

THE  
ANCIENT LITURGY  
OF THE  
Church of Jerufalem,

BEING THE  
LITURGY of St. *JAMES*,  
Freed from all latter ADDITIONS and INTERPOLATIONS of what-  
ever kind, and fo restored to it's 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.

Containing in fo 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. *Chrysoftom* 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.

Δύναμι λαβῆσα κυριακὴν ἢ ψυχὴν πολλὰ ἔχει θεός. — αὐτὸ — εὐχαρισῆσα ἐπὶ πᾶσι τῷ Θεῷ, — διὰ προσφορᾶς  
ἀγίας, διὰ εὐχῆς μακαρίων, αἰνῶσα, ὑμῶσα, εὐλογῶσα, ψάλλουσα, ἢ διοικεῖται πρὸς τῷ Θεῷ κατ' ἕδονα καὶ  
ἢ τοιαύτη ψυχῇ. Clem. Alex. Strom. vi. p. 797.

L O N D O N :

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T H E  
P R E F A C E.

**T**HE 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. *Hicks'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<sup>a</sup>: 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

<sup>a</sup> See Can. 17. Con. *Laod.* Bingham's *Orig. Ecclesiast.* 1. xiv. cap. 1, 2, 3.

Catechumens: Then after they were dismissed, for the Energumens: And after they were dismissed, for the Competentes, or Candidates for Baptism: And lastly after dismissing them likewise,

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

<sup>c</sup> *Ap. Const.* l. viii. c. x.

<sup>d</sup> *Ib.* c. xi.

<sup>b</sup> for the Penitents. Then all these being dismissed, the *Missa Fidelium*, or *Service of the Faithful*, began with the *Εὐχὴ διὰ 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 *διὰ προσφωνήσεως*; of these two, the first is certainly the *προσφωνήσις ὑπὲρ τῶν πιστῶν*, <sup>c</sup> the *Bidding-Prayer for the Faithful*; the other (according to Mr. *Bingham*) is the following *ἐπίκλησις* <sup>d</sup> or *Collect of the Bishop* \* : And these are the *Εὐχαὶ κοινὰὶ ὑπὲρ ἑαυτῶν—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 *Μήτις 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 *διὰ προσφωνήσεως* 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 *Εὐχὴ διὰ σιωπῆς*, or *silent Prayer*; the last of which, being the same with that in St. *Basil's Liturgy* <sup>e</sup>,

<sup>e</sup> *Gear. Euch.* p. 164.

\* But since *προσφωνήσις* 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 *διὰ προσφωνήσεως* 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 *προσφωνήσις* 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 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 *προσιῶσάν σοι διὰ τῆς Χειρῶν σου τὴν ἐκκλησίαν σου*, into *τὰς δεξιὰς σου τέρας τὰς προσιόντας τῷ ἁγίῳ σου φωτισματι*, 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 <sup>f</sup>, I have put it likewise in the App. N. v.

But what I am concerned with at present is only the proper Anaphora, or Eucharistical Service, *viz.* from the *Sursum 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, 1<sup>st</sup>, the Liturgy of St. *James* as we have it at present, the latter Additions being only put in a smaller Character. 2<sup>dly</sup>, The same Liturgy without these Additions, and so restored to its ancient Purity. 3<sup>dly</sup>, St. *Cyril's* Account of it. 4<sup>thly</sup>, The *Clementine* Liturgy. And, 5<sup>th</sup>, So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysoptom*, 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

<sup>f</sup> 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.

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. *Grabe*<sup>s</sup>, *Apostolica omnino videtur, certe Antiquissima est,* *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 *Ἕμνος Ἐωθινός*, the *Morning Hymn*, which he has inserted l. vii. c. 47. under the Title of *Προευχὴ ἑωθινή*, *Morning Prayer*. For besides that the

<sup>a</sup> 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.

<sup>b</sup> See also *Smyth'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 <sup>a</sup> 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. <sup>b</sup> 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 <sup>b</sup> foisted in some Words and Phrases, <sup>b</sup> *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 ἀβασιλευτος καὶ ἀδέσποτος, — ἡ ἀναρχος γνῶσις, ἡ αἰδὸς ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῆ φύσει, καὶ νόμος τῶ εἶναι, καὶ κρείττων παντὸς ἀριθμοῦ, *without King and without Lord, — Knowledge without Beginning, eternal Sight, unbegotten 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 περιζαφόμενος, ὁ χρόνοις μὴ παλαιέμενος, ὁ αἰώσι μὴ περατέμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοιώτος, *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 χερσεῖμ — καὶ Ἄγγελος καὶ μετὰ ταῦτα πάντα ποιήσας — τὸν φαινόμενον τῆτον κόσμον, — συ γὰρ εἶ ὁ τὸν ἔρανον — σήσας — ὁ πήξας σερέωμα — ὁ ἐξαλατῶν φῶς — ὁ — τὸν χορὸν τῶν ἀστέρων ἐν ἔρανον καλλιγράψας, *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 *πρεσβύτης 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 φαινομένη 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 σφαιρίαι, the heavenly Bodies (so I understand it here) and the Heavens, of this World, and the Things that are therein, for the good and orderly Administration of Providence*<sup>i</sup>. 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<sup>\*</sup>. Nor could any of these Fathers<sup>k</sup> who made the *perfecta Nativitas* of the Logos as *προφωριστός* 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 the<sup>l</sup> 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-

<sup>i</sup> Clem. Alex. Strom. vii. p. 833. Vid. & Str. iv. p. 571. Athenag. Leg. p. 4, 96, 98, 99. Just. M. Apol. ii. p. 11. <sup>k</sup> Tert. adv. Prax. c. 5, 6, 7, 12. Hippol. cont. Neet. c. 10, 11. Iren. l. iv. c. 52. Vid. l. ii. c. 2. p. 117. and Grabe Not. 8. Clem. Alex. Str. vi. p. 810, 812, 815, 866. l. 13, 14. <sup>l</sup> Colof. i.

<sup>\*</sup> As for the Fall of that Angel who tempted our first Parents, the Account given of it by the early Fathers<sup>a</sup> 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*.

<sup>a</sup> Just. M. Dial. p. 362. Ed. Jabb. Iren. l. iv. c. 78. l. v. c. 24. Tert. de Spect. c. 2. de Patient. c. 5. Cyp. de Bon. Pat. p. 218. de Zel. & Liv. p. 222.

other Instance is *χερσὶν ἀνόμων καὶ ἀσχετῶν ἱερέων καὶ ἀρχιερέων ἢ ψευδωνύμων* being seized by the Hands of wicked Priests and high-priests <sup>a</sup> *falsely so called*; this seems not to be so agreeable to the 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<sup>b</sup> carries us, nay even to the Martyrdom<sup>c</sup> of St. *James*; which certainly they would not have done if they had not believed that the Power of the Priesthood was still continued (without which the Temple Service could not, without Sacrilege, have been performed or joined in) and therefore that they were still true Priests, and not *ψευδώνυμοι*, *falsely so called*, who ministered therein, how unworthy soever of that sacred Character. Again, — καὶ τὴν κτίσιν — αὐτόμαθον νομισάντων — ἐκ εἰσας πλανήσθαι ἀλλὰ ἀναδείξας — Μωϋσῆν, δι' αὐτῶν — 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 πλητίσεως τὸν ἀέρα, καὶ ἀκοὴν συνεργημένην ὑπ' αὐτῶν ὡς ἐπαίειν εἰσδεχομένην τὴν προστίπτεσθαι αὐτῇ γαλιάν, 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, receiving 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<sup>a</sup> col. 4. p. 11. Indeed what Bp. *Bull* says<sup>d</sup> speaking of the Creed which we have in these Constitutions, l. viii. c. 41. may, I think, be as justly applied to this Hymn of Thanksgiving, *Illud quidem Libri Auctoris (seu potius Interpolator) a capite ad calcem παραφρασεωςικῶς, 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,

<sup>a</sup> See Ap. Con. l. viii. ch. 2.<sup>b</sup> Ch. xxi. 20,

— 27.

<sup>c</sup> *Dodwell*

Occas. Com.

<sup>d</sup> *Judic Eccl.*

Cath. c. 6.

§. 8.



for from these Words in the End of this long Thanksgiving, *Μεμνημένοι ἔν ᾧ δι' ἡμῶν ὑπέμεινε, εὐχαριστοῦμέν σοι, θεὸ πάσης ἀνάτης, ἐξ ὅσον ἀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν ἐπίσταξιν αὐτῆ πληροῦμεν, ἐν ἣ γὰρ γυκτι, &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 fulfil his Institution. For in the same Night that he was, &c.

<sup>Ap. 1. p. 131.</sup> (to which Dr. Grabe<sup>e</sup> thinks *Justin Martyr* has alluded)  
Note 5.

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 ἐξουὸς 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 ἐ, *who*, all from the *Syriac*. And p. 50. I have inserted τῆς πόλεως ἡμῶν ταύτης, *this our City*, from the Liturgies of St. *Chrysoptom* 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. Chrysoftom*, 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 *Ἐπιώνιον* (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 *παράθεσις*, or *Commendatio* <sup>f</sup>, <sup>f</sup> See *Bingh.*  
*beseeching God to sanctify their Souls and Bodies, and make* <sup>Or. Ecc. l. xv.</sup>  
<sup>c. 3. §. 29.</sup>  
 them worthy to communicate in these sacred Mysteries: In the *τὴν ἁγία τῶν ἁγίων*, *Holy Things for holy Persons*, with the Peoples Response *Ἐἷς ἅγιος*, &c. *There is One holy, &c.* In the Thanksgiving after communicating: In the final Benediction: And in the Dismissal by the Deacon, *Ite in Pace*, *Depart in Peace*. Concerning all which see *Mr. Bingham's Origin. Eccles. B. xv. of the Missa Fidelium*, *Mr. Johnson's Unbl. Sacr.* and *Dr. Hickes'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)

<sup>g</sup> See Dr. Wake's Discourse on the Apost. Fathers translated by him, p. 102. and Dr. Bull's Sermon. xiii. p. 543. P. 553.

we may justly reckon to be of apostolical Original<sup>g</sup>, 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*<sup>h</sup> 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. *Hæres.* c. 34. p. 327. where, by the by, the Reading in the *Greek* ἐκκλησιῶν which Dr. *Grabe* took to be an Error for ἐπίκλησιῶν, 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 ἐκκαλεῖμεν 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.

<sup>i</sup> *Johnson's* Unbl. Sacr. part 2. p. 146.  
<sup>k</sup> *Dedwell* on Incense.

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

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 Office<sup>1</sup>, viz. *Missa in Cathedra S. Petri Apostoli*, we have *Post Mystrium* [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*<sup>m</sup>—*Porro sexta [Oratio] proinde succedit* <sup>m De Lit. Gall. p. 10.</sup> *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.

*Cybil*

*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 intrinſick 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 Doctour'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 Traitors 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 adminiſtring 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 conſecta myſteria quorſdam 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 adſueris, 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 Gelasius says, In hanc, scilicet in divinam 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 Gelasius 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 Gelasius.

Springgrove, Friday, Jan. 20. 1743.

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 suffisoit qu'une Liturgie ne fût pas défectueuse pour  
 “ s'abstenir d'en admettre quelque autre, on auroit pu 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 consequent les Apôtres ont célébré les divins Mysteres.” *Défense de l'ancien Sentiment sur le Terme de la Consécration de l'Eucharistie, &c. Par le R. P. Le Brun Prêtre de* p. 116  
*l'Oratoire, a Paris 1727. avec Aprobatons & Privilège 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 *Re-*  
 “ *naudotius's* Collection of Oriental Liturgies. Those of *Cbryst.* and *Basil* in *Gov's* Eu-  
 “ chology; and the *Clementine* in the Apost. Confit. 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 *Cyril* I made use of is that published by  
 “ *Tho. 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 *Irenæus,*  
 “ published by *Pfaffius,* is not only to be found there, but also in *Fabricius,* Ed. of *Hip-*  
 “ *polytus,* 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 ἢ ὑπὲρ γῆς τὸ ἀνθρώπων ἡμεῶν 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 Locos, &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 con-  
 “ ceived 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 Trans-  
 “ lation 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 pri-  
 mitive 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. μυσαρωγῆν*

p. 4. c. 1. l. 10. *l. jour* in majusculis.  
 our in smaller Characters.

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

*Ib.* l. 41. *l. διαλλάγηθι*

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

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

p. 30. c. 1. l. 8. *l. Εἰς*

p. 35. c. 3. l. 12. *l. ἀγῶνις*

p. 38. c. 2. l. 14. after *ὑπεξέως* *add* κ)

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. ἀκαθάριστων*

*Ib.* l. 24. *l. κατὰ γῆσον*

*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. ἀνείγεις.* *ib.* l. 15. *l. ταύτας.* l. 23.

*l. ἀμνηστῶν.* l. 28. *l. παλιναρχῶν*

*Ib.* c. 2. l. 15. *l. ἀγῶνις*

*Ib.* l. 20. *l. περισσευκάλων*

p. 57. c. 1. l. 25. *l. θυσία,*

p. 58. c. 2. l. 4. *l. ἀγαθῶς*

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

p. 59. c. 2. l. 11. *l. κατηχεμένω*

p. 62. c. 2. l. 9. *l. αὐτῶς*

*Ib.* l. 24. *l. κ)*

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. χίλια.* *Ib.* l. 28. penult. word

*l. πᾶσαν*

p. 87. c. 2. l. 29. *l. σαῖς*

p. 103. c. 1. l. 13. *l. ἐνιαυτῶ*

p. 106. c. 2. l. 9. *l. and good*" in small Characters.

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

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.

<sup>a</sup> Sacerdos.

**Η** Ἀγάπη τῆ <sup>a</sup> κυρίου καὶ Πατρὸς, ἡ χάρις τῆ <sup>b</sup> κυρίου καὶ <sup>c</sup> Θεοῦ καὶ ἡ κοινωνία <sup>d</sup> καὶ ἡ δωρεὰ τῆ ἁγίας Πνεύματι εἴη μετὰ πάντων <sup>e</sup> ἡμῶν.

† **Η** Ἀγάπη τῆ Πατρὸς, ἡ χάρις τῆ ἁγίας Πνεύματι εἴη μετὰ πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῆ πνεύματός σου.

Populus.

Καὶ μετὰ τῆ πνεύματός σου.

Sacerd.

<sup>a</sup> Ἄνω <sup>f</sup> σχῶμεν τὸν ἰὼν καὶ τὰς καρδίας.

\* \_\_\_\_\_

Sacerd.

<sup>a</sup> Ἄνω τὰς καρδίας †.

Pop.

<sup>a</sup> Ἐχομεν πρὸς τὸ κύριον ||.

Sacerd.

<sup>a</sup> Ευχαριστήσωμεν τῷ κυρίῳ.

\* *Deest Lit. Syriac. Jacobi Edit. Renaudot.*  
 • *De Lit. Syriac.*  
 • *Lege ἰὼν, Son, as in Lit. Syr.*  
 • *De Lit. Syr.*  
 • *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.*  
 • *De Lit. Syr.*  
 { Pop. Habemus ad Dominum.  
 • *Lit. Syr.* { Sac. Gratias agamus Domino Deo nostro.  
 { Peop. We lift them up unto the Lord.  
 { Priest. Let us give thanks unto the Lord our God.

\* 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 δυναμένων ἡμῶν συνιδεθῆναι· ἀλλήλους ἐπίστωλε τὰς θύρας, [add from *Lit. Clem.* † Μὴ τις κατὰ τινος· μὴ τις ἐν ὑποκρίσει·] Ὁρθαὶ πάντες, add from p. 57. εἴσωμεν μετὰ φόβου Θεοῦ καὶ καλαιδέως, and from *Lit. Clem.* προσφίρειν. 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.*  
 I [-† Let

St. Cyril in Catech. Myst. V.

Ἐπελάλει τὸν Διάκονον τὸν νίψασθαι διδόντα τῷ Ἱερεῖ, καὶ τοῖς κυκλῶσι τὸ θυσιαστήριον Πρεσβυτέρους — ἐκ ἡκούσας τῷ μακαρίῳ Δαβὶδ αὐτὸ τῆτο μυσταγογιῶ καὶ λέγει,

**Ν**Ίψομαι ἐν ἁθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου Κύριε.

— Εἶτα βοᾷ ὁ Διάκονος, Ἄλλήλους ἀπολάβετε, καὶ ἀλλήλους ἀσπαζώμεθα<sup>b</sup>.

— Μετὰ τῆτο βοᾷ ὁ Ἱερεὺς, Ἄνω τὰς καρδίας.

— Εἶτα ἀποκρίνεσθε, Ἔχομεν πρὸς τὸν Κύριον.

— Εἶτα ὁ Ἱερεὺς λέγει, Ευχαριστήσωμεν τῷ Κυρίῳ.

<sup>a</sup> This I suppose was said by the Bishop and Presbyters while they washed their Hands. See *Lit. Chryf. Ed. Goar. p. 60.*  
<sup>b</sup> Here the Deacons brought the δῶρα, Gifts, to the Bishop at the Altar,

The Clementine Liturgy.

Sacerdos.

**Ἡ** Χάρις τῷ παντοκράτορι Θεῷ, καὶ ἡ ἀγάπη τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, καὶ ἡ κοινωνία τῷ ἁγίῳ Πνεύματι ἐς ἡμᾶς πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῷ πνεύματι σου.

Sacerdos.

Ἄνω τῷ νῦν.

Pop.

Ἔχομεν 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.* Sacerd.

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

† Lit. Chryf. and Basil.

Sacerdos.

**Ἡ** Χάρις τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, 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 ἡμῶν τὰς καρδίας.

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

Pop.

Ἔχομεν πρὸς τὸν Κύριον.

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.

**T**HE Love of the <sup>a</sup> Lord and<sup>o</sup> Fa-  
ther, the Grace of the <sup>b</sup> Lord  
and<sup>o</sup> <sup>c</sup> God<sup>o</sup>, and the Communion <sup>d</sup> and  
the Gift<sup>o</sup> of the holy Ghost be with <sup>e</sup>  
us<sup>o</sup> all.

People.  
And with thy Spirit.

Priest.

¶ Let us<sup>o</sup> lift up <sup>your</sup><sub>our</sub> mind and<sup>o</sup> Hearts.

\* —————

<sup>a</sup> Priest.

† **T**HE Love of the Father, the  
Grace 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 υμων κατα τῆ πλησις τι ιχίτω. Let none of you have ought against his Neighbour.

<sup>a</sup> I have inserted this Benediction and Response (though not mentioned by St. Cyril) because it is also in Lit. Clem. Chryf. and Bas. instead of which Lit. Mar. has here, Sacerd. Ὁ Κύριος μετὰ πάντων. Pop. Καὶ μετὰ τῆ πνεύματος 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.  
Myft. 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 <sup>b</sup>.

—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 —  
σημίαι—εἰς τὸ φίλημα τῶ  
ἀνακραθῆναι τὰς ψυχὰς,  
καὶ πᾶσαν ἐξορίξεν μησι-  
κακίαν. διὰ τῆτο ὁ Χεῖρὸς  
ἔλεῖν, ἐὰν προσφέρῃς τὸ δῶ-  
ρον σου ἐπὶ θυσιασθήριον, καὶ  
μνησθῆς—πρῶτον διαλλά-  
γηθαι

The Clementine  
Liturgy.

Priest.

**T**HE 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 ᾧ ἡ  
μετὰ πάντων ὑμῶν. *The*  
*Peace of God be with you*  
*all.* Pop. Καὶ μετὰ τῷ  
πνεύματός σου. *And with*  
*thy Spirit.* Diac. Ἀσπά-  
σασθε ἀλλήλους ἐν φιλήματι  
ἀγίῳ. *Salute ye one an-*  
*other*

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

Lit. *Chryſ.* and *Baſ.*

Priest.

**T**HE 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. *Chryſ.* and *Baſil.*

Let us lift up our Hearts.

|| So also Lit. *Mar.* *Chryſ.* and *Baſ.*  
People.

We lift them up unto the Lord.

Priest.

Let us give thanks unto the Lord.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Pop.

\* Ἀξίον καὶ δίκαιον.

Sacerd.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέ-  
πον τε καὶ ὀφειλόμενον σε αἰνεῖν, σε ὑμνεῖν  
σε εὐλογεῖν, σε προσκυνεῖν <sup>a</sup>, σε δοξο-

<sup>a</sup> *De Lit. Syr.* & σε εὐλογεῖν ut—te benedicamus, to  
blefs Thee, is put before σε ὑμνεῖν, te celebremus, to sing  
Hymns to Thee, [or to celebrate Thee.]

Pop.

\* Ἀξίον καὶ δίκαιον.

Sacerd.

† Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον  
πρέπον τε καὶ ὀφειλόμενον <sup>a</sup> σε αἰνεῖν, [σε  
ὑμνεῖν] σε εὐλογεῖν, σε προσκυνεῖν, σε

<sup>a</sup> So in the "Ἕως Ἑωθινῶς Morning Hymn (at the  
end of the Psal. in *MS. Alex.*) αἰνεῖμέν σε, εὐλογεῖμέν  
σε, προσκυνεῖμέν σε, δοξολογεῖμέν σε, εὐχαριστοῦμέν σοι.  
*We praise Thee, we blefs Thee, we worship Thee, we  
glorify Thee, we give thanks to Thee.*

St. Cyril in Catech.  
Myft. V.

— Εἶτα λήτετε,

"Αξιον κ̅ δίκαιον.

<sup>2</sup> Μὲν ταῦτα μνημο-  
ρεύομεν <sup>2</sup> ἔρανθ̅ και  
<sup>4</sup> γῆς κ̅ θαλάσ-

γηθαι τῷ ἀδελφῷ σου κ̅ τότε  
προσελθὼν πρόσφερε τὸ δῶ-  
ρον σου. ἔκ̅εν τὸ φίλημα,  
διαιλλαγὴ ἐστ̅ι. *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 Jult. Mart. Ap. 1.  
p. 125.

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

<sup>2</sup> 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.

The Clementine  
Liturgy.

Pop.

"Αξιον κ̅ δίκαιον.

Sacerd.

"Αξιον ὡς ἀληθῶς  
κ̅ δίκαιον πρὸ πάν-  
των ἀνυμνεῖν σε τὸν

*other 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 κληθεμένων· μή τις  
τῶν ἀκροαμένων· μή τις τῶν  
ἀπίστων· μή τις τῶν ἑτερο-  
δοξῶν.—Μή τις κατὰ τι-  
νῶν· μή τις ἐν ὑποκρίσει.  
Ὁρθοὶ πρὸς κύριον μετὰ φό-  
βου κ̅ τρόμου ἐσῶτες ὡμῶν  
προσφέρειν. Ὡς γινόμενων,  
οἱ Διάκονοι προσαγίτωσαν  
τὰ δῶρα τῷ Ἐπίσκοπῳ πρὸς  
τὸ θυσιαστήριον—εὐξάμενοι  
ἔν̅ καθ' ἑαυτῶν ὁ Ἀρχιερεὺς  
ἅμα τοῖς Ἱερεῦσι—κ̅ εὐχὰς  
πρὸς τῷ θυσιαστηρίῳ, τὸ τρέ-  
παιον τῷ σταυρῷ κατὰ τῷ  
μειώμα τῆ χειρὶ ποιησάμε-  
νοι, εὐπάτω, Ἡ χάρις,  
&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.*

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

Pop.

"Αξιον καὶ δίκαιον.

† *Lit. Mar.* Ἀληθῶς γὰρ ἀξιόν̅ ἐστιν  
κ̅ δίκαιον, ὁσίον τε κ̅ πρέπον κ̅ ταῖς ἡμε-  
τέραις ψυχαῖς ἐπωφελές, ὁ ὢν δέσποτα,

The present Liturgy of St. *James*.

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 blefs Thee, to  
worship

People.

It is meet and right.

Priest.

† It is very meet, right, and our  
bounden Duty<sup>a</sup> to praise Thee, [to  
sing Hymns to Thee,] to blefs Thee,  
to

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

The *Clementine*  
Liturgy.

Part of the Liturgies of St. *Maris*,  
St. *Chryftom* and St. *Bafil*.

— Then you fay,  
It is meet and  
right.

People.  
It is meet and  
right.

People.  
It is meet and right.

<sup>2</sup> Then we make men-  
tion of <sup>2</sup> Heaven,  
and <sup>4</sup> 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.

## The ancient Liturgy of the Church of Jerusalem.

λογεῖν, σοὶ εὐχαριστεῖν τῷ πάσις κτίσεως  
 ἐραλῆς τε καὶ ἀράτα δημιουργῷ ὁ τῷ Θε-  
 σαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ  
 τῆ ζωῆς καὶ τῆ ἀθανασίας, τῷ πάντων Θεῷ  
 καὶ δεσπότηῷ. ὃν ὑμῶσιν ὁ οἱ ἔρανοι τῶν ἔρα-  
 νῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν ἡλίας τε καὶ  
 σελήνη, καὶ πᾶς ὁ τῶν ἀστρων χορός γῆ<sup>δ</sup>,  
 θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. ὁ Ἱερου-  
 σαλήμ ἡ ἱερουσαλήμ ἡ καινή γῆ, ἡ ἐκκλησία περὶ πόλεως  
 ἀπογειραμένη ἐν τοῖς ἔρανοις, ὁ πνεύματα δικαίων καὶ  
 σοφῶν, ψυχὰ μαζύρων καὶ ἀποστόλων. \* Ἀγγε-  
 λοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί  
 τε καὶ Ἐξουσίαι, καὶ Δυνάμεις Φοβεραὶ, καὶ τὰ  
 Χερσβίμ πολυόμαλα, καὶ τὰ ἑξαπτέρυγα  
 Σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατὰ κα-  
 λυπτὰ τὰ πρῶτα πα ἐαυτῶν, ταῖς δὲ δυσὶ  
 τῆς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα κέκρα-  
 γεν ἕτερον πρὸς ἕτερον ἀκαταπαύσαις ἑ-  
 μασι<sup>h</sup> ἀσιγήτοις δοξολογίαις, τὸν ἐπι-  
 νίκιον ὕμνον τῆ μεγαλοπρεπῆς σα δόξης.  
 λαμπρᾶ τῇ φωνῇ ἀδοῖα, βοῶντα, ἡ δοξο-  
 λογῆα<sup>i</sup> κέκραγέτα καὶ λέγοντα,

<sup>b</sup> De Lit. Syr.

<sup>c</sup> Lit. Syr. adds Cœlum & The Heaven and.

<sup>d</sup> Lit. Syr. adds & and.

<sup>e</sup> De Lit. Syr.

<sup>f</sup> De Lit. Syr. and I reckon all from (e) 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.

<sup>h</sup> Theologia non continescente, uninterrupted Theology—Lit. Syr.

<sup>i</sup> De Lit. Syr.

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

δοξολογεῖν, σοὶ \* εὐχαριστεῖν τῷ ὁ πά-  
 σης κτίσεως ὁ ἐραλῆς τε καὶ ἀράτα δημιου-  
 γῷ, [τῷ Θεσαυρῷ τῶν αἰωνίων ἀγαθῶν,  
 τῇ πηγῇ τῆ ζωῆς καὶ τῆ ἀθανασίας, τῷ  
 πάντων Θεῷ καὶ δεσπότηῷ] ὃν ὑμῶσιν ὁ ὁ  
 ἔρανος καὶ ὁ οἱ ἔρανοι τῶν ἔρανῶν, καὶ πᾶσα  
 ἡ δύναμις αὐτῶν. ὁ ἡλίας τε καὶ σελήνη,  
 καὶ πᾶς ὁ τῶν ἀστρων χορός γῆ<sup>d</sup> καὶ θα-  
 λάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. ὁ Ἱερου-  
 σαλήμ, ὁ καινή γῆ, ὁ ἡ ἐκκλησία περὶ πόλεως  
 ἀπογειραμένη ἐν τοῖς ἔρανοις. ὁ πνεύματα δικαίων καὶ  
 σοφῶν, ὁ ψυχὰ μαζύρων καὶ ἀποστόλων. \* Ἀγγε-  
 λοι, ὁ Ἀρχάγγελοι, ὁ Θρόνοι, ὁ Κυριότητες,  
 ὁ Ἀρχαί τε καὶ ὁ Ἐξουσίαι, καὶ ὁ Δυνά-  
 μεις Φοβεραὶ, καὶ τὰ ὁ Χερσβίμ πολυό-  
 μαλα, καὶ τὰ ὁ ἑξαπτέρυγα ὁ Σεραφίμ, ὁ  
 ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ  
 πρῶτα πα ἐαυτῶν, ταῖς δὲ δυσὶ τῆς πόδας,  
 καὶ ταῖς δυσὶν ἰπτάμενα ὁ κέκραγεν ὁ ἕτερον  
 πρὸς ὁ ἕτερον ἀκαταπαύσαις ὁ ἑ-  
 μασι<sup>h</sup> ἀσιγήτοις δοξολογίαις. [[τὸν ἐπινίκιον ὕμνον  
 τῆς μεγαλοπρεπῆς σα δόξης λαμπρᾶ τῇ  
 φωνῇ ἀδοῖα]] βοῶντα, [[δοξολογῆα, κέ-  
 κραγέτα]] καὶ λέγοντα,

<sup>b</sup> f. λογικῆς τε καὶ ἀλόγου, rational and irrational, is to be added from St. Cyril.

<sup>c</sup> I have inserted this from Lit. Syr.

<sup>d</sup> I have added καὶ, and, from Lit. Syr.

<sup>e</sup> See Note (e) in the other Column.

<sup>f</sup> Perhaps all from this to καὶ λέγοντα and saying, may have been added; and if so, instead of ἀ πρῶτα, and κατακαλύπτει cover, read κατακαλύπτεια covering, without ἀ πρῶτα. [And in the English, instead of they fly read saying. 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.

<sup>g</sup> f. ἀσιγήτοις θεολογίαις 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 θεολογία, the Theology delivered to us by the Seraphim; and, De occurſu Domini, if it be his, τῆτο θεολογί τὰ Σερα-  
 φ. 14.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

σης, <sup>3</sup> ἡλίχ κὲ σελή-  
νης ἄστρον καὶ <sup>1</sup> πά-  
σης τῆς κτίσεως λογικῆς  
τε κὲ ἀλόγου, ὀραήης τε  
κὲ ἀόρατου, <sup>5</sup> Ἀγγέ-  
λων, <sup>6</sup> Ἀρχαγγέλων,  
<sup>11</sup> Δυνάμεων, <sup>8</sup> Κυ-  
ριοθήτων, <sup>9</sup> Ἀρχῶν,  
<sup>10</sup> Ἐξουσιῶν, <sup>7</sup> Θρόνων,  
πάν <sup>12</sup> Χερουβὶμ τῶν  
<sup>b</sup> πολυπρόσωπων διζύ-  
μει, — μιημοσιόμεν κὲ τῶν  
<sup>13</sup> Σεραφὶμ ἃ ἐν πνεύ-  
ματι ἀγίῳ ἐδικάσατο Ἡσαίας  
παρεστηκότα κύκλῳ τῆς θρό-  
νου τοῦ Θεοῦ, καὶ ταῖς μὲν  
δυσὶ πτέρυξι καὶ ἀ-  
καλύπτῳ τὸ πρόσω-  
πον, ταῖς δὲ δυσὶ  
τῆς πόδας, κὲ ταῖς  
δυσὶ πτερίδα, καὶ  
λέγοντα,

ὄντως ὄντα θεῶν <sup>a</sup> — σὲ  
προσκυνῶσιν ἀνάξιθ-  
μι: εὐχαριστῶν Ἀγγέ-  
λων, Ἀρχαγγέλων,  
Θρόνων, Κυριοθήτων,  
Ἀρχῶν, Ἐξουσιῶν,  
Δυνάμεων, Στρατιῶν  
αἰκνίων τὰ Χερουβὶμ,  
κὲ τὰ ἑξαπτέρυγα Σε-  
ραφὶμ, ταῖς μὲν δυσὶ  
κατακαλύπτῳ τῆς  
πόδας, ταῖς δὲ δυσὶ  
τὰς κεφαλὰς, ταῖς  
δὲ δυσὶ πτερίδα κὲ  
λέγοντα <sup>b</sup> ἅμα χι-  
λίαις χιλιάσιν <sup>c</sup> ἀσ-  
χηλων καὶ μυρίαὶς  
μυριάσιν Ἀγγέλων,  
ἀκαλύπτῳ κὲ ἀσι-  
γήτως βοῶσαι:

<sup>a</sup> Here follows a very long Thanksgiving, which I have omitted, not only 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 distinguish his Additions and Alterations from what has been originally in it.

