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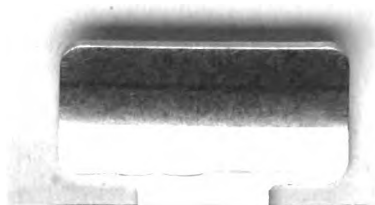
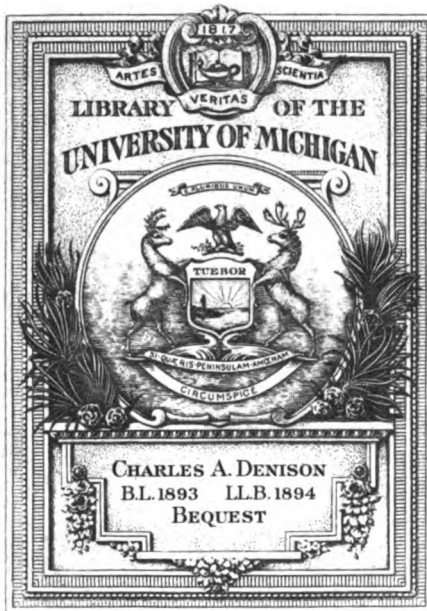
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ANCIENT LITURGY

OF THE

Church of Jerusalem,

BEING THE

LITURGY of St. JAMES,

Freed from all latter ADDITIONS and INTERPOLATIONS of whatever kind, and so restored to its ORIGINAL PURITY:

By comparing it with the Account given of that LITURGY by

St. Cyril in his fifth MYSTAGOGICAL CATECHISM,

And with the CLEMENTINE LITURGY, &c.

By Bp. Rattray

Containing in so many different Columns,

- I. The Liturgy of St. James as we have it at present, the Interpolations being only printed in a smaller Character.
- II. The same Liturgy without these Interpolations, or the ancient Liturgy of the Church of Jerusalem.
- III. St. Cyril's Account of that Liturgy in his Vth Mystagogical Catechism.
- IV. The Clementine Liturgy.
- V. So much of the corresponding Parts of the Liturgies of St. Mark, St. Chrysostom and St. Basil as may serve for illustrating and confirming it.

WITH AN

English TRANSLATION and NOTES,

AS ALSO

An APPENDIX, containing some other ANCIENT PRAYERS,

Of all which an Account is given in the PREFACE.

Ἄδραμι λαβῶσα κυριακὴν ἢ ψυχὴν μιλῆσαι θείῳ, — αἰ — εὐχαριστῶσα ἐπὶ πάντι τῷ Θεῷ, — δια' Προσφορᾶς ἁγίας, δια' εὐχῆς μακαρίας, αἰνῶσα, ὑμῶσα, εὐλογῶσα, ψάλλουσα, ἢ διοικίζουσα πρὸς τῷ Θεῷ κατ' ἕδρα καίρη ἢ τοιαύτη ψυχῇ. Clem. Alex. Strom. vi. p. 797.

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T H E

P R E F A C E.

THE Liturgy of St. *James* is unquestionably one of the most ancient and valuable now any where extant in the Christian Church. That it is the same that was used in the Church of *Jerusalem* about the Time of the first Council of *Nice*, will appear to any who will candidly compare it with St. *Cyril's* Vth Mystagogical Catechism; and we have no reason to doubt that it was so much earlier. It is indeed, as we now have it, very much corrupted (as all the other ancient Liturgies are, the *Clementine* only excepted) by the Additions that were introduced into the Worship of the Church in After-times: Concerning which see Dr. *Hicke's* Christian Priesthood, from p. 141, to p. 146. Ed. 3d.

But then upon examining it more attentively, it appeared to me that all these Additions and Interpolations, of whatever kind, might easily be distinguished, and separated from it, and this excellent Liturgy of the Church of *Jerusalem* thereby restored to it's original Purity. And this induced me to bestow some Pains in attempting it; presuming that it would not be unacceptable to such as have a just Regard for Antiquity; and might prove useful.

That all that Part, both of this and the other ancient Liturgies, which precedes the Anaphora, is a latter Addition to the Service of the Church, appears from the Account given thereof by *Justin Martyr* in his first Apology, from the *Clementine* Liturgy, and from the 19th Canon of the Council of *Laodicea*: By comparing of which, with other ancient Authorities, we plainly find that the Service of the Church began with reading of the Scriptures, intermixed with Psalmody*: After which followed the Sermon. Then the ἀκροώμενοι and ἀπίστοι, the *Hearers* and *Unbelievers* being dismissed, there followed in Order, the Bidding-Prayer of the Deacon, and the Collect of the Bishop, first for the

* See Can. 17.
Con. *Laod.*
Bingh. Orig.
Ecclesiast. l.
xiv. cap. 1,
2, 3.

Catechumens: Then after they were dismissed, for the **Energumens:** And after they were dismissed, for the **Competentes, or Candidates**

^b The 19th Can. Con. *Laod.* makes no mention of the **Energumens**, or of the **Competentes**, but of the **Catechumens** and **Penitents** only.

^c *Ap. Const.* l. viii. c. x.

^d *Ib.* c. xi.

for **Baptism**: And lastly after dismissing them likewise, ^b for the **Penitents**. Then all these being dismissed, the **Missa Fidelium, or Service of the Faithful**, began with the *Εὐχή δια σιωπῆς*, the *silent* or *mental Prayer*, which is the *first* of the three **Prayers** mentioned in the *Laodicean Canon*, the *second* and *third* are said to be *δια προσφώνησεως*; of these two, the first is certainly the *προσφώνησις ὑπὲρ τῶν πιστῶν*, ^c the *Bidding-Prayer for the Faithful*; the other (according to *Mr. Bingham*) is the following *ἐπίκλησις* ^d or **Collect of the Bishop** * : And these are the *Εὐχαὶ κοινοὶ ὑπὲρ ἐαυτῶν—καὶ ἄλλων πανταχῆ πάντων*, the *common Prayers for our selves—and for all others every where*, in *St. Justin*. Then after the **Priests** washing their **Hands**, and the **Kiss of Peace**, and the *Μήτηρ κατὰ τινος*, *Let none have ought against any one*; the **Deacons** brought the *Δῶρα* the **Gifts** of the **People** to the **Bishop**, to be by him placed on the **Altar**; and he *having prayed secretly by himself, and likewise the Priests, and making the Sign of the Cross, with his Hand, upon his Forehead*, says the **Apostolical Constitutions**, began the **Anaphora**, as p. 1, 2.

We have indeed most of the **Petitions**, at least, of the first of the two above mentioned **Prayers** *δια προσφώνησεως* scattered up and down in this preceding Part of the **Liturgy of St. James**, which I have collected and put in Order in the **App. N. i.** We have likewise there, what answers to that **Bidding-Prayer** in l. viii. c. 37. of the **Apostolical Constitutions**, which I have conjectured to be the second of them, and which I have therefore inserted in the **App. N. ii.** And three **Forms** of the *Εὐχή δια σιωπῆς*, or *silent Prayer*; the last of which, being the same with that in *St. Basil's Liturgy* ^e,

^e *Goar. Euch.* p. 164.

* But since *προσφώνησις* properly signifies calling upon the **People** to pray, or **Bidding-Prayer** by the **Deacon**, and is always so used in the **Apostolical Constitutions**, and that in Contradistinction to the *ἐπίκλησις* or **Collect of the Bishop**; may not this second of the two **Prayers** *δια προσφώνησεως* be understood of such a **Bidding-Prayer** as we have in *Conit. Apost.* l. viii. c. 37. a **Collect** by the **Bishop** being supposed to follow after each of these two **Bidding-Prayers**, as in the **Constitutions**, though they be not expressly mentioned in the **Canon**? So *Const. Apost.* l. viii. c. 35. the *προσφώνησις* or **Bidding-Prayers** of the **Deacon** for the **Catechumens**, **Energumens**, **Competentes**, and **Penitents** are mentioned, without taking any Notice of the **Collects** by the **Bishop**, which yet, as we are sure from the very **Places** there referred to, followed after every one of them. But I submit this **Conjecture** to the **Judgment** of the **Reader**.

some

some few Variations excepted, I have also inserted in the App. N. iii. with these Variations below it. And as I am very much inclin'd to suspect that that Prayer which is entitled *Εὐχὴ τῆς ἐνάρεξως* has been taken from the Priest's Prayer for the Competentes, to whom, as you will perceive, it very well agrees, only changing *προσιδῶν σοι διὰ τῆ Χριστῶ σε τὴν ἐκκλησίαν σε*, into *τὰς δέλας σε τέτας τὰς προσιόντας τῷ ἀγίῳ σε φωτίσματι*, and the Pronoun of the first Person into that of the third ; so I have given it a Place in the App. N. iv. And because the very last Prayer in this Liturgy, after the Anaphora, is plainly the Priest's Prayer for the Penitents [†], I have put it likewise in the App. N. v.

[†] See it as in *Goar's Euch.* p. 673. and as translated from the Penitential of *Jo. Jejunator* in the App. to *Marshall's Penit. Disc.* N. v. p. 33.

But what I am concerned with at present is only the proper Anaphora, or Eucharistical Service, *viz.* from the *Surfum Corda, Lift up your Hearts*, to the *Ite in Pace, Depart in Peace*. And the Method I have taken to free it from all latter Interpolations of what kind soever, and so to restore it to it's primitive Purity, is by comparing it with the *Clementine* Liturgy, which never having been used in any Church since it was inserted into the Apostolical Constitutions, has none of those Additions which were afterwards introduced into the other Liturgies, and therefore, as Dr. *Hickes* justly says, “ is the Standard “ and Test by which all the others are to be tried : and by comparing those with this the Innovations and Additions in After-times, be they good or bad, will appear.” I have also compared it with that Account of the Liturgy of *Jerusalem*, which St. *Cyril* gives in his *Catech. Myst. Vth.* And that you may see all in one View, I have placed, in so many different Columns, 1st, the Liturgy of St. *James* as we have it at present, the latter Additions being only put in a smaller Character. 2^{dly}, The same Liturgy without these Additions, and so restored to its ancient Purity. 3^{dly}, St. *Cyril's* Account of it. 4^{thly}, The *Clementine* Liturgy. And, 5th, So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Cbrysoftom*, and St. *Basil*, as I thought might serve for illustrating and confirming it. And since the *Syriac* Liturgy of St. *James*, published by *Renaudotius*, has plainly been taken from the *Greek* one, and

and from the *Sursum Corda* to the Beginning of the Prayer of Intercession keeps pretty close to it ; I have likewise compared them together, and set down the Differences betwixt them in this Part, so far at least as I reckon'd it could be of any Use to my Design, in the Notes below the first Column. As for what I have left out or altered in the second Col. I have either given my Reasons for so doing in the Notes, or reckoned that they would appear plain enough by comparing it with the third and fourth Columns, and with what Dr. *Hickes* has suggested in the Place above referred to. You will likewise observe that in this second Col. I have inclosed some Words or Sentences in Hooks, where though I had some Suspicion, more or less, of their not having been originally in it, yet not such as I judged sufficient for leaving them wholly out : I have sometimes taken particular Notice of these in the Notes ; and where I have not, it was because I either thought it of too little Moment, or that my Reason might easily be conjectured.

I have said above that the *Clementine* Liturgy, as never having been any where used, at least since it was inserted into the Apostolical Constitutions, is in consequence free from all those Additions of whatever kind that were afterwards introduced into the Worship of the Church : And it is so plain and simple, and withal so very decent, in it's Frame and Order, and so exactly agrees with the best and earliest Accounts we have of the holy Eucharist, and of the Manner in which it was then celebrated (as has been fully shewn by the learned Mr. *Johnson*, Mr. *Bingham*, and others) that we may well say of it with the excellent Dr. *Just. M. Ap. Grabe*^s, *Apostolica omnino videtur, certe Antiquissima est,* I. p. 127. Note 1. *It seems to be really Apostolical, to be sure it is of very great Antiquity.* Yet notwithstanding of all this, as learned Men have observed how great Freedoms the Compiler of these Constitutions hath taken in other Instances *, with those more ancient Materials out of which

* We have in my Opinion one very remarkable Instance of this in the **ῥυμος ἑωθινός*, the *Morning Hymn*, which he has inserted l. vii. c. 47. under the Title of *Προευχὴ ἑωθινή*, *Morning Prayer*. For besides that the

• See Dr. *Grabe's* Proleg. to LXX. T. i. §. 1, 4. &c. and Dr. *Lee's* to T. ii. Prop. 15, 16, 17. as to the one : And as to the other *Grabe's* Spicil. Patr. Sec. 1. p. 283, &c.

• See also *Smyrb's* Account of the *Greek Ch.* App. p. 232—298.

Alex. MS. in which it is preserved, is in all probability as ancient at least • as this Collector himself ; it will, I think, appear to any that will impartially compare them, as I have set them down in opposite Columns, in the App. N. vi. • that the first is genuine and runs smoothly and naturally, and the second industriously altered, and strained to serve an Hypothesis, I mean to make it the more consistent with the *Arian* Scheme.

he hath collected them ; so I must acknowledge that I think there is just Ground to suspect that he hath used Freedom even with this Liturgy also, and hath ^h foisted in some Words and Phrases, ^h Grab. de Forma Consec. Euch. p. 79. and altered others in it. This Liberty he seems chiefly to have taken in that * long Hymn of Thanksgiving which is introductory to the History of Institution: For (to pass by what may be suspected as altered in favour of that Scheme which made him, as I have observed, tamper with the *Morning Hymn*) some of the Compellations he there gives to God seem to be too affected, and to have no Relish of true primitive Simplicity (not to mention the accumulating so many of them together) such as ἀβασιλευτον κὶ ἀδέσποτον, — ἡ ἀναρχος γνῶσις, ἡ αἰδιος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῆ φύσει, κὶ νόμος τῶ εἶναι, κὶ κρείττων παντὸς ἀριθμοῦ, *without King and without Lord,—Knowledge without Beginning, eternal Sight, unbeginotten Hearing, untaught Wisdom, the first by Nature, and the Law of Being, and beyond all Number.* [Of this Kind also are these in the final Blessing, ὁ τόποις μὴ περιγεγραμμένος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰώσι μὴ περατῶμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ Φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, *who art circumscribed by no Place, who dost not grow old with Time, who art not terminated by Ages, who art not subject to Generation, who standest in need of no Guard, who art above Corruption, who art incapable of Change, who by Nature art invariable.*] There are also some other Particulars in this long Thanksgiving which seem not a little suspicious, such as, ὁ — πρὸ πάντων ποιήσας τὰ χερουβίμ—κὶ Ἄγγελός· κὶ μετὰ ταῦτα πάντα ποιήσας — τὸν φαινόμενον τῆτον κόσμον,—συ γὰρ εἶ ὁ τὸν ἔρανὸν—στήσας—ὁ πῆξας σερῶμα—ὁ ἐξαλατῶν φῶς—ὁ—τὸν χορὸν τῶν ἀσέρων ἐν ἔρανῶ κατὰ κράϊψας, *who —before all Things didst make the Cherubim—and Angels; and after all these didst make—this visible World,—for Thou art He who didst establish the Heaven—who didst fix the Firmament—who didst bring forth the Light—who—didst inscribe the Choir of Stars in the Heaven.* For however that Opinion of the Angels being created before any Part of this visible and material World might have been embraced by some

* To judge of the Justness of the Author's Observations, the Learned will have recourse to the Original ; the Publisher would only suggest, that the *English* Reader will find a very good Translation of this Hymn in Dr. Brett's Collection of Lit. p. 2, &c.

of the Fathers in, and after the fourth Century ; yet as the Scriptures are altogether silent concerning it, so neither has it any sufficient Evidence of truly primitive Tradition. On the contrary, as the earlier Fathers believed that they are not pure Spirits, but have something Material in their Constitution, or in other Words have material Vehicles to which they are vitally united, and without which they could not have been *τρεπίτης φύσεως*, of a convertible Nature, nor consequently capable of falling ; and as this must plainly be design'd to fit them for inhabiting a material World, so it must in consequence suppose some Part at least of that material World fitted up before hand for their Inhabitation. They likewise expressly asserted that *the Host of Angels were created by God to be the subordinate Ministers of his Providence, and that they were accordingly placed from the highest Part τῆ φαινομένης of the visible Heavens down even to us, in a gradual Subordination ; that they were distributed among, and appointed to have the Charge of the σοιχεῖα, the heavenly Bodies (so I understand it here) and the Heavens, of this World, and the Things that are therein,*

¹ Clem. Alex. Strom. vii. p. 833. Vid. & Str. iv. p. 571. Athenag. Leg. p. 4¹, 96, 98, 99. Just. M. Apol. ii. p. 11. ² Tert. adv. Prax. c. 5, 6, 7, 12. Hippol. cont. Noet. c. 10, 11. Iren. l. iv. c. 52. Vid. l. ii. c. 2. p. 117. and Grabe Not. 3. Clem. Alex. Str. vi. p. 810, 812, 815, 866. l. 13, 14. ¹ Colof. i.

for the good and orderly Administration of Providence¹. So that from the Office for which they were created, and in which they were placed, as well as from their Nature (according to the Sense of these excellent Persons) we may conclude that they were not created before the visible and material World*. Nor could any of these Fathers² who made the *περφεκτα* Nativitas of the Logos as *προφαικός* to be when God spoke out *τὴν πρώτην φωνήν*, his first Word, saying, *Let there be Light*, have believed that the Angels were created before that first Day ; for even in this respect the Logos as *πρωτότοκος* must have the¹ pre-eminence, and all Things be made by him. See also what Dr. Bull hath advanced from Scripture in his xith Sermon, p. 44, &c. to prove that the Angels were a part of the six Days Creation. An-

* As for the Fall of that Angel who tempted our first Parents, the Account given of it by the early Fathers² is, that it was occasioned by his envying the Dignity to which he saw them advanced : which is certainly more likely in itself than the common Opinion, and more agreeable to the History in *Genesis*, chap. iii. where we see that the Sentence of Condemnation passed against him was, *Because thou hast done this thou art cursed.*

other Instance is *χερσιν ἀνόμων καὶ ἀσχεθεῖς ἱερέων καὶ ἀρχιερέων* ^a *Ψευδωνύμων*
being seized by the Hands of wicked Priests and High-priests ^a See Ap. Con.
falsely so called; this seems not to be so agreeable to the ^{l. viii. ch. 12.}
Sense and Practice, I do not say of the first Christians of the Church
of *Jerusalem* only, but even of the Apostles themselves, who still kept
Communion with the Temple-Worship, as far down at least as the
History of the Acts ^b carries us, nay even to the Martyrdom ^c ^b Ch. xxi. 20,
of St. *James*; which certainly they would not have done ^{—27.}
if they had not believed that the Power of the Priesthood ^c ^{Occaf. Com.}
was still continued (without which the Temple-Service could not, with-
out Sacrilege, have been performed or joined in) and therefore that they
were still true Priests, and not *ψευδώνυμοι*, *falsely so called*, who mini-
stred therein, how unworthy soever of that sacred Character. Again,
—*καὶ τὴν κτίσιν—αὐτόμαλον νομισάντων—ὅκ εἶχσας πλανᾶσθαι: ἀλλὰ ἀναδειξας—*
Μωϋσὴν, δι' αὐτῆ—νόμον δέδωκας,—and had esteemed the Creation—to be the
Effect of Chance—thou didst not suffer them to wander in Error; but didst
raise up—Moses, and by him didst give the—Law—. Now I very much
question if there be any ground to believe that this atheistical Principle
had any footing in the World in the Age of *Moses*. I shall only take
Notice of one Passage more, it is, *ὁ ποιήσας—ἀέρα ζωτικὸν πρὸς εἰσπνοὴν καὶ*
Φωνῆς ἀπόδοσιν, διὰ γλώττης πληγίσεως τὸν ἀέρα, καὶ ἀκοὴν συνεβλεμένην ὑπ' αὐτῆ
ὡς ἐπαίειν εἰσδεχομένην τὴν προσπίπτεσαν αὐτῇ λαλιὰν, who didst make—the
vital Air for breathing, and giving of Sound, by the Tongue striking
the Air, and for the Hearing which is assisted by it so as to bear, receiv-
ing the Speech that falleth upon it. This is a Description too trivial and
minute for the Gravity of a devotional Composure. Other Instances
might perhaps be given, but I have mentioned these only to account
for what I have said in Note ^a col. 4. p. 11. Indeed what Bp. *Bull* says
^a speaking of the Creed which we have in these Constitu- ^d ^{Judic. Eccl.}
tions, l. viii. c. 41. may, I think, be as justly applied to this ^{Cath. c. 6.}
^{§. 8.}
Hymn of Thanksgiving, *Illud quidem Libri Auctor (seu potius Inter-*
polator) a capite ad calcem παραφρασεύκως, pro more suo reddit. The
Author (or rather Interpolator) of this Book hath paraphrased it, after
his ordinary Manner, from beginning to end. But he does not seem
to have taken so great Freedom with the other Parts of this Liturgy,
a for

for from these Words in the End of this long Thanksgiving, *Μεμνημένοι ἔν ὧν δι' ἡμᾶς ὑπέμεινε, εὐχαρισθῆμέν σοι, Θεὲ παντοκράτορ, ἔχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτῆ πλησῆμεν, ἐν ἣ γὰρ νυκτὶ, &c.* *We therefore in Commemoration of these things which he endured for us, give Thanks to Thee, O almighty God, not as we ought, but as we are able, and fullfil his Institution. For in the same Night that he was, &c.*

• Ap. i. p. 131. (to which Dr. Grabe^c thinks *Justin Martyr* has alluded)
 Note 3.

from these Words forward, I say, I can observe but very little that can reasonably be suspected. One Particular I have already mentioned in the final Blessing, and where I have not wholly omitted them, have inclosed, at least, most of the others in Hooks, one or two of which I have also taken Notice of in the Notes.

But to return to the Liturgy of St. *James*. From the *Sursum Corda*, *Lift up your Hearts*, to the End of the Prayer of Intercession, all that can be suspected in it as latter Additions were easily removed, without any the least Breach of the Coherence, or so much as Alteration of the grammatical Construction; on the contrary, they rather interrupt the Connexion, which is much more plain and natural without them. There is indeed one manifest Omission almost in the very Beginning of it, which I have supplied from the *Syriac* and St. *Cyril*, all the other Liturgies also agreeing therein; and one at least, if not two, in the Prayer of Intercession, both which I have mentioned in the Notes. I have likewise in the apostolical Salutation, immediately before the *Sursum Corda*, turned Θεῶ, *God*, into Υἱῶ, *Son*, upon the Authority of the other Liturgies, the Sense also requiring it. And p. 10. I have added ὁ ἔξουτος καὶ, *the Heaven and*, and a little below in the same Page have inserted καὶ, *and*, and again, p. 18. have put καὶ, *and*, for ὁ, *who*, all from the *Syriac*. And p. 50. I have inserted τῆς πόλεως ἡμῶν ταύτης, *this our City*, from the Liturgies of St. *Chrysostom* and St. *Mark*. These are all the Alterations I have made in this Part, to which I have only added a few Conjectures in the Notes. But after the Prayer of Intercession I have been obliged, in one or two Places, to take a little more liberty; but I hope the Reasons given in the Notes for my doing so will satisfy the candid and judicious Reader.

From what I have set down in the vth Col. from the Liturgies of *St. Mark*, *St. Chrysoſtom*, and *St. Baſil* (to which I might have added many other Liturgies from *Renaudotius*'s Collection, but that I reckoned theſe ſufficient, as being, next to this, the moſt ancient and of greateſt Authority) may be ſeen the wonderful Harmony and Agreement that is among them all in the following Particulars, *viz.* (after the Peoples bringing their Oblations to the Prieſt, and his preſenting them on the Altar) in the *Surſum Corda*, *Lift up your Hearts*, with the Peoples Reſponſe *Habemus ad Dominum*, *We lift them up unto the Lord*; in the Thankſgiving introductory to the Words of Inſtitution, and the Peoples joining with the Prieſt in the Ἐπιτύχιον (as the *Greeks* called it) or *Seraphick Hymn*, *Holy, Holy, Holy, &c.* which always made a part of it; in rehearſing the Hiſtory of the Inſtitution; in the Prayer of Oblation, or ſolemn Offering the Bread and Cup as the Antitypes of the Body and Blood of Chriſt, in Commemoration of his Death and Paſſion; in the Invocation for the Deſcent of the holy Ghoſt upon them, to make them that very Body and Blood (as the inſtituted Representatives of which they had been juſt before offered up) to make them, I ſay, by a myſterious Change, though not in their Subſtance, yet at leaſt in their Qualities, that very Body and Blood in Energy and life-giving Power, by which their Conſecration is fully completed: In the Interceſſion in Virtue of this commemorative Sacrifice, in which there was always a Commemoration of and Prayer for the Dead: In the παράδεισις, or *Commendatio*^f, beſeeching God to ſanctify their Souls and Bodies, and make them worthy to communicate in theſe ſacred Myſteries: In the τὰ ἁγία τοῖς ἁγίοις, *Holy Things for holy Perſons*, with the Peoples Reſponſe *Εἰς ἅλιος, &c.* *There is One holy, &c.* In the Thankſgiving after communicating: In the final Benediction: And in the Diſmiſſion by the Deacon, *Ite in Pace*, *Depart in Peace*. Concerning all which ſee *Mr. Bingham's Orgin. Eccleſ.* B. xv. of the *Miſſa Fidelium*, *Mr. Johnson's Unbl. Sacr.* and *Dr. Hicke's Chriſtian Prieſthood*. Now theſe Things wherein they thus agree with the *Clementine* Liturgy, and with one another, and are moreover ſupported by the Teſtimonies of the primitive Fathers (as theſe learned Gentlemen, and others, have ſhewn)

See Dr. Wake's Discourse on the Apost. Fathers translated by him, p. 102. and Dr. Bull's Sermon. xiii. p. 549. p. 553.

we may justly reckon to be of apostolical Original^s, and as Dr. *Hickes* says, "the consentient Doctrine and Practice of the ancient Catholick Church."

It is true indeed the *Roman* Missal, as it is very short and defective in the Hymn of Thanksgiving, in comparison of the other Liturgies, having no such express Mention of the Creation of the World, and of Man in particular, and of our Redemption by Christ, as they have, and ending with the *Thrice Holy*, whereas in them it is continued on to, and connected with the History of Institution; and likewise in the Prayer of Intercession, the one part of which, such as it is, is placed before the History of Institution, and the other after the Oblation: So it has no direct Invocation for the Descent of the Holy Ghost upon the Eucharistick Elements, which the learned Mr. *Johnson*^a thinks was first laid aside by that Church about the latter End of the sixth Century. But then this Prayer of Invocation is supported by such clear Testimonies of the Fathers, as well as by the Concurrence of all the other Liturgies, that there can be no reasonable Ground to doubt of its apostolical Original: To pass by all the other Testimonies adduced by Mr. *Johnson*, Mr. *Bingham*, and others, that of *Irenæus* (who unquestionably must have received it, not only from the Practice of his Predecessor *Pothinus*, but also of his Master St. *Polycarp*, who being ordained Bishop of *Smyrna* by the Apostles themselves, must have been taught it directly from them) is sufficient to assure us of this: His Testimony produc'd in col. v. p. 43. from the Fragment published by *Pfaffus* is a clear Evidence of it; and exactly agrees with, and explains what he says l. iv. cont. *Hæreses*. c. 34. p. 327. where, by the by, the Reading in the *Greek* ἐκκλησιῶν which Dr. *Grabe* took to be an Error for ἐπικλησιῶν, the Word ordinarily used for it by others, and even by *Irenæus* himself, (l. i. c. 9. p. 57.) is confirmed from the same Word ἐκκαλεσμεν being used here likewise; and their agreeing in this very Word, which I think is hardly to be met with elsewhere, as applied to this Purpose, is also a farther Confirmation of the Genuineness of this Fragment.

^a *Johnson's* Unbl. Sacram. part 2. p. 146. ^b *Dedwell* on Incense.

As for the *Gallican* Liturgies published by *Mabillon*, they are but imperfect Fragments,ⁱ and of no great Antiquity^k.

How-

However, since even in some of them, imperfect as they are, we have this Prayer of Oblation and Invocation still remaining, this is sufficient to shew that as it has been originally received by them, so it was not even then quite fallen into Desuetude. To give but one Instance: In the 20th Office¹, viz. *Missa in Cathedrala S. Petri Apostoli*, we have *Post Mysterium* [i. e. after the Words of Institution] this Prayer, *Hæc igitur præcepta servantes, sacrosancta Munera nostræ salutis offerimus, obsecrantes ut immittere digneris Spiritum tuum sanctum super hæc Solemnia: ut fiat nobis legitima Eucharistia in tuo, Filiique tui nomine, & Spiritus Sancti, in Transformatione Corporis ac Sanguinis Domini nostri Jesu Christi Unigeniti tui, edentibus nobis vitam æternam, regnumque perpetuum conlatura bibentibus. Per ipsum Dominum.* That it has been used also in the Churches of Spain is evident from the Testimony of *Isidore*, cited by *Mabillon*^m—*Porro sexta [Oratio] proinde succedit Confirmatio Sacramenti, ut Oblatio quæ Deo offertur, sanctificata per Spiritum Sanctum, Christi Corpori & Sanguini confirmetur.* Agreeably to which in the *Mozarabick Missal* we have, in the Office *In Nativitate Domini*, this Prayer, *post Pridie; Hæc Domine dona tua & præcepta servantes, in Altare tuum Panis ac Vini holocausta proponimus, rogantes profuissimam tuæ misericordiæ pietatem, ut in eodem Spiritu, quo te in carne Virginitas incorrupta concepit, has hostias Trinitas indivisa sanctificet: ut cum a nobis fuerit non minori trepidatione quam veneratione percepta, quicquid contra animum male vivit intereat; quicquid interierat nullatenus reviviscat. R. Amen.*

How I have succeeded in this Attempt on the Liturgy of St. *James* must be left to the Judgment of the Reader. I have taken all the Care I could, as on the one hand not to leave out or alter any thing, but what, as appeared to me, I had a reasonable Ground for; so on the other not to retain any thing that could be justly liable to Suspicion: And thus far, I presume, I may safely say, that as it is here freed from the Inventions and Additions of latter Ages, it is a most noble Liturgy; exactly agrees in all it's Parts with the Form and Order of the *Clementine*, and with the Accounts we have from St.

Cyril

Cyril and other ancient Fathers of the primitive Manner of celebrating the Christian Sacrifice ; and well deserves to be universally receiv'd, both on account of its intrinsic Excellency, and of its venerable Antiquity for which it is so greatly regarded as well in the *Latin* as in the *Greek Church*.

P. S. The Reader will observe that the same Notes serve both for the *Greek* and *English* ; and are referred to in both by the same Marks.

The Publisher having desired of the Rev. Mr. B. to ask the Judgment of his Father T. B. LL. D. about the Passage in Mr. *Johnson's* Book here refer'd to, the Answer is laid before the Reader (with Mr. B.'s full Consent) in that late learned and pious Doctor's own Words. *As to Mr. —'s Question, I can say but little more than I have done formerly in my Book called The necessary Use of Tradition to understand the holy Scriptures, where, from Pag. 109, to the End of that Treatise, I have given, what I think, Reasons sufficient to satisfy unprejudiced Persons, that there was no written Liturgy used in any Church before the latter End of the fourth Century or Beginning of the fifth. Le Brun has confirmed me in this Opinion, who not only urges the same Arguments I borrowed from Renaudot, but also observes that during the Dioclesian Persecution, which continued until the Beginning of the fourth Century, the Bishop Traditors when they delivered up the sacred Vessels, answered, that they were not Keepers of those Books, they were in the Custody of the Readers ; and then observes that the Readers had only the holy Scriptures, the Liturgies or Forms of administering Sacraments being performed by only the Bishops and Priests. And if they had any Liturgical Books they would have delivered them up, as well as they did the sacred Vessels. He also proves that the Bishops and Priests, even after the Liturgical Books were written, were obliged by Canon in some Places to have all the Forms by Heart, and not to use any Book, when they administered a Sacrament. He also proves from a Letter of Pope Innocent to Decentius Bishop of Eugubium, An. 416. that there was at that Time no written Liturgy in the Church of Rome. For that Bishop having consulted the Pope concerning the ministring of the Sacraments, and particularly at what Time the Pax was to be given, the Pope answers, " Pacem igitur asseris ante confecta mysteria quosdam populis impertiri, imperare ; vel sibi inter Sacerdotes tradere, cum post omnia, quæ aperire non debeo, pax sit necessario indicenda." Why, says le Brun, should he be afraid to discover what was in the Canon, if it was already written, and so easy to be seen ? And at the Conclusion of the Letter he writes, " Reliqua vero quæ scribi fas non erat, cum adfueris, interrogati poterimus ediscere." But sure if there had been then a written Canon, it would not have been a Crime for the Pope to have sent a Copy of it to a Bishop. It could have been no greater Offence to have written it than to have imparted it by Word of Mouth. However, in the Time of Pope Leo, that is about the Year 440, Le Brun finds the Liturgy mentioned as a written Form. From whence he infers that it was first permitted to be written between the Years 416 and 440. But then he observes that Pope Innocent and others teach that this Prayer of Consecration, though not suffered to be written, was derived from St. Peter, and preserved by oral Tradition, and was known only to the Initiated That Justin Martyr, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem, all speak of a Prayer by which God is desired to make the Bread and Wine the Body and Blood of Christ, but none of them pretend to tell you, the Form of Words*

used

used for that purpose. Since the Liturgies were written, we see the Form in all those that can be called ancient, to be the same in Sense, though different in Words, as whatever is handed down by oral Tradition only, will be. Le Brun observes that the only Difference between the Roman and Eastern Liturgies is, that the Eastern Liturgies have placed this Invocation after the Words Hoc est Corpus, &c. and the Roman places it before those Words. This he says was the Order they learned from St. Peter, who herein exactly followed what our Saviour did, who first blessed and brake, and then said, Take, eat, this is my Body, &c. But the other Apostles taught their Disciples first to pronounce the Institution, and then to pray for the Elements that they might be changed into the Body and Blood of Christ. In all the Liturgies the Words of Institution are pronounced, and the Invocation; this is all that appears uniform and essential. But it seems Mr. Johnson has observed, that the Roman Missal had an express Invocation for the Descent of the holy Ghost in the fifth Century, because Pope Gelafius says, In hanc, scilicet in divinum transeunt, Spiritu Sancto perficiente, Substantiam, and hence supposes this express Invocation of the holy Ghost was laid aside by Pope Gregory in the sixth Century. But le Brun, though I believe he never heard of Mr. Johnson's Book, has obviated this Objection, and has produced several Authors as low as the ninth Century, who have written on the Roman Canon, and all speak of the Bread and Wine being made the Body and Blood by the Operation of the Holy Ghost. I will transcribe one Instance from Florus of Lyons, called for his great Learning Magister, he expounds the Words Quam oblationem tu Deus, &c. Oratur Omnipotens Deus, ut oblationem suis sacris altaribus impositam, & tantum precibus commendatam, ipse per virtutem Spiritus descendentis ita legitimam & perfectam Eucharistiam efficiat. From these Words of Florus there is certainly as much Reason to believe there was an express Invocation for the Descent of the Holy Ghost in the ninth Century, as we have from the Words of Gelafius to believe it was in the fifth. This Invocation is implied in the Words of the present Missal, and it does not appear any other Invocation was used in the Time of Pope Gelafius.

Springgrove, Friday, Jan. 20. 1744.

And in another Letter—that he still believed with *Renaudot* and *le Brun*, that there was no written Liturgy for the public Use of any Church, until the latter End of the ivth, or Beginning of the vth Century.—That a [very Rev. and] learned Gentleman was of Opinion written Liturgies were much older, and that of Rome as old as any. But (said the Dr.) whether — or I are right, both are equally of Opinion, that the Church of Rome never had a more express Petition for the Descent of the Holy Ghost than she has at present. And in this, every Reader will judge for himself. But as these Sheets may probably fall into the Hands of some, who have never seen that laborious Work of *Pere le Brun*, here referred to by Dr. B. so the following Passage will let such Readers see in what Esteem that learned Gentleman holds St. James's Liturgy. “ S'il fussoit qu'une Liturgie ne fût pas défectueuse pour s'abstenir d'en admettre quelque autre, on auroit pû conclure qu'il ne devoit y avoir nulle part d'autre Liturgie que celle de Saint Jâque, que n'est pas défectueuse, & qui est la plus ancienne de toutes, puisque c'est celle de Jerusalem, où le Christianisme a pris naissance, & où par conséquent les Apôtres ont célébré les divins Mysteres.” *Defensé de l'ancien Sentiment sur la Forme de la Consecration de l'Eucharistie, &c. Par le R. P. Le Brun Pretre de l'Oratoire, a Paris 1727. avec Aprobatons & Privilege du Roy.* The Sense of these Words, which cannot well be literally translated, is, *If a Liturgy's being complete and perfect without any Defect were a sufficient Reason not to admit the Use of any other, one might conclude, that no other Liturgy ought to be used in any Place but that of St. James, which is no ways defective, and which is the most ancient of all, since it is that of Jerusalem, where Christianity was first established, and consequently where the Apostles celebrated the divine Mysteries.*

I would now only inform the Readers, that after I had procured from the Compiler, now with God, a Copy of the following Performance, and obtain'd his Consent to make it public,

public, provided any competent Judge, who would submit to peruse it with care, should think it worthy; I had the Pleasure to find a Gentleman in *London* every way well fitted for the Task, who very kindly undertook it. His great Modesty and Diffidence of himself made him ask my Allowance to impart the MS to two others, whom he was pleased to call fitter Judges; from which, however, I begg'd to be excused, at least till he should thoroughly satisfy himself, and favour me with his own Opinion. In the mean time I acquainted my Friend with this Proposal, who, in his Answer to me (dated Annunt. of the blessed Virg. 1743.) said — “As to the MS, I am intirely of your Mind, that the Gentleman to whom you have committed it, should in the first Instance carefully peruse it himself, and give his own Judgment of it, which after he has done I shall be glad to know. The Copy of Lit. *Ja.* which I made use of, is that published by *Fabricius* among his Apocryphals of the New Testament. That of Lit. *Mar.* is both there and in the first Vol. of *Renaudotius's* Collection of Oriental Liturgies. Those of *Cbrysoft.* and *Basil* in *Goar's* Euchology; and the *Clementine* in the Apost. Constit. The *Syriac* Lit. *Ja.* is both in *Fabric.* and *Renaud.* I have cited but few of the Fathers, that having been sufficiently done before by Mr. *Johnson*, &c. The Edit. of *Cyris* I made use of is that published by *Tbo. Milles* at *Oxon.* 1703. *Just. Mart.* Ap. 1. Ed. *Grabe.* Dialog. Ed. *Jebb.* Apol. 2. Ed. *Hutchinson*, Ox. 1703. *Iren.* Ed. *Grabe.* Athenagor. Ed. *Dechair*, Ox. 1706. *Clem. Alex.* Ed. *Potter*, Ox. As for *Tertullian*, I refer to the Chapters which are the same in all the Editions; and so are the \S s of *Ignatius's* Epistles. I have also cited *Mabillon de Liturg. Gallic.* in the End of the Preface, Edit. *Paris* 1729. The Fragment of *Ireneus*, published by *Pfaffius*, is not only to be found there, but also in *Fabricius*, Ed. of *Hippolytus*, vol. 2. p. 64. Mr. *Johnson* has published it also in his Vol. II. of his *Unbl. Sacr.* Pref. p. 7, and 8. I have also once cited *Origen cont. Cels.* Ed. *Spencer*, *Cantabrig.* 1658. and *St. Athanas.* Ed. *Colon.* the Pages of which, as far as I have observed, answer to that of the *Paris* Edit. so that he will find the Place refer'd to in either of them; it begins thus — ἐν οἷς πρὸ πάντων τῶν ἐπι γῆς τὸ ἀνθρώπων γένος ἐλεήσας, &c. It is in *English* to this Purpose; *But above all his Creatures here on Earth he was most abundant in his Mercy to Mankind; for considering that they were not able to subsist for ever by the Condition of their own Nature, he freely bestowed on them something greater than it, and did not simply create them as he did all the brute Animals upon Earth, but made them after his own Image, imparting to them even of the Power of his own Logos, &c.* These Books he will easily come at, and they will be as easily consulted. I have taken the *Clem. Lit.* for the *Standard* — and followed *Dr. Hickes's* Rule. — I am persuaded that worthy Gentleman you mention, notwithstanding his Modesty, will be a sufficient Judge of that small Performance, if he think it worth his while to examine it.” — And upon the 17th of *July* 1743, I received a Letter from the worthy Gentleman in whose Hands the MS then was, in which he said, — “I finished the Perusal of Lit. *Jac.* the Week after I returned from *Kent*, and have found no room to alter the Opinion I at first conceived of it: It is in my Opinion a judicious and accurate Performance; the learned (but, alas! much to be lamented) Author, having made use of the only best Method, as I think, to purge it of later Interpolations and Corruptions, and establish the genuine Readings upon the best Authorities the Nature of the Thing is capable of. The Translation is indeed close, but just and expressive; I had some Doubts about a few Words, but upon further Examination was satisfied; and as to the Orthography of the *Greek* one shall rarely meet with any thing in Manuscript so accurate; in a Word, 'tis a valuable Piece of Learning, and Christian, Primitive Antiquity.” And such, 'tis hoped, it will appear to every judicious and candid Reader. — Some particular Account and Character of the excellent Author, together with some other of his Researches into primitive Christianity, may some time be offered to the Publick.

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E R R A T A.

In the Preface, p. iv. lin. 21. *leg.* as p. 2, 3.
 Ibid. p. xiii. l. 21. *l. profusissimam.*

p. 3. c. 1. l. 9. *l. μωαγωγῶν.*

p. 4. c. 1. l. 19. *l. your* in majusculis,
our in smaller Characters.

p. 5. c. 1. l. 24. *l. your* in different Characters.

Ib. l. 41. *l. διαλλάγνθ*

p. 9. c. 2. after l. 5. *add Priest.*

p. 29. c. 2. l. 14. *l. these*

p. 30. c. 1. l. 8. *l. εις*

p. 35. c. 3. l. 12. *l. αἰγίαις*

p. 38. c. 2. l. 14. after *ὑπεβῆς* *add* *ἡ*

p. 42. c. 2. l. 32. *l. p. 74.*

p. 43. c. 1. l. 20. *l. p. 47.*

p. 44. c. 1. l. last *read* World."

p. 50. c. 1. l. 13. *l. ἀκαθάρτων*

Ib. l. 24. *l. κατάργησον*

Ib. c. 2. l. 5. instead of * *read a*

Ib. l. 17. instead of a, *read b*, and instead of b, *r. c.*

Ib. l. 24. instead of c, *read d.*

p. 54. c. 1. l. 8. *l. αἰοίγαις.* *ib. l. 15. l. ταύτας.* l. 23.

l. ἀμειψίον. l. 28. *l. παρλαρχῶν*

Ib. c. 2. l. 15. *l. αἰγίαις*

Ib. l. 20. *l. προσεπιπέδων*

p. 57. c. 1. l. 25. *l. θυσίαι,*

p. 58. c. 2. l. 4. *l. ἀγαθῆς*

Ib. *add* in the Marg. See Clem. Alex. p. 793.

p. 59. c. 2. l. 11. *l. καταχωμίτων*

p. 62. c. 2. l. 9. *l. αὐτῆς*

Ib. l. 24. *l. ἡ*

p. 66. c. 1. l. 4. *l. Diaconus*

Ib. l. 18. *l. ζωοποιῶ*

Ib. l. 43. instead of p. 78. *r. p. 82.*

p. 70. c. 1. l. 15. *l. χίλιαι.* *Ib. l. 28. penult. word*

l. πᾶσαν

p. 87. c. 2. l. 29. *l. οὐκ*

p. 103. c. 1. l. 13. *l. ἰναυτῆ*

p. 105. c. 2. l. 9. *l. and good* in small Characters.

Ib. marg. Note at the foot of the page l. 1. *l. φησίματι,*

p. 117. marg. Note *l. Testimonies for the Mixture.*

p. 118. c. 1. l. 28. *l. Imprisonments,*

THE
ANCIENT LITURGY

OF THE
CHURCH of *Jerusalem*, &c.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Sacerdos.

Ἡ Ἀγάπη τῆ^a κυρίου καὶ Πατρὸς, ἡ χάρις τῆ^b κυρίου καὶ Θεοῦ καὶ ἡ κοινωνία τῆ^d ἡ δωρεᾶ τῆ^e ἁγίας Πνεύματι εἶη μετὰ πάντων ἡμῶν.

Populus.

Καὶ μετὰ τῆ^e πνεύματος σου.

Sacerd.

Ἄνω^f σχοῖμι τὸν κύριον τὰς καρδίας.

^a *Deest Lit. Syriac. Jacobi Edit. Renaudos.*
^b *De Lit. Syriac.*
^c *Lege υἱῷ, Son, as in Lit. Syr.*
^d *De Lit. Syr.*
^e *L. ὑμῶν, you, as in Lit. Clem. Chrys. and Bas. though Lit. Syr. has also nobis, us, but then in it the People answer to this only Amen.*

^f *De Lit. Syr.*

* *Lit. Syr.* { Pop. Habemus ad Dominum.
 Sac. Gratias agamus Domino Deo nostro.
 Peop. We lift them up unto the Lord.
 Priest. Let us give thanks unto the Lord our God.

Sacerdos.

Ἡ Ἀγάπη τῆ^a Πατρὸς, ἡ χάρις τῆ^b Ἰησοῦ, καὶ ἡ κοινωνία τῆ^c ἁγίας Πνεύματι εἶη μετὰ πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῆ^e πνεύματος σου.

Sacerd.

Ἄνω τὰς καρδίας †.

Pop.

Ἐχομεν πρὸς τὸν κύριον ||.

Sacerd.

Εὐχαριστήσωμεν τῷ κυρίῳ.

* We have still in *Lit. Jac.* (though thrust out of its due Place, and put into that Part of it which precedes the Anaphora, and which is but a later Addition to the Service of the Church) p. 52. Ed. *Fabric. inter Apocryph. Nov. Test.* Diac. Μὴ τις τῶν κατηχημένων μὴ τις τῶν ἀμυήτων μὴ τις τῶν μὴ διαταμένον ἡμῖν συνειδηθῆναι ἀλλήλους ἐπίσταναι τὰς θύρας, [add from *Lit. Clem.* † Μὴ τις κατὰ τινος μὴ τις ἐν ὑποκρίσει.] Ὁρθοὶ πάντες, add from p. 57. τῶν μετὰ φίλον θεῷ κατηχούμενος, and from *Lit. Clem. προσφίρην.* Deacon, *Let none of the Catechumens; let none of the Uninitiated; let none of those who ought not to join in this Service stay. Know one another. Keep the Doors.*

[—† Let

St. Cyril in Catech. Myst. V.

