The Early Church Fathers Writings

Volume 97

The Early Church Fathers Writings

Volume 97

Ancient Liturgies of East and West

c. AD 100 – 1000

SERMONINDEX

The Early Church Fathers Writings
Volume 97: Ancient Liturgies of East and West

The translations in this book are in the public domain, as described in the Sources and Credits at the back. The section divisions and the introductions to the works were prepared for SermonIndex and are released under the Creative Commons Attribution-ShareAlike 4.0 International licence (CC BY-SA 4.0): you may copy, adapt and share them, including commercially, if you give credit and share the result under the same licence.

The introductions to the works were prepared with the help of artificial intelligence.

Published by SermonIndex, sermonindex.net
This book is also free to read online at sermonindex.net/books/
First edition, 2026

ISBN to be added

Contents

Introduction to This Volume ix

Part One · The Worship of the Ante-Nicene Church 1
The Liturgy and Ritual of the Ante-Nicene Church (Warren) 3
Chapter I: Traces of Liturgical Worship in the Old and New Testaments 3
Chapter II: Ante-Nicene Ritual 25
Chapter III: Ante-Nicene Liturgical Remains 82
Chapter IV: The Connection between the Liturgy and Ritual of the Jewish and Christian Churches 99
Appendix. From the Apostolic Constitutions 126

Part Two · Jerusalem and Antioch 169
The Divine Liturgy of Saint Clement (Neale translation) 171
The Divine Liturgy of James 189
The Divine Liturgy of Saint James (Neale translation) 211

Part Three · Alexandria and Egypt 233
The Divine Liturgy of Saint Mark (Neale translation) 235
The Divine Liturgy of the Holy Apostle and Evangelist Mark 249
Part I 249
Part II 253
Part III 254
Part IV 261
The Coptic Liturgy of Saint Mark or Saint Cyril (Brightman translation) 263
The Prothesis 263
The Enarxis 265
The Mass of the Catechumens: The Censing 268
The Lections 269
The Mass of the Faithful: The Prayers 273
The Creed 274
The Kiss of Peace 275
The Anaphora: The Thanksgiving 276
The Intercession 277
The Thanksgiving Continued 285
The Invocation 286
The Consignation 288
The Fraction and the Lord's Prayer 289
The Inclination 290
The Elevation, Consignation and Commixture 291
The Communion 292

The Thanksgiving and the Inclination ... 292
The Dismissal ... 293

Part Four · Constantinople ... 295
The Divine Liturgy of Saint John Chrysostom (Neale translation) ... 297
The Office of the Prothesis (Neale translation) ... 315

Part Five · Armenia ... 321
The Armenian Liturgy (Venice translation, 1867) ... 323
Of the Antiquity and Characteristics of the Armenian Liturgy ... 323
General View of the Ceremonies of the Armenian Church during High Mass ... 324
The Armenian Liturgy ... 327
The Armenian Liturgy (Brightman translation) ... 357
The Vesting ... 357
The Prothesis ... 363
The Enarxis ... 365
The Mass of the Catechumens ... 366
The Lections ... 368
The Mass of the Faithful: the Prayers ... 369
The Inclination ... 371
The Great Entrance ... 372
The Kiss of Peace ... 374
The Anaphora ... 375
The Thanksgiving ... 376
The Invocation ... 378
The Intercession ... 380
The Blessing ... 383
The Lord's Prayer ... 383
The Inclination after the Lord's Prayer ... 385
The Elevation ... 385
The Fraction, Commixture and Communion ... 387
The Thanksgiving after Communion ... 390
The Descent from the Altar ... 391
The Eulogia ... 393
The Armenian Liturgy (Malan translation) ... 395

Part Six · The Church of the East ... 429
The Liturgy of the Blessed Apostles (Addai and Mari) ... 431
The East Syriac Liturgy, including the Anaphora of Addai and Mari (Brightman translation) ... 443
The Order of the Preparation of the Oblation ... 443
The Prothesis ... 445
The Kuddāsha of the Apostles: the Enarxis ... 448
The Mass of the Catechumens ... 450
The Lections ... 451
The Mass of the Faithful: the Prayers ... 455

The Inclination ... 458
The Offertory ... 459
The Creed ... 461
Preparation for the Anaphora ... 462
The Diptychs ... 465
The Kiss of Peace ... 469
The Anaphora ... 469
The Thanksgiving ... 470
The Intercession ... 472
The Invocation ... 473
The Fraction and Consignation ... 475
The Blessing and the Comminution ... 478
The Lord's Prayer ... 479
The Elevation ... 480
The Communion ... 481
The Thanksgiving after Communion ... 483
The Dismissal ... 484
The Eulogia and the Closing Prayers ... 485
The Liturgy of Nestorius (Badger translation) ... 487
The East Syriac Form for the Ordination of the Clergy (Badger translation) ... 509
The East Syriac Form of the Solemnization of Matrimony (Badger translation) ... 535

Part Seven · Milan ... 565
The Ambrosian Liturgy: the Ordinary and Canon of the Mass (Atchley translation) ... 567
The Priest's Entrance and Confession ... 567
The Ingressa, the Gloria in Excelsis and the Preces ... 569
The Prayer over the People, the Lessons and the Gospel ... 570
The Anthem after the Gospel and the Deacon's Proclamation ... 573
The Kiss of Peace, the Prayer over the Sindon and the Offering of the Bread and Wine ... 573
The Blessing of the Offerings and the Censing ... 576
The Creed and the Prayer over the Offerings ... 577
The Preface and Further Proper Prefaces ... 578
The Canon: The Te Igitur, the Commemoration of the Living and the Proper Communicantes ... 582
The Common within the Canon and the Words of Institution ... 584
The Commemoration of the Departed ... 586
The Fraction, the Lord's Prayer and the Peace ... 588
The Communion ... 589
The Prayer after the Communion, the Blessing and the Last Gospel ... 591

Sources and Credits ... 593

Introduction to This Volume

How this book is arranged

This is the ninety-seventh volume of a series that gathers the writings of the early Church. The first volumes of the series follow the writers in order of date; this volume belongs to the later part of the series, which gathers the liturgies, the church orders and the decisions of the councils that do not belong to any one author. This volume holds the ancient liturgies of the East and of Milan, with a survey of the worship of the Church in the first three centuries.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations. Most of the liturgies in this volume were read by machine from scans of nineteenth-century books and have not been proofread against the printed pages, so a misreading may remain. Where a liturgy appears in more than one translation, each is printed in full under its own title.

In this volume

A liturgy is the fixed order of public worship: the prayers the priest says, the calls of the deacon and the answers of the people. This volume gathers the chief eucharistic liturgies of the Eastern churches and of Milan, in the English of nineteenth-century translators, and opens with Frederick Warren's survey

of the worship of the Church in its first three centuries, which sets out what the early Fathers say about baptism, the Eucharist, ordination and prayer.

The great families of rites follow one another by region: Jerusalem and Antioch (the liturgies of James and of Clement), Alexandria (Mark and Cyril), Constantinople (John Chrysostom), Armenia, the Church of the East (the Liturgy of the Blessed Apostles, Addai and Mari) and, in the West, the Ambrosian rite of Milan. Some rites are printed in more than one English version, made from different manuscripts and editions, so that the reader can compare them; they differ in wording and in the order of some prayers.

Dates and authorship

The rites printed here are older than the books that carry them, and the dates given for their origin are the estimates of the translators and are debated. Each work begins with a short introduction that says what is known of its text and its date, and what is uncertain.

PART ONE

The Worship of the Ante-Nicene Church

Frederick Warren's survey of the liturgy and ritual of the first three centuries, with the prayers and hymns that survive from that time.

The Liturgy and Ritual of the Ante-Nicene Church (Warren)

FREDERICK E. WARREN

Worship of the 2nd–4th century

Frederick Warren's survey of the worship of the first three centuries. It gathers, rite by rite, what the Fathers say about baptism, confirmation, the Eucharist, ordination, prayer, fasting and the rest, prints the surviving prayers and hymns of the period, compares the Jewish and Christian services, and gives the liturgical prayers of the Apostolic Constitutions in an appendix.

CHAPTER I: TRACES OF LITURGICAL WORSHIP IN THE OLD AND NEW TESTAMENTS

1 § 1. THE liturgical element in Jewish worship, and the ritual directions and allusions to the Jewish Scriptures, and more especially in the Pentateuch, are so plain and so generally known, that it is unnecessary here to do more than take their existence for granted. No school of mystical or allegorical or spiritualizing interpretation has, so far as we know, attempted to explain their literal character away. It may, however, be useful to point out that the liturgical and ritual character of Divine worship was not confined to the Levitical dispensation, but that it was in existence and acceptable to God from the very first age of the world. By liturgical worship we mean worship which involves material offering or sacrifice, and which expresses itself in audible words as well as in external and visible actions, as distinguished from inaudible, invisible, immaterial worship of the heart only. In the Book of Genesis we find mention or traces of the following religious observances :—

2 The institution of the seventh day as the sabbath or holy day of rest. The offering of the firstfruits of the land and of cattle in sacrifice to God by Cain and Abel. The clean and unclean animals are distinguished by Noah, who builds an altar, and offers of the former in sacrifice to God. Abraham, in obedience to Divine direction, offers animals and birds in sacrifice to

God. The rite of circumcision is ordained as the external sign of God's covenant with His people. Solemn benedictions are bestowed, accompanied by the imposition of hands. The sacred character of burial is recognized. The head is bowed as an expression of worship. An altar is built for the worship of God. Ceremonial washing and change of dress precede prayer and sacrifice to God. A pillar is set up, and dedicated by pouring oil upon it. Vows are solemnly taken in God's presence, and tithes are dedicated by vow to God.

3 In process of time the patriarchal order gave way to the Mosaic or Levitical dispensation, where, instead of occasional allusions in isolated texts, a complete liturgical system, with most elaborate ritual, is found to be provided for the Jewish nation by God Himself. We do not attempt here to describe that system, or even to recapitulate its leading features. As examples of minuteness of detail with which it was accompanied, readers may be referred to the special directions for the composition of the holy oil and of incense. § 2. The only remains of Mosaic liturgical verbal forms are (1) the form of priestly benediction. The Lord lift up His countenance upon thee, and give thee peace.' (2) The forms of words to be used on offering firstfruits to God. On presenting the firstfruits to the priest— 'I profess this day unto the Lord thy God that I am come unto the country which the Lord sware unto our fathers for to give us.'

4 After the priest has accepted the firstfruits, and is presenting them to the Lord— 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And He brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which Thou, O Lord, hast given me.'

5 (3) The form of words to be used on presenting the tithe. 'I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandments which Thou hast commanded

me; I have not transgressed Thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that Thou hast commanded me. Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey.' § 3. There is an interesting feature which we can only point to the existence of, without attempting to exhibit it in detail, namely, the number of ways in which the ritual, ordinances, and incidents of the Old Testament, and especially of the Levitical Church, were types of various Christian services, and especially of the Holy Eucharist. It is important to note that the Divine care for ritual was not confined to, and did not cease with, the Levitical age. At the time when the Temple was to be built (B.C. 1015), David adds in his parting charge to his son and successor, after an elaborate description of the pattern of the proposed house and of its fittings —

6 'All this the Lord made me understand in writing by His hand upon me, even all the works of this pattern.' And during the actual progress of the work it is said— 'Now these are the things wherein Solomon was instructed for the building of the house of God.' At its completion God's approbation is conveyed thus:— 'I have heard thy prayer and thy supplication, that thou hast made before Me; I have hallowed this house, which thou hast built, to put My Name there for ever; and Mine eyes and Mine heart shall be there perpetually.' Within this magnificent temple not only were the ancient Levitical services, sacrifices, and ceremonial carried on, but additional splendour was imparted to Divine service by the introduction, and as time went on the increase and elaboration, of those songs of the sanctuary which are known to us under the title of 'The Psalms of David.' The choral element included both vocal and instrumental music. We get some idea of the enormous size of the temple choir by the fact that the instrumentalists alone numbered four thousand persons. Both male and female singers were included in the choir. The whole of this chapter must be consulted for the number, order, and arrangement of musicians and singers. David's work in this connection has been summarized thus—

7 'He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts, and set in order the solemn times until the end, that they might praise His holy Name, and that the temple might sound from morning.' Solomon confirmed and perpetuated the arrangements of his father David. 'He appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required.' Yet the object of all this Divine forethought and kingly care was not a perpetual institution, but a transitory preparation for the world-embracing dispensation of Christianity, which God in the fulness of time intended to unfold. This fugitive character of the Jewish service and ritual was evident from the typical character of its ceremonial, and especially of its sacrifices and its priesthood. Such was seen to be the case by the Psalmist and prophets, who allude to the impossibility of their being acceptable in themselves, and to the time coming when not among the Jews only, but throughout the whole world, incense and a pure offering should be presented to the Lord. The law was the schoolmaster to educate the Jewish world for Christ, and Christ being its end and object, it was to disappear when He became incarnate.

8 § 4. Then the question arises whether at the Christian era all external worship, with all ritual and symbolism, were intended to be for ever swept away, and a purely spiritual worship substituted in its place, or whether another and a higher, though simpler, form of worship and ritual was ordained to supersede the Jewish, full of a deeper significance, and possessed of a more real value, because it was no longer the shadow of good things to come, but the pledge and witness of their having arrived. This question cannot be answered by seizing on one text, such as, 'God is a Spirit: and they that worship Him must worship Him in spirit and in truth,' and then, as some Christian sects do, treating a fixed Liturgy as incompatible with it, and putting a non-literal interpretation on any actions or directions given by our Lord and His Apostles, which seem, if taken literally, to conflict with the purely spiritual religion shadowed forth in the last-quoted text. The more reasonable course is to interpret literally those texts in the New Testament in which some Christian ordinance or usage is referred to or enjoined, and on which a literal interpretation has been placed by the universal, or almost universal, consent of Catholic Christendom; only remembering that such a text as St.

John iv. 24 demands of us something much deeper than external compliance with the command to use any rite or ordinance, and that without a spiritual grasp of the purposes for which a rite was ordained, or of the gifts of which it is intended to be the channel, the mere external compliance is valueless, and worse than valueless; worse than valueless, because it substitutes the means for the end, and reduces the Christian religion to the mechanical performance of certain actions like the religions of Thibet and Japan.

9 § 5. We will therefore put together the passages in the New Testament which bear upon the subject in any way, arranging them under the headings of the particular liturgical forms or ceremonial actions to which they refer. The subjects are referred to in alphabetical order, as a matter of convenience, and in no way referring to their relative importance. It will be found that we not only have general directions forbidding idolatry, irreverence, disorder, neglect, or enjoining decency and order, but that there is a very considerable body of explicit directions with reference to the form and conduct of Christian worship. ABSOLUTION. See Excommunication, p. 23. AGAPE. See Love-feast, p. 37. ALTAR. See Church Furniture, p. 17. ANOINTING. See Unction, p. 46. § 6. BAPTISM. Christian Baptism was alluded to by anticipation when our Lord said to Nicodemus— 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

10 But it was not instituted by Him until the immediate eve of His ascension, when He gave this commission to His Apostles— Go ye therefore, and teach [make disciples of] all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' Or in the words of another Evangelist— 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' There is reason to believe that the baptismal powers thus entrusted to the Apostles were not exercised till after the Day of Pentecost. Their previous baptismal acts, recorded in St. John's Gospel, were connected with another baptismal rite, of which we read a good deal in the New Testament, but which must be carefully distinguished from Christian baptism, viz. the baptism of St. John the Baptist. This was called the baptism of repentance, and is believed to have been administered in the name of the Messiah about to come. It was submitted to by our Lord Himself, though sinless, perhaps as

the crowning act or seal of the Divine approval of the Baptist's office and ministry, and with surroundings which foreshadowed the mysterious doctrine of the Trinity, which was to be so intimately connected with the baptismal formula to be used hereafter for ever in the Christian Church.

11 The following are the instances of the administration of baptism recorded in the New Testament :— (Recipients — Agents — Authority) About three thousand persons — St. Peter — Acts ii. 41; Many Samaritans — St. Philip — viii. 12; Simon the sorcerer — St. Philip — viii. 13; The Ethiopian eunuch — St. Philip — viii. 38; Saul — Ananias — ix. 18; Cornelius and others — Not named — x. 47, 48; Lydia and her household — St. Paul — xvi. 15; The jailor of Philippi and his family — St. Paul — xvi. 33; Many Corinthians — Not named — xviii. 8; Certain disciples at Ephesus — St. Paul — xix. 5; Crispus and Gaius — St. Paul — 1 Cor. i. 14; The household of Stephanas — St. Paul — i. 16. 12 An examination of the words of institution, of the recorded instances of administration, and of the language in which reference to baptism is made in various Epistles, establishes the following points :— 1. The formula of administration, in accordance with our Lord's explicit direction, was always 'in the Name of the Father, and of the Son, and of the Holy Ghost.' It has been suggested that side by side with this formula, there are traces of baptism administered 'in the name of Christ' or 'into the death of Christ.' This view is based on such texts as the following :— 'For as yet He was fallen upon none of them ; only they were baptized in the name of the Lord Jesus.' 'When they heard this, they were baptized in the name of the Lord Jesus.' Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?'

13 One possible interpretation of St. Paul's extremely difficult words to the Corinthians may be connected with this subject— 'What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?' References to baptism are found in early Christian documents, which are evidently moulded on these passages of Scripture; e.g. in the Teaching of the Twelve Apostles we read— 'But let no one eat or drink of your Eucharist except those baptized in the name of the Lord, for regarding this also the Lord hath said, Give not that which is holy to the dogs.' And in the Apostolic Constitutions— 'Be it known unto you, beloved, that such as are baptized into the death of the Lord Jesus ought to sin no more.' But these texts of Scripture and passages from early Christian writings

are merely general expressions as to baptism and the effects of baptism, and we have no right to press them as indicating an alternative formula, or alternative formulæ, under which baptism was sometimes, or might be, administered. There is no historical evidence for any formula being employed or approved in the Catholic Church except the Trinitarian formula enjoined by our Lord Himself.

14 2. The element employed was always and only water. This is not only a natural inference from the word 'baptism,' but is plainly enjoined by Holy Scripture, as in our Lord's words to Nicodemus— 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' In the description of the baptism of the Ethiopian eunuch— 'And they went down both into the water, both Philip and the eunuch; and he baptized him.' In the description of the Church by St. Paul— 'As Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.' And of Christians by the author of the Epistle to the Hebrews— 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'

15 Therefore such an attempt as that made in Ireland in the twelfth century to substitute milk for water in the case of the baptism of the children of the rich people made their baptism not only irregular but invalid. 3. Immersion, though not expressly ordered, and apparently impossible in the case of the three thousand people baptized on one day by St. Peter, would be the ordinary practice in a hot Eastern climate, and is implied in the symbolism of such passages as these— 'Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' And— 'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.' The total immersion of the whole body beneath the baptismal waters symbolizes more completely than any other mode of baptism the burial of our Lord's body in the grave.

16 Although affusion or aspersion has been accepted by the Church as valid, for climatic or clinical reasons, yet neither of these substitutes for immersion carries out so well as immersion the idea of cleansing so frequently expressed in the New Testament by the word 'washing,' e.g.— 'And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the

name of the Lord.' 'And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' 'Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.' 4. There are traces of the existence of forms of interrogation in use at baptism, and of a profession of faith, like a short creed, being delivered to and accepted by the candidate.

17 It is recorded that the Ethiopian eunuch called the attention of Philip to certain water and asked that he might be baptized. 'And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' St. Paul, writing to the Corinthians, said— 'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that He was buried, and that He rose again the third day according to the Scriptures: And that He was seen of Cephas, then of the twelve.' Here the quotation introduced by 'that' (ὅτι) ends. It seems to be a portion of a confession of faith which St. Paul says that he received. From whom did he receive it? If he had received it, as he received the history of the institution of the Eucharist, directly from our Lord, he would surely, in this case as in that, have lent greater dignity and importance to the statement by mentioning that fact. It is more probable that it was part of the faith which he solemnly received at his baptism, and that we have here the germ of what afterwards developed into the solemn ceremonial which preceded baptism called the Traditio Symboli, or 'The Delivery of the Creed.'

18 The faith thus received was professed before many witnesses, to which fact there may be allusion in St. Paul's words to Timothy— 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.' The questions and answers in the baptismal service seem to have suggested the form of language in a difficult sentence of St. Peter connected with this same subject— 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.' § 7. BENEDICTION.—Two ritual actions are recorded to have been used by our Lord in connection with Benediction on different occasions. 1. The imposition of hands. 'Then were there

brought unto Him little children, that He should put His hands on them, and pray. . . . And He laid His hands on them, and departed thence.'

19 2. The elevation of hands. 'And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.' Several formulæ of Benediction occur in the later books of the New Testament, two of which have been incorporated into English Liturgies. 1. 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' This occurs at the commencement of the anaphora in the Clementine and other Eastern Liturgies, and at the conclusion of Matins and Evensong in the Book of Common Prayer. 2. 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' This forms the first part of the concluding Benediction of the English Liturgy. CHALICE, or CUP. See p. 18. 20 § 8. CHURCH FURNITURE.—As Christian places of worship did not begin to be built within the period covered by the New Testament, we do not find, and we do not expect to find, any reference to the structure, arrangement, furniture, or ornaments of such buildings in its pages. It ought to be unnecessary to add that any attempts to argue against the lawfulness or expediency of Christian Churches, or of the accessories of public worship, from the absence of any mention of them or allusion to them in the New Testament involves an anachronism. Any dispute over the lawfulness of the use of organs, surplices, etc., must be fought out, outside and not inside the four corners of the New Testament. There was, however, one exception. There were two Christian ordinances administered and observed by the disciples from the very first, even while they continued to frequent for ordinary devotional purposes the services of the Jewish Temple. The first of these, Baptism, was administered wherever there was water, and in its original simplicity, and before it came to be administered within a sacred building, it necessitated no external artificial aid for its due performance. The second of these, the Eucharist, celebrated for many years in some private chamber, needed certain accessories for its celebration or administration. Two of these accessories are mentioned in the New Testament.

21 (a) The Eucharistic Chalice, or Cup. 'The cup of blessing which we bless, is it not the communion of the blood of Christ?' 'Ye cannot drink the cup of the Lord, and the cup of devils.' (b) The Eucharistic Table or Altar. 'Ye cannot be partakers of the Lord's table, and of the table of devils.' 'We have an altar, whereof they have no right to eat which serve the tabernacle.' § 9.

CONFIRMATION, or 'Laying on of hands.'—The practice of confirmation, or the laying on of hands, following upon the reception of baptism, is mentioned in the following passages :— (a) In the case of the Samaritan converts baptized by Philip the Deacon, and afterwards confirmed by St. Peter and St. John— 'But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

22 Who, when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost.' (b) In the case of certain disciples at Ephesus, both baptized and confirmed by St. Paul— 'When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.' There is also the well-known but difficult passage in the Epistle to the Hebrews, where the doctrine of 'laying on of hands' is enumerated directly after the doctrine of 'baptisms' as among the principles of the doctrine of Christ. 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

23 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.' § 10. UNCTION AT BAPTISM AND CONFIRMATION. —The following passages are sometimes quoted as scriptural evidence for the use of the rite of unction at baptism and confirmation:— 'Now He which stablisheth us with you in Christ, and hath anointed us, is God.' 'But ye have an unction from the Holy One, and ye know all things.' 'But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.' It is argued that the use of the verb 'to anoint,' and of the substantive 'unction' or 'anointing' in these passages, implies the existence of the practice of unction, and that the existence of such a practice made the choice of such language natural and intelligible. But this argument may be made to cut two ways. It may, with equal probability, be argued that the existence of these metaphorical terms in the New Testament suggested,

and rendered easy, the introduction of a literal rite of unction at a very early date in the history of the Church. The word unction occurs nowhere else in the New Testament, except in the two above-quoted passages of St. John. The word anoint occurs in four other passages (St. Luke iv. 18; Acts iv. 27, x. 38; Heb. i. 9), in all of which its use is metaphorical and not literal.

24 § II. SIGN OF THE CROSS AT BAPTISM OR CONFIRMATION.—The following passages are sometimes quoted to prove the scriptural use of the sign of the cross, it being taken for granted that 'to seal' is the same as to sign with the cross, in connection with baptism or confirmation. 'Who hath also sealed us, and given the earnest of the Spirit in our hearts.' 'In whom also after that ye believed, ye were sealed with that Holy Spirit of promise.' 'And grieve not the Holy Spirit of God, whereby ye were (A.V. are) sealed unto the day of redemption.' But the inference from these texts is equally precarious with the inference as to unction. If we examine the three passages in the New Testament (outside the Apocalypse) in which the word seal occurs, we shall see that it is used once of circumcision, and in the other two passages distinctly and necessarily in a metaphorical, and not in a literal sense.

25 Its use as a description of circumcision, strongly suggests that in the above-quoted passages, St. Paul is referring to its Christian counterpart, Holy Baptism. 'And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.' 'For the seal of mine apostleship are ye in the Lord.' 'Having this seal, The Lord knoweth them that are His.' If we examine the passages in the New Testament (outside the Apocalypse) in which the verb 'to seal' occurs, in addition to the three passages, above quoted, we shall find that they are four in number. In one passage it is used literally, but certainly with no allusion to the sign of the cross; in the other three passages its use is plainly metaphorical. 'Sealing the stone, and setting a watch.' 'He that hath received His testimony hath set to his seal that God is true.'

26 'For Him hath God the Father sealed.' 'When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.' We conclude, therefore, that the use of the sign of the cross as a ritual act, though found, as will be seen afterwards, in the most primitive time of Christianity, is not referred to in Holy Scripture. § 12. CREED.—We have already (p. 16) called attention to what are believed to be fragments of an early baptismal creed. In addition to the passages there quoted, the following

texts may be adduced as containing allusions to the existence of a settled form of words of sound doctrine in the shape of a received creed. 'Ye have obeyed from the heart that form of doctrine which was delivered you.' 'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.'

27 'Let us hold fast the profession of our faith without wavering.' 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.' 'It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.' § 13. EXCOMMUNICATION.—The power of excommunication from, and the correlative power of re-admitting to the visible Church of Christ on earth, was given by our Lord on one occasion to St. Peter singly, and afterwards with equal fulness to all the Apostles. He said to St. Peter alone— 'And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.'

28 And afterwards with equal fulness to all the Apostles— 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.' The same power was once again committed to the Apostles, if possible, in yet more solemn action and language. It was after His resurrection that— 'Then said Jesus to them again, Peace be unto you : as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.' Instances of its exercise are found in the case of the incestuous Corinthian, whose excommunication is recorded in 1 Cor. v. 3-5, and his absolution in 2 Cor. ii. 6-11 ; also in the case of Hymenæus and Alexander.

29 The absolution, or reception back into the visible fold of the excommunicate person, was, in primitive times, accompanied by the outward sign of the laying on of hands. There is one passage in the New Testament which possibly refers to this imposition of hands, though most commentators interpret it of ordination rather than of absolution. 'Lay hands suddenly on no man, neither be partaker of other men's sins.' § 14. HOLY EUCHARIST.—We have preserved for us, in the New Testament, four records of the institu-

tion of this, the most distinctive rite of the Christian dispensation. (See table, p. 26.) It has been doubted whether 1 Cor. xi. 26 contains St. Paul's own words, or words spoken by our Saviour at the institution of the Holy Eucharist. Most commentators take the former view for granted. It seems a natural inference from the change from the first to the third person, and from the reference to Christ as the Lord. But it is not a necessary inference. Christ uses the third person of Himself when He asks—

30 'When the Son of Man cometh, shall He find faith on the earth?' And the title of Lord is sometimes used by Christ Himself, as where He says— 'If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.' And again— 'The Lord hath need of them.' 31 ST. MATT. xxvi. 26-28: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. ST. MARK xiv. 22-24: And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is My body. ST. LUKE xxii. 19, 20: And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper. I COR. xi. 23-26: The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped. ST. MATT. xxvi. 26-28: And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

32 And He said unto them, This is My blood of the new testament, which is shed for many. | saying, This cup is the new testament in My blood, which is shed for you. | saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. | ingly in favour of the view that they are Christ's own words. As such they are interwoven, or were once interwoven, along with the words of institution, into the consecration prayer of the large majority of ancient Liturgies, as the following table will show :—

I. Western Liturgies.

33 Inserted in 1. The Mozarabic.1 2. The Gallican.2 3. The Ambrosian.3 Omitted in 1. The Roman.4 2. The Anglican.5

Ii. Eastern Liturgies.

34 (a) West Syrian. 1. The Clementine.6 1. St. Chrysostom.13 2. Greek St. James.7 3. St. Basil. 4. Syriac St. James.9 5. Lesser St. James.10 6. St. Xystus.11 7. St. Peter.12 Inserted in Omitted in 8. St. Peter II.1 9. St. John Evangelist.2 10. The Twelve Apostles.3 11. St. Mark.4 12. St. Clement.5 13. St. Dionysius Areopagita.6 14. St. Ignatius.7 15. St. Julius. 16. St. Eustathius.9 17. St. John Chrysostom I.10 18. St. John Chrysostom II.11 19. St. Marutas.12 20. St. Cyril. 13 21. St. Dioscorus (Alexandrinus).14 22. St. Philoxenus I. (Mabu-gensis).15 23. St. Philoxenus II. (Hieropolitanus).16 24. Severus Antiochenus.17 25. St. James Baradatus.18 26. St. Matthew the Shepherd.19 27. St. James of Botnan. 20 28. St. James of Edessa.21 29. St. Thomas of Heraclea.22 be our Lord's (Hom. in Eph. sect. 4). Were they in the Liturgy of Constantinople in his time? They are not in the earliest extant MS. text (Barberini MS., early 9th cent.).

35 Inserted in Omitted in 30. St. Moses Bar-Cephas. 2. The Armenian Liturgy. 31. St. Philoxenus III. (Bagdadensis). 32. The Holy Doctors. 33. St. John Basorensis. 34. St. Michael of Antioch. 35. St. Dionysius Barsalibi. 36. St. Gregory (Catholicus.) 37. St. John the Patriarch. 38. St. Dioscorus of Cardou. 39. Ignatius the Patriarch. 40. Ignatius of Antioch. 41. St. Basil (ex Versione Andreæ Masii). (b) East Syrian. Nestorius. Theodore the Interpreter. (The Liturgy of SS. Adæus and Maris is omitted as uncertain, the words of institution being absent from the text as known to us, though they are used in practice.) (c) Alexandrian. 1. St. Mark. 1. The Ethiopic Liturgy. 2. Coptic St. Basil. 3. " St. Cyril. Inserted in Omitted in 4. Coptic St. Gregory.1 5. Greek St. Basil.2 6. St. Gregory.3 7. Ancient Fragment.4 The following titles are given to this service :— (a) 'The breaking of bread.' 'And they continued stedfastly in the Apostles' doctrine and fellowship, and in [the] breaking of bread, and in [the] prayers.'

36 (b) 'The Lord's Supper.' 'When ye come together therefore into one place, this is not to eat the Lord's supper.' The title 'Communion,' or 'Holy Communion,' does not occur in the New Testament, but, no doubt, was suggested by St. Paul's words— 'The cup of blessing which we bless, is it not the

communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' The word 'Liturgy' occurs several times in the New Testament, but never in a technical sense with exclusive reference to this Christian service. The word 'Eucharist' occurs frequently in the New Testament; but though there are one or two cases (e.g. 1 Cor. xiv. 16; 1 Tim. ii. 1) in which it may include the offering of the Eucharistic Sacrifice, it is evident that the word had not yet assumed exclusively a technical sense, as a title for that particular service.

37 It would be a natural inference from the language used in 1 Cor. xii. 26 —whether we regard the words as spoken by Christ or composed by St. Paul —that this service was intended to be celebrated frequently, not infrequently. We are, therefore, not surprised to find that the two practices for which there is directly scriptural authority, are daily and weekly reception of the Holy Communion. The former was the practice of the first Christians immediately after the Day of Pentecost. 'And they, continuing daily with one accord in the temple, and breaking bread from house to house [or at home'], did eat their meat with gladness and singleness of heart.' The latter was the practice at Troas, where the Eucharist apparently formed part of the Sunday as distinguished from the week-day worship. 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' Communion in both kinds was ordered by our Lord at the original institution, and the following texts prove (what, without them, could hardly have been doubted) that it was the practice of the Church in apostolic times :—

38 'Ye cannot drink the cup of the Lord, and the cup of devils.' 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' There remain two points on which there has been much controversy and some diversity of practice in later Christendom, and about which no direction is explicitly laid down in Holy Scripture, viz. the use of leavened or unleavened bread, and the use of a mixed or unmixed cup. But though explicit directions with reference to Christian Eucharistic usage are wanting, we know, with certainty, that the bread in use at the

Paschal Supper was unleavened; and we know, with something approaching to certainty, that the cup contained wine mingled with water.

39 § 15. HYMNS.—The word 'hymn', and the verb to sing 'hymns', occur several times in the New Testament. In the case of the hymn recorded to have been sung by our Saviour and His disciples after the institution and reception of the first Christian Eucharist it is generally supposed to have been Pss. cxv.-cxviii., which formed the second part of the Hallel, and were sung by every Jewish family or company at the conclusion of the Paschal Supper. But this does not seem to be necessary or certain though most probable. When Paul and Silas were imprisoned at Philippi, it is recorded that 'about midnight they were praying and singing hymns unto God, and the prisoners were listening to them.' It is not known, and there are no means of knowing, what psalms or hymns were sung then. In a well-known Latin hymn attributed to St. Gregory the Great, but probably composed in the seventh or eighth century, and assigned, in most Breviaries, both secular and monastic, to be sung at Matins on Wednesday, these midnight devotions of Paul [and Silas] are somewhat fancifully referred to as authority or the institution of the midnight service of nocturns.

40 There are two passages in the Epistles in which hymns are enumerated as something distinct from psalms— 'Speaking to yourselves in psalms and hymns and spiritual songs.' 'Teaching and admonishing one another in psalms and hymns and spiritual songs.' It has been suggested that the three Persons in the blessed Trinity are referred to as addressed in the three different kinds of sacred song, and from the words 'to yourselves' that they were antistrophically arranged and rendered; but these are merely conjectures. There are good grounds for believing that there exist embedded in the text of the New Testament actual fragments of some of the earliest Christian hymns as distinguished from the recognized and inspired Psalms and Canticles of Holy Scripture. The metrical ring is so much more obvious in the Greek than in the English language, that we offer no apology for printing the Greek original and an English line for line version side by side.

41 (1) Fragment of an Advent Hymn— , · , . the night is far spent, the day is nigh at hand.' (2) Fragment of a Hymn on Penitence— ' , , . 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' (3) Fragment of a Hymn or Antiphonal Composition on Christ—ὃς , , , , , . 'Who was manifest in the flesh, justified in the Spirit, seen of angels,

preached unto the Gentiles, believed on in the world, received up into glory.' (4) Another fragment on Christ— · , - · , - · , - · , - · . 'It is a faithful saying: If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us; if we believe not, yet He abideth faithful;

42 He cannot deny Himself.' We append two more quotations apparently from early Christian formularies, yet of a didactic, rather than a liturgical character; they are both introduced by St. Paul as faithful sayings, the first as worthy of all acceptation, and the second as incumbent upon Titus to affirm constantly. (5) , , , . (6) · . 'For, therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.' 'That they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.' There remain some other passages in the New Testament which may be quotations from early liturgical or other authorized formularies, but the case with regard to them is too uncertain for their insertion here. § 16. THE KISS OF PEACE.—The use of the kiss as an emblem of Christian love and peace is frequently referred to in the apostolic writings, e.g.—

43 'Salute one another with an holy kiss.' 'Greet ye one another with an holy kiss.' 'Greet one another with an holy kiss.' Greet all the brethren with an holy kiss.' 'Greet ye one another with a kiss of charity.' It is true that there is no liturgical position assigned to this kiss, but the epithet 'holy' always applied to it by St. Paul indicates that it was not merely the ordinary Eastern mode of salutation, but that it partook of a religious character, and we find it from the very earliest post-scriptural times associated with the approach to the Holy Eucharist. Its Eucharistic connection can hardly fail to have been suggested by these words of our Lord— 'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'

44 § 17. LAYING ON OF HANDS.—See Benediction (p. 16); Confirmation (p. 19); Excommunication (p. 23); Ordination (p. 39). § 18. LOVE-FEAST.—The love-feast, or agapé, was a common meal, at which the first Christians met together in token of love and brotherly kindness. It was partly of a religious, partly of a social, but not of sacramental character. It is evident from St. Paul's language in 1 Cor. xi, that it was closely associated

with, and it is almost certain that in scriptural times it preceded, the Holy Eucharist. But the gross scandals which this close connection was liable to cause, and did cause in the Corinthian church, led to their very early severance. Some commentators have thought that the expression 'the Lord's supper,' in 1 Cor. xi. 20, refers to the love-feast and not to Holy Communion. Further allusions to this love-feast are found in the Epistle of St. Jude—

45 'These are spots in your feasts of charity, when they feast with you, feeding themselves without fear.' Possibly also in St. Peter's exhortation—'Greet ye one another with a kiss of charity'—the kiss of charity being part of the ceremonial observed at the feast called the agapé. And in another passage, where may be a false reading for — 'Spots they are and blemishes, sporting themselves with their own deceivings, [, but read ',' in their love-feasts] while they feast with you.' § 19. MARRIAGE.—Our Lord's language with reference to marriage, and the language employed by St. Paul in reference to the same subject, imply that marriage is a religious union; but there is no reference to any special ceremony to be used in connection with the marriage service. Our Saviour says— 'What therefore God hath joined together, let not man put asunder.' St. Paul says— 'The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.' And the comparison of the union between husband and wife to the union between Christ and His Church might be also quoted.

46 § 20. OFFERINGS.—The principle of a weekly Sunday collection, or offering, for charitable purposes is found in the direction given by St. Paul to the Churches of Corinth and Galatia— 'Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye, Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' § 21. ORDINATION.—Our Lord selected a human ministry for the purpose of preaching the gospel, founding the Christian Church, and carrying on through it, after His own departure, the work which He came on earth to do. He specially chose and empowered twelve of His followers in the first instance— 'And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . .

47 And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. . . . He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.' On another occasion He chose and sent forth seventy disciples— 'After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come.' Then follow commissions and instructions similar to those given to the twelve. A further commission and mission were given to the Apostles after our Lord's resurrection. It was on the evening of the same day on which He had risen from the grave, that our Saviour suddenly appeared in the midst of His ten Apostles gathered together in an upper chamber in Jerusalem, for fear of the Jews, and said to them—

48 'Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' The act of breathing was sacramental. It was the outward visible sign accompanying the gift of the Holy Spirit to the Apostles, to give them strength for the work of the Apostleship, to which they were then sent forth. The act seems to betoken that He who so breathed was the source, and not only the channel of sacramental grace. Possibly for this reason it was not repeated or retained, for at all the ordinations of which we have any record, or to which there is any allusion in the New Testament, we find that the imposition or laying on of hands takes its place—

49 As at the ordination of the seven deacons— 'Whom they set before the Apostles: and when they had prayed, they laid their hands on them.' At the ordination of Barnabas and Saul— 'And when they had fasted and prayed, and laid their hands on them, they sent them away.' At the ordination of Timothy— 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.' 'Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.' At the ordination of those whom Timothy was to ordain— 'Lay hands suddenly on no man, neither be partaker of other men's sins.' Fasting was a practice closely connected with ordination, as may be seen in the passage quoted above from Acts xiii. 3, and from the following account of ordinations held by SS. Barnabas and Paul—

50 'And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. The following is a list of the various ministerial titles or descriptions used in the New Testament:— (Greek word — Meaning — Where used — English word) One sent — Frequently — Apostle; An overseer — Acts xx. 28 — Bishop; A messenger — Rev. ii. 1 — Angel; An elder — Acts xv. 23 — {Presbyter, or Priest; A servant — 1 Tim. iii. 12 — Deacon; {One who performs a public duty} — Rom. xv. 16 — Minister; {A bearer of good news} — 2 Tim. iv. 5 — Evangelist; A ruler — Heb. xiii. 17 — Ruler; A herald — 1 Tim. ii. 7 — Preacher; Manager of house — 1 Cor. iv. 1, 2 — Steward; {One who declares God's will} — 1 Cor. xiv. 29 — Prophet; A teacher — 1 Cor. xii. 29 — Teacher; A shepherd — Eph. iv. 11 — Pastor; Presiding — 1 Thess. v. 12 — President.

51 The titles of ' (= Priest) and ' (= High Priest or Arch-Priest) are given to our Lord only (Heb. iv. 14; x. 21). But all Christians are called Priests (1 Pet. ii. 5, 9; Rev. i. 6; v. 10), and all Jews (Exod. xix. 6). § 22. PUBLIC PRAYER.— During our Lord's lifetime on earth, He and His Apostles frequented the services of the Jewish temple at Jerusalem and of the synagogues in country places, and this continued to be the practice of the Apostles and first Christian converts after the Ascension and after the Day of Pentecost. After the Ascension, the Apostles— 'Returned to Jerusalem with great joy : And were continually in the temple, praising and blessing God.' After the Day of Pentecost, we find it still recorded that— 'Peter and John went up together into the temple at the hour of prayer, being the ninth hour.' St. Paul says of himself—

52 'It came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance.' This custom of frequenting the temple services prevailed throughout the period covered by the New Testament; but, from the very first, there was one addition or exception necessarily made. The distinctively Christian ordinance of the Eucharist could not be celebrated in any Jewish place of worship. Christian places of worship did not begin to be built till long afterwards. The difficulty was met by celebrating the Eucharist in private houses or at home— 'And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.' Round these home Eucharists there would naturally gather the elements of teaching, exhorta-

tion, praise, and prayer. These elements are implied when we are told that the first converts—

53 'Continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' And that— 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' In Palestine, after the destruction of Jerusalem, and in Gentile countries where there were neither synagogue nor temple before that time, these elements of Christian worship grew, were regulated, were ultimately systematized into settled forms of worship. Very few directions as to the arrangement and external forms of such worship are to be found in the New Testament. St. Paul delivered certain ordinances or traditions to the Corinthians, and praised them for keeping them; but we do not know what these ordinances were. They included— The uncovering of men's heads in prayer. The covering or veiling of women in prayer. The use of a language understood by the people. The prohibition of women from speaking in church.

54 Weekly collection of alms for charitable purposes. And, generally speaking, decency and order. The Jewish name of 'synagogue' was used at first to denote the place of Christian assembly. St. James said— 'If there come unto your assembly a man with a gold ring,' etc. He had made use of the same word previously in a strictly Jewish sense and connection in his speech at the Council of Jerusalem. The author of the Epistle to the Hebrews, speaking of the duty of public Christian worship, says— 'Not forsaking the assembling of ourselves together, as the manner of some is.' The expression 'synagogue of Satan' is twice used in the Book of Revelation to denote the gathering together of wicked worshippers. § 23. SUNDAY.—There are distinct traces, from the very earliest times, of the first day of the week taking the place of the seventh day of the week as the Christian day of rest and worship, although there is no Divine or apostolic command authorizing the change of day. It may have been among the unrecorded directions given by our Saviour to His disciples during the forty days before His ascension.

55 Thus we find how at Troas— Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' St. Paul recommends systematic almsgiving upon the same day— 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' As the day on which our Lord had risen from the dead, it was pre-eminently the Lord's day, and as such it became known, and is believed to be re-

ferred to in the passage in which St. John says— 'I was in the Spirit on the Lord's day.' TABLE OF THE LORD. See p. 19. § 24. UNCTION OF THE SICK. Unction of the sick is plainly mentioned in two passages. Firstly, as the practice of the Apostles in our Lord's lifetime— 'And they cast out many devils, and anointed with oil many that were sick, and healed them.'

56 Secondly, as recommended by St. James, to be used in the case of sick people— 'Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' For Unction at Baptism or Confirmation, see p. 20. § 25. VESTMENTS.—There is no allusion in the New Testament to any distinctive dress as worn either by the Apostles or by persons of any grade in the Christian ministry, either while engaged in Divine service or in everyday life. There is, indeed, one passage which has sometimes been referred to, especially in recent times, as possibly referring to an article of ecclesiastical dress; but there is no ground whatever for such an interpretation—

57 'The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.' St. Chrysostom knew nothing of a chasuble theory. He interpreted the cloke to mean the ordinary article of attire which now goes by that name. It is in his first homily on the Philippians, where he is replying to the objections of some mean persons who excused themselves from providing a suitable maintenance for their clergy on the ground of such texts as St. Matt. x. 9, 10: 'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes,' etc. 'What?' he says, 'had not Peter a girdle, and a cloke, and shoes? (Acts xii. 8). And Paul too, when he writes to Timothy: "Do thy diligence to come before winter," and then gives him instructions: "The cloke which I left at Troas," etc. There now! he says, the cloke; and no one would pretend to say that he had not a second, namely, the one he was wearing. For if he was not in the habit of wearing one, it would be superfluous for him to bid Timothy bring this one; but if he did wear one, and could not help wearing one, it is clear that he had another besides.'

58 Tertullian's reference to the same passage (2 Tim. iv. 13), makes it evident that he understood 'the cloke' in the same sense as St. Chrysostom. § 26. THE WASHING OF FEET.—After our Lord had washed the feet of His

Apostles in the upper chamber on the evening of Maundy Thursday, He used these words— 'Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.' It has generally been believed that our Lord's words and actions are metaphorical and symbolical, and that it was not His design to institute a ceremony to be observed hereafter in the Church. But a literal interpretation has caused the washing of the feet of catechumens, or of poor men, to form part of the ceremonial of Maundy Thursday; and the washing of the feet of the newly baptized has also formed an integral part of certain ancient baptismal offices.

CHAPTER II: ANTE-NICENE RITUAL

1 WE pass from the evidence which is yielded by Holy Scripture as to the character of the worship and ritual of the Apostolic Church, to describe the liturgy and ritual of the ante-Nicene Church, so far as they can be gathered from the writings of the ante-Nicene Fathers or from other genuine documents which may bear upon the subject of a date prior to A.D. 325. But before going into details, we will quote at length some passages of a general character, either describing the worship of the early Christian Church or explaining or defending certain broad features which it possessed. The following description of Christian worship was given by Pliny, Governor of Bithynia, writing to the Emperor Trajan, A.D. 112. Pliny said that he had obtained his information from certain apostates from the Christian faith whom he had examined. 'They asserted that this was the sum and substance of their fault or their error; namely, that they were in the habit of meeting before dawn on a stated day, and singing alternately a hymn to Christ as to a god, and that they bound themselves by an oath not to the commission of any wicked deed, but that they would abstain from theft, and robbery, and adultery; that they would not break their word; and that they would not withhold a deposit when reclaimed. This done, it was their practice, so they said, to separate, and then to meet together again for a meal, which, however, was of the ordinary kind, and quite harmless. But even from this they had desisted after my edict; in which, in pursuance of your commands, I had forbidden the existence of clubs.'

2 The following description of the Eucharistic Service is given by Justin Martyr, in his First Apology, most probably written and addressed to the Emperor Antoninus Pius in A.D. 148:—

'Cap. Lxv.

3 'But we [Christians], after we have thus washed him who has been convinced and has assented [to our teaching] lead him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the illuminated [i.e. baptized] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. Bread and a cup of wine mingled with water are then brought to the president of the brethren; and he, taking them, gives praise and glory to the Father of the Universe, through the Name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at his hands. And when he has concluded the prayers and thanksgivings, all the people present express their consent by saying, "Amen." This word "Amen" answers in the Hebrew language to [the Greek] [i.e. So be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give each of those present the bread and wine mixed with water, over which the thanksgiving was pronounced, and they carry away a portion to those who are not present.

Cap. Lxvi.

4 And this food is called among us "the Eucharist," of which no one is allowed to partake but he who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins and unto regeneration, and who is so living as Christ hath enjoined. For we do not receive these [elements] as common bread and common drink, but in like manner as Jesus Christ our Saviour, having been made flesh by the word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of the word which comes from Him, and from which our blood and flesh are nourished by transmutation, is the flesh and blood of that Jesus who was made flesh. For the Apostles

in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them that Jesus took bread, and gave thanks, and said, "Do this in remembrance of Me: this is My body;" and that after the same manner He took the cup, and gave thanks, and said, "This is My blood," and gave it to them alone. The wicked devils have also imitated this in the mysteries of Mithras, commanding the same thing to be done. For you know, or can learn, that bread and a cup of water are employed with certain incantations in the mystic rites which accompany the initiation of a member.

Cap. Lxvii.

5 And we afterwards continually remind each other of these things. And the wealthy among us help the needy, and we always keep together. And we bless the Creator of all things, through His Son Jesus Christ, and through the Holy Spirit, for all things wherewith we are supplied. And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles [i.e. the Gospels], or the writings of the Prophets, are read, as long as time permits. Then, when the reader has ceased, the president verbally instructs and exhorts [the people] to the imitation of these good things. Then we all rise together and offer prayers. And, as we have said before, when we have finished the prayer, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings with all his might, and the people assent, saying, "Amen," and there is a distribution to each, and a participation in the Eucharistic elements, and portions are sent to those who are not present by the deacons. And the well-to-do and the willing give what each person thinks fit, and the collection is deposited with the president, who succours orphans and widows, and those who are in want through sickness or any other cause, and those who are in prison, and the strangers sojourning among us, and, in a word, he takes care of all who are in any need.

6 We all hold our common assembly on Sunday, because it is the first day on which God having wrought a change in darkness and chaos made it cosmos, and because Jesus Christ our Saviour rose from the dead on the same day. For they crucified Him on the day before the day of Saturn [Saturday], and on the day after Saturday, which is Sunday, He appeared to His Apostles and disciples, and taught them these things, which we have submitted to you for your consideration.' 7 Such is the description of simple Christian worship

just before the middle of the second century. Its very simplicity was sometimes in early days urged as an argument against, or made a ground for, disputing the efficacy of the sacraments of the Christian Church. This is the way in which Tertullian meets the objection in the case of baptism; but the argument would apply equally well in the case of any or all of the sacraments or sacramental ordinances of Christ's Church. He says— 'But how great is the power of perversity in weakening or totally undermining faith, that it should find a ground of attack in those very elements on which that faith rests! There is nothing which so hardens men's minds against accepting the truth as the simplicity of the Divine operations, as seen in action, contrasted with the magnificence of the promised results. Take the case of Baptism. With the greatest simplicity, without parade, without any new or magnificent equipment, without any expense, a man is immersed in the water; a few words are said over him while he is dipped; he emerges very little, if at all, cleaner outwardly than he was before; therefore it is considered incredible that he should have acquired the heirship of eternal life. It would be untrue not to state, on the other hand, in connection with the worship of idols, that it is the solemnity and the secrecy and the expense of the preparations and of the performances which command confidence and submission.

8 Alas for a miserable incredulity which denies to God His own proper attributes—simplicity and power! What then? Is it not a wonderful thing that death should be washed away in the laver [of baptism]? Yes; but so far from not being believed because it is wonderful, it is on that account the more to be believed. For of what sort ought Divine works to be, except works of surpassing wonder? We also ourselves wonder; but we wonder because we believe. Unbelief wonders but does not believe. It wonders at simple rites as if they were empty of power or meaning; it wonders at magnificent rites as impossibilities. Be it as you think, the Divine pronouncement has anticipated both results. God has chosen the foolish things of this world to confound its wisdom, and what is impossible among men is possible with God. For if God is both wise and powerful, which those who neglect Him do not deny, it is not incongruous that He should lay the foundations of His operation in the opposites of wisdom and power, that is to say, in folly and impossibility, for all virtue originates in those elements from which it is evoked.

9 Throughout this chapter Tertullian is contrasting the simplicity of Christian worship as it existed in his time with the gorgeousness of idolat-

rous ceremonial. One must allow that after the elaboration of Christian ritual in later ages, this argument lost some of its force; but one must insist, likewise, on the fact that Christian worship in Tertullian's time, with its unctions, its frequent use of the sign of the cross, its prolonged vigils, its midnight Easter celebration of the Eucharist, etc., was elaborateness itself compared with some modern forms of Christian worship. Variety in ritual and in ecclesiastical usage began to be in evidence at a very early date. It was defended by St. Firmilian writing to St. Cyprian, c. 255. He pointed out that those who lived at Rome did not observe in all points their original traditions; that it was useless for the Church of Rome to claim apostolic authority for all its practices, as, for instance, on the question of the proper day for the celebration of Easter; also with regard to many unspecified points of liturgical arrangements, one way prevailed at Jerusalem, another at Rome. In most provinces there were diversities caused by the varieties of locality and of human nature; but the peace and unity of the Catholic Church were never imperilled by this fact.

10 We now pass on from general descriptions to review in detail the particular usages of the primitive Church. § 1. ABSOLUTION.—Imposition of hands was the outward sign which accompanied the formal bestowal of absolution, or the public reconciliation to the Church of one who had lapsed into schism or heresy, or who for some other cause was excommunicate. St. Cyprian says— 'In the case of baptized members of the Church lapsing into heresy, and afterwards recognizing their sin, renouncing their error, and returning to the truth and to their mother, it will be sufficient to use imposition of hands, as a token of the reception of the penitent, that so the shepherd may receive back into the fold, to which it once belonged, the alienated and wandering sheep.' Stephen I., Bishop of Rome, held that in the case of a convert coming over from heresy, re-baptism was unnecessary, and that he need only be received with imposition of hands as a token of penitence.

11 The following passage describes the penitential system of the African Church:— 'In the case of lesser faults, sinners [ordinarily] do penance for a proper period, and then, according to the order of discipline, come to [public] confession, and by the imposition of the hands of bishop and clergy receive the right of communion; but now, in this rough time, with persecution still prevalent, and peace not yet restored to the Church, people are admitted to communion, and the Eucharist is given to them, with no penance

yet performed, no confession yet made, and the hands of bishop and clergy not yet laid upon them.' The imposition of hands is mentioned in the Apostolic Constitutions (but not in the Canons of Hippolytus, xi. 65; xiv. 74; xv. 79), as used in the restoration of an excommunicate person to Church membership. See § 5, p. 82. § 2. BAPTISM.—We will first quote some general descriptions of the administration of baptism before producing evidence in detail on particular points of interest connected with it.

12 The baptism of Xanthippe, in answer to her request to St. Paul, 'Even now hasten to seal me,' is thus described— 'He led her by the hand into the house, and baptized her in the Name of the Father, and of the Son, and of the Holy Ghost. Then taking the bread of the Eucharist, he gave it to her, saying, "Let this be to thee for the remission of sins, and for the renewing of thy soul." Then the blessed Xanthippe, having received the Divine gift of holy baptism, returned to her own home, rejoicing and praising God.' Afterwards the baptism of her husband, Probus, is thus told— 'Rising early in the morning, he went to Paul, and found him baptizing many in the Name of the life-originating Trinity, and said, If I am worthy, my master, to receive baptism, lo! the hour is come. Paul replied to him, My son, behold, the water is ready for the cleansing of those who approach to Christ. Forthwith, then, eagerly stripping off his clothes, Paul holding his hand, he leaped into the water, saying, Jesus Christ, Son of God, and God eternal, may all my sins be done away by this water. And Paul said, We baptize thee in the Name of Father, Son, and Holy Ghost; and then he made him partake of the Eucharist of Christ.'

13 Later on, Polyxena and Rebecca are described as baptized by the same Trinitarian formula, the former having thus made her request, 'Seal me, as Paul sealeth people, through the laver of regeneration.' In these passages the scriptural titles given to baptism, its administration where water could be found, the administration at once of the Eucharist to the newly baptized, without the mention of any intervening rite corresponding in any way to confirmation, are to be remarked as noteworthy in themselves, and as pointing to an early date for the composition of the story. Baptism by any other formula than in the Name of the Trinity, and especially baptism into the death of the Lord, was forbidden by the Apostolic Canons XLIX., L. These canons are post-Nicene, but they point to some irregular forms of the administration of baptism having sprung up at a very early date. 14 The follow-

ing account of baptism is given by Justin Martyr in his first Apology:— As many as are persuaded and believe that these things which are taught and said by us are true, and promise that they are able to live thus, are taught to pray and ask God, with fasting, for the forgiveness of their former sins, while we pray and fast with them. Then they are led by us where there is water, and are regenerated after the same manner of regeneration with which we ourselves were regenerated. For they then make their bath in the water, in the Name of God the Father, and Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, Except ye be born again, ye shall not enter into the kingdom of heaven. Now, it is manifest to all that it is impossible for those who have once been born to enter again into their mothers' wombs. But Esaias the prophet has declared how those who have sinned and repent shall escape from their sins, saying thus: "Wash you, make you clean," etc. . . .

15 We have learned from the Apostles the following reasons for this [rite of baptism]. Since we have received our first birth without our knowledge or consent . . . and have fallen into vicious customs and evil modes of education; therefore, in order that we may not remain children of necessity or of ignorance, but of free-will and understanding, and may obtain forgiveness of sins formerly committed, the Name of God the Father and Lord of all is named in the water over him who chooses to be regenerated and repents for his sins, no other description [of God] being given by him who leads the man to be washed to the laver. This laver is called "illumination," because those who learn these things have their minds illuminated. I should add that the person illuminated washes also in the Name of Jesus Christ, who was crucified under Pontius Pilate; and in the Name of the Holy Ghost, who, through the prophet, proclaimed beforehand all things concerning Jesus.'

16 Then, after three chapters which are devoted to show how Christian baptism was counterfeited by demoniacal agency, Justin Martyr proceeds in the sixty-fifth chapter, which has been printed on page 51— 'But we, after we have thus washed the man who has been convinced and has given his consent [to our teaching], lead him to the place where those who are called brethren are assembled, etc. . . . Having ended the prayers, we salute one another with a kiss. . . .' Here Justin Martyr passes on to a description of the Eucharist in words already quoted. It is difficult to decide whether the kiss of peace just referred to is the last baptismal or the first Eucharistic action. The kiss of peace

occurs at the commencement of the Clementine Liturgy, before the expulsion of the catechumens and others, as well as just before the offertory. Baptism bore many titles. Justin Martyr calls it the 'water of life,' and 'the illumination.' In the Acts of Paul and Thecla it is called 'the seal of Christ;' and in The Shepherd of Hermas, 'the seal of the Son of God.' Tertullian calls it 'the seal of faith,' 'the sacrament of water,' 'the enrolment of God.' It is also called 'the seal of the bath,' and 'the seal of baptism.' St. Clement of Alexandria calls it 'the seal of the Lord,' a title which is also used in the Apostolic Constitutions,' and he also calls it 'grace,' 'illumination,' 'the perfect work,' and 'the bath.'

17 Passing from general descriptions, we find proofs or traces of the following practices existing in ante-Nicene times:— (a) Infant baptism.—This practice is implied in the language of Polycarp to the heathen proconsul. When urged at his trial by the latter to renounce Christ, Polycarp replied— 'Fourscore and six years have I been His servant, and He hath done me no wrong. How then can I blaspheme my King who saved me?' Justin Martyr, in his first Apology, speaks of there being many men and women in existence then (that is, in the middle of the second century) who were made disciples to Christ from their childhood. The childhood of people who were old people, c. A.D. 150, must have extended back to within the lifetime of some of the Apostles. Irenæus used these words— 'Therefore as He [Jesus Christ] was a master, He had also the age of a master; not disdaining or going in a way above human nature; not breaking in His own Person the law which He had set for mankind, but sanctifying every age by the likeness which it has to Him. For He came to save all persons through Himself—all, I say, who through Him are regenerated unto God—infants, and little ones, and boys and youths, and old people. Therefore He went through every age; for infants being made an infant, sanctifying infants; for little ones being made a little one, sanctifying those of that age, and at the same time being made an example to them of godliness, justice, and dutifulness,' etc.

18 Elsewhere he speaks more plainly of 'infants newly-born and spiritually born again.' St. Cyprian pleaded for the baptism of infants at a very early age indeed, while yet only two or three days old, not even advising delay till the eighth day, in accordance with the analogy of circumcision. He argued— 'If adults are admitted to the font, how much more should those be baptized at once who have not sinned, except so far as by natural descent from Adam

they have contracted, in the moment of birth, the infection of ancient death, who for this very reason may come more easily to the remission of sins, because it is the sins of another and not their own which are remitted to them.' St. Clement of Alexandria speaks of 'children that are drawn up out of the water.' In the Apostolic Constitutions we find this injunction— 'Baptize your children, and bring them up in the nurture and admonition of the Lord, for He saith, "Suffer little children to come unto Me, and forbid them not."'

19 The testimony of Origen to the practice of infant baptism is repeated and explicit. He says that— 'Baptism is administered even to infants, according to the custom of the Church.' And again that— 'Infants are baptized for the remission of sins. Of whose sins? or at what time have they sinned? or how can any reason exist for the use of the baptismal laver in the case of infants, except in that sense about which we have spoken a short time before? It is because the birth pollution is washed away in baptism that infants are baptized, For except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven.' Elsewhere he calls baptism 'a second circumcision.' Again, after pointing out that according to the Jewish law an offering had to be made for the newborn infant, and after referring to David's assertion, 'Behold, I was shapen in wickedness; and in sin hath my mother conceived me,' Origen proceeds to state that—

20 'For this reason too the Church has received it as a tradition from the Apostles to administer baptism even to infants.' (b) Profession of faith and renunciations.—A profession of faith, which at a very early time assumed the form of a definite creed, was made by candidates for baptism. Justin Martyr says that before men are regenerated they must both profess to believe the truth of those things which they had been taught, and also promise to live answerably to their knowledge. Tertullian uses language which implies that articles relating to the Father, Son, and Holy Ghost, and the Church, were part of the interrogations at baptism. For the interrogative form of creed provided in the Canons of Hippolytus, see chap. iii. § 6, p. 181. Irenæus speaks of the 'canon of truth which every one received at his baptism.' One of the questions in the African Baptismal Service of the third century was—

21 'Dost thou believe in eternal life, and remission of sins through the holy Church?' This was naturally pressed by St. Cyprian with great force against the validity of heretical baptism. Tertullian also mentions the sol-

emn and triple renunciation of the devil, his pomp, and his angels, as made twice—firstly, on a person's admission to be a catechumen, and, secondly, at his actual baptism. (c) Sponsors, who are necessarily introduced if questions are used at the baptism of infants, are mentioned by Tertullian, who refers to the danger that there was of sponsors failing to fulfil their promises, either by their own death, or through the evil dispositions which might be developed in the person for whom they have acted as sponsors. Throughout this chapter, Tertullian is arguing against the baptism of infants, which was evidently the established church practice at this time. In the Academy of February 15, 1896, Mr. Whitley Stokes turns the argument the other way, and takes the fact that Tertullian argued against it to be a proof that the practice of infant baptism was then a novel introduction, and suggests that it was derived from imitation of the lustral ceremony performed over infants in heathen rites, with which Christianity was now fast coming into contact. This is a most unlikely suggestion, for heathenism was the deadly enemy of Christianity, and its abominations and puerilities had been and were the constant theme of Christian apologists; and in the attitude and temper then existing it is morally impossible that the Christian Church should have adopted a rite from the religion of their persecutors.

22 Sponsors are mentioned in the Canons of Hippolytus. (d) Milk and honey.—Tertullian mentions that on leaving the font the newly baptized tasted a mixture of milk and honey, a piece of symbolism probably suggested by the Old Testament description of the promised land as a land flowing with milk and honey, into which the Israelites entered through the waters of the river Jordan; but the explanation given in the Canons of Hippolytus, where the rite is also enjoined, is that the newly baptized may remember that they have become as little children, whose natural food is milk and honey. St. Clement of Alexandria refers to the same custom in these words—'As soon as we are born we are nourished with milk, which is the nutriment of the Lord. And when we are born again we are honoured with the hope of rest by the promise of Jerusalem which is above, where it is said to rain milk and honey. For by these material things we are assured of that sacred food.'

23 (e) Sign of the cross and Unction.—The sign of the cross, which was in such general use in the earliest days of Christianity, would naturally be included in the ceremonial of baptism. Tertullian says—'The flesh is washed that the soul may be rid of its stains; the flesh is anointed that the soul may

be consecrated; the flesh is sealed (i.e. signed with the cross) that the soul also may be protected; the flesh is overshadowed by the imposition of hands, that the soul may be illuminated by the Spirit; the flesh is fed with the Body and Blood of Christ, that the soul may be made fat from God.' Elsewhere he says — 'Then when we come out of the bath [of baptism] we are anointed with the holy unction, according to the ancient practice by which men were wont to be anointed for the priesthood with oil poured out of a horn.'

24 How far the anointing and sealing in these passages belong to the Baptismal Service, and how far they belong to the Confirmation Service it is not easy to say. The two rites of baptism and confirmation were administered in close succession, and formed almost one complex rite throughout the ante-Nicene period; in fact, for the first thousand years and more of the Church's existence. It is perhaps with special reference to this use of the sign of the cross that baptism is called 'the seal' or 'the seal of Christ,' as where Thecla is represented as saying to St. Paul— 'Grant me only the seal of Christ, and no temptation shall affect me.' And in the words of Polyxena previously quoted from the Acts of Xanthippe. (f) Immersion.—Baptism by immersion was both the custom and the rule, but the validity of baptism by affusion or aspersion, in the case of sick people, is defended at length by St. Cyprian, who quotes in support of it Num. viii. 7; xix. 18; Ezek. xxxvi. 25, and concludes that a person so baptized is to be reckoned as a legitimate Christian.

25 Cornelius, Bishop of Rome (251-2), records that Novatian had been baptized on a sick-bed by affusion. He does not dispute the validity of such baptism, but he objects to Novatian as not having afterwards complied with Church regulation as to the reception of confirmation from the hands of a bishop. This he calls being signed by the bishop, apparently alluding to the sign of the cross which was made by the bishop on the forehead of each person confirmed. Baptism by affusion had been recognized in the Didaché, in which it was laid down— 'But if thou hast not either, pour water thrice upon the head in the Name of the Father, and of the Son, and of the Holy Ghost.' When St. Fructuosus 'baptized Rogatianus in prison, immersion must have been an impossibility.' Baptismal immersion is specially stated by Tertullian to have been triple. He says— 'We dip not once but three times, at the mention of each of the three Persons of the Trinity.'

26 (g) Unction.—The rite of unction in immediate connection with baptism is mentioned both by Tertullian and St. Cyprian. The former, after de-

scribing the actual baptism with water, proceeds thus— 'Then on stepping forth from the font we are anointed with consecrated oil, a custom derived from the old dispensation, in which men used to be anointed priests with oil out of a horn, since the time when Aaron was anointed by Moses; from which he is called "a christ" from the chrism, that is, the unction employed. And this unction gave his name to our Lord, being spiritually performed; because He was anointed with the Spirit by God the Father, as it is said in the Acts: "For of a truth they were gathered together in that state against thy Holy Child whom thou hast anointed." Thus too in our case, though the unction takes place in the flesh, yet it benefits us spiritually; just as in the act of baptism itself the immersion in water is a carnal transaction, but the effect is a spiritual one, namely, the deliverance from our sins.

27 A reference to this unction is to be found in another passage of Tertullian, quoted previously. Elsewhere he mentions after the baptismal washing, 'the oil with which God anoints His people.' St. Cyprian speaks thus of the same unction— 'The man who has been baptized needs also to be anointed, in order that in receiving the chrism, that is, the unction, he may be one of God's anointed ones, and have within himself the grace of Christ. And the oil, moreover, wherewith the baptized are anointed is consecrated upon the altars by the Eucharist; but those who have neither altar nor church could not consecrate the creature of oil. Wherefore, there can be no spiritual unction among heretics, as it is evidently impossible for there to be any consecration of oil or any celebration of the Eucharist among them.' This is not the only unction mentioned in connection with the baptism in the ante-Nicene period. A twofold unction, one before and one after baptism, is prescribed in the Canons of Hippolytus, as well as in the Apostolic Constitutions.

28 (h) Fasting.—Fasting is mentioned in connection with preparation for baptism from the earliest times. In the Didachē there is this direction given — 'Before baptism let him that baptizeth fast, and any others who are able, and thou shalt order him that is baptized to fast a day or two before.' The Canons of Hippolytus order the candidate to fast on the Friday preceding his baptism. This pre-baptismal fast is enforced at great length in the Apostolic Constitutions, where it is somewhat awkwardly connected with, while it is distinguished from, the post-baptismal fast of our Lord. There are frequent allusions to the fast before baptism both in the Clementine Recognitions

and in the Clementine Homilies. A reference of Justin Martyr to the same subject has been already quoted. Tertullian states that candidates for baptism should prepare themselves by prayer, fasting, and confession of sin. (i) Time for Baptism.—Tertullian, while allowing that every Lord's day—in fact, every day and every hour—is suitable for the administration of baptism, points out that the festivals, firstly, of Easter, and secondly, of Pentecost, are the most appropriate occasions. To these two seasons the Epiphany was added at a very early date in the East, and it has also been found connected with baptism in certain parts of the West. Its first introduction into Egypt as a baptismal festival was due to the followers of Basilides in the second century.

29 (k) Washing of Feet.—See § 23, p. 165, and chap. i. § 26, p. 48. (l) Consecration of the Water.—The element of water was consecrated for use at baptism, as the elements of bread and wine were consecrated for use in the Eucharist, by words of invocation of the Holy Spirit. Tertullian said— 'The waters are made the sacrament of sanctification by the invocation of God. The Spirit immediately descends from heaven, and resting upon them, sanctifies them by Himself, and they being so sanctified, imbibe the power of sanctification.' St. Cyprian said— 'The water must first be cleansed and sanctified by the priest, that it may have power by baptism to wash away the sins of the person who is baptized.' (m) Minister of Baptism.—The proper minister of baptism, according to Tertullian, is the bishop, but presbyters and deacons, and in case of necessity, laymen, but not women, are permitted to baptize. This was an instance of the exercise of those priestly powers which belong to all the faithful, and about which Irenæus said—

30 'All just men possess the order of the priesthood;' and about which Tertullian asked, referring to Rev. i. 6— 'And are not we laity priests?' The rest of this passage should be studied. Tertullian pushes the doctrine of the priesthood of the laity to its extremest limits in order to press home his Montanistic theory, that as the clergy might not marry twice, no more might the laity. Justin Martyr described all Christians as a true race of priests of God. Origen has a fine passage on the same subject. It is not within the object of these pages to describe the baptismal doctrine of the early Church; but for a clear passage connecting the gift of the Holy Spirit with baptism we would refer our readers to a passage in the writings of Origen. 31 § 3. CHORAL SERVICE.—It would follow naturally from the musical instincts of human nature, as well as from the precedent of the Jewish temple services in the Old

Testament, and from the allusions to singing in the New Testament, that the choral element would enter into primitive Christian worship. The analogy of chorus singing in the Greek theatre, as well as of the psalmody in the Jewish temple, would likewise suggest that the singing would be antiphonal in its character. According to a tradition first found in the pages of the historian Socrates, the antiphonal mode of singing originated with St. Ignatius the Martyr, who 'saw a vision of angels, praising the Holy Trinity in antiphonal hymns, and left the fashion of his vision as a custom to the Church in Antioch, whence this custom spread likewise through all the churches.' Yet, as Pliny in his letter to the emperor Trajan describes the Christians of Bithynia as in the habit of singing hymns to Christ as God 'alternately,' it may be inferred that antiphonal singing was already a custom in the Christian Church in the earlier part of the second century, though there is later evidence for the early prevalence of a responsorial mode of chanting or singing as well. Instrumental music was not employed in Divine service, and, as is well known, the conservative Eastern Church has never departed from primitive practice in this respect up to the present day.

32 § 4. CHURCH FURNITURE.—During a great part of the period with which we are concerned, Christians possessed no churches, but met for worship in the privacy of their chambers, or in dens and caves of the earth. Throughout the Roman empire Christianity was for a long time a proscribed religion, and though the penal laws against it were left at times to slumber, they were liable at any time to be evoked and put in force. Hence it was the Christians' object to worship God as unobtrusively as possible, and we are not surprised to find that as, for the most part, there were no Christian churches, so there are but scanty references to Church furniture, or to the ordinary accessories of Divine worship in writers of the first three centuries. Minucius Felix mentions it as a charge made against Christians that they had no churches or altars. It was a cruel charge to be brought against Christianity by its heathen opponents, because, though it was true, yet, so far as it was true, it was due to the persecutions of heathenism, and the necessity of avoiding publicity. However, Minucius Felix defends the non-existence among Christians of churches and altars on other grounds, and in a passage of such spiritual beauty, that we quote it at length—

33 'But do you think that we conceal what we worship if we have not temples and altars? And yet what image of God shall I make, since, if you

think rightly, man himself is the image of God? What temple shall I build to Him, when the whole world, fashioned by His work, cannot receive Him? And when I, a man, dwell far and wide shall I shut up the might of so great majesty within one little building? Were it not better that He should be dedicated in our minds, consecrated in our inmost heart? Shall I offer victims and sacrifices to the Lord, such as He has produced for my use, that I should throw back to Him His own gifts? Is it ungrateful when the victim fit for sacrifice is a good disposition, and a pure mind, and a good conscience? Therefore, he who cultivates innocence supplicates God; he who cultivates justice makes offerings to God; he who abstains from fraudulent practices propitiates God; he who snatches men from danger slaughters the most acceptable victim. These are our sacrifices; these are our rites of God's worship; thus, among us, he who is the more just is the more religious.

34 The same charge against Christians is referred to, and is met in a similar manner, in the writings of Arnobius. Yet some buildings set apart for Divine worship must have existed in the third century, when we find St. Cyprian reproaching a rich woman for coming into the Lord's house without a sacrifice. Churches are also mentioned by Tertullian and Origen under the names of 'ecclesia' and 'domus Dei.' Both Eusebius and Optatus refer to the existence of many churches at Rome and elsewhere at the beginning of the fourth century; and Constantine, in his letter to Eusebius on the subject of building Christian churches, refers to the small size and the ruin of previously existing sacred buildings. We now pass to the consideration of certain passages in the writings of the Apostolic Fathers, in which the word 'altar' occurs, and which are sometimes quoted in connection with this subject to prove that Christians had altars in the second century.

35 St. Ignatius, writing to the Ephesians, says— (a) 'Let no man be deceived. If any one be not within [the precincts of] the altar, he lacketh the bread of God.' Writing to the Magnesians, he says— (b) 'Hasten to come together all of you as to one temple, even God; as to one altar, even to one Jesus Christ, who came forth from one Father, and is with One, and departeth unto One.' Writing to the Trallians, he says— (c) 'He that is within [the precincts of] the altar is clean; he that doeth aught without the bishop, the presbytery, and the deacon, this man is not clean in his conscience.' (d) Writing to the Romans, he says— 'Grant me nothing more than that I may be

poured out a libation to God, while there is still an altar ready.' time (De Schismate Donatistarum, lib. ii. cap. 4; P. L., tom. xi. col. 951).

36 (e) Writing to the Philadelphians, he says— 'Be ye careful, therefore, to observe one Eucharist (for there is one flesh of our Lord Jesus Christ, and one cup unto union in His blood; there is one altar, as there is one bishop, together with the presbytery and the deacons, my fellow-servants), that whatsoever ye do, ye may do it after God.' (f) Polycarp, writing to the Philippians, says— 'Our widows must be sober-minded as touching the faith of the Lord, . . . knowing that they are God's altar, and that all sacrifices are carefully inspected, and that nothing escapeth Him either of their thoughts or intents, or any of the secret things of the heart.' Of these six passages four of them, (b), (c), (d), and (f), are obviously metaphorical. (a) may be literal; but if so the word altar must mean the church, or that portion of the church within which the altar stands. (e) must be classed as metaphorical, but the employment of this metaphor may be taken to prove that the word 'altar' was not unfamiliar to the Christian ear in connection with the Eucharistic service.

37 The word altar (altare) occurs in the following passage of Irenæus, where still the reference may be to the heavenly rather than to the earthly altar :— 'We offer to Him, not as standing in need of an offering, but giving thanks for His rule, and sanctifying His creature. . . . Thus He wills that we accordingly should offer the gift at His altar frequently, without intermission. There is, therefore, an altar in heaven, for thither our prayers and oblations are addressed,' etc. The word 'altar' is used by St. Clement of Alexandria, in a metaphorical sense to denote 'the assembly of worshippers.' In Africa, in the time of Tertullian and St. Cyprian, the word 'altar' in its literal signification had come into established use. Tertullian speaks of 'the altar of God.' St. Cyprian says— 'Another altar cannot be reared, a new priesthood cannot be constituted, beside the one altar, and the one priesthood. He who gathers [people] elsewhere scatters.'

38 And again— 'As if after ministering at the altars (aras) of the devil it were lawful to approach the altar of God.' So he speaks of the altar being placed in the church, of assisting at God's altar, of the sacerdotal order being wholly occupied in serving at the altar and at the sacrifice; of one who is an enemy to the altar, and a rebel against the sacrifice of Christ. Origen also speaks of the altar and its adornment, and of altars. Instances of the use of

the word 'table,' or 'holy table,' are rare in ante-Nicene literature, but the two following instances can be adduced from the writings of Dionysius of Alexandria. In a letter addressed to Basilides, he says— 'In former days, as seems most probable, women used to enter the sanctuary and partake of the holy table.' In another letter addressed to Xystus II., Bishop of Rome, he refers to 'one who has heard the words of the Eucharist, and has joined in uttering the "Amen," and has stood by the table, and has extended his hands to receive the holy food,' etc.

39 In the Canons of Hippolytus the bishop communicating the newly baptized is described as 'standing at the table.' There is no direct contemporary evidence as to the material of which the altar or 'holy table' was made; but from later references to the introduction of stone altars, and to the existence of wooden altars in the fourth century, and later, it is evident that the earliest material was wood. The only other article of Church furniture of which we have certain mention is the 'pulpit,' or 'ambo,' from which the gospel was read. Indirectly it may be inferred that a font was employed, when among the works of St. Cyprian we find an African bishop speaking of water consecrated in the church by the prayer (prex) of the priest. § 5. CONFESSION.—There is no trace of private confession to a priest, as a sacramental ordinance of obligation in the ante-Nicene Church, but public confession in the presence of the clergy and of the congregation was part of the disciplinary or penitential system of the early Church, and was in constant practice. The name by which it was known was not 'confessio,' but 'exomologesis,' a word found in the writings of Tertullian, St. Cyprian, and Origen.

40 St. Ignatius speaks of the Lord forgiving all penitent persons if they have recourse to the unity of God and the council of the bishop. Submission to the presbyters is counselled by St. Clement. Tertullian describes the penitent as 'throwing himself on the ground before the presbyters.' The whole passage must be quoted; it will be seen that it is the description of a public and not of a private act. 'This confession is a disciplinary act of great humiliation and prostration of the man; it regulates the dress, the food; it enjoins sackcloth and ashes; it defiles the body with dust, and subdues the spirit with anguish; it bids a man alter his life, and sorrow for past sin; it restricts meat and drink to the greatest simplicity possible; it nourishes prayer by fasting; it inculcates groans and tears and invocations of the Lord God day and night, and teaches the penitent to cast himself at the feet of the presbyters, and to

fall on his knees before the beloved of God, and to beg of all the brethren to intercede on his behalf.'

41 Sackcloth and ashes as part of the symbols of penitence are also mentioned by Commodianus. St. Cyprian speaks of confession made before the priests of God, and of remission thus obtained being pleasing in God's sight. Origen's allusions to confession are either expressly or inferentially connected with public discipline. He exhorts sinners— 'Look around diligently for one to whom you should confess your sins; to find a physician learned and merciful, who will judge if the sickness is of such a nature that it ought to be exposed in the meeting of the whole Church.' And again— 'If we reveal our sins not only to God, but also to those who can heal our sins and wounds, our sins will be blotted out by Him who says, "Behold, I will blot out like a cloud." 42 'Consider,' he says, 'what the Holy Scripture teaches us; that we ought not to conceal our sin within our own breast. For, perhaps, as they who are inwardly oppressed with the humour of phlegm or undigested meat, which lies heavy upon the stomach, if they vomit it up, are relieved; so they who have sinned, if they hide and conceal their sin within themselves, are inwardly oppressed, and almost suffocated with the phlegm and humour of sin; but if any one become his own accuser and confess his sin, in so doing he, as it were, vomits up his sin, and digests and removes the cause of his distemper. Only be circumspect in the choice of him to whom it will be fit to confess thy sin. Try first the physician to whom thou art to reveal the cause of thy distemper, and see that he be one who knows how to be weak with him that is weak, and weep with him that weeps; one who understands the discipline of consoling and compassionating; that so, at length, if he shall say anything, who hath first shewed himself to be both a skilful and a merciful physician, and give thee counsel, thou mayest observe and follow it. If he discerns and foresees thy distemper to be such as will need to be declared and cured in the full assembly of the Church, whereby, perhaps, others may be edified, and thou thyself healed, this is to be done with great deliberation, and the prudent advice of such a physician.'

43 This private confession to a presbyter was, then, not with the view to obtaining immediate and private absolution, but with the view of obtaining advice or direction as to whether a person should seek absolution after public confession in the open penitential system of the Church. Quotations both from Tertullian and Origen—especially from the latter, from whose writ-

ings more passages bearing on the subject might be culled—must be read with their context, and read as a whole, in order to be understood. If isolated, or read in the light of the practice of later centuries, they might sometimes be supposed to refer to private confession and absolution, whereas they are connected with the ancient public penitential system of the primitive Church. Forgiveness following on 'exomologesis' or confession to God only is described by Origen in Hom. i. in Psalm xxxvi. § 5, tom. ii. p. 659. In the following curious passage Origen enumerates seven different ways as provided in the Gospels for obtaining absolution from sin :—

44 '1. The first is that by which we are baptized for the remission of sins. 2. The second remission is in suffering martyrdom. 3. The third remission is that which is given for almsgiving; for the Saviour says, "But [rather] give alms [of such things as ye have]; and, behold, all things are clean to you." 4. The fourth remission of sins accrues to us in return for our forgiving the sins of our brethren. For thus speaks our Lord and Saviour: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.2 And as he has taught us to say in prayer, Forgive us our debts, as we forgive our debtors."3 5. The fifth remission of sins takes place when any one converts a sinner from the error of his ways, for thus saith Holy Scripture: "He which converteth the sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins."4

45 6. The sixth remission takes place through abounding love, as the Lord Himself saith, "Verily I say unto thee, Her sins, which are many, are forgiven; for she loved much."5 7. There is also still a seventh remission of sins, though hard and laborious, through penitence, when the sinner waters his couch with his tears, and his tears become his meat day and night, and when he is not ashamed to lay bare his sin to the priest of the Lord, and to seek medicine, according to him who saith, "I will confess my sins unto the Lord, and so thou forgivest the wickedness of my sin." Wherein is fulfilled too that which James the Apostle saith, "Is any sick among you? let him call for the elders of the Church; and let them lay their hands upon him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick; and if he have committed sins, they shall be forgiven him."

46 It is strange that while enumerating the different modes of obtaining remission of sins under the gospel dispensation, Origen should not have ad-

ded as an eighth mode, the partaking of the Eucharistic cup, of which our Lord said, 'Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins.' It is also strange that in support of number seven he should not have quoted St. John xx. 23 and St. James v. 16, instead of or in addition to Ps. xxxii. 6 and St. James v. 14, 15. § 6. CONFIRMATION.—During the whole of the period of which we are treating Baptism and Confirmation were closely connected, the latter being always administered immediately after the former, whatever might be the age of the person baptized and confirmed. Origen unites, almost identifies, the two ordinances in the following sentence:—

47 'In the Acts of the Apostles the Holy Spirit was given in baptism through the imposition of the hands of the Apostles.' Hence, it is not always easy to separate baptism from confirmation, or to distinguish the baptismal unction from the unction of confirmation. Indeed, the one unction with chrism of earlier days developed into two unctions in later days; and in still later days an interval of years came to separate the two rites; and the imposition of hands, of which we have clear proof in primitive times, dropped out of use altogether, so far as confirmation is concerned, in both the Western and Eastern Churches. In the Acts of Thomas 'the seal of the bath' is immediately followed by the reception of 'the seal of oil.' The following description of Baptism, Confirmation, and First Communion is taken from the Canons of Hippolytus (Canon xix.) :— §§ 112. The time is to be about cock-crow.

48 113-115. Unvesting of the candidates for baptism. 116-118. Consecration of two oils by the bishop, and the delivery of them to the presbyter, viz. 'the oil of exorcism' and 'the oil of unction or thanksgiving.' 119. The candidate is directed to face westward and to renounce Satan. 120. Unction by the presbyter with the oil of exorcism. 121, 122. The candidate faces eastward, and declares his belief in Father, Son, and Holy Spirit. 123-133. Then he enters the water, and the presbyter, laying his hand on the candidate's head, immerses him thrice, asking him at each immersion whether he believes in the Three Persons of the Blessed Trinity, successively, the presbyter repeating the formula of baptism at each immersion. 134. Then the presbyter anoints him with the oil of thanksgiving, in the name of the Trinity, and in the form of the cross, on the forehead, mouth, breast, whole body, head, and face.

[49] 135. The candidate is wiped, clothed, and introduced into the church. 136-139. The bishop lays his hands on the heads of all the recently baptized, with prayer. 139, 140. The bishop signs each of them on the forehead with the sign of the cross, and gives to each the kiss of peace, this mutual salvation passing— V. The Lord be with you. R. And with thy spirit. 141. The kiss of peace is then exchanged between the newly-baptized and all the congregation. 142-147. The bishop then communicates them with the reserved eucharistic elements, separately, using these formulæ of administration. Bishop. This is the body of Christ. R. Amen. Bishop. This is the blood of Christ. R. Amen. 148. The candidates then partake of milk and honey, which have been brought in chalices by the presbyters, or, in their absence, by the deacons. The milk and honey are represented as having a double symbolism; firstly, as teaching the newly baptized that they are babes in Christ; secondly, as typifying the world to come, and the sweetness of all good things.

[50] 149. They are now designated 'Christiani perfecti'—'perfect Christians.' Tertullian, in his treatise De Baptismo, describes baptism as consisting of three parts: (1) Immersion in water; (2) anointing with oil; (3) imposition of hands. After describing the first part, he proceeds— [51] 'Then on stepping forth from the font we are anointed with consecrated oil. This is a custom derived from the Old Testament dispensation, in which men used to be anointed to the priesthood with oil out of a horn, since the time when Aaron was anointed by Moses, from which he is called "a christ," from the chrism, that is, the unction employed; and this unction gave his name to our Lord, being spiritually performed, because he was anointed with the Spirit by God the Father, as it is written in the Acts, "For of a truth against Thy holy Child Jesus, whom Thou hast anointed, were they gathered together." Thus, in our case also, though the unction takes place in the flesh, the benefit is spiritual, just as in baptism itself the immersion in water is a carnal transaction, but the effect is spiritual, namely, the deliverance from our sins. After that, the hand is laid upon us, invoking and inviting the Holy Ghost. If human skill can bring wind into water, and then by application of hands from above can make the conjunction of those elements breathe out another wind which produces a loud music, shall we say that God is unable in his own organ [i.e. man] by means of holy hands to awaken strains of spiritual sublimity? This rite also comes from the Old Testament dispensation, in which it is

recorded how Jacob blessed his grandsons by Joseph, Ephraim and Manasseh, by placing his hands upon their heads, and at the same time crossing them so as to represent Christ, and to foreshadow the blessing which was to come through Him. Then that most Holy Spirit comes down willingly from the Father upon the bodies which have been cleansed and blessed.