<sup>b</sup> Perhaps what here follows may have been added from *Dan.* vii. 10. and *Rev.* v. 11. the Angels and Archangels being mentioned immediately before.

<sup>c</sup> De M. S. V.

κύριε θεῶ, πάτερ παντοκράτωρ, σὲ αἰνεῖν,  
σὲ ὑμνεῖν, σοὶ εὐχαριτεῖν, σοὶ ἀνθομολο-  
γεῖσθαι — τῷ πνεύματι τῷ ἁγίῳ, κὲ τῷ  
ἐν τῷ ἁγίῳ, γῆν, κὲ τὰ ἐν τῇ γῆ θά-  
λασσαν, πηγὰς, ποταμούς, λίμνας, κὲ πάντα  
τὰ ἐν αὐτοῖς —

Lit. Chrysf. Ἄξιον κὲ δίκαιον σὲ ἰμνεῖν,  
σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριτεῖν, σὲ  
προσκυνεῖν ἐν παντί τῷ πνεύματι τῷ ἁγίῳ,  
σὲ —

Lit. Basf. — Ἄξιον ὡς ἀληθῶς, κὲ δίκαιον,  
κὲ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἀγιοσύνης  
σου, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ  
προσκυνεῖν, σοὶ εὐχαριτεῖν, σὲ δοξάζειν τὸν  
μόνον ὄντως ὄντα θεόν —

‡ What answers to this in Lit. Mar. is  
Σὺ γὰρ εἶ ὑπερένω πάσης ἀρχῆς κὲ ἐξουσίας,  
κὲ δυνάμεως, κὲ κυριότητος, κὲ πατρὸς ἐν ἑμ-  
νοῖς, ὀνομαζομένων, ἔ μόνον ἐν τῷ αἰῶνι τῶν αἰ-  
ώνων, ἀλλὰ κὲ ἐν τῷ μέλλοντι. Σοὶ παραστήκεσι  
χίλια χιλιάδες, κὲ μύρια μυριάδες ἁγίων  
ἀγγέλων κὲ ἀρχαγγέλων εὐχαριστῶν. Σοὶ πα-  
ραστήκεσι τὰ — πολυέμμηλα Χερουβὶμ, κὲ τὰ  
ἑξαπτέρυγα Σεραφὶμ, ἃ δυσὶ μὲν πτέρυξι, τὰ  
πρόσωπα καλύπτῳ, κὲ δυσὶ τῆς πόδας, κὲ  
δυσὶν ἰπτερίδα, κὲ κέκραγεν ἕτερον πρὸς τὸ

‡ *Irenaeus* L. 2. c. 54. Enarrant numerum Angelorum,  
& ordinem Archangelorum, demonstrent 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 shew the Mysteries of the Thrones, and teach*  
*us the Differences of the Dominions, Principalities, Potenti-*  
*ties and Powers.* [ *Nota Fuard. in loc.* Quibus si addas  
C 2 Cherubim

The present Liturgy of St. *James*.

worship Thee, <sup>a</sup> to glorify Thee", to give Thanks unto Thee, the Maker of all Creatures visible and invisible ; <sup>b</sup> the Treasure of eternal good Things ; the Fountain of Life and Immortality, the God and Governour of the Universe". To whom <sup>c</sup> the Heaven of Heavens sing Praise, with all their Hosts : the Sun and Moon, and the whole Choir of Stars : The Earth, <sup>d</sup> Sea, and all things that are in them : <sup>e</sup> *Jerusalem* the heavenly <sup>f</sup> Assembly", the Church of the first-born that are written in Heaven, <sup>g</sup> 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, <sup>h</sup> and uninterrupted Shouts of Praise", singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, <sup>i</sup> 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 all Creatures <sup>b</sup> visible and invisible ; [the Treasure of eternal good Things ; the Fountain of Life and Immortality, the God and Governour of the Universe ;] To whom <sup>c</sup> <sup>2</sup> the Heaven and" the Heaven of Heavens sing Praise, with all their Hosts : <sup>3</sup> The Sun and Moon, and the whole Choir of Stars : <sup>4</sup> The Earth, <sup>d</sup> and" Sea, and all things that are in them : <sup>†</sup> <sup>e</sup> <sup>5</sup> The Angels, <sup>6</sup> Archangels, <sup>7</sup> Thrones, <sup>8</sup> Dominions, <sup>9</sup> Principalities, <sup>10</sup> Authorities, and <sup>11</sup> tremendous Powers : The <sup>12</sup> many-eyed Cherubim, and the <sup>13</sup> Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, <sup>f</sup> crying one to another, with never-ceasing Voices, <sup>g</sup> 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. Just. 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, vifible and invifible, the 5 Angels, 6 Archangels, 7 Powers, 8 Dominions, 9 Principalties, 10 Authorities, 7 Thrones, of 12 the Cherubim with <sup>b</sup> \* many Eyes in power,—we make mention alfo of 13 the Seraphim which *Ifaiah* faw in the holy Spirit ftanding about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and faying,

\* Or, many Faces.

Hymns to Thee the true God<sup>a</sup>—  
—The innumerable Hofts of Angels, Archangels, Thrones, Dominions, Principalties, Authorities, Powers, thine everlafting Armies worship Thee, The Cherubim, and the Seraphim with fix Wings, with twain covering their Feet, with twain their Heads, and with twain flying, and faying; <sup>b</sup> together with thoufand thoufands<sup>c</sup> of Archangels, and ten thoufand times ten thoufand of Angels, crying inceffantly with uninterrupted Shouts of Praise,

God, Father Almighty, to praife Thee, to fing Hymns to Thee, to give Thanks to Thee, to confefs unto Thee—who madeft 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 fing Hymns to Thee, to blefs Thee, to praife 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 Holinefs, to praife Thee, to fing Hymns to Thee, to blefs 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 alfo in that which is to come. Thoufand thoufands, and ten thoufand times ten thoufand holy Angels and Archangels, thy Armies, ftand before Thee. Before Thee ftand the—many-eyed Cherubim, and the Seraphim with fix 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 thefe different Names taken from different Places of Scripture, do not prove that there are exactly fo many angelical Orders, for fome of them may perhaps coincide.



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Pop.

"ΑγιϞ, "ΑγιϞ, "ΑγιϞ, \* Κύριε" Σα-  
 βαώθ, πλήρης ὁ ἔρανος καὶ ἡ γῆ τῆς δόξης  
 σα. Ὡσαννά ὁ ἐν τοῖς ὑψίστοις εὐλογη-  
 μένϞ ὁ ἐρχόμενϞ ἐν ὀνόματι ΚυρίϞ. Ὡσαν-  
 νά ὁ ἐν τοῖς ὑψίστοις.

Sacerd.

"ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, καὶ πά-  
 σης ἁγιοσύνης <sup>b</sup> κύριϞ καὶ δαΐήρ. "ΑγιϞ καὶ

Pop.

† "ΑγιϞ, "ΑγιϞ, "ΑγιϞ, ΚύριϞ  
 Σαβαώθ πλήρης ὁ ἔρανος καὶ ἡ γῆ τῆς δό-  
 ξης σα.

Ὡσαννά ὁ ἐν τοῖς ὑψίστοις. εὐλογημένϞ  
 ὁ ἐρχόμενϞ ἐν ὀνόματι κυρίϞ. Ὡσαννά ὁ  
 ἐν τοῖς ὑψίστοις.

Sacerd.

‡ "ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, καὶ  
 πάσης ἁγιοσύνης δαΐήρ. "ΑγιϞ καὶ ὁ μονο-

\* L. ΚύριϞ, as in St. Cyril and in Lit. Clem. Mar.  
 Chrys. and Bas.

<sup>b</sup> De Lit. Syr.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

ἕτερον ἀκαθάρτουσις εἶμασι, καὶ ἀσιγήταις  
θεολογίαις, † ἐπινίκιον καὶ τρισάγιον ὕμνον  
ἄδοιλα, βοῶνλα, δοξολογῆλα, κεκραγότα καὶ  
λέγοιλα τῇ μεγαλοπρεπεί σα δόξῃ,

Lit. Chryf. καὶ τοὶ παρετήκασι χιλιάδες  
ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερσ-  
βιμ, καὶ τὰ Σεραφίμ, ἕξαπτέρυγα, πολυέμ-  
μάλα, μετάρτια, πτερῶν τὸν ἐπινίκιον ὕμνον  
ἄδοιλα, βοῶνλα, κεκραγότα καὶ λέγοιλα,

Lit. Baf. σὲ γὰρ αἰνῶσιν ἄγγελοι, ἀρχ-  
ἄγγελοι, θρόνοι, κυριότητες, ἀρχαὶ, ἕξαίαι,  
διωάμεις, καὶ τὰ πολυέμμάλα Χερσβιμ, σοὶ  
παρίσταλαι κύκλω τὰ Σεραφίμ, ἕξ πτέρυγες  
τῶ ἐνι, καὶ ἕξ πτέρυγες τῶ ἐνι, καὶ ταῖς μὲν δυσὶ  
καθακαλύπτουσι τὰ πρόσωπα ἐαυτῶν, ταῖς  
δὲ δυσὶ τὰς πόδας, καὶ ταῖς δυσὶ πετόμενα,  
κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαθάρτου-  
σις εἶμασι, ἀσιγήταις δοξολογίαις τὸν  
ἐπινίκιον ὕμνον ἄδοιλα, βοῶνλα, κεκραγέτα,  
καὶ λέγοιλα.

Pop.

"ΑγιⓄ, "ΑγιⓄ,  
"ΑγιⓄ, ΚύριⓄ Σα-  
βαώθ \* \* \* \*

"ΑγιⓄ, "ΑγιⓄ,  
"ΑγιⓄ, ΚύριⓄ Σα-  
βαώθ· πλήρης ὁ ἔ-  
ρανός καὶ ἡ γῆ τῆ δόξης  
αὐτῆ. εὐλοῖῆς εἰς  
τὰς αἰῶνας. Ἀμήν.

Sacerd.

"ΑγιⓄ γὰρ εἶ ὡς  
ἀληθῶς, καὶ πανά-

† So it is also in Lit. Chryf. and Baf.

But Lit. Mar. has only "Αγιος, "Αγιος,  
"Αγιος, Κύριος Σαβαώθ· πλήρης ὁ ἔρανός καὶ  
ἡ γῆ τῆ ἀγίας σα δόξης. And then the  
Priest subjoins, Πλήρης [γάρ] ἐσιν ὡς ἀλη-  
θῶς ὁ ἔρανός, καὶ ἡ γῆ τῆ ἀγίας σα δόξης  
διὰ τῆ ἐπιφανείας—

‡ Lit. Chryf. "Αγιος εἶ καὶ πανάγιⓄ, σὺ,  
καὶ ὁ μονοθῆός σα υἱός, καὶ τὸ πνεῦμά σα τὸ  
ἀγιόν, ἅγιος εἶ —

Lit. Baf. "Αγιος εἶ ὡς ἀληθῶς καὶ πα-  
τάτος, καὶ εἶ ἐστὶ μέτρον τῇ μεγαλοπρεπεία  
τῆς ἀπισύνης σα, καὶ ἕσις ἐν πᾶσι ταῖς

\* 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  
τῆτο γὰρ τὸν παραδεδει-  
σαι ἡμῖν ἐκ τῶν Σεραφίμ  
δοξολογίαν

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.

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

Priest.

Holy art thou, O eternal King, and  
the <sup>b</sup> Lord and" giver of all holiness: Holy  
is

People.

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

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

Priest.

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

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

other with never-ceasing Voices, and uninterrupted Theologies, fing the triumphal and thrice holy Hymn, shouting, glorifying, crying aloud and faying to thine exalted Glory,

*Lit. Chryf.*—although thousands of Archangels, and ten thousands of Angels stand before thee, the Cherubim, and the Seraphim, with fix Wings, and many Eyes, aloft, upon the Wing fing the triumphal Hymn, shouting, crying aloud, and faying,

*Lit. Bas.* The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim, praise Thee, before Thee stand round the Seraphim, each of them with fix Wings, who with twain cover their Faces, with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, fing the triumphal Hymn, shouting, crying aloud, and faying,

People.

Holy, Holy,  
Holy, Lord of Sa-  
bath, \* \* \* \*

Θεολογίαν ταύτην λίσσμεν,  
ὅπως κοινωνοὶ τῆς ὑμνωδίας  
ταῖς ὑπερκοσμίαις γινώμεθα  
σραφιαῖς· ἵνα ἀσάσκητες  
ἑαυτοῖς διὰ τῶν πνευματικῶν  
τῶτων ἡμῶν παρακαλῶμεν,  
&c. 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-  
bath, 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. Chryf.* 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 Majesty of thy  
Holiness is unlimited; Thou art holy

D

## The present Liturgy of St. James.

ὁ μονογενὴς σου υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ᾧ τὰ πάντα ἐποίησας. Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τῆς Θεῆς. Ἅγιος εἶ παντοκράτωρ, παντοδύναμος, ἀγαθὸς, φεβερός, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν· ποιήσας ἀπὸ γῆς ἀνθρώπον κατ' εἰκόνα σου καὶ ὁμοίωσιν<sup>a</sup> ἕ" χαρισάμενος αὐτῷ τὴν τῆς παραδείσου ἀπόλαυσιν· παραδόντα δὲ τὴν ἐπιτολήν σου, καὶ ὀκνησόντα, τῆτον ἔπαρεΐδες ἕδὲ ἐκκαλέλιπες ἀγαθὸς, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνὸς πατήρ, ἐκάλεσας αὐτὸν διὰ νόμον, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προ-

<sup>c</sup> 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, whom 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.*

<sup>d</sup> *Lit. Syr.* & *and*, as above.

## The ancient Liturgy of the Church of Jerusalem.

γενὴς σου υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ᾧ τὰ πάντα ἐποίησας. Ἅγιον δὲ καὶ τὸ Πνεῦμα σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τῆς Θεῆς. Ἅγιος εἶ παντοκράτωρ, παντοδύναμος, ἀγαθὸς, φεβερός, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, <sup>a</sup> || ποιήσας ἀπὸ γῆς ἀνθρώπον κατ' εἰκόνα σου \* <sup>b</sup> καὶ χαρισάμενος αὐτῷ τὴν τῆς παραδείσου ἀπόλαυσιν· παραδόντα δὲ τὴν ἐπιτολήν σου, καὶ ὀκνησόντα τῆτον ἔπαρεΐδες, ἕδὲ ἐκκαλέλιπες ἀγαθὸς, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνὸς πατήρ, ἔκάλεσας αὐτὸν διὰ νόμον, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν. ὕψερου

<sup>a</sup> I have omitted ὁ, *and*, because I think the Sense is plainer without it. Vid. *Athan. de Incar. Verb.* p. 56. Ed. *Colm.*

\* Why I have omitted καὶ ὁμοίωσιν, *and Likeness*, will appear from *Origen. cont. Cels.* l. 4. p. 180. εἰ μὴν τοι εἰσὶναι [Κελσῶ] διαφορὰν τῆ κατ' εἰκόνα Θεοῦ γινώσκει τὸν ἀνθρώπον, πρὸς τὸν κατ' ὁμοίωσιν. καὶ ἔτι ἀνατίξασθαι εἰς κτίσιν ὁ Θεός, ποιήσασθαι ἀνθρώπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμῶν· ἐποίησε δὲ ὁ Θεὸς τὸν ἀνθρώπον κατ' εἰκόνα Θεοῦ, ἀλλ' ἔτι καὶ κατ' ὁμοίωσιν ἔδη. *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 ἐλθὼν τὴν σὴν ἀνατίξῃ εἰκόνα, that by his coming he might renew thy Image in us, without any mention of ὁμοίωσιν Likeness.*

<sup>b</sup> I have put καὶ, *and*, instead of ὁ, *and*, from *Lit. Syr.*

† *St. Cyr.* p. 152. ἕχ' ἐπεριῶν τὸ γένος ἡμῶν ἀπελάμηνον, *did not despise loſt Mankind.*

<sup>c</sup> 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 ἐπαιδαγώγησας αὐτὸν διὰ νόμον, ἐκάλεσας αὐτὸν [or rather ἐκάλεσας αὐτὸν, *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, ἐπαιδαγώγησας αὐτὸν διὰ νόμον καὶ προφητῶν; and train him up by the Pedagogy of the*

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

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

\* \* \* \* \*

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 Eucharistical 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. Chrys. *De profit. Jud.* Σχήμα πληρῶν ἱερῶν ὁ ἱερεὺς, τὰ ἕματα φθιγγόμεθα ἱκεῖνα, ἢ δὲ δυναμὶς, καὶ ἢ χάρις τῷ Θεῷ ἐστὶ τὸ τοῦ μὲ ἐστὶ τὸ σῶμα, τὸ τοῦ ξήμα μεταξὺ δυνάμει τὰ προκείμενα. *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.* Ἔσθι γὰρ ὁ ἱερεὺς, ὁ πῖρ καλαφίζαν, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον καὶ τὴν ἱκετηρίαν ἐπὶ πάλιν ποιῆται, ἐξ ἵνα τὴς λαμπὰς ἀνῶθεν ἀφιδείσα κατὰ ἀλάστη τὰ προκείμενα· ἀλλ' ἵνα ἢ χάρις ἐπιπέσῃσα τῇ θυσίᾳ, εἰ ἐκείνης τὰς ἀπάθων ἀνάψῃ ψυχὰς. *For the Priest stands, not bringing down Fire, but the*  
*holy*

γίως, ὑψίστες καὶ ὑπερυψώμεθα εἰς τὰς αἰῶνας. Ἅγιος δὲ καὶ ὁ μονογενὴς σου υἱός, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς [ὁ] Χριστός· ὅς—εἰ περιεῖδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενοι, ἀλλὰ—μὴ νομικῆν παραίνεσιν, μὴ προφητικὰς ἐλέγχμας—εὐδόκησεν αὐτὸς, γενῆσθαι σὴ, ὁ δημιουργὸς ἀνθρώπων, ἀνθρώπος γινέσθαι, καὶ ἐξευμενίσαστό σε τὸν ἑαυτῶ Θεὸν καὶ πατέρα, καὶ γινόμεθα ἐκ παρθένης, γινόμεθα ἐκ σαρκὸς ὁ Θεὸς λόγος, ὁ ἀσπληγὴς Ἰησοῦς, ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ, γενέσθαι ἐν μήτρᾳ παρθένης ὁ διαπλάσων πάντας τὰς γυναικας, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχρῆνως

ἔργοις 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 καθ' ἰμῖωσιν, ὃ καὶ ἐχαρίσω τὸν ἐν παραδείσῳ τρυφήν, παραβάνα ἢ αὐτὸν ἐχ' ὑπερίδες, ἀδὲ ἐκατέλιπες ἀπαθεῖ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγωγήσας διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνας διὰ—τῶ μονογενῆς σου υἱῶ, τῶ Κυρίου καὶ Θεῶ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ.

In Lit. Bas. immediately after what is above set down follows, πλάσας γὰρ τὸν ἄνθρωπον χουῶ λαβὼν ἀπὸ τῆ γῆς, καὶ εἰκόνη τῆ σῆ, ὁ Θεὸς τιμήσας, τέθεικας ἐν τῷ παραδείσῳ τῆ τρυφῆς, ἀθανασίαν ζωῆς, καὶ ἀπόλαυσιν αἰωνίαν ἀγαθῶν ἐν τῇ τρυφῆσιν τῶν ἐπιθῶν σε ἐπαγγελία μὲν αὐτῶ ἀλλὰ παρακλάσαντά σε τῶ ἀληθινῶ Θεῶ, τῶ κτισάντος αὐτὸν, καὶ τῆ ἀπάτη τῶ ἔφωος ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτῶ παραπτώμασι, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρίσιᾳ σε, ὁ Θεὸς, ἐκ τῶ παραδείσου εἰς τὸν κόσμον τῶτον, καὶ ἀπέστρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῶ τὸν πάλιν ἡμεσίας σωτηρίαν τὸν ἐν αὐτῶ τῶ Χριστοῦ σε. εἰ γὰρ ἀπεστράφησεν τὸ πλάσμα σε εἰς τέλος, ὁ ἐποίησας ἀπαθεῖ,

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, <sup>c</sup> 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 <sup>e</sup>, who<sup>g</sup> 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; <sup>a</sup> || *for thou* didst make Man, formed out of the Earth, after thy own Image <sup>\*</sup>, <sup>b</sup> and<sup>g</sup> 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, <sup>c</sup> 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. ὁ διὰ νόμου καὶ προφητῶν—παιδαγωγῆσας, who train'd us up—by the Pedagogy of the Law and the Prophets.—Vid. *Clem. Alex. Pæd. l. 1. c. 11. p. 155.*

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

\* \* \* \* \*

*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 ει το Πνευμα το αγιον καλη, η την φρικωδισατην επιλεληθουσιν. When he invocates the holy Spirit, and consummates the tremendous Sacrifice. And Hom. 32. in Cœmet. appellat. "Οταν ιστακη προς της τραπεζης ο ιερευς τας χειρας αναβαινων εις τον ουρανον, καλη το Πνευμα το αγιον τω παρακλισησθαι η αφασθαι. When the Priest stands before the Table, stretching out his Hands to Heaven, invoking the holy Spirit to come and give the Contact. Accordingly Greg Nyssen. Orat. 37. quæ Est magna Catechetica dicitur, expressly ascribes the Consecration to both, "Ο αφοσ αγιαζησαι δια λογου Θευ η ιθυξιασ — προς το σωμα τω λογω μεταποιουμθ, καδω; ιρηλα. υπδ τω λογω, ετι τετο ει το σωμα ησ. 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. ὕπερον δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν  
 ἃ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἔξαπέστα-  
 λὰς εἰς τὸ κόσμον, ἵνα ἐλθὼν, τὴν σὺν  
 ἀνανεώσῃ ἢ ἢ ἀνεγείρῃ εἰκόνα ὅς καλεσθῶν  
 ἔκ τῶν ἔρανῶν ἢ σαρκωθεὶς ἐκ Πνεύμα-  
 τος ἁγίου ἢ Μαρίας τῆς παρθένου ἢ θει-  
 οτάκου σταναστραφεὶς τε τοῖς ἀνθρώποις,  
 πάντα ὠκοιόμησε πρὸς σωτηρίαν τῶν ψυχῶν  
 ἡμῶν μέλλων δὲ τὸν ἐκείσιν ἢ ἢ ζωοποιὸν  
 διὰ σαυρῶν θάνατον ὁ ἀναμάρτητος ὑπὲρ  
 ἡμῶν τῶν ἀμαρτωλῶν καταδέχεσθαι, ἐν τῇ  
 νυκτὶ ἢ παρεδίδοτο, ἢ μᾶλλον δὲ ἑαυτὸν πα-  
 ρεδίδωκε ὑπὲρ τῶν τῶν κόσμου ζωῆς καὶ σωτη-  
 ρίας,

- ἃ De Lit. Syr.
- ἢ De Lit. Syr.
- ἔ De Lit. Syr.
- ἄ De Lit. Syr.
- ἔ De Lit. Syr.

## The ancient Liturgy of the Church of Jerusalem.

δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν τὸν Κύριον  
 ἡμῶν Ἰησοῦν Χριστὸν ἔξαπέστειλας εἰς τὸν  
 κόσμον, ἵνα ἐλθὼν, τὴν σὺν ἀνανεώσῃ [ἢ  
 ἀνεγείρῃ] εἰκόνα \* ὅς καλεσθῶν ἐκ τῶν  
 ἔρανῶν ἢ σαρκωθεὶς ἐκ Πνεύματος ἁγίου  
 ἢ Μαρίας τῆς παρθένου σταναστραφεὶς  
 τε τοῖς ἀνθρώποις, πάντα ὠκοιόμησε πρὸς  
 σωτηρίαν τῶν ψυχῶν ἡμῶν μέλλων δὲ τὸν ἐκεί-  
 σιον ἢ ζωοποιὸν διὰ σαυρῶν θάνατον ὁ ἀνα-  
 μάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν κα-  
 ταδέχεσθαι, † ἐν τῇ νυκτὶ ἢ παρεδίδοτο  
 || μᾶλλον δὲ ἑαυτὸν παρεδίδοκε ὑπὲρ τῶν τῶν  
 κόσμου ζωῆς ἢ σωτηρίας,

\* S. Cyril, p. 51. Ἐστὶν ὁ μονογενὴς υἱὸς τοῦ Θεοῦ — ἐξ  
 ἑρανῶν κατεβη — γεννηθεὶς ἐξ ἁγίας παρθένου, ἢ 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 ἀντίληπον παραδόντα, Offering up himself a  
 Ransom. St. Cyril, p. 167.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

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p. 129. which by only adding the Copulative *καὶ* and, (which might easily have been omitted in transcribing) will become very plain, thus, ἄνω καὶ τὴν δι' εὐχῆς [καὶ] λόγῳ τῷ πατρὶ αὐτῷ εὐχαριστικῶς τετραφῆ. 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 calls the Eucharist immediately after, τὴν πνευματικὴν θυσίαν, τὴν ἀναιμακτὴν λατρίαν. The spiritual Sacrifice, the unbloody Service; (as *Athenag.* long before says of it, *Leg. pro Christi.* p. 49. καὶ τοὶ προσφέρουσιν οὐκ ἀναιμακτὴν θυσίαν, καὶ τὴν λογικὴν προσάγειν 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 ἐκίνας τῷ ἱλασμῷ παρακαλῶμεν τὸ θεῖον; by this propitiatory Sacrifice we beseech God; and a little after, Χριστὸν ἰσφαλί-ασμῖνοι ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων προσφερομένους ἰδιωμένους 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 Primitiae, 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

θρηνηθεὶς ἐν χροίῳ  
γενήθηαι — ἐφανε-  
ρωσέ σε τὸ ὄνομα τοῖς  
ἀγίοισιν αὐτῷ, — τὴν  
εὐσέβειαν ἀνεζωπύ-  
ρωσε, τὸ θέλημα σου  
ἐπλήρωσε, τὸ ἔργο. ὃ  
ἔδωκας αὐτῷ ἑτελεί-  
ωσεν καὶ ταῦτα πάν-  
τα καλορθώσας, χε-  
ρῶν ἀνέμων καθαρο-  
θεὶς — παραδοθεὶς  
Πίλατῳ τῷ ἡγεμόνι  
— σαυρῶν προσηλώ-  
θη ὁ ἀπαθής, καὶ ἀ-  
πέθανεν ὁ τῆ φύσει  
ἀθάνατος, καὶ ἐτάφη ὁ  
ζωσπιός, ἵνα πάθος  
λύση καὶ θανάτου ἐξέ-  
ληται τέρας τῆς δι-  
εὐσ παρεγένετο, καὶ ἐή-  
ξη τὰ δεσμά τῆ δια-  
βόλου, καὶ λύσῃ τῆς  
ἀνθρώπου ἐκ τῆς ἀ-  
πάτης αὐτῆ καὶ ἀ-  
νέστη ἐκ νεκρῶν τῆ

ἐδὲ ἐπελάθῃς ἔργα χειρῶν σου, ἀλλ' ἐπεσκε-  
ψῶ πολυτρόπως διὰ σπλάγχνα ἐλέους σου.  
προφήτας ἐξαπέστειλας, ἐποίησας δυνάμεις  
διὰ τῶν ἁγίων σου τῷ καθ' ἐκάστην γυνεὴν  
εὐαρεστησάων σου. ἐλάλησας ἡμῖν διὰ φό-  
ματος τῷ δέλων σου τὰν προφητῶν, προκα-  
ταγγέλλων ἡμῖν τὴν μέλλουσαν ἐσεσθῆ σω-  
τηρίαν· νόμον ἔδωκας εἰς βοήθειαν· ἀγγέλους  
ἐπέστεισας φύλακας, ὅτε ἡ ἦλθε τὸ πλή-  
ρωμα τῷ καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ  
τῷ υἱῷ σου, δι' ἃ καὶ τῆς αἰῶνας ἐποίησας.  
ὅς ὢν ἀπαύτασμα τῆς δόξης σου, καὶ κα-  
ρακτὴρ τῆς ὑποστάσεώς σου, φέρων τε τὰ  
πάντα τῷ ῥήματι τῆ δυνάμεως αὐτῆ, ἐκ  
ἀρπαγμὸν ἐγένετο τὸ εἶναι ἴσα σοὶ τῷ θεῷ  
καὶ παλεῖ· ἀλλὰ θεὸς ὢν προαιώνιος, ἐπὶ  
τῆς γῆς ὄφθη, καὶ πῆς ἀνθρώποις σιωπῆσά-  
φη, καὶ ἐκ παρθένου ἁγίας σαρκωθεὶς, ἐπέ-  
νωσεν ἑαυτὸν μορφῆν ὄντα λαῶν, σύμμορ-  
φος γειόδρου τῷ σώματι τῆ ταπεινώσεως  
ἡμῶν, ἵνα ἡμᾶς συμμόρφως ποιήσῃ τῆ εἰκό-  
νι τῆ δόξης αὐτῆ. ἐπειδὴ γὰρ δι' ἀνθρώ-  
που ἡ ἀμαρτία εἰσῆλθεν εἰς τὸν κόσμον, καὶ  
διὰ τῆς ἀμαρτίας ὁ θάνατος εὐδόκησεν ὁ μο-  
νογενὴς σου υἱός, ὁ ὢν ἐν τοῖς κόλποις σου τῆ  
θεῆ καὶ πατρός γερόδρου ἐκ γυναικὸς τῆς  
ἁγίας Θεοτόκου καὶ αἰὶ παρθένου Μαρίας,  
γερόδρου ὑπὸ ἰσμοῖν, καθαροῦ τὴν ἀμαρ-  
τίαν ἐν τῇ σαρκὶ αὐτῆ· ἵνα αἱ ἐν τῷ Ἀδάμ  
ἀποδηήσκούσες ζωοποιηθῶσιν ἐν αὐτῷ τῷ  
Χριστῷ σου καὶ ἐμπελιτευσάμενοι τῷ κόσμῳ

The present Liturgy of St. *James*.

all thou didst send thine own only begotten Son, <sup>a</sup> our Lord Jesus Christ" into the World, that by his coming he might renew <sup>b</sup> and revive" thy Image in us ; who descended <sup>c</sup> 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 <sup>d</sup> and life-giving" Death <sup>d</sup> upon the Cross" for us Sinners, in the same Night that he was betrayed, <sup>e</sup> 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.  
Myst. V.

The Clementine  
Liturgy.

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

\* \* \* \* \*

Words of Institution as to be made the Antitypes, or instituted Representatives of the Body and Blood of Christ. Thus also *Macarius Egypt.* Horn. 27. προσφύσσαι ἄρτον καὶ οἶνον ἁδύτου τῆς σαρκὸς αὐτοῦ καὶ αἵματός. *Bread and Wine are offered, the Antitype of his Body and Blood.* And *Greg. Naz. Orat. 1. Epit.* προσφύσσω—τὴν τῶν μυστήρων μυστηρίων ἁδύτου. *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,

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The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
of *Jerusalem*.

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St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

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

\* \* \* \* \*

as of old, to consume it, but his holy Spirit to transmute it, (μιαεάλειν, as St. Cyril, μιαιζέουθμίξειν, as St. Chrysostom, μιαιποιεῖν, as Greg. Nyssen expresseth it,) and to make it truly, really, and effectually the spiritual and life-giving Body and Blood of Christ.