Ἐνεκαὶ τὸν Διάκονοι τὸν
 ἰψασθαι διδύλα τῷ Ἱε-
 ρεῖ, καὶ τοὺς κυκλῶσι τὸ
 θυσιαστήριον Πρεσβύτεροις
 — ἵνα ἤκουσας τῷ μα-
 καρίῳ Δαβὶδ αὐτὸ τῆτο
 μεταλογηθῶ καὶ λείψθῶ,

Ν Ἰψομαι ἐν ἀ-
 θάσις τὰς
 χεῖράς μου, καὶ κυκλώ-
 σω τὸ θυσιαστήριόν σου
 Κύριε.

— Εἶτα βοᾷ ὁ Διάκονος,
 Ἄλληλως ἀπολά-
 βετε, καὶ ἀλλήλως ἀ-
 σπαζόμεθα ^b.

— Μετὰ τῆτο βοᾷ ὁ Ἱερεὺς,
 Ἄνω τὰς καρδίας.

— Εἶτα ἀπεκρίνομεν,
 Ἐχομεν πρὸς τὸν
 Κύριον.

— Εἶτα ὁ Ἱερεὺς λέγει,
 Ευχαριστήσωμεν τῷ
 Κυρίῳ.

^a This I suppose was said by the Bishop and Presbyters while they washed their Hands. See *Lit. Chryf. Ed. Goar. p. 60.*

^b Here the Deacons brought the *ἄρτα, Gifts*, to the Bishop at the Altar,

The Clementine Liturgy.

Sacerdos.

Η Χάρις τῷ παν-
 τοκράτορι Θεῷ, καὶ ἡ ἀγάπη τῷ
 Κυρίῳ ἡμῶν Ἰησοῦ
 Χριστῷ, καὶ ἡ κοινωνία
 τῷ ἁγίῳ Πνεύματι
 ἕσω μετὰ πάντων ὑ-
 μῶν.

Populus.

Καὶ μετὰ τῷ πνεύ-
 ματι σου.

Sacerdos.

Ἄνω τῷ ἱερῷ.

Pop.

Ἐχομεν πρὸς τὸν
 Κύριον.

Sacerd.

Ἐυχαριστήσωμεν τῷ
 Κυρίῳ.

In *Lit. Jac.* the Kiss of Peace followed after the Priests washing their Hands, as we learn from *St. Cyril*; but in this *Lit.* it preceded it, for it begins thus. *Diac. Πρόσχωμεν. Let us attend. Sa-*

Part of the Liturgies of St. Mark, St. Chrysofom and St. Basil.

† Lit. Chryf. and Basil.

Sacerdos.

Η Χάρις τῷ κυρίῳ ἡμῶν Ἰησοῦ Χρισ-
 τῷ, καὶ ἡ ἀγάπη τῷ Θεῷ καὶ πατρί,
 καὶ ἡ κοινωνία τῷ ἁγίῳ πνεύματι, εἴη μετὰ
 πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῷ πνεύματι σου.

† Lit. Mar. Ἄνω ἡμῶν τὰς καρδίας.
 Lit. Chryf. and Basil. Ἄνω χροῶμεν τὰς
 καρδίας.

|| So also Lit. Mar. Chryf. and Bas.

Pop.

Ἐχομεν πρὸς τῷ Κυρίῳ.

Sacerd.

Ἐυχαριστήσωμεν τῷ Κυρίῳ.

† *St. Cyr. de Orat. Dom. p. 152.*

Sacerdos { Sursum Corda.
 Plebs — { Habemus ad Dominum.
 Priest — { Lift up your Hearts.
 People { We lift them up unto the Lord.

The present Liturgy of St. *James*.

The ancient Liturgy of the Church
of *Jerusalem*.

Priest.

THE Love of the ^a Lord and ^b Fa-
ther, the Grace of the ^b Lord
and ^c God^c, and the Communion ^d and
the Gift^e of the holy Ghost be with ^e
us^e all.

People.
And with thy Spirit.

Priest.

Let us^f lift up ^{your}_{our} mind and^g Hearts.

* Priest.

† **T**HE Love of the Father, the
Graee of the Son, and the
Communion of the holy Ghost be with
you all.

People.
And with thy Spirit.

Priest.

Lift up *your* Hearts †.

People.

We lift them up unto the Lord ††.

Priest.

Let us give thanks unto the Lord.

[— † Let none have ought against any one. Let none
come in Hypocrisy.] Let us all stand upright, — with
Reverence and godly Fear — to offer.

† St. Mark xi. 25. St. Ignatius Epist. ad Tral. §. 8.
Μηδεις ὑμῶν κατὰ τὸ πλησίον τι ἔχτω. Let none of
you have ought against his Neighbour.

* I have inserted this Benediction and Response
(though not mentioned by St. Cyril) because it is also
in Lit. Clem. Chrys. and Bas. instead of which Lit.
Mar. has here, Sacerd. Ὁ Κύριος μετὰ πάντων. Pop. Καὶ
μετὰ τῷ πνεύματι σου. Priest. The Lord be with you all.
Peop. And with thy Spirit. It followed immediately
after the Priest's placing the δῶρα Gifts on the Altar.

St. Cyril in Catech.
Myst. V.

You saw the Deacon holding Water to the Bishop and to the Presbyters who stood about the Altar.—Did you not hear the blessed *David* teaching you this Mystery, and saying,

I Will wash my Hands in Innocency, and so will I compass thine Altar, O Lord.

—Then the Deacon calls out,

Embrace one another, and let us kiss one another ^b.

—Then the Priest calls out,

Lift up your Hearts.

—Then you answer,

We lift them up unto the Lord.

—Then the Priest says,

Let us give thanks unto the Lord.

tar, for St. Cyril adds—
σημίον—ἰσὶ τὸ φίλημα τῷ ἀνακραθῆναι τὰς ψυχὰς, καὶ πᾶσαν ἐξορίξιν μησικαλίαν. διὰ τούτο ὁ Χριστὸς ἔλασεν, ἵαν προσφέρειν τὸ δῶρον σου ἐπὶ θυσιάζηριον, καὶ μυσθῆς—πρῶτον διαλλά-

γηθῶι

The Clementine
Liturgy.

Priest.

THE Grace of almighty God, and the Love of our Lord Jesus Christ, and the Communion of the holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Mind.

People.

We lift it up unto the Lord.

Priest.

Let us give thanks unto the Lord.

cerd. Ἡ εἰρήνη τῷ θεῷ μίλα πάντων ὑμῶν. *The Peace of God be with you all.* Pop. Καὶ μίλα τῷ πνεύματι σου. *And with thy Spirit.* Diac. Ἀσπασασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. *Salute ye one another*

Part of the Liturgies of St. Mark,
St. Chrysostom, and St. Basil.

Lit. Chryf. and Basf.

Priest.

THE Grace of our Lord Jesus Christ, and the Love of God and the Father, and the Communion of the holy Ghost be with you all.

People.

And with thy Spirit.

‡ Lit. Mar. Let us lift up our Hearts.

Lit. Chryf. and Basf.

Let us lift up our Hearts.

|| So also Lit. Mar. Chryf. and Basf.

People.

We lift them up unto the Lord.

Priest.

Let us give thanks unto the Lord.

The present Liturgy of St. James.

Pop.

" Ἀξίον καὶ δίκαιον.

Sacerd.

Ὡς ἀληθῶς ἀξίον ἐστὶ καὶ δίκαιον, πρί-
πον τε καὶ ἰφειλούμενον σὲ αἰνεῖν, σὲ ὑμνεῖν
σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξο-

* *De Lit. Syr. & σὲ εὐλογεῖν ut—te benedicamus, te
bless Thee, is put before σὲ ὑμνεῖν, te celebremus, te sing
Hymns to Thee, [or to celebrate Thee.]*

The ancient Liturgy of the Church
of Jerusalem.

Pop.

" Ἀξίον καὶ δίκαιον.

Sacerd.

† Ὡς ἀληθῶς ἀξίον ἐστὶ καὶ δίκαιον
πρίπον τε καὶ ἰφειλούμενον* σὲ αἰνεῖν, [σὲ
ὑμνεῖν] σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ

* So in the "Γμῶ. Ἐσθινὸς Morning Hymn (at the
end of the Pfal. in *MS. Alex.*) αἰνεῖμί σοι, εὐλογῶμί
σοι, προσκυνῶμί σοι, δοξολογῶμί σοι, εὐχαριστῶμί σοι.
*We praise Thee, we bless Thee, we worship Thee, we
glorify Thee, we give thanks to Thee.*

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

— Εἶτα λήγει,
Ἄξιον καὶ δίκαιον.

Pop.
Ἄξιον καὶ δίκαιον.
Sacerd.

Pop.
Ἄξιον καὶ δίκαιον.

* Μὴ δὲ ταῦτα μνημο-
νύομεν * ἔραν δὲ καὶ
* γῆς καὶ θαλάσ-

* Ἄξιον ὡς ἀληθῶς
καὶ δίκαιον πρὸς πάν-
των ἀνυμνεῖν σε τὸν

† Lit. Mar. Ἀληθῶς γὰρ ἄξιόν ἐστιν
καὶ δίκαιον, ὅσιόν τε καὶ πρέπον καὶ ταῖς ἡμε-
τέραις ψυχαῖς ἐπωφελεές, ὁ ὢν δέσποτα,

γηθῶν τῶ ἀδελφῶ σου καὶ τότε
προσελθὼν προσφέρει τὸ δῶ-
ρον σου. ἔπειν τὸ φίλημα,
διαλλαγὴ ἐστίν. *This Kiss*
is a Sign that our Souls
must be united together in
Love, and all Remem-
brance of Injuries banish-
ed; therefore Christ said,
If thou bring thy Gift to
the Altar, and there re-
membrest — first be re-
conciled to thy Brother,
and then come and offer
thy Gift. This Kiss there-
fore is a Reconciliation.
Vid. Just. Mart. Ap. 1.
p. 125.

In that Part of *Lit. Jac.*
which precedes the Ana-
phora, it is, Ἀγαπήσωμεν
ἀλλήλους ἐν φιλημαῖς ἁγίαις.
Let us love one another
with a holy Kiss, p. 58.

* This account here
given by St. Cyril agrees
so exactly with the Lit. of
St. James, (as appears by
comparing them accord-
ing to the figures 1, 2, 3,
&c. wherewith I have
marked the corresponding
Particulars) that there can
be no doubt of it's being
the Liturgy used in the
Church of Jerusalem in his
time.

ether with the holy Kiss.
Then the Clergy saluted
the Bishop, and the Men
of the Laity the Men,
and the Women the Wo-
men. Then the Priests
washed their Hands. Af-
ter which, Diac. Μή τις
τῶν κατήχημένων μή τις
τῶν ἀκροαμάτων μή τις τῶν
ἀπίστων μή τις τῶν ἑτερο-
δόξων.—Μή τις κατὰ τι-
στον μή τις ἐν ὑποκρίσει.
Ὁρθοὶ πρὸς κύριον μίαι φό-
βου καὶ τρόμου ἰσῶτις ἄμην
προσφέρειν. Ὡς γυνεμισθ,
οἱ Διάκονοι προσαγγέτωσαν
τὰ δῶρα τῷ Ἐπίσκοπῳ πρὸς
τὸ θυσιαστήριον.—ἰσῶμινοι
ἐν καρδίᾳ ἰαυτῶν ὁ Ἀρχιερεὺς
ἄμα τοῖς ἱερῶσι—καὶ εὐχὴς
πρὸς τῷ θυσιαστηρίῳ, τὸ τρέ-
παιον τῷ ταυρῷ κατὰ τῷ
μυῖον τῷ χειρὶ ποιησάμε-
νοι, ἰσῶαται, Ἡ χεῖρ,
&c. *Let none of the Ca-*
techumens; let none of the
Hearers; let none of the
Unbelievers; let none of
the Heterodox stay:—Let
none have ought against
any one; Let none come in
Hypocrisy. Let us stand
upright before the Lord,
with fear and trembling,
to offer. When this is done,
let the Deacons bring the
Gifts to the Bishop at the
Altar.—Then let the High-
Priest, having prayed se-
cretly by himself (and like-
wise the Priests) and stand-
ing at the Altar, make the
Sign of the Cross upon his
Forehead with his Hand,
and say, The Grace, &c.

The present Liturgy of *St. James.*

People.

It is meet and right.

Priest.

It is very meet, right, and our
bounden Duty to praise Thee, to sing
Hymns to Thee, to bless Thee, to
worship

The ancient Liturgy of the Church
of *Jerusalem.*

People.

It is meet and right.

Priest.

† It is very meet, right, and our
bounden Duty * to praise Thee, [to
sing Hymns to Thee,] to bless Thee,
to

St. *Cyril* in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. *Mark*,
St. *Chrysoftom* and St. *Bafil*.

— Then you fay,
It is meet and
right.

People.
It is meet and
right.

People.
It is meet and right.

* Then we make men-
tion of ² Heaven,
and ⁴ the Earth

It is very meet
and right before
all things to fing

† Lit. *Mar*. It is very meet and
right, holy and becoming, and pro-
fitable to our Souls, O eternal Lord

The present Liturgy of St. James.

λογεῖν, σοὶ εὐχαρισεῖν τῷ πάσης κτίσεως
 ὀρατῆς τε καὶ ἀοράτου δημιουργῷ ἢ τῷ Θε-
 σαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ
 τῆ ζωῆς καὶ τῆ ἀθανασίας, τῷ πάντων Θεῷ
 καὶ δεσπότη. ὃν ὑμνεῖσιν ἃ οἱ ἕρανοὶ τῶν ἕρα-
 νῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν ἡλίος τε καὶ
 σελήνη, καὶ πᾶς ὁ τῶν ἀστρων χορός· γῆ^d,
 θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. ἃ Ἱερου-
 σαλὴμ ἡ ἱερουσαλήμ ἢ ἱερουσαλήμ ἢ ἱερουσαλήμ
 ἀπογεγραμμένον ἐν τοῖς ἕρανοῖς, ἢ πνεύματα δικαίων καὶ
 προφητῶν, ψυχὰι μαρτύρων καὶ ἀποστόλων. * Ἀγγε-
 λοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί
 τε καὶ Ἐξουσίαι, καὶ Δυνάμεις Φοβεραὶ, καὶ τὰ
 Χερσθίμ πολυόρμαλα, καὶ τὰ ἔξαπτέρυγα
 Σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει
 τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ
 τὰς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα κέκρα-
 γεν ἕτερον πρὸς ἕτερον ἀκαλαπάυσοι; ἑξ-
 μασιν ἢ ἀσιγήτοις δοξολογίαις, τὸν ἐπι-
 νίκιον ὕμνον τῆ μεγαλοπρεπῆς σε δόξης.
 λαμπρᾶ τῆ Φωνῆ ἁδοῖα, βοᾶντα, ἢ δοξα-
 λογῆντα κερκαγῶτα καὶ λέγοντα,

^b De Lit. Syr.

^c Lit. Syr. adds Caelum &, The Heaven and.

^d Lit. Syr. adds &, and.

^e De Lit. Syr.

^f De Lit. Syr. and I reckon all from (c) to have been added since St. Cyril's time, otherwise he, who omits no Occasion of mentioning whatever may make for the Honour of Jerusalem (as this certainly doth that the Church in Heaven should have the same Name given it) would not in all Probability have omitted it.

^g Theologia non conticescente, uninterrupted Theology—Lit. Syr.

^h De Lit. Syr.

ⁱ Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, Virtutes coelestes, & mundo superiores Exercitus coeli. Angels, Archangels, Principalities, Authorities, Thrones, Dominions, celestial Powers, and the Armies of Heaven that are above this World.

The ancient Liturgy of the Church of Jerusalem.

δοξολογεῖν, σοὶ * εὐχαρισεῖν τῷ ἰπά-
 σης κτίσεως ἢ ὀρατῆς τε καὶ ἀοράτου δημιερ-
 γῷ, [τῷ Θεσαυρῷ τῶν αἰωνίων ἀγαθῶν,
 τῇ πηγῇ τῆ ζωῆς καὶ τῆ ἀθανασίας, τῷ
 πάντων Θεῷ καὶ δεσπότη] ὃν ὑμνεῖσιν ἃ ὁ
 ἕρανος καὶ οἱ ἕρανοὶ τῶν ἕρανῶν, καὶ πᾶσα
 ἡ δύναμις αὐτῶν. ἢ ἡλίος τε καὶ σελήνη,
 καὶ πᾶς ὁ τῶν ἀστρων χορός· ἢ γῆ^d καὶ θα-
 λάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. ἢ ἃ Ἀγγε-
 λοι, ἃ Ἀρχάγγελοι, ἃ Θρόνοι, ἃ Κυριότητες,
 ἃ Ἀρχαί τε καὶ ἃ Ἐξουσίαι, καὶ ἃ Δυνά-
 μεις φοβεραὶ, καὶ τὰ ἃ Χερσθίμ πολυόρ-
 μαλα, καὶ τὰ ἃ ἔξαπτέρυγα ἃ Σεραφίμ, ἃ
 ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ
 πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τὰς πόδας,
 καὶ ταῖς δυσὶν ἰπτάμενα ἢ κέκραγεν ἕτερον
 πρὸς ἕτερον, ἀκαλαπαύσοις ἑξήμασιν ἢ ἀ-
 σιγήτοις δοξολογίαις" [[τὸν ἐπινίκιον ὕμνον
 τῆ μεγαλοπρεπῆς σε δόξης λαμπρᾶ τῆ
 Φωνῆ ἁδοῖα]] βοᾶντα, [[δοξολογῆντα, κε-
 κραγῶτα]] καὶ λέγοντα,

^b f. λογικῆς τε καὶ ἀλόγου, rational and irrational, is to be added from St. Cyril.

^c I have inferted this from Lit. Syr.

^d I have added καὶ, and, from Lit. Syr.

^e See Note (g) in the other Column.

^f Perhaps all from this to καὶ λέγοντα and saying, may have been added; and if ἰο, instead of ἃ ἢ ἢ, and κατακαλύπτει cover, read κατακαλύπτουσα covering, without ἃ ἢ ἢ. [And in the English, instead of they fly read flying. But by comparing this with Lit. Clem. I am rather inclin'd to think that no more is to be suspected as an Addition but that part of it which I have inclosed in double Hooks: Unless we suppose that what follows λέγοντα saying, in that Lit. has also been added.

^g f. ἀσιγήτω θεολογία uninterrupted Theology, as in Lit. Syr. or ἀσιγήτοις θεολογίαις uninterrupted Theologies, as in Lit. Mar. Thus St. Cyril calls this Trisagion τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ θεολογίαν, the Theology delivered to us by the Seraphim; and, De occurfu Domini, if it be his, τὸτε θεολογῆ τὰ Σεραφίμ.

St. Cyril in Catech. Myft. V.

σης, ³ ἡλίξ καὶ σελη-
νης ἄστρων καὶ ¹ πά-
σης τῆς κτίσεως λογικῆς
τι καὶ ἀόγου, ἑραλῆς τε
καὶ ἀοράτου, ⁵ Ἀγγέ-
λων, ⁶ Ἀρχαγγέλων,
¹¹ Δυνάμεων, ⁸ Κυ-
ριοτήτων, ⁹ Ἀρχῶν,
¹⁰ Ἐξουσιῶν, ⁷ Θρόνων,
τῶν ¹² Χερουβιμ τῶν
^b πολυπρόσωπων δυνά-
μει, — μνημοεύμενοι καὶ τῶν
¹³ Σεραφίμ ἃ ἐν σπι-
μαὶ ἀγίῳ ἱερόσαστο Ἡσαίας
παριστηκότα κύκλῳ τῷ θεό-
νῳ τῷ Θεῷ, καὶ ταῖς μὲν
δυσὶ πτέρυξι καὶ ἀ-
καλύπτῳ τὸ πρόσω-
πον, ταῖς δὲ δυσὶ
τῆς πόδας, καὶ ταῖς
δυσὶ πτερόδρα, καὶ
λέγοντα,

^b I have here followed
M. S. Roe, which gives us
the true Reading, that
which is in the Text of
St. Cyril being plainly cor-
rupted in this Place.

The Clementine
Liturgy.

ὄλωσ ὄλω θεὸν ^a — σὲ
προσκυνῶσιν ἀνάξιθ-
μοι στρατιᾶν Ἀγγέ-
λων, Ἀρχαγγέλων,
Θρόνων, Κυριοτήτων,
Ἀρχῶν, Ἐξουσιῶν,
Δυνάμεων, Στρατιῶν
αἰωνίων τὰ Χερουβιμ,
καὶ τὰ ἑξαπτέρυγα Σε-
ραφίμ, ταῖς μὲν δυσὶ
κατακαλίπτουσα τῆς
πόδας, ταῖς δὲ δυσὶ
τὰς κεφαλὰς, ταῖς
δὲ δυσὶ πτερίμενα καὶ
λεγόμενα ^b ἅμα χι-
λίας χιλιάσιν ^c ἑκα-
στήλων καὶ μυριάσις
μυριάσιν ἁγγέλων,
ἀκατάπαύτως καὶ ἀσι-
γήτως βοῶσαις

^a Here follows a very
long Thanksgiving, which
I have omitted, not on-
ly because of it's great
Length, but also because
the Compiler of the *Apst.*
Constit. seems to me to
have so tamper'd with it,
that it is not easy to dis-
tinguish his Additions and
Alterations from what has
been originally in it.

^b Perhaps what here fol-
lows may have been add-
ed from *Dan.* vii. 10. and
Rev. v. 11. the Angels and
Archangels being menti-
oned immediately before.

^c De M. S. V.

Part of the Liturgies of St. Mark,
St. Chrystostom and St. Basil.

κύριε θεέ, πάτερ παντόκρατορ, σὲ αἰνεῖν,
σὲ ὑμνεῖν, σοὶ εὐχαρισεῖν, σοὶ ἀνθομολο-
γεῖσθαι — τῷ πνεύματι τῷ ἁγίῳ καὶ τῷ
ἐν τῷ ἁγίῳ, γῆν, καὶ τὰ ἐν τῇ γῆ, θά-
λασσαν, πηγὰς, ποταμούς, λίμνας, καὶ πάντα
τὰ ἐν αὐτοῖς —

Lit. Chryst. Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν,
σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαρισεῖν, σὲ
προσκυνεῖν ἐν παντί τόπῳ τῆς δεωσιείας
σου, —

Lit. Bas. — Ἄξιον ὡς ἀληθῶς, καὶ δίκαιον,
καὶ ἀρέπον τῇ μεγαλοπρεπέει τῆς ἀγιοσωφίας
σου, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ
προσκυνεῖν, σοὶ εὐχαρισεῖν, σὲ δοξάζειν τὸν
μόνον ὄλωσ ὄλω θεὸν —

‡ What answers to this in Lit. Mar. is
Σὺ γὰρ εἶ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας,
καὶ δυνάμεως, καὶ κυριότητος, καὶ πατρὸς ἐνίμζ-
τος, ὀνομαζόμενος, καὶ μόνον ἐν τῷ αἰῶνι τῆς τῶν,
ἀλλὰ καὶ ἐν τῷ μέλλοντι. Σοὶ παραστήκασι
χίλια χιλιάδες, καὶ μύρια μυριάδες ἁγίων
ἁγγέλων καὶ ἀρχαγγέλων στρατιᾶν. Σοὶ πα-
ραστήκασι τὰ — πολυόμματᾶ Χερουβιμ, καὶ τὰ
ἑξαπτέρυγα Σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ
πρόσωπα καλύπτουσα, καὶ δυσὶ τῆς πόδας, καὶ
δυσὶ ἰπτάδρα, καὶ κέκραγεν ἕτερον πρὸς τὸ

‡ *Irenaeus* L. 2. c. 54. Enarrant numerum Angelorum,
& ordinem Archangelorum, demonstrant Thronorum
Sacramenta, & doceant diversitates Dominationum,
Principatum, & Potestatum atque Virtutum. *Let them*
tell the Number of the Angels, and the Order of the Arch-
angels, let them show the Mysteries of the Thrones, and teach
us the Differences of the Dominions, Principalities, Authori-
ties and Powers. [*Nota Fuard. in loc.* Quibus si addas
C 2 Cherubim

The present Liturgy of St. *James*.

worship Thee, " to glorify Thee", to give Thanks unto Thee, the Maker of all Creatures visible and invisible ;^b the Treasure of eternal good Things ; the Fountain of Life and Immortality, the God and Governour of the Universe". To whom^c the Heaven of Heavens sing Praise, with all their Hosts : the Sun and Moon, and the whole Choir of Stars : The Earth,^d Sea, and all things that are in them :
 " *Jerusalem* the heavenly^f Assembly", the Church of the first-born that are written in Heaven, ^g the Spirits of just Men and Prophets, the Souls of Martyrs and Apostles." * The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers ; The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another, with never-ceasing Voices, ^h and uninterrupted Shouts of Praise", singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, ⁱ glorifying", crying aloud, and saying,

The ancient Liturgy of the Church of *Jerusalem*.

to worship Thee, to glorify Thee, to give Thanks to Thee, the Maker of^a all Creatures ^b visible and invisible ; [the Treasure of eternal good Things ; the Fountain of Life and Immortality, the God and Governour of the Universe ;] To whom^c " the Heaven and" the Heaven of Heavens sing Praise, with all their Hosts : ³ The Sun and Moon, and the whole Choir of Stars : ⁴ The Earth, ^d and" Sea, and all things that are in them :
 †^e ⁵ The Angels, ⁶ Archangels, ⁷ Thrones, ⁸ Dominions, ⁹ Principalities, ¹⁰ Authorities, and ¹¹ tremendous Powers: The ¹² many-eyed Cherubim, and the ¹³ Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, ^f crying one to another, with never-ceasing Voices, ^g and uninterrupted Shouts of Praise", [[singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, glorifying, crying aloud,]] and saying,

φίμ. *This [Child] the Seraphim theologise [i. e. celebrate his Divinity] p. 323.*

* Vid. Jus. M. Dial. p. 119, 120.

St. Cyril in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

and Sea, 3 the Sun and Moon, the Stars, and 1 all Creatures rational and irrational, visible and invisible, the 5 Angels, 6 Archangels, 11 Powers, 8 Dominions, 9 Principalities, 10 Authorities, 7 Thrones, of 12 the Cherubim with ^b * many Eyes in power,—we make mention also of 13 the Seraphim which *Ifaiab* saw in the holy Spirit standing about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and saying,

* Or, many Faces.

Hymns to Thee the true God^a—
—The innumerable Hosts of Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, thine everlasting Armies worship Thee, The Cherubim, and the Seraphim with six Wings, with twain covering their Feet, with twain their Heads, and with twain flying, and saying; ^b together with thousand thousands ^c of Archangels, and ten thousand times ten thousand of Angels, crying incessantly with uninterrupted Shouts of Praise,

God, Father Almighty, to praise Thee, to sing Hymns to Thee, to give Thanks to Thee, to confess unto Thee—who madest Heaven, and all things that are in Heaven; the Earth, and all things that are in the Earth; the Sea, the Fountains, Rivers, Lakes, and all things that are in them——

Lit. Chryf. It is meet and right to sing Hymns to Thee, to bless Thee, to praise Thee, to give Thanks to Thee, to worship Thee, in all Places of thy Dominion,——

Lit. Baf. It is very meet and right, and becoming the Majesty of thy Holiness, to praise Thee, to sing Hymns to Thee, to bless Thee, to worship Thee, to give Thanks to Thee, to glorify Thee, the only true God.

‡—*Lit. Mar.*—For thou art above all Principality, Authority, Power, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. Thousand thousands, and ten thousand times ten thousand holy Angels and Archangels, thy Armies, stand before Thee. Before Thee stand the—many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to an-

Cherubim & Seraphim, novem comperies. *To which if you add the Cherubim and Seraphim, you will find nine Orders.*] But these different Names taken from different Places of Scripture, do not prove that there are exactly so many angelical Orders, for some of them may perhaps coincide.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Pop.

"ΑγιⓄ, "ΑγιⓄ, "ΑγιⓄ, "Κύριε" Σα-
 βαώθ, πλήρης ὁ ἔρανος καὶ ἡ γῆ τῆς δόξης
 σα. Ὡσαννά ὁ ἐν τοῖς ὑψίστοις· εὐλογη-
 μένⓄ ὁ ἐρχόμενⓄ ἐν ὀνόματι Κυρίου· Ὡσαν-
 νὰ ὁ ἐν τοῖς ὑψίστοις.

Sacerd.

"ΑγιⓄ εἰ βασιλεῦ τῶν αἰώνων, καὶ πά-
 σης ἀγιωσύνης ^b κύριε καὶ δαΐηρ· "ΑγιⓄ καὶ

^a L. Κύριε, as in St. Cyril and in *Lit. Clem. Mar. Chryf. and Bas.*

^b *De Lit. Syr.*

Pop.

† "ΑγιⓄ, "ΑγιⓄ, "ΑγιⓄ, ΚύριⓄ
 Σαβαώθ πλήρης ὁ ἔρανος καὶ ἡ γῆ τῆς δό-
 ξης σα.

Ὡσαννά ὁ ἐν τοῖς ὑψίστοις. εὐλογημένⓄ
 ὁ ἐρχόμενⓄ ἐν ὀνόματι κυρίου. Ὡσαννά ὁ
 ἐν τοῖς ὑψίστοις.

Sacerd.

‡ "ΑγιⓄ εἰ βασιλεῦ τῶν αἰώνων, καὶ
 πάσης ἀγιωσύνης δαΐηρ. "ΑγιⓄ καὶ ὁ μονο-

De Lit. Syr.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſtoſtom and St. Baſil.

ἕτερον ἀκαλαπάυσοις τόμασι, καὶ ἀσιγήτοις
θεολογίαις, τὸ ἐπινίκιον καὶ τριτάγιον ὕμνον
ἄδοντα, βοῶντα, δοξολογῶντα, κεκραγόντα καὶ
λέγοντα τῇ μεγαλοπρεπείᾳ σου δόξης,

Lit. Chryſt. καὶ τοὶ παρεστῆκασι χιλιάδες
ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερου-
βιμ, καὶ τὰ Σεραφίμ, ἐξαπτέρυγα, πολυέμ-
ματα, μετάρσια, πτερωτά τὸν ἐπινίκιον ὕμνον
ἄδοντα, βοῶντα, κεκραγόντα καὶ λέγοντα,

Lit. Baſt. σὲ γὰρ αἰῶσιν ἄγγελοι, ἀρχ-
ἄγγελοι, θρόνοι, κυρῆται, ἀρχαὶ, ἐξουσίαι,
δυναμεις, καὶ τὰ πολυέμματα Χερουβιμ, σοὶ
παρίσταται κύκλω τὰ Σεραφίμ, ἐξ πτέρυγες
τῶ ἐνὶ, καὶ ἐξ πτέρυγες τῶ ἐνὶ, καὶ ταῖς μὲν δυσὶ
κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν, ταῖς
δὲ δυσὶ τὰς πόδας, καὶ ταῖς δυσὶ πεδιόμενα,
κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαλαπαύ-
σοις τόμασι, ἀσιγήτοις δοξολογίαις τὸν
ἐπινίκιον ὕμνον ἄδοντα, βοῶντα, κεκραγόντα,
καὶ λέγοντα.

Pop.

Ἄγιος, Ἄγιος,
Ἄγιος, Κύριος Σα-
θαβάθ * * * *

Ἄγιος, Ἄγιος,
Ἄγιος, Κύριος Σα-
θαβάθ πλήρης ὁ ἔ-
ρανός καὶ ἡ γῆ τῆ δόξης
αὐτοῦ. εὐλογητὸς εἰς
τὰς αἰῶνας. Ἀμήν.

Sacerd.

Ἄγιος γὰρ εἶ ὡς
ἀληθῶς, καὶ πανά-

† So it is also in Lit. Chryſt. and Baſt.

But Lit. Mar. has only Ἄγιος, Ἄγιος,
Ἄγιος, Κύριος Σαθαβάθ· πλήρης ὁ ἔρανός καὶ
ἡ γῆ τῆ ἀγίας σου δόξης. And then the
Priest subjoins, πλήρης [γὰρ] εἰς ὡς ἀλη-
θῶς ὁ ἔρανός, καὶ ἡ γῆ τῆ ἀγίας σου δόξης
διὰ τῆ ἐπιφανείας—

‡ Lit. Chryſt. Ἄγιος εἶ καὶ πανάγιος, σὺ,
καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά σου τὸ
ἅγιον, ἅγιος εἶ—

Lit. Baſt. Ἄγιος εἶ ὡς ἀληθῶς καὶ πα-
νάγιος, καὶ ἔκ εἰς μέτρον τῇ μεγαλοπρεπείᾳ
τῆς ἀϊουσύνης σου, καὶ ὅσως ἐν πάσι τοῖς

* Here St. Cyril, with-
out taking any notice of
the following Thank-
giving introductory to
the Words of Institution,
of the Words of Institu-
tion themselves, or of
the Prayer of Oblation,
passeth immediately to
the Invocation, thus, διὰ
τοῦτο γὰρ τῆν παραδοθῆ-
σαν ἡμῖν ἐκ τῶν Σεραφίμ
θεολογίαν

The present Liturgy of St. *James*.

The ancient Liturgy of the Church
of *Jerusalem*.

People.

Holy, Holy, Holy, Lord of Sabaoth,
Heaven and Earth are full of thy
Glory.

Hosanna in the highest: Blessed be
he that cometh in the Name of the
Lord: Hosanna in the highest,

Priest.

Holy art thou, O eternal King, and
the ^b Lord and" giver of all holiness: Holy
is

People.

† Holy, Holy, Holy, Lord of
Sabaoth, Heaven and Earth are full of
thy Glory.

Hosanna in the highest: Blessed be
he that cometh in the Name of the
Lord: Hosanna in the highest.

Priest.

‡ Holy art thou, O eternal King,
and the Giver of all Holiness: Holy is
thine

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoſtom and St. Baſil.

other with never-ceasing Voices, and uninterrupted Theologies, ſinging the triumphal and thrice holy Hymn, ſhout- ing, glorifying, crying aloud and ſaying to thine exalted Glory,

Lit. Chryſ.—although thousands of Archangels, and ten thousands of Angels ſtand before thee, the Cherubim, and the Seraphim, with ſix Wings, and many Eyes, aloft, upon the Wing ſinging the triumphal Hymn, ſhout- ing, crying aloud, and ſaying,

Lit. Baſ. The Angels, Archangels, Thrones, Dominions, Principalities, Au- thorities, Powers, and the many-eyed Cherubim, praife Thee; before Thee ſtand round the Seraphim, each of them with ſix Wings, who with twain cover their Faces, with twain their Feet, and with twain they fly, crying one to an- other with never-ceasing Voices, and uninterrupted Shouts of Praiſe, ſinging the triumphal Hymn, ſhout- ing, crying aloud, and ſaying,

People.

Holy, Holy,
Holy, Lord of Sa-
baoth, * * * *

Ἐπιλογίῳ ταύτῳ λέγομεν,
ὅπως κοινοῖ τῆς ὑμῶν δόξης
ταῖς ὑπεροσμίαις ἡγιώμεθα
σφαλαιῖς· ἵνα ἀγιάσῃς
ἑαυτὸς διὰ τῶν πνευματικῶν
ταύτων ὕμνων παρακαλῶμεν,
δὲ. for we therefore ſay
this Theology delivered to
us by the Seraphim, that
in our Hymns we may com-
municate with the heavenly
Hoſt; that ſo ſanctifying
ourſelves

Holy, Holy,
Holy, Lord of Sa-
baoth, Heaven and
Earth are full of
his Glory. Blessed
be he for ever-
more. Amen.

Prieſt.

For thou art
truly holy and

† — Lin. 2. — *Lit. Mar.* — Holy,
Holy, Holy, Lord of Sabaoth, Heaven
and Earth are full of thy holy Glory—
[for] Heaven and Earth are indeed
full of thy holy Glory, by the Mani-
feſtation—

‡ *Lit. Chryſ.* Holy, and moſt holy
art Thou, and thy only begotten Son,
and thy Holy Spirit, Holy art Thou—

Lit. Baſ. Thou art truly holy and
moſt holy, and the Maſteſty of thy
Holineſs is unlimited; Thou art holy

D

The present Liturgy of St. James.

ὁ μονογενὴς σὺ υἱὸς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ἃ τὰ πάντα ἐποίησας· Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τῷ Θεῷ. Ἅγιος εἶ παντοκράτωρ, παντοδύναμι, ἁγὰθὲ, φοβερὲ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν^a ὁ ἁριστάμην[Ⓞ] αὐτῷ τὴν τῶν παραδείσων ἀπόλαυσιν· παραδόξια δὲ τὴν ἐνθολὴν σου, καὶ ἐκπεσόνια, τῶν παρείδες ἐδὲ ἐκκατέλιπες ἁγὰθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαλώγησας αὐτὸν διὰ τῶν προ-

^a In *Lit. Syr.* *terribilis, bonus, cum unigenito filio tuo, qui passionum particeps fuit, & maxime propter hominem figmentum tuum, quem e terra formasti, & concessisti illi delicias paradisi: terrible, good, together with thy only begotten Son, who became passible, and that for the sake of Man the Workmanship of thy Hands, whom thou didst form out of the Earth, and gavest him the Delights of Paradise.*

^b *Lit. Syr.* & *and*, as above.

The ancient Liturgy of the Church of Jerusalem.

γενὴς σου υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ἃ τὰ πάντα ἐποίησας. Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τῷ Θεῷ. Ἅγιος εἶ παντοκράτωρ, παντοδύναμι, ἁγὰθὲ, φοβερὲ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, ἢ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σου * ἢ καὶ ἁριστάμην[Ⓞ] αὐτῷ τὴν τῶν παραδείσων ἀπόλαυσιν· παραδόξια ἢ τὴν ἐνθολὴν σου, καὶ ἐκπεσόνια τῶν παρείδες, ἐδὲ ἐκκατέλιπες ἁγὰθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαλώγησας αὐτὸν διὰ τῶν προφητῶν". ὕψερυν

^a I have omitted *ὁ, who*, because I think the Sense is plainer without it. Vid. *Athanas. de Incarn. Verb.* p. 56. Ed. *Colon.*

^b Why I have omitted καὶ ὁμοίωσιν, and *Likeness*, will appear from *Origen. cont. Cels.* l. 4. p. 180. ἰμί μοι ἰσῶκει [Κηλοῦ] διαφορὰν τῷ κατ' εἰκόνα Θεοῦ γινώσκοντι τὸν ἄνθρωπον, πρὸς τὸν κατ' ὁμοίωσιν. καὶ ὅτι ἀνακρίνωμαι εἰρηκίαι ὁ Θεός, Ποιήσωμι ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμῶν· ἰποήσι δὲ ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ, ἀλλ' ἔχει καὶ κατ' ὁμοίωσιν ἡδὴ. If [Celsus] had known the Difference betwixt Man's being made after the Image of God, and being after his Likeness; and that it is written that God said, Let us make Man after our Image and Likeness; and God made Man after the Image of God, but and after his Likeness is not now added. And thus also it will better answer to what comes afterwards in this Hymn, ἵνα ἰδῶν τὴν σὴν ἐκκατέλιπεν εἰκόνα, that by his coming he might renew thy Image in us, without any mention of ὁμοίωσιν *Likeness*.

^c I have put καὶ, and, instead of ὁ, who, from *Lit. Syr.*

^d *St. Cyr.* p. 152. ἐχὼ ὑπεριδοῦν τὸ γένος ἡμῶν ἀπεδοκίμενον, and not despise lest Mankind.

^e Though it be thus also not only in *Lit. Syr.* but in *Lit. Mar.* yet since the Apostle, *Gal. iii.* ascribes the παιδαγωγία *Pedagogy* to the Law, I would rather incline to read it ἐπαιδαλώγησας αὐτὸν διὰ νόμου, ἐκάλεσας αὐτὸν [or rather ἐδάλωσας αὐτῷ, *Heb. i.*] διὰ τῶν προφητῶν; *train him up by the Pedagogy of the Law, and recal' him* [or rather, *speak unto him*] *by the Prophets*; or yet more simply, ἐπαιδαλώγησας αὐτὸν διὰ νόμου καὶ προφητῶν; and *train him up by the Pedagogy of* the

St. Cyril in Catech. Myft. V.

The Clementine Liturgy.

Part of the Liturgies of St. Mark, St. Chryftom and St. Bafil.

* * * * *

ourselves with these spiritual Hymns, we may invoke, &c. as p. 26. But we are not therefore to think that any of these was then wanting in the Liturgy of the Church of Jerusalem: For as to the Words of Institution, the primitive Church always thought them necessary to the Consecration of the Eucharistick Elements, though they did not think them sufficient alone, without the Prayer of Invocation for the Descent of the holy Spirit upon them. Thus St. Chryf. *De prodit. Jud.* Σχήμα πληρῶν ἰσχυρῶν ὁ ἱερεὺς, τὰ ἑσπέρια φησὶ γόμοις ἰκεῖνα, ἢ δι δυνάμεις, καὶ ἢ χάρις τῷ Θεῷ ἐστὶ τὸ σῶμα, τὸ τοῦ ζῆμα μεταξὺ δυνάμει καὶ προκίμωσι. *The Priest fulfilling his Office stands pronouncing those Words, but the Power, and the Grace is of God: This is my Body, that Word changes the Gifts laid in open View.* Yet in other Places he plainly attributes the Consecration to the Invocation of the holy Spirit, and his Descent upon the Elements in consequence thereof, as *L. 3. de Sacerd.* p. 82. *Ed. Hug.* Ἐστρεψε γὰρ ὁ ἱερεὺς, ἢ πῦρ καταφέρειν, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον καὶ τὴν ἐκκλησίαν ἐπὶ πολλῶν σοιεύεται, ἕως ἵνα τις λαμπρὰ ἀνδρῶν ἀφωθίσσα κελαιαλῶση τὰ προκίμωσι· ἀλλ' ἵνα ἡ χάρις ἐπιπλοῖται τῇ θυσίᾳ, οὐκ ἐκείνης τὰς ἀπείρων ἀνάψη ψυχῶν. *For the Priest stands, not bringing down Fire, but the*

γίως, ὑψίματος καὶ ὑπερυψώμεθ' εἰς τὰς αἰῶνας. Ἄγιος δὲ καὶ ὁ μονογεῆς υἱὸς τοῦ Κυρίου ἡμῶν καὶ Θεὸς Ἰησοῦς [ὁ] Χριστός· ὅς—εὖ περιεῖθε τὸ γῆμοι τῶν ἀνθρώπων ἀπολλύμεθον, ἀλλὰ—μὲν νομικὴν παραμένειν, μὲν προφητικὰς ἐλέγχας—εὐδόκησεν αὐτῶν, γεννηθῆναι σῆ, ὁ δημιουργὸς ἀνθρώπων, ἀνθρώπος γινώσκων, καὶ ἐξουθενισατὸ σε τὴν ἑαυτῶν Θεὸν καὶ πατέρα, καὶ γινώσκων ἐκ παρθέτου, γινώσκων ἐκ σαρκὸς ὁ Θεὸς Λόγος, ὁ ἀδαπητὸς Ἰδιός, ἐκ ἀπείρητος Δαδιδ καὶ Ἀβραάμ, καὶ γέγονεν ἐκ μήτρας παρθένων ὁ διαπλάσων πάντας τὰς γυναικῶνας, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνιος

ἔργων σε, ὅτι ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν.

|| What answers to this in Lit. Mar. is τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἴδιαν εἰκόνα, καὶ κατ' ἰμοιώσειν, ἢ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφὴν, παραβάθηα ἢ αὐτὸν ἐχ' ὑπερίτε, ἐδὲ ἐκατέλιπε ἀγαθὴ, ἀλλὰ πάλιν ἀνεκαλῆσα διὰ ἵμεν, ἐπαιδαγωγῆσαι· διὰ προφητῶν, ἀνεπλασας καὶ ἀνεκένισας διὰ—τῶ μονογεῆς σε υἱῶ, τῶ Κυρίου καὶ Θεῷ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ.