52 Elsewhere Tertullian refers to the same rite in a passage which has been already quoted. St. Clement of Alexandria advances a curious argument against the use of false hair. He condemns it, because when the presbyter lays on his hands [in confirmation] and blesses, he will not be laying his hands upon the woman who is so adorned, but on some one else's hair, and so upon somebody else. St. Cyprian of Carthage frequently and plainly alludes to the imposition of hands. He writes— 'And, therefore, because they (i.e. the Samaritans) received legitimate and ecclesiastical baptism, there was no need for them to be further baptized, but that only was wanting which was done for them by Peter and John, viz. the invoking and the outpouring on them of the Holy Spirit, with prayer on their behalf, and the laying on of hands. This custom is also now observed among ourselves. Those who are baptized in the church are brought to the chief officers of the church, and through our prayers and the imposition of hands receive the Holy Spirit, and are consummated with the sign [or seal] of the Lord' [i.e. the sign of the cross.]

53 Again, arguing that, if the validity of heretical baptism is admitted, the validity of heretical confirmation must be admitted as well, he employs these words— 'If they attribute the effect of baptism to the majesty of the name, so that those who are baptized in the Name of Jesus Christ, anywhere and anyhow, are to be considered renewed, and consecrated, why does not the baptized person, in the Name of the same Christ, receive the imposition of hands also there, to the receiving of the Holy Ghost? Why does not the same majesty of the same Name avail in the imposition of hands, which, as they contend, availed in the baptismal consecration?' And so on, pursuing the argument at great length. He also wrote thus to Jubaianus— 'This is our custom now. Those who are baptized in church are brought to the presidents of the church that they may receive the Holy Spirit by our prayer, and by the imposition of our hands, and that they may receive the sign of the Lord.'

54 At the Carthaginian council of eighty-seven bishops, who supported St. Cyprian in his attitude on the question of the re-baptism of heretics, Nemesianus of Thubunæ said— 'Our Lord Christ spoke with His own Di-

vine voice, saying, "Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God." This is the Spirit which moved in the beginning over the water. For neither can the Spirit work separately without the water, nor the water without the Spirit. It is, therefore, a wrong interpretation which some give, who say that they ought to receive the Holy Ghost by the imposition of hands, and so be admitted into the Church, when it is manifest that they ought to be born again, by both sacraments of the Catholic Church.' On the same occasion Secundinus of Carpos (or Carpis) said that— 'It is impossible for the Holy Ghost to descend through the imposition of hands alone upon strange children, and the progeny of Antichrist, it being clear that heretics have no baptism.' Firmilian, Bishop of Cæsarea in Cappadocia, writing to St. Cyprian in support of the Cyprianic attitude on the subject of the validity of heretical baptism, thus bears witness to the rite of laying on of hands in confirmation in Asia Minor, in the middle of the third century—

55 'Heretics, if they cut themselves off from the Church of God, can have no power or grace at all, since all power and grace is placed in the Church in which elders preside (ubi præsident majores natu), who have the power both of baptizing, and of laying on of hands, and of ordaining. For as a heretic may not ordain, nor lay on hands, so neither may he baptize, nor perform anything in a holy and spiritual manner, since he is an alien from spiritual and Divine holiness. . . . Forasmuch as Stephen [Bishop of Rome, 253–257] and those who think with him contend that remission of sins and the second birth can take place in the baptism of heretics, among whom they themselves confess that there is no Holy Ghost, let them consider and understand that there cannot be any spiritual birth without the Spirit. Accordingly the blessed Apostle Paul baptized again with spiritual baptism those who had been baptized by John before the Holy Ghost was sent by the Lord, and so laid his hand upon them that they might receive the Holy Ghost. . . . Was Paul less great than these bishops of to-day, that they should be able to give the Holy Ghost to heretics who come over by the imposition of hands alone, while Paul was not qualified to give the Holy Ghost to those baptized by John by imposition of hands, without first having also baptized them with the Church's baptism?'

56 'What does Stephen mean by saying that those baptized among heretics have with them the presence and sanctity of Christ? If the Apostle does not

lie when he says, "As many of you as are baptized into Christ have put on Christ," then surely he who is baptized into Christ then has put on Christ. But, if he has put on Christ, he could also have received the Holy Ghost, who has been sent by Christ, and it is vain to lay hands upon him on coming over, that he may receive the Spirit, unless Christ and the Spirit can be so divided, as to let heretics have Christ among them, but not the Holy Ghost. 'If baptism outside the church availed in the name of Christ for purifying the man, the laying on of hands might also have availed there in the Name of the same Christ for receiving the Holy Ghost.'

57 The whole letter, which is a long one, should be read. It dates from a time before it was anywhere thought or said 'Roma locuta est, causa est finita,' although in this particular controversy the Roman view, as maintained by Stephen, has justly and universally prevailed over the African view upheld by Cyprian, and over the Asiatic view, agreeing with the African, and upheld by Firmilian. But our purpose in quoting these passages has been to prove that the laying on of hands was the outward sign of confirmation in the African and in the Eastern Church in the middle of the third century. The third Council of Carthage, A.D. 256, distinctly mentions the imposition of hands (in confirmation) as following after baptism, and as connected with the gift of the Holy Spirit. In the synodical letter sent by St. Cyprian and his colleagues from Carthage in the same year, addressed to St. Stephen, Bishop of Rome, they inform him that they have decided that, in the case of converts from heresy, it was not sufficient to receive them by the imposition of hands for the reception of the Holy Ghost, but that it was necessary that they should receive the baptism of the Church as well.

58 But, as has been already stated, the Roman view and practice prevailed against the practice of the Church of Africa; e.g. we find the Synod of Arles in Gaul, A.D. 314, laying down in its eighth canon that in the case of converts from heresy, if it be proved that they have been baptized in the Name of the Father, and of the Son, and of the Holy Ghost, they should be received into the Church with the imposition of hands only, that they may receive the Holy Ghost. Origen refers twice to this subject, but both times historically to the practice as recorded in the New Testament. These passages prove that the laying on of hands was sometimes spoken of as part of baptism, sometimes as following after baptism. They do not prove, but they go some way to imply, that the laying on of hands was practised in Egypt in Origen's

day; at least, if it had dropped into desuetude, we might have expected some reference to the fact, if not some explanation of the reason. He says—

59 'In the Acts of the Apostles, through the laying on of the apostolic hands, the Holy Ghost was given in baptism.' And again— 'Lastly, it is for this reason that the grace and revelation of the Holy Ghost were delivered through the laying on of the hands of the Apostles after baptism.' We obtain information, incidentally, through Clement of Alexandria, that imposition of hands was practised by the Gnostics, in connection with baptism, in the middle of the second century. Theodotus, the Valentinian, giving a fanciful interpretation of 1 Cor. xv. 29, mentions that the formula which accompanied the imposition of hands in his sect included the phrase 'into angelic redemption.' In the Apostolic Constitutions confirmation is still spoken of under the title of 'the laying on of hands.' We will for once travel beyond our proper time limit to say that the latest Eastern Father who is quoted as testifying to this practice of laying on of hands is St. Athanasius (ob. 373), who says—

60 'Likewise also all the saints having received the Holy Spirit in the Name of the Father, and of the Son, and of the Holy Ghost, through the laying on of the hands of the priest of God, are restored to that primitive state in which they were before Adam fell.' Western evidence for the practice continues to a much later date—as late as the twelfth century—but with gradually dwindling frequency and force. A passage from St. Jerome is so exactly descriptive of modern Anglican practice that we venture to quote it. It is put into the mouth of an orthodox person disputing with a Luciferian. 'I do not deny that this is the usage of the churches, that the bishop should make excursions to those who have been baptized a long way off in the smaller towns by presbyters and deacons, to lay his hands upon them for the invoking of the Holy Ghost. But if the bishop lays on his hands, he lays them upon those who have been baptized in the right faith.'

61 St. Isidore of Seville entitled a chapter (cap. 26) in his second book on Ecclesiastical Offices 'Of the Imposition of Hands or Confirmation,' and opens it thus— 'But since after baptism the Holy Spirit is given through the bishops along with the imposition of hands,' etc. Evidence for the use of unction in confirmation has been already given in a passage from Tertullian. Elsewhere he says— 'As soon as we are come out of the water we are anointed with the blessed unction, and then we receive imposition of hands, invocat-

ing the Holy Spirit by a benediction.' Origen mentions unction when he speaks of 'all those baptized with visible water and visible chrism,' drawing no clear line of demarcation between the unction of baptism and the unction of confirmation. In both the Greek and Roman Churches, while the unction remains, the use of the imposition of hands has disappeared for many centuries.

62 For the use of the sign of the cross in confirmation, see next paragraph. § 7. SIGN OF THE CROSS.—The sign of the cross was in constant use among the early Christians, not only in baptism and confirmation or while praying, but also as an accompaniment of the commonest actions of everyday life. They thought that they saw or could see the sign of the cross almost anywhere and everywhere. Justin Martyr bade people see it in the cross masts of a ship, in the cross handle of a plough, in the shape of tools used by diggers and mechanics, in the shape of the human form as it stands erect with arms extended, and especially in the case of the extended arms of Moses while the Israelites defected the Amalekites. Tertullian describes how 'In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, whatever employment occupies us, we mark our foreheads with the sign of the cross.'

63 In deprecating mixed marriages, he asks how the Christian wife will be able to escape detection by the heathen husband, when she makes the sign of the cross over her body, or over her bed, or to banish evil thoughts, or when she rises at night to pray. St. Cyprian, speaking of the necessity for the Christian to be armed at all points, says— 'Let thy forehead be protected that the sign of the cross may be preserved intact.' This may be either a general reference to the use of the sign of the cross, or a special reference to its use in confirmation, about which he elsewhere says that— 'Those who are baptized are brought to the bishops (prepositis) of the Church, and obtain the Holy Spirit through our prayer and the imposition of hands, and are consummated by the sign of the Lord.' Minucius Felix says— 'We see the sign of the cross naturally in a ship, borne along with bellying sails; we see it when the ship glides forward with outstretched oars, and when the yard is hoisted; we see it when a pure-hearted man worships God with extended arms.'

64 Origen thought that the shape of the letter tau 'bore a resemblance to the figure of the cross, and that therein was contained a prophecy of the sign

which is made by Christians upon the foreheads, for all the faithful make this sign in commencing any undertaking, and especially at the commencement of prayer or of reading Holy Scripture.' In early Acts of the Saints reference is made to the use of this sign in offering prayer; it was made by Thecla on leaving her mother's home. A two-fold symbolism is ascribed to it in the Canons of Hippolytus—firstly, as a sign of conquest over Satan; secondly, as a sign of glorying in our faith. The sign of the cross was, as we have seen, connected with baptism. St. Cyprian speaks of 'those persons who have been regenerated, and signed with the sign of Christ,' and says, 'Let thy brow be fortified [with the cross] that the sign of God [i.e. once imprinted at baptism] may be preserved intact.' It is referred to in the Apostolic Constitutions.

65 Origen represents the devil at the Day of Judgment claiming a man as his own in these words— 'Lo! this man was called a Christian, and was signed on the forehead with the sign of Christ; but he bore my will and my mark in his heart. Behold a man who renounced me and my works at his baptism, but again occupied himself in my works, and obeyed my laws!' § 8. EXORCISM.—No external action is mentioned in the New Testament in connection with the act of exorcising or casting out evil spirits (St. Matt. xii. 27; Acts xix. 13); but the practice of the imposition of hands in connection with it evidently obtained at a very early date. Origen speaks of the imposition of the hands of the exorcists which unclean spirits found heavy upon them. Vincentius of Thibaris mentions the imposition of hands in exorcism as the first rite to be received by a man on his way to become a full Christian. From this we gather that the imposition of hands in exorcism was practised in Africa in the third century.

66 All extant offices of exorcism mention and provide for it; but none of these offices, as we know them, are ante-Nicene. § 9. FASTING.—Fasting on Wednesday and Friday is recognized and ordered in the Teaching of the Twelve Apostles— 'But let not your fasts be together with the hypocrites, for they fast on the second and fifth days of the week; but fast ye on the fourth day [Wednesday], and on the preparation day [Friday].' The same injunction occurs in the Apostolic Constitutions, with a very practical definition of the object of fasting appended to it— 'We enjoin you to fast every fourth day of the week [Wednesday], and every day of the preparation [Friday], and bestow the surplusage of your fast upon the needy.' The custom is mentioned by Ter-

tullian, by St. Clement of Alexandria, and by Origen. In The Shepherd of Hermas the reason for fasting is set forth at greater length—

67 'This fasting,' saith he, 'if the commandments of the Lord are kept, is very good. This, then, is the way that thou shalt keep the fast. First of all, keep thyself from every evil word and every evil device, and purify thy heart from all the vanities of this world. If thou keep these things, thy fast shall be perfect for thee. And thus shalt thou do. Having fulfilled what is written, on that day on which thou fastest, thou shalt taste nothing but bread and water; and from thy meals which thou wouldest have eaten, thou shalt reckon up the amount of that day's expenditure, which thou wouldest have incurred, and shalt give it to a widow, or an orphan, or to one in want, and so shalt thou humble thy soul, that he that received from thy humiliation may satisfy his own soul, and may pray for thee to the Lord. If then thou shalt so accomplish this fast, as I have commanded thee, thy sacrifice shall be acceptable in the sight of God, and this fasting shall be recorded; and the service so performed is beautiful and joyous, and acceptable to the Lord.'

68 The Apology of Aristides contains this passage, among others, which describe the life of the early Christians— 'If there is among them a man that is poor and needy, and they have not an abundance of necessaries, they fast two or more days, that they may supply the needy with their necessary food.' An early reference to the strict view of the binding character of the Wednesday and Friday fast, irrespective of eleemosynary considerations or other such purposes, occurs in the Acts of St. Fructuosus. When that saint was on the way to martyrdom, he refused to touch a cup of wine offered him by his friends, because it was only 10 a.m. on a Wednesday, and he would not break the fast which on Wednesday and Friday was protracted till 3 p.m. St. Peter of Alexandria explains the origin of these two fast-days, saying that it was usual to fast on Wednesday 'because of the Jews taking counsel for the betrayal of our Lord,' and on Friday, 'because He then suffered for our sake.'

69 Origen says— 'We have the forty days of Lent (Quadragesimae dies) consecrated to fasting; we have the fourth and sixth days of the week (Wednesday and Friday) on which to keep our solemn fasts.' Lent and Wednesdays and Fridays are mentioned as times of fasting by Tertullian, in the Canons of Hippolytus, and, it may be added, in the later Apostolic Canons, where they are ordered to be observed, both by clergy and laity, under severe penalties. In the second century there was variety of custom with regard to the dura-

tion of Lent, some observing it for one day (i.e. Good Friday), some for two days (i.e. Good Friday and Easter Even), some for more days than these two, some for forty days. There are traces of a strict and continuous fast being observed on Good Friday and Easter Even. This was supposed to be literally carrying out our Lord's words, 'But the days will come, when the bridegroom shall be taken from them, and then shall they fast.' It was a prolonged preparation for the midnight celebration of the Eucharist on Easter Morning. Lactantius speaks of the night of Holy Saturday being passed in watchfulness on account of the Saviour's body coming to life again, and on account of the second coming of our Lord and King. Tertullian refers to the difficulty which would be experienced by a Christian wife in absenting herself all night from her heathen husband on account of the paschal solemnities. The all-night watch on Easter Even is specially mentioned in the Canons of Hippolytus. Zosimus narrates that the feast of the resurrection of the Lord is performed with much watching, for we continue watching for three days and three nights.

70 For fasting as a preparation for the reception of baptism, see p. 72; of the Holy Eucharist, see p. 127. § 10. THE EUCHARIST.—We do not propose to discuss fully the much-debated and difficult question as to the time when the Liturgy of the Christian Church was first committed to writing. But it should be stated that there is not sufficient evidence to prove the existence of any written liturgical books before A.D. 325, and that there are certain facts and statements which tend to disprove, without amounting to positive disproof of their existence. The facts referred to are these— There is no allusion to the surrender, or to any demand for the surrender, of liturgical books during the early persecutions, though the surrender, or the demand for the surrender, of copies of Holy Scripture is frequently mentioned. No appeal is made to the authority of a settled liturgical text during the controversies of the first three centuries.

71 Some phrases used in early descriptions of Christian worship point to the extempore character of the prayers used, e.g. in the Teaching of the Twelve Apostles it is said— 'Suffer the prophets to give thanks as much as they will.' Justin Martyr, describing the Eucharistic Service, tells us that— 'Bread and a cup of wine mingled with water are then brought to the president of the brethren; and he, taking them, gives praise and glory to the Father of the universe through the Name of the Son and of the Holy Ghost, and of-

fers thanks at considerable length for our being counted worthy to receive these things at his hands.' And in another description he says— 'When we have finished the prayer, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings with all his might.' We have put in italics the phrases which seem to imply, if they do not prove, the use of extempore devotional language.

72 In the Acts of Thomas there is an extremely interesting account of the communion of the newly baptized, the Eucharist being celebrated for that purpose by the Apostle, who is represented as employing words of consecration which are evidently extempore. We append one more passage from a later writer, which has been taken to mean, and which, as far as language goes, may mean, but which does not necessarily mean, that the Liturgy had not yet been written down in the fourth century. St. Basil of Cæsarea (ob. 379) says— 'Which of the saints has left us in writing the words of invocation at the consecration of the bread of the Eucharist, and of the cup of blessing? For we are not content with those mentioned by the Apostle or the Gospel, but we also say some words before them and after them, as being of great force for the purpose of the sacrament, which we have received from unwritten tradition.'

73 Language may, however, have become fixed before it was written. We can trace the 'Sursum corda,' as an integral portion of the Eucharistic Service, as far back as the time of St. Cyprian, who says— The priest, in the preface which is said before the Prayer [of Consecration], prepares the minds of the brethren by saying, Lift up your hearts, that when the people answer, We lift them up unto the Lord, they may be warned that they ought to think of nothing but the Lord.' And more fully still in the Canons of Hippolytus— 'And let the bishop say : The Lord be with you all. Let the people reply : And with thy spirit. Let him say : Lift up your hearts. Let the people reply : We lift them up unto the Lord. The bishop : Let us give thanks unto the Lord. Let the people reply :

74 It is meet and right so to do.' The formulæ of administration mentioned in the same canons are these— This is the body of Christ. ℣. Amen. This is the blood of Christ. ℣. Amen.' In the Egyptian Church Order the formula has become slightly enlarged— 'This is the bread of heaven, the body of Jesus Christ. ℣. Amen. This is the blood of Jesus Christ our Lord. ℣. Amen.' Titles of the Service.—(a) The Breaking of Bread. The earliest and

scriptural title of this service, 'the breaking of bread,' occurs in a passage of the Epistle of St. Ignatius to the Ephesians, in which he bids them— 'Assemble yourselves together in common, every one of you severally, . . . breaking one bread, which is the medicine of immortality, and the antidote that we should not die, but live for ever in Jesus Christ.' And in the following passage in the Teaching of the Twelve Apostles—

75 'And on the Lord's day come together, and break bread, and give thanks, after confessing your transgressions, that your sacrifice may be pure.' In the Acts of Paul and Thecla St. Paul is described, on his arrival at the house of Onesiphorus, as offering prayer, breaking bread, and preaching the word of God. In the Acts of Thomas we find the expression 'breaking the eucharistic bread.' (b) The Eucharist. The word 'Eucharist' is first found as a distinct title of 'Holy Communion' in the writings of St. Ignatius. He says to the Philadelphians— 'Be ye careful, therefore, to observe one Eucharist (for there is one flesh of our Lord Jesus Christ, and one cup unto union in His blood; there is one altar, as there is one bishop, together with the presbytery, and the deacons, my fellow-servants), that whatsoever ye do, ye may do it after God.' He thus describes, among other ways, certain heretics in his Epistle to the Smyrnæans—

76 'They abstain from Eucharist and prayer, because they allow not that the Eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which the Father, of His goodness, raised up.' In the same Epistle he adds— 'Let that be held a valid Eucharist which is under the bishop, or one to whom he shall have given a commission. . . . It is not lawful, apart from the bishop, either to baptize or to hold a love-feast.' A few years afterwards the use of the word 'Eucharist' as a title is definitely fixed by Justin Martyr. After describing the partaking of the consecrated bread and wine and water, he goes on to say— 'And this food we call the Eucharist, which nobody may partake of, except,' etc. St. Irenæus, reproving Victor, Bishop of Rome, who had broken off communion with the bishops of Asia Minor because they kept Easter always on the fourteenth day of the month, whether it was a Sunday or not, claiming to follow the practice of the Apostle St. John, tells him that his predecessors 'sent the Eucharist to the Asiatic bishops,' in accordance with a custom of that time, as a mark of intercommunion between the two Churches. In the same letter he perhaps uses the word 'Eucharist' to denote the whole service, telling Victor that his predecessor,

Anicetus, conceded the Eucharist to Polycarp, i.e. permitted Polycarp to celebrate the Eucharist at Rome. Elsewhere Irenæus says—

77 'For as the bread from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist,' etc. In the Clementine Homilies the curious expression 'to break the Eucharist' is found. St. Clement of Alexandria says that Melchisedech gave consecrated bread and wine for a type of the Eucharist. Origen says that the symbol of gratitude towards God is that bread which is called the Eucharist. Tertullian and Cyprian both use the word 'Eucharistia.' Tertullian also uses 'gratiarum actio,' or 'giving of thanks,' as its Latin equivalent. In the Acts of Thomas it is called 'the Eucharist of Christ.' It is this widespread and preponderating use of the term 'Eucharistia' in ante-Nicene literature, which has caused us to select the title of 'the Eucharist' as the heading for this section of the second chapter. Among other titles which were given to this sacrament there should be mentioned the following :—

78 (c) Sacrifice, either absolutely by itself, or with some epithet attached to it, e.g. 'the pure sacrifice,' 'the pure and spiritual oblation,' 'the Lord's sacrifice.' At the trial of Apollonius— 'the prefect said to the Christian martyr, "Come and sacrifice to Apollo, and to the other gods, and to the emperor's image." Apollonius replied, "As to my change of mind, and as to the oath, I have given thee answer; but as to sacrifices, I and all Christians offer a bloodless sacrifice to God, Lord of heaven and earth,"' etc. Not that the title of 'sacrifice' was confined to the Eucharist. St. Clement of Alexandria, contrasting the sumptuous sacrifices offered by the heathen to their gods with the sacrifice offered by Christians, identifies the Christian sacrifice with prayer generally; no doubt, not excluding, yet not specially naming, the Eucharistic sacrifice. He says— 'For the sacrifice of the Church is prayer which is offered by holy souls, when the whole mind is opened and offered in sacrifice to God,' etc.

79 (d) The Lord's Feast. (e) The Spiritual and Heavenly Sacrament. The title of , or Viaticum, for a death-bed communion occurs in the thirteenth Canon of the Council of Nice, but we have not found any instance of an Ante-Nicene use of this word with an exclusively or necessarily Eucharistic meaning. Time of Celebration.—The earliest records which we possess of the celebration of the Holy Eucharist outside the pages of Holy Scripture itself, speak of the early, and for the most part of the very early, morning. Pliny in

his letter to Trajan, c. A.D. 112, describes Christians as 'persons who met together early in the morning, and bound themselves with a sacrament,' etc. Justin Martyr, though he gives clear information on other points, is silent as to the hour of the day. Tertullian speaks plainly about it. He says— 'The Sacrament of the Eucharist, though it was commanded by our Lord at mealtime and to all, we take in assemblies before daybreak (antelucanis extibus), and from the hands of no others except our presidents.'

80 Again, when dissuading a Christian woman from marriage with a heathen man, he says— 'Your husband will not know what you are tasting secretly before all other food.' He refers also to the custom of a midnight celebration of the Easter Eucharist, the attendance at which will constitute another of the difficulties which await a Christian wife allied to a heathen husband. St. Cyprian thus explains and defends morning as against evening celebrations of the Eucharist. He is answering the argument which might be brought forward, that because Christ instituted the Eucharist after supper, therefore our celebration thereof ought to be after supper likewise, and he says— 'It behoved Christ to offer about eventide, that the hour itself of sacrifice might betoken the setting and evening of the world, as it is written in the Book of Exodus, "And the whole assembly of the congregation of Israel shall kill in the evening." And again in the Psalms, "Let the lifting up of my hands be an evening sacrifice." But we celebrate the resurrection of the Lord in the morning.'

81 Tertullian refers to the celebration of the Eucharist in connection with a wedding in these words— 'How may we suffice to describe the happiness of that marriage in which the Church unites, and which the oblation confirms, and the benediction seals?' Frequency of Celebration. The earliest evidence which is forthcoming points to a celebration of the Eucharist on one day in each week, that day being Sunday. The stated day of the week referred to in Pliny's letter to Trajan may be concluded with moral certainty to have been the first day of the week, if we bear Acts xx. 7 in mind, and weigh the fact that we have contemporary or earlier evidence of a definite kind about the Sunday worship of the primitive Church. In the Didache there is this order — 'And on the Lord's day of the Lord come together and break bread, and give thanks, after confessing your transgressions, that your sacrifice may be pure.'

82 After describing the Eucharistic Service, Justin Martyr mentions Sunday as the day on which all met for worship. In the Acts of Eugenia, which date from the third century, though they have not reached us without later additions, we read how her mother Clodia— on the Lord's day, at the hour of the completion of the sacrament, while she was in church and was offering prayer, gave up her spirit into the hands of Christ, the Lord of all spirits.' Other days which were specially marked by a celebration of the Eucharist, besides Sundays, were the festivals or anniversaries of martyrs; also the two station days in each week, Wednesday and Friday; and probably the fifty days from Easter to Pentecost, known as Quinquagesima, or Pentecostes, or Quinquagesima Paschalis, which Tertullian describes as one continuous festival. According to the Canons of Hippolytus the Eucharist was to be celebrated on Sundays, and on other days when the bishop wished, and also before the commemoration of the dead.

83 But by the beginning of the third century we have evidence that a daily celebration had become, at least in Africa, an established custom. Tertullian, describing a certain class of unworthy clergy, says— 'The Jews once laid their hands on Christ; they daily harass His body. O hands which should be cut off! Let them see to it now whether it was said in a parable, "If thy hand offend thee cut it off." What hands should be cut off more than those in which the body of our Lord receives offence?' He gives a Eucharistic as well as a literal interpretation of the clause in the Lord's Prayer, 'Give us this day our daily bread.' St. Cyprian and other African bishops say in the Synodical Epistle of the Second Council of Carthage in 252— 'As priests who daily celebrate the sacrifices of God, let us prepare [men to become by martyrdom] offerings and victims to God.'

84 St. Cyprian also says— 'A more serious and a more fierce contest awaits them, for which the soldiers of Christ ought to prepare themselves with unsullied faith and stout valour, considering that for this reason they daily drink the chalice of the blood of Christ, that they may have power themselves to shed their blood for Christ.' Commenting on the Lord's Prayer, he says— 'But we pray that this bread may be given to us daily, lest we who are in Christ, and receive the Eucharist daily as the food of salvation, should, while we are kept away and prevented from receiving the heavenly bread through the intervention of some very grave fault, be separated from the body of Christ.' Communion in both kinds.—It is unnecessary to produce

evidence to prove the undisputed fact that ordinarily the Eucharistic elements were administered to the communicants in both kinds; but an argument which is based exclusively on the administration of the cup, and which would have to be abandoned or altered in that part of Christendom where the cup is now withheld from all save the celebrant, deserves to be quoted and remembered.

85 In the synodical Epistle addressed to Cornelius, Bishop of Rome, after the second Council of Carthage in 252, St. Cyprian and his colleagues say—'How do we teach or encourage men to shed their blood in the confession of His Name, if as they are about to start on their warfare we deny to them the blood of Christ? Or how do we fit them to drink the cup of martyrdom if we do not first admit them with the right of communicants, to drink the cup of the Lord in church?' The Prayer of Consecration.—The text of no ante-Nicene Liturgy having come down to us, we do not, and cannot, know with precision the exact formula of consecration, but we can infer something of its character from the titles by which it is described. In the first place, it was a prayer, that is to say, it was not merely a recital of the words of institution, or of any other words in the shape of a formula, incantation, or charm. Origen says—

86 'Let Celsus, then, as an agnostic, tender his thanks to demons; while we, giving thanks to the Maker of the universe, eat also, with prayer and thanksgiving for blessings received, our oblations of bread, which, through the prayer [of consecration,], becomes a certain holy body, which makes those holy who partake of it with right dispositions.' The nature of this prayer is further defined in a difficult passage which occurs in the earlier writings of Justin Martyr, who says that— 'As Jesus Christ our Saviour was incarnate by the Word of God, and assumed flesh and blood for our salvation, so we have been taught that the food, from which our flesh and blood derive nourishment by assimilation, having been blessed [or made the Eucharist] by prayer of the word which is from Him, is both the flesh and blood of that same Jesus who was made flesh.' The expression 'prayer of the word which is from Him' is difficult to interpret. It has by some been taken to refer to the words of institution, by others to mean the Lord's Prayer, by others to mean the invocation of the Holy Ghost. It must remain sufficient here to have pointed out the chief varieties of interpretation, without discussing them at length, or attempting to decide between them.

87 The Latin equivalent of is 'prex' or 'prex Domini,' as in the following passage from St. Cyprian, where 'prex Domini' evidently denotes the Eucharistic consecration prayer, though 'prex' is elsewhere used by St. Cyprian of prayer in a general sense :— 'How does he think that his hand can be transferred to the sacrifice and to the prayer of the Lord, which has been held in captivity to sacrilege and crime?' Another expression for the consecrating formula is 'the Word of God.' Irenæus says— 'When therefore the mixed cup and the natural bread receive the word of God it becomes the Eucharist of the blood and body of Christ.' A more frequent phrase is 'the word of invocation,' or the invocation of God. Irenæus says again— 'As the bread which is from the earth, after receiving the invocation of God upon it, is no longer common bread, but the Eucharist, consisting of two things, an earthly and a heavenly, so our bodies after partaking of the Eucharist are no longer destructible, having hope of the resurrection that is for ever.'

88 Describing the proceedings of a certain heretical Marcus, he reports how— 'Pretending to consecrate the Eucharist with a chalice of wine and water mixed, and making the word [or address,] of the invocation unusually long, he contrived that they should appear purple and red, as though the grace which is from the powers on high dropped its own blood into those chalices at his invocation.' Origen says that it is sanctified by the word of God and by prayer. St. Firmilian describes a female religious impostor, who not only baptized people, but also dared to consecrate bread by a not contemptible [form of] invocation, and to pretend to offer the Eucharist. There is a difficult passage in Tertullian, where he connects the words of institution with the prayer of consecration. He says that our Lord— 'Took bread, and distributed it, and made it His body, by saying, "This is My body," that is to say, a figure of My body. But it would not have been a figure unless there had been a true body [for it to be a figure of].'

89 The primitive consecration prayer, then, may be taken to have included an invocation, and the repetition of the words of institution. We do not know, because we are not told in what order they came, or of what words they consisted; but probably the order and the wording are those preserved in the Clementine Liturgy. With regard to words, there is one small point as to which we have information. There was a concluding 'Amen' uttered by the congregation. Tertullian asks how the mouth which has repeated 'Amen' at the holy service can shout approval at a gladiatorial combat. Cornelius, Bish-

op of Rome, describes how the schismatic Novatian, in administering the Eucharist, compelled the communicants to substitute a formula of allegiance to himself for the 'Amen' wont to be said immediately after reception. The Mixed Chalice.—The mixed cup of wine and water is mentioned in Justin Martyr's description of the Eucharistic Service. Irenæus mentions and condemns the Ebionites for rejecting the mixed chalice, and employing water only in the Eucharist, and says that when the mixed cup and broken (MS. , factus) bread receive the word of God, they become the Eucharist of the blood and body of Christ.

90 The mixed cup is mentioned in the epitaph of Abercius (Avircius Marcellus), a supposed successor of Papias in the see of Hierapolis in Phrygia, c. A.D. 160. This epitaph is so important, as well as interesting, and at the same time is so little known, that we do not hesitate to print it in full, appending brief, but not always certain, explanations of difficult phrases in the footnotes. 'The citizen of an elect city, I made this [tomb] in my lifetime, that in due season I might have a resting-place for my body. Abercius by name, I am a disciple of the pure Shepherd, who feedeth His flocks of sheep on mountains and plains, who hath great eyes looking on all sides; for He taught me the faithful writings [of life]. He also sent me to royal Rome to behold it, and to see the golden-robed, golden-sandalled Queen. And there I saw a people bearing the splendid seal, and I saw the plain of Syria, and all the cities, even Nisibis, crossing over the Euphrates. And everywhere I had associates. In company with Paul, I followed, and everywhere Faith led the way, and set before me the Fish from the fountain, mighty and stainless, whom a pure Virgin clasped, and gave this to friends to eat always, having good wine, and giving the mixture with bread. These words I, Abercius, standing by, ordered to be inscribed. In sooth, I was in the course of my seventy-second year. Let every one who considers my meaning and thinks with me pray for Abercius. But no man shall place another tomb above mine. If otherwise, then he shall pay two thousand pieces of gold to the treasury of the Romans, and a thousand pieces of gold to my good fatherland, Hieropolis.'

91 St. Cyprian is positive and vehement on the subject of the mixed chalice. He calls it a tradition from our Lord (Dominica traditio), and urges that we ought to do nothing else than that which in the first instance our Lord did for us, viz. that the cup which is offered in commemoration of Him should be a mixed one. He quotes, in support of it, the text, 'Come, eat of my

bread, and drink of the cup which I have mingled.' He then goes on, after adducing an extremely fanciful interpretation of the reason of the mixed chalice, to assert that it is necessary for the validity of the Eucharist, neither water alone nor wine alone being sufficient. He says— 'We see that people are to be understood by the water, and that the blood of Christ is exhibited in the wine. When water is mixed with wine in the chalice, the people is united to Christ and the multitude of believers is coupled and joined to Him in Whom they have believed; while coupling and joining of water and wine is thus made in the cup of the Lord as an inseparable commixture. . . . Thus, in consecrating the chalice of the Lord, water alone cannot be offered, just as wine alone cannot be offered. For if any one offer wine only, the blood of Christ begins to be in existence without us. If, however, there be water only, the people begin to be in existence without Christ. But when both are mixed and joined in mutually confused union, then the spiritual and heavenly sacrament is perfected.'

92 This curious and inconclusive argument occurs in a letter intended to confute a practice introduced by some persons of consecrating water only for the Eucharist. So far as the invalidity of the use of water only is concerned, St. Cyprian has been supported by the voice of the universal Church; so far as the invalidity of the use of wine only is concerned, he has been overruled. Origen stands alone among the Fathers in asserting that our Lord used pure unmixed wine at the Paschal Supper. Mr. F. C. Conybeare thinks that he has got proof that in the primitive Eucharist water only was used; but the passages which he prints and adduces in support of such a view from the Acts of Paul and Thecla, and from the Acts of Callistratus, appear to contain no reference whatever to the Eucharist. One fact may be mentioned with reference to the chalice in early times. Tertullian informs us that it sometimes had the figure of the Good Shepherd painted on it.

93 Reservation. We find traces of this custom for at least three purposes— (a) For sending to the absent, or for the communion of the sick. Justin Martyr, in his account of the Eucharistic service, describes how, after those present had been communicated, the deacons bore away from the church portions of the consecrated elements for those who were absent. (b) For private use. St. Cyprian, writing against the custom of some Christians to frequent heathen games and shows, in spite of the immoralities and indecencies connected with them, denounces the profanity of the Christian wor-

shipper, fresh dismissed from church, hastening at once to the play, and still carrying along with him, in accordance with custom, the Eucharist. It was carried in a small basket or box (arca). St. Cyprian tells a story of a woman who tried to open her box which contained the holy gift of the Lord (sanctum Domini), but who desisted, being terrified by the fire which rose from the box.

94 Tertullian advised scrupulous persons who would not receive at the three p.m. celebration of the Holy Eucharist on fast days, for fear of breaking their fast thereby, to attend the service, but to reserve their portion of the consecrated elements for reception at home in the evening, i.e. till the conclusion of the fast. He dissuades people from mixed marriages, because the heathen husband will get to know what is the food which the Christian wife tastes secretly before any other food, referring evidently to the consecrated portion reserved for consumption at home. (c) For despatch to strangers as a token of amity. We have already referred to the letter from Irenæus to Victor, Bishop of Rome, in which the former tells the latter that his predecessors in the Roman see sent the Eucharist to other bishops who disagreed with them as to the proper day for the observance of Easter; and how Bishop Anicetus and Polycarp, on the occasion of the visit of the latter to Rome, agreed to differ on this point without any breach of intercommunion.

95 Origen, in one passage, lays stress on the fact that at the institution of the Eucharist the bread was given to the disciples for immediate consumption, and not to be reserved for the morrow; but the context shows that he is arguing, not against the reservation of the material elements, but, metaphorically, against anything like staleness in offering the sacrifice of praise and thanksgiving. Mode of Reception.—Many details have not come down to us, but there is trace of a custom at Alexandria—a custom not universally followed even there—of permitting the communicants to approach the holy table, and to take, each for themselves, a portion of the consecrated Eucharist. The same custom seems to be referred to in a letter from Dionysius of Alexandria to Xystus II., Bishop of Rome, preserved by Eusebius. Fasting Reception.—The fasting reception of the Eucharist by the newly baptized is ordered in the Canons of Hippolytus, and also more generally for all the faithful; but in language which half suggests that fasting reception was not

then the universal and compulsory rule at all times, but that it was rigidly enforced on Good Friday.

96 'Let not any of the faithful taste anything before he has partaken of the mysteries, especially on the day of the holy fast.' We must again call attention to the passage in which Tertullian warns the Christian wife of a heathen husband that one of the difficulties of her situation will be that her husband will not know, and if he knows will not understand, what it is that she eats secretly before all other food. These are the only references which we have found in ante-Nicene writings to this subject. This is the more remarkable, because there is plentiful evidence for the fasting reception of the other great sacrament of the gospel. Infant Communion.—This is necessarily involved in the fact that infants were baptized, and that baptism was always immediately followed, if possible, by confirmation and first communion. St. Cyprian incidentally refers to the custom in his story about a child, who, unknown to its Christian mother, had been permitted by its nurse to taste food offered to idols, and who afterwards in church frantically refused to taste the contents of the consecrated chalice, and vomited when forced to do so. On the other hand, a passage may be quoted from Origen to prove that infants were not communicants. The reconciliation of the two passages lies in this: infants received the Eucharistic elements, probably, once in close connection with their baptism, but did not become regular communicants till they were more advanced in years.

97 HOLY DAYS. See SAINTS' DAYS. § 11. IMPOSITION OF HANDS.—We find reference to a fourfold usage and meaning of the ceremony of imposition of hands— (a) In Absolution. See p. 56. (b) In Confirmation. See p. 91. (c) In Ordination. See p. 139. (d) In Benediction. Several instances of this occur in the Acts of Thomas, and probably elsewhere. Directions are given in the Apostolic Constitutions. § 12. INCENSE.—There is no evidence for the use of incense in Christian worship during the first three centuries. The offering of incense was so intimately associated with the worship of idols, and with the early persecutions of the Christian religion, that we may well conjecture, though we have no proof, that it was the association of incense with idolatry, and with suffering for the truth, which accounts for its non-use in the earlier days of Christianity. The famous prophecy of Malachi was frequently commented upon in early Christian literature; but though its Eucharistic reference is nearly always maintained, the allusion to incense is

either passed over in silence or explained as referring to prayer in connection with Rev. v. 8.

98 The following words, used by Tertullian, may be evidence that incense was not used in Christian worship in his time. He says that— 'as a Christian, he offers to God the rich and better offering which he himself has commanded, namely, prayer proceeding from a chaste body and an innocent mind, inspired by the Holy Spirit; not grains of incense of the value of one as, not the exudations of an Arabian shrub, not two drops of wine,' etc. It is possible that this, being a rhetorical passage, should not be pressed to prove the non-use of incense any more than it can be pressed to prove the non-use of Eucharistic wine. Arnobius speaks of idol-worship and of the use of incense in terms which make it morally certain that he had no knowledge of any custom of using incense in Christian worship. Lactantius, in a very fine passage on 'the true worship and sacrifice due to God,' speaks of the uselessness of external offerings of victims, vestments, gold, silver, incense, etc., in language which seems to imply, though it does not directly state, that none of those things formed part of Christian worship in his time.

99 Incense is first ordered for use in the Apostolic Canons, and in the writings of Dionysius the Areopagite, both post-Nicene authorities. See List of Authorities, pp. xii, xiv. § 13. KISS OF PEACE.—The kiss of peace (Osculum, Pax) was a recognized Christian custom throughout the period with which we are dealing. In the Passion or Acts of St. Perpetua we are told how the martyrs first kissed each other that they might complete their martyrdom with the solemnity of the kiss. It formed part of the ritual of every Eucharistic celebration, its position being after the dismissal of the Catechumens and before or at the commencement of the Anaphora, or Mass of the Faithful. This is plain from the account of the service given by Justin Martyr, and from the Canons of Hippolytus, as well as from its position in the Clementine Liturgy. Tertullian refers with disapproval to a custom of omitting 'the kiss' on fast-days generally, though he would retain its omission on the greatest of all fast-days, Good Friday.

100 Origen, in his Commentary on the Song of Solomon, refers to that kiss which we give to each other in church at the time of the Mysteries, and in his Commentary on the Epistle to the Romans, said that it was a traditional custom in the Church for brethren to salute each other with the kiss of peace after prayers. But the kiss was not only Eucharistic in its association.

It was given at baptism to the newly baptized. Some people shrank from kissing an infant only a few days old, as an impure thing, but St. Cyprian thus argues with them in favour of the baptismal kiss— 'No one ought to shudder at that which God hath condescended to make. For although the infant is still fresh from its birth, yet it is not just that any one should shudder at kissing it, in giving grace and making peace; since in kissing the infant, every one of us ought, for his very religion's sake, to bethink him of the hands of God themselves, still fresh, which in some sort we are kissing in the man lately formed and freshly born, when embracing that which God hath made.'

101 A kiss of peace, which may be described as partly baptismal, partly Eucharistic, is mentioned in the Canons of Hippolytus, where, as the priest gives the kiss to the newly baptized, he says, 'The Lord be with you,' and then the administration of the Holy Eucharist to them forthwith follows. As to the Ordination Service, the Canons of Hippolytus direct that the newly consecrated bishop shall receive the kiss of peace from all. In later times it was ordered that the newly ordained presbyter should receive the kiss from the bishop and the rest of the clergy. Tertullian mentions the kiss at marriage as an old heathen custom, but he does not expressly say whether it was retained or not in the Christian marriage ceremonial of his day. § 14. THE LOVE-FEAST, OR AGAPÉ.—The agapé was a feast or meal, of which in the earliest times all the members of the Christian Church partook in common as a token of brotherhood. It was an ordinary meal of a quasi-religious character.

102 In St. Paul's time, A.D. 57-8, the Eucharist and the agapé were closely connected, the latter apparently preceding the former. This is an inference from Acts xx. 7; and still more from the profane and scandalous behaviour condemned by St. Paul in I Cor. xi. 17-34. The title 'The Lord's Supper,' in I Cor. xi. 20, was originally applied to the combined agapé and Eucharist, and after the two had become dissociated, and after the former had become obsolete, was retained as a title for the Eucharist only. We do not know the exact date at which the dissociation took place. Probably it was very soon after St. Paul's time, and in order to avoid the possibility of such scandals as that which the Apostle had to condemn at Corinth. It is a fair inference, from the language of Pliny's letter to Trajan, that in Bithynia, in A.D. 112, the severance had already taken place, and that the Eucharist was then celebrated by itself at an early hour in the morning. The laws of imperial Rome were very

strict against anything in the nature of a sodalitas or guild for social or other non-religious purposes, which involved a number of people meeting together. In order to avoid falling under this law, the agapæ were abandoned in the province of Bithynia-Pontus, ruled over by Pliny, and probably elsewhere as well.

103 It is also inferred that in Justin Martyr's time at Rome (c. A.D. 140) the Eucharist was celebrated by itself at an early hour in the morning. On the other hand, there is an expression in the Epistle of St. Ignatius to the Smyrnæans which has been taken to imply that the dissociation had not taken place at Antioch or at Smyrna c. A.D. 110. Ignatius tells the Smyrnæans that it is not lawful to baptize or to celebrate the agapé apart from the bishop. There would be incongruity in this juxtaposition unless the other great sacrament was intended or included; and it seems impossible to resist the inference that the Eucharist and love-feast were still so closely united together, that the expression 'to celebrate the agapé' denoted or connoted to celebrate the Eucharist as well. This close connection between the love-feast and the Eucharist makes it sometimes difficult to decide whether passages and expressions in the earliest writings refer to the love-feast separately, or to the Eucharist separately, or to both conjointly. This difficulty arises with regard to the interpretation of the ninth and tenth chapters of the Didaché, which will be quoted at length and described hereafter.

104 The following passage from Tertullian gives a graphic description of the love-feast in the earlier part of the third century:— 105 'Yet about the modest supper-room of the Christians alone a great ado is made. Our feast explains itself by its name. The Greeks call it love [Agapé]. Whatever it costs our outlay in the name of piety is gain, since with the good things of the feast we benefit the needy. Parasites do not, as with you, aspire to the glory of satisfying their licentious propensities, selling themselves for a belly feast to all disgraceful treatment; but, as it is with God Himself, a peculiar respect is shown to the lowly. If the object of our feast be good, in the light of that consider its further regulations. As it is an act of religious service, it permits no vileness or immodesty. The participants, before reclining, taste first of prayer to God. As much is eaten as satisfies the cravings of hunger; as much is drunk as befits the chaste. They say it is enough, as those who remember that even during the night they have to worship God; they talk as those who know that the Lord is one of their auditors. After manual ablution, and the

bringing in of lights, each is asked to stand forth and sing, as he can, a hymn to God, either one from the Holy Scriptures or one of his own composing. This is a proof of the measure of our drinking. As the feast commenced with prayer, so it is closed with prayer.

106 We go from it, not like troops of mischief-doers, nor bands of roamers, nor to break out into licentious acts, but to have as much care of our modesty and chastity as if we had been to a school of virtue rather than a banquet. Give the meeting of Christians its due, and hold it unlawful if it is like assemblies of the illicit sort, by all means let it be condemned if any complaint can be validly laid against it, such as is laid against secret factions. But who has ever suffered harm from our assemblies? We are in our meetings just what we are when we are separated from each other; we are as a community what we are as individuals; we injure nobody; we trouble nobody. When the upright, when the virtuous meet together, when the pious, when the pure assemble in congregation, you ought not to call that "a faction," but "a curia"—that is, "a sacred meeting."

107 St. Clement of Alexandria alludes to the love-feast, warning his readers that the love-feast itself is not charity, but that it is a sign of that social benevolence which willingly imparts to others of its own abundance. In the Canons of Hippolytus it is implied that the regular love-feast will take place on Sunday evening at the time of the lighting of the lamps. Some of the glass cups and plates found in the Roman catacombs, decorated with sacred figures and memorial inscriptions, may be dated back as far as the third century, and were probably in use at agapæ. The love-feast was celebrated by the Christians of the Thebaid on the sabbath (Saturday) as late as the time of Socrates. § 15. MARRIAGE.—From the earliest days marriage has been regarded as a religious act, and solemnized with religious ceremonial. St. Ignatius of Antioch wrote— 'It is fitting for men and women who marry to form this union with the approval of the bishop, that their union may be according to the will of God, and not according to the dictates of concupiscence.'

108 We have seen from Tertullian that the marriage itself was accompanied by a celebration of the Eucharist. A marriage so entered upon was regarded as indissoluble, except by death. Even in the case of a wife's unfaithfulness, though the innocent party might obtain a divorce, he might not marry again while his divorced wife was alive. 'What then, sir, say I, shall the husband do, if the wife continue in this case? Let him divorce her, saith he,

and let the husband abide alone; but, if after divorcing his wife, he shall marry another, he likewise committeth adultery. If then, sir, say I, after the wife is divorced she repent and desire to return to her own husband, shall she not be received? Certainly, saith he. If the husband receiveth her not, he sinneth and bringeth great sin upon himself; nay, one who hath sinned and repented must be received, yet not often; for there is but one repentance for the servants of God. For the sake of her repentance, therefore, the husband ought not to marry. This is the manner of acting enjoined on husband and wife.

109 As to ceremonial details, we gather that the bride was usually dressed in white and veiled, and that joining of hands and the kiss of peace were part of the Marriage Service. The use of the ring at espousals was a part both of heathen and of Jewish nuptial ceremonial. It is alluded to more than once by Tertullian, who does not, however, expressly state that Christians used it. But St. Clement of Alexandria speaks of its Christian use in his time, saying that the ring is given to the woman, not as an ornament, but as a seal to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her. The bride and bridegroom were not crowned. The marriage of the clergy of all grades was recognized throughout the primitive Church. The Apostolic Constitutions ordained that bishops, priests, and deacons should be only married once.

110 § 16. ORDINATION, HOLY ORDERS.—No extant office for the ordination or consecration of bishops, priests, or deacons is ante-Nicene in date; but we find allusions to the imposition of hands as forming the essential external act of ordination in primitive times. Cornelius, Bishop of Rome (A.D. 251–2), writing to Fabian, Bishop of Antioch, describes the consecration of the schismatic Novatian to the episcopate, as performed by three Italian bishops by the imposition of hands. That was evidently regarded as the essential outward sign. Had any other ceremony been regarded as essential we may be sure that Novatian would not have weakened his position by disregarding it, and that its use would have been recorded. In this same letter Cornelius incidentally mentions the number of the Roman clergy in his time. They were—46 presbyters, 7 deacons, 7 sub-deacons, 42 acolytes, 52 exorcists, readers, and doorkeepers; and there were 1500 widows and distressed persons supported by the Church.

111 In the Canons of Hippolytus the imposition of hands is prescribed at the ordination of bishops, priests, and deacons, without further ceremonial. The following titles are found of persons in various grades of holy orders :—
112 Degree: Bishop. Authority: Patres Apostolici, passim, etc. ; Clementine Homilies, lib. iii. cap. 67, etc. Degree: ". Authority: Clementine Homilies, lib. iii. cap. 72. Degree: ". Authority: Clement of Rome, Ep. to Cor., cap. xxi. ; Shepherd of Hermas, Vision iii. § 9. Degree: ". Authority: Origen, C. Celsum, lib. iii. cap. 30, tom. i. p. 466. Degree: ". Title: . Authority: Clem. Rom., Ep. ad Cor., cap. xl. Degree: ". Title: Episcopus. Authority: Canons of Hippolytus, xxxvi. § 186, p. 112, etc. ; Tertullian, De Prescript. Harct., cap. xvi., etc. ; Cyprian, Ep. 68, etc. Degree: ". Title: Antistes. Authority: Cyprian. See P. L., tom. iv. index. Degree: ". Title: Præpositus. Authority: Firmilian, Ep. ad Cyprianum ; Cyprian, Opera ; P. L., iii. 1158. Degree: ". Title: Pontifex. Authority: Origen, in Levit., Hom. iv. § 6. Degree: ". Title: Sacerdos. Authority: Cyprian most frequently uses this word for episcopus, but sometimes for 'presbyter ;' Canons of Hippolytus, xxxvi. §§ 186–188, p. 112.. Degree: ". Title: Princeps sacerdotum. Authority: Canons of Hippolytus, xxiv. § 200, p. 117. Degree: ". Title: Summus sacerdos. Authority: Tertullian, De Bapt., cap. xvii.. Degree: Priest. Authority: Justin Martyr, Apol., i. cap. 67. Comp. 1 Tim. v. 17. Degree: ". Clem. Rom., Ep. ad Cor., capp. xxi., xlvii., etc. ;
113 Clementine Homilies, lib. iii. cap. 67, etc. | | " | ... ... | Clem. Rom., Ep. ad Cor., cap. xl. ; Ignatius, Ad Philadelph., cap. ix. p. 126 ; Canons of Hippolytus, xxxvii. Degree: Priest. Authority: p. 118, etc.; Polycrates, in Euseb. Hist. Eccles., lib. v. cap. 24. Clem. Rom., Ep. ad Cor., cap. xlii.; Didaché, cap. xv. Degree: ". Title: Presbyter. Authority: Tertullian, De Prescript. Harct., cap. xli., etc.; Cyprian, Ep., 36, etc.; Origen, In Lib. Jesu Nave, Hom. xvi. § 1. Degree: ". Title: Senior. Authority: Tertullian, Apol., cap. 39; Firmilian, Ep. ad Cyprianum; Origen, In Lib. Jesu Nave, Hom. xvi. § 1. Degree: ". Title: Sacerdos. Authority: Cyprian, Ep. 68, etc.; Origen, in Genesim, Hom. xvi. § 5; Origen, in Levit., Hom. v. § 12, etc. Degree: Deacon. Authority: Clem. Rom., Ep. ad Cor., cap. xlii.; Didaché, cap. xv.; Patres Apostolici, passim. Degree: ". Title: Diaconus. Authority: Tertullian, De Prescript. Harct., cap. xli., etc.; Cyprian, Ep. 68, etc.; Canons of Hippolytus, xxxvii. § 201, p. 118. Degree: ". Title: Levita .. Authority: Clem. Rom., Ep. ad Cor., cap. xl.; Origen, Hom. ii. In Librum Jesu Nave, § 1; Origen, Hom. xii. in Jeremiam, § 3; Apostol. Constit., lib. ii. cap. 25..

114 § 17. PRAYER.—(a) Attitude. The posture ordinarily assumed by the earliest Christians while engaged in the act of prayer was that of standing. This may be seen in the representations of the orantes in the paintings of the Roman catacombs. The figures are (it is believed always) there depicted as standing, with arms extended outwards and upwards. Minucius Felix saw in these hands extended the sign of the cross. Tertullian condemns the hands extended to a strange heaven and another god. Elsewhere he says— 'Gazing up heavenward, we Christians pray with hands extended because they are innocent; with the head uncovered, because we are not ashamed; finally, without a guide, because we pray from the heart.' The last expression points to the use, but not necessarily to the exclusive use, of extempore prayer. The same practice may be also implied in an expression used by Justin Martyr in his description of Sunday worship in his first Apology.

115 In another place he mentions standing as an attitude for prayer, to be adopted on Sundays and during the period which extends from Easter to Pentecost. So also does Irenæus. St. Peter of Alexandria speaks of standing as the Sunday attitude of prayer. 'We keep the Lord's Day as a day of gladness, because on it he rose again, and on it, according to tradition, we do not even kneel.' St. Cyprian exhorts that 'when we stand to pray, we should watch and join in the prayers with our whole heart.' Origen says beautifully— 'Before a man stretches out his hands to heaven he must lift up his soul heavenward. Before he raises up his eyes he must lift his spirit to God. For there can be no doubt that among a thousand possible positions of the body, outstretched hands and uplifted eyes are to be preferred above all others, so imaging forth in the body those directions of the soul which are fitting in prayer. We are of opinion that this posture should be preferred, where there is nothing to forbid it, for there are certain circumstances, such as sickness, where we may pray even sitting or lying,' etc.

116 But from the first, side by side with standing, kneeling or prostration was also adopted as an attitude of prayer. With the example of our Lord Himself, as well as of St. Stephen, St. Peter, and St. Paul, on record, independently of the innate appropriateness of such a posture, it could hardly have been otherwise. St. Clement of Rome, in a general exhortation to repentance from schism, says— 'Let us therefore root this out quickly, and let us fall down before the Master, and entreat Him with tears,' etc. When St. Ignatius, before his martyrdom, prayed for all the churches, he is represented

to have been joined by all the brethren kneeling. In his first Vision, Hermas thus describes his locality and position— When then I had crossed the river, I came into the level country, and knelt down and began to pray to the Lord and to confess my sins.'

117 Hegesippus relates of St. James the Just, that he used to enter the temple alone, and to be found on his knees, which from continuous kneeling became as callous as the knees of a camel. Tertullian, referring to the miracle of the rain sent in answer to Christian prayers in the case of the Melitine legion in the Marcomannic war, c. 174, asks— 'When have not even droughts been driven away by our kneelings and fastings?' Eusebius, afterwards, in describing that incident, narrates how the Christian soldiers 'put their knees on the ground as our custom is in prayer.' Origen says that the posture of kneeling is necessary in confession of sin to God. 'It should be known that bending of the knees is necessary when any one is about in supplication to confess (accusaturus) his sins before God, that they may be forgiven and that he may be healed from them.'

118 St. Cyprian, on his way to martyrdom, is narrated to have knelt on the ground and prayed. St. Fructuosus and his companions knelt in prayer while they were being burned to death. In the Acts of Paul and Thecla prayer is called a bending of the knees. From these and other passages which might be quoted it appears that the recognized attitude for prayer, liturgically speaking, was standing, but that kneeling was early introduced for penitential, and perhaps ordinary ferial, seasons, and was frequently, though not necessarily always, adopted in private prayer. (b) The eastward position. The eastward position in prayer seems to have been usual from the earliest times. Tertullian refers to the suspicion of the heathen, that the Christians were worshippers of the sun, not only because Sunday (Dies Solis) was their holy day, and because they prayed at sunrise, but also because of their well-known custom of turning to the East in prayer.

119 St. Clement of Alexandria said that— 'Prayers are made looking towards the sunrise in the East, and that because the East is the image of our spiritual nativity, and from thence the light first arises and shines out of darkness, and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance.' Origen, in his work on Prayer, devotes a short chapter to explaining and defending the eastward position as the usual and most appropriate position for prayer. At an early, but post-

Nicene, date the candidate for baptism turned to the East to profess his belief in the Holy Trinity. The Apostolic Constitutions are no doubt referring to a long-established custom when they direct that the whole congregation shall pray eastwards, in churches built eastward, and give various reasons for the direction. (c) Prayer for the dead. With regard to the subject matter of prayer there is only one point as to which it may be desirable to produce evidence, because there has been much popular misapprehension with regard to it. We refer to prayer for the departed. This was a recognized practice from the second century onwards. On this, as on most points, it is impossible, from dearth of material, to produce extra-Scriptural evidence of the first century, either for or against this kind of devotion.

120 The epitaph of Abercius, as has been seen, closes with this request— 'Let every one who considers my meaning, and thinks with me, pray for Abercius.' Tertullian says plainly— 'We offer oblations for the dead on the anniversary of their birth.' Denouncing second marriages, he describes the true Christian widow as one who— 'prays for his [i.e. her husband's] soul, and requests refreshment for him in the meanwhile, and fellowship in the first resurrection, and she offers [sacrifice] on the anniversaries of his falling asleep.' As an argument against being married more than once, he denounces the praying constantly, and annually offering [sacrifice] for two wives. St. Cyprian, in a letter addressed to the clergy and laity of Carthage, announcing the appointment of the confessor Celerinus to the office of reader, reminds them how many martyrs the family of Celerinus had produced, viz. his grandmother Celerina, his uncles Laurentius and Egnatius, the one on his father's side, the other on his mother's side, and then adds—

121 'You remember we always offer sacrifices for them as often as with annual commemoration we celebrate the passions and days of the martyrs.' Origen says that— 'We devoutly make memorial [memories] of thy saints, and of our parents and friends, who die in the faith, as well as to rejoice in their refreshment, as to desire for ourselves a pious consummation in the faith.' And again— 'It seems fitting and convenient to make remembrance of the saints in our solemn assemblies, in order that we may benefit ourselves by the recollection of their doings.' In the Canons of Hippolytus it is ordered that— 'If a memorial is celebrated for those who are departed, before people sit down [to the feast], let them partake of the Mysteries, but not on the first

day of the week. After the oblation let there be distributed to them the bread of exorcism before they sit down.'

122 Arnobius, referring to the destruction of Christian churches in the Diocletian persecutions, asks— 'What have our conventicles done that they should be ruthlessly destroyed, places in which God most High is prayed to, peace and pardon are asked for all men, for magistrates, armies, kings, friends, and foes, for persons still living, and for persons delivered from the bondage of the flesh?' In the Passion of St. Perpetua that saint in the second vision sees her brother Dinocrates, who had died of gangrene in the face at the age of seven years, in a dark place, dirty and pale, and with the wound still in his face. He is hot and thirsty, and vainly trying to get at the water of a font, the rim of which is above his head. In a later vision she sees him, in answer to her prayers, cleansed, well clad, and refreshed; only the scar of the old wound is to be seen; the rim of the font is lowered to the boy's waist; he gets as much water out of it as he wants, drinking out of a golden goblet which never fails. When his need was thus supplied, he departed from the water to play after the manner of children with great delight. 'Then,' adds Perpetua, 'I understood that he was released from punishment.'

123 In the Acts of Paul and Thecla it is recorded that— 'after the beasts had been shown, Trifina took Thecla home with her, and they went to bed; and behold the daughter of Trifina, who was dead, appeared to her mother and said, "Mother, let the young woman Thecla be reputed by you as your daughter in my stead; and desire her, that she should pray for me, that I may be translated to a place of refreshment."' Thecla complied with the request, and offered this short prayer— 'O Lord God of heaven and earth, Jesus Christ, Son of the most High, grant that her daughter Falconilla may live for ever.' The evidence yielded by early Christian inscriptions in the catacombs is of the same character. Many of them merely state or imply that the soul of the departed Christian is in peace, others are cast in the shape of prayer for the peace and refreshment of the soul of the departed; e.g.—

124 'Hilaris, may you live happily with your friends; may you be refreshed in the peace of God.' Kalemeros, may God refresh thy spirit, together with that of thy sister Hilara.' 'Timothea, mayest thou have eternal light in Christ.' 'Irenæa, mayest thou live in God, Alpha and Omega.' 'Marius Vitellianus to his most faithful wife Primitiva. Hail, innocent soul, dear wife, mayest thou live in Christ.' 'Mayest thou live among the saints in peace.' The

names of the departed for whom prayer was specially desired were mentioned by the priest in the course of divine service, being probably placed before him in some convenient form, such as the diptychs of later days. St. Cyprian mentions that at Carthage no one was allowed, on dying, to nominate a cleric as executor or guardian, and that if any one did so, no offering was to be made for him, and no sacrifice celebrated for his repose (pro dormitione ejus).

125 'For that man does not deserve to be named at the altar in the prayer of the priests, who was ready to call away priests and ministers from the altar.' A few lines further on we learn that the particular prayer in which the name of the deceased was mentioned was called 'deprecatio' (aut deprecatio aliqua nomine ejus in ecclesia frequentetur). This is interesting, because we know that a similar usage Dr. H. M. Luckock's After Death, 8th ed. (London, 1890), p. 94. They are a sample selected out of some six thousand extant epitaphs, about half of which may be ante-Nicene, and many of which might be quoted to the same effect. and a similar use of the term 'deprecatio' prevailed afterwards in both the Gallican and Celtic churches. These prayers for the departed always referred to the peace and happiness of their souls, and contained no reference to the doctrine of a purgatorial fire, which was evolved in later times, and formulated in the Council of Trent.

126 Nor did they imply that the eternal destiny of the soul of man could be altered by human intercession. Such a supposition is rendered impossible by such language as the following:— 'While we are on earth, then, let us repent; for we are clay under the craftsman's hand. For in like manner as the potter, if he is making a vessel, and it get twisted or crushed in his hands, reshapeth it again; but if he have once put it into the fiery oven, he shall no longer mend it. So also let us, while we are in this world, repent with our whole heart of the evil things which we have done in the flesh, that we may be saved by the Lord, while we have yet time for repentance. For after that we have departed out of the world, we can no more make confession then, or repent any more.'

127 'Once gone forth from hence there is no more place for repentance; no satisfaction can be accomplished. It is here that life is lost or saved; it is here that eternal salvation is provided for by the worship of God, and the fruits of faith.' (d) Prayer to the departed. While there is abundant evidence for the practice of prayer for the departed from the earliest times, there is not

a single genuine passage which can be quoted from any ante-Nicene Father in favour of the practice of prayer to the departed. One ambiguous passage is sometimes quoted from Origen, which may quite as well refer to prayer to living saints as to departed saints, and which, we may say, certainly does so in face of the absolute statement made by Origen elsewhere to this effect. 'For every prayer, and supplication, and intercession, and thanksgiving is to be sent up to the supreme God, through the High Priest, who is above all the angels, the living Word and God'

128 Still, departed saints were held by him to be assisting those on earth. He says— 'I think that all those fathers who have fallen asleep before us, are fighting with us and helping us with their prayers.' There are, however, a considerable number of inscriptions in the catacombs, which contain invocations of departed saints. They are mostly post-Nicene in date; but a few may be assigned to the third century, or at least to a date before A.D. 325. Out of the thirty-five dated inscriptions, which are earlier than A.D. 325 (inclusive), only one contains an address to the departed, and that this very simple one— 'Mayest thou live among the saints!' But among undated inscriptions we find such as the following:— 'Matronata Matrona, who lived for a year and fifty-two days. Pray for thy parents!' 'Anatolius made this for his well-deserving son, who lived seven years, seven months, and twenty days. May thy spirit rest well in God. Pray for thy sister.'

129 Are these epitaphs ante-Nicene or post-Nicene? It is impossible to decide. But, whatever their date, they are more like pious ejaculations than formal prayers. They do not involve more than 'ora pro nobis.' They fall far short of the strong appeals made to the departed saints for help of all kinds, and of the extravagant language in which these appeals were, and are frequently clothed, in mediæval and modern times. They are a testimony to the very early date at which a desire to appeal to departed saints began to take possession of men's minds. They are to be regretted, not as demonstrably wrong in themselves, but as unwise in the absence of any revelation as to whether departed saints can or cannot hear and give effect to our prayers to them, and as dangerous in view of the extravagant character which prayer to departed saints assumed in after centuries.

130 (c) Times of prayer. See SAINTS' DAYS (p. 155), SUNDAY (p. 157). As to hours of prayer, there was probably no settled order of services corresponding to the night and day hours of the later Breviaries. The Christian Church was

in too inchoate a condition, and too much harassed by heathen persecution, to admit of its elaborating such a scheme of worship as that known to us by the name of the 'Divine Office;' but allusions to prayers in the morning, in the evening, at night, at the third, sixth, and ninth hours of the day (i.e. Terce, Sext, and None) are found in the writings of Tertullian, St. Clement of Alexandria, and Origen. Even if they refer primarily to private prayer, they foreshadow the Divine Office of later times. Terce, Sext, None, sunset (vespere, , candle-light), midnight, and cock-crow are mentioned in the Canons of Hippolytus. An early daily public service is described in the following canon:—

131 'Let presbyters, subdeacons, and readers, and all the people assemble daily in the church at time of cock-crow (gallicinium), and betake themselves to prayer, to psalms, and to the reading of the Scriptures, according to the command of the Apostles, "Until I come attend to reading." This passage is interesting as proving that the Divine Office was not exclusively monastic in its origin, or intended for the use of the clergy or of the cloister only. Other canons in the same collection are devoted to urging people to frequent the church on all days on which there are prayers, unless business prevents them from hearing the word of God; on those days on which there is not a service in church they are to read the Bible at home. On such days— 'Let the sun in the morning see the Scripture upon thy knees.' § 18. SAINTS' DAYS.— Saints' days, so far as martyrs are concerned, began to be kept at a very early date. In the letter of the Smyrnæans, describing the martyrdom of St. Polycarp, we are told how the Christians, after he had been burned to death, gathered together his bones—

132 'and laid them in a suitable place, where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, and to celebrate the birthday of his martyrdom, for the commemoration of those who have already fought in the contest, and for the training and preparation of those who shall do so hereafter.' St. Cyprian enjoins the presbyters and deacons— 'to note down the days of the deaths of the confessors, that the commemoration of them might be celebrated among the memorials of martyrs.' In another place he says— 'We always offer sacrifices for them, as often as we annually celebrate and commemorate the passions and death-days of the martyrs.' In A.D. 258, after the Decian persecution, when St. Gregory Thaumaturgus, Bishop of Neocæstarea, returned to his diocese, he ordered annual

feasts in commemoration of the martyrs who had been faithful unto death. It will be noticed that, although St. Cyprian mentions confessors, yet it is martyrs who are specially referred to in all these cases. The commemoration of martyrs preceded all other commemorations. Those of other classes of saints, confessors, virgins, etc., were added afterwards. Even for the Blessed Virgin Mary no festival or commemoration was appointed in the first three centuries.

133 The following is the list of festivals and fasts enumerated in the Apostolic Constitutions:—Christmas Day; the Epiphany; Lent, consisting of the week before Easter, including Maundy Thursday, Good Friday, and Easter Even; Easter Day; Low Sunday; the forty days of Eastertide; the Feast of Pentecost, with the week after it; all Sundays in the year; all Saturdays in the year are feasts, except Easter Even; and all Wednesdays and Fridays are fasts. SIGN OF THE CROSS. See § 7, p. 98. § 19. SUNDAY.—St. Ignatius describes Christians as no longer keeping the sabbath (Saturday), but as 'living after the Lord's day,' that is to say, not only observing the first day of the week instead of the seventh, but thereby also showing their belief in a risen Saviour, and their acceptance of all which that belief involves. This is probably the first extra-scriptural allusion to the Christian Sunday. In the Didaché, people are enjoined thus—

134 'And on the Lord's own day, gather yourselves together, and break bread, and give thanks, first confessing your transgressions, that your sacrifice may be pure.' The same title, , or the Lord's day, for Sunday, occurs in the recently discovered fragment of the Gospel of St. Peter, which probably belongs to the second century. In the Epistle of Barnabas the author writes—'Wherefore we keep the eighth day as a day of gladness, on which also Jesus rose from the dead, and after He had appeared, ascended into heaven.' Justin Martyr explained the selection of the first day as being that on which God destroyed darkness and chaos, and created the world, and because Jesus Christ our Saviour on the same day rose from the dead. He also declares Sunday to be the first and chiefest of all days, and refers to circumcision on the eighth day as a type of it.

135 Irenæus, referring to the paschal controversy, in a letter to Victor, Bishop of Rome, said that the mystery of the Lord's resurrection ought to be celebrated only on the Lord's day. Origen ingeniously argued that manna was rained down from heaven on the Lord's day, and not on the sabbath day,

to show the Jews that even in the time of Moses the former was preferred before the latter. Melito of Sardis wrote a treatise about the Lord's day, which, unfortunately, has not come down to us. St. Clement of Alexandria says that — 'Man thoroughly keeps the command in the Gospel, and makes that day the Lord's day, when he abandons an evil disposition, and assumes that of the gnostic, glorifying the Lord's resurrection in himself.' Dionysius, Bishop of Corinth, mentions the Lord's day as holy. Tertullian tells us that it was unlawful to fast on the Lord's day. We have already quoted the prohibition against kneeling on the Lord's day. The attitude of standing in prayer on that day was explained as symbolical of the resurrection, through which, by the grace of Christ, we were saved from sin and death.

136 In the Apostolic Constitutions, after double daily prayer has been ordered, it is added— 'And on the day of our Lord's resurrection, which is the Lord's Day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection? On that day we pray, standing thrice, in memory of Him who arose after three days, and on that day there is performed the reading of the prophets, and the preaching of the gospel, the oblation of the sacrifice, and the gift of the holy food.' And again— 'Every sabbath day, excepting one [i.e. Easter Even], and every Lord's day, hold your solemn assemblies and rejoice.'

§ 20. UNCTION.—Most of what has to be said about Unction has already been said in connection with Baptism and Confirmation. One or two passages of a general character remain to be quoted.

137 Theophilus, sixth or seventh Bishop of Antioch, writing c. 180, thus defends himself against the taunt still levelled against the name of Christian by the heathen— 'When you laugh at me, calling me a Christian, you do not know what you are saying. First, that which is anointed is sweet and serviceable, and ought not to be laughed at. What ship can be serviceable and seaworthy unless it be first anointed? Or what tower or house is sightly or serviceable when it has not been anointed? What man, on entering into this life, or when contending in the games, is not anointed with oil? What work can be comely and sightly if it be not anointed and polished? Then even the air and all that is under heaven is, in a kind of way, anointed with light and spirit, and do you not wish to be anointed with the oil of God? We, there-

fore, are called Christians on this account, because we are anointed with the oil of God.'

138 Origen mentions unction once, but incidentally, and without detail; though it is plain, from the context, that it was post-baptismal— 'If God have washed thee [in baptism], and the word of the law and the unction of the chrism have made thee clean, and then if the grace of baptism have remained uncontaminated in thee,' etc. —in a fine passage comparing the dress and the ornaments of the Levitical priesthood to the virtues which should adorn a Christian. Sometimes unction is metaphorically referred to, as when Tertullian tells the martyrs that Christ their Master has anointed them with His Spirit. We have already seen that there were two separate rites of unction, the one immediately before and preparatory to baptism, the other immediately after baptism, and so closely connected with confirmation, that in the East, at least from the earlier part of the fourth century, it has entirely superseded the action of laying on of hands. In the West, the same supersession was more gradual, and not universal till a much later date. Both baptismal unctions are mentioned in the Canons of Hippolytus. At the second unction with the chrisma, the formula to be used by the presbyter is, 'I anoint thee in the name of the Father, and of the Son, and of the Holy Ghost.' They are both described in the Apostolic Constitutions with much fuller detail. There the unction after baptism is called laying on of hands, and is thereby identified with confirmation, and is made an essential complement or accompaniment of baptism.

139 There is no allusion to unction of the sick or extreme unction' in ante-Nicene literature. Origen is sometimes referred to in connection with this subject, but if readers will refer to the passage adduced, they will find a rhetorical sentence in which St. James v. 14 is quoted, but not in such a way as to make it fair or possible to quote Origen as an authority for the practice of unction of the sick. § 21. VESTMENTS.—If we except one recently discovered passage quoted below, there is no evidence that any distinctive kind of dress was worn by the clergy in the first three centuries, either in ordinary life or at any time of their ministrations. On the contrary, there are plain statements in later writers that special vestments were unknown to the primitive Church. We will quote two sentences from mediæval ritualists of recognized authority. Walafrid Strabo, writing in the ninth century, says—

140 'In primitive times priests used to celebrate mass clothed in their ordinary dress, as some of the Orientals are reported to do even to the present day.' Beleth of Paris, writing in the twelfth century, says— 'Formerly the [Eucharistic] Sacrifice was celebrated by the Apostles and by Apostolic men in the primitive Church with vessels of wood, and in common dress.' The earliest reference to a special vestment appears to be in the Canons of Hippolytus, which lay down directions for a white ministerial dress— 'As soon as the bishop wishes to celebrate the mysteries, let the deacons and presbyters come together to him, clad in white vestments more beautiful than all the people, and as splendid as possible. But good work excels all vestments. Let the readers also have festival garments. . . . The readers also are to wear festal dresses.' Afterwards, in the Apostolic Constitutions, the celebrant is described as standing at the altar clad in a shining garment.

141 The golden plate or fillet or mitre which Polycrates informs us was worn by St. John the Divine, and which a later authority, Epiphanius, tells us was worn by St. James the Less, seems to have been something quite exceptional in its character, and cannot be referred to as an instance of settled ministerial dress. Origen has a long disquisition on the vestments of the Jewish priesthood, and with his usual ingenuity calls attention to their counterpart in the various virtues which should adorn and clothe the Christian; but he nowhere makes any allusion to their finding a material counterpart in any article or articles of Christian ministerial dress. The 'poderis,' 'rationale,' and 'tiara sacerdotalis,' mentioned by him in his Commentary on Psalm xxxiv. 2, are, we imagine, Jewish, and not Christian, vestments. There are frequent references to them in the Old Testament. All three words are found as the names of Christian vestments in mediæval writers.

142 § 22. VULGAR TONGUE, USE OF THE.—There is no trace of the use of a dead language in the services of the early Church. It would seem to be inconsistent with the line of argument used by St. Paul in 1 Cor. xiv., as well as with the dictates of common sense. Justin Martyr describes the reading of the Holy Scriptures in the Christian assemblies, and then the founding of a discourse thereon by the president in a way which plainly indicates that all was conducted in intelligible language, and that there was no need of an interpreter. Origen says, in answer to a charge of the unintelligibility of Christian worship brought by Celsus— 'The Grecians use the Greek language in their prayers, and the Romans the Roman, and so every one in his own dia-

lect prays to God, and the God of all languages hears them that pray in all dialects, understanding their different languages as well as if they spake with one tongue.'

143 § 23 (a). WASHING OF HANDS.—The custom of washing the hands before prayer is referred to by Tertullian, who appends a caution when he asks— What is the use of entering on prayer with the hands washed indeed, but with the spirit defiled?' A reference to the ablution of the hands at the love-feast has already been quoted from the same writer. In the Canons of Hippolytus the Christian is directed to wash his hands whenever he prays. Ablution of hands, no doubt, preceded every act of worship, and may have originated in a natural instinct of cleanliness, before it was crystallized into the ceremonial lavabo of later times. (b) WASHING OF FEET.—The washing of feet was ceremonially practised in the week before Easter in the mediæval Church, as it is still practised in some places in imitation of our Lord washing the feet of His Apostles in the upper chamber on the first Maundy Thursday. But there is no evidence for its practice by the earliest Christians. Indeed, Origen, commenting at length on the scriptural feet-washing, as described in St. John's Gospel, decides that it is not to be perpetuated literally.

144 The curious custom of a baptismal pedilavium, or washing of the feet of the newly baptized after their baptism, as found in some of the baptismal offices of Spain, Gaul, Milan, and Ireland, or as referred to in writings or canons connected with those places, may have stretched back into the third century, for we find it prohibited by the 48th Canon of the Council of Elvira, A.D. 306.

CHAPTER III: ANTE-NICENE LITURGICAL REMAINS

1 IT is proposed in this chapter to collect together and lay before the reader such devotional formulæ, prayers, hymns, etc., as can with certainty be assigned to the ante-Nicene period of the Christian Church. Though not all strictly liturgical, they may be ranged under the head of liturgical remains, if we interpret the epithet 'liturgical' in the general sense which it has gradually acquired, and in which it is now frequently, though not with technical correctness, used. § 1. A PRAYER OF THE CHRISTIAN CHURCH OF THE FIRST CENTURY, taken from Chapters LIX., LX., LXI. of the [first] Epistle of St. Clement of Rome to the Corinthians.—The references in the notes seem to justify the conclusion that we have here preserved to us a piece of the

Roman Liturgy of the first century. [2]59. 'Grant unto us, Lord, that we may set our hope on Thy Name, which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, who alone abidest Highest in the high, Holy in the holy; who layest low the insolence of the proud, who scatterest the imaginings of nations; who settest the lowly on high; who makest rich and makest poor; who killest and makest alive; who alone art the Benefactor of spirits and the God of all flesh; who lookest into the abysses, who scannest the works of man; the succour of them that are in peril, the Saviour of them that are in despair, the Creator and Overseer of every spirit; who multipliest the nations upon earth, and hast chosen out from all men those that love Thee, through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honour us. We beseech Thee, Lord and Master, to be our help and succour. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; release our prisoners; raise up the meek; comfort the faint-hearted. Let all the Gentiles know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture.

[3]60. Thou through Thine operations didst make manifest the everlasting fabric of the world. Thou, Lord, didst create the earth. Thou that art faithful throughout all generations, righteous in Thy judgments, marvellous in strength and excellence, Thou that art wise in creating and prudent in establishing that which Thou hast made, that art good in the things which are seen, and faithful with them that trust on Thee, pitiful and compassionate, forgive us our iniquities, and our unrighteousness, and our transgressions and shortcomings. Lay not to our account every sin of Thy servants and of Thine handmaids, but cleanse us with the cleansing of Thy truth, and guide our steps to walk in holiness, and righteousness, and singleness of heart, and to do such things as are good and well-pleasing in Thy sight, and in the sight of our rulers. Yea, Lord, make Thy face to shine upon us in peace for our good, that we may be sheltered by Thy right hand, and delivered from every sin by Thine uplifted arm. And deliver us from them that hate us wrongfully. Give

[4]and in many of the ancient Liturgies; Liturgy of St. Mark (H., p. 181); Liturgy of St. James (H., p. 44). In the West we find similar allusions in some of the ancient Gallican Liturgies, which form a strong proof of their great

antiquity, as in the Missale Gothicum: 'Domini misericordiam deprecemur pro fratribus et sororibus nostris captivitatibus elongatis, carceribus detentis, metallis deputatis,' a præfatio among the Orationes Paschales (No. xxxiii.). concord and peace to us and to all that dwell on the earth as Thou gavest to our fathers, when they called on Thee in faith and truth, with holiness, [that we may be saved] while we render obedience to Thine almighty and most excellent Name, and to our rulers and governors upon the earth. 61. Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we, knowing the glory and honour which Thou hast given them, may submit ourselves unto them, in nothing resisting Thy will. Grant unto them therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. For Thou, O Heavenly Master, King of the ages, givest to the sons of men glory and power over all things that are upon the earth. Do Thou, Lord, direct their counsel, according to that which is good and well pleasing in Thy sight; that, administering in peace and gentleness with godliness, the power which Thou hast given them, they may obtain Thy favour. O Thou, who alone art able to do these things, and things far more exceeding good than these for us, we praise Thee through the High Priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations, and for ever and ever. Amen.

§ *2. EXTRACT FROM THE EPISTLE OF ST. CLEMENT.—The following passage occurs in the*

5 thirty-fourth chapter of St. Clement's [first] Epistle to the Corinthians :— 'Let us submit ourselves to His (God's) will; let us mark the whole host of His angels how they stand by and minister unto His will. For the Scripture saith, "Ten thousand times ten thousand stood by Him, and thousands of thousands ministered unto Him : and they cried aloud, Holy, holy, holy, is the Lord of Sabaoth : all creation is full of His glory." Yea, and let us ourselves then, being gathered together into one place with intentness of heart, cry unto Him as from one mouth earnestly, that we may be made partakers of His great and glorious promises. For he saith, "Eye hath not seen, nor ear heard, and it hath not entered into the heart of man what great things He hath prepared for them that patiently await Him." The liturgical cast of this passage has been frequently noticed. We infer from it that the Triumphal

Hymn, commonly called the 'Tersanctus,' formed part of the Roman Liturgy at the close of the first century, and that the scriptural quotation, 'Eye hath not seen,' etc., was likewise embedded in it.

6 The Triumphal Hymn formed a part of every known ancient Liturgy, and in the following Liturgies there occurs the two-fold reference to Isa. vi. 3 as well as to Dan. vii. 10 :—The Clementine Liturgy, the Liturgy of St. Chrysostom, St. Mark, Coptic St. Cyril, Ethiopic, SS. Adæus and Maris, Greek St. James, Syriac St. James; but in the last two named Liturgies the reference to Dan. vii. 10 has got transplaced into the Preface to the Lord's Prayer. There does not appear to be any such quotation in Western Liturgies, Roman, Ambrosian, Mozarabic, or Gallican. The text from 1 Cor. ii. 9, 'Eye hath not seen,' etc., is found in various positions in Liturgies, both Eastern and Western, e.g. in the Great Oblation in the Liturgy of Greek St. James; in the Diptychs of the Dead in the Liturgy of St. Mark; in a Preface in the Gallican Liturgy; in a Capitulum in the Mozarabic Breviary, in Festo S. Torquati.

7 Chapters xl. and xli. of the same Epistle imply the existence of a settled Christian Liturgy, though they do not throw any further light upon its language or contents. § 3. PRAYERS FROM THE 'DIDACHÉ.'—The following forms of thanksgiving are found in the Didaché, or the Teaching of the Twelve Apostles:—

Chapter 9.

8 But as touching the eucharistic thanksgiving, give ye thanks thus. First, as regards the cup— We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever." Then as regards the broken bread— "We give Thee thanks, O our Father, for the life and knowledge which Thou didst make known unto us, through Thy Son Jesus; Thine is the glory for ever and ever. As this broken bread was scattered upon the mountains, and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ, for ever and ever." But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the Name of the Lord; for concerning this also the Lord hath said, "Give not that which is holy to the dogs."

Chapter 10.

9 And after ye are satisfied, thus give ye thanks— "We give Thee thanks, Holy Father, for Thy holy Name which Thou hast made to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou hast made known unto us through Thy Son Jesus; Thine is the glory for ever and ever. Thou, Almighty Master, didst create all things for Thy Name's sake, and didst give food and drink unto men for enjoyment, that they might render thanks to Thee; but didst bestow upon us spiritual food and drink and eternal life through Thy Son. Before all things we give Thee thanks that Thou art powerful. Thine is the glory for ever and ever. Remember, Lord, Thy Church to deliver it from all evil, and to perfect it in Thy love, and gather it from the four winds, even the Church which has been sanctified, into Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever and ever. May grace come, and may this world pass away. Hosanna to the Son of David. If any man is holy let him come; if any man is not, let him repent. Maranatha. Amen."

10 But permit the prophets to offer thanksgiving as much as they desire. It has been debated whether the above thanks-givings are connected with the Sacrament of the Eucharist, or with the agapé, or love-feast. There are the following reasons for thinking that the former connection is impossible:— (a) The thanksgiving connected with the cup precedes the thanksgiving connected with the broken bread. (b) No traces of these thanksgivings have been found in any existing Liturgies, Eastern or Western. (c) The Eucharist is separately treated of later on in the Didaché (cap. 14). (d) Such an expression as , though it might be paralleled in rhetorical passages of such a writer as Bishop Jeremy Taylor, or in the enraptured devotions of mediæval or modern saints, could hardly be used in a direction resembling a rubric in such a formal document as the Didaché. § 4. PRAYER OF THE SCILLITAN MARTYRS.—A prayer which the earliest extant Greek Version (A.D. 890) puts into the mouths of the Scillitan martyrs, who suffered death by the sword for the faith in Africa, on July 17 (A.D. 180). Their names were Speratus, Nartzalus, Cittinus, Veturius, Felix, Aquilinus, Celestinus [in the Latin text, Lætantius], Januaria, Generosa, Vestia, Donata, Secunda.

11 'We give thanks to Thee, thrice-holy Lord, and we magnify Thee because Thou hast mercifully completed the conflict of our confession, and Thy kingdom endureth for ever and ever. Amen.' § 5. PRAYERS OF ORI-

GEN.—Origen quotes the following short prayer as in constant use in church in his time :— 'Grant us, O Almighty God, grant us a part with Thy prophets; grant us a part with the Apostles of Thy Christ; grant that we may be found at the feet of Thy only-begotten Son.' The following prayers also occur in his writings :— 'Almighty Lord God, may it never happen to us that Jesus Christ, after He is risen from the dead, should again die in us. For what doth it profit me if He liveth in others from their virtue, while He dieth in me from the infirmity of sin? What doth it profit me if He doth live in me and in my heart, and doth not work out in me the works of life? What doth it profit me if in another He is born and made again from good desires, good faith, and good works, while in me and in my heart He is, as it were, strangled and put to death by evil thoughts, unlawful desires, and most evil imaginations.'

12 'O Lord Jesu, Son of David, come, I pray Thee, lay aside from Thee the nature wherewith Thou hast clothed Thyself on my account, and gird Thyself for my sake, and pour water into a bason, and wash the feet of Thy servants, and cleanse away the filth of Thy sons and of Thy daughters. Wash Thou the feet of our mind, that we, imitating and following Thee, may put off from us our old garments, and may say, "By night I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? For as soon as Thou shalt have washed my feet, make me to recline with Thee, that I may hear Thy words, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. I too, therefore, am willing to wash the feet of my brethren, to wash the feet of my fellow disciples. And, therefore, I take water, and I draw from the fountains of Israel that which I wring out of the Israelitish fleece. For at one time I wring water out of the fleece of the Book of Judges, and at another time water from the fleece of kingdoms, and water from the fleece of Isaiah or Jeremiah; and I pour it into the bason of my mind, conceiving the sense in my heart;

13 and I take the feet of those who offer themselves, and prepare themselves for supper; and, in so far as the power lies in me, I desire to wash the feet of my brethren, and to fulfil the commandment of the Lord, that through the word of teaching the hearers may be purged from the contamination of their sins, and may cast away from themselves all the uncleanness of their vices, and may have clean feet wherewith they may rightly walk to-

wards the preparation of the gospel of peace; so that all of us, purified together in Christ Jesus by the Word, may not be rejected from the Bridegroom's chamber, because of our unclean garments; but that with shining vesture, and washed feet, and clean heart, we may recline at the banquet of the Bridegroom, our Lord Himself, Jesus Christ, to whom be glory and dominion for ever and ever. Amen.'