τρίτη ἡμέρῃ καὶ τεσσαράκοντα ἡμέραις ἐκδιελθὼν τὰς μαθηταῖς ἀνελήφθη, εἰς τὰς ἑρανθές, καὶ ἐκάθητο ἐκ δεξιῶν σου τῷ Θεῷ καὶ πατρὸς αὐτοῦ. Μεμνημένοι ἔντων δι' ἡμᾶς ὑπέμεινεν, εὐχαριστῆσέν σοι, θεὲ παντοκράτορ, ἔχ' ὅσον ἐφείλουτο, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτοῦ πληρῶμεν. ἐν ἣ γὰρ νυκτὶ παρεδίδοξο,

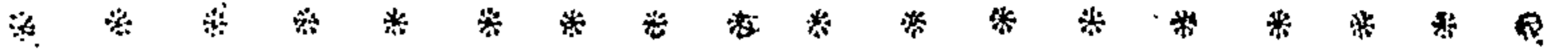
τάτῳ, διὰς προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς τῆς πλάνης τῆς εἰδώλων, προσήγαγε τῆς ἐπιγνώσεως σου τῶν ἀληθινῶν Θεῶν καὶ πατρὸς, κλησάμενος ἡμᾶς ἐαυτῷ λαὸν περιούσιον, βασιλικὸν ἱεράτευμα, ἔθνος ἅγιον, καὶ καθαρῶς ἐν ὕδατι, καὶ ἀδιάσας τῷ πνεύματι τῷ ἁγίῳ· ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ ἐν ᾧ κληρονομήσαμεν πεπραμένοι ὑπὸ τῆς ἁμαρτίας καὶ κληρονομήσαντες διὰ τῆς σαυρῆς εἰς τὴν ἀδην, ἵνα πληρώσῃ ἑαυτῆς τὰ πάντα, ἔλυσε τὰς ἐδύνας τῆς θανάτου καὶ ἀνάστασιν τῆς τρίτης ἡμέρας, καὶ ὁδοποιήσας σαρκὶ τῆς ἐκ νεκρῶν ἀνάστασιν, καθίτι ἐκ τῆς διωκτικῆς κριτικῆς ὑπὸ τῆς φθορᾶς τῆς ἀρχηγῆς τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῆς κοιμημένων, προτίθετο ἐκ τῆς νεκρῶν ἵνα ἡ αὐτὸς τὰ πάντα ἐν πάσι προλεύων, καὶ ἀνελεθῶν εἰς τὰς ἑρανθές ἐκάθητο ἐκ δεξιῶν τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς· ὅς καὶ ἤξει ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· κατέλιπε ἡμῖν ὑπομνήματα τῆς σωτηρίας αὐτοῦ πάθος, — μέλλων γὰρ ἐξῆναι ἐπὶ τῆς ἐκείσεως — καὶ ζωοποιὸν αὐτοῦ θάνατον, τῆς νυκτὸς ἣν παρεδίδοξεν ἑαυτὸν ὑπὲρ τῆς κόσμου ζωῆς,

† So Lit. Chryf. Τῆς νυκτὸς ἣν παρεδίδοξο, μάλλον δὲ ἑαυτὸν παρεδίδοξεν ὑπὲρ τῆς κόσμου ζωῆς,

Lit. Mar. Τῆς νυκτὸς ἣν παρεδίδοξεν ἑαυτὸν ὑπὲρ τῆς ἁμαρτιῶν ἡμῶν, καὶ τῆς ὑπὲρ πάντων ὑψίστου [i. ὑψίστου] θανάτου σαρκὸς,

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. Chryftom and St. Basil.

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Day from the Dead, and having conversed forty Days with his Disciples, he was taken up into Heaven, and set 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.

## The ancient Liturgy of the Church of Jerusalem.

Deinde Sacerdos Panem manibus accipiens, dicit,

Λαβὼν τὸν ἄρτον ἐπὶ τῷ ἁγίῳ<sup>a</sup> καὶ ἀχράι-  
των<sup>b</sup> καὶ ἀμάρτων,<sup>c</sup> καὶ ἀδαϊάτων<sup>d</sup> αὐτῷ χειρῶν,  
ἀναβλέψας εἰς τὸν ἕρανόν, καὶ ἀναδείξας σοὶ  
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἀγιάσας,  
κλάσας, ἔδωκεν<sup>e</sup> ἡμῖν<sup>f</sup> τοῖς αὐτῷ μαθηταῖς  
<sup>d</sup> καὶ ἀποστόλοις, εἰπὼν<sup>g</sup>· Ἐς ἄφρισιν  
ἀμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.<sup>h</sup>

Sacerd.

Λάβετε, Φάγετε, τῆτό μου ἐστὶ τὸ σῶμα,  
τὸ ὑπὲρ ὑμῶν κλωμῆρον καὶ διδόμῆρον εἰς ἄφε-  
σιν ἀμαρτιῶν. ἰ Ρορ. Ἀμήν." Sacerd. accipit  
Calicem & dicit,

Ὡσαύτως μὲν τὸ δειπνῆσαι, λαβὼν τὸ  
ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος  
<sup>b</sup> καὶ ἀναβλέψας εἰς τὸν ἕρανόν καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ  
πατρὶ<sup>c</sup> εὐχαριστήσας, ἀγιάσας, εὐλογησας,  
<sup>d</sup> κλάσας πιεύματι<sup>e</sup> ἁγίῳ, ἔδωκεν<sup>f</sup> ἡμῖν<sup>g</sup>, τοῖς  
αὐτῷ μαθηταῖς εἰπὼν, πίετε ἐξ αὐτῶ πᾶν-  
τες, τῆτό μου ἐστὶ τὸ αἷμα τὸ τῆς καινῆς δια-  
θήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἑκχεύμῆρον  
καὶ διαδιδόμενον εἰς ἄφρισιν ἀμαρτιῶν<sup>h</sup>· ἰ Ρορ.  
Ἀμήν. Sacerd." Τῆτο ποιῆτε εἰς τὴν ἐμὴν  
ἀνάμνησιν. ἰ Ὁσαύτως γὰρ ἂν ἐξείηται τὸν ἄξιον τῆτο  
καὶ τὸ ποτήριον τῆτο ποιῆτε, τὸν δάναλον τῆ ὑπὲρ τῶ ἀν-  
θρώπου καὶ ἀγαθῶν, καὶ τῶν ἀγάσων αὐτῷ ὑμολογεῖτε,  
ἔχρις ὃ ἔλατ.<sup>h</sup>

<sup>a</sup> De Lit. Clem.

<sup>b</sup> De Lit. Syr. Clem. Mar. Chr. & Basf.

<sup>c</sup> De Lit. Syr. Clem. & Mar. Chr. & Basf.

<sup>d</sup> De Lit. Clem.

<sup>e</sup> De Clem. Mar. Chr. & Basf. & Lit. Syr.

<sup>f</sup> De Lit. Syr. & Clem.

<sup>g</sup> De Syr. Clem. & Basf.

<sup>h</sup> De Lit. Syr. Clem. Chryf. & Basf.

<sup>i</sup> Lit. Syr. ἴσδεν these, & de Chr. Mar. & Basf.

<sup>k</sup> De Lit. Clem.

<sup>l</sup> De Lit. Chryf.

Λαβὼν τὸ ἄρτον ἐπὶ τῷ ἁγίῳ καὶ ἀμάρτων  
αὐτῷ χειρῶν ἀναβλέψας εἰς τὸν ἕρανόν, καὶ  
ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχα-  
ριστήσας, ἀγιάσας, κλάσας, ἔδωκεν τοῖς  
αὐτῷ μαθηταῖς, εἰπὼν· Λάβετε, Φάγετε,  
τῆτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλω-  
μῆρον καὶ διδόμενον, εἰς ἄφρισιν ἀμαρτιῶν.

Ὡσαύτως μὲν τὸ δειπνῆσαι, λαβὼν τὸ  
ποτήριον, \* καὶ κεράσας ἐξ οἴνου καὶ ὕδατος,<sup>g</sup>  
εὐχαριστήσας, ἀγιάσας, εὐλογησας, ἔδωκεν  
τοῖς αὐτῷ μαθηταῖς, εἰπὼν, πίετε ἐξ αὐτῶ  
πάντες, τῆτό μου ἐστὶ τὸ αἷμα τὸ τῆς καινῆς  
διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἑκχεύ-  
μῆρον καὶ διαδιδόμενον εἰς ἄφρισιν ἀμαρτιῶν.  
τῆτο ποιῆτε εἰς τὴν ἐμὴν ἀνάμνησιν †.

\* So it is also in *Lit. Clem. Mar. and Basf.*, not to mention many other latter Liturgies. And the Testimonies for the Mixture of Wine and Water in the Eucharistick 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 Ὁσαύτως 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 ποιῆτε, *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 ποιῆτε εἰς τὴν ἐμὴν ἀνάμνησιν, *do this in Remembrance of me*, the Priest immediately subjoins μιμημένοι ἔν, *wherefore in Remembrance*, &c.

\* \* \* \* \*

Λαβὼν ἄρτον ταῖς  
ἀγίαις καὶ ἀμώμοις  
αὐτῷ χερσὶ καὶ ἀνα-  
βλέψας πρὸς σὲ τὸν  
θεὸν αὐτῷ καὶ πατέρα  
<sup>a</sup> καὶ κλάσας, ἔδωκε  
τοῖς μαθηταῖς, εἰπὼν  
[τῷτο τὸ μυστήριον τῆ  
καινῆς διαθήκης] λά-  
βετε [ἐξ αὐτῷ,] φάγε-  
τε τῷτο ἐστὶ τὸ Σῶμά  
μου, τὸ περὶ πολλῶν  
θρυπτόμενον εἰς ἄφε-  
σιν ἀμαρτιῶν.

Ὡσαύτως καὶ τὸ  
ποτήριον, κερτάσας ἐξ  
οἴνου καὶ ὕδατος, καὶ ἀ-  
γιασάσας, ἐπέδωκεν αὐ-  
τοῖς, λέγων· πῖνε ἐξ  
αὐτῷ πάντες· τῷτο  
ἐστὶ τὸ Αἷμά μου, τὸ  
περὶ πολλῶν ἐκ-  
χυτόμενον εἰς ἄφεσιν  
ἀμαρτιῶν· τῷτο ποι-  
εῖτε εἰς τὸ ἔμεν ἀ-  
νάμνησιν. [Ὅσακις  
γὰρ ἐὰν ἐσθίητε τὸν  
ἄρτον τῷτο, καὶ πῖνη-  
τε τὸ ποτήριον τῷτο,  
καὶ ἐμὲν θάνατον καὶ ἔμεν  
καταγγέλλετε, ἄχρηστοί  
ἐσθε ἀνὰ ἔλθω.]

<sup>a</sup> f. add εὐλογήσας,  
blessing, as in *Matth.* and  
*Mark*; or εὐχαριστήσας,  
giving thanks, as in *Luke*,  
and *1 Cor.* xi. or ἀγιάσας,  
sanctifying, as below.

Lit. *Mar.* Συνανακλιθεὶς μὲν [add. τῶν  
ἀγίων μαθητῶν καὶ ἀποστόλων, ἔλαβεν ἄρτον  
ἐπὶ] τῷ ἁγίον καὶ ἀχράντων καὶ ἀμώμων αὐ-  
τῷ χερσῶν, [add. καὶ] ἀναβλέψας εἰς [add.  
τῷ ἕρανόν πρὸς σὲ] τῷ ἴδιον πατέρᾳ, θεὸν ἡ-  
μῶν καὶ θεὸν τῷ ὅλων, εὐχαριστήσας, εὐ-  
λογήσας, ἀγιάσας, κλάσας, διέδωκε τοῖς  
ἀγίοις καὶ μακαρίοις αὐτῷ μαθηταῖς καὶ  
ἀποστόλοις, εἰπὼν· — Λάβετε, φάγετε· —  
τῷτο γὰρ ἐστὶ τὸ Σῶμά μου τὸ ὑπὲρ ὑμῶν  
κλωμένο καὶ διαδιδόμενον εἰς ἄφεσιν ἀμαρ-  
τιῶν. — Ὡσαύτως καὶ τὸ ποτήριον μὲν τὸ δει-  
πνήσαι λαβὼν, καὶ κερτάσας ἐξ οἴνου καὶ ὕδα-  
τος, ἀναβλέψας εἰς τῷ ἕρανόν πρὸς σὲ τῷ  
ἴδιον πατέρᾳ, θεὸν ἡμῶν, καὶ θεὸν τῷ ὅλων,  
εὐχαριστήσας, εὐλογήσας, πλῆσας πιεύ-  
ματι ἁγίῳ, μετέδωκε τοῖς ἀγίοις καὶ μακα-  
ρίοις αὐτῷ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,  
πῖνε ἐξ αὐτῷ πάντες, — τῷτο γὰρ ἐστὶ τὸ  
Αἷμά μου τὸ τῷ καινῆς διαθήκης, τὸ ὑπὲρ  
ὑμῶν καὶ πολλῶν ἐκχυτόμενον καὶ διαδιδόμενον  
εἰς ἄφεσιν ἀμαρτιῶν· — τῷτο ποιεῖτε εἰς τὸ  
ἔμεν ἀνάμνησιν. Ὅσακις γὰρ ἀνὰ ἐσθίητε  
τῷ ἄρτον τῷτο, πῖνητε ἡ καὶ ποτήριον τῷτο,  
καὶ ἐμὲν θάνατον καταγγέλλετε, καὶ τὸ ἔμεν  
ἀνάστασιν καὶ ἀνάληψιν ἰμολογεῖτε, ἄχρηστοί  
ἐσθε ἀνὰ ἔλθω.

Lit. *Chrys.* Λαβὼν ἄρτον ἐν ταῖς ἀγίαις  
αὐτῷ καὶ ἀχράντοις καὶ ἀμώμοις χερσὶν, εὐ-  
χαριστήσας καὶ εὐλογήσας, ἀγιάσας, κλάσας,  
ἔδωκε τοῖς ἀγίοις αὐτῷ μαθηταῖς καὶ ἀπο-  
στόλοις, εἰπὼν· — Λάβετε, φάγετε, τῷτο μου  
ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλωμένο εἰς

## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

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

"Taking Bread into his holy <sup>a</sup> and undefiled," and immaculate, <sup>b</sup> 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 <sup>c</sup> us" his Disciples, <sup>d</sup> and Apostles," saying,

<sup>e</sup> 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. <sup>f</sup> 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, <sup>g</sup> and looking up to Heaven, and presenting it to Thee his God and Father," he gave Thanks, sanctified and bless'd it, <sup>h</sup> filling it with the holy Spirit," and gave it to <sup>i</sup> 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.

<sup>k</sup> 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.

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, <sup>\*</sup> 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. *Chryfoftom* and St. *Bafil*.

\* \* \* \* \*

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, faying, [This is the Myftery of the New Testament,] Take [of it,] eat, This is my Body, which is broken for many, for the Remiffion of Sins.

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

*Lit. Mar.* Having fat down to Supper with [add, his holy Disciples and Apoftles, 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, fainted, and broke it, and gave it to his holy and blessed Disciples and Apoftles, faying, Take, eat, for This is my Body, which is broken and given for you, for the Remiffion 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 Apoftles, faying, Drink ye all of this, for This is my Blood of the New Testament, which is fhed and given for you and for many, for the Remiffion of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do fhew forth my Death, and confefs my Refurrection and Affumption, till my Coming again.

*Lit. Chryf.* Taking Bread into his holy and undefiled, and immaculate Hands, he gave Thanks, and blessed, fainted and broke it, and gave it to his holy Disciples and Apoftles, faying, Take, eat, This is my Body which is broken for you, for the Remiffion of

The present Liturgy of St. James,

The ancient Liturgy of the Church  
of Jerusalem.

<sup>a</sup> Diac. Πιστεύομεν καὶ ὁμολογῶμεν"

<sup>b</sup> Pop. Τὸν Θάνατόν σε Κύριε καταγγέλλομεν, καὶ τῆς ἀνάστασίν σε ὁμολογῶμεν."

Sacerd.

Μεμνημένοι εἶν καὶ ἡμεῖς <sup>c</sup> οἱ ἁμαρτωλοὶ τῶν ζῶσσιων αὐτῶν παθημάτων, τῶν σωτηρίων σου, καὶ τῶν θανάτων, <sup>d</sup> καὶ τῶν ταφῶν καὶ

Μεμνημένοι εἶν καὶ ἡμεῖς [οἱ ἁμαρτωλοὶ τῶν ζῶσσιων αὐτῶν παθημάτων, τῶν σωτηρίων σου, καὶ] τῶν θανάτων, [καὶ τῶν ταφῶν] καὶ τῶν

<sup>a</sup> De Lit. Syr. Clem. Mar. Chryf. & Bas.

<sup>b</sup> De Lit. Clem. Mar. Chryf. & Bas.

<sup>c</sup> De Lit. Syr.

<sup>d</sup> De Lit. Syr.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

ἄφεσιν ἀμαρτιῶν.—Ὁμοίως καὶ τὸ πωθήμενον  
μῦτὶ τὸ δειπνήσαι λέγων.—πίεζε ἐξ αὐτῆ  
πάντες, τῆτό ἐστι τὸ Αἷμά μου τὸ ἑ  
καινῆς  
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχέ-  
σθαι εἰς ἄφεσιν ἀμαρτιῶν.—[add, τῆτο  
πιοῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

Lit. Bas. Λαβὼν ἄρτον ἐπὶ τῶν ἁγίων  
αὐτῆ καὶ ἀχράντων χειρῶν, ἀναδείξας σοι  
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, εὐλογή-  
σας, ἁγιάσας, κλάσας,—ἔδωκε τοῖς ἁγίοις  
αὐτῆ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Λά-  
βετε, φάγετε, τῆτό μου ἐστὶ τὸ Σῶμα, τὸ  
ὑπὲρ ὑμῶν κλάσθαι εἰς ἄφεσιν ἀμαρτιῶν.  
—Ὁμοίως καὶ τὸ πωθήμενον ἐκ τῆς ψυχήματι  
ἑ ἀμπέλα λαβὼν, κεράσας, εὐχαριστήσας,  
εὐλογήσας, ἁγιάσας,—ἔδωκε τοῖς ἁγίοις  
αὐτῆ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· πίεζε  
ἐξ αὐτῆ πάντες, τῆτό ἐστι τὸ Αἷμά μου τὸ ἑ  
καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν  
ἐκχυσθῆναι εἰς ἄφεσιν ἀμαρτιῶν.—Τῆτο  
πιοῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις  
γὰρ ἂν ἐσθίητε τὸ ἄρτον τῆτον, καὶ τὸ πωθή-  
μενον τῆτο πίνητε, τὸ ἐμὸν θάνατον καταγγέλλ-  
ετε, [add και] τὴν ἐμὴν ἀνάστασιν ἐμο-  
λογοῦτε.

Μεμνημένοι τοίνυν  
τῆ πάθους αὐτῆ καὶ  
τῆ θανάτου, καὶ ἑ ἐκ

Lit. Mar. Τὸν θάνατον, δέσποτα κύριε  
πασιλόκρατορ, ἐπεράνιε βασιλεῦ, τῆ μονο-  
φυῶς σου υἱῆ, κυρίως ἡ καὶ θεῶ καὶ σωτήρι  
ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλουτες, καὶ τὴν

*Iren. Frag. Edit. a Pfaff.* Ταύτας τὰς προσφορὰς  
ἐν τῇ εὐχαριστίᾳ τῷ Κυρίῳ ἀγορεύει, who offer these Obla-  
tions in Commemoration of our Lord.

*Just. M. Dial. c. Tryph. p. 215.* περὶ τῆ ἁγίας οὐ  
παρέσθαι ἡμῖν ὁ ἑμῶν χριστὸς ποιῆν εἰς ἀνάμνησιν  
τῆ τοι σαμασποιήσασθαι αὐτὸν διὰ τῆς πιστεύουσας εἰς  
αὐτὸν, οἱ ἑ καὶ παθιῶν γέγονε καὶ περὶ τῆ πώλησιν ὁ εἰς

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of Jerusalem.<sup>a</sup> Deac. We believe, and confes"<sup>b</sup> Peop. We do shew forth thy Death, O Lord,  
and confes thy Resurrection."

Priest.

Wherefore, in Commemoration of  
<sup>c</sup> his" <sup>e</sup> life-giving Passion, salutary  
Cross," Death, <sup>d</sup> Burial," and Re-Wherefore, in Commemoration of  
<sup>a</sup> 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. Chryftom and St. Basil.

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

*Lit. Bas.* Taking Bread into his holy and undefiled Hands, and prefenting it to Thee his God and Father, he gave Thanks, blessed, fanctified, and broke it, and gave it to his holy Disciples and Apoftles, faying, Take, eat, This is my Body which is broken for you, for the Remiffion of Sins. In like manner he took the Cup of the Fruit of the Vine, and having mixed it, he gave Thanks, blessed, and fanctified it, and gave it to his holy Disciples and Apoftles, faying; Drink ye all of this, This is my Blood of the New Testament, which is shed for you and for many, for the Remiffion 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] confefs my Refurrection.

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 confefsing his blessed Re-

ἀνάμνησιν τῆς αἱματὸς αὐτοῦ παρέδωκεν εὐχαριστήσας ποιῆσαι,  
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



## The present Liturgy of St. James.

τῆ τριημέρου ἐκ νεκρῶν ἀναστάσεως, <sup>ε</sup> καὶ τῆ εἰς ἔρανθες ἀνόδου, καὶ τῆ ἐκ δεξιῶν σου τῆ Θεῶ καὶ Πατρὸς καθέδρου, καὶ τῆ δευτέρας ἐνδόξης καὶ φοβερᾶς αὐτῆ παρυσίας, ὅταν ἔλθῃ <sup>ε</sup> μετ' δόξης κρῖναι ζώντας καὶ νεκρῶς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτῶ, προσφέρομέν σοι δέσποτα τὴν φοβεράν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἀφάτον σου φιλανθρωπίαν, <sup>ε</sup> ὑπερβάς καὶ ἐξαλείψας τὸ κατὰ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, <sup>ε</sup> χαρίσῃ ἡμῖν τὰ ἐπιχρᾶνια καὶ αἰώνια σου δωρήματα, <sup>ε</sup> ὁφθαλμὸς οὐκ εἶδε, καὶ ἦς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ αἴετη, <sup>ε</sup> ἠτοίμασας ὁ Θεὸς τοῖς ἀγαπῶσι σε, καὶ μὴ δι' ἐμὲ καὶ διὰ τῶν ἐμῶν ἀμαρτίας ἀθέλησης τὸν λαὸν φιλανθρωπε κύριε, ὁ γὰρ λαὸς σου καὶ ἡ <sup>ε</sup> ἐκκλησία σου ἰκετεύσῃ σε,

<sup>ε</sup> Lit. Syr. add tuæ thy; the Oblation being in it all along directed to the Son, which certainly is an unwarrantable Innovation.

<sup>ε</sup> Judicaturus orbem in justitia, to judge the World in Righteousness. Lit. Syr.

<sup>ε</sup> Dele peccata nostra, blot out the Sins of us, Lit. Syr.

<sup>ε</sup> De Lit. Syr.

<sup>ε</sup> Hæreditas, Inheritance, Lit. Syr.

## The ancient Liturgy of the Church of Jerusalem.

τριημέρου ἐκ νεκρῶν ἀναστάσεως <sup>ε</sup> καὶ τῆ εἰς ἔρανθες ἀνόδου, καὶ τῆ ἐκ δεξιῶν σου τῆ Θεῶ καὶ Πατρὸς καθέδρου καὶ τῆ δευτέρας † ἐνδόξης καὶ φοβερᾶς αὐτῆ παρυσίας, ὅταν ἔλθῃ μετ' δόξης κρῖναι ζώντας καὶ νεκρῶς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτῶ· προσφέρομέν σοι δέσποτα † τὴν φοβεράν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἀφάτον σου φιλανθρωπίαν, ὑπερβάς || ἐξαλείψας τὸ κατὰ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ ἐπιχρᾶνια καὶ αἰώνια σου <sup>ε</sup> δωρήματα, ὁ γὰρ λαὸς σου καὶ ἡ <sup>ε</sup> ἐκκλησία σου ἰκετεύσῃ σε,

<sup>ε</sup> If what is here inclosed in Hooks be omitted, as supposing it to be an after Addition, then αὐτῆ his must be added here agreeably to Lit. Syr. which instead thereof has put tuæ thy, See note <sup>ε</sup> in the other Column.

† S. Cyr. p. 293. ἐνδόξου δευτέρας αὐτῆ παρυσίας, his 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. Athenag. Legat. p. 49. καὶ τοὺς προσφέρειν δεῖν ἀναίμακτον θυσίαν, yet we ought to offer the unbloody Sacrifice.

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

<sup>ε</sup> f. πράγματα, good things. S. Cyr. ἐξαιώνων δὲ πραγμάτων καὶ τῆς 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 ὁφθαλμὸς οὐκ εἶδε, &c. which Eye hath not seen, &c. because I take it to have been added by such as supposed the ἐπιχρᾶνια 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 τῆ εἰς ἔρανθς ἐπα-  
ιόδου, καὶ τῆ μελλέσης  
αὐτῆ δευτέρου παρρη-  
σίας ἐν ἣ ἔρχεται μετ᾽  
δόξης καὶ δυνάμεως  
κεῖναι ζώντας καὶ  
νεκρῶν, καὶ ἀποδῶ-  
ναι ἐκάσῳ κατὰ τὰ  
ἔργα αὐτῆ· προσ-  
φέρομέν σοι τῷ βα-  
σιλεῖ καὶ Θεῷ, κατὰ τὴν  
αὐτῆ διάταξιν, πὺν  
ἄξιον τῆτον καὶ τὸ πρῶ-  
τήριον τῆτον, εὐχα-  
ριστῶν σοι δι' αὐ-  
τῆ \* [ἐφ' οἷς κατή-  
ξίωσας ἡμᾶς ἐστάναι  
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 εὐχαριστῶν σοι δι' αὐτῆ giving Thanks to Thee through him, seems rather to have Respect to the whole foregoing Thanksgiving, and still more

τηνήμερον καὶ μακαρίαν αὐτῆ ἐκ νεκρῶν  
ἀνάστασιν ἰμολογῶντες, καὶ τὴν εἰς ἔρανθς  
ἀνάληψιν [ἰμολογῶντες], καὶ τὴν ἐκ δεξιῶν  
σου τῆ Θεῆ καὶ πατρὸς καθέδραν, καὶ τὴν  
δευτέραν καὶ φερικτὴν καὶ φοβεράν αὐτῆ πα-  
ρρησίαν ἀπεκδεχόμενοι, ἐν ἣ μέλλει ἔρχεσθαι  
κεῖναι ζώντας καὶ νεκρῶν ἐν δικαιοσυνῇ, καὶ  
ἀποδῶναι [add, ἐκάσῳ κατὰ τὰ ἔργα αὐτῆ·]  
Σοὶ κύριε ὁ Θεὸς ἡμῶν τὰ σα ἐκ τῶν σῶν  
δώρων προσεθήκαμεν ἐνώπιόν σου.

Lit. Chryf. Μεμνημένοι πίνω τῆ σωτη-  
ρίας ταύτης ἐντολῆς, καὶ πάντων τῆ ὑπὲρ  
ἡμῶν γενημένων, τῆ σαυρῆ, τῆ τάφου,  
τῆς τριήμερης ἀναστάσεως, τῆ εἰς ἔρανθς  
ἀναστάσεως, τῆ ἐκ δεξιῶν καθέδρας, τῆς  
δευτέρου καὶ ἐκδόξου πάλιν παρρησίας, τὰ σα  
ἐκ τῶν σῶν σοι προσφέρωμεν [ἴ. προσφέρουτες  
vid. Lit. Baf.] κατὰ πάντα καὶ διὰ πάντα σὲ  
ὑμῶν, σὲ εὐλογῶμεν, σοὶ εὐχαριστῶμεν  
κύριε.

Lit. Baf. Μεμνημένοι ἔν, διαπόσης, καὶ  
ἡμεῖς τῆ σωτηρίων αὐτῆ παθημάτων, τῆ  
ζωοποιῆ σαυρῆ, τῆ τριήμερης ταφῆς, τῆ ἐκ  
νεκρῶν ἀναστάσεως, τῆς εἰς ἔρανθς ἀνά-  
στασης, τῆς ἐκ δεξιῶν σου τῆ Θεῆ καὶ πατρὸς καθέ-  
δρας καὶ τῆ ἐκδόξου καὶ φοβερῆς αὐτῆ παρρησίας,  
τὰ σα ἐκ τῶν σῶν σοι προσφέρουμεν, κατὰ  
πάντα καὶ διὰ πάντα σὲ ὑμῶν, σὲ εὐλογῶμεν,  
σοὶ εὐχαριστῶμεν 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 <sup>f</sup> with glory to judge the Quick and the Dead," and shall render to every one according to his Works, we <sup>e</sup> "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, <sup>g</sup> over-looking and blotting out the Hand-writing that is against us" thy Servants, <sup>h</sup> 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 <sup>i</sup> Church" make their Supplications unto Thee.

## The ancient Liturgy of the Church of Jerusalem.

tion from the Dead on the third Day, <sup>a</sup> 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 <sup>b</sup> Church" make their Supplications unto thee.

*Iren.* expresseth it, *l. 4. c. 34*) consists *ἐκ δύο πραγμάτων, ἰπυγίῃ τε καὶ ἑρανίῃ*, of two Things, the earthly and the heavenly; and as all the *ἑξάνια* heavenly Things, or *ἰπυγάνια* 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, ἀντίδοτος τῆ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός*, the Medicine of Immortality, our Antidote that we should not die, but live for ever in Christ Jesus. *S. Ignat. Ep. ad Ephes. c. 20.*

<sup>b</sup> *Αἰ. κληρονομία* Inheritance; vid. *Lit. Syr.*

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The *Clementine*  
Liturgy.

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

furrection from the Dead, his Ascension into Heaven, and his fecond Advent, when he fhall 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 Inftitution, this Bread and this Cup, giving Thanks to thee through him, \* [for that thou haft vouchsafed us to ftand before Thee, and to facrifice unto Thee.]

more efppecially to the Paflion and Death, Refurrection, Ascension and fecond Advent of our blessed Saviour immediately before commemorated; In a Word, μεμνημένοι, in Commemoration, προσφέρωμίν σοι, we offer to thee, — εὐχαρις ἔσθης 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 Affumption into Heaven [we confefs,] and his fitting at the right Hand of Thee his God and Father, and looking for his fecond dreadful and terrible Advent, when he fhall come again to judge the Quick and the Dead in Righteousnefs, and to render [add, to every one according to his Works,] we have fet before Thee, O Lord our God, thy own out of thy own Gifts.

*Lit. Chryf.* Wherefore in Commemoration of this his falutary Command, and of all thofe things which he did for us, his Crofs, his Burial, his Refurrection on the third Day, his Ascension into Heaven, his fitting at thy right Hand, and his fecond and glorious Advent, we offer [f. offering, fee *Lit. Baf.*] to Thee thy own out of thy own, in all and for all we fing Hymns to Thee, we blefs Thee, we give Thanks to Thee, O Lord.

*Lit. Baf.* Wherefore, O Lord, in Commemoration of his falutary Paflions, his life-giving Crofs, his being three Days in the Grave, his Refurrection from the Dead, his Ascension into Heaven, his fitting 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 fing Hymns to Thee, we blefs Thee, we give Thanks to Thee, O Lord.