In Lit. Basf. immediately after what is above set down follows, πλάσας γὰρ τὸν ἄνθρωπον χροῦ λαβὼν ἀπὸ τῆ γῆς, καὶ εἰκόνι τῆ σῆ, ὁ Θεὸς, τιμήσας, τίθεισας ἐν τῷ παραδείσῳ τῆ τρυφῆς, ἀθανάσιαν ζωῆς, καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σε ἐπαγγελῶμεθ' αὐτῷ· ἀλλὰ παρακλάσασθαι σε τῶ ἀληθινῷ Θεῷ, τῶ κτίσαντος αὐτὸν, καὶ τῆ ἀπάτη τῶ ἔφειος ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτῶ παραπλώμασι, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρισίᾳ σε, ὁ Θεὸς, ἐκ τῶ παραδείσε εἰς τὸν κόσμον τῶτον, καὶ ἀπέστρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῶ τὴν σωτηρίαν ἐκ τῶν ἀπείρητων ἀγαθῶν τῶ Χριστοῦ σε· εὖ γὰρ ἀπεστρέφης τὸ πλάσμα σε εἰς τέλος, ὁ ἐποίησας ἀγαθὴ,

The present Liturgy of St. *James*.

is thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, even the Depths of thee, O God. Holy art thou who rulest over all, ° Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; who didst make Man formed out of the Earth after thy own Image and Likeness^d, who^e graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, Thou of thy Goodness didst not despise nor abandon him, but didst discipline him as a merciful Father, recal him by the Law, and train him up by the Pedagogy of the Prophets: And last of

The ancient Liturgy of the Church of *Jerusalem*.

thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, ev'n the Depths of thee, O God. Holy art thou who rulest over all, Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; ° || *for thou* didst make Man, formed out of the Earth, after thy own Image*,^b and^e graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst † not despise nor abandon him; but didst discipline him as a merciful Father, ° recal him by the Law, and train him up by the Pedagogy of the Prophets." And last of

the Law and the Prophets. Thus St. Cyril, p. 64. δ
διὰ νόμου καὶ προφητῶν—παιδαγωγίας, *who train'd us
up—by the Pedagogy of the Law and the Prophets.*—
Vid. Clem. Alex. Ped. l. 1. c. 11. p. 155.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
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* * * * *

holy Spirit, and makes an ample Supplication, not that a Torch let down from above may consume the Gifts laid in open View, but that Grace lighting on the Sacrifice may by it inflame the Hearts of all. Again, L. 6. p. 234. "Οτ' αν δι τὸ Πνεῦμα τὸ ἅγιον καλῶ, καὶ τὴν φρικωδιστάτην ἐπιπέλη θυσίαν. When he invokes the holy Spirit, and consummates the tremendous Sacrifice. And Hom. 32. in Cæmet. appellat. "Ὁταν ἐστῆκε πρὸ τῆς τραπέζης ὁ ἱερεὺς τὰς χεῖρας ἀναβύων εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τὴ παρρησιάζει καὶ ἀνασθῆαι. When the Priest stands before the Table, stretching out his Hands to Heaven, invocating the holy Spirit to come and give the Consecr. Accordingly Greg Nissen. Orat. 37. quæ est magna Catechetica dicitur, expressly ascribes the Consecration to both, "Ὁ ἅγιος ἀγιαξίται διὰ λόγου Θεοῦ καὶ ὑπεύχεται—πρὸς τὸ σῶμα τῷ λόγῳ μιλλωποιώμενος, καθὼς εἰρήται ὑπὸ τῷ λόγῳ, ὅτι τὸτὸ εἶναι τὸ σῶμά μου. The Bread is sanctified by the Word of God and Prayer [alluding to 1 Tim. iv. 5.] being changed into the Body of the Logos, as it was said by the Logos, that This is my Body. And Origen in Matth. xv. T. 2. p. 27. Sanctificatur per verbum Dei & per obsecrationem. It is sanctified by the Word of God and Prayer. And this may perhaps direct us to understand that difficult Passage in Just. M. Ap. 1. p. 129.

most holy, the highest and most highly exalted for ever. Holy also is thine only begotten Son, our Lord and God, Jesus [the] Christ: who—did not despise lost Mankind, but—after the Admonition of the Law, after the Reproofs of the Prophets, —he who was Man's Creator, was pleased himself, according to thy Will, to become Man, —and to appease thee his God and Father; God the Logos, the beloved Son, being made of a Virgin, and made Flesh, —of the Seed of David and Abraham; — he who forms all that are born, was himself formed in the Womb of a Virgin; he who was without Flesh, was made Flesh; he who was be-

also in all thy Works, for in Righteousness and true Judgment hast Thou done all things to us——

‡—*Lit. Mar.*—Who madest Man after thy own Image, and after thy Likeness, and didst graciously give him the Delights of Paradise. And when he had transgressed, thou of thy Goodness didst not despise nor abandon him, but didst again recal him by the Law, and train him up by the Pedagogy of the Prophets, thou didst reform and renew him by—thy only begotten Son, our Lord, and God, and Saviour Jesus Christ.

—*Lit. Bas.*—For thou didst form Man of the Dust of the Earth, and didst honour him with thy Image, O God; thou didst place him in a Paradise of Pleasure promising him immortal Life, and the Enjoyment of eternal good things upon his Observance of thy Commands: But when he disobeyed Thee, the true God who created him, being seduced by the Deceit of the Serpent; and became subject to Death by his own Transgression; Thou, O God, in thy just Judgment, didst banish him out of Paradise into this World, and didst reduce him again to the Earth from which he was taken; yet so as by thy Oeconomy to prepare for him a Regeneration unto that Salvation, which is in thy Christ. For thou didst not for ever cast off thy Workmanship which of thy Goodness thou hadst made, nor forget what thy

The present Liturgy of St. James.

Φηλῶν. ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου υἱὸν
 ἂ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἑξαπέστα-
 λας εἰς τὸ κόσμον, ἵνα ἐλθῶν, τὴν σὺν
 ἀνανεώσῃ ἢ καὶ ἀνεΐρῃ ἑικόνας· ὃς καλεθῶν
 ἔκ τῶν ἑραυῶν ἢ σαρκωθεὶς ἔκ Πνεύμα-
 τος ἁγίου καὶ Μαρίας τῆς παρθένου ἢ δι-
 οίκου· συναναστραφεὶς τε τοῖς ἀνθρώποις,
 πάντα ἠκολούθησε πρὸς σωτηρίαν τῶν ἡμῶν·
 μέλλων δὲ τὸν ἐκείσιν ἢ ζωοποιὸν
 διὰ σαυρῶν ἑθνάτων ὁ ἀναμάρτητος ὑπὲρ
 ἡμῶν τῶν ἀμαρτωλῶν κατέχευε, ἐν τῇ
 νυκτὶ ἢ παρεδίδο, ἢ μᾶλλον δὲ ἑαυτὸν πα-
 ρεδίδε ὑπὲρ τῶν κόσμου ζωῆς καὶ σωτη-
 ρίας,

^a De Lit. Syr.

^b De Lit. Syr.

^c De Lit. Syr.

^d De Lit. Syr.

^e De Lit. Syr.

The ancient Liturgy of the Church
of Jerusalem.

δὲ αὐτὸν τὸν μονογενῆ σου υἱὸν τὸν Κύριον
 ἡμῶν Ἰησοῦν Χριστὸν ἑξαπέσταλας εἰς τὸ
 κόσμον, ἵνα ἐλθῶν, τὴν σὺν ἀνανεώσῃ [ἢ
 ἀνεΐρῃ] εἰκόνας· * ὃς καλεθῶν ἔκ τῶν
 ἑραυῶν ἢ σαρκωθεὶς ἔκ Πνεύματος ἁγίου
 καὶ Μαρίας τῆς παρθένου· συναναστραφεὶς
 τε τοῖς ἀνθρώποις, πάντα ἠκολούθησε πρὸς
 σωτηρίαν τῶν ἡμῶν· μέλλων δὲ τὸν ἐκεί-
 σιν ἢ ζωοποιὸν διὰ σαυρῶν ἑθνάτων ὁ ἀνα-
 μάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν κα-
 τέχευε, † ἐν τῇ νυκτὶ ἢ παρεδίδο
 || μᾶλλον δὲ ἑαυτὸν παρεδίδο ὑπὲρ τῶν
 κόσμου ζωῆς καὶ σωτηρίας,

* S. Cyril, p. 51. ἑστὸς ὁ μονογενὴς υἱὸς τοῦ Θεοῦ — ἐξ
 ἑραυῶν κατεβη—γεννηθεὶς ἐξ ἁγίας παρθένου, καὶ ἁγίου
 Πνεύματος—σαρκωθεὶς. This only begotten Son of God
 —descended from Heaven—being born of the holy Vir-
 gin by the Holy Ghost—incarnate.

† ἑαυτὸν ἀβίβλητον παραδίδω, Offering up himself a
 Ransom. St. Cyril, p. 167.

St. Cyril in Catech. Myst. V.

The Clementine Liturgy.

Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

p. 129. which by only adding the Copulative *καὶ* and, (which might easily have been omitted in transcribing) will become very plain, thus, *ὅπως καὶ τὴν δι' ἰσχῆς [x] λόγῳ τῷ παρ' αὐτῷ ἰσχαρισθῆσαν τροφῆν.* So the Food which is eucharistified by Prayer [and] the Word spoken by him. As to the Prayer of Oblation, St. Cyril plainly supposeth it, when he talks the Eucharist immediately after, *τὴν κνισματικὴν θυσίαν, τὴν ἀναιμακτοὺν λατρίαν.* The spiritual Sacrifice, the unbloody Service; (as *Artenag.* long before says of it, *Leg. pro Christ.* p. 49. *καὶ τοὶ προσφέρουσι διὸν ἀναιμακτοὺν θυσίαν, καὶ τὴν λογικὴν προσάξιν λατρίαν.* Yet we ought to offer the unbloody Sacrifice, and to present the reasonable [i. e. mystical, or spiritual] Service;) and says, *ἐπὶ τῆς θυσίας ἐκείνης τὸ ἱλασμὸν παρακαλῶμεν τὸν Διόν* by this propitiatory Sacrifice we beseech God; and a little after, *Χριστὸν ἰσφαλισμένον ὑπὲρ τῶν ἡμῶν ἁμαρτημάτων προσφέρομεν ἱξιλαῖστον ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλάδελφον;* we offer Christ slain for our Sins, propitiating the Lover of Men both for them and ourselves. And this also plainly shews that the Christian Sacrifice was not an Oblation only of the bare Primitiæ, to give Thanks to God as the Author of all the good things we enjoy, and to acknowledge his Dominion over us; but that it was an Oblation of them as so far consecrated by the

Words

ἡγιαθῆς ἐν χριστῷ γενήθηται — ἐφανέρωσέ σε τὸ ὄνομα τοῖς ἀγνοῦσιν αὐτὸ, — τὼ εὐσέβειαν ἀνεζώπυρωσε, τὸ θάλημά σε ἐπλήρωσε, τὸ ἔργοι ὁ ἔδωκας αὐτῷ ἑτελεύτωσε· καὶ ταῦτα πάντα καθάρθωσας, χερσὶν ἀνίμων καθάραθῆς — παραδοθῆς Πίλῳ τῷ ἡγεμόνι — σαυρῷ προσηλώθη ὁ ἀπαθῆς, καὶ ἀπέθανεν ὁ τῆ φύσει ἀθάνατος, καὶ ἐτάφη ὁ ζωποιοῦς, ἵνα πάθῃς λύση καὶ θανάτῃ ἐξέλθῃαι τέτῃς τῆς δι' ἡς παρεγένετο, καὶ ῥήξῃ τὰ δεσμά τῆ διαβόλου, καὶ ῥύσῃαι τῆς ἀνθρώπου ἐκ τῆς ἀπάτης αὐτῆ· καὶ ἀνέστη ἐκ νεκρῶν τῇ

ἑδὲ ἐπελάθῃ ἔργα χειρῶν σε, ἀλλ' ἐπισκέψω πολυτρόπως διὰ σωτήριον ἐλέος σε. προσφῆτας ἐξαπέστειλας, ἐποίησας διωκτοὺς διὰ τῶν ἀγίων σε τῷ καθ' ἑκάστην ἡμέραν εὐαρεστησάντων σοὶ. ἐλάλησας ἡμῖν διὰ σῶματος τῷ δέλων σε τῶν προσφητῶν, προκαταγγέλλων ἡμῖν τὼ μέλλεσθαι ἑσέαξ σωτηρίαν· νόμον ἔδωκας εἰς βοήθειαν· ἀγγέλους ἐπέστῃσας φύλακας, ὅτε ἢ ἦλθε τὸ πλήρωμα τῷ καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ ὑμῶν σε, δι' ἧ καὶ τῆς αἰῶνας ἐποίησας ὅς ὢν ἀπαύσασμα τῆς δόξης σε, καὶ κατακλήρη τῆς ὑποστάσεώς σε, φέροντε τὰ πάλιν τῷ ῥήματι τῷ διωκόμενος αὐτῆ, καὶ κερταλμὸν ἠγάσασθαι τὸ εἶναι ἴσα σοὶ τῷ θεῷ καὶ πατρί· ἀλλὰ θεὸς ὢν προαιώνιος, ἐπὶ τῆς γῆς ἔφθῃ, καὶ πῆς ἀνθρώποις σιωπῶν ἐφθῃ, καὶ ἐκ παρθένου ἀγίας σαρκωθείς, ἐκείναισεν ἑαυτὸν μορφήν δούλου λαβὼν, σύμμορφος γενόμενος τῷ σώματι τῷ ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῷ εἰκόνη τῷ δόξης αὐτῆ. ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἀμαρτία εἰσῆλθεν εἰς τὸ κόσμον, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογενὴς σε υἱός, ὁ ὢν ἐκ τοῖς κόλποις σε τῆς θεῆς καὶ πατρὸς, ἡμόμορφος ἐκ γυναικὸς τῆς ἀγίας θεοτόκου καὶ αἰὲ παρθένου Μαρίας, ἡμόμορφος ὑπὸ νόμον, κατακρίναι τὼ ἀμαρτίαν ἐν τῇ σαρκὶ αὐτῆ· ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σε καὶ ἐμπολιτευσάμενος τῷ κόσμῳ

The present Liturgy of St. *James*.

all thou didst send thine own only begotten Son, ^a our Lord Jesus Christ" into the World, that by his coming he might renew ^b and revive" thy Image in us ; who descended ^c from Heaven," and was incarnate by the Holy Ghost of the Virgin *Mary*, the Mother of God, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come that he who had no Sin was to suffer a voluntary ^d and life-giving" Death ^d upon the Cross" for us Sinners, in the same Night that he was betrayed, ^e or rather offered up himself" for the Life and Salvation of the World,

The ancient Liturgy of the Church of *Jerusalem*.

all thou didst send thine own only begotten Son our Lord Jesus Christ into the World, that by his coming he might renew [and revive] thy Image in us ; ^{*} who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, † in the same Night that he was betrayed, †† or rather offered up himself for the Life and Salvation of the World,

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryftom and St. Bafil.

* * * * *

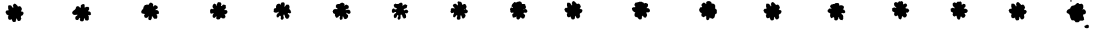
Words of Institution as to be made the Antitypes, or instituted Representatives of the Body and Blood of Christ. Thus also *Macarius Egypt.* *Han. 27.* προσφίσις ἀφ' τοῦ καὶ οὐκ Ἀλίτρωτον τῆς σαρκὸς αὐτοῦ καὶ αἱμάτων. *Bread and Wine are offered, the Antitype of his Body and Blood.* And *Greg. Naz. Orat. 1. Apol.* προσφίσις—τὴν τῶν μυστήρων Ἀλίτρωτον. *To offer the Antitype of the great Mysteries.* This likewise plainly appears from *St. Cyprian's* 63d Epist. where he says, Utique id nos — facere oportet, quod Christus fecit, & quod faciendum esse mandavit—[qui] Sacrificium Patri seipsum primus obtulit, & hoc in sui Commemorationem præcepit. *We ought—to do that which Christ did, and which he commanded to be done—[who] first offered himself a Sacrifice to the Father, and commanded us to do this in Commemoration of him.* And again in the same Ep. Qui Sacrificium Deo Patri obtulit—panem & vinum, suum scilicet Corpus & Sanguinem; *Who offered a Sacrifice to God the Father—Bread and Wine, to wit, his own Body and Blood.* And therefore this Oblation must then (as it still does in this, as well as in the other ancient Liturgies) have followed immediately after the Words of Institution. Which Oblation the Priest prays that God would accept of, not by sending down Fire from Heaven,
as

gotten before all time, was born in time:—he manifested thy Name to them that knew it not;—he revived Piety, fulfilled thy Will, and finished the Work which thou gavest him to do, and when he had done all these things, being apprehended by the Hands of wicked Men--and delivered to *Pilate* the Governour—he who is impassible was nailed to the Cross, and he who by Nature is immortal died, and the Giver of Life was buried, that he might deliver those from Suffering for whose Sake he came, and set them free from Death; and that he might break the Bands of the Devil, and rescue Mankind from his Deceit. He rose again the third

own Hands had formed, but didst in divers manners visit us in the Bowels of thy Mercy. Thou didst send Prophets, and work Miracles by thy Saints, who in every Age pleased thee. Thou spakest unto us by the Mouth of thy Servants the Prophets, foretelling us of that Salvation which was to come. Thou gavest the Law for a Help to us, and didst appoint Angels to be our Guardians. And when the Fulness of Time was come, thou spakest unto us by thy own Son, by whom thou madest the Worlds. Who being the Brightness of thy Glory, and the express Image of thy Person, and upholding all things by the Word of his Power, thought it no Robbery to be equal to Thee his God and Father. Nevertheless he who was God from all Eternity, appeared upon the Earth, and conversed with Men, and being incarnate of the holy Virgin, he emptied himself, taking upon him the Form of a Servant, being made conform to the Body of our low Estate, that he might make us conform to the Image of his Glory. For as by Man Sin entered into the World, and Death by Sin, it seemed good to thy only begotten Son, who is in the Bosom of Thee his God and Father, being made of a Woman, the holy and ever-virgin *Mary*, the Mother of God, made under the Law, to condemn Sin in his Flesh, that those who die in *Adam* might be made alive in him, thy Christ: He conversed in this World,

E

The present Liturgy of St. *James*. The ancient Liturgy of the Church
of *Jerusalem*.



St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

as of old, to consume it, but his holy Spirit to transmute it, (μίσθαι-λιν, as St. Cyril, μίση-ρῶμιζεν, as St. Chryso- stom, μίσθαιον, as Greg. Nyssen expresseth it,) and to make it truly, really, and effectually the spiri- tual and life-giving Body and Blood of Christ.

τρίτη ἡμέρα, καὶ τεσ-
σαράκοιτα ἡμέρας ἐν-
διαβρίψας τοῖς μα-
θηταῖς, ἀνελήφθη, εἰς
τὰς ἔρανας, καὶ ἐκα-
θέθη ἐκ δεξιῶν σου
τῷ Θεῷ καὶ πατρὸς
αὐτοῦ. Μεμνημένοι ἔν-
ων δι' ἡμᾶς ὑπέμει-
νεν, εὐχαρισθῆμέν σοι,
θεὲ παντοκράτορ, ἔχ-
ῶσον ἐφείλομην, ἀλλ'
ῶσον δυνάμεθα, καὶ
τὴν διάταξιν αὐτοῦ
πληρῶμεν. ἐν ἣ γὰρ
νυκτὶ παρεδίδοιο,

πέτω, δὲς προστάγματα σωτηρίας, ἀποστή-
σας ἡμᾶς τῷ πλάνησι τῶν εἰδώλων, προσή-
γαγε τῇ ἐπιγνώσει σου τῷ ἀληθινῷ Θεῷ καὶ
πατρὸς, κλησάμενοι ἡμᾶς ἐαυτῶν λαοὶ πε-
ρὶ σὺν, βασιλικὸν ἱεράτευμα, ἔθνος ἅγιον,
καὶ καθαρίσας ἐν ὕδατι, καὶ αἰτίας τῶν
πνεύματι τῷ ἁγίῳ ἔδωκεν ἑαυτὸν ἀλλάξαι-
μα τῷ θανάτῳ ἐν ᾧ κατεχόμεθα πεπερα-
μένει ὑπὸ τῶν ἁμαρτιῶν καὶ κατελεθῶν διὰ
τῶν σαυρῶν εἰς τὸ ἄδην, ἵνα πληρώσῃ ἐαυτῆς
τὰ πάντα, ἔλυσεν τὰς ὀδύνας τῶν θανάτων
καὶ ἀνάσας τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας
σαρκὶ τῷ ἐκ νεκρῶν ἀνάσασιν, καθίτι ἐκ
ἧν διωπὸν κρείττω ὑπὸ τῷ φθορᾷ τῷ ἀρ-
χηγόν τῷ ζωῆς, ἐγένετο ἀπαρχὴ τῶν κοιμη-
μένων, πρωτότοκος ἐκ τῶν νεκρῶν ἵνα ἡ αὐ-
τὸς τὰ πάντα ἐν πᾶσι προΐευσεν, καὶ ἀνε-
θῶν εἰς τὰς ἔρανας ἐκάθισεν ἐν δεξιᾷ τῷ
μεγαλωσωτῆς σου ἐν ὑψηλοῖς· ὅς καὶ ἤξει
δοξοῦναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ· κατέλι-
πε ἡμῖν ὑπομνήματα τῶν σωτηρίων αὐτοῦ
πάσας, — μέλλων γὰρ ἐξεῖναι ἐπὶ τῷ ἐκ-
σιον — καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκ-
τὶ ἣ παρεδίδα ἑαυτὸν ὑπὲρ τῶν κόσμων
ζωῆς,

† So Lit. Chryf. Τῇ νυκτὶ ἣ παρεδί-
δοιο, μάλλον δὲ ἑαυτὸν παρεδίδα ὑπὲρ τῶν
τῶν κόσμων ζωῆς,

Lit. Mar. Τῇ νυκτὶ ἣ παρεδίδα ἑαυτὸν
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τῷ ὑπὲρ πάντων
ὑψίστου [l. ὑψίστου] θανάτου σαρκί,

The present Liturgy of St. *James*.

The ancient Liturgy of the Church
of *Jerusalem*.



St. Cyril in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

Day from the Dead, and having conversed forty Days with his Disciples, he was taken up into Heaven, and fet at the right Hand of thee his God and Father. We therefore in Commemoration of those things which he endured for us, give Thanks to Thee, O Almighty God, not as we ought, but as we are able, and fullfil his Institution. For in the same Night that he was betrayed

gave the Precepts of Salvation, took us off from the Error of Idolatry, and brought us to the Knowledge of Thee the true God and Father, purchasing us to himself a peculiar People, a royal Priesthood, a holy Nation, and purifying us with Water, and sanctifying us by the Holy Ghost : He gave himself a Ransom to Death, by which we were holden, being sold under Sin ; and descending through the Cross into Hades, that he might fill all things with himself, he loosed the Pains of Death ; and rising again the third Day, and opening a Way in the Flesh to the Resurrection of the Dead, for as much as it was not possible that the Author of Life should be holden of Corruption, he became the First-fruits of them that slept, the First-born from the Dead, that he might be the first of all in all things, and ascending into Heaven, he sat down at the right Hand of thy Majesty on high ; who shall also come again to render to every one according to his Works. But he has left us these Memorials of his salutary Passion—for when he was to go out to his voluntary—and life-giving Death, in the same Night in which he offered up himself for the Life of the World,

† — *Lit. Chryf.* In the same Night that he was betrayed, or rather offered up himself for the Life of the World,

Lit. Mar. In the same Night in which he offered up himself for our Sins, and underwent Death in the Flesh for all,

The present Liturgy of St. James.

Deinde Sacerdos Panem manibus accipiens, dicit,

Λαβὼν τὸν ἄρτον ἐπὶ τῷ ἁγίῳ^a καὶ ἀχρά-
των^b καὶ ἀμώμων, καὶ ἀθανάτων^c αὐτῶν χειρῶν,
ἀναβλέψας εἰς τὸν ἕρανον, καὶ ἀναδείξας σοὶ
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἀγιάσας,
κλάσας, ἔδωκεν^d ἡμῖν^e τοῖς αὐτῶν μαθηταῖς
^d καὶ ἀποστόλοις, εἰπὼν· ^e Diac. dicunt, Ἐς ἄφισιν
ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Sacerd.

Λάβετε, Φάγετε, τῆτό μὲ ἐς τὸ σῶμα,
τὸ ὑπὲρ ὑμῶν κλώμνον καὶ διδόμνον εἰς ἄφε-
σιν ἁμαρτιῶν. ^f Pop. Ἀμήν. Sacerd. accipit
Calicem & dicit,

Ὡσαύτως μὲ τὸ δειπῆσαι, λαβὼν τὸ
πρόθετον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος
^g καὶ ἀναβλέψας εἰς τὸν ἕρανον, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ
πατρὶ εὐχαριστήσας, ἀγιάσας, εὐλογήσας,
^h πλάσας πνευματικῶς ἁγίου, ἔδωκενⁱ ἡμῖν, τοῖς
αὐτῶν μαθηταῖς εἰπὼν, πίνετε ἐξ αὐτῶν πάν-
τες, τῆτό μὲ ἐς τὸ αἷμα τὸ τῆς καινῆς δια-
θήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεύμνον
καὶ διαδιδόμνον εἰς ἄφεςιν ἁμαρτιῶν. ^k Pop.
Ἀμήν. Sacerd. Τῆτο ποιεῖτε εἰς τιτὸ ἐμὸν
ἀνάμνησιν. ^l Ὅσακις γὰρ ἂν ἐπιθύητε τὸν ἄρτον τῆτο
καὶ τὸ πρόθετον τῆτο πίνετε, τὸν θάνατον τῶ ἑαυτῶν
θεώπου καταβαλλάτε, καὶ τὴν ἀνάστασιν αὐτῶν ἐμμελεῖτε
ἄχρις ἢ ἰδοῦν.

^a De Lit. Clem.

^b De Lit. Syr. Clem. Mar. Chr. & Bas.

^c De Lit. Syr. Clem. & Mar. Chr. & Bas.

^d De Lit. Clem.

^e De Clem. Mar. Chr. & Bas. & Lit. Syr.

^f De Lit. Syr. & Clem.

^g De Syr. Clem. & Bas.

^h De Lit. Syr. Clem. Chryf. & Bas.

ⁱ Lit. Syr. in idem these, & de Cyr. Mar. & Bas.

^j De Lit. Clem.

^k De Lit. Chryf.

The ancient Liturgy of the Church
of Jerusalem.

Λαβὼν τὸ ἄρτον ἐπὶ τῷ ἁγίῳ καὶ ἀμώμων
αὐτῶν χειρῶν, ἀναβλέψας εἰς τὸν ἕρανον, καὶ
ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχα-
ριστήσας, ἀγιάσας, κλάσας, ἔδωκεν τοῖς
αὐτῶν μαθηταῖς, εἰπὼν· Λάβετε, Φάγετε,
τῆτό μὲ ἐς τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-
μνον καὶ διδόμνον, εἰς ἄφεςιν ἁμαρτιῶν.

Ὡσαύτως μὲ τὸ δειπῆσαι, λαβὼν τὸ
πρόθετον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος,^o
εὐχαριστήσας, ἀγιάσας, εὐλογήσας, ἔδωκεν
τοῖς αὐτῶν μαθηταῖς, εἰπὼν, πίνετε ἐξ αὐτῶν
πάντες, τῆτό μὲ ἐς τὸ αἷμα τὸ τῆς καινῆς
διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεύ-
μνον καὶ διαδιδόμνον εἰς ἄφεςιν ἁμαρτιῶν.
τῆτο ποιεῖτε εἰς τιτὸ ἐμὸν ἀνάμνησιν †.

* So it is also in *Lit. Clem. Mar.* and *Basil.*, not to mention many other latter Liturgies. And the Testimonies for the Mixture of Wine and Water in the Eucharistical Cup are so many and so early, that there can be no doubt of it's being an Apostolical Tradition, and consequently derived from the Practice of Christ himself.

† I have omitted Ὅσακις γὰρ, for as oft, &c. because in 1 Cor. xi. from whence they are taken, they seem not to be the Words of our Saviour, but the Inference of St. Paul from his Command τῆτο ποιεῖτε, do this, &c. howsoever they have come to be inserted in so many Liturgies. And though they are not so exceptionable in this Lit. where they are in the third Person, as in *Lit. Syr. Clem.* &c. where they are put in the first, yet still the Connexion is at least more natural without them, where after repeating the Command of our Lord τῆτο ποιεῖτε εἰς τὴν ἱμῶν ἀνάμνησιν, do this in Remembrance of me, the Priest immediately subjoins μεμνημένοι ὑν, wherefore in Remembrance, &c.

* * * * *

Λαβὼν ἄρτον ταῖς
ἀγίαις καὶ ἀμώμοις
αὐτῷ χερσὶ καὶ ἀνα-
βλείψας πρὸς σὲ τὸν
θεὸν αὐτῷ καὶ πατέρω
καὶ κλάσας, ἔδωκε
τοῖς μαθηταῖς, εἰπὼν
[τῆτο τὸ μυστήριον τῆ
καινῆς διαθήκης] λά-
βετε [ἐξ αὐτῶ,] φάγε-
τε τῆτό ἐστι τὸ Σῶμά
μου, τὸ περὶ πολλῶν
θρυπτόμενον εἰς ἄφε-
σιν ἁμαρτιῶν.

Ὡσαύτως καὶ τὸ
ποτήριον, κερτάσας ἐξ
οἴνου καὶ ὕδατος, καὶ ἀ-
γιασας, ἐπέδωκεν αὐ-
τοῖς, λέγων πίνετε ἐξ
αὐτῶ πάντες τῆτό
ἐστι τὸ Αἷμά μου, τὸ
περὶ πολλῶν ἐκ-
χυτόμενον εἰς ἄφεσιν
ἁμαρτιῶν τῆτο ποι-
εῖτε εἰς τιμὴν ἐμὴν ἀ-
νάμνησιν. [Ὡσάντις
γὰρ εἰάν ἐσθίητε τὸν
ἄρτον τῆτον, καὶ πίνη-
τε τὸ ποτήριον τῆτο,
τὸ θάνατον τὸ ἐμὸν
καταγγέλλετε, ἄχρη-
στοὶ ἂν ἔλθῃ.]

* f. add εὐλογῆσας,
blessing, as in *Matth.* and
Mark; or εὐχαριστήσας,
giving thanks, as in *Luke*,
and *1 Cor.* xi. or αἱγιασας,
sanctifying, as below.

Lit. Mar. Συνανακλιθεὶς μὲν [add. τῶν
ἀγίων μαθητῶν καὶ ἀποστόλων, ἔλαβεν ἄρτον
ἐπὶ] τὸ ἅγιον καὶ ἀχράντων καὶ ἀμώμων αὐ-
τῷ χερῶν, [add. καὶ] ἀναβλείψας εἰς [add.
τὸ ἕρανον πρὸς σὲ] τὸ ἴδιον πατήρα, θεὸν ἡ-
μῶν καὶ θεὸν τῶ ὅλων, εὐχαριστήσας, εὐ-
λογήσας, αἱγιασας, κλάσας, διέδωκε τοῖς
ἀγίοις καὶ μακαρίοις αὐτῷ μαθηταῖς καὶ
ἀποστόλοις, εἰπὼν — Λάβετε, φάγετε —
τῆτο γὰρ ἐστι τὸ Σῶμά μου τὸ ὑπὲρ ὑμῶν
κλωμένο καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρ-
τιῶν. — Ὡσαύτως καὶ τὸ ποτήριον μὲν τὸ δει-
πῆσαι λαβὼν, καὶ κερτάσας ἐξ οἴνου καὶ ὕδα-
τος, ἀναβλείψας εἰς τὸ ἕρανον πρὸς σὲ τὸ
ἴδιον πατήρα, θεὸν ἡμῶν, καὶ θεὸν τῶ ὅλων,
εὐχαριστήσας, εὐλογήσας, πλῆσας πνεύ-
μα ἁγίου, μετέδωκε τοῖς ἀγίοις καὶ μακα-
ρίοις αὐτῷ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,
πίνετε ἐξ αὐτῶ πάντες, — τῆτο γὰρ ἐστι τὸ
Αἷμά μου τὸ τῆ καινῆς διαθήκης, τὸ ὑπὲρ
ὑμῶν καὶ πολλῶν ἐκχυτόμενον καὶ διαδιδόμενον
εἰς ἄφεσιν ἁμαρτιῶν — τῆτο ποιεῖτε εἰς τιμὴν
ἐμὴν ἀνάμνησιν. Ὡσάντις γὰρ εἰάν ἐσθίητε
τὸ ἄρτον τῆτον, πίνητε τὸ καὶ ποτήριον τῆτο,
τὸ ἐμὸν θάνατον καταγγέλλετε, καὶ τιμὴν ἐμὴν
ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρη-
στοὶ ἂν ἔλθῃ.

Lit. Chrysf. Λαβὼν ἄρτον ἐν ταῖς ἀγίαις
αὐτῷ καὶ ἀχράντοις καὶ ἀμώμοις χερσίν, εὐ-
χαριστήσας καὶ εὐλογήσας, αἱγιασας, κλάσας,
ἔδωκε τοῖς ἀγίοις αὐτῷ μαθηταῖς καὶ ἀπο-
στόλοις, εἰπὼν — Λάβετε, φάγετε, τῆτό μου
ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλωμένο εἰς

The present Liturgy of St. James.

Then the Priest taking the Bread into his Hands, saith,

Taking Bread into his holy ^a and undefiled," and immaculate, ^b and immortal" Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified, and broke it, and gave it to ^c us" his Disciples, ^d and Apostles," saying,

^e The Deacons say, for Remission of Sins, and for Life everlasting."

Priest.

Take, eat, This is my Body which is broken and given for you, for the Remission of Sins. ^f Peop. Amen." The Priest taketh the Cup, and saith,

In like manner after Supper, He took the Cup, and having mix'd it of Wine and Water, ^g and looking up to Heaven, and presenting it to Thee his God and Father," he gave Thanks, sanctified and blest'd it, ^h filling it with the holy Spirit," and gave it to ⁱ us" his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins.

^k Peop. Amen. Priest."

Do this in Remembrance of me.

For as oft as ye eat this Bread, and drink this Cup, ye do shew forth the Death of the Son of Man, and confess his Resurrection, until his Coming again.

The ancient Liturgy of the Church of Jerusalem.

Taking Bread into his holy and immaculate Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified and broke it, and gave it to his Disciples, saying, Take, eat, This is my Body, which is broken and given for you, for the Remission of Sins.

In like manner, after Supper, He took the Cup, ^{*} and having mixed it of Wine and Water" he gave Thanks, sanctified, and blessed it, and gave it to his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me †.

St. Cyril in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

* * * * *

Taking Bread into his holy and immaculate Hands, and looking up to thee his God and Father, and breaking it, he gave it to his Disciples, saying, [This is the Mystery of the New Testament,] Take [of it,] eat, This is my Body, which is broken for many, for the Remission of Sins.

In like manner also *he took* the Cup, having mixed it of Wine and Water, and sanctified it, and gave it to them, saying, Drink ye all of this, This is my Blood, which is shed for many for the Remission of Sins. Do this in Remembrance of me. [For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death till my Coming again.]

Lit. Mar. Having sat down to Supper with [add, his holy Disciples and Apostles, he took Bread into] his holy and undefiled, and immaculate Hands, [add, and] looking up to [add, Heaven, to Thee] his own Father, but our God, and the God of All, he gave Thanks, blessed, sanctified, and broke it, and gave it to his holy and blessed Disciples and Apostles, saying, Take, eat, for This is my Body, which is broken and given for you, for the Remission of Sins. In like manner, after Supper, he took the Cup, and having mixed it of Wine and Water, and looking up to Heaven, to Thee his own Father, but our God, and the God of All, he gave Thanks, blessed, and filled it with the holy Spirit, and gave it to his holy and blessed Disciples and Apostles, saying, Drink ye all of this, for This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death, and confess my Resurrection and Assumption, till my Coming again.

Lit. Chryf. Taking Bread into his holy and undefiled, and immaculate Hands, he gave Thanks, and blessed, sanctified and broke it, and gave it to his holy Disciples and Apostles, saying, Take, eat, This is my Body, which is broken for you, for the Remission of

F

• Diac. Πιστεύομεν καὶ ὁμολογῶμεν^α
 ὁρ. Τὸν Θεόν σου Κύριε καταγγέλλομεν, καὶ τὴν
 ἀνάστασίν σου ὁμολογῶμεν.^β

Sacerd.

Μεμνημένοι ἔν καὶ ἡμεῖς^γ οἱ ἀμαρτωλοὶ τῶν
 ζωοποιῶν αὐτῶν παθημάτων, τῶν σωτηρίων
 σου, καὶ τῶν θανάτων,^δ καὶ τῶν ταφῶν καὶ

Μεμνημένοι ἔν καὶ ἡμεῖς [οἱ ἀμαρτωλοὶ
 τῶν ζωοποιῶν αὐτῶν παθημάτων, τῶν σωτη-
 ρίων σου, καὶ τῶν θανάτων, [καὶ τῶν ταφῶν] καὶ τῶν

^α De Lit. Syr. Clem. Mar. Chrys. & Bas.

^β De Lit. Clem. Mar. Chrys. & Bas.

^γ De Lit. Syr.

^δ De Lit. Syr.

ἄφεσιν ἁμαρτιῶν.—Ὁμοίως κὶ τὸ πώθηρον
μὲν τὸ δειπνήσαι λέγων·—πίει ἐξ αὐτῆ
πάντες, τῆτό ἐστι τὸ Αἷμά μου τὸ ἑ
καινῆς
διαθήκης, τὸ ὑπὲρ ὑμῶν κὶ πολλῶν ἑκατό-
μυρον εἰς ἄφεσιν ἁμαρτιῶν.—[add, τῆτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

Lit. Bas. Λαβὼν ἄρτον ἐπὶ τῷ ἁγίῳ
αὐτῆ κὶ ἀχράντων χειρῶν, ἀναδείξας σοι
τῷ Θεῷ κὶ πατρὶ, εὐχαριστήσας, εὐλογή-
σας, ἀγιάσας, κλάσας,—ἔδωκε τοῖς ἁγίοις
αὐτῆ μαθηταῖς κὶ ἀποστόλοις, εἰπὼν· Λά-
βετε, φάγετε, τῆτό μου ἐστὶ τὸ Σῶμα, τὸ
ὑπὲρ ὑμῶν κλωμῆρον εἰς ἄφεσιν ἁμαρτιῶν.
—Ὁμοίως κὶ τὸ πώθηρον ἕκ τῆ γηνήματι
ἑ ἀμπέλου λαβὼν, κερύσας, εὐχαριστήσας,
εὐλογήσας, ἀγιάσας,—ἔδωκε τοῖς ἁγίοις
αὐτῆ μαθηταῖς κὶ ἀποστόλοις, εἰπὼν· πίει
ἐξ αὐτῆ πάντες, τῆτό ἐστι τὸ Αἷμά μου τὸ ἑ
καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν κὶ πολλῶν
ἑκατόμυρον εἰς ἄφεσιν ἁμαρτιῶν.—Τῆτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις
γὰρ ἂν ἐδῆξῃ τὸ ἄρτον τῆτον, κὶ τὸ πώθη-
ρον τῆτο πίνῃ, ἑ ἐμὴν θάνατον κἀναγγέ-
λῃ, [add και] τὴν ἐμὴν ἀνάστασιν ἐμ-
λογεῖτε.

Μεμνημένοι τοίνυν
τῆ πάθους αὐτῆ, κὶ
τῆ θανάτου, κὶ ἑ ἕκ

Lit. Mar. Τὸν θάνατον, δέσποτα κύριε
παντοκράτορ, ἐπεράνιε βασιλεῦ, τῆ μονο-
γυνῆς σου υἱῆ, κυρία ἡ κὶ θεῶ κὶ σωτῆρ
ἡμῶν Ἰησοῦ Χριστοῦ κἀναγγέλλου, κὶ τὴν

Iren. Frag. Edit. a Pfaff. Ταύτας τὰς προσφορὰς
ἐν τῇ ἀναμνήσει τοῦ Κυρίου ἁγίου, who offer these Obliv-
tions in Commemoration of our Lord.

Just. M. Dial. c. Tryph. p. 215. περὶ τῆ ἁγίου ὄν
παρέδωκεν ἡμῖν ὁ ἡμίτερος χριστὸς ποιεῖν εἰς ἀνάμνησιν
τοῦ τι σωματικῶς αὐτὸν διὰ τῆς πιστεύσεως εἰς
αὐτόν, δι' ἑ καὶ παθητῶς γίνεσθαι καὶ περὶ τοῦ πώθηρου ὁ εἰς
F 2 ἀνά-

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The ancient Liturgy of the Church
of Jerusalem.

* Deac. We believe and confess"

* Peop. We do shew forth thy Death, O Lord,
and confess thy Resurrection."

Priest.

Wherefore, in Commemoration of
his" " life-giving Passion, salutary
Cross," Death, " Burial," and Re-

Wherefore, in Commemoration of
his" [life-giving Passion, salutary
Cross] Death, [Burial] and Resurrec-

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom and St. Baſil.

Sins. In like manner, after Supper, *he took* the Cup, ſaying, Drink ye all of this, This is my Blood of the New Teſtament, which is ſhed for you and for many for the Remiſſion of Sins. [add, Do this in Remembrance of me.]

Lit. Baſ. Taking Bread into his holy and undefiled Hands, and preſenting it to Thee his God and Father, he gave Thanks, bleſſed, ſanctified, and broke it, and gave it to his holy Diſciples and Apoſtles, ſaying, Take, eat; This is my Body, which is broken for you, for the Remiſſion of Sins. In like manner he took the Cup of the Fruit of the Vine, and having mixed it, he gave Thanks, bleſſed, and ſanctified it, and gave it to his holy Diſciples and Apoſtles, ſaying, Drink ye all of this, This is my Blood of the New Teſtament, which is ſhed for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death [add and] confeſs my Reſurrection.

Wherefore in
Commemoration
of his Paſſion,
Death, and Re-

Lit. Mar. Shewing forth therefore, O almighty Lord and heavenly King, the Death of thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, and confeſſing his bleſſed Re-

ἀνάμνησιν τῷ αἵματι αὐτοῦ παρέδωκεν εὐχαριστεῖν καὶ ποιεῖν, concerning that Bread which our Chriſt commanded us to do, [i. e. to offer] in Commemoration of his being made Fleſh, for thoſe who believe in him, for whoſe Sake he became ſubject to Suffering; and concerning that

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τῆ τρημέρης ἐκ νεκρῶν ἀναστάσεως, ^ε καὶ τῆ εἰς ἔρανος αἰόδα, καὶ τῆ ἐκ δεξιῶν σε τῆ Θεῶ καὶ Πατρὸς καθέδερας, καὶ τῆ δευτέρας ἐνδόξης καὶ φοβερᾶς αὐτῆ παρρησίας, ὅταν ἔλθῃ ^ε μὲν δόξης κελῖναι ζώνιας καὶ νεκρῆς, ὅταν μέλλῃ ἀποδιδόναι ἐκάσῳ κτ' τὰ ἔργα αὐτῆ, προσφερόμεν σοι δέσποια τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κτ' τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν ἀλλὰ κτ' τὴν σὴν ἐπιείκεσαν καὶ ἄφατον σε φιλανθρωπίαν, ^ε ὑπερβάς καὶ ἐξαλείψας τὸ κατ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, ^h χαρίση ἡμῖν τὰ ἐπαράνια καὶ αἰώνια σε δωρήματα, ^α ὀφθαλμὸς ἐκ ἰδῆ, καὶ ἕς ἐκ ἡμῶν, καὶ ἐπὶ καρδίαν ἀνθρώπου ἐκ ἀνίση, ^α ἡτοίμασας ὁ θεὸς τοῖς ἀγαπῶσι σε, καὶ μὴ δι' ἡμᾶ καὶ διὰ τὰς ἡμᾶς ἀμαρτίας ἀθέτησης τὸν λαὸν φιλανθρωπε κύριε, ὁ γὰρ λαὸς σε καὶ ἡ ⁱ ἐκκλησία" σε ἱκετεύσῃ σε,

^ε Lit. Syr. add *tux thy*; the Oblation being in it all along directed to the Son, which certainly is an unwarrantable Innovation.

^ε *Judicaturus orbem in justitia, to judge the World in Righteousness.* Lit. Syr.

^ε *Dele peccata nostra, blot out the Sins of us,* Lit. Syr.

^h *De Lit. Syr.*

ⁱ *Hæreditas, Inheritance,* Lit. Syr.

The ancient Liturgy of the Church of Jerusalem.

τρημέρης ἐκ νεκρῶν ἀναστάσεως ^α καὶ τῆ εἰς ἔρανος αἰόδα, καὶ τῆ ἐκ δεξιῶν σε τῆ Θεῶ καὶ Πατρὸς καθέδερας, καὶ τῆ δευτέρας ἐνδόξης καὶ φοβερᾶς αὐτῆ παρρησίας, ὅταν ἔλθῃ μὲν δόξης κελῖναι ζώνιας; καὶ νεκρῆς, ὅταν μέλλῃ ἀποδιδόναι ἐκάσῳ κτ' τὰ ἔργα αὐτῆ προσφερόμεν σοι δέσποια τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κτ' τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κτ' τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν, ἀλλὰ κτ' τὴν σὴν ἐπιείκεσαν καὶ ἄφατον σε φιλανθρωπίαν, ὑπερβάς || ἐξαλείψας τὸ κατ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίση ἡμῖν τὰ ἐπαράνια καὶ αἰώνια σε ^{*} δωρήματα, ὁ γὰρ λαὸς σε καὶ ἡ ^b ἐκκλησία" σε ἱκετεύσῃ σε,

^α If what is here inclosed in Hooks be omitted, as supposing it to be an after Addition, then *αὐτῆ bis* must be added here agreeably to *Lit. Syr.* which instead thereof has put *tux thy*, See note ^ε in the other Column.

† *S. Cyr. p. 293. ἰδοὺς διυτίρας αὐτῆ παρρησίας, bis second glorious Advent.*

‡ *S. Cyr. p. 297. τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρίαν, the spiritual Sacrifice, the unbloody Service.* And again, τῆς ἁγίας καὶ φοβερᾶς προκειμένης θυσίας, *the holy and tremendous Sacrifice lying in open View.* *Atbenag. Legat. p. 49. καὶ τοὺς προσφέρειν δὴν ἀναίμακτον θυσίαν, yet we ought to offer the unbloody Sacrifice.*

|| *S. Cyr. p. 13. ἐξαλείψαι τὸ κατ' ἡμῶν χειρόγραφον, to blot out the Hand-writing that is against us. Vid. Iren. p. 426. & Const. Apost. L. viii. c. 8. p. 395.*

^{*} *ε. πράγματα, good things. S. Cyr. ἡραίων δὲ πραγμάτων καυῆς, διαθήκης πληρώσει, replenish you with the heavenly Things of the new Covenant, p. 13. And, καὶ ἐνεργίαν θείων πραγμάτων, and the Energy of divine Things, p. 11. I have omitted ^α ὀφθαλμὸς ἐκ ἰδῆ, &c. which Eye hath not seen, &c. because I take it to have been added by such as supposed the ἐπαράνια δωρήματα, the heavenly Gifts, or πράγματα, Things, to refer to the heavenly Blessings of the future State, whereas they seem to signify here more immediatly the spiritual and heavenly Food of the Body and Blood of Christ; for the Eucharist (as S.*

νεκρῶν ἀναστάσεως, καὶ τὸ εἰς ἔρανος ἐπα-
νόδα, καὶ τὸ μελλήσης
αὐτῆ δευτέρας παρε-
σίας ἐν ἡ ἔρχεται μὲν
δόξης καὶ δυνάμεως
κρῖναι ζώνιας καὶ
νεκρῶν, καὶ ἀποδοῦ-
ναι ἑκάστῳ κατὰ τὰ
ἔργα αὐτῆ· προσ-
φέρομέν σοι τῷ βα-
σιλεῖ καὶ Θεῷ, κατὰ τὴν
αὐτῆ διάταξιν, πῶν
ἄρῶν τῆτον καὶ τὸ πο-
τήριον τῆτον, εὐχα-
ριστήεις σοι δι' αὐ-
τῆ * [ἐφ' οἷς κατη-
ξίωσας ἡμᾶς ἐξάναι
ἐνώπιόν σου, καὶ ἱερα-
τεύειν σοι].

