedictum, qui unus est in coelo et in terra: ipsi gloria in saecula. Gloria Patri et Filio, et Spiritui sancto, omnia sanctificanti, et omnia expianti.

Sacerdos. Domine, vere et certo credimus, et in te credimus, quemadmodum credit in te Ecclesia sancta et Catholica: quod sis unus Pater sanctus, cui sit gloria, Amen. Unus Filius sanctus, ipsi laus, Amen. Unus Spiritus sanctus, ipsi gloria et gratiarum actio in saecula, Amen.

XIV.

Prayer of
Humble
Access.

a

b

XV.

a

ELEVATION

b

Ps. lvii. 5.

Ps. cxxiii.

Sancta
Sanctis.

c

Confession
of Faith.

d

XV. e *Diaconus.* In resurrectione Christi Regis accipiamus veniam animabus nostris in fide, et dicamus omnes aequaliter Filio, qui salvavit nos per crucem suam :

Benedictus Salvator noster, Sanctus, Sanctus, Sanctus es omnibus modis, magnificans memoriam genitricis suae, sanctorum et defunctorum fidelium, Alleluia. Virtutes coelorum stant nobiscum in medio sanctuarii, et ministerium exhibent corpori Filii Dei, qui immolatus est coram nobis. Accedite, accipite ex eo remissionem peccatorum et delictorum, Alleluia. Super altare tuum sanctum, Domine, memoria fiat patrum, fratrum, doctorumque nostrorum; resurgantque ad dexteram tuam in die ortus majestatis tuae, Rex Christe. Alleluia. Benedictus Dominus qui dedit nobis corpus et sanguinem suum vivum, ut per illa veniam consequamur, etc. Cum statis in sanctuario, Sacerdotes, aperite ostia cordium vestrorum, dicite psalmum et benedicite super Eucharistiam hanc in sanctuario positam.
Psalmus 150.

XVI. *Sacerdos interjectis aliquot orationibus quae pro Ecclesiarum consuetudine variae sunt, frangit ex majori Eucharistici panis parte minorem aliam, qua in calice intincta reliquas in modum crucis signal, dicens :*

COMMUNION.
Third Fraction and Intinction.

Inspergitur sanguis Domini nostri, corpori ejus, in nomine
a Patris ✠ et Filii, ✠ et Spiritus sancti. ✠

Eandem particulam immittit in calicem dicendo :

b Miscuisti, Domine, divinitatem tuam cum humanitate nostra, et humanitatem nostram cum divinitate tua; vitam tuam cum mortalitate nostra, et mortalitatem nostram cum vita tua; accepisti quae nostra erant, et dedisti nobis tua, ad vitam et salutem animarum nostrarum: tibi gloria in saecula.

Sacerdos accipit corpus Christi, dicens :

c Praesta, Domine, ut sanctificentur corpora nostra per corpus tuum sanctum, et purificentur animae nostrae per sanguinem tuum propitiatorium, sintque ad veniam delictorum et remissionem peccatorum nostrorum; Domine Deus, tibi gloria in saecula.

Mox Eucharistiam distribuit Sacerdotibus, Diaconis, deinde Laicis, dicens :

d Corpus et sanguis Domini nostri Jesu Christi datur tibi in veniam delictorum, et remissionem peccatorum in utroque saeculo.

Interea dum communicatio administratur cum cochleari, Diaconus reliquis succinentibus clamat:

Fratres mei accipite corpus Filii, clamat Ecclesia: bibite sanguinem ejus cum fide, et canite gloriam: hic est calix quem miscuit Dominus noster super lignum crucis: accedite mortales, bibite ex eo, in remissionem delictorum. Alleluia, et ipsi laus, de quo bibit grex ejus, et puritatem consequitur. XVI. e

Qui versus, ut et multi alii, juxta communicantium numerum minuuntur vel producuntur: mox Sacerdos abstergit vasa Diaconorum ministerio, et deinde dicitur Oratio gratiarum actionis.

Gratias agimus tibi, Deus, et praecipue laudamus te ob immensum et ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensae tuae coelestis, ne damnes ob susceptionem mysteriorum tuorum sanctorum et immaculorum. Verum, O bone, custodi nos in justitia et sanctitate, ut digni effecti communicatione Spiritus tui sancti, partem, sortem et haereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, etc. XVII. a

POST-COMMUNION.

Thanksgiving.

Populus. Amen.

Sacerdos. Pax.

Populus. Et cum spiritu tuo.

Diaconus. Iterum atque iterum pro consummatione mysteriorum horum sanctorum Deum precemur. b

Sacerdos. Deus magne et mirabilis, qui inclinasti coelos et descendisti pro nostra hominum salute, aspice nos per misericordiam et gratiam tuam: benedic populo tuo, et haereditatem tuam conserva: ut semper et omni tempore laudemus te, quia solus es Deus noster verus, et Deum Patrem genitorem tuum et Spiritum tuum sanctum, nunc et semper, etc. c

Benediction.

Ps. xxxiv. 1.

Populus. Amen.

Diaconus. Benedic, Domine.

Sacerdos. Benedic omnibus, conserva omnes, etc.

Vel aliam benedictionem pro Ecclesiarum consuetudine et festorum varietate diversam: qua recitata Diaconus incipit psalmum Benedicam Dominum in omni tempore. Quo dicto abeunt, et finitur Liturgia.

LITURGIA CONSTANTINOPOLITANA.

(AD NORMAM HODIE ACCEPTAM.)

ii.

Preparation
in the Vestry.
Ps. lxxi. 13.

Ἐπειτα¹ ποιῶσιν (sc. ὁ ἱερεὺς καὶ ὁ διάκονος) εἰς τοὺς χοροὺς προσ-
κυνήματα ἀνά ἔν, καὶ οὕτως ἀπέρχονται εἰς τὸ θυσιαστήριον λέγοντες τὸ
Εἰσελεύσομαι εἰς τὸν οἶκόν σου, κ. τ. λ.

Εἰσελθόντες δὲ εἰς τὸ ἱερατεῖον ποιῶσι προσκυνήματα τρία ἔμπροσθεν
τῆς ἁγίας τραπέζης, καὶ ἀσπάζονται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἁγίαν
τράπεζαν· εἶτα λαμβάνουσιν ἐν ταῖς χερσὶν αὐτῶν ἕκαστος τὸ στοιχάριον
αὐτοῦ. Καὶ ποιῶσι προσκυνήματα τρία κατ' ἀνατολάς, λέγοντες καθ'
αὐτοὺς τὸ

Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Prayers at
Vesting:
The Deacon.

Εἶτα ὁ διάκονος προσέρχεται τῷ ἱερεί, ὑποκλίνας τὴν κεφαλὴν, κρατῶν
καὶ ἐν τῇ χειρὶ τῇ δεξιᾷ τὸ στοιχάριον σὺν τῷ ὠραρίῳ, λέγων·

Εὐλόγησον, δέσποτα, τὸ στοιχάριον σὺν τῷ ὠραρίῳ.

Ὁ δὲ ἱερεὺς λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

a Εἶτα ὑποχωρεῖ ὁ διάκονος καθ' ἑαυτὸν εἰς ἓν μέρος τοῦ ἱερατείου καὶ
ἐνδύεται τὸ στοιχάριον, εὐχόμενος οὕτως·

Isa. lxi. 10.

Ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ. Ἐνέδυσέ με

¹ This is preceded by the directions for the private preparation (§ i) of the celebrant and deacon, consisting of certain prescribed prayers and troparia. The introductory rubric is as follows:—Μέλλον δὲ ἱερεὺς τὴν θείαν ἐπιτελεῖν μυσταγωγίαν ὀφείλει εἶναι προηγουμένως μὲν κατηλλαγμένος μετὰ πάντων, καὶ μὴ ἔχειν τι κατὰ τινος, καὶ τὴν καρδίαν, ὅση δύναμις, καθαρὰν τετηρηκῶς ἀπὸ πονηρῶν λογισμῶν, ἐγκρατεύεσθαι ἀφ' ἑσπέρας, καὶ ἐγρηγορηκῶς μέχρι τοῦ τῆς ἱερουργίας καιροῦ. Τοῦ δὲ καιροῦ ἐπιστάντος, μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετάνοιαν, εἰσέρχεται ἐν τῷ ναῷ, καὶ ἐνωθεὶς τῷ διακόνῳ ποιῶσιν ὁμοῦ πρὸς ἀνατολὰς ἔμπροσθεν τῶν ἁγίων θυρῶν προσκυνήματα τρία.

ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης περιέβαλέ με, καὶ ii.
ὡς νυμφίῳ περιέθηκέ μοι μίτραν, καὶ ὡς νύμφῃν περιέθηκέ με
κόσμῳ.

Καὶ τὸ μὲν ὥραριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ. Τὰ δὲ b
ἐπιμανίκια ἐπιθέμενος ταῖς χερσὶν ἐν μὲν τῷ δεξιῷ λέγει·

Ἡ δεξιὰ σου χεῖρ, Κύριε, δεδοξασται ἐν ἰσχύϊ. ἡ δεξιὰ σου, Exod. xv. 6,
Κύριε, ἔθραυσεν ἐχθρούς. Καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας 7.
τοὺς ὑπεναντίους.

Ἐν δὲ τῷ ἀριστερῷ λέγει·

Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με. Συνέτισόν με καὶ Ps. cxix.
μαθήσομαι τὰς ἐντολάς σου.

Εἶτα ἀπελθὼν ἐν τῇ προθέσει εὐτρεπίζει τὰ ἱερά. Τὸν μὲν ἅγιον δίσκον c
τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ ποτήριον ἐν τῷ δεξιῷ, καὶ τὰ ἄλλα
σὺν αὐτοῖς.

Καὶ ὁ ἱερεὺς οὕτως ἐνδύεται. Λαβὼν τὸ στοιχάριον τῇ ἀριστερᾷ χειρὶ The Priest.
καὶ προσκυνήσας τρίτον κατὰ ἀνατολάς, ὡς εἴρηται, σφραγίζων αὐτό,
λέγει·

Εὐλογητὸς ὁ Θεός, κ. τ. λ. (*ut supra*).

Εἶτα ἐνδύεται αὐτό, λέγων·

Ἀγαλλιάσεται ἡ ψυχὴ μου (*ut supra*).

Εἶτα λαβὼν τὸ ἐπιτραχήλιον καὶ σφραγίσας, περιτίθεται αὐτό, λέγων· d

Εὐλογητὸς ὁ Θεὸς ὁ ἐκκέων τὴν χάριν αὐτοῦ ἐπὶ τοὺς ἱερεῖς
αὐτοῦ ὡς μύρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα τοῦ Ps. cxxxiii. 2.
Ἁαρῶν, τὸ καταβαῖνον ἐπὶ τὴν ὦαν τοῦ ἐνδύματος αὐτοῦ.

Εἶτα λαβὼν τὴν ζώνην, λέγει περιζωννύμενος· e

Εὐλογητὸς ὁ Θεὸς ὁ περιζωννύων με δύναμιν, καὶ ἔθετο ἄμωμον Ps. xviii. 32.
τὴν ὁδόν μου.

Τὰ δὲ ἐπιμανίκια, ὡς ἄνωθεν εἴρηται. Εἶτα λαβὼν τὸ ὑπογονάτιον, εἰ f
ἔστι πρωτοσύγκελλος τῆς μεγάλης ἐκκλησίας ἢ ἄλλος τις ἔχων ἀξιοτήτά
τινα, καὶ εὐλογήσας αὐτὸν καὶ ἀσπασάμενος, λέγει·

Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ, τῇ Ps. xlv. 3, 4.
ὠραιότητί σου καὶ τῷ κάλλει σου, καὶ εὐθύνη καὶ κατευοδῷ καὶ
βασιλείῃ ἐνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης· καὶ
ὁδηγήσει σε θαυμαστῶς ἡ δεξιὰ σου. Πάντοτε, νῦν καὶ ἀεί, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ii. g *Εἶτα λαβὼν τὸ φελώνιον καὶ εὐλογήσας, ἀσπάζεται, λέγων οὕτως*
 Ps. cxxxii. 9. *Οἱ ἱερεῖς σου, Κύριε, ἐνδύσονται δικαιοσύνην· καὶ οἱ ὄσιοί σου ἀγαλλιάσει ἀγαλλιάσονται. Πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* Ἀμήν.

iii. *Εἶτα ἀπελθόντες εἰς τὴν πρόθεσιν, νίπτουσι τὰς χεῖρας, λέγοντες*
 In the Prothesis.
 Ps. xxvi. 6-12. *Νίψομαι ἐν ἁθούαις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε, τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς σου, καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου. Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου, καὶ τόπον σκηνώματος δόξης σου. Μὴ συναπολέσης μετὰ ἀσεβῶν τὴν ψυχὴν μου, καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου, ὧν ἐν χερσὶν αἱ ἀνομίαι, ἢ δεξιὰ αὐτῶν ἐπλήσθη δώρων. Ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με, Κύριε, καὶ ἐλέησόν με. Ὁ πούς μου ἔστη ἐν εὐθύτητι, ἐν ἐκκλησίαις εὐλόγησέ σε, Κύριε.*

*Καὶ οὕτως ἀπέρχονται ἐν τῇ προθέσει. Εἶτα προσκυνήματα τρία ἔμ-
 προσθεν τῆς προθέσεως ποιήσαντες, λέγουσιν ἕκαστος τὸ*

Luke xviii. 13.
 Cf. Gal. iii. 13. *Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ, καὶ ἐλέησόν με. Καὶ τὸ Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου τῷ τιμίῳ σου αἵματι, τῷ σταυρῷ προσηλωθεὶς καὶ τῇ λόγχῃ κεντηθεὶς· τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις· σωτὴρ ἡμῶν, δόξα σοι.*

First Oblation. *Καὶ ὁ διάκονος. Εὐλόγησον, δέσποτα.*

Καὶ ποιεῖ ὁ ἱερεὺς εὐλογητόν.

Preparation of the Paten and Chalice. *Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* Ἀμήν.

a *Εἶτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν προσφορὰν, ἐν δὲ δεξιᾷ τὴν ἁγίαν λόγχην. Καὶ σφραγίζων σὺν αὐτῇ ἐπάνω τῆς σφραγίδος τῆς προσφορᾶς τρίς, λέγει·*

Εἰς ἀνάμνησιν τοῦ Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Καὶ εὐθὺς πῆγνυσι τὴν ἁγίαν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγίδος, καὶ ἀνατέμνων λέγει·

Isa. liiii. 7. *Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη.*

Ἐν δὲ τῷ ἀριστερῷ ὁμοίως πηγνὺς τὴν ἁγίαν λόγχην, λέγει·

v. 7. *Καὶ ὡς ἄμνος ἄκακος ἐναντίον τοῦ κείροντος αὐτὸν ἄφρων, οὕτως οὐκ ἀνοίξει τὸ στόμα αὐτοῦ.*

Ἐν δὲ τῷ ἄνω μέρει τῆς σφραγίδος πηγνὺς τὴν ἁγίαν λόγχην, λέγει·

v. 8. *Ἐν τῇ ταπεινώσει αὐτοῦ ἢ κρίσις αὐτοῦ ἤρθη.*

Ἐν δὲ τῷ κάτω μέρει τῆς σφραγίδος πάλιν πηγνύς τὴν ἁγίαν λόγχην, iii. a
λέγει·

Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται ;

v. 8.

Ὁ δὲ διάκονος ἐνορῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ, λέγει κατὰ μίαν ἐκάστην ἀνατομὴν· Τοῦ Κυρίου δεηθῶμεν, κρατῶν καὶ τὸ ὥραριον αὐτοῦ ἐν τῇ δεξιᾷ.

Μετὰ ταῦτα λέγει ὁ διάκονος·

Ἐπαρον, δέσποτα.

Καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους b
τῆς προσφορᾶς, ἐπαίρει τὸν ἅγιον ἄρτον, λέγων οὕτως·

Ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

v. 8.

Καὶ τιθεὶς αὐτὸν ὑπτίον ἐν τῷ ἁγίῳ δίσκῳ, εἰπόντος τοῦ διακόνου·
Θύσον δέσποτα, ὁ ἱερεὺς θύει αὐτὸν σταυροειδῶς, λέγων·

Θύεται ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, John i. 29.
ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ στρέφει τὸ ἕτερον μέρος τὸ ἔχον ἐπάνω τὸν σταυρόν. Καὶ λέγει ὁ
διάκονος·

Νύξον, δέσποτα.

Ὁ δὲ ἱερεὺς νύττων αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς ἁγίας λόγχης, c
λέγει·

Εἰς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν αὐτοῦ ἔνυξεν, καὶ εὐθέως John xix. 34,
ἐξῆλθεν αἷμα καὶ ὕδωρ· καὶ ὁ ἑωρακῶς μεμαρτύρηκε, καὶ ἀληθινὴ 35·
ἐστὶν ἡ μαρτυρία αὐτοῦ.

Ὁ δὲ διάκονος ἐγχέει ἐν τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος ὁμοῦ καὶ d
ὑδατος, πρότερον πρὸς τὸν ἱερέα εἰπὼν·

Εὐλόγησον, δέσποτα, τὴν ἁγίαν ἔνωσιν·

Καὶ ὁ ἱερεὺς εὐλογεῖ.

Εἶτα λαβὼν ὁ ἱερεὺς τὴν δευτέραν προσφορὰν, λέγει· e

Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξης δεσποίνης
ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἧς ταῖς πρεσβείαις
πρόσδεξαι, Κύριε, τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον σου
θυσιαστήριον.

Καὶ αἵρων μερίδα μετὰ τῆς ἁγίας λόγχης, τίθησιν ἐν τῷ δεξιῷ μέρει τοῦ
ἀγίου ἄρτου πλησίον τῆς μέσης αὐτοῦ, λέγων·

Παρέστη ἡ βασιλίσσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσῳ Ps. xlv. 9.
περιβεβλημένη, πεποικιλμένη.

iii. f Εἶτα λαβὼν τὴν τρίτην προσφορὰν, λέγει·

Τοῦ τιμίλου ἐνδόξου προφήτου προδρόμου καὶ Βαπτιστοῦ Ἰωάννου.

Καὶ αἶρων τὴν πρώτην μερίδα, τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ ἁγίου ἄρτου πλησίον τῆς σφραγίδος τῆς θεοτόκου, ποιῶν ἀρχὴν τῆς πρώτης τάξεως. Ἔπειτα λέγει·

Τῶν ἁγίων ἐνδόξων Προφητῶν, Μώσεως καὶ Ἀαρῶν, Ἡλιοῦ καὶ Ἐλισσαίου, Δαβὶδ καὶ Ἰεσσαί, τῶν ἁγίων τριῶν Παίδων καὶ Δανιὴλ τοῦ προφήτου καὶ πάντων τῶν ἁγίων Προφητῶν.

Καὶ τίθησιν δευτέραν μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως. Εἶτα αὐθις λέγει·

Τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων Πέτρου καὶ Παύλου, τῶν δώδεκα καὶ τῶν ἐβδομήκοντα καὶ πάντων τῶν ἁγίων ἀποστόλων.

Καὶ οὕτω τίθησι τὴν τρίτην μερίδα ὑποκάτω τῆς δευτέρας, τελειῶν τὴν πρώτην τάξιν.

Τῶν ἐν ἁγίοις πατέρων ἡμῶν καὶ οἰκουμενικῶν μεγάλων διδασκάλων καὶ ἱεραρχῶν, Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου, Ἰωάννου τοῦ Χρυσοστόμου, Ἀθανασίου καὶ Κυρίλλου, Νικολάου τοῦ ἐν μύροις, καὶ πάντων τῶν ἁγίων ἱεραρχῶν.

Αἶρων τετάρτην μερίδα, τίθησιν αὐτὴν πλησίον τῆς πρώτης μερίδος, ποιῶν δευτέραν ἀρχὴν. Εἶτα πάλιν λέγει·

Τοῦ ἁγίου πρωτομάρτυρος καὶ ἀρχιδιακόνου Στεφάνου. Τῶν ἁγίων μεγάλων μαρτύρων, Γεωργίου, Δημητρίου, Θεοδώρου, καὶ πάντων καὶ πασῶν τῶν ἁγίων μαρτύρων.

Καὶ αἶρων πέμπτην μερίδα, τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης, ἀρχὴ οὐσης τῆς δευτέρας τάξεως. Ἔπειτα λέγει·

Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν, Ἀντωνίου, Εὐθυμίου, Σάβα, Ὀνουφρίου, Ἀθανασίου τοῦ ἐν τῷ Ἄθῳ, καὶ πάντων καὶ πασῶν τῶν ὁσίων.

Καὶ οὕτως αἶρων ἕκτην μερίδα, τίθησιν αὐτὴν ὑποκάτω τῆς δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως. Μετὰ δὲ ταῦτα λέγει·

Τῶν ἁγίων καὶ θαυματουργῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος, καὶ Ἐρμολάου καὶ πάντων τῶν ἁγίων ἀναργύρων.

Καὶ αἴρων ἐβδόμην μερίδα, τίθησιν αὐτὴν ἄνω, ποιῶν τρίτην ἀρχὴν iii. f
κατὰ τάξιν. Εἶτ' αὐθις λέγει·

Τῶν ἁγίων καὶ δικαίων θεοπατέρων Ἰωακείμ καὶ Ἄννης, (τοῦ Ἁγίου τῆς ἡμέρας), καὶ πάντων τῶν ἁγίων, ὧν ταῖς ἰκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός.

Καὶ τίθησιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως· ἔτι δὲ πρὸς τούτοις λέγει·

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινοπόλεως τοῦ Χρυσοστόμου (εἶπερ λέγεται ἡ λειτουργία αὐτοῦ. εἰ δὲ λέγεται τοῦ Μεγάλου Βασιλείου, τούτου μνημονεύει).

Καὶ οὕτως αἴρων καὶ τὴν ἐνάτην μερίδα, τίθησιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Εἶτα λαβὼν καὶ ἑτέραν προσφοράν, λέγει·

g

Μνησθητι, δέσποτα φιλόανθρωπε, πάσης ἐπισκοπῆς ὀρθοδόξων, τοῦ ἐπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος, τοῦ δεῖνος καθηγουμένου τῶν ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν, πρεσβυτέρων, διακόνων καὶ πάντων τῶν ἀδελφῶν ἡμῶν οὓς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν διὰ τῆς σῆς εὐσπλαγχνίας, πανάγαθε δέσποτα.

Καὶ αἴρων μερίδα τίθησιν αὐτὴν ὑποκάτω τοῦ ἁγίου ἄρτου. Εἶτα μνημονεύει καὶ ὧν ἔχει ζώντων κατ' ὄνομα, καὶ οὕτως αἴρων τὰς μερίδας τίθησιν αὐτὰς ὑποκάτω.

Ἐπειτα λαβὼν ἑτέραν σφραγίδα, λέγει·

h

Ἐπεὶ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν μακαρίων κτητόρων τῆς ἁγίας μονῆς ταύτης.

Εἶτα μνημονεύει τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως, καὶ ἑτέρων ὧν θέλει κεκοιμημένων κατ' ὄνομα, καὶ τελευταῖον ἐπιλέγει οὕτω·

Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου καὶ τῇ σῇ κοινωνίᾳ κεκοιμημένων ὀρθοδόξων πατέρων καὶ ἀδελφῶν ἡμῶν, φιλόανθρωπε Κύριε.

Καὶ αἶρει μερίδα.

Ὁ δὲ διάκονος, λαβὼν καὶ αὐτὸς σφραγίδα καὶ τὴν ἁγίαν λόγχην, μνη- k
μονεύει ὧν βούλεται τεθνεώτων, καὶ τελευταῖον λέγει οὕτω·

Μνησθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιοτήτος καὶ συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.

iii.^k

Εἶτα μνημονεύει καὶ ὧν βούλεται ζώντων ἐν ἑτέρᾳ σφραγίδι ὡσαύτως καὶ τίθησι τὰς μερίδας ἐν τῷ κάτωθεν μέρει τοῦ ἁγίου ἄρτου, ὥσπερ καὶ ὁ ἱερεὺς, καὶ λαβὼν τὴν μούσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας ὑποκάτω τοῦ ἁγίου ἄρτου, ὥστε εἶναι ἐν ἀσφαλείᾳ, καὶ μὴ ἐκπεσεῖν τι.

1

Εἶτα ὁ διάκονος λαβὼν τὸ θυμιατήριον, καὶ θυμίαμα βαλὼν ἐν αὐτῷ, λέγει πρὸς τὸν ἱερέα·

Εὐλόγησον, δέσποτα, τὸ θυμίαμα.

Καὶ ὁ ἱερεὺς τὴν εὐχὴν τοῦ θυμιάματος.

Θυμιάμά σοι προσφέρομεν, Χριστὲ ὁ Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ὃ προσδεξάμενος εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου πνεύματος.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

m

Καὶ ὁ ἱερεὺς, θυμιάσας τὸν ἀστερίσκον, τίθησιν ἐπάνω τοῦ ἁγίου ἄρτου, λέγων·

Matt. ii. 9.

Καὶ ἐλθὼν ὁ ἀστὴρ ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς θυμιῶν τὸ πρῶτον κάλυμμα, σκεπάζει τὸν ἅγιον ἄρτον σὺν τῷ δίσκῳ, λέγων·

Ps. xciii. 1, 5.

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο Κύριος δύναμιν καὶ περιεζώσατο. Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἣτις οὐ σαλευθήσεται. Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν. Κάλυψον, δέσποτα.

Καὶ ὁ ἱερεὺς θυμιῶν τὸ δεύτερον κάλυμμα, καὶ σκεπάζων τὸ ἅγιον ποτήριον, λέγει·

Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ σου, Χριστέ, καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν. Σκέπασον, δέσποτα.

Καὶ ὁ ἱερεὺς θυμιῶν τὸ τρίτον κάλυμμα, ἦτοι τὸν ἀέρα, σκεπάζει ἀμφότερα, λέγων·

Cf. Ps. xvii. 8.

Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου, ὁ Θεὸς ἡμῶν· ἀποδώξον ἀφ' ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον. Εἰρήνευσον ἡμῶν τὴν ζωὴν, Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ

σῶσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλόανθρωπος. Εὐλογη- iii.
 τὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, δόξα σοι.

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμῆ τὴν πρόθεσιν, λέγων ἐκ τρί-
 του τὸ

Εὐλογητὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, δόξα σοι.

Ὁ δὲ διάκονος ἐν ἐκάστη λέγει·

Πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
 Ἀμήν.

Καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι ἐκ τρίτου. Ἐπειτα λαβὼν ὁ
 διάκονος τὸν θυμιατὸν, λέγει·

Ἐπὶ τῇ προθέσει τῶν τιμίων δώρων. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ Prayer of
Oblation
(cf. VII. d n
p. 33).
 παντὸς κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν
 ἔξαποστείλας σωτήρα καὶ λυτρωτὴν, καὶ εὐεργέτην, εὐλογοῦντα
 καὶ ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ
 πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνη-
 μόνευσον ὡς ἀγαθὸς καὶ φιλόανθρωπος τῶν προσευεγκάντων, καὶ
 δι' οὗς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ
 ἱεουργίᾳ τῶν θείων σου μυστηρίων. (Ἐκφώνως) Ὅτι ἡγία-
 σται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
 τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· νῦν καὶ ἀεὶ,
 καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν, λέγων·

Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

Ὁ διάκονος. Δόξα, καὶ νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων. Ἀμήν. Κύριε ἐλέησον. Δέσποτα, εὐλόγησον.

Ὁ ἱερεὺς ποιεῖ τὴν ἀπόλυσιν, οὕτω λέγων, εἰ μὲν ἔστι κυριακὴ·

Ὁ ἀνάστας ἐκ νεκρῶν, Χριστὸς ὁ ἀληθινὸς Θεός, κ. τ. λ.
 εἰ δ' οὐ· Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς
 παναχράντου αὐτοῦ μητρὸς, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου
 ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου, [Εἰ δὲ τε-
 λείται ἡ λειτουργία τοῦ μεγάλου Βασιλείου, λέγει· Βασιλείου Καισα-
 ρείας Καππαδοκίας τοῦ μεγάλου,] καὶ πάντων τῶν ἁγίων, ἐλέησαι
 ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Ὁ χορός. Ἀμήν.

iv. Μετὰ δὲ τὴν ἀπόλυσιν θυμῶ ὁ διάκονος τὴν ἁγίαν πρόθεσιν. Εἶτα ἀπέρχεται καὶ θυμῶ τὴν ἁγίαν τράπεζαν κύκλῳ σταυροειδῶς λέγων καθ' ἑαυτὸν

Preparation
of the Sanc-
tuary.

a Ἐν τάφῳ σωματικῶς, ἐν ἄδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσῳ δὲ μετὰ ληστοῦ, ὡς ἐν θρόνῳ ὑπῆρχες, Χριστέ, μετὰ πατρὸς καὶ πνεύματος, πάντα πληρῶν ὁ ἀπερίγραπτος.

Καὶ λέγει τὸν πεντηκοστὸν ψαλμόν

Ps. li.

Ἐλέησόν με ὁ Θεός, κ. τ. λ.

b Καὶ ἐν τῷ θυμῶσαι τό τε ἱερατεῖον καὶ τὸν ναὸν ὅλον εἰσέρχεται αὐθις εἰς τὸ ἅγιον βῆμα, καὶ θυμῶσας αὐθις τὴν ἁγίαν τράπεζαν, καὶ τὸν ἱερέα, τὸ μὲν θυματήριον ἀποτίθησιν ἐν τῷ ἰδίῳ τόπῳ, αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ. Καὶ στάντες ὁμοῦ πρὸ τῆς ἁγίας τραπέζης προσκυνοῦσι ἐκ τρίτου, καθ' ἑαυτοὺς εὐχόμενοι καὶ λέγομενοι

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἔλθε καὶ σκηνώσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σώσον, Ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Δόξα ἐν ὑψίστοις Θεῷ. (δις.)

Κύριε, τὰ χεῖλη μου ἀνοίξεις, κ. τ. λ. (ἅπαξ.)

Εἶτα ἀσπάζεται ὁ μὲν ἱερεὺς τὸ εὐαγγέλιον, ὁ δὲ διάκονος τὴν ἁγίαν τράπεζαν. Εἶτα ὁ διάκονος ὑποκλίνας τὴν κεφαλὴν τῷ ἱερεῖ, κρατῶν καὶ τὸ ὠρῆριον αὐτοῦ τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός, λέγει

c Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ. Δέσποτα, εὐλόγησον.

Καὶ ὁ ἱερεὺς σφραγίζων αὐτόν, λέγει

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Εὖξαι ὑπὲρ ἐμοῦ δέσποτα.

Ὁ δὲ ἱερεὺς. Κατευθῦναι Κύριος τὰ διαβήματά σου.

Καὶ πάλιν ὁ διάκονος. Μνήσθητί μου, δέσποτα ἅγιε.

Ὁ ἱερεὺς. Μνησθελεῖ σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ὁ διάκονος. Ἀμήν.

d Καὶ προσκυνήσας ἐξέρχεται ὁ διάκονος τοῦ βήματος, καὶ στὰς ἐν τῷ συνήθει τόπῳ κατέναντι τῶν ἁγίων θυρῶν προσκυνεῖ μετ' εὐλαβείας τρίτον, λέγων καθ' ἑαυτὸν τὸ

Κύριε, τὰ χεῖλη μου ἀνοίξεις, κ. τ. λ.

Ὁ διάκονος· Εὐλόγησον, δέσποτα.

Ὁ ἱερεὺς (ἐκφώνως). Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Missæ
Catechu-
menarum. I.

Ὁ χορός· Ἀμήν.

Ὁ διάκονος· Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός¹· Κύριε, ἐλέησον.

Ἐπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δέινος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου, καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ συμπολεμῆσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἁγίας μονῆς ταύτης, πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, νοσοούντων, καμνόντων, ἀιχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

¹ And so in response to each petition.

Deacon's
Litany or
Bidding
Prayer.

- I. Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ χορός· Σοὶ, Κύριε.

Ὁ ἱερεὺς (ἐκφώνως)· Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός· Ἀμήν.

Καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν ψαλτῶν· καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ ἀντιφώνου· ὁ δὲ διάκονος προσκυνήσας μεθίσταται ἐκ τοῦ τόπου αὐτοῦ, καὶ ἀπελθὼν ἴσταται ἐνώπιον τῆς εἰκόνης τῆς θεοτόκου, βλέπων πρὸς τὴν εἰκόνα τοῦ Χριστοῦ, κρατῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός.

Εὐχὴ ἀντιφώνου α΄.

- a Κύριε ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος ἀνεΐκαστον, καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον, καὶ ἡ φιλανθρωπία ἄφατος· αὐτός, δέσποτα, κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον, καὶ ποίησον μεθ' ἡμῶν, καὶ τῶν συνευχομένων ἡμῖν, πλοῦσια τὰ ἐλέη σου, καὶ τοὺς οἰκτιρισμούς σου.

Μετὰ δὲ τὴν συμπλήρωσιν τοῦ ἀντιφώνου, ἔλθων ὁ διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, καὶ προσκυνήσας, λέγει·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ. τ. λ.

Ὁ χορός· Σοὶ, Κύριε.

Ὁ ἱερεὺς (ἐκφώνως)· Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

- b Καὶ ψάλλεται ὁμοίως παρὰ τῶν ψαλτῶν τὸ β' ἀντίφωνον. Ὁ δὲ διάκονος ὁμοίως ποιεῖ, ὡς καὶ ἐν τῇ προτέρᾳ εὐχῇ.

Εὐχὴ ἀντιφώνου β΄.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον,

THE INTROIT (3-fold).

Prayer of the first Anthem.

Prayer of the second.

ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. Σὺ **I. b**
αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς
ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

Ὁ διάκονος.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ. τ. λ.

Ὁ χορός· Σοί, Κύριε.

Ὁ ἱερεὺς (ἐκφώνως)· Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρ-
χεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Εὐχὴ¹ ἀντιφώνου γ'.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος **c**
προσευχάς, ὁ καὶ δυσι καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί Prayer of
the third.
σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν
δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν
ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ
ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

Ψαλλομένου δὲ τοῦ τρίτου ἀντιφώνου παρὰ τῶν ψαλτῶν, ἢ τῶν μακα- **II. a**
ρισμῶν, ἕαν ἔστι κυριακή, ὅταν ἔλθωσιν εἰς τὸ δόξα, ὁ ἱερεὺς καὶ ὁ διά- THE LITTLE
ENTRANCE.
κονος ἔμπροσθεν τῆς ἁγίας τραπέζης ποιοῦσι προσκυνήματα τρία. Εἶτα
λαβὼν ὁ ἱερεὺς τὸ ἅγιον εὐαγγέλιον, δίδωσι τῷ διακόνῳ. Καὶ οὕτως
ἐξελθόντες διὰ τοῦ βορείου μέρους, προπορευομένων αὐτοῖς λαμπάδων,
ποιοῦσι τὴν μικρὰν εἴσοδον· καὶ στάντες ἐν τῷ συνήθει τόπῳ, κλίνουσιν
ἀμφότεροι τὰς κεφαλὰς. Καὶ τοῦ διακόνου εἰπόντος ἡρέμα, Τοῦ Κυρίου
δεηθῶμεν, λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς εἴσοδου μυστικῶς.

Εὐχὴ τῆς εἰσόδου.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς **b**
τάγματα, καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων εἰς λειτουργίαν Prayer of the
Entrance.
τῆς σῆς δόξης, ποιήσον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων
ἀγγέλων γενέσθαι, συλλειτουργοῦντων ἡμῖν, καὶ συνδοξολο-
γούντων τὴν σὴν ἀγαθότητα. Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ,

¹ This is the original of the so-called 'Prayer of St. Chrysostom' in our Prayer Book.

- II. b καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- c Τῆς εὐχῆς δὲ τελεσθείσης, λέγει ὁ διάκονος πρὸς τὸν ἱερέα, δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ, κρατῶν ἅμα καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις·
 Εὐλόγησον, δέσποτα, τὴν ἁγίαν εἴσοδον.
 Καὶ ὁ ἱερεὺς εὐλογῶν, λέγει·
 Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου, πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- d Εἴθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ διάκονος, καὶ ἀσπάζεται τὸ εὐαγγέλιον, εἰ πάρεστι· εἰ δ' οὐ, ἀσπάζεται τοῦτο ὁ ἱερεὺς. Πληρωθέντος δὲ τοῦ τελευταίου τροπαρίου, εἰσέρχεται ὁ διάκονος εἰς τὸ μέσον, καὶ στὰς ἔμπροσθεν τοῦ ἱερέως, ἀνυψοῖ μικρὸν τὰς χεῖρας, καὶ δεικνύων τὸ ἅγιον εὐαγγέλιον, λέγει μεγαλοφώνως·
 Σοφία, ὀρθοί.
- e Εἶτα προσκυνήσας αὐτὸς τε, καὶ ὁ ἱερεὺς κατόπισθεν αὐτοῦ, εἰσέρχονται εἰς τὸ ἅγιον βῆμα· καὶ ὁ μὲν διάκονος ἀποτίθῃσι τὸ ἅγιον εὐαγγέλιον ἐν τῇ ἁγίᾳ τραπέζῃ, οἱ δὲ ψάλται λέγουσι τὰ συνήθη τροπάρια· καὶ ὅτε ἔλθωσιν εἰς τὸ ὕστερον, λέγει ὁ διάκονος πρὸς τὸν ἱερέα, κλίνων ἅμα τὴν κεφαλὴν, κρατῶν καὶ τὸ ὠράριον ἐν τῇ χειρὶ τοῖς τρισὶ δακτύλοις.
 Εὐλόγησον, δέσποτα, τὸν καιρὸν τοῦ Τρισαγίου.
- f Καὶ ὁ ἱερεὺς σφραγίζων αὐτόν, λέγει·
 Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, πάντοτε, καὶ νῦν, καὶ ἀεὶ.
- g Καὶ πληρωθέντος τοῦ τροπαρίου, ἔρχεται ὁ διάκονος ἐγγὺς τῶν ἁγίων θυρῶν, καὶ δεικνύων τὸ ὠράριον πρῶτον μὲν πρὸς τὴν εἰκόνα τοῦ Χριστοῦ, λέγει·
 Κύριε, σῶσον τοὺς εὐσεβεῖς, καὶ ἐπάκουσον ἡμῶν.
 Εἶτα ἐπάγει, λέγων πρὸς τοὺς ἑκτὸς μεγαλοφώνως·
 Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
 Ὁ χορὸς· Ἀμήν.
- THE TRIS-
 AGION.
 Παλλομένου δὲ τοῦ τρισαγίου¹, λέγει ὁ ἱερεὺς τὴν εὐχὴν ταύτην μυστικῶς.
 Εὐχὴ τοῦ τρισαγίου ὕμνου.
- h Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπανόμενος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφίμ ἀνυμνούμενος, καὶ ὑπὸ τῶν Χερουβὶμ δοξολογούμενος, καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος·

¹ Sc. Ὁ ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ παντί σου χαρίσματι κατακοσμήσας· ὁ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν, καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατευώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου, καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· αὐτός, δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον, καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἐκουσίον τε καὶ ἀκούσιον. Ἁγίασον ἡμῶν τὰς ψυχὰς ἰκαὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας θεοτόκου, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων. Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

II. h

Ταύτης δὲ τελεσθεΐσης, λέγουσι καὶ αὐτοί, ὃ τε ἱερεὺς καὶ ὁ διάκονος, τὸ τρισάγιον, ποιοῦντες ὁμοῦ καὶ προσκυνήματα τρία ἔμπροσθεν τῆς ἁγίας τραπέζης.

k

Εἶτα λέγει ὁ διάκονος πρὸς τὸν ἱερέα·

Κέλευσον, δέσποτα.

Καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ.

1

Καὶ ὁ ἱερεὺς λέγει, ἀπερχόμενος·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ps. cxviii. 26.

Ὁ δὲ διάκονος· Εὐλόγησον, δέσποτα, τὴν ἄνω καθέδραν.

Καὶ ὁ ἱερεὺς· Εὐλογημένος εἶ ἐπὶ θρόνου δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ συμπλήρωσιν τοῦ τρισαγίου, ὁ διάκονος ἐλθὼν ἔμπροσθεν τῶν ἁγίων θυρῶν, λέγει·

III.

THE LECTIONS.

Πρόσχωμεν.

Καὶ ὁ ἀναγνώστης. Ἀλληλουΐα, ψαλμὸς τῷ Δαυΐδ.

Alleluia.

Καὶ ὁ διάκονος αὐθις.

Σοφία.

Καὶ ὁ ἀναγνώστης τὸ προκείμενον τοῦ ἀποστόλου.

Prelude.

III. Καὶ αὐθις ὁ διάκονος.

Πρόσχωμεν.

Epistle. Καὶ τοῦ ἀποστόλου πληρωθέντος, λέγει ὁ ἱερεὺς·

Εἰρήνη σοι.

Alleluia. Καὶ ὁ ἀναγνώστης· Ἄλληλούϊα, ψαλμὸς τῷ Δαυΐδ.

Incense. Τοῦ δὲ Ἄλληλουΐα ψαλλομένου, λαβὼν ὁ διάκονος τὸ θυμιατήριον, καὶ τὸ θυμίαμα, πρόσσεισι τῷ ἱερεί, καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ θυμῷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ τὸ ἱερατεῖον ὄλον, καὶ τὸν ἱερέα. Καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην.

Εὐχὴ πρὸ τοῦ εὐαγγελίου.

a Prayer before the Gospel. Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλόφρονε δέσποτα, τὸ τῆς σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιζον ὀφθαλμούς, εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανοήσιν. Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονούντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστέ ὁ Θεός, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

b Ὁ δὲ διάκονος τὸ θυμιατήριον ἀποθέμενος, ἔρχεται πρὸς τὸν ἱερέα, καὶ ὑποκλινάς αὐτῷ τὴν κεφαλὴν, κρατῶν τὸ ὠράριον σὺν τῷ ἀγίῳ εὐαγγελίῳ ἄκροις τοῖς δακτύλοις, δηλονότι ἐν ἐκείνῳ τῷ τόπῳ τῆς ἁγίας τραπέζης, λέγει·

Εὐλόγησον, δέσποτα, τὸν εὐαγγελιστὴν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ (τοῦδε).

Ὁ δὲ ἱερεὺς σφραγίζων αὐτόν, λέγει·

c Ὁ Θεὸς διὰ πρεσβειῶν τοῦ ἁγίου ἐνδόξου ἀποστόλου καὶ εὐαγγελιστοῦ (τοῦδε) δῶη σοι ῥῆμα τῷ εὐαγγελιζομένῳ, δυνάμει πολλῇ, εἰς ἐκπλήρωσιν τοῦ εὐαγγελίου τοῦ ἀγαπητοῦ Ἰησοῦ αὐτοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ.

d Ὁ δὲ διάκονος εἰπὼν τό, Ἀμήν, καὶ προσκυνήσας μετ' εὐλαβείας τὸ ἅγιον εὐαγγέλιον, αἶρει αὐτό· καὶ ἐξελθὼν διὰ τῶν ἁγίων θυρῶν, πορορευομένων αὐτῷ λαμπάδων, ἔρχεται, καὶ ἴσταται ἐν τῷ ἄμβωνι, ἧ ἐν τῷ τεταγμένῳ τόπῳ.

Ὁ δὲ ἱερεὺς ἱστάμενος ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ βλέπων πρὸς
 δυσμᾶς, ἐκφωνεῖ III. d

Σοφία· ὀρθοί· ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου. Εἰρήνη
 πᾶσι.

Καὶ ὁ διάκονος· Ἐκ τοῦ κατὰ (τόνδε) ἁγίου εὐαγγελίου τὸ
 ἀνάγνωσμα.

Ὁ ἱερεὺς· Πρόσχωμεν.

The Gospel.

Καὶ πληρωθέντος τοῦ εὐαγγελίου, λέγει πρὸς τὸν διάκονον ὁ ἱερεὺς·

Εἰρήνη σοι τῷ εὐαγγελιζομένῳ.

Καὶ ὁ διάκονος ἐλθὼν ἕως τῶν ἁγίων θυρῶν, ἀποδίδωσι τὸ ἅγιον εὐαγ- e
 γέλιον τῷ ἱερεῖ· καὶ στὰς ἐν τῷ συνήθει τόπῳ, ἄρχεται οὕτως·

Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς διανοίας
 ἡμῶν εἴπωμεν. IV. a

General In-
 tercession,
 or Bidding
 Prayer.

Ὁ χορὸς (τρῖς)· Κύριε, ἐλέησον.

Κύριε Παντοκράτορ, ὁ Θεὸς τῶν Πατέρων ἡμῶν, δεόμεθα
 σου, ἐπάκουσον, καὶ ἐλέησον.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθα
 σου, ἐπάκουσον, καὶ ἐλέησον.

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενῆ ταύτην ἱκεσίαν πρόσδεξαι b
 παρὰ τῶν σῶν δούλων, καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλήθος τοῦ
 ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ' ἡμᾶς, καὶ
 ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλού-
 σιον ἔλεος.

Ὁ διάκονος.

Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν, καὶ ὀρθοδόξων Χρι- c
 στιανῶν.

Ἐτι δεόμεθα ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ἐτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν ἱερέων, ἱερομονά-
 χων, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ἐτι δεόμεθα ὑπὲρ τῶν μακαρίων, καὶ ἀειμνήστων κτητόρων
 τῆς ἁγίας μονῆς ταύτης, καὶ ὑπὲρ πάντων τῶν προαναπαυσα-
 μένων πατέρων, καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε κειμένων, καὶ
 ἀπανταχοῦ ὀρθοδόξων.

Ἐτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγιείας, σωτηρίας,

IV. c ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως ἁμαρτιῶν, τῶν δούλων τοῦ Θεοῦ, τῶν ἀδελφῶν τῆς ἁγίας μονῆς ταύτης.

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιόντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιστώτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρα σου μέγα καὶ πλούσιον ἔλεος.

Ἐκφώνησις.

d Ὅτι ἐλεήμων, καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

V. Εὐξασθε¹ οἱ κατηχούμενοι τῷ Κυρίῳ.

Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶμεν.

Prayer for
the Catechu-
mens.

a Ἴνα ὁ Κύριος αὐτοὺς ἐλεήσῃ· κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας· ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης· ἐνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός.

Οἱ κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

² Εὐχὴ κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς.

b Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονογενῆ σου Υἱόν, καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλιότας σοὶ τὸν ἑαυτῶν αὐχένα· καὶ καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς

¹ Compare the order in the Clementine Liturgy (p. 4 supra).

² The Liturgy of S. Basil has the following Prayer instead of that in the text:—

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοικῶν, καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλιότας τοὺς ἑαυτῶν αὐχένας ἐνώπιόν σου, καὶ δὸς αὐτοῖς τὸν ἐλαφρὸν ζυγόν· ποιήσον αὐτοὺς μέλη τίμια τῆς ἁγίας σου ἐκκλησίας, καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας, εἰς ἐπίγνωσιν σοῦ τοῦ ἀληθινοῦ Θεοῦ ἡμῶν.

Ἐκφώνησις.

Ἴνα καὶ αὐτοί, κ. τ. λ.

ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· **V. b**
 ἔνωσον αὐτοὺς τῇ ἀγίᾳ σου καθολικῇ, καὶ ἀποστολικῇ ἐκκλησίᾳ,
 καὶ συγκαταριθμήσον αὐτοὺς τῇ ἐκλεκτῇ σου ποιύμνῃ.

Ἐκφώνησις.

Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον, καὶ μεγαλο-
 πρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
 Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός· Ἀμήν.

Καὶ ἑξαπλοῖ τὸ εἰλητὸν ὁ ἱερεὺς.

Καὶ ὁ διάκονος·

Spreading
of the Corporal.

Ὅσοι κατηχούμενοι προέλθετε, οἱ κατηχούμενοι προέλθετε· **Dismissal of the Catechumens.**
 ὅσοι κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων· ὅσοι
 πιστοί.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Missa
Fidelium.

¹ Εὐχὴ πιστῶν *α*. μετὰ τὸ ἀπλωθῆναι τὸ εἰλητὸν.

VI.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν δυνάμεων, τῷ καταξι- **Prayers of the Faithful.**
 ὡσαντι ἡμᾶς παραστήναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ **a**
 προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἁμαρτη-
 μάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· πρόσδεξαι, ὁ Θεός, τὴν
 δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξιῶς γενέσθαι τοῦ προσφέρειν σοι
 δεήσεις, καὶ ἱκεσίας, καὶ θυσίας ἀναιμάκτους, ὑπὲρ παντὸς τοῦ
 λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὗς ἔθου εἰς τὴν διακονίαν σου
 ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ ἁγίου, ἀκατα-
 γνώστως, καὶ ἀπροσκόπτως, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδή-
 σεως ἡμῶν, ἐπικαλεῖσθαί σε ἐν παντὶ καιρῷ, καὶ τόπῳ· ἵνα
 εἰσακούωμ ἡμῶν, ἴλεως ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγα-
 θότητος.

¹ For the Prayer in the text, the following occurs in S. Basil's Liturgy:—

Σὺ, Κύριε, κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτηρίας μυστήριον· σὺ κατη-
 ξίωσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, γενέσθαι λειτουργοὺς τοῦ
 ἁγίου σου θυσιαστηρίου· σὺ ἰκάνωσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου Πνεύματος
 εἰς τὴν διακονίαν ταύτην, ἵνα ἀκατακρίτως στάντες ἐνώπιον τῆς ἁγίας δόξης σου,
 προσάγωμέν σοι θυσίαν αἰνέσεως. Σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· δὸς,
 Κύριε, καὶ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,
 δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν, καὶ εὐπρόσδεκτον ἐνώπιόν σου.

Ἐκφώνησις.

Ὅτι πρέπει σοι, κ. τ. λ.

VI. a 'Ο διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ. Σοφία.

Ἐκφώνησις.

ἽΟτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

'Ο διάκονος.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

¹ Εὐχὴ πιστῶν β'.

b Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν, καὶ σοῦ δεόμεθα, ἀγαθὲ καὶ φιλόανθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθάρισθαι ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· καὶ δόξης ἡμῖν ἀνεύροχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου· χάρισαι δέ, ὁ Θεός, τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου, καὶ πίστεως, καὶ συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν σοὶ ἀνερόχως, καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου μυστηρίων, καὶ τῆς ἐπουρανίου σου βασιλείας ἀξιοθῆναι.

'Ο διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ. Σοφία.

Ἐκφώνησις.

ἽΟπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

'Ο χορός. Ἀμήν.

VII.

THE OFFERTORY.
CHERUBIC HYMN.

Μετὰ τὴν ἐκφώνησιν οἱ ψάλται ψάλλουσι τὸν χερουβικὸν ὕμνον.

Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες πᾶσαν τὴν βιωτικὴν ἀποθώμεθα

¹ For the Prayer in the text, the following occurs in S. Basil's Liturgy:—

'Ο Θεός, ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν ταπεινῶσιν ἡμῶν, ὁ στήσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου, κατενώπιον τῆς ἁγίας δόξης σου, λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, σὺ ἐνίσχυσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος εἰς τὴν διακονίαν αὐτήν, καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἐπὶ τῶν μελλόντων προτίθεται δῶρον.

Ἐκφώνησις.

ἽΟπως ὑπὸ τοῦ κράτους σου, κ. τ. λ.

μέριμναν, ὡς τὸν βασιλέα τῶν ὄλων ὑποδεξάμενοι, ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσι· ἀλληλούϊα ἀλληλούϊα ἀλληλούϊα. VII.

Εὐχή, ἣν λέγει ὁ ἱερεὺς καθ' ἑαυτὸν, τοῦ χερουβικοῦ ᾄδομένου.

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι, ἢ προσεγγίξιν, ἢ λειτουργεῖν σοι, βασιλεῦ τῆς δόξης· τὸ γὰρ διακουεῖν σοι μέγα, καὶ φοβερὸν, καὶ αὐταῖς ταῖς ἐπουρανίαις δυνάμεσιν· Ἄλλ' ὅμως διὰ τὴν ἄφατον καὶ ἀμέτρητόν σου φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἄνθρωπος, καὶ ἀρχιερεὺς ἡμῶν ἐξημέριστας, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς δεσπότης τῶν ἀπάντων· σὺ γὰρ μόνος, Κύριε ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφὶμ Κύριος, καὶ βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος ἅγιος, καὶ ἐν ἀγίοις ἀναπαυόμενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον· ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν σου, καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς· καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν, παραστήναι τῇ ἀγίᾳ σου ταύτῃ τραπέξῃ, καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου σῶμα, καὶ τὸ τίμιον αἷμα. Σὲ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ αὐχένα, καὶ δέομαί σου μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων σου· ἀλλ' ἀξίωσον προσενεχθῆναί σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων, καὶ προσφερόμενος, καὶ προσδεχόμενος, καὶ διαδιδόμενος, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Πληρωθείσης δὲ τῆς εὐχῆς, λέγουσι καὶ αὐτοὶ τὸν χερουβικὸν ὕμνον.

Εἶτα λαβὼν ὁ διάκονος τὸν θυμιατόν, καὶ θυμιάμα βαλὼν, πρόσσεισι τῷ ἱερεὶ· καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ, θυμῆ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ τὸ ἱερατεῖον ὄλον, καὶ τὸν ἱερέα· λέγει δὲ καὶ τὸν

a
Prayer of
the Cherubic
Hymn.

b
Incense and
Preparation.

VII. b πεντηκοστόν, καὶ τροπάρια κατασκευαστικὰ ὅσα καὶ βούλεται, ὁμοῦ μετὰ τοῦ ἱερέως. Καὶ ἀπέρχονται ἐν τῇ προθέσει, προπορευομένου τοῦ διακόνου. Αὐτὸς δὲ θυμιάσας τὰ ἅγια, καθ' ἑαυτὸν εὐχόμενος τό, Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ, λέγει πρὸς τὸν ἱερέα, Ἐπαρον, δέσποτα. Καὶ ὁ ἱερεὺς ἄρας τὸν ἀέρα, ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ αὐτοῦ, λέγων·

Ps. cxxxiv. 2. Ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.

c Ἐἶτα τὸν ἅγιον δίσκον λαβὼν, ἐπιβάλλει τῇ τοῦ διακόνου κεφαλῇ μετὰ πάσης προσοχῆς καὶ εὐλαβείας, κρατοῦντος ἅμα τοῦ διακόνου καὶ τὸν θυμιατὸν ἐνὶ τῶν δακτύλων. Αὐτὸς δὲ τὸ ἅγιον ποτήριον ἀνὰ χεῖρας λαβὼν, ἐξέρχονται διὰ τοῦ βορείου μέρους, προπορευομένων αὐτοῖς λαμπάδων· καὶ περιέρχονται τὸν ναόν, εὐχόμενοι ἀμφότεροι ὑπὲρ πάντων, καὶ λέγοντες·

Πάντων ἡμῶν μνησθεὶς Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

d Εἰσελθὼν δὲ ὁ διάκονος ἔνδον τῶν ἁγίων θυρῶν, ἵσταται ἐν τοῖς δεξιῶσι. Καὶ μέλλοντος τοῦ ἱερέως εἰσελθεῖν, λέγει πρὸς αὐτὸν ὁ διάκονος·

Μνησθεὶς Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ ὁ ἱερεὺς πρὸς αὐτόν·

Μνησθεὶς Κύριος ὁ Θεὸς τῆς ἱεροδιακονίας σου ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

e Καὶ ὁ μὲν ἱερεὺς ἀποτίθησι τὸ ἅγιον ποτήριον ἐν τῇ ἁγίᾳ τραπέζῃ· τὸν δὲ ἅγιον δίσκον λαβὼν ἀπὸ τῆς τοῦ διακόνου κεφαλῆς, ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ τραπέζῃ, λέγων·

f Ὁ εὐσχήμων Ἰωσήφ ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραντόν σου σῶμα, σινδόνι καθαρῇ εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι κεινῷ κηδεύσας ἀπέθετο.

g Ἐν τάφῳ σωματικῶς, ἐν ᾧδου δὲ μετὰ ψυχῆς, κ.τ.λ. (cf. p. 90).

h Ὡς ζωηφόρος, ὡς παραδείσου ὠραιότερος ὄντως καὶ παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος, Χριστέ, ὁ τάφος σου, ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως.

i Ἐἶτα τὰ μὲν καλύμματα ἄρας ἀπὸ τε τοῦ ἱεροῦ δίσκου, καὶ τοῦ ἁγίου ποτηρίου, τίθησιν ἐν ἐνὶ μέρει τῆς ἁγίας τραπέζης, τὸν δὲ ἀέρα ἀπὸ τῶν τοῦ διακόνου ὤμων, καὶ θυμιάσας, σκεπάζει δι' αὐτοῦ τὰ ἅγια, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, ἕως τοῦ, κηδεύσας ἀπέθετο.

Καὶ λαβὼν τὸν θυματὸν ἐκ τῶν τοῦ διακόνου χειρῶν, θυμῆ τὰ ἅγια VII. k
τρὶς, λέγων·

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Ps. li. 19.

Καὶ ἀποδοὺς τὸν θυματόν, καὶ χαλάσας τὸ φελώνιον, κλίνας τε τὴν 1
κεφαλὴν, λέγει πρὸς τὸν διάκονον·

Μνήσθητί μου, ἀδελφὲ καὶ συλλειτουργέ.

Καὶ ὁ διάκονος πρὸς αὐτόν·

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ βασιλείᾳ
αὐτοῦ.

Ἐἶτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν, κρατῶν ἅμα καὶ τὸ m
ῶράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς, λέγει πρὸς τὸν ἱερέα·

Εὐχαὶ ὑπὲρ ἐμοῦ, δέσποτα ἅγιε.

Καὶ ὁ ἱερέυς·

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιά- Luke i. 35.
σει σοι.

Καὶ ὁ διάκονος· Αὐτὸ τὸ Πνεῦμα συλλειτουργήσει ἡμῖν, πάσας
τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

Καὶ αὐθις ὁ αὐτός·

Μνήσθητι μου, δέσποτα ἅγιε.

Καὶ ὁ ἱερέυς· Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ
αὐτοῦ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ἐπειπὼν τό, Ἄμην, καὶ ἀσπασάμενος τὴν τοῦ ἱερέως δεξιάν, ἐξέρ- n
χεται, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ χορός· Κύριε, ἐλέησον.

O
Interces-
sions.

Ὑπὲρ τῶν προτεθέντων τιμίῳ δώρῳ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλα-
βείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύ-
νου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

¹ Εὐχὴ τῆς προσκομιδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ τῶν θείων δώρων Prayer of
ἀπόθεσιν. (second)
Oblation

¹ For the Prayer in the text, S. Basil's Liturgy has the following:—

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας, καὶ ἀγαγὼν ἡμᾶς εἰς τὴν ζωὴν ταύτην, ὁ ὑπο-
δείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκά-
λυψιν· σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην, ἐν τῇ δυνάμει τοῦ

VII. p Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος
 θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων σε ἐν ὄλῃ καρδία,
 πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε
 τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ ἰκάνωσον ἡμᾶς προσευγεῖν σοι
 δῶρά τε καὶ θυσίας πνευματικὰς, ὑπὲρ τῶν ἡμετέρων ἁμαρτη-
 μάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ καταξίωσον ἡμᾶς
 εὐρεῖν χάριν ἐνώπιόν σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν
 θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός σου τὸ
 ἀγαθὸν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ ἐπὶ
 πάντα τὸν λαόν σου.

Ὁ διάκονος.

q Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν, τελείαν, κ. τ. λ.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν, καὶ
 τῶν σωματίων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ χορός· Παράσχου, Κύριε.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν, καὶ τῶν πλημμελημά-
 των ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ
 κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετanoiά
 ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα,

Πνεύματός σου τοῦ ἁγίου. Εὐδόκησον δὴ, Κύριε, τοῦ γενέσθαι ἡμᾶς διακόνους
 τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἁγίων σου μυστηρίων· πρόσδεξαι
 ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ, κατὰ τὸ πλῆθος τοῦ ἐλέους
 σου· ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον
 θυσίαν, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἦν
 προσδεξάμενος εἰς τὸ ἅγιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμήν εὐωδίας,
 ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος. Ἐπίβλεψον ἐφ'
 ἡμᾶς, ὁ Θεός, καὶ ἐπίδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς
 προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλοκαρπώσεις, Μωσέως
 καὶ Ἀαρὰν τὰς ἱερουσύνas, Σαμουὴλ τὰς εἰρηνικὰς· ὡς προσεδέξω ἐκ τῶν ἁγίων
 σου Ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν
 τῶν ἁμαρτωλῶν πρόσδεξαι τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου, Κύριε· ἵνα
 καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου θυσιαστηρίῳ, εὐρωμεν τὸν
 μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνα-
 ποδόσεώς σου τῆς δικαίας.

εἰρηνικά, καὶ καλὴν ἀπολογίαὺν τὴν ἐπὶ τοῦ φοβεροῦ βήματος **VII. q**
τοῦ Χριστοῦ, αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ. τ. λ.

Ὁ ἱερεὺς ἐκφώνως·

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλο- **r**
γητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύ-
ματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ ἱερεὺς.

Εἰρήνη πᾶσι.

Ὁ διάκονος.

VIII.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμοιοῖᾳ ὁμολογήσωμεν

KISS OF
PEACE.

Ὁ χορὸς. Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον,
καὶ ἀχώριστον.

Καὶ ὁ μὲν ἱερεὺς προσκύνησας τρίς, ἀσπάζεται τὰ ἅγια οὕτως, ὡς εἰς
κεκαλυμμένα, λέγων μυστικῶς (τρίς)·

Ἀγαπήσω σε, Κύριε ἡ ἰσχὺς μου, Κύριος στερῶμά μου, καὶ **Ps. xviii. 1,**
καταφυγὴ μου. **2.**

Ὁμοίως καὶ ὁ διάκονος συμπροσκυνεῖ, ἐν ᾧ ἴσταται τόπῳ, καὶ ἀσπάζεται
τὸ ὄραριον αὐτοῦ, ἔνθα ἐστὶ σταυροῦ τύπος, καὶ οὕτως ἐκφωνεῖ·

Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσχωμεν.

IX.

Ὁ λαὸς τό, Πιστεύω εἰς ἓνα Θεόν, κ. τ. λ.

THE CREED.

Ὁ διάκονος.

Στῶμεν καλῶς, στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν
ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ χορὸς. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Καὶ ὁ μὲν ἱερεὺς ἐπάρας τὸν ἀέρα ἀπὸ τῶν ἁγίων, ἀποτίθησιν ἐν ἐνὶ **Removal of**
τόπῳ, λέγων· **the Veil.**

Ἡ χάρις τοῦ Κυρίου ἡμῶν.

Ὁ δὲ διάκονος προσκυνήσας, εἰσέρχεται ἐν τῷ ἁγίῳ βήματι· καὶ λαβὼν
ρίπιδιον, ριπίζει τὰ ἅγια εὐλαβῶς.

(The service thus far is used with either of the following Anaphoræ.)

ANAPHORA OF S. BASIL.

The Anaphora.

Ὁ ἱερεὺς ἐκφώνως.

X.
Benediction.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ χορός· Καὶ μετὰ τοῦ πνεύματός σου.

SURSUM
CORDA.

Ὁ ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας.

Ὁ χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

a Ὁ χορός· Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ ἱερεὺς κλινόμενος, ἐπεύχεται μυστικῶς.

b
PREFACE.

Ὁ ὦν, Δέσποτα, Κύριε, Θεέ, Πάτερ παντοκράτορ, προσκυνητέ, ἄξιον ὡς ἀληθῶς, καὶ δίκαιον, καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἀγιοσύνης σου, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σοὶ εὐχαριστεῖν, σὲ δοξάζειν τὸν μόνον ὄντως ὄντα Θεόν, καὶ σοὶ προσφέρειν ἐν καρδίᾳ συντετριμμένη, καὶ πνεύματι ταπεινώσεως, τὴν λογικὴν ταύτην λατρείαν ἡμῶν ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. Καὶ τίς ἱκανὸς λαλήσαι τὰς δυναστείας σου, ἀκουστὰς ποιῆσαι πάσας τὰς αἰνέσεις σου; ἢ διηγῆσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ; Δέσποτα τῶν ἀπάντων, Κύριε οὐρανοῦ, καὶ γῆς, καὶ πάσης κτίσεως ὀρωμένης τε καὶ οὐχ ὀρωμένης, ὁ καθημένος ἐπὶ θρόνου δόξης, καὶ ἐπιβλέπων ἀβύσσους, ἀναρχε, ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλλοιώτε, ὁ Πατήρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος τῆς ἐλπίδος ἡμῶν ὅς ἐστιν εἰκὼν τῆς σῆς ἀγαθότητος, σφραγὶς ἰσότητος, ἐν ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινὸς πρὸ αἰώνων, σοφία, ζωὴ, ἁγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν, παρ' οὗ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ τῆς ἀληθείας Πνεῦμα, τὸ τῆς υἰοθεσίας χάρισμα, ὁ ἀβραβῶν τῆς μελλούσης κληρονομίας, ἡ ἀπαρχὴ τῶν αἰώνιων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ, παρ' οὗ πᾶσα κτίσις λογικὴ τε καὶ νοερά, δυναμουμένη σοὶ λατρεύει, καὶ σοὶ τὴν

Cf. Ps. xxvi.
7.

Eph. i. 14.

ANAPHORA OF S. CHRYSOSTOM.

Ὁ ἱερεὺς ἐκφωνεῖ

The Ana-
phora.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἶη μετὰ πάντων ὑμῶν. X.
Benediction.

Ὁ χορός· Καὶ μετὰ τοῦ πνεύματος σου.

Ὁ ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας.

SURSUM
CORDA.

Ὁ χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ χορός· Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱόν, α καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον, καὶ ἀχώριστον.

Ὁ ἱερεὺς ἐπεύχεται.

Ἄξιον, καὶ δίκαιον, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ β εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. PREFACE.
Σὺ γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπεριωρότος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν, καὶ ἀφανῶν εὐεργεσιῶν, τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων, καὶ μυριάδες ἀγγέλων, τὰ Χερουβὶμ, καὶ τὰ Σεραφὶμ ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά.

Ἐκφώνως.

Τὸν ἐπιπικίον ὕμνον ᾄδοντα, βοῶντα, κεκραγόντα, καὶ λέγοντα.

Anaphora of S. Basil.

X. b αἶδιον ἀναπέμπει δοξολογίαν, ὅτι τὰ σύμπαντα δοῦλα σά. Σὲ
 Ps. cxix. 91. γὰρ αἰνοῦσιν ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί,
 ἐξουσίαι, δυνάμεις, καὶ τὰ πολυόμματα Χερουβίμ· σοὶ παρί-
 στανται κύκλω τὰ Σεραφίμ, ἐξ πτέρυγες τῷ ἐνί, καὶ ἐξ πτέρυγες
 τῷ ἐνί· καὶ ταῖς μὲν δυσὶ κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν,
 ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶ πετόμενα, κέκραγεν
 ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις
 δοξολογαίς·

Ἐκφώνως ὁ ἱερεύς.

XI. Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα, καὶ λέγοντα·
 TRIUMPHAL Ὁ χορός. Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ, πλήρης ὁ
 Hymn. οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις·
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ὁ ἐν τοῖς
 ὑψίστοις.

Κἀνταῦθα ὁ διάκονος τὰ αὐτὰ ποιεῖ, ὡς ἐν τῇ τοῦ Χρυσοστόμου λει-
 τουργίᾳ· ὁ δὲ ἱερεὺς ἐπέυχεται μυστικῶς.

XII. a Μετὰ τούτων τῶν μακαρίων δυνάμεων, Δέσποτα φιλόνητο, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν, καὶ λέγομεν· Ἅγιος εἶ ὡς
 Recital of ἀληθῶς καὶ πανάγιος, καὶ οὐκ ἔστι μέτρον τῇ μεγαλοπρεπείᾳ
 the Work of τῆς ἀγιωσύνης σου, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις σου, ὅτι ἐν
 Redemption. δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν· πλάσας
 γὰρ τὸν ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῆι,
 ὁ Θεός, τιμήσας, τέθεικας αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς,
 ἀθανασίαν ζωῆς καὶ ἀπόλασιν αἰώνιων ἀγαθῶν ἐν τῇ τηρήσει
 τῶν ἐντολῶν σου ἐπαγγειλάμενος αὐτῷ· ἀλλὰ παρακούσαντα
 σοῦ τοῦ ἀληθινοῦ Θεοῦ, τοῦ κτίσαντος αὐτόν, καὶ τῇ ἀπάτῃ τοῦ
 ὄφεως ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παραπτώ-
 μασι, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρίσιᾳ σου, ὁ Θεός, ἐκ τοῦ
 παραδείσου εἰς τὸν κόσμον τοῦτον, καὶ ἀπέστρεψας εἰς τὴν γῆν,
 ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὴν ἐκ παλιγγενεσίας σωτηρίαν,
 τὴν ἐν αὐτῷ τῷ Χριστῷ σου. Οὐ γὰρ ἀπεστράφης τὸ πλάσμα
 σου εἰς τέλος, ὃ ἐποίησας, ἀγαθέ, οὐδὲ ἐπελάθου ἔργα χειρῶν
 Heb. i. 1. σου, ἀλλ' ἐπεσκέψω πολυτρόπως διὰ σπλάγχνα ἐλέους σου·
 προφήτας ἐξαπέστειλας· ἐποίησας δυνάμεις διὰ τῶν ἁγίων σου

Anaphora of S. Chrysostom.

Ὁ χορός.

Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις. XI. TRIUMPHAL HYMN.

Ἐνταῦθα πάλιν λαβὼν ὁ διάκονος τὸν ἀστερίσκον ἐκ τοῦ ἁγίου δίσκου, ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἀσπασάμενος αὐτὸν ἀποτίθῃσιν.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόανθρωπε, βοῶμεν, καὶ λέγομεν· Ἅγιος εἶ καὶ πανάγιος, σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Ἅγιος εἶ καὶ πανάγιος, καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὃς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον· ὃς ἐλθὼν, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἧ παρεδίδοτο, μᾶλλον δὲ αὐτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγlaίς αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας, καὶ εὐλογήσας, ἁγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· XII. a. Recital of the Work of Redemption. John iii. 16. THE INSTITUTION.