14 'Haste Thee to help me, [O Lord God of my salvation], for the battle is great and the adversaries are powerful. The enemy is hostile, the invisible foe fighting through visible forms. Haste Thee, therefore, to help us, and assist us through Thy holy Son, our Lord Jesus Christ, through whom Thou hast redeemed us all, through whom be glory and power to Thee for ever and ever. Amen.' § 6. FORMS OF CREED.—The following creeds, or fragments of creeds, have been put together from writers of the pre-Nicene period:— (a) From the Apology of Aristides, written in the reign of Antoninus Pius, A.D. 138–161:— 'We believe in one God, Almighty, Maker of heaven and earth; And in Jesus Christ His Son, Born of the Virgin Mary; He was pierced by the Jews; He died, and was buried; The third day He rose again; He ascended into heaven; He is about to come to judge.' (b) From the Apology of Athenagoras, presented to the emperors Aurelius and Commodus, c. A.D. 177—

15 'We acknowledge one uncreated, and eternal, and invisible, and impassible, and incomprehensible, and illimitable God. . . . By whom, through His word, the universe has been created and adorned, and is preserved. We acknowledge the Son of God. . . . The Son of God is the Word of the Father, in form and efficacy; for according to Him, and by Him, have all things been made, since the Father and the Son are one,' etc. (c) From the writings of St. Irenæus, A.D. 170-180— 'We believe in one God, the Father Almighty, Who made heaven, and earth, and the seas, and all that in them is. And in one Jesus Christ, the Son of God, Who was made flesh for our salvation. And in the Holy Ghost, Who preached through the prophets. And the birth [of Jesus Christ] of a Virgin, And His passion, And His resurrection from the dead,

16 And the ascension into heaven in the flesh, of the beloved Christ Jesus our Lord, And His coming from heaven in the glory of the Father, to gather up again all things unto Himself, And to raise up all flesh of the human race.' (d) From the writings of Tertullian— '[I believe in] one God Almighty, the Creator of the world : And in His Son, Jesus Christ, Born of the Virgin

Mary, Crucified under Pontius Pilate ; On the third day He rose from the dead, He was received into heaven, He is now seated at the right hand of the Father. He will come to judge the quick and the dead, Through the resurrection also of the flesh.' (e) From the writings of St. Cyprian— 'I believe in God the Father, In Christ the Son, In the Holy Spirit : I believe in the remission of sins, And life eternal, Through the Holy Church.'

17 (f) The Confessio fidei of Hippolytus, printed by Bunsen, is rather a treatise than a creed. (g) The Creed of Novatian, c. 260, the ringleader of a schism at Rome which hinged on a point not of doctrine but of discipline, was similar to the above, as may be gathered from St. Cyprian's allusions to Novatian and his teaching in his Epistle to Magnus. (h) Creed of St. Gregory Thaumaturgus, produced between A.D. 260–265. 'There is one God, Father of Him who is the Living Word, subsisting Wisdom, and Power, and eternal Impress, Perfect Begetter of the Perfect, Father of the Only-Begotten Son. There is one Lord, Alone of the Alone, God of God, Impress and Image of the Godhead, the operative Word; Wisdom comprehensive of the system of the universe, and Power productive of the whole creation; true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal, and Eternal of Eternal.

18 And there is one Holy Ghost, who hath His being of God, who hath appeared, that is to mankind, through the Son, Image of the Son, Perfect of the Perfect; Life, the cause of all them that live; Holy Fountain, Holiness, the Bestower of sanctification, in whom is manifested God the Father, who is over all and in all, and God the Son, who is through all. A perfect Trinity, not divided nor alien in glory and eternity and dominion.' (h) An early instance of the expansion of the Creed is found in the letter sent by Hymenæus, Bishop of Jerusalem, who died in A.D. 273, and his colleagues to Paul of Samosata. The faith which has been handed down from the beginning was— 'That God is unbegotten, One without beginning, unseen, unchangeable, whom no man hath seen or can see, whose glory and greatness it is impossible for human nature to conceive or to trace out adequately . . . but we must be content to have a moderate conception of Him. . . . His Son reveals Him. . . . as He Himself says, "No man knoweth the Father, save the Son, and he to whomsoever the Son revealeth Him." We confess and proclaim His Begotten Son, the only-begotten, the Image of the invisible God, the Firstborn of every creature, the Wisdom and Word and Power of God,

being before the worlds God, not by foreknowledge, but by essence and substance,' etc.

19 (i) The following interrogative form of creed is put to the candidate for baptism in the Canons of Hippolytus:— ' Dost thou believe in God the Father Almighty? IV. I do believe. Dost thou believe in Jesus Christ, the Son of God, whom the Virgin Mary begat of the Holy Ghost, who came to save the human race, who was crucified [for us] under Pontius Pilate, who died, and rose from the dead on the third day, and ascended into heaven, and sitteth at the right hand of the Father, and shall come again to judge the quick and the dead? IV. I do believe. Dost thou believe in the Holy Ghost [the Paraclete, proceeding from the Father and the Son]? IV. I do believe.' After each response the candidate is directed to be immersed beneath the water, and the baptismal formula is repeated at each of the trine immersions.

20 A much fuller form of Baptismal Creed will be found in the Apostolic Constitutions. § 7. A HYMN TO CHRIST.—The following hymn to Christ was composed by St. Clement of Alexandria (A.D. 170–220). The original Greek is given in Daniel's Thesaurus Hymnologicus, tom. iii. p. 3. Further information about its authorship and character will be found in Julian's Dictionary of Hymnology, pp. 238, 456. The present translation is taken from A. C. L., iv. 345, where also a metrical, but necessarily less literal version is given. 'Bridle of untamed colts, Wing of unwandering birds, Sure helm of babes, Shepherd of royal lambs, assemble Thy simple children to praise holily, to hymn guilelessly, with innocent mouths, Christ, the Guide of children. O King of Saints, all-subduing Word of the most high Father, Ruler of wisdom, Support of sorrows, rejoicing in eternity, Jesus, Saviour of the human race, Shepherd, Husbandman, Helm, Bridle, Heavenly Wing of the all-holy flock, Fisher of men who are saved, catching the chaste fishes with sweet life from the hateful wave of a sea of vices ;—

21 Guide us, Shepherd of rational sheep; guide, O holy King, Thy children safely along the footsteps of Christ; O heavenly Way, perennial Word, immeasurable Age, eternal Light; Fount of mercy, Performer of virtue. Noble is the life of those who hymn God, O Christ Jesus, heavenly Milk of the sweet breasts of the graces of the Bride, pressed out of Thy Wisdom. Babes nourished with tender mouths, filled with the dewy spirit of the rational pap, let us sing together simple praises, true hymns to Christ our King, holy fee for the teaching of life, let us sing in simplicity the powerful Child. O choir of

peace, ye Christ-begotten ones, O chaste people, let us sing together the God of peace.' § 8. THE VIRGINS' SONG (" ").— The following song was composed by Methodius, Bishop of Tyre (see List of Authorities, p. xv.). The original Greek is printed in P. G., tom. xviii. coll. 207-214. The spirited translation given here was composed by the Rev. A. W. Chatfield, and is quoted from his Songs and Hymns of the Earliest Greek Poets (London, 1876), p. 141. Further information will be found in Julian's Dictionary of Hymnology, p. 458; Greek Hymnody, § x. 2, as well as in Mr. Chatfield's introduction.

1.

22 The Bridegroom cometh! Overhead The shout descending wakes the dead! Go forth to meet the King, The gates just entering. Virgins, white-robed, with lamps haste eastward forth to meet Him; Haste ye, O haste ye to greet Him!

The Refrain.

23 With holy feet, and lamps bright burning, I go to meet my Lord returning.

2.

24 Earth's mournful bliss I left, and toys Of wanton life, and foolish joys: To Thee alone I cling: Thou art my Life, my King; Grant that I may, O Blessed, ever close to Thee, Thy royal beauty see.

The Refrain.

25 With holy feet, and lamps bright burning, I go to meet my Lord returning. Thou art my wealth : for Thee I fled All worldly lure, and upward sped ; And come in spotless dress Of Thine own righteousness, With Thee to enter in the bridal chamber gates, Where perfect bliss awaits.

The Refrain.

26 With holy feet, and lamps bright burning, I go to meet my Lord returning.

4.

27 Saved from the dragon's myriad wiles, By which the simple he beguiles, I bore the dreadful fire, And wild beast's savage ire ; Waiting till Thou from heaven, O Hope of all creation, Shouldst come to my salvation !

The Refrain.

28 With holy feet, and lamps bright burning, I go to meet my Lord returning.

5.

29 My home and country for Thy sake, And maiden dance, I did forsake, And mother's pride and race, And thoughts of rank and place ; For Thou, O Christ the Word, art all in all to me, I long for naught save Thee.

The Refrain.

30 With holy feet, and lamps bright burning, I go to meet my Lord returning. Hail! Christ the Life, unchanging Day, Accept this humble virgin lay; To Thee our song of praise With heart and voice we raise! In Thee, O Thou perfection's flower, O Word Divine, Love, joy, mind, wisdom shine. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. 7. O Bride, triumphant now in light, And clad in robes of purest white, Sweet breathing, sinless, free, Ope wide the gates to me: Sit we in self-same company near Christ above, And sing Thy marriage, Love! The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. 8. Ah me! some virgins vainly pour Their sobs and cries outside the door: Their lamps are quenched, and they No burning light display: Their error they would mend; but ah! they come too late,

31 And closed is the gate. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. For they a foolish part had played, And from the sacred pathway strayed; Oil, they had purchased none: Ah! wretched and undone! Forbidden with dead lamps the home of bliss to see, They wail their misery. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. 10. Lo! goblet filled with sweetest wine: Drink we, O virgins, 'tis Divine, And forth-set for our need: Lo! this is drink indeed; This for the guests, who to the marriage bidden are, The Bridegroom doth prepare. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. First type, O Blessed One, of Thee In Abel shining bright we see: To Heaven he lifts his eyes, Blood-dripping, and thus cries: 'Me, by my cruel brother slain, receive, O Lord,

32 O Thou the Eternal Word.' The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. Joseph, another type of Thee, Won highest prize of purity: Whom Thou wouldst own Thy child, He

scorned to be beguiled By shameless woman; stripped, he yet her wrath defied, And straight to Thee he cried. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. 13. A lamb for sacrifice is sought: A lamb-like victim Jephthah brought: For rash-made vow he cared, Nor virgin daughter spared: A type, O Blessed One, of Thy humanity, She poured her soul to Thee. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. 14. In valour Judith holds high post: The leader of the oppressing host, She smote by beauty's lure, Herself a type all pure: He headless lay; and unto Thee the conquering maid

33 Her love in song displayed. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. The judges twain, by passion's flame Enkindled, and all dead to shame, Would chaste Susannah bind To their unhallowed mind : To their proposals base, she gave a just reply, And raised her voice on high :

The Refrain.

34 With holy feet, and lamps bright burning, I go to meet my Lord returning.

16.

35 'Twere better far that I should die, Than traitress be to marriage tie, And, yielding to your will, Both soul and body kill : Base men ! God's fire of wrath eternal would me seize. Save me, O Christ, from these.'

The Refrain.

36 With holy feet, and lamps bright burning, I go to meet my Lord returning.

17.

37 And he who thousands washed from sin, Of Thy true light the bringer-in, For Virtue's cause alone Is into prison thrown By wicked king, and staining now the ground with gore, He cried to Thee the more.

The Refrain.

38 With holy feet, and lamps bright burning, I go to meet my Lord returning. And Thy blest mother, spotless maid, Was thought her vows to have betrayed, When travailing with Thee, O Lord of purity : And found with child of transcendental heavenly birth, She raised her voice from earth. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord re-

turning. 19. Thy saints, all eager that they may Behold the glories of the day Of Thine espousals high, With holy gifts draw nigh : For Thou, O Word, hast called them, Thou the angel's King, White-robed to Thee they sing. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. 20. O holy Church, O heavenly Bride, With hymns, attending at Thy side, We yet on earth below Thine honour thus forth-show : All snow-white thou, all beauteous spouse of Christ above, All purity, all love.

39 The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. Past are corruption, sickness, pain, Nor tears shall ever flow again; For troubles all have fled, And death itself is dead: And sin and folly with dark dismal train are gone, Since grace in glory shone.

The Refrain.

40 With holy feet, and lamps bright burning, I go to meet my Lord returning.

22.

41 No longer Paradise of men Is void; for there God wills again That man should safely dwell; Yea, man the same who fell Beneath the serpent's wiles: now in the promised rest, Immortal, fearless, blest.

The Refrain.

42 With holy feet, and lamps bright burning, I go to meet my Lord returning.

23.

43 Thou now to heavenly places raised, By all the virgin choir art praised, O Bride of heavenly King, And song all new we sing: With lighted torch in hand, with snow-white lilies crowned, Thy praise in Christ we sound.

The Refrain.

44 With holy feet, and lamps bright burning, I go to meet my Lord returning. Father of Heaven, supreme in might, Dwelling in pure eternal light With Thine own Son most dear, Admit—for we are here— E'en us within the gates of life, to sing Thy love In Thy blest courts above. The Refrain. With holy feet, and lamps bright burning, I go to meet my Lord returning. § 9. AN EVENING HYMN.—The following evening hymn of the Greek Church may be referred to an earlier date than A.D. 300. St. Basil the Great, writing in the 4th century, alludes to it as an ancient composition of un-

known authorship. It was sung in the ancient Church at the lighting of the lamps, and hence is known as 'The Lamp-light, or Candle-light Hymn'. The original Greek may be seen, with further authorities and details, in Julian's Dictionary of Hymnology, p. 894. 45 The translation here appended is taken from Rev. A. W. Chatfield's Songs and Hymns of the Greek Christian Poets (London, 1876), p. 176. A less literal but more familiar translation occurs in Hymns Ancient and Modern, No. 18. 'Propitious light of holy glory, Of the immortal heavenly Father, Holy, blessed, O Jesu Christ, Having come to the setting of the sun, Having seen the evening light, We hymn the Father, the Son, And the Holy Spirit, God. Thou art worthy at all times To be hymned with thankful voices, O Son of God, Who givest life, Wherefore the world glorifieth Thee.'

§ *10. Prayers and Thanksgivings from the Canons of Hippolytus.*

46 (a) A Prayer to be said by the Bishop at the Imposition of Hands on the newly baptized, as prescribed in the Canons of Hippolytus. 'We bless Thee, O Lord God, who hast rendered these persons worthy of being born again, and over whom Thou pourest out Thy Holy Spirit, that those who have been united to the body of the Church may never be separated from it by wicked works. Grant rather to those, to whom Thou hast already given the remission of sins, the pledge also of Thy kingdom, through our Lord Jesus Christ, through whom to Thee, with Himself and with the Holy Ghost, be glory for ever and ever. Amen.' (b) Form of 'Gloria Patri' to be said after the Benediction of each of the Offerings of Firstfruits by the Celebrant in the Holy Eucharist. 'Glory be to Thee, to the Father, and to the Son, and to the Holy Ghost, world without end. Amen.'

47 (c) Form of Prayer at the Reception and Blessing of the Firstfruits. 'We give thanks to Thee, Almighty Lord God, for that Thou hast made us worthy to see these fruits which the earth hath this year produced. Bless them, O Lord, as the crown of the year, according to Thy lovingkindness, and let them be for the satisfying of the poor among Thy people; and bless Thy servant N. who hath offered these [firstfruits] out of Thy gifts, because he feareth Thee. Bless him from Thy holy heaven, together with his household and his sons, and pour upon them Thy mercy and Thy holy grace, that he may know Thy will in all things, and cause him to inherit that which is in heaven, through our Lord Jesus Christ, Thy beloved Son, and the Holy

Ghost, for ever and ever. Amen.' (d) A Prayer to be used at the Consecration of a Bishop.

48 'O God, the Father of our Lord Jesus Christ, Father of mercies and God of all consolation, who dwellest [habitat] in high places, and beholdest the lowly, and knowest all things before they happen. Thou, who hast fixed the bounds of Thy Church, by whose command it takes place, that the race of the just should continue from Adam by reason of this Bishop who is the great Abraham, who hast constituted prelacy and princedom, look upon Thy servant N, giving him Thy strength, and the spirit of power, which Thou gavest unto Thy holy Apostles, through our Lord Jesus Christ, Thine only Son; to them who have founded the Church in every place to the honour and glory of Thy holy Name. Because Thou hast known the heart of each, grant unto him that he may behold Thy people without sin, that he may be worthy to feed Thy great and holy flock. Grant also that his manner of life [mores] may be superior to that of all the people, without any falling away. Grant also that on account of his excellence he may be envied by all; and accept his prayers and oblations, which he shall offer by day and night, and let them be unto Thee a sweet-smelling savour. Give unto him, O Lord, the office of bishop, and the spirit of clemency, and the power of remitting sins; and endue him with the power of breaking all the chains of wickedness of devils, and of healing all diseases; and tread down Satan under his feet swiftly, through our Lord Jesus Christ, through whom to Thee be glory with Him and with the Holy Ghost for ever and ever. Amen.'

49 In Canon iv. § 31, this same prayer is directed to be used at the ordination of a presbyter, the word 'presbyter' being substituted for the word 'bishop.' (e) Prayer to be said at the Ordination of a Deacon, as the Bishop lays his hands upon him. 'O God, the Father of our Lord Jesus Christ, we earnestly beseech Thee that Thou wouldest pour Thy Holy Spirit upon Thy servant N., and prepare him a place with those who serve Thee according to Thy good pleasure, as Stephen, and that Thou wouldest grant unto him the strength to conquer all the power of the crafty one by the sign of Thy Cross, wherewith he himself is signed; and that Thou wouldest grant unto him a manner of life without sin in the presence of all men, and teaching on behalf of many, whereby he may lead a numerous people into the holy Church, unto salvation, without scandal. Accept all his service through our Lord Jesus Christ, through whom to Thee with Himself, and with the Holy Ghost be glory for

ever and ever. Amen.' § 11. ANTHEMS, ETC., OF UNCERTAIN DATE.—The foregoing, we believe, exhaust the list of formulæ of Christian devotion, to which an ante-Nicene date can be assigned with certainty.

50 There are other ancient devotional forms which may possibly or even probably be of ante-Nicene antiquity, but we have no certain evidence of the fact, and the documents in which they first reach us are not themselves of an ante-Nicene date. Such are the hymn 'Gloria in Excelsis,' of which the earliest known forms are found in chaps. 47–49 of Book iii. of the Apostolic Constitutions, and in the Codex Alexandrinus of the Bible, a fifth-century MS. now in the British Museum; the Triumphal Hymn, or Tersanctus, which is found in the Clementine Liturgy, in the eighth book of the Apostolic Constitutions; numerous prayers, thanksgivings, benedictions, etc., in the Apostolic Constitutions, and more especially in the seventh and eighth books thereof. § 12. ANCIENT LITURGIES.—We must, however, say a few words about ancient Liturgies. In the last volume of their Ante-Nicene Library, Messrs. Roberts and Donaldson somewhat arbitrarily select and translate in extenso the following Liturgies and no others:—

51 (1) The Liturgy of St. James; (2) The Liturgy of St. Mark; (3) The Liturgy of the Holy Apostles (Adæus and Maris). There are no very early MSS. of these Liturgies in existence. They are not ante-Nicene in their present form, though much of their substance, no doubt—probably the greater part of it—springs from a date anterior to A.D. 325. But the same remark is true of many other Liturgies both Eastern and Western. Bunsen, in the third volume of his Analecta Ante-Nicæna, prints the whole or part of many of them, including even the Roman Canon of the Mass (St. Gregory's) which is the one Liturgy of which it may be confidently asserted that it is not ante-Nicene. If any one Liturgy has a claim above others to be ranked as ante-Nicene, it is the so-called Clementine Liturgy preserved in Book viii. of the Apostolic Constitutions, and which is given in its entirety in the Appendix, p. 278. Bunsen has printed this in the second volume of his Analecta Ante-Nicæna. Its claim to antiquity rests not only on the place and mode of its preservation, but also on internal points of evidence in favour of a very early date, which, however, we must not attempt to produce and examine and discuss here.

52 It is not known in what Church it was in use, or whether it ever was actually in use in any Church. Internal evidence points to Antioch as the place

of its composition; but it would hardly have been attributed to St. Clement unless it fairly represented the Liturgy of the Church of Rome during the first three centuries, while that Church was still a Greek-speaking community. It claims to be the composition of St. Clement, Bishop of Rome. But this claim cannot be substantiated. A great quantity of early Christian literature was labelled as Clementine. It is due to the highly inconvenient—we will not say dishonest, because it was not intended to be dishonest—but the highly inconvenient practice of attributing documents to some early Father, or to one of the Twelve Apostles themselves, in order to secure for them acceptance and respect. There is, however, external testimony for assigning to the Clementine Liturgy the earliest date among all Liturgies in a statement made under the name of Proclus, Patriarch of Constantinople (434–446), in a tract attributed to him, about the 'handing down of the Divine Liturgy.' This tract, even if not genuine, and in some respects not historical, is so important for other reasons besides its statement about the Clementine Liturgy, that it deserves to be translated and laid before our readers in full.

53 'Many other pastors and teachers of the Church who succeeded the Apostles have committed an edition of the mystic Liturgy to writing, and have handed it down to the Church; of whom these are the first and the most conspicuous, The blessed Clement: the disciple and successor of the chief of the Apostles, at the dictation of the holy Apostles themselves, and the divine James, whose lot lay in the Church of Jerusalem, of which he was appointed the first bishop by the first and greatest High Priest, Christ our God. Then Basil the Great noticed the slothfulness and degeneracy of men, and that they were wearied by the length of the liturgy—not that he himself considered that there was anything too long or superfluous in it—and cut away the idle objections of those who prayed and those who heard, which in the course of long time had grown up, by abbreviating it.

54 After the ascension of our Saviour into heaven, the Apostles, before they were scattered over the whole world, met together and spent whole days in prayer, and found such consolation in the mystic sacrifice of the Lord's body, that they chanted it at very great length, and they considered it their chiefest duty to teach others to do the same. They spent time over this Divine rite with happiness and with the greatest joy, remembering the word of the Lord when He said, "This is My body," and "Do this in remembrance of Me; he that eateth My flesh and drinketh my blood abideth in Me, and I in

him." Therefore, with contrite hearts they chanted many prayers, imploring the Divine favour. They also accustomed the newly baptized converts both from the Jews and Gentiles to attend these mysteries of grace, piously teaching them and training them to desert the services which preceded the dispensation of grace; and which were a shadow of good things to come.

55 By such prayers, then, they besought and expected the descent of the Holy Ghost, in order that by His Divine Presence He might cause and make the bread and wine mingled with water, which were proposed for sacrifice, to become the very body and blood of our Saviour Jesus Christ. This is still done among us at the present day, and will be done till the end of the world. But their successors, losing the firmness and fervour of the first faith, and entangled with the business and cares of the world, became wearied, as I said above, with the length of the Liturgy, and were got with difficulty to come and hear the Master's words. Wherefore the Divine Basil, by way of medicinal remedy, shortened the Liturgy. Again, not long afterwards, our Father, John Chrysostom, like a good shepherd caring for the safety of his flock, contemplating the slothfulness of human nature, determined to cut off, root and branch, all the excuses suggested by Satan. Accordingly he cut off many things, and still further shortened the celebration of the holy rite, lest by degrees men, who most dearly love freedom and leisure, should become deceived by the fallacious reasonings of the adversary, and should hold aloof from the service of apostolic and Divine appointment; a defection which we have seen taking place by many people at many times and in many places, and which may be seen till the present day.'

56 But in spite of the certainty that part, and the possibility that the whole, of the Clementine Liturgy belongs to a date prior to the Council of Nice, we do not feel justified in printing it here, because the earliest document in which it has come down to us, viz. Book viii. of the Apostolic Constitutions, is a compilation of the second half of the fourth century, and it is impossible for us to say with certainty what additions or touches it may have received at the hands of the compiler of those Constitutions.

CHAPTER IV: THE CONNECTION BETWEEN THE LITURGY AND RITUAL OF THE JEWISH AND CHRISTIAN CHURCHES

1 § 1. INTRODUCTORY.—It is proposed to bring before the reader in this chapter a difficult subject, on which different views have been held by various writers at various times; namely, the relationship, or absence of relationship,

of the Liturgy and Ritual of the Christian Church to the Liturgy and Ritual of the Jewish Church which preceded it. It must be allowed at starting that the following grounds constitute a strong, à priori ground for supposing that the Christian and Jewish organization, liturgy, and ritual would show at least some signs of connection and resemblance:— (1) The Divine Founder of the Christian Church was Himself, in His human nature, of Jewish nationality. (2) He lived throughout His life on earth as a loyal son of the Jewish Church, frequenting its services, and fulfilling all that the Levitical law enjoined. (3) On the night before His death He was actually engaged in the solemnization of the Jewish Paschal Supper when He instituted the Christian Eucharist.

2 (4) The Apostles and the saints who founded the first Christian Churches were likewise Jews, and frequented the temple services, certainly at first, and probably as long as the temple stood. The law of evolution would lead us to expect a natural continuity between Jewish and Christian worship. But when we come to details, to decide exactly what part of the temple service or of the synagogue service was the basis on which some apparently corresponding part of the Christian service was formed, to decide whether certain resemblances in points of ritual were and are intentional or accidental, then we are confronted with great difficulties. There is no direct statement upon the point in Holy Scripture, or in apostolic or subapostolic times. Mediæval writers have a good deal to tell us on this subject; but mediævalism was uncritical, and unless statements of this sort made by mediæval writers are supported by evidence, they cannot be relied upon as necessarily true.

3 Then, unfortunately, there are not extant sufficient authentic Jewish liturgical remains of the first century A.D., for us to base an independent conclusion upon them with certainty. Such early remains as do exist come to us through the Mischna, of the second century after Christ, yet containing documents of an earlier date; the Tosiphtha, a little later than the Mischna; and the two Gemaras, that of Jerusalem (4th century), and that of Babylon (5th century). All these are included in the corpus of the Jewish documents known as the Talmud. Perhaps the most helpful plan will be to lay before the reader the main facts about the services of the temple and the synagogue, together with an account of the Paschal Supper, giving in extenso the few portions of the Jewish Liturgy which are by general consent as old as the time of our Saviour. We will then call attention to points of similarity in the Jewish

and Christian services, and shall have to decide how far such similarities are accidental, or due to a connection between the former and the latter.

4 § 2. THE TEMPLE SERVICES.—These included the daily offering of a lamb on the altar of burnt offering, in the morning and at even, accompanied with a meat offering (flour and oil), and a drink offering (wine). On the sabbath two lambs were offered instead of one. There was a daily offering of incense on the altar of incense in the morning before, and in the evening after the daily sacrifice. In connection with the offering of the burnt sacrifice, there was vocal and instrumental music; the priests blew silver trumpets, and the Levites played on various instruments. A special psalm was appointed for use on each day of the week, viz. on Sunday, Ps. xxiv.; on Monday, Ps. xlviii.; on Tuesday, Ps. lxxxii.; on Wednesday, Ps. xciv.; on Thursday, Ps. lxxxi.; on Friday, Ps. xciii.; on the sabbath, Ps. xcii. There were special sacrifices and services on the great festivals, which we will not describe here, though it will be necessary to speak later on about the Passover. In addition to these there were a multitude of private offerings and sacrifices, of which it is unnecessary to give any description here.

5 On the sabbath day the Song of Moses (Deut. xxxii.), divided into six portions for as many sabbaths, was sung after the morning sacrifice, and the Song of Moses (Exod. xv.) was sung after the evening sacrifice. There is no early evidence forthcoming as to any scheme of the regular repetition of the Psalter corresponding to the use of the Psalter in the Divine Office of the Christian Church, either in the case of the temple or of the synagogue services. The Talmud is our earliest extant authority for the character of services held originally in the temple, and afterwards transferred to the synagogue, viz. at morning (Shacharith), noon (Musaph), afternoon (Minchah), and evening (Arbith). The greater part of the Psalter was used, and is used still, at these and other services; e.g. in the morning service of the London Synagogue of to-day the following Psalms are used on sabbaths and Holy Days: xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxiii., xcii., xciii.; and on all days of the week, cxlv., cxlvi., cxlvii., cxlix., cxlviii., cl. We need not go through the whole of the Jewish Prayer-book. If these services are as ancient as the time of Christ, and if they were held in the temple before being transferred to the synagogue, then it is impossible not to trace in them the origin, or at least the inspiring, idea of the Christian Divine Office. Can it be a mere coincidence that Psalms cxlviii.-cl., which formed an integral part of the daily Jew-

ish morning service, have been found everywhere as an unvarying element in the daily morning Christian service of Lauds?

6 § 3. THE SYNAGOGUE SERVICES.—The chief parts of the service in the synagogue were, according to the Mischna, (1) The recitation of the Shema; (2) prayer; (3) the reading of the Thorah (i.e. the Pentateuch); (4) the reading of the Prophets; (5) the blessing; to which was added a translation into the vernacular Aramaic of the lessons, read in the ancient Hebrew, and a discourse founded thereon. It will be noticed that the recitation of the Psalter, which is the centre of the Christian Divine office, and round which everything else circles, is absent from the synagogue service as here described. Its main object appears to be instruction, whereas the main object of the Christian Divine office is worship. We are inclined to extend to the whole Christian service a remark which Mons. E. de Pressensé makes with regard to sacred song— 'Its cradle was not the synagogue, where the frigid service consisted only of reading and prayer, without any intermingling songs of praise (Luke iv. 17; Acts xv. 21). Christian song comes directly from the temple, the offspring of that grand Hebrew poetry uttered by lips touched by the live coal from off the altar, the sublimest lyric expressions ever given to the griefs and yearnings of the human heart.'

7 The mediæval Liturgy of the synagogue is full of blasphemics against Jesus Christ and the Blessed Virgin Mary, which seem to be the outcome and the perpetuation of a deep-seated and long-standing hostility between the Jewish Synagogue and the Christian Church. It should also be borne in mind that synagogues in the first century A.D. were a comparatively modern institution, and had no hereditary claim on the reverence or affection of either Jews or Christians. The contrary has sometimes been inferred from the statement of St. James, in Acts xv. 21, but the words used there might mean anything from one thousand to one hundred years. As a matter of fact, the meaning must be near the latter and not the former limit. There is no reference to synagogues in the Old Testament. Ps. lxxiv. 8 is generally admitted to be a mistranslation; nor can 3 Macc. vii. 20 be relied upon, although it is usually supposed to refer to the building of a synagogue at Alexandria, c. 217-215 B.C. There is really no evidence for the generally accepted theory and often-repeated statement that the foundation or re-foundation of synagogues took place in the days of Nehemiah or Ezra.

8 Synagogues were village institutes and police courts as well as halls of worship. Within their precincts cases were tried, prisoners were sentenced, and the sentences were carried out. Our Lord said— 'They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake.' Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.' St. Paul tells how— 'I imprisoned and beat in every synagogue them that believed. . . . I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.' In later times St. Paul was himself five times sentenced by his fellow-countrymen to undergo the penalty of the lash, and the place where these scourgings were inflicted must have been the synagogue. Surely, with such painful and degrading associations and recollections, the synagogue would not have been the quarter to which the first Christians would have turned to find a model, either for their proceedings or their services. Their thoughts would more naturally centre round the temple, which our Saviour, and His Apostles after Him, regularly frequented, and which was, par excellence, the house of God.

9 Yet some further information about the arrangements of the synagogue may be acceptable. The building faced so that the worshippers might look towards the Holy City. The door for the entrance of the congregation was at one end of the building. At the further end—which we will call the east end —elevated on steps, was an ark, or closet, over which a canopy was spread. This ark always contained the scrolls of the law, and sometimes the official garments of the officers of the community. The desk for the leader of Divine worship was placed in front of the ark. The rostrum, or bema, an elevated pulpit or platform, from which the lessons of the law were read and discourses were delivered, usually stood in the centre of the building. In front of the ark there were armchairs, in which the elders of the synagogue and doctors of the law sat, facing the congregation.

10 A light was kept perpetually burning, in evident imitation of the temple light. Trombones were kept, to be blown on the first day of the year, and trumpets, to be blown on feast days. The usual hours of daily worship in the synagogue were nine a.m., when the morning sacrifice was being offered in the temple, and three p.m., when the evening sacrifice was being offered in the temple, or rather, while the sacrifice in the temple was being burned,

which was interpreted to mean any hour between dark and dawn. It is not known with precision what the Jewish service was in the time of our Lord. Dr. Ginsburg says— service is certain; but it is equally certain that the present Liturgy of the synagogue embodies a large admixture of prayers which were compiled after the destruction of the second temple.' Dr. Schürer says— 'As the Shema undoubtedly belongs to the time of Christ, it is evident that certain established prayers were then already customary in public worship. It can, however, hardly be ascertained how much of the somewhat copiously developed Liturgy of post-Talmudic Judaism reaches back to that period.'

11 It is of no use, therefore—or rather, it is worse than useless, because it would be misleading—to take up a Jewish Prayer-book of the present day, and, with that as an authority, to institute a comparison between the liturgical language and ritual of the Jewish and Christian Churches. We will now quote those portions of the Jewish Liturgy, which, apart from, and in addition to, lections from Holy Scripture, are believed to be as old or older than Christianity, and to have been in use in the time of our Lord. § 4. THE SHEMA.—Two introductory benedictions, called the Shema, or Keriath Shema. 1. 'Blessed art Thou, O Lord our God, King of the universe, who createst light and formest darkness, who makest peace and createst all things. He in mercy causes the light to shine upon the earth and the inhabitants thereof, and in goodness renews every day the work of creation. Blessed art Thou, the Creator of light.

12 2. With great love hast Thou loved us, O Lord our God. Thou hast shown us great and abundant mercy, O our Father and King, for the sake of our forefathers who trusted in Thee. Thou who didst teach them the love of life, have mercy upon us, and teach us also . . . to praise and acknowledge Thy unity in love. Blessed art Thou, O Lord, who in love hast chosen Thy people.' [Recitation of the ten commandments. The Shema consisting of Deut. vi. 4-9; xi. 13-21; Numb. xv. 37-41.] 3. Concluding benediction— 'It is true and firmly established that Thou art the Lord our God, and the God of our forefathers; there is no God besides Thee. Blessed art Thou, O Lord, the Redeemer of Israel.' It is to be noticed that, in the conversation between our Saviour and the lawyer who inquired, 'Master, what must I do to inherit eternal life?' the lawyer recited a verse of the Shema (Deut. vi. 4, 5; St. Luke x. 26, 27).

13 § 5. THE EIGHTEEN BENEDICTIONS, OR THE PRAYER 'SHEMONAH ESRAH.'—These were recited in the temple daily; three of them were pronounced upon the people by the priests every day in the temple court. The sixteenth and seventeenth were used by the high priest on the Day of Atonement. 1. 'Blessed art Thou, O Lord our God, the God of our Fathers Abraham, Isaac, and Jacob, great, omnipotent, fearful, and most high God, who bountifully shewest mercy who art the possessor of all things, who rememberest the pious deeds of our fathers, and sendest the Redeemer to their children's children, for His mercy's sake in love, O our King, Defender, Saviour, and Shield. Blessed art Thou, O Lord, the Shield of Abraham! 2. Thou art powerful, O Lord, world without end. Thou bringest the dead to life in great compassion, Thou holdest up the falling, healest the sick, loosest the chained, and shewest Thy faithfulness to those that sleep in the dust. Who is like unto Thee, Lord of might? and who resembles Thee? a Sovereign killing and bringing to life again, and causing salvation to flourish, and Thou art sure to raise the dead. Blessed art Thou, O Lord, who raisest the dead.

14 3. Thou art Holy, and Thy Name is Holy, and the holy ones praise Thee every day continually. Blessed art Thou, O Lord the holy God. 4. Thou mercifully bestowest knowledge upon men, and teachest the mortal prudence. Mercifully bestow upon us from Thyself, knowledge, wisdom, and understanding. Blessed art Thou, O Lord, who mercifully bestowest knowledge. 5. Our Father, lead us back to Thy law. Bring us very near, O King, to Thy service, and cause us to return in sincere penitence into Thy presence. Blessed art Thou, O Lord, who delightest in repentance. 6. Our Father, forgive us, for we have sinned; our King pardon us, for we have transgressed; for Thou art forgiving and pardoning. Blessed art Thou, O Lord, merciful and plenteous in forgiveness. 7. Look at our misery, contend our cause, and deliver us speedily, for Thy Name's sake, for Thou art a mighty deliverer. Blessed art Thou, O Lord, the Deliverer of Israel.

15 8. Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for Thou art our boast; grant us a perfect cure for all our wounds, for Thou, O Lord our King, art a faithful and merciful physician. Blessed art Thou, O Lord, who healest the sick of Thy people Israel. 9. Bless to us, O Lord our God, for good this year, and all its kinds of produce. Send Thy blessing upon the face of the earth, satisfy us with Thy goodness, and bless this year as the years bygone. Blessed art Thou, O Lord, who blessest the sea-

sons. 10. Cause the great trumpet to proclaim our liberty, raise the standard for the gathering of our captives, and bring us together from the four corners of the earth. Blessed art Thou, O Lord, who gatherest together the dispersed of Israel. 11. Reinstate our judges as of old, and our councillors as of yore; remove from us sorrow and sighing, and do Thou alone, O Lord, reign over us in mercy and love, and judge us in righteousness and justice. Blessed art Thou, O Lord the King, who lovest righteousness and justice.

16 12. Let the apostates have no hope, and let those who perpetrate wickedness speedily perish; let them all be suddenly cut off; let the proud speedily be uprooted, broken, crushed, and humbled speedily in our days. Blessed art Thou, O Lord, who breakest down the enemy, and humblest the proud. 13. On the righteous, on the pious, on the elders of Thy people, the House of Israel, on the remnant of the Scribes, on the pious proselytes, and on us bestow, O Lord our God, Thy mercy; give ample reward to all who trust in Thy name in sincerity, make our portion with them for ever, and let us not be ashamed, for we trust in Thee. Blessed art Thou, O Lord, the Support and Refuge of the righteous. 14a. To Jerusalem, Thy city, in mercy return, and dwell in it according to Thy promise; make it speedily in our day an everlasting building, and soon establish therein the throne of David. Blessed art Thou, O Lord, who buildest Jerusalem.

17 14. 14b. The branch of David Thy servant speedily cause to flourish, and exalt his horn with Thy help, for we look to Thy help all day. Blessed art Thou, who causest to flourish the horn of David. 15. Hear our voice, O Lord our God, have pity and compassion on us, and receive with mercy and acceptance our prayers, for Thou art a God hearing prayer and supplication, our King; do not send us empty away from Thy presence, for Thou hearest the prayers of Thy people Israel in mercy. Blessed art Thou, O Lord, who hearest prayer. 16. Be favourable, O Lord our God, to Thy people Israel, and to their prayer; restore the worship to Thy sanctuary; receive lovingly the burnt sacrifice of Israel and their prayer, and let the service of Israel Thy people be always well-pleasing to Thee. May our eyes see Thee return to Israel in love. Blessed art Thou, O Lord, who restorest Thy Shechinah to Zion.

18 17. We thankfully confess before Thee that Thou art the Lord our God, and the God of our fathers, world without end, and that Thou art the Shepherd of our life, and the Rock of our salvation, from generation to generation; we render thanks unto Thee, and celebrate Thy praises. Blessed art

Thou, O Lord, whose Name is goodness, and whom it becomes to praise. 18. Bestow peace, happiness, blessing, grace, mercy, and compassion upon us, and upon the whole of Israel Thy people. Our Father, bless us all unitedly with the light of Thy countenance, for in the light of Thy countenance didst Thou give to us, O Lord our God, the law of life, loving-kindness, justice, blessing, compassion, life, and peace. May it please Thee to bless Thy people Israel at all times, and in every moment with peace. Blessed art Thou, O Lord, who blessest Thy people Israel with peace.'

19 It will be evident from 14a and 16 that in this form, the earliest form known to us, the eighteen Benedictions are more recent than the destruction of Jerusalem, A.D. 70. They may be dated A.D. 70 to A.D. 100, but their groundwork is more ancient, and we have printed them as containing, for the most part, material as ancient or more ancient than the time of Christ. § 6. THE KADISH.—The Kadish was part of the morning service of the synagogue. It was in these words, the legate of the congregation speaking, the congregation taking up the responses— 1. 'Exalted and hallowed be His great Name in the world which He created according to His will; let His kingdom come in your lifetime, and in the lifetime of the whole House of Israel, very speedily. IV. Amen. Blessed be His great Name, world without end. 2. Blessed and praised, celebrated and exalted, extolled and adored, magnified and worshipped be Thy holy Name. Blessed be He far above all benedictions, hymns, thanks, praises, and consolations, which have been uttered in the world.

20 IV. Amen. 3. May the prayers and supplications of all Israel be graciously received before their Father in heaven. IV. Amen. 4. May perfect peace descend from heaven, and life upon us and all Israel. IV. Amen. 5. May He who makes peace in His heaven confer peace upon us and all Israel. IV. Amen. Two petitions in the Lord's Prayer, as taught by our Saviour, seem to be based upon the first section of this Kadish. § 7. THE KEDUSHA. The following is the wording of the Kedusha, which was substituted in public worship for the third of the eighteen Benedictions. It is said in the same way as the Kadish. 'Hallowed be Thy Name on earth as it is hallowed in heaven above, as it is written by the prophet, And one calls to the other, and says— IV. Holy, holy, holy, is the Lord God of Sabaoth; the whole earth is filled with His glory.

21 Those who are opposite them respond— IV. Blessed be the glory of the eternal, each one in his station. And in Thy Holy Word it is written, thus

saying— IV. The Lord shall reign for ever and ever, Thy God, O Zion, from generation to generation. Hallelujah. From generation to generation we will disclose Thy greatness, and for ever and ever celebrate Thy holiness, and Thy praise shall not cease in our mouth, world without end; for Thou, O Lord, art a great and holy King. Blessed art Thou, holy God and King. It will be seen that the Triumphal Hymn, or Tersanctus, which is now part of the Christian Liturgy, had a position previously in the Kedusha of the Jewish Church. The first section of it is also suggestive of a petition in the Lord's Prayer. § 8. THE PASCHAL SUPPER.—We proceed next to describe the order and ceremonial of the Paschal Supper.

22 'The company having assembled, after the lamps were lighted, arranged themselves in due order on couches, round the tables, reclining on their left sides. A cup of red wine mingled with water, was filled for every one, and drunk, after a benediction by the head man of the group. A basin of water was then brought in, that each might wash his hands, and then another blessing was pronounced. A table was then carried into the open space between the couches, and bitter herbs and unleavened bread, with a dish, made of dates, raisins, and other fruits mixed with vinegar to the consistency of lime, in commemoration of the mortar with which their fathers worked in Egypt, set on it, along with the paschal lamb. The head man then took some of the herbs, dipped them in the dish, and after giving thanks to God for creating the fruits of the earth, ate a small piece, and gave one to each of the company. A second cup of wine and water was then poured out, and the son of the house, or the youngest boy present, was asked the meaning of the feast. The questions to be put had been minutely fixed by the rabbis, and were as formally and minutely answered in appointed words, the whole story of deliverance from Egypt being thus repeated year after year, at each Passover table, in the same terms throughout all Israel.'

23 The first part of the great 'Hallel' or 'Hallelujah' (Psalms cxiii., cxiv.) was now chanted, introduced by the formula— 'Therefore it is our bounden duty to thank, praise, exalt, glorify, praise and celebrate Him who has done all these things for our fathers, and for us. He has led us out of bondage to freedom, out of misery to joy, out of mourning to rejoicing, out of darkness to great light, out of slavery to liberty. Therefore let us sing before Him a new song, Hallelujah.' The resemblance of these words to the Preface in the Christian Eucharistic Service will be noticed at once. Then followed a prayer,

beginning— 'Blessed art Thou, O Lord our God, King of the universe, who hast redeemed us and our forefathers from Egypt.' Upon which the blessing and the drinking of the second cup followed. This was followed by a second washing of hands. A third cup was now poured out, and then came the grace after meals. A fourth and last cup followed, and then Psalms cxv.-cxviii., which formed the rest of the 'Hallelujah;' and another prayer closed the feast. Ps. cxxxvi. was sung at the conclusion of the Hallel, and was itself called the Great Hallel.

24 § 9. VITRINGA'S THEORY.—The Dutch Protestant theologian, Vitringa, whose voluminous writings on the subject have been conveniently translated by the Rev. J. L. Bernard, maintained that the order, discipline, and ritual of the Christian Church were directly derived not from the Jewish temple, but from the Jewish synagogue. Whether the Christian Liturgy itself was derived from the same source, he held it to be impossible to decide in the absence of primitive Christian service books; but he illustrated his point by references, especially, to synagogical laws and practices in the matter of excommunication, ordination, preaching, lections of Holy Scripture, the use of lights, of a pulpit, desk, etc., the prohibition of women from speaking in public, the attitude of prayer, etc. He says— 'In a word, if we attentively consider the laws made in the early ages respecting the Church and its furniture, the reverence and respect due to it, there is hardly a law to be found that is not derived from the canons of the synagogue.'

25 We do not think that Vitringa established his point. Some of the above arrangements are based upon the ordinary requirements of convenience; a great part, and the more distinctive part, of the regulations which he adduces, were common to both the synagogue and the temple. § 10. BICKELL'S THEORY.—Dr. G. Bickell, followed by Dr. W. F. Skene, has laboured to prove that the earlier part—the pre-anaphoral part—of the Christian Liturgy is based upon the Jewish Sabbath Morning Prayer; and that the latter part of it—the anaphora, or canon—is based upon the language and ritual used in the Paschal Supper. The supposed similarity is exhibited in parallel columns, the Clementine Liturgy being used as a basis, supplemented from other quarters, especially from the Syriac Liturgy of St. James. If any one will read through these parallel columns, he will probably come to the same conclusion as the present writer, viz. that the resemblance, though sometimes evident, is generally slight, in some cases fanciful, in other cases undiscern-

ible, and that there is not, on the whole, sufficient similarity to establish or to disestablish the theory which has been built upon it.

26 There are, however, a considerable number of the ordinances of the Christian Church, and of points of order, ritual, and language, which find a counterpart in the worship and ceremonial of the Jewish Church. We will enumerate and describe them, after which we shall be in a better position to decide whether the resemblances are the result of relationship or of chance. § 11. BAPTISM.—Baptism was used by the Jews for the admission of proselytes into the Jewish Church, in addition, no doubt, to certain other ceremonies which it would be beside our purpose to mention or describe here. Bathing, or washing with water, was also the appointed rite for the removal of certain Levitical defilements, and before the execution of priestly offices, such as entering the Holy Place, offering sacrifice, etc. It is quite possible that our Lord followed Jewish precedent in selecting and ordaining baptism as the rite of initiation into the Christian Church, the age at which it was administered being derived from the Jewish law and practice with regard to circumcision with which Christian baptism is expressly associated by St. Paul. At least this seems more probable than that pagan rites for the purification of infants should have been copied, as has been suggested by one of the most eminent writers of the present day.

27 The unction which accompanied baptism is expressly stated by Tertullian to have been borrowed from the practice of the Old Testament dispensation, and likewise the imposition of hands. § 12. BELLS.—Bells form part of the ministration robes of priests in the Greek Church, and were occasionally found attached to sacerdotal vestments in the Western Church, just as they formed part of the dress of the Jewish high priest as described in the Book of Exodus. § 13. BENEDICTIONS AT LECTIONS.—Benedictions were pronounced before and after each of the lessons read out of the Old Testament in the Jewish sabbath morning prayers. These apparently correspond to the benedictions and responsories connected with the lessons in Western Breviaries. § 14. COLOURS.—Various sequences of colours have grown up in course of time to be in use in the Christian Church. They were simple at first, but grew more complex as time went on. The following curious attempt to associate them with a Levitical origin is taken from a mediæval Irish tract preserved in the Lebar Brecc:—

28 'Query, by whom were your various colours first brought into the robe of offering? Not hard to say: Moses, son of Amram, brought them into the robe of offering of Aaron, son of Amram, his own brother. He was the first priest in the law of Moses. It is worth knowing how many colours were set by Moses in Aaron's robe. Not hard to say: eight, to wit, yellow, blue, white, green, brown, red, black, purple. That, then, is the number of colours which every robe of offering is bound to have in it from that time to this. It is worth knowing why that diversity was brought into the robe of offering, instead of its being one colour. Not hard to say: through mystery and figure. It is not fitting for any priest to approach Christ's body towards the offering, without a robe of shining satin around him, with the various colours therein, etc.

29 § 15. CONFIRMATION.—There is something, at first sight, analogous to confirmation, at least as administered now in the Western Church, and especially in the Church of England, in the way in which a Jewish lad, when twelve years of age, was presented in the temple or the synagogue, and formally taking upon himself the obligations of the Jewish Church, was solemnly admitted into full membership. Yet the resemblance must be accidental. Confirmation was originally closely connected with baptism, and its ceremonial finds no counterpart in the Jewish reception of the twelve-year-old lad. § 16. CHURCHES, NAME OF.—There are a considerable number of points connected with the structure and arrangement of churches, with their dedication, their decoration, and the reverence shown for them, on which comparisons might be drawn out at considerable length between Jewish and Christian customs; but the connection between them is of too unsubstantial and unproven a character to make it worth while to pursue the matter in detail. Probably similar comparisons might be worked out between the temples and worship of the Christian and the Buddhist or almost any other religion. There is, however, one trace of a Jewish influence or connection to which attention may be drawn, namely, the use of the word 'synagogue,' as a kind of loan word to describe a Christian place of worship. We have already seen that it occurs in that sense in the New Testament.

30 St. Ignatius, in his Epistle to Polycarp, says— 'Let Church assemblies (synagogæ) be held frequently.' In The Shepherd of Hermas we read— 'When a man having the Divine spirit comes into a synagogue of just men.' Theophilus of Antioch speaks of— 'The synagogues yet called the holy

churches.' Theodotus (the Valentinian) calls— 'The Church, which is Christ's Body, the blessed synagogue.' The word is used by Firmilian of Cæsarea in his Epistle to St. Cyprian, in which he says— 'We do not share the same synagogue with heretics.' A Greek inscription over a Marcionite church on Mount Hermon, A.D. 308 or 318, runs thus— .' These are all instances of the perpetuation in Christian usage of a Jewish word. The following modes or marks of Jewish reverence or devotion seem to correspond to similar characteristics in Christian worship:— § 17. SILENT PRAYER.—The silent prayer which accompanied the offering of incense may have suggested the silent prayer in Eastern Liturgies, and the oratio secreta said super oblata, as well as the canon now said secreto in the Roman rite.

31 § 18. BOWING AT THE SACRED NAME.—When the name of Jehovah was mentioned, Jewish worshippers bowed down or prostrated themselves to the ground. This is akin to the Christian custom of bowing at the ascription of praise to God or to the Holy Trinity, or at the mention of the Name of Jesus, though the latter is more likely to have arisen out of a misunderstanding of Phil. ii. 10. § 19. REMOVAL OF SHOES.—Jewish worshippers removed their shoes from their feet when they entered the temple, a custom connected with Exod. iii. 5 and Josh. v. 15. Sandals were worn by Jewish priests in the temple, but they were barefooted while actually engaged in any ministration. It is interesting to find traces of a similar custom in certain parts of the Christian Church. Irish ecclesiastics appear to have taken off their sandals at the chancel rail when they went to celebrate or to pray at the altar, and to have put them on again when they returned thence. This custom is implied in a story told of St. Columba and his attendant Scannlan in the Book of Lismore. It is also an Eastern practice. Mr. Butler tells us that in the Coptic Church it is a rule for all who enter the haikal (= sanctuary) to put off their shoes at the door, and this applies even to the celebrant. This practice does not prevail in the Nestorian and Armenian Churches, though in the latter the priests wear special sandals or slippers.

32 Cassian tells us of the Egyptian monks that they always wore sandals instead of shoes, and that they always put off their sandals when they went to celebrate or to receive the holy mysteries. § 20. BOWING TOWARDS THE ALTAR.—On entering the temple all the congregation reverently bowed their heads. On leaving the vicinity of the altar both the priests and the worshippers were required to walk backward as far as the Gate of Nicanor, and

there to stand, with their heads reverently bowed towards the altar before withdrawing. The mediæval and modern Christian custom of bowing towards the altar is an act of reverence of the same kind, but it is impossible to establish directly the derivation of the Christian from the Jewish custom, especially in the absence of any allusion to the practice in ante-Nicene times. Bingham follows Mede in thinking that it is highly probable that the Christian act of reverence is derived from the Jewish, though proof is wanting.

33 § 21. EASTWARD POSITION.—The Jewish worshipper always turned his face towards the Holy of Holies, i.e. towards Jerusalem. This would always involve, in European congregations, the orientation of synagogues, and the eastward position in prayer, which have prevailed so generally, though not universally, in Christendom. § 22. ABLUTIONS.—The numerous ceremonial washings of hands or feet or body, prescribed to the Jewish priests in the Levitical code, bear a certain resemblance to the ceremonial ablution of the hands, known as the lavabo, which, either at the offertory or at some other point, forms a feature of most, if not all, Christian Liturgies, and also to the ceremonial washing of the feet, known as the pedilavium, on Maundy Thursday and at baptism. § 23. STANDING AT THE GOSPEL.—The standing up of the congregation in the synagogue at the reading of the law is analogous to the widely spread Christian custom of standing, as an act of reverence, during the reading of the liturgical gospel.

34 § 24. PROCESSION OF THE GOSPEL.—The solemn procession of the roll of the law to the reader's desk in the synagogue, resembles the ceremonial procession of the Holy Gospels in Eastern Liturgies, known as 'The Little,' or 'The Lesser Entrance.' § 25. SEPARATION OF THE SEXES.—The separation of the sexes in the Jewish Church, the men occupying the body of the synagogue and the women the galleries, or the congregation being divided upon the ground floor, was adopted in the early Christian Church, and is, to some extent, retained still. It might seem to be in the Christian Church merely the outcome of general Oriental sentiment as to the separation of the sexes, but a specially Jewish origin for it has been generally maintained. The separation of men and women in church was ordered in the Canons of Hippolytus, which also directed that women were to be carefully veiled. In no case was a woman allowed to preach, except in certain heretical communities.

35 § 26. MODE OF SINGING.—The mode of singing in the Jewish Divine service—partly responsorial, partly antiphonal, and possibly the actual chants used—are believed by some persons to have passed on into the service of the Christian sanctuary. In a letter attributed to St. Germanus Parisiensis (sixth century, but probably of somewhat later date), the use of antiphons and of antiphonal singing is derived from King Solomon, and the use of responsorial chanting from Miriam. According to a modern authority, Jewish melodic recitation may be the basis of the mode of chanting the service in the Christian Church. § 27. DEDICATION OF CHURCHES.—The solemn dedication of places of worship was observed throughout Jewish history, as in the case of the dedication of the tabernacle, of Solomon's temple, of the temple rebuilt under Zerubbabel, of the building of the temple and rebuilding of the altar when Judas Maccabeus had driven out the Syrians, of the temple as restored under Herod. This practice of dedication passed on into the Christian Church. The rubrics in the earlier Latin Pontificals and Sacramentaries, which, however, do not date from further back than the eighth century, seem purposely to borrow their language from the Old Testament, and to copy details in the Levitical ritual. The expression, 'the horn,' or 'the horns of the altar,' is used to denote the corner or the corners of the altar. This expression is evidently borrowed from Exod. xxvii. 2—

36 'And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.' The directions to employ hyssop for sprinkling, and the sevenfold perambulation round the altar, seem to be based upon Exod. xxii. 22, etc., and Levit. iv. 17, etc. Any sprinkling water which remained was directed to be poured out at the base of the altar, an expression drawn from Exod. xii. 29 and Levit. iv. 25, etc. § 28. FASTS AND FESTIVALS.—Dec. 25 (25th of Chislev) was the Jewish Feast of the Dedication. It was adopted at a very early date by the Christian Church as the Feast of the Nativity of our Saviour, or Christmas-Day; but there is no proof that the identity of date is more than a coincidence, or that there was any connection between the Jewish and the Christian festival.

37 The four fasts observed annually by the Jews, and referred to in Zech. viii. 19, are stated to have suggested the institution of the four Ember seasons. The connection, as to number, is maintained in a passage in a treatise, 'De Hæresibus,' by Philaster, Bishop of Brixia, in the middle of the fourth century; but the purposes for which these Jewish and Christian fasts were in-

stituted were of a totally different character, and it is difficult to believe that there was any connection between them. There were two weekly Jewish fast-days, Monday and Thursday, for which the Christian Church at a very early date substituted Wednesday and Friday, commemorating the betrayal and the crucifixion of our Lord, but we have not met with any statement or allusion asserting or suggesting any connection between the two arrangements. A high sabbath connected with a feast was the sabbath previous to it, not the sabbath after it, or the sabbath within the octave, as is usually the case in the Christian Church. The only similar arrangement which has come under our notice is in the case of the Eastern Church, where Quinquagesima week is the week before and not the week after Quinquagesima Sunday.

38 § 29. HEBREW LANGUAGE, USE OF THE.—It has been stated by Durandus that in the primitive Church the Divine Mysteries were celebrated in Hebrew, and some Orientalists have expressed an opinion that the structure of certain liturgical sentences indicates a translation from a Semitic language. But we have searched in vain for corroboration of Durandus' statement. Hebrew words occasionally occur in Latin Liturgies, but only in the case of such expressions as 'Amen,' 'Hallelujah,' 'Hosanna,' or of such titles of God as 'Hel,' 'Rucha.' The alphabet inscribed by a bishop at the consecration of a church was once written in Greek, Latin, and Hebrew. § 30. THE EUCHARIST.—(a) Dr. Edersheim thinks that the word 'Haggadah,' which means 'shewing forth,' and which was a Hebrew term for the Paschal Liturgy, suggested the language of St. Paul— 'As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.'

39 (b) The washing of hands, which took place in the Paschal Supper after the partaking of the first and also of the second cup, is suggestive of the Eucharistic lavabo. (c) Only red wine was allowed to be used at the Paschal Supper, and it was always mixed with water, just as the mixed chalice has been almost universally used in the Christian Eucharist. (d) Dr. Edersheim quotes a passage from the Mischna, which looks as if the water thus used was warm water— 'If two companies eat [the Passover] in the same house, the one turns its face to one side, the other to the other, and the kettle [warming kettle] stands between them. This offers a curious parallel to the infusion of warm water into the chalice at the commixture in the Byzantine rite, for which, however, no very early authority can be produced, nor is the practice known in any other Liturgy, Eastern or Western.

40 (e) The Paschal Supper was preceded by a fast. The evening sacrifice was ordinarily offered at 2.30 p.m. and slain at 3.30 p.m., but on the eve of the Passover these hours were put back to 1.30 p.m. and 2.30 p.m. No food was partaken of from that hour until the Paschal Supper, and that was not commenced until dark. This may have suggested the practice of fasting reception of the Eucharist, which has been observed with rare exceptions from the earliest times. § 31. IMPOSITION OF HANDS.—This was not part of the prescribed Levitical ritual, but it was the recognized external sign accompanying benediction, and appointment to office. There had been variation of practice in earlier times, but for some time before our Lord's day the appointment or ordination of a rabbi had come to be made or performed by the laying on of hands, and the presence of three ordained rabbis was required to make such an ordination valid. This is suggestive of the only universally used external sign which has scriptural authority in connection with ordination in the Christian Church, and reminds us of the early Canons which made the presence and co-operation of three bishops necessary not to the validity, but to the regularity of a consecration.

41 § 32. HOLY ORDERS.—The conviction that the Christian ministry in its threefold form was evolved out of the ministerial organization of the Jewish Church, found support at an early date. It is suggested by the language of St. Clement of Rome, in a chapter in which he is evidently describing the office and work of the Christian ministry, wherein he says— 'For to the high-priest are given certain functions, and to the priests their proper place is assigned, and to the Levites appertain their proper ministries, and the laymen are confined within the bounds of what is commanded to laymen.' Later on St. Jerome said— 'What Aaron, and his sons, and the Levites were in the temple, the same bishops, priests, and deacons are in the Church.' The comparison is drawn out in still greater detail in the Apostolic Constitutions, where it is said that— 42 'The Jewish sacrifices are the Christian prayers and supplications and Eucharist. Jewish firstfruits and tithes, and offerings, and gifts, are the oblations offered by the holy bishops to the Lord God through Jesus Christ, who died for them. For the bishops are your high priests, and the presbyters are your priests, and the deacons of to-day are your Levites, and so on with your readers, and singers, and ostiarii, and with your deaconesses, and widows, and virgins, and orphans; and the bishop, who is above all these, is the high priest. In its earliest form, in apostolic times, the

three-fold ministry of the Christian Church was differently constituted. It consisted of, firstly, Apostles; secondly, presbyters or bishops; thirdly, deacons. These gradations, according to a modern liturgical writer of eminence, had also their Jewish counterparts. The Apostles corresponded to ethnarchs; the presbyters to rulers of the synagogue; the deacons to the .

43 Mons. de Pressensé maintained that the two Christian orders of bishops, or elders, and deacons (the Apostles representing the first order, divinely appointed, and not intended to be perpetuated) were borrowed not from the temple worship, but from the synagogue, which had nothing priestly about it, and the very simple organization of which singularly adapted it to the needs of the new community. These connections and correspondences may be deemed unproven or even fanciful, but they are infinitely more probable than the theory put forward now in certain quarters that the Christian Church borrowed or adapted its ministerial organization from paganism. § 33. MARRIAGE.—Some of the ceremonies connected with the Christian marriage service were probably taken over from Judaism, though, as in the case of the ring and of the white dress, they may have prevailed far and wide outside and beyond the Jewish community. The ring was recognized in the Old Testament, and used as a token of fidelity, and of reception into a family.

44 The distinctive attire of the bride, including the white dress, if she were not a widow, and the veil, and the crown or chaplet, were also Jewish usages to which reference is made in Holy Scripture. They have all been adopted into Christian marriage ritual; the crown especially in the Greek Church, where both bride and bridegroom are crowned, and where the whole service is known as 'the Service of the Coronation.' § 34. PRAYER, HOURS OF.—In connection with Jewish devotion, we find in Holy Scripture references to various hours of prayer both by day and night, e.g.— 'And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God.' 'In the evening, and morning, and at noon-day will I pray, and that instantly: and He shall hear my voice.'

45 'At midnight I will rise to give thanks unto Thee, because of Thy righteous judgments.' 'Seven times a day do I praise Thee, because of Thy righteous judgments.' 'Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord.' 'He

kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore-time.' 'For these are not drunken, as ye suppose, seeing it is but the third hour of the day.' 'Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.' 'Peter went up upon the housetop to pray about the sixth hour.' There can be little doubt that the sevenfold division of the day services of the Christian Church into Lauds, Prime, Terce, Sext, None, Vespers, and Compline, and the lengthy night services called 'Nocturns' or 'vigiliæ nocturnæ,' owe their existence to the indications of Jewish customs contained in the above verses. We do not mean that the arrangement was taken over at once from the Jewish temple, because we do not know that such a multiform arrangement of services ever existed there; but, that when, in the course of centuries, the Christian scheme of services was developed, it was very largely influenced by scriptural, that is, by Jewish, considerations.

46 § 35. PRAYER, ATTITUDE AT.—The ordinary attitude in prayer among the Jews was standing, though kneeling and prostration were also practised. We have described at length early Christian practice in this matter, which, deliberately or otherwise, followed very closely upon Jewish precedent. § 36. PRAYER FOR THE DEAD.—There is no plain direction to pray for the departed either in the Old or the New Testament, nor is there any instance of such a prayer, if we except St. Paul's pious aspiration with regard to the probably deceased Onesiphorus— 'The Lord grant unto him that he may find mercy of the Lord in that day.' But there can be no doubt that such prayer was in use among the Jews before the time that our Lord was upon earth. A statement with reference to Judas Maccabæus, in the Second Book of Maccabees, puts this fact beyond all question— 'For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

47 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.' Accordingly we are not surprised to find that the following prayer has formed part of the Jewish Liturgy. It was said in some congregations on each sabbath morning, in others on certain of the highest festivals, in others only on the Day of Atonement. We have not been able to ascertain the date of its composition, nor whether it existed in the time of our Lord. Neither this prayer,

nor any other form of prayer for the dead, is found in the Authorized Daily Prayer-book of the United Hebrew Congregations of the British Empire (London, 1892).

A Prayer.

48 'May God remember the souls of my father and mother, my grandfather and grandmother, my uncles and aunts, my brothers and sisters, my relatives on the father's and mother's side, who have passed into their eternity. For the sake of the alms which I commend for them, may their souls be included in the bundle of life with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, Leah, and the other righteous men and women in Paradise; and let us say, Amen.' The evidence of early Jewish tombstones is in favour of the custom of prayer for the dead, but the date of these mortuary inscriptions has not been ascertained with sufficient certainty for any conclusive argument to be based upon them. We have already produced evidence as to the widespread practice of prayer for the departed in the early Christian Church. In the silence of Holy Scripture on the subject, one naturally asks, 'Whence was the practice derived?' It may be a deep-seated instinct or craving in our spiritual and intellectual nature finding outward expression for itself in formal prayer. But, more probably, the practice was taken over from the Jewish Church, a transfer made more easy by the absence of any condemnation of it, on the part of our Lord or His Apostles, in the pages of the New Testament.

49 On the other hand, in the absence of certain proofs that prayer for the dead formed part of the Jewish Liturgy in our Lord's time, some modern writers have held that it was a later importation from Christianity into Judaism. But, considering the conservatism of the Jews, and their hostility to the Christian Church, this seems to be improbable. M. Israel Lévi is conscious of this difficulty, but does not do much to meet it. § 37. VESTMENTS.—We have seen that there is little proof of the existence of any distinctive dress of the Christian clergy during the first three centuries. The first reference to a vestment is in the Canons of Hippolytus (p. 163). The next is early in the fourth century, when the emperor Constantine gave to Macarius, Bishop of Jerusalem, a rich vestment embroidered in gold, to wear when administering baptism. After that time varied and splendid vestments began to be worn by officiating clergy—bishops, priests, and deacons, having each their distinctive dress—and the common theory of the mediæval ritualists, in which they

are largely followed by writers of the present day, is that these vestments were copied from those of the Levitical priesthood; e.g. Rabanus Maurus, in the ninth century, asserts this of vestments in general, and of the amice, or superhumeral, in particular. Durandus, writing in the thirteenth century, makes the same assertion, but in qualified terms, as to vestments generally. The Levitical theory is incorporated in a rubric of a ninth-century Service Book of English Use, which runs thus—

50 'Incipiunt orationes ad vestimenta sacerdotalia seu levitica.' The Chasuble and Rationale are both described as of Jewish origin in a letter attributed to S. Germanus Parisiensis (A.D. 555-576), but probably of somewhat later date. Bishop Young, writing in the present day, says— 'If any one will compare the engravings of the vestments of the Jewish high priest, priest, and levite, as given by Calmet, with those now in use by the bishops, priests, and deacons of the Oriental Church, he will be struck with the resemblance between them, and the presumptive proof which the comparison affords that the latter were derived from the former.' But can this theory as to the origin of vestments be true? We think not; because considering the state of alienation and antipathy, which existed between Jews and Christians during the early and middle ages, it is an unlikely, though not an impossible, supposition that the latter should have directly borrowed their ministerial dress from the former; and there is a simpler theory of the origin of vestments, which has philological support, viz. that the Christian ministerial dress is a survival of the ordinary lay dress of the opening centuries of the Christian era. We repeat that there is slight trace of special dress in use before the reign of Constantine; then if we examine the names which the clerical vestments now bear, and have borne from the first, we find that they denote ordinary articles of lay attire once in everyday use. Such names are—

51 Alba, the white undergarment, tunic, or shirt. Capa, the cope, a late Latin word, denoting an article of dress corresponding to the toga, the ordinary outer garment of a Roman citizen. Another name for the cope was 'pluviale,' literally, that which protects a man's body from the rain. Casula, the chasuble, a little hut, covering the whole body, corresponding to the 'pænula,' an outer garment or cloak. Cingulum, the cincture or girdle with which the tunic was fastened. Manipulus, the maniple, literally a handful, i.e. the handkerchief in the hand. Stola, the stole. This word did not come into use to designate an article of ecclesiastical dress till the ninth century, and it

probably has no connection with the classical stola. The earlier name for stole was 'orarium' or handkerchief. A somewhat similar process has been going on in England, in another department of clerical dress, in recent times. The levée dress, in which clergy have to appear at court in 1897, including buckleshoes, silk stockings, knee-breeches, and three-cornered hat, is the everyday dress of the clergy of two centuries ago, petrified for a particular purpose, and perpetuated in state ceremonial.

52 § 38. JEWISH ORIGIN OF CHRISTIAN FORMULE OF DEVOTION. —It may be asked, Have any portions of Jewish liturgical language been transferred into the services of the Christian Church? and if so, to what extent? It is not easy to give a complete answer to these questions, but the answer must undoubtedly be, To a considerable extent. It is no matter of surprise that such a borrowing should have taken place in the case of New Testament Canticles, which were the devout outpourings of the minds of persons familiar with the devotions of the Jewish Temple and synagogues from their childhood; but similarity of thought and language extends and is found beyond them, as may be seen by aid of the following parallel tables:— 53 St. Luke i: 49. Magnificat: He that is mighty hath done to me great things. The Eighteen Benedictions: 2. Thou art mighty, O Lord, world without end Who is like unto thee, Lord of might? St. Luke i: 51. Magnificat: He hath scattered the proud in the imagination of their hearts. The Eighteen Benedictions: 12. Let the proud speedily be uprooted, broken, crushed and humbled speedily in our days. Blessed art Thou, O Lord, who breakest down the enemy, and humblest the proud. St. Luke i: 52. Magnificat: He hath put down the mighty from their seats, and exalted them of low degree. The Eighteen Benedictions: 1. Blessed art Thou who rememberest the pious deeds of our fathers, and sendest the Redeemer to their children's children. Blessed art Thou, O Lord, the Shield of Abraham. St. Luke i: 54. Magnificat: He hath holpen His servant Israel, in remembrance of His mercy. St. Luke i: 55. Magnificat: As He spake to our fathers, to Abraham, and to his seed for ever. Magnificat: Benedictus. The Eighteen Benedictions: The Eighteen Benedictions. St. Luke i: 68. Magnificat: Blessed be the Lord God of Israel; for He hath visited and redeemed His people. The Eighteen Benedictions: 1. Blessed art Thou, O Lord our God, the God of our fathers Abraham, Isaac, and Jacob, who rememberest and sendest the Redeemer to their children's children.

St. Luke i: 69. Magnificat: And hath raised up an horn of salvation for us in the house of His servant David. 14h.

54 The branch of David Thy servant speedily cause to flourish, and exalt his horn with Thy help. . . . Blessed art Thou, O Lord, who causest to flourish the horn of David. | | 71 | That we should be saved from our enemies, and from the hand of all that hate us; | See St. Luke i. 51, 52; Ben. 12. | | 72 | To perform the mercy promised to our fathers and to remember His holy covenant; | See St. Luke i. 54; Ben. 1. | | 73 | The oath which he swore to our father Abraham, | | St. Luke 55 i. To give knowledge of salvation unto His people by the remission of their sins, Through the tender mercy of our God. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. 4. Thou mercifully bestowest knowledge upon men, and teachest the mortal prudence. Mercifully bestow upon us from Thyself, knowledge, wisdom, and understanding. 6. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed, for Thou art forgiving and pardoning. 13. On us bestow, O Lord our God, Thy mercy. 18. Bestow . . . mercy, compassion upon us, and upon the whole of Israel Thy people. 18. Bless us all unitedly with the light of Thy countenance; for in the light of Thy countenance didst Thou give to us the law of life, etc. May it please Thee to bless Thy people Israel at all times and in every moment with peace. Blessed art Thou, O Lord, who blessest Thy people Israel with peace.

56 St. Luke ii. Gloria in Excelsis. Glory to God in the highest, and on earth peace, good will toward men. Nunc Dimittis. Lord, now lettest Thou Thy servant depart in peace; For mine eyes have seen Thy salvation. The Kadish. Blessed and praised, celebrated and exalted, . . . may perfect peace descend from heaven, and life upon us and all Israel. The Eighteen Benedictions. 2. Thou loosest the chained, and shewest Thy faithfulness to those that sleep in the dust. 16. May our eyes see Thee return to Israel in love. Blessed art Thou, O Lord, who restorest Thy Shechinah to Zion. The Lord's Prayer. Hallowed be Thy Name. The Triumphal Hymn. Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of His glory. Blessed be He for ever. Amen. The Eucharistic Preface. It is verily meet and right, holy and becoming, and advantageous, to our souls, Jehovah, Lord God, Father Almighty, to worship Thee, to hymn Thee, to give thanks to Thee, to return Thee praise, etc.

57 The Kedusha. Hallowed be Thy Name on earth, as it is hallowed in heaven above. The Kedusha. Holy, holy, holy is the Lord God of Sabaoth; the

whole earth is filled with His glory. At the Paschal Supper. Therefore it is our bounden duty to thank, praise, exalt, glorify, praise, and celebrate Him, etc. The 'Kyrie Eleyson,' preserved in its Greek form in Latin Liturgies, was probably in its origin a Greek-Jewish liturgical formula, derived from such Old Testament passages as the following:—, ; , , ; , . There is a curious addition to the text of 'Gloria in Excelsis' in several ancient Irish versions, consisting of the words 'et omnes dicimus Amen' ('and we all say, Amen'). It has also been found in the Armenian version of the Vespers evening hymn, 'Hail, gladdening light,' etc. There can be little doubt that this is an importation of the phrase וְנֹאמַר אָמֵן (= 'and say we, Amen') which occurs so frequently in the Kadish and in other parts of the Jewish Morning Service.

58 For a list of Hebrew words surviving in use in the Christian Liturgy, see § 29, p. 230. Dr. J. F. Young, Bishop of Florida, has printed in parallel columns portions of the Jewish Sabbath Morning Service and of the Greek Liturgy of St. Basil; and also the Jewish supplications used during the Ten Days of Penitence (the Sabbath excepted) at the morning service and the Greek Ektene. In each case there is a general resemblance, but that resemblance seems to be too vague to justify the conclusion that the Christian formula of devotion has been borrowed from the Jewish, or that there is any direct connection between them. The Rev. J. E. Field has written many pages to prove the Jewish origin of the Christian Liturgy, but his proof of such origin is made up mainly of slender coincidences of diction or similarities of subject-matter, in the case of single sentences or even of single words, and does not carry conviction.

59 § 39. GOSPEL FOR THE TENTH SUNDAY AFTER TRINITY.—The selection of the passage from St. Luke xix. 41–48, in which our Lord's prophecy of the destruction of Jerusalem occurs, as the Gospel for the Tenth Sunday after Trinity is said to have been determined by its near coincidence with one of the days of prayer and fasting (the ninth of Ab), on which the Jews bewail the fall of their capital and the destruction of the temple. A review of the facts accumulated in this chapter will, we think, bring most readers to the conclusion that on some points there has been deliberate imitation of Jewish usage on the part of the Christian Church; while on other points an unintentional resemblance exists, a resemblance based on an instinct of reverence, which, whether in the Jewish or the Christian, or indeed

in any non-Jewish and non-Christian religion, would naturally show itself in the same or in a similar way.

60 § 40. HEATHEN WORSHIP SUGGESTED AS THE SOURCE OF CHRISTIAN RITUAL.—In connection with the subject-matter of this chapter, it is desirable to mention the fact that a totally different theory of the origin and development of Christian ritual, and of the growth of Christian terminology in connection with the sacramental ordinances of the Church, has been recently put forward both in this country and abroad. Take up the Hibbert Lectures for 1888. Their author, Dr. Hatch, selects for his title, The Influence of Greek Ideas and Usages upon the Christian Church. In chapter x. he maintains that the sacramental ritual and terms of the Christian Church, as developed from the second to the fifth centuries of the Christian era, were borrowed from the Eleusinian mysteries. He dwells especially upon— These and other Eleusinian observances are compared to the ritual, nomenclature, and practices of the Christian Church as commencing to be developed directly after the Apostolic age, and as fully developed in the fifth and sixth centuries; and the latter are concluded to be derived from the former.

61 We cannot do justice to Dr. Hatch's argument in a short summary. It is thoughtfully worked out, and finished with the following eloquent passage: — 'In the splendid ceremonial of Eastern and Western worship, in the blaze of lights, in the separation of the central point of the rite from common view, in the procession of torch-bearers, chanting their sacred hymns, there is the survival, and in some cases the galvanized survival, of what I cannot find it in my heart to call a pagan ceremonial; because though it was the expression of a less enlightened faith, yet it was offered to God from a heart that was not less earnest in its search after God, and in its effort after holiness, than our own. Although a primâ facie case is made out by Dr. Hatch in a chapter which deserves to be read through carefully by every person interested in the subject, yet we are convinced that on further consideration the whole theory will break down on the following grounds:—

62 1. It seems to be a moral impossibility that a religion like Christianity, the raison d'être of which was a protest against heathen theology and heathen morality, which threw unmeasured ridicule and contempt upon the heathen gods, especially in the pages of its earlier apologists, Aristides, Minucius Felix, etc., should have borrowed its ritual practices and terminology

from a heathen source. This remark applies to the Church in the ante-Nicene period. No doubt in later days, when Christianity came more widely in contact with heathenism, and when heathenism had lost the power, if not the will, to persecute, there may have been some adaptation of heathen ritual observances. 2. The cause why the earliest Christian rites were performed with secrecy, both as to manner and time and place, was the danger of persecution and martyrdom which always attended or was liable to attend the profession and practice of Christianity until it became a religio licita. This characteristic of secrecy lingered on as against the heathen and catechumens long after the dangers in which it originated had passed away.

63 3. Such words as , , , , , , are derived directly from the New Testament, and not from the Eleusinian mysteries. It is not necessary here to discuss the further question, Whence did the writers of the New Testament, especially St. Paul, derive the use of the words? The similarity between certain parts of the ritual and liturgical language of heathenism and both Judaism and Christianity, was noticed long ago by a famous Christian thinker and writer, who offered a far more probable explanation of it than the Hibbert Lecturer, viz. that the false religion is an imitation of the true, and not vice versâ. Tertullian said— 'The question will arise, By whom is the sense of the passages which make for heresies interpreted? By the devil, of course, to whom pertain those wiles which pervert the truth, and who, by the mystic rites of his idols, vies even with the essential portions of the Divine sacraments. He

64 'Paganism' in Smith and Cheetham's Dictionary of Christian Antiquities. too baptizes some, that is, his own believers and faithful followers; he promises the putting away of sin by a laver; and, if my memory still serves me, their Mithra sets his mark on the foreheads of his soldiers; he celebrates also an oblation of bread, and introduces an image of a resurrection, and beneath a sword wreathes a crown. What must we also say of the fact that he limits his high priest to a single marriage, and that he has his virgins and his votaries professing continence. But if we consider the superstitions of Numa Pompilius, his priestly offices, badges, and privileges, his sacrificial services, and the instruments and vessels of the sacrifices themselves, and the curious rites of his expiations and vows, shall we not clearly see that the devil imitated the well-known moroseness of the Jewish law? Satan, therefore, who showed such great eagerness to express in the rites of idolatry those very

things of which the administration of Christ's sacraments consists, possessing still the same genius, set his heart upon and succeeded in adapting to his profane and rival creed the very instruments of Divine things and of the Christian saints, his interpretation from their interpretations, his words from their words, his parables from their parables,' etc.

65 A theory of the heathen origin of Christian vestments has been sometimes put forward, e.g. by a recent writer, who says— 'The mitre is the headdress of the Persian priests, and of the Mithra worshippers of Commagene, on statues of the early Roman period. This is by no means the only instance in which Pagan vestments came to be used by Christian priests. The scarlet robes of the flamens were adopted by cardinals; the alb was an Egyptian sacred dress; the dalmatic, a short-sleeved skirt, was worn by Commodus and by Elagabalus, the emperor who was priest of the Sun-God, symbolized by the black stone brought from Emesa in Syria to Rome. The practice of kissing the foot of an emperor was introduced by Caligula from Persia. There is no proof offered for these statements except in the case of a supposed etymological connection between 'Mithras' and 'Mitre.' They are extremely improbable. It would not be more fanciful to connect the scarlet robes of the flamens with the academic full dress of Doctors of Divinity.

66 The Puritans at the time of the Reformation denounced the surplice as heathenish, as well as popish. It was described not only as 'the white linen garment that the Mass-priest wears in the popish religion,' but also as 'the mark of the linigeri calvi of Isis,' as 'a kind of garment used by the priests of Isis' and as 'the costume of the priests of Baal.' The threefold constitution of the Christian ministry has been referred to a heathen origin in recent times by many distinguished writers, including Hatch in England, and Harnack in Germany; but the à priori improbability of early Christianity condescending to borrow from the heathenism which it denounced, and by which it was persecuted, applies to this as well as to all other cases of alleged or supposed borrowing, apart from difficulties which may arise peculiar to the particular loan or debt under consideration.

APPENDIX. FROM THE APOSTOLIC CONSTITUTIONS

1 IN this appendix we place before the reader the devotional formulæ—anthems, prayers, etc., including the so-called Clementine Liturgy—which are contained in the compilation known as the Apostolic Constitutions. As that compilation dates from the second half of the fourth century, we have not

ventured to include any of its contents in Chapter iii., unless known to us through earlier writings, although much of the following devotional material may be, and much of it no doubt is, ante-Nicene.

§ *1. Gloria in Excelsis.*

2 The following is a very ancient hymn of unknown authorship. The two earliest forms in which it is known to us occur in the seventh book of the Apostolic Constitutions, and in the Codex Alexandrinus of the Bible, now in the British Museum. In the latter it is labelled 'A Morning Hymn.' In the former the context would imply its use at eventide; but the one MS. which gives it any title describes it as 'A Morning Hymn.' In the Antiphonary of Bangor, a seventh-century Irish service-book, it is headed, 'For the Evening and for the Morning,' or as we might say, 'At Vespers and Matins'; for its connection was with the Divine office. The Eucharistic use of it, now prevalent in Western Christendom, is of later origin. We give in parallel columns translations of the three earliest texts of 'Gloria in Excelsis,' to which reference has been made, together with the anthems or other devotional formulæ appended to them.

3 Further information about the origin, growth, and use of this hymn will be found in Julian's Dictionary of Hymnology (London, 1892), pp. 425, 459; Smith and Cheetham's Dictionary of Christian Antiquities (London, 1875), vol. i. p. 736. I. APOSTOLIC CONSTITUTIONS (lib. vii. caps. 47-49, pp. 187, 188. 4th century): Glory to God in the highest, and on earth peace, goodwill among men. We praise Thee, we hymn Thee, we bless Thee, we glorify Thee, we worship Thee, through the great High Priest, Thee the one unbegotten God, alone, unapproachable through Thy great glory. O Lord, heavenly King, God the Father Almighty. O Lord God, the Father of Christ, the spotless Lamb. II. CODEX ALEXANDRINUS (fol. 569, 2nd col. 5th century): Glory to God in the highest, and on earth peace, goodwill among 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 Spirit, O Lord God, Lamb of God, Son of the Father. III. ANTIPHONARY OF BANGOR (fol. 33rs. 7th century): Glory to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we magnify Thee, we give thanks to Thee, for Thy great pity. O Lord, heavenly King, God the Father Almighty. O Lord, the

only-begotten Son, Jesus Christ, Holy Spirit of God, and we all say, Amen. O Lord, Son of God the Father, Lamb of God. GLORIA IN EXCELSIS—continued.

4 I.—APOSTOLIC CONSTITUTIONS: which taketh away the sin of the world, receive our prayer. Thou that sittest upon the Cherubim, [have mercy upon us. For Thou only art holy, Thou only art the Lord, Jesus Christ; of the God of all created nature. our King, through whom be glory, honour, and worship to Thee. Praise the Lord, ye servants, O praise the name of the Lord. We praise Thee, we hymn Thee, we bless Thee, for Thy great glory, O Lord, King, Father of Christ, the spotless Lamb, which taketh away the sin of the world. It becometh us to praise Thee, it becometh us to hymn Thee, it becometh us to glorify Thee. that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. 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. Every day will I bless Thee, and praise thy name for ever, and for ever and ever. Vouchsafe, O Lord, this day also, that we be kept without sin. Blessed art Thou, O Lord God of our fathers, and praised and glorified be Thy name for ever. Amen. Blessed art Thou, O Lord; teach me Thy statutes. Blessed art Thou, O Lord;

5 teach me Thy statutes. | that takest away the sin of the world, have mercy upon us. Receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy, Thou only art the Lord. Thou only art glorious, with the Holy Ghost, in the glory of God the Father. Amen. Every day we bless Thee, and praise Thy name for ever, and for ever and ever. Amen. Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord God of our fathers, and praised and glorified be Thy name for ever. Amen. Have mercy upon us, O Lord, have mercy upon us. Hearken unto my words, O Lord; hear my cry; incline unto the voice || God and Father, through Thy Son, in the all-holy Spirit, for ever and ever. Amen. Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, A light to lighten the Gentiles, and the glory of Thy people Israel. Blessed art Thou, O Lord, that nourishest me from my youth up, and givest food to all flesh. Fill our hearts with joy and gladness, that having always all sufficiency, we may abound unto every good work in Christ

Jesus our Lord; through whom glory, honour, and power be unto Thee for ever. Amen. | Blessed art Thou, O Lord;

6 teach me Thy statutes. Lord, Thou hast been our refuge from generation to generation. I said, Lord, have mercy upon me; heal my soul, for I have sinned against Thee. Lord, I have fled unto Thee for refuge; teach me to do Thy will, for Thou art my God. For with Thee is the well of life; and in Thy light shall we see light. Continue forth Thy loving-kindness unto them that know Thee. of my prayer, my King and my God. In the morning also shalt Thou hear my prayer. In the morning shall my prayer come before Thee, O Lord. Day and night, hourly and momently, have mercy upon us, O Lord. By the prayers and merits of Thy saints have mercy on us, O Lord. [By the prayers and merits] of angels, archangels, patriarchs, prophets, have mercy on us, O Lord. [By the prayers and merits] of apostles, martyrs, and confessors, and of the whole hierarchy of the saints, have mercy [on us, O Lord]. Glory and honour to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and for endless ages. Amen. . Ps. cxiii. 1. St. Luke ii. 29-32. Ps. cxxxvi. 25. The repetition of this clause also occurs in the present Anglican version of this hymn, but not in the usual Latin versions.