* What I have here inclosed in Hooks, I take to be an Interpolation, though it be also in the *Ethiopic Lit.* Not but that the Office of the Priesthood [if we will judge according to Reason and the Nature of Things:] is the most honourable and beneficial of any, and therefore well deserving the utmost Thanks both of the Priest himself, and also of the People, who by his Ministry receive such inestimable Blessings: But because εὐχαριστήεις σοι δι' αὐτῆ giving Thanks to Thee through him, seems rather to have Respect to the whole foregoing Thanksgiving, and still more

τελήμερον καὶ μακαρίαν αὐτῆ ἐκ νεκρῶν
ἀνάστασιν ἰμολογῆτες, καὶ τὴν εἰς ἔρανος
ἀνάληψιν [ὁμολογῆμα], καὶ τὴν ἐκ δεξιῶν
σου τῆ Θεῆ καὶ πατρὸς καθέδραν, καὶ τὴν
δευτέραν καὶ φεμκτὴν καὶ φοβερῶν αὐτῆ πα-
ρσιαν ἀπεκδεχόμενοι, ἐν ἡ μέλλει ἔρχεσθαι
κρῖναι ζώνιας καὶ νεκρῶν ἐν δικαιοσύνῃ, καὶ
ἀποδοῦναι [add, ἑκάστῳ κατὰ τὰ ἔργα αὐτῆ·]
Σοὶ κύριε ὁ Θεὸς ἡμῶν τὰ σὰ ἐκ τῶν σῶν
δώρων παρεθήκαμεν ἐνώπιόν σου.

Lit. Chryſ. Μεμνημένοι πίνω τὴ σωτη-
ρίαν ταύτης ἐντολῆς, καὶ πάντων τῶ ὑπὲρ
ἡμῶν γενημένων, τῆ σαυρῆ, τῆ τάφου,
τῆς τελημέρου ἀναστάσεως, τὸ εἰς ἔρανος
ἀναβάσεως, τὸ ἐκ δεξιῶν καθέδρας, τῆς
δευτέρας καὶ ἐνδόξου πάλιν παρεσίας, τὰ σὰ
ἐκ τῶ σῶν σοι προσφέρωμεν [f. προσφέροντες
vid. Lit. Bas.] κατὰ πάντα καὶ διὰ πάντα σὲ
ὑμνήσωμεν, σὲ εὐλογῶμεν, σοὶ εὐχαριστήωμεν
κύριε.

Lit. Bas. Μεμνημένοι ἐν, δέσποτα, καὶ
ἡμεῖς τῶ σωτηρίων αὐτῆ παθημάτων, τῆ
ζωοποιῆ σαυρῆ, τὸ τελημέρου ταφῆς, τὸ ἐκ
νεκρῶν ἀναστάσεως, τῆς εἰς ἔρανος ἀνόδα,
τῆς ἐκ δεξιῶν σου τῆ Θεῆ καὶ πατρὸς καθε-
δρας, καὶ τὸ ἐνδόξου καὶ φοβερῶν αὐτῆ παρεσίας,
τὰ σὰ ἐκ τῶν σῶν σοι προσφέροντες, κατὰ
πάντα καὶ διὰ πάντα σὲ ὑμνήσωμεν, σὲ εὐλογῶμεν,
σοὶ εὐχαριστήωμεν κύριε,

that Cup, which he commanded us to do, [i. e. again, to offer] with Thanksgiving, in Commemoration of his Blood,—vid. et. p. 119.

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surrection from the Dead on the third Day, his Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second glorious and terrible Advent, when he shall come again ^f with glory to judge the Quick and the Dead," and shall render to every one according to his Works, we ^c "Sinners" offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, ^e "over-looking and blotting out the Hand-writing that is against us" thy Servants, ^b wouldst grant us thy heavenly and eternal Gifts, which Eye hath not seen, nor Ear heard, nor have entred into the Heart of Man, which thou hast prepared for them that love Thee, O God, and reject not the People for me and my Sins, O Lord, thou lover of Men" for thy People, and thy ⁱ Church" make their Supplications unto Thee.

The ancient Liturgy of the Church of Jerusalem.

tion from the Dead on the third Day, ^a his" Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second † glorious and terrible Advent, when he shall come again with glory to judge the Quick and the Dead, and shall render to every one according to his Works, we [Sinners] offer to Thee, O Lord, † this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, over-looking and || blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal * Gifts, for thy People, and thy ^b Church" make their Supplications unto thee.

Iren. expresseth it, *l. 4. c. 34*) consists in δύο πραγμάτων, ἐπιγίσις τε καὶ ὑπεράσις, of two Things, the earthly and the heavenly; and as all the ὑπεράσια heavenly Things, or ἰσχυράσια supercelestial, are in the Language of the N. Test. αἰώνια eternal, so the Eucharist in particular may very fitly be so called because it is φάρμακον ἀθανασίας, αἰψίδος τῆ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός, the Medicine of Immortality, our Antidote that we should not die, but live forever in Christ Jesus. S. Ignat. Ep. ad Ephes. c. 20.

^b *Al.* κληρονομία Inheritance; vid. *Lit. Syr.*

St. Cyril in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. *Mark*;
St. *Cbryftom*, and St. *Bafil*.

furrection from the Dead, his Ascension into Heaven, and his second Advent, when he shall come again with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works, we offer to Thee, our King and our God, according to his Institution, this Bread and this Cup, giving Thanks to thee through him, * [for that thou hast vouchsafed us to stand before Thee, and to sacrifice unto Thee.]

more especially to the Passion and Death, Resurrection, Ascension and second Advent of our blessed Saviour immediately before commemorated; In a Word, *μνημόνοι, in Commemoration, προσφέρωμίς σοι, we offer to thee, — εὐχαριστήεις, giving Thanks, imports we offer to thee this Sacrifice of Thanksgiving, in Commemoration of, &c.*

furrection from the Dead on the third Day, and his Assumption into Heaven [we confess,] and his sitting at the right Hand of Thee his God and Father, and looking for his second dreadful and terrible Advent, when he shall come again to judge the Quick and the Dead in Righteousness, and to render [add, to every one according to his Works,] we have set before Thee, O Lord our God, thy own out of thy own Gifts.

Lit. Chryf. Wherefore in Commemoration of this his salutary Command, and of all those things which he did for us, his Cross, his Burial, his Resurrection on the third Day, his Ascension into Heaven, his sitting at thy right Hand, and his second and glorious Advent, we offer [f. offering, see *Lit. Bas.*] to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.

Lit. Bas. Wherefore, O Lord, in Commemoration of his salutary Passions, his life-giving Cross, his being three Days in the Grave, his Resurrection from the Dead, his Ascension into Heaven, his sitting at the right Hand of Thee his God and Father, and his glorious and terrible Advent, offering to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.

G

The present Liturgy of St. James.

[Pop.] Ἐλέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πατήρ ὁ παντοκράτωρ, [Sacerd.] Ἐλέησον ἡμᾶς ὁ Θεός ὁ παντοκράτωρ, ἐλέησον ἡμᾶς ὁ Θεός ὁ σωτὴρ ἡμῶν ἐλέησον ἡμᾶς ὁ Θεός κτ' τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἀγιόν [Deinde inclinata cervice dicit] τὸ κύριον καὶ ζωοποιόν τὸ σύνθρονον σοὶ τῷ θειῷ καὶ πατρὶ, καὶ τῷ μοιγογιῶντι σου υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοῦσιον τε καὶ συναΐδιον, τὸ λαλοῦσαν ἐν νόμῳ καὶ προφηταῖς, καὶ τῇ καθῆκη σου διαθήκῃ τὸ καθαῖον ἐν εἰδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ, καὶ μύϊαν ἐπ' αὐτόν τὸ καθαῖον ἐπὶ τῆς Ἀποστόλης σου ἐν εἰδει πυρίνου γλωσσῶν ἐν τῷ ὑπερώῳ τῆς ἀγίας καὶ ἐδόξω Σιών, ἐν τῇ ἡμέρᾳ τῆς πύληκοσῆς αὐτὸ τὸ πνεῦμά σου τὸ πανάγια καλιόπυλον δισποία ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα & erigens se exclamat] ἵνα ἐπιφοιτήσῃαν τῇ ἀγίᾳ, καὶ ἀγαθῇ, καὶ ἐδόξω αὐτὴ παρυσία, ἀγίαση καὶ ποιήσῃ τὸν μὲν ἄρτον τῆτον σῶμα ἅγιον τῆ Χρυσῆ σου, [Pop.] Ἀμήν. καὶ τὸ πωθήμενον τῆτο αἷμα τίμιον τῆ Χρυσῆ σου [Pop.] Ἀμήν. ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μέγα λαμβάνουσιν εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν ὅς εἰς τηριμὸν τῆς ἀγίας σου καθολικῆς ἐκκλησίας, ἣν ἐθιμιλίωσας ἐπὶ τὴν σίτηραν τῆς πίστεως, ἵνα σῶλαι ἄδα μὴ καθισχύσωσιν αὐτῆς, ἐνὸς αὐτῆς ἀπὸ πάσης αἰρέσεως καὶ σκανδαλῶν καὶ ἐρξαζομένων τῆν ἀνομίαν, διαφυλάττω αὐτὴν μέχρι τῆς συνελείας τῶ αἰῶν.

* Lit. Syr. Miserere nobis Deus Pater omnipotens, & mitte Spiritum tuum sanctum—ut adveniens efficiat panem istum Corpus—Have mercy upon us, O God, Almighty Father, and send down thy holy Spirit—that by his Descent upon them, he may make this Bread the Body—

This is undoubtedly an Interpolation, and does not seem to make good Sense, that the προκείμενα δῶρα, the Gifts set before God, as made the Body and Blood of Christ by the Descent of the holy Spirit upon them, should be τοῖς ἐξ αὐτῶν μέγα λαμβάνουσιν, to all who partake of them, for the Confirmation of the holy Catholick Church, &c.

The ancient Liturgy of the Church of Jerusalem.

* Ἐλέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πατήρ ὁ παντοκράτωρ, ἐλέησον ἡμᾶς καὶ τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἀγιόν, † ἵνα ἐπιφοιτήσῃαν ποιήσῃ τὸν μὲν ἄρτον τῆτον σῶμα ἅγιον τῆ Χρυσῆ σου, καὶ τὸ πωθήμενον τῆτο αἷμα τίμιον τῆ Χρυσῆ σου. ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μετалаμβάνουσιν εἰς ἄφεσιν ἀμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον * [εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων † εἰς καρποφορίαν ἔργων ἀγαθῶν,]

* Ephraem Syrus Orat. de Sacerd. T. i. p. 20. Misericordiam & indulgentiam a Rege misericorde postulans, ut Spiritus Sanctus pariter descendat sanctificetque dona in terris proposita. Asking Mercy and Indulgence from the merciful King, that the holy Spirit may descend upon, and sanctify the Gifts set before God on Earth.

Orat. Milev. L. vi. cont. Parmen. Quo Deus omnipotens invocatus sit, quo postulatus descendit Spiritus Sanctus. Where God Almighty is invoked, and the holy Spirit being called for descendi.

† S. Cyr. p. 300. ἅγια τὰ προκείμενα, ἐπιφοιτήσῃαν διέξω αὐτῶν πνεῦμα, holy are the Gifts which are set before God [or lye in open view] having received the Descent of the holy Spirit upon them.

* What I have here inclosed in Hooks, if it be not to be left out altogether, as in Frag. Iren. and as may seem probable also from the Prayer immediately before the Communion, p. 57. where the Priest prayeth ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γινώσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of Sins, and for Life everlasting; and likewise from what I take to have been the Bidding of the Deacon to the Thanksgiving after communicating, ὅτι ἤξιωσας [l. ἤξισον] ἡμᾶς μετὰ σου τῷ σώματι καὶ αἵματι σου [l. Χριστοῦ] εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that thou hast vouchsafed [l. be bath vouchsafed] to make us Partakers of thy Body and Blood [l. the Body and Blood of Christ] for the Remission of Sins and for Life everlasting. If it be not, I say, to be left out altogether, should, I think, be placed rather immediately after μετалаμβάνουσιν, partake of them, and before εἰς ἄφεσιν, &c. for Remission, &c. Thus S. Cyr. p. 274. according to the Reading of M. S. Bod. μετὰ λαβεῖν μυστηρίων εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς ἄφεσιν ἀμαρτιῶν, καὶ εἰς βασιλείας

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

—παρακαλῶμεν
τὸ Φιλάνθρωπον Θεὸν
τὸ ἅγιον πνεῦμα ἐξα-
ποστείλαι ἐπὶ τὰ προ-
κείμενα, ἵνα ποιήσῃ
τὸ μὲν ἄρτον Σῶμα
Χριστοῦ, τὸ δὲ οἶνον
Αἷμα Χριστοῦ*.

* S. Cyr. adds, πάν-
τως γὰρ ὃ ἵαυ ἰφάψαιτο
τὸ ἅγιον πνεῦμα τῆτο ἁγί-
ασται καὶ μεταβάλλεται; for
that to which the holy
Spirit gives the Contact
is sanctified and changed.
Then immediately fol-
lows, εἶτα, ἴθιπ, as p.
30.

Καὶ ἀξιῶμεν σε
ἔπως εὐδωρῶς ἐπι-
βλήψης ἐπὶ τὰ προ-
κείμενα δῶρα ταῦτα
ἐνώπιόν σε, ὁ ἀνευ-
δέης Θεός, καὶ εὐδοκή-
σης ἐπ' αὐτοῖς εἰς τι-
μὴν τῆ Χριστοῦ σε,
καὶ καλῆπέμψης τὸ
ἅγιόν σε πνεῦμα ἐπὶ
τῷ θυσίαν ταύτην,
τὸ μάρτυρα τὸ παθη-
μάτων τῆ Κυρίου Ἰη-
σοῦ, ὅπως ἀποφῆνῃ
τὸ ἄρτον τῆτον Σῶμα
τῆ Χριστοῦ σε, καὶ τὸ
ποθήριον τῆτο Αἷμα
τῆ Χριστοῦ σε ἵνα οἱ
μεταλαβόντες αὐτῶ
βεβαιωθῶσι πρὸς εὐ-
σέβειαν, ἀφέσειως ἀ-
μαρτημάτων τύχῃσι,
τῶ διαβόλῃ καὶ τῶ
πλάνῃ αὐτῶ ρυθῶ-
σι, πνεύματι ἁγίῳ
πληρωθῶσιν, ἀξιοὶ
τῆ Χριστοῦ σε γένων-
ται, ζωῆς αἰωνίῃς τύ-
χῃσι, σὲ καὶ ἀλλα-

Lit. Mar. Καὶ διόμεθα καὶ παρακαλῶ-
μεν σε Φιλάνθρωπε, ἀγαθὲ, ἐξαπέσειλον
ἐξ ὕψους τῆ ἀγίας σε ἐξ εἰτοίμῃ κατοικη-
ρίῃ σε — ἐφ' ἡμᾶς, * καὶ ἐπὶ τὰς ἄρτας
τάτας, καὶ ἐπὶ τὰ ποθήριον ταῦτα τὸ πνεῦ-
μά σε τὸ ἅγιον, ἵνα αὐτὰ ἀδιάσῃ — καὶ ποιή-
σῃ τὸν μὲν ἄρτον Σῶμα, τὸ δὲ ποθήριον
Αἷμα — τῶ Κυρίου — ἡμῶν Ἰησοῦ Χριστοῦ —
ἵνα ἡμῶνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μελα-
λαμβάνουσιν εἰς πίσι, εἰς νῆψιν, εἰς ἴασιν,
εἰς σαφροσύλῃ, εἰς ἀγίασμόν, εἰς [1. καὶ]
ἐπανανέωσιν ψυχῆς [add καὶ] σώματι [⊙] [⊙ καὶ
πνεύματι ⊙], εἰς κοινωνίαν μακαροτήτι ⊙
ζωῆς αἰωνίῃς καὶ ἀφθαρσίας —

* I would incline to think this should be rather in
the singular Number, καὶ ἐπὶ τὸν ἄρτον τῆτον καὶ ἐπὶ τὸ
ποθήριον τῆτο, and upon this Bread and this Cup, as it
is immediately after. See 1 Cor. x. 17. S. Ignat.
Ep. ad Eph. c. xx. ἵνα ἄρτον κλύητις, breaking one
Bread. And Ep. ad Philad. c. 4. ἵνα ποθήριον εἰς ἑνω-
σιν τῶ σώματος αὐτοῦ, one Cup in the Unity of his Blood.

* I have inclos'd καὶ πνεύματι ⊙, and Spirit, in Hooks,
because

Lit. Chryf. Καὶ διόμεθά σε ὁ Θεός
ἡμῶν — καλῆπέμψον τὸ πνεῦμά σε τὸ ἅγιον
ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα
— ποιήσον — [as I take all that is inferted
in this Lit. betwixt δῶρα ταῦτα, these
Gifts, and ποιήσον, make, to be interpo-
lated, so in consequence instead of ποιή-
σον, make, it must be read ἵνα ποιήσῃ, that
he may make] τὸ μὲν ἄρτον τῆτον τίμιον Σῶμα
τῆ Χριστοῦ σε, — τὸ δὲ ἐν ποθήριῳ τῆτω τίμιον

Iren. Frag. Edit. a Psaff. καὶ ἰλαῦθα τῆ προσφορᾷ τίλισαις, ἱκαλῶμεν τὸ πνεῦ-
μα τὸ ἅγιον, ὅπως ἀποφῆνῃ τῆ θυσίαν ταύτην καὶ τὸν ἄρτον Σῶμα τῆ Χριστοῦ, καὶ τὸ πο-
θήριον τὸ Αἷμα τῆ Χριστοῦ, ἵνα οἱ μεταλαβόντες τῆτων τῶν ἀλλήλων, τῆς ἀφίσιως τῶν
ἀμαρτηῶν, καὶ τῆς ζωῆς αἰωνίῃς τύχῃσι. Then having performed the Oblation, we in-
voke the holy Spirit, that he may make this Sacrifice and Bread the Body of Christ,
and the Cup the Blood of Christ, that they who partake of these Antitypes, may ob-
tain Remission of Sins, and Life everlasting. Vid. & contra Hæreses l. IV. c. 34.

The present Liturgy of St. *James*.

[Peop.] ^a. Have mercy upon us, O Lord God, Almighty Father, [Priest.] Have mercy upon us, O God Almighty, have mercy upon us, O God our Saviour, have mercy upon us, O God, according to thy great Mercy, and send down thy most holy Spirit upon us, and upon these Gifts which are here set before thee. Then bowing his neck he saith, who is the Lord, and Giver of Life, who sitteth on the same Throne with thee, O God the Father, and with thy only begotten Son, and reigneth with thee, being consubstantial and co-eternal, who spake by the Law, and the Prophets, and by thy New Testament, who descended in the Likeness of a Dove upon our Lord Jesus Christ in the River *Jordan*, and rested upon him, who descended upon the Apostles in the Likeness of fiery Tongues, in the upper Room of holy and glorious *Sion*, on the Day of Pentecost; send down, O Lord, this thy most holy Spirit upon us, and upon these holy Gifts which are here set before thee. And raising himself up he says with a loud Voice, that by his Descent upon them, with his holy, and good, and glorious Presence, he may sanctify and make this Bread the holy Body of thy Christ, [Peop.] Amen. and this Cup the precious Blood of thy Christ; [Peop.] Amen. that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, ^b for the Confirmation of thy holy Catholick Church, which thou hast founded upon the Rock of Faith, that the Gates of Hades may not prevail against it; delivering it from all Heresy and Scandals, and from the Workers of Iniquity, and preserving it to the Consummation of the Word."

The ancient Liturgy of the Church of *Jerusalem*.

* Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great Mercy; and send down thy holy Spirit upon us, and upon these Gifts which are here set before thee, † that by his Descent upon them, he may make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, * [for the Sanctification of Soul and Body, ‡ for bringing forth the Fruit of good Works.]

ἵλιας ὑγανῶν κληρονομίας, to partake of the Mysteries for the Sanctification of Soul and Body, for Remission of Sins, and for an Inheritance in the Kingdom of Heaven.

† S. Cyr. p. 44. Καταφορέως ἐν ἱεροῖς ἀγαθοῖς, bringing forth the Fruit of good Works.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryftom and St. Bafil.

—We may invoke God the Lover of Men, to fend down the holy Spirit upon *the Gifts* fet before him, that he may make the Bread the Body of Chrift, and the Wine the Blood of Chrift *.

And we befeech Thee to look favourably upon thefe Gifts which are here fet before thee, O God, who standeft in need of nothing; and to accept them to the Honour of thy Chrift; and to fend down thy holy Spirit upon this Sacrifice, the Witness of the Sufferings of the Lord Jesus, that he may make this Bread the Body of thy Chrift, and this Cup the Blood of thy Chrift; that they who partake thereof may be confirmed in Godlinefs, may obtain Remiffion of Sins, may be delivered from the Devil and his Deceit, may be filled with the holy Ghof, may be made worthy of thy Chrift, and may obtain everlasting Life, Thou being recon-

Lit. Mar. And we pray and befeech thee, O good God, the Lover of Men, fend down from thy high and holy Place, from thy prepared Habitation,—thy holy Spirit upon us, ^a and upon thefe Loaves, and thefe Cups,” that he may fanctify them—and make the Bread the Body, and the Cup the Blood—of our Lord—Jesus Chrift—that they may be to all of us who partake of them for Faith, for Sobriety, for Health, for Temperance, for the Sanctification, for [l. and] renewing of our Soul [^{add} and] Body [^b and Spirit] for the Communion of the Blessedness of eternal Life and Immortality—

because the moft ancient Fathers make Man, confidered in his pure Naturals, to confift only of two Parts, Soul and Body. See *Just. M. de Refur. ap. Grab. Spic. Pat. Sec. 2^l. p. 188—9. Tatian. p. 58. Athen. de Mort. Ref. p. 170. Et p. 200. Clem. Al. Str. IV. p. 639. l. 17. Tertul. de Refur. c. 40. Iren. l. 11. c. 52. Cyril. p. 56.* 'Tis only the fpiritual or perfect Man to whom they afcribe thefe three Parts, Soul, Body, and Spirit, by Spirit understanding not any created Principle, but the divine Spirit. See *Iren. l. V. c. 6, & c. 9. Clem. Al. Pæd. 1. c. 6. init. Et Str. IV. p. 638.* And in this Senfe, *Iren. p. 407.* interprets *1 Theff. v. 23.* as does *Just. M. ap. Grab. Spic. Pat. Sec. 2^l. p. 192. Sec. N. Grab. p. 250.*

Lit. Chryf. And we befeech thee, O our God,—send down thy holy Spirit upon us, and upon thefe Gifts which are here fet before thee,—make this Bread the precious Body of thy Chrift,—and what is in this Cup the precious Blood of thy Chrift,—that

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Προσφερόμεν σοι δέσποτα ^a ὑπὲρ τῶν ἁγίων σου
τόπων, ὧς ἰδέξασαι τῇ Διοφανίᾳ τῷ Χριστῷ σου, καὶ τῇ
ἐπιφοίησιν τῷ παναγίῳ σου πνεύματι^β προσευμένως ὑπὲρ
τῆς ἰσθμοῦ Σιών τῆς Μητρὸς πατρῶν τῶν Ἐκκλησιῶν καὶ
ὑπὲρ τῆς κτ' ^β πᾶσαν τὴν οἰκουμενὴν ἁγίαν σου
^β καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας,
πλησίας καὶ νυνὶ τὰς δωρεὰς τῆς παναγίας σου
πνεύματι^β ἐπιχορηγήσῃ αὐτῇ δέσποτα. Μνήσ-
θητι Κύριε καὶ τῷ ἐν αὐτῇ ἁγίων πατέρων καὶ

Προσφερόμεν σοι δέσποτα ὑπὲρ τῆς κτ' ^β πᾶ-
σαν τὴν οἰκουμενὴν ἁγίαν σου [καθολικῆς
καὶ ἀποστολικῆς] Ἐκκλησίας, πλησίας καὶ
νυνὶ τὰς δωρεὰς τῆς ἁγίας σου πνεύματι^β
ἐπιχορηγήσῃ αὐτῇ. Μνήσθητι Κύριε καὶ τῷ ἐν

^a I take this to be an Interpolation, otherwise
(for the Reason above given, p. 10.) St. Cyril would
not have omitted to take Notice of it. It may prob-
ably have been added even by himself, after his
coming to be Bishop of Jerusalem; or by some of his
Successors, when that Church began to aim at, or
had obtained it's Patriarchal Dignity.

^β De Lit. Syr. & Clem.

γένη[Ⓢ] αἰσίοις, δέωσ-
τα παλιεράτορ.

Αἷμα τῶ Χρυσῶ σϵ— ὡσε γενιάσ τοῖς με-
ταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν
ἀμαρτιῶν, εἰς κοινωνίαν τῶ ἀγίω πνεύματι[Ⓢ],
εἰς βασιλείας ἑραῶν πλήρωμα, εἰς παρ-
ρησίαν τῷ πρὸς σε, μὴ εἰς κέρμα, ἢ εἰς
καλιέκρμα.

Lit. Bas. Καὶ δεόμεθά [add σϵ] ὁ Θεὸς
ἡμῶν— καὶ σὲ παρακαλέωμεν— εὐδοκίᾳ τῆ σῆς
ἀγαθότητι[Ⓢ], ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον
ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκειμένα δῶρα ταῦ-
τα, καὶ εὐλογῆσαι αὐτὰ, καὶ ἀγιάσαι, καὶ
ἀναδείξαι— τὸ μὲν ἄρτον τῆτον— αὐτὸ τὸ
τίμιον Σῶμα τῶ Κυρίου— ἡμῶν Ἰησοῦ Χρυσῶ
— τὸ δὲ ποτήριον τῆτον αὐτὸ τὸ τίμιον Αἷμα
τῶ Κυρίου— ἡμῶν Ἰησοῦ Χρυσῶ, — ἡμᾶς δὲ
πάντας, τῆς ὁκ τῶ ἐνὸς ἄρτου καὶ τῶ ποτήριου
μέτεχοντες* ἐνώσασαι ἀλλήλοις εἰς ἐνὸς πνεύ-
ματι[Ⓢ] ἀγίω κοινωνίαν, καὶ μηδένα ἡμῶν
εἰς κέρμα ἢ εἰς καλιέκρμα * ποιήσασαι με-
τάσχειν τῶ ἀγίω σώματι[Ⓢ] καὶ αἵματι[Ⓢ] τῶ
Χρυσῶ σϵ.

† Lit. Mar. Μνήσθητι δὲ καὶ τῶν ἀπαν-
τακῶ ὀρθοδόξων Ἐπισκόπων, Πρεσβυτέρων,
Διακόνων—

Lit. Chryf.— μνήσθητι, Κύριε, πάσης
ἐπισκοπῆς ὀρθοδόξου, τῶ ὀρθοτομῶν τῶ λό-
γου τῆ σῆς ἀληθείας, πάντος τῶ πρεσβυτε-
ρίου, τῶ ἐν Χρυσῶ διακονίας,—

Lit. Bas. Μνήσθητι, Κύριε, πάσης ἐπι-
σκοπῆς ὀρθοδόξου, τῶν ὀρθοτομῶν τῶ λό-
γου τῆ σῆς ἀληθείας— τῶ πρεσβυτερίου, τῶ
ἐν Χρυσῶ διακονίας—

‡ Lit. Mar. Τὸν Βασιλεία, τὰ στρατιω-
τικά, τῆς ἀρχουλίας, βυλας, δήμους, — ἐν
πάσῃ εἰρήνῃ καλοκίσησον. This may

Εἶτα μὲν τὸ ἀπαρ-
τιοθῆναι τῶ πνευμα-
τικῶ θυσίαν, τῶ ἀ-
ναίμακτον λαβείαν,
ἐπὶ τῆ θυσίας ὁκεί-
νης τῶ ἱλασμῶ πα-
ρακαλέωμεν τῶ Θεόν^α
ὑπὲρ κοιῆς τῆ Ἐκ-
κλησιῶν εἰρήνης, ὑπὲρ
τῶ τῶ κόσμου εὐσα-
θείας, ὑπὲρ Βασι-
λέων, ὑπὲρ στρατιω-

Ἐτι δεόμεθά σου
Κύριε, καὶ ὑπὲρ τῆς
ἀγίας σου Ἐκκλησί-
ας τῆ ἀπὸ περῶτων
ἑως περῶτων, ἧ
περιποιήσω τῶ τί-
μιω αἵματι τῶ Χρυσῶ
σου, ὅπως αἰσίω δια-
φυλάξης ἄσειτον καὶ
ἀκλυδάνιστον ἄχρι τῆ
σωτηλείας τῶ αἰῶ-

^α See the bidding Prayer following the Priest's Intercession.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

We offer to thee, O Lord, for thy holy Places, which thou hast glorified with the Divine Presence of thy Christ, and the Descent of thy most holy Spirit, chiefly for glorious Sion the Mother of all Churches; and for thy holy "Catholick and Apostolick" Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy most holy Spirit, O Lord.

Remember, O Lord, ^{the}our holy Fathers and Brethren, and Bishops in the same, who

We offer to thee, O Lord, for thy holy [Catholick and Apostolick] Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryftofom and St. Bafil.

ciled to them, O
Lord Almighty.

they may be to thofe who partake of them for Sobriety of Soul, for Remiffion of Sins, for the Communion of the holy Spirit, for the Fulnefs of the Kingdom of Heaven, for Confidence in thee, and not for Judgment or Condemnation.

Lit. Baf. And we befeech [add thee], O our God,—and pray unto thee,—that by the favour of thy Goodnefs, thy holy Spirit may defcend upon us, and upon thefe Gifts which are here fet before thee, and blefs them, and fanctify, and make—this Bread—the precious Body of our Lord—Jefus Chrift,—and this Cup the precious Blood of our Lord—Jefus Chrift,—and unite us all who partake of this one Bread and Cup to one another in the Communion of one holy Spirit, and let none of us partake of the holy Body and Blood of thy Chrift to Judgment or Condemnation.

† *Lit. Mar.* Remember all orthodox Bifhops, Prefbyters, Deacons,—in every Place.

Lit. Chryf.—Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth; all the Prefbyters, and Deacons in Chrift—

Lit. Baf. Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth,—the Prefbyters and Deacons in Chrift,—

‡ *Lit. Mar.* Guide the King, the Armies, the Magiftrates, the Councils, the People,—in all Peace.—King

H

Then after the fpiritual Sacrifice the unbloody Service is finished, we pray to God over this Sacrifice of Propitiation, * for the common Peace of the Churches, for the Tranquility of the World, for Kings, for their Armies and Auxili-

We farther pray unto thee, O Lord, for thy holy Church, from one End of the Earth to the other, which thou haft purchafed with the precious Blood of thy Chrift, that thou wouldft keep her unshaken and undifturbed with Storms and Tempefts to the End

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ἀδελφῶν ἡμῶν, καὶ Ἐπιτοκόπων τῶν ἐν πάσῃ τῇ οἰκουμένη ἑρροδοξῶς ἑρροδοξομένων τῶν λόγον τῆ σῆς ἀληθείας †. Μνήσθητι Κύριε * καὶ πάσης πόλεως καὶ χώρας καὶ τῆ ἑρροδοξῶς πῶς οἰκάντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι Κύριε πλεόντων, ὀδοιπορούντων, ξενιτευόντων χριστιανῶν, τῶ ἐν δεσμοῖς, τῶ ἐν φυλακαῖς, τῶ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶ ἐν μεβάλλοις καὶ βασάνοις, καὶ πικραῖς δαλείαις ὄνων πατέρων καὶ ἀδελφῶν ἡμῶν. Μνήσθητι, Κύριε, τῶ νοσούντων καὶ καμνόνων, καὶ τῶ ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων, τῶ πῶς τῶ θεῶ ταχεῖας ἰάσεως αὐτῶν καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονεμένης, ἐλεῆς καὶ βοήθειας σε τῶ θεῶ ἐπιδομένης καὶ ἐπιστροφῆς τῶ πειπλανημένων. Μνήσθητι, Κύριε, τῶ κοπιόνων καὶ διακονόνων ἡμῶν, πατέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σε τὸ ἅγιον. Μνήσθητι, Κύριε, πάνων ἐἰς ἀγαθόν· πάνων ἐλεῆσον δέσποτα· πᾶσιν ἡμῶν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τῶ λαῶ σε· διασκέδατον τὰ σκάνδαλα· λαλάργησον τῶς πολέμας· παῦσον τὰς τῶ αἰρέσεων ἐπανασάσεις· τῶ σὴν εἰρλήνην, καὶ τῶ σὴν ἀγάπην χάρισαι ἡμῶν, ὁ Θεὸς ὁ σωτήρ ἡμῶν,

† *Lit. Syr.* add, Canitiem ipsis venerandam concede Domine : multis annis ipsos conserva pascetes Populum tuum cum omni pietate & sanctitate. Memento, Domine, Presbyterii hujusce & cujuscumque alterius loci ; Diaconatus in Christo, omnisque Ministerii, & omnis Ordinis Ecclesiastici. Grant them a venerable old Age, O Lord, preserve them for many Years that they may feed thy People in all Piety and Holiness. Remember, O Lord, the Presbyters of this and every other Place ; the Deacons in Christ ; all the Ministers, and every Ecclesiastical Order.

* *Lit. Mar.* Μνήσθητι Κύριε—τῶς πόλιως ἡμῶν ταύτης [add καὶ] πάσης πόλιως καὶ χώρας, καὶ τῶν ἐν ἑρροδοξῶ πῶς οἰκάνων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν
Remember,

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αὐτῇ ἀγίῳν Ἐπισκόπων τῶ ἑρροδοξομένων τῶν λόγον τῆ σῆς ἀληθείας † †. Μνήσθητι Κύριε * τῶ πόλεως ἡμῶν ταύτης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶ πῶς οἰκάνων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι Κύριε πλεόνων, ὀδοιπορούντων, ξενιτευόντων χριστιανῶν, τῶ ἐν δεσμοῖς, τῶ ἐν φυλακαῖς, τῶ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶ ἐν μεβάλλοις καὶ βασάνοις, καὶ πικραῖς δαλείαις ὄνων [πατέρων καὶ] ἀδελφῶν ἡμῶν. Μνήσθητι Κύριε, τῶ νοσούντων καὶ καμνόνων, καὶ τῶ ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων, τῶ πῶς τῶ θεῶ ταχεῖας ἰάσεως αὐτῶν καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονεμένης, ἐλεῆς καὶ βοήθειας σε τῶ θεῶ ἐπιδομένης καὶ ἐπιστροφῆς τῶ πειπλανημένων. Μνήσθητι, Κύριε, τῶ κοπιόνων καὶ διακονόνων ἡμῶν [πατέρων καὶ ἀδελφῶν ἡμῶν] διὰ τὸ ὄνομά σε τὸ ἅγιον. Μνήσθητι, Κύριε, πάνων ἐἰς ἀγαθόν· πάνων ἐλεῆσον δέσποτα· πᾶσιν ἡμῶν διαλλάγηθι· εἰρλήνευσον τὰ πλήθη τῶ λαῶ σε· διασκέδασον τὰ σκάν-

† Here seems to be a Defect in this Lit. that no mention is made of the Presbyters and Deacons of the Catholick Church ; if we may have any regard here to *Lit. Syr.* there should be added in this Place, τίμιοι αὐτοῖς τὸ γῆρας παράσχε Κύριε, συνήρησον αὐτῶς ἵτισι πολλοῖς ωομαίνουσις τὸν λαόν σε ἐν εὐσεβείᾳ, καὶ εὐσέβειᾳ. Μνήσθητι Κύριε παντὸς τῶ πρεσβυτερίου, πάσης τῆς ἐν Χριστῶ διακονίας, καὶ [ὑπερισίας] * παντὸς τῶ πληρώματος τῆς ἐκκλησίας ; grant them a venerable old Age, O Lord, preserve them for many Years that they may feed thy People in Piety and Holiness. Remember, O Lord, all the Presbyters and Deacons in Christ, and [Ministers] * the whole Fulness of thy Church ; (see *Const. Apost. l. viii. c. 10. Lit. Mar. Lit. Alex. Basil and Lit. Clem.* in the bidding Prayer, c. 13.) * I have here followed *Lit. Clem.* (and have accordingly inclos'd ὑπερισίας, Ministers, in Hooks, as being wanting in M. S. V.) rather than *Lit. Syr.* according to which it would be παντὸς ἐκκλησιαστικῶ τάσμα, every ecclesiastical Order. See Note † in the other Col. But perhaps no more may be wanting, but only, immediately after

ἀλη-

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τῶν, καὶ συμμάχων,
ὑπὲρ τῶν ἀδελφείων,
ὑπὲρ τῶν καταπραΰνι-
των, καὶ ἀπαξοπλῶς
ὑπὲρ πάντων βοηθεί-
ας δεομένων^b δεόμεθα

^b I have followed here the MSS. *Roe* and *Causab.* St. Cyril in this Account takes in both the Priest's Intercession and the bidding Prayer which followed it, the one being but a Recapitulation of the other, in which the Deacon directs the People to pray themselves for all that the Priest had before interceded for, in virtue of this commemorative Sacrifice : And probably this may be intimated in these Words *διόμεθα πάντες ἡμεῖς, we all pray,* that not only the Priest in his Intercession, but the People also in the bidding Prayer put up these Petitions. That the Prayer of Intercession in the present *Lit. Ja.* is, in the main at least, the same that it was in St. Cyril's Time, and is here described by him, I see no Reason to doubt. It follows in the same Order immediately after the Invocation (wherein it agrees with the other ancient Liturgies, excepting that of St. Mark.) It contains such a Commemoration of, and Prayers for, the Dead, as very well answers to what he has described, and stands in the End of the Prayer of Intercession, exactly as he has placed it : And as for that Expression in him, *ὅπως ὁ Θεὸς εὐχαῖς αὐτῶν καὶ προσευχαῖς προσ-*

νοσ^c Καὶ ὑπὲρ πά-
σης ἐπισκοπῆς τῆ ὀρ-
θοδόξου τῆ λόγον
τῆ ἀληθείας, [ἐπι
παρακαλῆμέν σε καὶ]
ὑπὲρ τῶν ἐμῶν τῶν προσ-
φέρων^c σοι εὐθείας,
καὶ ὑπὲρ παντὸς τῶ
προσβυτερῆ, ὑπὲρ [f.
καὶ] τῶ διακόνων [καὶ
παντὸς τῶ κλήρου] ἵνα
πάντας σοφίσας πνεύ-
μα^g ἁγίῳ πληρώ-
σης. Ἐπι παρακα-
λῆμέν σε Κύριε, ὑπὲρ
τῶ βασιλείας, καὶ τῶ
ἐν ὑπεροχῇ, καὶ παν-
τὸς τῶ στρατοπέδου,
ἵνα εἰρηνεύωνται τὰ
πρὸς ἡμᾶς, ὅπως ἐν
ἡσυχίᾳ καὶ ὁμονοίᾳ
διὰ λογίους τῶ πάντων
χρόνον τῶ ζωῆς ἡμῶν,
δοξάζωμέν σε διὰ
Ἰησοῦ Χριστοῦ τῆς ἐλ-
πίδος ἡμῶν. Ἐπι
προσφερόμεν σοι καὶ
ὑπὲρ πάντων τῶ ἀπ'

very well fit the Times when the civil Powers were Heathen. But in the same Prayer of Intercession in this Lit. these following Petitions come in afterwards, which have been added after the Emperors became Christian, *Βασιλεῦ τῶν βασιλευόντων, καὶ κύριε τῶ κυρμευόντων, τῶ βασιλείαν τῶ δέξαι σε τῶ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλείας, ἐν ἐδικαίωσας βασιλεύειν ἐπὶ τῆ γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ [add, διαφύλαξον, καθυπόταξον αὐτῶ] ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιον τε καὶ ἀλλόφυλον· ἐπιλαβῆ ἔπλα καὶ θυρεῖ, καὶ ἀνάστηθι εἰς τῶ βοήθειαν αὐτῶ, καὶ ἐκχέον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶ καταδιωκόντων αὐτὸν, ἐπισκίασον ἐπὶ τῶ κεφαλῶν αὐτῶ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆ ὀσφύ^g αὐτῶ [add, ἐπὶ τῶ θρόνου αὐτῶ, λάλητον τῆ καρδίᾳ αὐτῶ] ἀγαθὰ ὑπὲρ τῆ ἀγίας σε καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τῶ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῆ γαλήνῃ αὐτῶ ἡρεμον καὶ ἡσυχίον βίον διὰ λογίους ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.*

Lit. *Chryf.* Ὑπὲρ τῶ πτωχῶν καὶ φιλοχρίστων ἡμῶν βασιλείων, παντὸς τῶ παλατιοῦ καὶ στρατοπέδου αὐτῶν· δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασιλεῖον, ἵνα καὶ ἡμεῖς ἐν τῆ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσυχίον βίον διὰ λογίους ἐν εὐσεβείᾳ καὶ σεμνότητι.

Lit. *Bas.* Μνήσθητι, Κύριε, τῶ εὐσεβεσάτων καὶ πτωχῶν ἡμῶν βασιλείων, ἐς ἐδικαίωσας βασιλεύειν ἐπὶ τῆ γῆς· ὅπλα ἀληθείας, ὅπλα εὐδοκίας σεφάνωσον αὐτῶς, ἐπισκίασον ἐπὶ τῶ κεφαλῶν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐπίχουσον αὐτῶν τῶ βραχίονα, ὑψώσον αὐτῶν τῶ δεξιάν, κράτωσον αὐτῶν

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throughout the whole World rightly divide the Word of thy Truth †.

Remember, O Lord, * ^{also} _{and} every City and Country, with all the orthodoxly Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Fathers and Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction or Calamity, and who stand in need of thy divine Mercy and Help. Remember also the Conversion of those that are in Error.

Remember, O Lord, our Fathers and Brethren who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have Mercy upon all, O Lord; be reconciled to us all: settle the Flocks of thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Sa-

Remember, O Lord,—this our City [add, and] every City and Country, and all that in the orthodox Faith of Christ dwell in them, preserve them in Peace and Safety.

Lit. Cbryst. Μνήσθητι, Κύριε, τῆς πόλεως ἐν ἣ ἡμεῖς κατοικοῦμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ἁγίων ἐκκλησιῶν ἐν αὐταῖς: Remember, O Lord, this City in which we dwell, and every City and Country, with all the Faithful that dwell in them.

The ancient Liturgy of the Church of Jerusalem.

Bishops in the same, who rightly divide the Word of thy Truth † ‡.

Remember, O Lord, * this our City," and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian [Fathers and] Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction ^b or Calamity, and who stand in need of thy divine Mercy and ^c Help. Remember also the Conversion of those that are ^d in Error.

Remember, O Lord, those [our Fathers and Brethren] who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all: settle the ^d Flocks of

ἀληθείας, Τρυφὸν, πατὴρ τῶν πρεσβυτέρων, καὶ πάσης τῆς ἐν Χριστῷ διακονίας, and all the Presbyters and Deacons in Christ, which might have been more easily omitted.

† Here should follow the Petitions ὑπὲρ βασιλείων, &c. for Kings, &c. which may be supplied from the other Liturgies.

* I have added this from Lit. Mar. It has probably been left out when the Petition ὑπὲρ τῶν ἁγίων σου τόπων, &c. for thy holy Places, &c. has been inserted.

^b ὑπὲρ τῶν καλαιουμένων, for the afflicted, Cyr.

^c ὑπὲρ πάντων βοηθείας διομίων, for all who stand in need of Help, Cyr.

^d Τὸ ἐν Θεῷ πληθὺν, the Flock of God, Ignat. Ep. ad Tral. §. 8.

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aries, for the Sick,
and for the afflicted;
and in a Word,
we all pray for
all who stand in

δέξιας ἡμῶν τῆς δόξης,
that God through their
Prayers and Supplications
would receive our Peti-
tions, he does not seem to
have taken it from the
Liturgy, but has added it
only to shew one great
Design of this Commemora-
tion, viz. that we may reap
the Benefit of their Prayers
and Supplications for us; as
he immediately after says
that the Dead are also greatly
benefited by our Prayers
at the Altar for them: And
these two, viz. their Prayers
for us, and ours for them,
are undoubtedly two great
Branches of the Communion
of Saints. It may indeed be
alleged against what I have
said, that there is in that
Part of the present Lit. Ja.
which precedes the Anaphora
a like Expression to this of
St. Cyril, viz. πάντων τῶν ἀ-
γίων καὶ δικαίων μνημονίου-
σώματι, ὅπως εὐχαίς καὶ προσ-
εύχαις αὐτῶν οἱ πάντες ἐλεη-
θῶμεν. Let us remember all
the Saints and just Men;
that we may all obtain
Mercy, through their Prayers
and Supplications. But as
all that Part of the Office
is of a latter Date than
the Time of St. Cyril (these
Prayers, at least which I
have mentioned in Pref. p. 2.
excepted) so this in particu-
lar undoubtedly is so, as
appears by what immediately
goes before and connects
it,

of the World. And
for the whole E-
piscopate, rightly
dividing the Word
of Truth; [we far-
ther beseech Thee
also] for my Un-
worthiness, who
am now offering
unto Thee, and
for all the Presby-
ters, for [f. and]
Deacons, [and for
the whole Clergy,]
that thou wouldst
endue us all with
Wisdom, and fill
us with thy holy
Spirit.

We farther pray
unto thee, O Lord,
for the King, and
all that are in Au-
thority, and for
the whole Army,
that our Affairs
may be in Peace;
that passing all the
Time of our Life
in Quietness and
Concord, we may
glorify Thee thro'
Jesus Christ our
Hope. We farther
offer unto
Thee for all thy
Saints who have

of Kings, and Lord of Lords, preserve
the Kingdom of thy Servant our King,
who is orthodox and a Lover of Christ,
and whom thou hast appointed to
reign upon Earth, in Peace, Power,
and Justice; subdue unto him all his
Enemies and Adversaries both at home
and abroad; take thy Arms and Buck-
ler, and stand up to help him; draw
out thy Sword, and stop the way a-
gainst them that persecute him; cover
his Head in the Day of Battle; and
make the Fruit of his Loins to sit
upon his Throne. Incline his Heart
to be favourable to thy holy Catholick
and Apostolick Church, and to all the
People who love Christ, that in his
Tranquillity we may lead a quiet and
peaceable Life in all Godliness and
Honesty.

Lit. Chryf. For our Emperors who
live in the Faith and Love of Christ,
for their Court and Camp; give them,
O Lord, a peaceable Reign, that in their
Tranquillity we may lead a quiet and
peaceable Life in all Godliness and
Honesty.