Ἐκφώνως.

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον, εἰς ἄφεσιν ἁμαρτιῶν. b

Ὁ χορός. Ἀμήν.

Τούτου δὲ λεγομένου, δεικνύει τῷ ἱερεὶ ὁ διάκονος τὸν ἅγιον δίσκον, κρατῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς· ὁμοίως καὶ ὅταν λέγῃ ὁ ἱερεὺς τό· Πίετε ἐξ αὐτοῦ πάντες, συνδεικνύει καὶ αὐτὸς τὸ ἅγιον ποτήριον. c

Εἶτα μυστικῶς ὁ ἱερεὺς.

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων· d

Ἐκφώνως.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν. e

Anaphora of S. Basil.

- XII. a** τῶν καθ' ἐκάστην γενεὰν εὐαρεστησάντων σοι· ἐλάλησας ἡμῖν διὰ στόματος τῶν δούλων σου τῶν προφητῶν, προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔσσεσθαι σωτηρίαν· νόμον ἔδωκας εἰς βοήθειαν· ἀγγέλους ἐπέστησας φύλακας. Ὅτε δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ Υἱῷ σου, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας. Ὅς ὢν ἀπαύγασμα τῆς δόξης σου, καὶ χαρακτῆρ τῆς ὑποστάσεώς σου, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, οὐχ ἄρπαγμόν ἠγήσατο τὸ εἶναι ἴσα σοὶ τῷ Θεῷ, καὶ Πατρί· ἀλλὰ Θεὸς ὢν προαιώνιος, ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συναεστράφη, καὶ ἐκ παρθένου ἁγίας σαρκωθείς, ἐκένωσεν ἑαυτόν, μορφὴν δούλου λαβών, σύμμορφος γενόμενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκόνης τῆς δόξης αὐτοῦ. Ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσηλθεν εἰς τὸν κόσμον, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογενὴς σου Υἱός, ὁ ὢν ἐν τοῖς κόλποις σοῦ τοῦ Θεοῦ καὶ Πατρός, γενόμενος ἐκ γυναικός, τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, γενόμενος ὑπὸ νόμον, κατακρίναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ αὐτοῦ· ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες, ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σου· καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δὸς προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς τῆς πλάνης τῶν εἰδώλων, προσήγαγε τῇ ἐπιγνώσει σοῦ τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρός, κτησάμενος ἡμᾶς ἑαυτῷ λαὸν περιούσιον, βασιλείου ἱεράτευμα, ἔθνος ἅγιον· καὶ καθάρισας ἐν ὕδατι, καὶ ἁγιάσας τῷ Πνεύματι τῷ ἁγίῳ, ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ, ἐν τῷ κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν· καὶ κατελθὼν διὰ τοῦ σταυροῦ εἰς τὸν ἄδην, ἵνα πληρώσῃ ἑαυτῷ τὰ πάντα, ἔλυσε τὰς δυνάμεις τοῦ θανάτου· καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα ἡ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων· καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς· ὃς καὶ ἤξει ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ
- Cf. Gal. iv. 4.
- Cf. Heb. i. 1, 2, 3.
- Phil. ii. 6.
- Phil. ii. 7.
Cf. Phil. iii. 21.
- Cf. Rom. viii. 29.
- Rom. v. 12.
- Cf. John i. 18.
- Cf. Rom. viii. 3.
- Cf. 1 Pet. ii. 9.
- Cf. Rom. vii. 14.
- Cf. Acts ii. 24.
- Acts iii. 15.
1 Cor. xv. 20.
Col. i. 18.
Heb. i. 3.

Anaphora of S. Chrysostom.

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς ἐπέυχεται.

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων **XIII. a**
τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριη-
μέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν
καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας,

Ἐκφώνως.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα, καὶ διὰ **b**
πάντα.

THE GREAT
OBLATION.

Ὁ χορός.

Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ **c**
δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ ἱερεὺς ἐπέυχεται.

Ἐτι προσφερόμεν σοὶ τὴν λογικὴν ταύτην, καὶ ἀναίμακτον **XIV. a**
λατρείαν, καὶ παρακαλοῦμεν, καὶ δεόμεθα, καὶ ἱκετεύομεν. **THE INVO-**
Κατάπεμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ **CATION.**
προκείμενα δῶρα ταῦτα.

Καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ριπίδιον, καὶ ἔρχεται ἐγγύτερον τῷ **b**
ιερεί, καὶ προσκυνοῦσιν ἀμφότεροι τρις ἔμπροσθεν τῆς ἁγίας τραπέζης,
εὐχόμενοι καθ' ἑαυτοῦς, καὶ λέγοντες·

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀπο-
στόλοις καταπέμψας, τοῦτο, ἀγαθέ, μὴ ἀντανέλῃς ἀφ' ἡμῶν.

Καὶ τό, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα **Ps. ii. 10, 11.**
εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Εἶτα· Κύριε, ὁ τὸ πανάγιον, κ. τ. λ.

Καί· Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου·

Καὶ αὖθις τό, Κύριε, ὁ τὸ πανάγιον, κ. τ. λ.

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος, καὶ δεικνύων σὺν τῷ ὡραρίῳ **c**
τὸν ἅγιον ἄρτον, λέγει μυστικῶς·

Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.

Anaphora of S. Basil.

XII. a THE INSTI-
TUTION. πάθους, ταῦτα, ἃ προτεθείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς· μέλ-
λων γὰρ ἐξιέναι ἐπὶ τὸν ἐκούσιον καὶ ἀοίδιμον καὶ ζωποιοῦν
αὐτοῦ θάνατον, τῇ νυκτὶ ἢ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ
κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων
χειρῶν, ἀναδείξας σοὶ τῷ Θεῷ, καὶ Πατρὶ, εὐχαριστήσας, εὐ-
λογήσας, ἀγιάσας, κλάσας,

Ὁ ἱερεὺς αἴρων τῇ δεξιᾷ αὐτοῦ, δεικνύει τὸν ἅγιον δίσκον, λέγων ἐκ-
φώνως·

b Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·
λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-
μενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ χορὸς ψάλλει· Ἀμήν.

c Τότε ὁ ἱερεὺς, καὶ ὁ διάκονος, τὰ αὐτὰ πράττουσιν, ὡς ἐν τῇ τοῦ Χρυ-
σοστόμου.

Ὁ δὲ ἱερεὺς μυστικῶς.

d Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου
λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας, ἀγιάσας.

Καὶ αἴρων τῇ δεξιᾷ δεικνύει ὁμοίως μετ' εὐλαβείας τὸ ἅγιον ποτήριον,
λέγων ἐκφώνως·

e Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·
πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστὶ τὸ αἷμά μου τὸ τῆς καινῆς
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν
ἁμαρτιῶν.

Ὁ χορὸς ψάλλει· Ἀμήν.

Ὁ ἱερεὺς κλίνει τὴν κεφαλὴν, ἐπέυχεται μυστικῶς.

f Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε
τὸν ἄρτον τοῦτου, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνα-
τον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

XIII. a Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ
παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ
νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ
τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς
δευτέρας αὐτοῦ παρουσίας,

Anaphora of S. Chrysostom.

Καὶ ὁ ἱερεὺς ἀνιστάμενος, σφραγίζει τρίς τὰ ἅγια δῶρα, λέγων·

XIV. c

Καὶ ποιήσον τὸν μὲν ἄρτον τούτου, τίμιον σῶμα τοῦ Χριστοῦ σου.

Ὁ διάκονος· Ἀμήν.

Καὶ αὖθις ὁ αὐτός·

d

Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.

Καὶ ὁ ἱερεὺς εὐλογῶν, λέγει·

Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου.

Ὁ διάκονος· Ἀμήν.

Καὶ αὖθις ὁ διάκονος δεικνύων μετὰ τοῦ ὠραρίου ἀμφοτέρα τὰ ἅγια, e λέγει· Εὐλόγησον, δέσποτα.

Ὁ δὲ ἱερεὺς εὐλογῶν ἀμφοτέρα τὰ ἅγια, λέγει·

Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

Ὁ διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.

Καὶ τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος τῷ ἱερεί, καὶ εἰπὼν τό, Μνή- f σθητί μου, ἅγιε δέσποτα, τοῦ ἁμαρτωλοῦ, ἴσταται ἐν ᾧ πρότερον ἴστατο τόπῳ, καὶ λαβὼν τὸ ῥιπίδιον, ῥιπίζει τὰ ἅγια, ὡς καὶ τὸ πρότερον. Ὁ δὲ ἱερεὺς ἐπέυχεται.

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν XV.

ἐν πίστει ἀναπαυσαμένων προπατόρων, πατέρων, πατριαρχῶν, GREAT IN- TERCESSION. προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμο- a λογητῶν, ἐγκρατευτῶν, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

Ὁ δὲ διάκονος θυμῷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ μνημονεύει ὧν b βούλεται ζώντων, καὶ τεθνεώτων.

Ὁ ἱερεὺς ἐκφώνως.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐν- δόξου, δεσποίνης ἡμῶν θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

Anaphora of S. Basil.

XIII. b

'Εκφώνως.

GREAT OB-
LATION.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν, κατὰ πάντα, καὶ διὰ πάντα.

c

Ὁ χορὸς ψάλλει τό, Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ ἱερεὺς κλίνας τὴν κεφαλὴν, εὔχεται μυστικῶς.

XIV. a

THE INVO-
CATION.

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν· οὐ γὰρ ἐποιήσαμεν τι ἀγαθὸν ἐπὶ τῆς γῆς· ἀλλὰ διὰ τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου, οὗς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρῶντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προσθέτες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα, καὶ σὲ παρακαλοῦμεν, Ἄγιε Ἀγίῳ, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογήσαι αὐτά, καὶ ἀγιάσαι, καὶ ἀναδεῖξαι.

b

Ὁ διάκονος ὑποτίθησι τὸ ριπίδιον, ὅπερ ἐκράτει, ἢ κάλυμμα, καὶ ἔρχεται ἐγγύτερον τῷ ἱερεί· καὶ προσκνυοῦσιν ἀμφότεροι τρεῖς ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοὺς τό,

Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ· λέγουσι μυστικῶς τρεῖς·

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀποστόλοις σου καταπέμφσας, τοῦτο, ἀγαθέ, μὴ ἀντανέλῃς ἀφ' ἡμῶν.

Καὶ τό· Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεός, καὶ Πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου (cf. Lit. S. Chrys. p. 111).

c

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος δείκνυσι τῷ ὠραρίῳ τὸν ἅγιον ἄρτον, καὶ λέγει μυστικῶς·

Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.

Καὶ ὁ ἱερεὺς ἀνιστάμενος σφραγίζει τὰ ἅγια δῶρα, λέγων μυστικῶς·

Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ διάκονος· Ἀμήν.

d

Καὶ αὐθις ὁ αὐτός. Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.

Anaphora of S. Chrysostom.

Ὁ διάκονος μνημονεύει τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ δὲ ἱερεὺς ἐπέυχεται.

XV. c
Diptychs of
the dead.

Τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου, καὶ βαπτιστοῦ· τῶν d
ἁγίων, ἐνδόξων καὶ πανευφήμων ἀποστόλων· τοῦ ἁγίου (τοῦ
δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν
ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι
πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου,
καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου
σου.

Ἔτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς
ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας,
παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς
ἱερατικοῦ τάγματος.

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς
οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλη-
σίας, ὑπὲρ τῶν ἐν ἀγνεῖα καὶ σεμνῇ πολιτεῖα διαγόντων, ὑπὲρ
τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ
παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε,
εἰρηρικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον
καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ, καὶ σεμνότητι.

Ἐκφώνως.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ
δεῖνος), ὃν χάρισαι ταῖς ἀγλαῖς σου ἐκκλησίαις ἐν εἰρήνῃ, σῶον,
ἐντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομούντα τὸν λόγον
τῆς σῆς ἀληθείας.

Καὶ ὁ διάκονος πρὸς τῆ θύρα στάς, λέγει·

Τοῦ δεῖνος πατριάρχου, μητροπολίτου, ἢ ἐπισκόπου, ὅστις
ἂν ᾖ.

e

Ἐἶτα μνημονεύει ὁ αὐτὸς τὰ δίπτυχα τῶν ζώντων.

Diptychs of
the living.

Ὁ δὲ ἱερεὺς ἐπέυχεται.

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, καὶ πάσης f
πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς.

Anaphora of S. Basil.

- XIV. d** Ὁ δὲ ἱερεὺς εὐλογῶν, λέγει·
 Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ
 Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ·
 Ὁ διάκονος· Ἀμήν.
 Καὶ ὁ ἱερεὺς.
 Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
- e** Ὁ διάκονος· Ἀμήν. Καὶ αὖθις ὁ αὐτὸς δεικνύων μετὰ τοῦ ὠραρίου
 τὰ ἅγια ἄμφω, λέγει·
 Εὐλόγησον, δέσποτα, τὰ ἀμφοτέρα.
 Ὁ δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφοτέρα τὰ ἅγια, λέγει·
 Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.
 Ὁ διάκονος· Ἀμήν, Ἀμήν, Ἀμήν.
- f** Καὶ τὴν κεφαλὴν ὁ διάκονος ὑποκλίνας τῷ ἱερεῖ, καὶ εἰπὼν τό,
 Μνήσθητί μου, ἅγιε δέσποτα, τοῦ ἁμαρτωλοῦ, μεθίσταται ἐν ᾧ
 πρότερον ἴστατο τόπῳ, λαβὼν καὶ τὸ ῥιπίδιον αὖθις, ὡς πρότερον.
 Ὁ δὲ ἱερεὺς ἐπέυχεται.
- XV.** Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου
 μετέχοντας, ἐνώσαις ἀλλήλοις εἰς ἐνὸς Πνεύματος ἁγίου κοινω-
 νίαν, καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσαις
 μετασχέιν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου·
 ἀλλ' ἵνα εὖρωμεν ἔλεον καὶ χάριμ μετὰ πάντων τῶν ἁγίων,
 τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, προπατόρων, πατέρων,
 πατριάρχων, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν,
 μαρτύρων, ὁμολογητῶν, διδασκάλων, καὶ παντὸς πνεύματος
 δικαίου ἐν πίστει τετελειωμένου.
 εἶτα ἐκφώνως.
 Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐν-
 δόξου, δεσποίνης ἡμῶν θεοτόκου, καὶ ἀειπαρθένου Μαρίας·
 Ὁ χορὸς ψάλλει. Ἐπὶ¹ σοὶ χαίρει, κ. τ. λ.
 [Εἰ δέ ἐστιν ἡ μεγάλη πέμπτη, ψάλλει, κατ' ἤχον πλ. β'.
 Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, Υἱέ Θεοῦ, κοινωνόν με παρά-
 λαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω· οὐ φίλημά σοι
 δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ ληστής ὁμολογῶ σοι· Μνήσθητί μου,
 Κύριε, ἐν τῇ βασιλείᾳ σου.]

¹ For this anthem, see p. 45.

Anaphora of S. Chrysostom.

Μνήσθητι, Κύριε, πλεόντων, ὀδοιπορούντων, νοσοούντων, καμ-[·] XV. f
 νόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων
 ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων,
 καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον· [Ἐκφώνως] Καὶ
 δὸς ἡμῖν ἐν ἐνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν
 τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός, καὶ τοῦ
 Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
 τῶν αἰώνων.

Ὅμοίως.

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν g
 Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

Ὁ δὲ διάκονος λαβὼν καιρὸν παρὰ τοῦ ἱερέως, καὶ ἐξελθὼν, καὶ στὰς ἐν h
 τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ
 Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων
 τοῦ Κυρίου δεηθῶμεν.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς
 τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς
 ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν
 χάριν, καὶ τὴν δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κ. τ. λ.

Ὁ ἱερεὺς ἐπέυχεται.

Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν, καὶ τὴν k
 ἐλπίδα, Δέσποτα φιλόανθρωπε· καὶ παρακαλοῦμεν καὶ δεόμεθα,
 καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων
 σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς
 τραπέζης, μετὰ καθαρῶ συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς
 συγχώρησιν πλημμελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν,
 εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρῆρσίαν τὴν πρὸς
 σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

Anaphora of S. Basil.

XV. a Εἰ δὲ ἔστι τὸ μέγα σάββατον, ψάλλει τοῦτο τὸ παρὸν τροπάριον, εἰς ἦχον πλ. α΄.

Σιγησάτω¹ πᾶσα σὰρξ βροτεία, κ. τ. λ.]

b Ὁ διάκονος θυμῆ γύρωθεν τὴν ἁγίαν τράπεζαν, καὶ τὰ δίπτυχα τῶν τε ζώντων καὶ κεκοιμημένων, ὧν βούλεται, μνημονεύει.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

c Τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου, καὶ βαπτιστοῦ τῶν ἁγίων καὶ πανευφήμων ἀποστόλων· τοῦ ἁγίου (τοῦ δεινός), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.

d Ἐνταῦθα ὁ ἱερεὺς μνημονεύει ὧν θέλει ζώντων, καὶ τεθνεώτων· καὶ ὑπὲρ μὲν ζώντων λέγει·

Ἐπὲρ σωτηρίας, ἐπισκέψεως, ἀφέσεως τῶν ἁμαρτιῶν τοῦ δούλου τοῦ Θεοῦ (τοῦ δεινός).

Ἐπὲρ δὲ τεθνεώτων, λέγει·

e Ἐπὲρ ἀναπαύσεως, καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου (τοῦ δεινός), ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη καὶ στεναγμός· ἀνάπαυσον αὐτόν, ὁ Θεὸς ἡμῶν.

Καὶ τὴν εὐχὴν ταύτην μυστικῶς.

Καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

f Ἐτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, καὶ εἰρήνευσον αὐτήν, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, καὶ τὸν ἅγιον οἶκον τοῦτου στερήσω μεχρι τῆς συντελείας τοῦ αἰῶνος.

Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι ταῦτα προσκομισάντων, καὶ ὑπὲρ ὧν, καὶ δι' ὧν, καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν.

Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· ἄμειψαι αὐτοὺς τοῖς πλουσίαις σου καὶ ἐπουρανοῖς χαρίσμασι· χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουρανία, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα.

¹ For this anthem, see p. 32.

Anaphora of S. Chrysostom.

Ὁ διάκονος.

XV. 1

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν τελείαν, κ. τ. λ.

Ἄγγελου εἰρήνης, πιστὸν ὁδηγόν, κ. τ. λ.

Συγγνώμην, καὶ ἄφεσιν, κ. τ. λ.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς, κ. τ. λ.

Τὸν ὑπόλοιπον χρόνον, κ. τ. λ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνόδυνα, κ. τ. λ.

Τὴν ἐνόητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ ἱερεὺς ἐκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρῆρησίας ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν

Ὁ λαὸς τό, Πάτερ ἡμῶν.

m

Ὁ ἱερεὺς Ὅτι σοῦ ἐστίν, κ. τ. λ.

THE LORD'S PRAYER.

Εἶτα, Εἰρήνη πᾶσι.

Ὁ διάκονος Ὅτι κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

XVI.

Ὁ δὲ ἱερεὺς ἐπέυχεται.

Prayer of Humble Access.

Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὃ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦντας ἴασαι, ὃ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωματῶν ἡμῶν. [Ἐκφώνησις] Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ,

Anaphora of S. Basil.

XV. f Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὄποις τῆς γῆς.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, καὶ εὐλαβείᾳ, καὶ ἀσκήσει, καὶ σεμνῇ πολιτείᾳ διαγόντων.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων, οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὄπλω ἀληθείας, ὄπλω εὐδοκίας στεφάνωσον αὐτούς· ἐπισκιάσον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐνίσχυσον αὐτῶν τὸν βραχίονα· ὑψώσον αὐτῶν τὴν δεξιάν· κράτυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη, τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτοῖς βαθείαν καὶ ἀναφαίρετον εἰρήνην· λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου, καὶ παντὸς τοῦ λαοῦ σου· ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Ps, lxxviii. 30.

1 Tim. ii. 2.

Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν, καὶ παντὸς τοῦ στρατοπέδου. Τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητί σου διατήρησον· τοὺς πονηροὺς ἀγαθοὺς ποιήσον ἐν τῇ χρηστότητί σου.

Μνήσθητι, Κύριε, τοῦ περιεστῶτος λαοῦ, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ πλήθος τοῦ ἐλέους σου· τὰ ταμεία αὐτῶν ἐμπλησον παντὸς ἀγαθοῦ· τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἐκθρεψον· τὴν νεότητα παιδαγωγήσον· τὸ γῆρας περικράτησον· τοὺς ὀλιγοψύχους παραμύθησον· τοὺς ἐσκορπισμένους ἐπισυνάγαγε· τοὺς πεπλανημένους ἐπανάγαγε, καὶ συναψον τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον· τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόστηθι· ὀρφανῶν ὑπεράσπισον· αἰχμαλώτους ῥύσαι· νοσοῦντας ἴασαι· τῶν ἐν βήμασι, καὶ ἐξορίαις, καὶ πάσῃ θλίψει, καὶ ἀνάγκῃ, καὶ περιστάσει ὄντων, μνημόνευσον, ὁ Θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας· καὶ τῶν ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίτοις εὐχέσθαι ὑπὲρ αὐτῶν.

Anaphora of S. Chrysostom.

καὶ ζωοποιῶ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας **XVI. a**
τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἐλθέ, εἰς τὸ ἁγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὦδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου, καὶ τοῦ τιμίου αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ. **b**

Εἶτα προσκυνεῖ ὁ ἱερεὺς, ὁμοίως καὶ ὁ διάκονος ἐν ᾧ ἴστανται τόπῳ, λέγοντες μυστικῶς τρίς· **c**

Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Ὅταν δὲ ἴδῃ ὁ διάκονος τὸν ἱερέα ἐκτείνοντα τὰς χεῖρας, καὶ ἀπτόμενον τοῦ ἁγίου ἄρτου, πρὸς τὸ ποιῆσαι τὴν ἁγίαν ὑψωσιν, ἐκφωνεῖ· **XVII. a**

Πρόσχωμεν.

Elevation.

Καὶ ὁ ἱερεὺς ὑψῶν τὸν ἅγιον ἄρτον, ἐκφωνεῖ·

Τὰ ἅγια τοῖς ἁγίοις.

SANCTA
SANCTIS.

Ὁ χορὸς· Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. **b**
Confession of Faith.

Καὶ ψάλλει ὁ χορὸς τὸ κοινωνικὸν τῆς ἡμέρας ἢ τοῦ ἁγίου.

Εἶτα ζώννυται ὁ διάκονος τὸ ὠράριον αὐτοῦ σταυροειδῶς, καὶ εἰσέρχεται ἐν τῷ ἁγίῳ βήματι, καὶ σταὺς ἐκ δεξιῶν, τοῦ ἱερέως κρατοῦντος τὸν ἅγιον ἄρτον, λέγει· **c**

Μέλισον, δέσποτα, τὸν ἅγιον ἄρτον.

Ὁ δὲ ἱερεὺς μερίζων αὐτὸν εἰς τέσσαρα, μετὰ προσοχῆς καὶ εὐλαβείας, λέγει· **d**
FRACTION.

Μελίζεται, καὶ διαμερίζεται ὁ ἄμνος τοῦ Θεοῦ, ὁ μελιζόμενος, καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος, καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

Καὶ ὁ διάκονος δεικνύων σὺν τῷ ὠραρίῳ τὸ ἅγιον ποτήριον, λέγει· **e**

Πλήρωσον, δέσποτα, τὸ ἅγιον ποτήριον.

Anaphora of S. Basil.

XV. f Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐπὶ πάντα ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα. Καὶ ὦν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοιαν, ἢ λήθην, ἢ πλῆθος ὀνομάτων, αὐτὸς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἑκάστου τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιτίας μητρὸς αὐτοῦ. Σὺ γὰρ εἶ, Κύριε, ἡ βοήθεια τῶν ἀβοηθήτων, ἢ ἔλπις τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμῆν, ὁ τῶν ἰοσούτων ἰατρός· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ, ὁ εἰδὼς ἕκαστον, καὶ τὸ αἶτημα αὐτοῦ, οἶκον, καὶ τὴν χρείαν αὐτοῦ. Ῥῦσαι, Κύριε, τὴν πόλιν ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέμου.

Εἶτα ἐκφωνεῖ·

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δέιμος)· ὃν χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ διάκονος λέγει πρὸς τῇ θύρᾳ στάς·

g Τοῦ δέιμος πανιερωτάτου μητροπολίτου, ἢ ἐπισκόπου, (ὅστις ἂν ᾦ), καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα ταῦτα· καὶ τὰ λοιπὰ μέχρι τοῦ, καὶ πάντων καὶ πασῶν.

Καὶ ὁ χορὸς ψάλλει· καὶ πάντων καὶ πασῶν.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

h Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομοῦντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος, καὶ μηδένα ἡμῶν κατασχύνης, τῶν κυκλούντων τὸ ἅγιόν σου θυσιαστήριον.

Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου, Κύριε· ἐπιφάνηθι

Anaphora of S. Chrysostom.

Ὁ δὲ ἱερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα, ποιεῖ σὺν αὐτῇ σταυρὸν **XVII. f**
ἐπάνω τοῦ ἁγίου ποτηρίου, λέγων·

Πλήρωμα πίστεως, Πνεύματος ἁγίου.

Καὶ οὕτως ἐμβάλλει εἰς τὸ ἅγιον ποτήριον.

Ὁ διάκονος· Ἀμήν.

Καὶ δεχόμενος τὸ ζέον, λέγει πρὸς τὸν ἱερέα·

Εὐλόγησον, δέσποτα, τὸ ζέον·

Ὁ δὲ ἱερεὺς εὐλογεῖ, λέγων·

Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου, πάντοτε, νῦν καὶ ἀεί, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.

Καὶ ὁ διάκονος ἐκχέει τὸ ἄρκουν σταυροειδῶς ἔνδον τοῦ ἁγίου ποτηρίου, **k**
λέγων·

Ζέσις πίστεως, πλήρης Πνεύματος ἁγίου· Ἀμήν.

Καὶ ἀποτιθέμενος τὸ ζέον, ἴσταται μικρὸν ὄπισθεν. Ὁ δὲ ἱερεὺς λαβὼν **XVIII.**
μίαν μερίδα τοῦ ἁγίου ἄρτου, λέγει· **COMMUNION**

Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ **a**
Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοται μοι (τῷ δεῖνι), ἱερεῖ, **of the Cele-**
εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. **brant and**
Clergy;

Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς
τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶ-
σαι, ὧν πρῶτος εἰμι ἐγώ. Ἔτι πιστεύω, ὅτι τοῦτο αὐτό ἐστι τὸ
ἄχραντον σῶμά σου, καὶ τοῦτο αὐτό ἐστι τὸ τίμιον αἷμά σου.
Δέομαι οὖν σου· ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώ-
ματά μου, τὰ ἐκούσια, καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ,
τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξιώσόν με ἀκατακρίτως μετασχεῖν
τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς
ζωὴν αἰώνιον. Ἀμήν.

Καί, Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, κ.τ.λ. (cf. p. 116).

Καὶ τελευταῖον τό, Μή μοι εἰς κρίμα, ἢ εἰς κατάκριμα γένοιτο ἡ
μετάληψις τῶν ἁγίων σου μυστηρίων, Κύριε, ἀλλ' εἰς ἴασιν
ψυχῆς καὶ σώματος.

¹ This ceremony is peculiar to the rite of Constantinople.

Anaphora of S. Basil.

XV. h ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι· ὄμβρους τῇ γῆ πρὸς καρποφορίαν δώρησαι· εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν· σβέσον τὰ φρυάγματα τῶν ἔθνων· τὰς τῶν αἰρέσεων ἐπαναστάσεις ταχέως κατάλυσον τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος· πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου, υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας ἀναδείξας· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριε ὁ Θεὸς ἡμῶν· πάντα γὰρ ἀπέδωκας ἡμῖν.

Ἐκφώνως.

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

k Ὁ ἱερεὺς ἐπιστρέφει πρὸς τῇ θύρᾳ, καὶ εὐλογῶν, λέγει ἐκφώνως·

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μετὰ πάντων ἡμῶν.

l Καὶ ὁ διάκονος ἐξέρχεται, (εἰ ἔστιν· εἰ δ' οὐ, ὁ ἱερεὺς), καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορὸς· Κύριε, ἐλέησον.

Καὶ τὰ λοιπά, ὡς ἐν τῇ τοῦ Χρυσοστόμου Λειτουργίᾳ.

Ἐπεὶ τῶν προσκομισθέντων, κ. τ. λ.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, κ. τ. λ.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς, κ. τ. λ.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

m Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σώζειν, σὺ ἡμᾶς διδάξον εὐχαριστεῖν σοὶ ἀξίως ὑπὲρ τῶν εὐεργεσιῶν σου, ὧν ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν. Σὺ ὁ Θεὸς ἡμῶν, ὁ προσδεξάμενος τὰ δῶρα ταῦτα, καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ διδάξον ἀγιωσύνην ἐπιτελεῖν ἐν φόβῳ σου· ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου· καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν

Anaphora of S. Chrysostom.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ μετὰ φόβου, καὶ πάσης ἀσφα- **XVIII. a**
λείας. Ἐἶτα λέγει·

Ὁ διάκονος, πρόσελθε.

Καὶ προσελθὼν ὁ διάκονος, ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν· **b**
ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον, δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος
ὁ διάκονος τὴν μεταδιδούσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον ἄρτον,
λέγων·

Μετὰδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα τοῦ Κυρίου,
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ ἱερεὺς λέγει·

(Τῷ δεῖνι) ἱεροδιακόνῳ μεταδίδοται τὸ τίμιον, καὶ ἅγιον, καὶ
ἄχραντον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ, εἰς ἄφεςιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὁ διάκονος ὄπισθεν τῆς ἱερᾶς τραπέζης, κλίνας τὴν κεφαλῆν, **c**
καὶ προσεύχεται, ὡς ὁ ἱερεὺς.

Ἐἶτα ἀναστὰς ὁ ἱερεὺς, λαμβάνει ταῖς χερσὶν ἀμφοτέραις μετὰ καλύμ-
ματος τὸ ἅγιον ποτήριον, καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ, καὶ οὕτω τὰ
τε ἴδια χεῖλη, καὶ τοῦ ἱεροῦ ποτηρίου, τῷ ἐν χερσὶ καλύμματι ἀποσπογ-
γίσας, καλεῖ τὸν διάκονον, λέγων·

Διάκονε, πρόσελθε.

Καὶ ὁ διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ, λέγων· **d**

Ἴδου προσέρχομαι τῷ ἀθανάτῳ βασιλεῖ·

Καὶ τό, Πιστεύω, Κύριε, καὶ ὁμολογῶ, κ. τ. λ. "Ὅλον·

Καὶ λέγει ὁ ἱερεὺς·

Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ διάκονος, (ὁ δεῖνα) τὸ τίμιον
καὶ ἅγιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ, εἰς ἄφεςιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ διακόνου, λέγει ὁ ἱερεὺς·

Τοῦτο ἤψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ **Isa. vi. 7.**
τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος, ἐπάνω τοῦ ἁγίου ποτηρίου, **e**
ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πάνυ καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλα-

Anaphora of S. Basil.

XV. m τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν, καὶ γενώμεθα
ναὸς τοῦ ἁγίου σου Πνεύματος. Naί, ὁ Θεὸς ἡμῶν, καὶ μηδένα
ἡμῶν ἔνοχον ποιήσης τῶν φρικτῶν σου τούτων καὶ ἐπουρανίων
μυστηρίων, μηδὲ ἀσθενῆ ψυχῇ καὶ σώματι, ἐκ τοῦ ἀναξίως
τούτων μεταλαμβάνειν· ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν
ἀναπνοῆς, ἀξίως ὑποδέχασθαι τὴν μερίδα τῶν ἁγιασμάτων σου,
εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογία ἐμπρόσδεκτον τὴν ἐπὶ
τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου· ὅπως ἄν καὶ ἡμεῖς μετὰ
πάντων τῶν ἁγίων, τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, γενώ-
μεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν, ὧν ἠτοίμασας τοῖς
ἀγαπῶσί σε, Κύριε.

Ὁ διάκονος.

n Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν τελείαν, κ. τ. λ.

Ἄγγελου εἰρήνης, πιστὸν ὁδηγόν, κ. τ. λ.

Συγγνώμην καὶ ἄφεσιν, κ. τ. λ.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς, κ. τ. λ.

Τὸν ὑπόλοιπον χρόνον, κ. τ. λ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, κ. τ. λ.

Τὴν ἐνότητα τῆς πίστεως, κ. τ. λ.

Ἐκφώνησις παρὰ τοῦ ἱερέως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀκατα-
κρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα,
καὶ λέγειν.

o Ὁ λαὸς τό, Πάτερ ἡμῶν.

THE LORD'S
PRAYER.

Ὁ ἱερεὺς ἐκφώνως.

Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ
Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

Ὁ ἱερεὺς· Εἰρήνη πᾶσι.

Ὁ διάκονος.

XVI. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Prayer of
Humble
Access.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

a Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης
παρακλήσεως, τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς

Anaphora of S. Chrysostom.

βείας σκεπάξει τὸ ἅγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν **XVIII. e**
ἅγιον δίσκον ἀνατίθῃσι τὸν ἀστέρα, καὶ τὰ καλύμματα.

Εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς.

Εὐχαριστοῦμέν σοι, Δέσποτα φιλόνηρωπε, εὐεργέτα τῶν **f**
ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρουσίᾳ ἡμέρα κατηξίωσας ἡμᾶς τῶν
ἐπουρανίων σου, καὶ ἀθανάτων μυστηρίων. Ὁρθοτόμησον ἡμῶν
τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρού-
ρησον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς,
καὶ ἱκεσίαις τῆς ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ
πάντων τῶν ἁγίων σου.

Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος. Καὶ ὁ διάκονος **g**
προσκυήσας ἅπαξ, λαμβάνει τὸ ποτήριον μετὰ εὐλαβείας, καὶ ἔρχεται εἰς **of the Laity.**
τὴν θύραν, καὶ ὑψῶν τὸ ἅγιον ποτήριον, δείκνυσιν αὐτὸ τῷ λαῷ, λέγων·

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε. **h**

Benediction.

Ὁ δὲ ἱερεὺς εὐλογεῖ τὸν λαόν, ἐπιλέγων ἐκφώνως·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν **Ps. xxviii. 9.**
σου.

Καὶ ἐπιστρέφουσιν ὁ τε διάκονος καὶ ὁ ἱερεὺς εἰς τὴν ἁγίαν τράπεζαν, **k**
καὶ θυμῷ ὁ ἱερεὺς τρίς, λέγων καθ' ἑαυτόν·

Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἢ **Ps. lvii. 11.**
δόξα σου.

Εἶτα λαβὼν τὸν ἅγιον δίσκον, τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ διακόνου· **l**
καὶ ὁ διάκονος λαβὼν μετ' εὐλαβείας, θεωρῶν ἕξω πρὸς τὴν θύραν, οὐδὲν
λέγων, ἀπέρχεται εἰς τὴν πρόθεσιν, καὶ ἀποτίθῃσιν αὐτόν· ὁ δὲ ἱερεὺς
προσκυήσας, καὶ λαβὼν τὸ ἅγιον ποτήριον, καὶ ἐπιστραφεὶς πρὸς τὴν
θύραν, ὁρᾷ τὸν λαόν, λέγων μυστικῶς·

Εὐλογητὸς ὁ Θεὸς ἡμῶν·

Εἶτα ἐκφωνεῖ·

Πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἄμην.

Καὶ ἐξελθὼν ὁ διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

XIX.

Ὁρθοὶ μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων,

POST-COM-
MUNION.

Anaphora of S. Basil.

XVI. a εὐλόγησον, ἀγίασον, ἐνδυνάμωσον, ὀχύρωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον, καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων, καὶ ζωοποιῶν μυστηρίων, εἰς ἄφεισιν ἁμαρτιῶν, εἰς Πνεύματος ἁγίου κοινωνίαν.

Ἐκφώνως.

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

b Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ᾧδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου, καὶ τοῦ τιμίου αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Ἐκφώνως.

XVII¹. Ὁ διάκονος· Πρόσχωμεν.

SANCTA
SANCTIS.

Ὁ ἱερεὺς. Τὰ ἅγια τοῖς ἁγίοις.

[XVIII]¹

COMMUNION.

Εἶτα τῆς μεταλήψεως τελειωθείσης, καὶ τῶν ἁγίων μυστηρίων ἀπὸ τῆς ἱερᾶς ἀρθέντων τραπέζης, ἐπεύχεται ὁ ἱερεὺς.

XIX. a

POST-COM-
MUNION.

Thanksgiv-
ing.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων, ἃ ἔδωκας ἡμῖν ἐπ' εὐεργεσίᾳ, καὶ ἁγιασμῷ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. Αὐτός, Δέσποτα τῶν ἀπάντων, δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἴασις ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογία ἐνπρόσδεκτον, τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου.

¹ The ritual of the Fraction and its accompanying ceremonies, and of the Communion, has to be supplied from the Anaphora of S. Chrysostom.

Anaphora of S. Chrysostom.

ἐπουρανίων, καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, **XIX. a**
ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ. Thanksgiving.

Ἄντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, κ. τ. λ.

Ἐκφώνησις.

Ὅτι σὺ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν,
τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορὸς. Ἀμήν.

Ὁ ἱερεὺς. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος, ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιαῶν τοὺς ἐπὶ **b**
σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρο- Benediction.
νομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγιάσον
τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντι-
δόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς
ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλη-
σίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσι ἡμῶν, τῷ στρατῷ, καὶ
παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δώρημα τέ- James i. 17.
λειον, ἄνωθέν ἐστι, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ
σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν,
τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ταύτης δὲ τελεσθείσης, ὁ μὲν ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων θυρῶν,
καὶ ἀπελθὼν ἐν τῇ προθέσει, λέγει τὴν παρούσαν εὐχὴν.

Εὐχὴ λεγομένη ἐν τῷ συστειλαί τὰ ἅγια μυστικῶς.

Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς ὑπάρχειν,
Χριστὸς ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονο-
μίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάν-
τοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

XX.

Cleansing of
the Holy
Vessels.

a

Anaphora of S. Basil.

XIX. b

Ὁ διάκονος· Ὁρθοὶ μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν μυστηρίων, κ. τ. λ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ. τ. λ.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν, κ. τ. λ.

Ὁ δὲ ἱερεὺς ἐκφωνεῖ·

Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς· Ἐν εἰρήνῃ προέλθωμεν.

Ὁ διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος, ἐκφωνουμένη παρὰ τοῦ ἱερέως.

c

Benediction.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἁγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δώρημα τέλειον, ἄνωθὲν ἐστὶ, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

James i. 17.

XX.

Cleansing of
the Holy
Vessels.

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια.

Ἡνυσταί, καὶ τετέλεσταί, ὅσον εἰς τὴν ἡμετέραν δύναμιν, Χριστέ ὁ Θεὸς ἡμῶν, τὸ τῆς σῆς οἰκονομίας μυστήριον· ἔχομεν γὰρ τοῦ θανάτου σου τὴν μνήμην, εἶδομεν τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου σου ζωῆς, ἀπηλαύσαμεν¹ τῆς ἀκενώτου σου τρυφῆς, ἧς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιωθῆναι εὐδόκησον. Χάριτι τοῦ ἀνάρχου σου Πατρὸς, καὶ τοῦ ἁγίου, καὶ ἀγαθοῦ, καὶ ζωοποιοῦ σου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

¹ This form of the 1st aor. seems to exist, though late.

Anaphora of S. Chrysostom.

Ὁ δὲ διάκονος εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους, συστέλλει **XX. b**
 τὰ ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας, ὥστε μηδὲν τι τῶν ἁγαν
 λεπτοτάτων ἐκπεσεῖν, ἢ καταλειφθῆναι, καὶ ἀπονίπτεται τὰς χεῖρας ἐν
 τῷ συνήθει τόπῳ. Ὁ δὲ ἱερεὺς ἐξελθὼν, δίδωσι τῷ λαῷ τὸ ἀντίδωρον, The Anti-
 λέγων. doron.

Ἡ εὐλογία τοῦ Θεοῦ ἐφ' ὑμᾶς τῇ αὐτοῦ χάριτι καὶ φιλαν- **e**
 θρωπία, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Final Bene-
diction.

Ὁ χορός· Ἀμήν.

Ὁ ἱερεὺς· Δόξα σοι, Χριστὲ ὁ Θεὸς ἡμῶν, ἡ ἐλπίς ἡμῶν, δόξα
 σοι.

Καὶ ὁ χορός· Δόξα Πατρὶ καὶ Υἱῷ καὶ ἀγίῳ Πνεύματι, νῦν καὶ
 ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ εἰ ἔστι κυριακὴ, λέγει ὁ ἱερεὺς·

d

Ὁ ἀναστάς ἐκ νεκρῶν Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, κ. τ. λ.

Εἰ δὲ οὐκ ἔστιν ἀναστάσιμος, λέγει·

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, κ. τ. λ.

Καὶ εἰσελθὼν ἐν τῷ ἀγίῳ βήματι ἀποδύεται τὴν ἱερατικὴν στολὴν, **e**
 λέγων· Private
Thanks-
giving.

Νῦν ἀπολύεις τὸν δούλόν σου, Δέσποτα, κ. τ. λ.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, κ. τ. λ.

Παναγία Τριάς, κ. τ. λ.

Καὶ τό, Πάτερ ἡμῶν.

Εἶτα λέγει τὸ ἀπολυτικίον τοῦ Χρυσοστόμου·

f

Ἡ τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις τὴν
 οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέ-
 θετο, τὸ ὕψος ἡμῶν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς
 λόγοις παιδεύων, πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ
 Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Καὶ τὸ κοντάκιον τῆς ἡμέρας. Καὶ ποιεῖ ἀπόλυσιν. Καὶ προσκυνήσας
 καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν, ἐξέρχεται.

THE LITURGY OF THE ORTHODOX ARMENIAN CHURCH.

When the Priest intends to bring the oblation he must put on vestments suitable for the service.

i. a
Preparation
of the Minis-
ters in the
Vestry.

He then, with the deacons, goes into the vestry where the vestments are kept.

Then the several ministers being appareled, every one according to his order, they shall say in antiphone Psalm cxxxii.

The Priest : Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness.

The Deacon : Lord, remember David : etc.

The Priest : How he sware unto the Lord : etc., *to the end of the Psalm.*

Glory be to the Father, etc.

[¹ *Let every one take his part in the Service.*]

The Deacon, aloud : Let us pray to the Lord in peace.

[² *The Congregation :* Lord, have mercy upon us.]

The Deacon : Let us ask the Lord in faith, and with one accord, that He will bestow on us the grace of His mercy.

O Lord, our God Almighty, save us and have mercy upon us.

[³ *The Congregation :* Save us, O Lord.]

Then the Priest says, twelve times :

Lord, have mercy upon us.

[⁴ *The Congregation :* Lord, have mercy upon us.]

After that the Priest [bows and¹] says [privately²] the following prayer, before putting on his robes :

i. a
Prayers at
vesting.
b

O Lord Jesu Christ, who art clothed with light as with a garment, Thou didst appear on earth in unspeakable humility, and didst converse with men. Thou who wast made eternal High Priest after the order of Melchisedec, and who didst adorn Thy Holy Church ; O Lord Almighty, who hast vouchsafed unto us to put on that same heavenly garment, fit me, Thine unworthy servant, at this hour, when I venture to draw nigh to this spiritual service of Thy glory. Wherefore, in order that I be stripped of the defiled garment of all ungodliness, and that I be [clothed upon and] adorned with Thy light, remove my wickedness from me, and blot out my transgressions, that I be made worthy of the light Thou hast prepared for me. Grant me to enter with priestly glory upon the ministry of Thy holy things, in company with those who have kept Thy commandments without sin. So that I also be found prepared for the heavenly marriage feast with the wise virgins ; there to glorify Thee, O Christ, who didst take away the sins of all men. For Thou art the holiness of our persons, and unto Thee, O beneficent God, belong glory, dominion, and honour, now and ever, world without end. Amen.

Then the Deacons, drawing near, shall robe him, saying :

Let us also pray to the Lord in peace.

The Priest : Blessing and glory to the Father, and to the Son, and to the Holy Ghost ; now and ever, world without end. Amen.

After the blessing he shall first put the mitre upon his head, and say :

Lord, put upon me the helmet of salvation, that with strength I may fight the enemy. By the grace of our Lord Jesu Christ ; unto whom belong glory, dominion, and honour ; now and ever, world without end. Amen.

While putting on the albe³, or surplice, he shall say :

Clothe me, O Lord, with the garment of salvation, in the robe of joyfulness ; and surround me with a vesture of salvation. By the grace of our Lord Jesu Christ, etc.

¹ N.

² R.

³ στιχάριον.

i. *While putting on the stole¹, he shall say:*

f Clothe my neck, O Lord, with righteousness, and cleanse my heart from all defilement of sin. By the grace of our Lord Jesus Christ, etc.

While fastening the girdle, he shall say:

g Bind the girdle of faith in the middle of my heart and my mind; wipe off from them the thought of impurity; and cause the power of Thy grace to abide in them at all times. By the grace, etc.

While putting on the right (left) maniple, he shall say:

h Give strength, O Lord, to my right (left) hand, and wash away all my filthiness; that I be enabled to wait on Thee in cleanness of mind and body. By the grace of our Lord Jesus Christ, etc.

While putting on the vagas, or ephod, he shall say:

k Clothe my neck, O Lord, with righteousness, and cleanse my heart from all filthiness of sin. By the grace, etc.

While putting on the chasuble², he shall say:

l Lord, of Thy mercy, clothe me with a bright garment, and protect me against the wiles of the wicked; that I be counted worthy to glorify Thy glorious name. By the grace, etc.

After having put on all his vestments, the Priest shall say:

m My soul shall rejoice in the Lord, because He has clothed me with a garment of salvation, and with a vesture of gladness; He has put upon me a crown as upon a bridegroom, and has adorned me like a bride with her jewels. By the grace, etc.³

ii. *The Priest celebrant, preceded by the Deacon carrying a lighted taper in his left hand and a censer in his right, comes out of the vestry, with the other clergy. Water is then brought, and while taking the towel, or handkerchief, the Priest says:*

Cleanse my hands, O Lord, from all filthiness of sin. By the grace, etc.

After this, they all step in front of the Holy Table, where the Priest washes his hands, saying:

¹ Arm., *urar, orarium*. Russian translation, *epitrachil, ἐπιτραχήλιον*. (M.)

² Arm., *churchar, φελόνιον*, pluviale. It is longer than the Greek chasuble, and fastens in front. (M.)

³ *While the Priest celebrant is being robed, the choir outside the vestry-door sing a hymn.*

I will wash my hands in innocency, O Lord, and so will I go to Thine altar. ii.

Then, with the Deacons, he says in antiphone, Ps. xxvi, with Gloria Patri.

Be thou my Judge, O Lord, etc.

The Priest: For the sake of the Holy Mother of God, O Lord, accept our supplications, and save us alive.

The Deacon: Let us make the Holy Mother of God and all the saints our intercessors with the Father in Heaven, that He will be pleased to have mercy, and, in his pity, to save alive his creatures. Almighty Lord God, save us and have mercy on us. a

The Priest: Receive, O Lord, our supplications through the intercession of the Holy Mother of God, the Immaculate Mother of Thine only begotten Son, and through the entreaties of all Thy saints. Hear us, O Lord, and have mercy [on us]; bear with us, do away our offences, and forgive us our sins. And make us worthy, with praises, to glorify Thee, with Thy Son and the Holy Ghost; now and ever, world without end. Amen. b

The Priest celebrant then turns to the other clergy, and says:

I confess before God and the Holy Mother of God, and before all the Saints, and before you, fathers and brethren, all the sins I have committed. For I have sinned in thought, word, and deed, and through every sin committed by men; I have sinned, sinned! I pray ye, entreat God for me. c

One of the bystanders [of the clerks] answers:

God Almighty have mercy on thee, and grant thee forgiveness of all thy trespasses, past and present; let Him deliver thee from those that are to come; confirm thee in every good work, and give thee rest in life everlasting. d

To which the Priest [turned towards the people] replies:

God who loves men, set you also free, and forgive you your trespasses; give you time for repentance, and for the practice of good works; and [turning to the altar] be pleased to direct your future life, through the Grace of the Holy Ghost, who is both mighty and pitiful; and unto whom be glory for ever. Amen. e

ii. e *The Clerks*: Remember us before the immortal Lamb of God.

The Priest: Ye are remembered in presence of the immortal Lamb of God.

The Clerks then say Psalm c, in antiphone, with the Priest celebrant.

O be joyful in the Lord, all ye lands, etc.

f *The Deacon*: In the name of the Holy Church do we pray the Lord, that through her He will save us from [our] sins, and keep us alive through the grace of His mercy. O our Lord God Almighty, save us alive, and have mercy [on us].

g *The Priest*: In the midst of Thy temple [O Lord], and in presence of these bright and holy tokens acceptable unto God, and of this holy place, do we humble ourselves in fear and worship, and glorify Thy holy, wonderful, and triumphant Resurrection. And unto Thee do we offer blessing and glory with the Father, and the Holy Ghost: now and ever, world without end. Amen.

The Priest: I will go unto the altar of God; even unto the God of my joy and gladness.

The Deacon then says Psalm xliii alternately with him.

Give sentence with me, O God, etc.

h *The Deacon, aloud*: Let us again pray to the Lord in peace; and bless the Father of our Lord Jesus Christ, who has counted us worthy to stand in the abode of praise, and to sing spiritual songs; Lord God Almighty, save us alive, and have mercy [on us].

k *The Priest*: In this abode of holiness and in the seat of praise, in this dwelling of angels, and of expiation for me, we fall down and in awe worship in presence of these glorious and divine tokens, and of the Holy Table, and we glorify Thy wonderful and triumphant Resurrection. And unto Thee we bring blessing and glory, with the Father and the Holy Ghost, now and ever, world without end. Amen.

[After these prayers the curtain is drawn, and remains so during the whole of the Oblation. If the celebrant is a bishop, however, the curtain is drawn only after the two following prayers of S. Gregory of Nareg.]¹

¹ This § ii. is entirely omitted by Archbishop Nerses in his 'Rules for

If the celebrant is a bishop, he draws over his breast the venerable omiphorion¹; he then draws nigh to the table of offering [credence table on the north side of the altar]. And there, falling on his knees, he says privately, and his eyes streaming with tears, the following prayers to the Holy Ghost, who is the Agent and Dispenser [Steward or Economist] of the work.

iii.
First Oblation.

Prayer of S. Gregory of Nareg.

O Almighty, beneficent God of all things and Lover of men, Creator of things visible and invisible, Saviour and Preserver, Protector and Giver of Peace, Mighty Spirit of the Father, we entreat Thee with open arms, with humble earnest prayer, in Thine awful presence. We draw nigh in great fear and trembling, in order to offer this reasonable sacrifice; first to Thine unsearchable power, being, as Thou art, equal in throne, in glory, and in creative energy, with the unchangeable Majesty of the Father; and Searcher as Thou art also of the hidden, deep counsels of the Almighty Father of Emmanuel, who sent Thee, He who is the Saviour, Verifier, and Creator of all things. Through Thee was made known to us the threefold personality in one essence of the Godhead; of which Three Persons Thou art known as one and incomprehensible. By Thee and through Thee did the first race of the patriarchal house, called Seers, declare aloud and clearly the things past and to come. The Spirit of God announced Thee to Moses, even Thee, who, moving on the surface of the waters, as an energy which no one can restrain, and by Thy solemn going to and fro while brooding over them, and under Thy sheltering wings fondly calling new beings into life, didst foreshadow the mystery wrought at Holy Baptism; who after this pattern, and ere the vault of the firmament above was spread on high, like a veil, didst, as Absolute Ruler, create the complete natures of all beings that are, from all things that are not. In thy creating power shall all men by Thee be renewed at the Resurrection, at the last day of this existence, but the first of heavenly life. Thee also did

the Due Performance of the Church Service' (A.D. 1150). It is therefore probably later than his time.

¹ Thus written for *ἡμφόριον* or *ἡμφόριον*. No mention of it is made in the Russian translation. (M.)

iii. a the Father's First-born Son, Thy fellow, and of the same essence with the Father, in one likeness, obey with oneness of will, as He did His Father; He announced Thee as the true God, equal and of the same substance as His Mighty Father; He declared that blasphemy against Thee should never be forgiven, thus cutting short the railing accusations of Thine impious gainsayers, while He, the just and innocent Creator of all, forgave His accusers; He who for our sins was betrayed to death, and rose again for our justification. Unto Him be glory through Thee, unto Thee praise, blessing with the Father Almighty, for ever and ever. Amen.

The same kind of earnest supplication shall again be repeated, until firm confidence through the contemplation of [heavenly] light, become wonderfully revealed, signifying and again boding peace from above.

b We entreat and beseech with sighs and tears wrung from our innermost soul Thy glorious and creative essence, neither brought into existence nor created, and not limited by time, O Merciful Spirit! who art our advocate with the Father of Mercies, in groanings that cannot be uttered; who keepest the saints, and cleanseest sinners, and makest them temples of the living and quickening will of the exalted Father. Set us now free from all unclean deeds, that are not agreeable to Thine indwelling [with us]; so that the bright light of Thy gifts may not be quenched within us, from the contemplative eyes of our understanding; that we may possess Thee in us, united with us by prayer, and the incense of a godly life. And since one of the Most Holy Trinity is being offered, and another takes pleasure in us through the blood of His First-born Son that reconciles us to Him, do Thou, O Holy Spirit, receive our supplications, and make us a fit habitation for Thee, through every worthy preparation for the delicious tasting of the Heavenly Lamb; and without risk of condemnation, meet to receive this manna of immortality, of the life of a new Salvation [existence]. And let this fire consume every cause of offence in us, like the live coal brought to the lips of the Prophet by the angel holding the tongs; so that in every way Thy mercy and pity may be proclaimed, as the Father's loving kindness is manifested through

the Son; who received the Prodigal Son and brought him into the Fatherly inheritance, and directed impure sinners to the Heavenly Kingdom, the bliss of the righteous. Yes, yes, I also am one of them; receive me therefore with them, as requiring great love and pity, destitute as I am of Thy graces purchased for me by the Blood of Christ. That in all this, Thy godhead be made manifest unto all, glorified together with the Father with like honour in one will, and in one power of praise. (*Aloud.*) For Thine is the pity, the power, the charity, the strength, and the glory, for ever and ever. Amen.

The Priest then rising, comes to the table of oblation, [credence table] where the Protodiacon brings the bread which the Priest takes and places upon the paten, saying : Preparation of the Holy Vessels.

Memorial of our Lord Jesus Christ, [Who sits at table resting on a throne not made with hands. He gave Himself up to the death upon the Cross, for the race of men; Praise Him and bless Him and extol Him for ever and ever.]¹ c

Then taking the wine, he pours it cross-wise into the chalice, saying :

In remembrance of the saving dispensation of our Lord and Saviour Jesus Christ; [through the fountain of Whose Blood flowing from His side, His creatures have been renewed and made immortal. Bless Him, and praise Him, and extol Him for ever.]¹ d

Then shall he say privately this prayer of St. John Chrysostom.

O Lord God, our Saviour, Preserver and Benefactor, who didst send into the world the Heavenly bread of our Lord Jesus Christ as food for this world, to bless and to sanctify us; be pleased, O Lord, Thyself to bless this our oblation. Receive it on Thy heavenly table. Remember, beneficent and loving as Thou art, both those who offer it to Thee and those for whom it is offered. And keep us without rebuke in the priestly function of Thy holy mysteries. For holy and glorious is the great and most honourable Majesty of Thy glory, of the Father, and of the Son, and of the Holy Ghost, now and for ever, world without end. Amen. e

¹ The words here enclosed within brackets are found neither in the Venice edition nor in the Russian and French translations, nor yet in Archbishop Nerses of Lampron. (M.)

iii. e *He then covers [the chalice] with a veil, saying Psalm xciii.*

The Lord is King, and hath put on glorious apparel: etc.

He then thrice makes the sign of the Cross, saying:

Let the Holy Ghost come upon thee, and let the power of the Most High overshadow thee.

[The Deacon then presents the censer to the Priest, saying:

Let us again pray to the Lord in peace, that He will hear us, save us, and have mercy upon us.

The Priest. Blessing and glory be to the Father, and to the Son, and to the Holy Ghost.]¹

He then censens [the credence table] saying:

f Incense. I offer Thee incense, O Christ, the sweet smell of a spiritual offering. Receive it as a sweet smelling savour unto Thy heavenly and intellectual place of offering: Send upon us in return the graces and gifts of Thy Holy Spirit; for unto Thee do we ascribe glory, with the Father, and with the Holy Ghost, for ever and ever. Amen.

While saying this prayer, the Priest leaves the credence table, and with the deacon comes towards the Holy Table, which he censens. Here is the curtain drawn aside.

iv. Procession. *And the Priest waving the censer, descends into the middle of the Church, with the deacons, [who go before him, bearing lighted tapers, round the Church, while he censens the images of Saints and the congregation.*

Meanwhile this hymn is sung:]¹

O Christ, who through Thy Blood hast made Thy Church brighter than the heavens, and who hast ordained in her, after the manner of the heavenly [hosts], orders of apostles, prophets and holy teachers: we, of the orders of priests, deacons, clerks and ecclesiastics gathered together on this day, offer thee incense, O Lord, after the example of Zacharias of old. Let our supplications sent up through this incense, be acceptable to thee, as were the sacrifices of Abel, Noah and Abraham. And through the intercession of Thy hosts above, keep ever unshaken the Armenian chair, [of Etchmiadzin].

Towards the end of this hymn the Priest, having gone round the church,

¹ R.

ascends the steps on the right side of the Holy Table, which he worships three times. [He then takes the censer from the deacon, who stands at his right hand.] iv.

Then the Protodiacon goes into the middle of the church, [clasps his hands²] and calls aloud towards the Holy Table where the Priest is. Missa Catechumenorum.

Bless, O Lord. I.

The Priest answers with a loud voice : Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever. Amen. Benediction.

Then the Clerks sing the introit for the day, [or the following hymn : INTROIT.

O Only Begotten Son and Word of God, Thou who art immortal, for the sake of our salvation Thou didst consent to take flesh from the holy Mother of God, ever virgin, Mary, and didst really become man like us without feint; Thou, O Christ God, who, by being crucified, didst abolish death by Thy death, Thou, one of the Holy Trinity who art glorified with the Father and the Holy Ghost, have mercy on us.]³

When this is ended, the Protodiacon says :

Let us again pray to the Lord in peace. Receive us, save us, and have pity on us, O Lord. [*The congregation*]⁴, Bless us, O Lord!

Then the Priest [turning towards the congregation, and blessing the people with his hand] says :

Peace be to all.

The Clerks : And with Thy Spirit.

The Deacon : Let us worship God.

The Clerks : In Thy presence, O Lord.

Then the Priest says aloud :

O Lord our God, Whose power is unsearchable, and Whose glory is incomprehensible, Whose mercy is infinite, and Whose clemency is unspeakable; in great compassion look down upon Thy congregation and upon this holy temple; and abundantly show Thy mercy and pity on us and on those who pray with us. For unto Thee belong glory, dominion and honour, now and ever, world without end. Amen. a

¹ RN.

² N.

³ R.

⁴ N.

I. a *Then the Clerks begin the Psalm and the hymn appointed for the day, [as well as this hymn:]*

Let all the earth bless Jesus Christ the King, with a song of praise.

Let all the earth sing a song of thanksgiving unto the Creator of Heaven and Earth.

To the Holy Trinity, one God, we bring honour and worship, now and ever. Amen.

And while they sing [that hymn] the Priest says privately:

b O Lord our God, save alive Thy congregation, and bless Thine inheritance: keep whole the fulness of Thy church; sanctify those who visit [or greet] the beauty of Thy house; do Thou glorify us, O Lord, by Thy divine power, and forsake not those who put their trust in Thee. [*Aloud*, Abp. N. of L.] For thine is the power, the dominion, and the glory, for ever and ever. Amen.

(*Aloud*.) Peace be to all.

The Clerks. Amen.

c *The Priest, aloud:* O Thou who didst teach us to pray both in common as we do now, and in secret, and who didst promise to grant the supplications of two or three gathered together in Thy name: Do Thou now fulfil the requests of Thy servants according to their wants: Granting us in this world the knowledge of Thy truth, and in the world to come, life everlasting. For Thou, O God, art beneficent and loving; and unto Thee belong glory, dominion and honour; now and ever. Amen.

[*Here the Priest turns round and blesses the people.*]¹

II. *Then, while the Clerks give glory, they all bow to the earth before the Sanctuary.*

And the Priest bowing to the Holy Table, says the following prayer:

a O Lord God, who hast established in the heavens the orders and the legions of angels and of archangels to wait upon Thy Glorious Majesty, grant that now Thy holy angels may come among us, and minister with us, and with us also praise Thy

Prayer of
the (Little)
Entrance.

goodness. (*Aloud.*) For thine is the power, the dominion, **II. a**
and the glory, for ever and ever. Amen.

Then the Priest [with the Deacon] kisses the Holy Table, and the Deacon cries aloud :

• • Proschume, [*πρόσχωμεν*, let us attend.]

And the Clerks sing the Trisagion, three times.

Holy God, Holy and Mighty, Holy and Immortal, who wast **THE TRISA-**
crucified for us, have mercy upon us. **GION.**

[*While the Clerks sing three times the Trisagion, the Protodiacon receives the Gospel from the Priest, and raising it above his head, he enters the Sanctuary at the northern door, goes round the altar behind the image gallery, [εἰκονοστάσιον,] and comes out at the southern door. Then coming forward at the end of the platform on which stands the altar, he holds the Gospel to the oldest Priest in the choir to kiss. The Deacon then brings back the Gospel which he places upon the altar, and the Priest gives his blessing to the one who has just kissed the Gospel.*]¹ **b**
THE LITTLE ENTRANCE.

Then the Priest shall at the same time say this prayer privately.

O Thou Holy God, who reposest among the Saints, whom **c**
Seraphim praise saying : Holy, holy, holy ; whom Cherubim **Prayer of the**
extol in glory, and before whom all the hosts of Heaven fall **Trisagion.**
down in worship : Thou who didst bring all creatures into
being out of that which did not exist ; who didst make man
after thine own image and similitude, and didst adorn him with
Thy manifold gifts, and didst teach him to seek wisdom and
good understanding ; Thou who didst not think scorn of sinners,
but who didst place within reach of them repentance unto salva-
tion : Thou hast made us, Thy humble, unworthy servants,
worthy at this hour to stand in presence of the glorious holiness
of Thy table ; there to offer unto Thee legitimate worship. There-
fore, O Lord, do Thou accept from the lips of us sinners, the
blessing of the Trisagion, and keep us by Thy loving mercy.
Forgive us all our trespasses, whether committed with the will
or without it ; purify our souls, our minds and our bodies ; and
vouchsafe unto us to serve Thee in holiness all the days of our
life ; through the intercession of the Holy Mother of God and
of all Thy Saints, who have pleased Thee unto all eternity.
(*Aloud.*) For Thou art holy, O Lord our God ; and unto Thee

¹ This rubric is taken from R.

II. c belong glory, dominion and honour, now and ever, world without end. Amen.

When the Trisagion and this prayer are ended, the Deacon then proclaims aloud:

The Deacon's
Litany.

Let us again pray to the Lord in peace.

The Clerks [or Choir]: Lord, have mercy upon us¹.

The Deacon: For the peace of the whole world, and for the establishment of our holy church, we pray Thee, O Lord.

For all the holy and orthodox bishops, let us pray the Lord.

For our holy Lord Patriarch or Archbishop N., or for our Lord Bishop N., let us pray the Lord.

For the vartabeds, priests, deacons, clerks, and for every rank of the Church's children, let us pray the Lord.

For religious kings and God-loving princes, for their generals and their armies, let us pray the Lord.

For the souls of those who rest in death, who are fallen asleep in Christ in the true and orthodox faith, let us pray the Lord.

The Clerks: Lord, remember Thine, and have mercy upon us.

The Deacon: Also for the unity of our true and holy faith, let us pray the Lord.

The Clerks: Lord, have mercy upon us.

The Deacon: Let us commit our own selves and one another unto the Lord.

The Clerks: Unto Thee, O Lord, do we commit ourselves.

The Deacon: Have mercy upon us, O Lord God, according to Thy great mercy. Let us say so together, with one accord.

The Clerks: Lord, have mercy upon us. (*Three times.*)

d *Meanwhile the Priest says this prayer privately, with open arms:*

O Lord our God, accept and pity the supplications of Thy servants according to Thy great mercy. Have compassion on us; and on all the congregations that have an eye unto Thee, send down Thine abundant mercy.

The Deacon, aloud: Bless us, O Lord.

¹ This response is said after each of the following suffrages.

Then shall the Priest say aloud: For Thou art merciful and Thou lovest men, God as Thou art; and unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen. II. e

After this the Priest bows to the Holy Table, and stepping forward, sits down on the steps, while the Clerks begin to sing the Psalm appointed for the day. III. THE LECTIONS.

Then are read the books of the Prophets and of the Evangelists. Psalm.

Then after the Alleluia, according to the direction for it in the Lesson, and at the end of it all, the Deacon exclaims: Epistle. Alleluia.

Orthi [*ὄρθοι*, stand up].

Then the Priest turns towards the people and makes the sign of the Cross over the congregation, saying:

Peace be to all.

The Clerks: And with Thy Spirit.

The Deacon: Let us hearken with fear to the Holy Gospel according to N. N.

The Clerks: Glory be to Thee O Lord our God.

The Deacon: Proschume [*πρόσχωμεν*, let us attend].

The Clerks: God speaks.

Then the Deacon shall read the Holy Gospel¹; at the end of which all shall say²: Gospel.

Glory be to Thee O Lord our God.

Then shall the Nicene Creed be said in full.

We believe in one God the Father Almighty, Maker of heaven and earth, of things visible and invisible. IV. THE CREED.

And in one Lord Jesus Christ, the Son of God, [born³ or] begotten of God the Father, that is, only Son of the essence of the Father.

¹ The Protodiacon reads the Gospel, standing on the edge of the platform on which the altar stands. While he reads, the Priest takes off his crown (or mitre). (M.)

² Here the Priest puts on his mitre. After reading the Gospel, the Protodiacon comes near to the altar, at the Priest's right hand, and, holding up the Gospel over his head, he repeats the Creed. (M.)

³ The Armenian has only one term for 'begetting' and 'bringing forth,' and therefore uses the same verb for 'begotten' of the Father and 'born' of the Virgin Mary. This shows how easily mistakes may arise, and quarrels from them, when terms are not accurately defined or understood, as in the case of *ὑποούσιος*, 'person' and 'nature,' etc., concerning which there has been endless controversy between the Armenian Church and the Greek. (M.)

- IV. God of God, Light of Light, true [very] God of true [very] God; [a thing begotten or] an offspring, and not a thing made.

Himself of the nature of the Father, by Whom all things came into existence in heaven and upon earth, things visible and invisible. Who for us men and for our salvation, having come down from heaven, was made flesh [or was made body], was made Man, was born ¹ perfectly of the Holy Virgin Mary by the Holy Ghost ².

Of Whom He took body, soul [spirit], and mind, and everything that is in man, truly and not having semblance.

[After having] suffered, [and being] crucified, buried, the third day risen again, [and] gone up into heaven in the same body, sat down at the right hand of the Father.

[He] is to come in the same body and in the glory of the Father, to judge the quick and dead; to Whose kingdom there is no end.

We also believe in the Holy Ghost, uncreated and perfect ³, Who spake in the Law, and in the Prophets, and in the Gospels. Who came down upon the Jordan, preached [or proclaimed] the Apostle ⁴ [or, the one sent, Shiloh, Christ ⁵]; and dwelt in the Saints.

We also believe in one only Universal and Apostolic Church;

In one Baptism, in repentance, in the expiation and forgiveness of sins;

In the resurrection of the dead;

In the everlasting judgment [sentence, or condemnation] of souls and bodies ⁶; in the kingdom of heaven, and in the life everlasting.

¹ Same term as above. (M.)

² 'Holy Ghost,' in the instrum. case only, without preposition, Πνεύματι Ἁγίῳ. (M.)

³ Τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον is omitted in all the Armenian editions of the Nicene Creed I have, as well as in the Russian translation. The Venice copy (p. 52) inserts, 'who cometh forth from the Father, and the Son,' and so do, of course, the other Romish editions. (M.)

⁴ N. has 'To the Apostles.'

⁵ As explained by some. (M.)

⁶ N. omits 'of souls and bodies,' and ends with 'life everlasting. Amen.'

But, those who say, there was [a time] when the Son was not ; **IV.**
or that there was [a time] when there was no Holy Ghost ; or that
they came into being of things that were not ; or who say that
the Son of God and the Holy Ghost be of different natures, and
that they be changeable and alterable, such does the Holy
Catholic and Apostolic Church anathematize.

[*To which S. Gregory the Illuminator added :*]

But we will glorify Him Who was before the worlds by wor-
shipping the Holy Trinity and One Godhead of the Father and
of the Son and of the Holy Ghost ; now and ever, world without
end. Amen¹.

The Deacon then proclaims aloud :

Let us again pray to the Lord in peace.

The Clerks : Lord, have mercy upon us.

The Deacon : Let us again pray in faith, and request of the **a**
Lord God, and of our Saviour Jesus Christ, at this hour of
service and of prayer, that He will make us worthy of being
accepted of Him [or, of receiving the Holy Sacrament] that He
will hearken to the voice of our supplications ; that He will
receive the requests of our hearts, forgive our trespasses, and
have mercy upon us. Let our requests at all times enter into
the presence of His great Majesty, and let Him give us the
one united faith, to set to the doing of good works in
righteousness, that the Lord Almighty may shed abroad on
us the gifts of His mercy, and keep us alive and show us
pity.

The Clerks : Keep us alive, O Lord.

The Deacon : Let us seek in faith of the Lord, that we may
pass in peace this hour of the oblation [or sacrifice] and the day
now before us.

The Clerks : Grant it, O Lord².

The Deacon : Let us seek of the Lord [to send us] an angel
of peace to guard our persons.