7 It has never been ascertained on what authority, or for what reason, the compilers of the Book of Common Prayer made the change in the text. It is interesting to see that they have the authority of the Codex Alexandrinus for it, though that MS. can hardly have been known to them. Ps. cxlv. 2. Te Deum, ver. 26. Tobit viii. 5, or Song of the Three Children, 29, 30. Ps. cxix. 12. Ps. xc. 1. Ps. xli. 4. Ps. cxliii. 9, 10. Ps. xxxvi. 9. Ps. xxxvi. 10. Ps. cxxiii. 3. Ps. v. 1, 2. Ps. v. 3. Ps. lxxxviii. 13. Origin unknown. The Mozarabic form of Gloria Patri. For further notes, see Antiphonary of Bangor, pt. ii., in vol. x. of the Henry Bradshaw Society Publications, p. 75. | | | The 'Triumphal Hymn,' or 'Tersanctus,' or 'Sanctus,' is a constituent portion of all Liturgies. From its being found in the Apostolic Constitutions, where it forms part of the Clementine Liturgy, we know that it is as old as the fourth century. It is probably older still, perhaps almost as ancient as Christianity. It will be found printed on p. 297 in a shape nearly resembling that in our present English Liturgy. It must be distinguished from the 'Trisagion,' which occurs in most Eastern Liturgies, but in a different position, and which is also found among the Reproaches on Good Friday in the Roman Missal. Its words are—

8 'Holy God, holy and mighty, holy and immortal, have mercy upon us.' This Trisagion is not found in the Clementine Liturgy, and the date of its composition is unknown. The following formulæ of devotion are also contained in the Apostolic Constitutions:—

§ *3. A Widow's Thanksgiving.*

9 'Blessed art Thou, O God, who hast refreshed my fellow widow. Bless, O Lord, and glorify him that ministered unto her, and let his good work ascend in truth before Thee, and remember him for good in the day of his visitation. Add glory to my bishop who hath well fulfilled his ministry before Thee, and hath directed a seasonable alms to be given to my fellow widow in her destitution; grant unto him a crown of rejoicing in the day of the revelation of Thy visitation.' We thank Thee, O our Father, for that life which Thou hast made known to us, through Thy Son Jesus, through whom also Thou makest all things, and takest thought for the whole world; whom too Thou didst send to become man for our salvation, and didst permit Him to suffer and to die, whom Thou didst also raise up and wast pleased to glorify, and hast seated Him on Thy right hand, through whom also Thou hast promised unto us the resurrection of the dead. Do Thou, O Lord Almighty, eternal God, as this grain was once scattered, and afterwards gathered together so as to form one loaf, so gather Thy Church together from the ends of the earth into Thy kingdom. Furthermore, we thank Thee, O our Father, for the precious blood of Jesus Christ which was shed for us, and for His precious body whereof we celebrate the antitype, He Himself having commanded us to show forth His death; for through Him glory is to be given to Thee for ever. Amen.'

§ *5. A Post-Communion Thanksgiving.*

10 'We give thanks to Thee, O God and Father of Jesus our Saviour, for that holy thing which Thou hast made, to tabernacle within us, and for the knowledge, and faith, and love, and immortality, which Thou hast given to us through Thy Son Jesus. Thou, O Almighty God, the God of the universe, didst create the world, and the things which are therein, through Him, and didst implant a law in our souls, and didst prepare things beforehand for their reception by men. O God of our holy and blameless fathers, Abraham, Isaac, and Jacob, Thy faithful servants, Thou art powerful, and faithful, and true, and without deceit in Thy promises. Thou didst send upon earth Jesus,

Thy Christ, to converse among men as man, and to take away error by the roots, being Himself both God the Word and man. Do Thou, even now, through Him, remember this holy Church, which Thou hast purchased with the precious blood of Thy Christ, and deliver it from all evil, and perfect it in Thy love and Thy truth, and gather us all together into Thy kingdom which Thou hast prepared. Maranatha. Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord. God is the Lord who was manifested to us in the flesh. "If any one be holy, let him approach; if any one be not holy, let him become so by repentance." Permit also to your presbyters to offer thanksgiving.

§ *6. A Thanksgiving for the Holy Oil.*

11 'We give thanks to Thee, O Lord, the Creator of all things, both for the fragrancy of the oil, and for the immortality which Thou hast made known unto us through Thy Son Jesus.'

§ *7. A General Prayer.*

12 It is plain from chap. xxx. that it was intended for Sunday use, and it is probable, from expressions in the prayer itself, that it was intended to be used on the sabbath, or seventh day of the week. Chap. xxx. is short, and is worthy of being given in full— 'On the day of the resurrection of the Lord, which we call the Lord's day, assemble yourselves together, unintermittingly giving thanks to God, and confessing the benefits which God hath conferred upon us through Christ, having delivered us from ignorance, from error, and from bondage, so that your sacrifice may be unblamable and acceptable to God, who has said concerning His ecumenical Church, "In every place shall incense be offered unto Me and a pure offering; for I am a great King, saith the Lord Almighty, and My Name is dreadful among the heathen." Then after two chapters devoted to the characteristics of true bishops, presbyters, and deacons, and of those false prophets who will arise in the latter days, the following lengthy form of prayer is provided for general use in chapters xxxiii.—xxxviii. :—

13 [CAP. XXXIII.] 'O our eternal Saviour, King of gods, who alone art Almighty and Lord, the God of all things that exist, the God of our holy and blameless fathers, and of those that were before us, the God of Abraham, Isaac, and Jacob, who art merciful and compassionate, long-suffering and of great pity, to whom all hearts are open and all secret desires are

known, the souls of the righteous call upon Thee, and the hopes of holy men are fixed on Thee, Thou Father of the blameless, who hearest those that call on Thee in righteousness, who knowest the supplications which are not uttered, for Thy forethought reacheth to the innermost recesses of human hearts, and by Thy knowledge Thou searchest the hearts of each man, and in every region of the world the incense of prayer and supplication is sent up to Thee. 14 O Thou who has appointed this present world as the place where men should run the race of righteousness, and hast opened the gate of mercy unto all, and hast demonstrated unto every man, by implanted knowledge and natural judgment, and from the exhortation of the law, that the possession of wealth is not everlasting, that the ornament of beauty is not perpetual, that the force of power is easily dissolved, that everything is smoke and vanity, and that only the good conscience of faith passes without guile through the midst of heaven, and returning with truth seizes the right hand of future nourishment, and before the promise of the regeneration is fulfilled, the soul itself exults in hope and rejoices. For from the beginning of the truth which was in our forefather Abraham, when he changed his laborious journey, Thou didst guide him with a vision, and didst teach him what kind of a world this world is, and knowledge preceded his faith, and faith succeeded his knowledge, and the covenant was the consequence of his faith. For Thou saidst, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore. Moreover, when Thou hadst given him Isaac, and knewest him to be like Abraham in his way of life, then wast Thou also called his God, saying, "I will be a God unto thee, and to thy seed after thee.

15 And when our father Jacob was sent into Mesopotamia, Thou shewedst him Christ, and spakedst by him, saying, "Behold, I am with thee, and I will increase and multiply thee exceedingly. And thus Thou spakedst unto Moses, Thy faithful and holy servant in the vision of the bush, saying, "I AM THAT I AM: this is My Name for ever, and this is My memorial unto all generations. Champion of the seed of Abraham, blessed art Thou for ever. 16 [CAP. XXXIV. Blessed art Thou, O Lord, the King of æons, who by Christ has made the whole world, and by Him at the beginning didst reduce into order the disordered parts; who dividedst the waters from the waters by the firmament, and didst infuse into them the spirit of life; who didst fix the earth, and extend the heavens, and dispose each creature by an accurate constitution. For

at Thy desire, O Lord, the world was beautified, and the heavens, fixed as an arch, were decorated with stars for our comfort in darkness; and the light and the sun were created for the demarcation of days, and for the production of fruits; and the waxing and waning moon for the revolving seasons; and the one was called "night," and the other was entitled "day. And the firmament was exhibited in the midst of the abyss, and Thou commandedst the waters to be gathered together and the dry land to appear. As for the sea itself, how can any one describe it? which comes in furiously from the ocean, and retreats from the sand, where it is stayed at Thy command, for Thou hast said that on it shall its waves be broken. And Thou didst make it a highway for little and for great living creatures, and for ships. Then the earth became green, picked out with all kinds of flowers, and with a variety of different trees; and the glittering luminaries, the nourishers of these plants, preserve their unchangeable path, in nothing departing from Thy command.

17 Where Thou biddest them, there do they rise and set, for signs of seasons and years, regulating by alternation the labours of men. Afterwards the different kinds of animals were created, inhabiting the dry land, or the water, or the air, or amphibious; and the cunning wisdom of Thy providence imparts a corresponding providence to each of them. For as He was not unable to produce different kinds of animals, so neither did He disdain to exercise a different providence towards each one. And as the conclusion of creation, Thou gavest direction unto Thy Wisdom, and createdst a rational living creature, the citizen of the world, saying, "Let us make man in our image, after our likeness," exhibiting him as the ornament of the world, fashioning a body for him out of the four elements, the primary substances, and furnishing it with a soul created out of nothing, and endowing it with the five senses, and setting the mind over the senses as the charioteer of the soul. And in addition to all these things, O Lord God, who shall worthily describe the course of clouds big with rain, the shining of lightning, the noise of thunder, providing an appropriate supply of food, and an all-harmonizing temperature of the air? And when man was disobedient Thou didst deprive him of the reward of life;

18 yet didst Thou not totally destroy him, but laidest him to sleep for a little time, and then didst summon him with an oath to a resurrection, having loosed the bond of death, O Thou quickener of the dead, through Jesus Christ, our hope. 19 [CAP. XXXV. Great art Thou, O Lord Almighty, and

great is Thy power, and of Thy understanding there is no count. Creator, Saviour, rich in graces, long-suffering and full of pity, who dost not take away salvation from Thy creatures; for Thou art good by nature, and sparest sinners, and invitest them to repentance, and Thy admonition is pitiful. For how should we abide if we were required to come to judgment immediately, when after so much long-suffering we hardly get clear of our own weakness? The heavens declare Thy power, and the quivering earth, suspended upon nothing, Thy;security. The wave-tossed sea, feeding the myriad host of living creatures, is bound with sand, standing in awe of Thy command, and compels all men to cry, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches. And the flaming host of angels, and the intellectual spirits say to Palmoni, "One is holy," and the holy seraphin, together with the six-winged cherubin, sing to Thee the triumphal hymn, and cry with voice unceasing, "Holy, holy, holy is the Lord of Hosts; heaven and earth are full of Thy glory. And the other multitudes of the orders, angels, archangels, thrones, dominions, principalities, authorities, powers, cry aloud and say, "Blessed be the glory of the Lord from His place.

20 But Israel, Thy Church on earth, taken out of the Gentiles, emulating the heavenly powers night and day, with a full heart and a willing soul, sings, "The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai. The heaven knows Him who fixed it in the form of an arch as a cube of stone upon nothing, who united land and water to one another, and poured the vitalizing air abroad, and conjoined fire therewith, for warmth and for comfort under darkness. The choir of the stars strikes us with admiration, declaring Him that numbered them, and showing forth Him that named them, as living creatures declare Him that breathed life into them, and trees Him that made them grow; all of which having come into existence by Thy word, show forth the might of Thy power. Wherefore every man ought to send up to Thee through Christ, the hymn of thanksgiving for all these benefits, as he has power over them all by Thine appointment. For Thou art kind in Thy benefits, and beneficent in Thy compassions, who alone art Almighty; for Thy eternal power both quenches flame, and stops the mouths of lions, and tames the monsters of the deep, and raises the sick, and overturns powers, and overthrows the army of the enemy, and the people numbered in pride.

21 Thou art He that is in heaven, upon the earth, in the sea, in all finite things, Thyself confined by nothing, for there is no limit to Thy greatness. This is not our saying, O Lord; it is the oracle of Thy servant, which saith, "And thou shalt know in thy heart and consider, that the Lord thy God is God in heaven above, and upon the earth beneath: there is none else beside Him." For there is no God beside Thee alone; there is none holy beside Thee, O Lord God of knowledge, God of saints, holy above all holy beings, for they are sanctified under Thy hands. Thou art glorious and highly exalted, invisible by nature, unsearchable in Thy judgments. Thy life is without want, Thy duration neither alters nor fails, Thy operation is without toil, Thy greatness is unbounded, Thy excellency is perpetual, Thy habitation is unapproachable, Thy dwelling-place is unchangeable, Thy knowledge is without beginning, Thy truth is immutable, Thy work is unassisted, Thy might is unassailable, Thy monarchy is without succession, Thy kingdom is without end, Thy strength is irresistible, Thy host is very numerous. Thou art the Father of wisdom, the Creator of the world by a Mediator as the original Cause, the Bestower of providence, the Giver of laws, the Fulfiller of want, the Punisher of the ungodly, the Rewarder of the just, the God and Father of Christ, and the Lord of them that reverence Him; whose promise is infallible, whose judgment is not open to bribes, whose decision is incapable of change, whose piety is incessant, and His thanksgiving is everlasting; through whom adoration is worthily due to Thee from every rational and holy nature.

22 [CAP. XXXVI. O Lord Almighty, Thou didst create the Christ, and didst ordain the sabbath day in memory of this fact that, on it Thou didst rest from Thy works, in order to meditate upon Thy laws. Thou hast also appointed festivals for the rejoicing of our souls, that we might come to remember that Wisdom which was created by Thee; how for our sakes He condescended to be born of woman, and appeared in life, and manifested Himself at His baptism, as one who appeared as both God and man; He suffered by Thy permission on our behalf, and died, and rose again by Thy power. Wherefore we solemnly celebrate the feast of the resurrection on the Lord's day, and rejoice over Him that conquered death, and brought life and immortality to light. For through Him Thou hast brought the Gentiles to Thyself for a peculiar people, the true Israel, beloved of God and seeing Him. For Thou, O Lord, didst bring our fathers out of the land of Egypt, and didst

deliver them out of the iron furnace, and from the clay and brickmaking. Thou didst ransom them from the hand of Pharaoh and his subordinates, and didst lead them through the sea as through dry land, and didst bear with their manners in the wilderness, supplying them with all good things. Thou didst give them the law or the decalogue which was spoken by Thy voice and written down with Thy hand.

23 Thou didst enjoin the observation of the sabbath, not as affording to them an occasion for idleness, but an opportunity of piety, for increasing the knowledge of Thy power and the hindrance of evils, having limited them, as it were, within a holy circuit, for the sake of instruction, and for a rejoicing every seven days. On this account there was appointed one week, and seven weeks, and the seventh month, and the seventh year, and the revolution of this year in the jubilee, which is the fiftieth year for remission; so that they might have no excuse for pretending ignorance. On this account He permitted men to rest on every sabbath, so that no man might be willing to send forth an angry word out of his mouth on the sabbath day. For the sabbath is the ceasing from creation, the completion of the world, the seeking after laws, and praise and thanksgiving unto God for the gifts which He hath bestowed upon men. The Lord's day surpasses all these, as it exhibits the Mediator Himself, the Provider, the Law-giver, the Cause of the resurrection, the First-born of every creature, God the word, and man, born of the Virgin Mary alone without a man, who lived a holy life, and was crucified under Pontius Pilate, and died, and rose again from the dead. Thus, the Lord's day, O Lord, commands us to offer unto Thee thanksgiving for all things. For this is the grace afforded by Thee, which by its greatness has obscured all other blessings.

24 [CAP. XXXVII. Thou who hast fulfilled the promises made by the prophets, and hast had mercy upon Sion and compassion upon Jerusalem, by exalting the throne of David Thy servant in the midst of her, by the birth of Christ who was born of his seed, according to the flesh, of a virgin alone, do Thou now, O Lord God, accept the prayers which proceed from the lips of Thy people, which are of the Gentiles, which call upon Thee in truth; as Thou didst accept the gifts of righteous men in their generations. In the first place, Thou didst favourably regard and accept the sacrifice of Abel; of Noah on his coming out of the ark; of Abraham after his leaving the land of the Chaldees; of Isaac at the well of the oath; of Jacob in Bethel; of Moses in the

desert; of Aaron betwixt the quick and dead; of Jesus the son of Nave in Gilgal; of Gideon at the rock and the fleeces before his sin; of Manoah and his wife in the field; of Samson in his thirst before his transgression; of Jephthah in the war before his rash vow; of Barak and Deborah in the time of Sisera; of Samuel at Mizpeh; of David at the threshing-floor of Ornan the Jebusite; of Solomon at Gibeon and at Jerusalem; of Elias at Mount Carmel; of Elisæus at the barren spring; of Jehoshaphat in war; of Ezekias in sickness and in the time of Sennacherib; of Manasses in the land of the Chaldeans after his transgression;

25 of Josias in Phassa; of Esdras at the return from the captivity; of Daniel in the lions' den; of Jonas in the whale's belly; of the three children in the fiery furnace; of Anna in the tabernacle before the ark; of Neemias at the rebuilding of the walls, and of Zerubbabel; of Mattathias and his sons in their zeal for Thee; of Jael in blessings; now, therefore, also receive the prayers of Thy people which are offered unto Thee with knowledge through Christ in the spirit. 26 [CAP. XXXVIII. We give thanks to Thee for all things, O Lord Almighty, because Thou hast not taken away Thy mercies and compassions from us, but in each generation after generation Thou dost save, deliver, assist, and protect us. For Thou didst assist in the days of Enos and Enoch; in the days of Moses and Jesus; in the days of the Judges; in the days of Samuel and Elias, and the prophets; in the days of David and the Kings; in the days of Esther and Mordecai; in the days of Judith; in the days of Judas Maccabæus and his brethren; and in our days Thou hast assisted us by Thy great High Priest Jesus Christ Thy Son. For He hast delivered us from the sword, and hath freed us from famine, and nourished us, and hath healed our sickness, and sheltered us from the evil tongue. For all things we give thanks to Thee through Christ, who hast given to us an articulate voice for confession, and hast supplied a well-adapted tongue to an instrument, like the bow which strikes the lyre, with a proper taste, and a correspondent touch; and sight for seeing, and the hearing of sound, and the smelling of vapours, and hands for work, and feet for walking. Thou mouldest all these members from a little drop in the matrix, and after such formation Thou dost bestow on it an immortal soul, and producest it into the light as a rational living creature, even man.

27 Thou didst instruct him by Thy laws, and brighten him with Thy judgments, and though Thou hast brought upon him dissolution for a little

while, Thou didst promise his resurrection. Wherefore, what life is in itself sufficient, or what length of ages will suffice for men to express their thanks? To thank Thee worthily is impossible; to thank Thee according to our ability is meet and right. For Thou hast redeemed us from the impiety of polytheism, and hast brought us out from the heresy of those that slew Christ, delivering us from error and ignorance. Thou didst send Christ as a man among men, being the only-begotten God. Thou hast caused the Paraclete to dwell in us. Thou hast given Thine angels charge over us; Thou hast put the devil to shame. Whereas we were not, Thou didst make us; Thou takest care of us when we are made; Thou measurest out life unto us; Thou providest us with food; Thou hast promised repentance. For all these things glory and worship be unto Thee through Jesus Christ, now, and for ever, and throughout all ages. Amen.'

§ *8. Baptismal Formula of Renunciation.*

28 'I renounce Satan, and his works, and his pomps, and his service, and his angels, and his inventions, and all things that are under him.'

§ *9. Baptismal Creed.*

29 'I believe and am baptized into one unbegotten only true God, Almighty, Father of Christ, Creator and Maker of all things, from whom all things do come. And in the Lord Jesus Christ, His only-begotten Son, the First-born of every creature, begotten before the ages through the good pleasure of the Father, by whom all things were made, things in heaven and things on earth, both visible and invisible; who in those last days came down from heaven, and took flesh, and was born of the holy Virgin Mary, whose conversation was holy according to the laws of His God and Father. He was crucified under Pontius Pilate, and died for us, and rose again from the dead after His passion on the third day; He ascended into heaven, and sat on the right hand of the Father, and is coming again with glory at the end of the world to judge the quick and the dead; whose kingdom shall have no end.

30 And I am baptised into the Holy Ghost, that is to say, the Paraclete, who wrought in all the saints from the beginning of the world, and was afterwards also sent from the Father to the Apostles, according to the promise of our Saviour and Lord Jesus Christ; and, after the Apostles, to all believers in the holy and Apostolic Church; into the resurrection of the flesh, and

into the remission of sins, and into the kingdom of heaven, and into the life of the world to come.'

§ *10. Consecration of the Water at Baptism.*

31 'Look down from heaven, and sanctify this water, and give to it grace and power, so that he that is baptized therein according to the commandment of Thy Christ, may be crucified with Him, and may die with Him, and be buried with Him, and may rise again with Him unto the adoption of sonship which is in Him, by becoming dead unto sin and living unto righteousness.'

§ *11. Consecration of the Oil at Baptism.*

32 'O Lord God, who art without generation, and without a superior, the Lord of the whole world, who hast caused the sweet odour of the knowledge of the gospel to extend to all nations, do Thou grant now that this oil may be efficacious upon him that is being baptized, so that the fragrance of Thy Christ may remain firm and fixed upon him, and that having died with Christ, he may rise and live with Him.'

§ *12. A Post-Baptismal Prayer.*

33 'O God Almighty, the Father of Thy Christ, Thy only-begotten Son, give me a body undefiled, a pure heart, a watchful mind, unerring knowledge, the descent upon me of the Holy Spirit, for the acquirement and full possession of the truth through Thy Christ, through whom be glory to Thee in the Holy Ghost for ever. Amen.' To be used while Deacons are holding the Book of the Gospels over the newly elected Bishop's Head. 34 'Thou self-existent One, our Master and Lord, God Almighty, who alone art unbegotten, and ownest allegiance to no other king, who always art, and wast before the ages, who standest in need of nothing, and art above all causation and generation; who alone art true; who alone art wise; who alone art most highest; who art by nature invisible; whose knowledge is without beginning; who alone art good and incomparable; who knowest all things before they come into being; who art acquainted with hidden things; who art unapproachable, owning no lord above Thee; the God and Father of Thy only-begotten Son, our God and Saviour; the Creator of all things by Him, the Forethinker, the Care-taker, the Father of mercies, and the God of all comfort, who hast Thy dwelling on high, and yet humblest Thyself to behold the things that are on the earth; Thou that dost set bounds to Thy Church, by the presence of Thy incarnate Christ, of which the Holy Ghost is witness, through Thy Apostles,

and through us the Bishops who by Thy grace are here present; Thou who from the beginning didst foreordain priests for the government of Thy people, Abel in the first place, Seth, and Enos, and Enoch, and Noe, and Melchisedech, and Job; who didst appoint Abraham, and the rest of the patriarchs, together with Thy faithful servants Moses and Aaron, and Eleazar, and Phinees; who didst appoint from among them rulers and priests in the tabernacle of the testimony;

35 who didst choose out Samuel to be a priest and a prophet; who didst not leave Thy sanctuary without ministers in sacred things; who wast well-pleased with those in whom Thou chosest to be glorified;--Do Thou Thyself now through us, by the mediation of Thy Christ, pour down the power of Thy guiding Spirit, which waiteth on Thy beloved Son Jesus Christ, which He bestowed according to Thy will upon the holy Apostles of Thee, the eternal God. Grant in Thy name, O God, that searchest the hearts, that this Thy servant, whom Thou hast chosen to be bishop, may feed Thy holy flock, and fill the office of high priest before Thee, serving Thee without blame night and day; that with the approbation of Thy countenance He may gather together the number of those that shall be saved, and may offer to Thee the gifts of Thy holy Church. Grant unto him, O Lord Almighty, through Thy Christ, the Communion of the Holy Ghost, so that he may have power to remit sins according to Thy command, to give forth lots according to Thy direction, and to loose every band according to the power which Thou gavest unto the Apostles;

36 and that he may please Thee by meekness and purity of heart, steadfastly, unblameably, irreprovably offering unto Thee the pure and unbloody sacrifice, which Thou didst ordain through Christ, the mystery of the New Testament, for a sweet-smelling savour, through Thy holy Child, Jesus Christ, our God and Saviour, through whom glory, honour, and worship be to Thee in the Holy Ghost, now, and for ever, and for endless ages. R. Amen.

§ *14. 'The Clementine Liturgy.'*

37 We now come to the famous Liturgy embedded in the Apostolic Constitutions, and known as 'The Clementine Liturgy.' The following features in its structure or wording imply a very early date for its composition, and for the most part point to an ante-Nicene origin:— 1. The length of many of the prayers, and especially of the Preface, with its exhaustive commemoration of God's providential dealings in creation and redemption, and in the

Old Testament and New Testament history generally. 2. The elaborate forms of the dismissal of the Catechumens, Energumens, Competentes, and Penitents. The presence of these forms implies a date when the disciplinary system of the primitive Church was in full force. 3. The repeated references to the sufferings of persecuted Christians in exile, or in prison, or at work, or in the mines, together with prayer for the emperors that persecute them. 4. The inexactness of the theological language used, indicating an ante-Arian and a pre-Nicene age.

38 5. The absence of a Creed. 6. The non-mention of incense. 7. The omission of the Lord's Prayer. The Lord's Prayer, having been delivered by the Founder of Christianity to His Apostles and others, would naturally form an integral portion of Christian worship from the earliest times. In the Didaché, where it is given with the doxology in a curtailed form, it is ordered to be repeated three times a day. Its omission from the Clementine Liturgy, as its text has reached us, is liturgically unique, and has never been satisfactorily explained. There are several passages in that Liturgy which are adaptations from or which refer to various petitions in the Lord's Prayer. It is contained in the Apostolic Constitutions in a form similar to, but not verbally identical with, the form given in the Didaché. It is there also ordered to be used by the newly baptized person directly after the post-baptismal anointing. It is to be said by him standing, and with face turned towards the East.

39 Guided then, so far as guidance is given, by the Clementine Liturgy, we see the following to have been the main features and order of the Christian Liturgy in the earliest complete form in which it has come down to us:—

Mass of the Catechumens.

40 [Preparation and approach to the altar.] Lections (p. 278). Sermon (p. 279). Dismissal of Catechumens, Energumens, Competentes, Penitents (pp. 279-285).

Mass of the Faithful.

41 Deacon's Bidding Prayer, or Eucharistic Litany for all sorts and conditions of men (p. 285). Prayer of the Faithful (p. 288). Kiss of Peace (p. 289). Lavabo (p. 290). Offertory (p. 290). Secret Prayer (p. 290). Sursum Corda (p. 290). Preface (p. 291). Triumphal Hymn, or Tersanctus (p. 297). Consecration Prayer— (a) Commemoration of the work of Redemption (p. 297). (b)

Commemoration of the Institution (p. 299). (c) The Great Oblation (p. 299). (d) The Epiklesis, or Invocation of the Holy Ghost (p. 299). The Great Intercession, for the whole State of Christ's Church Militant on earth and at rest in Paradise, followed by another Deacon's Bidding Prayer (p. 300). Prayer of humble access (p. 303). Sancta Sanctis (p. 303). Communion of Celebrant and People (p. 304). Thanksgiving after reception, with bidding thereto (p. 304). Benediction (p. 306). Dismissal (p. 306). Another description of the primitive Liturgy, differing in some of its details, is given in another part of the Apostolic Constitutions. It is of great interest, and will be found translated on page 307.

42 We translate from the text as given in the Eighth Book of the Apostolic Constitutions. More recent reprints of the Greek text may be seen in Hammond's (C. E.) Liturgies, Eastern and Western (Oxford, 1878), pp. 3-23; and in Maskell's (W.) Ancient Liturgy of the Church of England, 3rd Edition (Oxford, 1882), pp. 281-293.

[*Mass of the Catechumens.*] — [*Lections.*]

43 let the [newly] ordained [Bishop] salute the Church, saying:

[*Salutation.*]

44 The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all. And let all answer: And with thy spirit.

[*The Sermon.*]

45 And after this let him address to the people words of exhortation, and when he hath finished the word of instruction, let all stand up, and let the Deacon, ascending up to some high place, proclaim:

[*Dismissal of the Catechumens.*]

46 Let none of the hearers, let none of the unbelievers [be present]. And let all the faithful pray for them in their hearts, saying: Lord, have mercy. And let him minister on their behalf, saying: Let us all beseech God for the Catechumens, that He, who is good and the lover of men, may mercifully hear their prayers and supplications, and, receiving their requests, may assist them, and grant them their hearts' desires, in such way as may be expedient for them; that he may reveal to them the gospel of His Christ, may enlighten them and cause them to understand, may instruct them in the knowledge of God, may teach them His commandments and judgments, may implant

in them His holy and salutary fear, and may open the ears of their hearts to occupy themselves in His law day and night; that He may stablish them in piety, may unite and number them together in His holy fold, may count them worthy of the laver of regeneration, of the vestment of immortality, and of the true life; and that He may preserve them from all impiety, and may give no place to the enemy against them; and that He may purify them from all pollution of flesh and spirit, and may dwell in them and walk in them, through His Christ; that He may bless their coming in and their going out, and may direct that which lies in front of them, as may be expedient for them. Furthermore, let us earnestly supplicate on their behalf, that having obtained remission of their sins through the initiation of baptism, they may be found worthy of participation in the holy mysteries, and of perseverance with the saints.

47 [Silent prayer.] Catechumens, stand up. Ask for the peace of God through His Christ, and that this day and all the time of your life may be peaceful and sinless, that your ends may be Christian, that God may be merciful and gracious; and for the remission of your sins. Commend yourselves to the only unbegotten God, through His Christ. Bow down, and receive the blessing. And, as we have prescribed before, let the people say for each of those whom the Deacon addresses : Lord, have mercy. And before all let the children say it. And while the Catechumens bow down their heads, let him that hath been elected Bishop bless them with the following blessing : Almighty God, the Unbegotten and Unapproachable, the only true God, the God and Father of Thy Christ, Thy only begotten Son, the God of the Paraclete, and Lord of all, who didst by Christ constitute Thy disciples as teachers for instruction in piety, do Thou Thyself also now look down upon these Thy servants, the Catechumens of the gospel of Thy Christ. Give to them a new heart, and renew a right spirit within them, to know and to do Thy will with a full heart and willing soul. Make them worthy of the initiation of holy baptism, and unite them to Thy holy Church, and make them partakers of the Divine mysteries, through Christ, our hope, who died for them, through whom be glory and worship to Thee, in the Holy Ghost for ever. Amen.

48 After this let the Deacon say : Depart, ye Catechumens, in peace.

[*Dismissal of the Energumens.*]

49 And after they have departed let him say : Pray, ye Energumens, who are vexed with unclean spirits : Let us all earnestly pray for them, that the merciful God through Christ would rebuke the unclean and evil spirits, and deliver his supplicants from the oppression of the adversary ; that He who rebuked the legion of devils, and the devil, the fount of evil, would now rebuke these apostates from piety, and deliver the works of His own hands from the active hostility of Satan, and cleanse them whom He hath created with great wisdom. Let us, further, earnestly pray for them. Save them, and raise them up, O God, in Thy might. Bow down, ye Energumens, and receive the blessing. And let the Bishop pray over them, saying : 50 Thou who didst bind the strong man and spoil all his goods; Thou who didst give us power to tread upon serpents and scorpions, and upon all the power of the enemy; Thou who didst deliver up unto us the murdering serpent a prisoner, as a sparrow unto children; before whom all things shake and tremble at the presence of Thy power; Thou that didst cast him down as lightning to earth from heaven, not with a local fracture, but from honour to dishonour, through his deliberate evil-mindedness; whose look drieth up the depths, and whose indignation maketh the mountains to melt away, and whose truth remaineth for ever; whom infants praise, and sucklings bless; whom angels worship and adore; who lookest upon the earth and makest it to tremble; who touchest the hills and they smoke; who rebukest the sea and makest it dry, and driest up all its rivers, and the clouds are the dust of Thy feet; who walkest upon the sea as upon a pavement, the only-begotten God, Son of the mighty Father; —rebuke the evil spirits and deliver the works of Thy hands upon the activity of an adverse spirit; for to Thee belongeth glory, honour, and adoration, and through Thee to Thy Father in the Holy Ghost, for ever. Amen.

51 Then let the Deacon say : Depart, ye Energumens. And after they have gone let him proclaim : Pray, ye candidates, for baptism. Let us, the faithful, all pray earnestly for them, that the Lord would make them worthy to be baptized into the death of Christ, and to rise again with Him, and to be made members of His kingdom, and partakers of His mysteries; that He would unite them and enrol them along with such as shall be saved in His holy Church. Save them and raise them up by Thy grace. Then having been sealed to God through His Christ, let them bow down, and be blessed by the Bishop with his blessing : O God, who didst say beforehand through Thy

holy prophets to them that are to be baptized, "Wash you, make you clean," and didst through Christ appoint a spiritual regeneration, look down now Thyself upon these persons who are to be baptized. Bless them and sanctify them, and prepare them that they may be worthy of Thy spiritual gift, and of their true adoption as sons, and of Thy spiritual mysteries, and of being gathered into the number of those that shall be saved, through Christ our Saviour, through whom to Thee in the Holy Ghost be glory, honour, and adoration for ever. Amen.

52 Then let the Deacon say : Depart, ye candidates for baptism.

[*Dismissal of the Penitents.*]

53 Afterwards let him make this proclamation : Pray, ye that are in penitence. Let all of us earnestly pray on behalf of our brethren who are in penitence, that the God of mercy would show unto them the way of repentance; that He would receive their recantation and confession; that He will bruise Satan under their feet shortly, and ransom them from the snare of the devil, and from the despitefulness of demons, and deliver them from every unlawful word, and from every unseemly deed and wicked thought; that He would forgive them all their offences, both voluntary and involuntary, and blot out the handwriting that is against them, and write their names in the book of life, and cleanse them from all filthiness of the flesh and spirit, and restore and unite them to His holy flock; for He knoweth whereof we are made: for who will boast, "I have made my heart clean?" Who will claim, "I am pure from my sin?" For we are all worthy of punishment.

54 Let us pray for them yet more earnestly, because there is joy in heaven over one sinner that repenteth, that turning away from every unlawful work, they may become associated with every good action, in order that God, the Lover of men, may speedily and favourably accept their supplications, may restore them to their former position, and may give them back the joy of His salvation, and stablish them with His free spirit, so that their footsteps no more slip, but that they be deemed worthy to be partakers of His most holy things, and sharers of the Divine mysteries; in order that being proved worthy of the adoption of sons, they may attain life eternal. Let us all still earnestly say on their behalf: Lord, have mercy. Save them, and raise them up by Thy grace. Rise up, and bow down before God through His Christ and receive the blessing.

55 Then let the Bishop pray over them as followeth: Almighty and everlasting God, Lord of the whole world, Creator and Governor of all things, who through Christ didst consecrate man to be the ornament of the world, and didst give him a law implanted and written, that he might live, as a reasonable being, according to Thy statutes; and when he had sinned didst give him Thine own goodness as a pledge to repentance, look down upon those who have bowed to Thee the necks of their souls and bodies; because Thou wouldest not the death of a sinner, but rather that he should repent, so that he should return from his evil way and live, Thou who didst receive the repentance of the Ninevites; who willest that all men should be saved, and come to the knowledge of the truth; who didst through Thy fatherly pity receive the son who devoured his substance in riotous living because of his repentance; do Thou Thyself now accept the repentance of Thy supplicants, for there is none that sinneth not against Thee, and if Thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? for there is mercy with Thee: and restore them to Thy holy Church in their former reputation and honour, through Christ our God and Saviour, by whom in the Holy Ghost be glory and honour to Thee for ever. Amen.

56 Then let the Deacon say: Depart, ye penitents.

[*Mass of the Faithful.*]

57 Let the Deacon add: Let none of those who are not able to pray with us draw near. Let those of us who are among the faithful kneel: Let us entreat God through His Christ. Let us all earnestly beseech God through His Christ. Let us pray for the peace and good condition of the world and holy churches, that He who is God of all may bestow His own peace upon us, eternal and that cannot be taken away, to the end that He may preserve us, persevering in the fulness of that virtue which is according to godliness. Let us pray for the holy, Catholic, and Apostolic Church, which extends from one end of the world to another, that the Lord would preserve it and guard it continually, unshaken and unstormed, till the end of the world, founded upon the Rock. Let us pray for the holy parish here, that the Lord of all would vouchsafe to us to pursue unfailingly His heavenly hope, and to pay to Him unceasingly the debt of our prayer.

58 Let us pray for the whole episcopate which is under heaven of those who rightly divide the word of Thy truth. Let us pray for our bishop James and his parishes. Let us pray for our bishop Clement and his parishes. Let us

pray for our bishop Evodius and his parishes. That the merciful God would vouchsafe to preserve them to their holy Churches, in safety, honour, and length of days, and would grant to them an honourable old age in piety and righteousness. Let us pray for our presbyters, that the Lord would deliver them from all unseemly and wicked deeds, and would grant to them a presbyterate both safe and honourable. Let us pray for the whole diaconate and ministry in Christ, that the Lord would vouchsafe to them an unblamable diaconate. Let us pray for the readers, singers, virgins, widows, and orphans, for married women, for women with child, that the Lord would have mercy upon them all.

59 Let us pray for eunuchs walking in holiness of life. Let us pray for those in a state of continence and piety. Let us pray for those who bring forth fruit in the holy Church, and who give alms to the poor. Let us pray for those who bring offerings and firstfruits to the Lord our God: That God, Who is the Fountain of all goodness, would recompense them with His heavenly gifts, and would give unto them a hundredfold more in the present world, and in the world to come life everlasting, and would grant unto them eternal things instead of temporal, and things of heaven instead of things of earth. Let us pray for our newly baptized brethren, that the Lord would strengthen and confirm them. Let us pray for our brethren tried with weakness, that the Lord would deliver them from all sickness and all infirmity, and restore them sound to His holy Church.

60 Let us pray for those who travel by land or water. Let us pray for those who are in mines, in exile, in prison, or in bonds for the name of the Lord. Let us pray for those who travail in the bitterness of servitude. Let us pray for our enemies and for them that hate us. Let us pray for those who persecute us for the name of the Lord, that the Lord would soften their anger and scatter their wrath against us. Let us pray for those that are without and wandering, that the Lord would bring them back. Let us pray for the children of the Church, that the Lord would perfect them in His fear, and would bring them to the full measure of their age. Let us pray for each other, that the Lord would guard us and preserve us by His grace unto the end, and deliver us from evil, and from all the scandals of those that work iniquity, and that He would preserve us unto His heavenly kingdom.

61 Let us pray for every Christian soul. Save us and raise us up, O God, by Thy pity. Let us rise up. With earnest prayer let us commit ourselves and each other to the living God through His Christ.

[*Prayer of the Faithful.*]

62 Then let the Bishop add this prayer, and say: 63 O Lord, Almighty, Most Highest, who dwellest on high, Holy One resting in holy ones, without beginning, the only Potentate, who hast given to us by Christ the preaching of knowledge, to the acknowledgment of Thy glory and of Thy name, which He hath made known to us for our comprehension; do Thou also now look down through Him upon this Thy flock, and deliver it from all ignorance and evil-doing, and grant that they may fear Thee with fear, and lovingly love Thee, and be reflected on from the face of Thy glory. Be gracious unto them, and merciful, and hearken unto their prayers, and keep them immovable, unblamable, irreprovable, that they may be holy both in body and spirit, not having spot, or wrinkle, or any such thing, but that they may be complete, and that not one of them may be defective or imperfect. Thou that art mighty to help, and no respecter of persons, be Thou the Assister of this Thy people, whom Thou hast purchased with the precious blood of Thy Christ; be Thou their Protector, Aider, Provider, Guardian, their most Strong Wall of defence, their Bulwark of security, because none is able to pluck them out of Thy hand; for there is no other God than Thou, and in Thee is our hope. Sanctify them through Thy truth; Thy word is truth. Thou who dost nothing for favour, Thou who canst not be deceived, deliver them from every sickness, and from every weakness, from every offence, from all injury and deceit, from fear of the enemy, from the arrow that flieth by day, from the pestilence that walketh in darkness; and deem them worthy of eternal life, which is in Christ, Thy only-begotten Son, our God and Saviour, by whom in the Holy Ghost be glory and honour to Thee, now, and for ever, and for endless ages. Amen.

64 After this, let the Deacon say: Let us attend. Then let the Bishop salute the Church, and say: The peace of God be with you all. And let the people answer: And with Thy spirit.

[*The Kiss of Peace.*]

65 Then let the Deacon say to all: Greet one another with an holy kiss. Then let the clergy kiss the Bishop, and the laymen kiss the laymen, and the wo-

men kiss the women; and let the children stand at the reading desk; and let another Deacon stand by them, that they may not be disorderly, and let other Deacons watch the men, and the women, that there be no disturbance; that no one nod, or whisper, or sleep. And let Deacons be stationed at the doors of the men, and Sub-Deacons at the doors of the women, to see that no one go out, and that no door be opened, even by one of the faithful, during the time of the Anaphora. Then let a Sub-Deacon bring water to wash the hands of the Priests, which is a symbol of the purity of souls devoted to God. Then let the Deacon say:

66 Let none of the catechumens, let none of the hearers, let none of the unbelievers, let none of the heterodox remain. Ye who have joined in the former prayer depart. Mothers, take up your children. Let no one have aught against any man. Let no hypocrite remain. Let us stand upright before the Lord to present unto Him our offerings with fear and trembling.

[*The Offertory.*]

67 When this is done, let the deacons bring the gifts to the bishop at the altar, and let the presbyters stand on his right hand and on his left, as disciples stand by their Master. And let two deacons, on each side of the altar, hold a fan of thin membranes, or of peacocks' feathers, or of fine linen, and let them gently drive away the small winged insects, so that they may not touch the cups. Then let the Bishop, having prayed in secret, accompanied by the Priests, put on a splendid vestment, and stand at the altar. There, having made the sign of the cross with his hand upon his forehead, let him say: The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost be with you all. Then let all with one voice say: And with thy spirit.

[*Sursum Corda.*]

68 Bishop. Lift up your mind. People. We lift it up unto the Lord. Bishop. Let us give thanks unto the Lord. People. It is meet and right so to do.

[*Preface.*]

69 Then let the Bishop say: It is very meet and right before all things to sing praises unto Thee, who art the true God, existing before all things that are, of whom the whole family in heaven and earth is named, who alone art unbegotten, without beginning, without a ruler, without a master, standing in need of nothing, the Author and Giver of all good things, who art beyond

all cause and all generation, the same yesterday, to-day, and for ever, from whom all things, as from a starting point, came into existence. For Thou art knowledge without beginning, eternal sight, unbegotten hearing, untaught wisdom; the first in nature, alone in existence, and beyond all number; who through Thy only-begotten Son didst bring all things into existence out of nothing, having begotten Him before all ages by Thy will, and power, and goodness, without any medium, the only-begotten Son, God the Word, the living Wisdom, the First-born of every creature, the Angel of Thy great counsel, Thy High priest, the King and Lord of all intellectual and sensible nature, who was before all things, by whom all things were made.

70 For Thou, O eternal God, didst make all things by Him, and by Him dost vouchsafe a suitable providence over the whole world; for by the same Person that Thou didst graciously bring all things into being, by Him Thou hast granted that all things should continue in well-being. O God and Father of Thy only-begotten Son, who by Him before all things didst create Cherubim and Seraphim, æons and hosts, principalities and powers, dominions and thrones, archangels and angels, and after all these things didst create by Him this visible world, and all things that are therein. For Thou art He that did fix the heavens as an arch, and did spread them out as a curtain, and did found the earth upon nothing by Thy will alone. Thou hast established the firmament, and hast prepared the night and the day, bringing forth light out of Thy treasures, and superinducing darkness to overshadow it, to provide rest for the living creatures which roam to and fro in the world. Thou hast appointed the sun in the heaven to rule the day, and the moon to rule the night; Thou hast inscribed in the heaven the choir of stars to praise Thy great glory. Thou createdst water for drink and cleansing, the vital air for respiration, and for the manufacture of the voice by the tongue striking the air, and the hearing which co-operates with it, so as to receive and perceive the words which fall upon it.

71 Thou hast made the fire for our consolation in darkness, for the relief of our necessities, for warmth and light. Thou hast divided the great sea from the land, and hast made the one navigable, and the other a basis for our feet in walking; the former Thou hast replenished with small and great beasts, and the latter Thou hast filled with the same both tame and wild; and Thou hast wreathed it with various plants, and crowned it with herbs, and beautified it with flowers, and enriched it with seeds. Thou didst collect to-

gether the great deep, and surround it with a mighty cavity, seas of salt water heaped together, hedged round with barriers of finest sand. Sometimes Thou dost crest it with Thy winds to the height of mountains, sometimes levelling it as a plain, sometimes making it rage with a storm, sometimes stilling it with a calm, making it easy for sea-faring voyagers to traverse. Thou hast girdled round with rivers the world which was made by Thee through Christ, and hast watered it with mountain-streams, and hast moistened it with overflowing springs, and hast bound it round with mountains, to make the earth most secure and unmoved. Thou hast replenished Thy world and adorned it with fragrant and medicinal herbs, with many and different kinds of living creatures, strong and weakly, edible and workable, tame and wild; with the hissing of serpents, and the cries of many-coloured birds;

72 with the revolutions of years and the numbers of months and days, the succession of seasons, and the courses of clouds big with rain, for the production of fruits, and the support of living creatures. Thou hast appointed the station of the winds, which blow at Thy command, and the multitude of plants and herbs. 73 And not only hast Thou created the world, but Thou didst also make man the citizen therein, exhibiting him as the ornament thereof. For Thou didst say to Thy Wisdom, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air.' Wherefore, too, Thou madest him of an immortal soul and a perishable body, the soul out of nothing, the body out of the four elements; and as to the soul, Thou didst endow him with rational knowledge, with the power of discerning between piety and impiety, and of observing right and wrong; and, as to the body, Thou didst grant him five senses, and the power of progressive motion. For Thou, O Almighty God, didst by Christ plant a garden eastwards in Eden, adorned with every kind of edible food, and into it as into a sumptuous dwelling-place Thou didst introduce man. And when Thou madest him, Thou didst give him an implanted law, that at home and within himself he might have the seeds of divine knowledge. And when Thou hadst brought him into this paradise of luxury, Thou didst allow unto him the power of partaking of all things, forbidding him only the taste of a single tree, in hope of greater blessings, in order that if he kept the commandment, he might receive the reward of his obedience in immortality.

74 But when he neglected the commandment and tasted the forbidden fruit by the guile of the serpent and the counsel of his wife, Thou didst justly cast him out of paradise; yet in Thy goodness Thou didst not suffer him to fall into utter destruction, for he was the work of Thy hands, but Thou didst subject creation to him, and didst grant unto him that he should procure sustenance for himself by the sweat of his brow and the labour of his hands, while Thou didst cause all the fruits of the earth to spring up, and grow, and ripen. At length, having laid him to sleep for a little while, Thou didst promise with an oath to recall him to a regeneration, having loosed the bond of death, and promised him life after resurrection. Nor was this all, but Thou didst also multiply his posterity without number, glorifying those who remained true to Thee, and punishing those who rebelled against Thee. And while Thou didst accept the sacrifice of Abel as of an holy man, Thou didst reject the offering of Cain who slew his brother as of an accursed person. Besides these Thou didst accept of Seth and Enos, and didst translate Enoch. For Thou art the Creator of men, and the Supplier of life, and the Fulfiller of want, and the Giver of laws, and the Rewarder of those who keep them, and the Avenger of those who break them.

75 Thou didst bring the great flood upon the world because of the number of the ungodly, saving righteous Noe from it in the ark with eight souls, the last of the foregoing and the first of succeeding generations. Thou didst kindle a fearful fire upon the five cities of Sodom, and didst turn a fruitful land into a salt lake for the wickedness of them that dwell therein, but didst snatch holy Lot out of the burning. Thou art He who didst deliver Abraham from the impiety of his forefathers, and madest him heir of the world, and revealedst unto him Thy Christ. Thou didst beforehand ordain Melchisedech to be the high priest in Thy service. Thou didst render Thy much-suffering servant Job conqueror over the serpent, the originator of evil. Thou madest Isaac the son of the promise, and Jacob the father of twelve sons, whose descendants Thou didst multiply exceedingly, bringing him into Egypt with seventy-five souls. Thou, O Lord, didst not overlook Joseph, but gavest him, as a reward for his chastity for Thy sake, the government of the Egyptians. Thou, O Lord, didst not overlook the Hebrews when they were evil-entreated by the Egyptians, on account of the promises made unto their fathers, but Thou didst deliver them, and punish the Egyptians. And when men corrupted the law of nature, sometimes deeming creation to be an auto-

maton, sometimes honouring it more than was meet, and marshalling it against Thee who art the God of all things, Thou didst not suffer them to err;

76 but Thou didst raise up Thy holy servant Moses, and by him didst give the written law to assist the law of nature, showing the creation to be Thy handiwork, and abolishing the error of polytheism. Thou didst adorn Aaron and his sons with the honour of the priesthood. Thou didst punish the Hebrews when they sinned, and didst receive them again when they returned to Thee. Thou didst take vengeance on the Egyptians with ten plagues. Thou didst divide the sea, causing the Israelites to pass through, destroying the Egyptians who pursued them beneath its waves. With wood Thou didst make the bitter water sweet. Thou didst bring water out of the precipice of stone. Thou didst rain down manna from heaven, and broughtest food from the air in the form of quails. Thou gavest them a pillar of fire by night to give them light, and a pillar of cloud by day as a shadow from the heat. Thou appointedst Jesus to be the leader of their hosts, and through Him didst destroy the seven nations of the Canaanites. Thou didst divide Jordan, and dry up the rivers of Etham, and overthrow walls without machinery, and without the aid of human hands.

77 For all these things glory be to Thee, O Lord Almighty. Countless hosts of angels, archangels, thrones, dominions, principalities, authorities, powers, hosts, æons worship Thee; the Cherubim and six-winged Seraphim, with twain covering their feet, and with twain covering their heads, and with twain flying, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, saying incessantly with unsilenced shouts of praise:

[*Triumphal Hymn, or Tersanctus.*]

78 And let all the people say together: "Holy, holy, holy, is the Lord of hosts. Heaven and earth are full of His glory." Blessed is He for ever. Amen.

[*Commemoration of the Work of Redemption.*]

79 After this let the Bishop say: 80 For truly Thou art holy, and most holy, the most highest and highly exalted for ever. Holy also is Thy only-begotten Son, our Lord and God, Jesus Christ, who in all things doing service to Thee His God and Father, both in the creation of different things, and in taking care of them as they required, did not overlook the perishing human race;

for after the law of nature, and the warnings of the positive law, and the reproofs of prophets, and the superintendence of angels, when men were corrupting both natural law and the positive law, and were banishing from their memory the burning [of Sodom], and the plagues of Egypt, and the slaughter of the nations of Palestine, being just ready to perish universally, the Creator of man was pleased Himself with Thy consent to become man, the Law-giver to become a subject, the High Priest to become a victim, the Shepherd to become a sheep. And He appeased Thee His God and Father, and reconciled Thee to the world, and freed all men from the impending wrath. He was born of a Virgin, incarnate, God the Word, the beloved Son, the First-born of every creature, and, according to the prophecies spoken before concerning Him by Himself, of the seed of David and Abraham, and of the tribe of Judah. He who fashioneth all who are born into this world was formed in the Virgin's womb; He took flesh who was without flesh; He who was begotten in eternity was born in time.

81 He was holy in His conversation, and taught according to the law. He drove away all manner of sickness and all manner of disease from among the people. He wrought signs and wonders in their midst. He who nourisheth all that stand in need of nourishment, and filleth all things living with plenteousness, partook of food, and drink, and sleep. He made manifest Thy Name to them that knew it not; He put ignorance to flight; He kindled the light of piety: He fulfilled Thy will, finishing the work which Thou gavest Him to do. And having accomplished all these things, He was seized by the hands of wicked men, priests and high priests, falsely so called, and a lawless mob, through the treachery of one who was possessed by wickedness as by a disease. And He suffered many things at their hands, and endured all manner of indignity by Thy permission, and was delivered over to Pilate the governor. And the Judge was judged, the Saviour was condemned, the impassible One was nailed to the cross; He who was by nature immortal died; the Giver of life was buried, that He might loose from suffering and deliver from death those for whose sake He came, and that He might break the chains of the devil, and deliver mankind from his deceit. And on the third day He rose again from the dead, and after continuing forty days with His disciples, He was received up into heaven, and sat on the right hand of Thee His God and Father.

[*Commemoration of the Institution.*]

82 Mindful therefore of what things He suffered on our behalf, we give thanks to Thee, Almighty God, not as we ought, but as we are able, and we fulfill His institution. For in the same night in which He was betrayed, He took bread in His holy and spotless hands, and looking up to Thee His God and Father, He brake it, and gave it to His disciples, saying, "This is the mystery of the New Testament. Take of it, eat; this is My body, which is broken for many for the remission of sins." Likewise also having mingled the cup with wine and water, and having blessed it, He gave it to them, saying, "Drink ye all of it; this is My blood, which is shed for many for the remission of sins. Do this in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show My death until I come."

[*The Great Oblation.*]

83 Remembering therefore His passion, and death, and resurrection from the dead, and ascension into heaven, and His future second coming, in which He cometh with glory and power to judge the quick and the dead, and to render to every man according to his deeds, we offer to Thee, our King and our God, according to His institution, this bread and this cup, giving thanks to Thee through Him that Thou hast thought us worthy to stand in Thy presence, and to offer as priests before Thee.

[*The Invocation.*]

84 And we beseech Thee that Thou wouldest look graciously on these gifts now lying before Thee, O God, who needest naught: and that Thou wouldest be well-pleased to accept them to the honour of Thy Christ, and that Thou wouldest send down Thy Holy Spirit, the witness of the sufferings of the Lord Jesus, upon this sacrifice, that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ; so that they who partake thereof may be confirmed in piety, may obtain remission of their sins; and be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be made worthy of Thy Christ, and may obtain eternal life, Thou, O Lord Almighty, being reconciled to them.

[*Great Intercession.*]

85 We further beseech Thee, O Lord, for Thy holy Church universal, which Thou hast purchased with the precious blood of Thy Christ, that Thou wouldest keep it, unshaken and unstormed, until the end of the world, and

for every episcopate rightly dividing the Word of truth. We further beseech Thee on behalf of myself, who am nothing, who now offer unto Thee, and on behalf of the whole presbyterate, on behalf of the deacons, and of all the clergy, that Thou wouldest endue them all with wisdom, and fill them with the Holy Ghost. Furthermore, we beseech Thee, O Lord, for the king and those that are in authority, and for the whole army, that they may be peaceably disposed towards us, in order that leading all the rest of our life in peace and quietness we may glorify Thee through Jesus Christ our hope. Furthermore, we offer unto Thee on behalf of all Thy saints who have pleased Thee from the beginning of the world, patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, presbyters, deacons, sub-deacons, readers, singers, virgins, widows, laity, and all those whose names Thou Thyself knowest.

86 Furthermore, we offer unto Thee, on behalf of this people, that Thou wouldst make them, to the praise of Thy Christ, a royal priesthood, a holy nation; on behalf of those who are living in virginity and purity; on behalf of the widows of the Church; on behalf of those who are living in holy matrimony, and who are labouring with child; and on behalf of the infants among Thy people, that Thou wilt not suffer any of us to be cast away. Furthermore, we entreat Thee also on behalf of this city, and them that dwell therein; for the sick; for those who are in the bitterness of slavery; for those in banishment; for those in prison; for those who are travelling by land or water, that Thou wouldst be the Helper, Assister, and Supporter of them all. Furthermore, we beseech Thee also on behalf of those who hate us and persecute us for Thy Name's sake; on behalf of those that are without, and wandering out of the way; that Thou wouldst convert them to that which is good, and appease their wrath against us.

87 Furthermore, we beseech Thee also on behalf of the catechumens of the Church, and for those who are vexed by the adversary, and on behalf of our brethren who are penitents, that Thou wouldst perfect the former in the faith, and cleanse the second from the possession of the evil one, and accept the repentance of the last, and forgive unto them and unto us our trespasses. Furthermore, we also offer unto Thee that we may experience a seasonable temperature and receive the fruits of the earth in due season, in order that perpetually partaking of good things from Thee, we may praise Thee unceasingly, Who givest food to all flesh. Furthermore, we beseech Thee also on behalf of those who are absent for a just reason, that Thou wouldest keep us all

in piety, and gather us immovable, unblamable, irreproachable, within the kingdom of Thy Christ, the God of all sensible and intelligent nature; for to Thee be all glory, worship and thanksgiving, honour and adoration, to Father, and Son, and Holy Ghost, both now and ever, and for unceasing and unending generation after generation.

88 And let all the people say: Amen. Then let the Bishop say: The peace of God be with you all. And let all the people say: And with Thy Spirit. Then let the Deacon proclaim again: Let us again and again beseech God through His Christ. Let us pray to the Lord our God on behalf of the gift which has been offered, that the good God would receive it through the mediation of His Christ upon His heavenly altar for a sweet-smelling savour. Let us beseech Him on behalf of this church and people. Let us beseech Him for the whole episcopate, the whole presbyterate, the whole diaconate and ministry in Christ, and for the whole body which fills up the church, that the Lord would preserve and keep them all. Let us beseech Him for kings and those in authority, that they may be peaceably disposed towards us, that we may lead a quiet and peaceable life in all godliness and honesty.

89 Let us remember the holy martyrs, that we may be found worthy to become partakers of their trial. Let us pray for those who have passed to their rest in faith. Let us pray for a seasonable temperature, and for the full maturing of the fruits of the earth. Let us pray on behalf of the newly baptized, that they may be confirmed in the faith. Let us entreat God on behalf of one another. Raise us up, O God, by Thy grace. Let us stand up, and dedicate ourselves to God through His Christ.

[*Prayer of Humble Access.*]

90 Then let the Bishop say: O God, who art great, and whose Name is great, who art great in counsel and powerful in works, the God and Father of Thy holy Child Jesus, our Saviour, look upon us, and upon Thy flock, which Thou hast chosen through Him to the glory of Thy Name; sanctify us both in body and soul, and grant that being cleansed from all filthiness of flesh and spirit, we may partake of the good things spread before us; and judge none of us unworthy of them, but be Thou our Supporter, and Helper, and Protector, through Thy Christ, with whom to Thee and to the Holy Ghost, be glory, honour, praise, adoration, and thanksgiving for ever. Amen. And after all have said 'Amen,' let the Deacon say: Let us attend.

[*Sancta Sanctis.*]

91 Then let the Bishop make this proclamation to the people: Holy things to holy persons. And let the people reply: There is one holy One, one Lord, one Jesus Christ, to the glory of God the Father, blessed for ever. Amen. Glory to God in the highest, and on earth peace, good will towards men. Hosanna to the Son of David, blessed is He that cometh in the name of the Lord. God is the Lord who hath also appeared unto us. Hosanna in the highest.

[*The Communion.*]

92 After this, let the Bishop receive; then the Presbyters, and Deacons, and Sub-Deacons, and Readers, and Singers, and Asectics, and among the women the Deaconesses, and the Virgins, and the Widows; then the children, and afterwards all the people in order with fear and reverence, without tumult: Then let the Bishop administer the oblation, saying: The Body of Christ. And let the person receiving say: Amen. Then let the Deacon take the cup, and as he administers it let him say: The Blood of Christ, the cup of life. And let him that drinketh say: Amen. And let the thirty-third Psalm be said while all the rest are receiving, and when all, both men and women have received, let the Deacons take up what remains [of the consecrated elements] and bear it to the sacristy:

[*The Post-Communion Thanksgiving.*]

93 And when the Singer has finished let the Deacon say: Having received the precious body and the precious blood of Christ, let us give thanks unto Him who hath deemed us worthy to partake of His holy mysteries, and let us beseech Him that it may not be to us for condemnation, but for salvation, to the benefit of soul and body, for the preservation of godliness, for the forgiveness of sins, and for the life of the world to come. Let us arise. In the grace of Christ let us commend ourselves to God, the only unbegotten God, and to His Christ.

[*Thanksgiving.*]

94 And let the Bishop give thanks : O Lord God Almighty, Father of Thy Christ Thy blessed Son, who art ready to hear them that with uprightness call upon Thee, and who knowest the petitions of them that are silent, we yield Thee thanks for that Thou hast vouchsafed unto us to partake of Thy holy mysteries, which Thou hast given unto us, for the fulfilment of good resolutions, for the preservation of piety, and for the remission of transgres-

sions; because the name of Thy Christ hath been called over us, and we have been enrolled in Thy family. Thou who hast separated us from fellowship with the ungodly, unite us with those who have been sanctified to Thee, establish us in the truth by the descent of the Holy Ghost; that which we do not know do Thou reveal; that which is wanting do Thou fill up; in that which is known to us do Thou strengthen us; preserve Thy priests blameless in Thy service; maintain kings in peace, and rulers in righteousness; preserve the atmosphere in a good temperature, the fruits of the earth in fertility, the world in Thy all-powerful providence. Soften the nations that delight in war, turn back that which has gone astray; hallow Thy people; guard the virgins; keep married people faithful; strengthen the continent; bring infants to riper years; confirm the newly baptized; instruct the catechumens; cause them to become worthy of initiation, and lead us all into the kingdom of heaven, through Christ Jesus our Lord, with whom to Thee and to the Holy Ghost be glory, honour, and worship for ever. Amen.

95 Then let the Deacon say: Bow down to God through His Christ, and receive the blessing. And let the Bishop pray over them, saying: O God Almighty, true and incomparable, who art everywhere, and art present in all things, though existing in nothing as part hereof, Thou who art not circumscribed by place or aged by time, who art not limited by ages, or led aside by words, who art not subject to generation and needest no guard, who art superior to corruption, and unsusceptible of change, who art immutable by nature, dwelling in the light which no man can approach unto, naturally invisible, yet comprehensible to all reasonable natures that with good will seek for Thee, the God of Israel, Thy people which truly seeth Thee, and which hath believed in Christ, be favourable and hear me for Thy name's sake, and bless those that have bowed their necks unto Thee, and grant unto them their hearts' desires so far as may be expedient for them, and suffer none of them to be cast away out of Thy kingdom, but sanctify them, guard them, shelter them, assist them, rescue them from the adversary and from every enemy, protect their houses; keep them in their coming in and in their going out; for to Thee belongeth glory, praise, majesty, worship, and adoration, and to Thy Son Jesus Christ, our Lord, and God, and King, and to the Holy Ghost, now and ever, and for endless ages. Amen.

[*Dismissal.*]

96 And the Deacon shall say: Depart in peace.'

§ *15. Another Description of the Liturgy.*

97 This will perhaps be the most convenient point at which to append the description of the early Christian Liturgy, as found in Book ii. chap. 57 of the Apostolic Constitutions. The person addressed is the bishop. 'When thou callest together the Church of God, as the commander of a great ship, order the assemblies to be made with all knowledge, charging the Deacons as mariners to assign places to the brethren as passengers, with all carefulness and solemnity. And, in the first place, let the building be long, turned towards the East, with vestries on both sides at the east end; and it will be like a ship. Let the Bishop's throne be placed in the middle, and the Presbyters be seated on each side of him, while the Deacons stand by in for the most part closely girt vestments, because they correspond to the sailors and to the overseers of the rowers on each side of the ship. Let these so arrange that the laymen be seated in a different part of the church, in a silent and orderly way; and let the women be seated apart by themselves, they also keeping silence.

98 [LECTIONS.—(a) Old Testament.] In the middle let the Reader, standing in some elevated position, read the Books of Moses and of Jesus the son of Nave, Judges, Kings, Chronicles, and Books connected with the return from the Captivity; and in addition to these the Books of Job, of Solomon, and of the sixteen prophets. [(b) Acts and Epistles.] And when two lessons have been read, let some one else sing the hymns of David, and let the people join at the conclusion of the verses. Afterwards let our Acts be read, and the Epistles of Paul, our fellow-labourer, which he sent to the Churches under the conduct of the Holy Ghost.

[*(c) Gospel.*]

99 After this, let a Deacon or Presbyter read the Gospels, both those which we Matthew and John have delivered to you, and those which the fellow-labourers of Paul received and left to you, Luke and Mark. And when the Gospel is read, let all the Presbyters, and Deacons, and all the people stand in perfect silence, for it is written, "Take heed, and hearken, O Israel," and again, "Do thou stand here and hearken."

[*Sermon.*]

100 Next let the Presbyters exhort the people, one by one, not all together, and last of all the Bishop who resembles the commander. 101 Let the doorkeepers stand at the men's entrances and guard them, and the deaconesses at

the women's entrances, like persons taking seamen on board. For the same [description and] pattern was also in the tabernacle of the testimony, [and in the temple of God.] And if any person be found sitting in a wrong place, let him be rebuked by the Deacon, as by the man standing at the ship's head, and let him be transferred to his proper place. For the church is not only like a ship, but it is also like a sheepfold. For as shepherds place these brute beasts, goats and sheep, separately according to their kind and age, and each of them has a tendency to run together, the like to his like; so let it be in the church; let the younger people sit by themselves, if there be a place for them, if not let them stand upright; and let those who are already advanced in years be seated in order. As to the children who are standing, let their fathers and mothers take charge of them. The younger women again let them sit by themselves, if there be room, but, if not, let them stand behind the women. And let the women who have been already married, and have borne children, be placed by themselves. The virgins, and widows, and the older women should stand or be seated first of all. The Deacon should be the disposer of places beforehand, in order that every one who enters may go into his proper place, and may not sit at the entrance. In the same way let the Deacon superintend the people, in order that no one may whisper, or slumber, or laugh, or nod; for people ought to stand in church wisely, and soberly, and watchfully, having their attention fixed on the word of the Lord.

[*Expulsion of Catechumens and Penitents.— Prayer of the Faithful, Etc.*]

102 After this, let all rise up with one consent, and looking eastward, after the departure of the catechumens and penitents, pray in the eastward position to God who ascended up to the heaven of heavens, remembering also the original situation of paradise in the East, whence the first man was expelled, after he had broken the commandment, persuaded by the serpent's guile. After the prayer, let some of the Deacons attend upon the oblation of the Eucharist, waiting upon the body of the Lord with fear, and let others of the Deacons keep watch on the congregation, and ensure silence among them. Then let the Deacon who is in attendance on the Bishop say to the people: Let no one have a quarrel against any, let no one come in hypocrisy.

[*Kiss of Peace.*]

103 Then let the men salute each other, and the women salute each other with the kiss of peace, but let no one act deceitfully, as Judas betrayed the Lord with a kiss.

[*Deacon's Bidding Prayer.*]

104 After this, let the Deacon pray for the whole Church, and for the whole world, with the parts thereof and the fruits thereof, for priests and rulers, for the Bishop, and the king, and for universal peace.

[*Benediction of the People.*]

105 After this, let the Bishop pray for peace upon the people, and bless them, as Moses commanded the priests to bless the people with these words, "The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and give thee peace." Then let the Bishop pray over the people, and say, "Save Thy people, O Lord, and bless Thine inheritance, which Thou hast purchased and acquired with the precious blood of Thy Christ, and hast called a royal priesthood and a holy nation."

[*Great Oblation.—Communion.*]

106 After this, let the sacrifice follow, all the people standing, and praying silently; and when the oblation has been made, let each rank by itself partake of the body of the Lord and His precious blood, in order, with reverence, and godly fear. Let the women approach with their heads covered, as becometh the rank of women. The doors should be guarded, lest any unbeliever, or any unbaptized person should come in.' This prayer is to be said by the bishop while he is laying his hands on the candidate in the presence of the presbyters and deacons— 107 'O Lord Almighty, our God, who hast created all things by Christ, and who, with mutual love, takest care of the whole world by Him; for He who had power to make different creatures, has also power to take care of them in different ways. Wherefore, O God, Thou providest for immortal beings by bare protection, but for mortal beings by succession—in the case of the soul by attention to laws, in the case of the body by the supply of its wants. Do Thou now, therefore, also look down Thyself upon Thy holy Church, and increase it, and multiply those that preside over it, and grant them power to labour, both in word and deed, for the edification of Thy people. Look down also now upon this Thy servant, who is advanced to the presbyterate by the vote and decision of the whole clergy, and fill him with

the spirit of grace and counsel, that he may help and guide Thy people with a pure heart, as Thou didst look down upon Thy chosen people, and didst command Moses to choose elders, whom Thou didst fill with Thy spirit. Do Thou also now, O Lord, grant this, and preserve in us the unfailing spirit of Thy grace, in order that Thy servant, being filled with the gifts of healing and the word of teaching, may in meekness instruct Thy people, and may serve Thee sincerely with a pure mind and a willing heart, and may blamelessly discharge the priestly ministrations on behalf of Thy people; through Thy Christ, with whom to Thee and the Holy Ghost, be glory, honour, and worship for ever. Amen.' This prayer is to be said by the bishop, laying his hands on the candidate in the presence of the presbyters and deacons—

108 'O God Almighty, true and without guile, who art rich unto all them that call upon Thee in truth, fearful in counsels, wise in understanding, powerful and great, hear our prayer, O Lord, and hearken unto our supplication, and cause the light of Thy countenance to shine upon this Thy servant, who is being ordained to the office of deacon in Thy service; and replenish him with the Holy Spirit and with power, as Thou didst replenish Stephen the martyr and follower of the sufferings of Thy Christ. Do Thou make him worthy to discharge acceptably the office of a deacon now committed unto him, steadily, unblamably, without reproach, that so he may become worthy of a higher degree; through the mediation of Thy only-begotten Son, with whom glory, honour, and worship be unto Thee and the Holy Spirit for ever. Amen.'

§ *18. A Prayer at the Ordination of a Deaconess.*

109 This prayer is to be said by the bishop, laying his hand upon the candidate in the presence of the presbyters, deacons, and deaconesses— 'O eternal God, the Father of our Lord Jesus Christ, Creator of man and woman, who didst fill with Thy spirit Miriam, and Deborah, and Anna, and Huldah; who didst not disdain that Thy only-begotten Son should be born of a woman; who in the tabernacle of witness and in the temple, didst ordain women to be the keepers of Thy holy gates, do Thou now also look down upon this handmaiden, who is being ordained to the office of deaconess; give unto her the Holy Spirit, and cleanse her from all filthiness of the flesh and spirit, so that she may worthily accomplish the work committed to her hands, to Thy glory, and to the praise of Thy Christ, with whom to Thee, and to the Holy Spirit, be glory and worship for ever. Amen.

§ *19. A Prayer at the Ordination of a Sub-Deacon.*

110 This prayer is to be said by the bishop as he lays his hands upon the head of the candidate— 'O Lord God, the Creator of heaven and earth, and of all things that are therein; who also in the tabernacle of witness didst appoint the vergers to be the guardians of Thy holy vessels; do Thou also now look down upon this Thy servant elected to the office of sub-deacon; and give unto him the Holy Spirit, that he may worthily handle Thy sacred vessels, and do Thy will always; through Thy Christ, with whom to Thee, and to the Holy Ghost, be glory, honour, and worship for ever. Amen.'

§ *20. A Prayer at the Ordination of a Reader.*

111 This prayer is to be said by the bishop as he lays his hands upon the head of the candidate— 'O eternal God, who art plenteous in mercy and compassions, who hast made manifest the constitution of the world by Thy operations therein, and who keepest the number of Thine elect; do Thou also now look down upon Thy servant who is ordained to the office of reading Thy Holy Scriptures to Thy people, and grant to him Thy Holy Spirit and the spirit of prophecy. Thou who didst give Thy servant Esdras skill to read Thy law to Thy people, now also hear our prayers, and give Thy servant skill, and grant unto him, that he may fulfil, without blame, the work which hath been entrusted to him, and be found worthy of higher advancement, through Christ, with whom to Thee, and to the Holy Ghost, be glory and worship for ever. Amen.'

§ *21. A Consecration of Water and Oil.*

112 'O Lord of hosts, the God of powers, Creator of the waters, and Supplier of oil, who art merciful and a Lover of man, who gavest water for drink and for purification, and oil to make him a cheerful countenance, do Thou now also sanctify this water and this oil through Thy Christ, in the name of him [or her] that hath offered it; and give to them a power to restore health, to banish diseases, to put devils to flight, and to bring to nought every hostile design, through Christ our hope, with whom to Thee, and to the Holy Ghost, be glory, honour, and worship for ever. Amen.'

§ *22. An Evening Prayer.*

113 It will be easier to understand its character, if we reproduce here the preliminary directions and arrangements. When it is evening the bishop is directed to assemble the Church; during the lighting of the lamps a psalm is to

be sung; then the deacon is to bid prayers for the catechumens, the energumens, competentes, and penitents. After the dismissal of these, the deacon invites the faithful to pray, and uses these words— 'Save us, O God, and raise us up by Thy Christ. Let us stand up, and pray for the mercies and compassions of the Lord, for the angel of peace, for what things are good and profitable, for a Christian end, for an evening and night peaceful and without sin, and let us pray that the whole course of our life may be without condemnation. Let us commend ourselves and each other to the living God, through His Christ.' Then let the Bishop add this prayer, and say :

114 O God, who art without beginning and without end, who madest the whole world through Christ, and who carest for it, but who art before all things His God and Father, the Lord of the Spirit, the King of all things known to our intelligence or our sense; who hast made the day for the works of light and the night for rest, for our weakness; for the day is Thine, and the night is Thine: Thou hast prepared the light and the sun; O Lord, Thou Lover of men, and full of all goodness, accept favourably this our evening thanksgiving. Thou who hast led us through the length of the day, and hast brought us to the beginning of the night, guard us through Thy Christ, give us a peaceful evening, and a night free from sin; and make us worthy of eternal life, through Thy Christ; through whom to Thee, and to the Holy Ghost, be glory, honour, and worship for ever. Amen.

115 And let the Deacon say : Bow down for the laying on of hands. And let the Bishop say : O God of our fathers, and Lord of mercy, who by Thy wisdom didst form man as a reasonable creature, beloved of God above all other creatures on the earth, and gavest him power to rule over all things that are in the world; who hast willed to appoint rulers and priests, the former for the security of life, the latter for the regularity of worship, do Thou now also stoop down, O Lord Almighty, and make the light of Thy countenance to shine upon Thy people, who bow the neck of their hearts before Thee. Bless them through Christ, through whom Thou hast enlightened us with the light of knowledge, and hast revealed unto us Thyself, with whom worthy adoration is due to Thee, and to the Spirit, which is the Paraclete, from every reasonable and holy nature for ever. Amen.

116 And let the Deacon say: Depart in peace.'

§ *23. A Morning Prayer.*

117 After the repetition of the morning Psalm, and the dismissal of the catechumens, energumens, competentes, and penitents, and after the usual bidding, the deacon is directed to say— 'Save them, O Lord, and raise them up by Thy grace. Let us beg the mercies and compassions of the Lord, that this morning, and this day, and the whole time of our sojourning here, may be peaceful and without sin; that He will send to us the angel of peace, and grant to us a Christian end, and the mercy and lovingkindness of God. Let us commend ourselves and each other to the living God, through His only-begotten [Son]. And let the Bishop add this prayer, and say: O God, the God of the spirits and of all flesh, incomparable, and in want of nought, who gavest the sun to rule the day, and the moon and the stars to govern the night, do Thou now also look down upon us with the eyes of pity, and receive our morning thanksgivings, and have mercy upon us. For we have not holden up our hands to any strange God, neither is there among us any new god, save Thou only the Eternal and Everlasting. Thou who hast given to us our being through Christ, and hast granted to us our well-being through the same, deign also to make us worthy of eternal life through Him, with whom to Thee, and to the Holy Ghost, be glory, honour, and worship for ever. Amen.

118 And let the Deacon say: Bow down for the laying on of hands. And let the Bishop add this prayer, and say: O God, faithful and true, who hast mercy on thousands, and ten thousands in them that love Thee, Lover of the humble and Protector of them that want, of whom all things stand in need, because all things are subject unto Thee: look down upon this Thy people, who have bowed down their heads to Thee, and bless them with spiritual blessings; keep them as the apple of an eye; preserve them in piety and righteousness; and deem them worthy of eternal life in Christ Jesus Thy well-beloved Son; with whom to Thee and the Holy Ghost, be glory, honour, and worship, now, and for ever, and for endless ages. Amen. And let the Deacon say: Depart in peace.'

§ *24. A Thanksgiving at the Presentation of the Firstfruits.*

119 'We give thanks to Thee, O Lord Almighty, Creator and Provider of the universe, through Thy only-begotten Son Jesus Christ our Lord, for the firstfruits now offered unto Thee, not in such manner as we ought, but to

such extent as we are able. For who among men can worthily give thanks unto Thee for those things which Thou has given unto them to partake of? O God of Abraham, Isaac, and Jacob, and of all the saints, who madest all things bear to perfection by Thy word, and didst command the earth to bring forth every kind of fruit for our refreshment and our food, giving juices for more sluggish and sheepish natures, grass for animals that eat grass, flesh for some, and seed for others; but corn to us, as advantageous and suitable for our food; and many different things, some for use, some for health, and some for our delight. On all these accounts Thou art worthy to be exalted in hymns of praise, for Thy beneficence unto all, through Christ, through whom to Thee in the Holy Ghost be glory, honour, and worship for ever. Amen.'

§ *25. A Prayer for the Faithful Departed.*

120 First of all, the deacon is directed to bid as follows :— 'Let us pray for our brethren who have passed to their rest in Christ, that God, the Lover of men, who hath received his soul, may forgive him every sin, both voluntary and involuntary, and may be merciful and gracious unto him, and may assign him a place in the country where the pious range at large, in the bosom of Abraham, Isaac, and Jacob, with all those that have pleased Him, and done His will from the beginning of the world, whence grief, and sorrow, and sighing have fled away. Let us arise and commend ourselves and each other to the eternal God through the Word which was in the beginning. And let the Bishop say : 121 O Thou, who art by nature immortal and unending, from whom every creature, both immortal and mortal, hath its being; who hast made man, the reasonable living creature, the denizen of this world, in his constitution mortal, therewithal adding the promise of a resurrection; who didst suffer Enoch and Elias not to taste of death; the God of Abraham, the God of Isaac, and the God of Jacob, Thou art their God, not as of the dead, but as of the living; for the souls of all live unto Thee, and the spirits of the righteous are in Thy hand, and there shall no torment touch them; for they are all sanctified under Thy hands; do Thou now also regard this Thy servant, whom Thou hast selected and received into another state, and pardon him whatever sin he hath committed voluntarily or involuntarily; and send angels of mercy to him, and place him in the bosom of the patriarchs and prophets, and apostles, and all who have pleased Thee from the foundation of the world, where there is no grief, nor pain, nor sighing, but

the place where pious souls range at large, and a land where the righteous are at rest, and the inhabitants whereof see the glory of Thy Christ, through whom to Thee, in the Holy Spirit, be glory, honour, and worship, thanksgiving, and adoration for ever. Amen.

122 And let the Deacon say: Bow down and receive the blessing. And let the Bishop offer thanksgiving over them in the words which follow: O Lord, save Thy people, and give Thy blessing unto Thine inheritance, which Thou hast purchased with the precious blood of Thy Christ. Shepherd them under Thy right hand, and cover them under Thy wings, and grant unto them to fight the good fight, and to finish their course, and to keep the faith, immutably, unblamably, and irreprovisably, through our Lord Jesus Christ, Thy beloved Son, with whom to Thee, and to the Holy Ghost, be glory, honour, and worship for ever. Amen.

PART TWO

Jerusalem and Antioch

The liturgies named for Clement and for James, the brother of the Lord.

The Divine Liturgy of Saint Clement (Neale translation)

The liturgy from the eighth book of the Apostolic Constitutions, in John Mason Neale's translation: the order of a Syrian church service of the fourth century.

1 S. Clement. And after the reading of the Law and the Prophets, and our Epistles and Acts, and the Gospels, let him that hath been elected salute the Church, saying, The grace of our LORD JESUS CHRIST, the love of GOD and our FATHER, and the Communion of the HOLY GHOST, be with you all. And let all answer: And with thy spirit. And after this, let him address to the People words of exhortation, and when he hath accomplished the Word of Teaching, I, Andrew, the brother of Peter, say: All standing up, let the Deacon ascending to some high place, proclaim: Let none of the auditors: let none of the unbelievers. And when quiet hath been made, let him say: Ye that are Catechumens, pray. And let all the faithful, as they will, pray for them, saying, LORD, have mercy. And let him minister on their behalf, saying:

2 Let us all beseech GOD for the Catechumens, that He Who is good and the Lover of men, may mercifully hear their prayers and supplications, and, receiving their requests, may assist them and grant them their hearts' desire as may be expedient for them, and may reveal to them the Gospel of His CHRIST, and may enlighten them and cause them to understand and may instruct them in Divine knowledge, and may teach them His commandments and judgments, and may implant in them His true and salutary fear, and may open the ears of their hearts to discover the things that are in His law day and night, may stablish them in piety, may unite and may number them together with His holy fold, may count them worthy of the Laver of regeneration, of the vestment of immortality, of the true life; may preserve them from all impiety, and may give no place to the enemy against them; but may purify them from all pollution of flesh and spirit, may dwell in

them and walk in them by His CHRIST, may bless their comings in and their goings out, and may direct that which lies before them as may be profitable. Furthermore, let us earnestly supplicate for them, that having obtained the remission of their transgressions through the initiation of baptism, they may be counted worthy of the holy mysteries, and of perseverance with the Saints. Ye that are Catechumens arise.

3 Ask for the peace of GOD through His CHRIST; that this day and all the time of your life may be peaceful and sinless; that your ends may be Christian; that GOD may be merciful and gracious; that your sins may be remitted: commend yourselves to the Only, Unbegotten, GOD, through His CHRIST. Bow down and receive the blessing. And for each of these whom the Deacon addresses, as we have said before, let the people say, LORD, have D 2 mercy: and before all the children. And while they bow down their heads, let him that hath been elected Bishop, bless them with this blessing: The Almighty GOD, the Unbegotten and Unapproachable, the only true GOD, the GOD and FATHER of Thy CHRIST, Thine Only-Begotten SON, the GOD of the PARACLETE, and the LORD of all: Thou Who didst by CHRIST constitute Thy disciples as teachers of piety;—do Thou Thyself also now look upon these Thy servants, the Catechumens of the Gospel of Thy CHRIST, and give to them a new heart, and renew within them a right spirit, to know and do Thy will with a full heart and willing soul. Make them worthy of the holy initiation of baptism, and unite them to Thy holy Church, and make them participators of the Divine mysteries, through CHRIST our Hope, Who died for them: through Whom be to Thee the glory and the worship, in the HOLY GHOST, through all ages. Amen.

4 And after this, let the Deacon say, Go forward, ye Catechumens in peace. And after their having gone forth, let him say: Pray ye that are troubled by unclean spirits. Let us all earnestly pray for them, that GOD, the Lover of men, may, through CHRIST, rebuke the unclean and wicked spirits, and may preserve His suppliants from the over-mastery of the enemy: He That rebuked the legion of fiends, and 5 the primæval source of evil, the Devil, let Him rebuke also now the apostates from piety, and preserve His own handiwork from the energy of Satan, and purify them whom with much wisdom He made. Furthermore, let us intently pray for them: save and raise them up, O GOD, in Thy might. Bend your heads, ye Energumens, and receive the blessing. And let the Bishop pray over them, saying, Thou That

didst bind the strong man, and spoil all his goods: Thou That didst give us power to tread upon serpents and scorpions and all the might of the adversary: Thou That didst give over to us bound, the man-slaying serpent, as a sparrow to children: Whom all things fear and tremble at from the face of Thy power: Thou That didst break him as lightning from heaven, not with a local fracture, but from honour to dishonour, through his own evil-mindedness: Thou Whose look drieth up the abysses, and Whose threat wasteth the mountains, and Whose truth remaineth for ever; Whom infants praise, and sucklings bless: Who lookest upon the earth, and makest it to tremble: Who touchest the mountains, and they smoke: Who threatenest the sea, and driest it up, and utterly destroyest all the rivers: to Whom the clouds are the dust of Thy feet: Thou That walkest upon the sea as upon a foundation: Only-Begotten GOD, SON of the Mighty FATHER, rebuke the evil spirits, and preserve the works of Thine Hands from the energy of an adverse spirit: for to Thee is glory, honour, and worship, and by Thee to Thy FATHER, and the HOLY GHOST. Amen.

6 And let the Deacon say: Pass forward, ye Energumens. And after this let him exclaim: Pray, ye that are illuminated. Let us, the faithful, all pray earnestly for them, that the LORD may count them worthy, having been initiated into the death of CHRIST, raise them up together with Him, and to become partakers of His kingdom, and sharers of His mysteries, that He may unite and may collect them together with those that are saved in His Holy Church. Save and raise them up in Thy grace. Let them that have been sealed to GOD by His CHRIST, bow down and be blest with this blessing from the Bishop. Thou That saidst aforehand by Thy holy Prophets to the initiated, Wash you, make you clean, and didst through CHRIST give them the law of spiritual regeneration,—do Thou Thy-self now look upon the baptised, and bless them and hallow them, and prepare them so as to be worthy of Thy spiritual gift, and the true adoption of Thy spiritual mysteries, the gathering together with them that are saved, through CHRIST our Saviour: through, &c.

7 And let the Deacon say: Pass forward, ye that are illuminated. And after this, let him proclaim: Pray, ye that are in penitence. Let us earnestly supplicate for our brethren that are in penitence, that GOD, the very pitiful, may point out to them the way of repentance, may receive their recantation and their confession, and may bruise Satan under their feet shortly, and may

ransom them from the snare of the devil, and the insult of demons, and may deliver them from every unlawful word, and every unseemly deed and wicked imagination; may pardon them all their falls, voluntary and involuntary; and may blot out the handwriting that is against them, and may write them in the Book of Life, and may cleanse them from every pollution of flesh and spirit, and may restore them so as to unite them to His holy flock: for He knoweth our frame. For who can boast that he hath a pure heart? Or who can be confident that he is pure from sin? For we are all subject to penalty. Let us yet pray more earnestly for them, because there is joy in heaven over one sinner that repenteth, that they, turning away from every unlawful work, may be made familiar with every good deed, to the end that GOD, the Lover of men, may speedily receive their prayers with favour, may give them the joy of His salvation again, and may stablish them with His Princely Spirit, that they may be no more shaken: that they may become partakers of His holy things, and sharers of the Divine mysteries, and being manifested as worthy of adoption, may attain eternal life. Let us yet say earnestly for them: LORD, have mercy: save them, O GOD, and raise them up by Thy mercy. Rise up and bend your heads to GOD, through His CHRIST, and receive the blessing.

8 Then let the Bishop pray after this fashion. Almighty, everlasting GOD, Master of all, Creator and Governor of all things, Thou Who didst through CHRIST consecrate man to be the ornament of the world, and didst give him a law implanted in him and written, to the end that he might live according to Thy statutes, as is reasonable: and didst by Thy goodness give to him when he had sinned a warning to repentance; look down upon these that have bowed to Thee the necks of their souls and their bodies; for Thou willest not the death of the sinner, but his conversion, so as to turn him from his evil ways that he may live. Thou That didst receive the repentance of the Ninevites; Thou That willest that all men should be saved and come to the knowledge of the truth; Thou That didst, through Thy Fatherly pity receive the son who devoured his substance in riotous living, because of his repentance; do Thou Thyself now receive the repentance of Thy suppliants; for there is none who sinneth not before Thee; for if Thou, LORD, shalt be extreme to mark what is done amiss, O LORD, who may abide it? for with Thee there is mercy. And restore them to Thy holy Church in reputation and honour, through CHRIST, our GOD and Saviour: through Whom, &c.