Lit. Bas. Remember, O Lord, our
most religious and faithful Emperors,
whom thou hast appointed to reign
upon Earth; encompass them with the
Armour of Truth, and of thy Favour,
cover their Head in the Day of Battle;
strengthen their Arm and exalt their
right Hand; establish their Kingdom;

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

κὲ ἐλπίς πάντων τῶν περσάτων τῆ γῆς. Μνήσθησι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, κὲ τῆ σεφάνης τῆ ἐνιαυτῆ τῆ χρηστότητός σε· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, κὲ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου κὲ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας· Μνήσθησι, Κύριε, τῆ καρποφορέντων κὲ καλλιεργήτων ἐν ταῖς ἀγίαις σε ἐκκλησίαις, κὲ μεμνημένων τῶν πονητῶν χηρῶν, ὄρφανῶν, ξένων, κὲ ἐπιδοσμένων, κὲ πάντων τῶν ἐηλεκμένων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτξίωσον, Κύριε, κὲ τὰς προσηφραῖς παύτας προσηφραῖων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιασθῆλον, κὲ ὑπὲρ ὧν ἕκαστος[⊕] προσηφνεῖεν ἢ κτξ[†] διάνοιαν ἔχει, κὲ τῆ ἀβλίως σοι ἀνεγνωσμένων· Μνήσθησι, Κύριε, κτξ[†] τὸ πλῆθος τῶν ἐλέες σου κὲ τῆ οἰκτιρημῶν σου κὲ ἐμῆ τῶν ταπεινῶν κὲ ἀχρεῖς δέλας σου, κὲ τῶν ἁγίων σου θυσιασθῆλον κυκλήτων * διακόνων, κὲ χάρσαι αὐτοῖς βίον ἀμμεβλον, ἀσπιλον αὐτῶν τὴν διακονίαν φύλαξον, κὲ βαθμὸς ἀγαθῶν περλοποιῆσαι· ἵνα εὐρωμεν ἔλεον κὲ χάρην μὲν πάντων τῶν ἁγίων τῶν ἀπὸ αἰῶνός σοι εὐαρεσησάντων κτξ[†] γρεᾶν κὲ γρεᾶν * προπαλίρων, παλίρων, παλιειρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, διδασκάλων, ὁσίων, κὲ παντὸς πνεύματος[⊕]

δαλα· καλάρησον τὰς πολέμους· παύσον τὰς τῆ αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην, κὲ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ἔθεός· ὁ σωτὴρ ἡμῶν, κὲ ἐλπίς πάντων τῶν περσάτων τῆ γῆς. Μνήσθησι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, κὲ τῆ σεφάνης τῆ ἐνιαυτῆ τῆς χρηστότητός σε· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, κὲ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, κὲ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθησι, Κύριε, τῆ καρποφορέντων κὲ καλλιεργήτων ἐν ταῖς ἀγίαις σε ἐκκλησίαις, κὲ μεμνημένων τῶν πονητῶν χηρῶν, ὄρφανῶν, ξένων κὲ ἐπιδοσμένων, κὲ πάντων τῶν ἐηλεκμένων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτξίωσον, Κύριε, τῶν προσηφραῖς παύτας προσηφραῖων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιασθῆλον †, κὲ ὑπὲρ ὧν ἕκαστος[⊕] προσηφνεῖεν ἢ κτξ[†] διάνοιαν ἔχει † κὲ τῶν ἀβλίως σοι ἀνεγνωσμένων. Μνήσθησι, Κύριε, κτξ[†] τὸ πλῆθος τῶν ἐλέες σου κὲ τῆ οἰκτιρημῶν σου κὲ ἐμῆ τῶν ταπεινῶν κὲ ἀχρεῖς δέλας σου, κὲ τῶν ἁγίων σου θυσιασθῆλον κυκλήτων * διακόνων, καὶ χάρσαι

* f. add — περιούτων κὲ — Presbyters and — See St. Cyr. above, p. 2. τοῖς κυκλῶσι τὸ θυσιασθῆλον περιούτοις, the Presbyters who stood about the Altar. — And if so, then what follows is thus to be read, κὲ χάρσαι τοῖς μὲν βίον [vel f. περιούτοις] ἀμμεβλον, ἀσπιλον δὲ τῶν, &c. and grant to those an unblameable Life [—presbyterate] and preserve these, &c.

^a De ap. Cyr.
^b De ap. Cyr.

† Tertul. de Exhort. Cast. c. 11. Pro qua oblationes—reddis—& offeres pro duabus? & commendabis illas duas per Sacerdotem—? for whom thou offerest—Oblations—and offer for two? and recommend these two by a Priest—?

‡ See Bingb. Orig. Eccl. Vol. 6. B. 15. ch. 2. §. 4. * f. leg. περιούτων κὲ διακόνων, κὲ χάρσαι τοῖς μὲν περιούτοις ἀμμεβλον, ἀσπιλον δὲ τῶν — Presbyters and Deacons—and grant to those an unblameable Presbyterate, and preserve these.—Thus in the Bidding-Prayer immediately after the dismissing of the Penitents, Conf. Ap. l. viii. c. 10. ὑπὲρ τῶν περιούτων ἡμῶν διηθῶμεν ὅπως ὁ Κύριος—σῶν κὲ ἴλιμον τὸ περιούτοις αὐτοῖς παρῶσχοι. ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας—διηθῶμεν ὅπως ὁ Κύριος ἀμμεβλον τὴν διακονίαν αὐτοῖς παρῶσχοιται¹

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

πάντες ἡμεῖς, ταύ-
τῳ προσφέρουσιν ἢ

it, viz. τῆς παναγίας, ἀχ-
ραΐης, ὑπεροδοῦς, εὐλογημέ-
νης δισποίνης ἡμῶν, θεοτόκου καὶ
ἀνιπαρθίου Μαρίας, κ, &c.
Let us remember our most
holy, undefiled, superla-
tively glorious and blessed
Lady, the Mother of God,
and ever-virgin Mary,
and all the Saints, &c. as
above ; and therefore it
seems rather to have been
taken from him.

But there is one re-
markable Defect in this
present Lit. *Ja.* that it
wants the Petitions ὑπὲρ
βασιλείων, ὑπὲρ στρατιῶν,
καὶ συμμαχῶν, for Kings,
for their Armies, and
Auxiliaries, mentioned by
St. Cyril. How they came
to be left out I shall not
at present enquire ; but
shall set them down in the
other Column as they are
in the Liturgies of St.
Mark, St. Chrysostom and
St. Basil.

Having mentioned a-
bove that the Prayer of
Intercession in Lit. *Mar.*
is plac'd differently from
what it is in this and the
other ancient Liturgies,
I shall here give a View
of the Order of that Li-
turgy. After the People's
Reiponse "Αξιὸς καὶ δίκαιος,
It is meet and right, fol-
lows "Αληθῶς γὰρ, It is
very meet ; as at this
Mark †, p. 9. And af-
ter ἰν' αὐτοῖς, in them, fol-
lows σοὶ ἰθὺς, and then
τῷ ποιῆσαι, who madest,
as at this Mark †, p. 21.
And after ἀνικαίνουσα δια-
ρεσω bim by, follows τῷ
φρικτῷ, καὶ ζωοποιῷ, καὶ ἔρα-
νίῳ, μυσηρίῳ τέτα πάντα δὲ
ἐποίησας διὰ τῆς σῆς σωφί-
ας, τῷ φιλῶς τῷ ἀληθινῷ
τῷ

αἰῶν Ὁ εὐαρετησάν-
των σοι ἁγίων, πα-
τριαρχῶν, προφητῶν,
δικαίων, ἀποστόλων,
μαρτύρων, ὁμολογητῶν,
ἐπισκόπων, πρεσβυ-
τέρων, διακόνων [ὑ-
ποδιακόνων, ἀναγνω-
στῶν, ψαλλῶν,] παρ-
θενῶν, χηρῶν, λαϊ-
κῶν, καὶ πάντων ὧν
αὐτὸς ἐπίσταται τὰ
ὀνόματα. Ἐτι προσ-
φέρουμέν σοι ὑπὲρ τῶ
λαῶ τέτα, ἵνα ἀνα-
δείξῃς αὐτοὺς εἰς ἔπαυ-
σον τῶ Χριστοῦ σε βα-
σίλειον ἰσχυράτουμα, ἔθ-
ν ὁ ἅγιον ὑπὲρ τῶ ἐν
παρθενίᾳ καὶ ἀγνείᾳ,
ὑπὲρ τῶ χηρῶν καὶ ἐκ-
κλησίας, ὑπὲρ τῶ ἐν
σεμνοῖς γάμοις καὶ
τεκνογονίαις, ὑπὲρ τῶ
νηπίων τῶ λαῶ σε,
ὅπως μηδένα ἡμῶν
ἀπόβλητον ποιήσῃς.
Ἐτι ἀξιῶμεν σε καὶ
ὑπὲρ τῶ πόλεως ταύ-

τῶ βασιλείαν, ὑπόταξον αὐτοῖς πάντα τὰ
βάρβαρα ἔθνη, τὰ τὰς πολέμους θείοντα·
χάρισται αὐτοῖς βαθεῖαν, καὶ ἀναφαίρειον εἰ-
ρήνην, λάλητον εἰς τῶ καρδίαν αὐτῶν ἀγα-
θα ὑπὲρ τῆς ἐκκλησίας σε, καὶ παντὸς τῶ
λαῶ σε, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ
ἡσυχίον βίον διάλωμεν ἐν πάσῃ εὐδοκίᾳ
καὶ σεμνότητι. Μνήσθητι, Κύριε, πάσης ἀρ-
χῆς καὶ ἐξουσίας, καὶ τῶ ἐν παλατιῷ ἀδελφῶν
ἡμῶν, καὶ παντὸς τῶ στρατοπέδου.

† Lit. *Mar.* Τῶν ἐν πάσῃ Χριστοῦ προ-
κεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς
ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,
μνησθεῖς τῶ ἀπ' αἰῶν Ὁ προπατέρων, πατέ-
ρων, πατριάρχων, προφητῶν, ἀποστόλων,
μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων,
δικαίων, παντὸς πνεύματος Ὁ ἐν πάσῃ Χριστοῦ
τεβελειωμένων· Καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ
τῶ ὑπόμνησιν ποιῶμεθα, καὶ τῶ ἁγίῳ πα-
τρὸς ἡμῶν Μάρκου τῶ ἀποστόλου καὶ εὐαγγε-
λιστῆ, τῶ ὑποδείξαντι ἡμῖν ὁδὸν σωτη-
ρίας —

Lit. *Chryf.* Ἐτι προσφέρουμέν σοι ἢ λο-
γικῶ ταύτῳ λαρείαν ὑπὲρ τῶ ἐν πάσῃ
ἀναπαυομένων, προπατέρων, πατέρων, πα-
τριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγε-
λιστῶν, μαρτύρων, ὁμολογητῶν, ἐκκραυγῶν,
καὶ παντὸς πνεύματος Ὁ ἐν πάσῃ τετελειω-
μένος —

Lit. *Baf.* Ἴνα εὐρωμεν ἔλεον καὶ χάρι-
μὲν πάντων τῶ ἁγίων τῶ ἀπ' αἰῶνός σοι εὐα-
ρετησάντων προπατέρων, πατριάρχων, προ-
φητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-

* 1. ἰουδαία, Godliness. See 1 Tim. ii. and above
in Lit. *Mar.* and *Chryf.*

The present Liturgy of St. James.

viour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: the Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom every one has offered, or has in his Thoughts, and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the * Deacons who compass thy holy Altar, and grant them an unblameable Life, preserve them unspotted in their Ministry, and purchase for them good Degrees.

That we may *all* find Mercy and Favour, with all thy Saints who from the Beginning of the World have pleased thee in their several Generations, ^a our Forefathers, Fathers," Patriarchs, Prophets, Apostles, Martyrs, ^b Confessors,

The ancient Liturgy of the Church of Jerusalem.

thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, † and for whom every one has offered, or has in his Thoughts, ‡ and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the * Deacons" who compass thy holy Altar,

† Let us pray for our Presbyters, that the Lord would grant them a safe and honourable Presbyterate. Let us pray — for all the Deacons in Christ; that the Lord would grant them an unblameable Ministry.

**St. Cyril in Catech.
Myft. V.**

**The Clementine
Liturgy.**

**Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Bafil.**

need of Help, offering this Sacrifice

τῷ μορονῶς, &c. this tremendous, and life-giving, and heavenly Mystery: Thou didst make all Things by thy Wisdom, the true Light, thy only begotten, &c. as there; and after Χριστῷ, Christ, follows δι' ἑ σοι σὸν αὐτῷ καὶ ἅγιῳ πνεύματι εὐχαριστοῦντες, προσφέρομεν τὴν λογικὴν καὶ ἀναιμάκην λατρίαν ταύτης, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἴδιον ἀπὸ ἀνατολῶν ἕως καὶ ἄκρας δυσμῶν, ἀπὸ ἄρκτου καὶ μισημέρας· ὅτι μίση τὸ ὄνομα σου ἐν πᾶσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμικῶς προσφέρουσι τῷ ὀνόματι ἁγίου σου, καὶ δυνάμει, καὶ προσφορά: Through whom giving thanks to Thee, with Him, and the Holy Spirit, we offer this reasonable and unbloody Service, which all Nations offer to thee, O Lord, from the rising of the Sun unto the going down of the same, and from the North unto the South; for thy Name is great among all Nations, and in every Place Incense is offered to thy holy Name, and Sacrifice and Oblation. Then immediately follows the Prayer of Intercession, thus, Καὶ δέομα καὶ παρακαλῆμί σοι φιλάδελφες, ἀγαθὶ Μνήσθητι, Κύριε, τῆς ἁγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας, &c. And we pray unto, and beseech thee, O good God, the Lover of Men; remember, O Lord, thy one holy, catholic and apostolick Church, &c. which ends thus, ἡμᾶς δὲ εὔσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν,

pleased thee from the beginning of the World, Patriarchs, Prophets, just Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, [Subdeacons, Readers, Singers,] Virgins, Widows, Laymen, and all whose Names thou knowest.

We farther pray unto Thee for this People, that thou wouldst make them a royal Priesthood, a holy Nation, to the Praise of thy Christ; for those that are in Virginitie and Chastity; for the Widows of the Church; for those that are in honest Marriage and Childbearing; for the Children of thy People, that thou wouldst not permit any of us to be Cast-aways.

We farther beseech thee for this

and subdue unto them all barbarous Nations who delight in War: Grant unto them a profound and lasting Peace; incline their Hearts to be favourable to thy Church, and to all thy People, that in their Tranquillity we may lead a quiet and peaceable Life in all "favour" and honesty. Remember, O Lord, all in Power and Authority, and our Brethren in the Court, and all the Army.

† *Lit. Mar.* Give Rest, O Lord our God, to the Souls of our Fathers and Brethren who are departed in the Faith of Christ, remembering our Forefathers from the beginning of the World, Fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, just Men, and every Spirit made perfect in the Faith of Christ; especially those whom we this Day commemorate, and our holy Father Mark, the Apostle and Evangelist, who shewed unto us the Way of Salvation.—

Lit. Chryf. We farther offer to Thee this reasonable Service, for those who rest in Faith, our Forefathers, Fathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Continent Persons, and every Spirit made perfect in the Faith.—

Lit. Baf. That we may all find Mercy and Favour with all thy Saints who have pleased thee from the beginning of the World, our Forefathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Doc-

The present Liturgy of St. James.

δικαίῃ ἐν πίστῃ τῷ Χριστῷ σε τελειωμένῃ.
 * χαίρει κυχαινωμένη Μαρία· ὁ Κύριος μὴ σὺ εὐλόγη-
 μήνη σὺ ἐν γυναιξί, καὶ εὐλογημένη ὁ καρπὸς τῆς κοιλίας σου,
 ὅτι σὸν ἔρα ἔτικας τῶν ψυχῶν ἡμῶν. Deinde exclamat
 Sacerdos, Ἐξαιρίτως τῆς παναγίας, ἀχράντου, ὑπερι-
 λογημένης, ἐδόξω δισποίης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου
 Μαρίας. Cantores. "Ἄξιόν ἐστι ὡς ἀληθῶς μακαρίζειν
 σε τὴν Θεοτόκον, τὴν ἀειμακάριτον καὶ παναμώμητον, καὶ
 μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιώτεραν τῶν χειρῶν, καὶ ἰ-
 δοξώτεραν ἀσυκρίτως τῶν σιραφίμ, τὴν ἀδιαφθόρου Θεοῦ
 λόγον τιθεῖσαι, τὴν ὅπως Θεοτόκον σὺ μεγαλύνομεν. Et
 rursus canunt. Ἐπὶ σοὶ χαίρει, κυχαινωμένη, πᾶσα ἡ
 ἐκκλῆσις, ἀγγέλων τὸ σύστημα, καὶ ἀνδρώπων τὸ γένος, ἡλι-
 ασμίη τε καὶ παρθενικὴ καύχημα, ἐξ ἧς Θεὸς Ἰσακώδης,
 καὶ παῖδιος γέγονεν ὁ πρὸ αἰῶνων ὑπάρχων Θεὸς ἡμῶν, τὴν
 γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλα-
 τυῖραν ἄραν ἄπειργάσατο. Ἐπὶ σοὶ χαίρει, κυχαι-
 νωμένη, πᾶσα ἡ ἐκκλῆσις. Δόξα σοι."

* That what here follows is an Interpolation ap-
 pears not only from the abrupt and unconnected
 Manner in which it is brought in, but likewise be-
 cause there is no Notice taken of it by St. Cyril, nor
 any such Address in *Lit. Clem.*

The ancient Liturgy of the Church
of Jerusalem.

αὐτοῖς βίον ἀμνημον, ἀπειλον αὐτῶν τῶν
 διακονίαν Φύλαξον, καὶ ἥ βαθμὸς αἰθαθὸς
 περιποίησαι. Ἴνα εὐρωμεν ἔλεον καὶ χάριν
 μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐα-
 ρητησάντων καὶ ἡμεῶν καὶ ἡμεῶν, πατριαρ-
 χῶν, πρεσβυτέρων, ἀποστόλων, μαρτύρων, καὶ
 παντὸς πνεύματος δικαίῃ ἐν πίστῃ τῷ Χριστῷ
 σε τελειωμένῃ.

Θυσίαν εἶτα μνημο-
νεύομεν καὶ τὴν προκεκοιμημένων,
πρωτον πατριάρχων, προφη-
τῶν, ἀποστόλων, μαρ-
τύρων, ὅπως ὁ Θεὸς
εὐχαῖς αὐτῶν καὶ
προσεύχαις προσδέ-
ξῃται ἡμῶν τὴν δεή-
σιν· εἶτα καὶ ὑπὲρ τῶν
προκεκοιμημένων ἀ-
γίων πατέρων καὶ ἐπι-
σκοπῶν, καὶ πάντων
ἀπλῶς τῶν ἐν ἡμῖν
προκεκοιμημένων, με-
γίστω ὀνησιν πεισεύ-
οντες ἕσασθε ταῖς ψυ-
χαῖς ὑπὲρ ὧν ἡ δεή-
σις ἀναφέρεται, ἢ
ἀγίας καὶ φελοκωδεςά-
της προκειμένης Θυ-
σίας.

ἡμῶν, φερὸς ἡμῶν καὶ ἀνι-
λήπιως κατὰ πάσα γινόμε-
ται· and deliver us from
our Iniquities, and be our
Protector and Helper in
all things. Then imme-
diately follows σὺ γὰρ εἶ,
for thou art—as at this
Mark †, p. 13. Then
what is set down at this
Mark †, p. 17. and after
δια τῆς ἐπιφανίας, by the
Manifestation, follows τῷ
Κυρίῳ καὶ Θεῷ καὶ σωτήρι
ἡμῶν Ἰησοῦ Χριστῷ πλῆρω-
σαι ὁ Θεὸς καὶ ταύτην τὴν
Θυσίαν τῆς παρασῆς εὐλο-
γίας, δια τῆς ἐπιφοίτησιν
τῆς καιαγίας σου πνεύματος.
Ὅτι αὐτὸς ὁ Κύριος, καὶ ὁ
Θεός,

της καὶ τῶν ἐνοικούντων·
ὑπὲρ τῶν ἀρρώστιας,
ὑπὲρ τῶν ἐν πικρᾷ δε-
λείᾳ, ὑπὲρ τῶν ἐν ἐξορίᾳ,
ὑπὲρ τῶν ἐν δημεύσει,
ὑπὲρ πλεόντων, καὶ
ὁδοιπορούντων, ὅπως
[add, πάντων MS.V.] ἐπίκερ-
θη ἡμῶν καὶ ἀνιλήπιως·
Ἐτι παρακαλῶμεν σε καὶ
ὑπὲρ τῶν μισούντων
ἡμᾶς καὶ διακούντων ἡμᾶς
διὰ τὸ ὄνομά σου· ὑπὲρ
τῶν ἐξω ἔστων καὶ πε-
πλανημένων, ὅπως ἐπιστρέψῃς
αὐτοὺς εἰς ἀγαθόν, καὶ τὸ
Θυμὸν αὐ-
τῶν τραύνη· Ἐτι παρακαλῶ-
μεν σε καὶ ὑπὲρ τῶν κἀληχ-
μεῖων τῶν ἐκ-
κλησίας, καὶ ὑπὲρ τῶν
χειμαζομένων ὑπὸ τῶν
ἀλλοτρίων, καὶ ὑπὲρ τῶν
ἐν μετάνοιᾳ ἀδελφῶν ἡμῶν,
ἕπως τὰς μὲν τελειώσης
ἐν τῇ πίστει, τὰς δὲ
καθαρίσης ἐκ τῆς ἐνεργείας
τῆς πονηρίας, τῆς δὲ
τῶν μετάνοιαν προσδέξῃ,
καὶ συγχωρήσης καὶ αὐτοῖς
καὶ ἡμῖν τὰ παραπτώματα
ἡμῶν. Ἐτι προσφέρομέν σοι
καὶ ὑπὲρ τῆς εὐκτασίας
τῆς αἰρέσεως, καὶ τῆς
εὐφορίας τῶν καρπῶν·
ὅπως ἀνελλειπῶς μεγαλαμ-
βάνοις τῶν πνεύμα-
τος ἀγαθῶν, αἰνῶμέν σοι
ἀπαύτως τὸ δίδοντα τροφὴν
πάσης σαρκί. Ἐτι παρακαλῶ-
μεν σε καὶ ὑπὲρ τῶν δι' εὐλο-
γον αἰτίαν ἀπόντων· ὅπως
ἀπανίας ἡμᾶς διαληρήσας
ἐν τῇ εὐσεβείᾳ, ἐπισυνα-
γάγῃς ἐν τῇ βασιλείᾳ τῆς
Χριστοῦ σε, τῆς Θεῆς
πάσης αἰδιότητος καὶ
νοητῆς φύσεως, τῆς
βασιλείας ἡμῶν, ἀτρέπτως,
ἀμέμπτως, ἀνεγκλήτως·
ὅτι σοι πάντα δόξα, σέβας
καὶ εὐχαριστία, τιμὴ καὶ
προσκύνησις, τῷ Πατρὶ,
καὶ τῷ Υἱῷ, καὶ τῷ ἀγίῳ
Πνεύματι, καὶ νῦν, καὶ
ἀεὶ, καὶ εἰς τὰς ἀνελλειπ-
εῖς καὶ ἀτελεύτητας αἰῶνας
τῶν αἰώνων.

Pop.
Ἀμῆν.

The present Liturgy of St. James.

Doctors, holy Persons," and every just Spirit made perfect in the Faith of thy Christ. * Hail *Mary* full of Grace, the Lord is with thee; blessed art thou among Women, and blessed is the Fruit of thy Womb, for thou didst bear the Saviour of our Souls. *Then the Priest says with a loud Voice.* Chiefly our most holy, undefiled, superlatively blessed and glorious Lady, the Mother of God, and ever-virgin *Mary*. *The Singers.* It is very meet to magnify thee, the ever-blessed and most immaculate Parent and Mother of our God, who art more honourable than the Cherubim, and incomparably more glorious than the Seraphim. Thee we extol, who without being corrupted didst bring forth God the Logos, and art truly the Mother of God. *And again they sing.* Thou, O full of Grace, art the Joy of the whole Creation, both of Angels and Men. O consecrated Temple, O Glory of Virginity, of whom the Deity was incarnate, and our God, who is from Eternity, was made a Child; for he made thy Womb his Throne, the Seat of him whom the Heavens cannot contain. Thou, O full of Grace, art the Joy of the whole Creation: Glory be to thee."

The ancient Liturgy of the Church of Jerusalem.

* and grant to them an unblameable Life, preserve them" unspotted in their Ministry, and purchase for them good || Degrees.

† That we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of *St. Mark,*
St. Chrysoftom and *St. Bafil.*

for them. Then we also make mention of those who have fallen asleep before us, first the Patriarchs, Prophets, Apostles, and Martyrs, that God through their Prayers and Supplications would receive our Petitions; then for our holy Fathers and Bishops who have gone before us; and in general for all who have departed from among us, believing it to be a great Benefit to their Souls for whom Prayer is made whilst the holy and tremendous Sacrifice lies before God.

Θεός, ἡ παρακατασκευή ἡμῶν Ἰησοῦς ὁ Χριστός τῆ γενεῆ ἡ, &c. of our Lord, and God, and Saviour Jesus Christ; fill, O God, this Sacrifice also with thy Blessing, by the Descent of thy most holy Spirit. For our Lord himself, our God, and supreme King Jesus Christ, in the same Night in which, &c. as at this Mark †, p. 29.

City, and those that dwell therein; for those that are in Sicknefs; for those that are in hard Slavery; for those that are in Banishment, for those that are under Proscription; for those that travel by Sea, or by Land, that thou wouldst be to them [add, all] a Succourer, Strengthner and Supporter.

tors, and every just Spirit made perfect in the Faith.—

We farther pray unto thee for those that hate us, and persecute us for thy Name's Sake; for those who are without and led away with Error, that thou wouldst convert them to that which is Good, and mitigate their Wrath against us.

We farther pray unto thee for the Catechumens of the Church; for those who are tossed by adverse Spirits; and for our Brethren who are in the State of Penance, that thou wouldst perfect the first in the Faith, and cleanse the second from the Energy of the evil One, and accept the Repentance of the last, and forgive both them and us whatever Offences we have committed against thee.

We farther offer unto Thee for temperate Weather, and for Plenty of the Fruits of the Earth, that we continually partaking of those good Things which thou bestowest, may incessantly praise thee, who givest Food unto all Flesh.

We farther pray unto Thee for those who are absent on any reasonable Cause; that thou wouldst preserve us all in Godliness, and keeping us steadfast, unblameable and without Rebuke, wouldst gather us into the Kingdom of thy Christ, our King, and the God of every sensible and intellectual Being; for to thee, the Father, the Son, and the Holy Ghost, belongs all Glory, Worship and Thanksgiving, Honour and Adoration, now and for ever throughout all Ages, World without end.

People.
Amen.

The present Liturgy of St. James.

^a Diaconus.

Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν ^b.

Sacerdos inclinatus dicit,

Μνήσθητι, Κύριε ^c ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν ὀρθοδόξων, ἀπὸ Ἄβελ τῆ δικαίας μέχρα ἕ ἡμέρον ἡμέρας· αὐτὸς ἐκεῖ αὐτὰς ἀνάπαυσον ἐν χώρᾳ ζώντων, ^d ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἵδεν ἀπέδρα ὀδυῆ, λύπη, καὶ στεναγμός, ἔνθα ἐπισκόπει πὸ Φῶς τῆ προσώπου σου, καὶ καταλάμπει διὰ παντός ^e.

Ἡμῶν δὲ τὰ τέλη ἕ ζωῆς χερσιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθυνον Κύριε, κέρι, ἐπιτιμῶν ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παραπτώματων, διὰ τῆ μονοφυῆς σου υἱῶ, Κυρίου, καὶ Θεῶ, καὶ σωτήρη^ς ἡμῶν

^a See Lit. Mar. Chrys. & Basf.

^b Here the Deacon reads the Diptychs in which were contained the Names of the Dead; after which the Priest went on as above: And thus the Connexion appears when that interpolated Address to the blessed Virgin is omitted.

^c Num. xvi. 22. xxvii. 16. in the LXX.

^d If this be not interpolated, then βασιλεία, Kingdom, is to be taken here in a large Sense, else it would be inconsistent with the plain Doctrine both of the Scriptures and primitive Fathers. But see the following Note, and Lit. Mar.

^e f. add, καὶ τῆς βασιλείας σου καταξίωσον, and vouchsafe them thy Kingdom, as in Lit. Mar. Or rather, ἐν τῇ βασιλείᾳ σου κατέταξον αὐτάς, place them in thy Kingdom, may have been here omitted by the Negligence of the Transcriber, which being afterwards added on the Margin may have occasioned the ἐν τῇ βασιλείᾳ σου, in thy Kingdom, to be inserted out of its Place as above: Otherwise there is here no Petition for the final Consummation of their Happiness,

The ancient Liturgy of the Church of Jerusalem.

Diaconus.

Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν—^a

Sacerdos.

Μνήσθητι, Κύριε, ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν [ὀρθοδόξων] ἀπὸ Ἄβελ τῆ δικαίας, μέχρα ἕ ἡμέρον ἡμέρας· αὐτὸν ἐκεῖ αὐτὰς ἀνάπαυσον * ἐν χώρᾳ ζώντων, ^b ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἵδεν ἀπέδρα ὀδυῆ, λύπη, καὶ στεναγμός, ἔνθα ἐπισκόπει πὸ Φῶς τῆ προσώπου σου, καὶ καταλάμπει διὰ παντός ^c.

Ἡμῶν ἕ τὰ τέλη ἕ ζωῆς χερσιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εὐλιῇ κατεύθυνον, Κύριε, ἐπιστωάων ἡμᾶς ^d ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, [ἵτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παραπτώματων] διὰ τῆ μονοφυῆς σου υἱῶ, Κυρίου, καὶ Θεο, καὶ σωτήρη^ς ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστὶν ὁ μόν^{ος} ἀναμάρτη^{τος} Φανείς ὅπι ἕ γῆς * μεθ' ἕ εὐλογητὸς εἰ κ δεδο-

^a See the Note ^b in the other Col.

^b Conf. Ap. l. viii. c. 41. In the Bidding-Prayer by the Deacon, Ὁπως ὁ—Θεὸς—καταλάξῃ εἰς χώραν εὐσεβῶν—εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ—ἔνθα ἀπέδρα ὀδυῆ, καὶ λύπη, καὶ στεναγμός; that God may place him in the Region of the Godly—in the Bosom of Abraham, Isaac and Jacob,—whence Sorrows, Grief, and Lamentation are banished away. And in the following Prayer by the Bishop, Κατέταξον—ἐν τῇ κόλπῳ τῶν πατέρων ἡμῶν, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνός σου ἡγιασμένων, ἵπως ἐκ ἐν λύπῃ, ὀδύνῃ, καὶ στεναγμοῖς place him in the Bosom of the Patriarchs, Prophets, and Apostles, and of all those that have pleased thee from the Beginning of the World, where there is no Grief, Sorrows, or Lamentation.

Dionys. Areop. Ἡ εὐχή—δίται—κατατάξαι—εἰς φωτὶ καὶ χώρα ζώντων, εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τόπῳ ἕ ἀπέδρα ὀδυῆ, καὶ λύπη, καὶ στεναγμός· The Prayer—beseeches—to place—in Light, and the Region of the Living, in the Bosoms of Abraham, Isaac and Jacob, in the Place whence Sorrows, Grief, and

The present Liturgy of St. *James*.

Deacon.

Remember, O Lord our God—^b

The Priest bowing, says,

Remember, O Lord, ^c the God of Spirits and of all Flesh, those Orthodox whom we have remembered; and those also whom we have not remembered, from righteous *Abel* even unto this Day: Do thou give them Rest in the Region of the Living, ^d in thy Kingdom," in the Delights of Paradise, in the Bosoms of our holy Fathers, *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually ^e;

And dispose the End of our Lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from Sin, O Lord, gathering us under the Feet of thine Elect, when thou wilt, and as thou wilt, only without Shame or Offence; through thy only begotten Son, our Lord, and God, and

ness, but for the intermediate State only. *Lit. Syr.* in the Commemoration of the Dead, has this Petition, *Et illos pervenire faciat ad Regnum suum in Cœlis, And bring them to his Kingdom in Heaven.*

The ancient Liturgy of the Church of *Jerusalem*.

Deacon.

Remember, O Lord our God—^a

Priest.

Remember, O Lord, the God of Spirits and of all Flesh, those [Orthodox] whom we have remembered, and those also whom we have not remembered, from righteous *Abel* even unto this Day: Do thou give them Rest ^{*} in the Region of the Living, ^b in the Delights of Paradise," in the Bosoms of our holy Fathers, *Abraham, Isaac and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits and shines continually ^c;

And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to thee, and free from Sin, gathering us ^d under the Feet of" thine Elect; [when thou wilt, and as thou wilt, only without Shame or Offence;] through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth, ^{*} with whom thou art blessed and

and Lamentation are banished away. *Ecl. Hier. c. 7. p. 353.*

^b *De Const. Ap. & Dionys.* in the Places above cited.

^c f. add, *εἰς τὴν βασιλείαν σου κατέταξον αὐτοὺς* and place them in thy Kingdom. See the Note ^e in the other Col.

^d I would rather chuse to read *μὲτα*, with, as in *Lit. Mar.* for though *ὑπὸ τῶν ποδῶν*, under the Feet, does very well become the Humility of a single Person in his private Devotions, yet it does not seem to be so suitable to the publick Office of a whole Church.

^{*} See this Mark in *Lit. Ja.* p. 66. and f. add, *δι' ἡ* ^ε, through whom and—. So *St. Cyril*, p. 223. p. 258.

See

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

* * * * *

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believe that this Church should have been taught a Form fo different in this Refpect from that of other Churches, with whofe Liturgies in all other refpects it fo exactly agrees. And it is observable that if we remove this Prayer of Interceffion to the fame Place in which it ftands in the other Liturgies, the whole Office will connect, even without any other Alteration, fully as well as it does at prefent.

Lit. Mar. (The Deacon reads the Diptychs of the Dead—)

(The Priest bowing himself, prays)

And give Rest to the Souls of all thefe, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, thofe thy promifed good Things which Eye hath not feen, nor Ear heard, nor have entered into the Heart of Man, which thou haft prepared, O God, for them that love thy holy Name. Do thou give Rest to their Souls, and vouchsafe them the Kingdom of Heaven.—

Lit. Chryf. (The Deacon—reads the Diptychs—of the Dead—and the Priest bowing himself, prays—)—Remember all that are departed in hope of the Refurrection to eternal Life, (Here the Priest remembers whom he pleafes—of the Dead—)—For the Rest and Remiffion of the Soul of thy Servant N. Give it Rest, O our God, in a Place of Light, whence Grief and Lamentation are banifhed away,—where the Light of thy Countenance vifits.

Lit. Baf.—(The Deacon — reads the Diptychs—of the Dead— &c. as in *Lit. Chryf.* only for give it Rest, it has, give them Rest.

Lit. Mar. And give us a Christian End of our Lives, well pleasing to thee, and free from Sin; and grant

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Ἰησοῦ Χριστοῦ ἀπὸς γὰρ ἐστὶν ὁ μόνος ἀναμαρτήτος Φανεὶς ἐπὶ τῆ γῆς·

Diaconos.

2. Καὶ Ὑπὲρ εἰρήνης καὶ εὐσαθείας παντὸς κόσμου, καὶ τῶ ἁγίων τῶ Θεοῦ ἐκκλησιῶν καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διανοίαν ἔχει, καὶ παντὸς τῶ περιμετῶτος λαοῦ, καὶ πάντων καὶ πᾶσων. Pop. Καὶ πάντων καὶ πᾶσων. Sacerdos exclamat. Δι' ὧν καὶ ἡμεῖς καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάνθρωπος. Pop. Ἄγιε, ἄφιε, συγχώρησον, ὁ Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκείσια, τὰ ἀκούσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει, καὶ αἰσίοις· τὰ ἐν νουτὶ, καὶ ἐν ἡμέρᾳ· τὰ παλαιὰ καὶ διανοίαν· τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος. Sacerd. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τῷ μονογενῆ σου υἱῷ, * μετ' ἧς εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺ τῷ παναγίῳ, καὶ ἀγαθῷ καὶ ζουσιῷ σου πνεύματι νυνὶ καὶ αἰεὶ καὶ εἰς τὰς αἰῶνας.

Pop.

Ἀμὲν.

Sacerd.

Εἰρήνη πᾶσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

* Ἐτι καὶ διὰ παντὸς ἐν εἰρήνῃ τῶ Κυρίου δεηθῶμεν. Ὑπὲρ τῶ προσκομιθέντων καὶ ἁγιασθέντων, τιμίων, ἰσοραπίων, ἀγγέλων, ἀρχόντων, ἰνδόνων, φοβερῶν, φερων, θείων δώρων Κυρίου τῷ Θεῷ δεηθῶμεν· ὅπως Κύριος ὁ Θεὸς ἡμῶν, β· ε·

* That this is the Doxology with which the Priest's Prayer of Intercession concluded, appears by it's Connexion with what immediately follows, when compared with *Lit. Clem. Chrys. and Bas.* what intervenes betwixt it and ἐπὶ τῆς γῆς, upon the Earth—being, the first Part of it which is marked with Fig. 2. and written in a larger Letter, plainly a Part of the following Bidding-Prayer thrust out of it's due Place, and the rest written in a smaller Character an Interpolation.

· Add, ἔτι, καὶ, again, and—so it is twice afterwards

ξασμένος σὺ τῷ ἁγίῳ πνεύματι νυνὶ καὶ αἰεὶ καὶ εἰς τὰς αἰῶνας.

Pop.

§ Ἀμήν.

Sacerd.

Εἰρήνη πᾶσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

* Ἐτι καὶ ἔτι [καὶ διὰ παντὸς ἐν εἰρήνῃ] τῶ Κυρίου δεηθῶμεν. Ὑπὲρ τῶ προσκομιθέντων δώρων Κυρίου τῷ Θεῷ δεηθῶμεν ὅπως Κύριος ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ εἰς τὸ ἕπερθεῖον αὐτῶ θυσιαστήριον εἰς ὄσμω εὐδίας, ἀντικαπέμψη ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τῶ ἁγίου πνεύματος. 2. Ὑπὲρ ἡ εἰρήνης καὶ εὐσαθείας παντὸς κόσμου, καὶ τῶ ἁγίων τῶ Θεοῦ ἐκκλησιῶν || β· Ὑπὲρ τῶ προσφορῶν ταύτας προσενεγκάντων καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διανοίαν ἔχει, καὶ παντὸς τῶ περιμετῶτος λαοῦ. 3. Ὑπὲρ ἀφίσεως τῶ ἀμαρ-

See also *Lit. Mar.* in Note Col. 1. p. 55. and p. 75. and p. 91. So in *Martyr. S. Ignat.* and in *Orat. Polycarp.* according to the old *Latin* Translation, which has here preserved the true Reading, as appears by comparing it with *Euseb. H. E. l. iv. c. 15.* And this Form seems fittest in this Place.

§ *Just. M. Ap. l. p. 126.* Οὐ [προσεῖπτος] συνελθόντων τὰς εὐχὰς καὶ τὴν εὐχαρίστησιν, πᾶς ὁ παρὼν λαὸς ἰπυσημαί λίσον Ἀμήν. *When he [the Bishop] hath finished the Prayers and Thanksgiving, all the People present, with a joyful Acclamation, say Amen.* See *1 Cor. xiv. 16.*

* This Bidding-Prayer in *Lit. Ja.* is broken into three Parcels, and those put at a Distance from one another; the second of them, which I have marked with Fig. 2. is brought in before it's due Place, as you will see in the other Col. of this Page: and the third, which I have marked with Fig. 3. is inserted long after, see it in p. 78. But by comparing this *Lit.* with *Lit. Clem.* I think it can hardly be doubted but that

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryftom and St. Bafil.

Sacerd.

Ἡ εἰρλήη τῷ Θεῷ
εἶη μετὰ πάντων
ὑμῶν.

Pop.

Καὶ μετὰ τῷ πνεύ-
μαλῷ σου.

Diac.

Ἐτι καὶ ἐτι δεηθῶ-
μεν τῷ Θεῷ διὰ τῷ
Χριστῷ αὐτῷ, ὑπὲρ
τῷ δώρῳ τῷ προσκο-
μοδείῳ. Κυρίῳ τῷ
Θεῷ ὅπως ὁ ἀγα-
θὸς Θεὸς προσδέξη-
ται αὐτὸν, διὰ τῷ μι-
σιτίας. τῷ Χριστῷ
αὐτῷ εἰς τὸ ἐπετρέψαι
αὐτῷ θυσιαστέρον,
εἰς ὁσμὴν εὐωδίας.
ὑπὲρ τῷ ἐκκλησίας
ταύτης, καὶ τῷ λαῷ
δεηθῶμεν. ὑπὲρ
πάσης ἐπισκοπῆς,
παντὸς πρεσβυτερίου,
πάσης τῷ ἐν Χριστῷ
διακονίας, καὶ [ὑπερι-
σίας, de ms. v.] παν-
τὸς τῷ πληρώματι
τῷ ἐκκλησίας δεηθῶ-
μεν ὅπως ὁ Κύριος
πάντας διαληρήσῃ καὶ
διαφυλάξῃ. ὑπὲρ
βασιλείων καὶ τῷ ἐν

ρησαι καὶ δὸς ἡμῖν μερίδα καὶ κληρον ἔχειν
μετὰ πάντων τῶν ἁγίων σου.

* In Lit. Chryf. and Baf. the Prayer
of Intercession is thus concluded, καὶ
δὸς ἡμῖν ἐν ἐνὶ σέματι, καὶ μιᾷ καρδίᾳ δο-
ξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλο-
πρεπές ὄνομά σου, τῷ Πατρὸς, καὶ τῷ Ἰησῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νυνὶ καὶ ἀεὶ καὶ εἰς
τὰς αἰῶνας τῶν αἰώνων.

Pop.

Ἀμὲν. Then follows,

Sacerd.

Καὶ ἔσαι τὰ ἑλέη τῷ μεγάλῳ Θεῷ καὶ
Σωτῆρι ἡμῶν Ἰησῷ Χριστῷ μετὰ πάντων
ὑμῶν.

Pop.

Καὶ μετὰ τῷ πνεύματι σου.

Diacon.

Ἐτι καὶ ἐτι [Lit. Baf. add, ἐν εἰρλήῃ]
τῷ Κυρίῳ δεηθῶμεν.

Pop. Κύριε ἐλέησον.

Diac. ὑπὲρ τῷ προσκομοδείῳ καὶ αἰσο-
δίῳ τιμίῳ δώρῳ, τῷ Κυρίῳ δεηθῶμεν—
ὅπως ὁ Φιλάνθρωπος Θεὸς ἡμῶν,—προσ-
δεξάμενος αὐτὰ εἰς τὸ ἄγιον καὶ ὑπερετρέψαι
καὶ τοῖον αὐτῷ θυσιαστέρον, εἰς ὁσμὴν εὐω-
δίας σπυματικῆς, ἀνικαλαπέμψῃ ἡμῖν τὴν
θείαν χάριν, καὶ τὴν δωρεάν τῷ παταγίῳ
πνεύματι,—

Pop. Κύριε ἐλέησον.

The present Liturgy of St. James.

Saviour Jesus Christ, for he alone appeared without Sin upon the Earth.

Deacon.

2. And For the Peace and Tranquility of the whole World, and of the holy Churches of God: And for whom every one has offered, or has in his Thoughts, and for all the People that stand about *the Altar*, and for all Men and Women. *Peop.* And for all Men and Women. *The Priest says with a loud Voice* * spare" them and us as thou art good and a Lover of Men. *Peop.* Remit, pardon, and forgive, O God, our Offences, voluntary and involuntary, committed by Deed or by Word, with Knowledge or through Ignorance, by Night or by Day, in Mind and Thought, forgive us all as thou art good and a Lover of Men. *Priest.* Through the Grace, and Compassions, and Love of thy only begotten Son, * with whom thou art blessed and glorified, together with thy most holy, and good, and life-giving Spirit, now and ever, World without end.

People.

Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us again and * for ever pray to the Lord in peace.

Let us pray for the precious, heavenly, ineffable, undefiled, glorious, tremendous, terrible, divine Gifts which are offered to the Lord our God and sanctified; Let us pray that the Lord our God, ^b who" hath received^{ing} wards in this Lit. and here also in the Translation in *Bibl. Patr.*

^b Dele *o, who*—vid. *Lit. Clem.* [and in the *English*, instead of hath received, read receiving.]

* So it is in the *Latin*, in *Bib. Patr. Parce, &c. spare*—

The ancient Liturgy of the Church of Jerusalem.

glorified, together with thy Holy Spirit, now and ever, World without end.

People.

§ Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

* Let us again and again, [^a and for ever] pray to the Lord [^a in peace.]

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his † heavenly Altar for a sweet smelling Saviour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

2. Let us pray for ‡ the Peace and Tranquillity of the whole World, and of the holy Churches of God.

|| ^b Let us pray for those who have offered these Gifts," and for whom every one has offered, or has in his Thoughts; and for all the People that stand about *the Altar*; 3. for the Re-

that they have indeed been Parts of this Bidding-Prayer, and this seems plainly to be the natural Order in which they have been placed.

^a *De Lit. Clem. and Cbrys. and Lit. Bas.* has only *in eipñn, in peace.*

† *Iren. l. iv. c. 34.* Est ergo Altare in Cœlis (il-luc enim Preces nostræ, & Oblationes nostræ dirigitur) & Templum, &c. *There is therefore an Altar in Heaven (for thither our Prayers and Oblations are directed) and a Temple, &c.*

‡ St. Cyril *ὡπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὡπὲρ τῆς τῷ κόσμῳ εὐσθεσίας, for the common Peace of the Churches, for the Tranquillity of the World.*

|| Here should come in the Petitions for the Clergy, and for the civil Powers.

^b I have added this (which was here plainly wanting) from the foregoing Prayer of Intercession.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

Priest.

The Peace of
God be with you
all.

People.

And with thy
Spirit.

Deacon.

Let us again
and again pray to
God through his
Christ, for the Gift
which is offered
to the Lord God;
that the good God
would receive it,
through the Medi-
ation of his Christ,
upon his heavenly
Altar, for a sweet
smelling Savour.