Let us seek of the Lord the expiation and forgiveness of our
sins.

¹ The Venice edition omits this clause.

² This response is said after each of the three following suffrages.

V. a Let us seek of the Lord the great, powerful strength of the Holy Cross for the help of our persons.

Let us entreat the Lord in behalf of the unity of our holy and true faith.

The Clerks : Lord, have mercy [upon us].

The Deacon : Let us commit our own selves and one another unto the Lord.

The Clerks : Lord, unto Thee, let us be committed.

The Deacon : Have mercy upon us, O Lord our God, according to Thy great mercy. Let us all say together with one accord :

The Clerks : Lord, have mercy upon us. (*Three times.*)

While they sing this antiphone, the Priest shall say this prayer privately :

b Prayers for the Faithful. O our Lord and Saviour Jesus Christ, Who art great in mercy, and abundant in gifts of Thy bounty ; Thou, who at this hour didst endure the sufferings of the cross and of death on account of our sins, and didst abundantly bestow the gifts of Thy Holy Spirit on the blessed Apostles, make us also, O Lord, we beseech Thee, partakers of Thy divine gifts, of the forgiveness of our sins, and of the gift of the Holy Ghost. (*Aloud.*) That we may be made worthy to praise and glorify Thee with the Father and the Holy Ghost, now and ever, world without end. Amen.

[*Then, turning towards the people, he says :*]

Peace be to all.

c With Thy peace, O Christ our Saviour, which passes all understanding and words—strengthen us and keep us fearless from all evil ; reckon us among Thy true worshippers, who worship Thee in spirit and in truth ; for unto the Most Holy Trinity belong glory, dominion, and honour, now and ever. Amen.

Blessed be our Lord Jesus Christ. Amen.

The Deacon : Bless us, O Lord.

Then the Priest shall make the sign of the Cross over the congregation, saying aloud :

The Lord God bless you all.

The Clerks : Amen.

After these things, if the celebrant is a bishop, he shall lay aside the hemiphorion. **V. c**

The Deacon : Say [sing] a psalm unto our Lord God, O ye clerks, a spiritual song with melody.

Then the Clerks shall sing the Trisagion according to the mystery of the day [of the festival].

The Deacon : Let none of the catechumens, no men of little faith, none of the penitents, nor of the unclean draw near to this divine mystery. **VI.** (Dismissal of the Catechumens.)

The Clerks : The Body of the Lord and the Blood of the Saviour lie before [you]. The invisible powers sing unseen, and say, with uninterrupted voice : Holy, holy, holy Lord of Hosts. **VII. a** Missa Fidelium. Ritual of the Second Oblation.

Then they come burning incense to the Holy Mystery. **b**

The Deacon : In them hath He set a tabernacle for the sun, which cometh forth as a bridegroom out of his chamber. **Incense.**

The Clerks : And rejoiceth as a giant to run his course.

They now also sing in harmony The Song of the Cherubim : **c**
We who mystically represent the Cherubim, and who sing the thrice holy hymn to the Holy Trinity, let us lay aside all worldly care, that we may welcome the King of Heaven and earth, whom legions of angels escort unseen. **CHERUBIC HYMN.**

Then the Sacred Bread shall be brought to the Holy Table by the Deacons, together with the Cup of immortality. And while they sing, the Priest shall humble himself before the Holy Table, and shall thus pray mystically in silence : **d** GREAT ENTRANCE.

None of those who are held by fleshly lusts and passions is worthy to come near Thy Table, or to wait upon Thy glory, O King ; for to serve Thee is a great and awful duty, even for the heavenly hosts. But in Thine infinite goodness, Thou, ineffable Word of the Father, wast made man, and didst appear as our High Priest ; and, as Lord of all, didst Thou commit unto us this service and office of priest of a bloodless sacrifice, because Thou art our Lord God, who rulest things on earth and things in heaven ; who sittest upon a throne of Cherubim, O Thou Lord of the Seraphim, and King of Israel ; who alone art Holy, and reposèst among the Saints. I beseech Thee, who alone art beneficent and mild, look upon me, Thy sinful and **e** Prayer of the Cherubic Hymn.

VII. e unworthy servant, and cleanse my soul and my mind from all filthiness of evil. And make me fit, through the strength of Thy Holy Spirit, me who am clothed upon with the grace of the priestly office, to stand before Thy Holy Table, and to administer in the quality of priest Thy pure Word and Thy precious Blood. I also entreat Thee, with my neck bowed [before Thee], turn not Thy face away from me; and sever me not from among Thy servants. But make me worthy to bring to Thee these offerings, [and receive them] at the hands of me, Thine unworthy and sinful servant. For Thou art He who offers and was offered, who art received and who givest, O Christ our God. To Thee, therefore, do I ascribe glory with Thy eternal Father, and Thy most Holy and beneficent Spirit, now and ever; world without end. Amen.

The Oblations are then placed upon the Holy Table.

And the Priest shall burn incense, and then wash his fingers, saying :

I will wash my hands in innocency, O Lord.

The Deacon : Let us again pray to the Lord in peace.

f Exhortation. Let us again, in faith and purity, stand in awe before the Holy Table of God. Not with scruple or offence; not with deceit or guile; not with wiles or cheating; not with doubt, and not with little faith; but with an upright conduct, a pure mind, with a single heart, a perfect faith, being filled with love, full and overflowing with deeds of goodness; let us stand in prayer before the Holy Table of God, and there find grace and mercy, in the day of His appearing, and at the second coming of our Lord and Saviour Jesus Christ. Let him save us alive and have mercy on us.

The Clerks : Save us, O Lord, and have mercy upon us.

While they repeat this exhortation, the Priest shall thus pray in silence, with open arms :

g Prayer of the (Second) Oblation. Lord God of Hosts, and Maker of all things that can be, who didst bring all things into visible existence out of nothing; who also with charity didst honour our earthly nature, and didst raise us to the rank of ministers of such an awful and inexplicable mystery; Thou, O Lord, to whom we offer this oblation [or this sacrifice] accept this our oblation [pro-position] and con-

summate it into a sacramental rite and offering of the body and blood of Thine Only Begotten. And grant the remedy of forgiveness of sins to those who taste of this bread and of this cup. (*Aloud.*) Through the grace and charity of our Lord and Saviour Jesus Christ, with whom unto Thee, O Father, and to the Holy Ghost, belong glory, dominion, and honour, now and ever, world without end. Amen. VII. g

[*Then, turning to the people, he says:*]

Peace be to all.

The Clerks : Amen ; and with Thy Spirit.

The Deacon : Let us worship God.

The Clerks : In Thy presence, O Lord.

The Deacon : Salute one another with the kiss of holiness, and those of you who are not able to partake of these divine mysteries, go to the doors and pray. VIII. a

KISS OF
PEACE.

Meanwhile the Clerks sing :

Christ shall be manifested among us ; He, that is, the Being God, shall be raised up on high ; the voice of peace has been heard ; the command for the holy greeting has been given ; enmity has been removed, and love has been spread abroad among us all. Now, O ye ministers, raise your voice and bless with one voice the united Trinity, unto whom Seraphim sing the Trisagion. b

Then they kiss the Holy Table and one another ; and the Deacon says aloud :

Let us stand in awe, let us attend with fear, as we ought, and let us contemplate attentively. c

The Clerks : Thee, O God.

The Deacon : Christ the Lamb of God, is offered in sacrifice.

The Clerks : Mercy and peace, and a sacrifice of benediction.

The Deacon : Bless, O Lord.

Here the Priest turns round, makes the sign of the Cross over the people, and says aloud : The Ana-

phora.

The grace, the love, and the divine sanctifying power of the Father, of the Son, and of the Holy Ghost, be with you, and with all. IX.

Benediction.

The Clerks : Amen ; and with Thy Spirit.

IX. *The Deacon* : [To] the doors, [to] the doors ; give ear with understanding and caution. Lift up your minds with divine fear.

The Clerks : We lift them up unto Thee, Lord Almighty.

The Deacon : And render thanks unto the Lord with your whole heart.

The Clerks : It is meet and right so to do.

While they sing, the Priest shall say the following prayer, privately, with clasped hands.

PREFACE.

It is meet indeed, and right, with earnest diligence and devoted worship to glorify Thee, Father Almighty, who by Thine unsearchable Word and Fellow-Creator didst remove the hindrance of the curse ; while He, having made the Church His own congregation, reckoned all those who believe in Thee His property ; who was pleased to dwell among us in a visible and sensible nature, taken from the Virgin's bosom ; and doing, like God, a new work, to make heaven on earth. Wherefore He, before whom the legions of Watchers would not venture to stand, troubled as they are at the brightness of the unapproachable light of the Godhead, having thus become man for our salvation, has granted to us, to join the joyous bands of the inhabitants of heaven. (*Aloud.*) And with Seraphim and Cherubim to frame our songs with one voice of exalted praise [Trisagial song], and with full confidence to cry aloud with them, and say :

X. *The Clerks* : Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory, blessing in the highest. Blessed art Thou who didst come, and who art to come, in the name of the Lord. Hosanna in the highest.

TRIUMPHAL
HYMN.

While they sing, the Priest shall privately say this prayer, with his arms spread out :

XI. a Holy, holy, holy art thou truly, and most holy. And who is he that will presume fully to describe the ceaseless flow of thine unspeakable lovingkindness? Thou who from the first didst take care of and comfort man fallen in sin, by means of prophets, by giving him the Law, and by the priesthood, and the offering of kine ; and who in the end of days, having torn

Commemora-
tion of the
Redemption.

up the handwriting of condemnation relating to all our debts, didst give us Thine Only Begotten Son, both debtor and debt, victim and anointed, Lamb and Bread of heaven, High Priest and sacrifice, [or oblation]. For He it is who distributes and is distributed in the midst of us, without ever being consumed. For, having been made man truly and not apparently [like a phantom], and having taken a body by union, without confusion, from the Mother of God and Holy Virgin Mary, He journeyed through life with all the passions of actual human existence, yet without sin; and of His free will walked to the Cross, through which He gave life to the world and wrought salvation for us¹. XI. a

Then taking the bread in his Holy, divine, innocent, and honourable hands, He blessed, gave thanks, brake it, and gave it to His chosen and holy disciples sitting at meat with Him, saying: [*Here he blesses the bread, tracing a cross on it with his finger.*] (*Aloud.*) Take, eat, this is MY BODY which is broken, [distributed] for you and for many, for the expiation and remission of sins. b

(*In Silence.*) Likewise, taking the cup, He blessed, gave thanks, and drank, and gave to His chosen and holy disciples who sat at meat with Him, saying: (*Aloud.*) Drink ye all of this. This is MY BLOOD of the New Testament, which is shed for you and for many for the expiation and remission of sins. c

The Clerks: Amen. Heavenly Father, who didst give Thine Only Begotten Son unto the death for our sakes, as debtor of our debts, we pray thee, through the shedding of His Blood, have mercy on this Thy rational flock. d

The Deacon aloud: Bless, O Lord!

The Priest then continues privately:

And Thine Only Begotten Son after having commanded us always to do this in remembrance of Him, descended into the innermost abode of death, in the body which he took of our e

¹ The French translation inserts here the following rubric:—*Here the Priest kisses the altar, raises the veil which covers the chalice, then takes from off the paten the bread, which he holds in his hands, and continues.*

XI. e nature ; and after breaking asunder with might the bolts of hell, made Thee known unto us, the only true God, God of the quick and dead.

XII. *The Priest then takes the oblations in his hands, and says privately :*

a We, therefore, O Lord, presenting unto Thee, according to Thy command, this saving mystery [or Sacrament] of the Body and Blood of Thine Only Begotten Son, do make mention of the sufferings He endured for our salvation ; of His crucifixion that gave us life ; of His burial of three days ; of His blessed resurrection ; of His ascension as God ; and of His sitting at the right hand of the Father ; and we confess and bless His awful and glorious second coming.

Then raising the offerings a little he shall offer them unto the Father. And he then shall place them upon the Holy Table, saying :

GREAT
OBLATION.

And we offer unto Thee of Thine own, in all things, and for all things.

The Clerks : In everything art Thou blessed, O Lord¹.

While they sing, the Priest shall say privately with open arms :

b We justly praise Thee, O Lord God, and render thanks on Thine account at all times, for that, having passed over our unworthiness, Thou hast made us ministers of this awful and august mystery [sacrament] ; not because of any merits of our own, of which we are altogether bereft, and always find ourselves utterly destitute ; but ever taking refuge in Thine abundant forgiveness, do we venture to approach the ministry of the Body and Blood of Thine Only Begotten Son, our Saviour Jesus Christ, unto Whom belong glory, dominion and honour ; now and ever, world without end. *(Aloud.)* Peace be to all.

The Clerks : And with Thy Spirit.

The Deacon : Let us worship God.

The Clerks : In Thy presence, O Lord.

XIII. *While they sing, the Priest humbling himself, shall bow to the Holy Table, and say :*

THE INVOCATION.

We worship and we beseech and request Thee, O beneficent

¹ Both the Venice and the Russian translations complete this passage thus: 'We praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray to Thee, O our God.' (M.)

God, shed abroad upon us and these oblations which we now present [unto Thee], Thy Spirit who is both eternal and of the same essence with Thee. XIII. a

The Clerks : Son of God, who wast sacrificed in order to reconcile us to the Father, Bread of life, Thou art distributed among us; we pray Thee, through the shedding of Thy Blood, have mercy on the flock saved by Thy Blood. b

Then the Deacon standing close to the Priest with great fear and trembling, shall say softly :

Amen. Bless, O Lord.

Then the Priest shall sign the offerings with the sign of the Cross, saying privately :

Whereby Thou wilt make the bread when blessed¹, truly the Body of our Lord and Saviour Jesus Christ. (*Thrice repeated.*) c

And the cup when blessed, wilt Thou really make the Blood of our Lord and Saviour Jesus Christ. (*Thrice repeated.*)

Whereby Thou wilt make the bread and wine when blessed, truly the Body and Blood of our Lord and Saviour Jesus Christ, changing them by Thy Holy Spirit. (*Thrice repeated.*)

The Deacon : Amen, Amen, Amen.

Then shall the Priest say aloud :

So that it be to us all, who draw near to it, our release from condemnation, and for the expiation and remission of our sins.

Henceforth the Priest shall not raise his hands spread over the oblations; but shall hold them low; and keeping his eyes on them, he shall thus pray, in silence : XIV. GREAT INTERCESSION.

Through it, grant love, security and the peace that is so much wanted—to the whole world; a

To the Holy Church, and to all orthodox bishops; to Priests; Deacons; Kings of the Earth and to Princes; to congregations; to travelling men; to sea-faring ones; to prisoners; to men in danger; to others who labour and toil; and to those who are at war among barbarians.

Through it also grant a good mixture of atmospheres [a favourable return of the seasons], and to the fields, fruitfulness; and to those who are afflicted with divers diseases, grant them all speedy relief and health. b

¹ Or 'the blessed bread, the blessed cup.' (M.)

XIV. c Through it give rest to all those who ere this have fallen asleep in Christ;
 For the Dead.

To the patriarchs; to the fathers; to the prophets; to the apostles; to martyrs: to bishops; presbyters; to deacons; and to the whole clergy of Thy Holy Church; and to all the lay men and women who have died in the faith. (*Aloud.*) With whom, we also pray Thee, beneficent God, to come and visit us.

The Clerks: Lord, remember us, and have mercy on us.

d *The Priest*: We pray Thee also that in this holy oblation [or sacrifice] remembrance be made of the Mother of God the Holy Virgin Mary; and of John the Baptist, of the proto-martyr Stephen, and of the Saints.

The Clerks: Remember [them], O Lord, and have mercy [on them].

Then the Deacon at the right hand of the Holy Table shall say, with clasped hands:

e We pray that in this sacred oblation [or sacrifice] mention be made of the Holy Apostles, Prophets, Vartabeds, Martyrs, and of all Holy Fathers, Apostolic bishops, presbyters, orthodox deacons, and of all the Saints.

The Clerks: Remember [them], O Lord, and have mercy [on them].

The Deacon: Let us worship the blessed, worthy to be praised, glorious, admirable, and divine resurrection of Christ¹.

The Clerks: Glory be to Thy resurrection, O Lord.

f *The Deacon*: We pray that in this sacred Liturgy remembrance be made of those who first preached to us the Gospel, and of our first Illuminators, of the Holy Apostles, Thaddeus and Bartholomew, of our Illuminator Gregory, of the Saints Arisdaghés, Vrthanes, Hussig, Nerses, Sahag, Isaac², Daniel³,

¹ This mention of our Saviour's resurrection is said only on Sundays. On other feasts, instead of it, the Deacon says, 'Let mention be made of N. N. Saint,' whose feast it is on that day. (M.)

² Isaac, son of Nerses the Great; celebrated in the Armenian Church. (M.)

³ Either Daniel, disciple of Gregory, who was eight years Patriarch, and was strangled by Tiran, King of Armenia; or Daniel, who, with Isaac the Great and Mesrob, worked at the Armenian letters and literature. (M.)

Khat, Mesrob; of the Vartabed Gregory of Nareg and of XIV.
S. Nerses Clayetsi, John Odznetsi, Gregory and Moses Dathe-
vatsi, as of the Saints Gregory and Nerses, and of their
disciples, and of all the fathers and prelates of Armenia.

The Clerks: ¹ Remember [them], O Lord, and have mercy [on
them].

The Deacon: We pray that remembrance be made of our g
holy fathers the Anchorites, and the God-inspired monks Paul,
Anthony, Paul, Macarius, Onuphrie, of the abbot Mark, of
Serapion, Nilus, Arsenius, Evagrius, Barnumas; of the martyrs
whose chiefs were John, Simeon, Osghi, and Sukias; as well
as of all the holy fathers and of their disciples in the whole
world.

We pray that remembrance be made of the Kings, Abgarus, h
Constantine, Tiridates, Theodosius, and of all the holy and
faithful sovereigns, and of the pious and orthodox princes.

We pray that remembrance be made in this Holy Liturgy, of k
all the faithful, in general, men and women, old men and
children, and of all of every age, who are fallen asleep in the
faith of Christ.

While they sing these commemorations, the Priest shall say, privately:

Remember, O Lord, and bless Thy Holy Catholic and l
Apostolic Church, which Thou didst purchase with the precious
Blood of Thine Only Begotten, and which Thou didst set free by
Thy Holy Cross. Grant her unshaken peace.

Remember, O Lord, bless and have mercy on all orthodox
bishops who dispense the word of truth among us in sound
doctrine. (*Aloud.*) And especially, grant us our Archbishop
and Venerable Father [or Primate] of all Armenians N., for
length of days, and in sound doctrine.

Then the Deacon goes back to his own place, and then says aloud:

We offer Thee, O Lord our God, praise and glory for the holy m
and immortal [*i. e.* bloodless] sacrifice which is on this Holy For the
Living.
Table; that Thou wilt vouchsafe it to be for us unto holiness of
life. Through it, grant love, security and desirable peace to the

¹ This response is sung after each suffrage.

XIV. m whole world, to Thy Holy Church, and to all orthodox bishops ; but especially to our Venerable Patriarch N., or Archbishop N., or Bishop N. ; and to the Priest who offers this oblation [or sacrifice], and let it be for the strength and victory of Christian kings, and of religious princes.

n Let us also pray and entreat Thee for the souls of those who are at rest [the departed] ; but especially for the souls of our departed prelates, for the founders of this holy church, and for all those who rest under the fostering shadow thereof.

o Also for the deliverance of those our brethren who are taken captive ; and for grace upon the congregation here present. For the rest of those who have died in Christ, in faith and holiness. Let remembrance of them be made in this oblation [or sacrifice], we beseech Thee.

While they sing, the Priest shall say this prayer privately :

p Remember, O Lord, bless, and have mercy on Thy congregation here present, and on those who offer this oblation or sacrifice ; and vouchsafe unto them that which is necessary and profitable for them.

q Remember, O Lord, bless and have mercy on those who have made vows and who have brought offerings to Thy holy church ; also on those who remember the poor, with pity for them ; and give them their reward [or deserts] according to Thy wonted bounty, a hundred-fold here and in the world to come.

r Remember, O Lord, bless, and have mercy and pity on the souls of the departed ; give them rest, and illumine them ; rank them among Thy saints in the kingdom of Heaven, and make them worthy of Thy mercy.

s Remember, also, Lord, the soul of Thy servant N. and have pity on him according to Thy great mercy, giving him rest by placing him in the light of Thy countenance ; and if he be living, save him from all snares of soul and body.

t Remember also, Lord, those who have recommended themselves to our prayers, whether they be alive or dead, and guide the intention of their requests and ours to the right end that tends to salvation ; then reward them all with the good things and bliss that shall not pass away. And having cleansed our

thoughts, make us temples fit to receive the Body and Blood of Thine Only Begotten Son our Lord and Saviour Jesus Christ. Unto whom, with Thee, O Father Almighty, together with Thy life-giving and liberating¹ Holy Spirit, belong glory, dominion, and honour, now and ever, world without end. Amen. XIV. t

The Deacon : Bless, O Lord.

Then the Priest turns round and makes the sign of the Cross [on the congregation], and says aloud :

And let the mercy of the Great God and of our Saviour Jesus Christ, be with you all.

The Clerks : Amen. And with Thy Spirit.

The Deacon : Amen. And let us again pray to the Lord in peace.

The Clerks : Lord, have mercy upon us².

The Deacon : We pray to the Lord especially with all the Saints of whom we have made mention. u

We entreat the Lord through the holy and divine sacrifice which is on the holy table.

We entreat the Lord our God who accepts it placed on His holy, heavenly and intellectual table, to send us in return for it the grace and gifts of His holy Spirit.

Accept, quicken us, have mercy on us, and keep us by Thy grace, O Lord.

The Clerks : Lord, quicken us, and have mercy upon us.

The Deacon : We entreat the Lord, making mention of the most Holy Mother of God and ever virgin, Mary, with all the Saints.

We also entreat the Lord for the unity of our true and holy faith.

We commit our own selves and one another unto the Lord.

The Clerks : Let us be committed to Thee, O Lord.

The Deacon : Have mercy upon us, O Lord, according to Thy great mercy : Let us all say together

The Clerks : Lord, have mercy upon us. (*Three times.*)

¹ Said thus by the Coptic Church (Apost. Const. p. 51) of those who are baptized, and then 'made free' by the Holy Ghost. (M.)

² This is said after each of the following suffrages, where no other special response is given.

XIV. u
Prelude to
the Lord's
Prayer.

While the Deacon reads the above, the Priest shall say this prayer privately :

O God of truth and Father of mercies, we pray Thee, for that Thou hast been pleased to exalt our guilty nature above the blessed Patriarchs. For they called Thee God, but in pity for us Thou hast been pleased to let us address Thee as our Father. Therefore, O Lord, do we beseech Thee to let the grace of this new and venerable name by which Thou hast allowed us to call Thee, shine and flourish more and more every day in the midst of Thy holy church. (*Aloud.*) And give us to open our mouth with bold address [boldness of access] to call Thee Heavenly Father, to sing and to say :

The Clerks then say the Lord's Prayer, with open arms :

THE LORD'S
PRAYER.

OUR FATHER, etc.

While they repeat the Lord's Prayer¹, the Priest says this prayer privately :

Embolismus.

O Lord of Lords, God of Gods, King eternal, Creator of all things, Father of our Lord Jesus Christ, lead us not into temptation, but deliver from evil, and be our refuge from temptation. (*Aloud.*) For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Peace be to all.

The Clerks : And with Thy Spirit.

The Deacon : Let us worship God.

The Clerks : Before Thee, O Lord.

The Deacon : Bless, O Lord.

XV.
Prayer of
Humble
Access.

The Priest then himself bows, and the whole congregation kneels down, while the Priest says this prayer privately :

O Holy Spirit, who art the fountain of life, and the spring of mercy, have mercy on this Thy congregation now kneeling before Thee, and worshipping Thy Divine Majesty. Keep it whole, and stamp upon the heart of every one the posture of body that points towards the inheritance and possession of good things to come². (*Aloud.*) Through Jesus Christ our Lord, unto whom, with Thee, O Holy Ghost, and the Father Almighty, belong glory, power, and honour, now and ever; world without end. Amen.

¹ The deacon meanwhile censuring the assisting clergy. (M.)

² That is, of humility and contrition, shown by kneeling. (M.)

Then the Priest takes the Holy Bread in his hand, while the Deacon says, **XVI. a**
with a loud voice :

Proschume [*πρόσχωμεν*, let us attend.]

And the Priest, holding it up in the eyes of the whole congregation, says Elevation.
aloud :

Unto the Holiness of the Holy.

Sancta
Sanctis.

The Clerks, with a loud voice : Alone Holy, alone Lord Jesus
Christ, in the glory of the Father. Amen.

b
Confession of
Faith.

The Priest : Blessed be the Holy Father, true God.

The Clerks : Amen.

The Priest : Blessed be the Holy Son, true God.

The Clerks : Amen.

The Priest : Blessed be the Holy Ghost, true God.

The Clerks : Amen.

The Priest : Blessing and glory to the Father, and to the
Son, and to the Holy Ghost, now and ever, world without end.
Amen.

The Clerks : Amen. The Father Holy, the Son Holy,
the Holy Ghost Holy ; blessing to the Father, and to the Son,
and to the Holy Ghost, now and ever, world without end.
Amen.

And while they sing this, the Priest shall himself bow, and say this prayer
privately :

Look upon us, O our Lord Jesus Christ, from the heavens of **c**
Thy holiness, and from the throne of Thy glory ; come to purify
and to quicken us ; Thou who sittest with the Father, and art
here sacrificed [or offered] ; deign to give us of Thine immacu-
late Body and of Thy precious Blood, and through our hands,
to the whole congregation.

Having said this, he shall worship and kiss the Holy Table, and also the
chalice.

And taking the Holy Body, he shall dip it whole into the precious Blood, and
say :

O Lord our God, who hast called us Christians after the **d**
name of Thine only begotten Son, and hast vouchsafed unto us
the spiritual washing of Baptism for the remission of sins ; who
hast made us worthy to communicate with the Holy Body and
Blood of Thine Only Begotten ; we now beseech Thee,

XVI. d O Lord, make us worthy to receive this holy mystery for the forgiveness of our sins ; and with praises to glorify Thee, with the Son, and the Holy Ghost, now and ever, world without end. Amen.

Then shall the Priest raise it in the eyes of the congregation, and say aloud :

e Let us taste in holiness [holily] of the Holy, holy, and honourable Body and Blood of our Lord and Saviour Jesus Christ, who came down from heaven, and is now parted among us. He is the Life, the Hope, the Resurrection, the Expiation, and the Forgiveness of Sins. Sing Psalms unto the Lord our God ; sing Psalms unto our immortal King of Heaven, who sits in a chariot [drawn] by Cherubim.

The Priest then returns to the Holy Table, and the curtain is drawn, while the Deacon says, aloud :

f Sing the praises of the Lord our God ; sing sacred hymns in harmony ; for unto Him it belongs to be glorified with psalms, blessings, and spiritual songs.

Ministers of the altar, sing psalms and praise the Lord, who is in heaven.

The Clerks and assistants who were kneeling then stand up.

The Clerks in harmony :

g Christ sacrificed, is parted among us. Alleluia.

His gives us His Body for food, and He sprinkles His holy Blood over us. Alleluia.

Draw near unto the Lord, and take of His light. Alleluia.

Bless the Lord in the heavens. Alleluia.

Bless Him on high. Alleluia.

Bless Him, O all ye angels of His. Alleluia.

Bless Him, O ye all His hosts. Alleluia.

While they sing, the Priest shall take the Body in his hand, and he shall kiss it with tears, saying :

h What blessing, and what thanksgivings shall we render unto Thee for this bread and this cup ? But O Jesus, we bless Thee alone, with the Father and the Most Holy Spirit, now and ever, world without end. Amen.

He shall add this also :

k I confess and believe that Thou art Christ the Son of God, who didst bear the sins of the world.

Then breaking [the bread] he shall put it into the cup of the Blood, saying :

FRACTION
and COM-
MIXTURE.

Fulness [of fulfilment] of the Holy Ghost.

Then taking one piece of the bread in his hand, he shall say privately with tears and thanksgiving, to the Father and to the Son :

XVII.
THE COM-
MUNION.

Holy Father, who hast called us by the name of Thine Only Begotten, and hast enlightened us through the baptism of the spiritual font, deign to accept this holy [sacrament] mystery for the forgiveness of our sins ; stamp upon us the graces of the Holy Ghost, as Thou didst on the holy apostles who tasted of it, and became the cleansers of the whole world. And now, Lord and beneficent Father, make this communion a part of the evening meal of the Apostles, by removing the darkness of our sins. Look not upon the unworthiness of my sins ; neither withhold from me the grace of Thy Holy Spirit. But according to Thine unspeakable charity, grant that this [sacrament] be for the expiation of sins, and for the loosing of trespasses. As our Lord Jesus Christ did promise and say, ' Whosoever eateth My Flesh and drinketh My Blood shall live for ever ; ' therefore, now make it to be to us for the expiation of sins, so that those who shall eat and drink of it, may bless and glorify the Father, and the Son, and the Holy Ghost, now and ever, world without end. Amen.

a

Peace be to all.

I thank Thee, Christ O King, for that Thou hast made the unworthy worthy to partake of Thy Holy Body and Blood. Therefore, do I now beseech Thee, let it not be to me unto condemnation, but for expiation and forgiveness of sins ; for health of body and spirit, and for the accomplishment of all virtuous works. So that it may purify my breath, and my soul and body, and thus make me the temple and abode of the Most Holy Trinity ; and that I be made worthy with Thy Saints to glorify Thee with the Father and the Holy Ghost, now and ever, world without end. Amen.

b

Prayer of S. John Chrysostom.

I praise and magnify and glorify Thee, O Lord my God, that Thou hast made me, unworthy as I am, worthy this day to be

c

XVII. c fellow-communicant of the awful and holy Sacrament of Thine immaculate Body and precious Blood. Wherefore, having these [sacred emblems] for intercessors, I beseech Thee to keep me with Thy holiness every day and during the whole time of my life. So that, bearing in mind Thy clemency, I may become living in Thee, who for our sakes didst suffer, and die, and rise again. Let not, O Lord my God, the Destroyer come near my person, signed [or sealed] with Thy precious Blood. Almighty God, through these [emblems] cleanse me from all my dead works; for Thou alone art without sin. Guard my life, O Lord, from all temptation, and let my adversary turn back from me ashamed and confused, as often as he rises against me. Guard the goings of my mind and of my tongue, and all the walks of my body. Be Thou every day with me according to Thy never-failing promise, that 'Whosoever eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him.' Thou didst say so, O Thou Lover of men; establish the Word of Thy divine and abiding commands. For Thou art the God of mercy, of pity, who lovest men, and the Giver of all good things; and unto Thee belong glory with the Father and Thy Most Holy Spirit, now and ever, world without end. Amen.

d *Then shall the Priest sign himself; and shall request of the true God the divers things he wishes for himself, for the congregation, and for the whole world; he shall also pray for the forgiveness of his own offenders, enemies, and of those that hate him. And then with fear and trembling shall he taste of the Body and drink of the Cup, saying:*

e In faith do I believe in the Most Holy Trinity, in the Father, the Son, and the Holy Ghost.

In faith do I taste of Thy holy, life-giving, and saving Body, O Christ my God and Jesus, for the forgiveness of my sins.

In faith do I drink Thy sanctifying [purifying] and cleansing Blood, O Christ my God and Jesus, for the forgiveness of my sins.

Let Thine incorruptible Body be to me for life; and Thy holy Blood for the propitiation and forgiveness of my sins.

Of Deacon. *Then [is the curtain drawn aside] and the Deacon communicates; and, after communicating, he calls aloud to the congregation, and says:*

Draw near with fear, and communicate [holily] in holiness. XVII. e

Then the Clerks with a loud voice, shall say :

Our God, our Lord has appeared unto us. Blessed is He that cometh in the name of the Lord.

Then shall the Novice lately ordained communicate, not [with the host put] in his mouth, but upon the palm of his hand : After this shall all who are worthy communicate. Then, when they have all communicated, the Priest shall make the sign of the Cross over them with the sacred offerings [holding the chalice with both hands, after the Greek custom], and say : f
Of the Faithful.

Save alive Thy congregation, O Lord, and bless Thine inheritance ; feed it and exalt it henceforth and for ever ¹.

The Priest then replaces the chalice upon the altar.

And the curtain is again drawn while the Clerks sing :

We have been filled, O Lord, with Thy goodness, while tasting of Thy Body and Blood. Glory be on High unto Thee who hast fed us ; Thou who continually feedest us, send upon us Thy spiritual blessing. Glory be on High to Thee who hast fed us. g

Meanwhile the Priest thus prays privately :

We thank Thee, O Father Almighty, who didst prepare for us the Holy Church for a haven of rest and a temple of holiness, where the Holy Trinity is glorified. Alleluia. h

¹ The above rubric thus briefly given in the Constantinople and Venice editions, and omitted in the Russian translation, which are all published for persons familiar with the Service, is thus explained in the French translation :—*If there be any communicants after the Deacon has said, 'Draw near in the fear of God and with faith,' and while the Clerks sing : 'Our God and our Lord has appeared unto us,' the Priest takes the chalice and goes to the further end of the platform on which stands the altar. The Deacon then takes from the altar the veil of the chalice, and placing himself to the left of the Priest, also supports the chalice, letting one end of the veil hang down.*

Then do the faithful draw near ; every one comes with his arms crossed on the breast, bowing several times, and receives a particle of the Body and Blood of Jesus Christ, which the Priest takes from the chalice, putting it into his [the faithful's] mouth, and saying to everyone :

The incorruptible Body of Jesus Christ give thee everlasting life, and His precious Blood be to thee for the remission of thy sins.

Every faithful, after he has communicated, wipes his mouth with the end of the veil, and kisses the foot of the chalice. When the Communion is ended, then the Priest blesses with the chalice the communicants and the assistants saying :

Save, O Lord, Thy people, and bless Thine inheritance ; feed it and exalt it henceforth and for ever. Amen. (M.)

XVIII. [Taking the second bit of the consecrated Bread, he communicates, saying privately:]¹
 Cleansing of the Holy Vessels.

We thank Thee, Christ, O King, who hast vouchsafed unto us the quickening [food] of Thy life-giving Body and of Thy holy Blood. Grant us remission [of sins] and Thy great mercy. Alleluia.

[Taking the third bit of consecrated Bread, he communicates, and says privately:]¹

We thank Thee, O true Spirit, who hast renewed the Holy Church. Keep her without blemish by faith in the Trinity, henceforth and for ever. Alleluia.

[He then communicates with the fourth bit; drinks what remains in the chalice; wipes it; covers it with the veil; and gives it to the archdeacon, who places it back upon the credence-table.]¹

XIX. a
 POST-COM-
 MUNION.

The Deacon: Let us again pray to the Lord for peace; and let us also render thanks unto the Lord for our having received in faith the divine, holy, heavenly, immortal, immaculate, and faultless Sacrament.

b
 Thanks-
 giving.

The Clerks: We render thanks unto Thee, O Lord, who hast fed us at Thine immortal table, distributing Thy Body and Blood for the salvation of the world, and for the life of our souls.

Then shall the Priest say privately:

c We render thanks unto Thee, O Christ our God, for that Thou hast granted to us such a taste of Thy goodness, unto holiness of life. Keep us through it holy and without blemish, by dwelling in us through Thy divine protection. Feed us, O Christ, in the green pastures of Thy holy and benevolent will; by which, being fortified against every attack of the adversary, we may become worthy to hear Thy voice alone, and to follow Thee alone as our true and kind Shepherd, and receive from Thee the place prepared for us in the kingdom of heaven, O our God, Lord and Saviour, Jesus Christ; who art blessed with the Father, and with the Holy Ghost, now and ever, world without end. Amen. [With a low voice:]

Peace be to all.

d [Then privately:] To the unsearchable, incomprehensible,

¹ Rubrics from the French translation. (M.)

Triune essence, creating, embracing, and indivisible, belong to glory, dominion, and honour, now and ever, world without end. Amen. XIX. d

¹ And now the Priest shall take the holy Gospel in his hands, and worshipping three times, he shall kiss the Holy Table. Then, preceded by the Deacon, who meanwhile censes, he comes down the steps on the right hand of the Holy Table, among the choir of clerks, who stand on the foot of the platform on which the Holy Table stands. He then places himself facing it and says aloud : e

O Lord, who blessest them that bless Thee, and makest them holy that put their trust in Thee, save alive Thy congregation, and bless Thine inheritance ; maintain the fulness of Thy Church, and sanctify those who in love come to greet the majesty of Thy House. Glorify us with Thy divine power, and forsake not those who put their trust in Thee. Grant peace to the whole world, to the Churches, priests, Christian kings, to their armies, and to the whole of this congregation. For all good gifts and all perfect gifts come down from thee above, who art the Father of light ; and unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen. f
Benediction.

Then shall the Clerks say thrice :

The Lord's Name be blessed henceforth and for ever.

Then shall the Priest turn to the congregation and say aloud :

O Christ, our God and our Saviour, Thou art the fulness of the Law and the Prophets, who didst fulfil all Thy Father's counsels. Fill us with Thy Holy Spirit. g

The Deacon : Orthi [*ὄρθοι*, stand up].

The Priest : Peace be to all.

The Clerks : And with Thy Spirit.

The Deacon : Let us hearken in fear.

The Priest : The Gospel according to S. John.

The Clerks : Glory be to Thee, O Lord our God.

The Deacon : Let us attend.

Gospel
according to
S. John.

¹ Before this, the French and Russian translations give the following rubric:—*Water is then brought to the Priest to wash his hands ; after which he puts on again his crown (mitre), his pastoral cross, and his decorations, if he has any.*

The curtain is then drawn aside, and the Deacon says aloud : Bless us, O Lord.

XIX. g *The Clerks* : It is God who speaks.

[*They then take the Priest's crown (mitre) from off his head; and he, bare-headed, turning to the people, reads the Gospel.*

S. John i. 1—18.

In the beginning was the Word, etc.

After which he again puts on his mitre].

The Clerks : Glory be to Thee, O Lord our God.

XX. a
DISMISSAL.

The Deacon : Let us pray to the Lord that through His holy Cross He will save us from our sins, and keep us in life by the grace of His mercy. Almighty Lord our God, save us alive and have mercy on us.

b
Final Benediction.

The Priest blessing the people with the Gospel : Keep us in peace, O Christ our God, under the protection of Thy holy and venerable Cross, save us from visible and invisible enemies, and make us meet with thanksgivings to glorify Thee with the Father and with the Holy Ghost; now and ever, world without end. Amen.

Ps. xxxiv. 1.

The Clerks : I will praise the Lord at all times, His praise shall ever be in my mouth.

Then shall the Priest make the sign of the Cross over the congregation, and say aloud :

c Be ye blessed with the graces of the Holy Spirit. Go in peace, and the Lord be with you all. Amen.

Then the Clerks shall say : Psalm xxxiv. 2. to the end, with Gloria Patri.

My soul shall make her boast in the Lord, etc.

While they sing the Psalm, the Priest distributes the consecrated Bread to the assistants. After which, he shall turn to the east, and shall bow three times before the Holy Table and say :

Lord Jesus, O my God, have mercy on me !

Then going into the vestry, he shall take off his vestments; and after that go in peace.

GROUP II.



LITURGIES OF ALEXANDRIA,

AND DERIVATIVES.

LITURGIA SANCTI MARCI ALEXANDRINORUM.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

Missæ
Catechu-
menorum.

I.

INITIAL
PRAYERS.

For the Con-
gregation.

a

Εὐχαριστοῦμέν σοι καὶ ὑπερευχαριστοῦμεν, Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ πάντα, καὶ διὰ πάντων, καὶ ἐν πάσιν, ὅτι ἐσκέπασας, ἐβοήθησας, ἀντελάβου, καὶ παρήγαγες ἡμᾶς τὸν παρελθόντα χρόνον τῆς ζωῆς ἡμῶν, καὶ ἤγαγες ἡμᾶς ἕως τῆς ὥρας ταύτης, ἀξιώσας πάλιν παραστήναι ἐνώπιόν σου ἐν τόπῳ ἀγίῳ σου ἄφεισιν αἰτοῦντας τῶν ἁμαρτιῶν ἡμῶν, καὶ ἰλασμόν παντὶ τῷ λαῷ σου. Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλόανθρωπε, ἀγαθέ, δὸς ἡμῖν τὴν ἀγίαν ἡμέραν ταύτην, καὶ ἅπαντα τὸν χρόνον τῆς ζωῆς ἡμῶν, ἐπιτελέσαι ἀναμαρτήτως, μετὰ πάσης χαρᾶς, ὑγιείας, σωτηρίας, καὶ παντὸς ἀγιασμοῦ, καὶ τοῦ σοῦ φόβου. Πάντα δὲ φθόνον, πάντα φόβον, πάντα πειρασμόν, πᾶσαν σατανικὴν ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπιβουλήν, ἐκδιώξον ἀφ' ἡμῶν, ὁ Θεός, καὶ ἀπὸ τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Τὰ καλὰ καὶ τὰ συμφέροντα ἡμῖν ἐπιχορήγησον· εἴ τι σοι ἡμάρτομεν ἐν λόγῳ, ἢ ἔργῳ, ἢ κατὰ διάνοιαν, σὺ ὡς ἀγαθὸς καὶ φιλόανθρωπος παριδεῖν καταξιώσον, καὶ μὴ ἐγκαταλίπης ἡμᾶς, ὁ Θεός, ἐλπίζοντας ἐπὶ σοι, μηδὲ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ

Matt. vi. 13.

I. a τοῦ πονηροῦ, καὶ ἐκ τῶν ἔργων αὐτοῦ, χάριτι καὶ οἰκτιρμῶ καὶ
 φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ· [Ἐκφώνως] δι' οὗ καὶ
 μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, ἐν τῷ παναγίῳ καὶ ἀγαθῷ
 καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων.

Ὁ λαός. Ἀμήν.

For the Em-
 peror.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ βασιλέως.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

b Δέσποτα Κύριε ὁ Θεός, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ
 Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε,
 τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ ἀνδρία καὶ δικαιοσύνῃ διαφύ-
 λαζον. Καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον·
 ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ.
 Δὸς αὐτῷ, ὁ Θεός, νίκας, εἰρηρικὰ φρονεῖν¹ ἡμᾶς, καὶ πρὸς τὸ
 ὄνομά σου τὸ ἅγιον· ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν
 αὐτοῦ ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ
 σεμνότητι, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς
 σου Υἱοῦ· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος,
 σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ
 ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ps. xxxv. 2.

1 Tim. ii. 2.

Ὁ λαός. Ἀμήν.

For the Pa-
 triarch and
 Bishop.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ Πάπα καὶ ἐπισκόπου.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεύς.

c Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου
 καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρα-
 καλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, τὸν ἀγιώτατον καὶ μακαριώ-
 τατον ἀρχιερέα ἡμῶν Πάπαν Δ'. καὶ τὸν ὀσιώτατον ἐπίσκοπον

¹ πρὸς must have dropped out of the text here.

Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, εἰρηνικῶς I. c
 ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπειπιστευμένην ἁγίαν ἀρχιερωσύνην,
 κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λόγον ² Tim. ii. 15.
 τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις, πρεσβυτέροις,
 διακόνοις, ὑποδιακόνοις, ἀναγνώσταις, ψάλταις τε καὶ λαϊκοῖς,
 σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καὶ μόνης καθολικῆς ἐκκλη-
 σίας, εἰρήνην καὶ ὑγίειαν καὶ σωτηρίαν αὐτοῖς χαριζόμενος. Τὰς
 δὲ εὐχὰς αὐτῶν, ἃς ποιοῦσιν ὑπὲρ ἡμῶν, καὶ ἡμεῖς ὑπὲρ αὐτῶν,
 πρόσδεξαι, Κύριε, εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ λογικόν σου
 θυσιαστήριον. Πάντα δὲ ἔχθρον τῆς ἁγίας σου ἐκκλησίας καθυ- Cf. Rom. xvi.
 πόταξον ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, χάριτι καὶ οἰκτιρμοῖς 20.
 καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ. [Ἐκφώνως] δι' οὗ καὶ
 μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
 ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

II.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχῇν σταθῆτε.

¹ THE
LITTLE
ENTRANCE.

Ὁ λαός. Κύριε ἐλέησον. τρίς.

Ὁ δὲ ἱερεὺς ἐπέυχεται εὐχὴν τῆς εἰσόδου² καὶ εἰς τὸ θυμίαμα.

The Prayer.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν δωδεκάφωτον λαμπάδα a
 τῶν δώδεκα ἀποστόλων ἐκλεξάμενος, καὶ ἑξαποστειλάς αὐτοὺς
 ἐν ὄλῳ τῷ κόσμῳ κηρύξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς Matt. ix. 35.
 βασιλείας σου, καὶ θεραπεύειν [πᾶσαν] νόσον καὶ πᾶσαν μα- Matt. x. 1.
 λακίαν ἐν τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα αὐτῶν,
 καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα ἅγιον, τὸ παράκλητον· ἂν
 τινων ἀφίετε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινων κρατεῖτε, John xx. 22,
 23.

¹ The introduction of the 'Little' and 'Great Entrances' is due to the influence of the rite of Constantinople. In the Alexandrian Liturgy proper the elements were brought in at the beginning of the office with solemn procession and peculiar ritual (see Renaudot, vol. i. p. 168 seq.).

² The hiatus in the middle of this Prayer and the inconsistency of the end with the beginning of it show that there is something wrong. A comparison of the first portion with the 'Prayer of Absolution to the Son' (Coptic Liturgy, p. 196) suggests that we have here a fragment of a corresponding prayer to that, combined with the Prayer of Incense.

II. a κεκράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς περιεστηκότας δούλους σου, ἐν τῇ εἰσόδῳ τῆς ἱερουργίας, τὰς * * * * * * * * (σὺν) τοῖς ἐπισκόποις, πρεσβυτέροις, διακόνοις, ἀναγνώσταις, ψάλταις τε καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· ρῦσαι ἡμᾶς, Κύριε, ἀπὸ ἀρᾶς καὶ κατάρας, καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ καὶ ἀφορισμοῦ, καὶ ἐκ τῆς μερίδος τοῦ ἀντικειμένου· καὶ καθάρισον ἡμῶν τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μόλυσμου καὶ ἀπὸ πάσης ῥαδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδότι προσφέρωμέν σοι τὸ θυμίαμα τοῦτο, εἰς ὁσμὴν εὐωδίας, καὶ εἰς ἄφεσιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζῶσοιῳ [σου] Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὁρθοί.

Καὶ ψάλλουσιν.

b Ὁ μονογενὴς [Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτήριαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ ὁ Θεός, θανάτῳ θανάτου πατήσας, εἰς ὧν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἀγίῳ Πνεύματι, σῶσον ἡμᾶς.]

The Entrance.

Καὶ γίνεται ἡ εἴσοδος τοῦ εὐαγγελίου.

Καὶ λέγει ὁ διάκονος·

Ἐπὶ προσευχῇ.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχῇ.

Ὁ λαός. Κύριε ἐλέησον.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Ὁ ἱερεὺς εὐχεται εὐχὴν τοῦ τρισαγίου.

THE TRISAGION.
Prayer of the Trisagion.

c

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ συναΐδιος Λόγος τοῦ ἀναρχοῦ Πατρός, ὁ καθ' ἡμᾶς γενόμενος κατὰ πάντα χωρὶς

ἀμαρτίας ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν· ὁ ἕξαποστείλας τοὺς **II. c**
 ἁγίους σου μαθητὰς καὶ ἀποστόλους κηρύξαι καὶ διδάξαι τὸ Matt. ix. 35,
 εὐαγγέλιον τῆς βασιλείας σου, καὶ θεραπεύειν πᾶσαν νόσον καὶ x. 1.
 πᾶσαν μαλακίαν ἐν τῷ λαῷ σου, αὐτὸς καὶ νῦν, Δέσποτα, ἕξα- Ps. xliii. 3.
 πόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· καὶ καταύγασον τοὺς
 ὀφθαλμοὺς τῆς διανοίας εἰς κατανόησιν τῶν θείων σου λογίων. Eph. i. 18.
 καὶ ἰκάνωσον ἡμᾶς ἀκροατὰς αὐτῶν γενέσθαι· καὶ μὴ μόνον James i. 22.
 ἀκροατάς, ἀλλὰ καὶ ποιητὰς λόγου· γενόμενοι εἰς τὸ καρπο- Cf. Matt. xiii.
 φορῆσαι, καὶ ποιῆσαι καρποὺς ἀγαθούς, ἐν¹ τριάκοντα καὶ ἐν 23; Mark iv.
 ἑκατόν, ὅπως καταξιωθῶμεν τῆς βασιλείας τῶν οὐρανῶν· καὶ ταχὺ 20.
 προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε· [Ἐκφώνως] σὺ
 γὰρ εἶ εὐαγγελισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν
 σωματίων ἡμῶν, Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν
 εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον ἀναπέμπομεν, τῷ Πατρὶ
 καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Καὶ μετὰ [τὸ] τρισάγιον, σφραγίζει ὁ ἱερεὺς τὸν λαόν, λέγων·

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Εἶτα τὸ Πρόσχωμεν, ὁ Ἀπόστολος, ὁ πρόλογος τοῦ ἀλληλουῖα. Οἱ The Epistle.

διάκονοι κατὰ ῥητὸν λέγουσι, Κύριε εὐλόγησον.

Ὁ ἱερεὺς λέγει·

a

Ὁ Κύριος εὐλογῆση καὶ συνδιακονήση ὑμῖν τῇ αὐτοῦ χάριτι,
 νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα, λέγων οὕτως·

Censing be-
fore the
Gospel.

Θυμίαμα προσφέρομεν ἐνώπιον τῆς ἁγίας δόξης σου, ὁ Θεός·
 προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου
 θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου
 Πνεύματος, ὅτι εὐλογημένος ὑπάρχεις, καὶ σὺ τὴν δόξαν σου
 ἀνάπεμψον.

b

¹ The common reading here is ἀνὰ τρ. καὶ ἐν ἑκ. It seems however unlikely that a different preposition should be used with the two numerals: I have therefore substituted ἐν, according to the reading (Mark iv. 20) of Tischendorf and Tregelles.

III. b Ὁ διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον λέγει, Κύριε εὐλόγησον.

Ὁ ἱερεύς.

c Ὁ Κύριος εὐλογήσῃ καὶ ἐνισχύσῃ, καὶ ἀκροατὰς ἡμᾶς ποιήσῃ τοῦ ἁγίου αὐτοῦ εὐαγγελίου, ὃ ὢν εὐλογητὸς Θεός, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Στάθητε· ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ὁ ἱερεύς. Εἰρήνη πᾶσι.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

The Gospel.

Καὶ λέγει τὸ εὐαγγέλιον ὁ διάκονος.

Τὴν συνάπτην ὁ ἱερεὺς ἐπέυχεται.

IV. a

General Intercession.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι. Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἣ μέλλοντας ἀποδημεῖν, ἐν τῷ τόπῳ κατευόδωσον ἕκαστον εἰς τὸν καιρόν. Τοὺς ἀγαθοὺς ὑετοὺς κατάπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπιδομένους τόπους. Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν, κατὰ τὴν σὴν χάριν. Τοὺς καρποὺς τῆς γῆς αὐξήσον εἰς σπέρμα καὶ εἰς θερισμόν. Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ καὶ γαληνότητι διαφύλαξον. Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλόχριστον πόλιν ταύτην, ῥῦσαι αὐτήν, ὁ Θεός, ἀφ' ἡμερῶν ποιηρῶν, ἀπὸ λιμοῦ, λοιμοῦ, καὶ ἐπιστάσεως ἐθνῶν, ὡς καὶ Νινεὺ τῆς πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ οἰκτίρμων εἶ, καὶ ἀμνησίκκος ἐπὶ κακίας ἀνθρώπων. Σὺ διὰ τοῦ προφήτου σου Ἡσαΐου εἶπας, Ὑπερασπῖω ὑπὲρ τῆς πόλεως ταύτης, τοῦ σῶσαι αὐτὴν δι' ἐμέ, καὶ διὰ Δαβὶδ τὸν παῖδά μου. Δι' ὃ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι τῆς πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ εὐαγγελιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν ὁδὸν τῆς σωτηρίας, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ διάκονος. Ἀρξάι.

b Καὶ λέγουσι τὸν στίχον.

Jonah iv. 2.

Isa. xxxvii.
35-

Ὁ διάκονος λέγει·

IV. b

¹ Τὰς τρεῖς (κ. τ. λ.)

Ὁ ἱερεὺς ἐπέυχεται.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου **c**
 ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε· τὴν ἐξ Prayer for
Peace;
Cf. Col. iii.
15.
 οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ
 καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. Τὸν ἀγιώτατον
 καὶ μακαριώτατον ἡμῶν Πάπαν τὸν Δ΄. καὶ τὸν ὀσιώτατον ἡμῶν
 ἐπίσκοπον τὸν Δ΄. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι
 πολλοῖς, εἰρηνικῶς, ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπειπιστευμένην
 ἀγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα,
 ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις 2 Tim. ii. 15.
 ἐπισκόποις, πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀναγνώσταις,
 ψάλταις, σὺν παντὶ τῷ πληρώματι τῆς ἀγίας καθολικῆς καὶ
 ἀποστολικῆς ἐκκλησίας.

Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον· δὸς αὐτὰς ἀκω- **d**
 λύτως καὶ ἀνεμποδίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα· For the Con-
gregation.
 οἴκους εὐχῶν, οἴκους εὐλογιῶν, ἡμῖν τε καὶ τοῖς μεθ' ἡμᾶς δου-
 λοῖς σου εἰς τὸν αἰῶνα δώρησαι.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ σου· φυγέ- Numb. x. 35
(not Ps.
lxviii. 1).
 τωσαν πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. Τὸν δὲ λαόν Cf. Gen.
xxiv. 60, and
Numb. x. 36:
 σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον· ποίησον αὐτὸν εἰς
 χιλιάδας καὶ μυριάδας, καὶ μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ'
 ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς
 καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκφώνως] δι' οὗ καὶ
 μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ
 καὶ ζωοποιῷ σου Πνεύματι.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Βλέπετε μή τις τῶν κατηχομένων.

V.
Dismissal
of the Cate-
chumens.
Missæ
Fidelium.

¹ Perhaps the first words of a Prayer now lost. The difficulty of connecting this expression with the 'tres majores orationes' of the Coptic Liturgy (p. 201, § V) is that those are to be said by the priest.

VI. Καὶ ψάλλουσι τὸν χερουβικόν.

THE GREAT
ENTRANCE.¹

Cherubic
Hymn.

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ἄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν Βασιλέα τῶν ὄλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλούϊα.

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὸ εἰσόδιον, καὶ εὔχεται.

b Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντων ἀπροσδεής, δέξαι τὸ θυμίαμα τοῦτο, ἐξ ἀναξίου χειρὸς προσφερόμενον, καὶ τῆς παρὰ σοῦ εὐλογίας πάντας ἡμᾶς ἀξίωσον. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν.

The En-
trance.

Καὶ εἰσέρχονται τὰ ἅγια εἰς τὸ θυσιαστήριον.

Καὶ ὁ ἱερεὺς εὔχεται οὕτως·

c Ἄγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε, αὐτὸς ἡμᾶς ἁγιάσον, καὶ ἀξίωσον τῆς φοβερᾶς σου ἱερωσύνης, καὶ προσάγαγε ἡμᾶς τῷ τιμίῳ σου θυσιαστηρίῳ, μετὰ πάσης συνειδήσεως ἀγαθῆς· καὶ καθάρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ· πᾶσαν αἴσθησιν πονηρὰν ἐκδίωξον ἀφ' ἡμῶν· ἁγιάσον τὸν νοῦν καὶ τὴν ψυχὴν· καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν ἐπιτελεῖν λατρείαν, μετὰ φόβου σου, ἐξιλασκόμενοι τὸ πρόσωπόν σου διὰ παντός. Σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν.

Acts xxiii. 1.
2 Cor. vii. 1.

VII.

Ὁ διάκονος. Ἀσπάσασθε ἀλλήλους.

THE KISS OF
PEACE.

Ὁ ἱερεὺς εὔχεται τὸν ἀσπασμόν.

a Δέσποτα Κύριε παντοκράτορ, οὐρανόθεν ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποιμνίον σου, καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης· καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν, καὶ κατάπεμψον ἡμῖν τὴν δωρεὰν τοῦ παναγίου σου Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ καὶ συνειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἁγίῳ, μὴ ἐν ὑποκρίσει, μὴ τὴν τοῦ ἀλλοτρίου κεκτημένοι προαίρεσιν, * * * * ἀλλὰ ἄμωμον καὶ ἄσπιλον ἐν ἐνὶ πνεύματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἐν σῶμα καὶ ἐν

Rom. xvi. 16,
&c.

Eph. iv. 3,
4, 13.

¹ See note (1) on p. 173.

πνεῦμα, ἐν μιᾷ πίστει, καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν, ὅπως καταστήσωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπέραντον στοργήν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ.

Εἶτα ὁ ἱερεὺς βάλλει θυμίαμα, λέγων·

Θυμίαμα προσφέρεται τῷ ὀνόματί σου· ἀναληφθῆτω δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου. Ὅτι σοὶ πρέπει πᾶσα δόξα, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὸν ἀσπασμὸν ἐκφώνως ὁ διάκονος·

Προσφέρειν κατὰ τρόπους στάθητε.

Ὁ ἱερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια, ἐκφώνως·

Πιστεῦω εἰς ἓνα Θεόν, κ. τ. λ.

Ὁ διάκονος. Ἐπὶ προσευχῆν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τῶν προσφερόντων.

Ὁ ἱερεὺς λέγει εὐχὴν τῆς προθέσεως.

Δέσποτα Ἰησοῦ Χριστέ, Κύριε, ὁ σύναρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ ἁγίου Πνεύματος, ὁ μέγας ἀρχιερεὺς, ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, καὶ ἀναγαγὼν ἐκ φθορᾶς τὴν ζωὴν ἡμῶν, ὁ δοὺς ἑαυτὸν ἄμων ἄμωμον ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς, δεόμεθα καὶ παρακαλοῦμέν σε, Κύριε φιλόανθρωπε, ἐπιφανοῦ τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα ἃ ἡ πιναγία τράπεζα ὑποδέχεται δι' ἀγγελικῆς λειτουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ ἱερατικῆς ἱερουργίας, εἰς σὴν δόξαν καὶ ἀνακαινισμόν τῶν ἡμετέρων ψυχῶν, [χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος.]

Καὶ ὅταν λέγει ὁ λαός, Καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, ποιεῖ σταυρόν. Καί, Σταυρωθέντα [τε²] ὑπὲρ ἡμῶν. Καὶ πάλιν σφραγίζει, Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

¹ There seems to be some confusion here in the order.

² τε is inserted conjecturally, being found (and not καί) in the Creed of

VII. a

b
Mal. i. 11.

VIII¹ &
IX. a
THE OFFERTORY
and b
THE CREED.

c
Prayer of
(second) Oblation.
John vi. 51.

The Ana-

rhytha.
X.
Sursum
Corda.

Ὅμοίως καὶ μετὰ τὴν πίστιν, σφραγίζει ὁ ἱερεὺς τὸν λαόν, ἐκφωνῶν

Ὁ Κύριος μετὰ πάντων.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω ἡμῶν τὰς καρδίας.

Ὁ λαός. Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστῶμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

Ὁ ἱερεὺς ἄρχεται τῆς ἀναφορᾶς.

a

PREFACE.

Ἀληθῶς γὰρ ἄξιόν ἐστι καὶ δίκαιον, ὀσιόν τε καὶ πρέπον, καὶ ταῖς ἡμετέραις ψυχαῖς ἐπωφελές, ὁ ὢν, Δέσποτα Κύριε Θεέ, Πάτερ παντοκράτορ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖσθαι νύκτωρ τε καὶ καθ' ἡμέραν ἀκαταπαύστῳ στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ ἀσιωπήτῳ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν τῇ γῆ, θάλασσαν, πηγὰς, ποταμούς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς·

Gen. i. 26.

σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφήν· παραβάντα δὲ αὐτὸν οὐχ ὑπερεΐδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμον, ἐπαιδαγώγησας διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωποιοῦ καὶ οὐρανόου μυστηρίου τούτου· πάντα δὲ ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σοὶ σὺν αὐτῷ καὶ ἀγίῳ Πνεύματι εὐχαριστοῦντες, προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη, ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ μεσημβρίας· ὅτι μεγὰ τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι ἀγίῳ σου καὶ θυσία καὶ προσφορά.

Mal. i. 11.

XI.

GREAT
INTERCESSION.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλόανθρωπε, ἀγαθέ.

Μνήσθητι, Κύριε, τῆς ἀγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν ποιμνίων σου.

Chalcedon, from which the above phrases are evidently taken. Some alteration must be made in the common text.

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τὴν βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. **XI. a**
Cf. Col. iii. 15.

Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλὰς, δήμους, γειτονίας, εἰσόδους καὶ ἐξόδους ἡμῶν, ἐν πάσῃ εἰρήνῃ κατακόσμησον.

Βασιλεῦ τῆς εἰρήνης, τὴν σὴν εἰρήνην δὸς ἡμῖν ἐν ὁμοιοῖα καὶ ἀγάπῃ· κτῆσαι ἡμᾶς, ὁ Θεός· ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά σου ὀνομάζομεν· ζωοποιήσον τὰς ἀπάντων ἡμῶν ψυχάς, καὶ μὴ κατισχύσει θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου. Cf. Hos. xiii. 4.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι. Ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν· τὸ πνεῦμα τῆς ἀσθενείας ἐξάλευσον ἀπ' αὐτῶν. Τοὺς ἐν μακροῖς ἀρρώσθημασι προκατακειμένους ἐξανάστησον. Τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι. Τοὺς ἐν φυλακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδίκαις, ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον· ὅτι σὺ ὁ Θεὸς ἡμῶν, ὁ λύων πεπεδημένους, ὁ ἀνορθῶν τοὺς κατερράγαμένους, ἢ ἐλπίστων ἀπελπισμένων, ἢ βοήθεια τῶν ἀβοηθήτων, ἢ ἀνάστασις τῶν πεπτωκότων, ὁ λιμῆν τῶν χειμαζομένων, ὁ ἔκδικος τῶν καταπονουμένων· πάσῃ ψυχῇ Χριστιανῇ θλιβομένῃ καὶ περιερχομένῃ δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν. Ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἰατρὲ ψυχῶν καὶ σωμάτων, ἐπίσκοπε πάσης σαρκός, ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ τοῦ σωτηρίου σου. **b**

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατευόδωσον, εἴτε διὰ γῆς, ἢ ποταμῶν, ἢ λιμνῶν, ἢ ὀδοποριῶν, ἢ οἰωδῆποτε τρόπῳ τῆμ πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὐδίου, εἰς λιμένα σωτήριον· σύμπλους καὶ συνοδοίπορὸς αὐτῶν γενέσθαι καταξίωσον· ἀπόδος τοῖς οἰκείοις αὐτῶν χαίροντας χαίρουσιν, ὑγιαίνοντας ὑγιαίνουσιν· ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῆ καὶ ἀχείμαστον μέχρι τέλους διαφύλαξον. **c**

XI. d Τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατάπεμψον ἐπὶ τοὺς χρή-
 ζοντας καὶ ἐπὶ τοὺς δεομένους τόπους· εὐφρανον καὶ ἀνακαίνισον
 τῇ καταβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς, ἵνα ἐν ταῖς σταγόσιν
 αὐτῆς εὐφρανθῇ ἀνατέλλουσα. Ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ
 ἴδιον μέτρον αὐτῶν· εὐφρανον καὶ ἀνακαίνισον τῇ ἀναβάσει
 αὐτῶν τὸ πρόσωπον τῆς γῆς. Τοὺς αἰλακας αὐτῆς μέθυσον,
 πλήθυνον τὰ γεννήματα αὐτῆς. Τοὺς καρποὺς τῆς γῆς, Κύριε,
 εὐλόγησον, σώους καὶ ἀκεραίους ἡμῖν διατήρησον· παράστησον
 ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς θερισμόν. Εὐλόγησον καὶ νῦν,
 Κύριε, τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, διὰ τοὺς
 πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὄρφανον, διὰ
 τὸν προσήλυτον, δι' ἡμᾶς πάντας τοὺς ἐλπίζοντας ἐπὶ σὲ καὶ
 ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. Οἱ γὰρ ὀφθαλμοὶ πάν-
 των εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ.
 Ὁ διδοὺς τροφήν πάσῃ σαρκί, πλήρωσον χαρᾶς καὶ εὐφροσύνης
 τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισ-
 σεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
 ἡμῶν¹.

e [Βασιλεῦ τῶν βασιλευόντων, καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν
 τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν
 ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ
 * * * * * ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιόν τε καὶ
 ἀλλόφυλον· ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν
 αὐτοῦ· καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδικόντων
 αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ
 τῆς ὀσφύος αὐτοῦ * * * * * ἀγαθὰ ὑπὲρ τῆς ἀγίας σου καθολι-
 κῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ
 ἡμεῖς ἐν τῇ γαληνότητι αὐτοῦ ἤρμενον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι. Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέ-
 ρων τε καὶ ἀδελφῶν τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν, μνησθεῖς
 τῶν ἀπ' αἰῶνος προπατέρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστό-

¹ The awkward connexion of the clauses, the intercession for the dead before the Diptychs have been read, and the insertion of the commemoration of the B. V. M., make us suspect this passage of being an insertion later than the rest of the text. The two hiatus in it may be supplied perhaps as follows: (1) διαφύλαξον. Καθοπόταξον ὑπὸ τοὺς πόδας αὐτοῦ, (2) ἐπὶ τοῦ θρόνου αὐτοῦ. Δὸς αὐτῷ φρονεῖν.

λων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων, δικαίων, παντὸς πνεύματος ἐν πίστει Χριστοῦ τετελειωμένων· καὶ ὃν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν ποιούμεθα, καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν ὁδὸν σωτηρίας.

Χαίρε κεχαριτωμένη, ὁ Κύριος μετὰ σου· εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι ἔτεκες Σωτῆρα τῶν ψυχῶν ἡμῶν [Ἐκφώνως] Ἐξαιρέτως τῆς παναγίας, ἀχράντου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.]

Luke i. 28,
42.

Ὁ διάκονος. Κύριε, εὐλόγησον.

f

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσαι σε τῇ αὐτοῦ χάριτι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων.

The Dip-
tychs of the
Dead.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται.

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν ταῖς τῶν ἁγίων σου σκηναῖς, ἐν τῇ βασιλείᾳ σου, χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθά, ἃ ὀφθαλμοὶ οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας οὐρανῶν καταξίωσον· ἡμῖν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κλῆρον ἔχειν μετὰ πάντων τῶν ἁγίων σου.

1 Cor. ii. 9.

Τῶν προσφερόντων τὰς θυσίας καὶ τὰς προσφορὰς τὰ εὐ-
χαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ
νοερόν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν οὐρανῶν, διὰ τῆς
ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ ὀλίγον, κρύφα
καὶ παρρησίᾳ, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ
σήμερον ἡμέρᾳ τὰς προσφορὰς προσευεγκάντων, ὡς προσεδέξω
τὰ δῶρα τοῦ δικαίου σου Ἄβελ, [καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ
λέγει], τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ
θυμίαμα, Κορηηλίου τὰς ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο
λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς
αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ
αἰώνια.

g
For the
Living.

Τὸν ἁγιώτατον καὶ μακαριώτατον Πάπαν Δ'. ὃν προέγνωσ

h

XI. h καὶ ¹* * * προχειρίσασθαι τὴν ἅγιαν σου καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ τὸν ὀσιώτατον ἐπίσκοπον Δ΄. τὸν ἡμέτερον, συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς, ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἅγιαν σου ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου

² Tim. ii. 15. θέλημα ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας.

Μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, λαϊκῶν.

Μνήσθητι, Κύριε, τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

k Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ τῶν ἀδελφῶν ἡμῶν· δὸς αὐτοῖς ἐν ἐλέει καὶ οἰκτιρμοῖς εἶναι ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς.

l Μνήσθητι, Κύριε, καὶ ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἁμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός.

Μνήσθητι, Κύριε, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ τὰς ἁμαρτίας μου ἐξάλειψον, ὡς φιλόανθρωπος Θεός. Συμπάρεσο δὲ ἡμῶν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι.

m Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. Τὴν εἰδωλο-
^{Rom. xvi. 20.} λατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. Τὸν Σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν. Τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, ὡς πάντοτε, καὶ νῦν ταπεινώσον. Γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς πανουργίας ἅς ποιοῦσι καθ' ἡμῶν ἀπράκτους

¹ Perhaps ἠθέλησας.

ποίησον. Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. Τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον [εὐλόγησον¹], ἐπ' εὐλογίας χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιούντας τὸ θέλημά σου τὸ ἅγιον.

XI. m
Numb. x. 35.

Ὁ διάκονος. Οἱ καθήμενοι ἀνάστητε.

Ὁ ἱερεὺς λέγει εὐχὴν.

Λύτρωσαι δεσμούς, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον, σαλενομένους στήριξον, νενοσηκότας ἴασαι· πάντας, ἀγαθέ, εἰς τὴν ὁδὸν τῆς σωτηρίας [σύναψον, καὶ αὐτοὺς²] τῇ ἁγίᾳ σου ποιύμῃ· ἡμᾶς δὲ ρῦσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος.

Ὁ διάκονος. Εἰς ἀνατολήν.

Καὶ κλίνει ὁ ἱερεὺς καὶ εὐχεται.

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Σοὶ παραστήκουσι χιλίαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. Σοὶ παραστήκουσι τὰ δύο τιμιώτατά σου ζῶα, τὰ πολυόμματα χερουβὶμ, καὶ τὰ ἑξαπτέρυγα σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἰπτάμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις θεολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ.

EUCHA-
RISTIC
PREFACE
(continued).
(X. b)
Eph. i. 21.

Cf. Isa. vi.
2, 3.

Ἅγιος, ἅγιος, ἅγιος Κύριος σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης. [Ἐκφώνως] Πάντοτε μὲν³ πάντα σε ἀγιαρίζει· ἀλλὰ καὶ μετὰ πάντων τῶν σε ἀγιαζόντων, δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἀγιασμόν, σὺν αὐτοῖς ὑμνούντων καὶ λεγόντων,

XII.
TRIUMPHAL
HYMN.

¹ Dr. Neale's suggestion. There is a hiatus in the MS.