## The present Liturgy of St. James.

[Pop.] Ἐλέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πάτερ ὁ παντοκράτωρ, [Sacerd.] Ἐλέησον ἡμᾶς ὁ Θεός ὁ παντοκράτωρ, ἐλέησον ἡμᾶς ὁ Θεός ὁ σωτὴρ ἡμῶν ἐλέησον ἡμᾶς ὁ Θεός καὶ τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ περκεύματα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἁγίον [Deinde inclinata cervice dicit] τὸ κέριον καὶ ζωοποιεῖν τὸ σίδηρον σοὶ τῷ θεῷ καὶ πατρί, καὶ τῷ κοινοῦ σου υἱῷ, τὸ συμβασιαύειν, τὸ ἐμύσειν τε καὶ συναΐδειν, τὸ λαλῆσαι ἐν νόμῳ καὶ περφήταις, καὶ τῇ καυῇ σου διαθήκῃ τὸ καθαῖον ἐν εἰδὼ περισερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ ἱερῶν παλαμῷ, καὶ μύλων ἐπ' αὐτῶν τὸ καθαῖον ἐπὶ τῷ Ἀποστόλῳ σου ἐν εἰδὼ πυρῆων γλωσσῶν ἐν τῷ ὑπερῷ τῆς ἀγίας καὶ ἐδέξῃ σου ἐν τῇ ἡμέρῃ τῆς πενήκοτης· αὐτὸ τὸ πνεῦμά σου τὸ ἁγίον κατέπεσον διόπιστά ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ περκεύματα ἅπαντα δῶρα ταῦτα & erigens se exclamat] ἵνα ἐπιφοιτήσῃ τῇ ἀγίᾳ, καὶ ἀγαθῇ, καὶ ἐδέξῃ αὐτῆ παρρησία, ἀγίασῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τέτον σῶμα ἁγίον τῷ Χριστῷ σου, [Pop.] Ἀμήν. καὶ τὸ πῶν ἁγίον τέτον αἷμα τίμιον τῷ Χριστῷ σου· [Pop.] Ἀμήν. ἵνα γνήσῃαι πᾶσι τοῖς ἐξ αὐτῶν μετὰ λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν<sup>a</sup> εἰς σημεῖον τῆς ἀγίας σου καθολικῆς ἐκκλησίας, ἣν ἐθιμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ἄδῃ μὴ κἀνισχύσωσιν αὐτῆς, ἐνέμνησθαι αὐτῆ ἀπὸ πάσης αἰρέσεως καὶ σκανδάλων καὶ ἐξλαζερῶν τῆν ἀνομίαν, διαφυλάττων αὐτῆν μέχρι τῆς σιελείας τῷ αἰῶνι.<sup>b</sup>

<sup>a</sup> Lit. Syr. Misere 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—

<sup>b</sup> This is undoubtedly an Interpolation, and does not seem to make good Sense, that the περκεύματα 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 μετὰ 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 Πάτερ ὁ παντοκράτωρ, ἐλέησον ἡμᾶς καὶ τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ περκεύματα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἁγίον, † ἵνα ἐπιφοιτήσῃ ποιήσῃ τὸν μὲν ἄρτον τέτον Σῶμα ἁγίον τῷ Χριστῷ σου, καὶ τὸ πῶν ἁγίον τέτον Αἷμα τίμιον τῷ Χριστῷ σου· ἵνα γνήσῃαι πᾶσι τοῖς ἐξ αὐτῶν μετὰ λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον<sup>a</sup> [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.*

*Optat. Milen. L. vi. cont. Parmen.* Quo Deus omnipotens invocatus fit, quo postulatus descendit Spiritus Sanctus. *Where God Almighty is invoked, and the holy Spirit being called for descends.*

† *S. Cyr. p. 300.* ἀγία τὰ περκεύματα, ἐπιφοιτήσῃ ἐξάμνησθαι ἀγία πνεύματι, holy are the Gifts which are set before God [or lye in open view] having received the Descent of the holy Spirit upon them.

<sup>a</sup> What I have here inclosed in Hooks, if it be not to be left out altogether, as in *Frag. Iræ.* and as may seem probable also from the Prayer immediately before the Communion, p. 57. where the Priest prayeth ἵνα ἄξιαι γινώμεθα κοινωνοὶ καὶ μέτοχοι γινώσθαι τῶν ἀγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν 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 ἠξίωσας [i. ἠξίωσεν] ἡμᾶς μέλασχεῖν τὸ σῶμα καὶ αἷμα σου [i. Χριστοῦ] εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that thou hast vouchsafed [i. he hath vouchsafed] to make us Partakers of thy Body and Blood [i. 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 μετὰ λαμβάνουσιν, 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 λαμβάνειν μυστηρίων εἰς ἀγιασμόν ψυχῶν καὶ σωμάτων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασι-*

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

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

\* S. Cyr. adds, πῶς  
γὰρ ἔστιν ἐφάψαιτο  
τὸ ἅγιον πνεῦμα τῷτο ἡγι-  
ασαὶ καὶ μετασθέναι; for  
that to which the holy  
Spirit gives the Contact  
is sanctified and changed.  
Then immediately fol-  
lows, ἵτα, then, as p.  
30.

Καὶ ἀξιῶμεν σε  
ὅπως εὐδωκῶς ἐπι-  
βλέψῃς ἐπὶ τὰ προ-  
κείμενα δῶρα ταῦτα  
ἐνώπιόν σου ὁ ἀνε-  
δεῖξ Θεός, καὶ εὐδοκή-  
σῃς ἐπὶ αὐτοῖς εἰς τι-  
μὴν τοῦ Χριστοῦ σου,  
καὶ καλῶς ἐπιπέμψῃς τὸ  
ἅγιόν σου πνεῦμα ἐπὶ  
τῷ θυσίαν ταύτην,  
τὸ μάρτυρα τῆς παθη-  
μάτων τοῦ Κυρίου Ἰη-  
σοῦ, ὅπως ἀποφῆνῃ  
τὸ ἄρτον τοῦτον Σῶμα  
τοῦ Χριστοῦ σου, καὶ τὸ  
ποτήριον τοῦτο Αἷμα  
τοῦ Χριστοῦ σου ἵνα οἱ  
μεταλαμβάνοντες αὐτῶ  
βεβαιωθῶσι πρὸς εὐ-  
σέβειαν, ἀφέσεως ἁ-  
μαρτημάτων τύχῃσι,  
τοῦ διαβόλου καὶ τῆς  
πλάνης αὐτῶν ῥυθῶ-  
σι, πνεύματι ἁγίῳ  
πληρωθῶσιν, ἀξιοῖ  
τοῦ Χριστοῦ σου γένων-  
ται, ζωῆς αἰωνίης τύ-  
χῃσι, σὺ καταλλα-

Lit. Mar. Καὶ δεόμεθα καὶ παρακαλῶ-  
μεν σε Φιλάνθρωπε, ἀγαθὲ, ἐξαπίσελαιον  
ἐξ ὑψους τῶ ἀγίῳ σου ἐξ ἐτοίμου κατακλή-  
εις σου — ἐφ' ἡμᾶς, καὶ ἐπὶ τοῖς ἄρτους  
τούτοις, καὶ ἐπὶ τὰ ποτήρια ταῦτα τὸ πνεῦ-  
μά σου τὸ ἅγιον, ἵνα αὐτὰ ἀγιάσῃ — καὶ ποιή-  
σῃ τὸν μὲν ἄρτον Σῶμα, τὸ δὲ ποτήριον  
Αἷμα — τοῦ Κυρίου — ἡμῶν Ἰησοῦ Χριστοῦ —  
ἵνα γίνωμαι πάντων ἡμῶν τοῖς ἐξ αὐτῶν μελα-  
μβάνουσιν εἰς πίσιον, εἰς νῆψιν, εἰς ἰασιν,  
εἰς σωφροσύνην, εἰς ἀγιασμόν, εἰς [1. καὶ]  
ἐπανανέωσιν ψυχῆς [add καὶ] σώματος [2. καὶ  
πνεύματος], εἰς κοινωνίαν μακαριότητος  
ζωῆς αἰωνίης καὶ ἀφθαρσίας —

<sup>a</sup> I would incline to think this should be rather in  
the singular Number, καὶ ἐπὶ τὸν ἄρτον τῷτον καὶ ἐπὶ τὸ  
ποτήριον τῷτο, 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 ἄρτοι κλωνίαι, breaking one  
Bread. And Ep. ad Philad. c. 4. ἐν ποτήριον εἰς ἑνω-  
σιν τῷ αἵματος αὐτοῦ, one Cup in the Unity of his Blood.

<sup>b</sup> I have inclos'd καὶ πνεύματι, and Spirit, in Hooks,  
because

Lit. Chryſ. Καὶ δεόμεθα σε ὁ Θεός  
ἡμῶν — καλῶς ἐπιπέμψον τὸ πνεῦμά σου τὸ ἅγιον  
ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα  
— ποιήσον — [as I take all that is inserted  
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 τοῦτον τῆς τιμῆς Σῶμα  
τοῦ Χριστοῦ σου, — τὸ δὲ ἐν ποτήριῳ τῷτῳ τίμισον

Iren. Frag Edit. a Pfaff. καὶ ἐκλήθη τὴν προσφορὰν τελώσας, ἐκκαλῶμεν τὸ πνεῦ-  
μα τὸ ἅγιον, ὅπως ἀποφῆνῃ τὴν θυσίαν ταύτην καὶ τὸν ἄρτον Σῶμα τοῦ Χριστοῦ, καὶ τὸ πο-  
τήριον τὸ Αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαμβάνοντες τούτων τῶν ἀληθινῶν, τῆς ἀφέσεως τῶν  
ἁμαρτιῶν, καὶ τῆς ζωῆς αἰωνίης 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.] <sup>a</sup>. 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, <sup>b</sup> 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, <sup>a</sup> [for the Sanctification of Soul and Body, ‡ for bringing forth the Fruit of good Works.]

*λείας ἑξαίων κληρονομίαν, 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. Καρπυφορέσεις ἐν ἡμῖν ἁγιαδοῖς, 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 Christ, and the Wine the Blood of Christ \*.

And we beseech Thee to look favourably upon these Gifts which are here fet before thee, O God, who standest in need of nothing; and to accept them to the Honour of thy Christ; 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 Christ, and this Cup the Blood of thy Christ; that they who partake thereof may be confirmed in Godliness, may obtain Remission of Sins, may be delivered from the Devil and his Deceit, may be filled with the holy Ghost, may be made worthy of thy Christ, and may obtain everlasting Life, Thou being recon-

*Lit. Mar.* And we pray and beseech 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, <sup>a</sup> and upon these Loaves, and these Cups,” that he may sanctify them—and make the Bread the Body, and the Cup the Blood—of our Lord—Jesus Christ—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 [<sup>b</sup> and Spirit] for the Communion of the Blessedness of eternal Life and Immortality—

because the most ancient Fathers make Man, considered in his pure Naturals, to consist only of two Parts, Soul and Body. See *Just. M. de Resur. ap. Grab. Spic. Pat. Sec. 2<sup>i</sup>. p. 188-9. Tatian. p. 58. Athen. de Mort. Res. p. 170. & p. 200. Clem. Al Str. IV. p. 639. l. 17. Tertul. de Resur. c. 40. Iren. l. 11. c. 52. Cyril. p. 56.* 'Tis only the spiritual or perfect Man to whom they ascribe these 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. & Str. IV. p. 638.* And in this Sense, *Iren. p. 407.* interprets *1 Theff. v. 23.* as does *Just. M. ap. Grab. Spic. Pat. Sec. 2<sup>i</sup>. p. 192. Sec. N. Grab. p. 250.*

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



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Προσφέρομέν σοι δέσποδα <sup>a</sup> ὑπὲρ τῶν ἁγίων σου  
τέπων, ἃς ἐδόξασας τῇ Θεοφανείᾳ τοῦ Χριστοῦ σου, καὶ τῇ  
ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· προσηλυμένως ὑπὲρ  
τῆς ἐνδόξης Σιών τῆς Μητρὸς πατρῶν τῶν Ἐκκλησιῶν καὶ  
ὑπὲρ τῆς καὶ πᾶσαν τὴν οἰκουμενὴν ἁγίας σου  
<sup>b</sup> καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας,  
πλυσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου σου  
πνεύματος ἐπιχορηγήσῃ αὐτῇ δέσποδα. Μνήσθη  
Κύριε καὶ τὸ ἐν αὐτῇ ἁγίων παλίων καὶ

Προσφέρομέν σοι δέσποδα ὑπὲρ τῆς καὶ πᾶ-  
σαν τὴν οἰκουμενὴν ἁγίας σου [καθολικῆς  
καὶ ἀποστολικῆς] Ἐκκλησίας, πλυσίας καὶ  
νῦν τὰς δωρεὰς τοῦ ἁγίου σου πνεύματος  
ἐπιχορηγήσῃ αὐτῇ. Μνήσθη Κύριε καὶ τὸ ἐν

<sup>a</sup> 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.

<sup>b</sup> De Lit. Syr. & Clem.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

γένηται αὐτοῖς, δέσπο-  
τα παντοκράτορ.

Αἷμα τῆς Χρυσῆς σε'—ὡς γενέσθαι τοῖς με-  
ταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν  
ἁμαρτιῶν, εἰς κοινωνίαν τῆς ἁγίας πνεύματι,  
εἰς βασιλείας ἑραῶν πλήρωμα, εἰς παρ-  
ρησίαν τῶν πρὸς σε, μὴ εἰς κέσμα, ἢ εἰς  
κατάκρημα.

Lit. Bas. Καὶ δεόμεθα [add σε] ὁ Θεὸς  
ἡμῶν—καὶ σὲ παρακαλέω—εὐδοκίᾳ τῆς  
ἀγαθότητι, ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον  
ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦ-  
τα, καὶ εὐλογῆσαι αὐτὰ, καὶ ἁγιάσαι, καὶ  
ἀναδειῆσαι—τὸ μὲν ἄρτον τῆτον—αὐτὸ τὸ  
τίμιον Σῶμα τῆς Κυρίας—ἡμῶν Ἰησοῦ Χρυσῆ  
—τὸ δὲ πωθήμενον τῆτον αὐτὸ τὸ τίμιον Αἷμα  
τῆς Κυρίας—ἡμῶν Ἰησοῦ Χρυσῆ, —ἡμᾶς δὲ  
πάντας, τῆς ἑκ τῆς ἑνὸς ἁγίας καὶ τῆς πωθήμενης  
μετέχοντες \* ἐνώσασαι ἀλλήλοις εἰς ἑνὸς πνεύ-  
ματι ἁγίας κοινωνίαν, καὶ μηδένα ἡμῶν  
εἰς κέσμα ἢ εἰς κατάκρημα \* ποιήσασαι με-  
τάσχειν τῆς ἁγίας σώματι καὶ αἵματι τῆς  
Χρυσῆς σε.

Εἶτα μὲν τὸ ἀπαρ-  
τιοθῆναι τῆς πνευμα-  
τικῆς θυσίας, τῆς ἀ-  
ναίμακτον λαβρείαν,  
ἐπὶ τῆς θυσίας ἑκεί-  
νης τῆς ἰλασμῆς πα-  
ρακαλέωμεν τὸ θεὸν ἃ  
ὑπὲρ κοινῆς τῆς Ἐκ-  
κλησιῶν εἰρήνης, ὑπὲρ  
τῆς τῆς κόσμου εὐστα-  
θείας, ὑπὲρ Βασι-  
λέων, ὑπὲρ στρατιω-

Ἔτι δεόμεθα σε  
Κύριε, καὶ ὑπὲρ τῆς  
ἁγίας σε Ἐκκλησί-  
ας τῆς ἀπὸ περσῶν  
ἕως περσῶν, ἡ  
περλεποιήσω τῶν τί-  
μιω αἵματι τῆς Χρυσῆ  
σε, ὅπως αὐτῶν δια-  
φυλάξης ἄσεισον καὶ  
ἀκλυδώνισον ἄχρι τῆς  
σωτηλείας τῆς αἰῶ-

† Lit. Mar. Μνήσθημι καὶ τῶν ἀπαν-  
ταχῶν ἑρθოდόξων Ἐπισκόπων, Πρεσβυτέρων,  
Διακόνων—

Lit. Chrys.— μνήσθημι, Κύριε, πάσης  
ἐπισκοπῆς ἑρθოდόξων, τῶν ἑρθοδομένων τῆς λέ-  
γον τῆς ἁγίας ἀληθείας, πάντες τῆς πρεσβυτε-  
ρίας, τῆς ἐν Χρυσῶν διακονίας—

Lit. Bas. Μνήσθημι, Κύριε, πάσης ἐπι-  
σκοπῆς ἑρθოდόξων, τῶν ἑρθοδομένων τῆς λέ-  
γον τῆς ἁγίας ἀληθείας—τῆς πρεσβυτερίας, τῆς  
ἐν Χρυσῶν διακονίας—

‡ Lit. Mar. Τὸν Βασιλέα, τὰ στρατιω-  
τικά, τῆς ἀρχολίας, βελάς, δήμους, — ἐν  
πάσῃ εἰρήνῃ καὶ ἀκρίσει. This may

<sup>a</sup> See the bidding Prayer  
following the Priest's In-  
tercession.

The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
of *Jerusalem*.

We offer to thee, O Lord, <sup>a</sup> 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<sup>b</sup> for thy holy <sup>b</sup> "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, <sup>the</sup><sub>our</sub> holy Fathers and Brethren, and Bishops in the same, who

I

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—Jesus Chrift,—and this Cup the precious Blood of our Lord—Jesus 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 spiritual Sacrifice the unbloody Service is finished, we pray to God over this Sacrifice of Propitiation, <sup>a</sup> for the common Peace of the Churches, for the Tranquillity 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

## The present Liturgy of St. James.

ἀδελφῶν ἡμῶν, καὶ Ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκου-  
μένη ἐρθοδόξως ἐρθοδόξων τὸν λόγον τοῦ σῆς  
ἀληθείας †. Μνήσθητι Κύριε \* καὶ πάσης  
πόλεως καὶ χώρας καὶ τῶν ἐρθοδόξως πίστις οἰκούν-  
των ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.  
Μνήσθητι Κύριε πλεόντων, ἑδοιπορούντων,  
ξενιτευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν  
φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις,  
τῶν ἐν μεάλλοις καὶ βασάνοις, καὶ πικραῖς δε-  
λείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν. Μνήσ-  
θητι, Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ  
τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων,  
καὶ ὡς σὺ τῶν θεῶν ταχέως ἰάσεως αὐτῶν  
καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυ-  
χῆς χριστιανῆς θλιβομένης καὶ καταπονυμένης,  
ἐλέους καὶ βοηθείας σου τῶν θεῶν ἐπιδομένης  
καὶ ἐπιστροφῆς τῶν πεπλανημένων. Μνήσθητι,  
Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν, πα-  
τέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου  
τὸ ἅγιον. Μνήσθητι, Κύριε, πάντων εἰς ἀγα-  
θὸν πάντας ἐλέησον δέσποτα πᾶσιν ἡμῖν  
διαλλάγηθι εἰρήνευσον τὰ πλήθη τῶν λαῶν  
σου διασκέασον τὰ σκάνδαλα λάλασθησον  
τὰς πολέμους παῦσον τὰς τῶν αἰρέσεων ἐπα-  
ναστάσεις τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγά-  
πην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σαῖς ἡμῶν,

† *Lit. Syr.* add, Canitiem ipsis venerandam con-  
cede Domine : multis annis ipsos conserva pascentes  
Populum tuum cum omni pietate & sanctitate. Me-  
mento, Domine, Presbyterii hujusce & cujuscumque  
alterius loci ; Diaconatus in Christo, omnique Mi-  
nisterii, & 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 Ho-  
liness Remember, O Lord, the Presbyters of this and  
every other Place ; the Deacons in Christ ; all the Mi-  
nisters, and every Ecclesiastical Order.

\* *Lit. Mar.* Μνήσθητι Κύριε—τῆς πόλεως ἡμῶν ταύ-  
της [add καὶ] πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ἐρθοδόξῳ  
πίστις Χριστῶ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.  
Remember,

The ancient Liturgy of the Church  
of Jerusalem.

αὐτῇ ἀγίῳ Ἐπισκόπων τῶν ἐρθοδόξων τὸν  
λόγον τοῦ σῆς ἀληθείας † †. Μνήσθητι Κύ-  
ριε \* καὶ πόλεως ἡμῶν ταύτης, καὶ πάσης  
πόλεως καὶ χώρας, καὶ τῶν πίστις οἰκούντων ἐν  
αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσ-  
θητι Κύριε πλεόντων, ἑδοιπορούντων, ξενιτευόν-  
των χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλα-  
καῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν  
μεάλλοις καὶ βασάνοις, καὶ πικραῖς δελείαις  
ὄντων [πατέρων καὶ] ἀδελφῶν ἡμῶν. Μνήσθητι  
Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευ-  
μάτων ἀκαθάρτων ἐνοχλημένων, καὶ ὡς σὺ τῶν  
θεῶν ταχέως ἰάσεως αὐτῶν καὶ σωτηρίας.  
Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλι-  
βομένης καὶ καταπονυμένης, ἐλέους καὶ βοηθείας  
σου τῶν θεῶν ἐπιδομένης καὶ ἐπιστροφῆς τῶν πε-  
πλανημένων. Μνήσθητι, Κύριε, τῶν κοπιώντων  
καὶ διακονούντων ἡμῖν [πατέρων καὶ ἀδελφῶν ἡ-  
μῶν] διὰ τὸ ὄνομά σου τὸ ἅγιον. Μνήσθητι, Κύ-  
ριε, πάντων εἰς ἀγαθὸν πάντας ἐλέησον δέσ-  
ποτα πᾶσιν ἡμῖν διαλλάγηθι εἰρλέουσον  
τὰ πλήθη τῶν λαῶν σου διασκέασον 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, τίμιον  
αὐταῖς τὸ γῆρας παρᾶσχυ Κύριε, συνήρησον αὐτὰς ἵνα  
πολλοὺς καιροὺς τὸν λαόν σου ἐν εὐσεβείᾳ, καὶ ἐσώτηθι.  
Μνήσθητι Κύριε πάντες τῶν πρεσβυτέρων, πάσης τῆς ἐν Χριστῷ  
δικαιοσύνης, καὶ [ἐπιστάσις] \* πάντες τῶν πλεονάζοντων 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 noble Fulcrums 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 fol-  
lowed *Lit. Clem.* (and have accordingly inclos'd ἐπι-  
στάσις, Ministers, in Hooks, as being wanting in *M. S.*  
*V.*) rather than *Lit. Syr.* according to which it would  
be πάντες ἐκκλησιαστικῶν τάσμων, every ecclesiastical  
Order. See Note † in the other Col. But perhaps  
no more may be wanting, but only, immediately after  
ἀλη-

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

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

τῶν, καὶ συμμάχων,  
ὑπὲρ τῶν ἀσθενείαις,  
ὑπὲρ τῶν κατὰ πνευμά-  
των, καὶ ἀπαξάπλωσ  
ὑπὲρ πάντων βοηθεί-  
αις δεομένων<sup>b</sup> δεόμεθα

105. Καὶ ὑπὲρ πά-  
σης ἐπισκοπῆς τῆς ὁρ-  
θοδόμου τῆς λόγον  
τῆς ἀληθείας, [ ἔτι  
προκαλημέν σε καὶ ]  
ὑπὲρ τῆς ἐμῆς τῆς προσ-  
φέρουσός σοι εὐδενίας,  
καὶ ὑπὲρ παντός τῆς  
πρεσβυτερίου, ὑπὲρ [ f.  
καὶ ] τῆς διακόνου [ καὶ  
παντός τῆς κλήρου ] ἵνα  
πάντας σοφίσας πνεύ-  
ματι ἁγίῳ πληρώ-  
σης. Ἐτι προκα-  
λημέν σε Κύριε, ὑπὲρ  
τῆς βασιλείας, καὶ τῆς  
ἐν ὑπεροχῇ, καὶ παν-  
τός τῆς στρατοπέδου,  
ἵνα εἰρηνεύωμαι τὰ  
πρὸς ἡμᾶς, ὅπως ἐν  
ἡσυχίᾳ καὶ ὁμονοίᾳ  
διάγοντες τὸ πάντα  
χρόνον τῆς ζωῆς ἡμῶν,  
δοξάζωμέν σε διὰ  
Ἰησοῦ Χριστοῦ τῆς ἐλ-  
πίδος ἡμῶν. Ἐτι  
προσφερόμεν σοι καὶ  
ὑπὲρ πάντων τῶν 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 Em-  
perors became Christian, Βασιλεῦ τῶν  
βασιλευμένων, καὶ κύριε τῶν κυρμευόντων, τὴν  
βασιλείαν τῆς ὀρθότητος καὶ ἀσθενείας καὶ φι-  
λοχρηστίας ἡμῶν βασιλεύσας, ἐν ἐδικαίωσας βα-  
σιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδραγαθίᾳ καὶ  
δικαιοσύνῃ [ add, διαφύλαξον, καθυπόταξον  
αὐτῷ ] ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμ-  
φύλιον τε καὶ ἀλλόφυλον· ἐπιλαβῆς ἔπλα καὶ  
θυρεῶν, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν,  
καὶ ἐκχεσον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας  
τῆς καταδικνόντων αὐτὸν, ἐπισκίασον ἐπὶ τὴν  
κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου· κάθισον  
ἐκ τῆς ὀσφύος αὐτῶν [ add, ἐπὶ τῆς θρόνου  
αὐτῶν, λάλητον τῇ καρδίᾳ αὐτῶν ] ἀγαθὰ  
ὑπὲρ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς  
ἐκκλησίας καὶ πάντος τῆς φιλοχρηστίας λαῶν, ἵνα  
καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσυχί-  
ον βίον διάγωμεν ἐν πίστει εὐσεβείᾳ καὶ σεμνότητι.

Lit. Chrys. Ὑπὲρ τῶν πιστομάτων καὶ φιλο-  
χρηστῶν ἡμῶν βασιλείων, παντός τῆς παλα-  
τίου καὶ στρατοπέδου αὐτῶν· δὸς αὐτοῖς, Κύριε,  
εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ  
γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσυχίον βίον διάγω-  
μεν ἐν πίστει εὐσεβείᾳ καὶ σεμνότητι.

Lit. Bas. Μνήσθητι, Κύριε, τῶν εὐσεβῶ-  
των καὶ πιστομάτων ἡμῶν βασιλείων, ἕως ἐδι-  
καίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὅπως ἀλη-  
θείας, ὅπως εὐδοκίας σεφάνωσον αὐτῶν,  
ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέ-  
ρᾳ πολέμου· ἐπίχουσον αὐτῶν τὸ βραχίονα,  
ὑψάσον αὐτῶν τὸ δεξιάν, κράτωσον αὐτῶν

<sup>b</sup> I have followed here the MSS. *Roc* and *Cassab.* 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 *δεόμεθα πάντες ἡμεῖς, καὶ πάντες* *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 πιστείας προσ- δέξεται*

The present Liturgy of St. *James*.

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

Remember, O Lord, \* <sup>also</sup> <sub>and</sub> 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. Chryf.* Μνήσθητι, Κύριε, τῆς πόλεως ἐν ἣ ἡμεῖς κατοικοῦμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν πιστῶν οἰκόντων 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, <sup>a</sup> 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 <sup>b</sup> or Calamity, and who stand in need of thy divine Mercy and <sup>c</sup> Help. Remember also the Conversion of those that are 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 <sup>d</sup> Flocks of

ἀληθείας, Truth, πασις τῶ πρεσβυτερίε, 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.

<sup>a</sup> 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.

<sup>b</sup> ὑπὲρ τῶν κλιπαυμένων, for the afflicted, Cyr.

<sup>c</sup> ὑπὲρ πάντων βοηθείας δεομένων, for all who stand in need of Help, Cyr.

<sup>d</sup> τὸ ἐν θεῷ πλῆθος, the Flock of God, Ignat. Ep. ad Tral. §. 8.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

aries, for the Sick,  
and for the afflict-  
ed; and in a Word,  
b we all pray for  
all who ftand in

δέξῃαι ἡμῶν τῆς εἰσεως,  
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 Commem-  
oration, viz. that we  
may reap the Benefit of  
their Prayers and Suppli-  
cations for us; as he im-  
mediately 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 undoubt-  
edly 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 pre-  
sent Lit. Ya. which pre-  
cedes the Anaphora a like  
Expression to this of St.  
Cyril, viz. πάντων τῶν ἁ-  
γίων καὶ δικαίων μνημονεύ-  
σωμεν, ὅπως εὐχαρίης καὶ περισ-  
θείαις αὐτῶν οἱ πάντες ἰδεν-  
θῶμεν. Let us remember all  
the Saints and just Men;  
that we may all obtain  
Mercy, through their Pray-  
ers and Supplications. But  
as all that Part of the Of-  
fice is of a latter Date  
than the Time of St. Cy-  
ril (these Prayers, at least  
which I have mentioned  
in Pref. p. 2. excepted) so  
this in particular undoubt-  
edly is so, as appears by  
what immediately goes  
before and connects with  
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 far-  
ther 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 fit  
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. Baf.* 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.

καὶ ἐλπίς πάντων τῶν περὶ τὴν γῆς. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὁμῆρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῶν σεφάνων τῶν ἐνιαυτῶν τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίαι· ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλάς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆς καρποφορέων καὶ καλλιεργήτων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ἑρφανῶν, ξένων, καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐνδραχθέντων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἔτι μνησθῆναι καὶ ζήωσον, Κύριε, καὶ τῆς πρὸς πρὸς πορὰς παύτας πρὸς πρὸς κείνων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος πρὸς πρὸς ἠέκων ἢ καὶ διάνοιαν ἔχει, καὶ τῆς ἀρτίως σοὶ ἀνεγνωσμένων· Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέος σου καὶ τῶν οἰκτιρισμῶν σου καὶ ἐμῶν τῶν ταπεινῶν καὶ ἀχρεῖς δόξασου σου, καὶ τῶν ἁγίων σου θυσιαστήριον κυκλήτων \* διακόνων, καὶ χάρισαι αὐτοῖς βίον ἀμεμπτον, ἀσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμὸς ἀγαθῶν περιποίηται· ἵνα εὐρωμεν ἔλεον καὶ χάρις μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰώνος σοὶ εὐαρεσησάντων καὶ ἡμεῶν καὶ ἡμεῶν<sup>a</sup> πρὸς πρὸς πατέρων, πατέρων, πατέρων, πρὸς πρὸς ἀποστόλων, μαρτύρων, ἑμολογητῶν, διδασκάλων, ἰσίων,<sup>b</sup> καὶ παντὸς πνεύματος

\* f. add — πρεσβυτέρων καὶ — Presbyters and—See St. Cyr. above, p. 2. τοῖς κυκλῶσι τὸ θυσιαστήριον πρεσβυτέρους, the Presbyters who stood about the Altar. —And if so, then what follows is thus to be read, καὶ χάρισαι τοῖς μὴ βίαι [vel f. πρεσβυτέρων] ἀμειμπτοι, ἀσπιλον δὲ τῶν, &c. and grant to those an unblameable Life [—presbyterate] and preserve these, &c.

<sup>a</sup> De ap. Cyr.

<sup>b</sup> De ap. Cyr.

## The ancient Liturgy of the Church of Jerusalem.

δαλα· καλάρησον τὰς πολέμους· πᾶσι τὴν αἰρέσεων ἐπαναστάσεις· τὴν σὺν εὐλογίᾳ, καὶ τὴν σὺν ἀγάπῃ χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, καὶ ἐλπίς πάντων τῶν περὶ τὴν γῆς. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὁμῆρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῶν σεφάνων τῶν ἐνιαυτῶν τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίαι· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλάς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆς καρποφορέων καὶ καλλιεργήτων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ἑρφανῶν, ξένων καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐνδραχθέντων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἔτι μνησθῆναι καὶ ζήωσον, Κύριε, τῆς πρὸς πρὸς πορὰς παύτας πρὸς πρὸς κείνων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον †, καὶ ὑπὲρ ὧν ἕκαστος πρὸς πρὸς ἠέκων ἢ καὶ διάνοιαν ἔχει ‡ καὶ τῶν ἀρτίως σοὶ ἀνεγνωσμένων. Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέος σου καὶ τῶν οἰκτιρισμῶν σου καὶ ἐμῶν τῶν ταπεινῶν καὶ ἀχρεῖς δόξασου σου, καὶ τῶν ἁγίων σου θυσιαστήριον κυκλήτων \* διακόνων, καὶ χάρισαι

† 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 Bingham. Orig. Eccl. Vol. 6. B. 15. ch. 2. §. 4.