Let us pray for
this Church and
People.

Let us pray for
the whole Episco-
pate, for all the
Presbyters and
Deacons in Christ,
and [Ministers—] the
whole Body of the
Church; that the
Lord would keep
and preserve them
all.

Let us pray for
Kings, and those

us to have our Portion and Lot with
all thy Saints.

*—*Lit. Chryf. and Bas.*—And grant
to us with one Mouth, and one Heart
to glorify and praise thy most precious
and magnificent Name, Father, Son,
and Holy Ghost, now and for ever,
World without end.

People.

Amen.

Priest.

And may the Mercies of the great
God and our Saviour Jesus Christ be
with you all.

People.

And with thy Spirit.

Deacon.

—Let us again and again pray to
the Lord [*Lit. Bas.*—in peace].

Peop. Lord have mercy.

Deacon. Let us pray to the Lord
for the precious Gifts which are offered,
and sanctified; —that our God the Lover
of Men,—receiving them upon his holy
and heavenly and intellectual Altar, for a
sweet smelling spiritual Savour, would
send down upon us the divine Grace,
and the Gift of his most holy Spirit,—

Peop. Lord have mercy.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

προσδεξάμεθα αὐτὰ εἰς τὸ ἄγιον ὑπε-
 ρερίον, νοερόν καὶ πνευματικόν αὐτῆς Θεοσωτήριον
 εἰς ὁσίων εὐωδίας πνευματικῆς ἀνεκαλεστέμενη
 ἡμῶν τῶν Θεῶν χάριν, καὶ τῶν δωρεῶν τῆ
 παναγίας πνεύματος διηδῶμεν. τῆ ἐνότητι τῆς
 πίστεως, καὶ τῆν κοινωνίαν τῆς παναγίας αὐτῆς καὶ προσευχῆς
 πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν
 ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραδῶμεθα. Pop. Ἀμήν.

Sacerd. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου καὶ Θεοῦ τοῦ υἱοῦ
 ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλόδουλος Κύριος, ἡ μακαρία
 φύσις, ἡ ἀφθότος ἀθάθτος, ὁ πάντων Θεὸς καὶ Δεσπότης,
 ὁ ἐν ἐδόξῃ εἰς τὰς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χει-
 ρῶν καὶ δοξαζόμενος ὑπὸ τῶν σιραφίμ, ἡ παρετήκασι
 χίλαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχ-
 αγγέλων γραβαί, τὰ μὲν προσευχθέντα σοι δόξα, δόξα, δόξα,
 καρπώματα, εἰς ὁσίων εὐωδίας πνευματικῆς προσεδέξα, καὶ
 αἰσάσαι καὶ τιλιῦσαι κατηξίωσας αἰῶνι, τῇ χάριτι τοῦ
 Χριστοῦ σου, καὶ τῇ ἐπιφοίτησι τοῦ παναγίου σου πνεύματος
 ἁγίαςου δόσποια καὶ τὰς ἡμετέρας ψυχὰς, καὶ σώματα, καὶ
 τὰ πνεύματα, καὶ ψηλαῖησον τὰς διάνους, καὶ ἀνάκρινον
 πᾶς στυπνήσεις, καὶ ἔκβαλον ἀφ' ἡμῶν πᾶσαν ἴσκιαν ποτη-
 ράν, πάντα λοισμὸν ἀσιγῆ, πᾶσαν ἐπιθυμίαν αἰσχυρῶν,
 πάντα λοισμὸν ἀπικῆ, πάντα φθόρον, καὶ τυφον, καὶ ὑπό-
 κρισιν, πᾶν ψεῦδος, πάντα δόκον, πάντα περισσασμὸν
 βιβλικόν, πᾶσαν πλεονεξίαν, πᾶσαν κινεδοξίαν, πᾶσαν
 φαθυμίαν, πᾶσαν κακίαν, πάντα θυμὸν, πᾶσαν ἐργὴν,
 πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν
 σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τῷ θελήματι τῆς
 αἰότητός σου. Exclamatio καὶ παραξίωσον ἡμᾶς,
 δέσποια Φιλάνθρωπε, μὲ παρρησίας, ἀκα-
 τακέρτως, ἐν καθαρᾷ καρδίᾳ ψυχῇ στυπνη-
 μένῃ, ἀπικαισχύτη προσώπων ἡλιασμίαις χεῖρισι, τοιμῶν
 ἐπικαλεῖσθαι σε, τὸν ἐν τοῖς ἔρανοῖς ἄγιον
 Θεόν, πατέρα, καὶ λέγειν

I

τιῶν ἡμῶν, καὶ ἰλασμῆ τῶν ψυχῶν ἡμῶν Ὑπὲρ
 πάσης ψυχῆς θλιβομένης τε καὶ καταπονε-
 μένης, ἐλάς καὶ βοηθείας Θεοῦ ἐπιδομένης,
 καὶ ἐπιστροφῆς τῶν πλανημένων, ἰάσεως τῶν
 ἀδενάντων, ἀναρρύσεως τῶν ἀιχμαλώτων,
 ἀναπαύσεως τῶν πρσκεικισμένων πατέρων
 τε καὶ ἀδελφῶν ἡμῶν. Πάντες ἐκτενῶς ἔπω-
 μον, Κύριε ἐλέησον

Pop. Κύριε ἐλέησον *

Sacerd.

† Καταξίωσον ἡμᾶς, δέσποια Φιλάν-
 θρωπε, μὲ παρρησίας, ἀκατακέρτως, ἐν
 καθαρᾷ καρδίᾳ ἐπικαλεῖσθαι σε, τὸν ἐν
 τοῖς ἔρανοῖς ἄγιον Θεόν, πατέρα, καὶ λέ-
 γειν

* This Response was said not only here in the
 End of this Bidding-Prayer, but also after every dis-
 tinct Sentence thereof.

* f. Συνοδοῦσι, Conscience, as St. Cyril; perhaps
 also τοιμῶν, to be bold, should have been retained be-
 fore ἐπικαλεῖσθαι, to call upon, upon the Authority
 of Lit. Slav. Chm. and Bas. and if so it should have
 been put in a larger Character in the other Col. but
 at least the Sense is fully as good and the Sentence as
 complete without it.

St. Cyril in Catech.
Myst. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. *Mark*,
St. *Cbrystofom* and St. *Basil*.

ἔπερχῆ δεηθῶμεν·
ἵνα εἰρηνεύωμεν τὰ
πρὸς ἡμᾶς, ὅπως ἡρε-
μη καὶ ἡσύχιον βίβν
ἔχοντες διάλωμεν ἐν
πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. Τῶν ἁγίων
μαρτύρων μνημονεύ-
σωμεν ὅπως κοινα-
νοὶ γηέσῃ τῷ ἀθλή-
σεως αὐτῶν καθαζιω-
θῶμεν. Ἐπεὶ τῷ ἐν
πίστει ἀναπασαμί-
νων δεηθῶμεν. Ἐπεὶ
τῷ εὐκρεσίας τῷ αἰ-
ρων καὶ τελειοφρο-
νίας τῷ καρπῶν δεηθῶμεν.
Ἐπεὶ τῷ νεοφώτιστον
δεηθῶμεν ὅπως βε-
βαιωθῶσιν ἐν τῇ
πίστει. ^a Πάντες
ὑπερ ἀλλήλων πα-
ρακαλίσσωμεν."

^b Ἀνάστησον ἡμᾶς
ὁ Θεὸς ἐν τῇ χάριτί
σου. ^c Ἀναστάντες
ἑαυτοὺς τῷ Θεῷ λέ-
γόντες αὐτῷ πα-
ραδώμεθα.

^a So it is in MS. V.
which I take to be the
true Reading.

^b f. add, Ἐἴσω καὶ, *scilicet*
as and— as in the Bidding-
Prayer, Ch. x. And prob-
ably this was the People's
Response. See *Bing. Orig.*
Eccl. B. xv. c. 1. p. 577.

^c This again was said
by the Deacon.

Εἶτα μὲν ταῦτα
τῷ εὐχλῶ λέγομεν
ἐκοντῷ ἢ ὁ Σωτήρ
παρέδωκε τοῖς αἰκεί-
οις αὐτῷ μαθηταῖς,
μὲν καθαροῦς σω-
τήσεως παύσει ἐπι-
γαφόμενοι τῷ Θεῷ,
καὶ λέγοντες,

† Lit. *Mar.* Καθαζίωσον ἡμᾶς διάσωσον
Φιλάνθρωπε Κύριε μετὰ παρρησίας, ἀκα-
τακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πε-
φωτισμένῃ, ἀνεπαυχώτῳ προσώπῳ, ἡγι-
ασμένοις χόιλεσιν, τολμᾶν ἐπικαλεῖσθαι σε,
τὸν ἐν πῖσι ἔρανοῖς ἅγιον Θεόν, παύσει, καὶ
λέγειν.

Lit. *Cbryst.* Καθαζίωσον ἡμᾶς διάσωσον
μετὰ παρρησίας, ἀκατακρίτως τολμᾶν ἐπι-
καλεῖσθαι σε, τὸν ἐκράνιον Θεόν, παύσει,
καὶ λέγειν

Lit. *Bas.* as in that of *Cbryst.*

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

them upon his holy and heavenly intellectual and spiritual Altar, for a sweet smelling spiritual favour, would send down upon us the divine Grace, and the Gift of his most holy Spirit. Praying for the Unity of the Faith, and the Communion of his most holy and adorable Spirit, let us commend ourselves, and one another, and our whole Life to Christ our God. *Prop.* Amen. *Priest.* O God and Father of our Lord, and God, and Saviour Jesus Christ, O Lord, great in Name, happy in Nature, and bountiful in Goodness, the God and Governour of the Universe, *who art* blessed for ever, who sittest upon the Cherubim, and art glorified by the Seraphim, before whom stand thousand thousands, and ten thousand times ten thousand holy Angels and Archangels, thy Armies; Thou hast received the Gifts, Oblations, and Sacrifices offered to thee, for a sweet smelling spiritual Savour, and hast vouchsafed to sanctify and consecrate them, O good God, by the Grace of thy Christ, and the Descent of thy most holy Spirit; sanctify also, O Lord, our Souls, and Bodies, and Spirits, search our Minds, and examine our Consciences, and put away from us all evil Notions, all impure Thoughts, all filthy Lusts, all indecent Thoughts, all Envy, and Pride, and Hypocrisy, all Falseness, all Deceit, all worldly Solitude, all Covetousness, all Vain-glory, all Sloth, all Malice, all Wrath, all Anger, all Remembrance of Injuries, all Evil speaking, and every Motion of Flesh and Spirit, that is contrary to the Will of thy Holiness. *The Exclamation.* And vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, with a contrite Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

mission of our Sins, and the Propitiation of our Souls.

Let us pray for every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have mercy.

People.

Lord have mercy *.

Priest.

† Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, to call upon thee, the holy God who art in the Heavens, as our Father, and say,

St. Cyril in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

that are in Authority; that our Affairs may be in peace, and that we may lead a quiet and peaceable Life in all Godlinefs and Honesty.

Let us commemorate the holy Martyrs, that we may be vouchsafed the Communion of their Conflicts.

Let us pray for those who rest in Faith.

Let us pray for temperate Weather, and for the Plenty and Maturity of the Fruits of the Earth.

Then we say that Prayer which our Saviour delivered to his own Disciples; with a pure Conscience calling God our Father, and saying,

Let us pray for those that are newly baptized; that they may be strengthened in the Faith. ^a Let us all pray for one another." ^b Raise us up, O God, by thy Grace. ^c Let us rise up and commend ourselves to God through his Christ.

† *Lit. Mar.* Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, with a pure Heart, with an enlightened Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

Lit. Chryf. Vouchsafe us, O Lord, with Freedom and without Condemnation, to be bold to call upon thee, the God who art in Heaven, as our Father, and say,

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Pop.

Πάτερ ἡμῶν, καὶ τὰ ἐξῆς.

Sacerdos inclinatus dicit, Καὶ μὴ εἰσινέγκης ἡμᾶς εἰς πειρασμὸν Κύριε, Κύριε τῶν δυνάμεων, ὃ εἶδὼς τὴν ἀσθενίαν ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῶν ποιηρῶν καὶ τῶν ἐργῶν αὐτῶ, πάσης ἰπτηρίας καὶ μεθοδίας αὐτῶ, διὰ τὸ δογματῶσιν τὸ ἄγιον, τὸ ἐπικληθὲν ἐπὶ τῆν ἡμέραν ταπεινώσιν. Exclamatio, ὅτι σὺ εἶς ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, ὡς καὶ αἰί. Pop. Ἀμὲν.

Sacerd.

Εἰρήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

• Pop. Σοὶ Κύριε.

Sacerd.

Σοὶ ἐκκλίναμεν οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας ἀρχένας, ὡς ἐνώπιον τῷ ἁγίῳ σου θυσιαστηρίῳ, ἀπεκδεχόμενοι τὰ ὄντα σου πλάσια ἐλεῆ. Πλαστῶν τῷ χάριτι σου καὶ τῷ εὐλογίᾳ σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἁγιάσον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα, καὶ τὰ πνεύματα, ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γνῶσθαι τῷ ἁγίῳ σου μυστηρίῳ, εἰς ἄφεςιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Exclamatio, σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένον ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενής σου υἱός, καὶ τὸ πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰί.

Pop. Ἀμὲν.

• De Lit. Syr. & Basf.

• De Lit. Syr.

Πάτερ ἡμῶν ὃ ἐν τοῖς ἔθρονοις, ἀγιασθήτω τὸ ὄνομά σου ἔλθῆτω ἡ βασιλεία σου γνηθῆτω τὸ θέλημα σου ὡς ἐν ἔθρονο καὶ ἐπὶ τῆ γῆς τὸν ἄβυσσον ἡμῶν τῷ ἐπιτίθειον δὸς ἡμῶν σήμερον καὶ ἄφες ἡμῖν τὰ ἐφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίερην πῶς ἐφειλέταις ἡμῶν καὶ μὴ εἰσινέγκης ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῶν ποιηρῶν. Ἀμὲν.

Sacerd.

† Εἰρήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Pop. Σοὶ Κύριε.

Sacerd.

• Σοὶ ἐκκλίναμεν οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας ἀρχένας, ἐνώπιον τῷ ἁγίῳ σου θυσιαστηρίῳ, ἀπεκδεχόμενοι τὰ ὄντα σου πλάσια ἐλεῆ. Πλαστῶν τῷ χάριτι σου καὶ τῷ εὐλογίᾳ σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἁγιάσον τὰς ψυχὰς ἡμῶν, καὶ τὰ σώματα, * ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γνῶσθαι τῷ ἁγίῳ σου μυστηρίῳ, εἰς ἄφεςιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενής σου υἱός, καὶ τὸ πνεῦμά σου τὸ ἄγιον, νῦν καὶ αἰί.

Pop. Ἀμὲν.

• Though this Prayer be not mentioned by St. Cyril, yet it is not to be thought that it was then wanting in this Liturgy. See Bingham Orig. Eccles. B. xv. c. 3. §. 29.

* Why I have left out καὶ τὰ πνεύματα, and Spirits — see above, p. 43, in the Note on Lit. Mar.

St. Cyril in Catech. Myst. V.

Πάτερ ἡμῶν ὁ ἐν
πῆς ἕρηνόις — ἀγι-
αδίτῳ τῷ ὀνομά σε·
— ἐλθέτω ἡ βασι-
λεία σε· — ἡγηθήτω
τὸ θέλημά σε ὡς ἐν
ἕρηνῳ καὶ ἐπὶ τῷ γῆς·
— τὸ ἄρῳ ἡμῶν τὸ
ἐπίστατον δός. ἡμῖν σή-
μερον· — καὶ ἄφες ἡμῖν
τὰ ὀφειλήματά ἡμῶν,
ὡς καὶ ἡμεῖς ἀφίερῳ
πῆς ὀφειλέταις ἡμῶν·
— καὶ μὴ εἰσενέγκης
ἡμῶς εἰς πειρασμόν·
— ἀλλὰ ῥῦσαι ἡμᾶς
ἀπὸ τῶ πονηρῶ· —
Ἄμην.

* Κύριε, O Lord, is added here in St. Cyril.

It plainly appears that the Doxology to the Lord's Prayer was not at this Time even in the Lit. of the Church of Jerusalem, for St. Cyril after this last Petition immediately adds, εἴτα μετὰ πλῆρωσιν τῆς εὐχῆς λέγει Ἄμην. Then when the Prayer is ended, thou sayest Amen.

The Clementine Liturgy.

* * Sacerdos.

Ὁ Θεὸς ὁ μέγας καὶ
μεγαλάνυμος, ὁ μέ-
γας τῆ βασιλῆ, καὶ κρα-
ταῖος πῆς ἐρῆσι, ὁ
θεὸς καὶ πατήρ τῶ ἀγίῳ
παιδὸς σε Ἰησοῦ τῶ
σωτήρ ἡμῶν, ἐπί-
βλεψον ἐφ' ἡμᾶς, καὶ
ἐπὶ ποίμνιόν σε τῶ π,
ὁ δὲ ἀγίῳ ἐξελέξα εἰς
δόξαν τῶ ὀνομά σου,
καὶ ἀγιάσας ἡμῶν τὸ
σῶμα καὶ τὴν ψυχὴν,
καθαρίσωσον καθαρῶς
ἡγομένους ἀπὸ παντὸς
μολυσμῶ σαρκὸς καὶ
πνεύματι τυχῶν τῶ
προκειμένων ἀγα-
θῶν, καὶ μηδένα ἡμῶν
ἀνάξιον κρίνης, ἀλλὰ
βοηθὸς ἡμῶν ἡμεῖς ἀν-
τιλήπῳ, ὑπερασ-
πισθῆς, διὰ τῶ Χριστῶ
σε, μετ' ἕ σοι δόξα,
τιμὴ, αἶν, [δοξο-
λογία,] εὐχαριστία,
καὶ τῶ ἀγίῳ πνεύματι,
εἰς τὰς αἰῶνας.

Pop. Ἄμην.

* * Note, The Lord's Prayer is wanting here in this Lit. but all the others have it.

Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

† Lit. Mar. Sacerd. Εἰρήνη παῶσιν.

Diac. Τὰς κεφαλὰς ὑμῶν τῶ Ἰησοῦ [I. Κυ-
ρίῳ] κλίναιε. Pop. Συ [I. σοὶ] Κύριε.
Sacerd. Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκρά-
τωρ, — σοὶ ἐκκλινάμεν τὸ αὐχένα τῶ ψυχῶν καὶ
τῶ σωμάτων ἡμῶν, — καὶ δεόμεθά σε, τὰς
σκοιοειδῆς τῶ ἀμαρτίας ἐφίδος ἐκ τῶ ἡμῶν
διανοίας ἀπέλασον, καὶ τῶ ἀγίῳ σε [add.
Πνεύματι] θεοείδουσι αὐταῖς τῶ ἡμέτερον
νῆν καθαφαίδρονον, ἔπως τῆ γνώσε σε πλη-
θωμένοι, ἀξίως μετὰ χροῖον τῶ προκειμέ-
νων [ἡμῖν] ἀγαθῶν τῶ ἀχρόνῳ σώματι,
καὶ τῶ τιμῆ αἵματι τῶ μονοῦ σου υἱῶ, τῶ
Κυρίου καὶ Θεῶ καὶ σωτήρ ἡμῶν Ἰησοῦ Χριστῶ,
συλχωρῶν ἡμῖν πᾶν εἶδος ἀμαρτιῶν, διὰ τῶ
πολλῶ καὶ ἀνεξιχνίαστον σε ἀγαθότητα, χά-
ρι, καὶ οἰκτιρμοῖς, καὶ Φιλανθρωπία τῶ μο-
νοῦ σου υἱῶ, δι' ἕ, καὶ μετ' ἕ σοὶ ἡ δόξα,
καὶ τὸ κράτ σου τῶ παναγίῳ, καὶ ἀγαθῶ,
καὶ ζωοποιῶ πνεύματι.

Lit. Chryf. Sacerd. Εἰρήνη παῶσιν.

Pop. Καὶ μετ' ἕ τῶ πνεύματός σε. Diacon.
Τὰς κεφαλὰς ὑμῶν τῶ Κυρίῳ κλίναιε.
Pop. Σοὶ Κύριε. Sacerd. Εὐχαριστῶμέν σοι,
βασιλεῦ ἀόρατε, ὁ τῆ ἀμετρήτῳ σε διδάμει
τὰ πάντα δημιουργήτας, καὶ τῶ πλήθει τῶ
ἐλέος σε ἐξ ἐκ ὀνίων εἰς τὸ εἶναι παραλαγῶν
τὰ σύμπαντα, αὐτὸς, δεσπότης, ἕρηνόθεν ἐπι-
δε ἐπὶ τὰς ὑποκεκλιότας σοὶ τὰς εαυτῶ,
κεφαλὰς, ἕ γὰρ ἐκκλιναν σαρκὶ καὶ αἵματι,
ἀλλὰ σοὶ τῶ φοβερῶ θεῶ. σὺ ἕν δεσπότης, τὰ

The present Liturgy of St. *James*.

People.

Our Father, &c.

The Priest bowing himself says, And lead us not into Temptation, O Lord, thou Lord of Hosts, who knowest our Weakness, but deliver us from the evil One, and his Works, his Insults and Contrivances, for the Sake of thy holy Name, by which we, though mean and unworthy, are called; for thine is the Kingdom, and the Power, and the Glory, Father, Son, and holy Ghost, now and for ever. *Peop.* Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

^a Peop. To thee, O Lord."

Priest.

We thy Servants, O Lord, bow down our Necks to thee, ^b before thy holy Altar," in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, and Spirits, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. The Exclamation. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and to thy most holy Spirit now and for ever.

Peop. Amen.

The ancient Liturgy of the Church of *Jerusalem*.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Priest.

† Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Peop. To thee, O Lord.

Priest.

^a We thy Servants, O Lord, bow down our Necks to thee, before thy holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies *, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and holy Spirit now and for ever.

Peop. Amen.

St. Cyril in Catech.
Myft. V.

Our Father who art in Heaven.—Hallowed be thy Name.—Thy Kingdom come.—Thy will be done on Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trefpaffes, as we forgive them that trefpafs againft us.—And lead us not into Temptation*.—But deliver us from evil. * — Amen.

The Clementine
Liturgy.

* * Priest.
O God who art great, great in Name, great in Counfel, and mighty in Works; the God and Father of thy holy Son Jefus our Saviour; look upon us, and upon this thy Flock, which thou haft chosen through him to the glory of thy Name; sanctify our Bodies and Souls, and vouchsafe that we being made pure from all Filthinefs of Flefh and Spirit, may obtain the good Things now lying on thy Altar, and judge none of us unworthy, but be thou our Helper, Supporter, and Protector, through thy Chrift; with whom to Thee be Glory, Honour, Praife, [Doxology] and Thankfgiving, and to the holy Ghost, for ever.
Peop. Amen.

Part of the Liturgies of St. Mark,
St. Chryfoftom, and St. Bafil.

† *Lit. Mar. Priest.* Peace be with you all. *Deac.* Bow down your Heads to Jefus [r. the Lord] *Peop.* Thou [r. To thee] O Lord. *Priest.* O Lord God Almighty,—to thee we bow down our Neck both in Soul and Body,—and we befeech thee, drive away from our Thoughts all the dark Attacks of Sin, and make glad our Minds with the divine Light of thy holy [add, Spirit,] that being filled with the Knowledge of thee, we may worthily partake of the good Things lying before [us], even the spotlefs Body, and precious Blood of thy only begotten Son, our Lord, and God, and Saviour Jefus Chrift; thou of thy manifold and unfeearchable Goodnefs forgiving us all our Sins of whatever kind; through the Grace and Mercies, and Loving-kindnefs of thy only begotten Son, through whom and with whom to Thee be Glory and Power, together with the most holy, and good, and life-giving Spirit.

Lit. Chryf. Priest. Peace be with you all. *Peop.* And with thy Spirit. *Deac.* Bow down your Heads to the Lord. *Peop.* To thee, O Lord. *Priest.* We give Thanks to thee, O invifible King, who madeft all Things by thy infinite Power, and of thy rich Mercies didft from nothing produce them all into Being; Do thou, O Lord, look down from Heaven upon thofe who have bowed down their Heads to thee, for they have not bowed down to Flefh and Blood, but to Thee, the dreadful

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Sacerd. exclamat.

Καὶ ἔγει Ἡ χάρις καὶ τὰ ἰδιὴ τῆς ἀγίας, καὶ ὁμοου-
σίου, καὶ ἀσίτου, καὶ προσκυνητῆς τριάδος μετὰ πάντων
ἡμῶν."

Pop.

Καὶ μετὰ τῷ πνεύματός σου.

Diacon.

Μετὰ φόβῳ Θεῷ πρόσχωμεν.

Sacerd. attollens donum apud se dicit,

"Αἴτι ὁ ἐν ἀγίοις ἀναπαυόμενος Κύριε, ἀγίασον ἡμᾶς τῇ
λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοιτήσει τῷ παραγίῳ σου
πνεύματι· σὺ γὰρ εἶπας, δόξα σοι, ἅγιοι ἴσασθε, ὅτι

ἢ 1. ὑμῶν, γου.

Sacerd.

† Ἡ χάρις μετὰ πάντων ὑμῶν.

Pop.

Καὶ μετὰ τῷ πνεύματός σου.

Diacon.

Μετὰ φόβῳ Θεῷ πρόσχωμεν.

Sacerd.

Τὰ ἅγια τῆς ἀγίας.

Pop.

Εἰς ἅγιος, εἰς Κύριον Ἰησοῦν Χριστόν,
εἰς δέξαν Θεῷ Πατρί, ᾧ ἡ δόξα εἰς τὰς
αἰῶνας.

† 2 Tim. iv. 22. Philem. 25.

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐχομέλι-
σον καὶ τὴν ἐκάστη ἰδίαν χρείαν, — χάριτι, καὶ
ἐκκλησιῶν, καὶ φιλανθρωπία τῆ μονοφυῆς σα
υῖς, μετ' ἧ εὐλογητὸς εἶ, σὺ τῷ παναγίῳ, καὶ
ἀγαθῷ καὶ ζωοποιῷ σα πνεύματι, νῦν καὶ
αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Pop.
'Αμὲν.

Lit. Bas. Sacerd. Εἰρήνῃ πᾶσιν. Diacon.

Τὰς κεφαλὰς ἱμῶν τῷ Κυρίῳ κλινάτε.
Sacerd. Δέσποτα Κύριε, ὁ πατήρ τῆ ἐκκλη-
σιῶν, καὶ θεὸς πάσης παρακλήσεως, τὰς
ὑποκεκλικότας σοι τὰς ἐαυτῶν κεφαλὰς εὐ-
λόγησον, ἀγίασον, φρέξῃτον, ἐνδυνάμωσον,
ὀχύρωσον, ἀπὸ παντὸς ἔργου πονηρῆ ἀπό-
τησον, παντὶ ᾧ ἔργῳ ἀγαθῷ σώαινον καὶ
καταξίωσον ἀκατακρίτως μεταχεῖν τῶν
ἀχραντῶν σα τέτων καὶ ζωοποιῶν μυσηρίων,
εἰς ἄφρονι ἀμαρτιῶν, [add, καὶ] εἰς πνεύ-
ματι ἁγίῳ κοινωνίαν, χάριτι, καὶ, etc. as
in Lit. Chrys.

Lit. Mar. Sacerd. Εἰρήνῃ πᾶσιν.

Diac. Μετὰ φόβῳ θεῷ [add, πρόσχω-
μεν.]

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἰς πατήρ ἅγιον, εἰς υἱὸς ἅγιος,
[ἐν πνεῦμα ἁγίον,] εἰς ἐνότηθα πνεύματος
ἁγίου. 'Αμὲν.

Lit. Chrys. Diacon. Πρόσχωμεν.

Sacerd. Τὰ ἅγια πῖς ἁγίοις.

Pop. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χρι-
στὸς, εἰς δόξαν θεῷ πατρί. 'Αμὲν.

Μετὰ ταῦτα λέγει ὁ
'Ιεροῦς

Τὰ ἅγια πῖς ἁ-
γίοις.

Εἶτα ἡμῖς λέγει, Εἰς
ἅγιος, εἰς Κύριον
'Ιησοῦς Χριστός.—

Diacon.

Πρόσχωμεν.

Sacerd.

Τὰ ἅγια τοῖς
ἁγίοις.

Pop.

Εἰς ἅγιον, εἰς Κύ-
ριον [εἰς de MS. v.]
'Ιησοῦς Χριστός, εἰς
δόξαν θεῷ πατρί,
εὐλογητὸς εἰς τὰς αἰῶ-
νας. 'Αμὲν.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

The Priest says with a loud Voice,

And the **Grace** and Mercies of the holy and consubstantial, and uncreated, and adorable Trinity, be with "us" all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

The Priest lifting up the Gifts, says by himself,
O holy Lord, who reatest in holy Places, sanctify us by the Word of thy Grace, and by the Descent of thy most holy Spirit, for thou, O Lord, hast said, ye shall be holy, for I am holy. O Lord our God, the

†

Priest.

Grace be with you all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.

St. Cyrilin Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryfoftom and St. Bafil.

God. Dispense therefore, O Lord, these good Things lying before thee to all of us for good, according to the several Necessities of every one, through the Grace, and Mercies, and Loving-kindness of thy only begotten Son, with whom Thou art blessed, together with thy most holy and good, and life-giving Spirit, now and ever, World without end.

Lit. Bas. Priest. Peace be with you all. *Deac.* Bow down your Heads to the Lord. *Priest.* O Lord, the Father of Mercies, and God of all Comfort, bless those who bow down their Heads to Thee; sanctify, keep, strengthen, and fortify them; deliver them from every evil Work, and fit them for every good one, and vouchsafe them without blame, to partake of these thy immaculate and life-giving Mysteries, for the Remission of their Sins, [add, and] the Communion of the holy Spirit, through the Grace, and, &c.—

Lit. Mar. Priest. Peace be with you all.

Deac. In the Fear of God [add, let us attend].

Priest. Holy Things for holy Persons.

Peop. There is one holy Father, one holy Son, [one holy Ghost,] in the Unity of the holy Spirit. Amen.

Lit. Chryf. Deac. Let us attend.

Priest. Holy Things for holy Persons.

Peop. There is one Holy, one Lord Jesus Christ, to the Glory of God the Father. Amen.

After this the Priest says,
Holy Things for
holy Persons.

Then ye say,
There is one
Holy, one Lord
Jesus Christ.—

Deacon.

Let us attend.

Priest.

Holy Things for
holy Persons.

People.

There is one
Holy, one Lord
[one —] Jesus
Christ, to the Glory
of God the Father,
blessed for ever.
Amen.

M

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

ἕνα ἅγιος εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε θεῷ * * * * *
 λόγι, τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι ἑμοῖσι, συναΐδι,
 καὶ ἀχάρισι, προόδεξαι τὸν ἀκήρατον ὕμνον ἐν ταῖς ἁγίαις καὶ
 ἀναίμακτοις σου θυσίαις, σὺν τοῖς χερσὶν καὶ στεφάνῳ, καὶ παρ' ἐμῶ τῷ ἀμαρτωλῷ βοῦθῆος καὶ λόγι. Exclamatio.

Τὰ ἅγια τῶν ἁγίων.

Pop.

Εἰς ἅλα, εἰς Κύμα Ἰησοῦ Χριστοῦ, εἰς δόξαν Θεῷ πατρὸς, ᾧ ἡ δόξα εἰς τὰς αἰῶ-
 νας τῶν αἰώνων.

Diacon. † 3. Ὑπὲρ ἀφίσεως τῆ ἀμαρτιῶν ἡμῶν, καὶ ἰλασμῶ τῆ ψυχῶν ἡμῶν, καὶ Ὑπὲρ
 πάσης ψυχῆς θλιβομένης τε καὶ καταπονυμένης, ἐλέος καὶ βοήθειας Θεῷ επιδομένης· καὶ
 ἐπιστροφῆς τῶ πεπλανημένων· ἰάσεως τῶ ἀσθενούντων· ἀναρρύσεως τῶ ἀιχμαλώτων· ἀναπαύ-
 σεως τῶ πρηκεοποιημένων· πατέρων τε καὶ ἀδελφῶν ἡμῶν· Πάντες ἐκλενωῖς ἔπαυμα, Κύμα
 ἐλέησον.

Pop.

Κύμα ἐλέησον, duodetics.

Deinde Sacerdos frangit Panem, dimidiumque dextra, sinistra vero dimidium tenet, & quod tenet manu
 dextra immergit in Calicem, dicens,

Ἐνωσις τῶ πάσης σώματι καὶ τῷ τιμίῳ αἵματι τῷ Κυρίου, καὶ Θεῷ, καὶ σωτηρίῳ ἡμῶν Ἰησοῦ Χριστῷ.

Et signat quod tenet manu sinistra: deinde hoc signato alterum dimidium signat, ac statim incipit dividere,
 & ante omnia distribuere in singulos Calices partem unam dicens,

Ἦνωται καὶ ἁγιάσται καὶ καταλείπεται εἰς τὸ ὄνομα τῷ Πατρὶ, καὶ τῷ Ἰησοῦ, καὶ τῷ ἁγίῳ Πνεύματι, ὡν καὶ αἰί.

Et cum signat Panem dicit,

Ἰδοὺ ὁ ἄνωγος τῷ Θεῷ, ὁ υἱὸς τῷ πατρὶ, ὁ αἰών τῆν ἀμαρτίαν τῷ κόσμῳ, σφαιρασθῆς ὑπὲρ τῆς τῷ κόσμῳ ζωῆς καὶ
 σωτηρίας.

Et cum distribuit unam partem in singulos Calices dicit,

Μερίς ἁγία Χριστῷ, πλήρης χάριτι καὶ ἀληθείας, πατὴρ καὶ ἁγίῳ πνεύματι, ᾧ ἡ δόξα, καὶ τὸ κράτος, εἰς τὰς αἰῶ-
 νας τῶν αἰώνων.

Deinde incipit dividere in partes & dicere, Κύμα
 ποιμαίνει με, καὶ ἄδει με ὑπερέσει, εἰς τόπον χλόης, &
 reliqua Pf. xxii. Deinde,

Εὐλογῆσω τὸν Κύμα ἐν παντὶ καιρῷ
 & reliqua (Pfal. xxxiii.)

Deinde, Ὑψώσω σε ὁ Θεός μου ὁ βασιλεὺς, & reliqua
 (Pfal. cxliv.) *

Deinde, Αἰνίψτε τὸν κύμα πάντα τὰ ἔθνη, & re-
 liqua (Pfal. cxvi.)

Diacon. Κύμα ἐλόγησον. Sacerd. Ὁ Κύμα ἐλο-
 γήσι καὶ ἀκατάληπτος ἡμῶν διαληθήσι ἐπὶ τῇ μετὰ τῆς
 πᾶσι ἀχράντοι αὐτῷ δουρῶν, ὡν καὶ αἰί, καὶ εἰς τὰς αἰῶνας.
 Et postquam abfolverint, dicit Diacon. Κύμα ἐλόγη-

† See this at Fig. 3. p. 66. Col. 2.

* This Psalm is mentioned by St. Chrysostom as sung
 at this time.

Cantores.

Εὐλογῆσω τὸν Κύμα ἐν παντὶ καιρῷ *

— Γεύσαθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύμα †.

* That this whole Psalm xxv. (in the Greek) was
 sung appears from Lit. Clem. though St. Cyril mentions
 only ψ. 9. as being more peculiarly applicable, and on
 account of which chiefly this Psalm was used. See
 Cl. Al. Str. 5. p. 685.

† While this Psalm was a singing the holy Sacra-
 ment was distributed to the People, and at the giving
 the Bread to every one was said,

Σῶμα τῷ Χριστῷ. The Body of Christ.

Resp. Ἀμήν. Ans. Amen.

And at giving the Cup,

Αἷμα τῷ Χριστῷ. The Blood of Christ.

Resp. Ἀμήν. Ans. Amen.

See the Note on St. Cyril, p. 83.

St. Cyril in Catech.
Myst. V.

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Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysostom and St. Basil.

Δόξα ἐν ὑψίσοις
Θεῷ, καὶ ἐπὶ γῆς εὐ-
βήνη, ἐν ἀνθρώποις
εὐδοκία· Ὡσαννά τῷ
υἱῷ Δαβὶδ· εὐλογη-
μένῳ ὁ ἐρχόμενῳ
ἐν ὀνόματι Κυρίου,
Θεὸς Κύριον καὶ ἐπι-
φάνη ἡμῖν· Ὡσαννά
ἐν τοῖς ὑψίσοις.

Lit. Bas. * Diacon." Πρὸς ἄνωγον.
Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

* Pop. Εἰς ἅγιον, εἰς κύριον Ἰησοῦν
Χριστὸν, εἰς δόξαν Θεῷ πατρί.

* Vid. Var. Lect. ap. Goar. p. 178.

Μιὰ ταῦτα ἀκούτε τῷ
ψάλῳ· μιὰ μίλις Θεῷ
προσκυνοῦντες ἡμᾶς εἰς τὴν
κοινωνίαν τῶν ἁγίων μυστη-
ρίων, καὶ λέγουσιν· Γεύσασθε
καὶ ἴδετε, ὅτι Χρη-
στὸς ὁ Κύριον.— Προ-
σιῶν ἔν, — δίχην τὸ Σῶμα
τῷ Χριστῷ, * ἰπιλίγων

Μιὰ τῷτο μιλαλαμβα-
νίτω ὁ Ἐπίσκοπος, ἰπιλι-
οὶ Πρεσβύτεροι, καὶ οἱ Διά-
κονοι, — καὶ τότε πᾶς ὁ λαὸς
κατὰ τάξιν, μιὰ αἰδὸς καὶ
ἐνλαβείμας, ἀπὸν θερούου.
Καὶ ὁ μὲν Ἐπίσκοπος δι-
δότην τὴν προσφορὰν, λέγων·
Σῶμα Χριστοῦ, καὶ ὁ
διχόμενος λεγίτω· Ἀ-
μὲν. ὁ δὲ Διάκονος κα-
τιχίτω τὸ πωλήριον, καὶ ἰπι-
διδὸς λεγίτω· Αἷμα Χρι-
στοῦ, πωλήριον ζωῆς.
καὶ ὁ πίνων λεγίτω· Ἀμήν.

* Since St. Cyril here
directs them to answer
Ἄμην, Amen, both at re-
ceiving the Bread and
Cup, he plainly suppos-
eth the Words Σῶμα τῷ
Χριστῷ,

Lit. Mar. Et cum Communionem
dat—dicit Σῶμα ἅγιον.

Et ad Calicem dicit Αἷμα τίμιον τῷ
Κυρίῳ καὶ Θεῷ καὶ σωτήριον ἡμῶν.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

incomprehensible Logos of God, who art consubstantial and co-eternal with the Father and the holy Spirit, and inseparable from them, accept the immortal Hymn, in thy holy and unbloody Sacrifices, from me a Sinner, together with the Cherubim and Seraphim, crying aloud, and saying, *The Exclamation.*

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be glory for ever and ever.

Deacon. * 3. For the Remission of our Sins, and the Propitiation of our Souls. And For every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have Mercy.

People.

Lord have Mercy, twelve times.

Then the Priest breaks the Bread, and holding one half in his right Hand, and the other in his left, he dips that which he holds in his right Hand into the Cup, saying,

The Union of the most holy Body, and precious Blood of our Lord, and God, and Saviour Jesus Christ.

Then he signs that which he holds in his left Hand, and after signing it, he signs the other half, and immediately begins to break, and to distribute one Part into each Cup, saying,

The Union is made, and sanctified, and perfected in the Name of the Father, and of the Son, and of the holy Ghost, now and ever.

And when he signs the Bread he says,

Behold the Lamb of God, the Son of the Father, who taketh away the Sin of the World, slain for the Life and Salvation of the World.

And when he distributes one Part into each Cup, he says,

A holy Portion of Christ, full of Grace and Truth, of the Father, and of the holy Ghost, to whom be Glory, and Power, for ever and ever.

Then he begins to divide it into Parts, and say, The Lord is my Shepherd, therefore can I lack nothing: He shall feed me in a green Pasture, and the rest of the Psal. (xxii. al. xxiii.) Then,

I will always give Thanks unto the Lord, *and the rest* (of Psal. xxxiii. al. xxxiv.)

Then, I will magnify thee, O God, my King, and the rest (of Psal. cxlv. al. cxlv †.)

Then, O praise the Lord all ye Heathen, and the rest (of Psal. cxvi. al. cxvii.)

Deacon. Sir, bless us. Priest. The Lord shall bless us, and preserve us without Condemnation in the Participation of his immaculate Gifts, now and ever, World without end. *And when it is finished the*

The Singers.

I will always give Thanks unto the Lord—*.

O taste and see how gracious the Lord is †.

St. *Cyri*l in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. *Mark*,
St. *Chryfoftom* and St. *Bafil*.

Glory be to God in the highest, and on Earth Peace, Good-will towards Men. Hosanna to the Son of *David*: Blessed be he that cometh in the Name of the Lord, the Lord is God, and hath appeared unto us. Hosanna in the highest.

*Lit. Bas. * Deac.* " Let us attend. *Priest.* Holy Things for holy Persons. ** Peop.* There is one Holy, one Lord Jesus Christ, to the Glory of God the Father."

After this you hear the Singer exhorting you with divine Melody to the Communion of the holy Myfteries, and faying, O taste and fee how gracious the Lord is — Drawing near therefore, — receive the Body of Christ, * anfwering Amen —

Χειρῶν, The Body of Christ, to be faid at giving the one, and *Αἷμα τῷ Χειρῶν*
The

After this let the Bifhop receive, then the Prefbyters, and the Deacons, — and then all the People in order, with Fear and Reverence, without Tumult. And let the Bifhop give the Oblation, faying, the Body of Christ. And let him that receives, fay, Amen. And let the Deacon hold the Cup, and when he gives it, fay, the Blood of Christ, the Cup of Life. And let him

Lit. Mar. And when he gives the Communion — he fays, The holy Body. And at the Cup, he fays, The precious Blood of our Lord, and God, and Saviour.

σν. Sacerd. Ὁ Κύριε ἐλόγησθι καὶ ἀξιώσαι ἡμᾶς ἀγ-
ταῖς ταῖς γῆνι δακτύλοις λαβαῖς, λαβεῖν τὰ πύρινα ἀνδρα-
κα, καὶ ἐπιθέσαι τοῖς τῶν σιγῶν ἑσπερίαις, εἰς καθαρισμόν
καὶ ἀνακαθαρσμένων τῶν ψυχῶν ἐν τῶν καὶ τῶν σωματικῶν, ἵν᾽ ἐν αἰεὶ. Deinde, Γεύσαθε καὶ ἴδτε ὅτι χρηστὸς ὁ Κύριε, ὁ
μολιζόμενος καὶ μὴ μεριζόμενος, καὶ ποῖς πρὸς μὴ ἀφροσύνην καὶ μὴ ἀπαρμήνην, εἰς ἄφροσιν ἀμαρτιῶν καὶ ζῶν τὸ
αἰῶνον, ἵν᾽ ἐν αἰεὶ, καὶ εἰς τὰς αἰῶνας. Diacon. Ἐν εἰρήνῃ Χριστῷ ψάλλωμεν.

Cantores.

Γεύσαθε καὶ ἴδτε ὅτι χρηστὸς ὁ Κύριε.

Sacerdos orationem dicit ante Communionem, Κύριε ὁ Θεὸς ἡμῶν ὁ ἄριστος ἄριστος, ἡ ζῶν τῷ πατρὶ, ἡμεῖς
εἰς τὸν ἕρανόν, καὶ ἐνώπιόν σου, καὶ ἕκ ἐμοῦ ἄξιός με ἀλαλαβεῖν τῶν ἀχράντων σου μυτηρίων, ἀλλ' ὡς εὐσπλαγχνὸς Θεὸς ἀξιώ-
σόν με τῇ χάριτί σου ἀκατακρίτως μετὰ σιγῆς τῷ ἁγίῳ σώματι καὶ τῷ αἵματι εἰς ἄφροσιν ἀμαρτιῶν καὶ εἰς ζῶν
αἰῶνον. Deinde impertit Clero. Cum autem attollunt Diaconi Discos & Calices ad impertiendum Populo,
Diaconus ait, tollens primum Discum, Κύριε ἐλόγησον. Sacerdos respondet, Δόξα τῷ Θεῷ ἀβυσσῶν καὶ ἀβυσ-
σοῖς πάντας ἡμᾶς. Diaconus ait, Ὑψώθη ἐπὶ τὰς ἕρανας ὁ Θεός, καὶ ἐπὶ σάσαι τὴν γῆν ἡ δόξα σου, καὶ ἡ βασι-
λεία σου διαμένει εἰς τὰς αἰῶνας τῶν αἰῶνων. Et cum Diaconus depositurus est in Mensulam, ait Sacerdos. Εὐλο-
γητὸν τὸ ὄνομα Κυρίου τῷ Θεῷ ἡμῶν, εἰς τὰς αἰῶνας. Diacon. Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀγάπης προσείδτε.
Pop. Εὐλογημένον ὁ ἐρχόμενον εἰς ὄνομα Κυρίου. Et rurfum, cum attollit Discum de Mensula, ait, Κύριε ἐλό-
γησον. Sacerd. Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ ἐλόγησον τὴν κληρονομίαν σου. Sacerd. rurfus, Δόξα τῷ Θεῷ ἡμῶν
τῷ ἀβυσσῶν πάντας ἡμᾶς. Et cum deponit Calicem super sanctam Mensam, Sacerdos ait, Εἴη τὸ ὄνομα Κυρίου
εὐλογημένον εἰς τὰς αἰῶνας τῶν αἰῶνων.

Diaconi & Pop. dicunt, Πλήρωσον τὸ στόμα ἡμῶν
αἰσιμαί σου, Κύριε, καὶ χαρὰς ἐμπλησον τὰ χεῖλη ἡμῶν,
ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν με-
γαλοπρεπείαν σου. Et rurfus,

Εὐχαριστῶμέν σοι Χερσεὶ ὁ Θεὸς ἡμῶν, ὅτι
ἡξίωσας ἡμᾶς μετὰ σιγῆς τῷ σώματι καὶ αἵμα-
τός σου, εἰς ἄφροσιν ἀμαρτιῶν, καὶ εἰς ζῶν αἰ-
ῶνον ἀκατακρίτως ἡμᾶς φυλάξον, θεόμεθα
ὡς ἀγαθὸς καὶ φιλόδουλος.