² Perhaps this should run, ἄξον, καὶ αὐτοὺς σύναψον.

³ A correction of Bunsen for the common reading πάντας ἀγιαζῶν, which is obviously wrong.

Ὁ λαός. Ἅγιος, ἅγιος, ἅγιος Κύριος.

Ὁ ἱερεὺς σφραγίζει τὰ ἅγια, λέγων·

XIII.

Commemora-
tion of the
Work of Re-
demption.

THE INSTI-
TUTION.

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἀγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός, καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος. Ὅτι αὐτὸς ὁ Κύριος καὶ ὁ Θεὸς καὶ παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς τῇ νυκτὶ ἧ παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων ὑψίστατο¹ θάνατον σαρκί, συνανακλιθεὶς μετὰ τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων, λαβὼν ἄρτον μετὰ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχαριστήσας, εὐλογήσας, ἀγιάσας, κλάσας, διέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ

Cf. 1 Cor. xi.
24.

Ὁ διάκονος. ἀποστόλοις, εἰπὼν, (ἐκφώνως) Λάβετε, φάγετε. Τοῦτο ἔκτεινατε. γάρ ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς λέγει ἐπευχόμενος·

Cf. 1 Cor. xi.
25.

Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οὐρανὸν πρὸς σε τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχαριστήσας, εὐλογήσας, πλήσας Πνεύματος ἁγίου, μετέδωκε τοῖς

Cf. Matt.
xxvi. 27.
Cf. Matt.
xxvi. 28.
(ὑπὲρ ὑμῶν)
Luke xxii.
20.

Ὁ διάκονος. ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστό-
λοις, εἰπὼν, (ἐκφώνως) Πίετε ἐξ αὐτοῦ πάντες·
ἔκτεινατε. Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς δια-
θήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον
εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὔχεται οὕτως.

Cf. 1 Cor. xi.
26.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις γὰρ ἂν

¹ Another certain correction of Bunsen (*Analecta Ante-Nicaena*, vol. iii. p. 115) for the common reading ὑψίστατον, a word which does not exist elsewhere. Moreover a verb is needed to complete the sense.

ἐσθήητε τὸν ἄρτον τοῦτον, πίνητε δὲ καὶ ποτήριον τοῦτο, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω. XIII.

Τὸν θάνατον, Δέσποτα Κύριε παντοκράτορ, ἐπουράνιε βασιλεῦ, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοιτες, καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, (καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦμεν, καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν), καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρχεσθαι κρίναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ, καὶ ἀποδοῦναι ¹[ἐκάστω κατὰ τὰ ἔργα αὐτοῦ], σοί, Κύριε ὁ Θεὸς ἡμῶν, τὰ σὰ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώπιόν σου. XIV.

THE GREAT
OBULATION.

Καὶ δεόμεθα καὶ παρακάλουμέν σε, φιλόανθρωπε ἀγαθέ, ἐξάποστειλον ἐξ ὕψους τοῦ ἁγίου σου, ἐξ ἐτοίμου κατοικητηρίου σου, ἐκ τῶν ἀπεριγράπτων κόλπων, [αὐτὸν τὸν Παράκλητον, τὸ Πνεῦμα τῆς ἀληθείας, τὸ ἅγιον, τὸν κύριον, τὸ ζωοποιόν, τὸ ἐν νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλήσαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πληροῦν, ἐνεργοῦν τε αὐτεξουσίως, οὐ διακοικῶς, ἐφ' οὗς βούλεται, τὸν ἁγιασμόν εὐδοκίᾳ τῇ σῇ, τὸ ἀπλοῦν τὴν φύσιν, τὸ ²πολυμερὲς τὴν ἐνέργειαν, τὴν τῶν θείων χαρισμάτων πηγὴν· τὸ σοὶ ὁμοούσιον· τὸ ἐκ σοῦ ἐκπορευόμενον· τὸ σύνθρονον τῆς βασιλείας σου, καὶ τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. *Ἐτι δὲ] ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ τὰ ποτήρια ταῦτα τὸ Πνεῦμά σου τὸ ἅγιον, ἵνα αὐτὰ ἀγιάσῃ καὶ τελειώσῃ, ὡς παντοδύναμος Θεός, κατέλθετε, οἱ [Ἐκφῶνος] καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα, τὸ δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης, αὐτοῦ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος, καὶ παμβασιλέως ἡμῶν Ἰησοῦ XV.

INVOCATION.

¹ Ὁ λαός.

² Ἀμήν.

³ Ὁ διάκονος.

Κατέλθετε, οἱ
διάκονοι.

¹ This clause is not in the Greek, but it is supported by the Copt. S. Cyril. (cf. p 222, § XI. f.)

² This is an almost certain correction of Bunsen's for the impossible common reading *πλημερὲς* (cf. Heb. i. 1). The whole passage within brackets looks like a post-Athanasian insertion.

XV. Χριστοῦ ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν ἵνα σοῦ καὶ ἐν τούτῳ, καθὼς καὶ ἐν παντί, δοξασθῇ καὶ ὑμνηθῇ καὶ ἁγιασθῇ τὸ πανάγιον καὶ ἔντιμον καὶ δεδοξασμένον σου ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἀγίῳ Πνεύματι.

Ὁ λαός. Ὡσπερ ἦν καὶ ἔστιν.

XVI. Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὔχεται καθ' ἑαυτόν.

Prefatory
Prayer.

1 Pet. i. 12.

a Θεε φωτός, γεννήτορ ζωῆς, ἀρχηγέ χάριτος, ποιητὰ αἰώνων, θεμελιωτὰ γνώσεως, δωρητὰ σοφίας, θησαυρὲ ἁγιωσύνης, διδάσκαλε εὐχῶν καθαρῶν, ψυχῆς εὐεργέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σὲ ¹ πεποιθόσι διδοὺς ἅ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι· ὁ ἀναγαγὼν ἡμᾶς ἐξ ἀβύσσου εἰς φῶς, ὁ δοὺς ἡμῖν ἐκ θανάτου ζωὴν, ὁ χαρισάμενος ἡμῖν ἐκ δουλείας ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἁμαρτίας διὰ τῆς παρουσίας τοῦ μονογενοῦς σου Υἱοῦ λύσας, αὐτὸς καὶ νῦν, Δέσποτα Κύριε, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος, καταύγασον τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν, εἰς τὸ μεταλαβεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπουρανοῦ ταύτης τροφῆς· καὶ ἁγιάσου ἡμᾶς ὀλοτελῶς ψυχῇ, σώματι, καὶ πνεύματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ ἀποστόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύτην, τὸ

Cf. 1 Thess.
v. 23.

Matt. vi. 9.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐξῆς. (Ἐκφώνως) Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε Κύριε, μετὰ παβήρησιν, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἐν ἀπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμῶν ἐπικαλεῖσθαι σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν·

b Ὁ λαός.

THE LORD'S
PRAYER.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, κ. τ. λ.

Embolismus.

Ὁ ἱερεὺς εὔχεται.

c
Matt. vi. 13.

Ναὶ Κύριε, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ

¹ Vulg. πεπειθῶσι.

ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Οἶδεν γὰρ ἡ πολλή σου εὐσπλαγ- **XVI. c**
 χρία, ὅτι οὐ δυνάμεθα ὑπενεγκεῖν διὰ τὴν πολλὴν ἡμῶν ἀσθέ-
 νειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ ἔκβασι, τοῦ δύνασθαι **1 Cor. x. 13.**
 ἡμᾶς ὑπενεγκεῖν. Σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω **Luke x. 19.**
 ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.
 [Ἐκφώνως] Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ κλῖνατε.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ καθήμενος ἐπὶ τῶν **d**
 χερουβίμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων **Prayer of**
 οὐρανὸν σκευάσας, καὶ τοῖς τῶν ἀστέρων χοροῖς κατακοσμήσας· **Humble**
 ὁ ἐν ὑψίστοις ἀσωμάτους ἀγγέλων συστησάμενος στρατιὰς πρὸς **Access.**
 ἀεννάους δοξολογίας· σοὶ ἐκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ
 τῶν σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαίνοντες, καὶ
 δεόμεθά σου, τὰς σκοτοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν
 διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου σου Πνεύματος θεοεί-
 δεσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει
 σου πληθυνόμενοι, ἀξίως μετᾶσχοιμεν τῶν προκειμένων ἡμῖν
 ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ
 μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν
 πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθότητα, χάριτι καὶ οἰκτιρμοῖς
 καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. [Ἐκφώνως] Δί' οὗ
 καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ
 καὶ ζῶσιν Πνεύματι.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ¹.

Ὁ ἱερεὺς εὐχεται.

Ἄγιε, ὑψίστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπαυόμενος, Κύριε, **Isa. lvii. 15.**
 ἀγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοιτήσῃ τοῦ

XVII. a

[? Elevation.]

¹ From Lit. of S. James πρόσχωμεν is probably to be supplied.

XVII. a παναγίου σου Πνεύματος. Σὺ γὰρ εἶπας, Δέσποτα, Ἅγιοι
 Lev. xi. 44 ἔσσεσθε, ὅτι ἐγὼ ἅγιος εἰμί. Κύριος ὁ Θεὸς ἡμῶν, ἀκατάληπτε
 Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε,
 συναΐδιε, καὶ συναρχε, πρόσδεξαι τὸν ἀκήρατον ὕμνον, σὺν τοῖς
 χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ
 ἀναξίου δούλου σου, ἐξ ἀναξίων μου χειλέων βοῶντα καὶ λέ-
 γοντα,

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεὺς ἐκφώνως.

Τὰ ἅγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς ἅγιος, ἐν Πνεῦμα ἅγιον,
 εἰς ἐνότητα Πνεύματος ἁγίου. Ἀμήν.

Ὁ διάκονος. Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως.

Ὁ ἱερεὺς, σφραγίζων τὸν λαόν, ἐκφώνως.

Ὁ Κύριος μετὰ πάντων.

b Καὶ κλῆ¹ ὁ ἱερεὺς τὸν ἄρτον· καὶ λέγει,

FRACTION. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς [ἁγίοις, καὶ τὰ ἐξῆς τοῦ ψαλμοῦ].

Ps. cl.

Καὶ μελίζει ὁ ἱερεὺς, λέγων τοῖς παροῦσιν·

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει, διὰ τῆς μεγάλης,

κ. τ. λ.

c Καὶ λέγει ὁ ἱερεὺς.

Κελεύετε.

Ὁ κλῆρος. Τὸ Πνεῦμα τὸ ἅγιον κελεύει καὶ ἀγιάζει.

d Ὁ ἱερεὺς. Ἴδου ἡγίασται καὶ τετελείωται.

**COMMIX-
TURE.**

Ὁ κλῆρος. Εἰς Πατὴρ ἅγιος· [τρὶς.]

**XVIII.
COMMUNION.**

Καὶ λέγει ὁ ἱερεὺς.

Ὁ Κύριος μετὰ πάντων.

Ὁ κλῆρος. Καὶ μετὰ τοῦ πνεύματός σου.

Of Celebrant.

Ὁ ἱερεὺς λέγει. Αὐτὸς εὐλόγησεν αὐτόν.

Καὶ μεταλαμβάνει ὁ ἱερεὺς.

Εὐχή.

Τῆς κατὰ φιλανθρωπίας, κ. τ. λ.

Ἄλλως.

Ps. xlii. i.

Ὁν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τῆς πηγῆς, κ. τ. λ.

¹ The common reading here is κλάνει, another non-existing word.

Καὶ ὅταν μεταδιδῶ τῷ κλήρῳ, λέγει·

Σῶμα ἁγιον.

Καὶ εἰς τὸ ποτήριον λέγει·

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν.

Καὶ μετὰ τὸ πληρῶσαι, λέγει ὁ διάκονος·

Ἐπὶ προσευχῇν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται τὴν εὐχαριστίαν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ **a**
 μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου **Thanks-**
 μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἁγιασμῷ καὶ **giving.**
 σωτηρίᾳ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ
 παρακαλοῦμέν σε, φιλόνηθρπε, ἀγαθὲ Κύριε, χάρισαι ἡμῖν τὴν
 κοινωνίαν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονο-
 γενοῦς σου Υἱοῦ, εἰς πίστιν ἀκαταίσχυτον, εἰς ἀγάπην ἀνυπό-
 κριτον, εἰς πλησμονὴν θεοσεβείας, εἰς ἀποτροπὴν ἐναντίου, εἰς
 περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς
 ἀπολογίαν ἐνπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ
 Χριστοῦ σου· [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ
 κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-
 ματι.

Εἶτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαόν, λέγων·

*Αναξ μέγιστε, καὶ τῷ Πατρὶ σύναρχε, ὁ τῷ σῷ κράτει τὸν **b**
 ἄδην σκυλεύσας, καὶ τὸν θάνατον πατήσας, καὶ τὸν ἰσχυρὸν **Benediction.**
 δεσμεύσας, καὶ τὸν Ἀδὰμ ἐκ τάφου ἀναστήσας τῇ θεουργικῇ σου
 δυνάμει καὶ φωτιστικῇ αἴγλῃ τῆς σῆς ἀρρήτου θεότητος, αὐτός,
 Δέσποτα, διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ
 τοῦ τιμίου σου αἵματος ἐξαπόστειλον τὴν ἀόρατόν σου δεξιάν,
 τὴν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκτείρησον,
 σθένωσον τῇ θεϊκῇ σου δυνάμει, καὶ περίλεε ἀφ' ἡμῶν τὴν
 κακοθηῆ καὶ ἁμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν· καταύ-
 γασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς
 ἀνομίας, σύναψον ἡμᾶς τῷ παμμακαρίστῳ, τῷ εὐαρεστήσαντι
 σοι συλλόγῳ, ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ

XVIII.

Of Clergy.

Of Laity.

XIX.

POST-COM-
MUNION.

Πνεύματι πᾶς ὕμνος πρέπει, τιμὴ, κράτος, προσκύνησίς τε καὶ εὐχαριστία, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

XX.

Ὁ διάκονος. Πορεύεσθε ἐν εἰρήνῃ.

DISMISSAL.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

Ὁ ἱερεὺς ἐκφώνως.

a

Benediction.
Cf. 2 Cor.
xiii. 14.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, ἡ χάρις τοῦ Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ, ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος, εἴη μετὰ πάντων ἡμῶν, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Εἴη τὸ ὄνομα Κυρίου εὐλογημένον.

Ὁ ἱερεὺς ἐπέυχεται ἐν τῷ διακονικῷ, λέγων

b

Prayer of
Clergy in
the Sacristy.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ· δὸς ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῷ βίῳ, καὶ ὀδήγησον εἰς τὴν τελείαν ἀπολύτρωσιν καὶ νιοθεσίαν, καὶ εἰς τὰς μελλούσας αἰώνιους ἀπολαύσεις. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Καὶ ἀπολύει, λέγων·

c

Dismissal.

2 Cor. xi. 31.

Εὐλογεῖτω ὁ Θεὸς ὁ εὐλογῶν καὶ ἀγιάζων καὶ σκέπων καὶ διατηρῶν πάντας ἡμᾶς διὰ τῆς μεθέξεως τῶν ἁγίων αὐτοῦ μυστηρίων, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

LITURGIA COPTITARUM.

(E RENALD. LITT. ORIENT. COLL., TOM. I. PP. 1-25, 38-51.)

Oratio Praeparationis.

DOMINE qui nosti corda omnium, sancte et in sanctis requiescens, solus sine peccato, et potens ad remissionem peccatorum concedendam. Tu, Domine, scis indignitatem meam, meque minus praeparatum, nec sufficienter dispositum, ut accedam ad ministerium hoc tuum sanctum. Sed nec tanta mihi confidentia est, ut accedam, et aperiā os meum coram gloria tua sancta: sed secundum multitudinem clementiae tuae, ignosce mihi peccatori, et concede mihi ut inveniam gratiam et misericordiam in hac hora; et mitte mihi virtutem ex alto, ut incipiam et praeparer, perficiamque, sicut tibi placitum est, ministerium tuum sanctum, secundum beneplacitum voluntatis tuae, cum

Missae
Catechu-
menorum.

I a

Apologia¹ of
the Priest.

¹ If the Anaphora of S. Cyril be used, the following *Apologia* is said instead of that in the text:—

Sacerdos secreto. Creator rerum omnium visibilium et invisibilium, qui omnia per providentiam regis, tua enim sunt omnia, Domine, amator animarum: deprecor te, Domine omnipotens, ego imbellis, virtute carens, et inutilis prae omnibus ministris tuis, dum accedo ad sancta sanctorum tua, ad tractandum hoc mysterium sanctum. Da mihi, Domine, Spiritum tuum sanctum, ignem materiae expertem, qui cogitatione comprehendi non potest; qui duritias omnes consumit, qui incendit inventiones malas, et occidit membra terrena et corporea, refraenatque motus animi, qui impellunt ad imaginationes plenas passione et dolore: Et, sicut decet sacerdotes, effice me superiorem omni cogitatione mortali, et da mihi verba pura, ut perficiam hanc oblationem propositam, quae est mysterium omnium mysteriorum, in societate et communione Christi tui, cui tecum debetur gloria, et Spiritui sancto vivificanti, tibi que consubstantiali, nunc, etc.

- I. a** odoribus thuris. Ita, Domine, esto nobiscum, esto socius operis nostri; benedic nobis, tu es enim remissio peccatorum nostrorum, lux animarum nostrarum, vita, fortitudo, et fiducia nostra; tu es ipse cui sursum mittimus laudem, gloriam, et adorationem, Pater, Fili et Spiritus sancte, nunc et semper et usque in saecula saeculorum omnium. Amen.

Oratio postquam praeparatum fuerit altare.

- b** *Sacerdos.* Tu, Domine, docuisti nos magnum hoc mysterium salutis: tu vocasti nos abjectos et indignos servos tuos, ut essemus ministri altaris tui sancti. Tu, Domine, effice nos dignos per virtutem Spiritus tui Sancti, ut hoc ministerium perficiamus, ita ut non incidamus in iudicium coram gloria tua magna, et offeramus tibi sacrificium hoc benedictionis, gloriamque et magnificentiam per illud, in sancto tuo. Deus gratiae largitor, et salutis mandator, qui omnia in omnibus operaris, da nobis ut sacrificium nostrum coram te acceptum sit, pro peccatis meis, et pro insipientiis plebis tuae, quia purum est, sicut donum Spiritus tui sancti, in Christo Jesu Domino nostro, per quem te decet gloria et honor, cum ipso, et Spiritu sancto vivificante, tibi que consubstantiali, nunc et semper et in omnia saecula saeculorum. Amen.

For the
Assistant
Clergy.

Oratio Gratiarum actionis.

- c** *Sacerdos.* Gratias agamus bonorum auctori misericordiae, Deo Patri Domini, Dei et Salvatoris nostri Jesu Christi, quia ipse protexit nos, adjuvit et servavit nos, suscepitque nos ad se, misertus est nostri, perduxitque nos ad hanc horam. Ipsum nunc precemur, ut custodiat nos hoc sancto die et omnibus diebus vitae nostrae, in omni pace, omnipotens Dominus Deus noster.

For the
People.
Cf. Lit. S.
Mark, I. a.

Diaconus. Ad Orationem state.

- d** *Sacerdos.* Domine Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, et propter omnia, et in omnibus, quia protexisti nos, adjuvististi nos, conservastisti nos, suscepisti nos ad te, et misertus es nostri, auxilium dedisti nobis, et ad hanc horam nos perduxisti.

Diaconus. Orate ut Deus misereatur nostri.

I.

Sacerdos. Ea propter petimus et obsecramus bonitatem tuam, O amator hominum, ut concedas nobis hunc diem sanctum et omnes dies vitae nostrae in pace cum timore tuo transigere. Omnem invidiam, omnem tentationem, omnem operationem Satanae, et consilium hominum improborum, impetumque hostium tam occultorum quam manifestorum, depelle a nobis, ab omni populo tuo et ab hoc loco sancto: quae autem bona, quae placita sunt, nobis jube. Tu enim ipse es, qui dedisti nobis potestatem calcandi serpentes et scorpiones, omnemque virtutem inimici. Et ne nos inducas in tentationem, sed libera nos a malo, per gratiam et misericordiam amoremque erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi debetur honor, gloria et imperium, cum ipso, et Spiritu sancto vivificante, tibi que consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

Luke x. 19.

Oratio Oblationis sive Propositionis panis et Calicis.

II.

Domine Jesu Christe, Fili unigenite, Verbum Dei Patris, eique consubstantiale et coaeternum, et Spiritui sancto; tu es panis vivus, qui descendisti de coelo, et praevenisti nos, impendistique animam tuam perfectam et absque vitio, pro vita mundi: rogamus obsecramusque bonitatem tuam, O amator hominum, ostende faciem tuam super hunc panem, et super hunc calicem, quos super mensam hanc tuam Sacerdotalem posuimus: benedic eos ✠, sanctifica eos ✠, et consecra eos ✠: transfer eos, ita ut panis quidem hic fiat corpus tuum sanctum, et hoc mistum in hoc calice sanguis tuus pretiosus, ut sint nobis omnibus praesidium, medicina, salus animarum, corporum, spirituumque; quia tu es Deus noster, tibi que debetur laus et potestas, cum Patre tuo bono, et Spiritu vivificante, tibi que consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

THE OFFERTORY.

a

Prayer of (second) Oblation

John vi. 51.

Tunc operiet Sacerdos discum et calicem, utrumque integumento suo, et omnia majori velo teget: tum osculabitur altare, conversusque ad ipsius latus Australe, adorabit Deum et osculabitur altare. Tum circuitu peracto, descendet coram

- II. a *altari, pronuntiabitque Absolutionem super ministros sedentes coram eo: Quod si adsit ipsi Sacerdos socius, ipse pronuntiabit Absolutionem.*

Oratio Absolutionis ad Filium.

- b Domine Jesu Christe, Fili unigenite, et Verbum Dei Patris, qui dirupisti omnia vincula peccatorum nostrorum passione tua salutari et vivifica, qui inspiravisti in faciem discipulorum tuorum, Apostolorumque sanctorum, dicens eis, Accipite Spiritum sanctum: quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt; tu etiamnum, Domine, per Apostolos tuos sanctos, eos elegisti qui Sacerdotio semper in Ecclesia tua sancta fungerentur, ut relaxarent peccata super terram, ligarentque et solverent omnia iniquitatis vincula. Rogamus obsecramusque bonitatem tuam, O amator hominum, pro servis tuis patribus meis, fratribus meis, et infirmitate mea, qui capita sua coram gloria tua sancta inclinant; praesta nobis misericordiam tuam, et solve omnia vincula peccatorum nostrorum. Quod si adversum te peccaverimus prudenter vel imprudenter, vel cordis duritia, opere aut verbo, aut pusillanimitate, tu, Domine, qui nosti humanam imbecillitatem, tanquam bonus et hominum amator, Deus, concede nobis remissionem peccatorum nostrorum: benedic nos et purifica nos, absolveque nos et omnem populum tuum: imple nos timore tuo, et dirige nos ad voluntatem tuam sanctam et bonam, quia tu es Deus noster, et tibi debetur gloria, honor et potestas, cum Patre tuo bono, et Spiritu tuo sancto, nunc, etc. Servi tui hodie in ministerio constituti, Sacerdos, Diaconus et Clerus, omnis populus et infirmitas mea, absoluti sint ex ore sanctae Trinitatis, Patris, Filii et Spiritus sancti, et ex ore unice, solius, sanctae, Catholicae et Apostolicae Ecclesiae: ex ore duodecim Apostolorum, et ex ore contemplativi Evangelistae Marci Apostoli et Martyris, ut etiam Patriarchae sancti Severi, et Doctoris nostri sancti Dioscori, sancti Joannis Chrysostomi, sancti Cyrilli, sancti Basilio, et sancti Gregorii, necnon ex ore Trecentorum decem et octo Nicaeae congregatorum, et centum quinquaginta qui Constantinopoli, centum qui Ephesi: ut etiam ex ore venerandi Patris nostri Archiepiscopi Anba N. ejusque in ministerio

Cf. Lit. S.
Mark, II. a.
John xx. 22,
23.

Apostolico consortis, venerandique Patris Episcopi Anba N. et II. b
 ex ore humilitatis meae, qui peccator sum, quia benedictum
 et gloria plenum est nomen sanctum tuum, Pater, Fili, et
 Spiritus sancte, nunc et semper, etc.

Oratio Thuris.

Osculabitur Sacerdos caput Sacerdotis ministrantis; quod si fuerit cum eo Incense.
socius, osculabitur gradus altaris, ascendensque osculabitur altare et accipiet
naviculam thuris, et adolebit incensum. Ordinem qui de incenso vespertino
scriptus est observabunt, quinquies adolendo; et his peractis dicit Sacerdos
orationem sequentem.

Deus aeternus absque principio et fine, magnus in praeceptis c
 tuis et potens in operibus tuis: qui es ubicumque, et in om-
 nibus: esto nobiscum peccatoribus, Domine, in hac hora:
 consiste in medio omnium nostrum, purifica corda nostra, et
 sanctifica animas nostras: munda nos ab omnibus peccatis
 quae commisimus, voluntarie aut involuntarie. Concede nobis,
 ut offeramus coram te sacrificia rationabilia, sacrificia bene-
 dictionis, et incensum spirituale. Ingrediat in intra velum, in
 locum Sancti Sanctorum. Rogamus te, Deus noster.

Memento, Domine, pacis unius tuae, et unicae sanctae Catho-
 licae et Apostolicae Ecclesiae. Memento, Domine, Beati Patris
 nostri et venerandi Archiepiscopi Papae Anba N. et Patris nostri
 Episcopi Anba N. Memento, Domine, congregationum nostrarum,
 et eis benedic: fac ut sint absque impedimento et perturbatione,
 ut celebremus eas juxta sanctam et beatam voluntatem tuam,
 domos orationis, domos mundationis, domos sanctitatis, domos
 benedictionis. Concede ut illas possideamus, Domine, nos, et
 servi tui, qui nobis usque in aeternum successuri sunt. Exsurge, Numb. x. 35-
 Domine Deus, et dissipentur inimici tui, et fugiant a facie tua
 omnes qui oderunt nomen tuum sanctum. Et populus tuus
 fruetur benedictionibus millies millenis et decies millies millenis,
 perficientque voluntatem tuam, per gratiam, clementiam, amo-
 remque erga homines Filii tui unigeniti Domini Dei et Salvatoris
 nostri Jesu Christi, per quem, etc.

Circuibit altare cum incenso semel, osculabitur illud, descendetque laevo pede:
versus orientem stabit e regione altaris, adolebitque thus ter, eadem dicens, quae

prius: tum Patriarcham, si adsit, incensabit seorsim ab aliis: quod si abfuerit, dabit incensum Sacerdotibus, non aliis.

III.

THE LEC-
TIONS.

Deinde prostrationem faciet: cumque lecta fuerit Epistola Pauli Coptice, dicet orationem sequentem secreto. Si fuerit cum eo Sacerdos socius, is eam recitabit. Diaconus leget Epistolam Coptice, et deinde Arabice, ut etiam Catholicon, sive lectionem ex Epistolis Catholicis. Hic adoletur incensum ter circum altare a Sacerdote celebrante.

Pauline
Epistle.*Oratio post Apostoli seu Paulinae Epistolae lectionem.*

Acts ix. 15.

- a *Sacerdos.* Domine scientiae et sapientiae largitor, qui ea revelas quae profundis tenebris abscondita sunt; qui potestate magna rationem hominibus indidisti; qui bonitate tua vocasti Paulum, cum fuisset aliquando persecutor, ut esset vas electum, et in eo complacuisti, ut fieret Apostolus, annunciator et praedicator Evangelii regni tui, Jesu Christe Deus noster. Te nunc etiam, bone et hominum amator, deprecamur, ut des nobis et omni populo tuo mentem ab omni distractione liberam, intellectumque purum, ut discamus et intelligamus quanta sit utilitas doctrinae tuae sanctae, quae ad nos illius ministerio pervenit. Et quemadmodum similis tibi fuit, O autor vitae, ita nos pariter dignos effice, ut in opere et fide similes illi simus, glorificemusque nomen tuum sanctum, gloriemurque in cruce tua omni tempore. Tuque es cui honorem, gloriam, potentiam et adorationem referimus, cum Patre tuo bono et Spiritu sancto, nunc et semper, etc.

Catholic
Epistle.

Tum unus Diaconorum leget Catholicon Coptice et Arabice, et postquam lectum fuerit Coptice, dicet Sacerdos celebrans hanc orationem: quod si Patriarcha ipse sacra faciat, dicet eam Sacerdos.

Oratio post Catholicon.

- b *Sacerdos.* Domine Deus, qui per sanctos Apostolos tuos manifestasti nobis mysterium Evangelii gloriae Christi tui, et dedisti illis, secundum magnitudinem doni infiniti gratiae tuae, praedicare toti mundo abundantiam investigabilis misericordiae tuae; rogamus te, Domine, fac nos dignos parte et sorte illorum. Concede nobis semper ut ambulemus in eorum vestigiis, ut agones eorum imitemur, et communicemus cum eis, laboribus et sudoribus, quos pro pietate sustinuerunt. Con-

serva Ecclesiam tuam sanctam, quam per eos fundasti, benedic **III. b**
 agnis gregis tui, et multiplica hanc vineam quam plantavit Ps. lxxx. 15.
 dextera tua, in Christo Jesu Domino nostro : per quem, etc.

Finita lectione Catholici Arabice, ascendet Sacerdos ad altare et adolebit incensum semel, tum recitabitur Oratio sequens. Lecture from the Acts.

Oratio Actuum Apostolorum.

Sacerdos. Deus, qui suscepisti sacrificium Abrahami, et pro **c**
 Isaaco arietem ei praeparasti, ita suscipe a nobis, Domine,
 hujus thuris sacrificium, et pro eo mitte nobis divitem miseri-
 cordiam tuam. Munda nos ab omni foedore peccati, et praesta
 nos dignos esse, ut coram bonitate tua, O hominum amator,
 pure et perfecte ministremus omnibus diebus vitae nostrae.

Memento, Domine, pacis, etc. (*ut sup.*, p. 197).

Perficit illam ex Oratione Thuris Pauli, nulla re detracta vel addita : qua expleta chorum solus cum incenso circuibit. Finita Lectione Actorum Coptice et Arabice dicent ter, Sanctus : quo finito, Sacerdos dicet hanc orationem.

Oratio Evangelii sancti.

GOSPEL.

Domine et magister, Jesu Christe Deus noster, qui dixisti **d**
 divis apostolis tuis et discipulis tuis sanctis ; Multi prophetae
 et justi cupierunt videre quae vos videtis, et non viderunt, et Prayer before the Gospel.
 audire quae auditis, et non audierunt : beati autem oculi vestri Matt. xiii. 16, 17.
 qui vident et aures vestrae quae audiunt : da ut digni efficiamur
 audiendi et opere perficiendi Evangelia tua sancta, per orationes
 Sanctorum tuorum.

Diaconus. Orate pro Evangelio sancto.

Sacerdos. Memento etiam, Domine, omnium qui praeceperunt **e**
 nobis, ut eorum meminissemus in nostris ad te orationibus et
 precibus. O Domine, quietem illis tribue quorum praecessit
 dormitio : infirmos sana, quia tu vita es omnium nostrum, salus
 omnium, spes omnium, medela omnium, resurrectioque omnium
 nostrum : et tu es ipse cui gloriam, honorem et adorationem
 referimus, cum Patre tuo bono et Spiritu sancto vivificante,
 tibi que consubstantiali, nunc et semper, etc.

Tum dicet psalmum, et post tertium versum Sacerdos Evangelium incensabit. Ascendet ad altare, rursusque incensum offeret, semel signans naviculam signo

III. e *crucis: deinde circuibit cum incenso Evangelium, tum altare semel: descendet ab altari, accipiet Evangelium a Diacono, converteturque ad Occidentem. Accedent Sacerdotes omnes, et illud osculabuntur: ipse postremus illud osculabitur, dabitque illud Diacono ministranti, quem etiam incensabit. Cumque Diaconus dicet State, conversus Sacerdos ad Orientem dicet, In nomine Dei. Mox incensum ter adolebit, ad Sanctuarium. Dicet Diaconus Benedic Domine, et dicet, Initium Sancti Evangelii secundum Matthaeum, Marcum, Lucam, Joannem. Cumque interpres Evangelii dicit, State cum timore Dei, convertitur Sacerdos ad Occidentem, incensat tribus vicibus Evangelium. Tum conversus ad Sanctuarium, illud incensat etiam ter, deinde Sacerdotes semel: stans in loco suo, recitans aliquid interea ex oratione Evangelii. Tum Diaconus semel incensat: nec desinit interim thuribulo adolere; coram Evangelio, ad finem usque lectionis ejus Coptice et in ultimo commate incensat ter; dat autem Evangelium legendum Diacono si probe illud legere sciat, sin minus, leget illud ipse Sacerdos. Quod si Diaconus legat Evangelium ex Ambone, incensatio Evangelii primo et postremo fiet ad limen chori. Cumque dicet interpres, Domini et Dei nostri, redibit ad Sanctuarium et incensum tribus vicibus adolebit, dicitque sequentem orationem secreto, quando Evangelium legetur Arabice, facie ad Orientem conversa. Quod si Sacerdos socius, ad quem ejus pertinet recitatio, ibi adsit, dabit ei thuribulum et ipse eam recitabit.*

IV.

Oratio post Evangelium secreto dicenda.

Prayer after
the Gospel.

Longanimis, multae misericordiae et verax, suscipe orationes, deprecationes et supplicationes nostras, poenitentiamque et confessionem nostram super altare tuum sanctum, purum et coeleste, ut digni efficiamur auditores Evangeliorum tuorum sanctorum, et praecepta et mandata tua observemus, et in iis centesimum, sexagesimum, et trigesimum fructum proferamus, in Christo Jesu Domino nostro.

Matt. xiii.
23.

Memento, Domine, infirmorum populi tui, respice eos cum misericordia et clementia, eosque sana. Memento, Domine, patrum, fratrumque nostrorum peregre absentium, reduc eos in domos suas salvos et incolumes.

[*Tempore Nili exundationis et pluviae dicitur.*]

Memento, Domine, aquarum fluminis et benedic illis, augens illas juxta mensuram suam.

Tempore sementis dicitur a prima Paophi ad primam Bainsi.

Memento, Domine, seminum plantarumque, ut crescant et multiplicentur.

Ab Epiphania ad primam ejusdem mensis.

Memento, Domine, aëris coeli et fructuum terrae, eisque benedic. Memento, Domine, salutis loci hujus sancti tui, omniumque locorum et Mona-

steriorum, sanctorum patrum nostrorum Orthodoxorum. Memento, Domine, salutis hominum et animalium. Memento, Domine, servi tui Regis terrae nostrae, atque illum in pace et dignitate conserva. Memento, Domine, patrum, fratrumque nostrorum, qui obdormierunt, quieveruntque in fide Orthodoxa. Memento, Domine, sacrificiorum oblationumque, et iis retribue mercedem, qui has tibi oblationes obtulerunt, easque ad te suscipe. Memento, Domine, captivorum qui in servitum abducti sunt, reducque captivitatem eorum. Memento, Domine, eorum qui calamitatibus et angustiis opprimuntur. Memento, Domine, Catechumenorum populi tui, miserere eorum, confirma eos in fide tua, et reliquias omnes cultus idolorum aufer ab eorum cordibus; legem tuam, timorem tuum, praecepta tua, veritates tuas et mandata tua statue in cordibus eorum: da illis firmam cognitionem verbi quo per catechesin instituti sunt; utque statuto tempore digni evadant lavacro regenerationis in remissionem peccatorum suorum, praepara eos habitaculum Spiritui sancto tuo per gratiam¹.]

Post lectionem Evangelii afferet illud Diaconus ad Sacerdotem, qui illud osculabitur, ut etiam Clerus et populus, et interea recitabit Sacerdos Orationem Veli secreto, stans ad latus veli, capite inclinato.

IV.

Missae
Fidelium.

V.

INTERCES-
SIONS.

Oratio Veli.

Deus qui tuo erga homines amore ineffabili Filium tuum unigenitum in mundum misisti, ut ovem errabundam ad te reduceret, rogamus te, Domine, ne nos a te in aeternum repellas, dum offerimus tibi tremendum hoc et incruentum sacrificium: neque enim justitiae nostrae confidimus, sed misericordiae tuae, qua genus nostrum vivificasti. Rogamus et obsecramus bonitatem tuam, amator hominum, ut neque nobis, neque plebi tuae sit in iudicium mysterium hoc, quod ad salutem nostram instituisti, sed in abstersionem peccatorum nostrorum et remissionem negligentiarum nostrarum. Gloria et honor nomini tuo sancto, Patris et Filii et Spiritus sancti nunc et semper, etc.

a

At the Entrance into the Sanctuary.

Interea cum absolvitur haec oratio, osculabitur Sacerdos gradus altaris, ascendet ad Sanctuarium, osculabitur altare et conversus ad Occidentem recitare incipiet tres majores orationes. Dum Sacerdos dicit Pax omnibus, conversus ad Sacerdotes fratres suos, capitis inclinatione salutatur, et conversus ad Occidentem populum cruce signatur.

b

¹ There is no regular 'Dismissal of the Catechumens' in this rite: but the scope of the preceding and subsequent petitions shows that this is the point in this Liturgy which corresponds to the 'Dismissal,' where that is preserved.

Oratio pro pace.

V. c *Sacerdos.* Iterum oremus Deum omnipotentem, patrem Domini Dei et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, amator hominum; memento, Domine, pacis unice illius tue, sanctae, Catholicae et Apostolicae Ecclesiae, quae a finibus ad fines usque terrae diffunditur, omni populo, et terris benedic. Pacem illam coelestem cordibus nostris immitte, sed et pacem istius vitae nobis benigne concede.

For orthodox princes. Reges orthodoxos, exercitum, duces, consiliarios, vulgus promiscuum, et vicinos nostros, ingressum et exitum nostrum omni pace exorna. O Rex pacis, da nobis pacem tuam, qui omnia dedisti nobis. Posside nos, Deus Salvator noster, nam praeter te alium non novimus, et nomen tuum sanctum invocamus. Vivant itaque animae nostrae per Spiritum tuum sanctum, neque mors peccati dominetur super nos servos tuos, nec super omnem populum tuum. Domine miserere.

d Rursus precamur te, Domine omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, rogamus et obsecramus bonitatem tuam, O amator hominum.

For the Patriarch and Clergy.

Si Patriarcha ipse celebret, dicet socius Sacerdotis.

Memento, Domine, beati Patris nostri et venerandi Archiepiscopi Papae N., ejusque in ministerio Apostolico consortis venerandi Patris Episcopi N.; custodi et conserva nobis illos annis multis et tranquillis temporibus, ut opere impleant et perficiant sanctitatem Episcopatus, quae ipsis a te concredita est, secundum voluntatem tuam sanctam et beatam; verbumque veritatis recte dispensent, plebem tuam cum sanctitate et justitia regant, simul cum reliquis Episcopis Orthodoxis, Hegenis, Presbyteris, et Diaconis, omnique plenitudine unice tuae, unius, sanctae, Catholicae et Apostolicae Ecclesiae. Da nobis et ipsis pacem et salutem in omni loco, precesque omnes, quas fundunt pro nobis et omni populo tuo, ad te suscipe, ut etiam eas quae a nobis pro ipsis fiunt,

Hic Sacerdos semel adolet incensum, dicens ea quae supra declarata sunt: quod si socium Sacerdotem habuerit, id ipsius vice faciet.

Super altare tuum sanctum, spirituale, coeleste, ut etiam

thuris odoramenta: universos eorum hostes visibiles et invisibiles contere et deprime sub vestigiis eorum velociter: eos autem in pace et justitia custodi in Ecclesia tua sancta. Domine miserere. V. d

Pro congregatione.

Iterum etiam oramus te, Deus omnipotens, pater Domini Dei et Salvatoris nostri Jesu Christi, petimus et obsecramus bonitatem tuam, O amator hominum; memento, Domine, congregationum nostrarum, et benedic illis. Da ut sint nobis absque turbatione et impedimento, ut eas celebremus secundum voluntatem tuam sanctam et beatam, domos orationis, domos benedictionis, domos sanctitatis: concede nobis in illis esse, Domine, et servis tuis qui post nos in saeculum usque futuri sunt. e
For the
People.

[Oratio pro Ecclesia, quam hoc loco recitabit Sacerdos jejunii diebus.]

Cultum idolorum ab omni orbe procul remove: Satanam et omnem virtutem ejus pessimam contere, et deice sub pedibus nostris velociter: haereses et autores earum compesce, ut rescindatur et abrumpatur omnis haeretica pravitas, Ecclesiae tuae sanctae inimica. Domine, sicut olim, ita et nunc eas deprime; aufer illas haeticis tenebras cordis sui; miseriamque ipsis suam perspicue demonstra: compesce invidiam eorum, consilia, machinationes, dolos, et detractiones; dextrasque quibus adversum nos abutuntur imbelles omnino esse jubeto. Conventicula eorum reprime, divide consultationes eorum, O Deus, qui dissipasti consilium Achitophel.] f

Adolebit incensum ad Orientem tribus vicibus.

Exsurge, Domine Deus, dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen sanctum tuum.

Conversus ad Occidentem, Sacerdotes, Diaconos et populum incensabit.

Et populus tuus millies millenis benedictionibus, et decem millies millibus cumulatus adimpleat omnes voluntates tuas.

Tum conversus ad Orientem dicet.

Per gratiam, clementiam et amorem erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, etc.

Populus dicet Symbolum fidei Orthodoxae. *Adolebit Sacerdos ter incensum ad Orientem, dabitque thuribulum illi qui deferre solet, tum dicent Symbolum: quo tempore lavabit Sacerdos ter manus suas, et antequam eas abstergat, convertetur ad populum, educetque manus ex aqua coram eo, et a sordibus diligenter purgabit.*

VI.
THE CREED.

VI. *Post recitationem Symboli dicet, Pax omnibus.*

Respondebitque populus, Et cum spiritu tuo.

Tum conversus signabit populum semel in modum crucis, et dicet hanc orationem.

VII.

THE KISS¹
OF PEACE.

a

Oratio Osculi pacis ad Patrem.

Sacerdos. Deus magne et aeternae, qui hominem absque vicio

¹ The corresponding prayers for the Liturgy of S. Cyril are as follows:—

Oratio pacis S. Cyrilli.

Sacerdos. Autor vitae et rex saeculorum, Deus cui flectitur omne genitorum quae in coelis sunt, super terram, et quae sub terra: cui omnia subiunguntur obsequio servitutis, et inclinantur sub sceptro Regni ejus, quem laudant exercitus angelici, ordines coelestes, et naturae intellectuales, incessabili voce loquentes divinitatem ejus: qui ita voluisti, ut nos imbelles et terreni ministrarem tibi, non propter puritatem manuum nostrarum, aut aliquod bonum opus nostrum super terram, sed quia placuit tibi communicare nobis servis tuis infimis et indignis quiddam ex puritate tua. Suscipe nos ad te, O bone et amator hominum, ut accedamus ad altare tuum sanctum, secundum magnam misericordiam tuam: et fac nos dignos pace coelesti quae decet divinitatem tuam, quaeque salute plena est; ut demus eam invicem in caritate perfecta, et osculemur nos mutuo, in osculo sancto, neque per cogitationes abominabiles despectui habeamus timorem tuum, aut mente dolosa et malitia proditoris; neque conscientiam habentes nequitiae consentientem, sed cum gaudio animarum nostrarum et laetitia cordis nostri; cum sit nobis signum magnum et perfectum dilectionis Unigeniti Filii tui. Ne repellas nos servos tuos propter maculas peccatorum nostrorum: tu enim qui creasti figmentum nostrum, scis quod nullus natus ex muliere sit, qui non peccet coram te. Fac nos omnes dignos, Domine, ut corde puro et anima plena gratiae tuae stemus coram te, et offeramus tibi hoc sacrificium sanctum, rationale, spirituale, et incruentum, ad remissionem delictorum nostrorum, et veniam ignorantiarum populi tui: quia tu es Deus clemens et misericors, et ad te sursum mittimus gloriam, honorem, et adorationem, Pater, Fili, et Spiritus sancte nunc et semper, etc.

¹ Kings viii.
46.

Alia Oratio osculi pacis ad Patrem.

Deus caritatis, largitor concordiae, qui consilium unicum ad profectum dedisti nobis, cum praeepto novo, per Unigenitum filium tuum, ut diligere alterutrum, sicut dilexisti nos indignos et errantes, dedisti quae Filium tuum dilectum pro vita et salute nostra: rogamus te, Domine, tribue nobis famulis tuis omni tempore vitae nostrae super terram, nunc vero praesertim et praecipue, animum immemorem malitiae prioris, conscientiam puram, et cogitationes sinceras, simulque cor diligens fratres, ut demus osculum spirituale, fugiamusque exemplum Judae proditoris, et, quemadmodum discipuli tui et Apostoli sancti, salutemus invicem, et in sanctitate sanctificemur et mundemur, mediante Spiritu sancto tuo, per gratiam unigeniti Filii tui etc.

condidisti, et mortem, quae Satanae invidia in mundum intraverat, per adventum vivificantem Filii tui unigeniti Jesu Christi Domini Dei et Salvatoris nostri destruxisti, replevistique terram coelesti pace: tu quem celebrant Angelorum exercitus, dicendo; Gloria in excelsis Deo et pax super terram, et in hominibus VII. a
 bona voluntas, imple per beneplacitum tuum, Domine, corda nostra pace tua, et munda nos ab omni macula omnique similitate, omni fraude, omni malo, omnique injuriarum recordatione mortifera. Fac, Domine, ut omnes digni simus amplectendi invicem in osculo sancto, et ita illius participes simus, ut non in judicio repellas nos ab immortalis et coelesti dono tuo, per Christum Jesum Dominum nostrum. Luke ii. 14.

Oratio alia Osculi pacis.

Sacerdos. Superant omnem sermonis facultatem, et omnem vim mentis, divitiae munerum tuorum, Domine, quia abscondisti sapientibus et prudentibus, et nobis parvulis revelasti ea, quae cupierunt Prophetae et Reges videre, et non viderunt. Haec in nos peccatores gratiose contulisti, ut ea administraremus, et per ea sanctificaremur, cum filii tui dispensationem nobis exhibuisti, et sacrum ritum istius sacrificii incruenti: nec enim illud est sanguinis legalis, aut justitiae corporeae, sed agnus est spiritalis, gladiusque rationalis et incorporeus, in hoc sacrificio, quod tibi offerimus. Rogamus et obsecramus bonitatem tuam, O hominum amator, purifica labia nostra, et libera mentes nostras ab omni contagione materiali: mitte nobis gratiam Spiritus tui sancti et dignos effice salutandi invicem in osculo sancto, ut non incidentes in iudicium, percipiamus donum tuum immortale et coeleste, per Jesum Christum Dominum nostrum. b
Matt. xi. 25.

Oratio Pacis Jacobi Apostoli.

Sacerdos. Deus, omnium Domine, dignos effice hac salute nos peccatores indignissimos, ut ab omni labe omnique hypocrisi purgemur, amplectamurque invicem in osculo sancto et unum corpus, unusque spiritus efficiamur in vinculo caritatis et pacis Domini nostri Jesu Christi, cum quo benedictus es, et cum Spiritu tuo vivificante, tibi que consubstantiali, nunc et semper et in omnia saecula saeculorum. Amen. c

Diaconus. Accedite, adstate, o viri, cum tremore, et ad Orientem aspice. Attendamus.

Populus. Misericordia, pax et sacrificium laudis.

Ter signum crucis hic fit, primum a Sacerdote super se ipsum: secundo super Diaconos ministrantes: tertio super populum.

ANAPHORA OF S. CYRIL.

The Ana-
phora.

VIII.

SURSUM
CORDA.*Sacerdos.* Dominus vobiscum.*Populus.* Et cum Spiritu tuo.*Sacerdos.* Sursum corda.*Populus.* Habemus ad Dominum.*Sacerdos.* Gratias agamus Domino.*Populus.* Dignum et justum est.

a
PREFACE.

Sacerdos. Dignum et justum est, quia tu vere dignus es: justum et sanctum, conveniens et necessarium, animabus, corporibus, spiritibusque nostris, aeternae Domine, Domine Deus Pater omnipotens, semper et in omni loco dominationis tuae, ut laudem te, psallam tibi, benedicam tibi, serviam tibi, adorem te, gratias agam tibi, celebrem te et confitear tibi die ac nocte, labiis indesinentibus, corde nunquam silenti, et laude non interrupta. Tu creasti coelos et quae in coelis sunt, terram et omnia quae in ea sunt, maria, flumina, fontes, et paludes, et quaecumque in eis sunt. Tu creasti hominem ad imaginem et similitudinem tuam, et omnia creasti in sapientia tua, in lumine tuo vero, unigenito filio tuo, Domino, Deo, Salvatore et Rege nostro Jesu Christo: propter quod gratias agimus tibi et offerimus tibi, eique simul et Spiritui sancto, Trinitati sanctae, consubstantiali et indivisae, hoc sacrificium rationabile et hoc ministerium incruentum, quod offerunt tibi omnes populi ab ortu solis usque ad occasum; a septentrione ad austrum, quia nomen tuum, Domine, magnum est in omnibus gentibus et in omni loco offerunt incensum nomini tuo sancto, et sacrificium purum, simul cum hoc sacrificio et hac oblatione.

Gen. i. 26.

Mal. i. 11.

Sacerdos accipit thuribulum et adolet incensum.

IX. Domine miserere. Rogamus et obsecramus bonitatem tuam, amator hominum. Memento, Domine, pacis unius, uniceae, sanctae, Catholicae, et Apostolicae Ecclesiae.

a

Diaconus. Orate pro pace unius, sanctae, Catholicae et Apostolicae Ecclesiae, pro salute populorum, et securitate cujuscumque loci, et ut dimittantur nobis peccata nostra.

ANAPHORA OF S. BASIL.

Sacerdos. Dominus vobiscum.

Populus. Et cum Spiritu tuo.

Sacerdos. Sursum levate corda vestra.

Populus. Habemus ad Dominum.

Sacerdos. Gratias agamus Deo.

Populus. Dignum et justum est.

Sacerdos. Dignum et justum, dignum et justum est, vere est PREFACE.
dignum, conveniens, necessarium, dignum et justum, Domine qui existis, Domine Deus vere, qui es ante saecula, regnans usque in aeternum, qui in excelsis habitas, et humilia respicis, qui creasti coelum et terram, mare et omnia quae in eis sunt, Pater Domini Dei et Salvatoris nostri Jesu Christi, qui cuncta visibilia et invisibilia per eum creasti, sedens super thronum gloriae tuae, quem adorant omnes potestates sanctae;

Diaconus. Qui sedetis surgite.

Sacerdos. Circa quem consistunt Angeli et Archangeli, Principatus, Potestates, Throni, Dominationes, Virtutes.

Diaconus. Ad Orientem aspice.

Sacerdos. In circuitu enim tuo stant Cherubim, oculis pleni, et Seraphim sex alis instructi, hymnum gloriae concinunt indesinenter dicentes:

Populus. Sanctus, Sanctus, Sanctus Dominus.

Sacerdos ter in modum crucis signabit, primo se ipsum, secundo ministros, tertio populum: tum dicet. IX.
TRIUMPHAL
HYMN.

Sanctus, Sanctus, Sanctus es vere, Domine Deus noster, qui X. a
formasti nos, fecisti nos, et posuisti nos in paradiso voluptatis. Cum autem mandata tua circa lignum vitae violassemus per deceptionem serpentis, a vita aeterna excidissemus, et a paradiso voluptatis ejecti fuisset, non in finem usque deseruisti nos, sed continuo nobis per prophetas tuos sanctos promissa edidisti: in novissimis vero diebus, nobis sedentibus in tenebris et umbra mortis, Filium tuum unigenitum Dominum Deum et Salvatorem Jesum Christum manifestasti, qui incarnatus est de Spiritu sancto et ex virgine sancta Maria, et homo factus est, qui viam salutis nos docuit, et supernam illam nativitatem Commemora-
tion of the
Redemption.
John iii. 5.

The Ana-
phora.
VIII.

Anaphora of S. Cyril.

- IX. a** *Sacerdos.* Quae est a finibus ad fines terrae, etc. *ut in Missa Basilii.*
- b** Domine miserere. Infirmos populi tui sana.
Diaconus. Orate pro patribus et fratribus nostris.
Sacerdos. Visita eos in misericordia, etc. *Et perficitur ex oratione incensi diluculo diei.*
- c** Patres fratresque nostros peregre profectos.
Diaconus. Orate pro patribus, fratribusque nostris peregre profectis.
Sacerdos. Et pro illis qui designaverunt ad quemcumque locum proficisci, etc. *Perficitur ex eadem oratione incensi.*
- d** Serenum et salubrem praesta, Domine, aërem coeli, et fructibus terrae benedic.
Diaconus. Orate pro aëre coeli et fructibus.
Sacerdos. Fac ut crescant juxta virtutem suam, etc. *ut in Missa Basilii.*
- e** Domine, miserere Regis terrae famuli tui.
Diaconus. Orate ut Christus Deus noster, etc.
Sacerdos. Conserva illum in pace et justitia et potentia, ut subjiciantur illi omnes barbari, et gentes quae bella volunt: da nobis bonorum affluentiam: loquere ad cor ejus pro pace unicae tuae, Catholicae et Apostolicae Ecclesiae: fac ut cogitet ea quae pacis sunt, erga nos et erga nomen tuum sanctum, ut vitam tranquillam et placidam ducamus, atque in omni pietate et honestate confirmati inveniamur apud te.
- f** Domine miserere. Patribus, fratribusque nostris, qui obdormierunt, et quorum animas suscepisti, quietem praesta. Memento etiam omnium sanctorum qui a saeculo tibi placuerunt, Patrum nostrorum sanctorum, Patriarcharum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, Praedicatorum, et omnium spirituum justorum qui in fide perfecti fuerunt. Praecipue autem sanctae gloriosissimae, Deiparae, semper Virginis, purae et illibatae sanctae Mariae, etc. (*ex Missa Basilii*), et omnis chori sanctorum tuorum.
Sacerdos. (*Tono Jobi*) Et nos, Domine, digni non sumus qui pro beatis illis supplicemus: sed quoniam illi stant coram solio

Anaphora of S. Basil.

per aquam et spiritum nobis donavit, fecitque nos populum **X. a**
 congregatum, mundavitque nos per Spiritum sanctum suum.
 Ipse cum dilexisset suos qui erant in mundo, tradidit se ipsum John xiii. 1.
 ad salutem pro nobis in mortem, quae super nos regnabat, qua
 peccatorum nostrorum causa constricti tenebamur: descendit
 ad inferos per crucem, surrexit a mortuis die tertia, ascendit
 ad coelos, seditque ad dexteram tuam, O pater, designavitque
 diem retributionis, in quo apparebit ad iudicandum orbem in
 justitia et tribuendum unicuique juxta opera sua.

Populus. Secundum misericordiam tuam, Domine, et non
 secundum peccata nostra.

Sacerdos. Instituit nobis mysterium hoc magnum pietatis et **b**
 religionis, cum statuisset tradere se morti pro mundi vita. THE INSTI-
 TUTION.

Populus. Credimus in rei veritate ita esse.

Sacerdos. Accepit panem in manus suas sanctas, puras et **c**
 immaculatas, beatas et vivificantes, et aspexit in coelum, ad te,
 O Deus, Patrem suum et omnium Dominum.

Tunc accipiet oblationem super manus suas, auferetque velum desuper disco.

Populus. Amen.

Sacerdos levabit oculos dicens.

Et gratias egit. ✠

Populus. Amen.

Sacerdos. Et benedixit eum. ✠

Populus. Amen.

Sacerdos digito ter oblationem suam signabit in modum crucis.

Et sanctificavit eum. ✠

Populus. Amen.

Sacerdos franget oblationem in tres partes, quas ita ad se invicem adjunget, First Fraction.
ut quodammodo divisae non sint. Quae dum faciet, digitos intra discum detergit,
ne quid ex oblatis adhaereat, et dicet.

Et fregit eum, deditque sanctis discipulis et Apostolis suis, **d**
 dicens: Accipite, manducate ex hoc omnes. Hoc est enim
 corpus meum quod pro vobis frangitur, et pro multis datur in
 remissionem peccatorum, hoc facite in mei memoriam.

Populus. Amen.

Anaphora of S. Cyril.

IX. f Filii tui unigeniti, ipsi intercedant loco nostro pro paupertate et infirmitate nostra. Dimitte iniquitates nostras, propter deprecationes eorum, et propter nomen tuum benedictum quod invocatum est super nos.

Diaconus. Orate pro patribus, etc.

g *Sacerdos.* Memento, Domine, Patrum nostrorum Orthodoxorum Archiepiscoporum, quorum obitus praecessit, eorum qui verbum veritatis recte dispensaverunt, et da nobis partem, et haereditatem cum eis.

h Rursus eorum memento quorum hodie memoriam facimus.

Sacerdos post Diptycha. Et illorum, omniumque, Domine, quorum nomina recitamus, et quorum non recitamus: quos unusquisque nostrum in mente habet, et eorum quorum memoria non occurrit nobis, qui dormierunt, et quieverunt in fide Christi. Dignare, Domine, praestare, ut requiescant animae illorum omnes in sinu patrum nostrorum sanctorum Abraham, Isaac et Jacob, etc.

Domine miserere.

k *Sacerdos.* Sacrificia, oblationesque in gratiarum actionem, eorum qui offerunt laudem et gloriam nomini tuo sancto.

Diaconus. Orate pro illis qui de suo sacrificia et oblationes fecerunt.

Sacerdos. Suscipe ea super altare tuum spirituale, coeleste, cum odore thuris, ad majestatem tuam coelestem, per ministerium Angelorum, et Archangelorum tuorum sanctorum, sicut ad te suscepisti munera justi Abel, et sacrificium patris nostri Abrahami, et minuta duo viduae. Ita quoque vota servorum tuorum accepta habe: sive multum, sive parum sit; secreto aut manifeste; et illis qui voluerunt offerre, nec unde facerent habuerunt: ut etiam illis, qui hodie haec tibi munera obtulerunt, da incorruptibilia pro corruptibilibus, coelestia pro terrenis, aeterna pro temporalibus, domos eorum et cellas penuarias reple bonis omnibus. Circumda eos, Domine, potestate Angelorum et Archangelorum tuorum sanctorum: et sicut memores fuerunt nominis tui sancti super terram, memento illorum in regno tuo, et in hoc saeculo ne derelinquas eos.

Anaphora of S. Basil.

Sacerdos tenens calicem manu sua, dicet.

X. d

Similiter etiam calicem post coenam aqua et vino miscuit.

Sacerdos calicem ter cruce signabit, et dicet.

Gratias egit. ✠

Populus. Amen.

Sacerdos. Benedixit eum. ✠

Populus. Amen.

Sacerdos. Sanctificavit eum. ✠

Populus. Amen.

Sacerdos. Gustavit, et dedit discipulis suis et Apostolis sanctis e
dicens, Accipite, bibite ex eo omnes. Hic est enim sanguis
meus novi Testamenti qui effunditur pro vobis, et pro multis in
remissionem peccatorum; hoc facite in mei memoriam.

Sacerdos calicem in crucis formam movebit, ita tamen ut non agitet.

Populus dicet. Amen, hoc ita est.

Sacerdos. Quotiescumque manducabitis ex hoc pane, et bi- f
betis ex hoc calice, mortem meam annuntiabitis et resurrec-
tionem meam confitebimini, meique memores eritis donec
veniam.

Populus. Mortem tuam annunciamus Domine, et resurrec-
tionem tuam confitemur.

Sacerdos. Memoriam agimus passionis ejus sanctae, resur- XI.
rectionis ejus a mortuis, ascensionis in coelum, et sessionis
ipsius ad dexteram tuam, O Pater: secundi etiam ipsius e coelo
adventus terribilis et gloria plenissimi, offerimusque tibi haec
dona ex bonis tuis, pro ompibus, ex omnibus, et in omnibus.

GREAT
OBULATION.

Diaconus. Adorate Deum cum timore et tremore.

Sacerdos dicet Invocationem.

Rogamus te, Christe Deus noster, nos peccatores indigni XII.
servi tui, et adoramus te per beneplacitum boni- THE INVO-
tatis tuae, ut adveniat Spiritus sanctus tuus super CATION.
nos, et super haec dona proposita, et sanctificet a
ea, efficiatque ea Sancta Sanctorum tuorum.

*Habebit Sacerdos
interca manus ex-
pansas et sursum
sublatas, interpel-
lans pro illapsu.*

Dicet populus. Amen.

Anaphora of S. Cyril.

IX. Domine miserere.

- 1 *Diaconus.* Orate pro vita et incolumitate Patriarchae et Patris nostri venerabilis, Archiepiscopi Patris N. ut Christus Deus noster conservet vitam ejus ad multos annos, ac temporibus tranquillis.

Sacerdos. Patriarcham nostrum venerabilem Patrem Anba N. custodiendo conserva nobis ad multos annos, et per tranquilla tempora, ut adimpleat perfecte officium sancti Pontificatus qui illi a te collatus est, secundum voluntatem tuam sanctam et beatam, recte dispensans verbum veritatis, et pascens populum tuum in sanctitate et justitia. Concede illi et nobis pacem et salutem ex quacumque parte: et preces ejus quas facit pro nobis et pro omni populo tuo, ut eas quae pro illo a nobis fiunt, suscipe eas ad te super altare tuum rationabile, coeleste cum odore thuris. Inimicos quoque ejus omnes, visibiles et invisibiles, contere et dejice sub pedibus ejus velociter: illum quoque conserva in pace et justitia, in Ecclesia tua sancta.

Domine miserere.

- m *Diaconus.* Orate pro patribus nostris Episcopis ubicumque sint, ut Christus Deus noster conservet vitam eorum ad multos annos per tempora tranquilla, et parcat nobis.

Sacerdos. Memento, Domine, Episcoporum Orthodoxorum in quocumque loco sint: Sacerdotum, Diaconorum, Subdiaconorum, Lectorum, Cantorum, Exorcistarum, Monachorum, Virginum, Viduarum, Orphanorum, continentiam exercentium, et laïcorum: illorum qui matrimonio juncti sunt, et illorum qui educant filios: qui dixerunt nobis mementote nostri, et qui non dixerunt: quos novimus, et quos non novimus: inimicorum et amicorum nostrorum: Domine, eorum miserere.

- n Domine miserere. Memento, Domine, reliquorum Orthodoxorum qui sunt ubique terrarum.

Diaconus. Orate pro reliquis Orthodoxis qui sunt ubique terrarum: ut Christus Deus noster sit illis propitius, et misereatur eorum, et parcat nobis.

- o *Sacerdos.* Domine miserere. Memento, Domine, hujus loci

Anaphora of S. Basil.

Sacerdos elevans vocem. Et panem quidem hunc*, faciat XII. b
 corpus sanctum†, ipsius Domini Dei et Salva-
 toris nostri Jesu Christi, quod datur in remis-
 sionem peccatorum, et vitam aeternam, ei qui
 illud percipiet.

* Ter panem cruce
 signabit.
 † Inclinet caput
 suum et manu Cor-
 pus innuet.

Populus. Amen.

Sacerdos calicem ter cruce signabit et dicet. Et hunc calicem, c
 sanguinem pretiosum novi Testamenti tui||, ip-
 sius Domini Dei et Salvatoris nostri Jesu Christi,
 qui datur in remissionem peccatorum et vitam aeternam illis qui
 illum percipient.

|| Tunc Corpus et
 Sanguinem pretio-
 sum designabit.

Populus. Amen.

Sacerdos. Fac, Domine, ut digni simus communicandi sanctis d
 tuis, ad sanctificationem corporum, animarum, spirituumque
 nostrorum, ut simus corpus unum, spiritusque unus, sortemque
 et partem consequamur cum omnibus sanctis tuis qui ab initio
 tibi placuerunt.

Memento, Domine, pacis unice tue unius sanctae, Catho-
 licae et Apostolicae Ecclesiae tuae,

XIII.
 GREAT IN-
 TERCESSION.
 a

Diaconus. Orate pro, etc.

Sacerdos. Quam acquisivisti tibi sanguine pretioso Christi tui,
 conserva eam in pace et omnes Episcopos orthodoxos, qui in
 ea sunt.

Primum quidem memento, Domine, beati Patris nostri vene- b
 randique Archiepiscopi Papae Anba N.

Diaconus. Orate pro, etc.

Sacerdos. Et qui cum eis verbum veritatis recte dispensave-
 runt: concede illos Ecclesiae tuae sanctae, ut pascant gregem
 tuum in pace.

Memento, Domine, Hegumenorum, Presbyterorum Ortho- c
 doxorum, et Diaconorum,

Diaconus. Orate pro, etc.

Sacerdos. Omniumque ministrorum et cunctorum qui virgini-
 tatem et puritatem colunt, omnisque populi tui fidelis.

Memento, Domine, ut miserearis omnium nostrum. d

Anaphora of S. Cyril.

IX. o sancti tui et omnium habitationum Patrum nostrorum Orthodoxorum.

p *Diaconus.* Orate pro securitate hujus loci et omnium locorum, Patrum nostrorum Orthodoxorum, Eremitarum et Anachoretarum, illorumque qui habitant in eis, et pro securitate totius mundi, ut Christus Deus noster conservet eos ab omni malo, et parcat nobis.

Sacerdos. Omnes urbes, regiones, et provincias, et omnes domos fidelium conserva, et nos omnes in fide Orthodoxa usque ad extremum spiritum: haec enim unica spes nostra est.

q Domine miserere. Memento, Domine, circumstantium, qui nobiscum deprecationis participes sunt.

Diaconus. Orate pro circumstantibus qui hic participes sunt nobiscum deprecationis: ut Christus Deus noster conservet eos, misereaturque eorum, et parcat nobis.

Sacerdos. Patres et fratres nostros, et reliquos ubicumque terrarum sint, conserva nobiscum, praesidio exercitus potestatum sanctarum: et libera nos a telis igneis Diaboli, et ab omnibus insidiis diabolicis, et ab omni laqueo vanae gloriae.

Domine miserere.

r *Sacerdos.* Memento, Domine, eorum omnium qui nobis praeceperunt ut eorum memores essemus in orationibus et supplicationibus ad te nostris,

Diaconus. Orate pro omnibus qui nobis praeceperunt ut eorum memores essemus in orationibus et supplicationibus nostris, ut Christus Deus noster liberet eos ab omni malo.

Sacerdos. Quas offerimus tibi, Christe Deus noster, praesertim hoc tempore hujus oblationis sanctae: quorum memoriam semper agimus, et quos unusquisque nostrum in mente habet, et eorum commemoratio, quae hodie agitur, sit ipsis tanquam murus firmus, superans omnes daemoniorum insultus, et consilia hominum improborum.

Diaconus. Adorate Deum cum timore.

s *Sacerdos.* Memento, Domine, tenuitatis meae, et miseriae animae meae, et largire mihi, ut intelligam quantae dignitatis sit

Anaphora of S. Basil.

Diaconus. Miserere nostri, Deus Pater omnipotens.

XIII. d

Populus. Kyrie eleison *ter.*

Sacerdos. Memento, Domine, salutis hujus loci tui sancti, e
omnisque loci et monasterii patrum nostrorum orthodoxorum,

Diaconus. Orate pro, etc.

Sacerdos. Et habitantium in eo cum fide Dei.

f

Dignare, Domine, aëri coeli et fructibus terrae benedicere.

[*Dicit in tempore exundationis Nili a duodecima Bainsi ad nonam Paophi.*

Dignare, Domine, implere aquas fluminum hoc anno, et illis benedicere.

Tempore sementis, nempe a decima Paophi ad vigesimam Tybi.

Memento, Domine, seminis herbarum, et virores agri hoc anno: fac ut
crescant, quantum fieri potest, per gratiam tuam. Laetifica faciem terrae,
ut appareat foecunditas ejus, et fructus ipsius multiplicentur; praepara ei
sumentem et messem: vitam nostram prout expedit gubernata: benedic Ps. lxxv. 11.

coronae anni per benignitatem tuam, propter egenos populi tui, propter
viduas et orphanos, propter peregrinos et necessitatem patientes, et propter
nos omnes qui in te confidimus et nomen sanctum tuum ardentem quaerimus;

quia oculi omnium in te sperant, quod in tempore suo sis ipsis bonum Ps. clxv. 15.
largiturus. Age nobiscum juxta bonitatem tuam, tu qui das escam omni Ps. cxxxvi.

carni: imple corda nostra laetitia et suavitate, ut nobis semper in omnibus 25.
rebus suppetant necessaria, et abundemus in omni opere bono.] Acts xiv. 17.
2 Cor. ix. 8.

Diaconus. Orate pro, etc.

Sacerdos hic innuit super panem et vinum manibus suis, dicitque.

Memento, Domine, eorum qui haec dona tibi obtulerunt, et g
eorum pro quibus ea obtulerunt, et qui obtulerunt pro se et suo
nomine, da iis omnibus mercedem e coelo.

*Circuibit Sacerdos socius altare cum thuribulo, et ab inferiori parte thus
adolebit, lavabitque manus suas, et eas velo bombycino involvet.*

Tum dicit Sacerdos celebrans.

Nunc, Domine, ex praecepto Filii tui unigeniti communicamus h
memoriae Sanctorum tuorum, qui tibi placuerunt ab initio,
patrumque nostrorum Sanctorum, Patriarcharum, Prophetarum,
Apostolorum, Martyrum, Praedicatorum, Evangelistarum, omni-
umque spirituum justorum, qui in fide vitam finierunt. Prae-
cipue vero et maxime, sanctae et gloria plenae semper Virginis

Anaphora of S. Cyril.

IX. s adstare me ad altare tuum sanctum. Aufer a me omnia desideria insipientiae, et juventutis: neque hoc mihi grave sit cum respondendum erit in die illo terribili. Libera me etiam ab omnibus operationibus potestatis adversarii: neque me perdas propter iniquitates meas, neque irascaris mihi usque in aeternum, neque serves mihi mala mea, sed ostende mihi bonitatem erga me tuam, et libera me indignum, secundum multitudinem misericordiae tuae super me; (*Tono Genesis*) ut benedicam tibi semper omnibus diebus vitae meae.

t Domine miserere. Memento, Domine, consessus hujus sacerdotalis sancti tui, et omnis Ordinis sacerdotalis Orthodoxi,

Diaconus. Orate pro hac sancta congregatione sacerdotali, et pro omni Ordine sacerdotum Orthodoxorum, ut Christus Deus noster confirmet illos in fide Orthodoxa usque ad extremum spiritum.