\* f. leg. πρεσβυτέρων καὶ διακόνων, καὶ χάρισαι τοῖς μὴ πρεσβυτέρων ἀμειμπτον, 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, Const. Ap. l. viii. c. 10. ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος—σῶν καὶ ἱλίμων τὸ πρεσβυτέριον αὐτοῖς παράσχοι. ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας—δεηθῶμεν ὅπως ὁ Κύριος ἀμειμπτον τὴν διακονίαν αὐτοῖς παράσχοι.

πάντες ἡμεῖς, ταύ-  
τῳ προσφέρουσες †

it, viz. τῆς τοιαύτης, ἀγ-  
γάθης, ὑπερδόξης, εὐλογημέ-  
της θεοποιῆς ἡμεῖς, δεξι. καὶ  
ἀνπαρθένε 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 συμμάχων, 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  
Response "ἀεὶ καὶ δικαίως,  
It is meet and right, fol-  
lows "ἀληθῶς γὰρ, It is  
very meet; as at this  
Mark †, p. o. And af-  
ter ἡ αὐτοῖς, ἡ ἑαυτοῖς,  
follows εὐχὰς εὐχὰς, and then  
τῷ ποιῶσαι, τὸ ποιεῖσαι,  
as at this Mark †, p. 21.  
And after ἀνεκρίσας δὲ,  
reproving him by, follows τῷ  
φεικῶ, καὶ ζωοποιῶ, καὶ ἔξα-  
νω, μυστήριον τῶν πάντων δὲ  
ἰστούσας διὰ τῆς σῆς σωφί-  
ας, τῷ φιλῶ τῷ ἀληθινῷ  
†

αἰῶν † εὐαρεσησάν-  
των σοι ἁγίων, πα-  
τριαρχῶν, προφητῶν,  
δικαίων, ἀποστόλων,  
μαρτύρων, ἰμολογητῶν,  
ἐπισκόπων, πρεσβυ-  
τέρων, διακόνων [ὑ-  
ποδιακόνων, ἀναγι-  
σῶν, ψαλλῶν,] παρ-  
θεναν, κη. ὦν, λαϊ-  
κῶν, καὶ πάντων ὧν  
αὐτὸς ἐπίσταται τὰ  
ὀνόματα. "Ἐτι προσ-  
φέρουσιν σοι ὑπὲρ τῶ  
λαῶ τῶν, ἵνα ἀνα-  
δείξῃς αὐτὸν εἰς ἑπαύ-  
ριον τῶ Χριστῶ σε βα-  
σιλειον ἱερότευμα, ἔθ-  
ν † ἁλίων ὑπὲρ τῶ ἐν  
παρθενία καὶ ἀγνεία,  
ὑπὲρ τῶ κλητῶν τῶ ἐκ-  
κλησίας, ὑπὲρ τῶ ἐν  
σεμνῶν γέμοις καὶ  
τεκνογονίαις, ὑπὲρ τῶ  
ιηπίων τῶ λαῶ σε,  
ὅπως μηδένα ἡμῶν  
ἀπόβλητον ποιήσῃς.  
"Ἐτι ἀξιῶμεν σε καὶ  
ὑπὲρ τῶ πόλεως ταύ-

τῶ βασιλείαν, ὑπόταξον αὐτοῖς πάσαι τὰ  
βάρβαρα ἔθνη, τὰ τῶν πολέμων θύλακα  
χάρισται αὐτοῖς βαθείαν, καὶ ἀναφαίρετον εἰ-  
ρήνην, λάλητον εἰς τῶ καρδίαν αὐτῶν ἀγα-  
θα ὑπὲρ τῆς ἐκκλησίας, σε, καὶ παντὸς τῶ  
λαῶ σε, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ  
ἡσύχιον βίον διάλωμεν ἐν πάσῃ ἁ εὐδοκία  
καὶ σεμνότητι. Μνησθήμι, Κύριε, πάσης ἐρ-  
χῆς καὶ ἐξουσίας, καὶ τῶ ἐν παλατίῳ ἀδελφῶν  
ἡμῶν, καὶ παντὸς τῶ στρατοπέδου.

† Lit. Mar. Τῶν ἐν πίσφ Χριστῶ προ-  
κεκοιμημένων πατρῶν τε καὶ ἀδελφῶν τὰς  
ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,  
μνησθεῖς τῶ ἀπ' αἰῶν † προπατέρων, πατ-  
ρῶν, πατριάρχων, προφητῶν, ἀποστόλων,  
μαρτύρων, ἰμολογητῶν, ἐπισκόπων, ὁσίων,  
ὀσιαίων, παντὸς πνεύματ † ἐν πίσφ Χριστῶ  
τελειωμένων. Καὶ ὧν ἐν τῇ σήμερον ἡμέρῃ  
τῶ ὑπόμνησιν ποιῶμεθα, καὶ τῶ ἁγίῳ πα-  
τρὸς ἡμῶν Μάρκου τῶ ἀποστόλου καὶ εὐαγγε-  
λιστῶ, τῶ ὑποδείξαντ † ἡμῖν ἑδὲν σωτη-  
ρίας —

Lit. Chrys. "Ἐτι προσφέρουσιν σοι τῶ λο-  
γιῶν ταύτῳ λαίρειαν ὑπὲρ τῶ ἐν πίσφ  
ἀναπαυμένων, προπατέρων, πατέρων, πα-  
τριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγε-  
λιστῶν, μαρτύρων, ἰμολογητῶν, ἐκμαρτυρητῶν,  
καὶ παντὸς πνεύματ † ἐν πίσφ τετελειω-  
μένων —

Lit. Bas. "ἵνα εὐαργῶν ἔλεον καὶ χάριν  
καὶ πάντων τῶ ἁγίων τῶ ἀπ' αἰῶν † σοι εὐα-  
ρεσησάντων προπατέρων, πατριάρχων, προ-  
φητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-

<sup>a</sup> I. εὐδοκία, Godliness. See 1 Tim. ii. and above  
in Lit. Mar. and Chrys.

## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

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, <sup>a</sup> our Forefathers, Fathers, Patriarchs, Prophets, Apostles, Martyrs, <sup>b</sup> Confessors,

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,

*xxv. 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.  
Myst. V.

The Clementine  
Liturgy.

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

need of Help, offering this Sacrifice

τῷ μεγαλῷ, &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 ἁγίῳ πνεύματι ἐχαριστήσῃ; προσφέρωμεν τὴν λογικὴν καὶ ἀντίμακλον λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἥλιου καὶ μέχρι δυσμῶν, ἀπὸ ἀρκύε καὶ μισσηβρίας ὅτι μέσα τὸ ὄνομά σου ἐν παντί τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρῃται τῷ ὀνόματι ἁγίῳ σου, καὶ θυσία, 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 δέομεθα καὶ παρακαλοῦμεν σε φίλτατε, ἀγαθὲ Μνησθῆσι, Κύριε, τῆς ἀγίας καὶ μέγας 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 ζῦσαι 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. Chryſ.* 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. Baſ.* 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.

## The ancient Liturgy of the Church of Jerusalem.

δικαίᾳ ἐν πίστει τῷ Χριστῷ σε τελελειωμένῃ.  
 ὁ χαῖρε κεχαρισμένη Μαρία· ὁ Κύριός μετὰ σοῦ· εὐλογη-  
 μένη σὺ ἐν γυναίξει, καὶ εὐλογημένη ὁ κοιλίας σε,  
 ὅτι σῶσθρα ἔτιες τῶν ψυχῶν ἡμῶν. Deinde exclamat  
 Sacerdos, Ἐξαιρέτως τῆς παναγίας, ἀχράντη, ὑπερευ-  
 λογημένης, ἐνδόξῃ δισποίνῃ ἡμῶν, θεότοκε καὶ ἀειπαρθένε  
 Μαρίας. Cantores. Ἄξιόν ἐστι ὡς ἀληθῶς μακαρίζειν  
 σε τὴν θεότοκεν, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ  
 μητέρα τοῦ θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χειρῶν, καὶ ἐν-  
 δοξοτέραν ἀσυγκρίτως τῶν σφαιρῶν, τὴν ἀδιαφθόρως θεὸν  
 λόγον τεκῆσαι, τὴν ὄντως θεότοκεν σε μεγαλύτομιν. Et  
 rursus canunt. Ἐπὶ σοὶ χαίρει, κεχαρισμένη, πᾶσα ἡ  
 κτίσις, ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡσι-  
 ασμίει καὶ παρθενικὸν καύχημα, ἐξ ἧς θεὸς ἐσαρκώθη,  
 καὶ παιδίον γέγονεν ὁ πρὸ αἰῶνων ὑπάρχων θεὸς ἡμῶν, τὴν  
 γὰρ σὴν μήτραν θεῖον ἐποίησε, καὶ τὴν σὴν γαστέρα πλά-  
 τυτέραν ἕρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαρι-  
 στωμένη, πᾶσα ἡ κτίσις. Δόξα σοι."

<sup>c</sup> 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.*

αὐτοῖς βίον ἀμεμπτον, ἄπιλον αὐτῶν τῷ  
 διακονίαν φύλαξον, καὶ ἥ βαθμὸς ἀγαθὸς  
 περιποίησαι. Ἴνα εὐρωμεν ἔλεον καὶ χάριν  
 μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐα-  
 ρετησάντων καὶ ἡμεῶν καὶ ἡμεῶν, παλαια-  
 χῶν, νεωτέρων, ἀποστόλων, μαρτύρων, καὶ  
 πάντων πνεύματι· δικαίᾳ ἐν πίστει τῷ Χριστῷ  
 σε τελελειωμένῃ.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

Θυσίαν· εἶτα μνημο-  
νεύουμι καὶ τῆς προκε-  
κοιμημένων, πρῶτον  
πατριάρχων, προφη-  
τῶν, ἀποστόλων, μαρ-  
τύρων, ὅπως ὁ Θεὸς  
εὐχαῖς αὐτῶν καὶ  
προσεύχαις προσδέ-  
ξῃται ἡμῶν τὴν δεή-  
σιν· εἶτα καὶ ὑπὲρ τῆς  
προκεκοιμημένων ἀ-  
γίων πατέρων καὶ ἐπι-  
σκόπων, καὶ πάντων  
ἀπλῶς τῶν ἐν ἡμῖν  
προκεκοιμημένων, με-  
γίστῳ ὀνησιν πιστεύ-  
ουτες ἔσεσθαι ταῖς εὐ-  
χαῖς ὑπὲρ ὧν ἡ δεή-  
σις ἀναφέρεται, τῆς  
ἀγίας καὶ φερικωδεσά-  
της προκειμένης Θυ-  
σίας.

ἡμῶν, φερεῖς ἡμῶν καὶ ἀνι-  
λήσει καὶ πάντα γυόμε-  
ισθαι· 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 ἐπιφανείας, by the  
Manifestation, follows τῷ  
Κυρίῳ καὶ Θεῷ καὶ σωτῆρι  
ἡμῶν Ἰησοῦ Χριστῷ· πλὴν  
σαι· ὁ Θεὸς καὶ ταύτην τὴν  
Θυσίαν τῆς παρὰ σοῦ εὐλο-  
γίας, διὰ τῆς ἐπιφανείας  
τῆς παιανίσεως σου πνεύματι.  
Ὅτι αὐτὸς ὁ Κύριος, καὶ ὁ  
Θεός,

της καὶ τῶν ἐνοικούντων·  
ὑπὲρ τῶν ἐν ἀρρώστιας,  
ὑπὲρ τῶν ἐν πικρῷ δε-  
λείῃ, ὑπὲρ τῶν ἐν ἐξορίαις,  
ὑπὲρ τῶν ἐν δημεύσει,  
ὑπὲρ τῶν ἐν πλείντων, καὶ  
ἐδοιπορούντων, ὅπως [add,  
πάντων MS.V.] ἐπίκρυθαι  
ἰσχυρῶς καὶ ἀληθῶς· Ἐτι  
παρακαλῶμεν σε καὶ ὑπὲρ  
τῶν μισάντων ἡμᾶς καὶ  
διωκόντων ἡμᾶς διὰ τὸ ὄνομά  
σε· ὑπὲρ τῶν ἐξω ἑνῶν καὶ  
πεπλανημένων, ὅπως ἐπι-  
τρέψῃς αὐτοὺς εἰς ἀγαθόν,  
καὶ τῶν θυμὸν αὐ-  
τῶν κραύνης· Ἐτι παρακα-  
λῶμεν σε καὶ ὑπὲρ τῶν  
καλιχημένων τῆς ἐκ-  
κλησίας, καὶ ὑπὲρ τῶν  
χειμαζομένων ὑπὸ τῆς  
ἀλλοτρίης, καὶ ὑπὲρ τῶν  
ἐν μελαιοῖσι ἀδελφῶν ἡμῶν,  
ὅπως τῆς μὲν τελειώσεως  
ἐν τῇ πίστει, τῆς δὲ  
καθαρῆς ἐκ τῆς ἐνεργείας  
τῆς πονηρῆς, τῆς δὲ τῶν  
μελαινῶν προσδέξῃ, καὶ  
συγχωρήσῃς καὶ αὐτοῖς καὶ  
ἡμῖν τὰ παραπτώματα ἡμῶν.  
Ἐτι προσφέρω σοι καὶ ὑπὲρ  
τῆς εὐκρασίας τῆς ἀέρθου,  
καὶ τῆς εὐφορίας τῶν καρπῶν·  
ὅπως ἀνελλειπῶς μέγαλα  
μυστήρια τῶν ἁγίων ἀγαθῶν,  
αἰνῶμεν σε ἀπαύτως τῆς  
διδόντα τροφὴν πᾶσι σαρκί.  
Ἐτι παρακαλῶμεν σε καὶ  
ὑπὲρ τῶν δι' εὐλογον αἰτίαν  
ἀπόντων· ὅπως ἀπαῖας ἡμᾶς  
διήρησας ἐν τῇ εὐσεβείᾳ,  
ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ  
τῆς Χριστοῦ σε, τῆς Θεοῦ  
πάσης αἰδομένης καὶ  
νοητῆς φύσεως, τῆς βασι-  
λέως ἡμῶν, ἀτρέπτου, ἀμέ-  
μπτου, ἀνεγκλήτου· ὅτι  
σοι πᾶσα δόξα, σέβας καὶ  
εὐχαριστία, τιμὴ καὶ προσ-  
κύνησις, τῷ Πατρὶ, καὶ τῷ  
Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι,  
καὶ νῦν, καὶ ἀεὶ, καὶ εἰς  
τῆς ἀνελλειπέως καὶ ἀτε-  
λευλήτης αἰῶνας τῶν αἰ-  
ώνων.

Ρορ.

Ἀμὲν.

## 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. Chryfoftom and St. Basil.

for them. Then we alfo make mention of thofe who have fallen afleep before us, firft the Patriarchs, Prophets, Apostles, and Martyrs, that God through their Prayers and Supplications would receive our Petitions; then for our holy Fathers and Bifhops 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 lyes before God.

Θεός, καὶ σωτὴρ ἡμῶν  
Ἰησοῦς ὁ Χριστός τῆς ἡμετέρας  
&c. of our Lord, and God,  
and Saviour Jesus Christ;  
fill, O God, this Sacrifice  
alfo with thy Blessing, by  
the Descent of thy most  
holy Spirit. For our Lord  
himself, our God, and su-  
preme King Jesus Christ,  
in the same Night in which,  
&c. as at this Mark †,  
p. 29.

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

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

We farther pray unto thee for the Catechumens of the Church; for thofe who are tossed by adverfe Spirits; and for our Brethren who are in the State of Penance, that thou wouldst perfect the firft in the Faith, and cleanse the fecond from the Energy of the evil One, and accept the Repentance of the laft, and forgive both them and us whatever Offences we have committed againft thee.

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

We farther pray unto Thee for thofe who are absent on any reasonable Cause; that thou wouldst preserve us all in Godliness, and keeping us stedfast, 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.

<sup>a</sup> Diaconus.Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν <sup>b</sup>.

Sacerdos inclinatus dicit,

Μνήσθητι, Κύριε <sup>c</sup> ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν ὀρθοδόξων, ἀπὸ "Αβελ τῆς δικαίας μέχρι τῆς σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτὸς ἀνάπαυσον ἐν χώρᾳ ζώντων, <sup>d</sup> ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τῆς παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἵνα ἀπέδρα ὀδυῆ, λύπη, καὶ στεναγμός, ἵνα ἐπισκόπει τὸ φῶς τῆς προσώπου σου, καὶ καὶ ἀλάμπει διὰ παντός <sup>e</sup>.

Ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθυνον Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παραπτώματων, διὰ τῆς μονογενῆς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτήρος ἡμῶν

<sup>a</sup> See *Lit. Mar. Chrys. & Bas.*<sup>b</sup> 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.<sup>c</sup> Num. xvi. 22. xxvii. 16. in the LXX.<sup>d</sup> 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.*<sup>e</sup> f add, καὶ τῆς βασιλείας σου καὶ ἀξίωσον, and couchsafe them thy Kingdom, as in *Lit. Mar.* Or rather, ἐν τῇ βασιλείᾳ σου καὶ ἀτάξον αὐτὴς, 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 ἐ. 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—<sup>a</sup>

Sacerdos.

Μνήσθητι, Κύριε, ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν [ὀρθοδόξων] ἀπὸ "Αβελ τῆς δικαίας, μέχρι τῆς σήμερον ἡμέρας· αὐτὸν ἐκεῖ αὐτὸς ἀνάπαυσον \* ἐν χώρᾳ ζώντων, <sup>b</sup> ἐν τῇ τρυφῇ τῆς παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἵνα ἀπέδρα ὀδυῆ, λύπη, καὶ στεναγμός, ἵνα ἐπισκόπει τὸ φῶς τῆς προσώπου σου, καὶ καὶ ἀλάμπει διὰ παντός <sup>c</sup>.

Ἡμῶν ἡ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εὐαρίᾳ κατεύθυνον, Κύριε, ἐπισυνάγων ἡμᾶς <sup>d</sup> ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, [ἵτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παραπτώματων] διὰ τῆς μονογενῆς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστὶν ὁ μόνος ἀναμάρτητος φανεῖς ὅτι τῆς γῆς \* μετ' ἑ εὐλογητὸς εἰ καὶ δεδο-

<sup>a</sup> See the Note <sup>b</sup> in the other Col.<sup>c</sup> *Const. Ap. l. viii. c. 41.* In the Bidding-Prayer by the Deacon, Ὁπως ὁ—θεὸς—κατατάξῃ εἰς χώραν εὐσεβῶν—εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ—ἵνα 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,—where there is no Grief, and Lamentation are banished away. And in the following Prayer by the Bishop, Κατάταξον—ἐν τῇ κόλποι τῶν πατέρων ἡμῶν, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνος σοὶ εὐαρετησάντων, ὅπου ἔστι εἰς λύπη, ὀδυῆ, καὶ στεναγμός; 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. Arcop. Ἡ εὐχὴ—εἰταί—κατατάξαι—ἐν φάτι καὶ χώρᾳ ζώντων, εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τόπῳ ἢ 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 where there is no Grief, and

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p. 29. After which it goes on in the same Order as the other Liturgies, as you will see in the following Pages to p. 45. where after ζωῆς αἰωνίης καὶ ἀφθαρσίας, of eternal Life and Immortality, follows εἰς δοξολογίαν τοῦ παναγίου σου ἰσχυροῦ, εἰς ἀφεσιν ἁμαρτιῶν, ἢ α [ου] καὶ ἐν τῷ, καθὼς καὶ ἐν παντί, δεξασθῆ, καὶ ἰμνηθῆ, καὶ ἀψαυθῆ τὸ παναγίον καὶ ὑψιστον καὶ διδοξασμίνον σου ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ πνεύματι for the glorifying thy holy Name, and for the Remission of Sins, that [thy] in this also, as in all things, thy most holy, and precious and glorious Name, together with Jesus Christ, and the holy Ghost, may be glorified, and praised and hallowed. And then after a Preface to it follows the Lord's Prayer. This Order is singular, and seems not to be so proper and natural as that of the other Liturgies. And therefore, if this Liturgy be indeed, as is most likely, the primitive Liturgy of the Church of Alexandria. (See Dr. Grabe, Num. 167. at the End of his *De forma Consecr. Euchar.* p. 77.) I much incline to suspect that as it has suffered the like Interpolations and Corruptions as the other Liturgies, the Clementine only excepted, have done, so this Prayer of Intercession has been somehow misplaced afterwards, rather than that it has been in this Order from the Beginning; for I can hardly induce myself to believe

Lit. Mar. (Ὁ Διάκονος τὰ δίπλυχα τῶν κεκοιμημένων—) (ὁ Ἱερεὺς κλιόμενος εὐερχέσθαι.) Καὶ τῶν πάντων τὰς ψυχὰς ἀνάπαυσον, δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν τοῖς ἁγίων σου σκηναῖς ἐν τῇ βασιλείᾳ σου χαρισόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθὰ, ἃ ὀφθαλμοῖς οὐκ εἶδεν, καὶ οὐκ ἤκεσεν, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεὸς, πῶς ἀγαπᾷσι τὸ ὄνομα σου τὸ ἅγιον. Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας οὐρανῶν καταξίωσον. Here the Prayer is first that God would give Rest to their Souls, ἐν σκηναῖς τοῦ ἁγίων, in the Tabernacles of the Saints; and then that he would bestow upon them his promised good Things which Eye hath not seen, &c. ἐν τῇ βασιλείᾳ αὐτῷ, in his Kingdom, or τοῦ οὐρανῶν, of Heaven.

Lit. Chrys. (Διάκονος—τὰ δίπλυχα τῶν—κεκοιμημένων—ὁ Ἱερεὺς κλιόμενος εὐερχεται—) —μνήσθητι πάντων τῶν περὶ κεκοιμημένων ἐπὶ ἐλπίδι ἀναστάσεως ζωῆς αἰωνίης. (Ἐπὶ αὐτῷ ὁ Ἱερεὺς μνημονεύει τῶν θύλων τεθνεώτων—) —ὑπὲρ ἀναπαύσεως καὶ ἀφείσεως τῆς ψυχῆς τῆς δούλης σου, δεῖν, ἐν τῷ φωσφαινῷ ἔνθα ἀπέδρα λύπη καὶ στεναγμός, ἀνάπαυσον αὐτῶν ὁ Θεὸς ἡμῶν, —ἵνα ἐπισκόπως τὸ φῶς τῶν προσώπων σου.

Lit. Bas. (Ὁ Διάκονος—τὰ δίπλυχα τῶν—κεκοιμημένων—) &c. as in Lit. Chrys. only for ἀνάπαυσον αὐτῶν it has ἀνάπαυσον αὐτῆς.

Lit. Mar. Ἡμῖν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ ἐνάρετα, καὶ ἀναμάρτητα δώ-

The present Liturgy of St. *James*.<sup>a</sup> Deacon.Remember, O Lord our God—<sup>b</sup>

The Priest bowing, says,

Remember, O Lord, <sup>c</sup> 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, <sup>d</sup> 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<sup>e</sup>;

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

nefs, 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—<sup>a</sup>

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, <sup>b</sup> 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<sup>c</sup>;

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 <sup>d</sup> 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. *Eccl. Hier. c. 7. p. 353.*

<sup>b</sup> *De Const. Ap. & Dionys.* in the Places above cited.

<sup>c</sup> f. add, *καὶ ἐν τῇ βασιλείᾳ σου καλύπταξον αὐτοὺς* and place them in thy Kingdom. See the Note <sup>e</sup> in the other Col.

<sup>d</sup> I would rather chuse to read *μὴν, 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' ἧ καὶ, through whom and—* So *St. Cyril,* p. 223. p. 258.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

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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 whose 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 these, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, those thy promised 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 pleases—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 banished away,—where the Light of thy Countenance vifits.

*Lit. Bas.*—(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· αὐτὸς γὰρ ἐστὶν ὁ μόνος ἀταμάρητος· φανεὶς ἐπὶ τῆ γῆς·

Diaconos.

2. Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου, καὶ τῶν ἁγίων τῶ Θεοῦ ἐκκλησιῶν καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διανοίαν ἔχει, καὶ παντὸς τῶ περιμεσῶτος λαοῦ, καὶ πάντων καὶ πασῶν. Pop. Καὶ πάντων καὶ πασῶν. Sacerdos exclamat. Δι' ἐν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάδελφος. Pop. Ἄνεις, ἄφεις, συγχώρησον, ὁ Θεός, τὰ παρεπιθώματα ἡμῶν, τὰ ἐκείσια, τὰ ἀκείσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει, καὶ ἀνοίᾳ· τὰ ἐν νουκτί, καὶ ἐν ἡμέρᾳ· τὰ κατὰ ἴδιν καὶ διάνοιαν· τὰ πάντα ἡμῶν συγχώρησον, ὡς ἀγαθὸς καὶ φιλάδελφος. Sacerd. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλαδέλφειᾳ τῶ μοτογεῖς σε υἱέ, \* μεθ' ἧ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺ τῶ παναγίῳ, καὶ ἀγαθῶ καὶ ζωπιῶ σε πνεύματι νυῶ καὶ αἰεὶ καὶ εἰς τὰς αἰῶνας.

Pop.

Ἀμὲν.

Sacerd.

Εἰρήνη πάντων.

Pop.

Καὶ τῶ πνεύματι σε.

Diac.

\* Ἐτι καὶ ἀπὸ παντὸς ἐν εἰρήνῃ τῶ Κυρίου δεηθῶμεν. ὑπὲρ τῶ προσκομιζέντων καὶ ἀγιασθέντων, τιμίων, ἰππεραίων, ἀγγέλων, ἀχράντων, ἐνδόξων, φερεῶν, φρεκτῶν, θείων δώρων Κυρίου τῶ Θεῶ δεηθῶμεν ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ

\* That this is the Doxology with which the Priest's Prayer of Intercession concluded, appears by it's Connection with what immediately follows, when compared with *Lit. Clem. Chryf.* and *Euf.* 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 τῶ ἁγίῳ πνεύματι νυῶ καὶ αἰεὶ καὶ εἰς τὰς αἰῶνας.

Pop.

§ Ἀμὲν.

Sacerd.

Εἰρήνη πάντων.

Pop.

Καὶ τῶ πνεύματι σε.

Diac.

\* Ἐτι καὶ ἔτι [ καὶ διὰ παντὸς ἐν εἰρήνῃ ] τῶ Κυρίου δεηθῶμεν. ὑπὲρ τῶ προσκομιζέντων δώρων Κυρίου τῶ Θεῶ δεηθῶμεν ὅπως Κύριος ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ εἰς τὸ ὑπερχρόνιον αὐτῶ θυσιαστήριον εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ ἡμῖν τῶ θείαν χάριν καὶ τῶ δωρεὰν τῶ ἁγίου πνεύματος. 2. ὑπὲρ τῶ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου, καὶ τῶ ἁγίων τῶ Θεοῦ ἐκκλησιῶν || ὁ ὑπὲρ τῶ τὰς προσφορὰς ταύτας προσενεγκάμενον καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διάνοιαν ἔχει, καὶ παντὸς τῶ περιμεσῶτος λαοῦ. 3. ὑπὲρ ἀφέσεως τῶ ἁμαρ-

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. 1. p. 126.* Οὗ [προσεσῶτος] συλλεῖσαι τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρῶν λαὸς ἰπευφημεῖ λέγων Ἀμὲν. 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 Parcel, and those put at a Distance from one another; the second of them, which I have marked with Fig. 2. i. 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.  
Myst. V.

The Clementine  
Liturgy.

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

Sacerd.

Ἡ εἰρήνη τῆ Θεῶ  
εἶη μετὰ πάντων  
ὑμῶν.

Pop.

Καὶ μετὰ τῆ πνεύ-  
ματός σου.

Diac.

Ἔτι καὶ ἔτι δεηθῶ-  
μεν τῆ Θεῶ διὰ τῆ  
Χειρῶ αὐτῆ, ὑπὲρ  
τῆ δώρου τῆ προσκο-  
μιθέντων Κυρίου τῶ  
Θεῶ· ὅπως ὁ ἀγα-  
θὸς Θεὸς προσδέξη-  
ται αὐτὸ, διὰ τῆ με-  
σιτείας τῆ Χειρῶ  
αὐτῆ εἰς τὸ ἐπεχρῆνιον  
αὐτῆ θυσιαστέρον,  
εἰς ἰσμενὸν εὐωδίας.  
Ἐπὲρ τῆ ἐκκλησίας  
ταύτης, καὶ τῆ λαῶ  
δεηθῶμεν. Ἐπὲρ  
πάσης ἐπισκοπῆς,  
παντὸς πρεσβυτερίου,  
πάσης τῆ ἐν Χειρῶ  
διακονίας, καὶ [ὑπηρε-  
σίας, de ms. v.] παν-  
τὸς τῆ πληρώματος  
τῆ ἐκκλησίας δεηθῶ-  
μεν· ὅπως ὁ Κύριος  
πάντας διαλήρησῃ καὶ  
διαφυλάξῃ. Ἐπὲρ  
βασιλέων καὶ τῶ ἐν

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

\* In Lit. Chryf. and Basf. the Prayer  
of Intercession is thus concluded, Καὶ  
δὸς ἡμῖν ἐν ἐνὶ σέματι, καὶ μιᾷ καρδίᾳ δο-  
ξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλο-  
πρεπὲς ὄνομά σου, τῆ Πατρός, καὶ τῆ Ἰιῶ,  
καὶ τῆ ἁγίας Πνεύματος, νυνὶ καὶ αἰεὶ καὶ εἰς  
τὰς αἰῶνας τῶ αἰώνων.

Pop.

Ἀμὲν. Then follows,

Sacerd.

Καὶ ἔσαι τὰ ἐλέη τῆ μεγάλῃ Θεῶ καὶ  
Σωτήρι ἡμῶν Ἰησοῦ Χειρῶ μετὰ πάντων  
ὑμῶν.

Pop.

Καὶ μετὰ τῆ πνεύματος σου.

Diacon.

—Ἔτι καὶ ἔτι [Lit. Basf. add, ἐν εἰρήνῃ]  
τῆ Κυρίου δεηθῶμεν.

Pop. Κύριε ἐλέησον.

Diac. Ἐπὲρ τῶ προσκομιθέντων καὶ ἀφισ-  
δίτων τιμίων δώρων, τῆ Κυρίου δεηθῶμεν·—  
ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, —προσ-  
δεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπεπεχρῆνιον  
καὶ τοῖσιν αὐτῆ θυσιαστέρον, εἰς ἰσμενὸν εὐω-  
δίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν  
θείαν χάριν, καὶ τὴν δωρεὰν τῆ πατρὸς  
πνεύματος, —

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 Tranquillity 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<sup>n</sup> 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 <sup>a</sup> 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, <sup>b</sup> who<sup>n</sup> hath receiv<sup>ing</sup><sub>ed</sub> wards in this Lit. and here also in the Translation in *Bibl. Patr.*

<sup>b</sup> Delete *who*—vid. *Lit. Clem.* [and in the *English*, instead of hath *received*, read *receiving*.]

\* So it is in the *Latin*, in *Bibl. 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, [<sup>a</sup> and for ever] pray to the Lord [<sup>a</sup> 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.

|| <sup>b</sup> *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.

<sup>a</sup> *De Lit. Clem. and Chryf. and Lit. Bas.* has only *in εἰρήνῃ, in peace.*

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

‡ St. Cyril *ἐπὶ τῆς κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ἐπὶ τῆς τῆ κοινῆς εὐσυνείας, 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.

<sup>b</sup> 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. *Chryftom* and St. *Bafil*.

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 [Minifters—] the  
whole Body of the  
Church; that the  
Lord would keep  
and preferve them  
all.