9 And let the Deacon say: Depart, ye that are in penitence. And let him add: Let none of those that are not able to pray with us, pass forward: let as many as are faithful kneel with us. Let us all with one accord call upon GOD through His CHRIST. For the peace and good condition of the world, and the holy Churches, let us make our supplication; that He, Who is the GOD of all, may bestow peace on us, eternal, and that cannot be taken away, to the end that he may preserve us perseveringly in the fulness of that virtue which is according to godliness. For the Holy Catholic and Apostolic Church, which is from one end of the earth to the other, let us make our supplication; that the LORD would preserve it and guard it continually, unshaken and without storm, until the consummation of all things, founded upon the rock. And for the holy parishes here. Let us

10 make our supplication, that He Who is the LORD of all may vouchsafe to give us a share in His heavenly hope, and to bestow unceasingly the reward of our prayers. For every Episcopate under heaven of those who rightly divide the word of thy truth, let us make our supplication: and for our Bishop James and his parishes, let us make our supplication: for the Bishop Clement and his parishes, let us make our supplication: for our Bishop Euodius and his parishes, let us make our supplication. That the merciful GOD may vouchsafe them to their holy Churches safe, honourable, full of length of days, and may afford them an honourable old age in piety and righteousness. And for their Presbyters let us make our supplication; that the LORD would preserve them from every unseemly and wicked thing, and afford to them their priestly office, safe and honourable. For all the diaconate, and ministry in CHRIST, let us make our supplication, that the LORD may preserve their services blameless.

11 For Readers, Singers, Virgins, Widows, and Orphans, let us make our supplication: for them that are in the yoke of marriage, and the production of children, let us make our supplication: that the LORD may have mercy on them all. For Eunuchs, walking holily, let us make our supplication: for those that are in continence and piety, let us make our supplication: for them that bring forth fruit in the holy Church, and do alms to the poor, let us make our supplication; and for them that bring offerings and first-fruits to the LORD our GOD, let us make our supplication: that the all-good GOD may recompense them with His heavenly gifts, and may give them a hundred-fold more in the present world, and in the world to come, life everlast-

ing, and may grant to them of His grace, for things earthly, things heavenly. For our newly-illuminated brethren, let us make our supplication that the LORD may confirm and stablish them.

12 For our brethren that are exercised by sickness, let us make our supplication; that the LORD may preserve them from all diseases and infirmity, and may restore them safely to His holy Church. For them that sail and that journey, let us make our supplication: for them that are in mines and exiles and prisons and bonds for the Name of the LORD, let us make our supplication: for them that travail in bitter slavery, let us make our supplication: for our enemies, and them that hate us for the LORD's sake, let us make our supplication: that the LORD may soften their mind, and disperse their passion against us. For them that are without and wandering, let us make our supplication: that the LORD may convert them. Let us remember the little ones of the Church, that the LORD, perfecting them in His fear, may bring them to the full measure of age: for each other, let us make our supplication; that the LORD may guard us and preserve us by His grace to the end, and may defend us from the wicked one, and all the scandals of them that work iniquity, and may save us to His heavenly kingdom.

13 For every Christian soul, let us make our supplication. Preserve and raise us up, O GOD, by Thy pity. Let us rise up. 14 Having earnestly made our supplication, let us commit ourselves and each other to the Living God, through His CHRIST. Then let the Bishop pray over them and say: LORD Almighty, most highest, Thou That dwellest in the Highest, Thou Holy One That restest in the Holies, Thou That art without beginning, Thou That art only Ruler: Thou Who through CHRIST didst give us the preaching of knowledge for the acknowledgment of Thy glory and of Thy Name which He manifested to our comprehension: do Thou Thyself now look down through Him upon this Thy flock: and free it from all ignorance and evil practices, and grant that it may entirely fear Thee and perfectly love Thee, and may be endued with the glory of Thy countenance: be Thou propitious to them, and merciful, and ready to hear their supplications, and keep them without turning, without blame, without accusation; that they may be holy in body and soul, not having spot, nor wrinkle, nor any such thing: but that they may be perfect, and not one of them may be imperfect or incomplete. Thou That art the Helper, the Mighty, Thou That respectest not the persons of men, become Thou the assistance of this Thy people, whom Thou didst

purchase with the precious Blood of Thy CHRIST. Defender, Guardian, Steward, Most secure Wall, Fence, Security, for none can pluck out of Thine Hands; nor is there any other God like Thee, for in Thee is our trust. Sanctify them in thy truth, for Thy word is truth. Thou That art not to be flattered, Thou That canst not be deceived, preserve them from all sickness and all infirmity, from every fall, from all injury and deceit, from the fear of the enemy, from the arrow that fletch by day, from the thing that walketh in darkness: and vouchsafe to them the eternal life, which is in CHRIST Thine Only-Begotten SON, our GOD and Saviour, through Whom.

15 And after this let the Deacon say: Let us attend. And let the Bishop salute the Church, and say: Let the peace of GOD be with you all. And let the people answer, And with thy spirit. And let the Deacon say to all, Salute one another with an holy kiss. And let the Clergy kiss the Bishop; and of the Laity, the men the men, and the women the women. And let the children stand by the Bema. And let a Deacon preside over them, that they may not be disorderly. And let other Deacons walk about and observe the men and the women that there may be no disturbance, and that no one nod, or whisper, or wink. And let the Deacon stand at the doors of the men, and the Sub Deacons at those of the women, that no one may go out, and that the door may not be opened even though it be by one of the faithful, during the time of the Anaphora. And let one Sub-Deacon give water to the Priests to wash their hands, the symbol of the purity of the souls devoted to GOD.

16 The order of James, the brother of John, the son of Zebedee. And I, James, the brother of John, the son of Zebedee, command that forthwith the Deacon say, Let none of the Catechumens, none of the hearers, none of the unbelievers, none of the heterodox stay. Ye who have prayed the former prayer, depart. Mothers, take up your children. Let no one have ought against any man. Let none be in hypocrisy. Let us stand upright, to present unto the LORD our offerings with fear and trembling. When this is done, let the Deacons bring the gifts to the Bishop at the Altar; and let the Priests stand on his right hand, and on his left, as disciples by their Master. But let two of the Deacons on each side of the Altar hold a fan made up of thin membranes, or peacock's feathers, or fine cloth, and let them silently drive away flies and gnats, that they may not fall into the cups. Then the Bishop, after having prayed secretly, (and likewise the Priests) and having put on his

splendid vestment, and standing at the Altar, and signing himself with the sign of the Cross upon his forehead, let him say,

17 The grace of the Almighty GOD, and the love of our LORD JESUS CHRIST, and the fellowship of the HOLY GHOST, be with you all. And let all with one voice say, And with thy spirit. Bishop. Lift up your mind. People. We lift it up unto the LORD. Bishop. Let us give thanks to the LORD. People. It is meet and right. 18 Bishop. It is indeed meet and right before all things to sing praises to Thee, the true GOD, from everlasting, of Whom the whole family in heaven and earth is named; Who alone art unbegotten, without beginning, the supreme LORD, Almighty King, and self-sufficient; the Author and Giver of all good things, without cause, without generation, self-existing; the same yesterday, to-day, and for ever. At Thy Word, as from a necessary original, all things started into being. For Thou art everlasting knowledge, sight before all objects, hearing before all sounds, wisdom without instruction; the first in nature, the law of being, exceeding all number. Thou createdst all things out of nothing by Thine Only-Begotten SON, begotten before all ages by no other means than Thy will, Thy power, and Thy goodness; GOD the Word, the Only-Begotten SON, the Living Wisdom, the First-born of every creature, the Angel of Thy great counsel, Thy High Priest, but Lord and King of all sensible and intellectual creatures, Who was before all things, and by Whom all things were made. Thou, O eternal GOD, didst make all things by Him, and by Him too dispensest Thy providence over them; for by the Same that Thou didst graciously bring all things into being, by Him Thou continuest all things in well being. The GOD and FATHER of Thine Only-Begotten SON; Who by Him didst make first the Cherubim and Seraphim, the Ages, Thrones, Archangels, and Angels, and after these didst by Him create this visible world, and all things which are therein.

19 For it is Thou Who hast fixed the heaven like an arch, and stretched it out like the covering of a tent; and didst establish the earth upon nothing by Thy will alone; Who hast established the firmament, and prepared the night and the day, bringing light out of Thy treasures, and darkness to overshadow it, that under its covert the living creatures of this world might take their repose. Thou hast appointed the sun to rule the day, and the moon to govern the night; and moreover hast inscribed in the heavens a choir of stars for the honour of Thy glorious majesty. Thou hast made water for drink, and for

cleansing, the vital air for respiration, and conveyance of sounds by the tongue's striking of it, and the hearing which co-operates with it, so as to perceive the voice when it is received by it, and falls upon it. Thou madest fire for our consolation in darkness, and for the relief of our necessities, that we might be both warmed and enlightened by it. Thou didst divide the great sea from the land, making the one navigable, and the other a basis for our feet in walking; the former Thou hast replenished with small and great beasts, the latter too both with tame and wild; and hast moreover furnished it with various plants, crowned it with herbs, beautified it with flowers, and enriched it with seeds. Thou didst constitute the great deep, and didst set about it a mighty hollow;

20 seas of salt waters stand as an heap bounded on every side with barriers of sand; sometimes Thou dost swell it by the wind, so as to equal the high mountains, and sometimes smooth it into a plain; now making it rage with a tempest, then stilling it with a calm, for the ease of mariners in their voyages. The earth, which was made by Thee, through CHRIST, Thou hast encompassed with rivers, watered with currents, and moistened with springs which never fail; Thou hast girt it about with mountains, that it may not be moved at any time; Thou hast replenished and adorned it with fragrant and medicinal herbs, with many and various kinds of living creatures, strong and weak, for food and for labour, tame and wild; with the dull harsh noises of those creatures which move upon the earth, and the soft sprightly notes of the gaudy many-coloured birds which wing the air; with the revolution of years, the number of months and days, the regular succession of the seasons; with the courses of the clouds big with rain, for the production of fruits, the support of living creatures; where also the winds take their stand, which blow at Thy command, and for the refreshment of trees and

21 plants. And Thou hast not only created the world, but man likewise the citizen of it; manifesting in him the beauty and excellency of that beautiful and excellent creation. For Thou saidst to Thine Own wisdom, Let us make man in Our Own image, and after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air. Wherefore Thou madest him of an immortal soul, and perishable body, the soul out of nothing, the body of the four elements; this endued with five senses, and a power of motion; that with reason, and a faculty of distinguishing between religion and irreligion, the just and the unjust. Thou, O Almighty God, didst also by

CHRIST plant a garden eastward in Eden, adorned with every plant that was meet for food; into this Thou didst put him, a rich and magnificent habitation; having given him a law in his nature, and such powers that without the assistance of other means, even in himself he might have the principles of divine knowledge. And when Thou didst put him into this paradise of pleasure, Thou gavest him the privilege of enjoying all its delights, with this only exception, that he should not out of vain curiosity in hopes of bettering his condition, taste of one tree, and immortality was to be the reward of his obedience to this command;

22 but when he had broken through it, and eaten of the forbidden fruit, over-reached by the subtilty of the serpent, and the counsel of the woman, Thou didst justly drive him out of paradise; but in Thy goodness didst not despise him, nor suffer him wholly to perish; for he was the work of Thine own hands: but Thou gavest him dominion over all things, and by his labour, and the sweat of his face, to procure his food, Thy providence co-operating with him, so as to make the fruits of the earth to spring up, increase, and ripen. And having subjected him for a while to a temporary death, Thou didst bind Thyself by an oath to restore him to life again; loosing the bands of that death, by the promise of a resurrection to the life which is eternal. Nor was this all; but Thou didst likewise multiply his posterity without number, glorifying as many of them as were obedient unto Thee, and punishing those who rebelled against Thee. Thou didst accept the sacrifice of Abel upon account of his righteousness, and reject the offering of Cain who slew his brother, because of his unworthiness. And besides these, Thou didst receive Seth and Enos, and translate Enoch. For Thou art the creator of men, the author of life, the supplier of our wants, the giver of laws, the rewarder of those who keep them, and the avenger of those who transgress them.

23 Who didst bring the great flood upon the world because of the multitude of the ungodly, but didst deliver righteous Noah from it with eight souls in the ark, the last of the foregoing, and the first of the succeeding generations. Who didst kindle a dreadful fire in the five cities of Sodom, and turn a fruitful land into a salt lake for the wickedness of them that dwelt therein; but didst snatch holy Lot out of the conflagration. Thou art He, Who didst preserve Abraham from the idolatry of his forefathers, and appoint him the heir of the world, manifesting unto him Thy CHRIST. Who didst ordain Melchisedeck an high priest for Thy worship. Who didst ap-

prove Thy servant Job by his patience and long suffering, the conqueror of that serpent, who is the author and promoter of all wickedness. Who madest Isaac the son of the promise, and Jacob the father of twelve sons, whom Thou didst multiply exceedingly, bringing him into Egypt with seventy-five souls. Thou, O LORD, didst not overlook Joseph, but gavest him as the reward of his chastity for Thy sake, the government over the Egyptians. Neither didst Thou, O LORD, overlook the Hebrews when in bondage under the Egyptians, but according to Thy promises made to their fathers, Thou didst deliver them, and punish the Egyptians.

24 And when men corrupted the law of nature, and esteemed the creation, sometimes the effect of chance, and sometimes to be worthy of honour equal to Thine, Who art the GOD of all, Thou didst not suffer them to wander in error; but didst raise up Thy holy servant Moses, and by him give a written law to strengthen the law of nature, and shew the creation to be Thy work, and that there were no other Gods besides Thee. Thou didst adorn Aaron and his posterity with the honour of the priesthood. Thou didst punish the Hebrews when they sinned, and receive them again when they returned to Thee. Thou didst torment the Egyptians with ten plagues, and divide the sea for the Israelites to pass through, overwhelming the Egyptians in their pursuit after them with the waves thereof. Thou didst sweeten the bitter water with wood, and bring water out of the precipitous rock. Thou didst rain manna from heaven, and quails out of the air for food. Thou madest a pillar of fire to give them light in the night, and a pillar of a cloud to shadow them from the heat in the day. Thou didst raise up Joshua to be general of their armies, and by him destroy seven nations of the Canaanites. Thou didst divide Jordan, and dry up the rivers of Etham. Thou didst overthrow walls without engines, or any assistance of human force. For all these things, glory be to Thee, O LORD Almighty;

25 Thee the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, powers, Thine everlasting armies adore. The cherubim and seraphim with six wings, with twain they cover their feet, with twain their heads, and with twain they fly, and say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, crying incessantly with uninterrupted shouts of praise; 26 And let all the People say with them: Holy, holy, holy, is the LORD of Sabaoth, heaven and earth are full of His glory. Blessed be He for evermore. Amen. After this, let

the Bishop say, Thou art indeed holy, and most holy; the highest, and most highly exalted for ever. Holy is also Thine Only-Begotten SON JESUS CHRIST, our LORD and GOD. Who always ministering to Thee His GOD and FATHER, not only in the various works of the creation, but in the providential care of it, did not overlook lost mankind. But after the law of nature, the admonitions of the positive law, the prophetical reproofs, and the superintendency of angels, when men had perverted both the positive and natural law, and had forgotten the flood, the burning of Sodom, the plagues of the Egyptians, the slaughter of the nations of Palestine, and were now ready to perish universally; He, Who was man's creator, was pleased with Thy consent to become man; the Lawgiver to be under the law; the Priest to be Himself the sacrifice; the Shepherd a sheep; to appease Thee His GOD and FATHER, to reconcile Thee to the world, and deliver

27 never really employed by any Church. Such an error might easily escape the notice of an individual writer; but the marvellous theological accuracy of early Liturgies would not have allowed the phrase to remain in use. those from the pains of death, for whose sake He came; and that He might break the bands of the devil, and rescue man from his deceit. He arose from the dead the third day; and after continuing forty days with His disciples, He was taken up into heaven, and is set down on the right hand of Thee His God and FATHER. Calling therefore to remembrance those things which he endured for our sakes, we give thanks unto Thee, O God Almighty, not as we ought, but as we are able, to fulfil His institution. For in the same night that He was betrayed, taking bread into His holy and immaculate hands, and looking up to Thee His God and FATHER, and breaking it, He gave it to His disciples, saying, This is the mystery of the New Testament; take of it; eat; this is My Body, which is broken for many for the remission of sins. Likewise also having mingled the cup with wine and water, and blessed it, He gave it to them, saying: Drink ye all of it: this is My Blood, which is shed for many for the remission of sins; do this in remembrance of Me; for as often as ye eat of this bread, and drink of this cup, ye do shew forth My death till I come.

28 Wherefore having in remembrance His passion, death, and resurrection from the dead, His return into heaven, and His future second appearance, when He shall come 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 this institution, this bread and this cup; giving thanks to Thee through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice unto Thee. And we beseech Thee, that Thou wilt look graciously on these gifts now lying before Thee, O Thou self-sufficient God; and accept them to the honour of Thy CHRIST. And send down Thy HOLY SPIRIT, the Witness of the sufferings of the LORD JESUS, on this sacrifice, that He may make this bread the Body of Thy CHRIST, and this cup the Blood of Thy CHRIST. That all who shall partake of it, may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil and his wiles, may be filled with the HOLY GHOST, may be made worthy of Thy CHRIST, and may obtain everlasting life; Thou, O LORD Almighty, being reconciled to them.

29 We further pray unto Thee, O LORD, for Thy holy Church, spread from one end of the world unto the other, which Thou hast purchased by the precious Blood of Thy CHRIST, that Thou wilt keep it stedfast and immoveable unto the end of the world; and for every Episcopate rightly dividing the word of truth. Further we call upon Thee for my unworthiness, who am now offering; and for the whole Presbytery; for the Deacons, and all the Clergy; that Thou wouldst endue them with wisdom, and fill them with the HOLY GHOST. Further we call upon Thee, O LORD, for the King and all that are in authority, for the success of the army, that they may be kindly disposed towards us; that leading our whole life in peace and quietness, we may glorify Thee through JESUS CHRIST our hope. Further we offer to Thee for all the saints, who have pleased Thee from the beginning of the world; the patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, priests, deacons, sub-deacons, readers, singers, virgins, widows, laymen, and all whose names Thou knowest. We further

30 offer to Thee for this people; that for the glory of Thy CHRIST Thou wilt render them a royal priesthood, an holy nation; for the virgins, and all that live chastely; for the widows of the Church; for those that live in honourable marriage, and child-bearing; for the young ones among Thy people; that Thou wilt not permit any of us to become cast-aways. Farther we pray unto Thee for this city, and the inhabitants thereof; for the sick; for those that are in bitter slavery; for those that are in banishment; for those that are in prison; for those that travel by land or by water; that Thou wilt be to all of them an helper, strengthener, and supporter. 31 We further beseech Thee also

for those who hate us and persecute us for Thy Name's sake; for those that are without, and wander in error; that Thou wouldst convert them to that which is good, and appease their wrath against us. Further we pray unto Thee for the catechumens of the Church; for those who are under possession, and for those our brethren who are in the state of penance: that Thou wilt perfect the first in Thy faith, deliver the second from the power of the wicked one, accept the repentance of the last, and grant unto them and to us the remission of our sins. Further we offer unto Thee for seasonable weather, and that we may have plenty of the fruits of the earth; that receiving the abundance of Thy good things, we may incessantly praise Thee who givest food to all flesh. Further we pray unto Thee for all those who are absent upon a just cause; that Thou wilt preserve all of us in godliness, and gather us together in the kingdom of Thy CHRIST our king, the GOD of every sensible and intelligent being. And that Thou wilt keep us stedfast, unblameable, and unreprovable. For to Thee is due all glory, adoration, and thanksgiving, honour, and worship to the FATHER, and to the HOLY GHOST, both now and ever, and world without end.

32 And let all the People say, Amen. And let the Bishop say, The peace of GOD be with you all. And let all the People say, And with thy spirit. And let the Deacon again proclaim, Again and again let us pray to GOD through His CHRIST, in behalf of the gift that is offered to the LORD GOD; that the good GOD will receive it through the mediation of His CHRIST at His heavenly Altar for a sweet-smelling savour. Let us pray for this Church and people. Let us pray for every Episcopate, for the whole Presbytery, for all the Deacons and Ministers in CHRIST, for the whole congregation; that the LORD will preserve and keep them all. Let us pray for kings and all that are in authority, that they may be peaceable towards us; so that enjoying a quiet and peaceable life, we may spend our days in all godliness and honesty. Let us commemorate the holy martyrs, that we may be deemed worthy to be partakers of their trial. Let us pray for all those who have fallen asleep in the faith. Let us pray for the good condition of the air, and the ripening of the fruits. Let us pray for those that are newly-baptized, that they may be confirmed in the faith, that all may be mutually comforted by one another. Raise us up, O GOD, by Thy grace. Rising up, let us devote ourselves to GOD through JESUS CHRIST.

33 And let the Bishop say, O GOD Who art great, great in name and counsel, powerful in Thy works, the GOD and FATHER of Thy holy SON JESUS CHRIST our Saviour, look upon this Thy flock, which Thou hast chosen through Him to the glory of Thy Name; sanctify us in body and soul; and grant that we being purified from all filthiness of flesh and spirit, may partake of the mystic blessings now lying before Thee, and judge none of us unworthy of them, but be Thou our supporter, our helper, and defender, through Thy CHRIST, with Whom glory, honour, laud, praise, and thanksgiving be to Thee and the HOLY GHOST for ever. Amen. And after all have said, Amen, let the Deacon say, Let us attend. And the Bishop shall speak aloud to the People in this manner:

Holy Things for Holy Persons.

34 And let the People answer: There is one Holy, one LORD, one JESUS CHRIST to the glory of GOD the FATHER, blessed for evermore. Amen. Glory be to GOD in the highest, and on earth peace, good will towards men. Hosanna to the Son of David. Blessed be He that cometh in the Name of the LORD: GOD is the LORD, and He hath appeared unto us. Hosanna in the highest. After this, let the Bishop receive; then the Presbyters, and Deacons, and Sub-Deacons, and Readers, and Singers, and Ascetics; and of the women, the Deaconesses, Virgins, and Widows. Afterwards the Children, and then all the People in order with fear and reverence, without tumult or noise. And the Bishop shall give the oblation, saying, The Body of CHRIST. And let him that receives say, Amen. And the Deacon shall hold the cup, and when he gives it, let him say, The Blood of CHRIST, the cup of life.

35 And let him that drinks say, Amen. Let the Thirty-Third Psalm be said while the rest are receiving; and when all, both men and women, have received, let the Deacons take up that which is over and carry them into the Sacristy. And let the Deacon say, when the Singers have finished, Having received the precious Body and precious Blood of CHRIST, let us give thanks to Him Who hath vouchsafed that we should receive His holy mysteries,—and let us beseech Him that they may not be to us to judgment, but to salvation; to the advantage of soul and body, to the preservation of godliness, to the forgiveness of sins, to the life of the world to come. Let us rise. In the grace of CHRIST, let us commend ourselves to GOD, the only-unbegotten GOD, and to His CHRIST. And let the Bishop give thanks. Master, GOD Almighty, Father of CHRIST, Thy Blessed SON, Who art ready to hear them

that with uprightness call upon Thee; Who also knowest the petitions of them that are silent; we yield Thee thanks that Thou hast vouchsafed us to receive Thy holy mysteries, which Thou hast afforded us, to the preservation of godliness, to the remission of sins, because the name of Thy CHRIST has been called upon us, and we have been made members of Thy family. Thou That hast separated us from fellowship with the wicked, unite

36 us with them that are hallowed to Thee: establish us in the truth by the coming down of the HOLY GHOST: that which we know not do Thou reveal: that which is wanting in us do Thou fill up; in that which we know do Thou strengthen us: guard continually Thy Priests blameless in Thy service: keep evermore kings in peace, rulers in righteousness, the atmosphere in good temperature, the fruits in abundance, the world in all-powerful forethought. Soften the natures that delight in war: turn again that which has gone astray: hallow Thy people: continually preserve them that are in chastity: preserve in faith those who are in marriage: fill with might them that observe continence: bring the babes to ripe age: confirm the newly-initiated: educate the catechumens, and cause them to become worthy of initiation; and bring us all together to the kingdom of heaven: through CHRIST JESUS our LORD: through Whom.

37 And let the Deacon say, To GOD, through His CHRIST, bow down and receive the blessing. And let the Bishop pray, saying, GOD, the Almighty, the True and Incomparable, Who art ever existent, and all present, and existest in nothing; Thou Who art not circumscribed by places, Who art not aged by times, Who art not limited by ages, Who art not led aside by words; Who art not subject to generation, Who needest not guard, Who art superior to destruction, Who art unsusceptible of turning, Who art immutable by nature, Who inhabitest the light which no man can approach unto, Who art comprehensible to all rational natures that seek Thee with good feeling, Who art invisible by Thy nature, Who art comprehended of them that with good will seek Thee the God of Israel, of him that truly seeth Thee: of Thy people that believeth in CHRIST: be favourable and hear me for Thy Name: and bless them that have bowed down their necks to Thee, and give to them the desires of their hearts so far as may be expedient for them; and grant that none of them may be rejected from Thy kingdom; but sanctify them, guard, shelter, assist, preserve from the enemy, and from every adversary. Guard their houses; preserve their comings in and their go-

ings out: for to Thee is glory, laud, magnificence, worship, adoration, and to Thy Son JESUS, Thy CHRIST, our LORD and GOD and King, and to the HOLY GHOST, now and ever, and to ages of ages. Amen.

38 And let the Deacon say, Depart in peace. These things we, the Apostles, enjoin concerning the Mystic Service to you, the Bishops, the Priests, and the Deacons.

The Divine Liturgy of James

Liturgy of Saint James

The old liturgy of Jerusalem, named for James, the brother of the Lord. It is divided here into the parts of the service: the priest's prayers, the deacon's calls and the people's answers.

the Holy Apostle and Brother of the Lord. — I

1 I. The Priest: O sovereign Lord our God, condemn me not, defiled with a multitude of sins: for, behold, I have come to this Thy divine and heavenly mystery, not as being worthy; but looking only to Thy goodness, I direct my voice to Thee: God be merciful to me, a sinner; I have sinned against Heaven, and before Thee, and am unworthy to come into the presence of this Thy holy and spiritual table, upon which Thy only-begotten Son, and our Lord Jesus Christ, is mystically set forth as a sacrifice for me, a sinner, and stained with every spot. Wherefore I present to Thee this supplication and thanksgiving, that Thy Spirit the Comforter may be sent down upon me, strengthening and fitting me for this service; and count me worthy to make known without condemnation the word, delivered from Thee by me to the people, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening, and consubstantial Spirit, now and ever, and to all eternity. Amen.

2 II. Prayer of the standing beside the altar: Glory to the Father, and to the Son, and to the Holy Spirit, the triune light of the Godhead, which is unity subsisting in trinity, divided, yet indivisible: for the Trinity is the one God Almighty, whose glory the heavens declare, and the earth His dominion, and the sea His might, and every sentient and intellectual creature at all times proclaims His majesty: for all glory becomes Him, and honour and might, greatness and magnificence, now and ever, and to all eternity. Amen. III. Prayer of the incense at the beginning: Sovereign Lord Jesus Christ, O Word of God, who didst freely offer Thyself a blameless sacrifice upon the cross to God even the Father, the coal of double nature, that didst touch the

lips of the prophet with the tongs, and didst take away his sins, touch also the hearts of us sinners, and purify us from every stain, and present us holy beside Thy holy altar, that we may offer Thee a sacrifice of praise: and accept from us, Thy unprofitable servants, this incense as an odour of a sweet smell, and make fragrant the evil odour of our soul and body, and purify us with the sanctifying power of Thy all-holy Spirit: for Thou alone art holy, who sanctifiest, and art communicated to the faithful; and glory becomes Thee, with Thy eternal Father, and Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

3 IV. Prayer of the commencement: O beneficent King eternal, and Creator of the universe, receive Thy Church, coming unto Thee through Thy Christ: fulfil to each what is profitable; lead all to perfection, and make us perfectly worthy of the grace of Thy sanctification, gathering us together within Thy holy Church, which Thou hast purchased by the precious blood of Thy only-begotten Son, and our Lord and Saviour Jesus Christ, with whom Thou art blessed and glorified, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen. V. The Deacon: Let us again pray to the Lord. The Priest, prayer of the incense at the entrance of the congregation: God, who didst accept the gifts of Abel, the sacrifice of Noah and of Abram, the incense of Aaron and of Zacharias, accept also from the hand of us sinners this incense for an odour of a sweet smell, and for remission of our sins, and those of all Thy people; for blessed art Thou, and glory becomes Thee, the Father, and the Son, and the Holy Spirit, now and ever.

4 The Deacon: Sir, pronounce the blessing. The Priest prays: Our Lord and God, Jesus Christ, who through exceeding goodness and love not to be restrained wast crucified, and didst not refuse to be pierced by the spear and nails; who didst provide this mysterious and awful service as an everlasting memorial for us perpetually: bless Thy ministry in Christ the God, and bless our entrance, and fully complete the presentation of this our service by Thy unutterable compassion, now and ever, and to all eternity. Amen. VI. The responsive prayer from the Deacon: The Lord bless us, and make us worthy seraphically to offer gifts, and to sing the oft-sung hymn of the divine Trisagion, by the fulness and exceeding abundance of all the perfection of holiness, now and ever. Then the Deacon begins to sing in the entrance: Thou who art the only-begotten Son and Word of God, immortal; who

didst submit for our salvation to become flesh of the holy God-mother, and ever-virgin Mary; who didst immutably become man and wast crucified, O Christ our God and didst by Thy death tread death underfoot; who art one of the Holy Trinity glorified together with the Father and the Holy Spirit, save us.

5 VII. The Priest says this prayer from the gates to the altar: God Almighty, Lord great in glory, who hast given to us an entrance into the Holy of Holies, through the sojourning among men of Thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, we supplicate and invoke Thy goodness, since we are fearful and trembling when about to stand at Thy holy altar; send forth upon us, O God, Thy good grace, and sanctify our souls, and bodies, and spirits, and turn our thoughts to piety, in order that with a pure conscience we may bring unto Thee gifts, offerings, and fruits for the remission of our transgressions, and for the propitiation of all Thy people, by the grace and mercies and loving-kindness of Thy only-begotten Son, with whom Thou art blessed to all eternity. Amen. VIII. After the approach to the altar, the Priest says: Peace be to all.

6 The People: And to thy spirit. The Priest: The Lord bless us all, and sanctify us for the entrance and celebration of the divine and pure mysteries, giving rest to the blessed souls among the good and just, by His grace and loving-kindness, now and ever, and to all eternity. Amen. IX. Then the Deacon says the bidding prayer: In peace let us beseech the Lord. For the peace that is from above, and for God's love to man, and for the salvation of our souls, let us beseech the Lord. For the peace of the whole world, for the unity of all the holy churches of God, let us beseech the Lord. For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, and from the uprising of our enemies, let us beseech the Lord. Then the Singers sing the Trisagion Hymn: Holy God, holy mighty, holy immortal, have mercy upon us.

7 X. Then the Priest prays, bowing: O compassionate and merciful, long-suffering, and very gracious and true God, look from Thy prepared dwelling-place, and hear us Thy suppliants, and deliver us from every temptation of the devil and of man; withhold not Thy aid from us, nor bring on us chastisements too heavy for our strength: for we are unable to overcome what is opposed to us; but Thou art able, Lord, to save us from everything that is against us. Save us, O God, from the difficulties of this world, according to

Thy goodness, in order that, having drawn nigh with a pure conscience to Thy holy altar, we may send up to Thee without condemnation the blessed hymn Trisagion, together with the heavenly powers, and that, having performed the service, well pleasing to Thee and divine, we may be counted worthy of eternal life. (Aloud.) Because Thou art holy, Lord our God, and dwellest and abidest in holy places, we send up the praise and the hymn Trisagion to Thee, the Father, and the Son, and the Holy Spirit, now and ever, and to all eternity.

8 The People: Amen. XI. The Priest: Peace be to all. The People: And to thy spirit. The Singers: Alleluia. Then there are read in order the holy oracles of the Old Testament, and of the prophets; and the incarnation of the Son of God is set forth, and His sufferings and resurrection from the dead, His ascension into heaven, and His second appearing with glory; and this takes place daily in the holy and divine service. XII. After the reading and instruction the Deacon says: Let us all say, Lord, be merciful. Lord Almighty, the God of our fathers; We beseech Thee, hear us. For the peace which is from above, and for the salvation of our souls; Let us beseech the Lord. For the peace of the whole world, and the unity of all the holy churches of God; Let us beseech the Lord. For the salvation and help of all the Christ-loving people;

9 We beseech Thee, hear us. For our deliverance from all tribulation, wrath, danger, distress, from captivity, bitter death, and from our iniquities; We beseech Thee, hear us. For the people standing round, and waiting for the rich and plenteous mercy that is from Thee; We beseech Thee, be merciful and gracious. Save Thy people, O Lord, and bless Thine inheritance. Visit Thy world in mercy and compassion. Exalt the horn of Christians by the power of the precious and quickening cross. We beseech Thee, most merciful Lord, hear us praying to Thee, and have mercy upon us. The People (thrice): Lord, have mercy upon us. XIII. The Deacon: For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, let us beseech the Lord. Let us all entreat from the Lord, that we may pass the whole day, perfect, holy, peaceful, and without sin.

10 Let us entreat from the Lord a messenger of peace, a faithful guide, a guardian of our souls and bodies. Let us entreat from the Lord forgiveness and remission of our sins and transgressions. Let us entreat from the Lord

the things which are good and proper for our souls, and peace for the world. Let us entreat from the Lord, that we may spend the remaining period of our life in peace and health. Let us entreat that the close of our lives may be Christian, without pain and without shame, and a good plea at the dread and awful judgment-seat of Christ. XIV. The Priest: For Thou art the gospel and the light, Saviour and keeper of our souls and bodies, God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever. The People: Amen. The Priest: God, who hast taught us Thy divine and saving oracles, enlighten the souls of us sinners for the comprehension of the things which have been before spoken, so that we may not only be seen to be hearers of spiritual things, but also doers of good deeds, striving after guileless faith, blameless life, and pure conversation.

11 (Aloud.) In Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, good, and quickening Spirit, now and always, and for ever. The People: Amen. XV. The Priest: Peace be to all. The People: And to Thy spirit. The Deacon: Let us bow our heads to the Lord. The People: To Thee, Lord. The Priest prays, saying: O Sovereign giver of life, and provider of good things, who didst give to mankind the blessed hope of eternal life, our Lord Jesus Christ, count us worthy in holiness, and perfect this Thy divine service to the enjoyment of future blessedness. (Aloud.) So that, guarded by Thy power at all times, and led into the light of truth, we may send up the praise and the thanksgiving to Thee, the Father, the Son, and the Holy Spirit, now and ever. The People: Amen. XVI. The Deacon: Let none remain of the catechumens, none of the unbaptized, none of those who are unable to join with us in prayer. Look at one another. The door.All erect: let us again pray to the Lord.

II

12 The Priest says the prayer of incense: Sovereign Almighty, King of Glory, who knowest all things before their creation, manifest Thyself to us calling upon Thee at this holy hour, and redeem us from the shame of our transgressions; cleanse our mind and our thoughts from impure desires, from worldly deceit, from all influence of the devil; and accept from the bands of us sinners this incense, as Thou didst accept the offering of Abel, and Noah, and Aaron, and Samuel, and of all Thy saints, guarding us from everything evil, and preserving us for continually pleasing, and worshipping, and glorifying Thee, the Father, and Thy only-begotten Son, and Thy all-holy Spirit,

now and always, and for ever. And the Readers begin the Cherubic Hymn: Let all mortal flesh be silent, and stand with fear and trembling, and meditate nothing earthly within itself:- For the King of kings and Lord of lords, Christ our God, comes forward to be sacrificed, and to be given for food to the faithful; and the bands of angels go before Him with every power and dominion, the many-eyed cherubim, and the six-winged seraphim, covering their faces, and crying aloud the hymn, Alleluia, Alleluia, Alleluia.

13 XVII. The Priest, bringing in the holy gifts, says this prayer: O God, our God, who didst send forth the heavenly bread, the food of the whole world, our Lord Jesus Christ, to be a Saviour, and Redeemer, and Benefactor, blessing and sanctifying us, do Thou Thyself bless this offering, and graciously receive it to Thy altar above the skies: Remember in Thy goodness and love those who have brought it, and those for whom they have brought it, and preserve us without condemnation in the service of Thy divine mysteries: for hollowed and glorified is Thy all-honoured and great name, Father, and Son, and Holy Spirit, now and ever, and to all eternity. The Priest: Peace be to all. The Deacon: Sir, pronounce the blessing. The Priest: Blessed be God, who blesseth and sanctifieth us all at the presentation of the divine and pure mysteries, and giveth rest to the blessed souls among the holy and just, now and always, and to all eternity.

14 XVIII. The Deacon: Let us attend in wisdom. The Priest begins: I believe in one God, Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, the Son of God: and the rest of the Creed. XIX. Then he prays, bowing his neck: God and Sovereign of all, make us, who are unworthy, worthy of this hour, lover of mankind; that being pure from all deceit and all hypocrisy, we may be united with one another by the bond of peace and love, being confirmed by the sanctification of Thy divine knowledge through Thine only-begotten Son, our Lord and Saviour Jesus Christ, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen. XX. The Deacon: Let us stand well, let us stand reverently, let us stand in the fear of God, and with compunction of heart. In peace let us pray to the Lord.

15 The Priest: For God of peace, mercy, love, compassion, and lovingkindness art Thou, and Thine only-begotten Son, and Thine all-holy Spirit, now and ever. The People: Amen. The Priest: Peace be to all. The People: And to thy spirit. The Deacon: Let us salute one another with an holy kiss. Let us

bow our heads to the Lord. XXI. The Priest bows, saying this prayer: Only Lord and merciful God, on those who are bowing their necks before Thy holy altar, and seeking the spiritual gifts that come from Thee, send forth Thy good grace; and bless us all with every spiritual blessing, that cannot be taken from us, Thou, who dwellest on high, and hast regard unto things that are lowly. (Aloud.) For worthy of praise and worship and most glorious is Thy all-holy name, Father and Son and Holy Spirit, now and always, and to all eternity. The Deacon: Sir, pronounce the blessing.

16 The Priest: The Lord will bless us, and minister with us all by His grace and loving-kindness. And again: The Lord will bless us, and make us worthy to stand at His holy altar, at all times, now and always, and for ever. And again: Blessed be God, who blesseth and sanctifieth us all in our attendance upon, and service of, His pure mysteries, now and always, and for ever. XXII. The Deacon makes the Universal Litany: In peace let us pray to the Lord. The People: O Lord, have mercy. The Deacon: Save us, have mercy upon us, pity and keep us, O God, by Thy grace. For the peace that is from above, and the loving-kindness of God, and the salvation of our souls; Let us beseech the Lord. For the peace of the whole world, and the unity of all the holy churches of God; Let us beseech the Lord.

17 For those who bear fruit, and labour honourably in the holy churches of God; for those who remember the poor, the widows and the orphans, the strangers and needy ones; and for those who have requested us to mention them in our prayers; Let us beseech the Lord. For those who are in old age and infirmity, for the sick and suffering, and those who are troubled by unclean spirits, for their speedy cure from God and their salvation; Let us beseech the Lord. For those who are passing their days in virginity, and celibacy, and discipline, and for those in holy matrimony; and for the holy fathers and brethren agonizing in mountains, and dens, and caves of the earth; Let us beseech the Lord. For Christians sailing, travelling, living among strangers, and for our brethren in captivity, in exile, in prison, and in bitter slavery, their peaceful return; Let us beseech the Lord.

18 For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and constraint, and uprising against us of enemies; Let us beseech the Lord. For favourable weather, peaceful showers, beneficent dews, abundance of fruits, the perfect close of a good season, and for the crown of the year; Let us beseech the

Lord. For our fathers and brethren present, and praying with us in this holy hour, and at every season, their zeal, labour, and earnestness; Let us beseech the Lord. For every Christian soul in tribulation and distress, and needing the mercy and succour of God; for the return of the erring, the health of the sick, the deliverance of the captives, the rest of the fathers and brethren that have fallen asleep aforetime; Let us beseech the Lord. For the hearing and acceptance of our prayer before God, and the sending down on us His rich mercies and compassion.

19 Let us beseech the Lord. And for the offered, precious, heavenly, unutterable, pure, glorious, dread, awful, divine gifts, and the salvation of the priest who stands by and offers them; Let us offer supplication to God the Lord. The People (thrice): O Lord, have mercy. XXIII. Then the Priest makes the sign of the cross on the gifts, and, standing, speaks separately thus: Glory to God in the highest, and on earth peace, good-will among men, etc. (Thrice.) Lord, Thou wilt open my lips, and my mouth shall show forth Thy praise. (Thrice.) Let my mouth be filled with Thy praise, O Lord, that I may tell of Thy glory, of Thy majesty, all the day. (Thrice.) Of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen. Now and always, and to all eternity. Amen. XXIV. And bowing to this side and to that, he says: Magnify the Lord with me, and let us exalt His name together.

20 And they answer, bowing: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Then the Priest, at great length: O Sovereign Lord, who hast visited us in compassion and mercies, and bast freely given to us, Thy humble and sinful and unworthy servants, boldness to stand at Thy holy altar, and to offer to Thee this dread and bloodless sacrifice for our sins, and for the errors of the people, look upon me Thy unprofitable servant, and blot out my transgressions for Thy compassion's sake; and purify my lips and heart from all pollution of flesh and spirit; and remove from me every shameful and foolish thought, and fit me by the power of Thy all-holy Spirit for this service; and receive me graciously by Thy goodness as I draw nigh to Thy altar. And be pleased, O Lord, that these gifts brought by our hands may be acceptable, stooping to my weakness; and cast me not away from Thy presence, and abhor not my unworthiness; but pity me according to Thy great mercy, and according to the multitude of Thy mercies pass by my transgressions, that, having come before Thy glory without condemnation, I may be counted worthy of the protection of Thy

only-begotten Son, and of the illumination of Thy all-holy Spirit, that I may not be as a slave of sin cast out, but as Thy servant may find grace and mercy and forgiveness of sins before Thee, both in the world that now is and in that which is to come.

21 I beseech Thee, Almighty Sovereign, all-powerful Lord, hear my prayer; for Thou art He who workest all in all, and we all seek in all things the help and succour that come from Thee and Thy only-begotten Son, and the good and quickening and consubstantial Spirit, now and ever. XXV. O God, who through Thy great and unspeakable love didst send forth Thy only-begot-ten Son into the world, in order that He might turn back the lost sheep, turn not away us sinners, laying hold of Thee by this dread and bloodless sacrifice; for we trust not in our own righteousness, but in Thy good mercy, by which Thou purchasest our race. We entreat and beseech Thy goodness that it may not be for condemnation to Thy people that this mystery for salvation has been administered by us, but for remission of sins, for renewal of souls and bodies, for the well-pleasing of Thee, God and Father, in the mercy and love of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy and good and quickening Spirit, now and always, and for ever.

22 XXVI. O Lord God, who didst create us, and bring us into life, who hast shown to us ways to salvation, who hast granted to us a revelation of heavenly mysteries, and hast appointed us to this ministry in the power of Thy all-holy Spirit, grant, O Sovereign, that we may become servants of Thy new testament, ministers of Thy pure mysteries, and receive us as we draw near to Thy holy altar, according to the greatness of Thy mercy, that we may become worthy of offering to Thee girls and sacrifices for our transgressions and for those of the people; and grant to us, O Lord, with all fear and a pure conscience to offer to Thee this spiritual and bloodless sacrifice, and graciously receiving it unto Thy holy and spiritual altar above the skies for an odour of a sweet spiritual smell, send down in answer on us the grace of Thy all-holy Spirit.

23 And, O God, look upon us, and have regard to this our reasonable service, and accept it, as Thou didst accept the gifts of Abel, the sacrifices of Noah, the priestly offices of Moses and Aaron, the peace-offerings of Samuel, the repentance of David, the incense of Zacharias. As Thou didst accept from the hand of Thy apostles this true service, so accept also in Thy goodness

from the hands of us sinners these offered gifts; and grant that our offering may be acceptable, sanctified by the Holy Spirit, as a propitiation for our transgressions and the errors of the people; and for the rest of the souls that have fallen asleep aforetime; that we also, Thy humble, sinful, and unworthy servants, being counted worthy without guile to serve Thy holy altar, may receive the reward of faithful and wise stewards, and may find grace and mercy in the terrible day of Thy just and good retribution.

24 XXVII. Prayer of the veil: We thank Thee, O Lord our God, that Thou hast given us boldness for the entrance of Thy holy places, which Thou hast renewed to us as a new and living way through the veil of the flesh of Thy Christ. We therefore, being counted worthy to enter into the place of the tabernacle of Thy glory, and to be within the veil, and to behold the Holy of Holies, cast ourselves down before Thy goodness: Lord, have mercy on us: since we are full of fear and trembling, when about to stand at Thy holy altar, and to offer this dread and bloodless sacrifice for our own sins and for the errors of the people: send forth, O God, Thy good grace, and sanctify our souls, and bodies, and spirits; and turn our thoughts to holiness, that with a pure conscience we may bring to Thee a peace-offering, the sacrifice of praise:

25 (Aloud.) By the mercy and loving-kindness of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always: The People: Amen. The Priest: Peace be to all. The Deacon: Let us stand reverently, let us stand in the fear of God, and with contrition: let us attend to the holy communion service, to offer peace to God. The People: The offering of peace, the sacrifice of praise. [A veil is now withdrawn from the oblation of bread and wine.] The Priest: And, uncovering the veils that darkly invest in symbol this sacred ceremonial, do Thou reveal it clearly to us: fill our intellectual vision with absolute light, and having purified our poverty from every pollution of flesh and spirit, make it worthy of this dread and awful approach: for Thou art an all-merciful and gracious God, and we send up the praise and the. thanksgiving to Thee, Father, Son, and Holy Spirit, now, and always, and for ever.

III. The Anaphora.

26 XXVIII. Then he says aloud: The love of the Lord and Father, the grace of the Lord and Son, and the fellowship and the gift of the Holy Spirit, be with us all. The People: And with thy spirit. The Priest: Let us lift up our minds

and our hearts. The People: It is becoming and right. Then the Priest prays: Verily it is becoming and right, proper and due to praise Thee, to sing of Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thee thanks, Maker of every creature visible and invisible, the treasure of eternal good things, the fountain of life and immortality, God and Lord of all: Whom the heavens of heavens praise, and all the host of them; the sun, and the moon, and all the choir of the stars; earth, sea, and all that is in them; Jerusalem, the heavenly assembly, and church of the first-born that are written in heaven; spirits of just men and of prophets; souls of martyrs and of apostles; angels, archangels, thrones, dominions, principalities, and authorities, and dread powers; and the many-eyed cherubim, and the six-winged seraphim, which cover their faces with two wings, their feet with two, and with two they fly, crying one to another with unresting lips, with unceasing praises:

27 (Aloud.) With loud voice singing the victorious hymn of Thy majestic glory, crying aloud, praising, shouting, and saying:- The People: Holy, holy, holy, O Lord of Sabaoth, the heaven and the earth are full of Thy glory. Hosanna in the highest; blessed is He that cometh in the name of the Lord. Hosanna in the highest. XXIX. The Priest, making the sign of the cross on the gifts, says: Holy art Thou, King of eternity, and Lord and giver of all holiness; holy also Thy only-begotten Son, our Lord Jesus Christ, by whom Thou hast made all things; holy also Thy Holy Spirit, which searches all things, even Thy deep things, O God: holy art Thou, almighty, all-powerful, good, dread, merciful, most compassionate to Thy creatures; who didst make man from earth after Thine own image and likeness; who didst give him the joy of paradise; and when he transgressed Thy commandment, and fell away, didst not disregard nor desert him, O Good One, but didst chasten him as at merciful father, call him by the law, instruct him by the prophets; and afterwards didst send forth Thine only-begotten Son Himself, our Lord Jesus Christ, into the world, that He by His coming might renew and restore Thy image;

28 Who, having descended from heaven, and become flesh of the Holy Spirit and Virgin Godmother Mary, and having sojourned among men, fulfilled the dispensation for the salvation of our race; and being about to endure His voluntary and life-giving death by the cross, He the sinless for us the sinners, in the night in which He was betrayed, nay, rather delivered Himself up for the life and salvation of the world, XXX. Then the Priest

holds the bread in his hand, and says: Having taken the bread in His holy and pure and blameless and immortal hands, lifting up His eyes to heaven, and showing it to Thee, His God and Father, He gave thanks, and hallowed, and brake, and gave it to us, His disciples and apostles, saying:- The Deacons say: For the remission of sins and life everlasting. Then he says aloud: Take, eat: this is my body, broken for you, and given for remission of sins.

29 The People: Amen. Then he takes the cup, and says: In like manner, after supper, He took the cup, and having mixed wine and water, lifting up His eyes to heaven, and presenting it to Thee, His God and Father, He gave thanks, and hollowed and blessed it, and filled it with the Holy Spirit, and gave it to us His disciples, saying, Drink ye all of it; this is my blood of the new testament shed for you and many, and distributed for the remission of sins. The People: Amen. The Priest: This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death, and confess His resurrection, till He come. The Deacons say: We believe and confess: The People: We show forth Thy death, O Lord, and confess Thy resurrection. XXXI. The Priest (Oblation): Remembering, therefore, His life-giving sufferings, His saving cross, His death and His burial, and resurrection from the dead on the third day, and His ascension into heaven, and sitting at the right hand of Thee, our God and Father, and His second glorious and awful appearing, when He shall come with glory to judge the quick and the dead, and render to every one according to His works; even we, sinful men, offer unto Thee, O Lord, this dread and bloodless sacrifice, praying that Thou wilt not deal with us after our sins, nor reward us according to our iniquities;

30 But that Thou, according to Thy mercy and Thy unspeakable lovingkindness, passing by and blotting out the handwriting against us Thy suppliants, wilt grant to us Thy heavenly and eternal gifts (which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man) that thou hast prepared, O God, for those who love Thee; and reject not, O loving Lord, the people for my sake, or for my sin's sake: Then he says, thrice: For Thy people and Thy Church supplicate Thee. The People: Have mercy on us, O Lord our God, Father Almighty. XXXII. Again the Priest says (Invocation): 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 forth on us, and on these offered gifts, Thy all-holy

Spirit. Then, bowing his neck, he says: The sovereign and quickening Spirit, that sits upon the throne with Thee, our God and Father, and with Thy only-begotten Son, reigning with Thee; the consubstantial and co-eternal; that spoke in the law and in the prophets, and in Thy New Testament; that descended in the form of a dove on our Lord Jesus Christ at the river Jordan, and abode on Him; that descended on Thy apostles in the form of tongues of fire in the upper room of the holy and glorious Zion on the day of Pentecost: this Thine all-holy Spirit, send down, O Lord, upon us, and upon these offered holy gifts;

31 And rising up, he says aloud: That coming, by His holy and good and glorious appearing, He may sanctify this bread, and make it the holy body of Thy Christ. The People: Amen. The Priest: And this cup the precious blood of Thy Christ. The People: Amen. XXXIII. The Priest by himself standing: That they may be to all that partake of them for remission of sins, and for life everlasting, for the sanctification of souls and of bodies, for bearing the fruit of good works, for the stablishing of Thy Holy Catholic Church, which Thou hast founded on the Rock of Faith, that the gates of hell may not prevail against it; delivering it from all heresy and scandals, and from those who work iniquity, keeping it till the fulness of the time. XXXIV. And having bowed, he says: We present them to Thee also, O Lord, for the holy places, which Thou hast glorified by the divine appearing of Thy Christ, and by the visitation of Thy all-holy Spirit; especially for the glorious Zion, the mother of all the churches; and for Thy Holy, Catholic, and Apostolic Church throughout the world: even now, O Lord, bestow upon her the rich gifts of Thy all-holy Spirit.

32 Remember also, O Lord, our holy fathers and brethren in it, and the bishops in all the world, who rightly divide the word of Thy truth. Remember also, O Lord, every city and country, and those of the true faith dwelling in them, their peace and security. Remember, O Lord, Christians sailing, travelling, sojourning in strange lands; our fathers and brethren, who are in bonds, prison, captivity, and exile; who are in mines, and under torture, and in bitter slavery.Remember, O Lord, the sick and afflicted, and those troubled by unclean spirits, their speedy healing from Thee, O God, and their salvation. Remember, O Lord, every Christian soul in affliction and distress, needing Thy mercy and succour, O God; and the return of the erring. Remember, O Lord, our fathers and brethren, toiling hard, and

ministering unto us, for Thy holy name's sake. Remember all, O Lord, for good: have mercy on all, O Lord, be reconciled to us all: give peace to the multitudes of Thy people: put away scandals: bring wars to an end: make the uprising of heresies to cease: grant Thy peace and Thy love to us, O God our Saviour, the hope of all the ends of the earth.

33 Remember, O Lord, favourable weather, peaceful showers, beneficent dews, abundance of fruits, and to crown the year with Thy goodness; for the eyes of all wait on Thee, and Thou givest their food in due season: thou openest Thy hand, and fillest every living thing with gladness. Remember, O Lord, those who bear fruit, and labour honourably in the holy of Thy Church; and those who forget not the poor, the widows, the orphans, the strangers, and the needy; and all who have desired us to remember them in our prayers. Moreover, O Lord, be pleased to remember those who have brought these offerings this day to Thy holy altar, and for what each one has brought them or with what mind, and those persons who have just now been mentioned to Thee. Remember, O Lord, according to the multitude of Thy mercy and compassion, me also, Thy humble and unprofitable servant; and the deacons who surround Thy holy altar, and graciously give them a blameless life, keep their ministry undefiled, and purchase for them a good degree, that we may find mercy and grace, with all the saints that have been well pleasing to Thee since the world began, to generation and generation-grandsires, sires, patriarchs, prophets, apostles, martyrs, confessors, teachers, saints, and every just spirit made perfect in the faith of Thy Christ.

34 XXXV. Hail, Mary, highly favoured: the Lord is with Thee; blessed art thou among women, and blessed the fruit of thy womb, for thou didst bear the Saviour of our souls. XXXVI. The Deacons: Remember us, O Lord God. The Priest, bowing, says: Remember, O Lord God, the spirits and all flesh, of whom we have made mention, and of whom we have not made mention, who are of the true faith, from righteous Abel unto this day: unto them do Thou give rest there in the land of the living, in Thy kingdom, in the joy of paradise, in the bosom of Abraham, and of Isaac, and of Jacob, our holy fathers; whence pain, and grief, and lamentation have fled: there the light of Thy countenance looks upon them, and enlightens them for ever. Make the end of our lives Christian, acceptable, blameless, and peaceful, O Lord, gathering us together, O Lord, under the feet of Thine elect, when Thou wilt, and as Thou wilt; only without shame and transgressions, through Thy only-

begotten Son, our Lord and God and Saviour Jesus Christ: for He is the only sinless one who hath appeared on the earth.

35 The Deacon: And let us pray:- For the peace and establishing of the whole world, and of the holy churches of God, and for the purposes for which each one made his offering, or according to the desire he has: and for the people standing round, and for all men, and all women: The People: And for all men and all women. (Amen.) The Priest says aloud: Wherefore, both to them and to us, do Thou in Thy goodness and love: The People: Forgive, remit, pardon, O God, our transgressions, voluntary and involuntary: in deed and in word: in knowledge and in ignorance: by night and by day: in thought and intent: in Thy goodness and love, forgive us them all. The Priest: Through the grace and compassion and love of Thy only-begotten Son, with whom Thou art blessed and glorified, together with the all-holy, and good, and quickening Spirit, now and ever, and to all eternity.

36 The People: Amen. XXXVII. The Priest: Peace be to all: The People: And to thy spirit. The Deacon: Again, and continually, in peace let us pray to the Lord. For the gifts to the Lord God presented and sanctified, precious, heavenly, unspeakable, pure, glorious, dread, awful, divine; Let us pray. That the Lord our God, having graciously received them to His altar that is holy and above the heavens, rational and spiritual, for the odour of a sweet spiritual savour, may send down in answer upon us the divine grace and the gift of the all-holy Spirit; Let us pray. Having prayed for the unity of the faith, and the communion of His all-holy and adorable Spirit; Let us commend ourselves and one another, and our whole life, to Christ our God: The People: Amen. XXXVIII. The Priest prays: God and Father of our Lord and God and Saviour Jesus Christ, the glorious Lord, the blessed essence, the bounteous goodness, the God and Sovereign of all, who art blessed to all eternity, who sittest upon the cherubim, and art glorified by the seraphim, before whom stand thousand thousands and ten thousand times ten thousand hosts of angels and archangels: Thou hast accepted the gifts, offerings, and fruits brought unto Thee as an odour of a sweet spiritual smell, and hast been pleased to sanctify them, and make them perfect, O good One, by the grace of Thy Christ, and by the presence of Thy all-holy Spirit.

37 Sanctify also, O Lord, our souls, and bodies, and spirits, and touch our understandings, and search our consciences, and cast out from us every evil imagination, every impure feeling, every base desire, every unbecoming

thought, all envy, and vanity, and hypocrisy, all lying, all deceit, every worldly affection, all covetousness, all vainglory, all indifference, all vice, all passion, all anger, all malice, all blasphemy, every motion of the flesh and spirit that is not in accordance with Thy holy will: (Aloud.) And count us worthy, O loving Lord, with boldness, without condemnation, in a pure heart, with a contrite spirit, with unshamed face, with sanctified lips, to dare to call upon Thee, the holy God, Father in heaven, and to say, The People: Our Father, which art in heaven: hollowed be Thy name; and so on to the doxology. The Priest, bowing, says (the Embolism): And lead us not into temptation, Lord, Lord of Hosts, who knowest our frailty, but deliver us from the evil one and his works, and from all his malice and craftiness, for the sake of Thy holy name, which has been placed upon our humility:

38 (Aloud.) For Thine is the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and for ever. The People: Amen. XXXIX. The Priest: Peace be to all. The People: And to thy spirit. The Deacon: Let us bow our heads to the Lord. The People: To Thee, O Lord. The Priest prays, speaking thus: To Thee, O Lord, we Thy servants have bowed our heads before Thy holy altar, waiting for the rich mercies that are from Thee. Send forth upon us, O Lord, Thy plenteous grace and Thy blessing; and sanctify our souls, bodies, and spirits, that we may become worthy communicants and partakers of Thy holy mysteries, to the forgiveness of sins and life everlasting: (Aloud.) For adorable and glorified art Thou, our God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever. The People: Amen. The Priest says aloud: And the grace and the mercies of the holy and consubstantial, and uncreated, and adorable Trinity, shall be with us all.

39 The People: And with thy spirit. The Deacon: In the fear of God, let us attend. The Priest says secretly: O holy Lord, that abidest in holy places, sanctify us by the word of Thy grace, and by the visitation of Thy all-holy Spirit: for Thou, O Lord, hast said, Ye will be holy, for I am holy. O Lord our God, incomprehensible Word of God, one in substance with the Father and the Holy Spirit, co-eternal and indivisible, accept the pure hymn, in Thy holy and bloodless sacrifices; with the cherubim, and seraphim, and from me, a sinful man, crying and saying:- XL. He takes up the gifts and saith aloud: The holy things unto holy. The People: One only is holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory to all eternity. XLI. The Deacon: For the remission of our sins, and the propitiation of our

souls, and for every soul in tribulation and distress, needing the mercy and succour of God, and for the return of the erring, the healing of the sick, the deliverance of the captives, the rest of our fathers and brethren who have fallen asleep aforetime;

40 Let us all say fervently, Lord, have mercy: The People (twelve times): Lord, have mercy. Then the Priest breaks the bread, and holds the half in his right hand, and the half in his left, and dips that in his right hand in the chalice, saying: The union of the all-holy body and precious blood of our Lord and God and Saviour, Jesus Christ. Then he makes the sign of the cross on that in his left hand: then with that which has been signed the other half: then forthwith he begins to divide, and before all to give to each chalice a single piece, saying: It has been made one, and sanctified, and perfected, in the name of the Father, and of the Son, and of the Holy Spirit, now and ever. And when he makes the sign of the cross on the bread, he says: Behold the Lamb of God, the Son of the Father, that taketh away the sin of the world, sacrificed for the life and salvation of the world.

41 And when he gives a single piece to each chalice he says: A holy portion of Christ, full of grace and truth, of the Father, and of the Holy Spirit, to whom be the glory and the power to all eternity. XLII. Then he begins to divide, and to say: The Lord is my Shepherd, I shall not want. In green pastures, and so on. Then, I will bless the Lord at all times, and so on. Then, I will extol Thee, my God, O King, and so on. Then, O praise the Lord, all ye nations, and so on. The Deacon: Sir, pronounce the blessing. The Priest: The Lord will bless us, and keep us without condemnation for the communion of His pure gifts, now and always, and for ever. And when they have filled, the Deacon says: Sir, pronounce the blessing. The Priest says: The Lord will bless us, and make us worthy with the pure touchings of our fingers to take the live coal, and place it upon the mouths of the faithful for the purification and renewal of their souls and bodies, now and always.

42 Then, O taste and see that the Lord is good; who is parted and not divided; distributed to the faithful and not expended; for the remission of sins, and the life everlasting; now and always, and for ever. The Deacon: In the peace of Christ, let us sing: The Singers: O taste and see that the Lord is good. The Priest says the prayer before the communion: O Lord our God, the heavenly bread, the life of the universe, I have sinned against Heaven, and before Thee, and am not worthy to partake of Thy pure mysteries; but as a

merciful God, make me worthy by Thy grace, without condemnation to partake of Thy holy body and precious blood, for the remission of sins, and life everlasting. XLIII. Then he distributes to the clergy; and when the deacons take the disks and the chalices for distribution to the people, the Deacon, who takes the first disk, says: Sir, pronounce the blessing.

43 The Priest replies: Glory to God who has sanctified and is sanctifying us all. The Deacon says: Be Thou exalted, O God, over the heavens, and Thy glory over all the earth, and Thy kingdom endureth to all eternity. And when the Deacon is about to put it on the side-table the Priest says: Blessed be the name of the Lord our God for ever. The Deacon: In the fear of God, and in faith and love, draw nigh. The People: Blessed is He that cometh in the name of the Lord. And again, when he sets down the disk upon the side-table, he says: Sir, pronounce the blessing. The Priest: Save Thy people, O God, and bless Thine inheritance. The Priest again. Glory to our God, who has sanctified us all. And when he has put the chalice back an the holy table, the Priest says: Blessed be the name of the Lord to all eternity.

44 The Deacons and the People say: Fill our mouths with Thy praise, O Lord, and fill our lips with joy, that we may sing of Thy glory, of Thy greatness all the day. And again: We render thanks to Thee, Christ our God, that Thou hast made us worthy to partake of Thy body and blood, for the remission of sins, and for life everlasting. Do Thou, in Thy goodness and love, keep us, we pray Thee, without condemnation. XLIV. The prayer of incense at the last entrance: We render thanks to Thee, the Saviour and God of all, for all the good things Thou hast given us, and for the participation of Thy holy and pure mysteries, and we offer to Thee this incense, praying: Keep us under the shadow of Thy wings, and count us worthy till our last breath to partake of Thy holy rites for the sanctification of our souls and bodies, for the inheritance of the kingdom of heaven: for Thou, O God, art our sanctification, and we send up praise and thanksgiving to Thee, Father, Son, and Holy Spirit.

45 The Deacon begins in the entrance: Glory to Thee, glory to Thee, glory to Thee, O Christ the King, only-begotten Word of the Father, that Thou hast counted us, Thy sinful and unworthy servants, worthy to enjoy thy pure mysteries for the remission of sins, and for life everlasting: glory to Thee. XLV. And when he has made the entrance, the Deacon begins to speak thus: Again and again, and at all times, in peace, let us beseech the Lord.

That the participation of His Holy rites may be to us for the turning away from every wicked thing, for our support on the journey to life everlasting, for the communion and gift of the Holy Spirit; Let us pray. The Priest prays: Commemorating our all-holy, pure, most glorious, blessed Lady, the God-Mother and Ever-Virgin Mary, and all the saints that have been well-pleasing to Thee since the world began, let us devote ourselves, and one another, and our whole life, to Christ our God:

46 The People: To Thee, O Lord. XLVI. The Priest: O God, who through Thy great and unspeakable love didst condescend to the weakness of Thy servants, and hast counted us worthy to partake of this heavenly table, condemn not us sinners for the participation of Thy pure mysteries; but keep us, O good One, in the sanctification of Thy Holy Spirit, that being made holy, we may find part and inheritance with all Thy saints that have been well-pleasing to Thee since the world began, in the light of Thy countenance, through the mercy of Thy only-begotten Son, our Lord and God and Saviour Jesus Christ, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit: for blessed and glorified is Thy all-precious and glorious name, Father, Son, and Holy Spirit, now and ever, and to all eternity. The People: Amen. The Priest: Peace be to all.

47 The People: And to thy spirit. XLVII. The Deacon: Let us bow our heads to the Lord. The Priest: O God, great and marvellous, look upon Thy servants, for we have bowed our heads to Thee. Stretch forth Thy hand, strong and full of blessings, and bless Thy people. Keep Thine inheritance, that always and at all times we may glorify Thee, our only living and true God, the holy and consubstantial Trinity, Father, Son, and Holy Ghost, now and ever, and to all eternity. (Aloud.) For unto Thee is becoming and is due praise from us all, and honour, and adoration, and thanksgiving, Father, Son, and Holy Spirit, now and ever. XLVIII. The Deacon: In the peace of Christ let us sing: And again he says: In the peace of Christ let us go on: The People: In the name of the Lord. Sir, pronounce the blessing. Dismission prayer, spoken by the Deacon: Going on from glory to glory, we praise Thee, the Saviour of our souls. Glory to Father, and Son, and Holy Spirit now and ever, and to all eternity. We praise Thee, the Saviour of our souls.

48 XLIX. The Priest says a prayer from the altar to the sacristy: Going on from strength to strength, and having fulfilled all the divine service in Thy temple, even now we beseech Thee, O Lord our God, make us worthy of per-

fect loving-kindness; make straight our path: root us in Thy fear, and make us worthy of the heavenly kingdom, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always, and for ever. L. The Deacon: Again and again, and at all times, in peace let us beseech the Lord. Prayer said in the sacristy after the dismissal: Thou hast given unto us, O Lord, sanctification in the communion of the all-holy body and precious blood of Thy only-begotten Son, our Lord Jesus Christ; give unto us also the grace of Thy good Spirit, and keep us blameless in the faith, lead us unto perfect adoption and redemption, and to the coming joys of eternity; for Thou art our sanctification and light, O God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever, and to all eternity. Amen.

49 The Deacon: In the peace of Christ let us keep watch. The Priest: Blessed is God, who blesseth and sanctifieth through the communion of the holy, and quickening, and pure mysteries, now and ever, and to all eternity. Amen. Then the prayer of propitiation: O Lord Jesus Christ, Son of the living God, Lamb and Shepherd, who takest away the sin of the world, who didst freely forgive their debt to the two debtors, and gavest remission of her sins to the woman that was a sinner, who gavest healing to the paralytic, with the remission of his sins; forgive, remit, pardon, O God, our offences, voluntary and involuntary, in knowledge and in ignorance, by transgression and by disobedience, which Thy all-holy Spirit knows better than Thy servants do: And if men, carnal and dwelling in this world, have in aught erred from Thy commandments, either moved by the devil, whether in word or in deed, or if they have come under a curse, or by reason of some special vow, I entreat and beseech Thy unspeakable loving-kindness, that they may be set free from their word, and released from the oath and the special vow, according to Thy goodness.

50 Verily, O Sovereign Lord, hear my supplication on behalf of Thy servants, and do Thou pass by all their errors, remembering them no more; forgive them every transgression, voluntary and involuntary; deliver them from everlasting punishment: for Thou art He that hast commanded us, saying, Whatsoever things ye bind upon earth, shall be bound in heaven; and whatsoever things ye loose upon earth, shall be loosed in heaven: for, thou art our God, a God able to pity, and to save and to forgive sins; and glory is due unto

Thee, with the eternal Father, and the quickening Spirit, now and ever, and to all eternity. Amen.

The Divine Liturgy of Saint James (Neale translation)

The liturgy of Jerusalem in its Greek form, in John Mason Neale's translation, with the priest's prayers and the deacon's and people's responses.

1 S. James. Priest. Master, LORD, and our GOD, reject me not utterly, though polluted with the multitude of my sins; for, behold, I have come to this Thy divine and heavenly mystery. Not as being worthy, but looking up to Thy goodness, I address my voice unto Thee. O GOD, be merciful to me a sinner: I have sinned against heaven and before Thee, and am not worthy to present myself before this Thy sacred and spiritual Table, whereon Thine only-begotten Son, and our LORD, JESUS CHRIST, is mystically set forth as a sacrifice for me a sinner, and marked with every stain. Therefore I offer unto Thee this supplication and thanksgiving, in order to the sending down upon me thy SPIRIT of consolation, to confirm and prepare me for this service; and do Thou make me worthy to declare, without condemnation, the word delivered by me to Thy people from Thee, through JESUS CHRIST our LORD; with Whom Thou art blessed, together with Thy most holy, and good, and quickening, and consubstantial SPIRIT, now and ever, and to ages of ages. Amen.

2 Prayer of Standing before the Altar. Glory to the FATHER, and to the SON, and to the HOLY GHOST, the Trinal and only light of Godhead, existing, One Substance in Trinity, and undividedly: for the one ALMIGHTY GOD is the Trinity, Whose glory the heavens relate, and the earth His power, and the sea his might, and every sentient and intelligent creature, heralds everywhere His greatness: for to Him befits all glory, honour, might greatness and magnificence, now and ever, and to ages of ages. Amen.

Prayer of the Incense.

3 Master and LORD, JESUS CHRIST, O Word of GOD, Who didst voluntarily offer Thyself, a spotless sacrifice, upon the Cross to GOD and the

FATHER, the coal of two natures, Who didst kindle with the tongs the prophet's lips, and didst take away his sins, kindle also the perceptions of us sinners, and purify us from every spot, and cause us to stand pure before Thy holy altar, that we may offer to Thee the sacrifice of praise: and receive from us, Thine unprofitable servants, for a sweet-smelling savour, and make sweet that which is unsavoury both in our souls and our bodies; and sanctify us with the sanctifying power of Thy most Holy SPIRIT: for Thou only art holy, Who sanctifiest, and art distributed to, Thy faithful people; and glory befits Thee with Thy self existent FATHER, and Thy most holy and good and quickening SPIRIT, now and ever, and to ages of ages. Amen.

Introductory Prayer.

4 O Beneficent King of Ages, and Maker of the whole Creation, accept Thy Church approaching Thee through Thy CHRIST; fulfil that which is profitable to each; bring all to perfection; and make us worthy of the grace of Thy sanctification; gathering us together in Thy holy Church, which Thou hast purchased by the precious blood of Thine Only-Begotten SON, our LORD and Saviour JESUS CHRIST; with Whom Thou art blessed and glorified, together with the most holy and good and quickening SPIRIT, now and ever, and to ages of ages. Amen. Deacon. Let us yet pray to the LORD. Priest. O GOD, Who didst receive the gifts of Abel, the sacrifice of Noah and Abraham, the incense of Aaron and Zacharias, receive also out of the hand of us sinners, this incense for a sweet-smelling savour, and for the remission of our sins, and of all Thy people; for Thou art blessed, and to Thee glory is due, FATHER, SON, and HOLY GHOST, now and ever.

5 Deacon. Sir, give the blessing. Priest. JESUS CHRIST, our LORD and GOD, Who, through the exceeding greatness of Thy goodness, and Thy love not to be restrained, wast crucified, and didst not refuse to be pierced by the spear and the nails; Who didst provide this mysterious and fearful rite as an eternal remembrance to us continually; bless thy ministry in CHRIST our GOD, and bless our Entrance, and accomplish perfectly the ministration of this our Liturgy by His ineffable loving-kindness, now and ever, and to ages of ages.

Responsory prayer from the Deacon.

6 The LORD bless and vouchsafe to us to bring presents to Him seraphically, and to sing the widely-celebrated hymn of the divine Trisagion, by the

measureless fullness of all the completeness of sanctification, now and ever. C Only-Begotten Son and Word of God, immortal, Who didst vouchsafe for our salvation to take flesh of the holy Mother of God, and Ever-Virgin Mary, and didst without mutation become man, and wast crucified, Christ, our God, and by death didst overcome death, being one of the Holy Trinity, and glorified together with the Father and the Holy Ghost, save us.

The Priest saith this prayer from the gates to the Altar.

7 O God, the Almighty and glorious Lord, Who hast given to us an Entrance to the Holy of Holies, by the sojourning on earth of Thine Only-Begotten Son, our Lord, and God, and Saviour, Jesus Christ, we beseech and supplicate Thy goodness, seeing that we are full of fear and trembling, when about to stand before Thy holy Altar, send down upon us, O Lord, Thy good grace, and sanctify our souls and bodies and spirits, and change our dispositions to piety, that we, with a pure conscience, may offer to Thee gifts, presents, fruits, to the putting away of our transgressions and for the propiation of all Thy people, through the grace and mercies, and love to man of Thine Only-Begotten Son, with Whom Thou art blessed to ages of ages. Amen.

And after entering to the Altar, the Priest saith—

8 Peace be with all. People. And with thy spirit. Priest. The Lord bless us all, and hallow us in the entrance and hierurgy of the divine and spotless Mysteries, giving peace also to the blessed souls with the holy and the just, through His grace and love to man, now and ever, and to ages of ages. Amen. Then the Deacon saith the Collect—In peace let us make our supplication to the LORD. For the peace that is from above, and the loving-kindness of GOD, and the salvation of our souls, let us make our supplication to the LORD. For the peace of the whole world, and the union of all the holy Churches of GOD, let us make our supplication to the LORD. For the forgiveness of our sins, and the remission of our transgressions, and that we may be preserved from all affliction, passion, danger, and necessity, and the insurrection of our enemies, let us make our supplication to the LORD.

9 Then the Singers sing the hymn of the Trisagion. Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us. Priest. Merciful and pitiful, long-suffering, and gracious, and true LORD, look upon us from Thy prepared habitation, and hear us Thy suppliants, and preserve us from all

temptation whether of the devil or of man, and set not Thy help far from us, nor bring upon us chastisements heavier than we can bear: for we are not able to conquer the things which are adverse to us: but Thou art able, O LORD, to save us from all adversities. Save us, O GOD, from the difficulties of this world, according to Thy goodness; that we, entering with a pure conscience to Thy holy Altar, may without blame send up to Thee, together with the celestial, the blessed hymns of the Trisagion; and, accomplishing the Liturgy, well-pleasing to Thee and divine, may be counted worthy of everlasting life.

10 c 2 Exclamation. For Thou art holy, O LORD, our GOD, and Thou dwellest and restest in the Holies, and to Thee we ascribe glory, and the hymn of the Trisagion, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. People. Amen. Priest. Peace be with all. People. And with thy spirit. The Singers. Alleluia! Then are read consecutively the sacred oracles of the Old Testament and the Prophets; and the Incarnation of the Son of Man, His sufferings and Resurrection from the dead, His Ascension into heaven, and His Second Coming with glory, are set forth. And this is done every day in the holy and Divine Service. And after the reading and teaching, the Deacon says, Let us all say, LORD, have mercy. LORD, Almighty, GOD of our Fathers, we beseech Thee to hear us. For the peace that is from above, and the salvation of our souls, let us make our supplication to the LORD.

11 For the peace of the whole world, and the unity of the holy Churches of GOD, let us make our supplication to the LORD. For the salvation and succour of all the CHRIST-loving people, we beseech Thee to hear us. διεξοδικότατα. So they usually interpret the word, though others will have it to mean at very great length. The Rubric is of the most venerable antiquity. Καὶ ἱπέστην. It is most natural to understand ἡμέραν. This passage is another proof that the Primitive Liturgies were not confined to Sunday only. That we may be delivered from all affliction, passion, danger, and necessity, bondage, bitter death, and our iniquities, we beseech Thee to hear us. For the people that is standing round about, and expecting the rich and great mercy that is from Thee, we beseech Thee be compassionate and have mercy. Save, O LORD, Thy people, and bless Thine inheritance.

12 Visit Thy world in mercy and loving-kindnesses. Raise the horn of Christians, by the might of the precious and quickening Cross. We beseech Thee, O LORD of many mercies, hear us who supplicate Thee, and have

mercy. People (thrice.) LORD, have mercy. Deacon. For the forgiveness of our sins, and the remission of our offences, and that we may be preserved from all affliction, passion, danger, and necessity, let us make our supplication to the LORD. Let us beseech from the LORD, that we may pass through this whole day in perfectness, holiness, peace, and sinlessness. Let us beseech from the LORD, an Angel of peace, a faithful guide, guardian of our souls and bodies. Let us beseech from the LORD, pardon and remission of our sins and transgressions. Let us beseech from the LORD, such things as are good and convenient to our souls, and peace to the world.

13 Let us beseech from the LORD, that we may accomplish the remainder of our lives in peace and health. Let us beseech that the ends of our life may be Christian, without pain, and without shame, and a good answer at the dreadful and fearful judgment-seat of CHRIST. Priest. For Thou art the good tidings, and the illumination, the Saviour and the Guardian of our souls and bodies, GOD, and Thy Only-Begotten SON, and Thy all-holy SPIRIT, now and ever. People. Amen. Priest. Commemorating our all-holy, spotless, exceeding glorious Lady, the Mother of GOD, and ever-Virgin Mary, with all Saints and just men, let us commend ourselves and each other, and all our life to CHRIST, our GOD. People. To Thee, O LORD. Priest. O GOD, Who hast sounded into our ears Thy divine and salutary oracles, illuminate the souls of us sinners to the comprehension of that which has been before read, so that we may not only be seen to be hearers of spiritual things, but doers of good works, following after faith without guile, blameless life, conversation without charge of guilt.

14 Exclamation. In CHRIST JESUS our LORD, with Whom Thou art blessed, with Thy most holy and good and quickening SPIRIT, now and ever, and to ages of ages. People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Let us bow our heads to the LORD. People. To Thee, O LORD. Priest. LORD and Giver of Life, Supplier of good things, Thou That didst give to men the blessed hope of everlasting life, our LORD JESUS CHRIST, vouchsafe that we may in holiness accomplish this divine Liturgy to Thee, to the enjoyment of future blessedness. Exclamation. To the end that we, ever guarded by Thy might, and conducted to the light of truth, may send up to Thee glory and thanksgiving, FATHER SON, and HOLY GHOST, now and ever. People. Amen. Deacon. Let none of the Catechumens, let none of the uninitiated, let none of those who are not able to join

with us in prayer;—look upon one another. The doors! All upright! Let us pray yet to the LORD.

Prayer of the Incense.

15 Priest. Master, Almighty, King of Glory, Who knowest all things before their origin, be Thyself present with us who call upon Thee in this holy hour, and ransom us from the shame of our falls. Purify our mind and our thoughts from impure concupiscences and worldly deceit, and every diabolic influence; and receive from the hands of us sinners this Incense, as Thou didst receive to Thyself the offering of Abel and Noe, and Aaron and Samuel, and all Thy Saints; defending us from every evil thing, and preserving us to the being evermore well-pleasing to Thee, and worshipping Thee, the FATHER and Thine Only-Begotten SON, and Thy most Holy SPIRIT, now and ever, and to ages of ages.

And the Readers begin the Cherubic Hymn.

16 Let us, who mystically represent the Cherubin, and sing the thrice-holy hymn to the quickening TRINITY, lay by at this time all worldly cares, that we may receive the King of Glory, invisibly attended by the angelic orders. Alleluia. Priest. Let all mortal flesh keep silence, and stand with fear and trembling, and ponder nothing earthly in itself; for the King of Kings and LORD of Lords, CHRIST our GOD, cometh forward to be sacrificed and to be given for food to the faithful; and He is preceded by the choirs of the Angels, with every Domination and Power, the many-eyed Cherubim, and the six-winged Seraphim, that cover their faces, and vociferate the hymn, Alleluia, Alleluia, Alleluia. The Priest brings in the Holy Gifts, and saith this prayer. O GOD, our GOD, Who didst send forth the heavenly Bread, the nourishment of the whole world, our LORD JESUS CHRIST as our Saviour and Ransomer and benefactor, blessing and sanctifying us, Thyself bless this offering, and receive it to Thy super-celestial Altar. Remember, as good and the Lover of men, them that brought it, and them for whom they brought it: and continually guard us without condemnation, in the hierurgy of Thy divine mysteries. For hallowed and glorified is Thine all-honourable and majestic name, of FATHER, and SON, and of HOLY GHOST, now and ever, and to ages of ages.

17 Priest. Peace be with all. Deacon. Sir, give the blessing. Priest. Blessed be GOD, Who blesseth and halloweth us all at the offering of the divine and

spotless mysteries, and giveth rest to the blessed souls with the Saints and the just, now and ever, and to ages of ages. Deacon. Let us attend in wisdom. The Priest begins— I believe in one GOD the FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible: and in one LORD JESUS CHRIST, the Only-Begotten SON of GOD, begotten of His FATHER before all worlds, Light of Light, very GOD of very GOD, begotten, not made, being of one substance with the FATHER; by Whom all things were made: Who for us men, and for our salvation came down from heaven, and was Incarnate by the HOLY GHOST of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the HOLY GHOST, the Lord and Giver of Life, Who proceedeth from the FATHER; Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

Then he prayeth, bowing the neck.

18 GOD and Master of all things, make us, the unworthy, O Lover of men, worthy of this hour, that we, remaining pure from all guile and all hypocrisy, may be united together by the bond of peace and of love, being stablished by the sanctification of Thy divine knowledge, through Thine Only-Begotten SON, our LORD and SAVIOUR JESUS CHRIST: with Whom. Deacon. Let us stand well; let us stand piously; let us stand with the fear of GOD, and compunction of heart. In the place of the LORD, let us pray. Priest. For the GOD of peace, mercy, love, bowels of compassion, and love to man, art Thou and Thine Only-Begotten Son, and Thine all-holy Spirit, now and ever. People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Let us kiss one another with an holy kiss. Let us bow our heads to the Lord. The Priest bowing down, saith this prayer.

19 Thou Who alone art Lord and merciful God, on them that bow down their necks before Thine holy Altar, and seek the spiritual gifts that are from Thee, send forth Thy good grace; and bless us all with every spiritual blessing, that cannot be taken away, Thou Who dwellest on high, and regardest

things that are humble. Exclamation. For laudable and adorable and exceeding glorious is Thy most holy Name, of Father, Son, and Holy Ghost, now and ever, and to ages of ages. Deacon. Sir, give the blessing. Priest. The Lord shall bless, and shall minister with all of us in His grace and love to men. And again. The Lord shall bless, and make us worthy of standing before His holy Altar, always, now and ever, and to ages. And again. Blessed be God, Who blesseth and sanctifieth all of us in our presence at, and hierurgy of, His spotless mysteries, now and ever, and to ages.

20 The Deacon makes the universal Litany. In peace let us make our supplication to the LORD. People. LORD have mercy. For the peace that is from above, and the love of GOD, and the salvation of our souls, let us make our supplication to the LORD. [Each clause ends in the same way.] For the peace of the whole world, and the unity of all the holy Churches of GOD. For them that bear fruit and do good deeds in the holy Churches of GOD, that remember the poor, the widows and the orphans, the strangers, and them that are in need; and for them that have desired us to make mention of them in our prayers. For them that are in old age and infirmity, the sick, the distressed, and that are vexed of unclean spirits, their speedy healing from GOD and salvation. For them that lead their lives in virginity, and purity, and asceticism, and in venerable marriage, and them that carry on their struggle in the caves and dens and holes of the earth, our holy fathers and brothers.

21 For Christians that sail, that journey, that are strangers, and for our brethren that are in bonds and exiles, and imprisonment and bitter slavery, their peaceful return. For the forgiveness of our sins and remission of our offences, and that we may be preserved from all affliction, passion, danger and necessity, and the insurrection of enemies. For good temperature of the atmosphere, peaceful showers, pleasant dews, abundance of fruits, fulness of a good season, and for the crown of the year. For those, our fathers and brethren, that are present and pray together with us in this holy hour and at all seasons, their diligence, labour, and readiness. And for every Christian soul in affliction and distress, and needing the mercy and succour of GOD, and for the conversion of the erring, the health of the sick, the rescue of the prisoners, the rest of them that have departed afore, our fathers and brethren.

22 That our prayer may be heard and acceptable before GOD, and that His rich mercies and pities may be sent down upon us. Let us commemorate the most holy, spotless, exceedingly glorious, blessed Lady the Mother of GOD and Ever-Virgin Mary, with all the Saints together, that we may obtain mercy through their prayers and intercessions. And for the proposed, precious, heavenly, ineffable, spotless, glorious, fearful, terrible, divine gifts, and the salvation of the Priest that stands by and offers them, let us supplicate the LORD our GOD. People. LORD have mercy. Then the Priest signs the Gifts with the Cross, and standing saith secretly thus— Glory to GOD in the highest, and on earth peace, good-will to men. (Thrice.) O LORD, open Thou my lips, and my mouth shall shew forth Thy praise. (Thrice.) Let my mouth be filled with Thy praise, O LORD, that I may set forth Thy glory, and Thy majesty all the day long. (Thrice.)

23 Of the FATHER. Amen. And of the SON. Amen. And of the HOLY GHOST. Amen. Now and ever, and to ages of ages. Amen. And bowing to this side and that, he saith— O magnify the LORD with me, and let us exalt His Name together. And they answer, bowing down. The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee. And the Priest at length. 24 LORD and Master, Thou That dost visit us with mercies and loving-kindnesses which has freely given boldness to us Thy humble and sinful and unworthy servants, to stand before Thy holy Altar, and to offer to Thee the fearful and unbloody sacrifice for our sins and for the ignorance of the people, look upon me, Thine unprofitable servant, and blot out my sins by Thy tender mercy; and cleanse my lips and heart from all pollution of flesh and spirit; and remove from me every unseemly and foolish thought, and make me fit, by the might of Thine all-holy SPIRIT, for this Liturgy; and receive me by Thy goodness, approaching to Thy holy Altar; and vouchsafe, O LORD, that these gifts, brought to Thee by our hands may be acceptable, condescending to my weaknesses: and cast me not away from Thy Face, neither abhor Thou mine unworthiness: but pity me according to Thy great mercy, and according to the multitude of Thy loving-kindnesses pass by my tears and passion: that I, coming blamelessly into the presence of Thy glory, may be counted worthy of the protection of Thine Only-Begotten SON, and of the illumination of the most HOLY SPIRIT; and may not, as a slave of sin, be rejected, but, as Thy servant, may find grace and mercy and remission of sins before Thee, in this world and in that which is

to come. Yea, all-ruling Master, Almighty LORD, hear my supplication; for Thou art He That workest all in all, and we all seek in all things after the succour and assistance that is from Thee and Thine Only-Begotten SON, and the good and quickening and consubstantial SPIRIT, now and for ever.