Sacerdos. Et omnis ordinis sacerdotalis Orthodoxorum et universi populi qui stat coram te. Memento nostri, Domine, Domine, in misericordia et miserationibus, et dele iniquitates nostras, O bone, amator hominum Deus. Esto socius nobiscum, ut ministremus nomini tuo sancto.

u Domine miserere. Benedic congregationibus nostris.

Diaconus. Orate pro hac congregatione nostra et pro omni congregatione populorum Orthodoxorum, ut Christus Deus noster benedicat et perficiat illos in pace et remittat nobis peccata nostra.

Sacerdos. Cultum idolorum prorsus ex mundo extermina: Satanam et omnes potestates ejus pessimas contere et deprime sub pedibus nostris velociter: scandala et eorum autores compece, ut finiantur divisiones perniciosae haereseon: hostium Ecclesiae tuae sanctae, Domine, ut semper, ita etiam nunc destrue superbiam cordis: fac illis notam velociter imbecillitatem suam: reprime eorum invidiam, fraudes et machinationes, et calumnias quibus nos impugnant: easque redde omnes inutiles: dissipata consilia eorum, Deus, qui dissipasti consilium

Cf. Rom. xvi.
20.

Numb. x. 35. Achitophel. Exsurge, Domine Deus, et dissipentur omnes

Anaphora of S. Basil.

Genitricis Dei, Divae sanctae Mariae; sancti Joannis Baptistae **XIII. h**
 Praecursoris et Martyris; sancti Stephani primi Diaconi et
 primi Martyris, videntisque Deum Evangelistae Marci sancti
 Apostoli et Martyris; Patriarchae sancti Severi, et Doctoris
 nostri Dioscori; sancti Joannis Chrysostomi, sancti Athanasii
 Apostolici, sancti Cyrilli, sancti Basilii, sancti Gregorii, Patrisque
 nostri sancti Abbatis Antonii summae sanctitatis viri, justique
 Patris Pauli, Sanctorumque trium Macariorum, et sancti Patris
 nostri Joannis Hegumeni, Patris nostri Bischoi hominis perfecti,
 Patrumque Sanctorum Romaeorum, Maximi et Diomedis, qua-
 draginta novem Martyrum, et potentis sancti Patris Moysis,
 patrisque nostri Isidori, et Arsenii, patrisque nostri Joannis
 Nigri Presbyteri, patrisque nostri Danielis Hegumeni, patrisque
 nostri justi Junii et patris nostri Ephraem, Patrisque nostri
 Pacomii, patris vitae Coenobiticae, Theodorique ejus discipuli,
 Patrisque nostri Sanutii Archimandritae, et Abbatis Veisae ejus
 discipuli. Item patris nostri Abuneferi seu Onufrii Anachoretae,
 Patris nostri Simeonis Stylitae, patris nostri Samuelis Confes-
 soris, Justique et Apollo ejus discipulorum, Patrisque nostri
 Barsomae Sapientis, Patris nostri Beniffi Presbyteri, et Abbatis
 Joannis ejus discipuli, et Patris nostri Abbatis Barsomae nudi,
 et Patris nostri Abbatis Fegii nudi, et sancti N. cujus hodie
 memoriam celebramus, omnisque chori Sanctorum tuorum,
 quorum precibus et supplicationibus miserere nostrum omnium,
 et libera nos propter nomen tuum sanctum quod invocatum est
 super nos.

Sacerdos. Memento etiam, Domine, omnium qui dormierunt **k**
 quieverunt in Sacerdotio et omni ordine laicorum. Dignare,
 Domine, animas eorum omnium quiete donare in sinu sanc-
 torum Abraham, Isaac et Jacob, induc eos in locum viridem
 super aquas refrigerii, in paradisum voluptatis, in locum unde **Ps. xxiii. 2.**
 fugiunt dolor cordis, tristitia, et suspiria in lumine Sanctorum
 tuorum.

Diaconi dicent Diptycha et nomina defunctorum recitabunt.

Sacerdos dicit post Diptychon.

Diptychs of
the Dead.

Eos, Domine, quorum animas suscepisti, jube in hoc loco

Anaphora of S. Cyril.

IX u inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum, et populus tuus in benedictionibus millies millenis, et decies millies decies millenis, faciat voluntatem tuam.

Diaconus. Qui sedetis, surgite.

Sacerdos. Solve captivos: salva eos qui necessitatem patiuntur: esurientes satia: conforta pusillanimes: lapsos erige: stantes confirma: errantes converte: perduc eos omnes ad viam salutis tuae: numera illos omnes cum populo tuo: libera nos a peccatis nostris: esto, Domine, nobis custos et protector in omnibus.

Diaconus. Ad Orientem aspice.

VIII. b

PREFACE
(continued).
Eph. i. 21.

Sacerdos. Tu es Deus excelsus super omnes principatus et potestates, dignitates et dominationes, et super omne nomen, quod nominari potest, non solum in hoc saeculo, sed etiam in futuro: tu es coram quo assistunt mille milleni et decies millies, decies mille milleni Angeli et Archangeli sancti, tibi ministrantes. Tibi assistunt coram duo animalia gloriosissima sex alis instructa, plena oculis, Seraphim et Cherubim: duabus alis tegunt facies suas, propter divinitatem tuam invisibilem, nec mente comprehensibilem: duabus tegunt pedes suos et duabus volant:

Sacerdos alta voce. Unusquisque eorum semper te sanctificat: sed et cum omnibus qui te sanctificant suscipe quoque sanctificationem nostram a nobis, Domine, ut cum illis te laudemus, dicentes,

X. *Populus.* Sanctus, Sanctus, Sanctus.

TRIUMPHAL
HYMN.

Sacerdos. Vere pleni sunt coeli et terra gloria tua sancta, per Filium tuum unigenitum Dominum, Deum, Salvatorem et Regem nostrum omnium Jesum Christum. Imple hoc sacrificium tuum, Domine, benedictione quae a te est per illapsum super illam Spiritus tui Sancti. ✠ Amen: et benedictione benedic. ✠ Amen: et purificatione purifica, Amen: haec dona tua veneranda proposita coram te, hunc panem et hunc calicem.

XI. a
THE INSTI-
TUTION.

Quippe Filius tuus unigenitus Dominus, Deus, Salvator et rex noster omnium Jesus Christus, ea nocte qua tradidit se ipsum,

Anaphora of S. Basil.

quiescere, et nos etiam hic peregrinos in fide tua custodi, et **XIII. k**
 pacem tuam nobis usque in finem benigne concede.

Populus. Sicut erat, etc.

Sacerdos. Et dirige nos in regnum tuum, ut sicut in hoc, ita **l**
 etiam in omnibus laudetur, benedicatur et extollatur nomen
 tuum magnum, omnibus modis sanctum, excellens, veneran-
 dum, et benedictum, Jesu Christi etiam Filii tui dilecti et
 Spiritus Sancti.

Sacerdos. Pax omnibus.

Populus. Et cum Spiritu tuo.

XIV.
 THE SECOND
 FRACTION.

Prooemium ante fractionem.

Sacerdos. Iterum gratias agimus tibi, Deus omnipotens, pater **a**
 Domini Dei et Salvatoris nostri Jesu Christi, quod fecisti nos
 dignos consistendi in hoc loco sancto, levandique manus nostras
 et nomini tuo sancto serviendi. Precamur eum rursus, ut nos
 efficiat dignos communionem et participationem mysteriorum ejus
 divinatorum et immortalium, corporis sancti et sanguinis pretiosi
 Christi ejus, omnipotens Dominus Deus noster.

Populus. Amen.

*Cum dicet Sacerdos hanc benedictionem, velum sericeum dextra gestans et ad
 Occidentem conversus, eo velo populo signum faciet, manum super disco tenens
 quando vero recitatur benedictio, Diaconi dicent deprecationem, Sacerdos vero
 faciem et oculos convertet ad corpus quod in disco positum est, dicetque.*

Deus misereatur nostri et benedicat nobis, illuminet, vultum **b**
 suum super nos et misereatur nostri.

*Tum Sacerdos sumet corpus sanctum manu dextra, imponetque sinistrae,
 ponetque digitum super corpus in latere Despotici, seu majoris particulae, eo loco
 ubi fractum est, et dicet.*

Corpus sanctum.

*Tolletque digitum suum de super corpore, immittetque in calicem et intinget
 extremum pollicis sui sanguine pretioso: tum educet digitum e sanguine, et
 iterum signabit sanguinem sanguine, in modum crucis gloriosae, et dicet.*

Et sanguis pretiosus Christi ipsius omnipotentis Domini Dei **c**
 nostri.

Anaphora of S. Cyril.

- XI. a** ut pateretur pro peccatis nostris, ante mortem, quam propria sua voluntate suscepit pro nobis omnibus,
Populus. Credimus.
- b** *Sacerdos.* Accepit panem in manus suas sanctas, immaculatas, puras, beatas, et vivificantes, et suspexit in coelum, ad te Deum Patrem suum, et omnium Dominum, et gratias egit,
Populus. Amen.
Sacerdos. Et benedixit illum,
Populus. Amen.
Sacerdos. Et sanctificavit illum,
Populus. Amen.
- c** *Sacerdos.* Et fregit illum, et dedit illum suis discipulis sanctis, et Apostolis puris dicens: Accipite, manducate ex eo vos omnes, Hoc est corpus meum quod pro vobis frangitur, et pro multis tradetur in remissionem peccatorum; hoc facite in meam commemorationem.
Populus. Amen.
Sacerdos. Similiter et calicem post coenam, miscuit vino et aqua: et gratias egit,
Populus. Amen.
Sacerdos. Et benedixit eum,
Populus. Amen.
Sacerdos. Et sanctificavit eum,
Populus. Amen.
- d** *Sacerdos.* Et gustavit, deditque eum suis, praeclaris, sanctis discipulis et Apostolis, dicens: Accipite, bibite ex eo vos omnes: Hic est sanguis meus novi testamenti, qui pro vobis effunditur et pro multis dabitur in remissionem peccatorum: Hoc facite in meam commemorationem.
Populus. Amen.
- e** *Sacerdos.* Quotiescumque enim manducabitis ex hoc pane, et bibetis ex hoc calice, annunciate mortem meam, et confitemini resurrectionem meam, et memoriam mei agite, donec veniam.
Populus. Mortem tuam annunciamus, Domine.
- f** *Sacerdos.* Nunc, Deus Pater omnipotens, annunciamus mortem unigeniti Filii tui Domini, Dei, Salvatoris, et regis nostri

Anaphora of S. Basil.

Tum educet digitum suum e calice sanguine pretioso tinctum, et signabit eo corpus una cruce, de super fractura e latere majoris particulae, et infra ex parte exteriori corporis, unam crucem formans super sanguinem, et duas super corpus. XIV. c

Diaconus dicet. Orate.

Sacerdos. Pax omnibus.

Populus. Et cum Spiritu tuo.

Oratio Fractionis ad Patrem.

Sacerdos. Domine Deus noster, magne, aeternae, gloriae mirabilis, qui observas testamentum tuum, et promissiones tuas, iis qui te diligunt ex toto corde suo; qui dedisti nobis salutem a peccatis nostris per Filium tuum unigenitum Jesum Christum Dominum nostrum; qui es vita omnium, auxilium eorum qui ad te confugiunt; spes ad te clamantium; coram quo consistunt millies mille, et decies millies decem mille Angeli et Archangeli, Cherubim et Seraphim, et omnis multitudo innumerabilis potestatum coelestium; qui sanctificasti has oblationes propositas per illapsum super eas Spiritus sancti tui: munda nos, Domine, a peccatis nostris occultis et manifestis, et ab omni cogitatione quae bonitati tuae non placeat. Deus hominum amator, talem a nobis repelle: purifica corpora et animas nostras, corda nostra et conscientias nostras, ut cum corde puro et anima lucida, inconfusa facie, caritate perfecta, et spe segura, audeamus cum fiducia et absque timore orare ad te, Deus pater sancte et coelestis, et dicere,

d
Prayer of
Fraction.

The Fraction.

Pater noster, etc.

THE LORD'S
PRAYER.

Oratio Fractionis alia Basilii.

Deus parens lucis, vitae principium, scientiae largitor, donorum creator, gratiose opifex, animarum nostrarum benefactor; thesaurus sapientiae, doctor sanctorum, fundator saeculorum, precum purarum susceptor, iis qui in eum toto corde confidunt donator munerum, quae desiderant Angeli prospicere: qui e profundo nos eduxit in lucem, qui dedit nobis vitam ex morte: qui concessit nobis libertatem, et manumissionem a servitute: qui tenebras erroris quae in nobis erant illustravit, per praesentiam in carne unigeniti Filii sui. Tu ergo etiamnum, Domine, illustra oculos cordis nostri, e

Anaphora of S. Cyril.

XI. f omnium Jesu Christi: et confitemur resurrectionem ejus sanctam, et ascensionem ejus sursum in coelos, sessionemque ejus ad dexteram tuam, O Pater: et exspectamus adventum ejus secundum, quo venturus est ex coelis, terribilem et gloria plenum, in fine hujus saeculi: in quo veniet ad judicandum orbem in aequitate: et dabit unicuique secundum opera sua sive bonum, sive malum.

Populus. Secundum misericordiam tuam, Domine, et non secundum peccata nostra.

XII. *Sacerdos.* Tu es coram cujus gloria haec sancta dona proponimus, ex illis quae tua sunt, Pater sancte.

GREAT
OBLATION.

Diaconus. Adorate Deum cum timore.

Jer. ix. 1.

Sacerdos. Oramus et obsecramus bonitatem tuam, amator hominum: ne confundas nos confusione aeterna, neque rejicias nos servos tuos, neque repellas nos a facie tua, neque dicas nobis nescio vos: sed da aquas capitibus nostris, et fontem lacrymarum oculis nostris, ut ploremus die ac nocte coram te delicta nostra; quia nos sumus populus tuus, et oves pascuae tuae. Dele iniquitates nostras, et remitte delicta nostra, quae commisimus voluntarie aut involuntarie, scienter vel ignoranter, occulta et manifesta quae pridem agnovimus, aut quae obliti sumus, et quae novit nomen tuum sanctum. Audi, Domine, deprecationem plebis tuae: respice ad suspiria servorum tuorum: neque propter peccata mea, aut immunditias cordis mei, deprives populum tuum adventu Spiritus tui sancti.

Populus. Miserere nostri, Deus pater omnipotens.

Sacerdos involvit manus suas velo, et signum crucis facit versus populum mox dicit alta voce.

Populus enim tuus et Ecclesia tua obsecrant te, dicentes:

Et mox respicit ad Orientem.

Populus. Miserere nostri, Deus pater omnipotens.

Sacerdos. Miserere nostri, Deus pater omnipotens.

Diaconus. Adorate Deum patrem omnipotentem.

Sacerdos dicit invocationem secreto.

XIII. Et mitte deorsum ex excelso tuo sancto, et ex habitaculo tuo praeeparato, et ex incircumsripto sinu tuo, et ex solio regni

INVOCATION.
a

Anaphora of S. Basil.

et perfectos nos effice animis, corporibus, spiritibusque nostris, ut corde sancto et labiis puris audeamus orare te, Deus pater sancte qui es in coelis, et dicamus :— XIV. e

Oratio Fractionis alia Joannis Chrysostomi.

Dedisti nobis gratiam adoptionis per lavacrum regenerationis et renovationis Spiritus sancti; nunc autem dignos effice, ut absque hypocrisi, corde puro, conscientia fiducia plena, labiisque ab omni offensa liberis, oremus te, pater, ut eas futilitates respuendo, quae gentium multiloqui et Judaici supercilii sunt, possimus offerre tibi preces orationemque, juxta institutionem saluberrimam Filii tui unigeniti, voce pura, qualis Christianos decet; et cum sanctitate animae, corporis et spiritus, audeamus absque timore clamare ad te, increatum, absque initio, ingenitum, nostrum et omnium Dominum, Deum patrem sanctum qui es in coelis, et dicamus, Pater noster qui es in coelis, etc.

Oratio post Pater noster.

Ita nempe rogamus te, O Pater sancte et bone, bonitatisque f
amator, ne nos inducas in tentationem, neque permittas ullam Embolismus.
iniquitatem in nos dominari, imo potius libera nos ab actionibus
inutilibus, earumque cogitationibus, earum motibus, aspectibus
earum, illecebris earum: tentationemque extingue et repelle a
nobis. Coërce pariter motus illarum qui in nobis excitantur,
et remove a nobis causas quae nos ad peccandum impellunt:
eripe nos per potestatem tuam sanctam per Christum Jesum
Dominum nostrum.

Diaconus dicet. Inclinate capita vestra Domino.

Populus. Coram te, Domine.

Sacerdos dicet Orationem inclinationis ad Patrem.

Superabundavit gratia bonorum opificis Filii tui unigeniti XV.
Domini Dei et Salvatoris nostri Jesu Christi. Confitemur pas- Prayer of
sionem ejus salutarem, mortem ejus annunciamus, credimusque Humble
ejus resurrectionem, mysterii complementum. Gratias agimus Access.
tibi, Domine Deus omnipotens, quia misericordia tua magna
fuit erga nos cum praeparaveris nobis ea quae Angeli videre 1 Pet. i. 12.

Anaphora of S. Cyril.

XIII. a gloriae tuae, Paraclitum Spiritum tuum sanctum, subsistentem in persona tua, immutabilem, nec alterationi obnoxium, dominum, vivificantem, qui locutus est in lege, Prophetis, et Apostolis; qui est ubique et omnia loca replet, neque loco continetur: qui libere, propria potestate operatur, secundum voluntatem tuam, puritatem in iis quos diligit, et non sicut minister: qui est simplex in natura sua, et in operatione sua multiplex, fons donorum divinatorum, consubstantialis tibi, a te procedens, socius throni regni gloriae tuae, cum Filio tuo unigenito, Domino, Deo, Salvatore et rege omnium nostrum Jesu Christo: super nos servos tuos, et super haec veneranda dona proposita coram te, super hunc panem, et super hunc calicem, ut purificentur et transferantur;

Diaconus. Attendamus.

Populus. Amen.

Sacerdos alta voce, signans ter corpus.

b Et hunc panem quidem, faciat corpus Christi;

Populus. Amen.

Sacerdos, signans ter sanguinem.

c Et hunc calicem faciat quoque sanguinem pretiosum testamenti novi,

Populus. Amen.

Sacerdos. Ejusdem Domini, Dei, Salvatoris et Regis omnium nostrum Jesu Christi;

Populus. Amen.

d *Sacerdos.* Ut sint nobis omnibus, qui ea percepturi sumus, utilia ad obtinendam fidem sine disputatione, caritatem absque hypocrisi, patientiam perfectam, spem firmam, fiduciam, protectionem, sanationem, gaudium, et renovationem animae, corporis et spiritus, ad gloriam nominis tui sancti, ad societatem beatam vitae aeternae, et incorruptibilis, et ad remissionem peccatorum.

Populus. Sicut erat, etc.

e *Sacerdos.* Ut in hoc sicut et in omnibus rebus glorificetur, benedicatur et extollatur nomen tuum magnum, sanctissimum,

Anaphora of S. Basil.

cupiunt. Petimus rogamusque te, amator hominum, ut nos XV. a
omnes purifices et ad te colligas per communionem nostram
mysteriorum divinatorum tuorum, ut pleni efficiamur Spiritu tuo
sancto, confirmemurque in fide recta pleni item desiderio cari-
tatis tuae verae, et gloriam tuam omni tempore enarremus per
Jesum Christum Dominum nostrum.

Diaconus. Attendamus Deo cum timore.

Oratio absolutionis ad Patrem.

Sacerdos. Domine Domine Deus omnipotens, qui sanas ani- b
mas, corpora et spiritus nostros, tu es qui dixisti Petro patri
nostro, per os Filii tui unigeniti Domini Dei et Salvatoris nostri
Jesu Christi, tu es Petrus et super hanc petram aedificabo Ec- Matt. xvi.
clesiam meam, et portae inferi non praevallebunt adversus eam, 18, 19.
et dabo tibi claves regni coelorum : quod ligaveris super terram,
erit ligatum in coelis, et quod solveris super terram, erit solutum
in coelis. Sint etiamnum, Domine, patres et fratres mei absoluti
ex ore meo, per Spiritum sanctum tuum, O bone et amator
hominum. Deus, qui tollis peccata mundi, praeveni eos susci-
piens poenitentiam servorum tuorum ab ipsis, quae sit lumen ad
cognitionem, et remissio peccatorum nostrorum, quia tu Deus
miserator et misericors es, longanimis et multae misericordiae,
et justus. Si in te peccaverimus verbo aut opere, parce et
remitte nobis, bone et amator hominum. O Domine, absolve
nos, et populus tuus absolutus sit.

Hic Sacerdos meminit vivorum et mortuorum.

Memento, Domine, pacis unice sanctae, Catholicae et Apo- c
stolicae Ecclesiae : confirma in bono ad extremum usque vitae
spiritum, et custodi in pace omnes Patres nostros Orthodoxos,
Episcopos, Hegumenos, Presbyteros, Diaconos, Subdiaconos,
Lectores, Cantores, Exorcistas, Monachos, Virgines, Viduas, Or-
phanos, Continentes, Laicos, Servos, Liberos, peregre absentes
et populum hujus loci, tam viros quam mulieres, senes et

Anaphora of S. Cyril.

XIII. e venerandum et benedictum, cum Jesu Christo, Filio tuo dilecto, et Spiritu sancto.

XIV. *Sacerdos.* Pax omnibus.

The Fraction.

Populus. Et cum Spiritu tuo.

(a) *Sacerdos.* Iterum gratias agamus Deo omnipotenti etc.

b

Reliqua petenda sunt ex Liturgia Basilii (p. 219). |

c

Oratio fractionis ad Patrem.

d Deus qui praelegisti nos ad dignitatem filiorum, per Jesum Christum Dominum nostrum, per beneplacitum voluntatis tuae, ad gloriam et laudem gratiae tuae, quam largitus es nobis per dilectum tuum, per quem facta est nobis salus, et per cujus pretiosum sanguinem data est nobis remissio peccatorum: gratias agimus tibi, Domine, Deus Pater omnipotens, quod nos feceris dignos, nos peccatores, standi coram te in hoc loco sancto, et perficiendi mysterium hoc sanctum et coeleste: ut quemadmodum fecisti nos dignos ista perficiendi, ita etiam digni efficiamur communionem et perceptionem illorum. Tu qui aperuisti oculos coecorum aperi oculos cordium nostrorum, ut repellamus a nobis tenebras omnes malitiae et nequitiae, quae maculae similitudinem habeat: ut possimus attollere oculos nostros ad splendorem gloriae tuae sanctae. Atque sicut mundasti labia servi tui Isaiae Prophetae, quando Seraphim unus accepit forcipe carbonem desuper altari, et accessit ad eum, dixitque illi: ecce tetigit hoc labia tua, et auferentur iniquitates tuae et mundabuntur omnia peccata tua, ita quoque fac erga imbelles peccatores, miseros servos tuos. Dignare sanctificare animas nostras, corpora nostra, labia et corda nostra: et da nobis carbonem illum verum, qui praestat vitam animabus, corporibus et spiritibus nostris, qui est corpus sanctum et sanguis pretiosus Christi tui: non ad condemnationem, aut ita ut incidamus in iudicium; neque ad confusionem, aut ad fletum propter delicta nostra, ut non indigne illis communicemus, et propter illa rei non fiamus: neque multitudo beneficiorum tuorum, Domine, causa sit nobis gravioris et majoris iudicii,

Isa. vi. 6, 7.

Anaphora of S. Basil.

juvenes, parvos et magnos, qui venerunt, quique non venerunt : **XV. c**
 qui dixerunt nobis, ut eorum meminissemus, et qui non dixerunt :
 quos novimus, et quos ignoramus: qui odio nos, et qui amore
 prosequuntur. Vivos custodi per Angelum pacis, et mortuorum
 animas fac, Domine, quiescere in sinu Patrum nostrorum sanc-
 torum Abraham, Isaac et Jacob, in paradiso voluptatis. Et
 omnes Christianos Orthodoxos, ab ortu solis usque ad occasum,
 et a dextra ad sinistram, singulos, Domine, conserva in pace: et
 infirmitatem meam solve ab omni peccato, omnique maledicto,
 omni abnegatione et perjurio, omnique stultitia, tam haere-
 ticorum, quam Ethnicorum. Concede nobis, Domine, intellec-
 tum, robur et intelligentiam, ut ad finem usque fugiamus ab
 omni re mala in oppositam, et da nobis ut faciamus omni tem-
 pore id quod tibi acceptum est. Scribe nomina nostra cum
 omnibus choris Sanctorum tuorum, in regno coelorum per
 Jesum Christum Dominum nostrum.

Diaconus. Cum timore Deo attendamus.

Populus dicet. Unus Pater sanctus. **d**

Ubi Diaconus dixerit. Cum timore, etc.

Populus. Kyrie eleison.

Sacerdos attollit Despoticon manibus sublatis, et inclinat se, tum clamat alta voce,

Sancta Sanctis. **e**

Omnesque e populo prostrati erunt in terram super facies suas: immittetque Sacerdos Despoticon in sanguinem, extrema sui parte, formabitque cum eo crucem unam in sanguine: tum educet, et eo signabit corpus sanctum in disco, cruce una: tum signabit eum semel sanguine pretioso in modum crucis, et ita perficiet tres signationes corporis super sanguinem, et tres ex sanguine super corpus. Peractis vero signationibus tribus, mittet Despoticon in sanguinem intra calicem, dicens:

Benedictus Dominus Jesus Christus Filius Dei et Spiritus **f**
 sanctus. Amen.

Tum accipiet Sacerdos tertiam partem in qua erat Despoticon, dividetque in tres partes: quod si fuerint magnae, franget eas in disco, et tres partes manus dextrae imponet, quam retinebit elevatam: laevam vero intra discum, et dicet.

Corpus sanctum et sanguis pretiosus, purus, verus, Jesu **g**
 Christi Filii Dei nostri. Amen. Corpus et sanguis Emmanuelis **Confession**
 of Faith.

Anaphora of S. Cyril.

XIV. d si erga te ingrati sumus, bonorum auctor. Verum largire nobis Spiritum sanctum tuum, ut cordibus puris, et conscientiis nitidis, facieque inconfusa, fide non ficta, caritate perfecta, et spe firma, audeamus cum fiducia orare, dicendo orationem sanctam quam dilectus Filius tuus tradidit familiaribus suis, sanctis discipulis et Apostolis, dicens illis: Quotiescumque precari volueritis, orate in hunc modum et dicite:

e Pater noster qui es in coelis, etc.

THE LORD'S
PRAYER.

Oratio post Pater noster.

f *Sacerdos.* Rogamus te, Deus Pater omnipotens, ne nos inducas in tentationem, sed libera nos a malo: actiones diabolicas a nobis remove: insidias per consilia improborum hominum omnes inutiles effice. Protege nos semper dextera tua vivificante, tu qui es adjutor noster, et auxiliator noster, per Christum Jesum Dominum nostrum, cui, etc.

Embolismus.

Oratio inclinationis ad Patrem.

XV. *Sacerdos.* Deus qui ita nos dilexisti, dedistisque nobis dignitatem filiorum, ut filii Dei vocemur, et essemus haeredes quidem tui, Deus Pater, cohaeredes autem Christi tui; inclina aures tuas, et audi nos prostratos coram te: et purifica hominem nostrum interiorem, secundum sanctitatem Filii tui unigeniti, quem suscipere animo designamus: fugiantque a nobis fornicatio, et omnis cogitatio immunda, propter Deum qui ex Virgine (natus est): gloriatio, et malum antiquum quod est superbia, propter eum qui humiliavit semetipsum pro nobis: timor, propter eum qui passus est in carne propter nos, et erexit victoriam crucis: vana gloria, propter eum qui verberatus et flagellatus est pro nobis, et non avertit faciem suam a confusione sputorum: invidia, homicidium, dissensio, et odium, propter agnum Dei qui abstulit peccatum mundi: ira, et injuriarum recordatio, propter eum qui affixit cruci chirographum peccatorum nostrorum. Fugiant daemones et diabolus, propter

Prayer of
Humble
Access.
Rom. viii.
17.

Col. ii. 14.

Anaphora of S. Basil.

Dei nostri, hoc est in rei veritate. Amen. Credo, credo, credo **XV. g**
 et confiteor, usque ad extremum vitae spiritum, hoc esse corpus
 vivificum Filii tui nigeniti Domini Dei et Salvatoris nostri Jesu
 Christi: accepit illud ex omnium nostrum Domina, Deipara,
 Diva et sancta Maria, et unum illud fecit cum divinitate sua,
 sine confusione, commistione, aut alteratione. Confessus est
 confessionem bonam coram Pontio Pilato, et tradidit se ipsum **i Tim. vi. 13.**
 pro nobis super lignum crucis sanctae, sola sui ipsius voluntate,
 pro nobis omnibus. Vere credo ipsius divinitatem separatam
 non fuisse ab ipsius humanitate, ne unica quidem hora aut
 nictu oculi: tradidit illud pro nobis ad salutem, remissionem
 peccatorum et vitam aeternam ei qui illud percipiet. Credo hoc
 in rei veritate ita esse.

Deinde Sacerdos teget corpus sanctum velo sericeo, alio obvolvet manus suas, similiter Diaconus calicem bombycino operiet, tum Sacerdos caput inclinabit, et dicet.

Omnis honor, gloria et adoratio debetur Trinitati sanctae **h**
 Patri, Filio et Spiritui sancto.

Deinde Sacerdos osculabitur altare, caputque inclinabit fratribus suis Sacerdotibus, et populo dextrorsum et sinistrorsum, deteget latus disci coram se, canentque ex psalmo, et dicet Sacerdos secreto.

Dignos fac, Domine, nos omnes ut corpus tuum sanctum **i**
 percipiamus, et sanguinem tuum pretiosum ad mundationem
 corporum, animarum, spirituumque, et peccatorum nostrorum
 remissionem comparandam.

*Tum communicabit Sacerdos, corpusque et sanguinem pretiosum Sacerdoti **XVI.**
 socio distribuet, tum ministris et populo deinceps: tandemque mulieribus ex altari **COMMUNION**
 cum disco descendens.*

Dicit Diaconus. Orate pro omnibus Christianis.

Oratio gratiarum actionis post communionem.

*Sacerdos. Ora nostra repleta sunt gaudio, et lingua nostra
 exultatione, quia participes facti sumus Sacramentorum tuorum
 immortalium, Domine: quia quae oculus non vidit et auris non **i Cor. ii. 9.**
 audivit, nec humanum cor comprehendit, illa ipsa praeparasti, **Matt. xi. 25.**
 Deus, diligentibus nomen tuum sanctum et revelasti ea parvulis **26.***

XVII.POST-COM-
MUNION.**a**Thanksgiv-
ing.

Anaphora of S. Cyril.

- XV.** eum qui principes malitiae disjecit, et potestates tenebrarum palam triumphavit. Omnes cogitationes malas et terrenas procul rejiciamus a nobis, propter eum qui ascendit ad coelos, ut ita purificemur, et percipiamus haec mysteria pura, et perfecte purificati simus in animabus, corporibus, et spiritibus nostris: adeo ut participes simus corporis, sicut et formae, et partis Christi tui, etc.

[XVI.]

COMMUNION.]

*Alia Oratio gratiarum actionis.***XVII.**
POST-COMMUNION.a
Thanksgiving.Eph. iii. 9,
10.

Quam benedictionem aut quam laudem, aut quam gratiarum actionem possumus retribuere tibi, O Deus amator hominum, quod cum essemus projecti per iudicium mortis, demersique in profundo peccati, concessisti nobis libertatem, largitusque es nobis hunc cibum immortalem et coelestem: manifestastique nobis hoc mysterium, prorsus absconditum a saeculis et generationibus, ut appareat nunc principatibus et potestatibus coelestibus ex Ecclesia multiplex sapientia tua? Deus, qui opera nostra gubernas per sapientiam, dignare, ut comprehendamus hanc clementiam summam tuam, et magnitudinem paternae erga nos curae tuae, benignitatisque tuae. Vere tu es cui debetur omnis gloria, majestas, honor et imperium, ante omnia saecula, Pater, Fili, et Spiritus sancte: nunc, etc.

Alia Oratio gratiarum actionis.

- b** Respice, Domine, ad istos servos tuos qui inclinant capita sua coram gloria tua sancta: concede illis remissionem peccatorum suorum, benedic illos omnibus benedictionibus spiritualibus, et custodi eos dextera tua potenti. Confirma eos in dilectione tua; imprime timorem tuum cordibus eorum; aperi oculos animarum illorum, ut luceat super ipsos lumen divinitatis tuae: instrue illos donis Spiritus tui sancti: circumda eos armatura tua: custodi eos sub umbra bonitatis tuae: libera eos ab operibus malis diaboli, et contere omnia opera ejus sub pedibus illorum velociter. Da illis ut perficiant praecepta tua sancta:

Anaphora of S. Basil.

Ecclesiae tuae sanctae. Ita, Pater, fuit beneplacitum ante te, **XVII. a**
quia tu misericors es, et mittimus tibi sursum gloriam, honorem, et adorationem Patri, Filio et Spiritui sancto, nunc et semper, etc.

Oratio inclinationis post communionem.

Sacerdos. Servi tui, Domine, qui tibi ministrant, orant nomen **b**
tuum sanctum, simulque coram te se inclinant. Esto in illis, Domine, ambula inter eos, adjuva illos in omni opere bono, erige corda eorum ab omni perversa et terrena cogitatione. Da illis ut vivant et cogitent ea quae ad vitam pertinent, intelligentque quae tua sunt, per Filium tuum unigenitum Jesum Christum Dominum nostrum, ad quem nos et omnis populus tuus clamamus, dicentes : Domine miserere nostri, O Salvator.

Sacerdos dicet benedictionem.

O Domine, esto nobis misericors, benedic nobis, ostende **c**
faciem tuam super os, et miserere nostri. Domine, salvum fac **Benediction.**
populum tuum, benedic haereditati tuae, et rege eos, et extolle illos usque in aeternum. Conserva illos in fide recta, gloria, et honore, omnibus diebus vitae suae, et constitue illos in caritate quae omnia superat, et pace quae omni intellectu superior est, per preces et orationes, quas faciet pro nobis Domina omnium nostrum, Mater Dei, Diva et sancta Maria, et quatuor lucidi sancti Michael, Gabriel, Raphael et Suriel, et quatuor animalia incorporea, necnon viginti quatuor Presbyteri, Cherubimque, Seraphim et coelestes ordines. Per orationes Patriarcharum et Prophetarum, Joannis Baptistae, et centum quadraginta quatuor millium, dominorumque patrum Apostolorum, trium sanctorum puerorum, sancti Stephani, sancti Domini Georgii, sancti utriusque Theodori, et sancti patrumque amatoris Mercurii, sancti Patris Mennae et omnium chororum Martyrum, et Patris nostri Antonii viri sanctissimi, sanctorumque patrum trium Macariorum, omnisque chori cruce signatorum, Justorum

Anaphora of S. Cyril.

XVII. b insere illis desiderium bonorum tuorum aeternorum: deduc eos a pace in pacem: roboram eos exercitiis Angelorum tuorum sanctorum: operibus manuum illorum benedic: dirige omnem semitam eorum, et rege vitam illorum: jube quae illis bona et convenientia sunt contingere; et ut quae illis concredita sunt bene vertant: nosque simul cum ipsis digni efficiamur gratia tua: et mittamus ad te sursum laudes regales quae majestati tuae debentur; et concede nobis ut inveniamus fiduciam coram te per intercessionem, etc.

Finis Liturgiae S. Cyrilli.

Anaphora of S. Basil.

piorum, sapientum Virinum, et Angeli diei istius benedicti. **XVII. c**
Veniatur benedictio eorum, sancta gratia eorum, et potentia
eorum, donum eorum, caritas eorum, patientia eorum, auxilium
eorum et benedictio diei Dominicae Salvatoris nostri boni sit
cum omnibus nobis usque in aeternum. Amen.

*Cum absolverit vasorum ablutionem, bibet aquam in iis residuam, dimittetque
plebem benedictione recitata.*

Explicit Missa Basilii.

LITURGIA AETHIOPICA,
 IN AETHIOPUM CONSTITUTIONIBUS
 APOSTOLICIS ADSERVATA.

(E LUDOLPHI COMMENTARIO AD HISTORIAM AETHIOPICAM,
 PP. 324 SEQ.)

Cui contigerit istud munus, Diaconus praebeat illi Eucharistiam¹. Adhaec ponens manum suam super panem eucharisticum cum omnibus presbyteris gratias agit Domino, dicens hoc modo :

The Anaphora.
 I.
 Benediction.
 SURSUM
 CORDA.

Dominus vobiscum omnibus.

Respondet populus. Totus cum Spiritu tuo sit.

Dicit Episcopus. Sursum corda.

Respondet omnis populus. Sunt apud Dominum Deum nostrum.

Dicit Episcopus. Gratias agamus Domino.

Populus. Rectus² et justus est.

¹ The context shows that the word which Ludolphus here translates 'Eucharistia' must really represent *oblata, τὰ δῶρα*, the oblations intended for consecration: for this is in immediate connexion with the directions for the election and ordination of a Bishop. In fact this gives the form according to which the newly ordained Bishop was to celebrate the Holy Eucharist for the first time in his new office. *Εὐχαριστία* as a concrete word is only, I believe, used of the *consecrated* elements, being equivalent to *ἡ εὐχαρισθηθεῖσα τροφή* (Just. M. Apol. i. c. 66).

² The 'Coptic Apostolical Constitutions,' translated by Dr. H. Tattam (1848), agree down to this point with this Abyssinian recension: and Dr. Tattam, as well as Ludolphus, has the masculine here. Bunsen suggests the alteration '*rectum et justum est*,' which is of course the usual response at this point to the '*gratias agamus Domino*.' But the combined evidence of the two versions, Coptic and Ethiopic, for the masculine gender is weighty. It is a singular variation. The rest of the Liturgy is not given in the Coptic recension.

Deinde dicunt orationem Eucharisticam, Episcopum praeuntem sequendo.

Gratias agimus tibi, Domine, per dilectum Filium tuum Jesum Christum, quem in ultimis diebus misisti nobis Salvatorem et Redemptorem, nuncium consilii tui. Iste (est) verbum quod ex te est, per quod omnia fecisti voluntate tua. Et misisti eum de caelo in uterum Virginis. Caro factus est, et gestatus fuit in ventre ejus: Et Filius tuus manifestatus fuit a Spiritu Sancto, ut impleret voluntatem tuam, et populum tibi efficeret expandendo manus suas: passus est ut afflictos liberaret, qui confidunt in te. Qui traditus est voluntate sua ad passionem, ut mortem dissolveret, vincula Satanae rumperet, et conculcasset infernum, et sanctos educeret, et statuta conderet, et resurrectionem patefaceret. Accipiens ergo panem gratias egit, et dixit, *Accipite, comedite, Hoc est corpus meum, quod pro vobis frangitur.* Et similiter calicem quoque, et dixit: Hic est sanguis meus qui pro vobis effunditur: cum facitis hoc, in commemorationem mei id facietis.

II.

PREFACE.
Commemoration of the Redemption.

THE INSTITUTION.

Recordantes igitur mortis ejus et resurrectionis ejus, offerimus tibi hunc panem et calicem, gratias agentes tibi quod nos reddidisti dignos ut stemus coram te et sacerdotio tibi fungamur.

III.

THE OB-LATION.

Suppliciter oramus te ut mittas Spiritum tuum Sanctum super oblationes hujus Ecclesiae. Pariterque largiaris omnibus, qui sumunt de iis Sanctitatem, ut repleantur Spiritu Sancto; et ad confirmationem fidei in veritate, ut te celebrant et laudent in Filio tuo Jesu Christo, in quo tibi sit laus et potentia in sancta Ecclesia, et nunc et semper et in saecula saeculorum. Amen¹.

IV.

THE INVOCATION.

Populus dicit.

Sicut erat, est, et erit in generationes generationum et in saecula saeculorum. Amen.

¹ Here is inserted in the text:—

De oblatione olei.

Qui oleum offert tempore Eucharistiae, ut et panem et vinum, gratias agit eodem modo. Quamvis autem iisdem verbis non fuerit usus, pro facultate sua propria etiam, aliis verbis gratias agat, dicens:—

Sanctificans oleum hoc, (gratiam) tribue illis qui unguentur et accipiunt (panem et vinum), sicuti unxisti Sacerdotes et Prophetas. Similiter et illos et unumquemque, qui gustat (illud), corrobora: et sanctifica illos qui accipiunt illud.

Episcopus (ait).

V. a
Intercession
for the Con-
gregation.

Iterum supplicamus παντοκράτορι Domino omnipotenti, Patri Domini et Salvatoris nostri Jesu Christi, ut concedat nobis in benedictione accipere hoc sanctum sacramentum, utque neminem ex nobis reum faciat, sed omnes dignos reddat qui sumunt et accipiunt sanctum sacramentum corporis et sanguinis Christi παντοκράτορος Domini Dei nostri.

Diaconus dicit. Orate.

b Domine omnipotens! Dum accipimus hoc sanctum mysterium, robur nobis tribue, neque quemquam ex nobis reum age, sed omnibus benedic in Christo; in quo tibi cum illo et cum Spiritu Sancto sit laus et potentia nunc et semper et in saecula saeculorum. Amen.

VI. *Diaconus dicit.* Vos qui statis, demittite capita vestra.

Prayer of
Humble
Access.

Domine aeternae, gnarus occultorum! declinaverunt tibi capita sua populus tuus, et tibi subjecerunt duritiam cordis et carnis. Respice de parata habitatione tua, et benedic illos et illas. Inclina illis aures tuas et exaudi preces eorum. Corroborata eos virtute dextrae tuae, et protege eos a passione mala. Custos eorum esto, tam corporis quam animae. Auge et illis et nobis fidem et timorem. Per unicum Filium tuum, in quo tibi cum illo et cum Spiritu Sancto sit laus et potentia in perpetuum et in saecula saeculorum. Amen.

Diaconus ait. Respiciamus, etc.

Episcopus. Sancta¹ sanctis.

Sancta
Sanctis.
Confession of
Faith.

Populus respondet. Unus Pater sanctus; unus Filius sanctus; unus est Spiritus Sanctus.

Episcopus dicit. Dominus vobiscum omnibus.

Populus respondet. Et cum Spiritu tuo.

¹ Ludolphus has here *sanctuarium sanctis*, and marks a hiatus: but it is obviously the regular exclamation before the Communion. Perhaps there is some confusion in the Ethiopic translation from the Greek τὰ ἅγια. Ludolphus had before him only a transcript made for him from the MS. which is in the Vatican. He himself complains that the transcriber had done his work 'mendosissime et corruptissime.'

Deinde attollunt hymnum laudis, et intrat populus remedium animae suae, quo peccatum remittitur, accipiens.

Oratio postquam tradidit Eucharistiam.

Domine *παιρόπατορ!* Pater Domini et Salvatoris nostri Jesu Christi; gratias agimus tibi quod concessisti nobis ut acciperemus de sancto tuo mysterio. Ne sit nobis in reatum neque in damnationem, sed ad renovationem animae, corporis et animi. Per unicum Filium tuum, in quo tibi cum illo et cum Spiritu Sancto sit laus et potentia in perpetuum et nunc et semper et in saecula saeculorum. Amen.

Populus dicit. Amen.

Presbyter dicit. Dominus sit cum omnibus vobis.

Impositio manuum postquam acceperunt Sacramentum.

Domine aeternae, qui omnia regis! Pater Domini et Salvatoris nostri Jesu Christi, Benedic servis tuis et ancillis tuis. Protege et adjuva et sospita eos virtute angelorum tuorum. Custodi et corrobora eos in timore tuo per majestatem tuam. Exorna eos, ut quae tua sunt cogitent; et largire iis ut quae tua sunt credant, et ut quae tua sunt velint. Concordiam sine peccato et ira gratificare illis. Per unicum Filium tuum, in quo . . . etc.

Populus respondet. Amen.

Episcopus dicit. Dominus vobiscum omnibus.

Populus. Et cum Spiritu tuo.

Diaconus dicit. Abite in pace.

Et post haec absoluta est Eucharistia.

VII.
COMMUNION.

VIII.
POST-COM-
MUNION.

a
Thanksgiv-
ing.

b
Benediction.

LITURGIA
PATRUM APOSTOLORUM
SIVE
CANON UNIVERSALIS AETHIOPUM.

(E RENALD. LITT. ORIENT. COLL. TOM. I. PP. 472-495.)

Responsorium antequam Liturgia incipiat.

Private preparation of the Priest.

ALLELUIA. Ego autem in multitudine misericordiae tuae introibo in domum tuam, adorabo ad templum sanctum tuum in timore tuo.

Confitebor tibi, Domine, in toto corde meo, quoniam exaudisti verba oris mei.

In conspectu Angelorum psallam tibi, adorabo ad templum sanctum tuum.

Sacerdotes tui induantur justitiam, et sancti tui exultatione exultabunt.

Asperges me hyssopo et mundabor: lavabis me et super nivem dealbabor.

Amplius lava me ab iniquitate mea, et a peccato meo munda me: et ab alienis parce servo tuo.

Panem coeli dedit eis, panem Angelorum manducavit homo.

Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine.

Circuivi et immolavi in tabernaculo ejus, hostiam vociferationis.

Parasti in conspectu meo mensam, adversus eos qui tribulant me. Impinguasti in oleo caput meum, et calix meus inebrians, quam praeclarus est. Calicem salutaris accipiam, et nomen Domini invocabo. Domine, salva, Domine prosperare.

Benedictus qui venit in nomine Domini: benediximus vobis de domo Domini. Amen.

Salve sancta Ecclesia, cincta pariete variegato gemmis et topazio. Tu es arca auri puri, in qua est manna absconditum, panis qui descendit de coelo et dat vitam universo mundo.

*Ante omnia Sacerdos dicit Orationes sequentes, pro Ecclesia
et pro altari.*

Domine Deus noster, tu es solus sanctus, et qui dedisti omnibus sanctitatem, virtute tua invisibili. Rogamus et deprecamur te, Deus, ut mittas Spiritum tuum sanctum super hanc Ecclesiam, et super hoc altare, et super omnia ejus instrumenta. Sanctifica ea, ut perficiatur super ea mysterium tuum gloriosum. Et nunc benedic, sanctifica et munda nos ab omnibus sordibus et maculis carnalibus: etiam non remaneat deinceps quidquam immundae apostasiae: sed fac nobis hanc Ecclesiam et hoc altare vas electum et pretiosum, velut argentum purgatum et mundum: praesta etiam ut perficiatur super ea Eucharistiae oblatio, Pater, Fili, et Spiritus sancte, nunc et semper, et in saecula saeculorum. Amen.

a
For the
Church and
Altar.

Oratio antequam ornetur altare, et collocentur in eo vasa sancta.

Domine Deus, qui novisti corda omnium, sanctus qui in sanctis requiescis, qui solus potes dare remissionem peccatorum. Tu scis, Domine, me esse indignum ministerio isto sancto tuo: neque mihi talis confidentia est ut accedam, et aperiarn faciem meam coram gratia tua sancta. Tu igitur per multitudinem misericordiae tuae parce mihi peccatori, et nequam: da mihi ut inveniam misericordiam in hac hora: et mitte mihi virtutem

b
For himself.

- b tuam desuper, ut dignus efficiar perficiendi ministerium tuum sanctum secundum voluntatem tuam, et sit ad beneplacitum cordis tui incensum istud in odorem suavitatis. Tu etiam, Domine Jesu Christe, esto nobiscum, et benedic nos, quia tu es remissor peccatorum nostrorum, luxque animarum nostrarum, vita nostra, virtus nostra, et reparator noster: et tibi mittemus sursum laudem in saecula saeculorum. Amen.

Oratio super Patenam.

- e Benediction¹
of the Paten. Domine Deus noster Jesu Christe, qui super lignum sanctae crucis manus tuas extendisti, extende nunc manum tuam super hanc patenam, benedic, sanctifica et purifica illam, ut in ea perficiatur corpus tuum sanctum, in hac sancta Ecclesia Apostolica, quoniam tibi est gloria cum Patre tuo et Spiritu tuo sancto, nunc et in saecula saeculorum. Amen.

Oratio super Calicem.

- d Benediction
of the
Chalice. Deus noster Jesu Christe, verus vere Deus, qui cum homo factus es, divinitas tua nunquam separata est ab humanitate: qui effudisti sanguinem tuum voluntarie super Golgatha: extende manum tuam super hunc calicem, eumque benedic, sanctifica et purifica, ut perficiatur in eo sanguis tuus sanctus, in hac sancta Ecclesia Apostolica: quia tua est gloria cum Patre tuo, et Spiritu sancto, etc.

Puritas, benedictio et suavitas, bibentibus ex sanguine tuo pretioso, vero. Amen.

Oratio super cochlear crucis.

- e Benediction
of the Spoon. Deus, Deus noster, qui servum tuum Isaiam Prophetam dignum fecisti videndi Seraphim in cujus manu forceps erat, quo accepit carbonem ex altari, quem immisit ori ejus. Nunc, Domine Deus noster, Pater omnipotens in mundo, extende manum tuam super hoc cochlear crucis, ad administrandum

¹ This and the three following Prayers seem to be the Forms of Benediction of these various instruments, and not a part of the regular Liturgy.

corpus et sanguinem unigeniti Filii tui Domini Dei et sal- e
vatoris nostri Jesu Christi. Et nunc benedic, sanctifica et
munda illud, daque illi virtutem et gloriam, qualem dedisti
forciperi Seraphim; quia tua est gloria, etc.

Oratio super arcam sive discum majorem.

Domine Deus noster, qui dixisti Moysi servo tuo et Pro- f
phetæ, fac mihi vasa pretiosa, et collocabis ea in tabernaculo Benediction
of the Ark.
super montem Sinaï: nunc Domine Deus noster omnipotens,
extende manum tuam super hanc arcam; et imple illam virtute,
fortitudine et gratia Spiritus sancti, ad gloriam tuam ut per-
ficiatur in ea corpus unigeniti Filii tui Domini Dei et Salvatoris
nostri Jesu Christi, in hac sancta Ecclesia Apostolica, quia tibi
est gloria, etc.

Tum faciens signum crucis Sacerdos dicit.

Virtus, benedictio, illuminatio et sanctificatio Trinitatis sanctæ
sit huic Ecclesie, benedictæ civitatis N. Amen.

Oratio illationis.

Domine Deus noster, qui suscepisti sacrificium Abel in g
planitie, Noë in arca, Abrahæ in cacumine montis, Eliae in Prayer of
(first) Obla-
tion.
monte Carmelo, Davidis in arca Ornan Jebusæi, et minuta
viduæ in sanctuario: ita suscipias oblationem et sacrificium
servorum tuorum, quod intulerunt nomini tuo sancto, sitque
in remissionem peccatorum eorum, et peccatorum populi tui,
et retribue illis retributionem bonam, in hoc et venturo saeculo,
nunc et semper, et in saecula saeculorum. Amen.

Oratio quando miscetur aqua cum vino.

Christe, qui vere es Deus noster, qui ivisti ad nuptias cum h
invitaverunt te in Cana Galilæae, benedixistisque illis et fecisti Of the mixed
Chalice.
aquam vinum; ita fac huic vino proposito coram me, benedic
et sanctifica illud, ut sit in laetitiam, exultationem, et vitam
animabus et corporibus nostris, semperque sint nobiscum Pater,
Filius et Spiritus sanctus: neque enim nobis est alius Deus
praeter te. Reple quoque vinum istud exultatione et laetitia,

h ad suavitatem, vitam, salutem, prudentiam, et consilium Spiritus sancti; nunc et semper, et in saeculum. Amen.

Benedictus Dominus Deus Pater omnipotens. Benedictus Filius unigenitus Jesus Christus, qui natus est de Maria Virgine. Benedictus Spiritus Paraclitus Deus noster, quibus Patri, et Filio, et Spiritui sancto vera potestas est in saecula saeculorum. Amen.

Postea repetet super calicem Orationem.

Domine Deus noster, qui suscepisti, etc. (*ut supra in offerendo hostiam*).

Dicit Sacerdos cantando et extendendo palmas sursum, ita tamen quod caput non excedant.

k Unus Pater sanctus, unus Filius sanctus, unus est Spiritus sanctus. Laudate Dominum omnes gentes, laudate eum omnes populi: quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum. Gloria Patri, et Filio, et Spiritui sancto; nunc et semper, et in saecula saeculorum. Amen.

Ps. cxvii.

Missae
Catechu-
menorum.

I.

Diaconus dicit. Surgite ad orationem.

Sacerdos. Pax vobis omnibus.

Populus. Et cum Spiritu tuo.

Iterum Diaconus. Surgite ad orationem.

Sacerdos. Pax vobis omnibus.

Populus. Domine miserere nostri. Cum Spiritu tuo.

Sacerdos dicit Orationem gratiarum actionis.

For the
People.

a Gratias agamus benefactori nostro Domino misericordii, Patri Domini Dei et salvatoris nostri Jesu Christi, quia protexit nos, juvit, et custodivit, et misertus est nostri, ad se accedere fecit, suscepit nos, roboravit, et multiplicavit nos usque ad hanc horam: rogemus ergo illum iterum, ut custodiat nos in hac die sancta omnibusque diebus vitae nostrae in pace omnipotens Dominus Deus noster. Orate.

b *Sacerdos.* Domine, Domine omnipotens, Pater Domini Dei et salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, pro omnibus et in omnibus, quia protexisti nos, juvisti nos,

custodisti nos, et misertus es nostri, suscepisti, roborasti et I. b
multiplicasti nos usque ad hanc horam.

Diaconus. Petite et rogate ut misereatur nostri Dominus et c
parcat nobis, suscipiatque orationem et deprecationem quae
fit pro nobis a sanctis suis, ut benignus erga nos semper
efficiat nos dignos, ut suscipiamus, participesque simus com-
munionis mysterii benedicti, et dimittat nobis peccata nostra.

Dicetque omnis populus ter.

Kyrie eleison.

Sacerdos. Ut ducamus hunc diem sanctum et omnes dies d
vitae nostrae in pace cum timore tuo: omnem invidiam,
omnem dolum, omnemque operationem Satanae, omnem ma-
chinationem hominum improborum, insultationemque inimici
secretam et manifestam, procul fac et depelle a me, et ab omni
populo tuo, et ab hoc loco sancto tuo; quaecumque bona,
quaecumque praestantia, mandato tuo praesta nobis: quia tu
es qui dedisti nobis potestatem calcandi serpentes et scorpiones,
omnemque virtutem inimici. Et ne nos inducas, Domine, in
tentationem: sed libera et eripe nos ab omni malo; per
gratiam, misericordiam, et amorem erga homines Filii tui uni-
geniti, Domini Dei, et salvatoris nostri Jesu Christi: per quem,
cum quo, et cum Spiritu tuo sancto, te decet gloria et imperium,
nunc et semper, et in saecula saeculorum. Amen.

Oratio pro illis qui attulerunt oblationes.

Iterum deprecemur omnipotentem Deum, Patrem Domini et e
salvatoris nostri Jesu Christi, pro illis qui obtulerunt munera,
in una, Catholica, Ecclesia sancta, oblationes, primitias, decimas For the Offerers.
ad gratiarum actionem et memoriam, sive multum, sive paulu-
lum, sive publice, sive secreto: ut etiam pro illis qui voluerunt
offerre, et non potuerunt: acceptum sit votum et desiderium
omnium, in coelo spirituali, gratiamque benedictionis omni
operi concedat, cui potestas est Dominus Deus noster.

Diaconus. Orate pro illis qui obtulerunt munera.

Sacerdos. Domine Deus omnipotens, rogamus et deprecamur f
te pro illis qui obtulerunt munera, ad sanctam, unicam et

- I. f** Catholicam Ecclesiam, sive multum sive paululum, sive publice sive secreto : et pro illis qui voluerunt nec potuerunt : acceptum sit votum et desiderium omnium : da illis mercedem, et benedictio duplex illis a te concedatur per unigenitum Filium tuum : per quem et cum quo, et cum sancto Spiritu tibi est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen.

Oratio oblationis mysticae.

II. Princeps Jesu Christe, cujus substantia facta non est, verbum purum genitoris¹. . . Patri et Spiritui sancto ; tu aequalis es panis vivus qui descendit de coelo, qui prius fuisti in figura agni immaculati pro vita mundi : nunc rogamus et obsecramus benignitatem tuam, amator hominum : ostende faciem tuam super hunc panem, et super hunc calicem, quos proposuimus super hoc altare spirituale tuum : benedic, sanctifica et purifica illos ; et transmuta hunc panem, ut fiat corpus tuum purum : et quod mistum est in hoc calice sanguis tuus pretiosus, fiantque nobis omnibus oblatio ad medelam, et ad salutem animae nostrae et corporis : quia tu es Rex omnium nostrum, Christe Deus noster, et mittemus tibi sursum sanctificationem, gloriam et adorationem, simulque Patri tuo bono coelesti, et Spiritui tuo sancto vivificantem, nunc et semper, et in saecula saeculorum. Amen.

Diaconus. Adorate Deum cum timore.

Populus. Coram te, Domine, adoramus, et glorificamus te.

Sacerdos dicit Orationem Absolutionis ad Filium.

- b** Domine Jesu Christe Fili unigenite, Verbum Dei Patris, qui rupisti a nobis omnia vincula peccatorum nostrorum, per passionem tuam salutarem et vivificantem : qui insufflavisti in discipulos tuos sanctos, et Apostolos puros, dicens : Accipite Spiritum sanctum, quorum remiseritis peccata remittentur eis, et quorum non remiseritis retenta erunt : Tu, Domine, nunc per Apostolos tuos puros gratiam sacerdotibus dedisti, ut idem

John xx. 22,
23.

¹ 'Hiatum aut mendum a librariis esse certissimum videtur.' (Renaudot *in loc.*)

facerent in Ecclesia sancta tua, remitterentque peccata super terram, omni tempore, ligarentque et solverent omnia iniquitatis vincula. Igitur etiam nunc rogamus et obsecramus bonitatem tuam, amator hominum, omnibus servis tuis, patribus et fratribus meis, mihi quoque servo tuo Tesfa Sion, et omnibus qui inclinaverunt colla sua coram altari tuo sancto, planam fac viam misericordiae tuae: scinde et rumpe omne vinculum peccatorum nostrorum, quae commisimus coram te, Domine, scienter vel ignoranter: per malitiam cordis, aut imbecillitatem: per sermonem aut pusillanimitatem, aut per fallaciam: quia tu Deus nosti fragilitatem humanam. O bone amator humani generis, et omnium Domine, concede nobis remissionem peccatorum nostrorum: benedic nobis, sanctifica nos, munda nos, bonum odorem da nobis, libera nos et fac nos absolutos. II. b

Absolve, Domine, Patriarcham nostrum Abba N. Sanctumque et beatum Metropolitam nostrum Abba N. Absolve, Domine, Regem nostrum. Memento, Domine, animarum Patrum nostrorum servorum tuorum: Abba Mathaei et collegarum ejus, Abba Salama, Abba Jacobi, Abba Bartholomaei, Abba Michaelis, Abba Isaaci, Abba Joannis, Abba Marci.

Memento, Domine, Regum Aethiopiae, Abraha et Azbeah, Caleb, Gabra-Maskal, Constantini, Fressennai, Dagna-Michael, Navvi-Christos, Degba-Sion, Hamda-Sion, David, Theodori, Isaaci, Andreae, Hamad-Jesu, Zara-Jacob, Baede-Mariam, Alexandri, Hamda-Sion, Naod, Leban-Dinghil.

Absolve, Domine, Patres nostros, Abba Antonium, et Abba Macarium. Memento, Domine, animae Patris nostri servi tui Tekla-Haimanot, cum omnibus ejus filiis. Memento etiam, Domine, Patris nostri Eustathii et omnium filiorum ejus, totiusque populi. Memento eorum, Domine, et perface in illis timorem nominis tui, nosque dirige ad faciendam voluntatem tuam: quia tibi debetur honor et gloria, nunc et semper, et in saecula saeculorum. Amen.

Servi tui qui ministrant hodie, Sacerdos, Diaconus, Clerus et populus, et ego pauper servus tuus, peccator et nequam, sint absoluti per os Trinitatis sanctae, Patris, Filii et Spiritus sancti; et per nomen Mariae, coeli secundi et textrinae venerandae: c

II. c et per os hujus Ecclesiae Catholicae et Apostolicae: per os quindecim Prophetarum, et duodecim filiorum illorum: per os duodecim Apostolorum, et septuaginta discipulorum, quingentorumque sociorum illorum: etiam per os patris nostri divina loquentis, Marci Evangelistae, Apostoli et Martyris: per os Patriarchae sancti Severi, sancti Athanasii, sancti Joannis Chrysostomi, sancti Cyrilli, sancti Gregorii, sancti Basilii, et per os CCCXVIII. Orthodoxorum, qui Nicaeae congregati sunt; ut CL. Constantinopoli: et CCL. qui Ephesi: per os Patriarchae nostri Abba Gabriel; Metropolitaeque nostri Abba N.: tandem per os meum, servi tui peccatoris et nequam, sint absoluti: per os Trinitatis sanctae, Patris, et Filii et Spiritus sancti, quia plenum majestate est et gloria nomen tuum, nunc et semper, et in saecula saeculorum. Amen.

Sacerdos dicit Orationem incensi.

Hic imponit Sacerdos incensum, simulque commemorat ortus dierum et noctium sive novilunia et festos dies: facit etiam memoriam vivorum et mortuorum, tum dicit.

d Benedictus Pater omnipotens in saecula saeculorum. Benedictus Filius unigenitus Jesus Christus, qui homo factus est ex Maria sancta Virgine: et benedictus Spiritus sanctus Paraclitus Deus noster; in odorem suavem Trinitati sanctae Deo nostro.

Cumque Sacerdos adolebit incensum super altare dicit.

e Alleluia Patri: alleluia Filio: alleluia Spiritui sancto, nunc et semper, et in saecula saeculorum. Amen.

f Deus noster in aeternum, primus et novissimus, absque initio et absque fine, magnus in consiliis suis, potens in operibus suis, et sapiens in operatione sua, qui es ubique. Rogamus et deprecamur te, Domine, ut sis nobiscum in hac hora: ostende faciem tuam super nos: esto nobiscum et in medio nostri: purifica corda nostra et sanctifica animas nostras, dele nequitiam nostram, et dimitte peccata nostra quae commisimus voluntarie, aut involuntarie: et praesta nobis ut offeramus tibi oblationem rationalem, sacrificiumque gratiarum actionis, et spirituale, ut introeamus in penetrabile sancti sanctorum.

Memento, Domine, unius sanctae Ecclesiae Apostolicae, quae est a finibus usque ad fines mundi.

Memento, Domine, Patriarchae nostri Abba N. et sancti II. f
 beatique Metropolitanæ nostri Abba N. omniumque Patriar-
 charum, Metropolitanarum, Episcoporum, Sacerdotum et Dia-
 conorum.

Memento, Domine, etiam Regis nostri N.

Memento, Domine, patrum et fratrum nostrorum, qui dor-
 mierunt et quieverunt in fide Orthodoxa.

Memento, Domine, congregationis nostræ et benedic iis qui
 in illa sunt, usque in finem.

Sacerdos. Adoremus Patrem, et Filium, et Spiritum sanctum,
 unum in Trinitate.

Et dicitur ter. Populus idem repetit ter.

Sacerdos. Salve sancta Ecclesia, habitaculum pacis. Salve g
 Virgo Maria mater Dei: tu es thuribulum aureum quæ car-
 bonem ignitum portasti. Benedictus qui eum accipit e sanc-
 tuario, eum qui dimittit peccata et delet crimina, qui est
 Dominus Deus, Verbum ex te incarnatum, qui se obtulit Patri
 suo in incensum præcipuum, sacrificiumque pretiosum. Ado-
 ramus te, Christe, cum Patre tuo, bono et misericordi: et
 cum Spiritu tuo sancto et vivificante, quia tu advenisti et sal-
 vasti nos.

Sacerdos repetit semel atque iterum dum adolet incensum.

Salve sancta Ecclesia.

Coadjutor Sacerdotis dicit antequam legatur Epistola Pauli. III.

Domine sapiens et autor sapientiae, qui revelasti nobis ea THE LEC-
 quæ profundis tenebris abscondita erant, dedisti que verbum TIONS.
 exultationis prædicatoribus, virtute tua magna: Tu per benigni- a
 tatem tuam multam vocasti Paulum, qui prius erat persecutor,
 fecisti que illum vas electum, et in eo complacui, ut esset Cf. Acts ix.
 Apostolus, prædicator et annuntiator Evangelii regni tui. 15.
 Christe Deus noster, oramus et deprecamur te, amator humani
 generis, concede nobis intelligentiam, cognitionem, et scien-
 tiam inamissibilem, ut intelligamus, et perspiciamus scripturas
 sanctas quæ leguntur coram te: et quemadmodum similis
 factus est tibi per imitationem, O autor vitæ, ita fac nos dignos Cf. 1 Cor. xi.
1.

III. a ut eum imitemur, et ambulemus in viis ejus: laudemusque nomen tuum sanctum, et gloriemur in pretiosa cruce tua quocumque tempore: quia te decet imperium, virtus, magnificentia, potestas magna, et gloria in saecula saeculorum. Amen.

Diaconus antequam legatur Epistola dicit.

b Ex Paulo servo et Apostolo Domini et salvatoris nostri Jesu Christi, qui vocatus, electus, et segregatus est ad praedicationem Evangelii sancti: lectio Epistolae N.; oratio ejus et benedictio sit nobiscum. Amen.

Pauline
Epistle.

Et post lectionem Pauli Diaconus dicit.

c Gratia Patris, caritas Filii et donum Spiritus sancti, qui descendit super Apostolos benedictos, et puros, in coenaculo Sion sanctae, duplicetur super nos, populum Christianum in saecula saeculorum. Amen.

Sancte Paule Apostole bone minister, sanator infirmorum, accepisti coronam; ora et precare pro nobis Christum ut salvet animas nostras, per multitudinem clementiae nominis sui sancti.

Sacerdos. Pax vobis omnibus.

Tunc repetit orationem quae supra descripta est.

d Deus noster in aeternum, etc. (*ut supra p. 246*).

Sacerdos assistens antequam legatur Apostolus, sive Epistola ex Catholicis, dicit.

e Haec est lectio ex Epistola N., discipuli et Apostoli Domini et salvatoris nostri Jesu Christi; oratio ejus et benedictio sit nobiscum. Amen.

Catholic
Epistle.

Post lectionem Catholicae Epistolae, Diaconus dicit.

f Fratres mei nolite diligere mundum, neque ea quae in mundo sunt, quoniam omnia quae sunt in mundo, concupiscentia oculorum sunt, concupiscentia carnis, et molestia ex opibus: quae non ex Patre sed ex mundo sunt: mundus autem transit et concupiscentia ejus: qui vero facit voluntatem Dei, permanebit in aeternum.

1 John ii. 15,
16.

g *Populus.* Sancta Trinitas, una in substantia tua, custodi consessum nostrum, propter sanctos et electos discipulos tuos: consolare nos per misericordiam tuam, quia sanctum est nomen tuum.

Diaconus. Surgite ad orationem.

III. g

Sacerdos. Pax vobis omnibus.

Populus. Et cum Spiritu tuo.

Sacerdos. Domine Deus noster, qui Apostolis tuis sanctis h manifestasti mysterium gloriae Christi tui, magnaue et innumerabilia dona eis dedisti, quae gratiam tuam decent, misistisque eos ad praedicandum in omnibus finibus mundi divitias gratiae tuae occultae et misericordiae tuae. Et nos, Domine, rogamus et deprecamur te, ut nos dignos efficias haereditate et societate illorum, ut ambulemus in viis eorum, et sequamur vestigia eorum. Concede etiam nobis ut semper illos imitemur, et in amore eorum robaremur, participesque simus laborum eorum, in vero Dei cultu. Custodi etiam, Domine, Ecclesiam tuam sanctam, quam per illos fundasti, et benedic oves pascuae tuae. Multiplica vineam istam, quam plantavit dextera tua sancta, Ps. lxxx. 15. per Jesum Christum Dominum nostrum, per quem tibi et cum eo, simulque cum Spiritu sancto, est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen.

Sacerdos adolet incensum et dicit.

Incense.

Domine Deus noster, qui suscepisti sacrificium Abrahami k patris nostri, vice Isaaci filii ejus, et ad eum illius loco agnum demisisti, ita, Domine, suscipias a me odorem hunc thuris, et mitte desuper ejus vice divitias gratiae et misericordiae tuae: et praesta nobis, ut simus puri ab omni odore peccati: facque nos dignos ministrandi in sanctuario sancto tuo, cum puritate et justitia, O amator hominum, omnibus diebus vitae nostrae in laetitia.

Et iterum dicit.

Memento, etc. et Laetare, etc.

Acta ministrorum istius praedicationis, Patrum nostrorum 1 Apostolorum, purorum et gratia plenorum, electorum et justorum, cumulatorum gratia Spiritus sancti: orationes et benedictiones eorum custodiant nos omnes Christianos in saecula saeculorum. Amen.

Et post lectionem Actuum Apostolorum Sacerdos dicit.

Lection from the Acts.

Verbum Domini magnum propagatum est in Ecclesia sancta, m multiplicatique sunt qui crediderunt in Dominum et salvatorem

III. m nostrum Jesum Christum; ipsi gloria in saecula saeculorum. Amen.

Sanctus, Sanctus, Sanctus, Deus Pater omnipotens. Sanctus, Sanctus, Sanctus, Filius unicus, Verbum Patris vivum. Sanctus, Sanctus, Sanctus, Spiritus sanctus, sciens omnia.

Diaconus. Surgite ad orationem.

Populus. Kyrie eleison.

Sacerdos. Pax vobis omnibus.

Populus. Et cum Spiritu tuo.

n *Sacerdos.* Domine Deus noster Jesu Christe, qui dixisti discipulis tuis sanctis, et Apostolis tuis puris, quoniam multi Prophetæ et justî desideraverunt videre quæ videtis, et non viderunt, et audire quæ audistis et non audierunt: similiterque, beati oculi vestri qui viderunt, et aures vestrae quæ audierunt: nos etiam dignos fac ut audiamus et faciamus verba Evangelii tui sancti, per orationes sanctorum tuorum.

Matt. xiii.
17, 16

Prayer before the Gospel.