Let us pray for  
Kings, and thofe

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

\*—*Lit. Chryf. and Baf.*—And grant  
to us with one Mouth, and one Heart  
to glorify and praife thy moft precious  
and magnificent Name, Father, Son,  
and Holy Ghoft, 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. Baf.*—in peace].

Peop. Lord have mercy.

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

Peop. Lord have mercy.



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

προσδιξάμεθα αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερ-  
 ἄρτιον, ἡρώδην καὶ πνευματικὸν αὐτῶ θυσιαστήριον  
 εἰς ὁσμὴν εὐωδίας πνευματικῆς ἀνικαλαπέμψῃ  
 ἡμῖν τὴν θεῖαν χάριν, καὶ τὴν δωρεάν τῆς  
 πνευματικῆς ἀνεύμοις δεινῶμεν. τὴν ἐνόησα τῆς  
 πίστεως, καὶ τὴν κοινότητα τῆς σωτηρίας αὐτῶ καὶ προσκεκληθῆ  
 πνευματικῶν αἰτησάμενοι, ἑαυτῶ καὶ ἀλλήλους καὶ πᾶσαν τὴν  
 ζυγὴν ἡμῶν Χριστῷ τῷ Θεῷ παραδόμεθα. Ρορ. Ἄμην.

Sacerd. Ὁ Θεὸς καὶ πατὴρ τῷ Κυρίῳ καὶ Θεῷ καὶ σωτῆρι  
 ἡμῶν Ἰησοῦ Χριστῷ, ὁ μεγαλύνομος Κύριος, ἡ μακαρία  
 ρίζα, ἡ ἀφθαρτὸς ἀθάνατος, ὁ πάντων θεὸς καὶ δεσπότης,  
 ὁ ἐν ἐλόγητος εἰς τὰς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χειρῶ  
 εἰς, καὶ δεξαζόμενος ὑπὸ τῶν σερραφίμ, ὃ παρεστήκασι  
 χίλαι χιλιάδες καὶ μύρια μρυιάδες ἁγίων ἀγγέλων καὶ ἀρχι-  
 ἀγγέλων στρατιῶν, τὰ μὲν προσνεχθείσα σοι ὄψα, δόματα  
 κερπάματα, εἰς ὁσμὴν εὐωδίας πνευματικῆς προσδέξω, καὶ  
 ἀλλάσσει καὶ τελειῶσαι κατηξιώσας ἀλάθει, τῇ χάριτι τῷ  
 Χριστῷ σου, καὶ τῇ ἐπιφοιτήσει τῷ παναγίῳ σου πνεύματι  
 ἁγίασον δέσποτα καὶ τὰς ἡμετέρας ψυχὰς, καὶ σώματα, καὶ  
 τὰ πνεύματα, καὶ ψηλάφῃσιν τὰς διαίσεις, καὶ ἀνάκρυσον  
 τὰς συνειδήσεις, καὶ ἐκέλευον ἀφ' ἡμῶν πᾶσαν ἔνοian ποιη-  
 ρῶν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχερῶν,  
 πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον, καὶ τῦφος, καὶ ὑπό-  
 κρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν  
 βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κινδοξίαν, πᾶσαν  
 ἐκθυμίαν, πᾶσαν κακίαν, πάντα θυμὸν, πᾶσαν ὀργὴν,  
 πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν  
 σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τῷ θελήματι τῆς  
 ἀφίότητός σου Exclamatio καὶ καλαξίωσον ἡμᾶς,  
 δέσποτα φιλόανθρωπε, μὲ παρρησίας, ἀκα-  
 τακέρτως, ἐν καθαρᾷ καρδίᾳ ψυχῇ συνίερισμ-  
 μίῃ, ἀειπαισχύντῳ προσωπῶ ἡλιασμένοις χείλεσι, τολμᾶν  
 ἐπικαλεῖσθαι σε, τὸν ἐν τοῖς ἔργοις ἅγιον  
 θεόν, πατέρα, καὶ λέγειν

I

τιῶν ἡμῶν, καὶ ἰλασθῆναι τῶν ψυχῶν ἡμῶν ὑπὲρ  
 πάσης ψυχῆς θλιβομένης τε καὶ καταπονυ-  
 μίνης, ἐλέως καὶ βοηθείας θεῶ ἐπιδομένης,  
 καὶ ἐπιστροφῆς τῶν πεπλαιημένων, ἰάσεως τῶν  
 ἀσθενούντων, ἀναρρύσεως τῶν αἰχμαλώτων,  
 ἀναπαύσεως τῶν πρηκεκισμημένων πατέρων  
 τε καὶ ἀδελφῶν ἡμῶν. Πάντες ἐκλειῶς ἔπω-  
 ρη, Κύριε ἐλέησον

Ρορ. Κύριε ἐλέησον \*.

Sacerd.

† Καλαξίωσον ἡμᾶς, δέσποτα φιλόαν-  
 θρωπε, μὲ παρρησίας, ἀκατακέρτως, ἐν  
 καθαρᾷ καρδίᾳ ἐπικαλεῖσθαι σε, τὸν ἐν  
 τοῖς ἔργοις ἅγιον θεόν, πατέρα, καὶ λέ-  
 γειν

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

<sup>a</sup> f. Συνειδήσει, Conscience, as St. Cyril; perhaps  
 also τολμᾶν, to be bold, should have been retained be-  
 fore ἐπικαλεῖσθαι, to call upon, upon the Authority  
 of Lit. Mar. Chrys. and Basf. 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. Chrystosom and St. Basil.

ὑπερχῆ δεηθῶμεν  
ἵνα εἰρηνεύωμεν τὰ  
πρὸς ἡμᾶς, ὅπως ἡρε-  
μον καὶ ἡσύχιον βίον  
ἔχοντες διάλωμεν ἐν  
πάσῃ εὐσεβείᾳ καὶ  
σεμνότητι. Τῶν ἁγίων  
μαρτύρων μνημοεύ-  
σωμεν ὅπως κοινω-  
νοὶ γυῖα καὶ ἀθλή-  
σεως αὐτῶν καλεσθῶμεν.  
ὑπὲρ τῶν ἐν  
πίστει ἀναπαυσάμε-  
νων δεηθῶμεν. ὑπὲρ  
τῆς εὐκρασίας τῆς ἀε-  
ρων καὶ τελεσφορίας  
τῆς καρπῶν δεηθῶμεν.  
ὑπὲρ τῆς νεοφώτιστων  
δεηθῶμεν ὅπως βε-  
βαιωθῶσιν ἐν τῇ  
πίστει. <sup>a</sup> Πάντες  
ὑπὲρ ἀλλήλων πα-  
ρακαλέσωμεν."

<sup>b</sup> Ἀνάστησον ἡμᾶς  
ὁ Θεὸς ἐν τῇ χάριτί  
σου. <sup>c</sup> Ἀναστάντες  
ἐαυτοὺς τῷ Θεῷ διὰ  
τῆς Χερσῆ αὐτῆ πα-  
ραδάμεθα.

<sup>a</sup> So it is in MS. V.  
which I take to be the  
true Reading.

<sup>b</sup> f. add, Σῶσον καὶ, save  
us and— as in the Bidding-  
Prayer, Ch. x. And prob-  
ably this was the People's  
Response. See *Bing. Orig.*  
*Ecccl. B. xv. c. i. p. 577.*

<sup>c</sup> This again was said  
by the Deacon.

Εἶτα μετὰ ταῦτα  
τὴν εὐχὴν λέγομεν  
ἐκείνην ἣν ὁ Σωτὴρ  
παρέδωκε τοῖς οικεί-  
οις αὐτῆ μαθηταῖς,  
μετὰ καθαρῆς σωμα-  
τῆσεως παύσει ἐπι-  
γραφομένοι τῷ Θεῷ,  
καὶ λέγοντες,

† Lit. Mar. καλεσθῶμεν ἡμᾶς δέσποτα  
Φιλάνθρωπε Κύριε μετὰ παύσεως, ἀκα-  
τακέρτως, ἐν καθαρῇ καρδίᾳ, ψυχῇ πε-  
φώτισμένη, ἀνεπαιχτώτῳ προσώπῳ, ἡγι-  
ασμένοις χείλεσιν, τολμᾶν ἐπικαλεῖσθαι σε,  
τὸν ἐν τοῖς ἔρανοῖς ἅγιον Θεόν, παύσει, καὶ  
λέγειν.

Lit. Chrys. καλεσθῶμεν ἡμᾶς δέσποτα  
μετὰ παύσεως, ἀκατακέρτως τολμᾶν ἐπι-  
καλεῖσθαι σε, τὸν ἐπερσάνιον Θεόν, παύσει,  
καὶ λέγειν

Lit. Bas. as in that of Chrys.

The present Liturgy of St. *James*.

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. *Pesp.* 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 Falshood, 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,

I

The ancient Liturgy of the Church of *Jerusalem*.

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 <sup>a</sup> 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 Godliness 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. <sup>a</sup> Let us all pray for one another." <sup>b</sup> Raise us up, O God, by thy Grace. <sup>c</sup> 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 εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν Κύριε, Κύριε τῶν δυνάμεων, ὃ εἶδὼς τὴν ἀσθενίαν ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῆς πονηρῆς καὶ τῶν ἐργῶν αὐτῆς, πάσης ἐπιτηρείας καὶ μεθοδείας αὐτῆς, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθῆν ἐπὶ τὴν ἡμετέραν ταπεινώσιν. Exclamatio, ὅτι σὺ εἶμι ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τῆ πατρὸς, καὶ τῆ υἱῆ, καὶ τῆ ἀγίας πνεύματι, ἕν καὶ αἰί. Pop. Ἀμὲν.

Sacerd.

Εἰρλήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

<sup>a</sup> Pop. Σοὶ Κύριε."

Sacerd.

Σοὶ ἐκκλινάμεθα οἱ δούλοί σου, Κύριε, τῆς ἡμετέρας ἀυχένας, <sup>b</sup> ἐνώπιον τῆς ἀγίας σου θυσιαστηρίας, ἀπεκδεχόμενοι τὰ ὄψα σου πλάσια ἐλέη. Πλάσια τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπέσειλον ἡμῖν, δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα, καὶ τὰ σπύματα, ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γινώσκῃ τῶν ἁγίων σου μυστηρίων, εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Exclamatio, σὺ γὰρ προσηκουήσας καὶ δεδοξασμένον ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενής σου υἱός, καὶ τὸ πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰί.

Pop. Ἀμὲν.

<sup>a</sup> De Lit. Syr. & Bas.

<sup>b</sup> De Lit. Syr.

Πάτερ ἡμῶν ὁ ἐν τοῖς ἔργοις, ἀγιαθῆτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γρηθῆτω τὸ θέλημά σου ὡς ἐν ἔρανό καὶ ἐπὶ τῆ γῆς· τὸν ἄρθρον ἡμῶν τὸ ἐπιόσιον δὲς ἡμῖς σήμερον· καὶ ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίμεθα πῶς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῆς πονηρῆς. Ἀμὲν.

Sacerd.

† Εἰρλήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Pop. Σοὶ Κύριε.

Sacerd.

<sup>a</sup> Σοὶ ἐκκλινάμεθα οἱ δούλοί σου, Κύριε, τῆς ἡμετέρας ἀυχένας, ἐνώπιον τῆς ἀγίας σου θυσιαστηρίας, ἀπεκδεχόμενοι τὰ ὄψα σου πλάσια ἐλέη· Πλάσια τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπέσειλεν ἡμῖν, δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν, καὶ τὰ σώματα, \* ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γινώσκῃ τῶν ἁγίων σου μυστηρίων, εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· σὺ γὰρ προσηκουήσας καὶ δεδοξασμένος ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενής σου υἱός, καὶ τὸ πνεῦμά σου τὸ ἅγιον, νῦν καὶ αἰί.

Pop. Ἀμὲν.

<sup>a</sup> 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 *Bingb. Orig. Eccles. B. xv. c. 3. §. 29.*

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

St. Cyril in Catech. Myst. V.

The Clementine Liturgy.

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

Πάτερ ἡμῶν ὁ ἐν  
 πῆς ἕρανεις — ἀγι-  
 αδοῦται τὸ ὄνομά σου  
 — ἐλθέτω ἡ βασι-  
 λεία σου — γρηθήτω  
 τὸ θέλημά σου ὡς ἐν  
 ἕρανῳ καὶ ἐπὶ τῆ γῆς  
 — τὸ ἄρθρον ἡμῶν τὸ  
 ἐπίστιον δὸς ἡμῖν σή-  
 μερον — καὶ ἄφεσις ἡμῖν  
 τὰ ὀφειλήματά ἡμῶν,  
 ὡς καὶ ἡμεῖς ἀφίεμεν  
 τοῖς ὀφειλέταις ἡμῶν  
 — καὶ μὴ εἰσενέγκῃς  
 ἡμῖν εἰς πειρασμόν \*  
 — ἀλλὰ ῥῦσαι ἡμᾶς  
 ἀπὸ τῆς πωνηρῆς. —  
 Ἀμὲν.

\* \* Sacerdos.  
 Ὁ Θεὸς ὁ μέγας καὶ  
 μεγαλύνουμνος, ὁ μέ-  
 γας τῆ βασιλῆς, καὶ κρα-  
 ταιὸς πῆς ἕρανεις, ὁ  
 Θεὸς καὶ πατήρ τῶν ἁγίων  
 παιδῶν σου Ἰησοῦ τῆ  
 σωτήρος ἡμῶν, ἐπί-  
 βλεψον ἐφ' ἡμᾶς, καὶ  
 ἐπὶ σοίμειόν σου τῆτο,  
 ὁ δι' αὐτῆς ἐξελέξω εἰς  
 δόξαν τῆς ἰσότητός σου,  
 καὶ ἀγάσας ἡμῶν τὸ  
 σῶμα καὶ τὴν ψυχὴν,  
 καθαρίσωσον καθαρῶς  
 γρημένους ἀπὸ παντὸς  
 μολυσμῶν σαρκὸς καὶ  
 πνεύματος τυχάντων  
 περιεμένων ἁμα-  
 ρτιῶν, καὶ μηδένα ἡμῶν  
 ἀνάξιον κλήσεως, ἀλλὰ  
 βοηθὸς ἡμῶν ἦρθε ἀν-  
 τιλήπτης, ὑπερασ-  
 πιστῆς, διὰ τῆς Χρυσῆς  
 σου, μεθ' ἧς σοὶ δόξα,  
 τιμὴ, αἰνῶμα, [δοξο-  
 λογία,] εὐχαριστία,  
 καὶ τῷ ἁγίῳ πνεύματι,  
 εἰς τὰς αἰῶνας.

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

† Lit. Mar. Sacerd. Εἰρήνη πᾶσιν.  
 Diac. Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ [l. Κυ-  
 ρίῳ] κλίνει. Pop. Σὺ [l. σοὶ] Κύριε.  
 Sacerd. Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκρά-  
 τωρ, — σοὶ ἐκκλινάμεν τὴν αὐχένα τῆ ψυχῶν καὶ  
 τῆ σωμάτων ἡμῶν, — καὶ δεόμεθα σου, τὰς  
 σκωλοειδῆς τῆς ἁμαρτίας ἐφίδας ἐκ τῆ ἡμῶν  
 διανοίας ἀπέλασον, καὶ τῆ τῶν ἁγίων σου [idē,  
 Πνεύματι] θεείδωσιν αὐταῖς τὸ ἡμέτερον  
 ἰέν καθαφαίδρονον, ὅπως τῆ γνώσεως σου πλη-  
 θωίμενοι, ἀξίως μετὰ σοὶ τῆς περιαιμέ-  
 νων [ἡμῖν] ἁμαρτιῶν τῶν ἀχράντων σώματι,  
 καὶ τῶν τιμίων αἱμάτων τῶν μονογεῶν σου υἱῶν, τῶν  
 Κυρίων καὶ Θεῶν καὶ σωτήρων ἡμῶν Ἰησοῦ Χρυσῆ,  
 συγχαρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν  
 πολλὴν καὶ ἀνεξιχνίασόν σου ἀγαθότητα, χά-  
 ρις, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία τῶν με-  
 τειθεῶν σου υἱῶν, δι' ἧς, καὶ μεθ' ἧς σοὶ ἡ δόξα,  
 καὶ τὸ κράτος σου τῷ παναγίῳ, καὶ ἁγίῳ,  
 καὶ ζωοποιῶ πνεύματι.

Lit. Chryf. Sacerd. Εἰρήνη πᾶσιν.  
 Pop. Καὶ μετὰ τῶν πνεύματος σου. Diacon.  
 Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλινάτε.  
 Pop. Σοὶ Κύριε. Sacerd. Εὐχαριστοῦμεν σοὶ,  
 βασιλεῦ ἀέρατε, ὁ τῆ ἀμετρήτου σου δυνάμει  
 τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τῶν  
 ἐλέους σου ἐξ ἑκ ὀρίων εἰς τὸ εἶναι παραγαγὼν  
 τὰ σύμπαντα, ἀγῆος, εἰσπῆα, ἕρανίθεν ἐπι-  
 δε ἐπὶ τῆς ὑποκεκλικότητος σοὶ τὰς ἑαυτῶν  
 κεφαλὰς, ἧ γὰρ ἐκκλιναν σαρκὶ καὶ αἵματι,  
 ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. σὺ ἔν δεσποτα, τὰ

## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

People.

Our Father, &amp;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.

<sup>a</sup> Peop. To thee, O Lord."

Priest.

We thy Servants, O Lord, bow down our Necks to thee, <sup>b</sup> 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.

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.

<sup>a</sup> 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.

The *Clementine*  
Liturgy.

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

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 Trespaffes, as we forgive them that trespass against us.—And lead us not into Temptation\*.—But deliver us from evil. <sup>a</sup> — Amen.

\* \* Priest.  
O God who art great, great in Name, great in Counsel, and mighty in Works; the God and Father of thy holy Son Jesus our Saviour; look upon us, and upon this thy Flock, which thou hast chosen through him to the glory of thy Name; sanctify our Bodies and Souls, and vouchsafe that we being made pure from all Filthiness of Flesh 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 Christ; with whom to Thee be Glory, Honour, Praise, [Doxology] and Thanksgiving, and to the holy Ghost, for ever.  
Peop. Amen.

† *Lit. Mar. Priest.* Peace be with you all. *Deac.* Bow down your Heads to Jesus [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 beseech 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 spotless Body, and precious Blood of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ; thou of thy manifold and unsearchable Goodness forgiving us all our Sins of whatever kind; through the Grace and Mercies, and Loving-kindness 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 invisible King, who madest all Things by thy infinite Power, and of thy rich Mercies didst from nothing produce them all into Being; Do thou, O Lord, look down from Heaven upon those who have bowed down their Heads to thee, for they have not bowed down to Flesh and Blood, but to Thee, the dreadful



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Sacerd. exclamat.

Καὶ ἔτσι Ἡ χάρις καὶ τὰ ἰλίη τῆς ἀγίας, καὶ ὁμο-  
σία, καὶ ἀκρίεια, καὶ προσκυνητῆς τριάδος μὲν πάντων  
ἡμῶν."

Pop.

Καὶ μὲν τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου θεῷ πρόσχωμεν.

Sacerd. attollens donum apud se dicit,

"Αἰεὶ ὁ ἐν ἀγίοις ἀταπαυόμενος Κύριε, ἀγίασον ἡμᾶς τῷ  
λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφειλήσει τῷ παναγίῳ σου  
πνεύματι· σὺ γὰρ εἶπας, δέσποια, ἄλλοι ἴσισθε, ὅτι

ἢ 1. ὑμῶν, γοκ.

Sacerd.

† Ἡ χάρις μὲν πάντων ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου θεῷ πρόσχωμεν.

Sacerd.

Τὰ ἅγια τοῖς ἀγίοις.

Pop.

Εἰς ἅγιος, εἰς Κύριον Ἰησοῦν Χριστόν,  
εἰς δόξαν Θεῷ Πατρὶς, ᾧ ἡ δόξα εἰς τὰς  
αἰῶνας.

† 2 Tim. iv. 22. Philem. 25.

St. Cyril in Catech.  
Myst. V.

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προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον καὶ τὴν ἐκάστην ἰδίαν χρείαν, — χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίας τῷ μονογενῆς σου υἱῷ, μετ' ἧς εὐλογητὸς εἶ, σὺ τῷ παναγίῳ, καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. *Pop. Ἀμὲν.*

Lit. *Bas.* Sacerd. Εἰρλήνῃ πᾶσιν. Diacon. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνει. Sacerd. Δέσποτα Κύριε, ὁ πατήρ τῶν οἰκτιρμῶν, καὶ θεὸς πάσης παρακλήσεως, τὰς ὑποκεκλικότας σοι τὰς ἐαυτῶν κεφαλὰς εὐλόγησον, ἀγίασον, φρέξῃτον, ἐνδυναμωσον, ὀχύρωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ ἧ ἔργῳ ἀγαθῷ σὺναιψον καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχρεΐτων σου τέτων καὶ ζωοποιῶν μυστηρίων, εἰς ἀφεσιν ἁμαρτιῶν, [add, καὶ] εἰς πνεύματ' ἁγία κατανίαν, χάριτι, καὶ, &c. as in Lit. *Chryſ.*

Μετὰ ταῦτα λέγει ὁ Ἱερεὺς  
Τὰ ἅγια τοῖς ἀγίοις.

Ἐἶτα ὑμῖς λέγετε, Εἰς ἁγίους, εἰς Κύριον Ἰησοῦν Χριστόν.

Diacon. Πρέσβυτον.  
Sacerd. Τὰ ἅγια τοῖς ἀγίοις.

Pop. Εἰς ἁγίους, εἰς Κύριον [εἰς de MS. v.] Ἰησοῦν Χριστόν, εἰς δόξαν Θεοῦ πατρός, εὐλογητὸς εἰς τὰς αἰῶνας. Ἀμὲν.

Pop. Εἰς ἁγίους, εἰς Κύριον Ἰησοῦν Χριστόν, εἰς δόξαν Θεοῦ πατρός, εὐλογητὸς εἰς τὰς αἰῶνας. Ἀμὲν.

Lit. *Mar.* Sacerd. Εἰρλήνῃ πᾶσιν.

Diac. Μετὰ φόβῳ Θεοῦ [add, πρέσβυτον.]

Sacerd. Τὰ ἅγια τοῖς ἀγίοις.

Pop. Εἰς πατέρα ἁγίον, εἰς υἱὸν ἁγίον, [ἐν πνεῦμα ἁγίῳ,] εἰς ἐνότητά πνεύματος ἁγίου. Ἀμὲν.

Lit. *Chryſ.* Diacon. Πρέσβυτον.

Sacerd. Τὰ ἅγια τοῖς ἀγίοις.

Pop. Εἰς ἁγίους, εἰς Κύριον Ἰησοῦν Χριστόν, εἰς δόξαν Θεοῦ πατρός. Ἀμὲν.

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 restest 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. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

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

God. Difpenfe therefore, O Lord, thefe good Things lying before thee to all of us for good, according to the feveral Neceffities of every one, through the Grace, and Mercies, and Loving-kindnefs of thy only begotten Son, with whom Thou art bleffed, together with thy moft holy and good, and life-giving Spirit, now and ever, World without end.

*Lit. Baf. 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, blefs thofe who bow down their Heads to Thee; fanctify, keep, ftrengthen, and fortify them; deliver them from every evil Work, and fit them for every good one, and vouchsafe them without blame, to partake of thefe thy immaculate and life-giving Myfteries, for the Remiffion 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 Perfons.

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

*Lit. Chryf. Deac.* Let us attend.

*Priest.* Holy Things for holy Perfons.

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

After this the Priest fays,  
Holy Things for  
holy Perfons.

Then ye fay,  
There is one  
Holy, one Lord  
Jesus Chrift.—

Deacon.  
Let us attend.  
Priest.  
Holy Things for  
holy Perfons.  
People.

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

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

ἐγὼ ἅγιός εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεὸ \* \* \* \* \*  
 λόγι, τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι ὁμοῦσι, συναΐδι,  
 καὶ ἀχώριστι, πρὸδοξάσαι τὸν ἀκήρατον ἕμειν ἐν ταῖς ἀγίαις καὶ  
 ἀειμακάροις σου θυσίαις, σὺν τοῖς χερθεῖμ καὶ σιγαφίμ, καὶ παρ' ἐμῶ τῷ ἀμαρτανῶ βοῶντι καὶ λείψῳ. Exclamatio.  
 Τὰ ἅγια ταῖς ἀγίαις.

Pop.

Εἰς ἅγιον, εἰς Κύριον Ἰησοῦν Χριστὸν, εἰς δόξαν Θεῶ πατρὸς, ἧ ἡ δόξα εἰς τὰς αἰῶ-  
 νας τῶν αἰώνων.

Diacon. † 3. Ἵπὲρ ἀφέσεως τῆ ἀμαρτανῶν ἡμῶν, καὶ ἰλασμοῦ τῆ ψυχῶν ἡμῶν, καὶ Ἵπὲρ  
 πάσης ψυχῆς θλιβομένης τε καὶ καταπονυμένης, ἐλέος καὶ βοηθείας Θεῶ επιδομένης καὶ  
 ἐπιστροφῆς τῶ πεπλανημένων ἰάσεως τῶ ἀσθενούντων ἀναρρῦσεως τῶ ἀιχμαλώτων ἀναπαύ-  
 σεως τῶ πρῶκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν Πάντες ἐκτενωῶς ἔπαμφο, Κύριε  
 ἐλέησον.

Pop.

Κύριε ἐλέησον, duodecies.

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

Ἐνωσις τῷ παναγίῳ σωματι καὶ τῷ τιμίῳ αἵματι τῷ Κυρίῳ, 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,

Ἐνωται καὶ ἡγίασαι καὶ τιτιλιώται εἰς τὸ ὄνομα τῷ Πατρὸς, καὶ τῷ Ἰῷ, καὶ τῷ ἁγίῳ Πνεύματι, ἰὺν καὶ αἰί.

Et cum signat Panem dicit,

Ἰδοὶ ὁ ἀμνὸς τῷ Θεῷ, ὁ υἱὸς τῷ πατρὸς, ὁ αἰών τὴν ἀμαρτανῶν τῷ κόσμῳ, σφαιασθὲς ἰπὲρ τῆς τῷ κόσμῳ ζωῆς καὶ  
 σωτηρίας.

Et cum distribuit unam partem in singulos Calices dicit,

Μερίς ἁγία Χριστῷ, πλήρης χάριτος καὶ ἀληθείας, πατρὸς καὶ ἁγίου πνεύματος, ἧ ἡ δόξα, καὶ τὸ κράτος, εἰς τὰς αἰῶ-  
 νας τῶν αἰώνων.

Deinde incipit dividere in partes & dicere, Κύριε  
 ποιμαίνει με, καὶ ὑδὲν με ὑσερήσει, εἰς τόπον χλόης, &  
 reliqua Ps. xxii. Deinde,

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ  
 & reliqua (Psal. xxxiii.)

Deinde, Ὑψώσω σε ὁ Θεὸς μου ὁ βασιλεὺς, & reliqua  
 (Psal. cxliv.) \*

Deinde, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, & re-  
 liqua (Psal. cxvi.)

Diacon. Κύριε εὐλόγησον. Sacerd. Ὁ Κύριε εὐλο-  
 γήσει καὶ ἀκατάληπτος ἡμᾶς διαλέξει ἐπὶ τῇ μετὰ τῆς  
 τῶν ἀχράτων αὐτῷ δωριῶν, ἰὺν καὶ αἰί, καὶ εἰς τὰς αἰῶνας.  
 Et postquam absolverint, dicit Diacon. Κύριε εὐλόγη-

† See this at Fig. 3. p. 66. Col. 2.

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

Cantores.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ—\*  
 —Γεύσαθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος †.

\* That this whole Psalm xxxiii. (in the Greek) was  
 sung appears from Lit. Clem. though St. Cyril mentions  
 only v. 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.

The Clementine  
Liturgy.

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

Δόξα ἐν ὑψίστοις  
Θεῷ, καὶ ἐπὶ γῆς εὐ-  
ρήνη, ἐν ἀνθρώποις  
εὐδοκία· Ὡσαννά τῷ  
υἱῷ Δαυΐδ· εὐλογι-  
μένῳ ὁ ἐρχόμενῳ  
ἐν ὀνόματι Κυρίου,  
Θεὸς Κύριον καὶ ἐπε-  
φάνη ἡμῖν· Ὡσαννά  
ἐν τοῖς ὑψίστοις.

Lit. Bas. \* Diacon." Πρόχωρον.  
Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

\* Pop. Εἰς ἅγιον, εἰς Κύριον Ἰησοῦν  
Χριστὸν, εἰς δόξαν Θεοῦ πατρὸς."

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

Μιὰ ταῦτα ἀκούτε τῷ  
ψάλλοντι· μιὰ μίλις Θεῷ  
προσευχομένη ὑμᾶς εἰς τὴν  
κοινωνίαν τῶν ἁγίων μυστη-  
ρίων, καὶ λέγοντι· Γεύσασθε  
καὶ ἴδετε, ὅτι Χρη-  
στός ὁ Κύριον—Προ-  
σίων ἔν, —δέχου τὸ Σῶμα  
τῷ Χριστῷ, \* ἐπιλίγω

Μιὰ τῷτο μιλαχμε-  
νίτω ὁ Ἐπίσκοπος, ἐπιπία  
οἱ Πρεσβύτεροι, καὶ οἱ Διά-  
κονοι, —καὶ τότε πᾶς ὁ λαὸς  
κατὰ τάξιν, μιὰ αἰδὲς καὶ  
εὐλαθείας, ἄνω δοξάζου.  
Καὶ ὁ μὲν Ἐπίσκοπος δι-  
δότη τὴν προσφορὰν, λέγων·  
Σῶμα Χριστοῦ. καὶ ὁ  
δεχόμενος λέγει· Ἀ-  
μήν. ὁ δὲ Διάκονος κα-  
τεχίτω τὸ ποτήριον, καὶ ἐπι-  
διδὼς λέγει· Αἷμα Χρι-  
στοῦ, σωτήριον ζωῆς.  
καὶ ὁ πίνων λέγει· Ἀμήν.

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

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

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

## 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. cxliv. 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. Cyril 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 high-  
eft, and on Earth  
Peace, Good-will  
towards Men. Ho-  
fanna 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.  
Hofanna in the  
highest.

*Lit. Baf. \* 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 fay-  
ing, O tafte and fee  
how gracious the  
Lord is — Drawing  
near therefore,— receive  
the Body of Chrift,  
\* answering Amen—

*Χεῖρῶ, The Body of Chrift,*  
to be faid at giving the  
one, and *Αἷμα τῷ Χεῖρῶ*  
*The*

After this let the Bifhop  
receive, then the Presby-  
ters, and the Deacons,—  
and then all the People in  
order, with Fear and Re-  
verence, without Tumult.  
And let the Bifhop give  
the Oblation, faying,  
the Body of Chrift.  
And let him that receives,  
fay, Amen. And let  
the Deacon hold the Cup,  
and when he gives it,  
fay, the Blood of  
Chrift, 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.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

σον. Sacerd. Ὁ Κύριος εὐλογήσει καὶ ἀξιώσει ἡμᾶς ἀγ- \* \* \* \* \*  
ναῖς ταῖς τῶν δακτύλων λαβαῖς λαβεῖν τὸν πόρνον ἀιθρα-  
κα, καὶ ἐπιθεῖναι τοῖς τῶν πηγῶν τόμασιν, εἰς καθαρισμὸν  
καὶ ἀνακαθαρσὸν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων, ἵνῃ καὶ αἰεὶ. Deinde, Γεύσαθε καὶ ἴδτε ὅτι χρηστὸς ὁ Κύριος, ὁ  
μιλιζόμενος καὶ μὴ μεριζόμενος, καὶ τοῖς πηγῶς μιλαδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφεισιν ἀμαρτιῶν καὶ ζωὴν τῆς  
αἰῶνιου, ἵνῃ καὶ αἰεὶ, καὶ εἰς τὴν αἰῶνα. Diacon. Ἐν εἰρήνῃ Χριστὸς ψάλλωμεν.