25 O GOD, Who through Thy great and ineffable love to man didst send Thine Only-Begotten SON into the world, that He might turn back again the sheep that had gone astray; turn us not back, sinners, that take hold of Thee in the fearful and unbloody sacrifice: for we trust not in our own righteousness, but in Thy good mercy, by which Thou redeemest to Thyself our race. We supplicate and beseech Thy goodness that this Mystery planned for our salvation may not be to condemnation to Thy people, but to the blotting out of sin, to the renewal of souls and bodies, to the well-pleasing of Thee our GOD and FATHER, in the mercy and love to men of Thine Only-Begotten SON, with Whom Thou art blessed, with, &c. 26 LORD GOD, Thou That didst form us and bring us to life, Thou That hast manifested to us ways to salvation; Thou That hast vouchsafed to us the revelation of celestial Mysteries, and didst place us in this ministry in the might of Thine all-holy SPIRIT: vouchsafe, Master, that we may be servants of Thy New Testament, ministers of Thy spotless mysteries, and according to the multitude of Thy mercy receive us who approach to Thy holy Altar, that we may be worthy to offer to Thee gifts and sacrifices for our own ignorances and for those of the people; and grant us, O LORD, with all fear and with a good conscience to set before Thee this spiritual and unbloody sacrifice, which receiving into Thy holy and super-celestial and rational Altar, for a savour of spiritual sweetness, send down to us in its stead the grace of Thine all-holy SPIRIT. Yea, O GOD, look upon us, and have regard to this our reasonable sacrifice, and received, as Thou didst receive the gifts of Abel, the sacrifices of Noe, the priestly offerings of Moses and Aaron, the peace-offerings of Samuel, the repentance of David, the incense of Zacharias: as Thou didst receive from the hand of Thine Apostle this true worship, thus receive also from the hands of us sinners, in Thy goodness, these gifts that are laid before Thee. And grant that our oblations may be well-pleasing to Thee and hallowed by the HOLY GHOST, for a propitiation of our transgressions, and of the ignorances of the people, and for the repose of the souls that have fallen asleep; that we also, Thy humble and sinful, and unworthy servants, being counted worthy to minister without guile to Thy holy Altar, may receive the

reward of faithful and wise stewards, and may find grace and mercy in the fearful day of Thy just and good recompense.

Prayer of the Veil.

27 We render thanks to Thee, LORD our GOD, for that Thou hast given us boldness to the entrance in of Thy holy places, the new and living way which Thou hast consecrated for us through the veil of the Flesh of Thy CHRIST. We therefore, to whom it hath been vouchsafed to enter into the place of the tabernacle of Thy glory, and to be within the veil, and to behold the Holy of Holies, fall down before Thy goodness: Master, have mercy upon us: since we are full of fear and dread, when about to stand before Thy holy Altar, and to offer this fearful and unbloody sacrifice for our sins and for the ignorances of the people. Send forth, O GOD, Thy good grace, and hallow our souls, and bodies, and spirits; and change our disposition to piety, that in a pure conscience we may present to Thee the mercy of peace, the sacrifice of praise.

28 Exclamation. Through the mercy and love to men, and Thine Only-Begotten SON, with likewise. People. Amen. Priest. Peace be with all. Deacon. Let us stand with piety; let us stand with the fear of GOD and compunction of heart; let us attend to the holy Anaphora, to offer peace [i.e., a peace-offering] to GOD. People. The mercy of peace, the sacrifice of praise. Priest. And do Thou, uncovering the veils of enigmas which mystically surround this holy rite; make them gloriously manifest to us; and fill our intellectual eyes with incomprehensible light; and, having cleansed our poverty from every pollution of flesh and speck, make it worthy of this fearful and dread ministration: for Thou art the GOD of exceeding tender mercy: and to Thee we send up the glory and the giving of thanks to the FATHER, the SON, and the HOLY GHOST, now and for ever.

Then he exclaims—

29 The love of the LORD and FATHER, the grace of the LORD and SON, the communion and gift of the HOLY GHOST, be with us all. People. And with thy spirit. Priest. Lift we up our mind and our hearts. People. It is meet and right. Priest. It is verily meet and right, fitting and due, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee, Who madest all creation visible and invisible; the Treasure of eternal goods, the Fountain of life and immortality, the GOD and Master of all things, Whom heaven, and the heaven of heavens hymn, and all their

powers: the sun and the moon and all the choir of the stars; the earth, the sea, and all that is in them; Jerusalem the celestial assembly, the Church of the First-born written in heaven: the spirits of just men and of Prophets; the souls of Martyrs and Apostles; Angels, Archangels, thrones, dominations, principalities, virtues, and the tremendous powers; the Cherubin of many eyes, and the Seraphim that have six wings, with twain whereof they cover their faces, and with twain their feet, and with twain they do fly, crying one to the other, with ceaseless tongues and perpetual doxologies, the triumphal hymn to the majesty of Thy glory, singing with a loud voice, crying, praising, vociferating, and saying,

30 Choir. Holy, Holy, Holy LORD of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest: blessed is He that cometh in the Name of the LORD: Hosanna in the highest. Holy art Thou, King of ages, and LORD and Giver of all holiness: holy also Thine Only-Begotten SON, our LORD JESUS CHRIST, by Whom Thou didst make all things: holy also the HOLY GHOST, Who searcheth all things, yea, even the deep things of GOD: holy art Thou, O Omnipotent, Almighty, Good, Tremendous, Long-suffering, and of great compassion towards Thy creatures: Thou Who didst make man from the earth after Thine image and likeness: and didst give him the delight of Paradise, and when he transgressed Thy commandment and fell, Thou didst not disregard nor leave him, O good GOD: but didst correct him as a tender Father, didst call him by the law, didst educate him by the Prophets; and lastly didst send forth into the world Thine Only-begotten SON, our LORD JESUS CHRIST, that He might come and renew and restore in us Thine image: Who descended from heaven, and being incarnate of the HOLY GHOST and Mary the Virgin and Mother of GOD, and having had His conversation with men, accomplished all the dispensation for the salvation of our race, and Who being about to endure His voluntary and life-giving death on the Cross, the sinless, for us sinners, in the night wherein He was betrayed, or rather surrendered Himself for the life and salvation of the world, (here the Priest takes the bread in his hands,) taking bread in His holy and spotless and pure and immortal hands, and looking up to heaven, and shewing it to Thee, His GOD and FATHER, He gave thanks, and hallowed, and brake, and gave to us His Apostles and Disciples, saying,

31 The Deacons. For the remission of sins and eternal life. Priest (aloud.) Take, eat: this is My Body which is broken for you, and is given for the re-

mission of sins. People. Amen. Then he takes the cup, and saith, Likewise also the cup after supper, having taken, and mixed it with wine and water, and having looked up to heaven, and displayed it to Thee, His GOD and FATHER, He gave thanks, and hallowed, and blessed, and filled with the HOLY GHOST, and gave it to us, His Disciples, saying, Drink ye all of this: This is My Blood of the New Testament, which for you and for many is shed and distributed for the remission of sins. People. Amen. Priest. Do this in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye set forth the death of the Son of Man, and confess His resurrection, till He come.

32 Deacon. We believe and confess. People. We set forth Thy death, O LORD, and confess Thy resurrection. Priest. We therefore also, sinners, remembering His life-giving Passion, His salutary Cross, His Death, and Resurrection from the dead on the third day, His ascension into heaven, and session on the right hand of Thee, His GOD and FATHER, and His glorious and terrible coming again, when He shall come with glory to judge the quick and the dead, and to render to every man according to his works, 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 according to our iniquities: but according to Thy gentleness and ineffable love, passing by and blotting out the hand-writing that is against us, Thy suppliants, wouldst grant us Thy heavenly and eternal gifts, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which Thou, O God, hast prepared for them that love Thee. And set not at nought Thy people, O LORD and Lover of men, for me and for my sins. (He repeats thrice.) For Thy people and Thy Church supplicate Thee.

33 People. Have mercy upon us, LORD GOD, FATHER Almighty. Priest. Have mercy on us, GOD Almighty. Have mercy on us, GOD our SAVIOUR. Have mercy on us, O GOD, according to Thy great goodness, and send upon us, and upon these proposed gifts, Thy most HOLY GHOST, (he bends his head,) the LORD and Life-giving; sharer of the throne and of the kingdom with Thee, GOD and FATHER, and Thine Only-Begotten SON, consubstantial and co-eternal, Who spake in the Law, and the Prophets, and Thy New Testament, Who descended in the form of a dove on our LORD JESUS CHRIST in the river Jordan, and rested on Him, Who descended upon Thy holy Apostles in the likeness of fiery tongues in the upper room of the holy

and glorious Sion, at the day of Pentecost: send down the same most HOLY GHOST, LORD, upon us, and upon these holy and proposed gifts, (he raises himself and saith aloud,) that coming upon them with His holy and good and glorious presence, He may hallow and make this bread the holy Body of Thy CHRIST.

34 People. Amen. Priest. And this cup the precious Blood of Thy CHRIST. People. Amen. Priest, rising up, in a low voice, 35 That they may be to those that partake of them, for remission of sins, and for eternal life, for sanctification of souls and bodies, for bringing forth good works, for the confirmation of Thy Holy Catholic Church, which Thou hast founded upon the rock of faith, that the gates of hell may not prevail against it; freeing it from all heresy and scandals, and from them that work wickedness, and preserving it till the consummation of all things. (Bending his head, he continues. We offer them also to Thee, O LORD, for Thy holy places which Thou hast glorified by the divine apparition of Thy CHRIST, and by the advent of Thine All-Holy SPIRIT: especially for the glorious Sion, the mother of all Churches. And for Thy holy Catholic Apostolic Church throughout the world. Supply it, O LORD, even now, with the plentiful gifts of Thy HOLY GHOST. Remember also, O LORD, our holy fathers and brothers in it, and the Bishops that in all the world rightly divide the word of Thy truth. Remember also, O LORD, every city and region, and the Orthodox that dwell in it, that they may inhabit it with peace and safety. Remember, O LORD, Christians that are voyaging, that are journeying, that are in foreign lands, in bonds and in prison, captives, exiles, in mines, and in tortures, and bitter slavery, our fathers and brethren. Remember, LORD, them that are in sickness or travail, them that are vexed of unclean spirits, that they may speedily be healed and rescued by Thee, O GOD.

36 Remember, LORD, every Christian soul in tribulation and distress, desiring the pity and succour of Thee, O GOD, and the conversion of the erring. Remember, LORD, our fathers and brethren that labour and minister to us through Thy holy Name. Remember, LORD, all for good; have pity, LORD, on all; be reconciled to all of us; give peace to the multitude of Thy people; dissipate scandals; put an end to wars; 37 stay the rising up of heresies. Give us Thy peace and Thy love, O GOD our SAVIOUR, the succour of all the ends of the earth. Remember, LORD, the healthfulness of the air, gentle showers, healthy dews, plenteousness of fruits, the crown of the year

of Thy goodness, for the eyes of all wait upon Thee, and Thou givest them their meat in due season; Thou openest Thine hand, and fillest all things living with plenteousness. Remember, LORD, them that bear fruit and do good deeds in Thy holy Churches, and that remember the poor, the widows, the orphans, the stranger, the needy; and all those who have desired us to remember them in our prayers. Furthermore, O LORD, vouchsafe to remember those who have this day brought these oblations to Thy holy Altar; and the things for which each brought them, or which he had in his mind; and those whom we have now commemorated before Thee. Remember also, O LORD, according to the multitude of Thy mercy and pities, me Thy humble and unworthy servant; and the Deacons that surround Thy holy Altar. Grant them blamelessness of life, preserve their ministry spotless, keep in safety their goings for good, that they may find mercy and grace with all Thy Saints that have been pleasing to Thee from one generation to another, since the beginning of the world, our ancestors, and fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Teachers, Holy Persons, and every just spirit made perfect in the faith of Thy CHRIST.

38 thee; blessed art thou among women, and blessed is the fruit of thy womb, because thou hast brought forth the SAVIOUR of our souls. (Aloud.) Especially the most holy, spotless, excellently laudable, glorious Lady, the Mother of GOD and Ever-Virgin Mary. Choir. It is very meet to bless thee, the Mother of GOD, the ever blessed, the entirely spotless, more honourable than the Cherubin, and infinitely more glorious than the Seraphim, thee, who didst bear without corruption GOD the Word, thee, verily the Mother of GOD, we magnify. In thee, O full of grace, all creation exults, and the hierarchy of Angels, and the race of men; in thee, sanctified temple, spiritual paradise, glory of virgins, of whom GOD took flesh; our GOD, That was before the world, became a child. For He made thy womb His throne, and rendered it more extended than the heavens. In thee, O full of grace, all creation exults: glory to thee.

39 The Deacons. Remember, LORD our GOD. Priest (bowing). Remember, LORD, the GOD of the spirits and all flesh, the Orthodox whom we have commemorated, from righteous Abel unto this day. Give them rest there, in the land of the living, in Thy kingdom, in the delight of paradise, in the bosom of Abraham, Isaac, and Jacob, our holy fathers, whence pain, sorrow, and groaning is exiled, where the light of Thy countenance looks

down, and always shines. And direct, LORD, O LORD, in peace the ends of our lives, so as to be Christian, and well-pleasing to Thee, and blameless; collecting us under the feet of Thine elect, when Thou wilt, and as Thou wilt, only without shame and offence: through Thine Only-Begotten SON, our LORD and GOD and SAVIOUR JESUS CHRIST; for He alone hath appeared on the earth without sin. Deacon. And for the peace and stability of the whole world, and of the holy Churches of GOD, and for that for which each hath brought his offering, or hath in his mind: and for the people that stand around, and for all both men and women.

40 People. For all, both men and women. Priest. For which things' sake, to us also, as being good, and the Lover of men. People. Remit, forgive, pardon, O GOD, our offences, voluntary and involuntary, in deed and word, by knowledge and ignorance, by night and by day; in mind and intention: forgive us all as being good, and the Lover of men. Priest. Through the grace, and pity and love of Thine Only-Begotten SON, with Whom Thou art to be blessed and glorified, together with the most holy and good and life-giving SPIRIT, now and ever, and to all ages. People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Again and always in peace, let us make our supplications to the LORD. For the oblations, and hallowed, precious, celestial, ineffable, stainless, glorious, terrible, tremendous, divine gifts to the LORD GOD. That the LORD our GOD having received them to His holy, heavenly, intellectual and spiritual Altar, for the odour of a sweet-smelling sacrifice, would send down in their stead to us divine grace, and the gift of the most HOLY GHOST.

41 Having prayed for the unity of the faith, and the participation of the HOLY GHOST, let us commend ourselves and each other and all our life to CHRIST our GOD. People. Amen. Priest. GOD, the Father of our LORD and GOD and SAVIOUR JESUS CHRIST, the mighty LORD, blessed nature, measureless goodness, the GOD and LORD of all, Who art blessed for evermore: Who sitteth upon the Cherubin, and art glorified by the Seraphim: before Whom stand thousand thousands, and ten thousand times ten thousand armies of holy Angels, and Archangels. Thou hast received in Thy goodness the gifts, presents, fruits, that have been offered before Thee for a sweet-smelling savour, and hast been pleased to sanctify and perfect them by the grace of Thy CHRIST, and the visitation of Thy most HOLY SPIRIT: sanctify also, O LORD, our souls, bodies, and spirits; touch the powers of our

minds, search out our consciences, and cast out from us every evil thought, every impure imagination, every base lust, every unfitting motion, all envy and pride and hypocrisy, all falsehood and guile, every worldly distraction, all avarice, all vain-glory, all idleness, vice, anger, passion, remembrance of wrongs, blasphemy, all motion of body and soul at variance with the will of Thy holiness. (Aloud.) And grant us, LORD, and Lover of men, with boldness, without condemnation, with a pure heart, with a broken spirit, with a face that needeth not to be ashamed, with hallowed lips to dare to call upon Thee, our holy GOD and FATHER in the heavens, and to say,

42 People. Our FATHER, &c. Priest (bowing). And lead us not into temptation, LORD GOD of Hosts, Who knowest our infirmity, but deliver us from the evil one, and his works, and all his insults and devices, for Thy holy Name's sake, by which our humility is called. Aloud. For Thine is the kingdom, the power, and and the glory, FATHER, SON, and HOLY GHOST, now and ever. People. Amen. Priest. Peace to all. People. And with thy spirit. Deacon. Let us bow our heads to the LORD. People. To Thee, O LORD. Priest. To Thee, O LORD, we Thy servants have bowed our necks before Thy holy Altar, waiting for the rich mercies that are from Thee: send down upon us, O LORD, Thy rich grace and blessing; and sanctify our souls, bodies, and spirits, that we may become worthy partakers and communicants of Thy holy mysteries: to the forgiveness of our sins and eternal life.

43 Aloud. For Thou art to be worshipped and glorified, O our GOD, and Thine Only-Begotten SON, and Thy most HOLY SPIRIT, now and ever. People. Amen. Priest, (aloud). And the grace and mercies of the Holy and consubstantial and uncreated and adorable TRINITY shall be with us all. People. And with thy spirit. Deacon. With the fear of GOD let us attend. The Priest saith secretly. Holy LORD, That restest in the holies, hallow us by the word of Thy grace, and by the visitation of Thine All-holy SPIRIT, for Thou hast said, O LORD, Be ye holy, for I am holy. LORD our GOD, incomprehensible Word of GOD, consubstantial, co-eternal, indivisible, with the FATHER and the HOLY GHOST, receive the pure hymn, in Thy holy and spotless Sacrifice, with the Cherubin and Seraphim, and from me a sinner, crying and saying, Then he elevates the gifts, and saith, Holy things for holy persons.

44 People. One holy, one LORD, JESUS CHRIST, in the glory of GOD the FATHER, to Whom be glory for ever and ever. Deacon. For the remis-

sion of our sins, and the propitiation of our souls, and for every afflicted and distressed soul, that needeth the pity and help of GOD: and for the conversion of them that have strayed, the healing of them that are sick, the liberation of them that are in captivity, the rest of our fathers and brethren that have fallen asleep before us, let us pray earnestly and say, Kyrie eleison. People. Kyrie eleison. (Twelve times.) Then the Priest breaks the bread, and holds the half in his right hand, and the half in his left; and dips in the chalice that which he holds in his right hand, saying, The union of the most holy Body and precious Blood of our LORD and GOD and SAVIOUR JESUS CHRIST.

45 Then he signs that which he holds in his left hand: then with that which is signed the other half: then he begins to divide before all, and to distribute one part into each chalice, saying, It hath been united and sanctified and accomplished 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 saith, Behold the LAMB of GOD, the SON of the FATHER, That taketh away the sin of the world, sacrificed for the life and salvation of the world. And when he distributes one part into each chalice, he saith, A holy portion of CHRIST, full of grace and truth, of the FATHER and the HOLY GHOST, to Whom be the glory and the might, for ever and ever. Then he begins to break, and to say, Psalm xxiii. Psalm xxxiv. Psalm cxlv.

46 Psalm cxvii. Deacon. Sir, bless. Priest. The LORD shall bless us and keep us without condemnation for the communion of His spotless gifts, now and ever, and to all ages. Deacon. Sir, bless. The LORD shall bless us and make us to receive with the pure tongs of our fingers the burning coal, and to place it in the mouths of the faithful, for the purification and renewal of their souls, and bodies, now and ever. O taste and see that the LORD is good: He That is broken, and not divided, distributed to the faithful, and not consumed, for the remission of their sins and eternal life, now and ever, and to all ages. Deacon. In the peace of CHRIST let us sing. Choir. O taste and see that the LORD is good. Priest, (before communicating). 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 Thy spotless mysteries: but do Thou, Who art a compassionate GOD, make me worthy by Thy grace to communicate without condemnation in the holy Body and precious Blood, for the remission of sins, and eternal life.

47 [The Priest communicates.] But when the Deacons take up the patens and chalices to communicate the people, the Deacon that takes the first paten, says, Sir, bless. Priest. Glory to GOD, Who hath sanctified, and sanctifieth us all. Deacon. Set up Thyself, O GOD, above the heavens, and Thy glory above all the earth; and Thy kingdom remaineth for ever and ever. And when the Deacon is about to take it up from the side table, the Priest saith, Blessed be the Name of the LORD our GOD for ever. People. Blessed be he that cometh in the Name of the LORD. [The Communion.] And again, when the Deacon puts the paten down on the side table, he saith, Sir, bless. Priest. O LORD, save Thy people: and bless Thine heritage. Glory to our GOD Who hath sanctified us all. Deacons and people. Fill our mouths with Thy praise, O LORD, and fill our lips with thankfulness, that we celebrate Thy glory and Thy majesty all the day long.

48 We give Thee thanks, CHRIST our GOD, that Thou hast vouchsafed to make us partakers of Thy Body which the chalices, &c., were set down (by the rubric before, ὅταν διδῶ μερίδα ἁπλῆν εἰς ἕκαστον κρατῆρα, λέγει, it is clear that several were contemplated) in order that the Deacons might take them thence, and not from the Altar. By the transposition of the rubrics, all is now clear: when the Deacon takes the paten up, for the purpose of administering to the people, he says, "Blessed be the Name," &c. He then desires the people to approach; and they accordingly communicate. After this he returns to the παρατράπεζον, and setting down the paten or chalice, says, "Sir, bless," &c., as below. But if the alteration in the rubrics be not allowed, the only possible way of making sense is the arrangement which I adopted in another place, where I did not feel justified in making the change. (Tetralog. Liturgic., p. 192.) The Deacon, receiving the chalice from the Priest to set it on the side table, says, "Blessed be the Name," &c. He sets it down. He calls the people to approach. He then lifts it up, and says, "Sir, bless:" but the Priest does not bless till after the Communion is finished. The great awkwardness of this is clear.

49 and Blood, for the remission of sins, and eternal life. Keep us, we beseech Thee, without condemnation, because Thou art good, and the Lover of men.

The Prayer of Incense at the last Entrance.

50 Priest. We thank Thee, GOD and SAVIOUR of all, for all the good things which Thou hast bestowed on us; and for the participation of Thy holy and

spotless mysteries. And we offer to Thee this incense, praying Thee to keep us under the shadow of Thy wings; and vouchsafe that, till our last breath, we may receive Thy sanctifications; for the sanctification of souls and bodies, for the inheritance of the kingdom of heaven: for Thou, O GOD, art our sanctification, and to Thee we ascribe glory and thanks, &c.

The Deacon begins in the Entrance.

51 Glory to Thee, glory to Thee, glory to Thee, CHRIST the King, Only-Begotten Word of the FATHER, for that Thou hast vouchsafed us sinners and Thy unworthy servants to enjoy Thy spotless mysteries, for the forgiveness of sins and for eternal life: glory to Thee. And when he makes the entrance the Deacon begins to say thus, Again and again, and evermore in peace, let us make our supplications to the LORD. That the participation of His sanctification may be to us for the turning away of every evil thing, for a viaticum of eternal life, for the participation and gift of the HOLY GHOST. Priest. Commemorating the most holy, &c. People. To Thee, O LORD. Priest. GOD, Which through Thy great and ineffable love to man didst condescend to the weakness of Thy servants and hast And when he puts down the chalice on the holy table, the Priest saith,

52 Priest. Peace be with all. People. And with thy spirit. Deacon. In the peace of CHRIST let us chant. And again In the peace of CHRIST let us depart. People. In the Name of the LORD; LORD, bless us. Prayer of Dismissal said by the Deacon. From glory to glory advancing, we hymn Thee, the Saviour of our souls. Glory to the FATHER, and to the SON, and to the HOLY GHOST. We hymn Thee, the Saviour of our souls. vouchsafed that we should partake of this heavenly Table, condemn us not in the participation of Thy spotless mysteries, but guard us, good GOD, by the sanctification of Thy HOLY GHOST; that, being holy, we may find 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 Thine Only-Begotten SON, our LORD and GOD and SAVIOUR JESUS CHRIST; with Whom Thou art blessed, with Thy most holy and good and quickening SPIRIT, &c.

53 People. Amen. But, in all probability, this is nothing but a second edition of the two last prayers; it is hardly possible to conceive that both the Deacon and the Priest would say over again, in other words, what each of them has just been already saying; and the more so as the time is limited to that of the entrance. It will be seen that, as we at present have the Liturgy of

S. James, the Priest remains at the Altar, while the Deacons distribute to the people. The Priest saith this prayer as he goes from the Altar to the Sacristy. From might to might advancing, and having accomplished all the Divine Liturgy in Thy temple, we now also pray Thee, vouchsafe to us Thy full mercy; rightly divide our paths: root us in Thy fear; and count us worthy of Thy heavenly kingdom, in CHRIST JESUS our LORD: with Whom, &c.

54 Deacon. Again and again and evermore in peace, let us make our supplications to the LORD. Prayer said in the sacristy after the dismissal. Thou hast given us, O LORD, sanctification, &c. As in the Liturgy of S. Mark. D

PART THREE

Alexandria and Egypt

The liturgy of Saint Mark, in three versions, and the Coptic liturgy of Saint Cyril.

The Divine Liturgy of Saint Mark (Neale translation)

The liturgy of the Church of Alexandria in its Coptic form, in John Mason Neale's translation.

1 S. Haph. The Priest. Peace be with all. People. And with thy spirit. Deacon. Pray. People. LORD, have mercy. LORD, have mercy. LORD, have mercy. Priest. We yield Thee thanks, we yield Thee exceeding thanks, O LORD our GOD, FATHER of our LORD and GOD and Saviour JESUS CHRIST, for all things, and through all things, and in all things: for that Thou hast sheltered, assisted, defended, and hast brought us through the past time of our life, and hast guided us to this hour, vouchsafing again to set before Thee, in Thy holy place, us who ask pardon of our sins, and propitiation for all Thy people. And we pray and beseech Thee, O Lover of men, O good GOD, give us to accomplish this holy day and all the time of our life sinlessly, with all joy, health, safety, and with all sanctification and Thy fear. But all envy, all fear, all temptation, every Satanic operation, every

2 B plot of wicked men, repel from us, O GOD, and from Thy holy Catholic and Apostolic Church. That which is good and profitable, do Thou supply to us: if we have at all sinned against Thee in word or deed, or by thought, do Thou, as good and the Lover of men, vouchsafe to overlook it, and forsake not us, O GOD, who put our trust in Thee, nor lead us into temptation, but deliver us from the evil one, and from his works, through the grace and pity and benignity of Thine Only-Begotten Son: (aloud) through Whom and with Whom, be to Thee the glory and the might, in Thine all-holy and good and life-giving SPIRIT, now and ever, and to ages of ages. People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Pray for the king. People. LORD, have mercy. LORD, have mercy. LORD, have mercy.

3 Priest. Master, LORD, and GOD, FATHER of our LORD and GOD and Saviour, JESUS CHRIST, we beseech and supplicate Thee that Thou

wouldest perpetually keep our king in peace and fortitude and righteousness. Subject to him, O GOD, every enemy and adversary: lay hand upon the shield and buckler, and stand up to help him. Grant to him, O GOD, victories, and that he may be peaceably disposed towards us, and towards Thy holy Name. That we also in the tranquility of his days, may lead a quiet and peaceable life in all godliness and honesty, through the grace and mercies and benignity of Thine Only-Begotten Son: (aloud) through Whom and with Whom, be to Thee the glory and the might, in Thine all-holy and good and life-giving SPIRIT, now and ever, and to ages of ages. People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Pray for the Pope and the Bishop.

4 People. LORD, have mercy. LORD, have mercy. LORD, have mercy. Priest. Master, LORD, and GOD, the ALMIGHTY, the FATHER of our LORD and GOD and Saviour JESUS CHRIST, we beseech and supplicate Thee, O Lover of men, O good GOD, preserving our most holy and blessed Pontiff, the Pope N., and the most sacred Bishop N., preserve them to us peacefully many years, executing the holy Archpriesthood entrusted by Thee to them according to Thy holy and blessed word, rightly dividing the word of truth, with all orthodox Bishops, Priests, Deacons, Sub-deacons, Readers, Singers, and laymen, with the whole fulness of Thy holy and only Catholic Church, granting to them B 2 peace and health and salvation. And their prayers which they make for us, and we for them, receive, O LORD, into Thy holy and heavenly and reasonable altar. And every enemy of Thy holy Church subdue speedily under their feet, through the grace and mercies and benignity of Thine Only-Begotten Son: (aloud) through Whom and with Whom, be to Thee the glory and the might, in Thine all-holy and good and life-giving SPIRIT, now and ever, and to ages of ages.

5 People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Stand for prayer. People. LORD, have mercy. LORD, have mercy. LORD, have mercy. The Priest subjoins the Prayer of the Entrance, and for the Incense: Master, LORD, and our GOD, Thou Who didst elect the twelve-lighted lamp of the twelve Apostles, and didst send them into the whole world, to preach and to teach the Gospel of Thy kingdom, and to heal every sickness and every infirmity in the people; and didst breathe into their faces, and didst say to them, Receive the HOLY GHOST, the Comforter: whose sins ye remit, they are remitted unto them; whose sins ye retain, they

are retained; thus do Thou also upon us Thy servants that stand around in the Entrance of our holy ministry with the Bishops, Priests, Deacons, Readers, Singers, and laity, together with all the fulness of Thy holy Catholic and Apostolic Church. Preserve us, O LORD, from curse, and ban, and from anathema, and binding, and excommunication, and from the part of the adversary, and purify our lips and our heart from all pollution and from all iniquity; that with a pure heart, and pure conscience, we may offer to Thee this sacrifice for a sweet-smelling savour, and for the remission of our sins, and of the sins of Thy people: through the grace and mercies and benignity of Thine Only-Begotten Son: (aloud) through Whom and with Whom, be to Thee the glory and the might, with Thine all-holy and good and life-giving SPIRIT, now and ever, and to ages of ages.

6 Priest. Amen. Deacon. Stand up. And they sing the Only-Begotten Son. Priest. Only-Begotten Son and Word of God, immortal, Who didst vouchsafe for our salvation to take flesh of the holy Mother of God, and Ever-Virgin Mary, and didst without mutation become man, and wast crucified, CHRIST, our God, and by death didst overcome death, being one of the Holy Trinity, and glorified together with the FATHER and the HOLY GHOST, save us. And the Entrance of the Gospel takes place. Deacon. For prayer. Priest. Peace be with all. People. And with thy spirit. Deacon. For prayer. People. LORD, have mercy. The Priest saith the Prayer of the Trisagion. Master, and LORD JESUS CHRIST, co-eternal Word of the self-existent FATHER, Who didst become like us in all respects, sin except, for the salvation of our race: Who didst send forth Thy holy disciples and Apostles to preach and teach the Gospel of Thy kingdom, and to cure all sickness and all infirmity among Thy people, do Thou Thyself, O LORD, send out Thy light and Thy truth, and enlighten the eyes of our understanding to the comprehension of Thy Divine oracles; and enable us to be hearers of them, and not hearers only, but also doers of the word, that we may bring forth fruit and produce good fruits, thirty-fold, and an hundred-fold, that we may be counted worthy of the kingdom of heaven. (Aloud). And let Thy mercies speedily prevent us, O LORD, for Thou art the good tidings, Saviour, and guardian, of our souls and of our bodies, LORD our GOD; and to Thee we send up glory and giving of thanks and the hymn of the Trisagion, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages.

7 People. Amen. Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us. And after the Trisagion, the Priest signs the people, saying, Peace be with all. People. And with thy spirit. And the Attend: the Apostle; the Prologue of the Alleluia. The Deacons, according as they are enjoined, say— Sir, give the blessing. Priest. The LORD bless and minister with you by His grace, now and ever, and to ages of ages. The Priest before the Gospel offers incense and saith thus: We offer incense before Thy glory, O GOD: do Thou receive it to Thy holy and super-celestial and intellectual altar. Do Thou, in its stead, send down the grace of Thy HOLY SPIRIT, for Thou art blessed, and do Thou send forth Thy glory. When the Deacon is about to read the Gospel, the Priest saith: The LORD bless and strengthen, and make us to be hearers of His holy Gospel,—GOD, That is blessed, now and ever, and to ages of ages. Amen.

8 Deacon. Stand: let us hear the holy Gospel. Priest. Peace be with all. People. And with thy spirit. The Deacon saith the Gospel. The Priest subjoins the Collect: Visit, O LORD, in Thy pity and mercies, those of Thy people that are sick: those of our brethren that have departed, or are about to depart, give to each a prosperous journey in his place, and seasonably. Send down rains on the places that want and stand in need of them. Raise the waters of the river to their measure, through Thy grace. Increase the fruits of the earth, to seed-time and to harvest; guard the kingdom of Thy servant, Whom Thou hast appointed to rule over the land, in peace and courage and righteousness and tranquility. This humble and poor and CHRIST-loving city, preserve it, O GOD, from evil days, from famine, plague, and incursion of the heathen, as Thou didst spare the city Nineveh: because Thou art full of mercy and pity, and keepest not in remembrance the iniquities of man. Thou, by Thy prophet Isaiah, hast said, I will protect this city, and save it for My sake, and for My servant David's sake. Wherefore we beseech Thee, and supplicate Thee, O Lover of men, O good GOD, guard this city for the sake of Thy Martyr and Evangelist, Mark, who

9 showed to us the way of salvation, through the grace and mercies and benignity of Thine Only-Begotten Son: (aloud) through Whom and with Whom, be to Thee the glory and the might, in Thine all-holy and good and life-giving SPIRIT, now and ever, and to ages of ages. Deacon. Begin. And they say the Stichos. The Deacon saith the Three. Priest. Master and LORD, GOD the Almighty, the FATHER of our LORD JESUS CHRIST, we pray

and beseech Thee, assign the peace which is from heaven to the hearts of all of us, and also bestow on us the peace of this world. Our most holy and blessed Pope N., and our most sacred Bishop N., guard to us for many years, peacefully accomplishing the holy Arch-priesthood, entrusted by Thee to them, according to Thy holy and blessed will, rightly dividing the word of truth; with all orthodox Bishops, Priests, Deacons, and Sub-deacons, Readers, Singers, with all the fullness of Thy holy Catholic and Apostolic Church. Bless, O LORD, our assemblies; grant them to be without let and without hindrance, according to Thy holy will. Grant them to be houses of prayer, houses

10 of blessing, to us and to Thy servants after us for ever. Arise, O LORD, and let Thine enemies be scattered; let them also that hate Thee flee before Thee. And bless Thy faithful and orthodox people; increase them to myriads of myriads, and let not the death of sin prevail against us, nor against all Thy people, through the grace and mercies and benignity of Thine Only-Begotten Son: (aloud) through Whom and with Whom, be to Thee the glory and the might, in Thine all-holy and good and life-giving SPIRIT, now and ever, and to ages of ages. People. Amen. Priest. Peace be with all. People. And with thy spirit. Deacon. Look lest any of the Catechumens . . . Here they sing the Cherubic Hymn. Let us, who mystically represent the Cherubin, and sing the holy hymn to the quickening Trinity, lay by at this time all worldly cares, that we may receive the King of Glory, invisibly attended by the angelic orders. Alleluia. Alleluia. Alleluia.

11 The Priest offers Incense for the Entrance, and prays. And the Holy Things enter to the Altar, and the Priest prayeth thus: Holy, lofty, terrible, Thou Who restest in the holies, O LORD, Thyself sanctify us, and count us worthy of Thy fearful Priesthood, and cause us to approach to Thy venerable altar with all good conscience: and purify our hearts from every pollution: chase away from us every evil sensation: hallow our mind and our soul, and grant us to accomplish the worship of our holy fathers with Thy fear, propitiating Thy Face at all times; for Thou art He That blessest and sanctifiest all things, and to Thee we ascribe glory and giving of thanks. Deacon. Kiss one the other. The Priest saith the prayer of the Kiss. Master, and LORD Almighty, look down from heaven upon Thy Church, and upon all Thy people, and all Thy flocks, and save all of us Thine unworthy servants, the creatures of Thy fold; and grant to us Thy peace, and Thy love, and Thy help,

and send down upon us the gifts of Thy most HOLY SPIRIT, that, in a pure heart, and with a good conscience, we

12 Elements by the congregation, who fall down in the very path of the Priest, is defended with difficulty by Greek ritualists; but at all events proves thus much, with how true and real a worship they must adore those Elements after Consecration, which before it were counted worthy, as they themselves seem to say, of anticipative latria. may salute one another with an holy kiss, not in hypocrisy, not * but blameless and unspotted, in one spirit, in the bond of peace and of love, one body and one spirit, in one faith, as we have also been called in one hope of our calling, that we may all of us arrive at the Divine and boundless affection, in CHRIST JESUS our LORD, with Whom Thou art blessed. Then the Priest offers Incense, saying: Incense is offered to Thy Name. Let it ascend, we pray Thee, out of the poor hands of us sinners, to Thy super-celestial altar, for a sweet smelling savour for the propitiation of all Thy people. For to Thee is due all glory, honour, worship and giving of thanks, the FATHER, the SON, and the HOLY GHOST, now and ever, and to ages of ages.

13 And after the Kiss of Peace, the Deacon, aloud: Stand, to make your offerings according to your order. The Priest signing with the Cross the patens and the chalices, saith with a loud voice— I believe in one GOD the FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible: and in one LORD JESUS CHRIST, the Only-Begotten SON of GOD, begotten of His FATHER before all worlds, Light of Light, very GOD of very GOD, begotten, not made, being of one substance with the FATHER; by Whom all things were made: Who for us men, and for our salvation came down from heaven, + and was Incarnate by the HOLY GHOST of the Virgin Mary, and was made man, and was crucified + also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the + HOLY GHOST, the Lord and Giver of Life, Who proceedeth from the FATHER, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins: and

I look for the Resurrection of the dead, and the life of the world to come. Amen.

14 Deacon. Stand for prayer. Priest. Peace be with all. Deacon. Pray for them that offer. The Priest saith the prayer of the Offertory. Our Master, JESUS CHRIST, LORD, co-eternal Word of the self-existent FATHER and of the HOLY GHOST, Thou That art the Great High Priest, the Bread that comest down from heaven, and bringest up our life from corruption, That didst give Thyself, a spotless Lamb, for the life of the world, we pray and beseech Thee, O LORD, Lover of men, cause Thy face to shine upon this bread and upon these chalices, which the most holy table receives, through the ministry of angels, and the surrounding choirs of archangels, and the priestly hierurgy, to Thy glory and the renovation of our souls; through the grace and mercies and love to men of Thine Only-Begotten SON, through Whom and with Whom, be to Thee the glory and the might.

15 At the end of the Creed, the Priest signs the people with the Cross, saying aloud— The LORD be with all. People. And with thy spirit. Priest. Lift we up our hearts. People. We lift them up unto the LORD. Priest. Let us give thanks to the LORD. People. It is meet and right. The Priest begins the Anaphora. It is verily meet and right, holy and becoming, and advantageous to our souls, JEHOVAH, LORD GOD, FATHER Almighty, to worship Thee, to hymn Thee, to give thanks to Thee, to return Thee praise, both night and day, with unceasing mouth, and lips that keep not silence, and heart that cannot be still: Thee Who madest the heaven and the things that are in heaven, the earth and the things that are in the earth, the sea, the fountains, the rivers, the lakes, and all things that are in them: Thee Who didst make man after Thine own image and likeness, and also gavest him the delights that were in paradise, and didst not overlook him when he fell, nor desert him, O good GOD, but didst call him back by the Law, didst educate him by the Prophets, didst reform him, and renew him by this tremendous and life-giving and heavenly mystery. All which things Thou hast done by Thy wisdom, the

16 true Light, Thine Only-begotten Son, our LORD and GOD and SAVIOUR JESUS CHRIST, by Whom, rendering thanks to Thee with Himself and the HOLY GHOST, we offer to Thee this reasonable and unbloody sacrifice, which all nations offer to Thee, O LORD, from the rising of the sun unto the going down of the same; from the north and the south; for Thy

name is great among the Gentiles, and in every place incense is offered to Thy Name, and a pure offering. And we pray and beseech Thee, O Lover of men, O good GOD: Remember, O LORD, the holy and only Catholic and Apostolic Church, which is from one end of the earth to the other end of it, all peoples and all Thy flocks. Vouchsafe to all our hearts the peace which is from heaven, and also bestow on us the peace of this life. The king, the military orders, the Princes, the Councils, the boroughs, every neighbourhood, our coming in and our going out, set in order in all peace.

17 O King of peace, give to us Thy peace in concord and love: possess us, O GOD; beside Thee we know none other: we are called by Thy Name: quicken all our souls, and the death of sin shall not have dominion over us, nor over all Thy people. Them that are sick, O LORD, of Thy people, visit in Thy pity and mercies, and heal. Avert from them and from us all sickness and infirmity, drive away from them the spirit of weakness: raise up again them that are lying in long sickness; heal them that are vexed of unclean spirits, them that are in prisons, or in mines, or in courts of justice, or with sentence given against them, or in bitter slavery, or tribute, have mercy on all, free all: for Thou art our God, He That sets free the bound, He that raises those that are in misery, the hope of the hopeless, the succour of the defenceless, the resurrection of the fallen, the harbour of the tempest-tost, the avenger of the afflicted. To every Christian soul that is in trouble, and that is a petitioner to Thee, give mercy, give remission, give refreshment. Furthermore, O LORD, heal the diseases of our souls, cure our bodily weaknesses, O Physician of souls and bodies; overscer of all flesh, oversee and heal us by Thy salvation.

18 To our brethren that have departed from us, or are about to depart, in whatever place, give a fair journey, whether by land or rivers, or lakes, or highways, or in whatever way they may be travelling, restore them all everywhere to a tranquil harbour, to a safe harbour: vouchsafe to be their fellow-voyager and fellow-traveller. Give them back to their friends, rejoicing to the rejoicing, healthful to the healthful. And preserve, O LORD, to the end, our sojourning also in this life, without harm, and without storm. Send down richly good showers on the places that need them and desire them; rejoice and renew by their descent the face of the earth, that in their drops it may be made glad, and may spring up. Raise up the waters of the river to their full measure; rejoice and renew by their ascent the face of the earth: water her furrows, multiply her increase. Bless, O LORD, the fruits of the earth.

Preserve them continually whole and unhurt; preserve them to us for seed and for harvest. Bless also now, O LORD, the crown of the year of Thy goodness, for the poor of Thy people, for the widow, and for the orphan, for the proselyte,

19 for all of us who hope in Thee, and who are called by Thy holy Name: for the eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou That givest meat to all flesh, fill our hearts with joy and gladness, that we always, having all sufficiency in all things, may abound unto every good work, in CHRIST JESUS our LORD. King of kings, and LORD of Lords, the kingdom of Thy servant, the orthodox and CHRIST-loving king, whom Thou hast vouchsafed to rule over the land in peace and might and justice. O GOD, every enemy, both native and foreign. Lay hand upon the shield and buckler, and stand up to help him; bring forth the spear, and stop the way against them that persecute him. Cover his head in the day of battle: cause them that spring from his loins * [speak good things to his heart] for Thy holy Catholic and Apostolic Church, and all the people that loveth CHRIST; that we also in his tranquility may lead a quiet and peaceable life in all godliness and honesty. Give rest to the souls of our fathers and brethren that have heretofore slept in the faith of CHRIST, O LORD our GOD, remembering our ancestors, fathers, patriarchs, prophets, Apostles, martyrs, confessors, Bishops, holy and just persons, every spirit that has departed in the faith of CHRIST, and those whom to-day we keep in memory [and our holy father Mark, the Apostle and Evangelist, who made known to us the way of salvation].

20 [Hail, thou that art full of grace, the LORD is with thee; blessed art thou among women, and blessed is the fruit of thy womb, because Thou didst bring forth the Saviour of the world,] (aloud) especially the most holy, stainless, blessed, our Lady, Mother of GOD and ever-Virgin. Deacon. Sir, pray for a blessing. Priest. The LORD shall bless thee with His grace, now and ever, and to ages of ages. The Deacon reads the Diptychs of the departed. The Priest bows down and prays: And to the spirits of all these give rest, our Master, LORD and GOD, in the tabernacles of Thy Saints, vouchsafing to them in Thy kingdom the good things of Thy promise, which eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man, the things which Thou hast prepared, O GOD, for them that love Thy holy Name. Grant rest to their souls, and vouchsafe to them the kingdom of

21 heaven; and to us grant that the end of our lives may be Christian and well-pleasing to Thee, and without sin, and grant to us to have a portion and a lot with all Thy saints. The thank-offerings of them that offer sacrifices and oblations receive, O GOD, to Thy holy and super-celestial and rational altar, to the height of the heavens, by Thy arch-angelic ministry; of them that offered much or little, secretly and with open boldness, of them that desired and had not wherewithal to offer: and of them that have brought this day their oblations: as Thou didst receive the gifts of Thy righteous servant Abel; [and the Priest offers incense, and saith,] the sacrifice of our father Abraham, the incense of Zacharias, the alms of Cornelius, and the two mites of the widow, receive also their thank-offerings, and give to them instead of things earthly, things heavenly; instead of things temporal, things eternal. The most holy and blessed Pope N., whom Thou didst foreknow and * to take in hand the government of Thy holy Catholic and Apostolic Church, and our most sacred Bishop N, guard them by Thy care, for many years, in peaceful times, accomplishing Thy holy Archpriesthood entrusted to them by Thee, according to Thy holy and blessed will, rightly dividing the word of truth. And remember also all orthodox Bishops everywhere, Presbyters, Deacons, Sub-deacons, Readers, Singers, Monks, ever-virgins, widows, laymen. Remember, O LORD, the holy city of CHRIST our GOD, and the reigning

22 Deacon. Ye that are sitting, stand up. Priest. Free them that are bound, bring forth them that are in necessities. Satisfy the hungry, comfort that Rome is either omitted altogether, or is preceded by Jerusalem; and that, too, in the Liturgy of Alexandria, the Church, which, of all in the East, clung most closely to the Latin See. Deacon. To the East.

The Priest bows down and prays.

23 Thou art above all power and dominion, and might, and principality, and every name that is named not only in this world but also in that which is to come. Round Thee stand thousand thousands, and ten thousand times ten thousand armies of holy angels and archangels. Round Thee Thy two most honourable creatures, the Cherubin with many eyes, and the Seraphim with six wings, with twain whereof they cover their feet, with twain their face, and with twain they do fly; and cry one to the other with incessant voices and perpetual praise, singing, vociferating, glorifying, crying, and saying to the Majesty of Thy glory, the triumphal Trisagion: Holy, Holy, Holy, LORD of Sabaoth: heaven and earth are full of Thy holy glory. (Aloud.) Thou ever

sanctifiest all: but with all that glorify Thee, receive, O LORD, our praise also, who with them laud Thee and say, People. Holy, Holy, Holy LORD.

24 The Priest signs the Holy Mysteries with the Cross, saying, Verily earth and heaven are full of Thy holy glory, through the manifestation of our LORD and GOD and SAVIOUR JESUS CHRIST: fulfil also, O GOD, this sacrifice with Thy heavenly blessing, by the coming down on it of Thy most HOLY GHOST. For the LORD Himself and our GOD and universal King, JESUS CHRIST, in the night wherein He surrendered Himself for our sins, and . . . . [underwent] death in the flesh for all, sitting down at supper with his holy Disciples and Apostles, took bread in His holy and pure and spotless hands, looked up to Thee His own Father, our GOD and the GOD of all, and gave thanks, and blessed, and hallowed, and brake, and distributed to His holy and blessed Disciples and Apostles, saying, (aloud) Take, eat. Deacon. Pray earnestly. Priest. For this is My Body which is broken for you, and distributed for the remission of sins.

25 Choir. Amen. Priest. Likewise also the cup after supper, having taken, and mingled with wine and water, and looking up to heaven to Thee His own Father, our GOD, and the GOD of all, He gave thanks, He blessed, He filled with the HOLY GHOST, He distributed it to His holy and blessed Apostles and Disciples, saying, (aloud) Drink ye all of this. Deacon. Yet pray earnestly. Priest. This is My Blood of the New Testament, which is shed and distributed for you and for many for the remission of sins. People. Amen. Priest. Do this in remembrance of Me. For as often as ye eat this bread and drink this cup, ye shew forth My death, and confess My Resurrection and Ascension till I come. O Almighty LORD and Master, King of heaven, we, announcing the death of Thine Only-Begotten SON, our LORD and GOD and SAVIOUR JESUS CHRIST, and confessing His blessed Resurrection from the dead on the third day, confess also His Ascension into heaven, and His session on Thy right hand, His GOD and FATHER, looking also for His second and fearful and dreadful coming, when He shall come to judge the quick and the dead in justice, and to render to every man according to His works:

26 O LORD our GOD, we have set before Thee Thine own of Thine own gifts. And we pray and beseech Thee, O good GOD and Lover of men, to send down from Thy holy height, and appointed habitation, and incircumscript bosom, the very PARACLETE, the SPIRIT of truth, the Holy, the

LORD, the Life-giving: Who spake in the Law and by the Prophets and the Apostles; Who is everywhere present, and filleth all things, and works of His own free will, and not as a minister, according to Thy good pleasure, in those in whom He wills, sanctification. One in His nature, manifold in His energies, Fountain of Divine graces: consubstantial with Thee, proceeding from Thee, fellow-sharer in the throne of Thy kingdom, and of Thine Only-Begotten SON, our LORD and GOD and SAVIOUR, JESUS CHRIST. Send down then on us, and on these loaves, and on these cups, Thy HOLY GHOST, that He may sanctify and perfect them, as GOD Almighty. (Aloud.) And may make this bread the Body.

27 People. Amen. Priest. And this cup the Blood of the New Testament, of our very LORD and GOD and SAVIOUR and universal King, JESUS CHRIST. Deacon. Come down, ye Deacons. Priest. That they may be to all of us who participate in them for faith, for sobriety, for healing, for temperance, for sanctification, for renovation of soul, body, and spirit, for participation of the blessedness of eternal life and immortality, for the glory of Thy holy Name, for the remission of sins, that Thy most holy and precious and glorious Name may here, as also in every place, be hallowed, and hymned, and sanctified with JESUS CHRIST and the HOLY GHOST. People. As it was and is. Priest. Peace be with all. Deacon. Pray. Priest. GOD of light, Father of life, Author of grace, Framer of the worlds, Founder of knowledge, Giver of wisdom, Treasure of holiness, Teacher of pure prayers, Benefactor of the soul, Who givest to the weak-hearted who trust in Thee those things into which the angels desire to look: Who hast raised us from the abyss to light, hast given us life from death, hast granted us freedom from slavery, hast dissolved in us the darkness of sin by the coming of Thine Only-Begotten Son; now also, O LORD, illuminate the eyes of our understanding by the visitation of Thy HOLY SPIRIT, that we may without condemnation partake of this immortal and heavenly food; and sanctify us wholly, soul, body, and spirit, that with Thy holy Disciples and Apostles we may say to Thee this prayer, Our FATHER, &c. And make us worthy, O LORD and Lover of men, with boldness, without condemnation, with a pure heart, with an enlightened soul, with a countenance that needeth not to be ashamed, with hallowed lips, to dare to call upon Thee our holy GOD and FATHER, Which art in heaven, and to say,

28 People. Our FATHER, &c. Priest. Even so, LORD, LORD, lead us not into temptation, but deliver us from the evil one: for Thy great mercy knoweth that we are unable to bear up through our much infirmity; but make with the temptation also a way of escape, that we may be able to bear it; for Thou hast given us power to tread on serpents and scorpions, and on all the might of the People. Amen. Priest. Peace be with all. Deacon. Bow your heads to JESUS. People. To Thee, O LORD. Priest. Master, LORD, and GOD Almighty, Who sittest upon the Cherubim, and art glorified by the Seraphim; Who didst prepare the heaven from the waters, and didst adorn it with the choirs of the stars; Who hast arranged the bodiless armies of angels in the highest, to sing Thy praise everlastingly; to Thee we have bowed the neck of our souls and bodies, signifying the outward appearance of service; and we pray Thee, disperse the dark attacks of sin from our understanding, and enlighten our soul with the divine rays of Thy HOLY SPIRIT, that we, being filled with the knowledge of Thee, may worthily participate in the good things that are set before us, the spotless Body and precious Blood of Thine Only-Begotten SON, our LORD and SAVIOUR JESUS CHRIST; forgiving us every kind of sin, through Thy great and

29 uninvestigable goodness, through the grace and mercies and benignity of Thine Only-Begotten Son: (aloud) by Whom and with Whom, be to Thee the glory and the might, in Thine all-holy and good and life-giving SPIRIT. Priest. Peace be with all. Deacon. With the fear of GOD. Priest. Holy, most high, tremendous LORD, Who restest in the holies: sanctify us, LORD, by the word of Thy grace and the visitation of Thy most HOLY SPIRIT. For Thou, LORD, hast said, Be ye holy, for I am holy. O LORD our GOD, incomprehensible Word of GOD, consubstantial and co-eternal, and ruling with the FATHER and the HOLY GHOST, receive the pure hymn, with Cherubin and Seraphim, and from me a sinner and Thine unworthy servant, crying and saying from my unworthy lips, People. LORD, have mercy, (thrice.) Priest. HOLY THINGS FOR HOLY PERSONS. One holy FATHER, one holy SON, one HOLY GHOST; in the unity of the HOLY GHOST. Amen.

30 Deacon. For salvation and succour, &c. The Priest, signing the people with the sign of the Cross, saith, The LORD be with all. He breaks the bread, and saith, O praise GOD, (Ps. 150.) The Priest divides it among the assistants, and saith, The LORD shall bless and minister with you, through

His great mercy. Priest. Command. The Clerks. The HOLY GHOST commands and sanctifies. Priest. Behold, they are sanctified and consecrated. The Clerks. One HOLY FATHER, &c. (thrice). Priest. The LORD be with all. The Clerks. And with thy spirit. Priest. Himself hath blessed it. And the Priest saith either the prayer, According to Thy mercy. Or else, Psalm xlii. Quemadmodum. And he communicates. And when he gives the Communion to any one, he saith, The Holy Body. And when he gives the Chalice, he saith, The precious Blood of our LORD and GOD and SAVIOUR. And when all is ended, he saith,

31 Stand for prayer. Priest. Peace be with all. Deacon. Pray. Priest. We give Thee thanks, Master, LORD, and our GOD, for the reception of Thy holy, spotless, immortal, and heavenly mysteries, which Thou hast given us for the well-doing and sanctification and salvation of our souls and bodies; and we pray and beseech Thee, good LORD and Lover of men, to grant that the participation of the holy Body and precious Blood of Thine Only-Begotten SON, may be to faith that shall not be ashamed, to love unfeigned, to the fulfilment of piety, to the turning away the enemy, to the keeping Thy commandments, to a provision on our way to eternal life, to an acceptable defence before the fearful tribunal of Thy CHRIST: (aloud) by Whom and with Whom, &c. Then the Priest turns to the people, and saith, Mighty King and co-sharer of Thy Father's rule, Who didst by Thy might spoil hell, and trample on death, and didst raise Adam from the tomb, by Thy god-like might, and by the illuminative splendour of Thine ineffable Godhead, do Thou, O LORD, by the participation of Thy spotless Body and precious Blood, send forth Thine invisible right hand, that is full of blessings, and bless us all; pity and strengthen by Thy divine power, and destroy in us the vicious and sinful working of fleshly lust: enlighten the eyes of our souls from the darkness of sin that lies around them; unite us to the all-blessed company that is well-pleasing to Thee: for through Thee and with Thee, to the FATHER and the HOLY GHOST, every hymn is due, honour, might, adoration, and giving of thanks, now and ever, and to ages of ages.

32 Deacon. Depart in peace. People. In the Name of the LORD. Priest, (aloud.) The love of GOD and the FATHER, the grace of the SON and our LORD JESUS CHRIST, the communion and gift of the HOLY GHOST, be with us all, now and ever, and to ages of ages. People. Amen. Blessed be the Name of the LORD.

The Divine Liturgy of the Holy Apostle and Evangelist Mark

Liturgy of Saint Mark

The liturgy of Alexandria in its Coptic form, which is named for Saint Mark and is also called the Liturgy of Saint Cyril. Neale and others call it the Coptic Saint Mark.

PART I

1 I. The Priest: Peace be to all. The People: And to thy spirit. The Deacon: Pray. The People: Lord, have mercy; Lord, have mercy; Lord, have mercy. The Priest prays secretly: We give Thee thanks, yea, more than thanks, O Lord our God, the Father of our Lord and God and Saviour Jesus Christ, for all Thy goodness at all times and in all places, because Thou hast shielded, rescued, helped, and guided us all the days of our lives, and brought us unto this hour, permitting us gain to stand before Thee in Thy holy place, that we may implore forgiveness of our sins and propitiation to all Thy people. We pray and beseech Thee, merciful God, to grant in Thy goodness that we may spend this holy day and all the time of our lives without sin, in fulness of joy, health, safety, holiness, and reverence of Thee. But all envy, all fear, all temptation, all the influence of Satan, all the snares of wicked men, do Thou, O Lord, drive away from us, and from Thy Holy Catholic and Apostolic Church. Bestow upon us, O Lord, what is good and meet. Whatever sin we commit in thought, word, or deed, do Thou in Thy goodness and mercy be pleased to pardon. Leave us not, O Lord, while we hope in Thee; nor lead us into temptation, but deliver us from the evil one and from his works, through the grace, mercy, and love of Thine only-begotten Son.

2 (In a loud voice.) Through whom and with whom be glory and power to Thee, in Thy most holy, good, and life-giving Spirit, now, henceforth, and for evermore. The People: Amen. The Priest: II. Peace be to all. The People: And to thy spirit. The Deacon: Pray for the king. The People: Lord, have

mercy; Lord, have mercy; Lord, have mercy. The Priest prays: O God, Sovereign Lord, the Father of our Lord and God and Saviour Jesus Christ, we pray and beseech Thee to grant that our king may enjoy peace, and be just and brave. Subdue under him, O God, all his adversaries and enemies. Gird on thy shield and armour, and rise to his aid. Give him the victory, O God, that his heart may be set on peace and the praise of Thy holy name, that we too in his peaceful reign may spend a calm and tranquil life in all reverence and godly fear, through the grace, mercy, and love of Thine only-begotten Son:

3 (In a loud voice.) Through whom and with whom be glory and power to Thee, with Thy most holy, good, and life-giving Spirit, now, henceforth, and for evermore. The People: Amen. The Priest: III. Peace be to all. The People: And to thy spirit. The Deacon: Pray for the papas and the bishop. The People: Lord, have mercy; Lord, have mercy; Lord, have mercy. The Priest: O Sovereign and Almighty God, the Father of our Lord, God, and Saviour Jesus Christ, we pray and beseech Thee to defend in Thy good mercy our most holy and blessed high priest our Father in God D, and our most reverend Bishop D. Preserve them for us through many years in peace, while they according to Thy holy and blessed will fulfil the sacred priesthood committed to their care, and dispense aright the word of truth; with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body of the Holy and only Catholic Church. Graciously bestow upon them peace, health, and salvation. The prayers they offer up for us, and we for them, do Thou, O Lord, receive at Thy holy, heavenly, and reasonable altar. But all the enemies of Thy Holy Church put Thou speedily under their feet, through the grace, mercy, and love of Thine only-begotten Son:

4 (Aloud.) Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit, now, henceforth, and for evermore. The People: Amen. The Priest: IV. Peace be to all. The People: And to thy spirit. The Deacon: Stand and pray. The People: Lord have mercy (thrice). The Priest offers up the prayer of entrance, and for incense: The Priest: O Sovereign Lord our God, who hast chosen the lamp of the twelve apostles with its twelve lights, and hast sent them forth to proclaim throughout the whole world and teach the Gospel of Thy kingdom, and to heal sickness and every weakness among the people, and hast breathed upon their faces and said unto them, Receive the Holy Spirit the Comforter: whosesoever sins ye remit, they are remitted unto them; and whosesoever

sins ye retain, they are retained: Breathe also Thy Holy Spirit upon us Thy servants, who, standing around, are about to enter on Thy holy service, upon the bishops, elders, deacons, readers, singers, and laity, with the entire body of the Holy Catholic and Apostolic Church.From the curse and execration, from condemnation, imprisonment, and banishment, and from the portion of the adversary;

5 O Lord, deliver us. Purify our lives and cleanse our hearts from all pollution and from all wickedness, that with pure heart and conscience we may offer to Thee this incense for a sweet-smelling savour, and for the remission of our sins and the sins of all Thy people, through the grace, mercy, and love of Thine only-begotten Son: (Aloud.) Through whom and with whom be the glory and the power to Thee, with Thy all-holy, good, and life-giving Spirit, now, henceforth, and for evermore. The People: Amen. The Deacon: V. Stand. They sing:- Only-begotten Son and Word, etc. The Gospel is carried in, and the Deacon says:- Let us pray. The Priest: Peace be to all. The People: And to thy spirit. The Deacon: Let us pray. The People: Lord, have mercy. The Priest says the prayer of the Trisagion: O Sovereign Lord Christ Jesus, the co-eternal Word of the eternal Father, who wast made in all things like as we are, but without sin, for the salvation of our race; who hast sent forth Thy holy disciples and apostles to proclaim and teach the Gospel of Thy kingdom, and to heal all disease, all sickness among Thy people, be pleased now, O Lord, to send forth Thy light and Thy truth. Enlighten the eyes of our minds, that we may understand Thy divine oracles. Fit us to become hearers, and not only hearers, but doers of Thy word, that we, becoming fruitful, and yielding good fruit from thirty to an hundred fold, may be deemed worthy of the kingdom of heaven.

6 (Aloud.) Let Thy mercy speedily overtake us, O Lord. For Thou art the bringer of good tidings, the Saviour and Guardian of our souls and bodies and we offer glory, thanks, and the Trisagion to Thee, the Father, Son, and Holy Ghost, now, henceforth, and for evermore. The People: Amen. Holy God, holy mighty, holy immortal. Holy, holy, holy, etc. VI. After the Trisagion the Priest makes the sign of the cross over the people, and says:- Peace be to all. The People: And to thy spirit. Then follow the Let us attend; The Apostle and Prologue of the Hallelujah. The Deacons, after a prescribed form, say:- Lord, bless us. The Priest says:- May the Lord in His mercy bless and help us, now, henceforth, and for evermore. The Priest before the Gos-

pel is read, offers incense, and says:- Accept at Thy holy, heavenly, and reasonable altar, O Lord, the incense we offer in presence of Thy sacred glory. Send down upon us in return the grace of Thy Holy Spirit, for Thou art blessed, and let Thy glory encircle us.VII.

7 The Deacon: when he is about to read the Gospel, says:-Lord, bless us. The Priest: May the Lord, who is the blessed God, bless and strengthen us, and make us hearers of His holy Gospel, now, henceforth, and for evermore. Amen. The Deacon: Stand and let us hear the holy Gospel. The Priest: Peace be to all. The People: And to thy spirit.VIII. The Deacon: reads the Gospel, and the Priest says the prayer of the Collect. Look down in mercy and compassion, O Lord, and heal the sick among Thy people.May all our brethren who have gone or who are about to go abroad, safely reach their destination in due season.Send down the gracious rain upon the thirsty lands, and make the rivers flow in full stream, according to Thy grace.The fruits of the land do Thou, O Lord, fill with seed and make ripe for the harvest.In peace, courage, justice, and tranquillity preserve the kingdom of Thy servant, whom Thou hast deemed worthy to reign over this land.From evil days, from famine and pestilence, from the assault of barbarians, defend, O Lord, this Christ-loving city, lowly and worthy of Thy compassion, as Thou didst spare Nineveh of old.For Thou art full of mercy and compassion, and rememberest not the iniquities of men against them.Thou hast said through Thy prophet Isaiah,-I will defend this city, to save it for mine own sake, and for my servant David's sake.Wherefore we pray and beseech Thee to defend in Thy good mercy this city, for the sake of the martyr and evangelist Mark, who has shown us the way of salvation through the grace, mercy, and love of Thine only-begotten Son. (Aloud.)Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

8 The Deacon: IX. Begin. Then they say the verse. The Deacon says-The three. The Priest: O Sovereign and Almighty God, the Father of our Lord Jesus Christ, we pray and beseech Thee to fill our hearts with the peace of heaven, and to bestow moreover the peace of this life. Preserve for us through many years our most holy and blessed Papas D, and our most pious Bishop D, while they, according to Thy holy and blessed will, peacefully fulfil the holy priesthood committed to their care, and dispense aright the word of truth, with all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, with the entire body of the holy Catholic and Apostolic Church. Bless our

meetings, O Lord. Grant that we may hold them without let or hindrance, according to Thy holy will. Be pleased to give to us, and Thy servants after us for ever, houses of praise and prayer. Rise, O Lord, and let Thine enemies be scattered. Let all who hate Thy holy name be put to flight. Bless Thy faithful and orthodox people. Multiply them by thousands and tens of thousands.Let no deadly sin prevail against them, or against Thy holy people, through the grace, mercy, and love of Thine only-begotten Son.

9 (Aloud.) Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit. The People: Amen. The Priest: Peace be to all. The People: And to thy spirit. The Deacon: Take care that none of the catechumens -

PART II

1 Then they sing the Cherubic hymn. X. The Priest offers incense at the entrance, and prays:- O Lord our God, who lackest nothing, accept this incense offered by an unworthy hand, and deem us all worthy of Thy blessing, for Thou art our sanctification, and we ascribe glory to Thee. The holy things are carried to the altar, and the Priest prays thus:- O holy, highest, awe-inspiring God, who dwellest among the saints, sanctify us, and deem us worthy of Thy reverend priesthood. Bring us to Thy precious altar with a good conscience, and cleanse our hearts from all pollution. Drive away from us all unholy thoughts, and sanctify our souls and minds. Grant that, with reverence of Thee, we may perform the service of our holy fathers, and propitiate Thy presence through all time; for Thou art He who blesseth and sanctifieth all things, and to Thee we ascribe glory and thanks.

2 The Deacon: XI. Salute one another. The Priest says the prayer of salutation: O Sovereign and Almighty Lord, look down from heaven on Thy Church, on all Thy people, and on all Thy flock. Save us all, Thy unworthy servants, the sheep of Thy fold. Give us Thy peace, Thy help, and Thy love, and send to us the gift of Thy Holy Spirit, that with a pure heart and a good conscience we may salute one another with an holy kiss, without hypocrisy, and with no hostile purpose, but guileless and pure in one spirit, in the bond of peace and love, one body and one spirit, in one faith, even as we have been called in one hope of our calling, that we may all meet in the divine and boundless love, in Christ Jesus our Lord, with whom Thou art blessed. Then the Priest offers the incense, and says:- The incense is offered to Thy name. Let it ascend, we implore Thee, from the hands of Thy poor and sinful ser-

vants to Thy heavenly altar for a sweet-smelling savour, and the propitiation of all Thy people. For all glory, honour, adoration, and thanks are due unto Thee, the Father, Son, and Holy Ghost, now, henceforth, and for evermore. Amen.

3 After the Salutation, the Deacon in a loud voice says:- XII. Stand and make the offering duly. The Priest: making the sign of the cross over the disks and chalices, says in a loud voice (the Nicene Creed):-I believe in one God, etc. The Deacon: Stand for prayer. The Priest: Peace be to all. The Deacon: Pray for those who present the offering. The Priest says the prayer of the Oblation. O Sovereign Lord, Christ Jesus the Word, who art equal in power with the Father and the Holy Spirit, the great high priest; the bread that came down from heaven, and saved our souls from ruin; who gavest Thyself, a spotless Lamb, for the life of the world.... We pray and beseech Thee, O Lord, in Thy mercy, to let Thy presence rest upon this bread and these chalices on the all-holy table, while angels, archangels, and Thy holy priests stand round and minister for Thy glory and the renewing of our souls, through the grace, mercy, and love of Thine only-begotten Son, through whom and with whom be glory and power to Thee.

4 And when the People say, And from the Holy Spirit was He made flesh; The Priest makes the sign of the cross, and says:- And was crucified for us. The Priest makes the sign of the cross again, and says:- And to the Holy Spirit.

PART III

1 XIII. In like manner also, as after the Creed, he makes the sign of the cross upon the People, and says aloud:- The Lord be with all. The People: And with thy spirit. The Priest: Let us lift up our hearts. The People: We lift them up to the Lord. The Priest: Let us give thanks to the Lord. The People: It is meet and right. The Priest begins the Anaphoral prayer: O Lord God, Sovereign and Almighty Father, truly it is meet and right, holy and becoming, and good for our souls, to praise, bless, and thank Thee; to make open confession to Thee by day and night with voice, lips, and heart without ceasing; To Thee who hast made the heaven, and all that is therein; the earth, and all that is therein; The sea, fountains, rivers, lakes, and all that is therein; To Thee who, after Thine own image and likeness, hast made man, upon whom Thou didst also bestow the joys of Paradise;

2 And when he trespassed against Thee, Thou didst neither neglect nor forsake him, good Lord, But didst recall him by Thy law, instruct him by Thy prophets, restore and renew him by this awful, life-giving, and heavenly mystery. And all this Thou hast done by Thy Wisdom and the Light of truth, Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, Through whom, thanking Thee with Him and the Holy Spirit, We offer this reasonable and bloodless sacrifice, which all nations, from the rising to the setting of the sun, from the north and the south, present to Thee, O Lord; for great is Thy name among all peoples, and in all places are incense, sacrifice, and oblation offered to Thy holy name. XIV. We pray and beseech Thee, O lover of men, O good Lord, remember in Thy good mercy the Holy and only Catholic and Apostolic Church throughout the whole world, and all Thy people, and all the sheep of this fold. Vouchsafe to the hearts of all of us the peace of heaven, but grant us also the peace of this life.

3 Guide and direct in all peace the king, army, magistrates, councils, peoples, and neighbour-hoods, and all our outgoings and incomings. O King of Peace, grant us Thy peace in unity and love. May we be Thine, O Lord; for we know no other God but Thee, and name no other name but Thine. Give life unto the souls of all of us, and let no deadly sin prevail against us, or against all Thy people. Look down in mercy and compassion, O Lord, and heal the sick among Thy people. Deliver them and us, O Lord, from sickness and disease, and drive away the spirit of weakness. Raise up those who have been long afflicted, and heal those who are vexed with unclean spirits. Have mercy on all who are in prison, or in mines, or on trial, or condemned, or in exile, or crushed by cruel bondage or tribute. Deliver them, O Lord, for Thou art our God, who settest the captives free; who raisest up the downtrodden; who givest hope to the hopeless, and help to the helpless; who liftest up the fallen; who givest refuge to the shipwrecked, and vengeance to the oppressed.

4 Pity, relieve, and restore every Christian soul that is afflicted or wandering. But do Thou, O Lord, the physician of our souls and bodies, the guardian of all flesh, look down, and by Thy saving power heal all the diseases of soul and body. Guide and prosper our brethren who have gone or who are about to go abroad. Whether they travel by land, or river, or lake, by public road, or in whatever way journeying, bring them everywhere to a safe and tranquil haven. Be pleased to be with them by land and sea, and restore them

in health and joy to joyful and healthful homes. Ever defend, O Lord, our journey through this life from trouble and storm. Send down rich and copious showers on the dry and thirsty lands. Gladden and revive the face of the earth, that it may spring forth and rejoice in the raindrops.

5 Make the waters of the river flow in full stream. Gladden and revive the face of the earth with the swelling waters. Fill all the channels of the streams, and multiply the fruits of the earth. Bless, O Lord, the fruits of the earth, and keep them safe and unharmed. Fill them with seed, and make them ripe for the harvest. Bless even now, O Lord, Thy yearly crown of blessing for the sake of the poor of Thy people, the widow, the orphan, and the stranger, and for the sake of all of us who have our hope in Thee and call upon Thy holy name; for the eyes of all are upon Thee, and Thou givest them bread in due season. O Thou who givest food to all flesh, fill our hearts with joy and gladness, that at all times, having all sufficiency, we may abound to every good work in Christ Jesus our Lord.

6 O King of kings and Lord of lords, defend the kingdom of Thy servant, our orthodox and Christ-loving sovereign, whom Thou hast deemed worthy to reign over this land in peace, courage, and justice. Subdue under him, O Lord, every enemy and adversary, whether at home or abroad. Gird on Thy shield and armour, and rise to his aid. Draw Thy sword, and help him to fight against them that persecute him. Shield him in the day of battle, and grant that the fruit of his loins may sit upon his throne. Be kind to him, O Lord, for the sake of Thy Holy and Apostolic Church, and all Thy Christ-loving people, that we too in his peaceful reign may live a calm and tranquil life, in all reverence and godliness. O Lord our God, give peace to the souls of our fathers and brethren who have fallen asleep in Jesus, remembering our forefathers of old, our fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, and the souls of all the holy and just men who have died in the Lord.

7 Especially remember those whose memory we this day celebrate, and our holy father Mark, the apostle and evangelist, who has shown us the way of salvation. The Deacon: Lord, bless us. The Priest: The Lord will bless thee in His grace, now, henceforth, and for evermore. The Deacon reads the record of the dead. The Priest bows and prays: XV. Give peace, O Sovereign Lord our God, to the souls of all who dwell in the tabernacles of Thy saints. Graciously bestow upon them in Thy kingdom Thy promised blessing,

which eye hath not seen, and ear hath not heard, nor has it entered into the heart of man what Thou, O God, hast prepared for those who love Thy holy name. Give peace to their souls, and deem them worthy of the kingdom of heaven. Grant that we may end our lives as Christians, acceptable unto Thee and without sin, and be pleased to give us part and lot with all Thy saints.

8 Accept, O God, by Thy ministering archangels at Thy holy, heavenly, and reasonable altar in the spacious heavens, the thank-offerings of those who offer sacrifice and oblation, and of those who desire to offer much or little, in secret or openly, but have it not to give. Accept the thank-offerings of those who have presented them this day, as Thou didst accept the gifts of Thy righteous Abel: The Priest offers incense, and says:- -As Thou didst accept the sacrifice of our father Abraham, the incense of Zacharias, the alms of Cornelius, and the widow's two mites, accept also the thank-offerings of these, and give them for the things of time the things of eternity, and for the things of earth the things of heaven. Defend, O Lord, our most holy and blessed Papas D, whom Thou hast fore-ordained to rule over Thy Holy Catholic and Apostolic Church, and our most pious Bishop D, that they through many years of peace may, according to Thy holy and blessed will, fulfil the sacred priesthood committed to their care, and dispense aright the word of truth.

9 Remember the orthodox bishops everywhere, the elders, deacons, sub-deacons, readers, singers, monks, virgins, widows, and laity. Remember, O Lord, the holy city of our God, Jesus Christ; and the imperial city; and this city of ours, and all cities and all lands, and the peace and safety of those who dwell therein in the orthodox faith of Christ. Be mindful, O Lord, of the return of the back-sliding, and of every Christian soul that is afflicted and oppressed, and in need of Thy divine mercy and help. Be mindful, O Lord, of our brethren in captivity. Grant that they may find mercy and compassion with those who have led them captive. Be mindful also of us, O Lord, Thy sinful and unworthy servants, and blot out our sins in Thy goodness and mercy. Be mindful also of me, Thy lowly, sinful, and unworthy servant, and in Thy mercy blot out my sins.Be with us, O Lord, who minister unto Thy holy name.

10 Bless our meetings, O Lord. Utterly uproot idolatry from the world. Crush under our feet Satan, and all his wicked influence. Humble now, as at all times, the enemies of Thy Church. Lay bare their pride. Speedily show

them their weakness. Bring to naught the wicked plots they contrive against us. Arise, O Lord, and let Thine enemies be scattered, and let all who hate Thy holy name be put to flight. Do Thou bless a thousand times ten thousand Thy faithful and orthodox people while they do Thy holy will. The Deacon: Let those who are seated stand. The Priest says the following prayer:- Deliver the captive; rescue the distressed feed the hungry; comfort the faint-hearted, convert the erring; enlighten the darkened; raise the fallen; confirm the wavering; heal the sick; and guide them all, good Lord, into the way of salvation, and into Thy sacred fold. Deliver us from our iniquities; protect and defend us at all times.

11 The Deacon: Turn to the east. The Priest: bows and prays.For Thou art far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. Round Thee stand ten thousand times ten thousand, and thousands of thousands of holy angels and hosts of archangels; and Thy two most honoured creatures, the many-eyed cherubim and the six-winged seraphim. With twain they cover their faces, and with twain they cover their feet, and with twain they do fly; and they cry one to another for ever with the voice of praise, and glorify Thee, O Lord, singing aloud the triumphal and thrice-holy hymn to Thy great glory:- Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. (Aloud.) Thou dost ever sanctify all men; but with all who glorify Thee, receive also, O Sovereign Lord, our sanctification, who with them celebrate Thy praise, and say:-

12 The People: Holy, holy, holy Lord. The Priest makes the sign of the cross over the sacred mysteries: XVI. For truly heaven and earth are full of Thy glory, through the manifestation of our Lord and God and Saviour Jesus Christ. Fill, O God, this sacrifice with Thy blessing, through the inspiration of Thy all-holy Spirit. For the Lord Himself, our God and universal King, Christ Jesus, reclining at meat the same night on which He delivered Himself up for our sins and died in the flesh for all, took bread in His holy, pure, and immaculate hands, and lifting His eyes to His Father, our God, and the God of all, gave thanks; and when He had blessed, hallowed, and broken the bread, gave it to His holy and blessed disciples and apostles, saying:- (Aloud.) Take, eat. The Deacon: Pray earnestly. The Priest (aloud): For this is my body, which is broken for you, and divided for the remission of sins.

13 The People: Amen. The Priest prays: After the same manner also, when He had supped, He took the cup of wine mingled with water, and lifting His eyes to Thee, His Father, our God, and the God of all, gave thanks; and when He had blessed and filled it with the Holy Spirit, gave it to His holy and blessed disciples and apostles, saying:-(Aloud.)Drink ye all of it. The Deacon: Pray earnestly again. The Priest (aloud): For this is my blood of the new testament which is shed for you and for many, and distributed among you for the remission of sins. The People: Amen. The Priest prays thus:- This do ye in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show forth my death and acknowledge my resurrection and ascension until I come. O Sovereign and Almighty Lord, King of heaven, while we show forth the death of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, and acknowledge His blessed resurrection from the dead on the third day, we do also openly declare His ascension into heaven, and His sitting on the right hand of Thee, God and Father, and await His second terrible and dreadful coming, in which He will come to judge righteously the quick and the dead, and to render to each man according to his works.

14 XVII. O Lord our God, we have placed before Thee what is Thine from Thine own mercies. We pray and beseech Thee, O good and merciful God, to send down from Thy holy heaven, from the mansion Thou hast prepared, and from Thine infinite bosom, the Paraclete Himself, holy, powerful, and life-giving, the Spirit of truth, who spoke in the law, the apostles, and prophets; who is everywhere present, and filleth all things, freely working sanctification. in whom He will with Thy good pleasure; one in His nature; manifold in His working; the fountain of divine blessing; of like substance with Thee, and proceeding from Thee; sitting with Thee on the throne of Thy kingdom, and with Thine only-begotten Son, our Lord and God and Saviour Jesus Christ. Send down upon us also and upon this bread and upon these chalices Thy Holy Spirit, that by His all-powerful and divine influence He may sanctify and consecrate them, and make this bread the body.

15 The People: Amen. The Priest: (aloud).And this cup the blood of the new testament, of the very Lord, and God, and Saviour, and universal King Christ Jesus. The Deacon: Deacons, come down. The Priest (aloud): That to all of us who partake thereof they may tend unto faith, sobriety, healing, temperance, sanctification, the renewal of soul, body, and spirit, participation in the blessedness of eternal life and immortality, the glory of Thy most

holy name, and the remission of sins, that Thy most holy, precious, and glorious name may be praised and glorified in this as in all things. The People: As it was and is. The Priest: XVIII. Peace be to all. The Deacon: Pray. The Priest prays in secret: O God of light, Father of life, Author of grace, Creator of worlds, Founder of knowledge, Giver of wisdom, Treasure of holiness, Teacher of pure prayers, Benefactor of our souls, who givest to the faint-hearted who put their trust in Thee those things into which the angels desire to look: O Sovereign Lord, who hast brought us up from the depths of darkness to light, who hast given us life from death, who hast graciously bestowed upon us freedom from slavery, who hast scattered the darkness of sin within us, through the presence of Thine only-begotten Son, do Thou now also, through the visitation of Thy all-holy Spirit, enlighten the eyes of our understanding, that we may partake without fear of condemnation of this heavenly and immortal food, and sanctify us wholly in soul, body, and spirit, that with Thy holy disciples and apostles we may say this prayer to Thee: Our Father who art in heaven, etc.

16 (Aloud.) And grant, O Sovereign Lord, in Thy mercy, that we with freedom of speech, without fear of condemnation, with pure heart and enlightened soul, with face that is not ashamed, and with hollowed lips, may venture to call upon Thee, the holy God who art in heaven, as our Father, and say:- The People: Our Father who art in heaven, etc. The Priest prays: - Verily, Lord, Lord, lead us not into temptation, but deliver us from evil; for Thy abundant mercy showeth that we through our great infirmity are unable to resist it.Grant that we may find a way whereby we may be able to withstand temptation; for Thou hast given us power to tread upon serpents, and scorpions, and all the power of the enemy. (Aloud.) For Thine is the kingdom and power. The People: Amen. The Priest: XIX. Peace be to all. The Deacon: Bow your heads to Jesus.

17 The People: Thou, Lord. The Priest prays: O Sovereign and Almighty Lord, who sittest upon the cherubim, and art glorified by the seraphim; who hast made the heaven out of waters, and adorned it with choirs of stars; who hast placed an unbodied host of angels in the highest heavens to sing Thy praise for ever; before Thee have we bowed our souls and bodies in token of our bondage. We beseech Thee to repel the dark assaults of sin from our understanding, and to gladden our minds with the divine radiance of Thy Holy Spirit, that, filled with the knowledge of Thee, we may worthily partake of

the mercies set before us, the pure body and precious blood of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ. Pardon all our sins in Thy abundant and unsearchable goodness, through the grace, mercy, and love of Thine only-begotten Son:

18 (Aloud.) Through whom and with whom be glory and power to Thee, with the all-holy, good, and life-giving Spirit. The Priest: XX. Peace be to all. The Deacon: With the fear of God. The Priest prays: O holy, highest, awe-inspiring God, who dwellest among the saints, sanctify us by the word of Thy grace and by the inspiration of Thy all-holy Spirit; for Thou hast said, O Lord our God, Be ye holy; for I am holy. O Word of God, past finding out, consubstantial and co-eternal with the Father and the Holy Spirit, and sharer of their sovereignty, accept the pure song which cherubim and seraphim, and the unworthy lips of Thy sinful and unworthy servant, sing aloud. The People: Lord, have mercy; Lord, have mercy; Lord, have mercy. The Priest (aloud): Holy things for the holy. The People: One Father holy, one Son holy, one Spirit holy, in the unity of the Holy Spirit. Amen.

19 The Deacon: For salvation and help. The Priest makes the sign of the cross upon the people, and saith in a loud voice:- The Lord be with all. The Priest breaks the bread, and saith:- Praise ye God. The Priest divides it among those present, and saith:- The Lord will bless and help you through His great mercy. The Priest says:- Command. The Clergy say:- The Holy Spirit commands and sanctifies. The Priest: Lo, they are sanctified and consecrated.The Clergy.One holy Father, etc. (thrice). The Priest says:- The Lord be with all.The Clergy.And with thy spirit. The Priest says: The Lord Himself hath blessed it. The Priest partakes, and prays: According to Thy loving-kindness, etc. Or, As the hart panteth after the water-brooks, etc. When he gives the bread to the clergy, he says:- The holy body. And when he gives the chalice, he says:- The precious blood of our Lord, and God, and Saviour.

PART IV

1 After the service is completed, the Deacon says:- XXI. Stand for prayer. The Priest: Peace be to all. The Deacon: Pray. The Priest: says the prayer of thanksgiving.O Sovereign Lord our God, we thank Thee that we have partaken of Thy holy, pure, immortal, and heavenly mysteries, which Thou hast given for our good, and for the sanctification and salvation of our souls and bodies. We pray and beseech Thee, 0 Lord, to grant in Thy good mercy, that by partaking of the holy body and precious blood of Thine only-begotten

Son, we may have faith that is not ashamed, love that is unfeigned, fulness of holiness, power to eschew evil and keep Thy commandments, provision for eternal life, and an acceptable defence before the awful tribunal of Thy Christ: In a loud voice: Through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

2 The Priest then turns to the people, and says:- XXII. O mightiest King, co-eternal with the Father, who by Thy might hast vanquished hell and trodden death trader foot, who hast bound the strong man, and by Thy miraculous power and the enlightening radiance of Thy unspeakable Godhead hast raised Adam from the tomb, send forth Thy invisible right hand, which is full of blessing, and bless us all. Pity us, O Lord, and strengthen us by Thy divine power. Take away from us the sinful and wicked influence of carnal desire. Let the light shine into our souls, and dispel the surrounding darkness of sin. Unite us to the all-blessed assembly that is well-pleasing unto Thee; for through Thee and with Thee, all praise, honour, power, adoration, and thanksgiving are due unto the Father and the Holy Spirit, now, henceforth, and for evermore. The Deacon: Depart in peace: The People: In the name of the Lord.

3 The Priest (aloud): XXIII. The love of God the Father; the grace of the Son, our Lord Jesus Christ; the communion and gift of the All-holy Spirit, be with us all, now, henceforth, and for evermore. The People: Amen. Blessed be the name of the Lord. The Priest prays in the sacristy, and says:- O Lord, Thou hast given us sanctification by partaking of the all-holy body and precious blood of Thine only-begotten Son; give us the grace and gift of the All-holy Spirit. Enable us to lead blameless lives; and guide us unto the perfect redemption, and adoption, and the everlasting joys of the world to come. For Thou art our sanctification, and we ascribe glory unto Thee, the Father, and the Son, and the All-holy Spirit, now, henceforth, and for evermore. The People: Amen. The Priest: Peace be to all. The People: And to thy spirit. The Priest dismisses them, and says:- May God bless, who blesseth and sanctifieth, who defendeth and preserveth us all through the partaking of His holy mysteries; and who is blessed for ever. Amen.

The Coptic Liturgy of Saint Mark or Saint Cyril (Brightman translation)

4th–5th century origin; present form medieval

The liturgy of the Coptic Church of Egypt, from the priest's preparation to the dismissal, with the anaphora of Saint Mark, also called Saint Cyril, which is the old liturgy of Alexandria in its Coptic form; the service as a whole reached its present shape in the Middle Ages. Brightman translated it from a Coptic and Arabic manuscript of the thirteenth century in the Bodleian Library and supplemented it from the Cairo editions of 1887.

THE PROTHESIS

A prayer of the patriarch Severus for the preparation of the holy altar of the Lord (which the priest says secretly)

1 Lord, which knoweth the hearts of all, which is holy and dwelleth in the holy place, which is alone without sin and hath power to forgive sins: thou art the master that knowest mine unworthiness and mine unpreparedness and mine insufficiency for this thine holy service. And I have not the countenance to draw nigh and to open my mouth before the presence of thine holy glory: but after the multitude of thy mercies be merciful to me the sinner and grant me to find grace and mercy in this hour and send down to me power from on high that I may begin and make ready and accomplish after thy goodpleasure thy holy service according to the approval of thy will for a sweetsmelling savour. Yea, o our master, be with us, have fellowship with us in our working: bless us. For thou art the absolver of our sins, the light of our souls, our life and our strength and our boldness, and thou art he to whom we send up the glory and the honour and the worship, the Father and the Son and the Holy Ghost, for ever. Amen

He places the vessels in their places — A prayer after the preparation of the holy altar, to the Father

2 Thou, o Lord, hast taught us this great mystery of salvation: thou hast called us thy lowly and unworthy servants to be the ministers of thine holy

altar: do thou also, o our master, enable us in the power of thine Holy Spirit to accomplish this ministry, to the end that without falling into judgement in the presence of thy great glory we may bring thee a sacrifice of praise, glory and great comeliness in thy sanctuary. God who givest grace, who sendest redemption, who workest all in all: grant, o Lord, that our sacrifice be accepted in thy sight, for mine-own sins and the ignorances of thy people, and that it be sanctified according to the gift of thine Holy Spirit: in Christ Jesus our Lord through whom the glory and the honour and the dominion befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

The priest takes the Lamb: then he washes his hands and says

3 [Thou shalt purge me with hyssop and I shall be clean: thou shalt wash me and I shall be whiter than snow. Thou shalt make me hear of joy and gladness that the bones which thou hast broken may rejoice I will wash my hands in innocency and so will I go to thine altar, o Lord, that I may show the voice of thanksgiving. Alleluia.