Diaconus. Orate pro Evangelio sancto.

Sacerdos antequam legatur Evangelium dicit.

Ps. xxxiv.
1, 2.

Benedicam Dominum in omni tempore, semper laus ejus in ore meo: in Domino laudabitur anima mea. Alleluia, Alleluia, Alleluia. Surgite, audite Evangelium sanctum, prædicationis Domini et salvatoris nostri Jesu Christi.

o *Sacerdos.* Memento etiam, Domine, eorum qui petierunt orationes et deprecationes ad te nostras. Rogamus quoque te, Domine, pro illis qui pridem dormitionem acceperunt, ut requiem illis præstes: infirmos etiam sana, quia tu es vita et spes omnium nostrum, resurrectio et protectio: tibi que gratiarum actionem referemus usque ad coeli sublimia in saecula saeculorum. Amen.

Sacerdos conversus ad populum dicit.

p Dominus desuper benedictionem mittat super nos omnes, populum Christianum: et faciat introitum nostrum in hac Ecclesia sancta, una cum Angelis sanctis, qui illi subjecti sunt semper, et glorificant eum omni tempore, in saecula saeculorum. Amen.

Sacerdos ter incensat Evangelium, et tunc annuntiat illud populo dicens.

III. p

Evangelium sanctum quod praedicavit aut annuntiavit N. verbum Filii Dei.

Populus. Gloria tibi sit semper, Christe Domine et Deus noster. Exultate Deo adjutori nostro, jubilate Deo Jacob: sumite psalmum et date tympanum, psalterium jucundum cum cithara.

Ps. lxxxii. 1, 2.

Post lectionem Evangelii, Populus dicit.

THE GOSPEL.

Cherubim et Seraphim sursum mittunt ei gloriam.

Tunc dicent.

Sanctus, Sanctus, Sanctus omnipotens: pleni sunt coeli et terra sanctitate gloriae ejus.

Diaconus. Surgite ad orationem.

Missae Fidelium.

Sacerdos. Pax vobis omnibus. Iterum rogemus omnipotentem Dominum, patrem Domini Dei et salvatoris nostri Jesu Christi. Oramus et obsecramus bonitatem tuam, amator hominum: memento, Domine, pacis Ecclesiae sanctae, unicae Catholicae et Apostolicae.

IV. a

INTERCESSIONS
For the peace of the Church.

Diaconus. Orate pro hac Ecclesia sancta, unica, Catholica et Apostolica, Orthodoxa, in Domino,

Populus. Domine Deus noster, da nobis pacem: Christe Rex noster, miserere nobis.

Sacerdos. Quae est a finibus usque ad fines mundi; totius populi et totius gregis, benedicque illis: pacem de coelis mitte super omnes animas nostras; pacem vitae nostrae concede nobis benigne in ea. Benignus esto, Domine, Regi nostro Claudio, proceribus, judicibus, et exercitibus ejus, et circa nos congregatis, tam intra quam extra. Orna eos omni pace, Rex pacis: pacem da nobis, quia omnia nobis dedisti. Conserva nos, Domine, quia praeter te alium non novimus: nomen tuum sanctum pronunciamus et invocamus, ut vivat anima nostra in Spiritu sancto, neque praevaleat mors peccati super nos servos tuos, et omnem populum tuum.

For the King.

Oratio pro Pontificibus.

Iterum deprecamur omnipotentem Deum, Patrem Domini Dei, et salvatoris nostri Jesu Christi, rogamus et obsecramus

For Pontiffs and Clergy.

IV. c bonitatem tuam, amator hominum: memento, Domine, Patris nostri venerandi Patriarchae nostri Abba Gabrielis: sanctique et beati Metropolitae nostri N.

Diaconus. Orate pro Pontificibus, Patriarcha nostro Abba N. Domino Archiepiscopo magnae urbis Alexandriae, et Metropolitae nostro Abba N. omnibusque Episcopis, Sacerdotibus et Diaconis Orthodoxis.

d *Sacerdos.* Servans conserva eos nobis, annis multis, diebusque tranquillis, in justitia et pace: ut perficiant sacrificium quod illis commisisti, cum ordine sacerdotali, secundum voluntatem tuam sanctam et beatam: ut judicent in justitia et aequitate, et pascant populum tuum in justitia: omnes etiam Episcopos, Sacerdotes et Diaconos Orthodoxos, omnesque pariter unius sanctae Ecclesiae Apostolicae: orationesque quas faciunt pro nobis, et pro omni populo tuo, suscipe ad altare tuum supernum, in odorem suavitatis: omnes hostes et adversarios eorum subjice et contere sub pedibus eorum velociter: illos vero nobis conserva in justitia et pace in Ecclesia tua sancta.

Oratio pro congregatione.

e Iterum deprecemur omnipotentem Deum, Patrem Domini Dei et salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, amator hominum: memento, Domine, congregationis nostrae, et benedic illis qui in ea sunt.

For the
People.

Diaconus. Orate pro hac Ecclesia sancta et congregatione nostra quae in ea est.

V. *Populus.* Benedic congregationi nostrae, et conserva eam in pace: *moxque dicunt Symbolum fidei.*

THE CREED.

Diaconus. In sapientia Dei, dicite Symbolum fidei et canite.

Credimus in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium et invisibilium. Credimus etiam in unum Dominum Jesum Christum, Filium Patris unicum: qui erat cum eo antequam crearetur mundus: lumen de lumine, Deum de Deo vero: genitum non factum, aequalem Patri secundum divinitatem suam: per quem omnia facta sunt, et sine ipso factum est nihil quidquam, in coelo et in terra.

Qui propter nos homines, et propter nostram salutem descendit **V.**
 de coelis. Et incarnatus est de Spiritu sancto, et ex Maria
 Virgine sancta, et homo factus est. Crucifixus est tempore
 Pontii Pilati, passus, mortuus, et sepultus est. Et resurrexit a
 mortuis tertia die, sicut scriptum erat in sacris scripturis:
 ascendit cum gloria in coelos, sedetque ad dexteram patris
 sui; iterumque venturus est cum gloria iudicaturus vivos et
 mortuos, cujus regni non erit finis. Credimus etiam in
 Spiritum sanctum, Dominum et vivificantem, qui ex Patre
 procedit: quem adoramus et glorificamus, cum Patre et Filio:
 qui locutus est per Prophetas. Credimus etiam in unam
 sanctam Ecclesiam, Catholicam et Apostolicam. Credimus
 unum Baptisma in remissionem peccatorum: et expectamus
 resurrectionem mortuorum, et vitam venturam in saeculum.
 Amen.

Sacerdos. Fac ut congregationes nostrae sint nobis absque **VI. a**
 impedimento et intermissione: fiantque per voluntatem tuam THE KISS OF
 PEACE.
 sanctam et beatam domus orationis, domus puritatis, domus
 benedictionis. Benigne concede illas nobis servis tuis, et illis
 qui post nos venturi sunt, usque in saeculum. Numb. x. 35.
 Exsurge, Domine Deus noster, et dissipentur inimici tui, et fugiant a facie tua
 omnes qui oderunt nomen tuum sanctum et benedictum.
 Plebesque tuae benedictae sint benedictionibus millenis et
 decies millies millenis, ut faciant omnem voluntatem tuam,
 per gratiam, misericordiam, et amorem erga homines unigeniti
 Filii tui, Domini, Dei, et salvatoris nostri Jesu Christi, per
 quem tibi, et cum eo, et cum Spiritu sancto sit gloria et
 imperium, nunc et semper, et in saecula saeculorum. Amen.

Oratio pro pace perfecta.

Sacerdos. Deus magne et aeternae, qui formasti hominem **b**
 corruptionis expertem, mortem vero quae antiquitus intravit
 in mundum per invidiam Satanae, et virtutem ejus destruxisti
 per adventum unigeniti Filii tui Domini, Dei, et salvatoris
 nostri Jesu Christi, et implevisti terram pace tua: unde exercitus

- VI. b coelestes glorificant te dicentes, gloria Deo in coelis, et in terra pax, bonaque ejus voluntas hominibus;
- c *Diaconus*. Orate pro pace perfecta, et amica salutatione Apostolica. Amplectimini invicem: Qui¹ non communicatis, exite: qui communicatis, amplectimini invicem, in plenitudine cordis vestri: qui communicaturus est custodiat se a malo.
- d *Sacerdos*. Domine, per benignitatem tuam imple corda nostra pace tua, et munda nos ab omni macula, et immunditia, ab omni vindictae studio, ab invidia et injuriarum recordatione lethifera. Domine, fac nos omnes dignos ut amplectamur invicem in osculo sancto, ut percipiamus absque condemnatione donum tuum coeleste et immortale, sicut decet gratiam tuam, qui cum Spiritu sancto, etc.
- e *Populus*. Christe Deus noster, fac nos dignos salutandi te osculo sancto et coelesti, ut laudemus te cum Cherubim et Seraphim, et clamemus dicendo: Sanctus, Sanctus, Sanctus omnipotens: pleni sunt coeli et terra gloria sancta tua.

The Ana-
phora.

VII.

THE PRE-
FACE.

a

Sacerdos. Dominus sit vobiscum, sanctus in sanctis, sanctus in sanctis, sanctus in sanctis. Gratias agimus tibi, Domine, per dilectum Filium tuum unigenitum, Dominum, Deum et salvatorem nostrum Jesum Christum, quem ultimis diebus misisti nobis, Filium tuum, salvatorem, redemptorem, Angelum consilii tui, qui est verbum a te prodiens, et in quo omnia fecisti per voluntatem tuam.

VIII.

GREAT IN-
TERCESSION.

a

Diaconus. Pro beato et sancto Patriarcha nostro Gabriele vel N. et Patre nostro venerando Metropolita nostro Abba N. qui orationibus suis laudant te et gratias agunt tibi.

Per Stephanum protomartyrem, Zachariam sacerdotem, et Joannem Baptistam: per omnes sanctos et Martyres qui quietem acceperunt in fide Christi: Mathaeum, Marcum,

¹ If this 'dismissal' has not been transposed from the end of § III, supra (p. 251), the 'non communicantes' must be the *penitents*, those who had not the right of communicating. A retirement of 'the faithful' is not (so far as I am aware) *recognised* in any other ancient Liturgy. All the faithful were assumed to be communicating.

Lucam, Joannem, quatuor Evangelistas, et per Mariam Dei genitricem, exaudi nos. Per Petrum, Andream, Jacobum et Joannem, Philippum et Bartholomaeum, Thomam et Mathaeum, Thadaeum et Nathanael, Jacobum filium Alpei, et Mathiam, duodecim Apostolos: et Jacobum Apostolum fratrem Domini, Episcopum sanctuarii Jerusalem: Paulum et Timotheum, Silam, Barnabam, Titum, Philemonem et Clementem: septuaginta duos discipulos, et socios eorum quingentos, trecentosque decem et octo Orthodoxos: orationes eorum multiplices nobiscum sint.

Memento etiam Catholicae et Apostolicae Ecclesiae in pace, pretioso sanguine Christi tui aedificatae. Memento quoque Patriarcharum, Metropolitanarum, Episcoporum, Sacerdotum, et Diaconorum, qui rectam doctrinae verae viam tenuerunt.

Populus. Miserere, Domine, animarum servorum tuorum, et ancillarum tuarum, qui comederunt corpus tuum, et biberunt sanguinem tuum, et quietem acceperunt in fide tua.

Sacerdos. Iterum deprecemur omnipotentem Dominum, Patrem Domini, Dei et salvatoris nostri Jesu Christi. Memento, Domine, unius sanctae Ecclesiae Catholicae et Apostolicae, conservatae a finibus usque ad fines mundi.

Memento, Domine, Patris nostri Patriarchae nostri Abba N. et Beati Metropolitanae nostri Abba N.: conserva illum nobis annis multis, diebusque pacificis.

Memento, Domine, Sacerdotum, Diaconorum et Subdiaconorum Orthodoxorum.

Memento, Domine, Regis nostri, Lebna-Dinghil, conserva eum nobis in pace.

Trinitas sancta, Pater, Fili, et Spiritus sancte, benedic populum tuum dilectorum Christianorum benedictionibus coelestibus, et mitte gratiam Spiritus sancti, et fac portas Ecclesiae tuae sanctae nobis patere cum misericordia et securitate. Perfice nobis fidem Trinitatis usque ad ultimum vitae spiritum. Pontifex Jesu Christe, respice infirmos populi tui: deduc patres et fratres nostros qui profecti procul sunt, et reduc eos ad habitacula eorum in pace et sanitate: benedic ventis coeli et pluviis, fructibusque terrae hujus anni, secundum gratiam tuam:

VIII. a

b

c

- VIII. c praesta gaudium et laetitiam super faciem terrae, et confirma nobis pacem tuam.
- d Converte cor Regum potentium in bonum erga nos: concede Pontificibus Ecclesiae sanctae, et omnibus secundum cujusque nomen, gratiam coram Regibus potentibus: principesque, qui illis imperant, faciles et placatos illis redde, Domine.
- e Quietem quoque praesta patribus et fratribus nostris qui dormitionem acceperunt, et decubuerunt in fide Orthodoxa: benedic illis qui occupantur circa thus, panem oblationis, vinum, oleum, vela, libros qui in Ecclesia leguntur, et vasa sanctuarii; ut Christus Deus noster deducat eos in Jerusalem coelestem, et omnes qui nobiscum congregati sunt et expectant misericordiam Christi Dei nostri. Miserere eorum et omnium qui dederunt nobis eleemosynas coram tribunali tuo timendo, illisque benignus esto. Omnes animas angustiatas et afflictas, carceratos quoque et captivos, exules et in servitutem abductos, et in amaris laboribus detentos, Deus noster, per multitudinem misericordiae tuae, salva illos.
- f Pontifex Jesu Christe, omnes qui praeceperunt nobis ut eorum meminissemus, Christe Deus noster, memento illorum in regno coelesti. Domine, salvum fac populum tuum, et benedic haereditati tuae: rege eos et extolle illos usque in aeternum: custodique illos in fide Orthodoxa et in gloria, omnibus diebus vitae suae: fac etiam eos plenos caritate ex toto corde eorum, omnibusque superiore: Per preces et deprecationes quas faciet pro nobis Domina omnium sancta et pura Maria, Mater Dei: et per preces magnorum luminarium, Michael, Gabriel, Raphael et Suriel: quatuorque animalium incorporeorum: et viginti quatuor Sacerdotum coeli: sancti Joannis Baptistae: Patrum nostrorum Patriarcharum, Apostolorum, septuaginta duorum discipulorum, et trium puerorum: sancti Stephani principis Diaconorum, sancti Georgii, sancti Theodori, sancti Mercurii, sancti Mennae, sancti Philothei, sancti Basilidis, sancti Patris Nob, et omnium martyrum: Domini quoque et magni, sanctique Patris nostri Abba Antonii: Patrumque nostrorum sanctorum trium Macariorum, Patrisque

nostri Abba Bichoi, et Abba Joannis, Abba Cyri, et Patris **VIII f**
 nostri Abba Barsomae: Patris nostri Abba Salama, Joannis
 Kemi: justique Patris nostri Abba Pauli, patrumque sanctorum
 Graecorum, Maximi, Demetrii, Moysis patris sancti, et quadra-
 ginta Martyrum: et Patris nostri Tecla-Haimanoth, et Patris
 nostri venerandi Patriarchae nostri N. Regisque nostri Claudii,
 et omnium cruce signatorum justorum et electorum, et Angeli
 diei hujus sanctae. Orationes eorum, benedictionesque et
 intercessionem eorum, et pax eorum, et caritas Dei sint nobis-
 cum in saecula saeculorum. Amen.

Sacerdos. Nobis et omnibus qui quietem acceperunt miserere, **VII. b**
 tu qui misisti Filium tuum in sinum Virginis. **PREFACE**
 (continued).

Diaconus. Qui sedetis surgite.

Sacerdos. Gestatus est in utero, et caro factus est Filius tuus, **c**
 manifestatusque est a Spiritu sancto.

Diaconus. Ad Orientem aspiciate.

Sacerdos. Coram te stant mille millies Angeli et Archangeli **d**
 sancti.

Diaconus. Attendamus.

Sacerdos. Veneranda animalia sex alas habentia, Seraphim et **e**
 Cherubim, qui duabus faciem suam tegunt, duabus pedes suos:
 duabusque volant a finibus usque ad fines mundi: et sicut
 semper te laudant et sanctificant, ita suscipe has sanctificationes,
 quas tibi dicimus: Sanctus, Sanctus, Sanctus.

Diaconus. Respondete.

Populus. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. **IX.**
 Pleni sunt coeli et terra sanctitate gloriae ejus. **TRIUMPHAL**

Sacerdos. Vere pleni sunt coeli et terra sanctitate gloriae
 tuae, per Dominum et salvatorem nostrum Jesum Christum,
 cum Spiritu sancto, in saecula saeculorum. Amen.

Sanctus Filius tuus, qui venit et natus est ex Virgine, ut vo- **X.**
 luntatem tuam perficeret, populumque sanctum tibi constitueret. **Recital of**
 the Work of
 Redemption.

Hic Sacerdos manus suas imponet thuribulo, moxque eas extendet super
oblatam. **a**

Populus. Secundum misericordiam tuam Deus, et non secun-
 dum nequitas nostras, *Et dicitur ter.*

Sacerdos. Extendit manus suas ad passionem; passus est, ut **b**

X. b passiones solveret, eorum qui sperant in te: qui tradidit se ipsum voluntate propria ad patiendum, ut mortem destrueret et vincula Satanae dissolveret, infernum calcaret, testamentum suum constitueret, et resurrectionem suam manifestaret. Ea ipsa nocte in qua traditus est, accepit panem in manus suas sanctas, beatas et immaculatas, aspexit in coelum, ad te Patrum suum, gratias egit, benedixit, sanctificavit, et dedit discipulis suis dicens: accipite, manducate ex eo vos omnes: Hic panis est corpus meum, quod pro vobis frangitur in remissionem peccatorum. Amen.

THE INSTI-
TUTION.

Populus. Amen. Amen. Amen. Credimus et certi sumus, laudamus te, Domine Deus noster, hoc est vere, et ita credimus, corpus tuum.

c *Sacerdos.* Similiter calicem gratiarum actionis benedixit et sanctificavit et dixit illis: accipite, bibite ex eo vos omnes. Hic est calix sanguinis mei, qui pro vobis effundetur, pro redemptione multorum. Amen.

Populus ad Calicem dicet.

Amen. Vere est sanguis tuus, credimus.

Sacerdos. Et quotiescumque id feceritis memoriam mei facietis.

d *Populus.* Mortem tuam annuntiamus, Domine, et resurrectionem tuam sanctam credimus, ascensionem tuam et adventum tuum secundum: rogamus te, Domine Deus noster: hoc vere ita esse credimus.

XI. *Sacerdos.* Nunc etiam, Domine, memoriam agentes mortis et resurrectionis tuae, offerimus tibi hunc panem et hunc calicem: gratias agentes tibi, quod per ea dignos fecisti nos standi coram te, tibi que sacerdotale ministerium exhibendi.

GREAT OB-
LATION.

XII. Rogamus te, Domine, et deprecamur te, ut mittas sanctum Spiritum, et virtutem super hunc panem, et super hunc calicem, faciatque utrumque corpus et sanguinem Domini et salvatoris nostri Jesu Christi, in saecula saeculorum. Amen.

INVOCATION.

a

b *Sacerdos.* Miscuisti, etc. Da ut omnibus illa sumentibus fiant ad sanctificationem et plenitudinem Spiritus sancti, et ad roborationem fidei, ut te sanctificent, per Dominum et salvatorem

nostrum Jesum Christum, cum Spiritu sancto, in saecula saeculorum. Amen. XII. b

Diaconus. Toto corde deprecamur Dominum Deum nostrum, ut benigne nobis concedat unionem bonam Spiritus sancti.

Sacerdos. Da nobis ut uniamur in Spiritu tuo sancto, et sana nos per hanc oblationem, ut in te vivamus per omnia saecula saeculorum. Amen. Benedictum sit nomen Domini: et benedictus qui venit in nomine Domini: et benedicatur nomen gloriae ejus: fiat, fiat, fiat. c

Populus: idem repetit.

Sacerdos. Mitte gratiam Spiritus sancti super nos.

Diaconus. Surgite ad orationem.

Sacerdos dicit Orationem fractionis.

XIII.

Gratias humiliter ago tibi, Domine Deus meus, totius mundi potens: qui sedes super thronum Cherubim, qui in excelsis habitas, et in inferioribus glorificaris: qui in lumine substantiae tuae requiescens in aeternum, mysterium absconditum crucis manifestasti nobis. Quis Deus misericors et sanctus sicut tu, cujus est potentia, quae a nobis elongata non est, quando quidem potestatem dedisti Apostolis, et illis qui serviunt tibi sincero corde, et iis qui offerunt tibi sacrificia in odorem suavitatis, per Dominum et Deum nostrum Jesum Christum: tibi, illi et Spiritui sancto, debetur gratiarum actio, gloria, et laudatio in saecula saeculorum. Amen. Prayer of Fraction.

Diaconus. Qui statis humiliare capita vestra.

Sacerdos. Domine, qui sedes super Cherubim, et aspicias populum et haereditatem tuam, benedic servis et ancillis tuis, eorumque filiis, et retribue unicuique qui veniet partem accepturus ex admirabili mensa tua, cum conscientia pura, remissionem peccatorum, quae cum Spiritu sancto conjuncta est, ad salutem animae et corporis, ad coelestis regni consequendam haereditatem: per gratiam et voluntatem unigeniti Filii tui, per quem tibi et simul cum eo, et cum Spiritu sancto, est gloria et potestas, nunc et semper, et in saecula saeculorum. Amen. XIV. Prayer of Humble Access. a

XIV. b *Subdiaconus simul cum populo dicent.*

Exercitus Angelorum salvatoris mundi stant coram eo, et cingunt corpus et sanguinem Domini et salvatoris nostri Jesu Christi: accedamus ante faciem ejus, et cum fide Christum veneremur.

Diaconus. Adorate Deum cum timore.

Sacerdos dicit Orationem poenitentiae.

Prayer of
Absolution,
to the
Father.

Matt. xvi. 18,
19.

c Domine omnipotens, qui sanas animas et corpora nostra, qui voce unigeniti Filii tui Domini Dei et salvatoris nostri Jesu Christi, dixisti Petro patri nostro: tu es Petra, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevallebunt ad eam concutiendam: tibi que dabo claves regni coelorum: et quodcumque ligaveris super terram, erit ligatum et in coelis: et quodcumque solveris super terram, erit solutum in coelis: servi igitur tui et ancillae tuae absolvantur ore Trinitatis sanctae, Patris, Filii et Spiritus sancti: et ab ore mei peccatoris et nequam servi tui. Domine Deus noster, tu es qui tollis peccata mundi: suscipe poenitentiam servorum tuorum, et ancillarum tuarum: exoriri fac super eos lumen vitae, et dimitte illis peccata eorum, quia benignus et misericors es, Domine Deus noster, longanimis et multae misericordiae, justusque vere; si peccaverimus tibi, Domine, verbis, operibus, aut cogitationibus nostris, remitte, solve et obliviscere, quia tu benignus et amator hominum es, Domine Deus noster; praesta nos omnes absolutos esse, omnemque simul populum absolve.

d Absolve, Domine, Patriarcham nostrum Abba N. sanctumque et beatum Metropolitanam nostrum N. omnesque Patriarchas, Episcopos, Sacerdotes et Diaconos, unumquemque suo nomine. Conserva eos nobis per annos multos et dies tranquillos, cum justitia et pace. Absolve, Domine, Regem nostrum ab omni vinculo peccati.

e Memento, Domine, omnium qui dormitionem acceperunt, et quieverunt in fide Christi, et congrega animas eorum in sinu Abraham, Isaac et Jacob. Libera etiam nos ab omni peccato,

et maledicto: ab omni abnegatione, et perjurio: ab omni **XIV. e**
 communione perfidiae haereticorum et gentilium. Da nobis
 cor et intelligentiam, ut fugiamus ab omnibus operationibus
 Satanae: da etiam nobis, ut voluntatem tuam faciamus omni
 tempore, et scribe nomina nostra in regno coelorum, simul
 cum omnibus justis et martyribus: per Jesum Christum
 Dominum nostrum, per quem, cum quo, et cum Spiritu sancto,
 tibi est gloria et potestas, nunc et semper et in saecula sae-
 culorum. Amen.

Diaconus. Aspiciamus.

Sacerdos. Sancta sanctis.

Sanct^a
 Sanctis.

Populus. Unus Pater sanctus: unus Filius sanctus: unus
 Spiritus sanctus.

Sacerdos. Dominus vobiscum.

Populus. Et cum Spiritu tuo.

Sacerdos. Domine Jesu Christe, miserere nostri: *et ter a populo
 replicatur.*

Sacerdos. Corpus sanctum, pretiosum, vivum, et verum **f**
 Domini et salvatoris nostri Jesu Christi, quod datur ad re-
 missionem peccatorum, et vitam aeternam suscipientibus illud
 cum fide. Amen. Sanguis sanctus, pretiosus, vivificans, et
 verus Domini et salvatoris nostri Jesu Christi, qui datur ad
 remissionem peccatorum et vitam aeternam suscipientibus
 illum cum fide. Amen. Hoc est corpus et sanguis Em-
 manuelis, in rei veritate. Amen. Credo, credo, credo, ex
 hoc nunc et usque in saeculum. Amen. Hoc est corpus et
 sanguis Domini et salvatoris nostri Jesu Christi quae accepit
 ex Domina omnium nostrum sancta et pura Maria Virgine,
 fecitque illud unum cum divinitate sua, absque commistione,
 aut confusione, divisione, aut alteratione divinitatis: perhibuit-
 que bonum testimonium in diebus Pontii Pilati: et tradidit
 se pro nobis voluntate sua, super lignum crucis sanctae.
 Amen. Credo, credo, credo, quod divisa non fuerit divinitas
 ejus ab humanitate ejus: ne hora quidem una, aut nictu
 oculi. Tradidit se pro nobis ad salutem, remissionem pec-
 catorum, et vitam aeternam, suscipientibus illa cum fide.

Confession
 of Faith.

XIV. f Amen. Credo, credo, credo, ex hoc nunc et usque in saeculum. Amen.

XV. *Et postquam communicaverit Sacerdos corpori Christi, populo communionem COMMUNION. distribuet dicens.*

Hic est panis vitae, qui de coelo descendit, vere pretiosum corpus Emmanuel Dei nostri. Amen.

Et qui recipit dicet.

Amen.

Diaconus praebebit calicem dicens.

Hic est calix vitae, qui descendit de coelo, qui est pretiosus sanguis Christi.

Et qui recipit, dicet.

Amen. Amen.

XVI. *Diaconus.* Orate pro nobis et pro omni populo Christiano, et illorum memoriam facite, qui nobis dixerunt, ut eorum recordaremur : laudate et psallite cum pace et amore Jesu Christi.

a *Sacerdos.* Quos vocasti, Domine, et sanctificasti, da illis partem in vocatione tua : conforta eos in amore tuo, et custodi eos in sanctitate tua, per Christum unigenitum Filium tuum ; per quem tibi et cum eo, et cum Spiritu sancto, est gloria et potestas nunc et semper, et in saecula saeculorum. Amen.

b *Diaconus.* Gratias agamus Domino cujus sancta suscepimus : ut ea quae suscepimus sint nobis ad vitam animae et ad medelam, rogamus et obsecramus, laudantes Dominum Deum nostrum.

c *Sacerdos.* Exaltabo te, rex meus et Deus meus, et benedicam nomini tuo in saeculum, et in saeculum saeculi.

d *Populus.* Pater noster qui es in coelis, ne nos inducas in tentationem, cum participes facti fuerimus corporis sancti et sanguinis pretiosi : gratiasque agimus, quod nos dignos fecerit communicandi mysterio gloriae et sanctitatis, quod omnem

Ps. cxlv. 1. *Sacerdos.* Exaltabo te, rex meus et Deus meus, et benedicam nomini tuo in saeculum, et in saeculum saeculi.

The Lord's Prayer.

intelligentiam superat: benedicam tibi et laudabo nomen tuum, **XVI. d**
in saeculum, et in saeculum saeculi.

Populus. Pater noster.

Sacerdos. Laudem Domini loquetur os meum, et omnis caro **Ps. cxlv. 21.**
benedicet nomen sanctum ejus, in saeculum, et in saeculum
saeculi.

Populus. Pater noster.

Sacerdos. Rector animarum, sanctorum director, sanctorum **e**
gloria: da nobis, Domine, oculos intelligentiae, qui perpetuo te **Collect.**
aspiciant; et aures quae solummodo te audiant, postquam
satiata fuit anima nostra gratia tua. Cor mundum crea nobis,
Domine, ut perpetuo intelligamus bonitatem et amorem erga
homines Dei nostri: benignus esto animae nostrae, mentemque
puram et rectam nobis largire, qui corpus tuum et sanguinem
percepimus, nos humiles servi tui: quia tuum est regnum,
Domine, laus et benedictio, Pater, Fili, et Spiritus sancte, nunc
et semper, et in saecula saeculorum. Amen.

Oratio benedictionis.

Sacerdos. Domine Deus noster, lumen inextinguibile, respice **f**
servos tuos et ancillas tuas, sereque in cordibus eorum timorem **Benediction.**
nominis tui, et numera illos, ut fructificent in benedictione,
quibus datum est corpus tuum et sanguis tuus: utque habitet
super eos qui inclinant capita sua coram te, populum tuum,
viros, mulieres et infantes, et nos etiam illis adjunge, protege,
dirige et salva, per virtutem Archangelorum tuorum. Ab omni
opere malo remove nos: ad omne opus bonum adjunge nos:
per Christum unigenitum Filium tuum, per quem, etc.

Hic finem habet Liturgia Patrum nostrorum Apostolorum, Orationes eorum et benedictiones eorum nobiscum sint. Amen.

Sanctus, Sanctus, Sanctus Trinitas inexplicabilis: da mihi ut **[? Another Conclusion.]**
accipiam ad vitam, et absque condemnatione corpus tuum. Da **a**
mihi ut faciam fructum qui tibi placeat, et appaream in gloria
tua, et vivam tibi, faciens voluntatem tuam: cum fide invoco te,
Pater, et invoco regnum tuum. Sanctificetur, Domine, regnum
tuum, et tibi sit gloria in saecula saeculorum.

- a *Diaconus.* Inclinate capita vestra coram Domino Deo vivente, sub manu servi ejus sacerdotis, ut benedicat vobis.
Populus. Amen.
- b *Sacerdos.* Benedicat nos servos suos Dominus: in pace sit remissio peccatorum, nobis qui percepimus corpus ejus sanctum, et sanguinem ejus pretiosum. Concede nobis per Spiritum, ut omnes vires inimici conculcemos. Benedictio manus tuae sanctae plena est misericordia, et in ea spem omnes habemus: ab omni opere malo remove nos: et ad omne opus bonum adjuge nos. Benedictus qui dedit nobis corpus suum sanctum, et sanguinem suum pretiosum. Gratiam accepimus, et vitam invenimus, per virtutem crucis Jesu Christi. Tibi, Domine, gratias agimus, quod acceperimus gratiam Spiritus sancti. Gloria Domino Deo, qui dedit nobis corpus suum sanctum, et sanguinem pretiosum; laus Mariae quae est gloria omnium nostrum, quae protulit nobis Eucharistiam.

GROUP III.



LITURGIES

OF

EASTERN SYRIA AND PERSIA.

(NESTORIAN.)

THE

RECORDS

EASTERN SYRIA AND MESOPOTAMIA

(1845-1850)

LITURGIA
SANCTORUM APOSTOLORUM
ADAEI ET MARIS
[A NESTORIANIS USURPATA.]

(E RENALD. LITT. ORIENT. COLL. TOM. II. PP. 578-592.)

Primo. Gloria in excelsis Deo, etc.
Pater noster, qui es in coelis, etc.

Oratio.

ROBORA, Domine et Deus noster, infirmitatem nostram per misericordiam tuam, ut administremus mysterium sanctum quod datum est ad renovationem, et salutem naturae nostrae humilis : per miserationes Filii tui dilecti, omnium Domini.

[*Diebus communibus.*

Adoretur, glorificetur, laudetur, celebretur, exaltetur et benedicatur in coelo et in terra, nomen adorandum, et gloriosum Trinitatis tuae, semper gloriosae, Domine omnium.

Diebus communibus dicunt Psalmum, Domine quis habitabit in tabernaculo Ps. xv. tuo, integrum cum suo cañone, mysterii Sacramentorum.]

Elevatio vocis. Quis praebebit jubilum, etc.

Oratio.

Coram throno, Domine, praeclaro majestatis tuae, et solio b
excelso atque sublimi gloriae tuae, et in sede terribili fortitudinis caritatis tuae, altarique propitiatorio, quod voluntas tua

Missa
Catechu-
menorum.

I.

Introit and
Prayers.
a

a

b

- I. b stabilivit, in regione pascuae tuae, cum millibus Cherubim laudantibus te, et decies millibus Seraphim sanctificantibus te, accedimus, adoramus, confitemur et glorificamus te, semper, omnium Domine.

[*In memoriis, et sextis feriis.* Nomen tuum magnum et sanctum, praeclarum et benedictum: beatum et incomprehensibile Trinitatis tuae gloriosae, et gratiam tuam erga genus nostrum, debemus quocumque tempore confiteri, adorare et glorificare, omnium Domine.]

Responsorium ad cancellos, ut supra.

Quis praecepit, etc.

Pontifici, etc.

Oratio.

- c Quum spirat in nobis, Domine et Deus noster, odor suavis dulcedinis caritatis tuae, illuminatae sunt animae nostrae, per cognitionem veritatis tuae: digni efficiamur suscipiendi manifestationem dilecti tui, de coelo sancto tuo: illic confitebimur tibi, et (interea) glorificabimus te indesinenter in Ecclesia tua coronata et plena omnibus auxiliis et omnibus bonis, quia tu es Dominus et creator omnium Pater.

Oratio incensi. Referemus hymnum Trinitati tuae gloriosae, Pater, Fili et Spiritus sancte.

[*Diebus jejunii.* Et propter.

In commemoratione Sanctorum. Tu, Domine, vere es suscitator corporum nostrorum: tu es Salvator bonus animarum nostrarum, et conservator securus vitae nostrae: nosque oportet te perpetuo confiteri, adorare et glorificare, omnium Domine.]

Ad¹ Lectiones. ²Sanctus, laudandus, potens, immortalis, qui in sanctis habitas, et requiescit in eis voluntas tua: respice, Domine, propitius esto et miserere nostri, sicut in omnibus auxiliator es omnium Domine.

Ad Apostolum. Illumina nobis, Domine et Deus noster, motus cogitationum nostrarum, ad audiendum et intelligendum auditiones suaves mandatorum tuorum vivificantium et divinorum: et concede nobis per gratiam et misericordiam tuam ut ex illis

¹ These are two Lections, one from the Old Testament and one from the Acts of the Apostles.

² The Malabar Liturgy and Dr. Badger's Translation insert before this the Trisagion, viz. *Sanctus Deus, Sanctus fortis, etc.*

colligamus argumentum dilectionis et spei, salutemque animae et corpori convenientem: canemusque tibi gloriam perpetuam indesinenter, et semper, omnium Domine. **II. b**

[*Diebus jejunii.* Tibi gubernator sapiens, etc.]

Descendens salutabit Evangelium, dicens hanc orationem coram altari.

Te germen praeclarum Patris tui, et imaginem personae genitoris tui, qui revelatus es in corpore humanitatis nostrae, et ortus es nobis in lumine annuntiationis tuae, te confitemur, adoramus, etc. **c**
THE GOSPEL.

Et post proclamationem. Te, Domine Deus potens, deprecamur et rogamus, perface nobiscum gratiam tuam et effunde per manus nostras donum tuum, misericordiam, et miserationem divinitatis tuae. Sint nobis ad propitiationem delictorum populi tui, et ad remissionem peccatorum totius gregis pascuae tuae, per gratiam tuam et miserationes tuas, bone et amator hominum, Domine omnium. **III.**
[¹ Proclamation.]
a
Intercessions.

Diaconi dicunt. Inclinate capita vestra.

Sacerdos dicit Orationem secretam hanc in Bemate.

Domine Deus omnipotens, tua est Ecclesia sancta Catholica, quippe qui per passionem magnam Christi tui emisti oves pascuae tuae, et ex gratia Spiritus sancti ipsius, qui unius est cum divinitate tua gloriosa naturae, dantur gradus ordinationis sacerdotalis verae: et per clementiam tuam, Domine, dignatus es imbecillitatem nostram facere membra spiritualia in corpore magno Ecclesiae tuae sanctae, ut ministraremus auxilium spirituale animabus fidelibus. Tu nunc, Domine, perface nobiscum gratiam tuam, et effunde per manus nostras donum tuum: et misericordiae tuae et clementia divinitatis tuae sint super nos, et super populum istum quem elegisti tibi. *Elevans vocem.* Et da nobis, Domine, per clementiam tuam, ut nos omnes simul et aequaliter omnibus diebus vitae nostrae placeamus divinitati tuae, dignique efficiamur auxilio gratiae tuae, ad offerendum tibi laudem, honorem, confessionem, et adorationem, omni tempore, Domine. **b**
Benediction.

¹ This seems to mean the Ectené, or Deacon's Bidding-Prayer.

Dismissal of
the Catechu-
mens.

Et ascendunt Diaconi ad altare et dicunt.

Qui non accepit baptismum, etc.

Missa
Fidelium.

Et incipit Sacerdos responsorium mysteriorum, inferuntque Sacrista et Diaconus discum et calicem super altare. Sacerdos manus format in modum crucis et dicit.

IV.

a
Offertory¹.

Offerimus laudem Trinitati tuae gloriosae omni tempore et in saecula.

Et prosequitur.

- b Christus qui immolatus est pro salute nostra, praecepitque nobis ut ageremus commemorationem mortis et resurrectionis suae, ipse suscipiat sacrificium hoc ex manibus imbecillitatis nostrae: per gratiam suam et miserationes suas in saecula. Amen.

Et prosequitur.

- c Imponuntur mysteria praeclara, sancta et vivifica super altare Domini potentis, usque ad ejus adventum, in saecula. Amen.

Lauda², etc.

Memoria tua, etc.

Pater noster, etc.

Apostoli Patris, etc.

Super altare sanctum, etc.

Qui dormierunt, etc.

[V. The
Creed³.]

Mathaeus, Marcus, Lucas, etc.

Accedit Sacerdos ad celebrandum, terque inclinatur coram altari, cujus medium osculatur: tum cornu dextrum et sinistrum, et inclinatur ad ejus partem sublimiorem: Et dicit.

- d Benedic, Domine.

Orate pro me, Patres, fratres et Domini mei, ut Deus det mihi virtutem et possibilitatem, quo perficiam ministerium hoc, ad quod accessi, suscipiaturque oblatio haec ex manibus imbecillitatis meae, pro me, pro vobis, et pro toto corpore Ecclesiae sanctae Catholicae, per gratiam ejus et miserationes ejus, in saecula. Amen.

¹ In the Form of this Liturgy translated by Dr. Badger the offertory precedes the Dismissal of the Catechumens, taking place while the Deacon says the Ectené.

² These are the commencements of various invocations and prayers.

³ This, according to Dr. Badger's translation, would seem to be the place of the Creed. Renaudot thinks it would come after the Gospel.

Et respondent.

Christus exaudiat orationes tuas, gratumque habeat sacrificium tuum: suscipiat oblationem tuam, honoretque sacerdotium tuum; et det nobis per mediationem tuam veniam delictorum nostrorum, et remissionem peccatorum nostrorum, per gratiam suam et miserationes suas in saecula. IV. e

Mox inclinatur se ad partem inferiorem, eadem pronuntiando, eodemque modo illi respondent: tum inclinatur versus altare et dicit.

Deus, omnium Dominus, sit cum omnibus nobis per gratiam suam et miserationes, in saecula. Amen. f

Et inclinatur ad Diaconum qui est a sinistra, dicit.

Deus, omnium Dominus, confirmet verba tua, et praestet tibi pacem, suscipiatque oblationem hanc ex manibus meis, pro me, et pro te, pro toto corpore Ecclesiae sanctae Catholicae, et pro universo mundo, per gratiam ejus et miserationes ejus in saecula. g

Inclinatur se ad altare et secreto dicit.

Domine et Deus noster, ne aspicias ad multitudinem peccatorum nostrorum, neque avertatur dignitas tua propter gravitatem nequitiarum nostrarum, sed per gratiam tuam inenarrabilem sanctifica sacrificium istud, et da per illud possibilitatem et virtutem, ita ut obliviscaris peccata nostra multa, sisque propitius, cum manifestaberis in fine temporum, in homine quem a nobis assumpsisti, inveniamusque coram te gratiam et misericordiam, dignique efficiamur laudandi te cum coetibus intellectualibus. h

Surgit et dicit hanc Orationem secreto.

Confitemur, Domine et Deus noster, divitias abundantes gratiae tuae erga nos: *Et prosequitur.* Qui, cum peccatores et humiles essemus, propter multitudinem clementiae tuae fecisti nos dignos administrandi mysteria sancta corporis et sanguinis Christi tui. Petimus auxilium a te ad robur animarum nostrarum, ut in caritate perfecta et in fide vera administremus donum tuum erga nos. *Canon.* Et referemus tibi laudem, gloriam, confessionem et adorationem, nunc et semper, et in saecula saeculorum. k

IV. *Signat se signo crucis et respondent.*

Amen.

VI. *Et prosequitur. Pax vobiscum.*

KISS OF
PRACE.

Respondent. Tecum et cum Spiritu tuo.

Et dant pacem sibi invicem et dicunt.

Pro omnibus Catholicis.

Diaconus dicit. Confiteamur, rogemus, et deprecemur.

Sacerdos dicit hanc Orationem secreto.

Domine Deus potens, adjuva imbecillitatem meam, per clementiam tuam, et per adiutorium gratiae tuae: meque dignum fac offerendi coram te oblationem hanc, tanquam ad commune omnium auxilium, et ad laudem Trinitatis tuae Pater, Fili et Spiritus sancte.

[Alia Oratio quae dicitur etiam in Liturgia Nestorii.]

Domine et Deus noster, coerce cogitationes meas, ut non evagentur in vanitatibus mundi hujus. Domine Deus noster, da mihi ut uniar dilectioni caritatis tuae, quamvis indignus sim. Gloria tibi, Christe.

Ascende in thalamum luminis praeclari tui, Domine: semina in me semen bonum humilitatis: et sub alis gratiae tuae absconde me, per misericordiam tuam. Si iniquitates observaveris, Domine, quis poterit consistere? quia apud te propitiatio est.

In alio Codice Sacerdos dicit hanc Orationem secreto.

Mater Domini nostri Jesu Christi, deprecare pro me Filium unigenitum qui ex te natus est, ut remittat mihi delicta et peccata mea, et suscipiat ex manibus meis infirmis et peccatricibus sacrificium hoc quod offert imbecillitas mea, super hoc altare, per intercessionem tuam pro me, Mater sancta.]

Cum dixerit Diaconus. Vigilanter et attente, statim surgit Sacerdos et discooperit sacramenta, auferens velum quo tegebantur: benedicit incensum et dicit Canonem, alta voce.

The Ana-
phora.

Gratia Domini nostri Jesu Christi, et caritas Dei Patris, et communicatio Spiritus sancti, sit cum omnibus nobis nunc, etc.

VII.
Benediction.

Signat sacramenta, et respondent.

Amen.

Sursum
Corda.

Sacerdos prosequitur. Sursum sint mentes vestrae.

Respondent. Sunt ad te, Deus Abraham, Isaac, et Israël, Rex VII.
gloriose.

Sacerdos. Oblatio Deo omnium Domino offertur.

Respondent. Dignum et justum est.

Diaconus. Pax nobiscum.

Sacerdos imponit incensum et dicit hanc Orationem.

Domine, Domine, da mihi apertam faciem coram te, ut cum a
fiducia quae a te sit, perficiamus sacrificium hoc tremendum
et divinum, conscientis ab omni nequitia et amaritudine puris.
Semina in nobis, Domine, dilectionem, pacem et concordiam ad
invicem, et erga quoscumque.

Et erectus dicit secreto.

Dignum est gloria ab omni ore, et confessione ab omnibus b
linguis, et adoratione atque exaltatione ab omnibus creaturis, PREFACE.
nomen adorandum et gloriosum Patris, et Filii, et Spiritus
sancti: qui creavit mundum per gratiam suam, et habitatores
ejus per clementiam suam, qui salvavit homines per miseri-
cordiam suam, et praestitit gratiam magnam erga mortales.
Majestatem tuam, Domine, benedicunt et adorant millies milli
superni (Spiritus) et decies mille myriades Angelorum Sanc-
torum, exercitus spiritualium, ministri ignis et spiritus; cum
Cherubim sanctis, et Seraphim spiritualibus, nomen tuum sanc-
tificant et celebrant, clamantes, et laudantes, indesinenter cla-
mando alter ad alterum.

Dicunt alta voce. Sanctus, Sanctus, Sanctus, Dominus Deus
potens, pleni sunt coeli et terra gloria ejus.

VIII.

TRIUMPHAL
HYMN.

Sacerdos secreto. Sanctus, Sanctus, Sanctus es, Domine Deus
potens, cujus gloria pleni sunt coeli et terra, et natura sub-
stantiae ejus: ut honore splendoris ejus gloriosi: (sicut scriptum
est) coelum et terra plena mei sunt, dicit Dominus potens.
Sanctus es Deus Pater, vere solus, a quo omnis paternitas in
coelo et in terra nominatur. Sanctus es Fili aeternae, per quem
omnia facta sunt. Sanctus es Spiritus sancte, aeternae, per
quem omnia sanctificantur. Vae mihi, vae mihi, qui obstupui,
quia vir pollutus labiis ego sum et inter populum pollutum labiis
habito, et Regem dominum potentem viderunt oculi mei,

Eph. iii. 15.

Isa. vi. 5.

VIII.
Gen. xxviii.
17.

Quam terribilis est hodie locus iste; non est hic aliud nisi domus Dei et porta coeli, quia oculo ad oculum visus es, Domine. Nunc vero adsit nobiscum gratia tua, Domine, purga immunditias nostras, et sanctifica labia nostra. Junge voces tenuitatis nostrae, cum sanctificatione Seraphim et Archangelorum. Gloria miserationibus tuis, quia terrenos sociasti cum spiritualibus.

Et prosequitur secreto dicens inclinatus hanc Orationem.

IX.
Commemora-
tion of the
Work of
Redemption.

Et cum illis Potestatibus coelestibus confitemur tibi nos etiam, servi tui, tenues, imbelles et infirmi, quia praestitisti nobis gratiam tuam magnam, quae rependi non potest. Nempe induisti humanam naturam nostram, ut vitam nobis praestares per divinitatem tuam: exaltasti humilitatem nostram: erexisti ruinam nostram: resuscitasti mortalitatem nostram: dimisisti peccata nostra: et justificasti reatum peccatorum nostrorum: illuminasti intelligentiam nostram, et condemnasti, Domine Deus noster, inimicum: et triumphare fecisti tenuitatem naturae imbellis nostrae¹. Per miserationes effusas gratiae tuae, O clemens, remitte delicta et peccata: dimitte delicta mea in iudicio.

Et propter omnia auxilia tua, et gratias tuas erga nos, referemus tibi hymnum, honorem, confessionem, et adorationem, nunc et semper, et in saecula saeculorum.

Sacerdos signat Sacramenta.

Respondetur. Amen.

Diaconus. In mentibus vestris. Orate pacem nobiscum.

Sacerdos dicit hanc Orationem, inclinatus et submissa voce.

X. a
GREAT IN-
TERCESSION.

Domine Deus potens, suscipe hanc oblationem, pro omni Ecclesia sancta Catholica, et pro omnibus Patribus piis et justis qui placiti fuerunt tibi, et pro omnibus Prophetis et Apostolis, et pro omnibus Martyribus, et Confessoribus, et pro omnibus lugentibus, angustiatis et aegrotis, et pro omnibus necessitatem et vexationem patientibus, et pro omnibus infirmis et oppressis,

¹ Here, according to the analogy of the other two Nestorian Anaphorae, viz. of Nestorius and Theodore of Mopsuestia, which are framed exactly upon the model of this one, were probably supplied the Memorial, and the Words, of Institution.

et pro omnibus defunctis, qui a nobis separati migraverunt : **X. a**
tum pro omnibus qui petunt orationem ab infirmitate nostra,
et pro me peccatore humili et infirmo. Domine Deus noster,
secundum miserationes tuas, multitudinemque gratiarum tuarum,
aspice populum tuum et me infirmum, neque secundum pec-
cata mea et insipientias meas : sed ut digni fiant remissione
peccatorum suorum, per corpus hoc sanctum, quod cum fide
accipiunt, per gratiam misericordiae tuae in saecula saeculorum.
Amen.

[*In alio codice ita incipit illa Oratio.*

Domine Deus potens, exaudi vocem clamoris mei coram te hoc tempore :
intende, Domine, et audi gemitus meos coram majestate tua, suscipeque
deprecationem mei peccatoris, qua interpello gratiam tuam, hac hora qua
offertur sacrificium Patri tuo. Miserere omnium creaturarum : parce reis,
converte errantes ; oppressos recrea ; turbatis quietem praesta : sana in-
firmos : consolare afflictos ; et perface eleemosynas eorum qui operantur
justitiam, propter nomen tuum sanctum. Mei quoque peccatoris miserere
per gratiam tuam. Domine Deus potens, suscipiatur oblatio haec pro
universa Ecclesia sancta Catholica, et pro Sacerdotibus, Regibus, princi-
pibus, *et reliqua ut supra.*]

Sacerdos dicit hanc Orationem inclinationis secreto.

Tu, Domine, per miserationes tuas multas et inenarrabiles, fac **b**
memoriam bonam et acceptabilem omnibus patribus piis et
justis, qui placiti fuerunt coram te in commemoratione corporis
et sanguinis Christi tui, quod offerimus tibi super altare tuum
pulum et sanctum, sicut docuisti nos : et praesta nobis tran-
quillitatem tuam omnibus diebus saeculi hujus.

THE GREAT
OBLATION.

Prosequitur. Domine Deus noster, praesta nobis tranquilli- **c**
tatem et pacem tuam omnibus diebus saeculi hujus : ut cog-
noscant te omnes habitatores terrae : quia tu es Deus Pater
verus solus ; et tu misisti Dominum nostrum Jesum Christum
Filium tuum et dilectum tuum ; et ipse Dominus et Deus
noster venit et docuit nos omnem puritatem et sanctitatem :
Memoriam fac Prophetarum, Apostolorum, Martyrum, Con-
fessorum, Episcoporum, Doctorum, Sacerdotum, Diaconorum,
et omnium filiorum Ecclesiae sanctae Catholicae, qui obsignati
sunt signo vitae, Baptismatis sancti.

X. d *Prosequitur.* Nos quoque, Domine, servi tui humiles imbecilles et infirmi, qui congregati sumus in nomine tuo nunquam stamus coram te, et accepimus cum júbilo formam quae a te est, laudantes, glorificantes et exaltantes, commemoramus et celebramus mysterium hoc magnum et tremendum, sanctum et divinum, passionis, mortis, sepulturae et resurrectionis Domini, et Salvatoris nostri Jesu Christi.

XI. *INVOCATION.* Et veniat, Domine, Spiritus tuus sanctus, et requiescat super oblationem hanc servorum tuorum, quam offerunt, et eam benedicat et sanctificet, ut sit nobis, Domine, ad propitiationem delictorum, et remissionem peccatorum, spemque magnam resurrectionis a mortuis, et ad vitam novam in regno coelorum, cum omnibus qui placiti fuerunt coram eo. Et propter universam dispensationem tuam mirabilem erga nos confitebimur tibi, et glorificabimus te indesinenter, in Ecclesia tua, redempta per sanguinem pretiosum Christi tui, oribus apertis et facie libera: *Canon:* referentes hymnum, honorem, confessionem et adorationem nomini tuo sancto vivo et vivificanti, nunc et semper, et in saecula saeculorum.

Sacerdos signat cruce mysteria: et respondent.

Amen.

XII. *Sacerdos inclinatur se et osculatur altare, primum in medio, tum ad duo latera dextrum et sinistrum, dicitque hanc Orationem.*

Ps. li. 1-13.

Ps. cxxiii.

1-3.

Ps. cxxxviii.

7, 8.

[*In alio codice: dicit Psalmum.* Miserere mei, Deus, usque ad haec verba, et iniqui ad te convertentur. Ad te levavi oculos meos, usque ad Miserere nostri, Domine, miserere nostri. Extende manum tuam, et salvet me dextera tua, Domine: permaneant super me, Domine, miserationes tuae in saeculum, et opera manuum tuarum ne despicias.]

Tum dicit hanc Orationem.

a *Prayer for Peace.* Christe, pax superiorum et tranquillitas magna inferiorum, fac ut habitet tranquillitas et pax tua in quatuor partibus mundi, praecipue autem in Ecclesia tua sancta Catholica: fac ut pacem habeat Sacerdotium, cum Imperio: cessare fac bella a finibus terrae, et dissipa gentes quae bella volunt: ut habitatione tranquilla et pacifica fruamur, in omni temperantia, et timore Dei. Parce delictis et peccatis defunctorum per gratiam et miserationes tuas in saecula.

Et ad illos qui sunt circa altare dicit.

XII. a

Benedic, Domine. Benedic, Domine.

Imponitque incensum, quo se ipsum perfundit, et dicit.

Suavem fac, Domine Deus noster, odorem ¹in jucundum animarum nostrarum per suavitatem caritatis tuae, et per eam ^bmunda me a maculis peccati, et parce mihi delicta et peccata ^{Incense.} mea, tam quae scio, quam quae ignoro.

Iterum accipit incensum ambabus manibus, et incensat mysteria: mox dicit.

Accessum dat nobis clementia gratiae tuae, Domine et Deus ^cnoster, ad mysteria haec praeclara, sancta, vivificantia et divina, quamvis indigni simus.

Haec verba Sacerdos semel atque iterum repetit, et ad singula intervalla jungit manus suas super pectus suum in formam crucis. Osculatur altare in medio: accipitque ambabus manibus oblatam superiorem, et sursum aspiciens dicit.

Laus nomini tuo sancto, Domine Jesu Christe, et adoratio ^dmajestati tuae semper et in saecula. Amen. ^{Confession of Faith.}

Panis enim vivus est et vivificans qui descendit de coelis, et dat vitam mundo universo, quem qui edunt non moriuntur: et qui illum recipiunt per illum salvantur, nec corruptionem sentiunt, et vivunt per illum in aeternum: tuque es antidotus mortalitatis² nostrae, et resurrectio totius figmenti nostri.

[*In alio codice aliter haec leguntur.* Gloria tibi Deus Pater qui misisti Filium tuum unigenitum ad salutem nostram, et ipse priusquam pateatur, etc.³]

Laus nomini tuo sancto, Domine: *ut supra.*

Sacerdos osculatur hostiam in modum crucis, ita tamen ut labia ejus ad eam non pertingant, sed quasi osculando: et dicit.

Gloria tibi, Domine; gloria tibi, Domine, propter donum tuum erga nos inenarrabile, in saecula.

¹ Renaudot has *jucundum*: the reading of the text is required by the sense and supported by Dr. Badger's version.

² Cf. Ignat. Ep. ad Eph. c. xx. *ἕνα ἄρτον κλώντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.*

³ At this point Renaudot inserts the following note:—

*In Codice Eliae quem secuti sumus, defectus est, cum tota verborum Christi recitatio praetermittatur descriptoris culpa, aut quod haec aliunde, nempe ex Theodori aut Nestorii Liturgia, peti deberent. In eo quem scripsit Romae 1697 Josephus Patriarcha, totus ille locus reformatus est ad Missale Chaldaicum Romae editum, ut in Missa cujus versionem edidit Alexius Menesius. Cum alii codices non suppeterent, hoc loco asteriscos defectus indices apponere visum est. * * * * **

But see above, § ix. p. 274.

Tunc accedit ad hostiae fractionem, quam ambabus manibus facit dicens.

XII. e
FRACTION.

Accedimus, Domine, cum fide vera, frangimusque cum confessione, et signamus per misericordiam tuam, corpus et sanguinem vivificatoris nostri Jesu Christi, in nomine Patris et Filii, et Spiritus sancti.

Et nominata Trinitate, frangit hostiam quam manibus tenet in duas partes; et eam quae est in manu ejus sinistra deponit in disco: altera quam manu dextra tenet signat calicem, dicens.

f Signatur sanguis pretiosus corpore sancto Domini nostri Jesu Christi. In nomine Patris, et Filii, et Spiritus sancti in saecula.

Et respondent. Amen.

Consignation.

Tum intingit eam usque ad medium in calice, et signat cum ea corpus quod est in patena dicens.

g Signatur corpus sanctum sanguine propitiatorio Domini nostri Jesu Christi. In nomine Patris, et Filii, et Spiritus sancti, in saecula.

Et respondent. Amen.

Conjungitque ambas partes, unam cum altera, dicens.

h Divisa sunt, sanctificata, completa, perfecta, unita, et commista mysteria haec praeclara, sancta, vivificantia et divina, unum cum altero, in nomine adorando et glorioso Trinitatis tuae gloriosae, Pater, Fili, et Spiritus sancte, ut sint nobis, Domine, in propitiationem delictorum, et remissionem peccatorum, in spem quoque magnam resurrectionis a mortuis, et vitae novae in regno coelorum, nobis et Ecclesiae sanctae Christi Domini nostri, istic et in quacumque regione, nunc et semper, et in saecula saeculorum.

COMMIXTURE.

Interea signat hostiam pollice dextro in formam crucis, ab inferiori parte ad superiorem, et a dextra ad sinistram; et ita levem fissuram in ea format, qua parte intincta est in sanguine. Partem ejus mittit in calicem, in formam crucis: pars inferior posita est versus Sacerdotem, superior versus calicem, ita ut locus fissurae spectet calicem. Inclinator et surgens dicit.

k Gloria tibi, Domine Jesu Christe, qui me, indignum licet, constituisti per gratiam tuam ministrum et mediatorem mysteriorum tuorum praeclarorum, sanctorum, vivificantium et divinorum: per gratiam misericordiae tuae fac me dignum venia delictorum et remissione peccatorum.

Signat se signo crucis in fronte, similiterque circumstantes.

[*In alio codice. Signat frontem suam signo crucis*], et dicit.

XII.

Gloria tibi, Domine, qui creasti me per gratiam tuam. Gloria tibi, Domine, qui vocasti me per misericordiam tuam. Gloria tibi, Domine, qui constituisti me mediátorem doni tui : et propter omnia beneficia tua erga imbecillitatem meam referatur tibi laus, honor, confessio, et adoratio nunc, etc.

Accedunt Diaconi, et signat unumquemque eorum in fronte, dicens.

Christus suscipiat ministerium tuum : Christus illustret faciem tuam : Christus conservet vitam tuam : Christus crescere faciat juventutem tuam.

Et respondent. Christus suscipiat oblationem tuam.

Omnes redeunt ad locum suum : Sacerdosque facta inclinatione surgit et dicit tono Evangelii.

Gratia Domini nostri Jesu Christi, et caritas Dei Patris, et communicatio Spiritus sancti, sit cum omnibus nobis.

Sacerdos signat se ipsum, et elevat manum suam super caput suum, ut sit in aëre, et populus particeps sit signationis.

Dicit Diaconus. Omnes¹ nos cum timore, etc. : *et ad haec verba*² : dedit nobis mysteria sua.

Incipit Sacerdos frangere corpus : et dicit.

Propitiare, Domine, per clementiam tuam peccatis et insipientiis servorum tuorum, et sanctifica labia nostra per gratiam tuam, ut dent fructus gloriae et laudis divinitati tuae, cum omnibus sanctis tuis in regno tuo.

Second³
Fraction (for
distribution).

a
Prayer of
Humble
Access.

Et elevans vocem dicit.

Et fac nos dignos, Domine Deus noster, ut perpetuo absque macula coram te consistamus cum corde puro, facie aperta, et cum fiducia quae a te est misericorditer nobis data : et omnes pariter invocemus te et sic dicamus. Pater noster, etc.

Populus dicit. Pater noster, etc.

THE LORD'S
PRAYER.

Sacerdos. Domine Deus potens, Domine et Deus noster bone, qui es plenus misericordia, rogamus te, Domine Deus noster, et deprecamur clementiam bonitatis tuae : ne nos inducas, Domine,

c
Embolismus.

¹ The first words of a long exhortation.

² The above is textually from Renaudot. It should probably be read, '*Et ad haec verba, dedit nobis mysteria sua, incipit Sacerdos,*' etc.

³ Answering to *μελίσειν*, as distinguished from *κλάν*, in the Greek Liturgies.

XIII. c in tentationem, sed libera et salva nos a malo, et ab exercitibus ejus, quia tuum est regnum, virtus, robur, fortitudo et imperium in coelo et in terra, nunc et semper.

Signat se ipsum: et respondent.

Amen.

XIV. *Et prosequitur.* Pax vobiscum.

Respondent. Tecum et cum Spiritu tuo.

Sancta
Sanctis.

Prosequitur. Sancta sanctis decet in perfectione.

Et dicunt. Unus Pater sanctus: unus Filius sanctus: unus Spiritus sanctus. Gloria Patri, et Filio, et Spiritui sancto in saecula saeculorum. Amen.

Diaconus. Laudate.

Et dicunt Responsorium.

COMMUNION.

Cumque venit Diaconus ad portandum calicem dicit.

Precemur pacem nobiscum.

Sacerdos dicit. Gratia Spiritus sancti sit tecum, nobiscum, et cum suscipientibus illum.

Et dat Diacono calicem. Diaconus dicit.

Benedic, Domine.

Sacerdos. Donum gratiae vivificatoris et Domini nostri Jesu Christi compleatur, in miserationibus, cum omnibus.

Et signa cruce populum. Interea dicuntur Responsoria.

Fratres, suscipite corpus Filii, clamat Ecclesia: et bibite calicem ejus cum fide in regni domo.

[*Diebus festis.* Robora, Domine, etc.

Dominica. Domine Jesu Christe, etc.

Quotidie. Mystera quae suscepimus, etc.]

Finitis Responsorii Diaconus dicit.

XV.

POST-COM-
MUNION.

Omnes igitur, etc.

Et respondent. Gloria ipsi propter donum suum ineffabile.

Diaconus. Precemur pacem nobiscum.

Sacerdos in medio altaris dicit hanc Orationem.

Thanks-
giving.

a Dignum est, Domine, justum et aequum omnibus diebus, temporibus et horis confiteri, adorare, et laudare nomen timendum majestatis tuae, quia dignos fecisti nos, Domine, per gratiam tuam, homines mortales imbecillaeque naturae, ut cum spiritualibus nomen tuum sanctificaremus, et mysteriorum doni

tui fieremus participes, et suavitate eloquiorum tuorum delecta- **XV. a**
remur. Et voces gloriae et confessionis divinitati tuae sublimi
semper referimus, Domine.

[*Alia.* Christus Deus noster, Dominus, Rex, salvator et vivificator noster, per gratiam suam dignos fecit nos suscipiendi corpus ejus, sanguinemque ejus pretiosum et omnia sanctificantem: ipse det nobis ut placeamus illi verbis, operibus, cogitationibus et factis nostris, adeo ut pignus istud quod accepimus sit nobis ad veniam delictorum, remissionem peccatorum, et spem magnam resurrectionis a mortuis, vitamque novam et veram in regno coelorum, cum omnibus qui coram eo placuerunt: per gratiam ejus et miserationes ejus in saecula.]

Diebus ordinariis.

Laudem, Domine, honorem, confessionem et gratiarum actio- **b**
nem debemus referre Trinitati tuae gloriosae, pro dono
mysteriorum tuorum sanctorum, quae dedisti nobis ad propitia-
tionem delictorum nostrorum, Domine omnium.

[*Alia.* Benedictus sit honor tuus adorandus, ex loco tuo glorioso, Christe, propitiator delictorum nostrorum peccatorumque nostrorum, quique auferis insipientias nostras per mysteria tua praeclara, sancta, vivifica et divina: Christus spes naturae nostrae, semper et in saecula. Amen.]

Obsignatio, seu ultima Benedictio.

Dominus noster Jesus Christus cui ministravimus, quem **c**
sensimus et honoravimus in mysteriis suis praeclaris, sanctis, **Benediction.**
vivificantibus et divinis, dignos ipse nos efficiat gloria splendida
regni sui, et laetitia cum Angelis suis sanctis, et ad confidentiam
coram eo, ut stemus ad ejus dexteram. Et super congrega-
tionem nostram universam miserationes et misericordia ejus
perpetuo effundantur, nunc et semper, in saecula.

[*Diebus Dominicis et Festis.*

Ipsa qui benedixit nos omnibus benedictionibus Spiritus in coelis, per
Iesum Christum Dominum nostrum, et praeeparavit nos ad regnum suum,
vocavitque nos ad bona desiderabilia, quae nec desinunt, nec pereunt, sicut
pollicitus est nobis in Evangelio suo vivificante, dixitque congregationi
benedictae Discipulorum suorum: Amen, amen dico vobis, quia omnis qui John vi. 56,
manducat corpus meum, et bibit sanguinem meum in me manet, et ego in 54.
eo, et ego resuscitabo eum in novissimo die, et in iudicium non venit, sed
transire illum faciam de morte ad vitam aeternam: ipse nunc benedicat

XV. c congregationi nostrae, et conservet statum nostrum, et gloriosum faciat populum nostrum, qui venit et laetatus est in susceptione mysteriorum ejus, praeclarorum, sanctorum, vivificantium et divinorum; vivoque signo crucis dominicae sitis obsignati, et custoditi ab omnibus fraudibus secretis et apertis, nunc et semper.]

GROUP IV.



HISPANO-GALLICAN LITURGIES.



GROUP V.



LITURGY OF ROME,
AND DERIVATIVES.

ORDINES MISSAE QUATUOR,
SC. ROMANUS, AMBROSIANUS,

ORDO ROMANUS.

[E Missali Romano post Conc. Trid.
usitato.]

Sacerdos paratus cum ingreditur ad Altare, facta illi debita reverentia, signat se signo crucis a fronte ad pectus et clara voce dicit:

In nomine Patris et Filii et Spiritus Sancti. Amen.

Deinde iunctis manibus ante pectus, incipit Antiphonam. Introibo ad altare Dei. Ministri. Ad Deum qui laetificat iuventutem meam.

Postea alternatim cum ministris dicit sequentem Psalmum.

Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?

ORDO AMBROSIANUS.

[Ab Alexandro VI, Papa, probatus
vide tamen infra p. 292.]

Praemittitur oratio secreta antequam Sacerdos procedat ad altare: itemque alia cum ad illud accedit e. g. Psalmus Miserere mei Deus. Stans in infimo altaris gradu signat se signo crucis et dicit alternatim cum ministris sequentem Psalmum.

Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?

GALLICANUS, MOZARABICUS,
ΠΑΡΑΛΛΗΛΩΣ DISPOSITI.

ORDO GALLICANUS.

[E libris vetustis consertus.]

ORDO MOZARABIGUS.

[E recensione Ximenii Cardinalis.]

Postquam Sacerdos vestes sacras induit, dicit Responsorium: Pater, peccavi in coelum et coram te. Kyrie eleison. Pater Noster. Ab occultis meis *cum oratione* Deus, qui de indignis dignos facis.

Deinde procedit ad altare, et praemissa angelica salutatione ait: In nomine Domini nostri Jesu Christi. Amen. Spiritus Sancti adsit nobis gratia. Introibo ad altare Dei.

Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

ROMANUS.

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui laetificat iuventutem meam.

S. Confitebor tibi in cithara, Deus: quare tristis es, anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

S. repetit Antiphonam. Introibo ad altare Dei.

R. Ad Deum, qui laetificat iuventutem meam.

Signat se dicens. V. Adiu-torium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Deinde iunctis manibus profunde inclinatus facit Confessionem.

(In Missis Defunctorum et in Missis de tempore a Dominica Passionis usque ad Sabbatum Sanctum exclusive omittitur

AMBROSIANUS.

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui laetificat iuventutem meam.

S. Confitebor tibi in cithara, Deus: quare tristis es, anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

S. Confitemini Domino, quoniam bonus.

M. Quoniam in saecula misericordia eius.

GALLICANUS.

MOZARABICUS.

S. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei : ad Deum, qui laetificat iuventutem meam.

S. Confitebor tibi in cithara, Deus : quare tristis es, anima mea, et quare conturbas me ?

M. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui Sancto.

M. Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen. ¹

S. Introibo ad altare Dei.

R. Ad Deum, qui laetificat iuventutem meam.

S. Dignare, Domine, die isto,

R. Sine peccato nos custodire.

S. Confitemini Domino, quoniam bonus.

R. Quoniam in saecula misericordia eius.

S. Ora pro nobis, Sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

ROMANUS.

Psalmus Iudica me Deus *cum*
Gloria Patri *et repetitione Anti-*
phonaë: sed dicto In nomine
Patris, Introibo *et* Adiutorium,
fit Confessio ut sequitur.)

Confiteor Deo omnipotenti,
beatae Mariae semper virgini,
beato Michaeli Archangelo,
beato Ioanni Baptistae, sanctis
Apostolis Petro et Paulo,
omnibus Sanctis et vobis,
fratres: quia peccavi nimis
cogitatione, verbo et opere,
Percutit sibi pectus ter dicens
mea culpa, mea culpa, mea
maxima culpa. Ideo precor
beatam Mariam semper vir-
ginem, beatum Michaelem
Archangelum, beatum Ioannem
Baptistam, sanctos Apostolos
Petrum et Paulum, omnes
Sanctos et vos, fratres, orare
pro me ad Dominum Deum
nostrum.

Ministri respondent: Mise-
reatur tui omnipotens Deus, et
dimissis peccatis tuis perducatur
te ad vitam aeternam.

Sacerdos dicit Amen et erigit
se.

Deinde Ministri repetunt Con-
fessionem: et ubi a Sacerdote
dicebatur et vobis fratres et vos
fratres dicitur tibi pater et te
pater.

AMBROSIANUS.

Confiteor Deo omnipotenti,
beatae Mariae semper virgini,
beato Michaeli Archangelo,
beato Ioanni Baptistae, sanctis
Apostolis Petro et Paulo,
omnibus Sanctis et vobis,
fratres: quia peccavi nimis
cogitatione, verbo et opere,
mea culpa, mea culpa, mea
maxima culpa. Ideo precor
beatam Mariam semper vir-
ginem, beatum Michaelem
Archangelum, beatum Ioannem
Baptistam, sanctos Apostolos
Petrum et Paulum, omnes
Sanctos et vos, fratres, orare
pro me ad Dominum Deum
nostrum.