† Oratio suffitus ad extremum Vestibulum, Εὐχα-
ριστῶμέν σοι ὁ Θεὸς πάντων ὁλων Θεῶν ἐπὶ πάντων οἷς παρίσχη
ἡμῶν ἀγαθῶν, καὶ ἐπὶ τῇ μετὰ σιγῆς τῶν ἀμαρτιῶν καὶ ἀχρῶν
σου μυτηρίων, [καὶ προσφερόμεν σοι τὸ θυμίαμα τῆς] δέ-
μονοι, φυλάξον ἡμᾶς ὑπὸ τῆν σκέπην τῶν πτερόων σου, καὶ
καταξίωσον ἡμᾶς μέχρι τῆς ἰσχύος ἡμῶν ἀναπνοῆς μετὰ

† That Incense was not in use in the primitive
Church is clearly proved by the learned Mr. Dodwell.
But this Prayer, leaving out that Clause which respects
the Incense, and which I have inclosed in Hooks, is
a very proper Thanksgiving after the Communion :
Though I have rather chosen to insert the other, be-
cause

† Diacon.

Εὐχαριστήσωμεν τῷ Θεῷ ἡμῶν, ὅτι ἡξίω-
σεν ἡμᾶς μετὰ σιγῆς τῷ σώματι καὶ αἵματι
τῷ Χερσεὶ εἰς ἄφροσιν ἀμαρτιῶν, καὶ εἰς ζῶν
αἰῶνον καὶ ὅπως ἀκατακρίτως ἡμᾶς φυλάξῃ
δεσποτῶν, ὡς ἀγαθὸς καὶ φιλόδουλος.

† Considering the Affinity betwixt this and what
is appointed to be said here by the Deacon in Lit.
Clem. it is most probable that this has been origi-
nally in the Lit. of the Church of Jerusalem ; but not
as at present in Lit. Ja. by way of direct Thanksgiv-
ing, but as it is in Lit. Clem. by way of Bidding (which
is more suitable to the Office of a Deacon) to call
upon the People to join mentally with the Bishop in
the Thanksgiving immediately to be said by him : I
have presumed therefore to alter it into this Form.
See also Lit. Obryf. and Basf.

St. Cyril in Catech.
Myst. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoptom and St. Basil.

τὸ Ἀμῆν.—Εἶτα μίλα
τὸ κινῶν ἡσά σι τῷ σώμα-
τῷ τῷ Χριστοῦ, προσέρχου
ἢ τῷ πνεύματι τῷ αἵματι
—λίαν τὸ Ἀμῆν.

The Blood of Christ, at
giving the other, to which
they were thus to answer
Ἀμῆν, Amen, i. e. I be-
lieve and receive it as
such. See Lit. Clem.

ψαλμοῦ δὲ λογίζου τρι-
κορὸς τρίτῃ, ἐν τῷ μίλα-
λαμβάνου πάντας τὰς λοι-
πῶν. Καὶ ὅταν πάντες με-
ταλάβωσι ἢ πᾶσαι, λα-
βόντες οἱ Διάκονοι τὰ πι-
ρισσιύσαντα, ἐσφριτίσωσιν
εἰς τὰ παροφύρια, ἢ ἰδι-
άκονῃ λογίτω· πᾶσαμί-
ου τῷ ψάλλοντος·

Note, Though the
Bishop is here directed to
give the Bread, and the
Deacon the Cup only ;
yet Just. M. Apol. 1. says
the Deacon distributed
both the Bread and Cup
to them that were present,
and carried them also to
such as were absent.

Εἶτα ἀναμείνας
τὸν εὐχλῶν, εὐχα-
ρίστῃ τῷ Θεῷ τῷ κα-
ταξιώσαντι σε τῶν
τηλικύτων μυστηρί-
ων.

Diacon.

Μεταλαβόντες τῷ
τιμῆ σώματι, ἢ
τῷ τιμῆ αἵματι τῷ
Χριστοῦ, εὐχαριστή-
σωμεν τῷ καταξιώ-
σαντι ἡμᾶς μεταλα-
βόντι τῷ ἁγίῳ ἁπλοῦ
μυστηρίῳ ἢ παρα-
καλίσσωμεν, μὴ εἰς
κρίμα, ἀλλ' εἰς σω-
τηρίαν ἡμῶν γνέσθω,
εἰς ὠφέλειαν ψυχῆς
ἢ σώματι, εἰς φυ-

† Lit. Chrys. Diacon.—Μεταλαβόντες
τῷ Θεῷ, ἁγίῳ, ἀχράντων, ἀθανάτων,
ἐπεστανίων, ἢ ζωοποιῶν μυστηρίῳ, ἀξίως
εὐχαριστήσωμεν τῷ Κυρίῳ.

So also in Lit. Basil.

† Note, Though in both these Liturgies this be
now put immediately after the Priest's Thanksgiving,
yet undoubtedly it has been before it, as the Deacon's
Bidding to it, as it is in Lit. Clem.

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

Deacon says, Sir, bless us. Priest. The Lord shall bless us, and make us worthy with pure Hands to take the live Coal, and put it into the Mouths of the Faithful, for the Purification and Renovation of their Souls and Bodies, now and ever. Then, O taste and see how gracious the Lord is, who is broken and not divided, is given to the Faithful and not consumed, for the Remission of Sins, and Life everlasting now and ever, World without end. Deacon. Let us sing in the Peace of Christ.

The Singers.

O taste and see how gracious the Lord is.

The Priest says this Prayer before the Communion. O Lord our God, the heavenly Bread, the Life of the World, I have sinned against Heaven, and before thee, and am not worthy to partake of thy immaculate Mysteries. But as thou art a merciful God, make me worthy by thy Grace to partake without Condemnation of thy holy Body and precious Blood, for the Remission of my Sins, and for Life everlasting. Then he communicates the Clergy. And when the Deacons take the Patens and Chalice to communicate the People, the Deacon who takes the first Paten, says, Sir, bless us. The Priest answers, Glory be to God who has sanctified, and does sanctify us all. The Deacon says, Be thou exalted above the Heavens, O God, and thy Glory above all the Earth, thy Kingdom endureth throughout all Ages. And when the Deacon is going to place it upon the Side-Table, the Priest says, Blessed be the Name of the Lord our God, for ever. Deacon. Draw near in the Fear of God, with Faith and Love. Peop. Blessed be he that cometh in the Name of the Lord. And again when he taketh the Paten from the Side-Table, he says, Sir, bless us. Priest. O God, save thy People, and bless thine Inheritance. The Priest says again, Glory be to our God, who has sanctified us all. And when he places the Cup upon the holy Table, the Priest says, Blessed be the Name of the Lord for ever and ever.

The Deacon, and Peop. say, Fill our Mouth with thy Praise, and our Lips with Joy, that we may sing of thy Glory and Honour all the Day long. And again

We give Thanks to thee, O Christ, our God, that thou hast vouchsafed to make us Partakers of thy Body and Blood, for the Remission of Sins, and for Life everlasting. And we pray unto thee that thou wouldst keep us unblameable, as thou art good and a Lover of Men.

† *The Prayer of Incense,*

We give Thanks to thee, O God, the Saviour of the World, for all the good Things thou hast bestowed upon us, and for the Reception of thy holy and immaculate Mysteries; [and we offer to Thee this Incense] beseeching thee to keep us under the Shadow of thy Wings, and vouchsafe us, even to our last Breath to partake of thy holy Mysteries, for the Sanc-

cause of it's Agreement with that which is in *Lit. Syr.* and has been plainly taken from it.

‡ Deacon.

Let us give Thanks to our God, that he hath vouchsafed to make us Partakers of the Body and Blood of Christ for the Remission of Sins, and for Life everlasting. And let us pray unto him that he would keep us unblameable, as he is good and a Lover of Men.

**St. Cyril in Catech.
Myft. V.**

Then after you have communicated of the Body of Christ, draw near to the Cup of his Blood, —saying **Amen.**—

**The Clementine
Liturgy.**

that drinks, say, **Amen.**
And let the *thirty-third* Psalm be said while all the rest are receiving. And when all both Men and Women have received, let the Deacons take what remains and carry it into the Vestry. And when the Singer has done, let the Deacon say,

**Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.**

Then waiting for the Prayer, give Thanks to God, who hath vouchsafed you such Mysteries,

Deacon.
Having received the precious Body, and the precious Blood of Christ, let us give Thanks to him who hath vouchsafed us to partake of his holy Mysteries: And let us beseech him, that it may be to us, not for Condemnation, but for Salvation, for the Benefit of our Souls and Bodies, for our Preservation in

† *Lit. Chryf.* Deac.—Having received the divine, holy, immaculate, immortal, heavenly, and life-giving Mysteries, let us worthily give Thanks to the Lord.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

χει τῶν ἁγιασμάτων σου, εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων, εἰς βασιλείας ἑρατῶν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν ὁ Θεός, καὶ σοὶ τῆν δόξαν, καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

Et incipit Diaconus in Vestibulo,

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστέ βασιλεῦ, μοιχογιεὶς λέγει τῷ πατρὶ, ὅτι κατηξίωσας ἡμᾶς τὰς ἀμαρτωλὰς καὶ ἀσάβητος δούλος σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχρεάντων σου μυστηρίων, εἰς ἄφισιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. δόξα σοι.

Et cum Vestibulum transierit Diaconus incipit hunc in modum dicere,

Ἔτι καὶ ἔτι καὶ διὰ παλιῶς ἐν εἰρήνῃ τῷ Κυρίῳ διηδῶμεν ὅπως γίνηται ἡμῖν ἡ μετάνοια τῶν ἁγιασμάτων αὐτοῦ, εἰς ἀποτροπὴν παλιῶς ποτηρῶν παράμαλθον, εἰς ἐφόδιον ζωῆς αἰώνιου, εἰς κοινωνίαν καὶ δωρεάν τῷ ἁγίῳ πνεύματι, διηδῶμεν. Sacerdos orat, Τῆς παναγίας, ἀχρεάντου, ὑπεριδόξου, εὐλογημένης δισκοῦνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων τοῦ ἀπ' αἰῶνός σοι εὐερετησάντων μητροπόλεως, ἱαυτῶν καὶ ἀλλήλων καὶ πάντων τῶν ἡμῶν Χριστῷ τῷ Θεῷ παραδώμεθα. Pop. Σοὶ Κύριε.

Sacerd.

† Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἀφαιῶν Φιλανθρωπίαν συγκαταβάς τῇ ἀδελφείᾳ τῶν δέλων σε, καὶ κατήξίωσας ἡμᾶς μετὰ ταύτης τῆ ἐπεραγίας τραπέζης, μὴ κατακρίνης ἡμᾶς τὰς ἀμαρτωλὰς ἐπὶ τῇ μετάνοιᾳ τῶν ἀχρεάντων σε μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθὲ, ἐν ἁγιασμῷ τῷ ἁγίῳ σου πνεύματι, ἵνα ἄγιοι γινώμεθα, εὐρωμῶν μέρους καὶ κληρονομίαν μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐερετησάντων, ἐν τῷ φωτὶ τοῦ προσώπου σου, διὰ τῶν οἰκτιρισμῶν τῶν μονογενῶν σε υἱῶν, Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μετὰ τῆ εὐλογητῆς εἰς σὺ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, ὅτι ἠυλόγηται καὶ

Sacerd.

Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἀφαιῶν Φιλανθρωπίαν συγκαταβάς τῇ ἀδελφείᾳ τῶν δέλων σε ἑὸν εὐχαριστήριον σοὶ ὅτι κατηξίωσας ἡμᾶς μετὰ ταύτης τῆ ἐπεραγίας τραπέζης· μὴ κατακρίνης ἡμᾶς τὰς ἀμαρτωλὰς ἐπὶ τῇ μετάνοιᾳ τῶν ἀχρεάντων σε μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθὲ, ἐν ἁγιασμῷ τῷ ἁγίῳ σου πνεύματι, ἵνα ἄγιοι γινώμεθα, εὐρωμῶν μέρους καὶ κληρονομίαν μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐερετησάντων, διὰ τῶν οἰκτιρισμῶν τῶν μονογενῶν σε υἱῶν, Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μετὰ τῆ εὐλογητῆς εἰς σὺ τῷ ἁγίῳ σου πνεύματι, νῦν καὶ ἀεὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Pop. Ἀμὲν.

† *Lit. Syr.* Gratias agimus tibi, Deus, & præcipue laudamus te ob immensum & ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensæ tuæ cœlestis, ne damnes ob susceptionem mysteriorum tuorum sanctorum & immaculorum. Verum, O bone, custodinos in justitia & sanctitate, ut digni effecti communicatione Spiritus tui sancti, partem, sortem & hereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, &c. Pop. Amen. *We give Thanks to thee, O God, and chiefly praise thee for thy great and inexpressible Love to Men.*

* I have inserted this from *Lit. Syr.* See also *Lit. Mar. Chrys.* and *Bas.* and *Lit. Clem.*

† I have put this instead of καὶ κατηξίωσας, and *basil. vouchsafed*, from *Lit. Clem.* See also *Lit. Chrys.*

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Basil.

λακλὴ εὐσεβείας, εἰς
ἄφεσιν ἁμαρτιῶν, εἰς
ζωὴν τῆ μέλλουσι
αἰῶνος.—

Sacerd.

Δέωσα ὁ Θεὸς ὁ
πρωτοκράτορ, — ὁ τῷ
μετ' εὐθύτητι ἐπι-
καλημένων σε ἐπή-
κο, — εὐχαριστῶ-
μέν σοι, ὅτι καθήξι-
ωσας ἡμᾶς μελαλα-
βῆν τῶν ἁγίων σε μυ-
στηρίων, ἀπαρέχου
ἡμῖν, εἰς πληροφο-
ρίαν τῆ καλῶς ἐγνωσ-
μένων, εἰς φυλακὴν
τῆ εὐσεβείας, εἰς ἄφε-
σιν πλημμελημά-
των· ὅτι τὸ ὄνομα τῆ
Χριστοῦ σε ἐπικέκλη-
ται ἐφ' ἡμᾶς, καὶ σοὶ
προσηκνῶμεθα. Ὁ
χαρίσας ἡμᾶς τῷ

Lit. Mar. Sacerd. Εὐχαριστῶμι. ἡ
δέωσα Κύριε, ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μελα-
λήσει τῶν ἁγίων, ἀχεράτων, ἀθανάτων, καὶ
ἐπερατίων σε μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ
εὐεργεσία, καὶ ἀδικισμῶν, καὶ σωτηρία τῶν ψυχῶν
καὶ τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρα-
καλημέν σοι φιλόφρονε, ἀγαθὲ, Κύριε,
χάρισαι ἡμῖν τὴν κοινωνίαν τῆς ἁγίας σώματος
καὶ τῆς τιμῆς αἵματι τῆς μοσχοῦσας σε ὑπὸ
[add, γνέσθαι] εἰς πῖσιν ἀκαταίχμιον, εἰς
ἀγάπην ἀνυπόκλετον, εἰς πληρομὴν θε-
σοεβείας, εἰς ἀπορητὴν ἐναγίαν, εἰς περι-
ποίησιν τῶν ἐσθίων σε, εἰς ἐφίδιον ζωῆς αἰ-
ωνίης, εἰς ἀπολογίαν εὐπερίσδεκτον τῆ ἐπὶ τῆ
φοβερῆ βίμῃ τῆ Χριστοῦ σε, δὲ ἔ, καὶ
μετ' ἔ, σοὶ ἡ εὐχὴ καὶ τὸ κράτος, σὺ τὸ
παναγίον καὶ ἀγαθὸν καὶ ζωοποιῶν σε πνεῦματι.

Lit. Chrysf. Εὐχαριστῶμέν σοι δέωσα φι-
λόφρονε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ἔτι—
κατήξιωσας ἡμᾶς τῶν ἐπερατίων σε, καὶ ἀθα-

The present Liturgy of St. James.

The ancient Liturgy of the Church
of Jerusalem.

tification of our Souls and Bodies, and for an Inheritance in the Kingdom of Heaven, for thou, O God, art our Sanctification, and to Thee we return Glory and Thanksgiving, Father, Son and Holy Ghost.

And the Deacon,

Glory be to Thee, Glory be to Thee, Glory be to Thee, O Christ our King, the only begotten Logos of the Father, that thou hast vouchsafed us Sinners, thy unworthy Servants, to enjoy thy immaculate Mysteries, for the Remission of Sins, and for Life everlasting. Glory be to Thee.

And the Deacon,

Let us again and again, and for ever, pray to the Lord in Peace. Let us pray that the Reception of his holy Mysteries, may be to us, for the averting of every evil Thing, for a Viaticum to eternal Life, for the Communion and Gift of the holy Spirit. *The Priest prays,* Commemorating our most holy, undefiled, superlatively glorious, and blessed Lady, the Mother of God, and Ever-virgin Mary, and all the Saints who have pleased thee from the Beginning of the World; let us commend ourselves, and one another, and our whole Life to Christ our God. *Peop.* To thee, O Lord.

Priest.

† O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants, and hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World, in the Light of thy Countenance; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom and thy most holy, and good and life-giving Spirit, thou art blessed, for thy most precious

O Lord, who hast vouchsafed to admit us to be Partakers of thy heavenly Table, let not the receiving of thy holy and unspotted Mysteries be to our Condemnation, but keep us, good God, in Righteousness and Holiness, that being made worthy of the Communication of thy holy Spirit, we may obtain a Part, Lot, and Inheritance, with all those Saints who have pleased thee from the Beginning of this World; through the Grace, &c. Peop. Amen.

Priest.

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; ^a we give Thanks to thee" ^b that thou hast vouchsafed" to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, thou art blessed, now and for ever, World without end.

Peop. Amen.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chrysoftom and St. Bafil.

Godlinefs, for the
Remiffion of Sins,
and for the Life
of the World to
come.—

Priest.

O Lord God Almighty — who hearest thofe who call upon thee with Uprightnefs — we give Thanks to thee, that thou haft vouchsafed to make us Partakers of thy holy Myfteries, which thou haft beftowed upon us, for the full Affurance of thofe Things which we rightly know, for our Prefervation in Godlinefs, and for the Remiffion of our Sins; for the Name of thy Chrift is called upon us, and we are joined unto Thee. Thou that haft separated

Lit. Mar. Priest. We give Thanks to thee, O Lord our God, that thou haft made us Partakers of thy holy, unspotted, immortal, and heavenly Myfteries, which thou haft beftowed upon us for the Benefit, Sanctification, and Salvation of our Souls and Bodies; and we pray and befeech thee, O Lord, who art good, and a Lover of Men, to grant that the Communion of the holy Body and precious Blood of thy only begotten Son [add, may be] to us, for Faith that fhall not be afhamed, for Love without Diffimulation, for the Fulnefs of Piety, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for a Viaticum to eternal Life, and for an acceptable Defence at the dreadful Tribunal of thy Chrift; through whom, and with whom, to Thee be Glory and Power, together with thy moft holy, and good, and life-giving Spirit.

Lit. Chryf. We give Thanks to thee, O Lord, thou Lover of Men, the Benefactor of our Souls, that—thou haft vouchsafed us thy heavenly and im-

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The ancient Liturgy of the Church
of Jerusalem.

δέδοξαται τὸ πάσι τῶν καὶ μεγαλοπρεπὲς ὄνομά σου, τῶ
πατέρος, καὶ τῶ υἱοῦ, καὶ τῶ ἁγίου πνεύματος, νῦν καὶ ἀεὶ
εἰς τὰς αἰῶνας τῶ αἰώνων.

Pop. Ἀμήν.

Sacerd. Εἰρήνη πάντι. Pop. Καὶ τῷ πνεύματι σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπίδεδε ἐπὶ
τὰς δούλους σου, ὅτι σοὶ τὰς αὐχένας ἐκλίνα-
μεν· ἐκλείνον τὴν χεῖρά σου τῷ κεφαλαίῳ καὶ
πλήρη εὐλογῶν, καὶ εὐλόγησον τὸ λαόν σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπίδεδε ἐπὶ
τὰς δούλους σου, ὅτι σοὶ τὰς αὐχένας ἐκλίνα-
μεν· ἐκλείνον τὴν χεῖρά σου τὴν κεφαλαίῳ καὶ
πλήρη εὐλογῶν, καὶ εὐλόγησον τὸ λαόν σου.

St. Cyril in Catech.
Myft. V.

The Clementine
Liturgy.

Part of the Liturgies of St. Mark,
St. Chryſoſtom, and St. Baſil.

* * * * *

ἀσεβῶν κοινωνίας, ἔ-
νωσον ἡμᾶς μετὰ τῶν
καθωσιωμένων σοι,
σήμερον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τῆ ἀγίας
πνεύματι ἐπιφαιτήσῃ, τὰ ἀγνοήματα ἀπο-
κάλυψον, τὰ λείποινα περσανεπλήρωσον,
τὰ ἐγνωσμένα κερτίων· τὸς ἱερεῖς ἀμώμως
διαφύλαξον ἐν τῇ λαλρείᾳ σοι· τὸς βασι-
λεῖς διαλήρησον ἐν εἰρήνῃ, τὸς ἀρχόντας ἐν
δικαιοσύνῃ, τὸς ἀέρας ἐν εὐκρασίᾳ, τὸς
καρπὸς ἐν εὐφορίᾳ, τὸν κόσμον ἐν παναλ-
κῆ προνοίᾳ· τὰ ἔθνη τὰ πολεμικὰ πρᾶύ-
νοι· τὰ πεπλανημένα ἐπίσρῃψον· τὸ λαόν
σοι ἀγίασον· τὸς ἐν παρθενίᾳ διαλήρησον·
τὸς ἐν γάμῳ διαφύλαξον ἐν πίστῃ· τὸς ἐν
ἀγνείᾳ ἐνδωάμωσον· τὰ νήπια ἄδρῳσον· τὸς
νεοτελεῖς βεβαίωσον· τὸς ἐν κατήχησὶ παύ-
δουσιν, καὶ τὸ μυστήριον ἀξίως ἀνάδειξον καὶ
πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῆ ἔσθ-
νῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν μετὰ σοὶ δόξα, τιμὴ καὶ σέβας, καὶ
τῷ ἀγίῳ πνεύματι, εἰς τὸς αἰῶνας. Ἀμῆν.

νάτων μυστηρίων ὀρθόδομητον ἡμῶν τὸ ὄν,
σήμερον ἡμᾶς ἐν τῷ φῶσι σοι—, φέρησον
ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ δια-
θήματα, — ὅτι σὺ εἶ ὁ ἀδικητὸς ἡμῶν, καὶ
σοὶ τὸ δόξαν ἀναπέμπομεν, τῷ πατρὶ, καὶ τῷ
υἱῷ, καὶ τῷ ἀγίῳ πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς
τὸς αἰῶνας τῶν αἰῶνων. Ρορ. Ἀμῆν.

Lit. Bas. Eὐχαριστῶμεν σοι, Κύριε ὁ
Θεὸς ἡμῶν, ἐπὶ τῇ μελαλήφῃ τῆ ἀγίας, ἀ-
χεράτων, ἀθανάτων, καὶ ἐπερατίων σοι μυστη-
ρίων, ἀ ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἀλι-
ασμῶ, καὶ ἰασὶ τῶν ψυχῶν καὶ τῶν σαμάτων ἡμῶν·
αὐτὸς δέσποτα τῶν ἀπαιτῶν, δεὸς ἡμῶν
τὴν κοινωνίαν τῆ ἀγίας σώματος καὶ αἱμάτων
τῶ Χριστοῦ σοι, εἰς πίστιν ἀκαταίχμιον, εἰς
ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφί-
ας, εἰς ἰασίν ψυχῆς καὶ σώματος, εἰς ἀποσθ-
πλὴν παντὸς ἐναντίας, εἰς περιποίησιν τῶ ἐλο-
λῶν σοι, εἰς ἀπολογία ἐμπρόσδεκτον τὴν ἐπὶ
τῶ φθερῶ βήματος τῶ Χριστοῦ σοι— ὅτι σὺ ὁ
ἀγιαστὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμ-
πομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἀγίῳ
πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τὸς αἰῶνας τῶ
αἰῶνων.

Diacon.

Τῷ Θεῷ διὰ τῶ
Χριστοῦ αὐτῶ κλίνας,
καὶ εὐλογεῖτε.

Sacerd.

Ὁ Θεὸς ὁ πατὴρ-
κράτωρ— ὁ Φῶς οἰ-

Lit. Mar. Sacerd. — Δέσποτα— ἔξα-

πόσειλον τὸ ἀόρατον σοι δεξιάν, τὴν πλήρη εὐ-
λογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκείρη-
σον, δίνωσον τῇ θεϊκῇ σοι δωάμει, καὶ πε-
ριελε ἀφ' ἡμῶν τὴν κακοηθῆ καὶ ἀμαρτάνδα
σαρκικῆς ἐπιθυμίας ἐργασίαν· καθάρυσον
τὸς ἰσχυροὺς ἡμῶν ὀφθαλμοὺς τὸν περικαμίνης
ζοφωρῆς ἀνομίας, σῶμασον ἡμᾶς τῷ παμ-

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of Jerusalem.

and magnificent Name is blessed and glorified, Father,
Son, and Holy Ghost, now and for ever,
World without end.

Peop. Amen.

Priest. Peace be with you all. *Peop.* And with
thy Spirit.

Deacon.

Let us bow down our Heads to the
Lord.

Priest.

O God, great and wonderful, look
upon thy Servants, who bow down their
Necks unto thee; stretch forth thy
powerful Hand, full of Blessings, and

Deacon.

Let us bow down our Heads to the
Lord.

Priest.

O God, great and wonderful, look
upon thy Servants, who bow down
their Necks unto thee; stretch forth
thy powerful Hand, full of Blessings,

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St. Chryfoftom and St. Bafil.

* * * * * us from the Communion of the Ungodly, unite us with thofe that are ſanctified unto Thee, eſtabliſh us in the Truth by the Deſcent of thy holy Spirit, reveal to us what Things we are ignorant of, ſupply what we are deficient in ; and ſtrengthen us in what we know. Preſerve the Priests unblameable in thy Service : keep the Kings in Peace, and the Rulers in Righteouſneſs ; the Air in good Temperature, the Fruits of the Earth in Plenty, and the whole World by thy all-powerful Providence. Pacify the Nations that delight in War ; convert thoſe that are in Error ; ſanctify thy People ; preſerve thoſe that are in Virginity ; keep thoſe that are married in Fidelity ; ſtrengthen thoſe who live in Chafity ; bring the Infants to adult Age ; confirm the newly initiated ; inſtruct the Catechumens, and make them worthy of Initiation, and gather us all into thy Kingdom of Heaven, in Chriſt Jeſus our Lord, with whom, to Thee be Glory, Honour, and Adoration, and to the Holy Ghoſt, World without end. Amen.

Deacon.

Bow down to God through his Chriſt, and receive the Benediction.

Prieſt.

O God Almighty, — who dwelleſt in Light

mortal Myſteries ; direct our way aright, ſtrengthen us in thy Fear—, preſerve our Life, make our Steps ſecure,—for thou art our Sanctification, and to Thee we return Glory, Father, Son, and Holy Ghoſt, now and ever, World without end. Peop. Amen.

Lit. Baſ. We give Thanks to Thee, O Lord our God, for that thou haſt made us Partakers of thy holy, unſpotted, immortal, and heavenly Myſteries, which thou haſt beſtowed upon us, for the Benefit, Sanctification, and Healing of our Souls and Bodies. Do thou, O Lord of all, grant that the Communion of the holy Body and Blood of thy Chriſt may be to us for Faith that ſhall not be aſhamed, for Love without Diſſimulation, for the Fulneſs of Wiſdom, for the Healing of our Souls and Bodies, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for an acceptable Defence at the dreadful Tribunal of thy Chriſt—for thou art our Sanctification, and to Thee we return Glory, Father, Son, and Holy Ghoſt, now and ever, World without end.

Lit. Mar. Prieſt.—O Lord,—ſend forth thy inviſible right Hand, full of Bleſſings, and bleſs us all. Have Mercy upon us, ſtrengthen us by thy divine Power, and take away from us every evil and ſinful Work of fleſhly Luſt. Inlighten the Eyes of our Minds againſt the Darkneſs of Sin that ſurrounds us : And unite us to the moſt bleſſed Aſſem-

O

The present Liturgy of St. James.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ καὶ
διὰ παντὸς δοξάζωμεν σε ἢ μόνον ζῶντα καὶ
ἀληθινὸν Θεὸν ἡμῶν τῆν ἁγίαν καὶ ὁμοούσιον τριάδα,
πατέρα, καὶ υἱόν, καὶ τὸ ἅγιον πνεῦμα, σὺν καὶ ἀδί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰῶνων. Exclamatio, σοὶ γὰρ πρέπει
καὶ ἰσοφύεται ἡ παραπάνω ἡμῶν δοξολογία, τιμὴ,
καὶ προσκυνήσεις καὶ εὐχαριστία τῷ Πατρὶ, καὶ
τῷ Ἰῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.
Pop. Ἀμὲν.

Diacon.

Ἐν εἰρήνῃ Χειρὶ ψάλλωμεν. Et rursus dicit,
Ἐν εἰρήνῃ Χειρὶ πορευθῶμεν.

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of Jerusalem.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ
καὶ διὰ παντὸς δοξάζωμεν σε ἢ μόνον ζῶντα
καὶ ἀληθινὸν Θεὸν σοὶ γὰρ πρέπει ἡ δόξα,
τιμὴ, προσκυνήσεις καὶ εὐχαριστία τῷ Πατρὶ,
καὶ τῷ Ἰῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.
Pop. Ἀμὲν.

Diacon.

Ἐν εἰρήνῃ πορευέσθε.

^a So it is in *Lit. Clem. Chryf. and Bas.*

^b See *Lit. Clem. and Mar.* as also *Conf. Apost. l. viii.*
c. 6. c. 7. c. 8. c. 9. cited in the next Page.

* * * * * κῶν ἀπρόσιτον, — εὐ-
μάρτης γηρόωμος ἐπά-
κυστον μεθ' ἐμὰ διὰ τὸ ὄνο-
μά σου, καὶ εὐλόγησον τὰς σοὶ κεκλυώτας τὰς
ἐκκλησίαν ἀρχένας, καὶ δὸς αἰτιήματα
τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ
μηδὲνα αὐτῶν ἀπέβλητον ποιήσης· ἐκ τῆ βα-
σιλείας σου· ἀλλὰ ἀγίασον αὐτὰς, φρέρη-
σον, σκέπασον, ἀνιλασθῆ, ῥύσαι τὰ ἀλ-
λότριον, παντὸς ἐχθροῦ· τὰς οἴκας αὐτῶν φύ-
λαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους φρέ-
ρησον· ὅτι σοὶ δόξα, αἶνον, μεγαλοπρέπεια,
σέβας, προσκυῖσις, καὶ τῷ σῷ παιδὶ Ἰησοῦ
τῷ Χριστῷ σου, τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ,
καὶ Βασιλεῖ, καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ
ἀεὶ καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμην.

Diac. Ἀπολύσατε ἐν εἰρήνῃ.

* *Const. Apost. in dismissing the Penitents, Ἀπολύσατε
οἱ ἐν μίανοιᾳ, Depart ye Penitents.*

Κατέχευε ταύτας παρεδόσεις αἰσίλους,
καὶ ἀπροσκόπως ἑαυτὰς διαφυλάξασθε τῆ
κοινωνίας ἑαυτῶν μὴ ἀπορρήξῃτε. μὴ λα-
μολυσμὸν ἀμαρτίας, τῆ ἱερῶν τεύτων καὶ πνευματικῶν ἑαυτὰς ἀποστερήσῃτε μυστηρίων. ὁ δὲ
Θεὸς τῆ εἰρήνης ἀλιότατος ἡμᾶς ὀλοήλεις, καὶ ἐλόκληρον ἡμῶν τὸ σῶμα, καὶ ἡ ψυχὴ, καὶ τὸ πνεῦμα
ἐν τῇ παρεσίᾳ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ· ὡς ἡ δόξα, τιμὴ, καὶ κράτος, σὺ Πατρὶ,
[καὶ Υἱῷ] καὶ ἀγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμην.

μακαρίσω τῷ εὐαρετήσασθαι σοὶ συλλέγω·
ἔτι διὰ σὲ καὶ σωῦ σοὶ τῷ πατρὶ, καὶ τῷ πα-
τερὶ πνεύματι, πᾶς ὕμνος, πρέπεια, τιμὴ,
κράτος, προσκυῖσις τε καὶ εὐχαριστία, νῦν
καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Diac. Παρέυεθε ἐν εἰρήνῃ.

Lit. Chryf. & Basf. Ὁ εὐλογῶν τὰς εὐ-
λογητάς σε Κύριε, καὶ ἀλιόζων τὰς ἐπὶ σοὶ
πεποιθότας, σῶσον τὸ λαόν σου, καὶ εὐλόγη-
σον τὴν κληρονομίαν σου τὸ πλήρωμα τῆ
κλητίας σου φύλαξον, ἀγίασον τὰς ἀγαπῶν-
τας τῆ εὐπρέπειαν τῆ οἴκας σου· σὺ αὐτὰς ἀ-
τιδόξασον τῆ θείκῃ σου δωάμει, καὶ μὴ ἐγ-
καλιόπιης ἡμᾶς τὰς ἐλπίζοντάς ἐπὶ σέ·
εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλη-
σίαις σου, ταῖς ἱερῶσι, ταῖς βασιλευσιν ἡμῶν,
τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου, ὅτι πᾶσα
δόσις ἀλάθη, καὶ πᾶν δώρημα τέλειον ἀνα-
θέν ἐστι, καθαροῦ ἐκ σου καὶ τῆ πατρὸς τῶν
φώτων καὶ σοὶ τῆ δόξαν, καὶ εὐχαριστίαν, καὶ
προσκυῖσιν ἀναπέμπομεν, τῷ Πατρὶ, καὶ
τῷ Υἱῷ, καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ
εἰς τὰς αἰῶνας τῶν αἰώνων. Πορ. Ἀμην.

* Diac. Ἐν εἰρήνῃ προέλθωμεν.

* *Const. Apost. l. viii. c. 6. in dismissing the Cate-
chumens, Προέλθῃτε οἱ Κατηχούμενοι ἐν εἰρήνῃ· Depart ye
Catechumens in peace. Ib. c. 7. in dismissing the Ener-
gumens, Προέλθῃτε οἱ Ἐνεργούμενοι· Depart ye Energumens.
Ib. c. 8. in dismissing the Competentes, Προέλθῃτε οἱ
Φιλιόμνοι· Depart ye Candidates for Baptism. Note,
In these two Lit. of Chryf. and Basf. this is put before
the Blessing, most preposterously, notwithstanding of
the trifling Reason given for it in Note Goar. p. 154.
And therefore I have placed it as it certainly has been
at first, and as it is in the Lit. Ja. Clem. and Mar.*

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bles thy People. Preserve thine Inheritance, that we may continually glorify thee, for ever, ^{the}_{our} only living and true God; the holy and consubstantial Trinity, Father, Son, and Holy Ghost, now and ever, World without end. *The Exclamation*, For to thee, O Father, belongs, and is due from us all, ^{Glory,}_{Doxology,} Honour, Adoration, and Thanksgiving, and to thy Son, and Holy Spirit, now and ever. Peop. Amen.

Deacon.

Let us sing in the Peace of Christ. *And again,*
Let us Depart in the Peace of Christ.

The ancient Liturgy of the Church of *Jerusalem*.

and bless thy People. Preserve thine Inheritance, that we may continually glorify thee, for ever, the only living and true God; for to thee, O Father, belongs "Glory," Honour, Adoration and Thanksgiving, and to thy Son, and holy Spirit, now and ever. Peop. Amen.

Deacon.

^b Depart in Peace.

St. *Cyril* in Catech.
Myft. V.

The *Clementine*
Liturgy.

Part of the Liturgies of St. *Mark*,
St. *Cbryftom* and St. *Bafil*.

* * * * * inaccessible, — be favourable and hear me for thy Name's Sake, and blefs those who have bowed down their Necks unto Thee ; grant them the Requests of their Hearts that are expedient for them, and suffer none of them to be rejected from thy Kingdom, but sanctify them, keep, protect, and assist them, and deliver them from the Adversary, and from every Enemy ; guard their Houses, and defend their coming in and their going out. For to Thee belongs Glory, Praise, Majesty, Worship, and Adoration, and to thy Son Jesus, thy Christ, our Lord, and God, and King, and to the holy Ghost, now and ever, World without end. Amen.

Deac. * Depart in Peace.

Hold fast these Traditions uncorrupted, and keep yourselves without Offence. Do not cut off yourselves from Communion ; neither deprive yourselves of these holy and spiritual Mysteries by the Pollution of Sin. And the God of Peace sanctify you intire, and may your whole *Man*, Body, Soul, and Spirit be preserved unto the Coming of our Lord Jesus Christ. To whom be Glory, Honour, and Power, with the Father, [and the Son] and the holy Ghost, now and ever, World without end. Amen.

bly of those who have pleased Thee ; for through Thee, and with Thee to the Father, and to the most holy Spirit belongs all Praise, Honour, Power, Adoration, and Thanksgiving, now and ever, World without end.

Deac. Depart in Peace.

Lit. Cbryf. and Bas. O Lord, who bleffest them that blefs Thee, and sanctifiest them that trust in Thee ; save thy People, and blefs thine Inheritance. Preserve the whole Body of thy Church ; sanctify those who love the Beauty of thy House, reward them with Glory by thy divine Power, and do not forsake us who hope in Thee. Give Peace to thy World, to thy Churches, to the Priests, to our Kings, to the Army, and to all thy People ; for every good Donation, and every perfect Gift is from above, descending from Thee, the Father of Lights ; and to Thee we return Glory, Thanksgiving, and Adoration, Father, Son, and holy Ghost, now and ever, World without end. Peop. Amen. Deac. Let us depart in Peace.

The

The APPENDIX,

Containing the Prayers mentioned in the Preface, p. 2. and 3.

NUMB. I.

The Petitions of the Προσφώνησις ὑπὲρ τῶν πιστῶν, or Bidding-Prayer for the Faithful, as collected from that Part of the Liturgy of St. James which precedes the Anaphora.

EN εἰρήνῃ τῆ Κυρίας δεηθῶμεν.
Ἐπὶ τῆ ἀνωθεν εἰρήνης, καὶ τῆ σωτηρίας τῶ ψυχῶν ἡμῶν, τῆ Κυρίας δεηθῶμεν.

Ἐπὶ τῆ εἰρήνης τῆ σύμπαντι κόσμῳ, καὶ ἐνώσεως πασῶν τῶ ἁγίων τῆ Θεῶ ἐκκλησιῶν, τῆ Κυρίας δεηθῶμεν.

* *

Ἐπὶ σωτηρίας καὶ ἀνιλήψεως παντὸς τῆ Φιλοχρίστου λαῶ, τῆ Κυρίας δεηθῶμεν.

* †

Ἐπὶ ἀφέσεως τῶ ἀμαρτιῶν καὶ συγχωρήσεως τῶ πλημμελημάτων ἡμῶν, καὶ τῆ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης καὶ ἐπιβλαστέως ἐχθρῶν, τῆ Κυρίας δεηθῶμεν.

Ἐπὶ τῶ καρποφορέντων καὶ καλλιεργέντων ἐν ταῖς ἁγίαις τῆ Θεῶ ἐκκλησίαις, [καὶ] μνησθέντων τῶ πενήτων, χηρῶν καὶ ἑρφανῶν, ξένων καὶ ἐπιδοσθέντων, καὶ τῶ ἐντεταλαμένων ἡμῖν ὡς μνημοειεῖν αὐτῶν ἐν ταῖς προσευχαῖς, τῆ Κυρίας δεηθῶμεν.

Ἐπὶ τῶ ἐν γῆρα καὶ ἀδυναμίᾳ ὄντων νοσούντων, καμνόντων, καὶ τῶ ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλησθέντων, καὶ ὡς τῆ Θεῶ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τῆ Κυρίας δεηθῶμεν.

* * Here should come in the Petitions for the Clergy.

* † And here for the civil Powers.

LET us pray to the Lord in Peace. Let us pray to the Lord for that Peace which is from above; and for the Salvation of our Souls.

Let us pray to the Lord for the Peace of the whole World; and for the Union of all the holy Churches of God.

* *

Let us pray to the Lord for all the People who love Christ, that he would save them and help them.

* †

Let us pray to the Lord for the Remission of our Sins and the Forgiveness of our Transgressions; and that we may be delivered from all Affliction, Wrath, Danger, and Necessity, and from the Assaults of our Enemies.

Let us pray to the Lord for those who bring forth Fruit and do good Works in the holy Churches of God, [and] who are mindful of the Poor; for the Widows and Orphans, Strangers and indigent Persons, and for those who desire to be remembered in our Prayers.

Let us pray to the Lord for the Aged and Infirm; and for the Sick and Diseased, and those who are infested with unclean Spirits, that God would speedily send them Health and Deliverance.

Ἐπεὶ τὸ ἐν παρθενίᾳ καὶ ἀγνείᾳ, καὶ ἀσκήσει, καὶ [τῷ] ἐν σεμνῷ γάμῳ διαγιγνάντων [καὶ τῷ ἐν ἔρεσι, καὶ ἀηλαίῃς, καὶ ταῖς ὁπαῖς τῆς γῆς ἀλωιζομένων ὁσίων πατέρων καὶ ἀδελφῶν] τῷ Κυρίῳ δεηθῶμεν.

Ἐπεὶ πλεόντων, ὁδοιπορούντων, ξηλιεόντων χριστιανῶν, καὶ τῷ ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δαλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρλικῆς ἐπιαιόδα αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἐπεὶ εὐκρασίας αἴρων, ὁμῶρον εἰρλικῶν, δροῶν ἀλαθῶν, καρπῶν εὐφορίας, καὶ ὑπερ τῶν σεφάνων τῶν ἐν αὐτῷ, τῷ Κυρίῳ δεηθῶμεν.

Ἐπεὶ τῷ παρόντων καὶ σιωευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ, καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σωσθῆς, καμάρτε, καὶ προθυμίας αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἐπεὶ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καλαπονεμένης, ἐλέως καὶ βοηθείας θεῆς ἐπιδομένης, καὶ ἐπιστροφῆς τῷ πεπλανημένων, ὑπείας τῷ ἀδενέντων, ἀναρρύσεως τῷ αἰχμαλώτων, [καὶ] ἀναπαύσεως τῷ προκεικοιμημένων πατέρων τε καὶ ἀδελφῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἐπεὶ τῷ εἰσακρωθῆναι καὶ εὐπρόσδεκτον θυῖας τῷ δέησιν ἡμῶν ἐνώπιον τῷ θεῷ, καὶ τῷ καλαπεμφθῆναι ἡμῖν πλάσια τὰ ἐλέη καὶ τὰς οἰκτιρμὰς αὐτῷ, τῷ Κυρίῳ δεηθῶμεν.

Let us pray to the Lord for those who are in Virginitie and Chastitie, for the Ascetics, and for those who live in honourable Marriage [and for our holy Fathers and Brethren who sustain a great Conflict in Mountains, and Dens, and Caves of the Earth.]

Let us pray to the Lord for all Christians who travel by Sea, or by Land, or are in foreign Countries, and for our Brethren that are in Captivity, or Banishment, in Prisons, or in hard Slavery, that they may return in Peace.

Let us pray to the Lord for temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth, and for the whole Circle of the Year.

Let us pray to the Lord for our Fathers and Brethren who are present, and join in Prayer with us in this holy Hour, and at all Times, that their Diligence, Labour, and Alacrity may be accepted of God.

Let us pray to the Lord for every Christian Soul under Affliction or Calamity, and who stand in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: [and] for Rest to our Fathers and Brethren who are gone before us.

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would send down upon us his rich Mercies and Compassions.

N U M B. II.

The Bidding-Prayer which I have conjectured to be the second of the two Prayers διὰ προσφωνήσεως mentioned in Can. 19. *Con. Laod.* as we have it in that Part of the Lit. of St. James which precedes the Anaphora. See it also as in Lit. *Cbrys.* and *Bas. Goar. Euch.* p. 74. and p. 165.

—Τὴν ἡμέραν ᾧσαν, τιλίαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, οἱ πάντες ᾧσθ' τῷ Κυρίῳ διελθῆν αἰτησώμεθα.

Ἄγγελον εἰρλής, πιστὸν ὁδηγὸν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τῷ Κυρίῳ αἰτησώμεθα. Συγγνώμην καὶ ἄφισιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελιῶν ἡμῶν παρὰ τῷ Κυρίῳ αἰτησώμεθα.

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

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν ἰσχύϊ καὶ ὑγιείᾳ ἐπιλήσαιο, παρὰ τῷ Κυρίῳ αἰτησώμεθα.

Χερσιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνάσσειν, ἀπεισχυθῆναι, καὶ καλὴν ἀπολογίαν τῆν ἐπὶ τῷ φοβερῷ καὶ φρικτῷ βήματι τῷ Χριστῷ, αἰτησώμεθα.

—Ἐαυτὰς καὶ ἀλλήλους—τῷ Θεῷ παραστώμεθα.

—Let us all beg of the Lord that we may pass this whole Day perfect, holy, in Peace and without Sin.

Let us beg of the Lord the Angel of Peace, a faithful Guide, a Guardian of our Souls and Bodies.

Let us beg of the Lord the Pardon and Remission of our Sins and Transgressions.

Let us beg of the Lord what Things are good and profitable to our Souls, and Peace to the World.

Let us beg of the Lord that we may accomplish the remaining Time of our Life in Health and Peace.

Let us beg a Christian End of our Life, without Sorrow or Shame; and a good Apology at the dreadful and terrible Tribunal of Christ.

Let us commend ourselves and one another—to God.

The same Bidding-Prayer as it is in *Const. Apost.* l. viii. c. 37.

Αἰτησώμεθα ᾧσθ' Κυρίῳ τὰ ἐλεῆ αὐτῶν καὶ τὰς οἰκτιρμάς.

Τὸν ὄρθρον τῆτον, καὶ τὴν ἡμέραν εἰρηνικὴν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τὸν παρεπιδημίας ἡμῶν.

Τὸν Ἄγγελον τὸ ἐπὶ τῷ εἰρλής, [add, from c. 36. τὰ καλὰ καὶ τὰ συμφέροντα.] Χερσιανὰ τὰ τέλη ἴλεον καὶ εὐδοκίαν τὴν Θεῶν.