Then he rubs the Lamb with his hand above and below and says

4 Grant, o Lord, that our sacrifice be accepted (and the rest as above) When thou offerest the oblation on behalf of any one whether alive or dead thou shalt mention his name here If he be dead Remember, o Lord, thy servant N or M and grant him a place of rest and refreshment and repose in the dwellings of thy saints, in the bosom of our holy fathers. And if it is on behalf of one who is sick, then he says as follows Remember, o Lord, thy servant N or M and keep him by an angel of peace and make him whole. And if it is on behalf of a traveller or travellers he shall say Keep him by an angel of peace. During the circuit of the Lamb on fasts

The choir

5 {Psalm lxxiv For the thought of man shall turn to thy praise, o Lord, and the residue of thought shall keep festival unto thee by reason of the sacrifices and the oblations. Accept them} And when this is finished he shall wrap the Lamb in a silk veil and raise it on his head and in like manner the ministering deacon shall wrap the cruet of wine in a silk veil and raise it on his head also. And before each of them a deacon shall carry a lighted torch and they shall go round about the altar once while he says as follows Glory and honour unto honour and glory to the allholy Trinity the Father and the Son and

the Holy Ghost. Peace and edification upon the one only holy catholic apostolic church of God. Amen. Remember, o Lord, those who have offered thee these gifts and those for whom they have brought them and those through whom they have brought them: grant them all the recompense from heaven.

6 When the circuit is completed according to all that has been explained, he shall stand in his place with his face to the east and the deacon shall stand in his place with his face to the west This is read by the deacon after the circuit of the Lamb during the signs Psalm cxvi O praise the Lord all ye heathen: praise him all ye nations. For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Then he shall sign both together three times, i.e. with three crosses When he has inclined to his brethren the priests and said to them they all answer him Then he shall stand in his place with the deacon and make the sign upon the bread and the wine three times In the name of the Father and of the Son and of the Holy Ghost one God the first sign

7 Blessed be God the Father almighty: amen the second sign Blessed be his only begotten Son Jesus Christ our Lord: amen the third sign Blessed be the Holy Ghost the Comforter: amen.

He puts the Lamb on the paten

8 Glory and honour unto honour and glory be to the allholy Trinity the Father and the Son and the Holy Ghost now and ever and world without end. Amen (He pours the wine into the chalice and adds thereto a little water).

THE ENARXIS

1 And after the deacons and the singers have answered him, he shall begin as follows Pray

And he shall bow his head to the priests saying — and he shall turn himself towards the west and sign the people with the sign of the cross saying — and after the singers have answered him — he shall say the prayer of Thanksgiving: the first prayer of the morning

2 Let us give thanks unto the doer of good and the merciful, God the Father of our Lord and our God and our Saviour Jesus Christ: for he hath sheltered us, he hath succoured us, he hath kept us, he hath redeemed us unto himself, he hath spared us, he hath helped us, he hath brought us to this hour. Let us

therefore pray him that he keep us in this holy day and all the days of our life in all peace, the almighty Lord our God

The deacon

3 Pray that God have mercy upon us, that he compassionate us, that he hear us, that he receive our prayers and our supplications at our hands when we call upon him: that he receive the prayers and the supplications of his saints at their hands in our behalf for good at all times: that he account us worthy to receive from the communion of his blessed mystery the forgiveness of our sins

The priest shall say

4 Master Lord God almighty the Father of our Lord and our God and our Saviour Jesus Christ, we give thanks to thee as touching all things and for all things and in all things because thou hast sheltered us, thou hast succoured us, thou hast kept us, thou hast redeemed us unto thyself, thou hast spared us, thou hast helped us, thou hast brought us to this hour. For this cause we pray and beseech thy goodness, o lover of man, grant us to accomplish this holy day also and all the days of our life in all peace and thy fear. All envy, all temptation, all working of Satan, the counsel of evil men, the uprising of enemies secret and open, [he signs himself] take away from us, [he signs the people] and from all thy people, [he signs the altar] and from this holy place of thine: but those things that are good and those that are expedient supply unto us. For it is thou that hast given us power to tread upon serpents and scorpions and upon all the power of the enemy. And lead us not into temptation but deliver us from evil: in the grace and compassions and love towards mankind of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ: through whom the glory and the honour and the dominion befitteth thee with him and the Holy Ghost the life-giver and of one substance with thee now and ever and world without end. Amen.

A prayer over the prothesis of the holy oblation (secretly over the bread and the wine) when thou hast set it on the holy altar: to the Son

5 Master Lord Jesus Christ, eternal Son and Word of the spotless Father, of one substance with the Holy Ghost: for thou art the living bread which came down from heaven and didst aforetime make thyself a lamb without spot for the life of the world: we pray and beseech thy goodness, o lover of man, [he signs the bread] make thy face to shine upon this bread, [he signs the wine]

and upon this cup, which we have set upon this thy priestly table: [first sign] bless them, [second sign] sanctify them, [third sign] hallow them and change them, [he points with his hand to the bread] that this bread may become indeed thine holy body, [he points with his hand to the wine] and the mixture in this cup indeed thy precious blood. And may they become to us all for participation and healing and salvation of our souls and bodies and spirits. For thou art our God: the glory befitteth thee and the dominion with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

6 [Then the priest covers the paten and the chalice each of them with a veil and he covers the whole with the prospharin. And he says the Absolution of the Son: he approaches the table and bows unto God and goes round the table and comes down in front of the altar and reads the absolution of the ministers while they are kneeling upon their knees: but otherwise he that is foremost among the priests shall read it, if he be present]

A prayer of Absolution, to the Son

7 Master Lord Jesus Christ the only begotten Son and Word of God the Father, who hath broken every bond of our sins through his saving lifegiving sufferings, who breathed into the face of his saintly disciples and holy apostles saying to them receive an Holy Spirit: whosesoever sins ye remit they are remitted unto them and whosesoever sins ye retain they are retained: thou therefore now, our master, through thine holy apostles hast given grace to them that labour in priesthood from time to time in thine holy church to remit sins on earth and to bind and loose every bond of unrighteousness. Now again we pray and beseech thy goodness, o lover of man, on behalf of thy servants my fathers and my brethren and mine own weakness, who bow their heads before thine holy glory: grant unto us thy mercy and loose the bonds of our sins, and if we have done ought wittingly or unwittingly or in fear of heart, whether in word or in deed, or from faintheartedness, do thou who knowest the feebleness of men, as a God good and a lover of man, bestow on us the forgiveness of our sins: bless us, purify us, absolve us, fill us with thy fear and direct us into thine holy good will. For thou art our God: the glory befitteth thee and the dominion with thy good Father and the Holy Ghost the lifegiver

8 and the rest May thy servants ministering this day, the presbyter [and he signs the celebrant once], and the deacon [and the deacons once], and the

clergy [and the clergy once], and all the people [and the people once], and my weakness [and himself once] be absolved out of the mouth of the allholy Trinity the Father and the Son and the Holy Ghost and out of the mouth of the one only holy catholic and apostolic church and out of the mouths of the xij apostles and out of the mouth of the contemplative evangelist Mark the holy apostle and martyr, and the holy patriarch Severus [and our doctor Dioscorus and S. Athanasius the apostolic and S. Peter sacred martyr pontiff and S. John Chrysostom] and S. Cyril and S. Basil and S. Gregory and out of the mouths of the cccxviij who were assembled in Nicaea and the cl of Constantinople and the cc of Ephesus and out of the mouth of our patriarch honoured father abba N or M and out of mine own mouth, the least though I be. For blessed and full of glory is thine holy name the Father and the Son and the Holy Ghost now and ever and world without end. Amen.

THE MASS OF THE CATECHUMENS: THE CENSING

1 [This shall be sung during the offering of the incense of the Paul This is the censer of pure gold bearing the sweet spice that was in the hands of Aaron the priest while he offered a sweet savour upon the altar]

A prayer of the incense (secretly) when thou hast set it on the altar: thou sayest it within the veil

2 God the eternal, without beginning and without end, great in his counsel and mighty in his works, who is in all places and with all beings: be with us also, our master, in this hour and stand in the midst of us all: purify our hearts and sanctify our souls and cleanse us from all sins which we have done willingly or unwillingly and grant us to offer before thee reasonable oblations and sacrifices of praise and a spiritual sweet savour entering in within the veil in the holy of holies And we pray thee, our master: remember, o Lord, the peace of the one only holy catholic and apostolic church which is from one end of the world to the other Remember, o Lord, our patriarch the honoured father abba N or M preserve him in safety unto us many years and in peaceful times Remember, o Lord, our congregations: bless them grant that they be to us without hindrance: that they be held without impediment after thine holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them on us, o Lord, and on thy servants who come after us for ever. Arise, o Lord God, let all thine enemies be scattered, let all them that hate thine holy name flee from before thy face: but let thy people

be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will. In the grace (and the rest)

After finishing the three prayers he shall come down and present the incense

3 [Thus is sung before the reading of the Paul on anniversaries and fasts

A prayer after the incense: thou sayest it outside the veil: to the Son

4 We adore thee, o Christ, and thy good Father and the Holy Ghost for thou hast {come}, thou hast saved us]. O Christ our God, the great who art faithful and true, the onlybegotten Son and Word of God the Father, thine holy name is ointment poured forth and in every place incense is offered to thine holy name and a purified sacrifice: we pray thee, our master, accept our supplications and let our prayer be set forth in thy sight as the incense and the lifting up of our hands as an evening sacrifice: for thou art the true evening sacrifice, who was himself offered up for our sins on the precious cross after the will of thy good Father, who art blessed with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

THE LECTIONS

I. Epistle of S. Paul

1 [The preface of the Paul: the beginning of the epistle to the Romans Paul the servant of our Lord Jesus Christ, called to be an apostle, separated unto the gospel of God then the deacon reads three stichoi from the chapter {This know also that in the last days..... to the knowledge of the truth 2 Tim. iii 1-7}

and after that he says if the abba patriarch is present

2 For the grace of our Lord Jesus Christ shall be with thy pure spirit, my lord honoured father pontiff papa abba Cyril when the abba patriarch is not present, if the matran is there or the bishop the following shall be said With our father metropolitan or bishop abba N or M may the clergy and all the laity be saved in the Lord. Amen: so be it and if more of the fathers be present, the following shall be said For grace shall be with you and peace together. Amen: so be it.]

A prayer after the Apostle (said by the associate priest), to the Son

3 Lord of knowledge and dispenser of wisdom, who discoverest deep things out of darkness and divest utterance to them that proclaim good tidings in

great power, who of thy goodness didst call Paul, who sometime was a persecutor, to be a chosen vessel and wast wellpleased in him that he should be called to be an apostle and a preacher of the gospel of thy kingdom, o Christ our God: do thou also now, o good and lover of man, we pray thee, bestow on us and on all thy people a mind without distraction and a purified understanding that we may know and understand how profitable are thine holy teachings which have been read to us now through him: and as he was like unto thee, thou prince of life, so make us also worthy to be like unto him in deed and faith, giving glory to thine holy name, glorying in thy cross at all times: and to thee we send up the glory and the honour and the worship with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

2. The Catholic Epistle — The preface of the Catholicon

4 [our father {James}

then the deacon shall read from the book as many verses as are fitting

5 My beloved {Be patient therefore..... the coming of the Lord draweth nigh S. James v 7, 8}

and at the conclusion he shall say

6 Love not the world neither the things that are in the world: the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever. Amen.] A prayer after the Catholicon [said by the associate secretly], to the Father Lord our God, who by thine holy apostles didst make known unto us the mystery of the glorious gospel of thy Christ, and didst give them according to the great immeasurable gift of thy grace to preach among all nations the good tidings of the inscrutable riches of thy mercy: we pray thee, our master, account us worthy of a part and a lot with them. Grant us evermore to follow their footsteps and to imitate their conflict and to have fellowship with them in the labours which they accepted for godliness' sake. Watch over thine holy church which thou hast founded by their means and bless the sheep of thy flock and make to grow this vine which thy right hand hath planted: in Christ Jesus our Lord through whom and the rest.

3. The Acts of the Apostles — The choir

7 [Response of the Praxis Blessed art thou in truth with thy good Father and the Holy Ghost: for thou hast {come}, thou hast saved us] [He completes the three prayers and the three circuits and offers the incense. The preface of the

Praxis of our fathers the apostles: their holy blessing be with us then the deacon shall read from the book as many verses as are fitting {And when they were come to Jerusalem..... even as he did unto us Acts xv 4-8} and at the conclusion he shall say this But the word of the Lord shall grow and shall be multiplied and shall be mighty and shall be established in the holy church of God. Amen.]

The Trisagion

8 [After the reading of the synaxar this shall be said before the prayer of the Gospel

4. The Gospel — A prayer before the Gospel, to the Son

9 Master Lord Jesus Christ our God, who said to his saintly disciples and holy apostles many prophets and righteous men have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them: but ye, blessed are your eyes for they see and your ears for they hear: may we be accounted worthy to hear and to do thine holy gospels through the prayers of thy saints And remember again, our master, all them that have bidden us to remember them in our prayers and supplications which we offer unto thee, o Lord our God: give rest to them that have fallen asleep heretofore, heal them that are sick: for thou art the life of us all and the salvation of us all and the hope of us all and the healing of us all and the resurrection of us all and to thee we send up the glory and the honour and the worship with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

10 [After the reading of the prayer of the Gospel, the Psalm shall be recited {Let the hills be joyful together before the Lord: for he is come to judge the earth with righteousness shall he judge the world: and the people with equity Ps. xcviii 9, 10} and at the end of it shall follow Alleluia alleluia alleluia and this chant at all seasons of the year except (when a proper is provided) Bless the crown of the year with thy goodness, o Lord, the rivers and the springs and the sowings and the fruits Alleluia.

The deacon at the door of the haical — Before the Gospel — And after the reading of the Stand with fear in arabic the deacon shall say

11 To our Lord and our God and our Saviour and the king of us all Jesus Christ the Son of the living God be the glory for ever {The same day there came.... in the name of the Lord S. Luke xiii 31-35}

and at the conclusion he shall say

12 The glory is our God's world without end. Amen

The choir shall answer — A prayer after the Gospel (said by the associate secretly), to the Father

13 O longsuffering, of great mercy and true, receive from us our prayer and our supplication, receive from us our petition and our penitence and our confession upon thine holy altar stainless in heaven. May we be accounted worthy to hear thine holy gospel and to keep thy precepts and thy commandments and to bear fruit therein an hundredfold and sixtyfold and thirtyfold: in Christ Jesus our Lord, o thou who art blessed with him and the Holy Ghost the lifegiver and the rest 14 Remember, o Lord, those of thy people that are sick: visiting them in mercies and compassions, heal them. Remember, o Lord, our fathers and our brethren who are gone abroad: bring them back to their dwellingplaces in peace and safety. Remember, o Lord, the sowings and the increase of the land: may they grow and multiply. Remember, o Lord, the airs of heaven and the fruits of the earth: bless them. Remember, o Lord, the waters of the river: bless them, bring them up after their right measure. Remember, o Lord, the fowls of heaven and the fishes of the sea. Remember, o Lord, the safety of men and beasts. Remember, o Lord, the safety of this thine holy place and all places and all monasteries of our orthodox fathers. Remember, o Lord, the king of the land thy servant: keep him in peace and righteousness and fortitude. Remember, o Lord, the captivities of thy people. Remember, o Lord, our fathers and our brethren who have fallen asleep: receiving their souls give them rest. Remember, o Lord, the sacrifices, the oblations, the thankofferings of thy servants. Remember, o Lord, them that are afflicted in tribulations and prisons and deliver them. Remember, o Lord, catechumens thy servants: have mercy on them, stablish them in the faith in thee, banish all remains of idolatry from their heart, stablish in their heart thy law, thy fear, thy precepts, thy righteousnesses, thine holy commandments: grant them to know the certainty of the words wherein they have been instructed and in the time appointed may they be accounted worthy of the washing of regeneration for the remission of their sins: prepare them to be a temple of thine Holy Spirit:

15 in the grace and mercies and love towards mankind of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ through

whom and the rest. (Then shall follow the Sermon and the necessary notices shall be given).

THE MASS OF THE FAITHFUL: THE PRAYERS

1 The beginning of the order of the holy Anaphora of our holy father Mark the apostle which the thriceblessed Cyril the allwise confirmed In the peace of God. Amen

The Prayer of the Veil — A prayer of our holy father John of Bostra for the Veil, to the Father

2 Maker of all creation visible and invisible and whose providence is over all things, for they are thine, our Lord thou lover of souls: I beseech thee, o Lord, who hath power over all things, I the weakest and neediest and most useless of all thy ministers, while I approach thine holy of holies and handle this holy rite grant me, o Lord, thine Holy Spirit, the fire immaterial and incomprehensible which consumeth all feebleness and which burneth up evil inventions: may he mortify the members of the flesh which are upon the earth and may he bridle the motions of the mind that are led into imaginations full of passion, and mystically and as becometh priests make me to rise above every dead thought, and may he put within me the consecrating words to perfect this gift that is set forth, to wit the mystery of all mysteries, in the fellowship and the communion of thy Christ, o thou whom the glory befitteth with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

The prayers

3 [This (greek) petition belongs peculiarly to the fast of Nineveh and to the holy fast of the XL days. It (is now) said at the offering of the morning incense after the interpretation of the prophecies. And each time shall be said

Then the priest goes up to the haical and signs the people and says

4 [Pray Then he begins the reading of the three great prayers]

For peace

5 Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, the peace of thy one only holy catholic and apostolic church which is from one end of the world to the other: bless all the peoples and all the lands: the peace that is from heaven grant in all our hearts, but

also the peace of this life bestow upon us graciously. The king, the armies, the magistrates, the councillors, the multitudes, our neighbours, our goings in and our goings out, order them in all peace. O king of peace, grant us thy peace for thou hast given us all things: possess us, o God, for beside thee we know none other: we make mention of thine holy name. Let all our souls live through thine Holy Spirit and let not the death of sins have dominion over us thy servants nor all thy people.

For the pope

6 Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, our patriarch honoured father abba N or M Preserve him to us in safety many years in peaceful times fulfilling that holy pontificate which thou hast thyself committed unto him according to thine holy and blessed will, rightly dividing the word of truth, feeding thy people in holiness and righteousness, with all the orthodox bishops and presbyters and deacons and all the fullness of thy one only holy catholic and apostolic church. Bestow on him with us peace and safety from all places: and his prayers which he maketh on our behalf and on behalf of all thy people [he shall put on an handful of incense] and ours as well on his behalf do thou accept on thy reasonable altar in heaven for a sweetsmelling savour. And all his enemies visible and invisible do thou bruise and humble under his feet shortly, but himself do thou keep in peace and righteousness in thine holy church.

For the congregations

7 Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, our congregations: bless them Grant that they be to us without hindrance, that they be held without impediment after thine holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them on us, o Lord, and thy servants who come after us for ever [he censes towards the east]. Arise, o Lord God, let all thine enemies be scattered, let all them that hate thine holy name flee from before thy face, [he censes towards the west] but let thy people be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will: in the grace (and the rest).

THE CREED

1 [Bless M

The people

2 We believe in one God, [God the Father almighty, who made heaven and earth, things visible and invisible. We believe in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, light of light, very God of very God: he is begotten, he is not made: he is of one substance with the Father: by whom all things were made: who for us men and for our salvation came down from heaven, took flesh of the Holy Ghost and of the virgin Mary, was made man and was crucified for us under Pontius Pilate: he suffered and was buried and the third day he rose again from the dead according to the scriptures: he ascended into heaven, sat down at the right hand of his Father and shall come again in his glory to judge the quick and the dead: whose kingdom is unfailing. Yea, we believe in the Holy Ghost the Lord, the giver of life, who proceedeth from the Father: with the Father and the Son he is worshipped, he is glorified: who spake in the prophets. In one holy catholic apostolic church: we acknowledge one baptism for the remission of sins: we look for the resurrection of the dead and the life of the world to come. Amen

3 One of the ministering deacons shall stand with the book in his hand at the head of the entry of the haical with his face to the west with two of the deacons, on his right hand and on his left, and in the hand of each of them a candle. And he shall recite this creed in coptic and the people remain silent until he come to of sins: and then at this point all the deacons shall respond with the rest of the creed in a chant. And after that a second deacon shall advance and interpret it in arabic and at the conclusion all the deacons shall respond to him in one melody in the voice of a chant saying Amen. And as for the people they shall recite it quite quietly with the interpreting deacon].

THE KISS OF PEACE

Then he shall wash his hands and sign the people with the sign of the cross and say — After the people have answered

1 [he shall say] a prayer of the Kiss of Peace [to the Father], of the holy patriarch Severus: thou sayest it in the anaphora of S. Cyril Prince of life and king of the ages, God to whom every knee boweth of things in heaven and things in earth and things under the earth, unto whom every man is subjected and is in the bond of servitude, bowed to the sceptre of thy kingdom, whom the angelic hosts glorify and the heavenly ranks and the intellectual natures

with unsilenced voice that celebrates thy godhead, and who hast been well-pleased in us also, weak inhabiters of earth, that we should minister to thee, not by reason of the purity of our hands; for we have wrought nothing good upon the earth; but for that thou willest to grant us of thy purity, luckless that we are and unworthy 2 Accept us, good and lover of man, as we draw near to thine holy altar after the multitude of thy mercy and vouchsafe us the peace of heaven which befitteth thy godhead and is full of salvation, that we may give it one to another in perfect love and greet one another with an holy kiss, not with thoughts disdainful and contemptuous of thy fear, not with crafty mind and full of the maliciousness of the traitor, for that our conscience is bound up in wickedness, but with eagerness in our souls and joy in our hearts, for that we have the great and perfect sign of the love of thine onlybegotten Son. And cast us not away, thy servants, by reason of the defilement of our sins: for thou knowest, as the creator of our frame, that none that is born of woman shall be justified in thy sight. Vouchsafe us therefore, o our master, with a pure heart and a soul full of thy grace to stand before thee and offer thee this sacrifice, holy reasonable spiritual and unbloody, for pardon of our trespasses and forgiveness of the errors of thy people: for thou art a God compassionate and merciful and to thee we send up the glory and the honour and the worship, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen

THE ANAPHORA: THE THANKSGIVING

The deacon says at the lifting of the prospharin

1 so it is. Jesus Christ the Son of God, hear us and have mercy upon us.

The priest (shall make the sign on the people once while he says)

2 The priest [shall make the sign on the ministers towards the west while he says]

The priest (shall make the sign on himself once and say) — The priest

3 it is meet and right and it is holy and becoming and expedient for our souls and bodies and spirits, eternal, master, Lord God the Father almighty, at all times and in all places of thy sovereignty, to praise thee, to hymn thee, to bless thee, to serve thee, to adore thee, to give thanks to thee, to glorify thee, to confess to thee night and day, with unceasing lips and unsilenced heart and unwearied doxologies. Thou art he that hath made the heavens and the things that are in the heavens, the earth and all things therein, the seas, the

rivers, the fountains, the lakes, and all things that are therein. Thou art he that hath made man after thine own image and after thy likeness, and thou hast made all things through thy wisdom, thy true light thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ through whom we give thanks, we offer unto thee with him and the Holy Ghost, the holy consubstantial undivided Trinity, this reasonable sacrifice and this unbloody service which all nations offer unto thee from the rising of the sun unto the going down of the same and from the north to the south, for thy name is great, o Lord, among all the Gentiles and in every place incense is offered unto thine holy name and a purified sacrifice.

THE INTERCESSION

1 And over this sacrifice and this offering

The priest

2 we pray and beseech thy goodness, o lover of man We shall begin now with the aid of God with what is appointed for the deacon and we shall set it above every prayer according to the arrangement of the ancient coptic tradition and likewise in the greek copies also, with intent that the order of the prayers be observed according to the reading of them and that the delivery be not disconnected from its continuation, based as it is upon what the judgement of the fathers thought good therein by the aid of almighty God and his help and guidance. During the reading of the kuddas the priest shall make a sign to the deacon that he pray and inform the congregation of the contents of the prayer and the suitable exhortation from the beginning of the kuddas to the end of it in each several prayer according as it is arranged in the sacred horologia likewise. Unto the peace of God. Amen

3 First as follows Pray for the peace of the one only holy catholic apostolic church, the salvation of God among the peoples and stability in all places: that he forgive us our sins

The priest

4 Remember, o Lord, the peace of thy one only holy catholic and apostolic church, which is from one end of the world to the other: bless all the peoples and all the lands: the peace that is from heaven grant in all our hearts but also the peace of this life bestow upon us graciously. The king, the armies, the magistrates, the councillors, the multitudes, our neighbours, our goings in and our goings out, order them in all peace. O king of peace, grant us thy

peace for thou hast given us all things: possess us, o God, for beside thee we know none other: we make mention of thine holy name. Let all our souls live through thine Holy Spirit and let not the death of sins have dominion over us thy servants nor all thy people

The deacon

5 Pray for our fathers and our brethren who are sick of whatsoever sickness whether in this place or in all places: that the Lord God bestow on us with them salvation and healing: that he forgive us our sins

The priest

6 Those of thy people that are sick, visiting them in mercies and compassions, heal them: take from them and from us all sickness and all disease: the spirit of sicknesses do thou drive away. Those who have lain long in diseases raise up and comfort, set free all them that are vexed with unclean spirits: them that are in prisons or mines or in exile or captivity or held in bitter bondage, o Lord, set them all free and have mercy on them. For it is thou that loosest them that are bound and settest up them that are cast down, the hope of the hopeless, the help of the helpless, the comfort of the weak-hearted, the harbour of the tempesttossed. To every soul that is in affliction and that is oppressed give mercy, give rest, give refreshment, give help. And for us also, o Lord, heal the sicknesses of our souls, cure those of our bodies, o physician of our souls and our bodies: overseer of all flesh, visit us with thy salvation

The deacon

7 Pray for our fathers and our brethren who are gone abroad or who are minded to go, in all places: direct all their ways whether by sea or rivers or lakes or highways or by what means soever they go: that the Lord God bring them back to their dwellings in peace: that he forgive us our sins

The priest

8 Our fathers and our brethren who are gone abroad or who are minded to go, in all places, direct all their ways whether by sea or rivers or lakes or highways or by what means soever they go: all in every place restore to a tranquil haven, to a haven of safety: vouchsafe to be a fellowvoyager, a fellow-wayfarer with them: grant them to their own, in joy to the rejoicing, in health to the healthful: be a fellowworker with thy servants in all good

things. And for us also, o Lord, guard our pilgrimage in this life without harm, without storm, without disquiet unto the end

The deacon

9 Pray for the rising of the rivers of waters in this year: that Christ our true God bless them, that he bring them up after their due measure, that he give gladness to the face of the earth, that he nourish us the children of men, that he give safety to the beasts: that he forgive us our sins

The priest

10 Vouchsafe, o Lord, to bless the waters of the river: bring them up after their due measure, after thy grace: gladden the face of the earth: may her furrows be watered, her fruits be multiplied: prepare it for seed and for harvest: provide for our life as may be most expedient according to thy holy and blessed will. Bless the crown of the year with thy goodness for the sake of the poor of thy people, for the sake of the widow and the orphan and the stranger and the sojourner and for the sake of us all who hope in thee and supplicate thine holy name: for the eyes of all wait upon thee, o Lord, for thou givest them their meat in due season. Deal with us after thy goodness, who givest food to all flesh: fill our hearts with joy and gladness that we also always having sufficiency in all things may abound in every good work

11 When thou art come to the end of the month paopi thou sayest Vouchsafe, o Lord, to bless the sowings and the increase of the earth and the rest of the prayer of the fruits. And likewise when the month athor is in midcourse thou sayest Vouchsafe, o Lord, to bless the fruits of the earth and the rest. And likewise at the end of the month athor thou sayest Vouchsafe, o Lord, to send rains of blessing and ordered weathers and plenteous dews on the fruits of the earth: bless them and the rest. When thou hast reached the 12th of the month paoni thou sayest Vouchsafe, o Lord, to bless the fullness of the rivers of water: bring them up till the middle of the month paopi. And from the 15th of the month paopi thou sayest Vouchsafe, o Lord, to bless the waters of the river: gladden the face of the earth

12 and the rest

The deacon

13 Pray that God grant us mercies and compassions before the ruling powers: that he soften their hearts towards us unto good at all times: that he forgive us our sins

The priest

14 Thy servant the king of the land preserve in peace and righteousness and strength. May all the barbarous peoples that delight in wars be subdued unto him for the prosperity of us all: speak to his heart for the sake of the peace of thy one only holy catholic and apostolic church: grant him to think peaceable things towards us and towards thine holy name: that we also living a quiet and restrained life may be found dwelling in all godliness and honesty towards thee

The priest

15 To our fathers and our brethren who are fallen asleep, whose souls thou hast taken, give rest, remembering all saints who have been wellpleasing to thee since the world began: our holy fathers the patriarchs, the prophets, the apostles, the evangelists, the preachers, the martyrs, the confessors, all just spirits who have been made perfect in the faith, and most chiefly her that is holy glorious mother of God and evervirgin, the holy theotokos Mary, and S. John the forerunner and baptist and martyr, and S. Stephen the protodeacon and protomartyr, and S. Mark the apostle and evangelist and martyr, and the holy patriarch Severus and S. Cyril and S. Basil and S. Gregory and our righteous father the great abba Antony and our father abba Paul and the iij abbas Macarius and our father abba John and our father abba Pishoi and our Roman fathers and our father abba Moses and the xlix martyrs and our father abba John the black and the whole choir of the saints. Not that we, o master, are worthy to intercede for their blessedness who are there, but with intent that standing before the tribunal of thine onlybegotten Son they may in recompense intercede for our poverty and weakness. Be the remitter of our iniquities for the sake of their holy prayers and for thy blessed name's sake whereby we are called. Remember, o Lord, our holy orthodox fathers and archbishops who have fallen asleep afore-time, who have rightly divided the word of truth, and give us also a part and a lot with them, remembering also those whom we remember to-day

16 The names of them that have fallen asleep are recited here Pray for our fathers and our brethren who have fallen asleep and gone to their rest in the faith of Christ since the world began: our holy fathers the archbishops and our fathers the bishops, our fathers the abbats and our fathers the presbyters and our brethren the deacons: our fathers the monks and our fathers the la-

ics, and for all repose of christians, that Christ our God may grant rest to all their souls: that he forgive us our sins]

Then the priest shall say (after the diptych)

17 And these, o Lord, and all whose names we have recited and those we have not recited, them that each of us has in memory and them that are not in our minds, who have fallen asleep and are gone to their rest in the faith of Christ, vouchsafe to grant rest to all their souls in the bosom of our holy fathers, Abraham and Isaac and Jacob: nourish them in a place of pasturage beside the waters of comfort, in the paradise of joy, whence sorrow and sighing and weeping have fled away, in the light of thy saints. Raise up their flesh also in the day which thou hast appointed according to thy true promises that cannot lie: grant them the good things of thy promises, which eye hath not seen nor ear heard neither have entered into the heart of men, the things which thou hast prepared, o God, for them that love thine holy name. For there is no death unto thy servants but a passage: but if some listlessness have seized them or some heedlessness, as men who have worn flesh and dwelt in this world, yet do thou, as a God good and a lover of man, vouchsafe to forgive them: for there is none clean from blemish, not even if his life on earth be but one day. To those, o Lord, whose souls thou hast taken, grant rest: may they be counted worthy of the kingdom of heaven. And to us all grant that our end be christian, wellpleasing in thy sight, and give them and us a part and a lot with all thy saints

The deacon

18 Pray for those who have charge of the sacrifices, the oblations, the firstfruits, the oils, the incense, the coverings of the altar: that the Lord God recompense them in the heavenly Jerusalem: that he forgive us our sins

The priest

19 The sacrifices, the oblations, the thankofferings of them that offer honour and glory to thine holy name, receive upon thy reasonable altar in heaven for a sweetsmelling savour, into thy vastnesses in heaven, through the ministry of thine holy angels and archangels: like as thou didst accept the gifts of righteous Abel and the sacrifice of our father Abraham and the two mites of the widow, so also accept the thankofferings of thy servants, those of the great and of the small, the hidden and the open, of them that will to offer to thee and have not wherewithal, and of them that have offered to thee these

gifts this day. Give them things incorruptible in requital of things corruptible; heavenly in requital of earthly, eternal in requital of temporal: their houses, their garners fill with all good. Compass them about, o Lord, with the host of thine holy angels and archangels. Like as they have remembered thine holy name upon earth, do thou remember them also, o Lord, in thy kingdom, and in this world forsake them not

The deacon

20 Pray for the life and confirmation of our honoured father patriarch abba N or M that the Lord God preserve him alive unto us for many years and in peaceful times: that he forgive us our sins

The priest

21 Our patriarch honoured father abba N or M preserve to us in safety many years in peaceful times fulfilling that holy pontificate which thou hast thyself committed unto him according to thine holy and blessed will, rightly dividing the word of truth, feeding thy people in holiness and righteousness. Bestow on him with us peace and safety from all places: and his prayers which he maketh on our behalf and on behalf of all thy people and ours as well on his behalf, do thou accept on thy reasonable altar in heaven for a sweetsmelling savour. All his enemies visible and invisible do thou bruise, humble under his feet shortly and himself do thou keep in peace and righteousness in thine holy church

The deacon

22 Pray for our fathers orthodox bishops in all places and the presbyters and the deacons and every order of the church, that the Lord God stablish them in the orthodox faith unto the last breath: that he forgive us our sins

The priest

23 Remember, o Lord, the orthodox bishops in all places, the presbyters, the deacons, the subdeacons, the readers, the singers, the exorcists, the monks, the virgins, the widows, the orphans, the celibates, the laics, them that are knit in marriage and them that are bringing up children, them that have bidden us remember them and them that have not bidden, those we know and those we know not, our enemies and our beloved: o God, have mercy on them

The deacon

24 Pray for the residue of the orthodox in all places of the world: that the Lord God deliver them from all evil: that he forgive us our sins

The priest

25 Remember, o Lord, the residue of the orthodox in all places of the world

The deacon

26 Pray for the stability of this holy place and all places of our fathers, the deserts and the ancients that dwell therein, and the stability of the whole world together: that the Lord God deliver them from all evil: that he forgive us our sins

The priest

27 Remember, o Lord, this thine holy place and every orthodox monastery and every city and every country and the villages and every house of the faithful, and keep us all in the orthodox faith unto the last breath: for this alone is our hope

The deacon

28 Pray for those who stand in this place and have fellowship with us in prayer: that the Lord God accept their prayers: that he forgive us our sins

The priest

29 Remember, o Lord, them that stand in this place and have fellowship with us in prayer, our fathers and our brethren and the rest and them that are in all places of the world: keep them with us amid armies of holy hosts and deliver us from the fiery kindled dart of the devil and every diabolic ambush and the snare of false justification

The deacon

30 Pray for all that have bidden us remember them, each one by his name: that the Lord God remember them for good at all times: that he forgive us our sins

The priest

31 Remember, o Lord, all that have bidden us remember them in our prayers and our supplications which we offer before thee, o Lord our God, and at this time of this holy anaphora, those whom we remember at all times and those who are in the mind of each one of us, and let the remembrance of them

which has been made at this time be to them in recompense a strong and prevailing defence against all hurt of the devils and the counsel of evil men

The deacon

32 Worship God in fear and trembling thou, o priest, alone Remember, o Lord, my feeble and wretched soul and grant me to understand how great a thing it is for me to stand at thine holy altar, and cut off from me all pleasures of ignorance and those of youth, that this be not unto me for a burden in the defence of that fearful day: and deliver me from all working of the adverse power and destroy me not with mine iniquities neither being angry with me for ever reserve my evils for me, but show me also thy goodness and save me that am unworthy, according to thy mercy which is abundant towards me cry aloud here that I may bless thee at all times all the days of my life

The deacon

33 Pray also for this holy sanctuary and every orthodox hieratic order: that our Lord God deliver them from all evil: that he forgive us our sins

The priest

34 Remember also, o Lord, this thine holy sanctuary and every orthodox hieratic order and all thy people which stands before thee: remember us also, Lord, o Lord, in mercies and compassions and blot out our iniquities, as a God good and a lover of man: have fellowship with us while we minister to thine holy name

The deacon

35 Pray for this our congregation and for all congregations of the orthodox peoples: that the Lord God perfect them in peace: that he forgive us our sins

The priest

36 Our congregations do thou bless. Root out utterly from the world the worship of idols. Satan and all his evil hosts bruise, humble under our feet shortly. Bring to nought offences and them that make them: let the deadly divisions of the heresies come to an end. The enemies of thine holy church, o Lord, as at all times so now do thou humble: consume their pride and show them their weakness shortly: bring to nought their envyings, their plottings, their machinations, their knaveries: all their calumnies which they bring against us, o Lord, make of none effect, and frustrate their counsel, o God,

who frustrated the counsel of Ahitophel. Arise, o Lord God, let all thine enemies be scattered, let all them that hate thine holy name flee from before thy face, but let thy people be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will

The priest

37 Loose them that are bound deliver them that are in straits them that are hungry satisfy them that are weakhearted comfort them that are fallen set upon their feet them that stand stablish them that have strayed bring back bring them all into the way of thy salvation reckon them with thy people and us also redeem from our sins who art a watch and a shelter over us in all things.

THE THANKSGIVING CONTINUED

The priest

1 For thou art God that art above every principality and every power and every virtue and every dominion and every name that is named not only in this world but also in that which is to come: for before thee stand the thousand thousands and the ten thousand times ten thousand of the angels and archangels serving thee: for before thee stand thy two living creatures honourable exceedingly, the sixwinged and manyeyed, seraphim and cherubim, with two wings covering their faces by reason of thy godhead which none can gaze upon nor comprehend, and with twain covering their feet, with twain also flying cry aloud, o priest for at all times all things hallow thee. But with all them that hallow thee, receive our hallowing, o Lord, at our hands also, praising thee with them and saying

The priest

2 Truly heaven and earth are full of thine holy glory through thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ. Fill this also thy sacrifice, o Lord, with the blessing that is from thee, through the descent upon it of thine Holy Spirit, and in blessing bless and in purifying purify these thy precious gifts which have been set before thy face, this bread and this cup For thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ in the same night in which he gave himself up to undergo the passion in behalf of our sins and the death which he accepted of his own will himself in behalf of us all [he shall take the bread upon his hands saying] took bread upon his holy spotless

and undefiled and blessed and lifegiving hands, [he shall raise his hands with the bread while his gaze is directed upwards and shall say] looked up to heaven to thee his own Father, God and master of all: [he shall make the sign on the bread and say: first sign] when he had given thanks he blessed it [second sign]

3 he hallowed it [third sign]

he shall divide the host into two thirds and one third

4 He brake it, he gave it to his own honourable saintly disciples and holy apostles saying take, eat ye all of it: for this is my body which shall be broken for you and for many and be given for the remission of sins: do this in commemoration of me

The priest shall put his hand on the side of the chalice and shall say

5 And likewise also the cup after supper, he mingled it of wine and water: [he shall make three signs over the chalice: first sign] when he had given thanks he blessed it [second sign] he hallowed it [third sign] he tasted, he gave it also to his own honourable saintly disciples and holy apostles saying [he shall move the chalice in the form of a cross] take, drink ye all of it: for this is my blood of the new testament which shall be shed for you and for many and be given for the remission of sins: do this in commemoration of me

The priest shall point with his hands towards the body while saying

6 For as often as ye shall eat of this bread [and he shall point towards the chalice while saying] and drink of this cup ye do show my death, ye do confess my resurrection, ye do make my memorial until I come N

THE INVOCATION

The priest

1 Now also, o God the Father almighty, showing the death of thine only begotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ, confessing his holy resurrection and his ascension into the heavens and his session at thy right hand, o Father, looking for his second advent, coming from the heavens, fearful and glorious at the end of this world, wherein he cometh to judge the world in righteousness and to render to every man according to his works whether it be good or bad

The priest

2 Before thine holy glory we have set thine own gift of thine own, o our holy Father

The people (shall say while bowing down) — The priest (bowing shall say the mystery of the descent of the Holy Ghost)

3 We pray and beseech thy goodness, o lover of man, put us not to shame in the everlasting contempt neither reject us from among thy servants, cast us not away from thy presence, say not unto us I know you not: but grant water to our heads and fountains of tears to our eyes that we may weep day and night before thee by reason of our transgressions: for we are thy people and the sheep of thy pasture. Pass by our iniquities, pardon our transgressions, those we have done wilfully and those we have done without our will, those we have done wittingly and those we have done unwittingly, the secret and the open, those we have heretofore confessed and those we forget, which thine holy name knoweth. Hear, o Lord, the prayer of thy people, give heed unto the groan of thy servants, nor by reason of mine own sins and the defilements of my heart deprive thy people of the descent of thine Holy Spirit

4 Here the priest cries aloud For thy people and thy church beseech thee saying

The people

5 Have mercy upon us, o God the Father almighty

The priest: thou alone

6 Have mercy upon us, o God the Father almighty, and send down from thine holy height and from heaven thy dwellingplace and from thine infinite bosom, from the throne of the kingdom of thy glory, him, the Paraclete thine Holy Spirit, who is hypostatic, the indivisible, the unchangeable, who is the Lord, the giver of life, who spake in the law and the prophets and the apostles, who is everywhere, who filleth all places and no place containeth him: and of his own will after thy goodpleasure working sanctification on those in whom he delighteth, not ministerially: simple in his nature, manifold in his operation, the fountain of the graces of God, who is of one substance with thee, who proceedeth from thee, the sharer of the throne of the kingdom of thy glory with thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ: send him down upon us thy servants and upon these thy precious gifts which have been set before

thee, upon this bread and upon this cup that they may be hallowed and changed [they shall raise their heads and] [shall sign the host three times and] cries aloud and that he may make this bread the holy body of Christ

he shall sign three times on the chalice and shall say aloud

7 and this cup also his precious blood of the new testament even of our Lord and our God and our Saviour and the king of us all Jesus Christ that they may be to us all who shall receive of them unto faith unsearchable, unto love without dissimulation, unto endurance perfected, unto hope established, unto faith, unto watchfulness, unto healing, unto joy, unto renewal of soul and body and spirit, unto glory of thine holy name, unto fellowship of blessedness of eternal life and immortality, unto forgiveness of sins, that in this also as in all things thy great holy name, in all things honoured and blessed, may be glorified and blessed and exalted with Jesus Christ thy beloved Son and the Holy Ghost

THE CONSIGNATION

A prelude of the prayer of Our Father which art in heaven

1 Again let us give thanks to God the almighty, the Father of our Lord and our God and our Saviour Jesus Christ, for that he hath vouchsafed us again at this time to stand in this holy place and to lift up our hands and to minister to his holy name. Let us again pray him that he account us worthy of the fellowship and the participation of his divine and immortal mysteries

he shall take the pure body in his left hand and shall put his right finger upon it saying

2 the holy body

The people shall say

3 [We worship thine holy body]

then he shall dip his finger in the blood and make a sign on the blood saying

4 and the precious blood

The people shall say

5 [and thy precious blood

THE FRACTION AND THE LORD'S PRAYER

A prayer for Our Father which art in heaven, of the patriarch Severus: thou sayest it at the anaphora of S. Mark — The priest shall say while dividing the holy body

1 God who hath predestined us to sonship through Jesus Christ our Lord, according to the goodpleasure of thy will unto the honour of the glory of thy grace which thou hast bestowed upon us in thy beloved, in whom we have our redemption through his holy blood, unto the remission of sins: we give thee thanks, o Lord our God the almighty, for that thou hast accounted us worthy, even us sinners, to stand in this holy place and to accomplish these holy mysteries of the heavenly places with intent that, like as thou hast accounted us worthy to accomplish them, so also we may be accounted worthy of communion in them and participation of them. Thou who didst open the eyes of the blind, open the eyes of our hearts, that casting away from us all darkness of malice and wickedness, even the semblance of a stain, we may be able to lift up our eyes to the beauty of thine holy glory. As thou didst cleanse the lips of thy servant Isaiah the prophet when one of the seraphim took a live coal in the tongs from off the altar and laid it on his mouth and said to him Lo this hath touched thy lips: it shall take away thine iniquities and purge all thy sins:

2 in like manner for us also humble sinners, who receive mercy, thy servants, vouchsafe to purge our souls and our bodies and our lips and our hearts, and grant us this true coal, quickening soul and body and spirit, which is the holy body and the precious blood of thy Christ, not unto judgement nor unto condemnation nor unto reproach and reproof of our transgressions, lest receiving of them unworthily we prove guilty of them; that the abundance of thy gifts, o our master, be not to us for an occasion of an exceeding weight of condemnation, as being unthankful to thee, even thee our benefactor: but bestow upon us thine Holy Spirit that with a pure heart and an enlightened conscience, with face unconfounded and faith unfeigned, with perfect love and stablished hope we make bold in fearless confidence to say the holy prayer which thy beloved Son gave to his own holy disciples and saintly apostles saying unto them For at all times, so ye be going to pray, pray on this wise and say Our Father which art in heaven

The people

3 Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven: give us this day our bread of tomorrow and forgive us our trespasses as we forgive them that trespass against us and lead us not into temptation but deliver us from evil

A prayer after Our Father which art in heaven (secretly)

4 Yea, we beseech thee, o Lord our God, lead none of us into temptation which we are not able to bear by reason of our weakness but with the temptation give us also the way of escape that we may be able to quench all the fiery kindled darts of the enemy, and deliver us from the evil one and his works: in Christ Jesus our Lord through whom and the rest.

THE INCLINATION

The priest shall say the prayer of Inclination — A prayer before the receiving of the mysteries, of John of Bostra, to the Father

1 To thee, o Lord, we bow our minds and our bodily necks acknowledging thy sovereignty and confessing our servitude and asking also for what is expedient for each one of us: thou therefore, o good and lover of man, we pray thee, set us free from the passions which trouble us, the risings of the love of the sin of the flesh and the passionate pleasings of ourselves and divisions full of antipathy and all warfare one with another and all inward corruption that lies in heretical words and strifes to no profit and disputes full of contentiousness: wipe them all out, o our master, from the conversations of us all and in all things account thine own what is ours: strengthen us in the patience of thy will. Grant us also now force of knowledge and strength of understanding that rising above the earthly senses we may receive these gifts in sincerity and without passion and conformably to the nature of the mystery of thine onlybegotten Son, unto salvation of us all, unto glory and honour of thine holy name, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.

A prayer of Absolution, to the Father

2 Master Lord God almighty, the healer of our souls and our bodies and our spirits, thou who saidst to Peter by the mouth of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ thou art Peter: upon this rock I will build my church and the gates of hell prevail not against it: I will give unto thee the keys of the kingdom of heaven: what things thou shalt bind

on earth shall be bound in heaven and what things thou shalt loose on earth shall be loosed in heaven: let thy servants therefore, o master, my fathers and my brethren and mine own infirmity be absolved out of my mouth and through thine Holy Spirit, o God good and lover of man, who takest away the sin of the world. Be ready to receive the repentance of thy servants for a light of knowledge unto forgiveness of sins:

3 for thou art merciful and gracious, thou art long suffering and abundant in thy goodness and truth. But if we have sinned against thee whether in word or in deeds, pardon, forgive us, as a God good and a lover of man. Absolve us [and absolve all thy people here he mentions whom he will] from all sins and from all curses and from all denials and from all false oaths and from all intercourse with the heretics and the heathen. Bestow on us, o our master, understanding and power that we may utterly flee from every evil work of the adversary, and grant us at all times to do thy goodpleasure: write our name with the choir of thy saints in the kingdom of heaven: in Christ Jesus our Lord through whom and the rest.

THE ELEVATION, CONSIGNATION AND COMMIXTURE

The priest (shall take the asbadikon in his hands and) hallow saying — The priest (shall sign with it on the precious blood once and say)

1 The priest [shall raise it from the chalice with care and shall make one sign with it on the pure body and shall say]:

then he shall sign the blood with it once and shall put it in the chalice saying — then he shall take the middle third in his hand and say

2 The body and the blood of Emmanuel our God this is in truth. Amen. I believe, I believe, I believe and I confess unto the last breath that this is the quickening flesh which thine only-begotten Son our Lord and our God and our Saviour Jesus Christ took of the lady of us all the holy theotokos S. Mary: he made it one with his godhead without confusion and without mixture and without alteration. Having confessed the good confession before Pontius Pilate he gave it also for us on the holy tree of the cross by his own will, himself for us all. I verily believe that his godhead was not severed from his manhood for one moment nor for the twinkling of an eye. It is given for us to be salvation and forgiveness of sins and life everlasting to them that shall receive of it. I believe that this is so in truth. Amen [he shall lay the elements from his hand on the paten

The deacon

3 Amen amen amen: I believe, I believe, I believe that this is so in truth. Amen Pray for us and for all christians who have bidden us remember them in the house of the Lord].

THE COMMUNION

1 O praise God in his holiness praise him in the firmament of his power and the rest of Ps. cl

A prayer which the priest says alone when he would receive of the holy mysteries — And he says Amen and prays on this wise saying

2 Allholy and consubstantial and undivided and unspeakable Trinity, grant me to receive this holy bread unto life and not unto condemnation and grant me to bring forth fruit wellpleasing unto thee, that evidently pleasing thee I may live in thee doing thy commandments, calling upon thee, Father, making bold and invoking thy kingdom and thy will: and hallowed also be thy name in me: for mighty art thou in all things and blessed. Thine is the glory for ever. Amen And after this prayer let him receive the holy body: and in partaking also of the chalice let him say Amen twice to apply to the body and the blood.

When he communicates any one he shall say

3 [This is in truth the body and blood of Emmanuel our God. Amen

And the communicant shall say

4 Amen: I believe] [When the paten is brought down to communicate the women the deacon shall say blessed is he that cometh in the name of the Lord].

THE THANKSGIVING AND THE INCLINATION

A thanksgiving after receiving, of John of Bostra

1 We that have received of spiritual incorruption have been healed in the powers of our soul, and unto thee, beneficent God plenteous in thy gifts, we offer songs of thankfulness and we pray thee, o our master, turn not our festivities into mourning nor our hymns into sadness. Thou exactest not judgements and takest not vengeance by reason of strict examination of the participation of these holy mysteries. But giving indulgence unto the weakness of our nature, forgive us, spare us, have compassion upon us, accounting not thy gifts to us for judgement or for condemnation but for sanctification and pre-

servation and provision for the journey of our salvation: in Christ Jesus our Lord through whom and the rest.

The Inclination — The priest shall say: a prayer of Inclination after receiving, of John of Bostra

2 Thou art he to whom we have committed our life, Lord Lord who fillest all: guard us in all places whereon we shall light: and the compunction which has come to us through prayer and the encouragement unto right life guard unto us unstolen and unrepented of, that at all times and in all places of thy sovereignty, looking unto thee and walking in the things that please thee and wherein thou delightest we be not confounded in the day of the righteous judgement wherein every one shall receive retribution while angels stand and thine only-begotten Son giveth judgement, our Lord and our God and our Saviour Jesus Christ through whom and the rest.

THE DISMISSAL

1 Likewise also a prayer of Imposition of hands after the receiving of the mysteries: thou sayest it in the anaphora of S. Cyril 2 God who art blessed by the seraphim and the cherubim, whom all the angelic hosts glorify and all the choirs of the righteous worship, the foundation and the stability of the world, who sustainest all creation by thine holy godhead and hast made every nature visible and invisible through thine only-begotten Son in the Holy Ghost: bless thy servants with all spiritual blessing who have come beneath thy right hand, have bowed their neck to thee: guard them in the way of righteousness: may they be holy and without blemish: deliver them and preserve them from every operation of the adversary and every power of the devil, open thou their eyes unto the holy mysteries of thy law, fill them with the grace of thine Holy Spirit and keep them without blame from this evil world that now is, comfort them with spiritual and heavenly comfort: may they be accounted worthy of thine inheritance incorruptible to come: by the intercession of the holy glorious evervirgin theotokos S. Mary and the prayers and the supplications of the holy archangels Michael and Gabriel, and S. John the forerunner and baptist and martyr, and S. Stephen the protodeacon and protomartyr, and our holy fathers the apostles, and S.

3 Mark the apostle and evangelist and martyr, and the holy patriarch Severus and our righteous father the great abba Antony and our father abba Paul and the iij abbas Macarius and our father abba John and our father abba Pishoi and our Roman fathers and our father abba Moses and the xlix mar-

tyrs and the holy abba John the black and all the choirs of the saints, through whose prayers and supplications vouchsafe us, o our master, to attain unto a part and a lot with them in the kingdom of heaven: in Christ Jesus our Lord through whom all glory and all honour and all worship befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen

Then the priest shall pour water upon his hands and shall make the sign with a little thereof upon the table and shall say

4 Angel of this sacrifice soaring on high with this hymn make memorial of us before the Lord that he forgive us our sins. Then he shall wipe his face with his hand and his brother priests above and below and the whole congregation (shall do the like) and he shall bless them and give them the dismissal and shall end with reading the blessing. And to our Lord be glory always]. The holy anaphora of S. Mark is finished His blessing be with us in the peace of God Amen

PART FOUR

Constantinople

The liturgy of Saint John Chrysostom and the office of preparation that goes before it.

The Divine Liturgy of Saint John Chrysostom (Neale translation)

The ordinary liturgy of the Greek Church, in John Mason Neale's translation, from the antiphons and the Little Entrance to the dismissal.

1 Deacon. Sir, give the blessing. Priest. Blessed be the kingdom of the FATHER, the SON, and the HOLY GHOST, now and ever, and to ages of ages. Choir. Amen. Deacon. In peace let us make our supplications to the LORD. Choir. Kyrie eleison: (and so at the end of every petition.) Deacon. For the peace that is from above, and for the salvation of our souls, let us make our supplications to the LORD. For the peace of the whole world, the stability of the holy Churches of GOD, and the union of all, let. For this holy house, and them that in faith, piety, and the fear of GOD enter into it, let. For our Archbishop N.; the venerable Presbytery, the Diaconate in CHRIST, all the Clergy and the laity, let. For our most pious and divinely preserved kings, all their palace and their army, let. That He would fight on their side, and subdue every enemy and adversary under their feet, let.

2 For this holy abode, the whole city and country, and them that inhabit it, in faith, let. For healthfulness of air, plenty of the fruits of the earth, and peaceful times, let. For them that voyage, that journey, that are sick, that labour, that are in bonds, and their safety, let. That we may be preserved from all tribulation, passion, danger, and necessity, let. Assist, preserve, pity, and protect us, O GOD, by Thy grace. Commemorating the all-holy, spotless, excellently laudable, and glorious Lady, the Mother of GOD and Ever-Virgin Mary, with All Saints, let us commend ourselves and each other and all our life to CHRIST our GOD. Choir. To Thee, O LORD. Priest (aloud). For all glory, worship, and honour befits Thee, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen. The first Antiphon is sung by the Choir, and the Priest saith the Prayer of the first Antiphon. The Deacon, having made a reverence, leaves his place, and goes and stands be-

fore the Icon of the Mother of GOD, looking towards the Icon of CHRIST, taking hold of the Horarion with three fingers of his right hand.

3 [First Antiphon. (2)] Stichos. The heavens declare the glory of GOD: and the firmament sheweth His handywork. By the intercession of the Mother of GOD. Stichos. One day telleth another: and one night certifieth another. By the intercession of the Mother of God. Stichos. There is neither speech nor language: but their voices are heard among them. By the intercession of the Mother of God. Stichos. Their sound is gone out unto all lands: and their words unto the end of the world. By the intercession of the Mother of God. Glory. Both now. By the intercession of the Mother of God.]

Prayer of the First Antiphon.

4 LORD our GOD, of boundless might, and incomprehensible glory, and measureless compassion, and ineffable love to man, look down, O LORD, according to Thy tender love, on us, and on this holy house, and show to us, and to them that pray with us, the riches of Thy mercies and compassions. And after the Antiphon hath been sung, the Deacon comes and stands in the accustomed place, adores and says, Again and again in peace let us make our supplications to the LORD. Assist, preserve, pity, and protect us, O GOD. Commemorating the all-holy, undefiled, excellently laudable, glorious Lady, &c. Exclamation. For Thine is the strength, and Thine is the kingdom, the power and the glory, FATHER, &c. In like manner the Choir sing the second Antiphon. The Deacon doth the same as in the former Prayer. Stichos. The LORD hear thee in the day of trouble: the Name of the GOD of Jacob defend thee.

5 Save us, O good Paraclete, who chant to Thee Alleluia. Stichos. Send thee help from the Sanctuary: and strengthen thee out of Sion. Save us, O good Paraclete, who chant to Thee Alleluia. Stichos Remember all thy offerings; and accept thy burnt sacrifice. Save us, O good Paraclete, who chant to Thee Alleluia. Glory. Both now. The Only-Begotten SON and WORD of GOD.]

The Prayer of the Second Antiphon.

6 LORD our GOD, save Thy people, and bless Thine inheritance: guard the fulness of Thy Church: hallow them that love the beauty of Thine house. Glorify them in recompence with Thy divine power: and forsake not them that put their trust in Thee. Deacon. Again and again, in peace, &c. Assist,

preserve, &c. Commemorating the most holy, &c. Exclamation. For Thou art the good GOD, and the lover of men, and to Thee we ascribe, &c.

The Prayer of the Third Antiphon.

7 Thou, Who hast given us grace, at this time, with one accord, to make our common supplications unto Thee: and dost promise that, when two or three are gathered together in Thy Name, Thou wilt grant their requests: fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them: granting us in this world knowledge of Thy truth, and, in the world to come, life everlasting. And while the Third Antiphon is being sung by the Choir, or, if it be Sunday, the Beatitudes, when they come to the Doxology, the Priest and Deacon make three reverences before the Holy Table. Then the Priest, taking the Holy Gospel, giveth it to the Deacon: and thus going through the north portion of the Sanctuary, preceded by lamps, they make the LITTLE ENTRANCE. [Third Antiphon. Stichos. The king shall rejoice in Thy strength, O LORD: exceeding glad shall he be of thy salvation.

8 Blessed art Thou, CHRIST our GOD. Thou hast given him his heart's desire: and hast not denied him the request of his lips. Blessed art Thou, CHRIST our GOD. Stichos. For Thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head. Blessed art Thou, CHRIST our GOD. Stichos. He asked life of Thee, and Thou gavest him a long life: even for ever and ever. Blessed be Thou, CHRIST our GOD. E Isodicon. Be Thou exalted, LORD, in Thine own strength: so will we sing and praise Thy power. Save us, O good PARACLETE, who sing to Thee Alleluia.] Deacon, (in a low voice.) Let us make our supplications to the LORD. Priest secretly saith the Prayer of the Entrance. Master, LORD, and our GOD, Who hast disposed in heaven troops and armies of Angels and Archangels, for the ministry of Thy glory: grant that with our entrance there may be an entrance of holy Angels, ministering together with us, and with us glorifying Thy goodness.

9 For to Thee is due all honour, &c. The Prayer being finished, the Deacon pointing with his right hand to the cast, and holding his Horarion with three fingers, saith to the Priest, Sir, bless the Holy Entrance. Priest. Blessed be the entrance of Thy Saints, always, now and ever, and to ages of ages. Then the Deacon thus goes to the Hegumen, if any be present, who hisseth the Gospel: but if none be present, the Priest hisseth it. And when the Tro-

paria are ended, the Deacon comes forth into the middle, and standing before the Priest, raiseth his hands a little, and showing the Holy Gospel, saith with a loud voice, Wisdom, stand up. Then he himself adores, and the Priest behind him: and they both go to the holy bema, and the Deacon puts down the Holy Gospel on the Holy Table, and the Choir sing the accustomed Troparia, and when they are singing the last, the Deacon saith,

10 Let us make our supplications to the LORD. Priest. For holy art Thou, our GOD; and we ascribe glory to Thee, FATHER, SON, and HOLY GHOST, now and for ever. Deacon. And to ages of ages. Choir. Amen. The Choir sing the Trisagion. Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us. (five times.) In the meantime the Priest saith secretly the Prayer of the Trisagion. GOD, Which art holy, and restest in the holies, Who art hymned with the voice of the Trisagion by the Seraphim, and glorified by the Cherubim, and adored by all the heavenly powers: Thou Who didst from nothing call all things into being; Who didst make man after Thine image and likeness, and didst adorn him with all Thy graces; Who givest to him that seeketh wisdom and understanding, and passest not by the sinner, but dost give repentance to salvation; Who hast vouchsafed that we, Thy humble and unworthy servants, should stand even at this time before the glory of Thy holy Altar, and should pay to Thee the worship and praise that is meet: receive, LORD, out of the mouth of us sinners the hymn of the

11 E 2 Trisagion, and visit us in Thy goodness. Forgive us every offence, voluntary and involuntary. Sanctify our souls and bodies, and grant that we may serve Thee in holiness all the days of our life; through the intercessions of the Holy Mother of God, and all the Saints who have pleased Thee since the beginning of the world. (Aloud.) For holy art Thou, our God, and to Thee. When this Prayer is finished, the Priest also and Deacon say the Trisagion, making at the same time three reverences before the holy Table. Then the Deacon saith to the Priest, Sir, give the order. And they go towards the throne. And the Priest saith as he goes, Blessed is He that cometh in the Name of the LORD. Deacon. Sir, bless the throne. Priest. Blessed art Thou upon the throne of Thy glory, Who sittest upon the Cherubims, always, now and ever, and to ages of ages.

12 And when the Choir have finished the Trisagion, the Deacon, coming before the holy doors, saith, Let us attend. Reader. Alleluia. Deacon. Wis-

dom. The Reader saith the Prokimenon of the Apostle' e.g. on the Festival of S. Demetrius. The righteous shall rejoice in the LORD. Stichos. Hear, O GOD, my voice. Deacon. Let us attend. The Apostle is read. And the Apostle being ended, the Priest saith, Reader. Alleluia. While the Alleluia is being sung, the Deacon goes to the Priest, and after asking for a blessing from him, censes the holy Table in a circle, and the whole sanctuary, and the Priest. And the Priest saith the Prayer before the Gospel. O LORD and lover of men, cause the pure light of Thy Divine knowledge to shine forth in our hearts, and open the eyes of our understanding, that we may comprehend the precepts of Thy Gospel. Plant in us also the fear of Thy blessed commandments, that we, trampling upon all carnal lusts, may seek a heavenly citizenship, both saying and doing always

13 V. The LORD said unto Me, Thou art My Son. R. Desire of Me, and I shall give Thee the heathen for Thine inheritance. such things as shall well please Thee. For Thou art the illumination of our souls and bodies, CHRIST our GOD; and to Thee we ascribe, &c. And the Deacon drawing nigh to the Priest, and laying aside his censer, and bowing to the Priest and holding the Horarion with the Holy Gospel with the tips of his fingers, in the place of the holy Table whereon it lies, saith, Sir, bless the preacher of the holy Apostle and Evangelist N. And the Priest, signing him with the Cross, saith, GOD, through the preaching of the holy and glorious Apostle and Evangelist N., give to thee who evangelizest the word with much power, to the accomplishment of the Gospel of His beloved SON our LORD JESUS CHRIST.

14 Deacon. Amen. And having adored with reverence the Holy Gospel, he takes it up; and going through the holy doors, preceded by tapers, he stands in the ambon, or in the appointed place And the Priest standing before the holy Table, and looking towards the west, saith, with a loud voice, Wisdom, stand up; let us hear the holy Gospel. Peace to all. Deacon. The lection from the Holy Gospel according to N. Priest. Let us attend. The Gospel is read. When it is finished, the Priest saith to the Deacon, Peace be to thee that evangelizest. And the Deacon going to the holy doors, returns the Holy Gospel to the Priest; and standing in the accustomed place, begins thus: Let us all say with our whole heart and soul, Choir. LORD, have mercy. (Thrice.) LORD Almighty, GOD of our fathers, we pray Thee, hear, and have mercy upon us.

15 Have mercy upon us, O GOD, after Thy great goodness: we pray Thee, hear, and have mercy upon us.

Prayer of the Ectene.

16 LORD our GOD, we pray Thee to receive this intense supplication from Thy servants, according to the multitude of Thy mercy, and send down Thy compassions upon us, and upon all Thy people, which is expecting the rich mercy that is from Thee. Deacon. Further we pray for pious and orthodox Christians. People. LORD, have mercy. (And so at the end of every petition.) Further we pray for our Archbishop N. Further we pray for our brethren, Priests, Monks, and all our brotherhood in CHRIST. Further we pray for the blessed and ever memorable founders of this holy abode, and for all our fathers and brethren that have fallen asleep before us, and lie here, and the orthodox that lie everywhere. Further we pray for mercy, life, peace, health, safety, protection, forgiveness, and remission of sins of the servants of GOD, the brethren of this holy habitation. Further we pray for them that bring forth fruit and do good deeds in this holy and all-venerable temple, that labour, that sing, and for the people that stand around, and are expecting the great and rich mercy that is from Thee.

17 Exclamation. For Thou art the merciful GOD and the lover of men, and to Thee we ascribe. Deacon. Catechumens, pray unto the LORD. Let us, the faithful, pray for the Catechumens, that the LORD may have mercy upon them, and may teach them the word of truth. People. LORD, have mercy. And so at the end of each petition. That He may reveal to them the Gospel of righteousness. That He may unite them to His Holy Catholic and Apostolic Church. Preserve, have mercy, support, and continually guard them, O GOD. Catechumens, bow your heads to the LORD. Prayer of the Catechumens before the holy Oblation. LORD our GOD, Who dwellest on high, and beholdest the humble, Who didst send forth the salvation of the race of man, Thine Only-Begotten SON, our GOD and LORD JESUS CHRIST, look down upon Thy servants the Catechumens, who have bowed their necks unto Thee; and make them worthy, in due season, of the laver of regeneration, of the forgiveness of sins, of the robe of immortality; unite them to Thy Holy Catholic and Apostolic Church, and number them together with Thy elect flock. (aloud.) That they also, together with us, may glorify Thy honourable and majestic Name, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages.

18 Choir. Amen. The Priest unfolds the corporal.

Expulsion of the Catechumens.

19 Deacon. Let all the Catechumens depart; Catechumens depart; let all the Catechumens, depart; let not any of the Catechumens —; let all the faithful; — Again and again in peace let us make our supplications to the LORD. And he saith the short Ectene: while the Priest saith secretly The first Prayer of the Faithful, after the unfolding of the corporal. We yield Thee thanks, LORD GOD of Sabaoth, Who hast thought us worthy to stand even now at Thine Altar, and to fall down before Thy mercies, for our sins and the ignorances of Thy people: receive, O GOD, our supplications; make us worthy to offer to Thee supplications and prayers, and unbloody sacrifices for all Thy people; and strengthen us, whom Thou hast placed in this Thy ministry, with the strength of the HOLY GHOST, that we may without offence, and without scandal, in a pure testimony of our conscience, call upon Thee in every time and place; that hearing us Thou mayest be merciful to us in the multitude of Thy goodness.

20 Deacon. Assist, preserve, pity. Wisdom. Priest. Exclamation. For to Thee belongeth all glory, honour, and worship, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Deacon. Again and again in peace let us make our supplications to the LORD. And he saith the short Ectene; while the Priest saith secretly Again and oftentimes we fall down before Thee, and beseech Thee, O good God and lover of men, that Thou wouldest look upon our prayers, purify our souls and bodies from all pollution of flesh and spirit, and grant that our standing before Thy holy Altar may be irreprehensible and unblameable. Grant, O LORD, to them who pray together with us, advance in [holy] life, wisdom, and spiritual understanding: grant them at all times with fear and love to serve Thee irreprehensibly; and without condemnation to partake of Thy holy mysteries, and to be thought worthy of Thy heavenly kingdom.

21 Deacon. Assist, preserve, &c. Wisdom. Priest. Exclamation. That, being ever guarded by Thy might, we may ascribe glory to Thee, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Choir. Amen.

The Choir sing the Cherubic Hymn.

22 Let us, who mystically represent the Cherubim, and sing the holy hymn to the quickening TRINITY, lay by at this time all worldly cares; that we

may receive the King of Glory, invisibly attended by the angelic orders. Alleluia, Alleluia, Alleluia. Prayer which the Priest saith secretly, while the Cherubic Hymn is being sung. None is worthy among them that are bound with fleshly desires and pleasures to approach Thee, nor to draw near, nor to sacrifice unto Thee, King of Glory; for to minister to Thee is great and fearful, even to the heavenly powers themselves. Yet through Thine ineffable and measureless love, Thou didst unchangeably and immutably become man, and didst take the title of our High Priest, and didst give to us the Hierurgy of this liturgic and unbloody Sacrifice, as being LORD of all: for Thou only, O LORD our GOD, rulest over things in heaven and things on earth, Who sittest upon the cherubic throne, LORD of Seraphim, and King of Israel, only holy, and resting in the holies. On Thee I importunately call, That art only good and ready to hear, look upon me a sinner, and Thine unworthy servant, and cleanse my soul and heart from an evil conscience; and strengthen, with the might of Thy HOLY GHOST, me that have been endued with the grace of Priesthood, that I may stand by this Thy holy Altar, and sacrifice Thy holy and spotless Body and precious Blood. For Thee I approach bowing my neck, and pray of Thee, Turn not Thy face away from me, nor reject me from the number of Thy sons; but condescend that these gifts may be offered to Thee by me, a sinner and Thine unworthy servant. For Thou art He That offerest,

23 When this prayer is finished, they also say the Cherubic Hymn. Then the Deacon, taking the censer, and putting incense on it, goes to the Priest: and after receiving a blessing from him, censes the holy Table in a circle, and all the sanctuary, and the Priest: and he saith the 51st Psalm, and other penitential Troparia, such as he will, with the Priest. And they go to the Prothesis, the Deacon preceding. And the Deacon having censed the holy things, and said to himself, GOD be merciful to me a sinner, saith to the Priest, Sir, lift up. And the Priest raising the Air, puts it on the left shoulder of the Deacon saying, Lift up your hands in the sanctuary, and bless the LORD. Then, taking the holy disk, he puts it with all care and reverence on the Deacon's head, the Deacon also holding the censer with one of his fingers. And the Priest himself taking the holy chalice in his hands, they go through the north part, preceded by tapers, and make

24 did once, when He offered up Himself,"—and art offered, in the Oblation of the Mystic Sacrifice,—That receivest that Sacrifice, and art received

by them that present it. However, about the year 1155 a great dispute arose on the question. A Deacon of Constantinople taught that this could not be the meaning of the passage, because the sacrifice was not offered to CHRIST, but to the FATHER and the HOLY GHOST alone. A Council met at Constantinople, January 26th, 1156, under the Patriarch, Luke Chrysoberges, to decide the question: and Soterichus Panteugenus, Patriarch Elect of Antioch, who had taught the new dogma, was declared unworthy of his office. both praying for all, and saying, The LORD GOD remember us all in His kingdom, always, now and ever, and to ages of ages. And the Deacon, going within the holy doors, stands on the right hand; and when the Priest is about to enter in, he saith to him,

25 The LORD GOD remember thy Priesthood in His kingdom. Priest. The LORD GOD remember thy Diaconate in His kingdom, always, now and ever, and to ages of ages. And the Priest sets down the chalice on the holy Table, and taking the holy dish from the head of the Deacon, he places it there also, saying, Honourable Joseph took Thy spotless Body from the cross, and wrapped it in clean linen with spices, and with funeral rites placed it in a new tomb. In the grave bodily, in Hades spiritually, as GOD, with the thief in paradise as in a throne, wert Thou, O CHRIST, with the FATHER and the HOLY GHOST, Who art incircumscript and fillest all things. How life-giving, how more beautiful than paradise, and verily more splendid than any royal chamber, is Thy tomb, O CHRIST, the fountain of our resurrection. Then, taking the coverings from the holy dish and the holy chalice, he places them on one part of the holy Table; and taking the Air from the Deacon's shoulder, and censing it, he covers with it the holy things, saying,

26 Honourable Joseph, down to in a new tomb. And taking the censer from the Deacon's hands, he censeth the holy things thrice, saying, Then shall they offer young bullocks upon Thine Altar. And putting down the censer, and letting fall his phelonion, and bowing his head, he saith to the Deacon, Remember me, brother and fellow-minister. Deacon. The LORD GOD remember Thy Priesthood in His kingdom. Then the Deacon also himself slightly bowing his head, and holding his Horarion with the three fingers of his right hand, saith to the Priest, Holy Sir, pray for me. Priest. The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee. Deacon. The same SPIRIT shall be fellow-minister with us, all the days of our life. And again, Holy Sir, remember me. Priest.

The LORD GOD remember thee in His kingdom, always, now and ever, and to ages of ages.

27 Deacon. Amen. And having kissed the Priest's hand, he goes out, and standing in the customary place, saith, Let us accomplish our supplications to the LORD. Choir. Kyrie eleison. And so to the end of each suffrage. Deacon. For the precious gifts that have been proposed, let us make our supplications to the LORD. For this holy house, and them that with faith, reverence, and the fear of GOD, enter into it, let. That we may be delivered from all afflictions, passion, danger, and necessity, let. Assist, preserve. That the whole day may be perfect, holy, peaceful, without sin, let us ask from the LORD. Choir. Grant, O LORD. And so at the end of every suffrage. Deacon. The angel of peace, faithful guide, guardian of our souls and bodies, let. Pardon and remission of our sins and our transgressions, let. Things that are good and profitable for our souls, and peace to the world, let.

28 That we may accomplish the remainder of our lives in peace and penitence, let. Christian ends of our lives, without torment, without shame, peaceful, and a good defence at the fearful tribunal, let us ask from CHRIST. Commemorating the all-holy. As this Ectene is being said, the Priest saith secretly the Prayer of Oblation, after the Divine Gifts are placed on the holy Table. LORD, GOD Almighty, Only Holy, Who receivest the sacrifice of praise from them that call upon Thee with their whole heart, receive also the supplication of us sinners, and cause it to approach to Thy holy Altar, and enable us to present gifts to Thee, and spiritual sacrifices for our sins, and for the errors of the people: and cause us to find grace in Thy sight, that this our sacrifice may be acceptable unto Thee, and that the good SPIRIT of Thy grace may tabernacle upon us, and upon these gifts presented unto Thee, and upon all Thy people.

29 Priest. (Exclamation.) Through the mercies of Thine Only-Begotten Son, with Whom Thou art to be blessed, and with the all-holy, and good, and quickening SPIRIT, now and ever, and to ages of ages. Peace to all. Deacon. Let us love one another, that we may with one mind confess. Choir. FATHER, SON, and HOLY GHOST, the Consubstantial and Undivided TRINITY. And the Priest, having thrice adored, kisses the Holy Gifts, as they lie veiled, saying secretly thrice, I will love Thee, O LORD, my strength; the LORD is my stony rock and my defence. If there be two or more Priests, each kisses the Holy Things, and then each other on the shoulder, saying,

CHRIST is among us. He is and will be. In like manner also the Deacon adores thrice where he stands, and kisses his Horarion on its cross, and thus exclaims, The doors! the doors! Let us attend in wisdom.

30 People. I believe in one GOD. Deacon. Stand we well: stand we with fear: let us attend to offer the holy Oblation in peace. Choir. The mercy of peace, the sacrifice of praise. And the Deacon adores, and comes to the holy Bema; and taking the fun, funs the Oblation reverently. And the Priest taking the Air from the Holy Gifts, lays it on one side, saying, The grace of our LORD JESUS CHRIST, and the love of GOD the FATHER, and the fellowship of the HOLY GHOST, be with you all. Choir. And with thy spirit. Priest. Lift we up our hearts. Choir. We lift them up unto the LORD. Priest. Let us give thanks to the LORD. Choir. It is meet and right to worship the FATHER, the SON, and the HOLY GHOST, the consubstantial and undivided TRINITY. 31 Priest. It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks to Thee, to worship Thee, in every part of Thy dominion. For Thou art GOD, ineffable, inconceivable, invisible, incomprehensible, the same from everlasting to everlasting; Thou and Thine Only-Begotten SON, and the HOLY GHOST. For Thou broughtest us forth to being from nothing, and when we had fallen didst raise us up again, and gavest not over until Thou hadst done every thing that Thou mightest bring us to heaven, and bestow on us Thy kingdom to come. For all these things we give thanks to Thee, and to Thine Only-Begotten SON, and Thy HOLY GHOST, for Thy benefits which we know, and which we know not, manifest and concealed, which Thou hast bestowed upon us. We give Thee thanks also for this ministry which Thou hast vouchsafed to receive at our hands: although there stand by Thee thousands of Archangels, and ten thousands of Angels, the Cherubim, and the Seraphim that have six wings, and are full of eyes, and soar aloft on their wings, singing, vociferating, shouting, and saying the triumphal hymn.

32 Choir. Holy, Holy, Holy, LORD of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest: blessed is He that cometh in the Name of the LORD: Hosanna in the highest. Then the Deacon, taking the asterisk from the holy dish, signs it with the sign of the cross, and having saluted it, replaces it. Priest. We also with these blessed powers, LORD and Lover of men, cry and say, Holy art Thou and All-Holy, Thou and Thy Only-Begotten SON, and Thine HOLY GHOST. Holy art Thou and All-Holy, and great

is the majesty of Thy glory: Who didst so love Thy world, as to give Thine Only-Begotten SON, that whoso believeth in Him might not perish, but might have everlasting life: Who having come, and having fulfilled for us all the dispensation, in the night wherein He was betrayed, or rather surrendered Himself for the life of the world, took bread in His holy and pure and spotless hands, and gave thanks, and blessed, and hallowed, and brake, and gave to His holy Disciples and Apostles, saying, (aloud,) Take, eat: this is My Body which is broken for you for the remission of sins.

33 Choir. Amen. Priest, (in a low voice,) Likewise after supper He took the cup, saying, (aloud,) Drink ye all of this: This is My Blood of the New Testament, which is shed for you and for many for the remission of sins. Choir. Amen. Priest, (in a low voice,) We therefore remembering this salutary precept, and all that happened on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Session on the right hand, the second and glorious coming again, (aloud,) in behalf of all, and for all, we offer Thee Thine own of Thine own. Choir. Thee we hymn, Thee we praise: to Thee we give thanks, LORD, and pray to Thee, our GOD. Priest, (in a low voice,) Moreover we offer unto Thee this reasonable and unbloody sacrifice: and beseech Thee and pray and supplicate; send down Thy HOLY GHOST upon us, and on these proposed gifts.

34 The Deacon lays down the veil, and goes nearer to the Priest, and they both adore thrice before the holy Table, praying secretly, and saying, GOD be merciful to me a sinner. Then LORD, Who didst send down Thy HOLY GHOST the third hour on the Apostles, take Him not from us, O good GOD, but renew Him in us who pray to Thee: Then Make me a clean heart, O GOD, and renew a right spirit within me. Cast me not away from Thy presence. Glory. Blessed art Thou, CHRIST our GOD, Who didst fill the fishermen with all manner of wisdom, sending down upon them the HOLY GHOST: and by them hast brought the whole world into Thy net, O Lover of men: glory be to Thee. Both now. When the Highest came down and confounded the tongues, He divided the nations; when He distributed the tongues of fire, He called all to unity, and with one voice we praise the HOLY GHOST.

35 Then the Deacon bowing his head, and pointing with his Horarion to the holy bread, saith in a low voice, Sir, bless the holy bread. The Priest standeth up, and thrice maketh the sign of the cross on the Holy Gifts, saying,

And make this bread the precious Body of Thy CHRIST. Deacon. Amen. Sir, bless the holy cup. Priest. And that which is in this cup, the precious Blood of Thy CHRIST. Deacon. Amen. And pointing with his Horarion to both the Holy Things, Sir, bless. Priest. Changing them by Thy HOLY GHOST. Deacon. Amen, Amen, Amen. Then the Deacon bows his head to the Priest, and saith, Holy Sir, remember me a sinner. Then he stands in his former place, and taking the fan, fans the Oblations as before. Priest. So that they may be to those that participate, for purification of soul, forgiveness of sins, communion of the HOLY GHOST, fulfilment of the kingdom of heaven, boldness towards Thee, and not to judgment nor to condemnation.

36 And further we offer to Thee this reasonable service on behalf of those who have departed in the faith, our ancestors, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Virgins, and every just spirit made perfect in the faith. The Deacon censes the holy Table in a circle, and commemorates such of the living and dead as he will. Priest, (aloud.) Especially the most holy, undefiled, excellently laudable, glorious Lady, the Mother of GOD and Ever-Virgin Mary. Choir. In Thee, O full of grace, (as in the Liturgy of S. James.) - Page 55 - The Deacon reads the diptychs of the departed. Priest. The holy John the Prophet, Forerunner, and Baptist, the holy, glorious, and all celebrated Apostles, Saint N. (the Saint of the day), whose memory we also celebrate, and all Thy Saints, through whose prayers look down upon us, O GOD. And remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of Thy countenance shines upon them. Furthermore we beseech Thee, remember, O LORD, every orthodox bishoprick of those that rightly divide the word of truth, the presbytery, the diaconate in CHRIST, and for every hierarchical order. Furthermore we offer to Thee this reasonable service for the whole world: for the Holy Catholic and Apostolic Church, and for them that live in chastity and holiness of life. For our most faithful kings, beloved of CHRIST, all their court and army. Grant to them, LORD, a peaceful reign, that we, in their peace, may lead a quiet and peaceable life in all godliness and honesty. (Aloud.) Chiefly, O LORD, remember our Archbishop N., whom preserve to Thy holy Churches in peace, in safety, in honour, in health, in length of days, and rightly dividing the word of Thy truth.

37 The Deacon, by the holy doors, saith, N. the Patriarch, Metropolitan, or Bishop, (as the case may be.) Then he commemorates the diptychs of the

living. Priest, (secretly.) Remember, LORD, the city in which we dwell, and every city and region, and the faithful that inhabit it. Remember, LORD, them that voyage, that travel, that are sick, that are labouring, that are in prison, and their safety. Remember, LORD, them that bear fruit, and do good deeds in Thy holy Churches, and that remember the poor. And send forth on us all the riches of Thy compassion, (aloud,) and grant us with one mouth and one heart to glorify and celebrate Thy glorious and majestic Name, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. And the mercies of the great GOD and our SAVIOUR JESUS CHRIST shall be with all of us. The Deacon taking his time from the Priest, and standing in the accustomed place, saith,

38 Commemorating all Saints, again and again in peace let us make our supplications to the LORD. Choir. Kyrie eleison. (And so at the end of each petition.) Deacon. For the venerable gifts now offered before Him and hallowed. That our merciful GOD, the Lover of mankind, Who hath received them into His holy and heavenly and spiritual Altar, for the savour of a sweet spiritual scent, may in return send down on us His Divine grace, and the gift of the HOLY GHOST. That we may be preserved from all affliction, passion, &c. The Deacon continues the Ectene down to Christian ends of life. The Priest meanwhile saith secretly, To Thee, O LORD and Lover of men, we commend in pledge all our life and our hope, and beseech and pray, and supplicate: make us worthy to partake of Thy heavenly and terrible mysteries of this holy and spiritual Table, with a pure conscience, for the remission of sins, forgiveness of transgressions, participation of the HOLY GHOST, inheritance of the kingdom of heaven, boldness of access to Thee: not to judgment nor to condemnation.

39 Deacon. Having prayed for the oneness of the faith, and the participation of the HOLY GHOST, let us commend ourselves and each other and all our life to CHRIST our GOD. Priest, (aloud.) And make us worthy, O LORD, with boldness and without condemnation to dare to call upon Thee, our GOD and FATHER which art in heaven, and to say, People. Our FATHER. Priest. For Thine is the kingdom. Priest. Peace to all. Deacon. Let us bow our heads to the LORD. Priest. We render thanks unto Thee, O King invisible, Who hast framed all things by Thy measureless power, and in the multitude of Thy mercy hast brought all things into being from non-existence. Look down, O LORD, from heaven, upon them that have bowed their heads

unto Thee, for they bowed them not to flesh and blood, but to Thee, the fearful GOD. Bestow, therefore, O LORD, on all of us an equal benefit from these offerings, according to the need of each: sail with them that sail, journey with them that journey, heal the sick, Thou Who art the Physician of our souls and bodies.

40 (Aloud.) Through the grace, and mercy, and love to men, of Thine Only-Begotten SON, with Whom, together with the most Holy, and good, and life-giving SPIRIT, Thou art blessed, now and ever, and to ages of ages. Amen. Hear us, O LORD JESUS CHRIST our GOD out of Thy holy dwelling-place, and from the throne of the glory of Thy kingdom, and come and sanctify us, Thou That sittest above with the FATHER, and art here invisibly present with us: and by Thy mighty hand make us worthy to partake of Thy spotless Body and precious Blood, and by us all Thy people. The Priest and the Deacons adore in the place where they stand, saying secretly thrice, GOD be merciful to me a sinner. And when the Deacon sees the Priest stretching forth his hands, and touching the holy bread, to make the holy elevation, he exclaims, Let us attend.

41 And the Priest, elevating the holy bread, exclaims, Holy things for holy persons. Choir. One Holy, one LORD, JESUS CHRIST, to the glory of GOD the FATHER. And the Choir sing the Koinonicon: e.g. on the festivals of Apostles. Their sound is gone out into all lands: and their words into the ends of the world. The Deacon then girds his Horarion crosswise, and goes into the holy Bema, and standing on the right hand, (the Priest grasping the holy bread,) saith, Sir, break the holy bread. And the Priest, dividing it into four parts with care and reverence, saith, The LAMB of GOD is broken and distributed; He That is broken and not divided in sunder; ever eaten and never consumed, but sanctifying the communicants, And the Deacon pointing with his Horarion to the holy cup, saith, Sir, fill the holy cup. And the Priest taking the upper portion, (that is, the IHC,) makes with it a cross above the holy cup, saying, The fulness of the cup, of faith, of the HOLY GHOST: and thus puts it into the holy cup.

42 Deacon. Amen. And taking the warm water, he saith to the Priest, Sir, bless the warm water. And the Priest blesseth, saying, Blessed is the fervour of Thy Saints, always, now and ever, and to ages of ages. Amen. And the Deacon pours forth a sufficiency into the holy cup, in the form of a cross, saying, The fervour of faith, full of the HOLY GHOST. Amen. (Thrice.) Then, setting

down the warm water, he stands a little way off. And the Priest, taking a particle of the holy bread, saith, I believe, LORD, and confess. Of Thy Mystic Supper to-day. Let not, O LORD, the communion of Thy holy mysteries be to my judgment or condemnation, but to the healing of my soul and body. And thus he partakes of that which is in his hands with fear and all caution. Then he saith, Deacon, approach. And the Deacon approaches, and reverently makes an obeisance, asking forgiveness. And the Priest,

43 Germanus tells us: "As Blood and warm Water flowed both of them from the side of CHRIST, thus hot water, poured into the chalice at the time of consecration, gives a full type of the mystery, to those who draw that holy liquid from the chalice, as from the life-giving side of our LORD." taking the holy bread, gives it to the Deacon; and the Deacon, hissing the hand that gives it, saith, Sir, make me partaker of the precious and holy Body of our LORD and GOD and SAVIOUR JESUS CHRIST. Priest. N. the holy Deacon is made partaker of the precious and holy and spotless Body of our LORD and GOD and SAVIOUR JESUS CHRIST, for the remission of his sins, and for eternal life. And the Deacon going behind the holy Table, boweth his head and prayeth, and so doth the Priest. Then the Priest standing up, takes the holy chalice with its covering in both hands, and drinks three times, saying, I, N., Priest, partake of the pure and holy Blood of our LORD and GOD and SAVIOUR JESUS CHRIST, for the remission of my sins, and for eternal life.