## Cantores.

Γεύσαθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος.

Sacerdos orationem dicit ante Communionem, Κύριος ὁ Θεὸς ἡμῶν ὁ ὑψίστος ἄριστος, ἡ ζωὴ τῆς παντὸς, ἡ μαρτυρία  
εἰς τὸν ἕραν, καὶ ἐνάπιόν σου, καὶ ἕκ ἐμὶ ἀξίος μιλαδοῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὡς εὐσπλαγχνὸς Θεὸς ἀξιώ-  
σον με τῆ χάριτί σου ἀκατακρίτως μιλασχεῖν τῆ ἁγία σώματι καὶ τῆ τιμίᾳ αἱματι εἰς ἄφεισιν ἀμαρτιῶν καὶ εἰς ζωὴν  
αἰῶνιου. Deinde impertit Clero. Cum autem attollunt Diaconi Discos & Calices ad impertiendum Populo,  
Diaconus ait, tollens primum Discum, Κύριε εὐλόγησον. Sacerdos respondet, Δόξα τῷ Θεῷ ἀδιάσπαστε καὶ ἀδιά-  
ζοιτε πάντας ἡμᾶς. Diaconus ait, Ὑψώθητι ἐπὶ τῆς ἕραν ὁ Θεός, καὶ ἐπὶ πάσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασι-  
λεία σου διαμῖνει εἰς τὴν αἰῶνα τῶν αἰῶνων. Et cum Diaconus depositurus est in Mensulam, ait Sacerdos. Εὐλο-  
γητὸν τὸ ὄνομα Κυρίου τῷ Θεῷ ἡμῶν, εἰς τὴν αἰῶνα. Diacon. Μιλά φῶδος Θεῷ καὶ πίστεως καὶ ἀγάπης προσέλθεις.  
Pop. Εὐλογημένον ὁ ἐρχόμενον ἐν ὀνόματι Κυρίου. Et rursum, cum attollit Discum de Mensula, ait, Κύριε εὐλό-  
γησον. Sacerd. Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου. Sacerd. rursus, Δόξα τῷ Θεῷ ἡμῶν  
τῷ ἀδιάσπαστε πάντας ἡμᾶς. Et cum deponit Calicem super sanctam Mensam, Sacerdos ait, Εἴη τὸ ὄνομα Κυρίου  
εὐλογημένον εἰς τὴν αἰῶνα τῶν αἰῶνων.

Diaconi & Pop. dicunt, Πλήρωσον τὸ τόμα ἡμῶν  
αἰνίσιας σου, Κύριε, καὶ χαρᾶς ἔμπλησον τὰ χεῖλη ἡμῶν,  
ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ἔλην τὴν ἡμέραν τὴν μι-  
γαλοπρέπειάν σου. Et rursus,

Εὐχαριστῶμέν σοι Χριστὲ ὁ Θεὸς ἡμῶν, ὅτι  
ἠξίωσας ἡμᾶς μιλασχεῖν τῆ σώματος καὶ αἱμα-  
τός σου, εἰς ἄφεισιν ἀμαρτιῶν, καὶ εἰς ζωὴν αἰ-  
ώνιον ἀκατακρίτως ἡμᾶς φύλαξον, δεόμεθα,  
ὡς ἀγαθὸς καὶ φιλόνηδρος.

† Oratio suffitus ad extremum Vestibulum, Εὐχα-  
ριστῶμέν σοι τῷ σωτήρι τῶν ὅλων Θεῷ ἐπὶ πάσιν εἰς παρῆσχα  
ἡμῶν ἀγαθοῖς, καὶ ἐπὶ τῇ μιλαλήψει τῶν ἁγίων καὶ ἀχράντων  
σου μυστηρίων, [προσφερόμεν σοι τὸ θυμίαμα τῆ το] δεό-  
μενοι, φύλαξον ἡμᾶς ὑπὲρ τὴν σκίπην τῶν πτερόων σου, καὶ  
καταξίωσον ἡμᾶς μέχρι τῆς ἰσχύος ἡμῶν ἀναπνοῆς μίλι-

† 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 ἠξίω-  
σεν ἡμᾶς μιλασχεῖν τῆ σώματος καὶ αἱματος  
τῆ Χριστοῦ εἰς ἄφεισιν ἀμαρτιῶν, καὶ εἰς ζωὴν  
αἰῶνιου καὶ ὅπως ἀκατακρίτως ἡμᾶς φυλάξῃ  
δεηθῶμεν, ὡς ἀγαθὸς καὶ φιλόνηδρος.

† 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. Chrys.* and *Bas.*

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

τὸ Ἀμῆν.—Εἶτα μιλᾷ  
τὸ κεινωῆσαι σὲ τῷ σώμα-  
τι τῷ Χριστοῦ, προσέρχῃ  
καὶ τῷ πόθει τῷ αἵματι  
—λίβων 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.

ψαλμὸς δὲ λιγίσθω τρια-  
κοστὸς τρίτος, ἐν τῷ μέγα-  
λαμβάνειν πάντας τὰς λοι-  
πύς· Καὶ ὅταν πάντες με-  
ταλάβωσι καὶ πᾶσαι, λα-  
βόντες οἱ Διάκονοι τὰ πι-  
ρρσιεύσαντα, ἐσφιζέτωσαν  
εἰς τὰ παγοφόρια, καὶ ὁ Δι-  
άκονος λιγίτω· παυσαμέ-  
νῃ 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  
τὴν εὐχλὴν, εὐχα-  
ρίστη τῷ Θεῷ τῷ κα-  
ταξιώσαντί σε τῶν  
τηλικύτων μυστηρί-  
ων.

Diacon.  
Μεγαλαβόντες τῶ  
τιμίᾳ σώματι, καὶ  
τῶ τιμίᾳ αἵματι τῶ  
Χριστοῦ, εὐχαριστή-  
σωμεν τῷ καταξιώ-  
σαντι ἡμᾶς μεγαλα-  
βῆν τῶ ἁγίων αὐτῶ  
μυστηρίων· καὶ παρα-  
καλέσωμεν, μὴ εἰς  
κρίμα, ἀλλ' εἰς σω-  
τηρίαν ἡμῖν γνέσθῃ,  
εἰς ὡς ἔλεον ψυχῆς  
καὶ σώματι, εἰς φυ-

† Lit. Chryf. Diacon.—Μεγαλαβόντες  
τῶ Θεῷ, ἁγίων, ἀχράντων, ἀθανάτων,  
ἐπερανίων, καὶ ζκοποιῶν μυστηρίων, ἀξίως  
εὐχαριστήσωμεν τῷ Κυρίῳ.

So also in Lit. Bas.

† 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 Deacons 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.

The *Clementine*  
Liturgy.

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

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

that drinks, fay, Amen. And let the *thirty-third* Pfalm be faid while all the refl. are receiving. And when all both Men and Women have received, let the Deacons take what remains and carry it into the Veftry. And when the Singer has done, let the Deacon fay,

Then waiting for the Prayer, give Thanks to God, who hath vouchsafed you fuch Myfteries,

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 Myfteries: And let us befeech him, that it may be to us, not for Condemnation, but for Salvation, for the Benefit of our Souls and Bodies, for our Prefervation in

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

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The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

χειν τῶν ἁγιασμάτων σε, εἰς ἁγιασμόν ψυχῶν καὶ σαρκῶ-  
των, εἰς βασιλείας ἡρατῶν κληρονομίαν· ἔτι σὺ εἶ ὁ ἁγασ-  
μὸς ἡμῶν ὁ Θεὸς, καὶ σοὶ τὴν δόξαν, καὶ τὴν εὐχαριστίαν ἀι-  
πέμπομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

Et incipit Diaconus in Vestibulo,

Δόξα σοι, δοξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς λόγε τῷ πατρὶ, ὅτι κατήξιώσας ἡμᾶς τὴν ἁμαρτιανὴν καὶ ἀναξίτητον δόξαν σου ἐν ἀπλάυσει γενέσθαι τῶν ἀχρεάντων σε μυστηρίων, εἰς ἄφρατον ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, δόξα σοι.

Et cum Vestibulum transierit Diaconus incipit hunc in modum dicere,

Ἐπι καὶ ἔτι καὶ διὰ πατρὸς ἐν εἰρήνῃ τῷ Κυρίῳ δεηθῶμεν· ὅπως γένηται ἡμῖν ἡ μετάνοια τῶν ἁγιασμάτων αὐτοῦ, εἰς ἀπο-  
τροπὴν πατρὸς ποιητῆ ἁμαρτιῶν, εἰς ἐφόδιον ζωῆς αἰώνιας, εἰς κοινωνίαν καὶ δωρεάν τῷ ἁγίῳ πνεύματι, δεηθῶμεν.  
Sacerdos orat, Τῆς παλαιότητος, ἀχρεάντες, ὑπερεδόξα, εὐλογημένης διανοίας ἡμῶν Θεοῦ καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοὶ εὐαρεστησάντων μνημονεύσαντες, ἰαυτῶν καὶ ἀλλήλων καὶ πάσαι τῆν ζωὴν ἡμῶν Χριστῷ τῷ δεῖν παραδώμεθα. Pop. Σοὶ Κύριε.

Sacerd.

† Ὁ Θεὸς, ὁ διὰ πολλῶν καὶ ἀφάτων φι-  
λανθρωπίαν συγκαταβὰς τῇ ἀδελφείᾳ τῶν  
δούλων σου, καὶ κατήξιώσας ἡμᾶς μετὰ ταύτης  
ταύτης τῆ ἐπερανοῦς τραπέζης, μὴ κατακρί-  
νης ἡμᾶς τὴν ἁμαρτιανὴν ἐπὶ τῇ μετάνοιᾳ  
τῶν ἀχρεάντων σου μυστηρίων, ἀλλὰ φύλαξον  
ἡμᾶς, ἀγαθὲ, ἐν ἁγιασμῷ τῷ ἁγίῳ σου  
πνεύματι, ἵνα ἁγιοὶ ἡρόδοτοι, εὐρωμῶν μέ-  
ρη καὶ κληρονομίαν μὲν πάντων τῶν ἁγίων τῶν  
ἀπ' αἰῶνος σοὶ εὐαρεστησάντων, ἐν τῷ φωτὶ τῷ  
παιδί σου, διὰ τῶν οἰκτιρῶν τῶν μονογενῶν σου  
υἱῶν, Κυρίῳ καὶ Θεῷ καὶ σωτήρι ἡμῶν Ἰησοῦ  
Χριστῷ, μετ' ἧς εὐλογητὸς εἶ σὺ τῷ ἁγίῳ  
καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, ὅτι ἐκλόγηται καὶ

† *Lit. Syr.* Gratias agimus tibi, Deus, & præcipue  
laudamus te ob immensum & ineffabilem erga homi-  
nes amorem tuum. O Domine, quos admittere dig-  
natus es ad participationem mensæ tuæ cælestis, ne  
damnes ob susceptionem mysteriorum tuorum sancto-  
rum & immaculorum. Verum, O bone, custodi  
nos in justitia & sanctitate, ut digni effecti communi-  
catione Spiritus tui sancti, partem, sortem & hæredi-  
tatem 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.*  
O Lord,

Sacerd.

Ὁ Θεὸς, ὁ διὰ πολλῶν καὶ ἀφάτων φι-  
λανθρωπίαν συγκαταβὰς τῇ ἀδελφείᾳ τῶν  
δούλων σου<sup>a</sup> εὐχαριστῶμεν σοὶ<sup>b</sup> ὅτι κατήξιώ-  
σας ἡμᾶς μετὰ ταύτης τῆ ἐπερανοῦς  
τραπέζης· μὴ κατακρίνης ἡμᾶς τὴν ἁμαρ-  
τιανὴν ἐπὶ τῇ μετάνοιᾳ τῶν ἀχρεάντων σου  
μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθὲ, ἐν  
ἁγιασμῷ τῷ ἁγίῳ σου πνεύματι, ἵνα ἁγιοὶ  
ἡρόδοτοι, εὐρωμῶν μέρη καὶ κληρονομίαν  
μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοὶ εὐα-  
ρεστησάντων, διὰ τῶν οἰκτιρῶν τῶν μονογενῶν σου  
υἱῶν, Κυρίῳ καὶ Θεῷ καὶ σωτήρι ἡμῶν Ἰησοῦ  
Χριστῷ, μετ' ἧς εὐλογητὸς εἶ, σὺ τῷ ἁγίῳ  
σου πνεύματι, νῦν καὶ αἰεὶ εἰς τὴν αἰῶνα τῶν  
αἰώνων.

Pop. Ἀμήν.

<sup>a</sup> I have inserted this from *Lit. Syr.* See also *Lit. Mar. Chryf.* and *Bas.* and *Lit. Clem.*

<sup>b</sup> I have put this instead of καὶ κατήξιώσας, and hast vouchsafed, from *Lit. Clem.* See also *Lit. Chryf.*

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

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

λακλιῶ εὐσεβείας, εἰς  
ἄφεσιν ἀμαρτιῶν, εἰς  
ζωὴν τῆς μέλλουσης  
αἰῶνος.—

Sacerd.

Δέσποτα ὁ Θεὸς ὁ  
παντοκράτωρ, — ὁ τῷ  
μετ' εὐθύτητος ἐπι-  
καλημένων σε ἐπή-  
κοτος, — εὐχαριστῶ-  
μέν σοι, ὅτι καλεῖ-  
σας ἡμᾶς μεγαλα-  
θεῖν τῷ ἁγίῳ σου μυ-  
σηρίῳ, ἀπαρέχων  
ἡμῖν, εἰς πληροφο-  
ρίαν τῷ καλῶς ἐγνω-  
σμένων, εἰς φυλακὴν  
τῆς εὐσεβείας, εἰς ἄφε-  
σιν πλημμελημά-  
των· ὅτι τὸ ὄνομα τῆς  
Χριστοῦ σου ἐπικέκλη-  
ται ἐφ' ἡμᾶς, καὶ σοι  
προσωκειώμεθα. Ὁ  
χαλῶσας ἡμᾶς τῷ τῷ

Lit. Mar. Sacerd. Εὐχαριστῶμεν

δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεγα-  
λήσει τῷ ἁγίῳ, ἀχράντων, ἀθανάτων, καὶ  
ἐπερραίων σου μυστηρίῳ, ὧν ἔδωκας ἡμῖν ἐπὶ  
εὐεργεσία, καὶ ἀγασμῷ, καὶ σωτηρίᾳ τῷ ψυχῶν  
καὶ τῷ σωμάτων ἡμῶν, καὶ θεόμεθα καὶ παρα-  
καλῶμεν σε φιλόανθρωπε, ἀγαθε, Κύριε,  
χαλῶσαι ἡμῖν τῷ κοινωνίᾳ τῆς ἁγίας σώματος  
καὶ τῆς τιμῆς αἱμάτων τῆς μοσχρῆς σου υἱῶ  
[add, γνέσθαι] εἰς πῖσιν ἀκαταίχων, εἰς  
ἀγάπῳ ἀνυπόκριτον, εἰς πλησμονὴν θε-  
οσεβείας, εἰς ἀπορηπὴν ἐναντίῳ, εἰς περι-  
ποίησιν τῷ ἐπιλοῶν σου, εἰς ἐφῶδιον ζωῆς αἰ-  
ανίῳ, εἰς ἀπολογία ἐυπρόσδεκτον τῷ ἐπὶ τῆς  
φθερῆ βήματι τῆς Χριστοῦ σου, δι' ἧς, καὶ  
μεθ' ἧς, σοὶ ἡ εὐχὴ καὶ τὸ κράτος, σὺ τῷ  
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι.

Lit. Chryſ. Εὐχαριστῶμέν σοι δέσποτα φι-  
λόανθρωπε, εὐεργέτα τῷ ψυχῶν ἡμῶν, ὅτι—  
καλεῖσας ἡμᾶς τῷ ἐπερραίων σου, καὶ ἀθα-

## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

cification 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; <sup>a</sup> we give Thanks to thee" <sup>b</sup> 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. *Chryfoftom* 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 those who call upon thee with Uprightness — we give Thanks to thee, that thou hast vouchsafed to make us Partakers of thy holy Myfteries, which thou hast bestowed upon us, for the full Affurance of those Things which we rightly know, for our Prefervation in Godlinefs, and for the Remiffion of our Sins; for the Name of thy Christ is called upon us, and we are joined unto Thee. Thou that hast separated

*Lit. Mar.* Priest. We give Thanks to thee, O Lord our God, that thou hast made us Partakers of thy holy, unspotted, immortal, and heavenly Myfteries, which thou hast bestowed upon us for the Benefit, Sanctification, and Salvation of our Souls and Bodies; and we pray and beseech 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 shall not be ashamed, for Love without Diffimulation, for the Fulness 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 Christ; through whom, and with whom, to Thee be Glory and Power, together with thy most 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 hast vouchsafed us thy heavenly and im-



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

διδέξασθαι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τὸ  
πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ ἀεὶ  
εἰς τὰς αἰῶνας τῶν αἰώνων.

Pop. Ἀμήν.

Sacerd. Εἰρήνη πάνσι. Pop. Καὶ τῷ πνεύματί σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπίδεδε ἐπὶ  
τὰς δόξας σου, ὅτι σοὶ τὰς ἀρχένας ἐκλίνα-  
μεν· ἔκλεινον τὴν χεῖρά σου τῷ κρανιαίῳ καὶ  
πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸ λαόν σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπίδεδε ἐπὶ  
τὰς δόξας σου, ὅτι σοὶ τὰς ἀρχένας ἐκλίνα-  
μεν· ἔκλεινον τὴν χεῖρά σου τὴν κρανιαίῳ καὶ  
πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸ λαόν σου.

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

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

\* \* \* \* \* ἀσεβῶν κοινωνίας, ἐ-  
κωσον ἡμᾶς μὲν τῶν  
καθωσιωμένων σοι,  
σήμερον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τῆ ἀγίας  
πνεύματι ἐπιφειτήσῃ, τὰ ἀνομήματα ἀπο-  
κάλυψον, τὰ λείποισι περισυμπλήρωσον,  
τὰ ἐγνωσμένα κρείττων· τὰς ἱερεῖς ἀμώμους  
διαφύλαξον ἐν τῇ λαίρειᾳ σοι· τὰς βασι-  
λεῖς διαλήρησον ἐν εἰρήνῃ, τὰς ἀρχόντας ἐν  
δικαιοσύνῃ, τὰς ἀέρας ἐν εὐκρασίᾳ, τὰς  
καρπὸς ἐν εὐφροσύνῃ, τὸν κόσμον ἐν παναλ-  
κῆ περιουσίᾳ· τὰ ἔθνη τὰ πολεμικὰ πρᾶύ-  
νον· τὰ πεπλανημένα ἐπίστρεψον· τὸ λαόν  
σοι ἀγιάσον· τὰς ἐν παρθενίᾳ διαλήρησον·  
τὰς ἐν γάμῳ διαφύλαξον ἐν πίστει· τὰς ἐν  
ἀγνείᾳ ἐνδιδάμωσον· τὰ νήπια ἄδρῶν· τὰς  
νεογνὰς βεβαίωσον· τὰς ἐν κατήχησὶ παι-  
δεύσον, καὶ τὴν μυστικῆς ἀξίως ἀνάδειξον· καὶ  
πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῆ ἁγί-  
ων βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ  
ἡμῶν· μεθ' ἧ σοι δόξα, τιμὴ καὶ σέβας, καὶ  
τῷ ἀγίῳ πνεύματι, εἰς τὰς αἰῶνας. Ἀμήν.

νάτων μυστηρίων· ὁρθόδοξησον ἡμῶν τὸ ὄνομα,  
σήμερον ἡμᾶς ἐν τῷ δόξῃ σοι—, φέρεισον  
ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ δια-  
θήματα, — ὅτι σὺ εἶ ὁ ἀδικαστὸς ἡμῶν, καὶ  
σοὶ τὸ δόξαν ἀναπέμπομεν, τῷ πατρὶ, καὶ τῷ  
υἱῷ, καὶ τῷ ἀγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς  
τὰς αἰῶνας τῶν αἰῶνων. Πορ. Ἀμήν.

Lit. Bas. Εὐχαριστοῦμεν σοι, Κύριε ὁ  
Θεὸς ἡμῶν, ἐπὶ τῇ μεγαλήθει τῶν ἀγίων, ἀ-  
χράντων, ἀθάνατων, καὶ ἐπερχομένων σοι μυστη-  
ρίων, ἃ ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἀνι-  
ασμῷ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σαρκῶν ἡμῶν·  
αὐτὸς δέσποτα τῶν ἀπείρων, δὲς ἡμέων ἡμῖν  
τὴν κοινωνίαν τῆ ἀγίας σώματος καὶ αἱμάτων  
τῆ Χριστοῦ σοι, εἰς πίστιν ἀκαταίτητον, εἰς  
ἀγάπην ἀνυπόκριτον, εἰς πληρονομίαν σοφεί-  
ας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποθε-  
σίαν πάντων ἐναντίον, εἰς περιπέσειν τῶν ἐπι-  
λοῶν σοι, εἰς ἀπολογία ἐμπρόσθεν τῶν ἐπὶ  
τῆ φοβερῆ βιήματος τῆ Χριστοῦ σοι— ὅτι σὺ ὁ  
ἀγιαστὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμ-  
πομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἀγίῳ  
πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν  
αἰώνων.

Diacon.

Τῷ Θεῷ διὰ τῆ  
Χριστοῦ αὐτῆ κλήσει,  
καὶ εὐλογεῖτε.

Sacerd.

Ὁ Θεὸς ὁ παντο-  
κράτωρ— ὁ Φῶς οἰ-

Lit. Mar. Sacerd. — Δέσποτα— ἐξα-

πίσειλον τὸ ἀρχαῖόν σοι δεξιάν, τὴν πλήρη εὐ-  
λογῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκίειρη-  
σον, δένωσον τῇ θεϊκῇ σοι δυνάμει, καὶ πε-  
ρέλε ἀφ' ἡμῶν τὴν κακοθητὴν καὶ ἀμαρτάνην  
σαρκικῆς ἐπιθυμίας ἐργασίαν· καθάρωσον  
τὰς ἰσθητὰς ἡμῶν ὀφθαλμοὺς τῆ περιειμένης  
ζοφερῆς ἀνομίας, σώσωσον ἡμᾶς τῷ πατρὶ

The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
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,

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

The *Clementine*  
Liturgy.

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

\* \* \* \* \* us from the Com-  
munion of the Un-  
godly, unite us  
with thofe that are fainted unto Thee,  
eftablifh us in the Truth by the Defcent  
of thy holy Spirit, reveal to us what  
Things we are ignorant of, fupply what  
we are deficient in ; and ftrengthen us  
in what we know. Preferve the Priests  
unblameable in thy Service: keep the  
Kings in Peace, and the Rulers in Right-  
coufnefs ; the Air in good Tempera-  
ture, the Fruits of the Earth in Plenty,  
and the whole World by thy all-power-  
ful Providence. Pacify the Nations that  
delight in War ; convert thofe that are  
in Error ; fainctify thy People ; preferve  
thofe that are in Virginitv ; keep thofe  
that are married in Fidelity ; ftrengthen  
thofe who live in Chaftrity ; bring the  
Infants to adult Age ; confirm the new-  
ly initiated ; inftreft the Catechumens,  
and make them worthy of Initiation,  
and gather us all into thy Kingdom of  
Heaven, in Chrift Jefus our Lord, with  
whom, to Thee be Glory, Honour, and  
Adoration, and to the Holy Ghoft,  
World without end. Amen.

Deacon.

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

Priest.

O God Al-  
mighty, — who  
dwelleft in Light

mortal Myfteries ; direct our way aright,  
ftrengthen us in thy Fear—, preferve  
our Life, make our Steps feure,—for  
thou art our Sanctification, and to Thee  
we return Glory, Father, Son, and Ho-  
ly Ghoft, now and ever, World with-  
out end. Peop. Amen.

*Lit. Baf.* We give Thanks to Thee,  
O Lord our God, for 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 Healing  
of our Souls and Bodies. Do thou, O  
Lord of all, grant that the Communion  
of the holy Body and Blood of thy Chrift  
may be to us for Faith that fhall not be  
afhamed, for Love without Diffimula-  
tion, for the Fulnefs 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 dread-  
ful Tribunal of thy Chrift—for thou  
art our Sanctification, and to Thee we  
return Glory, Father, Son, and Holy  
Ghoft, now and ever, World without  
end.

*Lit. Mar.* Priest.—O Lord,—fend  
forth thy invisible right Hand, full of  
Bleffings, and blefs us all. Have Mercy  
upon us, ftrengthen us by thy divine  
Power, and take away from us every  
evil and finful Work of flefhly Luft.  
Inlighten the Eyes of our Minds againft  
the Darknefs of Sin that furrounds us:  
And unite us to the moft bleffed Affem-

## The present Liturgy of St. James.

διαφύλαξον τῷ κληρονομίαν σου, ἵνα αἰεὶ καὶ  
 διὰ παντὸς δοξάζωμεν σε τὸ μόνον ζῶντα καὶ  
 ἀληθινὸν Θεὸν ἡμῶν τὴν ἀγίαν καὶ ὁμοῦσιον τριάδα,  
 πατέρα, καὶ υἱόν, καὶ τὸ ἅγιον πνεῦμα, ἓν καὶ αἰεὶ, καὶ εἰς τὴν  
 αἰῶνα τῶν αἰώνων. Exclamatio, σοὶ γὰρ πρέπει  
 καὶ ἰποφίλιται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ,  
 καὶ προσκυνῶσις καὶ εὐχαριστία τῷ Πατρὶ, καὶ  
 τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.  
 Pop. Ἀμήν.

## Diacon.

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

The ancient Liturgy of the Church  
of Jerusalem.

διαφύλαξον τῷ κληρονομίαν σου, ἵνα αἰεὶ  
 καὶ διὰ παντὸς δοξάζωμεν σε τὸ μόνον ζῶντα  
 καὶ ἀληθινὸν Θεόν· σοὶ γὰρ πρέπει ἡ δόξα,<sup>a</sup>  
 τιμὴ, προσκυνῶσις καὶ εὐχαριστία τῷ Πατρὶ,  
 καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.  
 Pop. Ἀμήν.

## Diacon.

<sup>b</sup> Ἐν εἰρήνῃ πορευέσθε.

<sup>a</sup> So it is in *Lit. Clem. Chryf. and Bas.*

<sup>b</sup> See *Lit. Clem. and Mar.* as also *Const. Apost. l. viii. c. 6. c. 7. c. 8. c. 9.* cited in the next Page.

\* \* \* \* \* κῶν ἀπρόσιτον, — εὐ-  
μνήης γλυκύτος ἐπά-  
κτος ἄν με διὰ τὸ ὄνο-  
μά σου, καὶ εὐλόγησεν τὰς σοὶ κεκλικίας τὰς  
ἐαυτῶν ἀρχένας, καὶ δὸς αὐτοῖς τὰ αἰτήματα  
τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ  
μηδένα αὐτῶν ἀπέβλητον ποιήσης ἐκ τῆ βα-  
σιλείας σου ἀλλὰ ἀγιάσον αὐτὰς, φρέρη-  
σον, σκέπασον, ἀντιλαβῆ, ῥύσαι τὰ ἀλ-  
λοήεις, παντὸς ἐχθρῶ· τὰς οἴκας αὐτῶν φύ-  
λαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους φρέ-  
ρησον ἵτι σοὶ δόξα, αἶνῶ, μεγαλοπρέπεια,  
σέβας, προσκυώσεις, καὶ τῷ σῷ παιδί Ἰησοῦ  
τῷ Χριστῷ σου, τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ,  
καὶ Βασιλεῖ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ  
ἀεὶ καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμῶ.

Diac. Ἄπολύεθε ἐν εἰρήνῃ.

\* Const. Apost. in dismissing the Penitents, Ἀπολύεθε  
οἱ ἐν μετάνοιᾳ, Depart ye Penitents.

Καλέχητε ταύτας παραδόσεις ἀσπίδας,  
καὶ ἀπροσκόπως ἑαυτὰς διαφυλάξατε τῆ  
κοινωνίας ἑαυτὰς μὴ ἀπορρήξῃτε. μὴ δὲ  
μολυσμὸν ἀμαρτίας, τῆ ἱερῶν τῶν καὶ πνευματικῶν ἑαυτὰς ἀποστερήσῃτε μυστηρίων. ὁ δὲ  
Θεὸς τῆ εἰρήνης ἀγιάσαι ὑμᾶς ὁλοκληρῶς, καὶ ὁλόκληρον ὑμῶν τὸ σῶμα, καὶ ἡ ψυχὴ, καὶ τὸ πνεῦμα  
ἐν τῇ παρρησίᾳ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη ᾧ ἡ δόξα, τιμὴ, καὶ κράτος, σὺ Πατρί,  
[καὶ τῷ] καὶ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμῶ.

μακαρίσω τῷ εὐαρεσῆσαντι σοὶ συλλόγω·  
ἵτι διὰ σὲ καὶ σωθή σοι τῷ Πατρὶ, καὶ τῷ πα-  
τριῳ πνεύματι, πᾶς ὕμνος, πρέπεια, τιμὴ,  
κράτος, προσκυώσεις τε καὶ εὐχαριστία, νῦν  
καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Diac. Πορεύεθε ἐν εἰρήνῃ.

Lit. Chryf. & Bas. Ὁ εὐλογῶν τὰς εὐ-  
λογητάς σε Κύριε, καὶ ἀγιάζων τὰς ἐπὶ σοὶ  
πεποιθότας, σῶσον τὸ λαόν σου, καὶ εὐλόγη-  
σον τὴ κληρονομίαν σου τὸ πλήρωμα τῆ ἐκ-  
κλησίας σου φύλαξον, ἀγιάσον τὰς ἀγαπών-  
τας τὴ εὐπρέπειαν τῆ οἴκου σου· σὺ αὐτὰς ἀν-  
τιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγ-  
καταλίπῃς ἡμᾶς τὰς ἐλπίζοντες ἐπὶ σέ·  
εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλη-  
σίαις σου, ταῖς ἱερεῦσι, ταῖς βασιλευσιν ἡμῶν,  
τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου, ὅτι πᾶσα  
δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνω-  
θέν ἐστὶ, καταβαῖνον ἐκ σοῦ τῶ πατρὸς τῶν  
φώτων· καὶ σοὶ τὴ δόξαν, καὶ εὐχαριστίαν, καὶ  
προσκυώσιν ἀναπέμπομεν, τῷ Πατρὶ, καὶ  
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ  
εἰς τὰς αἰῶνας τῶν αἰώνων. Πορ. Ἀμῶ.

\* Diac. Ἐν εἰρήνῃ προσέλθωμεν.

\* Const. Apost. l. viii. c. 6. in dismissing the Cate-  
chumens, Προίδητε οἱ Κατήχουμοι ἐν εἰρήνῃ· Depart ye  
Catechumens in peace. Ib. c. 7. in dismissing the Ener-  
gumens, Προίδητε οἱ Ἐνεργούμενοι· Depart ye Energumens.  
Ib. c. 8. in dismissing the Competentes, Προίδητε οἱ  
Φωλιζόμενοι· Depart ye Candidates for Baptism. Note,  
In these two Lit. of Chryf. and Bas. this is put before  
the Blessing, most preposterously, notwithstanding of  
the trifling Reason given for it in Note Goan. 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.

## The present Liturgy of St. James.

bles thy People. Preserve thine Inheritance, that we may continually glorify thee, for ever, <sup>the</sup><sub>our</sub> 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, <sup>Glory,</sup><sub>Doxology,</sub> 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 bles 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 <sup>a</sup> Glory," Honour, Adoration and Thanksgiving, and to thy Son, and holy Spirit, now and ever. Peop. Amen.

Deacon.

<sup>b</sup> Depart in Peace.

St. Cyril in Catech.  
Myft. V.