Ἐαυτὰς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τῆς μονογενῆς αὐτοῦ παραστώμεθα.

Let us beg of the Lord his Mercies and Compassions.

Let us beg of the Lord that we may pass this Morning and this Day, and all the Time of our sojourning in Peace and without Sin.

Let us beg of the Lord the Angel of Peace; [add, from c. 36. what Things are good and profitable;] a Christian End; and that we may have God propitious and benevolent to us.

Let us commend ourselves, and one another to the living God, through his only begotten Son.

This, as it is the simplest, is therefore the ancientest Form, the former being plainly taken from it, or rather being the very same Form paraphrased, and, I think, without receiving thereby any real Improvement; for the third Petition there answers to the first here, and the fifth there, to the last Part of the second here; and the last Part of the sixth there, to the last Part of the third here.

N U M B. III.

A Form of the *Εὐχή ἤσυχου*, or *Silent Prayer*, as in the Liturgy of St. James, which is the same with that in St. Basil's, excepting the Variations marked at the Foot of the Page.

Κύριε ὁ Θεὸς *, ὁ κτίσας ἡμᾶς, καὶ αἰ-
γῶν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν
ὁδὸν εἰς σωτηρίαν, ὁ χαρισάμενθ' ἡμῖν
ἕρασιον μυστηρίων ἀποκάλυψιν, * καὶ" θεί-
μενθ' ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ
δυνάμει τῆς ἁγιαγίας σου πνεύματιθ' ἰσχυ-
ρῶς * δυνάμει * ἡμῶν διακόνους τῆς
καινῆς σου διαθήκης, λαίβεθ' ἡμᾶς ἄχραν-
των σου μυστηρίων, * καὶ" πρόσδεξαι ἡμᾶς
προσεγγίζοντάς τῷ ἁγίῳ σου θυσιαστηρίῳ,
καὶ τὸ πλῆθ' ἡμῶν εἰλες σου ἵνα ἄξιοι
ἡνώμεθα τῷ προσφέρειν σοὶ * δῶρά τε καὶ θυ-
σίας * ὑπὲρ τε ἑαυτῶν καὶ τῶν λαῶν ἀνι-
μάτων ἡμῶν καὶ δὸς ἡμῖν Κύριε, μίαν παθεὶς φόβου καὶ συνι-
δήσιος καθαράς προσκομίσαι σοὶ τὴν πνευματικὴν ταύ-
την καὶ ἀναιμάκτου θυσίαν" ἣν προσδεξάμενθ' εἰς
τὸ ἅγιον καὶ ὑπερβαρύνον καὶ τοῖς σου θυσια-
στήριον, εἰς ὄσμὴν εὐωδίας ἁγιωτικῆς ἀνι-
κατάπεμψον ἡμῖν τὴν χάριν τῆς ἁγιαγίας
σου πνεύματιθ'. * ναὶ ὁ Θεὸς" ἐπίβλεψεν ἐφ'
ἡμᾶς *, καὶ ἐπίθε ἐπὶ τὴν λογικὴν λαβρίαν
ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσδέξω
Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας * Μωϋσέως καὶ Ἀαρὼν
τὰς ἱερουργίας, Σαμουὴλ τὰς ἱερηνικάς, * Δαβὶδ τὴν μίαι-
ροίαν, Ζαχαρίου τὸ θυμίαμα" ὡς προσδέξω ἐκ
ἡμῶν τῶν * Ἀποστόλων * σου τὴν ἀληθινὴν
ταύτην λαβρίαν, ἕτω * πρόσδεξαι" καὶ ἐκ
τῶν χειρῶν ἡμῶν τῶν ἀμαρτωλῶν * τὰ ἁγιασ-
μῖνα" δῶρα ταῦτα ἐν τῇ χρηστότητί σου † καὶ
δὸς γνῶσθαι τῇ προσφορᾷ ἡμῶν ὑπερόδικον, ἡγιασ-

O Lord * God, who hast created us, and brought us into this Life; who hast shewed us the Way of Salvation, hast revealed to us thy heavenly Mysteries * and" placed us in this Ministry by the Power of thy * most" holy Spirit, be pleased, O Lord, that we may be Ministers of thy new Covenant, and Dispensers of thy * unspotted" Mysteries; * and" receive us, who are approaching thy holy Altar, according to the Multitude of thy Mercies: grant that we may be worthy to offer unto thee * Gifts and Sacrifices" * for our own Sins" and for the Sins of the People; † and grant us, O Lord, with all Fear and a pure Conscience, to offer unto thee this spiritual and unbloody Sacrifice," and do *it*hου, receiving it upon thy holy * and heavenly" and intellectual Altar, for a sweet smelling * spiritual" Savour, send down the Grace of thy * most" holy Spirit upon us", even so, O God," look upon us * and look upon this our * reasonable" Service, and receive it, as thou didst receive the Gifts of *Abel*, the Sacrifices of *Noah*, * the priestly Ministrations of *Moses* and *Aaron*, the Peace-offerings of *Samuel*, * the Repentance of *David*, the Incense of *Zacharias*," as thou didst accept this true Worship from * the Hands of" thy * Apostles, so of thy Goodness † accept these Offerings * lying before thee" from the Hands of us Sinners * and grant that our Offering may be acceptable, being sanctified by the holy Ghost, for the

* Ἡμῶν, our. * Σὺ ἰὸ, thou art be unto. * Πνευμαλός σου τῷ ἁγίῳ, of thy holy Spirit. * Δὴ Κύριε.
* Τῷ. * Ἁγίῳ, holy. * Deest. † Γενώμεθα ἄξιοι. * Τὴν λογικὴν ταύτην καὶ ἀναιμάκτου θυσίαν, this
reasonable and unbloody Sacrifice. * Ἐπὶ τῶν ἡμῶν ἀμαρτημάτων, for our own Sins. † Deest. * Deest.
† Deest. * Ἁγίῳ, holy. * Deest. * Ὁ Θεός, O God. * Deest. * Ἀβραὰμ τὰς ὀλοκαυτώσεις, the
whole Burnt-Offerings of Abraham. * Deest. * Ἁγίῳ σου, thy holy. * Deest.
† Deest. * Πρόσδεξαι, accept. * Deest. † Κύριε, O Lord * Deest.

μίσην ἐν σπύμῳ ἀγίῳ, εἰς ἐξίλασμα τῶν ἡμετέρων ὀνημα-
 λημάτων καὶ τῶν τῷ λαῷ ἀνομιμάτων, καὶ εἰς ἀνάστασιν τῶν
 προκοιμηθέντων ψυχῶν. ἵνα ὦ καὶ ἡμεῖς οἱ ταπεινοί,
 καὶ ἀμαρτωλοὶ, καὶ ἀνάξιτοι δούλοι σου καθιερωθέντες
 * ἀδόλως ἁγιάσθωμεν * τῷ ἁγίῳ σου θυσι-
 ατηρίῳ ἡμῶν ἡμετέρον τὸ μισθὸν τῶν πιστῶν καὶ
 φρονίμων οἰκονόμων, β καὶ ὑπολάβωμεν χάριν καὶ ἔλεος,
 ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδοσίας
 σου τῆ δικαιοσύνης καὶ ἀλάτῃς.

Propitiation of our Sins and the Sins of the People,
 and for Rest to the Souls of those who have gone be-
 fore us that we thy humble, and sinful, and un-
 worthy Servants being vouchsafed to Mi-
 nister in Sincerity at thy holy Altar,
 we may receive the Reward of faith-
 ful and wise Stewards, and may find
 Grace and Mercy, at that terrible Day
 of thy just and good Retribution.

γ Deest. * Deest. * Ἀμάρτωλος, without blame. α Ἐυρωμεν, we may find. β Deest. γ Deest.

Note, The *Laodicean* Canon appoints the *Εὐχή διὰ σιωπῆς*, or *Silent Prayer*, to be before the two Prayers
 διὰ προσηφυσίας, without mentioning any other Prayer to be said by the Priest καὶ ἑαυτῶν, by himself, im-
 mediately before the Anaphora, as in the *Apost. Const.* on the other hand the *Ap. Const.* which mention this last
 Prayer, say nothing of the former; whence in calling this a Form of the *Εὐχή διὰ σιωπῆς* I have supposed it
 to be the same Prayer intended by both, though they differ in the Time appointed for using it: But if they
 were really different, and so both of them used, which is not improbable, then the first must be understood
 of a Space allowed for the People to put up to God in secret such Petitions as respected each one's particular
 Circumstances, and more immediate Concerns, (for even such private Prayers were thought more prevalent
 when put up in the publick Assemblies, than when they were alone in their Closets; see *Dodwell's Furth. Prosp.*
 §. 13.) and if so, then it does not admit of any Form*: On this Supposition therefore this above Prayer
 cannot be called a Form of the *Εὐχή διὰ σιωπῆς* in the *Laod. Can.* but of the Priest's Prayer καὶ ἑαυτῶν in
 the *Apost. Const.*

* See *Bingham*, B. xv. c. 1. p. 569, 570.

N U M B. IV.

The Prayer intitled *Εὐχή τῆς ἐνάργειας* in that Part of the Liturgy of *St. James*
 which precedes the Anaphora, and which I suppose to have been taken from
 the Priest's Prayer for the Competentes.

Εἰσερχόμενα βασιλεῦ τῷ αἰώνῳ καὶ τῷ κῆ-
 ρι σου ἀπείσθησθαι δαμναρῆ, προσδέξαι * [προση-
 φουσ σοι διὰ τῷ Χριστῷ σου τῷ ἁγίῳ σου] ἑκάστῳ
 α τὸ συμφέρον ἐκπλήρωσον ἅλατ' ἐπάντας
 εἰς β τελειότητα, καὶ ἀξίως * [ἡμῶν] ἀπέργασ-
 σοι τὸ χάρισμα τῷ α ἁγίῳ σου, δ ἐπισυν-

O thou beneficent King of Ages, the
 Maker of all Creatures; receive * [thy
 Church which is approaching to Thee through thy
 Christ], fulfil what is α profitable to
 every one of them; conduct them all
 to β Perfection; and make * [us] worthy
 of the Grace of thy Sanctification, δ ga-

* I suppose this to have been τὸ δούλω σου πᾶσι τοῖς προσερχομένοις τῷ ἁγίῳ σου φιλίῳ σου, these thy Servants who
 are approaching to thy holy Baptism; or perhaps τ. δ. σ. τ. τ. προσελθόντας τῷ ἁγίῳ σου ἁγιασθῆναι, these thy Ser-
 vants who come as Proselytes to thy holy Church, as in *Orat. ad faciend. Catech.* in *Goar's Euch.* p. 346.

α In the Bidding-Prayer for the Catechumens, *Const. Apost. l. viii. c. 6.* ἵνα—δὲ αὐτοῖς ταῖς αἰτήμασι τῶν
 καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, that—he will give them those Desires of their Hearts that are profitable to them.

β *Clem. Alex. Pæd. l. i. c. 6.* Ἀναγεννηθέντες γὰρ ὡς τὸ τῶν ἁγίων ἀποκρίματα, being regenerated we imme-
 diately received Perfection. Ib. βαπτισόμενοι—τελειώμεθα, being baptized—we are made perfect. Ib. Καθάρσει
 δι' ὀφθαλμοῦ τὸ ἔξω τούτου, χάρισμα, καὶ φώτισμα, καὶ τίτλιον, καὶ λῆξιν; this Work is called by many Names,
Grace, Illumination, Perfection, and the Laver. * I. Αὐτὸς, them.

γ Παρασκευάσον ἀξίως γινώσθαι τῆς πνευματικῆς σου δωρεῆς, prepare them that they may become worthy of thy
 spiritual Gift. *Const. Apost. l. viii. c. 8.* in the Prayer for the Competentes. *Goar. Euch.* p. 346. Ὁδηγῶσον
 εἰς ἁγιασμὸν τῷ Χριστῷ σου, conduct them to the Sanctification of thy Christ. *Clem. Alex. p. 113.* Τηλιώται δὲ τῷ
 δωρεῶν μόνῳ, καὶ τῷ σπύμῳ τῷ καθόδῳ ἁγιαζέται, he is perfected by the Laver alone, and sanctified by the De-
 scent of the Spirit. δ *Const. Apost.* in the Bidding-Prayer for the Competentes, Ὅπως ὁ Κύριος—
 συνκαταλέξῃ

αἴψον * [imē] ἐν τῇ ἀγίᾳ σου Ἐκκλησίᾳ,
 ἣν περιποιήσῃς τῷ τιμίῳ αἵματι τοῦ μονο-
 γενεῦς σου υἱοῦ, Κυρίου ἡ καὶ σωτῆρος ἡμεῶν
 Ἰησοῦ Χριστοῦ, μετ' ἑὺ εὐλογητῆς· εἰ καὶ δεδοξ-
 ασμένῃ σου τῷ πνεύματι καὶ ἀγαθῇ καὶ ζωοποιῇ
 σου πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τὰς
 αἰῶνας.

thering * [us] into thy holy Church,
 which thou hast purchased by the pre-
 cious Blood of thy only begotten Son
 our Lord and Saviour Jesus Christ, with
 whom Thou art blessed and glorified,
 together with thy most holy, and good, and
 life-giving Spirit, now and ever, World
 without end.

συναγαλὴν αὐτοῦ μετὰ τῶν συζυμῶν ἐν τῇ ἀγίᾳ αὐτοῦ Ἐκκλησίᾳ, *that the Lord would—number them with those
 that are saved in his holy Church.* And in the Prayer itself after what is set down above follows, καὶ τῆς μετὰ
 τῶν συζυμῶν ἐπισυναγωγῆς, *of being gathered with those that are saved.* * 1. Αὐτὸς, *them.*

N U M B. V.

The Prayer intituled Εὐχὴ τοῦ ἱλασμοῦ, which we have in the End of the Liturgy
 of St. James, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστέ, υἱὲ τοῦ Θεοῦ τοῦ ζῶν-
 τος, ὁ ἀμὲν καὶ ποιμὴν ὁ ποιῶν τὴν ἀμαρτίαν
 τοῦ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρωφα-
 λίταις χαρυσάμενος, καὶ τῇ ἀμαρτωλῷ τὴν
 ἀφῆσιν τῶν ἀμαρτιῶν αὐτῆς δὸς, ὁ τὴν ἴασιν
 τοῦ παραλυτικοῦ δωρησάμενος σου τῇ ἀφί-
 σι τῶν ἀμαρτιῶν αὐτῆ· ἄνευ, ἄφευ, συλῶ-
 ρησον ἡ διὰ τὰ πλεημμελήματα ἡμῶν τὰ
 ἐκείσια, τὰ ἀκείσια τὰ ἐν γνώσει, τὰ ἐν
 ἀγνοίᾳ τὰ ἐν παραβάσει καὶ παρακοῇ γενό-
 μενα ἡ οἶδε τὸ πνεῦμά σου τὸ πάντιμον ὅτις τὰς δού-
 σου καὶ εἴτι τῶν ἰσολῶν σου ὡς ἀνθρώποι σαρκὰ
 φορέντες, καὶ τὸν κόσμον τῆτον οἰκῶντες, ἡ ὅκα τῶ
 διαβόλου ἐπλανηθήσαν, ὅτε ἐν λόγῳ, ἡ ἐν ἔργῳ,
 εἴτε ὑπὸ κατάραι ὑπέπεσαν, ἡ τῇ ἰδίᾳ ἀναδύματι,
 ἡ παρακαλῶ καὶ δέχομαι τὴν ἀφῆσιν σου φι-
 λανθρωπίαν τῶ μὲν λόγῳ λυθῆναι, συλῶ-
 ρηθῆναι δὲ αὐτοῖς τῇ ἑρμῇ καὶ τῇ ἰδίᾳ ἀναδύματι

O Lord Jesus Christ, the Son of the
 living God, ὁ ἀμὲν καὶ ποιμὴν ὁ ποιῶν
 takest away the Sin of the World, who
 didst graciously remit to the two Debt-
 ors what they owed thee, and to the
 Woman who was a Sinner didst give
 the Pardon of her Sins, who with the
 Forgiveness of the Sins of the Paralytick
 didst grant him also a Cure of his
 Disease; remit, pardon, and forgive,
 O God, the Sins which [we] have com-
 mitted willingly or unwillingly, with
 Knowledge or through Ignorance, by
 Transgression and Disobedience, ἡ
 thy most holy Spirit knows thy Servants to have been
 guilty of; and wherein so ever, as Men
 clothed in Flesh, and Inhabitants of this
 World, or by the Fraud of the Devil
 they have been led astray from thy Com-
 mands in Word or Deed, or if they have be-
 come obnoxious to any Curse, or to any Imprecation
 upon themselves, ἡ I pray and beseech thee
 of thy ineffable Love to Man that they
 may be absolved by thy Word, and re-

* 1. Ποιμὴν καὶ ἀμὲν, *the Shepherd and the Lamb*, as in *Gear. Euch.* ἡ *Deest Gear. Euch.* ἡ *I. As*
 in *Coar.* *παρα τῶν δούλων σου τέτων, these thy Servants*, in the Translation these Words must come in at (ἡ) in-
 stead of *we*, which is therefore put in Hooks. ἡ *Deest Gear.* ἡ *I would rather incline to think*
 this should be in the Plural, *παρακαλῶμεν καὶ δέχομαι, we pray and beseech.* See Note following.

κτ' τὴν σὺν αἰσθησίῃ. Ναὶ δέωποτα
 Κύριε εἰσάκουσον τῆς δεήσεως ἡμῶν ὑπὲρ
 τῶν δούλων σου, καὶ παύλας ὡς ἀμνηστικάκ
 τὰ ἐπιλασμένα αὐτῶν ἅπαντα ἕσυχνέσον
 αὐτοῖς πᾶν πλημμέλημα ἐκούσιον καὶ ἀκούσιον ἀπάλλ-
 λαξον αὐτοῖς τῆς αἰωνίου κολάσεως. σὺ γάρ

leased from the Oath, and Imprecation upon them-
 selves, according to thy great Goodness. Even so, O Lord, hear ἡμῶν Supplica-
 tion for thy Servants, and as thou dost
 not delight in the Remembrance of Evil,
 overlook all their Offence, ἕσυχνέσον
 and deliver them from eternal Punishment. For-

† This is in the Plural in *Goar*, ἡμῶν, *our*.

‡ Deest *Goar*.

N U M B. VI.

Ἦμῶν Ἐωθινή, M. S. Alex.

Δόξα ἐν ὑψίστοις Θεῶ,
 Καὶ ἐπὶ γῆς εἰρλή,
 Ἐν ἀνθρώποις εὐδοκία.
 Ἄινῶμέν σε,
 Εὐλογῶμέν σε,
 Προσκυῶμέν σε,
 Δοξολογῶμέν σε,
 Εὐχαριστῶμέν σοι,
 Διὰ τὴν μεγάλην σου δόξαν,
 Κύριε βασιλεῦ
 Ἐπικράνι,
 Θεὸς πατὴρ παντοκράτωρ
 Κύριε υἱὸς μονογενὴς
 Ἰησοῦ Χριστοῦ,
 Καὶ ἅγιον Πνεῦμα.
 Κύριε ὁ Θεός,
 Ὁ ἀμνὸς τῆ θυσίας
 Ὁ υἱὸς τῆ Πατρὸς,
 Ὁ αἶρων τὰς ἀμαρτίας τῶ κόσμου,
 Ἐλέησον ἡμᾶς.
 Ὁ αἶρων τὰς ἀμαρτίας τῶ κόσμου
 Πρόσδεξαι τὴν δεήσιν ἡμῶν
 Ὁ καθήμενος ἐν δεξιᾷ τῆ πατρὸς,
 Ἐλέησον ἡμᾶς.
 Ὅτι σὺ μόνος ἅγιος,
 Σὺ μόνος Κύριος,
 Ἰησοῦς Χριστός,
 Εἰς δόξαν Θεῶ Πατρὸς. Ἀμήν.

Προσευχὴ Ἐωθινή, Const. Apost.

Δόξα ἐν ὑψίστοις Θεῶ,
 Καὶ ἐπὶ γῆς εἰρλή,
 Ἐν ἀνθρώποις εὐδοκία.
 Ἄινῶμέν σε, ἡμῶμέν σε,
 Εὐλογῶμέν σε, •
 Δοξολογῶμέν σε
 Προσκυῶμέν σε, διὰ τὴν μεγάλην ἀρχιερίως
 σὺ τὸν ὄντα διὸν, ἀγνῆτον ἴσα, ἀπρόσιτον μόνον.
 *
 Διὰ τὴν μεγάλην σου δόξαν,
 Κύριε βασιλεῦ
 Ἐπικράνι,
 Θεὸς πάτερ παντοκράτωρ
 *
 *
 *
 Κύριε ὁ Θεός
 Ὁ πατὴρ τῆ θυσίας,
 Τῆ ἀμώμου ἀμνῆ,
 Ὁς αἶρει τὴν ἀμαρτίαν τῶ κόσμου,
 *
 *
 Πρόσδεξαι τὴν δεήσιν ἡμῶν
 Ὁ καθήμενος ἐπὶ τῶν χειρῶν.
 *
 Ὅτι σὺ μόνος ἅγιος,
 Σὺ μόνος Κύριος
 Ἰησοῦς, Χριστός τῷ θεῷ πάσῃ γυναικὶ φύσει, τῷ
 βασιλεῖ ἡμῶν
 Διὰ σοὶ δόξα, τιμὴ, καὶ σίβας.

εὐ εἰς ἐντελέθειαν ἡμῶν λέγων, ὅτι, ὅσα ἀν-
 λύσει ἐπὶ τῆ γῆς, ἔσαι λελυμένα ἐν τοῖς
 οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τῶ
 ἐλεῖν καὶ σώζειν καὶ ἀφίεναι ἀμαρτίας δωά-
 μιν, καὶ πρέπει σοι ἡ δόξα σὺ τῷ ἀνά-
 κτω Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι, νῦν καὶ
 αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰῶνων.
 Ἀμήν.

thou art he who hast enjoin'd us, say-
 ing, whatsoever ye shall loose on Earth
 shall be loosed in Heaven; thou art our
 God, a God who hast Power to have
 mercy, to save, and to forgive Sins; and
 to Thee, with thy unoriginate Father,
 and life-giving Spirit, belongs Glory, now
 and ever, World without end. Amen.

N U M B. VI.

The Morning Hymn, M. S. Alex.

Glory be to God in the Highest,
 And on Earth Peace,
 Good-will toward Men.
 We praise thee,
 We blest thee,
 We worship thee,
 We glorify thee,
 We give Thanks to thee,

For thy great Glory,
 O Lord
 Heavenly King,
 God the Father Almighty:
 O Lord the only begotten Son
 Jesus Christ,
 And holy Ghost.
 O Lord God,
 Lamb of God,
 Son of the Father,
 Who takest away the Sins of the World,
 Have mercy upon us;
 Thou that takest away the Sins of
 the World,
 Receive our Prayer;
 Thou that fittest at the right Hand
 of the Father,
 Have mercy upon us.
 For thou only art holy,
 Thou only art the Lord,
 Jesus Christ
 To the Glory of God the Father.

The Morning Prayer. Const. Apost.

Glory be to God in the Highest,
 And on Earth Peace,
 Good-will toward Men.
 We praise thee, we sing Hymns to thee,
 We blest thee,
 We glorify thee,
 We worship thee by the great High-Priest;
 thee the true God, the one unbegotten, who alone
 art inaccessible,

*
 For thy great Glory,
 O Lord
 Heavenly King,
 God the Father Almighty:
 *
 *
 *
 O Lord God
 The Father of Christ
 The immaculate Lamb
 Who takest away the Sin of the World,
 *
 *
 Receive our Prayer,
 Thou that fittest upon the Cherubim:
 *
 For thou only art holy,
 Thou only art the Lord
 Jesus, the Christ of the God of all created
 Nature, and our King.
 By whom to thee be Glory, Honour
 and Worship.

N U M B. VII.

I had, for my own Satisfaction, drawn out the Translation of this ancient Liturgy by itself, adding to it such Rubricks as appeared suitable, together with a few marginal Notes for illustrating some Particulars: And having shewn it to some worthy Friends, I was advised by them to insert it in the End of this Appendix, that the *English* Reader may have an easier and clearer View of it. And if he do not labour under great Prejudices, I am convinced he cannot fail to see how much it is preferable to any of our modern Forms.

AN
OFFICE

FOR THE

Sacrifice of the HOLY EUCHARIST,

BEING THE

ANCIENT LITURGY

OF THE

Church of *Jerusalem*.

TO WHICH

PROPER RUBRICKS are added for Direction,

AND

Some few NOTES at the Foot of the Page, &c.

The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

NONE but the * Faithful are to be present at this Office. And if any of these shall fall into any Crime for which he ought to do Penance, the Priest, having Knowledge thereof, shall prohibit him from approaching the holy Altar, until he have performed the same.

Likewise if the Priest shall perceive any Enmity or Hatred betwixt any of them, he shall not suffer them to be Partakers of the holy Eucharist, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive, from the Bottom of his Heart, all that the other hath trespassed against him, and to make amends for all that he himself hath offended; and the other will not be persuaded to a Reconciliation; the Priest in that Case ought to admit the Person thus willing to be reconciled, and not him that is obstinate. Provided that the Priest so repelling any, as is specified in this or the next precedent Paragraph, shall be obliged to give an Account of the same to the Bishop, within fourteen Days after at the farthest.

The Altar shall stand at the East end of the Church or Chapel: And at the time of celebrating the holy Eucharist shall have a fair white linen Cloth upon it.

Before the Service begin the † Deacon shall prepare so much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in some decent Thing provided for that purpose; and putting the Wine into the Chalice, or into Flagons provided also for that Use; and the Water into some other proper Vessel: And shall place them upon the

* Note, The Word Faithful is taken here in the primitive Sense, in opposition not only to Hearers and Unbelievers, but also to Catechumens and Penitents, and to all Hereticks and Schismatics.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.

Prothesis, and cover them with a fair white linen Cloth.

¶ At the Beginning of the Eucharistick Service, the Priest standing at the Altar, and the People with their Faces towards it: [The Deacon shall bring † Water to the Priest, who shall wash his Hands therein, saying,

I will wash my Hands in Innocency, and so will I compass thine Altar, O Lord.

Then] The Deacon, being turned to the People, shall say with a loud Voice,

Let none of those who ought not to join in this Service stay.

Let none have ought against any one.

Let none come in Hypocrisy.

* [Salute one another with the holy Kiss.

And let the Clergy salute the Bishop, or officiating Priest; and the Laity one another, the Men the Men, and the Women the Women.

Then the Priest being turned to the People shall say,

The Peace of God be with you all.

Answ. And with thy Spirit.

Then the Deacon shall say,

Let us present our Offerings to the Lord with Reverence and godly Fear.

‡ This as it is an ancient, so is a very innocent and significant Ceremony: But where it cannot conveniently and decently be done, it may be omitted.

* Note, This is not to be used but in such Churches or Chapels as are so ordered as that the Men and Women sit separate, as they ought to do. As to the Antiquity of it, there can be no question, since we find it so frequently mentioned in the Scriptures themselves.

Q

Then

Then † [shall the People kneel, and] † “ The Priest shall begin the Offertory, turning himself to the People, and saying one or more of these Sentences following, as he thinketh most convenient in his Discretion ||.

“ In Proceſs of Time it came to paſs, that *Cain* brought of the Fruit of the Ground an Offering unto the Lord; and *Abel* he alſo brought of the Firſtlings of his Flock, and of the Fat thereof: And the Lord had reſpect unto *Abel* and to his Offering, but unto *Cain* and to his Offering he had not reſpect. *Gen. iv. 3, 4, 5.*

“ Speak unto the Children of *Iſrael*, that they bring me an Offering: of every Man that giveth it willingly with his Heart, ye ſhall take my Offering. *Ex. xxv. 2.*

“ They ſhall not appear before the Lord empty: Every Man ſhall give as he is able, according to the Bleſſing of the Lord your God, which he hath given you. *Deut. xvi. 16.*

“ Give unto the Lord the Glory due unto his Name: Bring an Offering, and come into his Courts. *Pſal. xcvi. 8.*

“ If thou bring thy Gift to the Altar, and there remembreſt that thy

† Note, That on all Lord's Days, and during all the Time between Eaſter and Pentecoſt, the Faithful are not to kneel, but to ſtand at Prayer, in memory of our Lord's Reſurrection: See *Tertul. de Coron. c. 3. Con. Nic. 1. can. 20.* and *Beverige's* Notes upon it.

‡ Note, Theſe Sentences of the Offertory, which are not in *Lit. Ja.* or any other of the ancient Liturgies (and are therefore included within theſe “ ” Marks) but are taken chiefly from the Liturgy compoſed for the Uſe of the Church of *Scotland*, and printed at *Edinb. An. 1637.* are inſerted here as being very proper to ſtir up the People to offer willingly with a devout Heart.

|| Note, In *Lit. 1. Edw. VI.* the Sentences for the Offertory are directed to be ſung by the Clerks.

“ Brother hath ought againſt thee: Leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift. *Matt. v. 23, 24.*

“ ¶ Lay not up for yourſelves Treasures upon Earth, where Moth and Ruſt doth corrupt, and where Thieves do break through and ſteal: But lay up for yourſelves Treasures in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through nor ſteal. *Matt. vi. 19, 20.*

“ He who ſoweth ſparingly, ſhall reap ſparingly: And he who ſoweth bountifully, ſhall reap bountifully. Every Man as he purpoſes in his Heart, ſo let him give, not grudgingly, or of neceſſity: for God loveth a chearful Giver. *2 Cor. ix. 6, 7.*

“ Jeſus ſat over againſt the Treasury, and beheld how the People caſt Money into the Treasury; and many that were rich caſt in much: And there came a certain poor Widow, and ſhe threw in two Mites, which make a Farthing. And he called unto him his Diſciples, and ſaith unto them, Verily I ſay unto you, that this poor Widow hath caſt more in than all they who have caſt into the Treasury. *Mark xii. 41, 42, 43.*

“ ¶ Who goeth a Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feed-

“ eth

“ eth a Flock, and eateth not of the
“ Milk of the Flock? 1 *Cor.* ix. 7.

“ If we have sown unto you spiri-
“ tual Things, is it a great matter if
“ we shall reap your carnal Things?
“ 1 *Cor.* ix. 11.

“ Do ye not know, that they who
“ minister about holy Things, live of
“ the Things of the Temple? And
“ they who wait at the Altar, are
“ Partakers with the Altar? Even so
“ hath the Lord ordained, that they
“ who preach the Gospel, should live
“ of the Gospel, 1 *Cor.* ix. 13, 14.

“ Let him that is taught in the
“ Word, communicate unto him that
“ teacheth in all good Things. Be not
“ deceived, God is not mocked; for
“ whatsoever a Man soweth, that shall
“ he also reap. *Gal.* vi. 6, 7.

“ ¶ Charge them that are rich in
“ this World that they be not high-
“ minded, nor trust in uncertain
“ Riches, but in the living God, who
“ giveth us richly all Things to enjoy:
“ That they do good, that they be
“ rich in good Works, ready to distri-
“ bute, willing to communicate, lay-
“ ing up in store for themselves a good
“ Foundation against the time to come,
“ that they may lay hold on eternal
“ Life. 1 *Tim.* vi. 17, 18, 19.

“ God is not unrighteous, to forget
“ your Work and Labour of Love, which
“ ye have shewed toward his Name,
“ in that ye have ministered to the
“ Saints, and do minister. *Heb.* vi. 10.

“ Whilst these Sentences are reading” the Deacon,
or (if there be no Deacon) any other fit Person ap-
pointed for that Purpose, shall receive the free-will

Offerings of the People, in a decent Basin provided
for that purpose. And that no one may neglect to
come to the holy Eucharist, by reason of having but
little to give, the Person who collects the Offerings
shall cover the Basin with a fair white linen Cloth,
so that neither he himself, nor any other may see or
know what any particular Person offers. And when
all have offered, he shall reverently bring the said
Basin with the Oblations therein, and deliver it to
the Priest, who shall humbly present and place it up-
on the Altar, “ saying, Blessed be thou, O
“ Lord God, for ever and ever. Thine,
“ O Lord, is the Greatness, and the
“ Power, and the Glory, and the Ma-
“ jesty; for all that is in the Heaven
“ and in the Earth is thine: All things
“ come of Thee; and of thine own do
“ we give unto Thee.”

Then shall the Deacon go to the Prothesis, and
having mixed the Wine and Water, he shall bring
the Bread and mixed Wine to the Priest, who shall
reverently place them upon the Altar.

Then the Priest having first prayed secretly for a
short Space, shall turn to the People, and signing
himself with the Sign * of the Cross upon the Fore-
head, shall say,



† The Grace of our Lord Jesus
Christ, and the Love of God, and the

* They must be great Strangers to Antiquity who
do not know that the Sign of the Cross was used by
the primitive Christians from the apostolical Age
downward, not only in the sacred Mysteries of Re-
ligion, but even in the ordinary Occurrences of Life.
See *Tertul. de Coron.* c. 3. *ad Uxor.* l. 2. c. 5. *de Resur.*
Carn. c. 8. *S. Cyprian. Ep.* 73. *S. Cyril. Catech.* 4. §.
10. *Catech.* 13. §. 18. *S. Basil. de Sp. Sanct.* c. 27.
Chrysost. Hom. 55. in *Matth. Lactan. de Mort. Persec.*
c. 10. &c. And no serious and judicious Christian,
who founds his Belief on rational Evidence, can dis-
regard, far less oppose the venerable Usages univer-
sally received in the first and purest Ages immedi-
ately succeeding the Apostles, and which the Catholick
Church could not then have been so agreed in, had
they not been undoubtedly derived from apostolical
Tradition.

† In *Lit. Ja.* it is The Love of the Father, the
Grace of the Son, and the Communion of the Holy
Ghost be with you all.

Q 2

Communion

Communion of the Holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Hearts.

Peop. We lift them up unto the Lord.

Pr. Let us give Thanks unto the Lord.

Prop. It is meet and right so to do.

Then the Priest shall turn to the Altar, and say,

It is very meet, right, and our bounden Duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures visible and invisible, the Treasure of † all" good Things; the Fountain of Life and Immortality; the God and Governor of the Universe: To whom the Heaven and the Heaven of Heavens sing Praise, with all their Hosts: The Sun and Moon, and the whole Choir of Stars: The Earth and Sea, and all Things that are in them: The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers: The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, and saying,

Here the People shall join with the Priest, and say,

Holy, Holy, Holy, Lord of * Sabbath, Heaven and Earth are full of thy Glory.

Hosanna in the Highest: Blessed be he that cometh in the Name of the Lord; Hosanna in the Highest.

† In Lit. *Ja.* eternal.

* *i. e.* Hosts, or Armies.

Then the Priest shall say,

Holy art thou, O eternal King, and the Giver of all Holiness: Holy is thine only-begotten Son, our Lord Jesus Christ, - by whom thou madest the Worlds: Holy also is thy holy Spirit, who searcheth all Things, even the Depths of Thee, O God. Holy art Thou, who rulest over all, almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; for thou didst make Man, formed out of the Earth, after thy own Image, and graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the Pedagogy of the Law and the prophets: And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the World, that by his Coming he might renew thy Image in us: Who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin, was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, in the same Night that he was betrayed, or rather offered up himself for the Life and Salvation of the World, taking ^a Bread in-

^a Here the Priest is to take the Paten into his Hands.

to his holy and immaculate Hands, looking up to Hea-

ven and presenting it to Thee his God and Father, he gave Thanks, sanctified,

^b And here ^{to break the Bread.} and ^b brake it, and gave it to his Disciples, saying

^c And here ^{to lay his Hands upon all the Bread.} Take, eat, ^c THIS IS MY BO + DY which is broken and given for you: For the

Remission of Sins.

In like manner after Supper he took

^d Here he is ^{to take the Chalice into his Hands.} the ^d Cup, and having * mixed it of Wine and Water he gave Thanks, sanctified, and blessed it, and gave it to his

Disciples, saying, Drink ye all of this,

^e And here ^{to lay his Hands upon every Vessel in which there is any Wine to be consecrated.} THIS ^e IS MY BLO + OD of the New Testament, which is shed and given for you and for many, for the

Remission of Sins. Do this in Remembrance of me.

Wherefore in Commemoration of his life-giving Passion, salutary Cross, Death, Burial, and Resurrection from the Dead on the third Day, his Ascension in into Heaven, and Sitting at the right Hand of Thee his God and Father, and † looking for" his second glorious and terrible Advent, when he shall come again with Glory to judge the Quick and the Dead, and shall render to every one according to his Works, we Sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice:

* The Testimonies of the Mixture of Water and Wine in the Eucharist are so many, and so early, as plainly prove it to be an apostolical Practice and Tradition, and consequently derived from Christ himself. See *Iust. M. Apol.* 1. p. 125, 128, 131. *Iren.* l. iv. c. 57. l. v. c. 2. *Clem. Alex. Pæd.* l. ii. c. 2. *Cyprian.* Ep. 63. *Con. Carth.* 3. can. 24. *Con. Aurel.* 4. can. 4. *Lit. Clem. Mar. Bas. &c.*

† This is added from *Lit. Mar.*

Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us according to thy great Mercy, and send down thy holy Spirit upon us, and upon these Gifts which are here set before Thee, that by his Descent upon them, he may make this ^a Bread the holy BO + DY of thy Christ, and this ^b Cup the precious BLO + OD of thy Christ; that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remission of Sins, and for Life everlasting.

We offer to Thee, O Lord, for thy holy Catholick and Apostolick Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Bishops in the same, [especially thy Servant N. our Bishop] * endow them with Wisdom, and fill them with the holy Ghost" † that they may" rightly divide the Word of thy Truth.

* This is added from *Lit. Clem.*

† In *Lit. Ja.* who.

* Remember,

* Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Presbyters and Deacons who compass thy holy Altar, grant to those an unblameable Presbyterate, and preserve these unspotted in their Ministry, and purchase for them good Degrees.

† Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon Earth, and especially thy Servant our King, and all in Authority; establish their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquillity we may lead a quiet and peaceable Life in all Godliness and Honesty.

Remember, O Lord, this City [or, this Dioceſe], and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea or by Land, or are in foreign Countries; that are in Chains or Imprisonment; that are in Captivity or Banishment † or in hard Slavery.

Remember, O Lord, those that are sick or diseased, [especially—] and such as are infested with unclean Spirits; and make haste to heal and deliver them.

* This Petition which in *Lit. Ja.* comes in afterwards, is inserted in this Place, that the Prayers for the Clergy may all come together as in *Lit. Clem.*

† The Petition, which is wanting in *Lit. Ja.* is here supplied from the other Liturgies.

‡ In *Lit. Ja.* is added here, in the Mines, under Torture.

Remember, O Lord, every Christian Soul under Affliction, or Calamity, and who stand in need of thy divine Mercy and Help.

Remember also the Conversion of those that are in Error.

* [Remember, O Lord, the Catechumens, and perfect them in the Faith.]

* [Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed against Thee.]

Remember, O Lord, those who † minister to us for thy holy Name's Sake.

Remember all, O Lord, for good: Have Mercy upon all, O Lord; be reconciled to us all: Settle the Flocks of thy People in Peace: Remove all Scandals: Make Wars to cease: Put a stop to the Violence of Heresies: ‡ Heal the Schisms of the Churches:” And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth; and *to bless* the whole Circle of the Year with thy Goodness: For the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand and fillest every living Creature with thy gracious Bounty.

* These two Petitions are added from *Lit. Clem.* and are only to be said when there are any Catechumens, or Penitents.

† In *Lit. Ja.* is added here, Labour and.

‡ This is added from *Lit. Bas.*

Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons; and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom, * or for what Ends" every one has offered, or has in his Thoughts, [and those whose Names we have lately read before Thee.]

† *And grant that we may all find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased Thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ, [particularly N. whom we this Day commemorate.]*

‡ Here the Priest shall pause a while, he and the People secretly recommending those departed whom each thinks proper.

And then the Priest shall go on as follows,

Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembered, and those also whom we have not remembered from righteous *Abel* even unto this Day: Do thou give them || Rest in the Re-

* This is added from *Lit. Bas.*

† Here the Petition which is inserted above p. 118. vol. 2. with this * Mark comes in, in *Lit. Ja.*

‡ Of old the Deacon read the Names contained in the Diptychs; instead of which this Rubrick is inserted.

|| Prayers for the Dead, especially at the holy Altar, is so very early a Practice of the primitive Church, that undoubtedly it must have been derived from apostolical Tradition. See *Tertul. de Coron. c. 3.*

gion of the Living, in the Bosoms of our holy Fathers *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually; † And vouchsafe to bring them to thy heavenly Kingdom." And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to Thee, and free from Sin; gathering us with thine Elect: Through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth; through whom, and with whom, Thou art blessed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People shall say with a loud Voice.

Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

de Monog. c. 10. de Exhort. Cast. c. 11. Cypr. Ep. 1, 12, 39. Orig. l. 9. in Rom. xii. Arnob. l. 4. p. 152. Cyril. Myst. Catech. 5. §. 6. &c. and all the ancient Liturgies. It is founded on that plain Scripture-Doctrine of an intermediate State betwixt Death and the Resurrection; and that the Righteous are not to receive their Crown of Reward (2 *Tim. iv. 8.*) nor to enter into the Joy of their Lord in the Kingdom of Heaven, till the Resurrection and Judgment (*Matt. xxv. 19, 20-31-34.*) And that though they are to be judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 *Tim. i. 18.*) else if God should enter into strict Judgment with his Servants, no Man could be justified in his Sight. This Prayer here is not to be so understood as if none of those here commemorated were as yet in Rest in the Region of the Living; but as an Acknowledgment that their present Happiness is the free Gift of God, not due to their Nature or their Merit; to congratulate the same; and to wish the Increase of it; and the final Consummation of their Bliss at the last Day.

† These Words, which it is probable have been casually omitted in *Lit. Ja.* are here added from *Lit. Mar.*

Answer.

Anfw. And with thy Spirit.

Then shall the Deacon say,

Let us again and again pray to the Lord.

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his heavenly Altar for a sweet-smelling Savour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

Anfw. Lord have Mercy *.

Deac. Let us pray for the Tranquility of the whole World: And for the Peace of the holy Churches of God.

Anfw. Lord have Mercy.

† Deac. Let us pray for the whole Episcopate, for all the Presbyters and Deacons in Christ, and for the whole Body of the Church; that the Lord would keep and preserve them all.

Anfw. Lord have Mercy.

† Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Anfw. Lord have Mercy.

Deac. Let us pray for those who have this Day offered these Gifts, and for whom, ‡ or for what Ends" every one has offered, or has in his Thoughts, and for all the People that stand about the Altar; for the Remission of our Sins, and the Propitiation of our Souls.

Anfw. Lord have Mercy.

Deac. Let us pray for every Soul that is in Affliction or Calamity, and

* Note, The Deacon is to pause a little after every Responce, to allow the People time for short Ejaculations,

† These two Petitions are added from *Lit. Clem.*

‡ This is added from *Lit. Bas.* as above, p. 119. s. 2.

stands in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: And for * Rest to our Fathers and Brethren who have gone before us.

Anfw. Lord have Mercy.

Deac. Let us all earnestly say, Lord have Mercy.

Anfw. Lord have Mercy.

Then shall the Priest say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon Thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

Anfw. And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Anfw. To Thee, O Lord.

Then the Priest turning to the Altar, shall say,

We thy Servants, O Lord, bow down our Necks to Thee, before thy

* *Rev.* vi. 9, 10, 11. *Isa.* xxvi. 20. *Clem. Rom.* Ep. 1. c. 50. 4 *Esdr.* iv. 35, 36. *Heb.* iv. *Barnab.* Ep. c. 15. *Iren.* 1. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. 2 *Theff.* 1. 7.

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holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting: For to Thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and Holy Spirit, now and for ever. Amen.

Then the Priest turning to the People, shall say,
Grace be with you all.

Answ. And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.

Then shall the Priest receive the Eucharist in both Kinds himself: And then proceed to deliver the same in like manner to other Priests and Deacons, if any be present, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he shall say,

* The Body of Christ.

And the Person receiving shall say,

Amen.

And when he receiveth, or delivereth the Cup, he shall say,

* The Blood of Christ.

And the Person receiving shall say,

Amen.

After all the Clergy have communicated, the officiating Priest, or according to his Direction, any, or all of the Priests, or Deacons there present, shall administer the Eucharist in both Kinds to the People, in order, into their Hands, according to the Form above prescribed.

* See Cyril. Myst. Catech. v. §. 18, 19 comp. with Lit. Clem.

Whilst the Faithful are communicating, *Psalm xxxiv.* and *cxlv.* may be sung.

When all have communicated, what remaineth of the consecrated Elements shall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, shall say,

Let us give Thanks to God that he hath vouchsafed to make us Partakers of the Body and Blood of Christ, for Remission of Sins, and for Life everlasting. And let us pray to him that he would keep us unblameable, as he is good and a Lover of Men.

Then the Priest, standing before the Altar, shall say,

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; We give Thanks to Thee, that thou hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners; but keep us, good God, in the Sanctification of thy holy Spirit; that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased Thee from the Beginning of the World; through the Mercies of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, Thou art blessed, now and for ever, World without end. Amen.

Then the Deacon, being turned to the People, shall say,

Let us bow down our Heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down

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their Necks unto Thee: Stretch forth thy powerful Hand, full of Blessings, and bless thy People. Preserve thine Inheritance, that we may continually glorify Thee, for ever, the only living and true God: For to Thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving; and to thy Son; and holy Spirit, now and ever.

And all the People shall answer,

Amen.

Then, after a Pause, the Deacon shall say to the People,

Depart in Peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival at least for which a proper Epistle and Gospel are appointed: And every Priest shall then either administer or receive the same, except he be hindered by some urgent and reasonable Cause; or cannot get two Persons to communicate with him: For there shall be no Celebration of the Eucharist, except two Persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the People of the Nature and Importance of this holy Mystery; and inculcate upon them the great Advantage and Necessity of frequent Communion. He shall

also exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory; for he shall instruct them, that provided they frequent the Christian Sacrifice, their Offering will be accepted by God, though it be never so little, if it be given according to their Abilities, with a cheerful and devout Heart.

The Priest shall always consecrate more than is necessary for the Communicants; and he shall carefully reserve so much of the consecrated Elements as shall serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service.

And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Vestry, or some other convenient Place in the Church, under a safe Lock; in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and solemnly devoted to him: the Priest shall take so much out of it as will defray the Charge of the Bread and Wine: And the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable Uses, according to the Direction of the Bishop.

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