Ministri respondent: Mise-
reatur tui omnipotens Deus, et
dimissis peccatis tuis perducatur
te ad vitam aeternam.

S. Amen.

Deinde Ministri repetunt
Confessionem.

GALLICANUS.

MOZARABICUS.

Confiteor Deo omnipotenti,
beatae Mariae semper virgini,
beato Michaeli Archangelo,
beato Ioanni Baptistae, sanctis
Apostolis Petro et Paulo,
omnibus Sanctis, et vobis,
fratres: quia peccavi nimis
cogitatione, verbo, et opere,
mea culpa, mea culpa, mea
maxima culpa. Ideo precor
beatam Mariam semper vir-
ginem, beatum Michaellem
Archangelum, beatum Ioan-
nem Baptistam, sanctos Apo-
stolos Petrum et Paulum, omnes
Sanctos, et vos, fratres, orare
pro me ad Dominum Deum
nostrum.

Ministri respondent: Mise-
reatur tui omnipotens Deus,
et dimissis peccatis tuis per-
ducat te ad vitam aeternam.

S. Amen.

*Deinde Ministri repetunt
Confessionem.*

ROMANUS.

Postea Sacerdos iunctis manibus facit absolutionem, dicens :

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. R. Amen.

Signat se signo crucis dicens :

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

Et inclinatus prosequitur : V. Deus tu conversus vivificabis nos. R. Et plebs tua laetabitur in te. V. Ostende nobis misericordiam tuam. R. Et salutare tuum da nobis. V. Domine, exaudi orationem meam. R. Et clamor meus ad te veniat. V. Dominus vobiscum. R. Et cum Spiritu tuo.

Et extendens ac iungens manus clara voce dicit Oremus, et ascendens ad altare dicit secreto :

Aufer a nobis quaesumus, Domine, iniquitates nostras : ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Deinde manibus iunctis super altare inclinatus dicit :

AMBROSIANUS.

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. R. Amen.

S. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Deus. R. Amen.

S. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

S. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

Dicit secreto :

Rogo te, altissime Deus Sabaoth, Pater Sancte, ut pro peccatis meis possim intercedere, et adstantibus veniam peccatorum promereri, ac pacificas singulorum hostias immolare. Per Christum Dominum nostrum. Amen.

Accedens ad altare dicit :

GALLICANUS.

MOZARABICUS.

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. R. Amen.

S. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Deus.

R. Amen.

S. Deus tu conversus vivificabis nos. M. Et plebs tua laetabitur in te. S. Ostende nobis misericordiam tuam. M. Et salutare tuum da nobis. S. Domine, exaudi orationem meam. M. Et clamor meus ad te veniat. S. Dominus vobiscum. M. Et cum Spiritu tuo.

Dicit secreto :

Aufer a nobis quaesumus, Domine, cunctas iniquitates nostras et spiritum superbiae et elationis, cui resistis; et reple nos spiritu timoris, et da nobis cor contritum et humiliatum, quod non spernis, ut ad Sancta Sanctorum puris

ROMANUS.

Oramus te, Domine, per merita Sanctorum tuorum, *osculatur altare in medio*, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

(*In Missa Sollemni Celebrans antequam legat Introitum, benedicit Incensum, dicens: Ab illo bene✠dicaris, in cuius honore cremaberis. Amen. Et accepto thuribulo a Diacono incensat Altare, nihil dicens. Postea Diaconus, recepto thuribulo a Celebrante incensat illum tantum.*)

Deinde Celebrans signans se signo crucis incipit Introitum.

[*e. g. in Dominica Adventus prima:*

Ad te levavi animam meam, in te confido, non erubescam: neque invideant me inimici mei: etenim universi, qui te exspectant, non confundentur. *Psalmus.* Vias tuas, Domine, demonstra mihi et semitas tuas edoce me. V. Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio et nunc et semper in saecula saeculorum. Amen.

AMBROSIANUS.

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

(*Hactenus omnia ad Romanum usum temporibus recentioribus accommodata.*)

Deinde legit Ingressam, quae est veluti Introitus Romanus, sed sine Psalmo, sine Repetitione et sine Gloria Patri.

Ingressa finita dicit Dominus vobiscum non se vertens ad populum.

R. Et cum Spiritu tuo.

GALLICANUS.

MOZARABICUS.

mereamur mentibus introire.
Amen.

*Statim accedit ad altare, facit-
que crucem super aram, dicens :*
In nomine Patris et Filii et
Spiritus Sancti.

*Et osculato altari recitat Anti-
phonam de cruce :* Salve crux
pretiosa cum quatuor Collectis.

Tum demisso capite dicit :

Per gloriam nominis tui,
Christe, Fili Dei vivi, et per
intercessionem S. Mariæ vir-
ginis et B. Iacobi et omnium
Sanctorum tuorum, auxiliare
et miserere indignis servis tuis,
et esto in medio nostri, Deus
noster, qui vivis et regnas in
saecula saeculorum. Amen.

Deinde legit Officium ad
Missam, *i. e.* Introitum.

[*e.g. in Dominica Adventus
prima :*

Ecce super montes pedes
evangelizantis pacem, Alleluia.
Et annuntiantis bona, Alleluia.
Celebra, Iuda, festivitates tuas,
Alleluia. Et redde Domino
vota tua, Alleluia. V. Dominus
dabit verbum evangelizantibus
in virtute multa. ¹Ps. Et redde ¹*i.e.* Psalmus.
Domino vota tua. Alleluia.
V. Gloria et honor Patri et
Filio et Spiritui Sancto in
saecula saeculorum. Amen.

Antiphona cum Gloria Patri.
*cf. Le Brun, vol. ii. p. 250 (ed.
1726).*

[No Gallican *Antiphonarium*
has yet been found. Hence
no examples of these Hymns
can be supplied.]

ROMANUS.

AMBROSIANUS.

Quo finito repetitur : Ad te levavi, usque ad Psalmum.

Hic modus repetendi Introitum servatur per totum annum. Omittitur tamen Gloria Patri in Missis de Tempore a Dominica Passionis usque ad Pascha.]

Introitu finito alternatim cum ministris dicit :

Kyrie eleïson. Kyrie eleïson. Kyrie eleïson. Christe eleïson. Christe eleïson. Christe eleïson. Kyrie eleïson. Kyrie eleïson. Kyrie eleïson.

Postea in medio altaris extendens et iungens manus, caputque aliquantulum inclinans dicit, si dicendum est, et prosequitur iunctis manibus :

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te (*inclinat caput*). Glorificamus te. Gratias agimus tibi (*inclinat caput*) propter magnam gloriam tuam. Domine Deus, rex coelestis, Deus Pater omnipotens. Domine Fili, unigenite Iesu Christe (*inclinat caput*), Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe

GALLICANUS.

MOZARABICUS.

Ps. Et redde Domino vota tua.
Alleluia. Per omnia saecula
saeculorum. Amen.]

Diaconus silentium indicit.
Sacerdos dicit Dominus sit
semper vobiscum. R. Et cum
Spiritu tuo. *Cantatur* Trisa-
gion *Graece et Latine. Tres*
parvuli ore uno Kyrie eleison
cantant. Le Brun, l. c. p. 251.

Canticum Zachariae, quod
et Prophetiam vocant, alterna-
tim psallitur (recentioribus tem-
poribus Romano more Gloria in
excelsis).

Extra Adventum et Quadra-
gesimam dicitur Gloria in ex-
celsis, cuius loco Dominica ante
S. Ioannis Baptistae Nativita-
tem dicitur canticum Benedic-
tus.

Per omnia saecula saeculo-
rum. R. Amen.

ROMANUS.

deprecationem nostram (*inclinat caput*). Qui sedes ad dextram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Iesu Christe (*inclinat caput*). Cum sancto Spiritu in gloria Dei Patris. Amen.

Sic dicitur Gloria in excelsis etiam in Missis beatae Mariae, quando dicenda est. Retinetur in Missis de Tempore inter Adventum, a Septuagesima usque ad Pascha, exceptis Feria Via in Coena Domini et Sabbato sancto, in plurimis Vigiliis, in Missis Defunctorum, in plurimis Missis votivis, in feriali Officio, etc.

Hymno angelico finito osculatur Altare in medio, et versus ad populum dicit :

Dominus vobiscum.

R. Et cum Spiritu tuo.

Postea dicit Oremus et Orationes unam aut plures, ut ordo Officii postulat.

AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spiritu tuo.

Sequitur Oratio super Populum, una vel plures, ut officii ordo postulat. Semper sunt numero dispaes, non transeuntes novem ; et unaquaque Collecta habet quatuor orationes, scilicet super Populum, super Sindonem, super Oblatam, et Postcommunionem.

Sequitur Gloria in ex-

GALLICANUS.

MOZARABICUS.

Collectio post Prophetiam.

Oratio, ante quam non dicitur Oremus, nec in fine Per Dominum nostrum, sed tantum respondetur Amen.

Recitata oratione progreditur ad medium altaris dicens: Per misericordiam tuam, Deus noster, qui es benedictus et vivis et omnia regis in saecula saeculorum. R. Amen.

ROMANUS.

AMBROSIANUS.

celsis, *si dici debet, ut in Romano.*

Dein Kyrie eleïson, Kyrie eleïson, Kyrie eleïson.

Sequitur Lectio prophetica, olim omnibus missis assignata, nunc tamen in Missis de Quadragesima, de sanctissimo Sacramento et in Missis post Pentecosten. In festis Paschae, Ascensionis et Pentecostes praemittitur Lectio ex Actibus Apostolorum.

Sequitur Psalmulus sive Psalmellus.

Dominus vobiscum.

R. Et cum Spiritu tuo.

Silentium indicitur.

Sequitur Epistola, qua finita a ministris respondetur Deo gratias. Si desumpta est ex Actibus apostolorum, incipit: In diebus illis, ex epistolis: Fratres, si ex epistolis Pauli pastoralibus, Carissime, etc. Interdum, ut in feriis Quatuor Temporum, leguntur ante Epistolam plures lectiones, praecipue

Legitur Epistola.

Sequitur post Epistolam Alleluia et Versus, vel cantus sine Alleluia pro ratione temporis.

GALLICANUS.

MOZARABICUS.

Lectio prophetica, *cujus locum in Festis Sanctorum tenet lectio passionis, seu vitae, Sancti cuius memoria recolitur.* cf. *Mabillon de Lit. Gall. p. 37. 38. 39.*

Psalmus responsorius *Mabillon l. c. p. 38.*

Diaconus : Silentium facite.

Sequitur Epistola.

Postea stans in medio sine conversione ad populum dicit :

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Lectio Veteris Testamenti [e. g. libri Isaiae Prophetae].

R. Deo gratias.

In fine dicitur Amen.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Psalterium, sive Psallendo [e. g. *in Nativitate Domini* : Dominus dixit ad me : Filius meus es tu, ego hodie genui te. V. Pete a me, et dabo tibi gentes haereditatem tuam et possessionem terminos terrae. *Praecentor.* Ego hodie genui te.]

Diaconus : Silentium facite.

Sequentia Epistolae Pauli ad (Romanos).

R. Deo gratias. *In fine dicitur* Amen.

ROMANUS.

AMBROSIANUS.

e vetere testamento, orationibus seiunctae.

Post Epistolam dicitur Graduale, post Graduale dicuntur duo Alleluia, deinde Versus, et post Versum unum Alleluia [e.g. in festivitate S. Augustini:

Os iusti meditabitur sapientiam et lingua eius loquetur iudicium. V. Lex Dei eius in corde ipsius, et non supplantabuntur gressus eius. Alleluia, Alleluia.

Versus. Inveni David, servum meum: oleo sancto meo unxi eum. Alleluia.]

(Tempore Paschali saepe non dicitur Graduale, sed duo dicuntur Versus e. g. in Dominica secunda post Pascha:

Alleluia, Alleluia. V. Cognoverunt discipuli Dominum Iesum in fractione Panis. Alleluia. V. Ego sum pastor bonus et cognosco oves meas et cognoscunt me meae. Alleluia.

A Septuagesima usque ad Sabbatum sanctum non dicitur Alleluia, neque dicitur in Missis de Feriis inter Adventum, etc. Tempore Quadragesimali eius loco dicitur Tractus hoc modo:

Domine non secundum peccata nostra, quae fecimus nos:

GALLICANUS.

MOZARABICUS.

ROMANUS.

AMBROSIANUS.

neque secundum iniquitates nostras retribuas nobis. V. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae: quia pauperes facti sumus nimis. V. Adiuva nos, Deus, salutaris noster: et propter gloriam nominis tui, Domine, libera nos et propitius esto peccatis nostris propter nomen tuum. *Supradictus Tractus a Feria quarta Cinerum dicitur Feria secunda, quarta, sexta usque ad Fer. IV. maioris hebdomadae, nisi proprius assignetur.*)

In Resurrectione Domini dicitur post Graduale Sequentia Victimae Paschali; in Pentecoste, Veni, sancte Spiritus; in festo Corporis Christi, Lauda Sion Salvatorem; in Missa Defunctorum, Dies irae, dies illa.

(His finitis, si est Missa sollemnis, Diaconus deponit librum Evangeliorum super medium Altaris, et Celebrans benedicit incensum ut supra: deinde Diaconus genuflexus ante Altare manibus iunctis dicit:

Munda cor meum ac labia mea omnipotens Deus, qui labia Isaiae Prophetae calculo

GALLICANUS.

MOZARABICUS.

Petit Diaconus benedictionem.

ROMANUS.

mundasti ignito : ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum.

Postea accipit librum de altari et rursus genuflexus petit benedictionem a Sacerdote, dicens : Iube, Domine, benedicere.

Sacerdos respondet: Dominus sit in corde tuo et in labiis tuis : ut digne et competenter annunties Evangelium suum : In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.

Et accepta benedictione osculatur manum Celebrantis, et cum aliis ministris, incenso et luminibus, accedens ad locum Evangelii, stans iunctis manibus, dicit : Dominus vobiscum. R. Et cum Spiritu tuo. Et pronuntians : Sequentia sancti Evangelii secundum N. sive Initium, pollice dextrae manus signat librum in principio Evangelii, quod est lecturus, deinde se ipsum in fronte, ore et pectore, et dum ministri respondent Gloria tibi, Domine, incensat ter librum, postea prosequitur Evangelium iunctis manibus : Quo finito Subdiaconus defert librum Sacerdoti, qui osculatur

AMBROSIANUS.

Dominus vobiscum.
R. Et cum Spiritu tuo.

Diaconus signans se in fronte, ore et pectore ait :

Lectio Sancti Evangelii secundum N.

R. Gloria tibi, Domine.

Deinde inclinans versus crucem petit benedictionem, quae est similis Romanae : tum legit Evangelium.

GALLICANUS.

MOZARABICUS.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Diaconus procedit ad ambonem ad legendum Evangelium. In initio respondent clerici, Gloria tibi, Domine; et in fine, Gloria Deo omnipotenti.

Lectio Sancti Evangelii secundum N.

R. Gloria tibi, Domine.

In fine respondetur Amen.

ROMANUS.

AMBROSIANUS.

Evangelium dicens : Per Evangelica dicta deleantur nostra delicta. *Deinde Sacerdos incensatur a Diacono.*)

Si vero Sacerdos sine Diacono et Subdiacono celebrat, delato libro ad aliud cornu Altaris, inclinatus in medio iunctis manibus dicit : Munda cor meum (*ut supra*) et Iube, Domine, benedicere. Dominus sit in corde meo et in labiis meis : ut digne et competenter annuntiem Evangelium suum. Amen. *Deinde conversus ad librum iunctis manibus dicit* : Dominus vobiscum. R. Et cum Spiritu tuo, *et pronuntians Initium sive Sequentia sancti Evangelii, etc. signat librum et se in fronte, ore et pectore, et legit Evangelium, ut dictum est. Quo finito respondet Minister* Laus tibi, Christe ; *et Sacerdos osculatur Evangelium dicens* : Per Evangelica dicta, etc. (*ut supra*).

In Missis Defunctorum dicitur Munda cor meum, *sed non petitur benedictio, non deferuntur luminaria, nec Celebrans osculatur librum.*

Deinde ad medium Altaris extendens, elevans et iungens manus, dicit si dicendum est Credo in unum Deum, *et*

Finito Evangelio dicit Sacerdos : Dominus vobiscum.

R. Et cum Spiritu tuo.

Kyrie eleison, Kyrie eleison, Kyrie eleison.

Dominus vobiscum.

R. Et cum Spiritu tuo.

Et dicitur Antiphona post Evangelium, singulis Officiis propria.

GALLICANUS.

MOZARABICUS.

Dum redit Diaconus cantatur Sanctus.

Finito Evangelio dicit: Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Deinde dicitur Laus vel Laudes.

[E. g. *in Nativitate Domini: Alleluia. Redemptionem misit Dominus populo suo, mandavit in aeternum testamentum suum: sanctum et terribile nomen eius. Alleluia.*]

Dum cantatur Evangelium, defertur Missale Offerentium, in quo Missa proprie sic dicta continetur, ad cornu Epistolae.

Sequuntur Homilia, Preces, Collectio post precem.

ROMANUS.

prosequitur iunctis manibus. Dicitur autem Symbolum in omnibus Dominicis per annum, in omnibus festis Christi et Mariae, in festis Apostolorum et Evangelistarum ac Doctorum ecclesiae, in omnibus festis duplicibus primae classis, etc.

Credo in unum Deum (*caput cruci inclinat*), Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum (*caput cruci inclinat*) Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de coelis. (*Quae asteriscis signata sunt, dicit genuflexus.*) * Et incarnatus est de Spiritu Sancto ex Maria virgine: et homo factus est *. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in coelum, sedet ad dexteram Patris. Et iterum venturus est

AMBROSIANUS.

Pacem habete.

R. Ad te, Domine.

Dominus vobiscum.

R. Et cum Spiritu tuo.

Et dicitur clara voce Oratio super Sindonem, i. e. linteum tegmen, quo modo Altare cooperatum est.

Nunc fit (saltem in ecclesia Cathedrali Mediolanensi) ex antiquo more Oblatio panis et vini. Cf. Muratorii Antiquit. Ital. m. a. T. IV. p. 854: Egregium sane remotae antiquitatis pignus ac vestigium ad haec usque tempora servatum. Nimirum alit eadem ecclesia decem senes laicos (Vecchioni nunc appellantur) totidemque anus: quorum munus est quibusdam sollemnibus sacris interesse. Honesto ac antiquo vestium genere utuntur, et quum tempus Offertorii poscit ex iis duo mares fanonibus h. e.

GALLICANUS.

(*Exeunt Catechumeni et ii qui non digni sunt*). *Le Brun*, ii. p. 254.

MOZARABICUS.

Interim quando Chorus dicit Alleluia, offert Sacerdos hostiam cum calice et cum orationibus, quae sequuntur.

Acceptabilis sit Maiestati tuae, omnipotens aeternae Deus, haec oblatio, quam tibi offerimus pro reatibus et facinoribus nostris, et pro stabilitate sanctae catholicae et apostolicae fidei cultoribus per Christum Dominum nostrum. In nomine Patris ✠ et Filii et Spiritus Sancti. Amen. *Demittendo patenam super corporales pallas. Deinde accipiat calicem sanctificando sic: In nomine Patris ✠ et Filii et Spiritus Sancti. Amen.*

Offerimus tibi, Domine, calicem ad benedicendum sanguinem Christi Filii tui, deprecamurque clementiam tuam, ut ante conspectum divinae Maiestatis tuae cum odore suavitatis ascendat. Per eundem Christum Dominum nostrum. Amen.

Ponat calicem super aram, et accipiat filiolum (i. e. velum calicis) sine sanctificatione et ponat super calicem dicendo sic:

ROMANUS.

cum gloria iudicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur (*caput cruci inclinatur*) et conglorificatur: qui locutus est per Prophetas. Et unam sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. *Signal se signo crucis a fronte ad pectus.*

Deinde osculatur Altare, et versus ad Populum dicit:

Dominus vobiscum.

R. Et cum Spiritu tuo.

Postea dicit Oremus et Offertorium, singulis Officiis proprium.

[*e. g. in Festivitate Corporis Xti:*

Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo et non polluent nomen eius. Alleluia.]

Dicto Offertorio, si est Missa sollemnis, Diaconus porrigit Celebranti patenam cum hostia: si privata, Sacerdos ipse

AMBROSIANUS.

mappis candidis apte involuti accedunt ad gradus presbyterii (Beroldus tamen auctor est eos intrasse chorum) et dextera Oblatas, sinistra amulas cum vino tenent, quas sacerdos illuc ab altari una cum ministris descendens et duo vasa deaurata deferens suscipit. Idem subinde peragunt et feminae duae anili aetate venerandae.

Accipit Celebrans patenam cum hostia eamque offert dicens:

Suscipe clementissime Pater hunc panem sanctum, ut fiat Unigeniti tui Corpus, in nomine Patris et Filii et Spiritus Sancti. Amen.

Tunc infundit aquam in calicem dicens:

De latere Christi exivit sanguis et aqua pariter. In nomine Patris et Filii et Spiritus Sancti. Amen.

Dein offert Calicem dicens:

Suscipe, Sancta Trinitas, hunc calicem, vinum aqua mixtum, ut fiat Unigeniti tui sanguis. In nomine Patris et Filii et Spiritus Sancti. Amen.

Deinde iunctis manibus et inclinatus dicit:

Omnipotens, sempiterna Deus, placabilis et acceptabilis

GALLICANUS.

MOZARABICUS.

Hanc oblationem quaesumus, Domine, placatus admitte, et omnium offerentium eorum, pro quibus tibi offertur, peccata indulge per Christum Dominum nostrum. Amen.

Et dicat iunctis manibus inclinando se :

In spiritu humilitatis et in animo contrito suscipiamur, Domine, a te, et sic fiat sacrificium nostrum, ut a te suscipiamur hodie, ut placeat tibi, Domine Deus.

Veni sancte Spiritus, sanctificator, sanctifica hoc sacrificium de manibus meis tibi praeparatum.

Hic ponat incensum in thuribulo et incenset sacrificium, si placuerit. Postea inclinet se Sacerdos in medium Altaris iunctis manibus et dicat alta voce :

Adiuuate me fratres in orationibus vestris, et orate pro me ad Deum.

R. Adiuvet te Pater et Filius et Spiritus Sanctus.

Deinde dicit Chorus Sacrificium, Antiphonam Romano Offertorio similem, et singulis officiiis propriam.

[e. g. *In Nativitate Domini : Parvulus natus est nobis, et*

ROMANUS.

accipit patenam cum Hostia, quam offerens dicit :

Suscipe, sancte Pater, omnipotens, aeternae Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero pro innumerabilibus peccatis et offensionibus et negligentis meis et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis : ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Deinde faciens crucem cum eadem patena, deponit Hostiam super corporale. Diaconus ministrat vinum, Subdiaconus aquam in calice : vel si privata est Missa, utrumque infundit Sacerdos, et aquam miscendam in calice benedicit ✠ dicens :

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per huius aquae et vini mysterium eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Iesus Christus, Filius tuus Dominus noster : Qui tecum vivit et regnat in unitate Spiritus Sancti Deus :

AMBROSIANUS.

sit tibi haec oblatio, quam ego indignus pro me misero peccatore et pro delictis meis innumerabilibus tuae pietati offero, ut veniam et remissionem peccatorum meorum mihi concedas, et iniquitates meas ne despexeris, sed sola tua misericordia mihi prosit indigno.

Tum stans manibus extensis prosequitur :

Et suscipe, Sancta Trinitas, hanc oblationem, quam tibi offerimus pro regimine et custodia atque unitate catholicae fidei et pro veneratione quoque beatae Dei genitricis Mariae omniumque simul Sanctorum tuorum : et pro salute et incolumitate famulorum famularumque tuarum et omnium, pro quibus clementiam tuam implorare polliciti sumus et quorum quarumque elemosynas suscepimus : et omnium fidelium Christianorum tam vivorum quam defunctorum : ut te miserante, remissionem omnium peccatorum et aeternae beatitudinis praemia in tuis laudibus fideliter perseverando percipere mereantur, ad gloriam et honorem nominis tui, Deus

GALLICANUS.

MOZARABICUS.

filius datus est nobis, et factus est principatus eius super humeros eius. Alleluia Alleluia.]

Hic accipiat Sacerdos aquam in manibus et dicat silentio super oblationem cum tribus digitis :

In nomine Patris ✠ et Filii et Spiritus Sancti. Amen.

Inclinat se ante Altare et dicat in silentio istam orationem.

Accedam ad te in humilitate spiritus mei, loquar ad te, quia multam spem et fortitudinem dedisti mihi. Tu ergo, fili David, qui revelatus mysterio ad nos in carnem venisti, clave crucis tue secreta cordis mei adaperi, mittens unum de Seraphin, qui candenti carbone illo, qui de Altari tuo sublatus est, sordentia labia mea emundet, mentem enubilet, docendi materiam subministret : ut lingua, quae proximorum utilitati per caritatem servit, ne erroris insonet casum, sed veritatis resultet sine fine praeconium, per te, Deus meus, qui vivis et regnas in saecula saeculorum. Amen.

Silentium indicitur.

Hucusque Missa Catechumenorum. Incipit Missa proprie sic dicta :

ROMANUS.

per omnia saecula saeculorum.
Amen.

In Missis pro Defunctis dicitur praedicta Oratio: sed aqua non benedicitur. Postea accipit calicem et offert dicens:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae maiestatis tuae pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Deinde facit signum crucis cum calice et illum ponit super corporale, et palla cooperit: tum iunctis manibus super Altare aliquantulum inclinatus dicit:

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Erectus expandit manus, easque in altum porrectas iungens, elevatis ad coelum oculis et statim demissis, dicit:

Veni, sanctificator, omnipotens, aeterne Deus *benedicit oblata* prosequendo et bene ✠ dic hoc sacrificium tuo sancto nomini praeparatum.

AMBROSIANUS.

misericordissime rerum Conditor. Per Christum Dominum nostrum.

Diebus Dominicis et in festis Sanctorum dicit aliam Orationem similis argumenti.

Deinde manus expansas tenens super Oblata ait:

Et suscipe, Sancta Trinitas, hanc oblationem pro emundatione mea, ut mundes et purges me ab universis peccatorum maculis, quatenus tibi digne ministrare merear, Deus et clementissime Domine.

Postea benedicit Oblata his verbis:

Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti copiosa de coelis descendat super hanc nostram oblationem et accepta tibi sit haec oblatio, Domine sancte Pater omnipotens, aeterne Deus, misericordissime rerum conditor. Amen.

GALLICANUS.

Praefatio Missae, et Collectio (ante nomina) dicuntur.

Sonum, sc. Antiphona Romano Offertorio, Officio Mozarabico similis, cantatur.

Oblatio fit munerum.

Diaconus sacrum ministerium seu suppellectilem sacram, i. e. calicem et cetera vasa sacra ex sacrario afferebat. Tunc fiebat oblatio panis et vini ad sacrificium. Facta oblatione Presbyter quantum satis erat ad sacrificium assumebat idque, aqua in calicem infusa, palla seu pallio contegebat. Mabillon l. c. p. 39 sqq.

Composita oblatione in Altari dicit :

Veni, sanctificator, omnipotens, aeterne Deus, et benedic hoc sacrificium tuo nomini praeparatum Per Christum Dominum nostrum. *Mabillon l. c. p. 43. also More (?)*

MOZARABICUS.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Dicit Orationem officio diei convenientem quae κατ' ἐξοχήν dicitur Oratio Missae. Respondetur Amen.

Dicat Presbyter. Per misericordiam tuam, Deus noster, qui es benedictus et vivis et omnia regis in saecula saeculorum. R. Amen.

Dicat Presbyter elevando manus : Oremus. *Respondet Chorus :* Agios, Agios, Agios Domine Deus, rex aeterne, tibi laudes et gratias.

Postea dicat Presbyter : Ecclesiam sanctam catholicam in orationibus in mente habeamus, ut eam Dominus fide et spe et caritate propitius ampliare dignetur. Omnes lapsos, captivos, infirmos atque peregrinos in mente habeamus : ut eos Dominus propitius redimere, sanare et confortare dignetur. *Respondet Chorus :* Praesta, aeterne omnipotens Deus.

Dicat Presbyter Aliam Orationem officio diei convenientem. R. Amen.

Dicit Presbyter : Per misericordiam tuam, Deus noster, in

ROMANUS.

Postea, si sollempniter celebrat, benedicit incensum dicens :

Per intercessionem beati Michaelis Archangeli stantis a dexteris Altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Et accepto thuribulo a Diacono incensat oblata dicens :

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

Deinde incensat Altare dicens :

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae ad excusandas excusationes in peccatis.

Dum reddit thuribulum Diacono dicit :

Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis. Amen.

Postea incensatur Sacerdos a

AMBROSIANUS.

Decantatur Offerenda, seu Offertorium.

Interea Sacerdos incensat Altare et Oblata, dicens :

Dirigatur, Domine, oratio mea sicut incensum, etc. (*ut in Romano ordine*).

Dum reddit thuribulum Diacono dicit :

Ecce odor Sanctorum Dei tanquam odor agri pleni, quem Deus benedixit.

GALLICANUS.

Mabillon l. c. p. 43. Post Oblationem Diptycha legebantur, i. e. recitabantur nomina tam Sanctorum, in quorum memoriam sacrificium Deo offerebatur, quam viventium, atque defunctorum, pro quibus offerebatur. [Formam horum Diptychorum, quae quondam in parthenone S. Aureliani episcopi Arelatensis in usu erant, nobis suppeditat Codex Regularum, ubi ad finem Regulae Aurelianae haec leguntur :

Simulque precantes oramus etiam, Domine, pro animabus famulorum tuorum, Patrum atque institutorum quondam nostrorum, Aureliani, Petri, Florentini, Redempti, Constantini, Himiteri, Hilarini, Ianuarii, Reparati, Childeberti, Voltrogotae, vel omnium fratrum nostrorum, quos de hoc loco ad te vocare dignatus es. Cunctorumque etiam huius loci memores Fidelium, pariterque parentum nostrorum atque servientium huius loci: et pro animabus omnium Fidelium famulorum tuorum, vel famularum, ac peregrinorum in pace ecclesiae defunctorum: ut eis tu, Domine Deus noster,

MOZARABICUS.

cuius conspectu sanctorum Apostolorum et Martyrum, Confessorum atque Virginum nomina recitantur. R. Amen.

Dicat Presbyter :

Offerunt Deo Domino oblationem sacerdotes nostri, Papa Romensis et reliqui, pro se et pro omni Clero ac plebibus ecclesiae sibimet consignatis, vel pro universa fraternitate. Item offerunt universi Presbyteri, Diaconi, Clerici ac populi circumstantes in honorem Sanctorum pro se et suis.

Chorus. Offerunt pro se et pro universa fraternitate.

Dicat Sacerdos :

Facientes commemorationem beatissimorum Apostolorum et Martyrum, gloriosae sanctae Mariae virginis, Zachariae, Ioannis, Infantum, Petri, Pauli, Ioannis, Iacobi, Andreae, Philippi, Thomae, Bartholomaei, Matthaei, Iacobi, Simonis et Iudae, Matthiae, Marci et Lucae.

Chorus. Et omnium Martyrum.

Dicat Sacerdos :

Item pro spiritibus pausan-

ROMANUS.

Diacono, deinde alii per ordinem.

Interim Sacerdos lavat manus dicens :

Lavabo inter innocentes manus meas : et circumdabo Altare tuum, Domine.

Ut audiam voces laudis : et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae : et locum habitationis gloriae tuae.

Ne perdas cum impiis animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.

In Missis pro Defunctis, et tempore Passionis in Missis de Tempore, omittitur Gloria, Patri.

Deinde aliquantulum inclinat in medio Altaris iunctis manibus super eo dicit :

Suscipe, sancta Trinitas, hanc

AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spiritu tuo.

Nunc dicitur Credo si dicendum est, praecipue diebus dominicis ac festivis.

GALLICANUS.

MOZARABICUS.

peccatorum tribuas veniam et
requiem largiaris aeternam :
meritis et intercessionibus
Sanctorum tuorum, Mariae
genitricis Domini nostri Iesu
Christi, Stephani, Petri, Pauli,
Ioannis, Iacobi, Andreae,
Philippi, Thomae, Bartholo-
maei, Matthaei, Iacobi, Simonis,
Iudae, Mathiae, Genesii, Sym-
phoriani, Bandilii, Victoris,
Hilarii Episcopi et Confessoris,
Martini Episcopi et Confes-
soris, Caesarii Episcopi, haec
propitius praestare et exaudire
digneris, qui vivis et regnas in
unitate Spiritus Sancti Deus in
saecula saeculorum. Amen.]

tium, Hilarii, Athanasii, Mar-
tini, Ambrosii, Augustini,
Fulgentii, Leandri, Ysidori,
David, Iuliani, item Iuliani,
Petri, item Petri, Ioannis, Servi
Dei, Visitani, Viventij, Felicis,
Cypriani, Vincentii, Gerontii,
Zachariae, Cenapali, Dominici,
Iusti, Saturnini, Salvati, item
Salvati, Bernardi, Reimundi,
Ioannis, Celebruni, Gundisalvi,
Martini, Roderici, Ioannis,
Guterii, Sancii, Dominici, Iuli-
ani, Philippi, Stephani, Ioannis,
item Ioannis, Felicis.

Chorus. Et omnium pausan-
tium.

Collectio post Nomina.

Recitatur Collectio post No-
mina *officio diei conveniens.*

R. Amen.

Dicat Presbyter : Quia tu es
vita vivorum, sanitas infirmo-
rum, ac requies omnium fidelium
defunctorum in aeterna saecula
saeculorum. R. Amen.

Collectio ad Pacem.

Dicitur a sacerdote Oratio ad
Pacem, *officio diei conveniens.*

R. Amen.

Hac finita dicat Presbyter :

ROMANUS.

AMBROSIANUS.

oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Iesu Christi Domini nostri: et in honorem beatae Mariae semper virginis, et beati Ioannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea osculatur Altare, et versus ad populum extendens et iungens manus voce paululum elevata dicit:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Minister seu circumstantes respondent: alioquin ipsemet Sacerdos:

Suscipiat Dominus sacrificium de manibus tuis (meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque ecclesiae suae sanctae. *Sacerdos submissa voce dicit:* Amen.

Deinde manibus extensis abso-

Dominus vobiscum.

R. Et cum Spiritu tuo.

Dicit clara voce unam vel

GALLICANUS.

MOZARABICUS.

Quia tu es vera pax nostra et caritas indisrupta, vivis tecum et regnas cum Spiritu sancto unus Deus in saecula saeculorum. R. Amen.

Dicat Presbyter elevatis manibus in coelum :

Gratia Dei Patris omnipotentis, pax ac dilectio Domini nostri Iesu Christi, et communicatio Spiritus sancti sit semper cum omnibus nobis. R. Et cum omnibus bonae voluntatis.

Dicat Presbyter : Quomodo adstatis pacem facite.

R. Pacem meam do vobis, pacem meam commendo vobis; non sicut mundus dat pacem do vobis. Novum mandatum do vobis, ut diligatis invicem.

Reiteretur : Pacem meam do vobis. V. Gloria et honor Patri et Filio et Spiritui sancto in saecula saeculorum. *Reiteretur :* Pacem meam.

Interim quando Chorus dicit Pacem meam accipiat Sacerdos pacem de patena dicendo sic : Habete osculum dilectionis et pacis, ut apti sitis sacrosanctis mysteriis Dei. *Et statim det pacem Diacono vel puero, et puer populo.*

ROMANUS.

lute sine Oremus subiungit Orationes Secretas vel Secretam si una dicenda est.

[*e. g. in Ascensione Domini*:
Suscipe, Domine, munera, quae pro Filii tui gloriosa Ascensione deferimus: et concede propitius, ut a praesentibus periculis liberemur et ad vitam perveniamus aeternam. Per eundem.]

Orationibus Secretis finitis, cum pervenerit ad conclusionem clara voce dicit:

Dominus vobiscum.

R. Et cum Spiritu tuo.

Sursum corda.

R. Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Recitatur a Sacerdote Praefatio.

[*e. g. in Nativitate Domini*:

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus. Quia per incarnati verbi mysterium, nova mentis nostrae lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum

AMBROSIANUS.

plures Orationes super Oblata, Secretis Romanis similes.

[*e. g. in Ascensione Domini*:
Sacrificium, Domine, pro Filii tui supplices venerabili nunc Ascensione deferimus: praesta, quaesumus, ut et nos per ipsum his commerciis sacrosanctis ad coelestia consurgamus. Per eundem.]

Tum dicit: Dominus vobiscum.

R. Et cum Spiritu tuo.

Sursum corda.

R. Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Praefatio sequitur, singulis feriis et festis propria.

[*Praefatio de Nativitate Ambrosiana convenit cum Romana: damus aliam in Epiphania Domini*:

Vere dignum, etc. aeterne Deus. Qui te nobis super Iordanis alveum de coelis in voce tonitruum praebuisti, ut salvatorem coeli demonstrares, et te patrem luminis aeterni ostenderes; coelos aperuisti, aerem benedixisti, fontem puri-

GALLICANUS.

MOZARABICUS.

Postea inclinet se Sacerdos iunctis manibus et dicat: Introibo ad altare Dei.

R. Ad Deum, qui laetificat iuventutem meam.

Presbyter manum ponat super calicem et dicat:

Aures ad Dominum.

R. Habemus ad Dominum.

Dicat Presbyter: Sursum corda.

R. Levamus ad Dominum.

Dicat Presbyter inclinando se iunctis manibus: Deo ac Domino nostro Iesu Christo filio Dei, qui est in coelis, dignas laudes dignasque gratias referamus. Et dicendo Gratias referamus elevet Sacerdos manus in altum.

R. Dignum et iustum est.

Sequitur Illatio, singulis Dominicis ac festivitibus propria.

[*Illatio in Nativitate Domini incipit sic:*

Dignum et iustum est nos omnipotentiae et pietati tuae quas posse donaveris laudes referre, clementissime Pater: quia post multa tempora in hac die ante non multa tempora, qui tibi vel sibi semper erat, nobis natus est Christus Iesus unigenitus tuus: factus est ancillae

Contestatio, sive Illatio, sive Immolatio respondet Praefationi Romanae. In hac Contestatione recitabatur Sancti vitae compendium, quae Missae initio integra lecta fuerat. Mabillon p. 45.

[e.g. Ita in Natali S. Laurentii:

Vere dignum et iustum est, omnipotens, sempiternus Deus, tibi in tanti martyris Laurentii . . . laudis hostias immolare: qui hostiam viventem hodie in

ROMANUS.

Angelis atque Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes :]

AMBROSIANUS.

ficasti, et tuum unicum filium per speciem columbae sancto Spiritu declarasti. Susceperunt hodie fontes benedictionem tuam et abstulerunt maledictionem nostram, ita ut credentibus purificationem omnium delictorum exhibeant et Deo filios generando adoptive faciant ad vitam aeternam. Nam quos ad temporalem vitam carnalis nativitas fuderat, quos mors per praevaricationem ceperat, hos vita aeterna recipiens ad regni coelorum gloriam revocavit. Per eundem Christum Dominum nostrum.]

Praefatione finita iungit Sacerdos manus et inclinatus dicit:

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.

Pleni sunt coeli et terra
gloria tua.

Hosanna in excelsis.

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.

Pleni sunt coeli et terra
gloria tua.

Hosanna in excelsis.

GALLICANUS.

ipsius Levitae tui beati Laurentii martyris ministerio per florem casti corporis accepisti. Cuius vocem per hymnicum modulum Psalmi audivimus, canentis atque dicentis : Probasti cor meum Deus et visitasti nocte, id est in tenebris saeculi : igne me examinasti et non est inventa in me iniquitas. O gloriosa certaminis virtus. O inconcussa constantia confitentis. Stridunt membra viventia super craticulam imposita : et prunis saevientibus anhelantes incensum suum in modum thymiamatis divinis naribus exhibent odorem. Dicit enim martyr ipse cum Paulo : Christi bonus odor sumus Deo. Non enim cogitabat quomodo in terra positus a passionis periculo liberaretur : sed quomodo inter martyres in coelis coronaretur. Per Christum Dominum nostrum, per quem, etc.]

Sanctus, Sanctus, Sanctus
decantatur.

MOZARABICUS.

suae filius, Dominus matris suae, partus Mariae, fructus Ecclesiae : qui ab illa editur, ab ista suscipitur ; qui per illam pusillus progreditur, per istam mirifice dilatatur. Ille salutem populis creavit, haec populos : illa utero vitam portavit, haec lavacro : in illius membris Christus infusus est, in istius aquis Christus indutus est. Per illam qui erat nascitur, per istam qui perierat invenitur. In illa Redemptor gentium vivificatur, in ista gentes vivificantur. Per illam venit ut peccata tolleret, per istam tulit peccata, propter quae venit. Per illam nos ploravit, per istam nos curavit, etc. *Explicit ita* : Unde [ipsa] nunc a dexteris eius felici et gloriosa perennitate consistens, eum tecum, omnipotens Pater, et cum sancto Spiritu regnantem cum omnibus Angelis confitendo conlaudat et dicit :]

Sanctus, Sanctus, Sanctus
Domine Deus Sabaoth.

Pleni sunt coeli et terra
gloria maiestatis tuae.

Osanna filio David, Osanna
in excelsis.

ROMANUS.

Benedictus, qui venit in nomine Domini. *Hic signum crucis sibi producit a fronte in pectus.*

Hosanna in excelsis.

Incipit Canon.

Sacerdos extendens, elevans, et iungens manus, elevans ad coelum oculos et statim demittens, profunde inclinatus ante Altare, manibus super eo positis dicit:

Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus *osculatur Altare* uti accepta habeas et benedicas *iungit manus, deinde signat ter super Oblata* haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, *extensis manibus prosequitur* in primis, quae tibi offerimus pro ecclesia tua sancta Catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

Commemoratio pro vivis.

AMBROSIANUS.

Benedictus, qui venit in nomine Domini.

Hosanna in excelsis.

Incipit Canon.

Te igitur clementissime Pater per Iesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas et benedicas haec dona, haec munera, haec sancta sacrificia illibata: Imprimis quae tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Pontifice nostro N. et famulo tuo N. Imperatore nostro, sed et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

Commemoratio pro vivis.

GALLICANUS.

MOZARABICUS.

Benedictus, qui venit in nomine Domini. Osanna in excelsis.

Agios, Agios, Agios Kyrie
O Theos.

*Incipit Canon.**Incipit Canon.*

Collectionem Post-Sanctus recitat Sacerdos, orationem brevem officio diei convenientem.

[e.g. In Missali Gallico seu Gallicano ad Vigiliam Nativitatis Domini haec leguntur :

Vere sanctus, vere benedictus Dominus noster Iesus Christus filius tuus, manens in coelis, manifestatus in terris. Ipse enim pridie quam pateretur, etc. quae sunt prima verba sacrae Actionis seu Consecrationis.]

In Missali Francorum Canon Gregorianus assignatur, tametsi aliae Missae partes ritum veterem Gallicanum retinent. Item in Codice Bobiensi Canon exstat Romanus, nam, ut recte adnotat Mabillon, Gallicani prius Canonem Romanum quam integrum Missae ritum Romanum susceperunt.

Post-Sanctus recitat Sacerdos, brevem orationem officio diei convenientem.

[e. g. in Nativitate Domini : Vere sanctus, vere benedictus Dominus noster Iesus Christus, qui venit e coelis, ut conversaretur in terris : caro factus est, ut habitaret in nobis Christus Dominus ac redemptor aeternus.]

Deinde dicat Presbyter in silentio iunctis manibus inclinando se ante altare hanc orationem :

Adesto, adesto Iesu, bone pontifex, in medio nostri, sicut fuisti in medio discipulorum tuorum : sancti ✠ fica hanc oblationem ✠ ut sanctificata ✠ sumamus per manus sancti Angeli tui, sancte Domine ac redemptor aeternae.

Proxime sequitur Formula Consecrationis, quam infra apponimus formulae Romanae et Ambrosianae.

ROMANUS.

Memento, Domine, famulorum famularumque N. et N. *Iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur* Et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Infra actionem.

Communicantes et memoriam venerantes in primis gloriosae semper virginis Mariae, genitricis Dei et Domini nostri Iesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum:

AMBROSIANUS.

Memento, Domine, famulorum famularumque tuarum et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae tibi que reddunt vota sua, aeterno Deo, vivo et vero.

Infra actionem.

Communicantes et memoriam venerantes in primis gloriosae semper virginis Mariae, genitricis Dei et Domini nostri Iesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Xysti, Laurentii, Hippolyti, Vincentii, Cornelii, Cypriani, Clementis, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani, Apollinaris, Vitalis, Nazarii et Celsi, Protasii

GALLICANUS.

MOZARABICUS.

ROMANUS.

quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Iungit manus.* Per eundem Christum Dominum nostrum. Amen.

(In Nativitate, Epiphania, Resurrectione et Ascensione Domini, item die Pentecostes, paucula exordio interseruntur.

e. g. in Nativitate: et diem (noctem) sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem. Sed et.)

Tenens manus expansas super oblata dicit:

✓ Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiae tuæ quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas atque ab æterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. *Iungit manus.* Per Christum Dominum nostrum. Amen.

(In Festivitatibus Paschatis et Pentecostes haec oratio incipit:

tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu

AMBROSIANUS.

et Gervasii: et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum.

Eundem morem servant Ambrosiani.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiae tuæ quaesumus, Domine, ut placatus accipias diesque nostros in tua pace disponas atque ab æterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

Similiter Ambrosiani, qui tamen in paschali officio prolixiores preces pro baptizatis orationi in fine adnectunt.

GALLICANUS.

MOZARABICUS.

ROMANUS.

Sancto, tribuens eis remissionem peccatorum, quaesumus, etc.)

Quam oblationem tu, Deus, in omnibus quaesumus *Signat ter super oblata* bene ✠ dictam, adscri ✠ ptam, ra ✠ tam, rationabilem, acceptabilemque facere digneris *Signat semel super Hostiam et semel super Calicem* ut nobis Cor ✠ pus et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Qui pridie quam pateretur *Accipit Hostiam* accepit panem in sanctas ac venerabiles manus suas *Elevat oculos ad coelum* et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens *Signat super Hostiam* bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes. λ

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba Consecrationis secreta, distincte et attentè :

Hoc est enim Corpus meum.

Prolatis verbis Consecrationis

AMBROSIANUS.

Quam oblationem, quam pietati tuae offerimus, tu, Deus, in omnibus quaesumus bene ✠ dictam, adscri ✠ ptam, ra ✠ tam, rationabilem acceptabilemque facere digneris, ut nobis Cor ✠ pus et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Hic purificet digitos consecratos.

Qui pridie quam pateretur accipiens panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes.

Hoc est enim Corpus meum

[*vel ut est in textu Pamelii :*

GALLICANUS.

MOZARABICUS.

Ipse enim pridie quam pateretur, etc. *Reliqua in quatuor qui exstant Missalibus Gallicanis desunt. Id certum est ex scriptis S. Germani et Gregorii Turonensis juxta morem esse Catholicum sacra munera signo crucis superposito benedicere, et verba sacra super ea proferre; quae, ut verisimile est, in hunc modum dicebantur :*

Dominus noster Iesus Christus in qua nocte tradebatur, accepit panem et gratias agens bene ✠ dixit ac fregit deditque discipulis suis dicens : Accipite et manducate.

Hoc ✠ est Corpus meum, quod pro vobis confringetur.

Hoc est Corpus meum, quod pro vobis tradetur.

ROMANUS.

statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, iterum adorat: et non disiungit pollices et indices nisi quando Hostia tractanda est, usque ad ablutionem digitorum. Tunc detecto Calice dicit:

Simili modo postquam coenatum est, *ambabus manibus accipit Calicem* accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, *Sinistra tenens Calicem dextra signat super eum* bene ✠ dicit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes.

Profert verba Consecrationis super Calicem attente, continuate et secreta, tenens illum parum elevatum.

Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Prolatis verbis Consecrationis deponit Calicem super Corporale et dicens secreta:

Haec quotiescunque feceritis in mei memoriam facietis.

Genuflexus adorat, surgit,

AMBROSIANUS.

Hoc est enim Corpus meum, quod pro vobis confringetur.]

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit deditque discipulis suis dicens: Accipite et bibite ex eo omnes.

Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

[*In textu Pamelii:*

Hic est enim sanguis meus.]

Fit elevatio.

Mandans quoque et dicens ad eos: Haec quotiescunque feceritis in meam commemorationem facietis, mortem meam praedicabitis, resurrectionem meam annunciabitis, adventum meum sperabitis, donec iterum de coelis veniam ad vos.

GALLICANUS.

MOZARABICUS.

Hic elevatur Corpus.

Quotiescunque manduca-
veritis, hoc facite in meam ✠
commemorationem.

Similiter et Calicem postquam
coenavit dicens :

Hic ✠ est calix sanguinis
mei, mysterium fidei, qui pro
vobis et pro multis effundetur
in remissionem peccatorum.

Hic ✠ est calix novi testa-
menti in meo sanguine, qui
pro vobis et pro multis effun-
detur in remissionem pecca-
torum.

*Hic elevatur Calix coopertus
filiola.*

Quotiescunque biberitis, hoc
facite in meam ✠ commemo-
rationem.

R. Amen.

Quotiescunque manducave-
ritis panem hunc et calicem
istum biberitis, mortem Domini
annuntiabitis donec veniet.
In claritatem ✠ de coelis.

R. Amen.

ROMANUS.

*ostendit populo, deponit, cooperit
et iterum adorat.*

*Deinde disiunctis manibus
dicit :*

Unde et memores, Domine,
nos servi tui, sed et plebs tua
sancta, eiusdem Christi Filii
tui Domini nostri tam beatae
passionis nec non ab inferis
resurrectionis, sed et in coelos
gloriosae ascensionis : offeri-
mus praeclarae maiestati tuae
de tuis donis ac datis *Iungit
manus et signal ter super Hostiam
et Calicem simul* Hostiam
✠ puram, hostiam ✠ sanctam,
hostiam ✠ immaculatam *Sig-
nat semel super Hostiam et
semel super Calicem* Panem ✠
sanctum vitae aeternae et
Calicem ✠ salutis perpetuae.

*Extensis manibus prosequi-
tur :* Supra quae propitio ac
sereno vultu respicere dig-
neris et accepta habere sicuti
accepta habere dignatus es
munera pueri tui iusti Abel et
sacrificium patriarchae nostri
Abrahae : et quod tibi obtulit
summus sacerdos tuus Mel-
chisedech, sanctum sacrificium,
immaculatam hostiam.

*Profunde inclinatus, iunctis
manibus et super Altare positis,
dicit :*

AMBROSIANUS.

Unde et memores sumus,
Domine, nos servi tui, sed et
plebs tua sancta eiusdem Christi
Filii tui Domini nostri tam bea-
tae passionis, nec non ab inferis
resurrectionis, sed et in coelos
gloriosae ascensionis : offeri-
mus praeclarae maiestati tuae
de tuis donis ac datis Hostiam
puram, hostiam sanctam, ho-
stiam immaculatam, Panem
sanctum vitae aeternae et
Calicem salutis perpetuae.

Supra quae propitio ac
sereno vultu respicere digneris
et accepta habere sicuti accepta
habere dignatus es munera pueri
tui iusti Abel et sacrificium pa-
triarchae nostri Abrahae et
quod tibi obtulit summus sacer-
dos Melchisedech, sanctum sac-
rificium, immaculatam hostiam.

GALLICANUS.

*Dicitur Collectio post My-
sterium seu Post Secreta offi-
cio diei conveniens.*

MOZARABICUS.

*Dicitur Oratio post Pridie,
pro diversitate Missarum di-
versa.*

Postea dicat Presbyter :

Te praestante, sancte Do-
mine, quia tu haec omnia nobis
indignis servis tuis valde bona
creas, sancti ✠ ficas, vivificas,
✠ bene ✠ dicis ✠ ac prae-
stas nobis, ut sit benedicta a
te Deo nostro in saecula sae-
culorum.

R. Amen.

*Accipit Corpus Domini de
Patena et ponit super Calicem
discoopertum et ait :*

Dominus sit semper vobis-
cum.

R. Et cum Spiritu tuo.

*Dicat presbyter : Fidem,
quam corde credimus, ore
autem dicamus. Et elevet
Corpus Christi, ut videatur
a populo.*

*Et dicant omnes Symbolum,
bini ac bini videlicet :*

Credimus in unum Deum, Pa-
trem omnipotentem, factorem
coeli et terrae, visibilium om-
nium et invisibilium condi-
torem. Et in unum Domi-
num nostrum Iesum Christum,
Filius Dei unigenitum et ex
Patre natum ante omnia sae-
cula, Deum ex Deo, Lumen

ROMANUS.

Supplices te rogamus, omnipotens Deus: Iube haec perferri per manus sancti Angeli tui in sublime Altare tuum in conspectu divinae maiestatis tuae, ut quotquot *Osculatur Altare* ex hac altaris participatione sacrosanctum Filii tui *Iungit manus et signat semel super Hostiam et semel super Calicem* Corpus et Sanguinem sumpserimus *Se ipsum signat* omni benedictione coelesti et gratia repleamur. Per eundem Dominum nostrum Iesum Christum. Amen.

Commemoratio pro Defunctis.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. *Iungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:* Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas deprecamur. *Iungit manus et caput inclinat.* Per

AMBROSIANUS.

Supplices te rogamus, omnipotens Deus: Iube haec perferri per manus sancti Angeli tui in sublime altare tuum in conspectu divinae maiestatis tuae, ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus omni benedictione coelesti et gratia repleamur. Per eundem Dominum nostrum Iesum Christum.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum.

GALLICANUS.

MOZARABICUS.

ex Lumine, Deum verum ex Deo vero, natum, non factum, Omoousion Patri, hoc est eiusdem cum Patre substantiae, per quem omnia facta sunt, quae in coelo et quae in terra : qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu sancto ex Maria virgine et homo factus est. Passus sub Pontio Pilato, sepultus, tertia die resurrexit, ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis : inde venturus est iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum Dominum, vivificantem, et ex Patre et Filio procedentem, cum Patre et Filio adorandum et conglomerandum : qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Expectans Resurrectionem mortuorum et vitam venturi saeculi. Amen.

Interim Sacerdos frangit Hostiam per medium in duas partes et accepta una parte facit ex ea quinque particulas et ponit in Patena recta linea,

ROMANUS.

eundem Christum Dominum nostrum. Amen.

Manu dextera percutit sibi pectus, elata parum voce dicens :

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis Sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia et omnibus Sanctis: intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus, largitor admitte. *Iungit manus.* Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas *Signat ter super Hostiam et Calicem simul, dicens sancti* ✠ *ficas, vivi* ✠ *ficas, bene* ✠ *dicis et praestas nobis* *Discoperit Calicem, genuflectit, accipit Sacramentum dextra, tenens sinistra Calicem: signat cum Hostia ter a labio ad labium Calici dicens: Per ip* ✠ *sum et cum ip* ✠ *so et in ip* ✠ *so*

AMBROSIANUS.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano et Andrea, Petro, Marcellino, Agnete, Caecilia, Felicitate, Perpetua, Anastasia, Agatha, Euphemia, Lucia, Apollonia, Iustina, Sabina, Thecla, Pelagia atque Catharina, et omnibus Sanctis: intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et nobis famulis tuis largiter praestas ad augmentum fidei et remissionem omnium peccatorum nostrorum. Et est tibi Deo Patri omnipotenti ex ipso, et per ipsum, et in ipso, omnis honor, virtus, laus, gloria, imperium, perpetuitas et potestas, in unitate Spiritus

GALLICANUS.

MOZARABICUS.

habentque singulae proprium nomen. Accepta similiter altera parte facit ex ea quatuor particulas et eas collocat in Patena, ordine hic expresso :

Fractio fit,
et Commistio
Corporis Do-
mini, dum sup-
plex clericus
psallet Anti-
phonam. *Le
Brun, ii. p.
260.*

	Corporatio.	
Mors.	Nativitas.	Resurrectio.
	Circumcisio.	Gloria.
	Apparitio.	Regnum.
	Passio.	

*Statim digitos bene purgat et cooperto Calice
orat secreto pro Fidelibus viventibus vel facit
Memento pro vivis. Haec autem omnia fere
complentur, dum Chorus cantat Symbolum.*

ROMANUS.

bis signat inter Calicem et pectus est tibi Deo Patri ✠ omnipotenti in unitate ✠ Spiritus sancti elevans parum Calicem cum Hostia dicit omnis honor et gloria. Reponit Hostiam, cooperit Calicem, genuflectit, surgit et dicit : Per omnia saecula saeculorum. R. Amen.

Jungit manus. Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere :

Extendit manus.

Pater noster, qui es in coelis. Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

AMBROSIANUS.

Sancti per infinita saecula saeculorum. Amen.

Frangit Hostiam in duas partes, dicendo : Corpus tuum frangitur, Christe, Calix benedicitur. Alteram partem iterum frangit, et dicit : Sanguis tuus sit nobis semper ad vitam et ad salvandas animas, Deus noster. Tum particulam in Calicem immittens, dicit : Commixtio consecrati Corporis et Sanguinis Domini nostri I. C. nobis edentibus et sumentibus proficiat ad vitam et gaudium sempiternum.

Interea cantatur Antiphona officio diei congrua, quae dicitur Confractorium.

Statimque subdit :

Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere :

Pater noster, qui es in coelis. Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

GALLICANUS.

MOZARABICUS.

Tum recitat Orationem Domini, praemissa brevi praefatione, quae in singulis Missis variatur.

[*e. g. in Nativitate Domini: Quod Via ut sequeremur ostendit, quod Vita ut eloqueremur edocuit, quod Veritas ut teneremus instituit, tibi, summe Pater, cum tremore cordis proclamemus e terris:]*

Pater noster, qui es in coelis. R. Amen.

Sanctificetur nomen tuum. R. Amen.

Adveniat regnum tuum. R. Amen.

Fiat voluntas tua sicut in coelo et in terra. R. Amen.

Panem nostrum quotidianum da nobis hodie. R. Quia Deus es.

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. R. Amen.

In Gallicano quoque ritu praemittitur Orationi Dominae praefatio quaedam sed pro diversitate festivitatum diversa. [e. g. in Natali Domini: Non nostro praesumentes, Pater sancte, merito, sed Domini nostri Iesu Christi obedientes imperio, audemus dicere.] Porro certum est Orationem Dominicam non a solo Sacerdote, sed etiam ab adstante populo prolata fuisse. Cf. Mabillon, l. c. p. 49.

ROMANUS.

R. Sed libera nos a malo.
Sacerdos secrete dicit Amen.

Deinde accipit Patenam inter indicem et medios digitos et dicit:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo atque Andrea et omnibus Sanctis *Signat se cum Patena a fronte ad pectus et eam osculatur* da propitius pacem in diebus nostris: ut ope misericordiae tuae adiuti et a peccato simus semper liberi, et ab omni perturbatione securi.

Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, frangit eam super Calicem per medium, dicens: Per eundem Dominum nostrum Iesum Christum. *Partem, quae in dextra est, ponit super Patenam. Deinde ex parte, quae in sinistra remansit, frangit particulam, dicens:* Qui tecum vivit et regnat in unitate Spiritus Sancti Deus. *Aliam mediam partem cum ipsa sinistra ponit super Patenam et dextra tenens particulam super Calicem, si-*

AMBROSIANUS.

R. Sed libera nos a malo.
Dicit Sacerdos: Amen.

Dicit alta voce:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris; et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo atque Andrea et beato Ambrosio Confessori tuo et Pontifici, et omnibus Sanctis tuis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adiuti et a peccato simus semper liberi et ab omni perturbatione securi. Per eundem Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

GALLICANUS.

MOZARABICUS.

Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Subiicitur Oratio varia pro diversis Missis

[e.g. in Nativitate Domini:

Libera nos, omnipotens Deus, ab omni malo, et custodi nos in omni opere bono, perfecta veritas et vera libertas, Deus, qui regnas in saecula saeculorum.] *Mabillon, l. c. p. 51.*

X *Dicat Presbyter*: Liberati a malo, confirmati semper in bono tibi servire mereamur Deo ac Domino nostro. Pone, Domine, finem *Hic percutiat pectus* peccatis nostris: da gaudium tribulatis, praebe redemptionem captivis, sanitatem infirmis, requiem defunctis: concede pacem et securitatem in omnibus diebus nostris. Frange audaciam inimicorum nostrorum et exaudi, Deus, orationes servorum tuorum omnium fidelium Christianorum in hac die et in omni tempore. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum.
R. Amen.

Sic faciat Presbyter: Accipiat modo particulam, quae dicitur Regnum, de Patena et ponat super Calicem. In tempore Resurrectionis videlicet dicat tribus vicibus: Vicit leo de tribu Iuda, radix David, Alleluia. Respondeat Chorus qualibet vice:

ROMANUS.

nistra Calicem, dicit: Per omnia saecula saeculorum. R. Amen.

Cum ipsa particula signat ter super Calicem dicens:

Pax ✠ Domini sit ✠ semper vobis ✠ cum.

R. Et cum Spiritu tuo.

Particulam ipsam immittit in Calicem, dicens secreta:

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam. Amen.

Cooperit Calicem, genuflectit, surgit et inclinatus Sacramento, iunctis manibus et ter pectus percutiens, dicit:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

(In Missis pro Defunctis non dicitur Miserere nobis; sed eius loco dona eis requiem et in tertio additur sempiternam.)

Deinde iunctis manibus super Altare inclinatus dicit:

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias pec-

AMBROSIANUS.

Pax et communicatio Domini nostri Iesu Christi sit semper vobiscum.

R. Et cum Spiritu tuo.

Offerte vobis pacem.

R. Deo gratias.

[Agnus Dei dicitur in Missis pro defunctis tantum.]

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata

GALLICANUS.

MOZARABICUS.

Qui sedes super Cherubim,
Radix David, Alleluia. *Et
postea dicat istam orationem
inter se submissa voce :*

Sancta sanctis et coniunctio
Corporis Domini nostri Iesu
Christi sit summentibus et po-
tantibus nobis ad veniam ; et
defunctis fidelibus praestetur
ad requiem. ✕

*Et mittat particulam in Cali-
cem et dicat alta voce sic, si non
fuerit ibi Diaconus.*

Humiliate vos benedictioni.
Dominus sit semper vobis-
cum.

R. Et cum Spiritu tuo.

*Communionem subsequentem
praecedebat Benedictio ab Epi-
scopo vel Sacerdote impertita.*

[*e. g. in festivitate S. Iacobi
Apostoli:*

Deus, qui tuos Apostolos
pretiosa gentium lumina prae-
parasti: dum Ioannem et
Iacobum ad illustrandas animas
inter vasa ecclesiae candelabro
fidei praetulisti. R. Amen.

Da plebi tuae imitari, quod
unus exorando alius docendo
formavit. Amen.

Fructificet in hoc populo,
quod seminavit iste verbo,

*Tum Benedictionem tribus di-
stinctis petitionibus largitur, qui-
bus singulis respondetur Amen.
Benedictio convenit cum officio
diei.*

[*e. g. in Nativitate Domini:*

Dominus Iesus Christus, qui
olim pro nobis hodie dignatus
est nasci: ipse vos sua nativi-
tate vivificet. R. Amen.

Et qui infantiam sumens
humanitatis vilibus indutus est
pannis, coelestium nos virtutum
induat vestimentis. R. Amen.

Sitque vestrorum cordium
interior pastus, qui in prae-

ROMANUS.

cata mea, sed fidem ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

(In Missa sollemni, ubi danda est pax, Diaconus genua flectens et praemissa oratione finita, manibus iunctis osculatur Altare simul cum Celebrante, extra Corporale tamen, et ab eodem accipit pacem iungendo sinistram genam sinistrae Celebrantis. Dein praemissa genuflexione, comitante ad sinistram caerimoniario recedit ad chorum, ac pacem ibidem distribuit.)

In Missis Defunctorum non datur pax, neque dicitur praecedens Oratio.)

Deinde dicit sequentes Orationes:

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et

AMBROSIANUS.

mea, sed fidem ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas per omnia saecula saeculorum. Amen.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et

GALLICANUS.

plantavit ille martyrio. Ut eorum interventu haec turba illius reficiatur dulcedine, supra cuius pectus carus Ioannes recubuit. R. Amen.

Quod ipse praestare digneris qui in Trinitate perfecta vivis et regnas Deus per omnia saecula saeculorum. R. Amen.]

MOZARABICUS.

sepio positus credentibus se voluit monstrare vescendus. R. Amen.]

Per misericordiam ipsius Dei nostri, qui est benedictus et vivit et omnia regit in saecula saeculorum. R. Amen.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Dicat Chorus :

Gustate et videte quoniam suavis est Dominus. Alleluia, Alleluia, Alleluia. Benedicam Dominum in omni tempore : semper laus eius in ore meo. Alleluia, Alleluia, Alleluia.

ROMANUS.

Spiritu Sancto vivis et regnas
Deus in saecula saeculorum.
R. Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

Genuflectit, surgit et dicit:

Panem coelestem accipiam
et nomen Domini invocabo.

Deinde parum inclinatus accipit ambas partes Hostiae inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium, et dextra percutiens pectus elevata aliquantulum voce dicit ter devote et humiliter:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

Postea dextra se signans cum Hostia super Patena, dicit:

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

AMBROSIANUS.

Spiritu Sancto vivis et regnas
Deus in saecula saeculorum.
Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen.

Panem coelestem accipiam
et nomen Domini invocabo.

Domine, non sum dignus, ut intres sub tectum meum: sed dic tantum verbo et sanabitur anima mea.

Corpus Domini nostri Iesu Christi proficiat mihi sumenti et omnibus, pro quibus hoc

GALLICANUS.

MOZARABICUS.

Redimet Dominus animas servorum suorum, et non derelinquet omnes, qui sperant in eum. Alleluia, Alleluia, Alleluia. Gloria et honor Patri et Filio et Spiritui Sancto in saecula saeculorum.

Dum Chorus decantat Gustate et videte accipiat Presbyter etiam particulam sequentem, quae dicitur. Gloria, et ponat super Calicem, et dicat cum silentio istam orationem: Panem coelestem de mensa Domini accipiam et nomen Domini invocabo. Et dicat Sacerdos Memento pro Mortuis, tenendo illam particulam ceteris maiorem super Calicem et dicto Memento dicat istas orationes, quae sequuntur:

Domine Deus meus, da mihi corpus et sanguinem filii tui Domini nostri Iesu Christi ita sumere, ut per illud remissionem omnium peccatorum merear accipere et tuo Sancto Spiritu repleri. Qui vivis et regnas in saecula saeculorum. Amen.

Ave in aevum sanctissima caro Christi, in perpetuum summa dulcedo: panem coelestem accipiam et nomen Domini invocabo.

ROMANUS.

Sumit reverenter ambas partes Hostiae, iungit manus et quiescit aliquantulum in meditatione sanctissimi Sacramenti. Deinde discooperit Calicem, genuflectit, colligit fragmenta si quae sint, extergit Patenam super Calicem, interim dicens :

Quid retribuam Domino pro omnibus, quae retribuit mihi. Calicem salutaris accipiam et nomen Domini invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.

Accipit Calicem manu dextra, et eo se signans dicit :

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

Sumit totum Sanguinem cum particula.

(Si qui sunt communicandi in Missa (id quod optat ecclesia), Sacerdos post sumpcionem Sanguinis, antequam se purificet, facta genuflexione ponat particulas consecratas in pyxide vel, si pauci sint communicandi, super Patenam, nisi a principio positae fuerint in pyxide seu alio calice. Interim minister ante eos extendit linteam seu velum album et pro eis facit Confessionem dicens Confiteor (ut est sup. p. 288). Tum Sacerdos

AMBROSIANUS.

sacrificium attuli, ad vitam et gaudium sempiternum.

Quid retribuam Domino pro omnibus, quae retribuit mihi. Calicem salutaris accipiam et nomen Domini invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.

Deo gratias, Deo gratias, accepta Christi munera sumamus Dei gratia non ad iudicium sed ad salvandas animas, Deus noster. Agnus Dei, qui tollis peccata mundi, miserere nobis. Gloria Patri et Filio et Spiritui Sancto : sicut erat in principio et nunc et in saecula saeculorum. Agnus Dei, qui tollis peccata mundi, miserere nobis. Suscipe deprecationem nostram, qui sedes ad dextram patris. Agnus Dei, qui tollis

GALLICANUS.

MOZARABICUS.

Hic faciat signum cum Hostia et sumat particulam, quam in manu habet, et cooperiat Calicem et veniat ad Patenam et consumat omnes particulas per ordinem, primo sumens eas, quae postremae fuerint in Patena. Et statim populo communionem impertit. Et deinde accipiat Patenam et ponat super Calicem, et purget bene cum digito pollicem et dicat hanc orationem :

Ave in aevum coelestis potus, qui mihi ante omnia et super omnia dulcis es.

Corpus et Sanguis Domini nostri Iesu Christi custodiat corpus et animam meam in vitam aeternam. Amen.

Hic accipiat sanguinem, et dum Sacerdos sumserit sanguinem, dicat immediate hanc orationem :

Domine Deus meus, Pater et Filius et Spiritus Sanctus : fac me te semper quaerere et diligere, et a te per hanc sanctam communionem, quam sumsi, nunquam recedere, quia tu es Deus et praeter te non est alius in saecula saeculorum. Amen.

Post benedictionem et Sacerdotis communionem Fideles communicaturi ad altare accedebant, etiam mulieres. Sumta Eucharistiae particula Calix porrigebatur a Diacono.

ROMANUS.

iterum genuflectit et manibus iunctis se vertens ad populum in cornu evangelii dicit: Misereatur vestri etc. et Indulgentiam, absolutionem etc. (p. 290) et manu dextra facit signum crucis super eos. Postea genuflectens accipit manu sinistra pyxidem seu Patenam cum Sacramento, dextra vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem seu Patenam, et conversus ad communicandos in medio altaris dicit: Ecce Agnus Dei, qui tollit peccata mundi. Deinde dicit: Domine, non sum dignus, ut intres sub tectum meum, sed dic tantum verbo et sanabitur anima mea. Quibus verbis tertio repetitis accedit ad eorum dextram, h. e. ad latus epistolae, et unicuique porrigit Sacramentum, faciens cum eo signum crucis super pyxidem vel Patenam et simul dicens: Corpus Domini nostri Iesu Christi custodiat animam tuam ad vitam aeternam. Omnibus communicatis revertitur ad altare, nihil dicens et non dat benedictionem, quia illam daturus est in fine missae. Si particulae positae erant super Corporale, extergit illud cum

AMBROSIANUS.

peccata mundi, dona nobis pacem.