The *Clementine*  
Liturgy.

Part of the Liturgies of St. *Mark*,  
St. *Chryfoftom* 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 fuffer  
none of them to be rejected from thy  
Kingdom, but fanctify them, keep,  
protect, and affift them, and deliver  
them from the Adverfary, and from  
every Enemy ; guard their Houfes, and  
defend their coming in and their going  
out. For to Thee belongs Glory,  
Praise, Majesty, Worship, and Ado-  
ration, and to thy Son Jefus, thy  
Chrift, our Lord, and God, and King,  
and to the holy Ghoft, now and ever,  
World without end. Amen.

Deac. <sup>a</sup> Depart in Peace.

Hold faft thefe Traditions uncor-  
rupted, and keep yourfelves without  
Offence. Do not cut off yourfelves from  
Communion ; neither deprive yourfelves of thefe holy and fpiritual Myfteries  
by the Pollution of Sin. And the God of Peace fanctify you. intire, and may  
your whole *Man*, Body, Soul, and Spirit be preferved unto the Coming of our  
Lord Jefus Chrift. To whom be Glory, Honour, and Power, with the Fa-  
ther, [and the Son] and the holy Ghoft, now and ever, World without end.  
Amen.

bly of thofe who have pleased Thee ; for  
through Thee, and with Thee to the  
Father, and to the moft holy Spirit be-  
longs all Praise, Honour, Power, Ado-  
ration, and Thankfgiving, now and  
ever, World without end.

Deac. Depart in Peace.

*Lit. Chryf. and Baf.* O Lord, who  
bleffeft them that blefs Thee, and fanc-  
tifieft them that trust in Thee ; fave  
thy People, and blefs thine Inheritance.  
Preserve the whole Body of thy Church ;  
fanctify thofe who love the Beauty of  
thy Houfe, reward them with Glory  
by thy divine Power, and do not for-  
fake 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, Thankfgiving, and Ado-  
ration, Father, Son, and holy Ghoft,  
now and ever, World without end.  
Peop. Amen. <sup>a</sup> Deac. Let us depart  
in Peace.



## 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.

ΕΝ εἰρήνῃ τῷ Κυρίῳ δεηθῶμεν.  
Ἐπὲρ τῆ ἀνωθεν εἰρήνης, καὶ τῆ  
σωτηρίας τῶν ψυχῶν ἡμῶν, τῷ Κυρίῳ δε-  
ηθῶμεν.

Ἐπὲρ τῆ εἰρήνης τῷ σύμπαντι κόσμῳ,  
καὶ ἐνώσεως πασῶν τῶν ἁγίων τῶν Θεῶν ἐκκλησιῶν,  
τῷ Κυρίῳ δεηθῶμεν.

\* \*

Ἐπὲρ σωτηρίας καὶ ἀνιλήψεως πάντες τῷ  
φιλοχρίστῳ λαῷ, τῷ Κυρίῳ δεηθῶμεν.

\* †

Ἐπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρή-  
σεως τῶν πλημμελημάτων ἡμῶν, καὶ τῶν ῥυσ-  
θῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς,  
κινδύνου καὶ ἀνάγκης καὶ ἐπιβλαστέως ἐχθρῶν,  
τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ τῶν καρποφορούντων καὶ καλλιεργούν-  
των ἐν ταῖς ἁγίαις τῶν Θεῶν ἐκκλησίαις, [καὶ]  
μνησθέντων τῶν πενήτων, χηρῶν καὶ ἰσχυρῶν,  
ξένων καὶ ἐπιδοσθέντων, καὶ τῶν ἐντειλαμένων ἡμῖν  
ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς,  
τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ τῶν ἐν γῆρα καὶ ἀδυναμίᾳ ὄντων, νο-  
σούντων, καμνόντων, καὶ τῶν ὑπὸ πνευμάτων  
ἀκαθάρτων ἐνοχλημένων, τῶν ὡσαύτως τῶν Θεῶν  
ταχείως ἰάσεως καὶ σωτηρίας αὐτῶν, τῷ Κυ-  
ρίῳ 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 U-  
nion 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 Re-  
mission 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 de-  
sire 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.

Ἐπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγνείᾳ, καὶ ἀσκήσει, καὶ [τῶν] ἐν σεμνῷ γάμῳ διαγίντων [[καὶ τῶν ἐν ἔρεσι, καὶ πηλαίαις, καὶ ταῖς ὁπαῖς τῶν γῆς ἀλωιζομένων ὁσίων πατέρων καὶ ἀδελφῶν]] τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ πλείτων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δαλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ εὐκρασίας αἰθρῶν, ὀμβρῶν εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ ὑπὲρ τῶν σεφάνων τῶν ἐν αὐτῷ, τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ τῶν παρόντων καὶ σωευχομένων ἡμῶν ἐν ταύτῃ τῇ ἁγίᾳ ὥρᾳ, καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, παροῦσιν, καμαῖς, καὶ περιθυμίας αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ πάσης ψυχῆς χριστιανῆς θλιεμένης καὶ καταπονεμένης, ἐλέους καὶ βοηθείας θεῶν ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑπείας τῶν ἀθηνάντων, ἀναρρύσεως τῶν αἰχμαλώτων, [καὶ] ἀναπαύσεως τῶν προκεικοιμημένων πατέρων τε καὶ ἀδελφῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἐπὲρ τῶν εἰσακηθῆναι καὶ εὐπρόσδεκτον γνέσθαι τῶν δέησιν ἡμῶν ἐνώπιον τοῦ θεοῦ, καὶ τῶν καταπεμφθῆναι ἡμῶν πλάσια τὰ ἐλέη καὶ τὰς οἰκτιρμὰς αὐτοῦ, τῷ Κυρίῳ δεηθῶμεν.

Let us pray to the Lord for those who are in Virginitie and Chastity, for the Asceticks, 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 *Δεὴ 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. *Chryf.* and *Bas. Goar. Euch.* p. 74. and p. 165.

—Τὴν ἡμέραν πᾶσαν, τελίαν, εὐχίαν, εἰρηνικῶν καὶ ἀναμάρτητον, οἱ πάντες ὡρᾶς τῆς Κυρίας διαδοῦν αἰτησώμεθα.

Ἄγγελον εἰρῶνης, πιστὸν ὁδηγὸν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τῆς Κυρίας αἰτησώμεθα.

Συγχώρησιν καὶ ἄφισιν τοῖς ἀμαρτησίαις καὶ τῶν πλημμελιμάτων ἡμῶν παρὰ τῆς Κυρίας αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εὐερίαν τῷ κόσμῳ, παρὰ τῆς Κυρίας αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιᾶ ἐκτελέσῃ, παρὰ τῆς Κυρίας αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀτάδυνα, ἀπεισχυῖα, καὶ καλὴν ἀπολογία τὴν ἐπὶ τῆς φοβερῆς καὶ φρικτῆς βήμας τῆς Χριστοῦ, αἰτησώμεθα.

—Ἐαυτὰς καὶ ἀλλήλους—τῷ Θεῷ παραδώμεθα.

—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 ὡρᾶς Κυρίας τὰ ἔλεη αὐτῆς καὶ τὰς οἰκτιρμὰς.

Τὸν ἔσθρον τῆσδε, καὶ τὴν ἡμέραν εἰρηνικῶν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς παρεπιδημίας ἡμῶν.

Τὸν Ἄγγελον τὸν ἐπὶ τῆς εἰρῶνης, [add, from c. 36. τὰ καλὰ καὶ τὰ συμφέροντα] Χριστιανὰ τὰ τέλη ἰλεον καὶ εὐδωκίαν τὸν Θεόν.

Ἐαυτὰς καὶ ἀλλήλους τῷ ζῶντι Θεῷ Δεὴ τῆς μονογενῆς αὐτῆς παραδώμεθα.

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 Ἀσιωπῆς, 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 ἀγα-  
γὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν  
ὁδὸν εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν  
ἐρασίαν μυστηρίων ἀποκάλυψιν, <sup>α</sup> καὶ <sup>β</sup> θέ-  
μεν <sup>γ</sup> ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ  
δυνάμει τῆς <sup>δ</sup> παναγίας σου πνεύματι <sup>ε</sup> ὑπέ-  
κνησεν <sup>ς</sup> δέσποτα \* ἡμέας διακόνους τῆς  
καινῆς σου διαθήκης, λειψήσας <sup>ζ</sup> ἀχράν-  
των σου μυστηρίων, <sup>ς</sup> καὶ <sup>ς</sup> πρόσδεξαι ἡμᾶς  
προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ,  
καὶ τὸ πλῆθος τῆς ἐλέους σου ἵνα <sup>ς</sup> ἄξιοι  
ἡνώμεθα <sup>ς</sup> προσφέρειν σοι <sup>ς</sup> δῶρά τε καὶ θυ-  
σίας <sup>ς</sup> ὑπὲρ τε ἑαυτῶν καὶ <sup>ς</sup> τῆς λαῖς ἀννοη-  
μάτων <sup>ς</sup> καὶ δὲς ἡμῖν Κύριε, μίαν παύσαν φέρον καὶ συνει-  
δήσιως καθαράς προσκομίσαι σοι τὴν πνευματικὴν ταύ-  
την καὶ ἀναιμάκτων θυσίαν <sup>ς</sup> ἣν προσδεξάμεθα <sup>ς</sup> εἰς  
τὸ ἅγιον <sup>ς</sup> καὶ ὑπερῶνιον <sup>ς</sup> καὶ νοερόν σου θυσια-  
στήριον, εἰς ὁσμὴν εὐωδίας <sup>ς</sup> πνευματικῆς <sup>ς</sup> ἀγί-  
καλίπεμψον ἡμῖν τὴν χάριν τῆς <sup>ς</sup> παναγίας  
σου πνεύματι <sup>ς</sup>. <sup>ς</sup> ναὶ ὁ Θεὸς <sup>ς</sup> ἐπιβλεψὲν ἐφ'  
ἡμᾶς \*, καὶ ἐπίδε ἐπὶ τὴν <sup>ς</sup> λογικὴν λατρείαν  
ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω  
Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας \* Μωσῆς καὶ Ἀαρὼν  
τὰς ἱερωσίας, Σαμουὴλ τὰς εἰρηπιαίας, <sup>ς</sup> Δαυὶδ τὴν μετάνο-  
ιαν, Ζαχαρίην τὸ θυμίαμα <sup>ς</sup> ὡς προσεδέξω ἐκ  
<sup>ς</sup> χειρῶν <sup>ς</sup> τῶν Ἀποστόλων <sup>ς</sup> σου τὴν ἀληθινὴν  
ταύτην λατρείαν, ἵνα <sup>ς</sup> πρόσδεξαι <sup>ς</sup> καὶ ἐκ  
τῶν χειρῶν ἡμῶν <sup>ς</sup> ἁμαρτωλῶν \* τὸ <sup>ς</sup> προσκί-  
μα <sup>ς</sup> δῶρα ταῦτα ἐν τῇ χρηστότητί σου <sup>ς</sup> καὶ  
δὲς γινώσθαι τὴν προσφορὰν ἡμῶν εὐσεβῆσθαι, ἵγιασ-

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 <sup>α</sup> and <sup>β</sup> placed us in this Ministry by the Power of thy <sup>δ</sup> most <sup>ε</sup> holy Spirit, be pleased, O Lord, that we may be Ministers of thy new Co-  
venant, <sup>γ</sup> and Dispensers of thy <sup>δ</sup> unspotted <sup>ς</sup> Mysteries; <sup>ς</sup> and <sup>ς</sup> receive us, who are ap-  
proaching thy holy Altar, according to the Multitude of thy Mercies: <sup>ς</sup> grant that we may be worthy to offer unto thee <sup>ς</sup> Gifts and Sacrifices <sup>ς</sup> for our own *Sins* <sup>ς</sup> and for the Sins of the People; <sup>ς</sup> and grant us, O Lord, with all Fear and a pure Conscience, to offer unto thee this spiritual and unbloody Sacrifice, <sup>ς</sup> and do <sup>ς</sup> *it*, receiving it upon thy holy <sup>ς</sup> and hea-  
venly <sup>ς</sup> and intellectual Altar, for a sweet smelling <sup>ς</sup> spiritual <sup>ς</sup> Savour, send down the Grace of thy <sup>ς</sup> most <sup>ς</sup> holy Spirit upon us <sup>ς</sup>, even so, O God, <sup>ς</sup> look upon us \* and look upon this our <sup>ς</sup> reasonable <sup>ς</sup> Service, and receive it, as thou didst receive the Gifts of *Abel*, the Sacri-  
fices of *Noah*, \* the priestly Ministrations of *Moses* and *Aaron*, the Peace-offerings of *Samuel*, <sup>ς</sup> the Re-  
pentance of *David*, the Incense of *Zacharias*, <sup>ς</sup> as thou didst accept this true Worship from <sup>ς</sup> the Hands of <sup>ς</sup> thy \* Apostles, so of thy Goodness <sup>ς</sup> accept these Offerings <sup>ς</sup> lying before thee <sup>ς</sup> from the Hands of us Sinners <sup>ς</sup> and grant that our Offering may be ac-  
ceptable, being sanctified by the holy Ghost, for the

\* Ἡμῶν, our.    α Σὺ εἶ ὁ, thou art he who.    β Πνεύματός σου τῷ ἁγίῳ, of thy holy Spirit.    γ Δὴ Κύριε.  
 δ Τῷ.    ε Ἁγίον, holy.    ς Deest    ζ Ἡνώμεθα ἄξιοι.    η Τὴν λογικὴν ταύτην καὶ ἀναιμάκτων θυσίαν, this reasonable and unbloody Sacrifice.    θ ὑπὲρ τῶν ἁμαρτωλῶν, for our own Sins.    ι Deest.    κ Deest.  
 λ Deest.    μ Ἁγίον, holy.    ν Deest.    ο Ὁ Θεός, O God.    π Deest.    ς Ἀβραὰμ τὰς ὑλακαρπίας, the whole Burnt-Offerings of Abraham.    ζ Deest.    η Deest.    θ Ἁγίον σου, thy holy.    ι Deest.  
 κ Deest.    λ Πρόσδεξαι, accept.    μ Deest.    ν Κύριε, O Lord.    ς Deest.

μείνην ἐν πνεύματι ἀγίῳ, εἰς ἐξίλασμον τῶν ἡμετέρων πλημμε-  
λημάτων, καὶ τῶν τῷ λαῷ ἐπισημάτων, καὶ εἰς ἀνάπαυσιν τῶν  
προκεικοιμημένων ψυχῶν." ἵνα ὧ καὶ ἡμεῖς οἱ ταπεινοί,  
καὶ ἀμαρτωλοὶ, καὶ ἀνάξιοι δέλοί σοι καὶ ἀλαζυνθέντες  
" ἀδόλως " λειψργεῖν \* τῷ ἀγίῳ σου θυσι-  
αστηρίῳ " λάβωμεν ". Ἧ μισθὸν ἧ πιστῶν καὶ  
Φρονημάτων οἰκονόμων, β καὶ εὕρωμεν χάριν καὶ ἔλεος, "  
ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς  
σου ἧ δικαίας ὧ καὶ ἀλαθῆς.

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 ὧ we thy humble, and sinful, and un-  
worthy Servants" being vouchsafed to Mi-  
nister <sup>z</sup> in Sincerity" at thy holy Altar \*,  
" we may receive" the Reward of faith-  
ful and wise Stewards; β and may find  
Grace and Mercy," at that terrible Day  
of thy just ὧ and good" Retribution.

ὧ Deest. <sup>z</sup> Deest. \* Ἀμίμπτως, *without blame.* α Ἐύρωμεν, *we may find.* β Deest. ὧ Deest.

Note, The *Laodicean* Canon appoints the Εὐχὴ διὰ σιωπῆς, or *Silent Prayer*, to be before the two Prayers διὰ προσφωνήσεως, without mentioning any other Prayer to be said by the Priest καθ' ἑαυτὸν, *by himself*, immediately 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 Εὐχὴ 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 Εὐχὴ διὰ σιωπῆς in the *Laod. Can.* but of the Priest's Prayer καθ' ἑαυτὸν in the *Apost. Const.*

\* See *Bingham*, B. xv. c. 1. p. 569, 570.

#### N U M B. IV.

The Prayer intituled Εὐχὴ ἧ ἐνάρεξως 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.

Εὐεργέτα βασιλεῦ ἧ αἰώνων καὶ ἧ κτί-  
σεως ἀπάσης δημιουργέ, πρόσδεξαι \* [προσ-  
ισθῶν σοι διὰ τοῦ Χριστοῦ σου τῆν ἐκκλησίαν σου] ἐκάστῳ  
<sup>a</sup> τὸ συμφέρον ἐμπλήρωσον ἧ ἅλα:ε πάντας  
εἰς <sup>b</sup> τελειότητα, καὶ ἀξίως \* [ἡμᾶς] ἀπέργα-  
σαι ἧ χάριτος τῆς <sup>c</sup> ἀγιασμοῦ σου, <sup>d</sup> 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 <sup>a</sup> profitable to  
every one of them; conduct them all  
to <sup>b</sup> Perfection; and make \* [us] worthy  
of the Grace of thy <sup>c</sup> Sanctification, <sup>d</sup> ga-

\* I suppose this to have been τῆς δέλης σου τῆς προσελεύουσας τῷ ἀγίῳ σου φιλίμῳ, *these thy Servants who are approaching to thy holy Baptism*; or perhaps τ. δ. σ. τ. τ. προσελθόντας τῇ ἀγίᾳ σου ἐκκλησίᾳ, *these thy Servants who come as Profelytes to thy holy Church*, as in *Orat. ad faciend. Catech. in Goar's Euch.* p. 346.

<sup>a</sup> In the Bidding-Prayer for the Catechumens, *Const. Apost. l. viii. c. 6.* ἡ—εὖ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, *that—he will give them those Desires of their Hearts that are profitable to them.*

<sup>b</sup> *Clem. Alex. Paed. l. 1. c. 6.* Ἀναγεννηθέντες γὰρ εὐδίως τὸ τέλειον ἀπειλήφαμεν, *being regenerated we immediately received Perfection.* Ib. Βαπτίζομενοι—τελειόμεθα, *being baptized—we are made perfect.* Ib. Καλεῖται δὲ πᾶσα ἡμεῖς τὸ ἔργον τῆτο, χάρισμα, καὶ φῶτισμα, καὶ τέλειον, καὶ λαβόν; *this Work is called by many Names, Grace, Illumination, Perfection, and the Laver.* \* l. αὐτῶς, *them.*

<sup>c</sup> Παρεσκευάσθη ἀξίως γενέσθαι 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. Ὁδηγήσθη εἰς ἀγιασμόν τῷ Χριστῷ σου, *conduct them to the Sanctification of thy Christ.* *Clem. Alex.* p. 113. Τελειῖται δὲ τῷ λατρῷ μόνῳ, καὶ τῷ πνεύματι τῇ καθόδῳ ἀγιαζεται, *he is perfected by the Laver alone, and sanctified by the Descent of the Spirit.* <sup>d</sup> *Const. Apost.* in the Bidding-Prayer for the Competentes, Ὅπως ὁ Κύριος—  
συγκαταλέξη

ἀγῶν \* [ἡμᾶς] ἐν τῇ ἀγίᾳ σου Ἐκκλησίᾳ,  
 ἣν περιποιήσω τῷ τιμίῳ αἵματι τῆς μονο-  
 γενῆς σου υἱοῦ, Κυρίου ἡ καὶ σωτῆρος ἡμῶν  
 Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξ-  
 ασμένος σου τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ  
 σου πνεύματι, νῦν καὶ ἀεὶ 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.

συνκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἀγίᾳ αὐτῆς 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 σωζομένων ἐπισυναγωγῆς, *of being gathered with those that are saved.* \* 1. Αὐτὲς, *them.*

N U M B. V.

The Prayer intituled Εὐχὴ τῆς ἰλασμοῦ, which we have in the End of the Liturgy of St. James, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστέ, υἱὲ τῆς Θεοῦ τῆς ζῶν-  
 τος, ἡ ἀμὴ καὶ ποιμὴν ὁ αἶρων τὴν ἀμαρτίαν  
 τῆς κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρεωφει-  
 λέταις χαρισάμενος, καὶ τῇ ἀμαρτωλῷ τὴν  
 ἀφῆσιν τῆ ἀμαρτιῶν αὐτῆς δὸς, ὁ τὴν ἴασιν  
 τῷ παραλυτικῷ δωρησάμενος σου τῇ ἀφέ-  
 σι τῆ ἀμαρτιῶν αὐτῆς ἄνευ, ἄφευ, συγχώ-  
 ρησον ὁ θεὸς τὰ πλημμελήματά ἡμῶν τὰ  
 ἐκείσια, τὰ ἀκείσια τὰ ἐν γνώσει, τὰ ἐν  
 ἀγνοίᾳ τὰ ἐν παραβάσει καὶ παρακοῇ γενό-  
 μενα ἢ οἷδε τὸ πνεῦμά σου τὸ πανάγιον ὅπως τὸς δούλους  
 σου καὶ εἶτι ἢ τῶν ἐπιθῶν σου ὡς ἄνθρωποι σάρκα  
 φορέοντες, καὶ τὸν κόσμον τῆτον οἰκόντες, ἢ ἐκ τῆς  
 διαβόλης ἐπλανηθήσαν, εἴτε ἐν λόγῳ, ἢ ἐν ἔργῳ,  
 εἴτε ὑπὸ κατάραν ὑπέπισται, ἢ τῷ ἰδίῳ ἀκαθάρματι,  
 ἢ παρακαλῶ καὶ δεομαι τὴν ἄφα. ὅν σου φι-  
 λανθρωπίαν τῷ μὲν λόγῳ λυθῆναι, συγχω-  
 ρηθῆναι δὲ αὐτοῖς τῷ ὀρκῷ καὶ τῷ ἰδίῳ ἀκαθάρματι

O Lord Jesus Christ, the Son of the  
 living God, ἡ the Lamb and the Shepherd" who  
 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 ἢ [we] have com-  
 mitted willingly or unwillingly, with  
 Knowledge or through Ignorance; by  
 Transgression and Disobedience, ἢ which  
 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 ἢ from thy Com-  
 mands" in Word or Deed, or if they have be-  
 come obnoxious to any Curse, or to any Imprecation  
 upon themselves, ἢ I pray and beseech" thee  
 of thy ineffable Love to Man that they  
 may be absolved by thy Word, and re-

\* 1. Ποιμὴν καὶ ἀμὴ, *the Shepherd and the Lamb*, as in *Goar. Euch.* ἢ Deest *Goar. Euch.* ἢ 1. As in *Goar.* παρὰ τῶν δούλων σου τῶν, *these thy Servants*, in the Translation these Words must come in at (ἢ) instead of *ave*, which is therefore put in Hooks. ἢ Deest *Goar.* ἢ I would rather incline to think this should be in the Plural, παρακαλῶμεν καὶ δεόμεθα, *we pray and beseech.* See Note following.

κῆ τὴν σὺν ἀγαθότητι. Ναὶ δέωτοτα  
 Κύριε εἰσάκουσον τῆς δεήσεως ἡ μὲν ὑπὲρ  
 τῶν δούλων σου, καὶ πάροδο ὡς ἀμνησικαίᾳ  
 τὰ ἐπιαισμένα αὐτῶν ἀπαύῃα ἔσυχώρησον  
 αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον· ἀπάλλ-  
 λαξον αὐτοῖς τῆς αἰωνίου κολάσεως. σὺ γὰρ

leased from the Oath, and Imprecation upon them-  
 selves, according to thy great Goodness.  
 Even so, O Lord, hear ἡ my" Supplica-  
 tion for thy Servants, and as thou dost  
 not delight in the Remembrance of Evil,  
 overlook all their Offence, ἔ forgive all  
 their Sins voluntary and involuntary" and deliver  
 them from eternal Punishment. For

† This is in the Plural in *Goar*, ἡμῶν, οὐρ.

ἔ Decit *Goar*.

### N U M B. VI.

Ἕωθινός, M. S. Alex.

Δόξα ἐν ὑψίστοις Θεῶ,  
 Καὶ ἐπὶ γῆς εἰρήνῃ,  
 Ἐν ἀνθρώποις εὐδοκίᾳ.  
 Ἄινῶμέν σε,  
 Εὐλογῶμέν σε,  
 Προσκυῶμέν σε,  
 Δοξολογῶμέν σε,  
 Εὐχαριστῶμέν σοι,  
 Διὰ τὴν μεγάλην σου δόξαν,  
 Κύριε βασιλεῦ  
 Ἐπεράνιε,  
 Θεὲ πατὴρ παντοκράτωρ  
 Κύριε υἱὲ μονογενὲς  
 Ἰησοῦ Χριστέ,  
 Καὶ ἅγιον Πνεῦμα.  
 Κύριε ὁ Θεός,  
 Ὁ ἀμνὸς τῆ θραῦ  
 Ὁ υἱὸς τῆ Πατρὸς,  
 Ὁ αἵρων τὰς ἀμαρτίας τῆ κόσμου,  
 Ἐλέησον ἡμᾶς·  
 Ὁ αἵρων τὰς ἀμαρτίας τῆ κόσμου  
 Πρόσδεξαι τὴν δεήσιν ἡμῶν·  
 Ὁ καθήμενος ἐν δεξιᾷ τῆ πατρὸς,  
 Ἐλέησον ἡμᾶς.  
 Ὅτι σὺ εἶ μόνος ἅγιος,  
 Σὺ εἶ μόνος Κύριος,  
 Ἰησοῦς Χριστός,  
 Εἰς δόξαν Θεῶ Πατρὸς. Ἀμήν.

Προσευχὴ Ἕωθινὴ, Const. Apost.

Δόξα ἐν ὑψίστοις Θεῶ,  
 Καὶ ἐπὶ γῆς εἰρήνῃ,  
 Ἐν ἀνθρώποις εὐδοκίᾳ.  
 Ἄινῶμέν σε, ὑμῶν σι,  
 Εὐλογῶμέν σε,  
 Δοξολογῶμέν σε  
 Προσκυῶμέν σε, διὰ τῆ μεγάλην ἀρετήν σου  
 σὲ τὸν ὄντα θεόν, ἀγέννητον ἕνα, ἀπρόσιτον μόνον.  
 \*  
 Διὰ τὴν μεγάλην σου δόξαν,  
 Κύριε βασιλεῦ  
 Ἐπεράνιε,  
 Θεὲ πάτερ παντοκράτωρ  
 \*  
 \*  
 \*  
 Κύριε ὁ Θεός  
 Ὁ πατήρ τῆ θραῦ,  
 Τῆ ἀμάμα ἀμνῶ,  
 Ὁς αἵρει τὴν ἀμαρτίαν τῆ κόσμου,  
 \*  
 \*  
 Πρόσδεξαι τὴν δεήσιν ἡμῶν·  
 Ὁ καθήμενος ἐπὶ τῶν χειρῶν σου,  
 \*  
 Ὅτι σὺ μόνος ἅγιος,  
 Σὺ μόνος Κύριος  
 Ἰησοῦς, Χριστός τῷ θεῷ πάσις γινετῆς φύσεως, τῷ  
 βασιλεῖς ἡμῶν·  
 Δι' ἧ σοι δόξα, τιμὴ, καὶ σέβας.

εἰ ὁ ἐντελάμιος ἡμῖν λέγων, ὅτι, ὅσα ἀν-  
 λύσηε ἐπὶ τῆ γῆς, ἔσαι λελυμένα ἐν τοῖς  
 οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τῶ  
 ἐλεῖν καὶ σώζειν καὶ ἀφίεναι ἀμαρτίας δωά-  
 ριος, καὶ πρέπει σοι ἡ δόξα σὺ τῷ ἀνάρ-  
 χῳ Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι, νῦν καὶ  
 αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων.  
 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 bless 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 sittest 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 bless 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 sittest 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.

A N

O F F I C E

F O R T H E

Sacrifice of the HOLY EUCHARIST,

B E I N G T H E

A N C I E N T L I T U R G Y

O F T H E

Church of *Jerusalem.*

T O W H I C H

PROPER RUBRICKS are added for Direction,

A N D

Some few NOTES at the Foot of the Page, &c.

## The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

**N**ONE 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 Eucharistical 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 Kifs.

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,

Ans. 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 Sen-  
 “ tences 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 Offer-  
 “ ing, but unto *Cain* and to his Offer-  
 “ ing 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 Bleſſ-  
 “ ing 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 Of-  
 “ fering, and come into his Courts.  
 “ *Pſal. xcvi. 8.*

“ If thou bring thy Gift to the Al-  
 “ tar, and there remembreſt that thy

† Note, That on all Lord's Days, and during all  
 the Time between Eaſter and Pentecolt, 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. Ya.* or any other of the ancient Litur-  
 gies (and are therefore included within theſe “ ”  
 Marks) but are taken chiefly from the Liturgy com-  
 poſed for the Uſe of the Church of *Scotland*, and  
 printed at *Edinb. An. 1637.* are inſerted here as be-  
 ing very proper to ſtir up the People to offer willing-  
 ly 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 Al-  
 “ tar, and go thy way, firſt be re-  
 “ conciled 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 grudg-  
 “ ingly, or of neceſſity: for God loveth  
 “ a chearful Giver. *2 Cor. ix. 6, 7.*

“ Jeſus ſat over againſt the Trea-  
 “ ſury, and beheld how the People  
 “ caſt Money into the Treafury; and  
 “ many that were rich caſt in much:  
 “ And there came a certain poor Wi-  
 “ dow, 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 Treafury. *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 collecteth 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. Laetan. 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. Ya.* it is The Love of the Father, the  
 Grace of the Son, and the Communion of the Holy  
 Ghost be with you all.

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.

Peop. 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 <sup>a</sup> Bread in-

to his holy and immaculate Hands, looking up to Hea-

<sup>a</sup> Here the Priest is to take the Paten into his Hands.

ven and presenting it to Thee his God and Father, he gave Thanks, sanctified, and <sup>b</sup> brake it, and gave it to his Disciples, saying Take, eat, <sup>c</sup> THIS IS MY BO + DY which is broken and given for you: For the Remission of Sins.

In like manner after Supper he took the <sup>d</sup> 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 <sup>e</sup> 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 *Jus. M. Apol.* 1. p. 125, 128, 171. *Lit.* 1. iv. c. 57. 1. v. c. 2. *Chm. Alex. Pasch.* 1. ii. c. 2. *Cyprian.* Ep. 63. *Con. Carth.* 3. can. 24. *Con. Arab.* 1. 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 <sup>a</sup> Bread the holy BO + DY of thy Christ, and this <sup>b</sup> 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. Jo.* who.

\* Remember;

<sup>b</sup> And here to break the Bread.

<sup>c</sup> And here to lay his Hands upon all the Bread.

<sup>d</sup> Here he is to take the Chalice into his Hands.

<sup>e</sup> And here to lay his Hands upon every Vessel in which there is any Wine to be consecrated.

<sup>a</sup> Here the Priest shall lay his Hands upon all the Bread

<sup>b</sup> And here upon the Chalice, and every Vessel in which there is any wine.

\* 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. col. 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 Caran.* 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 Exhart. Cast.* c. 11. *Cypr. Ep.* 1, 12, 39. *Orig.* l. 9. in *Rom.* xii. *Arnob.* l. 4. p. 152. *Cyrl. 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 (*Matth.* 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.*

Ans.

Answ. 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.

Answ. Lord have Mercy \*.

Deac. Let us pray for the Tranquillity of the whole World: And for the Peace of the holy Churches of God.

Answ. 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.

Answ. Lord have Mercy.

† Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Answ. 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.

Answ. 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 Response, 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. 1. 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.

Answ. Lord have Mercy.

Deac. Let us all earnestly say, Lord have Mercy.

Answ. 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.

Answ. And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Answ. 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. † *Esd.* iv. 35, 36. *Hcb.* iv. *Barnab. Ep.* c. 15. *Iren.* 1. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. ‡ *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 hindred 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 chearful 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.

**F I N I S.**