Apud Ambrosianos dicitur a sacerdote, qui porrigit Sacramentum, Corpus Christi. Respondetur Amen.

GALLICANUS.

MOZARABICUS.

ROMANUS.

Patena et si qua in ea fuerint fragmenta in Calicem immittit.)

Postea dicit :

Quod ore sumpsimus, Domine, pura mente capiamus et de munere temporali fiat nobis remedium sempiternum.

Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat, deinde prosequitur :

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis : et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

Abluit digitos, extergit et sumit ablutionem ; extergit os, et Calicem, quem operit et plicato corporali collocat in altari ut prius. Deinde in cornu epistolae legit Antiphonam, quae dicitur Communio ac convenit cum Officio.

[e. g. in festivitate B. Stephani :

Video coelos apertos et Iesum stantem a dextris virtutis Dei : Domine Iesu, accipe spiritum meum et ne statuas illis hoc peccatum.]

Iunctis manibus ante pectus

AMBROSIANUS.

Dicit in cornu epistolae Antiphonam, quae dicitur Transitorium.

GALLICANUS.

MOZARABICUS.

Quid tempore Communionis apud Gallos caneretur incertum. Trecanum vocabatur, et erat quasi signum Catholicae fidei de Trinitatis mysterio.

Chorus cantat Communionem: Refecti Christi corpore et sanguine te laudamus, Domine, Alleluia, Alleluia, Alleluia.

Facta ablutione defertur Missale Offerentium, et ponitur in cornu epistolae, liber ex quo recitatur Missae exordium ac peroratio.

ROMANUS.

vadit ad medium altaris, et eo osculato vertit se ad populum et dicit :

Dominus vobiscum.

R. Et cum Spiritu tuo.

Redit ad librum et dicit orationem, quae dicitur Postcommunio, unam vel plures ut postulat ordo officii. Quibus finitis claudit librum et iungens manus ante pectus revertitur ad medium altaris, ubi eo osculato vertit se ad populum, dicens :

Dominus vobiscum.

R. Et cum Spiritu tuo.

Deinde dicit si dicendum est :

Ite, missa est. Tempore paschali additur : Alleluia.

(Si vero non sit dicendum, ut inter Adventum et Quadragesimam etc. dicto Dominus vobiscum, stans versus altare dicit : Benedicamus Domino. In Missis Defunctorum : Requiescant in pace.

In officio Quadragesimali Orationem post Communionem alia excipit oratio super populum, praemissis : Oremus. Humiliate capita vestra Deo. Deinde Dominus vobiscum ut supra.)

AMBROSIANUS.

Dominus vobiscum.

R. Et cum Spirito tuo.

Sequitur Postcommunio.

Dominus vobiscum.

R. Et cum Spiritu tuo.

Kyrie eleïson, Kyrie eleïson, Kyrie eleïson.

In medio altaris se signat dicens : Benedicat et exaudiat nos Deus. R. Amen.

Procedamus in pace.

R. In nomine Christi.

Benedicamus Domino.

R. Deo gratias.

GALLICANUS.

MOZARABICUS.

In libris Gallicanis duae commemorantur orationes post Communionem. Altera dicitur Collectio post Communionem, altera Consummatio Missae vel ad Plebem. Variasse videntur pro diversitate officii.

[e.g. *Missale Gothicum in Vigilia Nativitatis Domini has habet collectas :*

Post communionem.

Coelesti cibo potuque saginati, omnipotenti Deo laudes et gratias, Fratres carissimi, referamus, poscentes ut nos, quos dignos habuit participatione Corporis et Sanguinis Domini nostri Iesu Christi unigeniti sui, dignos etiam coelesti remuneratione percenseat. Per ipsum Dominum nostrum Iesum Christum Filium suum.

Collectio sequitur.

Quod ore sumpsimus, Domine, mentibus capiamus et de

Dein dicit Presbyter ad cornu altaris hanc orationem :

Refecti Christi Corpore et Sanguine pariterque sanctificati, Deo Patri omnipotenti gratias referamus, ut nos eandem resurrectionem et sanctificationem habentes hic et in futuro saeculo gloriam percipiamus. R. Amen.

Dicat Presbyter in medio altaris : Per misericordiam tuam, Deus noster, qui es benedictus et vivis et omnia regis in saecula saeculorum. R. Amen.

Dominus sit semper vobiscum.

R. Et cum Spiritu tuo.

Dicat in medio altaris :

Sollemnia completa sunt in nomine Domini nostri Iesu Christi: votum nostrum sit accepturus pro pace.

R. Deo gratias.

ROMANUS.

Dicto Ite, missa est, vel Benedicamus Domino, Sacerdos inclinat se ante medium altaris et manibus iunctis super illud dicit :

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium, quod oculis tuae maiestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

Deinde osculatur altare et elevatis oculis, extendens, elevans et iungens manus caputque cruci inclinans dicit : Benedicat vos omnipotens Deus, *et versus ad populum semel tantum benedicens etiam in Missis sollemnibus prosequitur :* Pater et Filius ✠ et Spiritus Sanctus. R. Amen.

In Missa pontificali ter benedicitur.

Deinde in cornu evangelii dicto : Dominus vobiscum. R. Et cum Spiritu tuo, *signans altare vel librum et se, ut supra in Evangelio Missae, legit Evangelium secundum Ioannem I, 1-14 :* In principio erat verbum. *Cum dicit Et verbum*

AMBROSIANUS.

Dicat Presbyter :

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta ut sacrificium, quod oculis tuae maiestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.

Benedicit populum hoc more :

Benedicat vos divina maiestas, Pater ✠ et Spiritus Sanctus ✠. R. Amen.

[In festivitatis Sanctorum additur nomen Sancti. e. g. Precibus et meritis B. Pontificis et Confessoris Ambrosii Deus vos benedicat ✠ et perducatur ad gaudia paradisi. R. Amen.]

Dein legit Initium Evangelii secundum Ioannem.

GALLICANUS.

munere temporali fiat nobis
remedium sempiternum.

*Alias adiicimus Collectas
Libri Bobiensis.*

Post Communionem.

Quos coelesti, Domine, dono
satiasti, praesta quaesumus, ut
a nostris mundemur occultis et
ab hostium liberemur insidiis.

Consummatio Missae.

Gratias tibi agimus, Domine
sancte Pater omnipotens aet-
erne Deus, qui nos Corporis
et Sanguinis Christi filii tui
communionem satiasti: tuamque
misericordiam humiliter postu-
lamus, ut hoc tuum, Domine,
sacramentum non sit nobis
reatus ad poenam sed inter-
cessio salutaris ad veniam, sit
ablutio scelerum, sit fortitudo
fragilium, sit contra mundi
pericula firmamentum. Haec
nos, Domine, communio purget
a crimine et coelestis gaudii
tribuat esse participes. Per
Christum Dominum nostrum,
Amen.]

MOZARABICUS.

(sive in feriali officio :

Missa acta est in nomine
Domini nostri Iesu Christi:
perficiamus in pace.

R. Deo gratias.)

*Recitat denique flexis genibus
ante altare Salve regina cum
oratione Concede nos famulos
tuos. Et conversus ad populum
dat ei benedictionem dicens :*

In unitate Spiritus Sancti
benedicat vos Pater et Filius.
Amen.

*Statimque discedit ab altari.
Et notandum quod Sacerdos
nunquam se vertit ad populum,
nisi cum hanc postremam bene-
dictionem largitur, et cum dicit :
Adiuvate me fratres in ora-
tionibus vestris.*

*Confessionem more Romano et
alias orationes ante Introitum
et Antiphonam Salve Regina in*

ROMANUS.

caro factum est genuflectit. In fine respondetur Deo gratias.

(Si inciderit in ferias Quadragesimae et Quatuor Temporum, in Vigilias et Dominicas, alia festivitas superioris ordinis, legitur Missa de festo sed Evangelium diei legitur in fine. In tertia Missa Nativitatis Domini sumitur Evangelium Epiphaniae : Cum natus esset Iesus.

In Missis Defunctorum non datur benedictio, sed dicto Requiescant in pace dicit Placeat. Deinde osculato altari legit Evangelium S. Ioannis. Discedens ab altari pro gratiarum actione dicit Canticum trium Puerorum et plures Collectas.)

AMBROSIANUS.

Recedens dicit Canticum trium Puerorum.

[GALLICANUS.

MOZARABICUS.

sine addidit officio Gothico Franciscus Ximenius.

(Valde discrepat ordo officii in Missis Defunctorum. Recitata Confessione dicit Presbyter in medio altari: Erigite vos. Dominus sit semper vobiscum. Et statim incipit Introitum: Tu es portio mea, Alleluia, in terra viventium, Alleluia. Retinetur Alleluia tempore Quadragesimae. Ut alia praetermittamus, orat in hostiae confectione: Requiem aeternam det tibi Dominus, lux perpetua luceat tibi, et repleatur splendoribus anima tua, et ossa tua reviviscant de loco suo.)

ORDO ET CANON MISSAE GREGORIANUS.

IN nomine Domini incipit Liber Sacramentorum de circulo
Anni a Sancto Gregorio Papa Romano editus. Qualiter Missa
Romana celebratur.

I. Hoc est in primis *Introitus* qualis fuerit statutis tempo-
ribus, seu diebus festis sive quotidianis.

Deinde *Kyrie eleison*.

Item dicitur *Gloria in excelsis Deo*, si Episcopus fuerit,
tantummodo die Dominico sive diebus festis. A Presbyteris
autem minime dicitur, nisi solo in Pascha. Quando vero
Letania agitur neque *Gloria in excelsis Deo* neque *Alleluia*
canitur.

Postmodum dicitur *Oratio*.

II. Deinde sequitur *Apostolum*.

Item *Gradalis* seu *Alleluia*.

Postmodum legitur *Evangelium*.

III. Deinde *Offertorium* et dicitur *Oratio super oblata*.

Qua completa dicit Sacerdos excelsa voce :

Per omnia saecula saeculorum.

Amen.

IV. Dominus vobiscum.

Et cum Spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et iustum est.

Vere dignum et iustum est, aequum et salutare, nos tibi

¹ Incipit Canon Actionis. Sursum corda, etc.

CANON MISSAE GELASIANUS.

Dominus ¹ vobiscum.

Et cum Spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et iustum est.

VD.² aequum et salutare. Nos tibi semper et ubique gratias

² VD. et iustum est aequum.

semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus, per Christum Dominum nostrum, per quem Maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli coelorumque Virtutes ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas deprecamur, supplici confessione dicentes :

V. Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt Coeli et Terra gloria tua. Osanna in excelsis. Benedictus qui venit in nomine Domini. Osanna in excelsis.

I *b*
VI. Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus et petimus uti accepta habeas et benedicas haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia inlibata. In primis quae tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro (illo) et antistite nostro (illo) et omnibus orthodoxis atque Catholicae et Apostolicae Fidei cultoribus.)

a
b
c
d
e
Memento, Domine, famulorum famularumque tuarum et omnium circumadstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae, tibi que reddunt vota sua aeterno Deo vivo et vero.)

III
Communicantes et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi, sed et beatorum Apostolorum ac Martyrum tuorum Petri, Pauli, Andreae, Iacobi, Iohannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni,

¹ Syrafin. ² Sanctus Sanctus Sanctus. ³ et ✠ benedicas haec
✠ dona haec ✠ munera haec sancta ✠ sacrificia ✠ inlibata. ⁴ ant.
n. ill. episcopo. ⁵ suae tibi reddunt vota sua aeterno Deo vivo et vero.

agere, Domine sancte pater omnipotens, aeterne Deus, per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Coeli coelorumque virtutes ac beata Seraphim¹ socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas deprecamur, supplici confessione dicentes :

Scs Scs Scs² Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Osanna in excelsis. Benedictus qui venit in nomine Domini. Osanna in excelsis.

Te igitur, clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus et petimus uti accepta habeas³ et benedicas haec dona, haec munera, haec sancta sacrificia inlibata. Inprimis quae tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum una cum famulo tuo Papa nostro ill et antistite nostro ill⁴.

*
dona a munera both used again in plural source.

immaculata used in singular source.

Memento, Domine, famulorum famularumque tuarum et omnium circumstantium, quorum tibi fides cognita est et nota devotio, qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus : pro redemptione animarum suarum, pro spe salutis et incolumitatis suae⁵.

[Memento etiam, Domine, et animarum famulorum famularumque tuarum fidelium Catholicorum in Christo quiescentium, qui nos praecesserunt, illorum et illarum, qui per eleemosynam et confessionem tibi reddunt vota sua aeterno Deo vivo et vero⁶.]

Compter Memento after Congee must belong to another source

Communicantes et memoriam venerantes inprimis gloriosae semperque virginis Mariae genitricis Dei et Domini nostri Iesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum Petri, Pauli, Andreae, Iacobi, Iohannis, Thomae⁷, Iacobi, Philippi, Bartholomaei, Matthaeei, Simonis et Thaddaei, Lini, Cleti, Clementis, Syxti⁸, Cornelii, Gypriani, Laurentii, Chryso-

expression used in plural source see above. another source of Sts. after Congee. must belong to another source.

⁶ Desunt quae uncis inclusa sunt. Prorsus singularis est haec defunctorum ante consecrationem commemoratio, ⁷ Thomae (linea abrasa) Iacobi. ⁸ Xysti.

* There appears to be a plural source and a singular source of the Canon. Plural marked by a line. May the Canon not be two older canons combined?

Iohannis et Pauli, Cosmae et Damiani et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum.

IV a Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

V Quam oblationem tu, Deus, in omnibus quaesumus benedictam ✠ adscriptam ✠ ratam ✠ rationabilem ✠ acceptabilemque facere digneris, ut nobis Corpus ✠ et Sanguis ✠ fiat dilectissimi Filii tui Domini nostri Iesu Christi.

VI a VII. Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, elevatis oculis in coelum ad te Deum patrem suum omnipotentem tibi gratias agens benedixit ✠ fregit, dedit discipulis suis dicens: Accipite et manducate ex hoc omnes. Hoc est Corpus meum.

II b Simili modo posteaquam coenatum est; accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit ✠ dedit discipulis suis dicens: Accipite et bibite ex eo omnes. Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum. Haec quotiescunque feceritis in mei memoriam facietis.

III a VIII. Unde et memores, Domine, nos tui servi sed et plebs tua sancta Christi Filii tui Domini Dei nostri tam beatae Passionis nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae maiestati tuae de tuis donis ac datis Hostiam puram ✠ hostiam sanctam ✠ hostiam ✠ immaculatam, Panem ✠ sanctum vitae aeternae et Calicem ✠ salutis perpetuae.

IX. Supra quae propitio ac sereno vultu respicere digneris

¹ Damiani et Eleutherii et omnium, etc.
² eripi. ⁴ Desunt crucis signa. ⁵ suas elevatis.

³ disponas.
⁶ deditque.

goni, Iohannis et Pauli, Cosmae et Damiani¹, Hilarii, Martini, Augustini, Gregorii, Hieronymi, Benedicti et omnium Sanctorum tuorum quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum.

Hanc igitur oblationem (servitutis nostrae sed et cunctae familiae tuae quaesumus, Domine, placatus accipias, diesque nostros in tua pace dispone² atque ab aeterna damnatione nos eripias³ et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

*oblationem
in
singulis
domine in
bono de familia
of elements.*

Quam oblationem tu, Deus, in omnibus quaesumus bene ✠ dictam⁴, adscri ✠ ptam, ra ✠ tam rationabilem acceptabilemque (facere digneris: ut nobis) Cor ✠ pus et San ✠ guis (fiat dilectissimi Filii tui Domini nostri) Iesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas et elevatis⁵ oculis in coelum ad te Deum Patrem suum Omnipotentem tibi gratias agens benedixit, fregit, dedit⁶ discipulis suis dicens: Accipite et manducate ex hoc omnes. Hoc est⁷ Corpus meum.

Simili modo postquam⁸ coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas item tibi gratias agens benedixit, dedit discipulis suis dicens: Accipite et bibite ex eo omnes. Hic est enim Calix sanguinis mei, novi et aeterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. Haec quotiescunque feceritis in mei memoriam facietis.

(Unde et) memores (sumus, Domine, nos tui servi sed et plebs tua sancta Christi Filii tui Domini nostri tam beatae) Passionis (nec non) et ab inferis Resurrectionis, (sed) et in coelos Ascensionis⁹: offerimus (praeclarae maiestati tuae de tuis donis ac datis) Hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam¹⁰, Panem sanctum vitae aeternae et Calicem (salutis perpetuae.)

(Supra quae propitio ac sereno vultu respicere dignare¹¹)

⁷ est enim.
sunt cruces.

⁸ postea quam.
¹¹ digneris.

⁹ gloriosae ascensionis.

¹⁰ de-

** In singulis domine B b in duplitate
In singulis domine immaculatam
placuit illebrata*

et accepta habere, sicuti accepta habere) dignatus es munera pueri iusti tui Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech (sanctum sacrificium, immaculatam hostiam.)

IX a (Supplices te rogamus, omnipotens Deus, iube haec perferri) per manus angeli tui in sublime altare tuum, (in conspectum divinae maiestatis tuae: ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus ✠ et Sanguinem sumserimus, omni benedictione coelesti et gratia repleamur. Per Christum Dominum nostrum.)

X. Memento etiam, Domine, famulorum famularumque tuarum, [illorum et illarum] qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsis et omnibus in Christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur. Per Christum Dominum nostrum.

XII a Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus, cum Iohanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia et cum omnibus Sanctis tuis. Intra quorum nos consortium, non aestimator meriti, sed veniae quaesumus largitor admitte. Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, sanctificas ✠ vivificas ✠ benedicis ✠ et praestas nobis. Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti omnis honor et gloria per omnia saecula saeculorum. Amen.

Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere: Pater noster qui es in coelis, Sanctificetur nomen tuum, Adveniat regnum tuum, Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus

¹ partem aliquam societatis.

² Agnem.

et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, (et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech sanctum sacrificium, immaculatam hostiam.) *fm. simpli. eoru*

Supplices te rogamus, omnipotens Deus, iube haec perferri per manus Angeli tui in sublime altare tuum in conspectu divinae Maiestatis tuae, ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumserimus, omni benedictione coelesti et gratia repleamur, Per Christum Dominum nostrum.

Memento etiam, Domine, et eorum nomina, qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus locum refrigerii lucis et pacis ut indulgeas, deprecamur. Per Christum Dominum nostrum. *A second Memento de le from an. same*

Nobis quoque peccatoribus, famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem¹ donare digneris cum tuis sanctis Apostolis et Martyribus, cum Iohanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agne², Caecilia, Anastasia et cum omnibus Sanctis tuis: intra quorum nos consortium³, non aestimator meriti, sed veniae quaesumus largitor admitte. Per Christum Dominum nostrum. *Second com. mention for another com.*

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et praestas nobis. Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti omnis honor et gloria.

Per omnia saecula saeculorum. Amen.

Oremus.

Praeceptis salutaribus moniti et divina institutione formati audemus dicere :

Pater noster, qui es in coelis, sanctificetur nomen tuum⁴, etc.

³ consortia.

⁴ qui es in coelis. Sed libera nos a malo.

debitoribus nostris. Et ne nos inducas in tentationem, Sed libera nos a malo. Amen.

Libera nos quaesumus, Domine, ab omnibus malis praeteritis praesentibus et futuris, intercedente beata et gloriosa semper virgine, Dei genitrice, Maria, et beatis Apostolis tuis Petro et Paulo atque Andrea nec non et beato Dionysio Martyre tuo atque pontifice, cum sociis suis Rustico et Eleutherio et beato Chlodoaldo confessore tuo et omnibus Sanctis, da propitius pacem in diebus nostris, ut ope misericordiae tuae adiuti et a peccato simus semper liberi et ab omni perturbatione securi. Per Dominum nostrum Iesum Christum, Filium tuum, qui tecum vivit et regnat Deus in unitate Spiritus Sancti per omnia saecula saeculorum. Amen.

XI. Pax Domini sit semper vobiscum.

Respondetur: Et cum Spiritu tuo.

¹ intercedente pro nobis. ² desunt verba: et cum beatis Conf. tuis
ill. ³ Per. ⁴ Ieiuniis. ⁵ Quarti, Septimi et Decimi.
⁶ pro scrutiniis. ⁷ apertione. ⁸ adnunciandum. ⁹ cum

Libera nos quaesumus, Domine, ab omnibus malis praeteritis, praesentibus et futuris, et intercedente¹ beata et gloriosa semperque virgine, Dei genitrice, Maria, et sanctis Apostolis tuis Petro et Paulo atque Andrea et beatis Confessoribus² ill. Da propitius pacem in diebus nostris, ut ope misericordiae tuae adiuti et a peccatis simus liberi semper et ab omni perturbatione securi. Per Dominum³, etc.

Pax Domini sit semper vobiscum.

R. Et cum Spiritu tuo.

Post haec commonenda est plebs pro ieiunii⁴ IIII^{ti} VII^{mi} et X^{mi}⁵ mensis temporibus suis sive per scrutinis⁶ vel aurium aperationem⁷ sive orandum pro infirmis vel ad nuntiandum⁸ Natalitia Sanctorum.

Post haec communicat Sacerdos⁹ cum omni populo.

[Sequuntur quatuordecim collectae ad libitum, ut videtur, post Communionem dicendae¹⁰.

Item Benedictiones super populum¹¹.

Item sequuntur quatuordecim Collectae¹².]

ordinibus sacris cum omni populo.
¹¹ populum post communionem.
congruas.

¹⁰ Desunt tertia decima et quarta.

¹² Habet quindecim non in omnibus

GLOSSARY OF LITURGICAL TERMS.

I.

(*Latin and English.*)

A.

Actio (Rom.). The Canon of the Mass. The title *Infra actionem* is commonly prefixed to the paragraph *Communicantes* (p. 328). *Infra* and *intra* appear to have been used almost interchangeably in early ecclesiastical writers. [Bona, *de Reb. Liturg.*, lib. ii. c. xi. § 1, note 3, ed. Sala.]

Alb. An ecclesiastical vestment, which seems to have been at first universally of linen, as it still is in the Western Church. The corresponding vestment in the East is the Stoicharion (στοιχάριον, q. v.). It also seems to have been more full and flowing in early times than it afterwards became. In its normal form it is a long, close-fitting, linen vestment, with tight sleeves, confined at the waist by a girdle: and it is worn under all the other vestments, except the amice.

Alia oratio (Moz.). The second prayer, i. e. that which follows the *oratio missae*, in the Mozarabic Liturgy, in the part answering to the beginning of the *Missa Fidelium*.

Alleluia. The special liturgical use of this exclamation of praise seems to be connected with the Gospel. It is true that in the

Greek Liturgies (S. James, S. Mark, and S. Chrysostom) it is also found in connexion with the Great Entrance, forming the conclusion of the Cherubic Hymn; but this is over and above its chief use. In the Liturgies of Group I and of the Roman family, and in S. Mark's, it was sung before the Gospel: in the Mozarabic, and therefore probably in the Gallican (though of this we cannot be absolutely certain), it was sung after it. In the Coptic Liturgies however, and in the Ethiopic, the Tersanctus is found before and after the Gospel respectively in place of the Alleluia; and in the Eastern Syrian Group other hymns of praise hold the same place.

There were different customs too as to the seasons when it should be sung. In some churches its use was confined to the great festal season between Easter and Pentecost: in others it was sung all the year round, except during Lent.

Ambo, a raised desk, or pulpit, from which the Lections, and sometimes other parts of the service, were read or chanted.

Amice (*amicus*). A square piece of linen worn upon the neck and shoulders, put on before all the other vestments.

Anaphora. The more solemn portion of the Liturgy, the central point of which is the Great Oblation. It commences with the words '*Sursum Corda*,' or their equivalents, which occur in all Liturgies, and includes the rest of the service to the end. In the sacrificial language of the LXX. *προσφέρειν* is used of the offerer bringing the victim to present before the altar, *ἀναφέρειν* is used of the Priest offering up the selected portion upon the altar (see for instance Lev. ii. 14, 16; iii. 1, 5).

Anba (Copt.). *i.g.* Abba, Father; the title given to a Bishop.

Antidoron. In the Greek Church what remains of the five Oblates, after the portions intended for consecration have been cut out and placed on the Paten (see pp. 84-88), is distributed to the people. This hallowed, though unconsecrated, bread is called the Antidoron. A similar custom seems to have prevailed in France and Spain, and to exist still in the Armenian and Coptic Churches.

Antiphona. In its most familiar meaning this name is given to the verse which is said at the beginning and end of Psalms and Canticles in the Daily Offices, and which serves to give them a special significance appropriate to particular days or seasons. In reference to the Eucharistic Liturgies however it has either a general meaning equivalent to 'anthem,' or a special meaning applying to the Introit. A notion of alternate singing, or of repetition, is involved in the word. The Roman Introit consists of a verse (often called specially 'the Introit'), followed by a verse of a Psalm and the Gloria Patri, after which the first verse is repeated (cf. p. 292).

The Greek *ἀντίφωνον*, three of which together, having each an appropriate prayer (see pp. 92, 93), answer to the Roman Introit,

consists of several versicles with a constant response interpolated (see under *ἀντίφωνον*).

[For further information see Smith's Dict. of Christian Antiquities, s.v.; and Dissert. I. on 'The Psalms as employed in the Offices of the Church' in Neale's Commentary on the Psalms, vol. i. p. 34.]

Antiphonarium. (α) The book containing the parts of the mass sung by the choir, i.e. Introits, Offertories, etc.; another name for which was 'the Gradual.' (β) The book containing the Antiphons of the Daily Offices, and the Responsories; which was also called 'Cantatorium.'

Apertio aurium. The ceremony of touching the ears and eyes of a Candidate for Baptism, pronouncing at the same time the word *Ephphatha*. In preparation for this, some days before, a formal instruction on the Gospels was publicly given: the old form of which may be seen in the Gelasian Sacramentary. [Muratori, *de Lit. Romana*, col. 537.]

Apologia (Sacerdotis). The Confession of the Priest.

Apostolus. The Epistle (in the Liturgy). Sometimes also the book containing the Epistles.

Apparitio. The Epiphany, or manifestation of the Lord Jesus Christ.

Ark (Eth.). It seems uncertain exactly what this vessel is. Renaudot says (vol. i. p. 498), '*Fortasse . . . vas majus aliquod, quo discus et calix contineretur.*' Rodwell, in his translation of the Liturgy (p. 4, note o), says that the Ethiopic word is the same as is used in Heb. ix. 4 of the pot in which the manna was preserved. 'It is here to be understood' (he proceeds) 'of the vessel in which the bread intended for consecration is placed, together probably with the paten.' May it be a vessel for the Reserved Sacrament?

Audientes (see under *ἀκροώμενοι*).

B.

Baini (Copt.) The tenth month of the Coptic Calendar, answering to parts of our May and June. Their year commences with the 29th or 30th of August.

Benedictio. (a) In the general sense of the term, which we may take to be, as defined by S. Ambrose (*de Bened. Patriarc. c. 2*), *Sanctificationis et gratiarum votiva collatio*, Benedictions occur in all Liturgies, and often at more points than one of the service. The two most noticeable occasions are (i) in connexion with the Communion of the People, either before or after it; (ii) at the Dismissal.

(β) In the Gallican Church *Benedictio* is often used as the name of the *Benedicite*, or *Canticum trium Puerorum*.

C.

Calix. The Chalice.

Canon. A fixed formula. The term admits of many ecclesiastical applications, but in the foregoing Liturgies it will be found used in two senses only, viz. (a) (Rom.), that part of the Liturgy which includes the Consecration, Great Oblation, and Intercession, beginning with the words *Te igitur* and ending with the Lord's Prayer and its Embolismus. It is divided into ten portions or paragraphs, known usually by their first words. It is often popularly taken as if it included the whole of the remaining portion of the service, but this is not strictly correct. Nor must the word be understood as synonymous with 'Anaphora,' which is more comprehensive, including the Preface and Triumphal Hymn before the Canon and the Communion with its preparatory ritual, and Post-Communion, after it. The name is sometimes given to the corresponding part of the

Gallican and Mozarabic Liturgies; but improperly, inasmuch as here the forms were variable, all but the formula of Consecration.

(β) (East-Syr.) In this family the invariable doxology at the end of the Prayers, or elsewhere, is called 'the Canon.'

Catechumen. One under training for admission to the Church by Baptism. (For full information see Smith's Dict. of Christian Ant. s.v.; or Bingham, Bk. x. ch. i. ii.)

Catholica (W. Syr.). A sort of address or exhortation said by the Deacon, while the Priest was performing the Fraction, etc. (see p. 77).

Catholicon (Copt.). The Lection taken out of the Catholic Epistles.

Chalice. The cup in which the wine (or wine mingled with water, in all ancient Liturgies but the Armenian¹) is consecrated.

Chasuble (in the West, *casula*; in the East, *φελώνιον* or *φαινόλιον*). The upper and principal vestment of the Priest. Its early shape appears to have been circular, with a hole in the centre through which the head was passed; and adorned before and behind with a Y-shaped cross, or yoke.

Cherubic (Hymn). See 'Hymn.'
Cinerum Feria Quarta. Ash-Wednesday.

Cochlear. The spoon with which in the Eastern Churches the consecrated elements are administered together to the communicants.

Collecta. The primary meaning of this word seems to be 'the assembling of the people for divine

¹ It has been inferred that the ancient Church of Ireland did not practise this rite, on the strength of the absence of any reference to it in the Stowe (Irish) Missal. Such evidence is of course noteworthy, but perhaps hardly conclusive by itself for the practice of the whole early Irish Church.

- worship.' It is also the name of those short, nervous, prayers which as a rule distinguish the Western from the Eastern Liturgies. In this sense the form *collectio* is used in the Gallican Sacramentaries. Two explanations have been given of the term, (i) that it is the prayer said at the assembling of the people, which however could only well apply to the first prayer in the service; (ii) that in it the Priest collects, and presents to God in a compendious form, the petitions, spoken and unspoken, of the congregation.
- Comes** (Comitis Liber). (α) A Lectionary of Missal Lections, attributed to S. Jerome. (β) an equivalent for Epistolare, the book of the Epistles used in the mass.
- Commixture** (commistio). A rite to be distinguished both from the *Mixture* and the *Intinction* (q.v.) It consists in placing a small portion of the consecrated Bread, or Wafer, into the Chalice, symbolizing the restoration in the Resurrection of the union of Body and Soul which had been severed in death, in a word, pointing to the Risen Life. Though probably not a primitive rite, it became nearly universal at an early date.
- Communio**. (α) The act of partaking of the consecrated elements. (β) That section of the Liturgy which contains the ritual belonging to this act. (γ) (Rom.) An anthem sung originally during the communion of the people, but in later times after the communion.
- Competentes** (Gr. *φωτιζόμενοι*). The highest order of Catechumens; candidates for immediate Baptism.
- Confirmation**. When more chalices than one were used, it was the custom to consecrate one, and from this one to pour a little of the consecrated wine into the others, which was held to serve for consecration to the wine in them. This was called *Confirmatio*. In the Greek S. James' Liturgy (see p. 50) this seems to have been effected by placing a portion of the consecrated Bread into the Chalices (Renaudot, vol. i. p. 339).
- Confractorium** (Ambros.). An Anthem sung by the Choir during the Fraction.
- Consignation**. In some Churches it was part of the ritual of the Fraction to dip one half of the broken Bread in the Chalice, and with it to make the sign of the cross upon the other half (Renaudot, vol. i. p. 240).
- Contestatio** (Gall.). The name in the Gallican Liturgy for the Preface, i. e. the part beginning *Vere dignum et justum est*, etc.
- Corporale** (Gr. *εὐλητόν*). The linen cloth on which the Holy Vessels are placed, and on which the consecration is performed.
- Corporatio** (Moz.) The Incarnation.

D.

Deipara. The Latin equivalent of *Θεοτόκος*, the Mother of God.

Despoticon (Copt.). In the elaborate ritual of the Fraction in the Coptic Liturgy this is the name given to the largest and central particle.

Díptychs. The lists of names, living and dead, to be commemorated during the celebration of the Holy Eucharist.

The custom of commemorating the living seems to have had its origin in reading out the names of those who had made offerings of bread and wine for the consecration: to these were added by degrees names of Bishops, rulers and others. A commemoration of the names of members of the other great division of Christ's Body, the Church Triumphant, (*díptycha mortuorum*), was naturally joined to the former.

Disk (Gr. *δίσκος*). The Paten.

Doors (Holy). See *θύραι*.

E.

Elevation. The lifting up of the consecrated Bread. There is an essential difference between the meanings of this rite as practised in the Greek Church and in the Roman respectively, at least in later times. In the Greek Church it takes place in the Bema, out of sight of the people, the Holy Doors being still closed: it is an *ἀνάδειξις* to God. In the Roman Church it is a showing to the people for the purpose of adoration. The place of the rite is also different: in the Roman Liturgy it comes immediately after the words of consecration; in the Greek, just before the Communion.

Embolismus. Literally 'an insertion.' The name of the short prayer which in almost all ancient Liturgies follows the Lord's Prayer, and is in fact an expansion of the last petition of that Prayer against temptation and evil.

Energumen. A demoniac: one under the influence of an evil spirit.

Entrance (εἴσοδος). (α) *The Little Entrance*, an oriental rite, is the solemn procession when the Book of the Gospels is brought from the Prothesis to the Holy Table. The Deacon carries it, accompanied by the Priest and taper-bearers. The procession passes out at the northern door of the Iconostasis, makes the circuit of the northern side of the Church, and enters the Bema by the Holy Doors. The Book, after being laid on the Holy Table, is again taken to the ambo, where the Gospel is read. There is an analogous Procession of the Gospel in solemn Masses in the Western Church.

(β) *The Great Entrance* is a similar procession, but accompanied by incense and conducted with greater pomp, when the pre-

pared Elements are carried from the Prothesis to the Altar. In the Liturgy of Constantinople it takes place near the beginning of the *Missa Fidelium*; in Syrian and Coptic Liturgies at the commencement of the service. There is nothing corresponding to it in the West.

Ephod (p. 134). See 'vagas.'

Ephremiticum (carmen). A kind of heptasyllabic metre in which some of the Syrian Hymns are written, the invention of which is attributed to S. Ephrem.

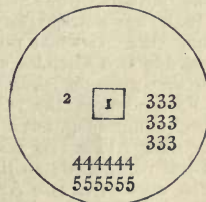
Evangelistarium. A book containing the collection of the (Liturgical) Gospels for the whole year.

F.

Fan (see under *ῥηπίδιον*).

Filiola (Moz.). The Chalice-Veil.

Fraction. The solemn Breaking of the Bread. There are four different points of the service at which a Fraction is found, though not at all four in any one Liturgy; viz. (i) *in the Preparation of the Paten*, as in the Liturgy of S. Chrysostom (see pp. 84-87), in which the particles cut from the five Oblates are arranged on the Paten in the order here indicated, No. I



is the *σφράγισ* of the First Oblate, called sometimes the Holy Lamb. The other numbers show from which Oblate the particles are cut, and their position shows the position upon the Paten.

(ii) *Accompanying the Words of Institution.* This was no doubt intended to represent our Lord's

own action. The Coptic Liturgy however is the only ancient Liturgy which preserves a Fraction at this point, though Scudamore (Notit. Eucharistica, pp. 537, 538) produces some indications that the custom was once more widely spread. (iii) The Fraction is found in almost every Liturgy between the consecration and the communion, symbolising the Death and Passion. Here the Mozarabic ritual (see p. 341) is the most elaborate. (iv) The Fraction *for distribution among the communicants*. The word *μελίζειν*, as distinguished from *κλᾶν*, seems to be appropriated to this Fraction (see pp. 50, 190): *comminuere* seems to be similarly used in Latin.

G.

Genesis (or Adam) Tonus (Copt.).

One of the eight Coptic Tones, or Modes, of a cheerful character. These tones are named from the first word of the Hymn most generally sung to them.

Gradalis (p. 364), or,

Graduale (Rom.) (α) An anthem sung after the Epistle. It probably had its origin in the primitive custom of interspersing the Lectures with Psalms. The present custom is as follows:—A verse of a Psalm and a Responsory verse is sung (the 'Gradual proper'), followed by two Alleluias, another Verse, and a single Alleluia. In the Easter season the 'Gradual proper' is not sung, but a second Verse with Alleluia is added to that just mentioned; so that the anthem consists of two Alleluias, Verse and Alleluia, Verse and Alleluia. On certain great Festivals a Hymn, called a Sequence, is interposed before the last Alleluia. From Septuagesima to Easter Even, when Alleluia is not sung, two Verses alone, called a Tract, are said or sung.

(β) The book in which the Introits, Graduals, and other missal

Anthems were collected was also sometimes called 'the Gradual' (see 'Antiphonarium').

H.

Hebdomada Major. Holy Week, i. e. the week from Palm Sunday (*Dominica in Palmis*) to Easter Even (*Sabbatum Sanctum*).

Hegumenos. The Superior of a monastery.

Hymn. So far as relates to the Eucharistic Services, Hymns may be divided into two classes, containing respectively (α) the four Greater Hymns, viz. the Angelic, the Cherubic, the Trisagion, and the Sanctus, Tersanctus, or Triumphal Hymn, as it is variously called; (β) the Lesser Hymns, such as the Introit, Gradual, Offertory, Communio, etc.

The Hymns of this latter class will be described under their several names.

The Angelic Hymn is the Gloria in Excelsis with the additions as found in our English Communion Office. As an Eucharistic Hymn in this full form its use is confined to the Western Church, and is probably not older than the sixth century; though the first and Scriptural strain occurs in several Eastern Liturgies, as in the Greek S. James (p. 36), the Syriac S. James (p. 60), and S. Adaeus and Maris (p. 267).

The Cherubic Hymn is peculiar to the Constantinopolitan Liturgy, and others derived from it, or modified to resemble it. It is sung at the Great Entrance. It is said to have been introduced into the Liturgy at the command of Justinian, i. e. about the middle of the sixth century. It begins with the words *οἱ τὰ χερουβιμ μυστικῶς εἰκονίζοντες*, and will be found *in extenso* on p. 32.

The Trisagion. The Hymn *ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς*, which is sung, according to the rite of

Constantinople, in connexion with the Little Entrance. It was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). In the Syriac Liturgy it occurs more than once. In the Coptic not at all, though it is found in the Greek S. Mark (as in the Constantinopolitan Liturgy) just after the Little Entrance. This is probably the Hymn referred to in the *Expositio brevis* attributed to S. Germanus as the 'Ajus,' which is there said to have been sung in the early Gallican Liturgy before the Old Testament Lection, and before and after the Gospel. In the Roman Liturgy it is sung only on one day of the year, viz Good-Friday, in the special office called the Reproaches. The name Trisagion is often improperly applied to the following Hymn, whereby much confusion is caused.

The Sanctus, Tersanctus, Triumphal Hymn, or Seraphic Hymn (for it has all these names, and is sometimes in early writers called also the 'Angelic Hymn,' and thus is occasionally confounded with the Gloria in Excelsis) consists of the Hymn of the Seraphim in Isa. vi., generally with the addition of Ps. cxviii. 26, 'Blessed is He that cometh in the name of the Lord. Hosanna in the highest.' This Hymn is found in all Liturgies in the same place, viz. at the conclusion of the Preface, and just before the consecration.

I.

Icon. A kind of highly decorated picture, regarded as sacred, peculiar to Oriental Churches. There are always two at least in a Greek church, viz. one of our Lord on the right of the Holy Doors (looking towards the Sanctuary), and one of the Mother of God on the left.

Iconostasis. The screen which

separates the Sanctuary (*βῆμα*), together with the Chapel of the Prothesis and the Sacristy (*διακονικόν*) from the Choir. Hence ritually it answers to our Altar-rails, though being solid and reaching in height nearly, or quite, to the ceiling, it more nearly resembles in effect a Rood-screen. It has three doors, viz. the Holy Doors in the centre, leading into the Sanctuary, and a side-door on either side, leading into the two chambers above-mentioned. The name is derived from the Icons, which are always arranged upon it.

Illatio (Moz.). The name in the Mozarabic Liturgy for 'the Preface.'

Immolatio (Gall.). The name in the Gallican Liturgy for 'the Preface.'

Ingressa (Ambr.). The name in the Ambrosian Liturgy for 'the Introit.' It is simpler in form than the Roman Introit, consisting simply of a verse or two, not always from the Psalms, said without repetition, and without Gloria Patri.

Intercession, the Great. The Prayer said by the Celebrant for all estates of men in the Church, including the Living and the Dead. The position of it in the Liturgy is one main criterion on which the classification of Liturgies depends. In four of the Liturgical Families it occurs in connexion with the Consecration; in the remaining one, the Hispano-Gallican, it follows the Offertory.

Intinction. The act of placing in the Chalice the portions of consecrated bread intended for the Communion of the people, to whom in the Oriental Churches the consecrated elements are administered together by means of a spoon. It is quite distinct from the commixture.

Introit (Rom.). The anthem sung at the approach of the priest to

the altar. For the form of it see above under 'Antiphona.'

Invocation. By the Oriental Churches an Invocation of the Holy Spirit is considered necessary to complete the consecration. In the three Oriental Families of Liturgies such an Invocation is invariably found shortly after the Words of Institution. In the Hispano-Gallican Family there are sufficient traces of such an Invocation in the Prayer called 'Post-pridie' (Moz.), or 'Post-mysterium' (Gall.), illustrated by the very clear words of S. Irenaeus¹ (Frag. 2, al. 38), to give great probability to the inference that it was at one time universally present here too.

J.

Jacobiticum (carmen) (Syr.). A Syrian tetrasyllabic metre, attributed by some to S. James of Serug (see also 'Ephremiticum').
Jejunia (primi, quarti, septimi, decimi, mensis). Otherwise called *jejunia quatuor temporum*. The Fasts of the four Ember seasons.
Jobi Tonus (Copt.) [or Hebi, viz. 'mourning for the dead']. One of the Coptic tones, of a melancholy or plaintive character (see 'Genesis').

K.

Kiss of Peace. See under 'Pax.'

L.

Lectionarius. (a) Generally, a collection of the Lections from Holy Scripture to be used at any ser-

¹ Τὴν προσφορὰν τελέσαντες ἐκκαλοῦμεν τὸ Πνεῦμα τὸ Ἅγιον, ὅπως ἀποφῆνῃ τὴν θυσίαν ταύτην καὶ τὸν ἅρτον σῶμα τοῦ Χριστοῦ καὶ τὸ ποτήριον τὸ αἶμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν.

vice. (β) The collection of Epistles for the Mass, called also 'Epistolarium.'

Lector (Gr. ἀναγνώστης), a Reader. One of the minor orders, recognised in the East and West, the special duty of which was to read the Lections in Church.

M.

Maniple. One of the Eucharistic vestments. A narrow strip, of the same material and colour as the Chasuble, worn hanging over the left wrist. Originally it was of linen, and intended to serve as a napkin.

Missa. On the derivation and origin of this word see above (Introduction, p. xxxi). In general it means 'the Eucharistic service,' or, more particularly, the service proper for any particular day. It also occurs in various combinations, such as:—

M. Catechumenorum. That part of the service at which Catechumens and Penitents might be present.

M. Fidelium, that part at which only the Faithful might be present.

M. Defunctorum or **pro Defunctis.** A Mass said for the benefit of the dead.

M. Praesantificatorum (Gr. τῶν προηγιασμένων). A Mass in which there is no consecration, but communion is made with the consecrated Elements reserved from a previous day. This is customary in the Greek Church on all days in Lent, except Saturdays, Sundays and the Feast of the Annunciation: in the Latin Church it is confined to Good Friday.

M. Privata. Low Mass, at which the Priest is assisted by a server only. This is not to be confounded with *Missa solitaria*, Mass said by a Priest alone, without assistant minister or congregation; a custom formerly practised in Monasteries, but now everywhere forbidden.

M. Sicca. A recitation of the Mass omitting the Consecration and Communion, and such parts of the service as refer directly to these.

M. Solemnis. Mass celebrated with the full ritual and attendance of Deacon, Sub-deacon, Acolytes, and Choir.

M. Votiva. A Mass said out of special devotion, beyond the regular service of the day.

Missae de Sanctis. The services belonging to Saints' days.

Missae de Tempore. Those belonging to the seasons of the Christian Year, Advent, Christmas, etc.

Missale. (α) In the most general sense, the book containing all that is necessary for the celebration of Mass throughout the year. Such a volume is properly called *Missale plenarium*, or *mixtum*. Up to the eleventh century however these complete Missals did not exist, but the parts required by the different ministers were collected in separate volumes, viz. *Sacramentarium*, *Lectionarium*, *Evangelistarium*, and *Graduale* or *Antiphonarium*. Then by 'Missale' was understood (β) the book containing the Missal prayers used by the Priest at the Altar, more commonly known as a *Sacramentary*.

Missale Offerentium (Moz.). 'The Lesser Missal; i. e. the common of every Mass' [Neale, *Essays on Liturgiology*, p. 137]. Probably so called, because it is necessarily used by all priests who celebrate according to that rite.

Mixture, (Lat. *mistio*). The addition of a little water to the wine in the chalice: a practice primitive, and recognised in all ancient Liturgies, except that of the Armenian Church.

N.

Natalitia Sanctorum. The birth-days (i. e. the anniversaries of the death or martyrdom) of Saints.

O.

Oblata (-tio). The forms are used indiscriminately for (α) the act of offering, (β) the offerings presented.

Oblatum. An oblate, i. e. in the East, the Holy Loaf; in the West the wafer; prepared for consecration.

Obnatio, (East-Syr.). The concluding Benediction.

Offerenda (Ambros.). The name of the anthem otherwise called *Offertorium*.

Offertorium (Rom.). The name of the anthem sung at the offertory, or said just before it. It varies with the day.

Officium ad Missam (Moz.). The name for the Introit in the Mozarabic Liturgy.

Omophorion. (See the Greek Glossary).

Oratio Missae (Moz.). The Prayer, or rather short exhortation to the people at the beginning of the *Missa Fidelium*, corresponding to the Gallican *Praefatio Missae* (see p. 315).

Ordinary (of the Mass). All the service of the Mass which is not the Canon.

Ordo (Missae). The rubrics and invariable parts of the service, into which the variable parts, whether prayers and lesser hymns, as in the Western offices, or different Anaphorae, as in the East, are fitted as in a framework. Where there are several anaphorae with a common pro-anaphoral service, as with the Syriac, Ethiopic and other groups of Liturgies, the term *Ordo communis* is often applied to the latter.

P.

Palla. A veil of linen, used to cover the chalice. It is now commonly stiffened with cardboard for convenience sake.

The Corporal (q. v.) is sometimes called *Palla corporalis*.

Paophi (Copt.). The second month

- of the Coptic Calendar, answering to parts of our September and October. (See under 'Baini.')
- Patena.** The paten, or plate, on which the oblation is made.
- Pax.** The Kiss of Peace. A custom recognised in all ancient Liturgies, and probably Apostolic, in which the Faithful by a mutual embrace testified to the brotherly love that ought to exist among them. The usual place of its occurrence is shortly after the commencement of the *Missa Fidelium*, before the Consecration: but in the Roman Family it occurs just before the Communion. In the Greek Church it appears to have been dropped. In the Roman the kiss is interchanged ceremonially at Solemn Mass between the Celebrant and assistant ministers. At Low Mass it is commonly omitted; though sometimes given by means of a small metal tablet, called an 'osculatory' (sometimes also a 'Pax'), which the Priest, having kissed the Altar, kisses and presents to the server, who in turn presents it to the people.
- Peace, Kiss of.** See above under 'Pax.'
- Praefatio Missae,** (Gall.). A short exhortation to the people at the commencement of the *Missa Fidelium*, stirring them to special devotion in connexion with the particular subject of the day or season.
- Preface.** By this is commonly meant that address to God which immediately follows the '*Sursum corda*,' and leads up to the Triumphal Hymn, enumerating the grounds of the Thanksgiving (*εὐχαριστία*). Originally it was probably of considerable length, as we see in the Clementine Liturgy, and of a widely inclusive character, and became gradually shorter as time went on, and as the Church's round of Holy Day and Festival became enlarged.
- Then too, in the West, was introduced the custom of having variable Prefaces—the fixed part containing only a general acknowledgment of the duty of thanksgiving, while special passages were inserted according to the day or season, mentioning the particular grounds appropriate to the same.
- Presanctified** (Mass of the). (See under 'Missa Praesanctificatorum').
- Prooemium** (Syr.). A prelude to the Sedra, in the form of a short address or exhortation, (e. g. p. 60).
- Propheta** (Gall.). The name in this Liturgy for the Benedictus, or Song of Zacharias, sung at the commencement of the Mass before the Collect for the Day.
- Prophetica lectio** (or **Propheta**), (Gall.). The Lection from the Old Testament, which in the Gallican Liturgy preceded the Epistle and Gospel.
- Prosa,** a Prose. Another name for the Sequence (q. v.), which was often composed in a free style, rhythmical but not in strict metre.
- Prothesis.** (See the Greek Glossary).
- Psallendo** (Moz.). An anthem sung between the Old Testament Lection and the Epistle in the Mozarabic Liturgy. It consists of two or three verses from the Psalms, and corresponds to the *Psalmus responsorius* of the Gallican, and the *Psalmellus* of the Ambrosian rite.
- Q.
- Quadragesimale tempus.** The season of Lent.
- Quatuor Tempora.** The four Ember seasons.
- S.
- Sabbatum Sanctum.** Easter Even.
- Sacramentarium.** The book containing the Collects, Prefaces and Canon of the Mass, for the use of the celebrating Priest. (See under 'Missale').

- Sanctus.** Another name for the Tersanctus, or Triumphal Hymn. (See under 'Hymn').
- Scrutinium.** The examination and instruction of Catechumens, held publicly before they were admitted to Baptism. The *communio* (or *denunciatio*) *pro scrutinio*, referred to on p. 373 was given, according to the Gelasian sacramentary, (Muratori, col. 533) in the following form: 'Scrutinii diem, dilectissimi Fratres, quo electi nostri divinitus instruantur, imminere cognoscite. Ideoque sollicita devotione, succedente (sequente) *illa* feria, circa horam diei sextam convenire dignemini. Ut coeleste mysterium, quo diabolus cum sua pompa destructur, et janua regni coelestis aperitur, inculpabili, Deo juvante, ministerio peragere valeamus. Per Dominum nostrum, etc.'
- Secreta (α)** (Rom.). A prayer, or prayers, said by the Priest at the conclusion of the Offertory; perhaps from being said '*secreto*' (i. e. in a low tone, but distinctly).
- (β)** (Gall.). The Consecration was sometimes so called in the Gallican Liturgy.
- Sedra** (Syr.). A sort of Hymn: sometimes, like the Latin '*Prosa*,' in free rhythm; sometimes in strict verse; and always, apparently, by custom preceded by a short prayer, or *Prooemium*.
- Sequence.** A Hymn either in free rhythm or metre, sung after the Gradual. There are three now used in the Roman Liturgy, viz. *Victimae Paschali* at Easter, *Veni, Sancte Spiritus* at Pentecost, and *Lauda, Sion* for the Feast of Corpus Christi. The hymn *Dies irae*, sometimes called a sequence, is pronounced not to be so by strict liturgiologists. The meaning of the term is said to be that in festival seasons the last syllable of the Alleluia was prolonged to a number of notes ('*neumata*' or '*pneumata*'), forming a *jubilatio*. Then to these, or instead of them, words were set.
- Sindon** (Ambros.). The corporal. The *oratio super sindonem* (p. 308) corresponds in position to the *εὐχὴ μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν* (p. 99) of the Greek rite.
- Sonum** (Gall.). The anthem, corresponding to the Roman *offertorium*, sung at the Offertory.
- Spoon.** The instrument with which in the Eastern Churches the consecrated elements are administered together to the communicants.
- Spoudikon** (Copt.). A corruption of Despoticon (q. v.).
- Sub-deacon.** The third of the Holy Orders.
- Symbolum.** The Creed. In early times Catechumens received a solemn instruction upon it before their Baptism, publicly, during the Mass; this was called *Symboli Traditio*.

T.

- Tersanctus.** The Hymn, 'Holy, Holy, Lord God of Hosts, etc.' (See under 'Hymn').
- Thuribulum.** A censer.
- Tonus.** A tone, or mode (in music).
- Tract.** The form of the Gradual (q. v.) from Septuagesima to Easter Even, consisting of two verses only, without Alleluia. Two derivations have been given, viz. (1) that it was properly sung by one voice without break (*trac-tim*); (2) that it was sung slowly and solemnly.
- Transitorium** (Ambros.). The anthem answering to the Roman '*Communio*;' sung during, or said immediately after, the Communion of the people.
- Trecanum** (Gall.). The Communion anthem of the Gallican Liturgy. All our knowledge of it is derived from the obscure notice in the *Expositio brevis*, attributed to S. Germanus; from which we gather that it had some relation to the mystery of the Blessed Trinity.
- Trisagion.** One of the four great

Eucharistic Hymns beginning ἅγιος ὁ Θεός, ἅγιος ἰσχυρός κ. τ. λ. (See further under 'Hymn').

Triumphal Hymn (Gr. ἐπινίκιος ὕμνος). The one of the four great Eucharistic Hymns which occurs in every Liturgy at the conclusion of the Preface, and shortly before the Consecration. It begins 'Holy, Holy, Holy, Lord God of Hosts, etc.' from Is. vi. 3; generally with the addition of Ps. cxviii. 26. It is also called sometimes 'The Sanctus,' or 'Tersanctus.' (See under 'Hymn'.)

Tybi (Copt.). The fifth month of the Coptic Calendar, answering to parts of our December and January. (See under 'Baini'.)

U.

Union. (See Greek Glossary, s. v. ἕνωσις.)

V.

Vagas (Arm). A part of the Arme-

nian Eucharistic Vestments. It is semi-circular in shape, generally made of metal, and has the heads of the Twelve Apostles engraved upon it. It is fastened with a gold chain. During the robing it is put over the head, and afterwards let down on the neck and shoulders. The Armenians consider that it represents the Jewish *Ephod*: but it seems to be in some respects at least analogous to the Western *Amice*. (Malan, Arm. Lit. pp. 2, 18.)

Vartabed (Arm.). A title meaning 'doctor or teacher.'

Veil. The cloths, whether of linen or richer material, used to cover the Sacred Vessels. The number differed in different churches. In the Greek Church three are used; viz. one each for the Paten and Chalice, and a large one (ἀήρ) to envelope all.

II.

(Greek.)

A.

ἀήρ. The large veil, mystically representing the firmament, used in the Greek Church to envelope both Paten and Chalice, each being also covered by its own veil.

ἀκροστίχια. (p. 24). It is not certain what this word means: perhaps either 'antiphons,' or the 'responsory endings of verses,' as in the 136th Psalm, or the Benedicite.

ἀκροώμενοι (Lat. *audientes, auditores*). It seems to be necessary to distinguish the Greek from the Latin use of these terms. In the West it was equivalent to Catechumen. In the Greek system it was the name of the lowest but one order

of penitents, who were only admitted into the *ναρθήξ*, or vestibule, of the Church.

ἄμβων. See 'Ambo.'

ἀναγνώστης. See 'Lector.'

ἀντίδωρον. See 'Antidoron.'

ἀντίφωνον. For an account of the word see 'Antiphona.' An example of a Greek Antiphon may be given here:—

Ψ. Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ καὶ ψάλλειν τῷ ὀνόματί σου, ὕψιστε.

℞. Πρεσβείαις τῆς θεοτόκου, Σῶτερ, σῶσον ἡμᾶς.

Ψ. Τοῦ ἀναγγέλλειν τὸ πρῶτὸν τὸ ἐλεός σου καὶ τὴν ἀλήθειάν σου πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

Ῥ. Πρεσβείαις τῆς θεοτόκου, κ. τ. λ.

ῲ. "Ὅτι εὐθὺς Κύριος ὁ Θεὸς ἡμῶν
καὶ νῦν ἔστιν ἐν δικαιοσύνῃ τοῦ
προσώπου αὐτοῦ.

Ῥ. Πρεσβείαις τῆς θεοτόκου,
κ. τ. λ.

ῲ. Δόξα Πατρί, κ. τ. λ.

This is a 'First Antiphon'; in which the antiphonal response, always the same, makes mention of the intercessions of the Theotokos. In the Second Antiphons the response is always, *Ταῖς πρεσβείαις τῶν ἁγίων, σῶσον ἡμᾶς*, making mention of the intercession of Saints. In the Third Antiphons there is always an allusion to the solemnity of the day, the beginning and end being unchangeable: e. g. at Easter, *Σῶσον ἡμᾶς, Ἰὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι Ἀλληλουῖα.* (See Goar's Euchologion, pp. 103, 104.)

ἀπολυτικιον. The Hymn sung at the conclusion of the service.

ἀσκήτης. A hermit.

ἀστέρισκος. An instrument of the Greek Church, consisting of two bent bars of metal set crosswise, used to place over the Paten when prepared for Consecration, in order that the veil may not disarrange the oblations.

B.

βῆμα. The Sanctuary of a Greek Church, in which the Altar stands.

Δ.

διακονικόν. The Sacristy. A Chamber commonly on the south side of the *βῆμα*, in a Greek Church.

δισκοκάλυμμα. The special veil of the Paten.

δίσκος. The Paten.

E.

εἰλητόν. The Corporal. The unfolding of this in the Liturgy of Constantinople is the signal for the dismissal of the Catechumens.

εἰρηνικά, τὰ. Another name for the *ἐκτενή*, or *ἡ μεγάλη συναπτή*.

The longer Litany said by the deacon.

εἰσόδιον (Lit. S. Mark, p. 178). 'Nisi subintelligenda est vox *hymnus* aut alia similis, idem est ac *Εἰσόδος*, sive *magnus*, ut Graeci vocant, *Introitus*.' (Renaudot, *not. in loc.*)

εἰσόδος (*ἡ μεγάλη, ἡ μικρά*). (See under 'Entrance.')

ἐκτενή. One name of the Deacon's Litany: probably from the earnestness of its repeated supplications, or, according to Neale (Introd. p. 360), from its protracted length.

ἐκφώνησις. Those parts of the service, such as the Doxologies, which are said in a loud tone: the greater part of the Liturgy being said in the Greek Church in a low tone (*μυστικῶς*).

ἐμβολισμός. (See under 'Embolismus.')

ἐνωσις. The rite, called in the West *commistio*; the union of the two consecrated species. There are slight differences in the mode of performing it in the different Churches. (See Renaudot, vol. i. p. 240; ii. p. 108).

ἐπιμανίκια. One of the Eucharistic vestments of the Greek Church, corresponding most nearly to the Western *maniple*, but worn on both arms. They are a sort of open sleeve covering the arm from the wrist to the elbow, where they are fastened, and hanging down in a peaked flap; on which, in the case of a Bishop, the Icon of Christ is embroidered.

ἐπινίκιος (*ὕμνος*). The Triumphal Hymn. (See under 'Hymn.')

ἐπιτραχήλιον. The Priest's stole, of the Greek Church, worn however by Bishops and Priests alike. It is unlike the Western stole, being in the form of an oblong strip of embroidered stuff or silk, having at one end a hole which is put over the head, so that it hangs straight down in front. It generally has an embroidered seam down the middle, and often ends in a fringe.

Z.

ζώνη. The girdle, put on by the Priest in vesting so as to confine both the *στοιχάριον* and *ἐπιτραχήλιον* (in the Greek Church), or the *Alb* and *Stole* in the West.

H.

ἦχος. A Tone. The Eastern tones correspond with the Western, though they are not numbered in precisely the same manner. There are eight altogether, viz. four 'authentic' tones (numbered α', β', γ', δ'), each with its corresponding 'Plagal' tone (*πλάγιον α', πλ. β', βαρύς, πλ. δ'*), (Neale, *Introd.* p. 830, q. v.)

Θ.

θυμιατήριον, } A censer (Lat. *thuribulum*), }
θύραι. There are many doors in an architecturally-complete Byzantine Church. The following is the substance of Dr. Neale's account (see Neale's *Introd.* pp. 195-200). The most important ritually of them all are the 'Holy Doors' (*θ. ἅγια*) in the middle of the Iconostasis, giving access from the Choir of the Church to the Sanctuary (*βῆμα*). These are only open in the Liturgy, during the two Entrances, and at the Communion from the invitation of the Priest to approach. The Iconostasis has two other side doors (*θ. πλάγια*) giving access respectively to the *πρόθεσις* and *διακονικόν* (sacristy). From the former of these the processions of both the Entrances emerge into the Church. Of the other doors, Dr. Neale believes that the Entrance-doors at the West end of the Church are called the 'Beautiful Gates' (*ἁραῖαι πύλαι*); the doors leading from the Narthex into the Nave are the 'Royal' or 'Silver' doors; and those between the Nave and Choir, supposing these to be archi-

tecturally divided, which is not always the case, are the 'Angelic' doors.

θυσιαστήριον. (α) The altar. (β) The part of the Church where the altar stands; the Sanctuary, or *βῆμα*.

I.

ἱερατεῖον. One of the names for the Sanctuary, or *βῆμα*.

K.

καθέδρα, ἡ ἄνω. Against the wall of the apsidal Sanctuary of a Byzantine Church, behind the Altar, seats are arranged for the Presbyters, with a raised one in the middle (*ἡ ἄνω καθέδρα*) for the Bishop, the whole being called collectively the *Synthronus* (*σύνθρονος*). The whole arrangement resembles the description in Rev. iv. v. On the central seat the celebrant sits during the reading of the Gospel, in the Liturgy of Constantinople.

κάλυμμα. A general name for 'a veil.' On p. 88 it is applied to all the three veils, viz. *τὸ πρῶτον κ., the paten-veil, τὸ δεύτερον κ., the chalice-veil, and τὸ κ., ἦτοι τὸν ἄερα, the large veil.*

κατανυκτικὰ (τροπάρια). Penitential hymns, or anthems.

καταπέτασμα. The large veil (*ἀήρ*). *καταπέτασματος εὐχή* is the Prayer said when the veil was raised, and the Mysteries exposed.

κοινωνικόν (or -κή). An anthem somewhat answering to the Latin *communio*; proper to the day, and sung by the choir just before the communion of the people, in the Liturgy of S. Chrysostom.

κοντάκιον. A kind of short hymn, generally derived from the modern Greek word *κοντός*, *small*, because in a short compass it recounts the merits of the Saint to whom the Festival is dedicated.

κρατήρ. A Chalice.

κυριακή (sc. ἡμέρα). Sunday.

Λ.

λάβης. The spoon, with which in the Greek rite the consecrated species are administered together to the communicants. It is the LXX word for 'the tongs' with which the Seraph, in Isaiah's vision, took the coal from off the altar.

λόγχη. The lance-shaped knife, with which in the Greek rite the Holy Bread is prepared for consecration.

Μ.

μακαρισμοί. The Beatitudes, sung on Sundays as the Third Antiphon.

μελίζειν (Lat. *comminuere*). To break up the consecrated Bread for the communion: whereas *κλᾶν* is used of the ritual Fraction.

μέρις. A particle (of the Holy Bread).

μετάνοια. A reverence, obeisance. It was of two degrees, *μεγάλη* and *μικρά*; the latter an inclination of the head and neck only; the former of the whole body.

μούσα (or *σπόγγος*). A piece of sponge used, as the Purificator is in the West, to cleanse the Paten, etc.

Ν.

ναρθήξ. A sort of vestibule, or portion of a Byzantine Church completely separated by a partition wall from the Nave. The *audientes* (Penitents), *Energumens* and *Catechumens* were admitted thus far into the Church.

Ο.

ὀπισθαμβῶνος, ἢ εὐχή. The Benediction after the communion of the people in the Liturgy of Constantinople, so-called because it is said behind the Ambo, i. e. behind it in respect of the βῆμα, or on the side of the Ambo remote from the βῆμα.

Π.

παρατάπεζον (Lit. of S. James, p. 51), seems to be a side-table in the βῆμα, whereon were set the

Paten and Chalices to be used by the deacon in communicating the people: but there is uncertainty about it (see Neale and Littledale, *Trans. of Primitive Liturgies*, p. 61, *note*).

παροιμία. A diocese.

παστοφόρια, τὰ. The Chambers, or Chapels, on either side of the Sanctuary in a Byzantine Church, viz. the Prothesis and the Diaconicon.

προηγιασμένων (ἢ *λειτουργία τῶν*). (See under 'Missa Praesantificatorum.')

πρόθεσις. (α) The ceremony of preparing the elements for oblation. (β) The Chapel in which this was performed. (γ) The table (credence-table) at which the ceremony took place.

προκείμενον. In the Greek Eucharistic office this answers to the Latin '*Gradual*:' an anthem consisting of a verse or two of the Psalms, having a reference to the Epistle. It precedes however the Epistle, whereas the '*Gradual*' follows it. There is also a *προκείμενον* for the day in the vespers' office.

προσκομιδή. Oblation; used in ecclesiastical books in reference to any of the three oblations of the Greek rite: but in the Liturgy *εὐχή τῆς πρ.* is the prayer of oblation used at the Offertory.

προσκύνημα. A reverence, accompanied by the sign of the cross.

προσφορά. (α) In the Liturgy of Constantinople (pp. 84, 85) the *προσφοραί* are the five Oblates, or Loaves, presented to be prepared for consecration. (β) In the Canons of Councils *προσφορά* and *προσφέρειν* are used absolutely for '*offering the Holy Sacrifice*,' and '*the offering*' itself. (See Suicer's *Thes. s. v.*)

πρωτοσύγκελλος. The principal Chaplain of the Patriarch, (Dr. Littledale). The *σύγκελλοι* were appointed to be always in attendance on the Patriarch. They took rank even before Metropolitans.

πυλῶρος (Lat. *ostiarus*). A door-keeper. The lowest of the four minor orders.

P.

ῤιπίδιον. A Fan: waved by the Deacon over the Holy Mysteries, while they are exposed by the veil being removed. At first it was of feathers, or some thin material, and was intended to prevent the approach of insects, as we see in the Clementine Liturgy (p. 11). Its later form is that of a six-winged Cherub's head supported on a staff, made of wood or metal, the waving of which symbolises the angels attendant on the Divine Presence.

Σ.

σάκκος. A sort of straight tunic without sleeves, richly embroidered, (somewhat resembling *in effect* the Western *Dalmatic*), worn by Metropolitans, and in Russia by all Bishops, instead of the *φελώνιον*.

σκενοφυλάκιον. Another name of the *διακονικόν*, the Sacristy, so-called because the Vestments, Holy Vessels, and other Instrumenta (*σκεύη*) of the church are kept there.

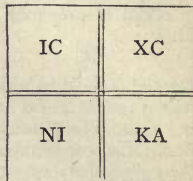
σπόγγος. The same as *μούσα* (q. v.).

στοιχάριον. A long, close-fitting, vestment, worn by all orders of the clergy alike in their ministrations. Except in its material it finds its analogy in the Western *Alb*: and originally it, like this, was of linen. The Bishop's *στοιχάριον* is marked by being coloured in alternate stripes (*ποταμοί*) of crimson and white.

συναπτή. (α) *ἡ μεγάλη*. The Deacon's Litany, or *ἐκτενή*. (β) *ἡ μικρά*. The short Litany consisting of the Invitation, the two last suffrages of the greater Litany (viz. *Ἀντιλαβοῦ, σῶσον κ. τ. λ.* and *Τῆς παναγίας κ. τ. λ.*) and the Doxology. (See p. 92, § I. a.)

σφραγίζεῖν. To mark with the sign of the cross; make the sign of the cross over (anything).

σφραγίς. The portion of the Holy Loaf which is marked with the cross. The square projecting portion, also called 'the Lamb' (*ἀμνός*), in the four angles of which, divided by the stamp of the cross, are the abbreviations for *Ἰησοῦς Χριστὸς νικᾷ*.



T.

τράπεζα, ἡ ἅγια. The usual rubrical term for the Altar: also called *θυσιαστήριον*. The Eastern Altar differs in no material way from the Western.

τροισάριον. (See under 'Hymn.')

τροπάριον. A generic name for the short hymns of the Greek Church. (See Neale, *Introd.* p. 832, *note b.*)

Υ.

ὑμνος. (See under 'Hymn.')

ὑπογονάτιον. A square stiff piece of embroidery, worn by Bishops and other dignitaries of the Greek Church, at the right side, suspended from the girdle.

ὑποδιάκονος. A Subdeacon. The third of the Holy Orders. His duties in the East are not quite so high as in the West. In early times he was simply called *ὑπηρέτης*, as is seen in several places of the Clementine Liturgy.

Φ.

φελώνιον (or *φαινόλιον*). The Eastern Chasuble. In its earlier form it was circular (as in the West, see under 'Chasuble.')

Its present form more resembles that of a

Cope, open in front. That of the Bishop only differs from the Priest's in being powdered with crosses.

Χ.

χερουβικός (ὕμνος). The Cherubic Hymn. (See under 'Hymn.')

Ψ.

ψάλτης. A singer (Lat. *Cantor*). Among the Greeks it was counted among the minor orders, ranking with, not inferior to, the Reader, (ἀναγνώστης, *Lector*.)

Ω.

ώμοφόριον. The special Episcopal vestment, nearly answering to the

Western *pallium*, but worn by all Bishops. It is of white wool, embroidered with crosses; and is worn twisted round the neck with one end hanging straight down in front.

ώραριον. The Deacon's stole. Several derivations, both Latin and Greek, are given for the name. Its form is exactly that of the Western stole; it has embroidered on it the word ΑΓΙΟΣ thrice repeated, and is commonly worn hanging before and behind over the left shoulder. At certain points of the service the Deacon, when announcing his proclamation, stands holding the ώραριον gathered up with three fingers of his right hand in a peculiar manner (e. g. see p. 85.)

ADDENDA ET CORRIGENDA.

p. 12, footnote, *after* 1 Clem. c. xx *insert* lix-lxi.

p. 21, l. 28, in margin, *insert* POST-COMMUNION.

p. 50, l. 3, in margin, *for* Intinction *read* Confirmation.

p. 62, l. 8, *cancel the comma after* magis.

p. 175, l. 22, in margin, *insert* Alleluia.

p. 234, l. 15, *for* Rectus et justus *read* Rectum et justum; *and for* note 2 *read* Ludolphus reads here *Rectus et justus*. Dr. Tattam also in his Translation of the 'Coptic Apostolical Constitutions' (1848) gives the masculine in the corresponding place. There is however, I learn, no neuter gender in these languages; but the masculine would necessarily be used. Hence doubtless the usual response at this point is intended, and in both cases the translators have been misled.

p. 235, l. 24, *for* celebrant *read* celebrant.

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