44 And then he wipes the holy cup and his own lips with the covering he has in his hands, and saith, Behold, this hath touched my lips, and shall take away my transgressions, and purge my sins. Then he calls the Deacon, saying, Deacon, approach. The Deacon comes, and adores once, saying, Behold, I approach the Immortal King. I believe, LORD, and confess. Priest. N. the Deacon and servant of GOD is made partaker of the precious and holy Blood of our LORD and GOD and SAVIOUR JESUS CHRIST, for the remission of sins, and for eternal life. And when the Deacon hath communicated, the Priest saith, Behold, this hath touched thy lips. Then the Deacon, taking the holy dish, and holding it over the holy chalice, wipes it thoroughly with the holy sponge; and with care and reverence covers it with the veil. In like manner he covers the dish with the asterisk, and that with its veil.

45 The Priest saith the prayer of Thanksgiving. We yield Thee thanks, O LORD and Lover of men, Benefactor of our souls, that Thou hast this day

thought us worthy of Thy heavenly and immortal mysteries. Rightly divide our path, confirm us all in Thy fear, guard our life, make safe our goings: through the prayers and supplications of the glorious Mother of GOD and Ever-Virgin Mary, and all Thy Saints. They who are to communicate draw near with all reverence, and hold their arms crossed on their breast; and the Priest, as he distributes the mysteries to each, saith, N. the servant of GOD is made partaker of the pure and holy Body and Blood of our LORD and GOD and SAVIOUR JESUS CHRIST, for the remission of his sins, and life everlasting. Then the Priest blesseth the people, saying aloud, O GOD, save Thy people, and bless Thine heritage.

46 The Deacon and the Priest return to the holy Table, and the Priest censeth thrice: saying secretly, Be Thou exalted, LORD, above the heavens: and Thy glory above all the earth. Then, taking the holy disk, he puts it upon the head of the Deacon, and the Deacon taking it with reverence, and looking out towards the door, goes in silence to the prothesis, and puts it down: and the Priest having made obeisance, takes the holy chalice, and turns towards the doors, saying secretly, Blessed be our GOD: (then aloud,) always, now and ever, and to ages of ages. And the Deacon having come out, and standing in the the accustomed place, saith, Standing upright, and having partaken of the divine, holy, spotless, immortal, heavenly, life-giving, and terrible mysteries of CHRIST, let us worthily give thanks to the LORD. Assist, preserve. That we may pass this whole day. Exclamation. For Thou art our sanctification, and to Thee we ascribe glory, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages.

47 Choir. Amen. Priest. Let us go on in peace. Deacon. Let us make our supplications to the LORD. Prayer behind the ambon, said aloud by the Priest without the bema. LORD, Who blessest them that bless Thee, and sanctifiest them that put their trust in Thee, save Thy people, and bless Thine inheritance: guard with care the fulness of Thy Church: hallow those that love the beauty of Thine house. Glorify them in return by Thy divine might, and forsake not them that put their trust in Thee; give Thy peace to Thy world, to Thy Churches, to our Priests and Kings: to the army, and to all Thy people; because every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights: and to Thee we ascribe. This being ended, the Priest goes through the holy doors, and departs into the prothesis, and saith this Prayer.

48 Thou, O CHRIST our GOD, Who art Thyself the fulness of the Law and of the Prophets, Who didst accomplish all the dispensation of Thy Father, fill our hearts with joy and gladness always, now and ever, and to ages of ages. Amen. Deacon. Let us make our supplication to the LORD. Priest. The blessing of the LORD upon you. Then, Glory to Thee, our GOD: Glory to Thee. People. Glory. Both now. Then the Deacon, also going through the north part, gathers together the Holy Things, with fear and all safety: so that not the very smallest particle should fall out, or be left: and he washes his hands in the accustomed place. And the Priest goes forth, and gives the antidoron to the people. Then he goes into the holy bema, and puts off his priestly vestments, saying Nunc dimittis, the Trisagion, and the other things. Then he saith the dimissory prayer of S. Chrysostom.

49 The grace of Thy lips, shining forth like a torch, illuminated the world, enriched the universe with the treasures of liberality, and manifested to us the height of humility: but do thou, our instructor by thy words, Father John Chrysostom, intercede to the WORD, CHRIST our GOD, that our souls may be saved. Kyrie eleison, (twelve times.) Glory. Both now. Thee, the more honourable than the Cherubim. And he makes the dismissal: and having adored, and given thanks to God for all things, he departs.

The Office of the Prothesis (Neale translation)

Liturgy of Saint John Chrysostom

The preparation of the bread and wine before the Greek liturgy, as done in the Great Church and on Mount Athos, in John Mason Neale's translation.

1 The Priest and Deacon go to the prothesis, and wash their hands, saying, I will wash my hands in innocency, O LORD, and so will I go to Thine Altar, to the end of the Psalm. Then they make three adorations before the prothesis, and each saith, GOD be merciful to me a sinner, and have pity upon me. G Thou hast redeemed us from the curse of the law, by Thy precious Blood, being nailed to the Cross, and wounded with the lance, and didst pour forth streams of immortality to men: glory be to Thee, our SAVIOUR. Deacon. Sir, give the blessing. Priest. Blessed be our GOD always, now and ever, and to ages of ages. Amen. Then the Priest takes in his left hand the Oblations and in his right the holy spear. In remembrance of our LORD and GOD, and SAVIOUR JESUS CHRIST. (This he saith thrice.)

2 He then thrusts the spear into the right side of the seal, and saith, as he cuts, Into the left, saying, And as a blameless lamb dumb before His shearers, so He opened not His mouth. Into the upper part, saying, In His humiliation His judgment was taken away. Into the lower, saying, And who shall declare His generation? The Deacon, looking devoutly on this vite, saith, at each incision, Let us make our supplications to the LORD: holding his horarion in his hand. After these things, he saith, Sir, take up. pressed on the Holy Lamb, and is so to be taken here; but is sometimes used for the thing thus sealed, namely, the Holy Lamb itself, as in what follows. G 2 And the Priest, thrusting the holy spear obliquely into the right side of the Oblation, raises up the holy Bread, saying, For His life is taken away from the earth; [always, now and ever, and to ages of ages.]

3 And layeth it, cross downwards, in the holy dish. The Deacon saith, Sir, sacrifice. The Priest saith, while he cuts it crosswise, The Lamb of God is sacrificed, Which taketh away the sin of the world, for the life and salvation of the world. Then he turns it cross upwards, and the Deacon saith, Sir, stab. And the Priest, piercing the right side with the holy spear, saith, One of the soldiers with a spear pierced His side, and forthwith came thereout Blood and Water: and he that saw it bare record, and his record is true. The Deacon then pours into the holy chalice, wine and water, first saying to the Priest, Sir, bless the Holy Union. And the Priest blesses them. Then the Priest, taking the second Oblation, saith, In honour and memory of the most excellent and glorious Lady, the Mother of God and Ever-Virgin Mary, by whose intercessions receive, O LORD, this Sacrifice to Thy heavenly altar.

4 a The Holy Lamb. b The portion of S. Mary. c The nine portions of Prophets, Apostles, Martyrs, &c. d Portions for the living. e Portions for the dead. And taking a portion, he places it on the right side of the holy Bread near its middle part, saying, At Thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours. Then, taking the third Oblation, he saith, Of the honourable and glorious Forerunner, Prophet, and Baptist John. And taking one portion, he places it on the left side of the holy Bread, making a beginning of the first row: then he saith: Of the holy and glorious Prophets, Moses and Aaron, Elijah, Elisha, David and Jesse, the Three Holy Children, and all holy Prophets. And he places the second portion orderly under the first. Then he saith: Of the holy and glorious and all celebrated Apostles, Peter and Paul, the Twelve, and the Seventy, and all holy Apostles.

5 And thus he places the third portion below the second, finishing the row. Then he saith: Of our holy Fathers, and œcumenical great Doctors and Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom, Athanasius and Cyril, Nicolas of Myra, and all holy Hierarchs. And taking the fourth portion, he places it near the first, beginning a second row. Then he saith again, Of the holy Proto-martyr and Archdeacon Stephen, the great and holy Martyrs Demetrius, George, Theodore, and all holy Martyrs, both men and women. And taking the fifth portion, he lays it under the first of the second row. Then he saith: Of our holy Fathers, filled with GOD, Antony, Euthymius, Sabbas, Onuphrius, and Athanasius of Mount Athos, and all holy ascetics, men and women. And thus, taking the sixth portion, he places

it below the second portion, to the accomplishment of the second row. After this he saith:

6 Of the wonderworking and unmercenary Saints, Cosmas and Damian, Cyrus and John, Panteleemon and Hermolaus, and of all unmercenary Saints. Then taking the seventh portion, he puts it at the top, beginning the third row. Of the holy and just parents of GOD, Joachim and Anna, of N. (the Saint of the day,) and all Saints, through whose intercessions GOD look upon us. And taking the eighth portion, he places it in order a little below the first (of the third row). Yet further he saith: Of our holy Father, John Chrysostom, Archbishop of Constantinople, (if his Liturgy be said that day; but if S. Basil's be, he commemorates him.) And thus, taking the ninth portion, he finishes with it the third row. Then taking the fourth Oblation, he saith: Remember, O LORD and Lover of men, all Orthodox Sees, our Bishop N., the venerable Presbytery, the Diaconate in CHRIST, and every hierarchical rank, the Hegumen N., our brothers and fellow-ministers, Priests and Deacons, and all our brothers, whom Thou hast called to Thy Communion, through Thy mercy, O good LORD.

7 And taking a portion, he places it below the holy Bread. Then he commemorates also those living whose names he has, and thus taking their portions, places them below the holy Bread. Then taking the fifth Oblation, he saith: For the memory and forgiveness of sins of the blessed founders of this holy habitation. He then commemorates the Bishop that ordained him, and such other of the dead as he pleases; and lastly, saith thus: And of all our Orthodox fathers and brethren, who have departed in the hope of the resurrection and in Thy communion to eternal life, O LORD and Lover of men. (And he takes a portion.) Then the Deacon, himself also taking a Seal and the holy spear, commemorates those of the living whom he pleases; and lastly saith thus: Remember, also, O LORD, my unworthiness, and forgive me every sin, voluntary and involuntary. Then, in like manner, he takes another Seal, and commemorates whom he will of the departed: and puts the portions below the holy Bread, in the same way as the Priest. Then he takes the sponge, and gathers together the portions in the dish under the holy Bread, so that they are safe, and that nothing can fall off. Then the Deacon, taking the censer, and incense in it, saith to the Priest:

8 Sir, bless the incense. Let us make our supplications to the LORD. The Priest saith the Prayer of Incense. We offer to Thee incense, O CHRIST our

GOD, for a savour of a spiritual perfume: receive it unto Thy heavenly altar, and send down in its stead the grace of Thy most HOLY SPIRIT. This is an innovation. S. Symeon of Thessalonica distinctly condemns it. "The Deacons must not offer portions; for they have not the grace of offering to GOD." (οὐ δι' διακόνου; μερίδας προσφέρειν... ἐπὶ καὶ τὸ χάρισμα τοῦ προσφέρειν τῇ Θεῇ οὐκ ἐχουσι.) The Greeks use a "holy sponge," in place of the purificatorium of the Latins. It is generally called Σπόγγος, but here μούσα, the more modern term for the same thing. Deacon. Let us make our supplications to the LORD. The Priest censes the Asterisk, and places it over the holy Bread, saying: And the star came, and stood over where the young Child was.

9 Deacon. Let us make our supplications to the LORD. And the Priest taking the first veil, covers with it the holy Bread with the disk, saying: The LORD hath reigned; He hath put on glorious apparel: the LORD hath put on His apparel, and girded Himself with strength. Deacon. Let us make our supplications to the LORD. Sir, cover. (παλμψον.) And the Priest, censing the second veil, covers with it the holy chalice, saying: Thy glory, O CHRIST, hath filled the heavens, and the earth is full of Thy praise. Deacon. Let us make our supplications to the LORD. Sir, shelter. (σκέπασον.) (21.) The Priest censing the covering which is called the Air, and covering both chalice and dish with it, saith: Shelter us with the covering of Thy wings, chase away from us every enemy and foe; give peace in our time; LORD, have mercy upon us, and on Thy world, and save our souls, for Thou art good, and the lover of men.

10 Then the Priest, taking the censer, censes the prothesis, saying thrice: Blessed be our GOD, who is thus well pleased: glory be to Thee. The Deacon saith at each time: Always, now and ever, and to ages of ages. Amen. Then they both adore reverently, three times. Then the Deacon, taking the censer, saith: At the oblation of the Holy Gifts, let us make our supplications to the LORD. The Priest saith the Prayer of Prothesis: O GOD, our GOD, Who didst send forth the Heavenly Bread, the nourishment of the whole world, our LORD and GOD, JESUS CHRIST, as a Saviour and Redeemer and Benefactor, blessing and hallowing us; Thyself bless this Oblation, and receive it to Thy heavenly altar: remember, of Thy goodness and love to men, them that offered it, and them for whom they offered it; and keep us without condemnation in the celebration of Thy holy mysteries. For blessed and hal-

lowed is Thy holy and glorious Name, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

11 And after this he there makes the Dismission, saying thus: Glory be to Thee, CHRIST, our GOD and Hope: glory be to Thee. Deacon. Glory. Both now. LORD have mercy. Sir, give the blessing. And the Priest gives the Dismission, saying: {if it be Sunday, CHRIST, that arose from the dead,} {if not, CHRIST, our true GOD,} through the intercessions of His spotless Mother, and our holy Father, John Chrysostom, Archbishop of Constantinople, (or, if it be the Liturgy of S. Basil, of S. Basil the Great, of Cæsarea in Cappadocia,) and All Saints, have mercy upon us, and save us; for Thou art good and the lover of men. Deacon. Amen. After the Dismission, the Deacon censes the holy prothesis; then he goes and censes the holy Table all round in the form of a Cross, saying secretly: In the tomb bodily, in Hades spiritually, in paradise with the thief, while Thou wert, O CHRIST, with the FATHER and the HOLY GHOST on the throne, as GOD filling all things and incircumscript. Then he saith the fifty-first Psalm. In the meantime he censes the Sanctuary and all the Church, and comes again to the holy Altar, and again censes the holy Table and the Priest; then he puts down the censer in its place, and comes close to the Priest; and they stand in front of the holy Table, and make three reverences; praying secretly, and saying:

12 O heavenly King, the Paraclete, the SPIRIT of truth, Who art every where present, and fillest all things, the Treasure of good things, and Giver of life, come and tabernacle in us, and cleanse us from all stain, and save our souls, O good GOD. Glory to GOD in the highest, and on earth peace, good-will towards men. Twice. O LORD, open Thou my lips, and my mouth shall show forth Thy praise. Then the Priest kisses the Holy Gospel, and the Deacon the holy Table. Then the Deacon, bowing his head to the Priest, and holding his horarion with the three fingers of his right hand, saith: It is time to sacrifice to the LORD. Holy Sir, give the blessing. The Priest, signing him with the Cross, saith: Blessed be our GOD always, now and ever, and to ages of ages. Amen. Deacon. Holy Sir, pray for me. Priest. The LORD make straight thy goings to every good work.

13 Deacon. Holy Sir, remember me. Priest. The LORD our GOD remember thee in His kingdom, always, now and ever, and to ages of ages. Deacon. Amen. Then he makes a reverence, and goes out, and standing in the accustomed place, over against the holy doors, makes three reverences, saying to

himself: O LORD, open Thou my lips, and my mouth shall shew Thy praise. After this, he begins, Sir, give the blessing. Priest. Blessed be the kingdom, &c. [The Liturgy will be found at page 93.] Ποιεῖν. King translates "to perform;" and Goar, doubtfully, "faciendi." The word often, in late Greek signifies to sacrifice. So the LXX, Isaiah xix. 21; 1 Kings xi. 33; Levit. ix. 7. So in S. Luke ii. 27, "τοῦ ποιῆσαι αὐτοὺς πατὰ τὸ εἰκείμενον τοῦ νόμον"—ought to be translated—"that they might offer a sacrifice according to the custom of the law." So facere is often used in Latin, Virg. iii. 77, "Cum faciam vitula pro frugibus." And the similar word βίζων, as every one knows, constantly means the same thing.

PART FIVE

Armenia

The Armenian liturgy in three English versions.

The Armenian Liturgy (Venice translation, 1867)

5th century onward

A full English translation of the Armenian Mass, with the rubrics and ceremonies, as the Mechitarist monks of Venice printed it in 1867: the vesting and preparation of the priest, the Mass of the Catechumens, the Mass of the Faithful with the Armenian anaphora, and the closing hymns, preceded by two short essays on the antiquity of the rite and on what is done in the church during High Mass.

OF THE ANTIQUITY AND CHARACTERISTICS OF THE ARMENIAN LITURGY

1 The Armenian Liturgy may be ranged among the most ancient, and the most beautiful of all the Liturgies of the Oriental Churches. Father Lebrun, a celebrated Benedictine, has proved its venerable antiquity, and he says that it was written towards the end of the fourth, or the beginning of the fifth century. But when we derive from original sources a more precise knowledge of this antiquity, we find that the rites of the Armenian Mass, formed on the model of the liturgies of St. Basil and of St. Athanasius, already existed at the commencement of the fourth century, in the time of St. Gregory the Illuminator, the apostle of Armenia, or, at least, in the time of St. Nerses the Great, who lived before St. Chrysostom. Later, that is to say, at the beginning of the fifth century, the Armenian Liturgy was better arranged, and augmented by many things borrowed from the Liturgy of St. Chrysostom, which proves the perfect accordance of these two liturgies, especially as regards the first part of the Mass, called the Mass of the Catechumens.

2 The authors of this reform were the same Armenian doctors who, about this time, translated the Holy Scriptures into the Armenian language, with that elegance of style which is also so apparent in the Liturgy; for this century was the classic epoch of Armenian literature. Such, then, are the two principal characteristics of the Armenian Liturgy: venerable antiquity in all

its rites, ceremonies and prayers, and a beauty of language quite classic, worthy of the purity of the Golden Age in which it was written. The Armenians have always preserved, in all its integrity, the majestic elegance of the rites and ceremonies of the ancient Church, without changing the usages of the first ages of Christianity. Foreigners of all nations who assist at the High Mass of the Armenian rite, testify their admiration of it, and the impression made on their minds by the mysterious ceremonies, and by the simple majesty of the oriental ritual. Besides the elegance of style in which this liturgy is written, all the prayers, from that beginning: «Lord God of Hosts» to the Communion, show an elevation of ideas quite original, and great sublimity of sentiment. The hymns very nearly approach to the poetry of the Bible, and the prayers of the celebrant and of all the clergy, participate in the grandeur of the mysteries of the Sacrifice.

3 To confirm the authority of what we advance, we appeal to the testimony of the same French liturgist already cited, in the 10 dissertation of his work.

GENERAL VIEW OF THE CEREMONIES OF THE ARMENIAN CHURCH DURING HIGH MASS

1 Before we examine, in detail, the ceremonies practised by the Armenians during High Mass, we think it well to give a true idea of the musical instruments which they use, of the oriental songs and hymns, of the vestments of the clergy, etc. The form of the Armenian Churches, nearly approaches that of the Greek. There is but one altar in the midst of the choir, to which they ascend by steps. This altar is sometimes hidden during the Mass by two curtains: a large one, drawn all across the choir, separating the Sanctuary, the Celebrant, and the Deacons from the rest of the clergy and the people: and a small one which surrounds the altar, and separates the Celebrant from the Deacons who assist him in the ceremony. Each curtain opens on two sides as will be presently seen during the celebration of the ritual. The Cross, the silver candlesticks, and the images of the saints form the decoration of the altar. The Chalice, the Cross and the Gospel during the Mass, are always covered with a light veil embroidered in gold; they are objects of the highest respect, and can only be touched with this veil. At the right side of the altar is a smaller one, in the form of a niche, where are placed the offerings of bread and wine destined to be consecrated, and which have been presented

by one of the principal people: they remain there till the Deacons come to carry them to the great altar.

2 The episcopal throne, covered with an embroidered canopy, is also on this side. The rest of the Church is divided into two parts, one for the men, the other for the women. The Armenian songs are composed in a musical style conformable to the genius and taste of the Orientals, which is perhaps more natural, but which does not, in general, please European ears: these chants are mostly accompanied by metallic instruments called Kechotz, Zinzgha, etc.: the first is the instrument called in latin Flabellum, used also in the Greek Church: it is a Cherubim with many wings loaded with small bells, and is fastened to the end of a long stick, which they agitate at different parts of the Mass, in the same way as the latin bells, of which they hold the place. The second instrument is composed of two plates of bronze, like the cymbals in military bands, which struck one against the other, give an inspiring sound: there are other harmonious and wind instruments, but the organ is not used.

3 The form of the sacerdotal vestments is very majestic. The clergy and under-deacon, wear albs, of stuff more or less precious, which fall to the heels. These albs have the cross embroidered on the back and on the chest, as well as on the shoulders. The deacons, besides their alb which is generally richer, wear also the long stole, embroidered with crosses, which they put on obliquely, making it pass from the left shoulder under the right arm. If the Celebrant is a Bishop the two first Deacons also wear the sacerdotal bonnet on the head. All colours, excepting black, are used in the religious ceremonies, and there is no distinction of colours for the festivals. The number of deacons is not fixed: there are generally six, but there may be more or less, according to the festival, and the rank of the Celebrant. The Deacons, after having put on their robes, assist the Celebrant to put on his.

4 The sacerdotal bonnet is round, and richly embroidered with gold, and pearls; at the top there is a figure of the world, made of enamel, of gold, or of diamonds, and surmounted by a small cross. The Bishops wear the latin mitre. The alb of the Celebrant is generally of linen or of different stuffs, the sleeves are of the same stuff as the cope. The stole, embroidered with crosses, is put round the neck and falls down before, to the feet: this stole, as well as the alb, is fastened by the golden buckle of the belt. The Bishops also wear, on the right side, an ornament attached to the belt, something in the shape

of a shield called Gonkèr. After these vestments, the Celebrant puts on the super-humeral, a large collar of precious stuff which rests on the shoulders, then he takes the long and flowing cope which envelopes his whole person and which is not closed before, like that of the Greeks. The Priest, whilst putting on these different objects, recites prayers adapted to the mystical signification of each ornament.

5 The Bishops also wear the long mantle or pallium, which hangs down before and behind, passing across the shoulders. The crosier of the Bishops is like that of the Latins. The Doctors or Vartabieds have a particular sort of crosier formed of two serpents intertwined, at the end of a long stick, the serpent being the emblem of prudence, a virtue indispensable to those who preach the word of God. These emblematic signs, as well as the Cross and the emblem of the diocese, precede the Celebrant When the Celebrant, accompanied by the inferior ministers, ascends the steps of the altar, after the Introït, they for the first time, close the great curtain, to prepare for the offerings: when it is again opened, you see the Celebrant holding the censor, to incense the altar: if the Celebrant is a Bishop, they close the great curtain a second time, to take away his episcopal distinctions, so that, at the reopening of the curtain, he appears as a simple priest.

6 After the benediction which the Celebrant gives the people with the Holy Sacrament, they draw the little curtain to leave the Celebrant alone at the moment of his communion, after which the curtain is withdrawn and the Priest shows himself, turned towards the people, with the remains of the Sacred Host in his hands, and, if there are any communicants, they receive the Divine Sacrament. But there are be no communicants, the Celebrant blesses the people a second time with the Holy Sacrament, and the great curtain is drawn. After the ablutions, the Celebrant covers his head with the bonnet, if he be a Bishop, he resumes his tive signs: the Archiepiscopal crosier, the Doctoral crosier, the Cross and the Emblem of their diocese. mitre and episcopal distinctions; then he turns towards the people, holding the Holy Gospel, when they open the great curtain to end the Mass. On Christmas-Eve, and Easter-Eve, tho Mass, which the Armenians celebrate in the evening, begins with the curtain drawn, and outside they read the prophecies of Daniel and others, according to the mystery of the day. At the moment the feast is announced, after the Introït the curtain is withdrawn and the altar appears illuminated.

7 During Lent, the altar remains hidden by the great curtain as a figure of the expulsion of our first parents from Paradise, and all the Sundays in Lent, except Palm-sunday, the Mass is celebrated with the curtain drawn.

THE ARMENIAN LITURGY

1 At the celebration of the Holy Sacrifice the Priest thus robes himself without pomp or ceremonial: he enters with his Assistant Ministers into the Sacristy where the vestments and ornaments are kept; and after each has robed himself according to his order, having preluded with the Antiphon: Sacerdotes tui induantur justitiam, etc. they recite alternately the CXXXIth Psalm: Memento, Domine, David, etc. with the Gloria Patri, etc. Then the Deacon says: Let us unite to ask with faith that God may bestow upon us His merciful grace, that the all-powerful God may save us and show us His mercy. O Lord, have mercy upon us according to the greatness of Thy mercy; and let us say all together: Lord, have mercy upon us! This invocation is repeated twelve times. Then the Priest says the following prayer: 2 Jesus Christ our Lord, who, clothed with light as with a bright garment, hath appeared on earth in profound humility, and hath deigned to hold converse with man; who hath made Thyself Sovereign and Eternal High Priest after the order of Melchisedek, and hath bestowed gifts on Thy holy Church; O Lord all-powerful! who hath permitted us to robe ourselves in the same celestial garb, make me, thy useless servant, worthy of the spiritual ministry of Thy glory: now that I dare prepare myself, may I be free from iniquity which is the robe of abomination, and may I be mantled in Thy light! Take from me my stains, blot out my sins, that I may be worthy of the light that Thou hath prepared; grant me to enter with the sacerdotal robes into the ministry of Thy sanctuary in company with those who, always less spot, have observed Thy commandments; may I be found ready to penetrate into the celestial nuptial-chamber with the wise virgins to glorify Thee, Jesus, my Lord, who hath borne and effaced the sins of all, I implore Thee, for Thou art the sanctifier of our souls, and to Thee our beneficent God belong glory, power and honour, now and for ever throughout all ages. So be it.

3 The Deacons then invest the Priest with his ornaments, reciting the appropriate Psalms. They first put upon his head the sacerdotal crown and the Priest says: Lord! put upon my head the helmet of salvation to combat the forces of the enemy, through the grace of our Lord Jesus Christ, to whom glory, power and honour are due now and for ewer, throughout all ages. So

be it. Then they present him with the Alb, and the Priest says: Clothe me, O Lord, with the robe of salvation and with the tunic of gladness, and bind me with the robe of redemption, through the grace of our Lord Jesus Christ, etc. Then the Maniple, and he says: Lord! strengthen my hands and wash me from all stain, so that I may serve Thee in perfect purity of soul and body, through the grace, etc. Then the Stole, and he says:

4 Lord, ornament my neck with justice, and pu rify my heart from all stain of sin, through the grace, etc. Then the Girdle, and he says: May the girdle of faith gird my heart and mind, and prevent impure thoughts, and may the virtue of Thy grace ever dwell there, through the grace, etc. Then the Cope, and he says: O Lord! through Thy mercy cover me with a robe of splendour, and fortify me against the assaults of the evil spirit, that I may be worthy to glorify Thy glorious name, through the grace, etc. My soul shall rejoice in the Lord, for He has invested me with the vesture of salvation, and the robe of gladness, He has decked my head with a crown, as a bridegroom, and as a bride He has ornamented me, through the grace, etc. While the Celebrant robes himself, the Clerks sing in the Choir, the following hymn.

5 O profound and incomprehensible mystery, without beginning! Above us Thou hath illuminated the Principalities in the nuptial chamber with inaccessible light, and Thou hath surrounded the choirs of Angels with incomparable glory. By Thine ineffable and marvellous power Thou hath created Adam in the likeness of Thy sovereignty, and Thou hath robed him with pomp and glory in Eden, dwelling of delights. By the Passion of the Holy One, Thine only Son, all creatures have been renewed, and man is become again immortal, and has been clothed with a vesture of which he can never be despoiled. O Holy Spirit, God! who under the form of tongues of fire of ineffable fecundity, Thou hath descended on the Apostles in the holy guest-chamber, pour forth Thy wisdom also upon us, while we robe ourselves with this tunic. Holiness becomes Thy dwelling, and since Thou alone art enveloped in splendour, and surrounded with glorious holiness, gird us with truth.

6 Thou who hath stretched out Thy creating arms to the stars, strengthen our arms so that in upraising our hands we may become intercessors before Thee. May the diadem which encircles our head, protect our thoughts, and may the stole, symbol of the Cross guard our senses; stole like to that of Aaron, beautiful, and brilliant with golden flowers to adorn the Sanctuary.

O sole God, true and sovereign master of all creatures, who hath invested us with the cope, symbol of love, to make us worthy ministers of Thy holy mystery! Preserve, Heavenly King! Thy Church immovable and give peace to the worshippers of Thy name. All being robed with the sacred vestments, go to the Altar. The Priest, washing his hands, recites, in a low voice, alternately with the Deacon, the XXVth Psalm. Anthem: Lavabo in innocentia manus meas, etc. DEACON. — Judica me Deus, etc.; Gloria Patri.

7 Then the Mass commences. The Priest, extending his arms: Accept O Lord! our prayers and save us through the intercession of the Holy Mother of God. DEACON. — May the Holy Mother of God and all the saints be our intercessors with the Heavenly Father, that He may deign to be merciful to us, and in pity save His Creatures. Lord God all-powerful! save us and have mercy upon us! PRIEST. — Receive, Lord, our prayers, through the intercession of the Holy Mother of God, the Immaculate Mother of Thine only Son, and through the prayers of all the saints, hear us, Lord, and have mercy on us: pardon us, be favourable to us, and blot out our sins, and make us worthy to glorify Thee in the thanksgiving which we offer Thee together with Thy Son and the Holy Ghost, now and for ever. The Officiating Priest, again joining his hands, and turning towards the assistant Clergy, inclining himself, begins the Confession.

8 I Confess in the presence of God and of the holy Mother of God, before all the saints, and before you Fathers and Brethren, all the sins I have committed; for I have sinned in thought, in word and in deed, and in whatever way men generally sin: I have sinned, I have sinned, and I pray you to ask pardon of God for me. The eldest Priest in the Choir approaches and gives the absolution demanded by the Officiating Priest. May all-powerful God have mercy on you, and grant you the pardon of all your sins, past and present, and preserve you from them in future: may He confirm you in every good work, and lead you to the repose of a future life. So be it. The Officiating Priest, raising the crucifix in his right hand; gives his benediction saying. May the God of love free you, and purify you from all your sins: may He give you time to do penance and to do good works: may the all-powerful and all-merciful God guide your future life by the grace of His Holy Spirit. To him be glory throughout all ages. So be it.

9 The elder Priest adds: Remember us in the presence of the immortal Lamb of God. The Priest still turned towards the assistant Clergy answers:

May your remembrance be present before the immortal Lamb of God! The Clerks recite the CXIXth Psalm: Jubilate Deo, etc. DEACON. — In the name of this holy Church let us pray God that He may deliver us from sin and save us by His merciful grace. All-powerful Lord, our God, save us and have mercy on us. The Priest, extending his arms: Within the precincts of this temple, and in presence of these sacred and divine emblems, bowing in the holy place, we adore with trembling, and we glorify Thy holy, admirable and victorious resurrection, and we offer Thee benediction and glory, together with the Father and the Holy Spirit now and in endless ages. The Priest says the XLIIId Psalm, with the Anthem: Introibo, etc.

10 The Deacon says the Psalm: Judica me Deus, etc. At every two verses they ascend a step of the altar. At the top of the steps, the Deacon says: Let us bless the Father of our Lord Jesus Christ, who has made us worthy to present ourselves in the place of praise, and to sing spiritual songs. All-powerful Lord, our God, save us and have mercy on us. The Priest with extended arms, advances nearer to the altar, and says the following prayer aloud: In the Tabernacle of holiness, and in the place of praise, the habitation of Angels, the Sanctuary of expiation and of propitiation for man, before these sacred and divine emblems prostrated at the foot of the holy altar, we adore with trembling, and glorify Thy holy, admirable and victorious resurrection; and we offer Thee benediction and glory, together with the Father and the Holy Spirit now and in endless ages.

11 This prayer ended, if the Celebrant is a Priest, they draw the curtain. If the Celebrant is a Bishop, he kneels before the altar with his four Deacons, and, the two others coming to raise the mitre, he takes the holy Apron and spreads it on his knees; he also spreads the holy Pallium on his breast. Then approaching with the assistants the altar of oblation, he washes his hands. Finally, at the foot of the altar, he says in a low voice, the following prayer addressed to the Holy Spirit, the Perfecter of the holy mysteries. The two following prayers were composed by the celebrated Doctor St. Gregory Nareghatzi, who flourished in the Xth century. 12 O Lord all-powerful, beneficent and full of love: sovereign of the universe, Creator of all things visible and invisible, Redeemer and Preserver, Protector and Pacificator, Powerful Spirit of the Father! assembled here in Thy redoutable presence, we implore Thee with out-stretched arms and deep groans. Full of fear and awe we approach Thee, to offer the Sacrifice due to Thine Omnipotence as equal

on the throne of glory and in works to the immutable and glorious grandeur of the Father; for Thou art the interpreter of the profound mysteries of the will of the all-powerful Father of Emmanuel, who sent Thee, being Himself the Redeemer, Vivifier and Operator of all things. By Thee has been revealed the triple personality of the consubstantial Divinity, triple personality, in which Thou art one and incomprehensible. In Thee and by Thee the first generation of the Patriarchal line, endued with the spirit of prophecy, clearly announced things past and future. Spirit of God! Thou wert predicted by Moses; Spirit that movedst upon the waters, boundless virtue, who by Thy mysterious shadow, vivifying afar all around, and under Thy wings, affectionately protecting new generations, hath revealed the mystery of regenerating baptism. As a figure of this mystery, before Thou spreadedst out the curtain of the firmament, Thy sovereign will created out of nothing, all living being.

13 By Thy virtue all mankind drawn out of chaos, will be renewed in the miraculous act of the resurrection, at the same moment which marketh the last day of their terrestrial and mortal life, and the first of the life celestial and immortal. To Thee, as to His Father, the first-born Son, coexistant and consubstantial with the Father, has obeyed, under a human form, and in unity of will. He proclaimed Thee true God, equal and consubstantial with His Father, all-powerful; and declared unworthy of pardon all blasphemy against Thee, thus shutting the sacrilegious mouths of Thy depreciators, by Him declared enemies of God; whilst all blasphemy, proffered by the impious against Himself, has been pardoned by Him, the Just, the Immaculate, the Good Shepherd, Reclaimer of all wandering souls, who was delivered for our offences, and was raised again for our justification. To Him be glory through Thee, and to Thee benediction, with the all-powerful Father, throughout all ages. So be it.

14 They then say this prayer on the same subject that by a livelier confidence it may sink deeply into the heart, and excite the desire of announcing and obtaining a twofold peace. 15 We pray and implore with all our soul and with tears and sighs, Thy glorious creative essence, O tender, incorruptible, uncreated, eternal Spirit of mercy, who, with ineffable sighs intercedest for us with the Father of all grace; Thou that preservest the saints, purifiest sinners, and makest them the temples of the living and vivifying will of the supreme Father. O! deliver us from all works impure and displeasing in Thy

sight, that the illuminating rays of Thy grace may not be weakened in us by the infirmity of our weak intelligence, for we know that Thou unitest Thyself to us only by means of prayer, and the sweet smelling savour of a pure life. Since one Person of the Holy Trinity is sacrificed, and another receives him, taking pleasure in us through the reconciling blood of His Only Begotten Son; O! do Thou, also, accept our prayer; cleanse us and make us a precious and agreeable habitation, by a perfect preparation, that we may rejoice in the feast of the Heavenly Lamb and receive without peril of perdition, this manna of the new redemption, manna which renders us immortal. May this fire consume and destroy all trace of human misery, as it did with the Prophet Isaiah, by the burning coal applied by the Angel, so that Thy clemency may be manifested, as by His divine Son is revealed the bounty of the Father, who has admitted the Prodigal son to the paternal inheritance and has raised the impure to the possession of the celestial throne, which is the happiness of the Just. I also am one of them; receive me with them, I who have also cost the blood of the divine Jesus, who have need of greater mercy and to be saved by Thy grace. Grant it, that in all things may be universally revealed Thy Divinity, glorified with the Father with equal honour, and praised with equal will and with equal power.

16 Aloud: For to Thee belong clemency, power, love, virtue and glory throughout all ages. So be it. The Deacons give the mitre to the Officiating Bishop, who rises, and the curtain is drawn. The Clerks then sing melodies, or some hymn relating to the mystery of the Day, whilst the Celebrant, behind the curtain, prepares the bread and wine for the Offering.

Hymns for Divers Festivals.

17 For the Annunciation of the Blessed Virgin Mary. The sound of joyful news is heard, (repeated) announced by Gabriel to the All-Holy. I am sent to Thee, O! Immaculate One: (repeated) to prepare a chamber for the Lord. For the Nativity of our Lord. To-day a new flower springs from the root of Jesse, and the daughter of David gives birth to the Son of God. For the Purification of the Holy Virgin. Christ, the king of glory comes to offer Himself to-day, Himself fulfilling the law by His appearance in the Temple after forty days. For Palm-Sunday. The children of the Hebrews sing the song of the Cherubim: the multitude of the Gentiles rejoice with the inhabitants of the skies. For the Resurrection of our Lord. My song resounds with the roaring of the

Lion, (repeated) who roared upon the Cross. On the Cross He roared, (repeated) and His roaring penetrated threateningly into the deepest abysses.

18 For the first Sunday after Easter. To-day a new light shines from a new and admirable Sun. To-day a new lily blossoms in the garden newly planted. To-day the first-born and Only Son of the Father soars to Heaven under the form of the sons of Adam. To-day the battalions of the Angelic choirs of Heaven harmoniously modulate songs of praise.

For Pentecost.

19 Let us sing to the Holy Spirit harmonious hymns of praise. Let us exalt in sublime words the new creation of all things.

For the Transfiguration.

20 The beauteous rose flames on its stalk through its leaves of a thousand tints. The trembling roses wave by thousands over the leaves.

For the Assumption of the Holy Virgin.

21 To-day the Angel Gabriel brought the palm and the crown to the triumphant Virgin. To-day he introduced to the Lord of all, her who was the temple of the Most High, and the dwelling of the Holy Spirit.

For the Day of the Holy Cross.

22 From the beginning of time the Cross appeared in Paradise, planted by the hand of God, as a sign of consolation to Seth, and a gage of hope to Adam, the first father. In this wood to which our Saviour Jesus was nailed, we put all our confidence, and prostrate, and adore the Sacred Sign which has borne our God. For Archangels' Day. In your honour, O holy Archangels, and choirs of Angels, we sing in sweetest tones, the praises of jubilation. For the Feasts of the Holy Apostles. O Sun of justice proceeding from the Father, who hath filled Thine Apostles with ineffable grace! The way of heavenly light has been splendidly shown amidst the people of Armenia, by Thaddoeus and Bartholomew. For the Feasts of the Prophets. Interpreters of the ineffable secrets of God, O holy Prophets, ye have been from the remotest time the predictors of future events.

23 For the Feasts of the Pontiffs. At the solemnity of your feast we triumph with spiritual joy, O Father and Teacher, holy Pontiff, (N. N.) The following Canticle may be substituted for any of the foregoing hymns. O thou, holy and august Priest, chosen of God, like unto Aaron and to the Prophet Moses! It was Moses who arranged the mysterious vestment which Aaron al-

ways wore. His tunic was woven with four colours: scarlet, azure, amaranth, and purple. One thread was placed on another, and the thread of the first row was enriched with a carbuncle: the fringe around was of golden thread. At the sound of his priestly step, the soil rung beneath; and the face of the Tabernacle was clothed with gladness. To-day Christ makes our Celebrant appear under the same form. Thou then, in raising thyself to the Sanctuary, remember our departed ones; in the oblation of the Sacrifice, remember me a sinner, that Christ may be merciful to me and to us at His second coming.

24 Glory be to the Father, honour to the Son and to the Holy Ghost, now and throughout all ages. May Jesus Christ be blessed of all. Whilst the Clerks sing, the Celebrant, behind the curtain, prepares himself for the offering, and the Host being brought to him by the chief Deacon, he places it on the Patine, saying: Commemoration of our Lord Jesus Christ. Then having taken the wine, he pours some, in the form of a Cross, into the Chalice, adding a little water, and says: In memory of the Salutary Incarnation of the Lord our God and Redeemer Jesus Christ. He then recites, in a low voice, the following prayer of St. Chrysostom. O Lord our God, who hath sent the heavenly bread, our Lord Jesus Christ, the spiritual food of all the universe, as Redeemer, Saviour and Benefactor, to bless and sanctify us; Thyself, Lord, now bless the oblation here offered, and receive it on Thy heavenly altar; remember in Thy benevolence and Thy love, those who offer it, and those for whom it is offered, and preserve us from sin in the administration of Thy Sacraments; for holy and glorious is the honourable and sovereign grandeur of Thy glory, O Father, Son and Holy Ghost, now and throughout all ages. So be it.

25 Covering the Chalice with the veil, he recites the XCIIId Psalm Dominus regnavit. The curtain is withdrawn. We offer the sweet spiritual perfume of incense in Thy presence, O Lord Christ, accept it in Thy holy, celestial and immaterial dwelling as a sweet odour, and send us, in exchange, the grace and the gifts of Thy Holy Spirit. To Thee we offer glory, together with the Father and the Holy Ghost, now, etc. The Priest kisses the altar three times, and after having incensed it, he descends the steps, with the Deacons, to incense the people who stand and make the sign of the Cross, whilst the Clerks sing the hymn of incensement. In the Lord's temple, open to our offerings and our vows, united as we are to accomplish in obedience and in prayer the mystery of this approaching and august Sacrifice, let us

march together in triumph round the tribune of thy holy temple with odoriferous incense. Receive with goodness, O Lord, our prayers, like odoriferous smoke, of sweet myrrh and cinnamon, and keep us who offer it, so that we may always serve Thee holily. Through the intercession of Thy holy and ever-virgin Mother, accept the prayers of Thy ministers.

26 O Christ our Lord, who by Thy blood hath rendered Thy Church more luminous and more splendid than Heaven, and who from the example of the celestial choirs, has disposed in it choirs of Apostles, Prophets and holy Teachers; we now united, Priests, Deacons, Clerks and Ecclesiastics, offer incense in Thy presence, O Lord, after the manner of Zacharias of old. May our prayers sound agreeably to Thee, rising with the incense, like the sacrifice of Abel, Noah and Abraham. Through the intercession of Thy heavenly hosts, keep ever in peace the Armenian Church. Triumph, and glorify thyself with thy sons, O Sion, daughter of light, holy Catholic Mother: deck and adorn thyself, august spouse, splendid tabernacle of light like unto Heaven: because the Anointed God (THE CHRIST) Being of Being, (GOD OF GOD) sacrifices Himself incessantly without ever being consumed, and to reconcile us to the Father, and for our expiation, He gives His flesh and His precious blood. By virtue of this Sacifice He pardons him, who erected this temple.

27 The Holy Church acknowledges and confesses the pure Virgin Mary as Mother of God, through whom has been communicated to us the bread of immortality and the cup of consolation. Give blessings to her with spiritual canticle. After having incensed the people, the Celebrant mounts to the first step of the altar, the Deacons place themselves on both sides of the altar, and the Chief Deacon says aloud: Give thy benediction, Lord Priest. And the Priest adds: Blessed be the reign of the Father, the Son, and the Holy Ghost, now etc. Here they say the Introit proper to the feast, which ended, the Deacon says: Let us again pray the Lord for peace: receive, save us, and have mercy upon us. Give thy benediction, Lord Priest. PRIEST. — Blessing and glory to the Father, to the Son, and to the Holy Ghost. Peace to all. CLERKS. — And with thy spirit.

28 DEACON. — Let us worship God. CLERKS. — In thy presence, Lord Priest. The Priest, extending his hands says aloud: O Lord our God, whose power is boundless and whose glory is incomprehensible, whose mercy is immense, and whose tenderness is infinite; according to Thine ineffable love look upon Thy people and this holy temple, and show towards us and those

united with us in prayer, Thy mercy and Thy clemency. For to Thee belong glory, power and honour, now etc. The Clerks recite the Psalm and Hymn of the day, whilst the Priest, extending his hands, says in a low voice: O Lord our God, save Thy people and bless Thine inheritance, preserve the fulness of Thy Church and sanctify those who devoutly visit the majesty of Thy house. Glorify us by Thy divine power, and abandon none who hope in Thee; for to The belong power, virtue and glory, now etc.

29 The Celebrant continues without turning towards the people: Peace be to all. Thou who hath taught us to pray together and in the same spirit, who hath promised us that the prayers of two or three united in Thy name shall be granted, favourably grant the requests of Thy servants, giving us in this world, the knowledge of Thy truth, and in the world to come, life eternal: for Thou art a beneficent God and full of love, and to Thee belong glory, power and honour, now etc. Then the Priest extending his arms, adds in a low voice: O Lord our God, who hath ordered in Heaven, choirs and battalions of Angels and Archangels for the service of Thy glory, grant that the holy Angels may enter with us, and with us may be the ministers and glorifiers of Thy beneficence. DEACON. — Give thy benediction, Lord Priest. PRIEST, ALOUD. — For to Thee belong Power, Virtue and Glory to all Eternity. So be it.

30 THE DEACON ADDS. — Proschume. — (Let us be attentive). They sing the Trisagion. THE CLERKS. — Holy Lord, holy and powerful, holy and immortal, have mercy upon us! Whilst they sing Trisagion, the Deacon who is to read the Gospel, fetches it, accompanied by three others, one of whom incenses it, while the other two wave the Flabellum or instrument of little bells. They go round the altar, and arrived before it, he who holds the censor, invites one of the chief people to come to the same altar and kiss the Gospel, whom the Celebrant blesses. During this time, the Priest extending his arms, says the following prayer: Holy Lord, who reigneth in the saints, to whom the Seraphim gives praise in the Song of Trisagion; to whom the Cherubim gives glory, and all the heavenly hosts the tribute of adoration; Thou who hath called all creatures into existence out of chaos, and made man after Thine image and resemblance, and adorned him with Thy grace, by teaching him to seek wisdom and prudence, who didst not abandon him when he became a sinner, but imposedst on him a penance to salvation; who hath rendered us, Thy vile and worthlees servants, now worthy to present

ourselves before Thy glorious and holy altar and to offer Thee the prescribed praise and adoration; accept, Lord, from the lips of us sinners, this thrice holy benediction, and preserve us by Thy goodness; pardon all our voluntary and involuntary sins: purify us in soul, in spirit and in body; and grant us to serve Thee in holiness all the days of our life, through the intercession of the Holy Mother of God, and of all Thy Saints, in whom, from all Eternity, Thou hath been well-pleased; for Thou art holy, O Lord our God, and to Thee belong glory, power etc.

31 DEACON. — Let us again pray the Lord for peace. CLERKS. — Lord, have mercy upon us. DEACON. — Let us pray the Lord for the peace of the whole world, and the stability of the holy Church. CLERKS. — Lord, have mercy upon us. DEACON. — For all saints and orthodox bishops, let us pray the Lord. CLERKS. — Lord, surround them with Thy mercy. DEACON. — For our holy Father, Pope N. and for our (Patriarch, Archbishop or Bishop), let us pray the Lord. CLERKS. — O Lord, protect them and keep them in Thy mercy. DEACON. — Let us pray God for all Teachers, Priests, Deacons, Clerks and all the faithful. CLERKS. — O Lord, surround them with Thy mercy. DEACON. — Let us pray God for pious kings and princes who fear God; for their armies and their chiefs. CLERKS. — Lord, protect them in Thy mercy.

32 DEACON. — Let us pray God for the souls of the departed, who, attached to the true faith, sleep in Christ. CLERKS. — Lord, remember them and have mercy upon them. DEACON. — Let us pray God for union in our true and holy faith. CLERKS. — Lord, have mercy upon us. DEACON. — Let us commend ourselves and one another to the Lord God all-powerful. CLERKS. — We commend ourselves to Thee O Lord. DEACON. — Have mercy upon us! O Lord our God, according to Thy great mercy. Let us say with one accord. CLERKS. — Lord, have mercy upon us. (This invocation is repeated thrice). During this time the Priest prays in a law voice, with extended arms: O Lord our God! accept the prayers which Thy servants address to Thee with uplifted arms, and have mercy upon us according to Thy great mercy. Pour forth Thy clemency upon us and upon this people, steadfast in the expectation of Thine abundant mercy.

33 DEACON. — Give thy benediction, Lord Priest. PRIEST. — For Thou art merciful, and lovest man, being God, and to Thee belong glory, power and honour etc. a honour etc If the Celebrant be not a Bishop, he remains

standing before the altar; if a Bishop, he comes accompanied by two Deacons and sits on the Throne. The Clerks recite the Psalm proper to the day: then read the Prophecies and the Apostolic Epistles, adding the Anthem according to the lesson. The Epistle ended, the Deacon who is to read the Gospel, and another bearing incense, present themselves to the Celebrant, the one to receive the benediction, the other to have the incense blessed. Then the Deacon says: Orthi. Orthoi, a Greek word signifying: stand up. The Celebrant then turns to the people, blesses them with the Cross, and says: Peace be with all. CLERKS. — And with thy spirit.

34 DEACON. — Listen with fear. The Deacon who is to chant the Gospel: The holy Gospel according to St. etc. CLERKS. — Glory be to Thee, O Lord our God. DEACON. — Proschume. A Greek word signifying: be attentive. CLERKS. — It is God who speaks. The Gospel endee, all say : Glory be to Thee, O Lord our God! The Celebrant goes to the altar and they recite the Credo, which the Deacon says aloud : 35 We believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only Son of God, born of the Father before all worlds. God of God, Light of Light, Very God of Very God, begotten, not made, consubstantial with the Father, by whom all things were made in Heaven and Earth, visible and invisible; who for us men and for our salvation, came down from Heaven, was incarnate by the Holy Ghost, of the Virgin Mary and was made man, and who took from her, Body, Soul and Spirit, and all that in man is, in truth and not in fiction; who suffered, was crucified and buried; who rose again the third day, and ascended with the same body into Heaven, where he sat at the right hand of God, and whence He shall come with the same body in the glory of the Father, to judge the quick and the dead; whose reign shall have no end. We believe also in the Holy Ghost not created, but perfect, who proceedeth from the Father and the Son, who spake in the Law, the Prophets and the holy Gospel; who descended into the Jordan, who announced the Envoy (CRIST) and dwelt in the Saints. We believe in one Universal and Apostolic Church, in one baptism, in penance for the expiation and remission of sins, in the resurrection of the dead, in the Eternal judgment of body and soul, in the kingdom of Heaven, and in the life Eternal.

36 Those who say that there was a time when the Son existed not, and when the Holy Ghost existed not, or that they were created out of nothing;

or that the Son of God and the Holy Spirit are of another essence; or that they are mutable; Those who thus say, the Catholic and Apostolic Church excommunicates. DEACON. — Give thy benediction, Lord Priest. The Priest adds the profession of St. Gregory, the Illuminator: As for us, we glorify Him who was before all ages, adoring the Holy Trinity and the only Divinity of the Father, Son and the Holy Ghost, now, and throughout all ages. The Deacon who has read the Gospel, offers it to the Celebrant, to kiss. DEACON. — Let us pray God for peace. CLERKS. — Lord have mercy upon us. DEACON. — Let us pray with faith, and implore our Lord God and our Redeemer, Jesus Christ, at this hour of sacrifice and prayer, to make us acceptable; may He listen to the voice of our prayers, accept the requests of our hearts, efface our sins and have mercy on us. May our orisons and prayers be always accepted by His sovereign majesty, and may He grant us to confirm ourselves in the unity of the faith and in the justice of good works, that our Lord all-powerful may bestow upon us the grace of His mercy, pity and save us.

37 CLERKS. — Save us Lord. DEACON. — Let us pray God that we may pass this hour of the Holy Mass, and the present day, in peace. CLERKS. — Grant it us, Lord. DEACON. — Let us pray God, that the Angel of peace may guard us. CLERKS. — Grant it us, Lord. DEACON. — Let us pray God for the propitiation and the pardon of our sins. CLERKS. — Grant it us, Lord, DEACON. — Let us pray God that the great and powerful virtue of the Holy Cross may help our souls. CLERKS. — Grant it us, Lord. DEACON. — Let us pray for the unity of the true and holy faith. CLERKS. — Lord, have mercy upon us. DEACON. — Let us commend ourselves, and one another mutually, to God. CLERKS. — O Lord, we commend ourselves to Thee. DEACON. — Have mercy upon us, O Lord our God, according to Thy great mercy; let us say with one accord.

38 CLERKS. — Have mercy upon os, O Lord. (This invocation is thrice repeated). During these alternate chaunts the Priest prays in a low voice, with extended arms: Our Lord and Redeemer, Jesus Christ, who art rich in mercy and generous in the gifts of Thy beneficence; Thou who hast at this hour suffered the torments of the Cross, and death, for our sins, and who hast abundantly showered the gifts of Thy Holy Spirit on the blessed Apostles, we pray Thee, O Lord, to make us participants of Thy divine gifts, of the forgiveness of sins, and of the reception of the Holy Ghost. DEACON. — Give

thy benediction, Lord Priest. PRIEST ALOUD. — That we may be found worthy gratefully to glorify Thee, together with the Father and the Holy Ghost, now, and throughout all ages. Peace be to all. CLERKS. — And with thy spirit. DEACON. — Let us worship God.

39 CLERKS. — In thy presence, Lord Priest. PRIEST ALOUD. — By Thy peace, O Christ Redeemer, which passeth all understanding, fortify us, and secure us from all evil; include us in the number of Thy true adorers, who worship Thee in spirit and in truth; for to the Holy Trinity belong glory, power and honour, now, etc. Blessed be our Lord, Jesus Christ. CLERKS. — Amen. DEACON. — Give thy benediction, Lord Priest. PRIEST. — May the Lord God bless you all. DEACON. — Let no Catechumen nor one whose faith is doubtful, nor one who is in the performance of penance, nor impure person, approach these divine mysteries. CLERKS. — The Body of our Lord, and the Blood of our Redeemer are about to be here present. The heavenly Powers invisibly sing and proclaim with uninterrupted voice: Holy, Holy, Holy, Lord God of hosts! DEACON. — Sing hymns to the Lord our God, spiritual hymns, O singers, in the sweetest tones.

40 Here the Clerks sing the Hagiology according to the mystery of the day, whilst the Deacons carry to the altar the sacred bread and Chalice of benediction. — When they begin to sing they draw the great curtain: then the Bishop takes off the vestments of honour, such as the mitre and Pallium: if the Celebrant is not a Bishop, he only takes off his cap which he deposes on the altar. — Then they undraw the curtain. Hagiology for Christmas-Day, the Annunciation and the Assumption. An innumerable Choir of Angels and of the heavenly hosts descended from Heaven with the king, the only Son, singing and saying: This is the Son of God. Let us then all cry: Rejoice O ye Heavens! be overjoyed, foundations of the universe, for the ever-living God has appeared on Earth, and has conversed with men to save our souls.

For Maundy-Thursday.

41 Thou who sittest majestically enthroned in light, O ineffable Word of God, descending from the celestial heights for Thy creatures, Thou hast deigned this day to sit at table with Thy disciples. Seized with astonishment and amazement, the Seraphim and Cherubim stood around, and the principalities of the heavenly hosts shouted: Holy, Holy, Holy, Lord God of Hosts.

For Easter.

42 What god was ever like unto our God? He was crucified for us, buried, and is risen again. He has been acknowledged God by the world, and has gloriously ascended into Heaven. Come, O people, sing His praises with the Angels: Holy, Holy, Holy, Thou art, O Lord our God. For Sundays, the Festivals of the Church, and of the Angels. O God who hast filled Thy holy Church with the Angelic hierarchy, myriads of Archangels are present, and millions of Angels serve Thee. Yet from men also Thou art pleased to receive benediction in these mysterious words : Holy, Holy, Holy, Lord God of Hosts. For the Feasts of Martyrs. O holiness of the saints, how great and terrible Thou art! the Angelic hosts praise Thee saying: Glory to God in the Highest, and peace on Earth. For Fast days, and days on which the dead are prayed for.

43 Receive in memory of the departed, this Sacrifice, O Holy Father, full of love, and receive their souls among Thy Saints in the kingdom of Heaven ; for we offer Thee this Sacrifice with faith to obtain the reconciliation of Thy Divinity, and the repose of their souls. For the Feasts of Prophets, Apostles and Pontiffs. Thou art all-powerful, O Lord of Hosts, King Eternal, who sittest above the highest heavens, who illuminatest Thy creatures, and who, by a prodigy of humility, art descended on earth. We offer Thee this Sacrifice, and we exalt Thy holy name, O Lord, who crownest Thy Saints (N. N.) : for they are our intercessors in Thy kingdom, O Lord all-powerful. While the singers chaunt the hymns, two Deacons transport the offerings with the usual ceremony, and the Priest, inclined towards the altar, recites, in a low voice, the following prayer. 44 None of us, soiled with passions and carnal desires, is worthy to approach Thine altar, or to serve Thy royal glory, Thy service being great and terrible even for the heavenly hosts. But Thou O incomprehensible Word of the Father, by Thine immense beneficence, hast made Thyself man, and our sovereign Priest, and, master of all, Thou hast confided to us the Priesthood for this holy ministry and for Thy unbloody Sacrifice; for Thou art the Lord our God who rulest all creatures in Heaven and Earth, who art seated on the Cherubim as on a throne, Lord of the Seraphim and King of Israel : who alone art holy and dwellest in the Saints. I pray Thee, Thou alone beneficent and prompt to grant our prayers, throw a glance of pity on me a sinner and Thy useless servant, and purify my soul and spirit from all malignant stain; and by virtue of Thy Holy spirit make me, who am invested with priestly grace worthy to assist at the holy altar, and to consec-

rate Thine Immaculate Body and Thy precious Blood. Humbly bending before Thee, I implore Thee not to turn Thy face from me, and not to exclude me from the number of Thy servants, but make me worthy to offer Thee this oblation, sinner and unworthy servant as I am, since Thyself art Offering and Offered, Receiver and Giver, O Christ our God! and to Thee we give glory with the Father without beginning, and the Holy and beneficent Spirit, now and ever, etc.

45 The holy Offerings being taken to the altar, the Priest incenses them, and washes his hands, saying the Psalm: Lavabo, etc. DEACON. — Let us pray God for peace. CLERKS. — Lord, have mercy upon us. DEACON. — With faith and holiness, let us pray before the holy altar of God, filled with profound dread; with a pure conscience and void of offence, without hypocrisy and duplicity; not with a spirit wavering and doubtful in the faith, but with upright actions sincere thoughts, submissive hearts and perfect faith: filled with charity and abounding in good works, let us be earnest in prayer before the holy altare of God, and we shall find grace in the day of manifestation and in the second coming of our Lord and Redeemer, Jesus Christ, who saves us and shows mercy to us. CLERKS. — Save us, Lord, and have mercy upon us. While the Deacon recites the preceding exhortation, the Priest, with extended arms, prays in a low voice.

46 O Lord God of Hosts, creator of all beings, Thou who hast called all things out of chaos into life, and who, honouring our earthly nature, hast lovingly raised it to the ministry of so awful and so inexplicable a Sacrament; Thou, Lord, to whom we offer this Sacrifice, accept from us this offering, and accomplish it in the Sacrament of the Body and Blood of Thine only Son. Grant this cup to be an expiatory remedy for the sins of him who drinks it. DEACON. — Give thy benediction, Lord Priest. PRIEST. — By the grace and mercy of our Lord and Redeemer, Jesus Christ, to whom, as to Thee, O Father, and to Thy Holy Spirit belong glory, power and honour, now etc. Peace be to all. CLERKS. — Amen, and with thy spirit. DEACON. — Let us adore God. CLERKS. — In thy presence, Lord Priest. DEACON. — Salute each other with a holy kiss; and ye who are not fit to participate in the divine mystery, retire to the door and pray.

47 The Deacon kisses the altar and the arms of the Celebrant, then he brings the salute to others. THE CLERKS SING. — Christ showed Himself to us; God, the Supreme Being, has built His palace here. The voice announ-

cing peace has sounded; salvation has been proclaimed, enmity has been destroyed, and charity has penetrated every where. Now, open your lips, O Ministers of God, bless with one accord, the consubstantial and inseparable divinity, to whom the Seraphim sing the hagiology. At the more solemn Feasts they sing the following Passages. DEACON. — You who with faith surround this sacred and royal altar, behold Christ the king seated there, surrounded by the Heavenly Hosts. CLERKS. — With eyes turned towards Heaven, let us pray, saying: Remember not our sins, but pardon us in Thy clemency. We bless Thee with the Angels, and with the saints we say: Glory to Thee, O Lord.

48 DEACON. — Let us assist with fear, with respect, with modesty and with fixed attention. CLERKS. — Before Thee, O Lord. DEACON. — Christ the Immaculate Lamb of God, offers Himself as victim. CLERKS. — Mercy and Peace and Sacrifice of benediction. DEACON. — Give thy benediction, Lord Priest. The Priest turns and gives the benediction with the crucifix which he holds, saying: May the grace and the love and the divine and sanctifying virtue of the Father, the Son, and the Holy Spirit be with you all. CLERKS. — And with thy spirit. DEACON. — Hold the doors with circumspection and precaution (*); lift up your hearts with fear unto the Lord. CLERKS. — We lift them up unto Thee, O Lord, God Almighty. DEACON. — Give thanks unto God with your whole heart. CLERKS. — It is meet and right so to do. Whilst the assistants alternately sing, the Priest says the following prayer in a low voice, with joined hands:

49 It is very meet and right to worship Thee without ceasing, and diligently to glorify Thee, O God the Father Almighty, Who by the operation of Thine Inscrutable and Co-Creating Word, hast removed the impediment of the Malediction; Which (Word) having formed His people the Church, has appropriated to Himself those who believe in Thee, and, in the human nature assumed in the womb of the Blessed Virgin, has vouchsafed to dwell amongst us; and, condescending to fulfil divinely a work entirely new, has restored heaven to (*) There is here an allusion to an ancient custom which is no longer observed, that of requiring the Catechumens and all those who had not the privilege of assisting at the sacred Mysteries, to leave the Church. earth. Wherefore, He in whose sight the glorious bands of Heaven's untiring watchers dare not stand, bowed down by the dazzling inaccessible light of

the Deity, having made himself very man for our salvation, has vouchsafed to unite us in spiritual harmony with the celestial choirs.

50 DEACON. — Give thy benediction, Lord Priest. PRIEST. — To sing with one voice, with the Seraphim and Cherubim the songs of hagiology, and to cry aloud and full of confidence with them : CLERKS. — Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of the Majesty of Thy glory : Blessing in the Highest. Blessed be Thou, who art come, and art to come in the name of the Lord ! Hosannah in the Highest. On certain Feast-days, before the Sanctus, the Deacon sings the following hymn. For our true and in all fulfilled redemption we give Thee thanks O Christ our Lord. At the miracle of Thy (Resurrection, Ascension, Birth) the Virtues sing praises, the Seraphim are filled with dread, the Cherubim tremble, and the Heavenly Powers and Principalities, ranged in joyous groups, cry with a loud voice and say, etc. This hymn ended, all the Clergy kneel. The Priest, whilst the Clerks chaunt the Sanctus, says in a low voice, with outstretched arms.

51 Holy, Holy, Holy, Thou art verily, and the plenitude of holiness. Can words express Thine immense mercy, Thou who, from the earliest age hast taken care of sinful man and hast helped him in divers manners, by the Prophets, by the sanction of the Law, by the Priesthood, and by the oblation of heifers figurative of another sacrifice? At the end of the established time, annulling the sentence of our debts, Thou hast given us Thine only Son, debt and debtor, sacrificed and consecrated, lamb and heavenly bread, sovereign Priest and Sacrifice; for He is the distributor and He is constantly distributed among us without ever being consumed. Being made man in truth and not in appearance and being incarnate in the womb of the Virgin Mary, Mother of God, He traversed all the passions of human life, pure from sin, and of his own free will made his way to the Cross, the salvation of the world and our redemption.

52 Then taking the bread in his holy, divine, most immaculate and venerable hands, He blessed it, gave thanks, brake it and gave it to his chosen and holy disciples seated at table with him, saying: DEACON. — Give thy benediction, Lord Priest. Priest, aloud. Take, eat,

This is my Body

53 which is given, for you and for many, for the expiation and remission of sins. CLERKS. — Amen. PRIEST, IN A LOW VOICE. — In like manner, having taken the cup, He blessed it , gave thanks, drank, and gave it to his

holy and chosen disciples seated at table with him, saying: DEACON. — Give thy benediction, Lord Priest. Priest, aloud. Drink ye all of it, This is my Blood, the Blood of the new Testament, which is shed for you and for many for the expiation and remission of sins. All rise and the Clerks continue: O heavenly Father, who for us hast delivered up to death Thy Son bowed down under the weight of our sins, by His Blood shed for us, we implore Thee to have mercy on Thy flock. During this time the Priest says in a low voice: And to do this in remembrance of Him, such was the command of Thy beneficent and only Son, who, descending into the deepest abysses of death, in the flesh, and having victoriously thrown down the gates of hell, manifested Thee as the only true God, the God of the living and the dead.

54 The Priest takes the Offerings with both hands, makes the sign of the Cross with the Bread and the Cup, and says in a low voice: We, then Lord, obeying this command, presenting Thee the salutary Sacrament of the Body and Blood of Thine only Son, call to mind His salutary sufferings for us, His crucifixion, source of life, His sepulture during three days, His happy resurrection, His triumphant ascension proper to a God, and the seat taken by Him at Thy right hand, O Father; and we acknowledge and bless His second coming, terrible and glorious. DEACON. — Give thy benediction, Lord Priest. The Priest, having laid the Offerings on the altar, says aloud: We offer Thee Thy gifts in all and for all. CLERKS. — In all things be blessed, O Lord; we bless Thee, we praise Thee, we give thanks unto Thee, we pray to Thee, O Lord our God.

55 Whilst this is being sung, the Priest prays low, with outstretched arms: O Lord our God, we praise Thee justly, and we render Thee incessant thanks who without regard to our unworthiness, hast made us ministers of a Sacrament so tremendous and as ineffable; not by our own merit, of which we acknowledge ourselves void, but confiding solely in Thy boundless mercy, we dare approach the ministry of the Body and Blood of Thine only Son, Our Lord and Redeemer, Jesus Christ, to whom belong glory, power and honour, now, and throughout all ages. DEACON. — Give thy benediction, Lord Priest. PRIEST. — Peace be to all. CLERKS. — And with thy spirit. DEACON. — Let us adore God. CLERKS. — In thy presence, Lord Priest. O Son of God, who hast offered Thyself to the Father as a sacrifice for our reconciliation, and hast given Thyself to us as the Bread of Life, we implore Thee, by

the shedding of Thy Divine Blood to have pity on the flock redeemed by Thee at so high a price.

56 The Priest during this time, bending over the altar, says in a low voice: We adore Thee, we pray and supplicate Thee, O beneficent God, to pour upon us, and upon the gifts which we offer Thee, Thy co-eternal and co-essential Holy Spirit; He then makes the sign of the Cross upon the Host: By whose means, Thou hast made the consecrated bread, to become verily, the Body of our Lord Jesus Christ; (This is repeated three times). He then makes the sign of the Cross on the Chalice: By whose means, Thou hast made the consecrated cup, to become verily the Blood of our Lord Jesus Christ; (repeated thrice). He then makes the sign of the Cross on the two species : By whose means, Thou hast made the consecrated bread and wine, to become verily the Body and Blood of our Lord Jesus Christ, changing them by Thy Holy Spirit. (repeated thrice).

57 At every benediction the Deacon answers in a low voice: Amen. DEACON. — Give thy benediction, Lord Priest. PRIEST ALOUD. — To us all here united, may the approach unto this Sacrament be not condemnation, but expiation and pardon of our sins. Then the Deacon incenses the people, who rise : CLERKS. — O Spirit of God, who, descended from Heaven, workest by our hands the Sacrament of Jesus Christ of whose glory Thou partakest ; by the shedding of His Blood we pray Thee to give repose to the souls of the departed. The Priest no longer extends his hands over the Offerings, but drops them, and says low : Grant by the virtue of this Sacrifice, charity, stability and peace throughout the universe, to Thy holy Church, to all orthodox Bishops, to Priests and Deacons, to Kings, Princes and people, to travellers, navigators and prisoners; to those exposed to peril, to the weary, and to all those who are at war with barbarians.

58 By this Sacrifice, grant us healthy weather fertility to the country, and to all the sick a speedy cure. By this Sacrifice, give repose to those who sleep in the peace of the Lord, Bishops, Priests, Deacons; to all the Clergy of Thy holy Church, to all laymen and women who have quitted this life in the faith. DEACON. — Give thy benediction, Lord Priest. PRIEST, ALOUD. — We pray Thee, to visit us, also, O beneficent God. CLERKS. — Remember us, Lord, and have mercy upon us. PRIEST. — We beg you in this Holy Sacrifice to commemorate the holy Virgin Mary, the Mother of God, S. John the Baptist, S. Stephen the first Martyr, and all the saints. CLERKS. — Remem-

ber them, Lord, and have mercy upon us. All the Deacons assemble on the side of the Gospel to chant the following prayer: We beg you to make memorial of the holy Apostles, Prophets, Doctors, Martyrs and of all holy Pontiffs, apostolic Bishops, Priests, orthodox Deacons and all the Saints.

59 CLERKS. — Remember them, Lord, and have mercy upon us. On Sundays: DEACONS. — Let us adore the blessed, praised, glorified, admirable and divine Resurrection of Christ. According to the Dominical Feasts, they vary the following words thus: Let us adore the Holy Cross, or the Ascension, or the coming of the Holy Ghost, or the dominion of our Lord, etc. CLERKS. — Glory to Thy Resurrection, O Lord. For the Feasts of the Saints: DEACON. — We beg you to make memorial in this Sacrifice of N. N. Prophet, or Apostle, or Martyr, or Pontiff, holy and dear to God, whose memory we have to-day celebrated. CLERKS. — Remember him, Lord, and have mercy upon us. DEACON. — We beg you to make memorial, in this holy Sacrifice, of our Prelates, and of our first holy illuminators: of Thaddaeus and Bartholomew Apostles, of Gregory the Illuminator, of Aristaces, of Vertanes, of Ussigh, of Gregory, of Niersès, of Issagh, of Daniel, of Khat, of Mesrob Doctor, of Gregory Naraghèse, of Niersès Glaèse, and of all the Pastors and Archpastors of Armenia.

60 CLERKS. — Remember them, Lord, and have mercy upon us. DEACON. — We beg you to make memorial, in this holy Sacrifice, of those holy solitaries and virtuous monks inspired by God, Paul, Anthony, Pol, Macaire, Onuphre, Marc abbot, Serapion, Nil, Arsène, Evagre, of the Johns, the Simons, the holy Oschians, of the Succhianites, and of all the holy Fathers and their disciples throughout the universe. CLERKS. — Remember them, Lord, and have mercy upon us. DEACON. — We beg you to make memorial, in this holy Sacrifice, of the faithful and holy Kings Abgare, Constantine, Tiridate and Theodosius, of all pious and holy Kings, and of Princes having the fear of God. CLERKS. — Remember them, Lord, and have mercy upon us. All the Deacons assemble before the altar, and sing: We beg of you to make mention, in this holy Sacrifice, of all the faithful in general, men and women, old men and children of all ages, who repose with faith in Christ.

61 CLERKS. — Remember them, Lord, and have mercy upon us. During this commemoration, the Priest says in a low voice: Remember, Lord, and have mercy, and bless Thy holy Catholic and Apostolic Church, which Thou hast redeemed by the precious blood of Thine only Son, and delivered by the

virtue of the holy Cross: grant her a solid and continual peace. Remember, Lord, and have mercy, and bless all orthodox Bishops who, in the true doctrine, preach among us the word of truth. All the Deacons assemble on the side of the Epistle. DEACON. — Give thy benediction, Lord Priest. PRIEST, ALOUD. — Above all, preserve to us in the right doctrine, our holy Pope N. N., and our venerable Patriarch N. N. or Archbishop or Bishop. They thus make commemoration of Catholic Prelates only. Then the Deacon passing on the left side of the altar chants the following ascription of praise, but in the form of prayer, which no one shall dare to change as if it were made without reason, for by it Bishop Chosroe the Great explained the custom of the ancients.

62 We render Thee thanks and praise, O Lord our God, for this holy and immortal Sacrifice, offered on this holy altar, imploring Thee to grant that it may turn to the sanctification of our lives. In favour of this Sacrifice, grant charity, firmness and the much desired gift of peace to the whole universe, to the holy Church, to all orthodox Bishops; and especially to our holy Pope N. N., to our venerable Patriarch, or Archbishop, or Bishop, and to the Priest who is offering this Sacrifice. We pray for the maintenance and victory of Christian Kings, and religious princes: we pray and implore Thee for the souls of the departed, particularly those of our Prelates, and of the founders of this holy Church, and for the souls of all those who sleep in its shadow. We pray Thee for the deliverance of our brethren become slaves, for mercy towards the people here present, for repose for those who, in faith and holiness have finished their mortal career in Christ. We beg you to make memorial of all those in this Holy Sacrifice.

63 CLERKS. — In all, and for all. In unison with this chant of the Deacon, the Priest says low, the following prayer: Remember, Lord, and have mercy, and bless Thy people here assembled, both the offerers, and the givers of the offerings for the celebration of this holy Sacrifice, and be favorable to them in all things useful and necessary. Remember, Lord, and have mercy, and bless the pious men who offer their gifts to Thy holy Church, those who compassionate the poor; and render them, in the measure of Thine innate liberality, a recompense hundredfold, in this life, and in the world to come. Remember, Lord, and have mercy, and be favorable to the souls of the departed, and give them repose and light, and place them among Thy saints in the kingdom of Heaven, by rendering them worthy of Thy mercy. Remem-

ber, Lord, the soul of Thy servant N. N., and have mercy upon him according to Thy great mercy, graciously grant him to enjoy the light of Thy countenance, and (if he lives) save him from all peril of body and soul.

64 Remember, also, O Lord, all those who, living or dead, have recommended themselves to our prayers; direct their desires and ours to the best and most profitable end, granting us all imperishable felicity. Purify our thoughts, and make us temples worthy to receive the Body and Blood of Thine only Son, our Lord and Redeemer, Jesus Christ, to whom as to Thee, Almighty Father, and to the Spirit of life and sanctity, our liberator, belong glory, power and honour, now etc. DEACON. — Give thy benediction, Lord Priest. Priest, aloud, making the sign of the Cross on the people: May the mercy of God and of our Redeemer, Jesus Christ, be with you all. CLERKS. — And with thy spirit. DEACON. — Let us pray God for peace. CLERKS. — Lord, have mercy upon us. DEACON. — Let us pray God, with all the Saints we have commemorated. CLERKS. — Lord, have mercy upon us.

65 DEACON. — Let us pray God by means of this holy and divine Sacrifice, offered on this holy altar. CLERKS. — Lord, have mercy upon us. DEACON. — Let us pray the Lord our God, who has accepted it in His holy, celestial and immaterial offertory, that He may deign to send us, in exchange, the grace and the gifts of the Holy Spirit. CLERKS. — Lord, have mercy upon us. DEACON. — Receive, save, have mercy, and keep us, Lord, by Thy grace. CLERKS. — Save us, Lord, and have mercy upon us. DEACON. — Let us pray God, making memorial of the holy Virgin Mary, Mother of God and of all the Saints. CLERKS. — Lord, have mercy upon us. DEACON. — Let us again pray for the unity of our true and holy faith. CLERKS. — Lord, have mercy upon us. DEACON. — Let us commend ourselves, and each other mutually to the Lord God all-powerful.

66 CLERKS. — We commend ourselves to Thee, O Lord. DEACON. — Have mercy upon us, O Lord, according to Thy great mercy; let us say all together: CLERKS. — Lord, have mercy upon us; (repeated thrice). During this time the Priest says in a low voice: God of truth and Father of mercy, we thank Thee for this favour by which Thou hast honoured our sinful race beyond the blessed Patriarchs. By them Thou wert called God, by us it pleaseth Thee to be affectionately named Father. We pray Thee, O Lord, that this new name so honourable for us, may shine every day more in Thy holy Church. DEACON. — Give thy benediction, Lord Priest. PRIEST, ALOUD.

— Allow us with filial voice to invoke Thee as our Heavenly Father, saying: CLERKS. — 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 trespasses, as we forgive them that trespass against us; abandon us not to temptation, but deliver us from evil. Amen.

67 While the Clerks chant the Pater, the Deacon incenses the people who stand, and the Priest says in a low voice: Lord of Lords, God of Gods, King eternal, Creator of all creatures, Father of our Lord, Jesus Christ, let us not fall into temptation, but deliver us from evil, and save us from snares. DEACON. — Give thy benediction, Lord Priest. PRIEST, ALOUD. — For Thine is the kingdom, the power and the glory, for ever and ever. Amen. Peace be to all. CLERKS. — And with thy spirit. DEACON. — Let us adore God. CLERKS. — In thy presence, Lord Priest. They kneel, and all profoundly inclined, the Priest says in a low voice: O Holy Spirit! Thou who art the source of life and of mercy, have pity on this people who, kneeling, adores Thy Divinity, keep them pure and without stain: penetrate their souls with the disposition figured by the present posture of the body, that they may partake of the inheritance of Thy future gifts.

68 DEACON. — Give thy benediction, Lord Priest. PRIEST, ALOUD. — Through Jesus Christ our Lord, to whom, as to Thee, O Holy Spirit, and to the Almighty Father, belong glory, power and honour, now and throughout all ages. DEACON. — Proschume, (be attentive). The Priest taking the Holy Host, and raising it, says: To the Holiness of the Saints. CLERKS. — Alone Holy, only Lord, Jesus Christ, in the Glory of God the Father, so be it. DEACON. — Give thy benediction, Lord Priest. PRIEST. — Blessed be the Holy Father, very God. CLERKS. — So be it. DEACON. — Give thy benediction, Lord Priest. PRIEST. — Blessed be the Holy Son, very God. CLERKS. — So be it. DEACON. — Give thy benediction, Lord Priest. PRIEST. — Blessed be the Holy Ghost, very God. CLERKS. — So be it. DEACON. — Give thy benediction, Lord Priest. Then the Priest, raising the cup, says:

69 Blessing and glory be to the Father, to the Son, and to the Holy Ghost, now and throughout all ages. CLERKS. — So be it. Holy Father, Holy Son, Holy Spirit: blessing to the Father, to the Son, and to the Holy Ghost, now etc. While the Clerks sing, the Priest prays in a low voice: Look upon us, O Lord Jesus Christ, from Heaven Thy Sanctuary, and from the glory of Thy kingdom, come to sanctify and save us. Thou who, seated near Thy Father,

art here sacrificed, deign to give us Thine Immaculate Body and Thy precious Blood, and to all this people, by our hands. Then he adores and kisses the altar, and taking the Holy Body, dips it entirely in the pure Blood, saying with a low voice: O Lord our God, who, from the name of Thine only Son, hast called us Christians, and hast given us regenerating baptism for the remission of sins, and hast rendered us worthy to receive the sacred Body and Blood of Thine only Son, we pray Thee, O Lord, to render us worthy to receive this holy Sacrament in remission of sins, and to give Thee glory with grateful hearts, as well as to the Son, and to the Holy Ghost, now, and throughout all ages.

70 DEACON. — Give thy benediction, Lord Priest. The Priest, turning towards the people, elevates the Holy Sacrament, making the sign of the Cross, and says aloud: Let us partake holily of the holy, holy and precious Body and Blood of our Lord and Redeemer Jesus Christ, who, descended from Heaven, is distributed among us. He is life , the hope of the resurrection, the expiation and pardon of sins. Sing to the Lord our God, sing to our immortal king, seated on the throne borne by the Cherubim. DEACON. — Sing, O Clerks, to the Lord our God, in the sweetest tones, sing spiritual songs; for to Him are due psalms and benedictions, allelujahs and spiritual songs. Sing psalms O Ministers, and bless the Lord of Heaven. They draw the little curtain, and the Priest holding the Sacred Host, kissing it, says: What blessing and what thanks can we render for this Bread and this Cup? We bless Thee, alone, O Jesus, with Thy Father and the Holy Spirit, now, and throughout all ages.

71 He adds: I confess, and I believe that Thou art the Christ, The Son of God, who hast borne the sins of the world. Dividing over the Chalice the Sacred Host into three parts, he puts one into the Chalice, saying: Plenitude of the Holy Spirit. Holding the other parts, he prays in a low voice, whilst the Clerks sing: CLERKS. — Christ sacrificed is distributed among us. Allelujah! He gives us His Body as food, and He sheds forth His Holy Blood upon us. Allelujah! Approach the Lord and fill yourselves with His light. Allelujah! Taste and see how gracious the Lord is. Allelujah! Bless the Lord in the Heavens. Allelujah! Bless Him in the high places. Allelujah! Bless Him all ye his Angels. Allelujah! Bless Him all ye his Powers. Allelujah! Sometimes, after these benedictions the Clerks add a canticle appropriate to the feast of the day:

Monday.

72 O true light and splendour of the Father, Emanation and image of His essence, Word and generation, who hast erected the holy Church on seven hills; ready victim led to sacrifice, permit us to nourish ourselves at the table of Thy wisdom; have mercy upon us.

Tuesday.

73 Bread of life and of immortality, holy and ineffable food, awe inspiring Sacrament, who art descended from Heaven to vivify man, ardent and vivifying Life, give to us an hungred the food of thy tenderness. Have mercy upon us. Wednesday. Gate of Heaven and road to Paradise, Lord of Heaven, blessed by the celestial choirs; who hast distributed Thy pure Body and Blood to the Apostles, purify us, that we may participate in Thy holy Sacrament. Have mercy upon us. Thursday. Word of the Father, and holy Pontiff, praised by the Angels in the highest Heavens; Thou who, sacrificed on the Cross in Thy flesh, hast shed Thy Blood for the salvation of the world; blot out our sins by the virtue of Thy vivifying and expiatory Blood, which giveth salvation and life. Have mercy upon us. Friday. Spiritual and corner stone, our sovereign Master, Jesus Christ, glorified by the Angels; who, on the Cross, hast caused to gush out, from Thy sacred side, a source abounding in immortality, which has watered the entire universe; permit us, athirst, to drink from Thy Cup of salvation. Have mercy upon us.

74 Saturday. Lamb of God, always sacrificed and always living, glorified by the immortal hosts, who, pure from all fault, wast led to death and sacrificed to reconcile us with the Father, efface the sins of the world, and remember the souls of our departed, who died firm in the faith. Have mercy upon us. While the Clerks chant, the Priest, holding the two fragments of the Host over the Chalice, says in a low voice: O holy Father, who hast called us by the same name as Thine only Son, and hast enlightened us by regenerating baptism; make us worthy to receive this holy Sacrament in remission of our sins, imprint in us the grace of Thy Holy Spirit, as in Thine Apostles, who, in nourishing themselves with it, have become the purifiers of the universe. Now, O beneficent Father, grant that this communion may have on me the effect of the communion of the disciples, dissipating the darkness of my sins; behold not my unworthiness, and withdraw not the grace of Thy Holy Spirit; but, according to Thine immense love, grant that this Sacrament may be an

expiation for our sins, and absolution of our trespasses, as our Lord Jesus Christ has said and promised it: He who eateth of my Body and drinketh of my Blood, shall live eternally. Grant, then, that this may purify us from all stain, that those who eat and drink, may give blessing and glory to Thee, O Father, with the Son, and the Holy Spirit, now, etc.

75 Peace be to all. I thank Thee, O Christ, our King that, all destitute of merit as I am, Thou hast rendered me worthy to participate in Thy Holy Body and Blood. I pray Thee, O Lord, that it may not serve to condemnation, but to the expiation and pardon of my sins, to the salvation of soul and body, and to the accomplishment of all good works. May this divine mystery sanctify my breath, my spirit and my body, that I may become the temple and habitation of the Holy Trinity, and be found worthy, in union with Thy saints, to glorify Thee, with the Father and the Holy Spirit, now, and throughout all ages. Prayer of St. Chrysostom. 76 I give Thee thanks, I exalt Thee, I glorify Thee, O Lord my God, Thou hast rendered me worthy on this day to partake of Thy Divine and fearful Sacrament, of Thine Immaculate Body and Thy precious Blood. Now taking for intercessors these holy and sacred objects, I implore Thee to preserve me during this day, and every hour of my life in Thy holiness, that ever remembering Thy clemency, I may live with Thee, who, for the love of us hast suffered, wast dead, and art risen again. O Lord God, Thou who hast sealed my soul with Thy precious blood, let not the infernal destroyer approach me. Thou who art all-powerful, purify me by the virtue of this divine mystery, from all deadly works; Thou, who alone art without sin. Strengthen my life against every temptation, that the enemy may retire, full of shame and confusion at every attack. Direct my thoughts, my words and ways. Dwell ever within me, according to Thine infallible promise: He who eats my Body and drinks my Blood, dwells in me, and I in him. Thou hast said it, O all-merciful; grant that the effect may correspond to this divine and irrevocable decree, for Thou art a God of mercy, of clemency and of love, the giver of all good; and to Thee belong glory, together with the Father, and Thy Holy Spirit, now, and throughout all ages.

77 Then signing himself with the sign of the Cross, the Priest asks of God divers favours for himself, for the people, for every body, even for those who have offended him, and for his enemies, and full of reverential fear, he partakes of the Sacred Body and drinks of the Cup saying: May Thine incorruptible Body be to me , the source of life; and may Thy Holy Blood be the propi-

tiation and remission of my sins! Then they open the little curtain, the Deacon receives the Holy Sacrament, then the Deacon takes the Chalice and turning towards the people, says aloud: Approach ye with fear and faith, and communicate holily. CLERKS, ALOUD. — Our God and our Lord, has appeared to us. Blessed be He who cometh in the name of the Lord. They give the holy communion to those who are prepared, then the Priest makes the sign of the Cross on the People, saying aloud:

78 Lord, save Thy people, and bless Thine inheritance, conduct them, exalt them, now and to the end of all ages. Then they draw the great curtain, and the Bishop puts on, anew, the robes of honour, which he had taken off at the moment of the offertory: CLERKS. — We are loaded, O Lord, with Thy benefits, nourished as we are with Thy Body and Blood. Glory be to Thee in the highest Heavens, to Thee, who hast satisfied us. Thou, who nourishest us without ceasing, bestow on us Thy spiritual blessing. Glory be to Thee in the highest Heavens, to Thee, who hast satisfied us. During this interval, the Priest says in a low voice: We thank Thee, Almighty Father, who hast prepared for us this sure port, the holy Church, temple of sanctity, where is glorified the most Holy Trinity. Allelujah! We thank Thee, O Christ our king, who hast given us life through Thy vivifying body and Thy precious blood. Forgive us, and be merciful to us. Allelujah!

79 We thank Thee, Spirit of truth, who hast renewed the holy Church; preserve us pure in the faith of the most Holy Trinity, till the consummation of ages. Allelujah! DEACON. — Let us pray God for peace, with still more fervour, after having received with faith the divine, celestial, immortal, immaculate and most pure Sacrament: Let us thank God. CLERKS. — We thank Thee, O Lord, who hast nourished us at Thine immortal table, by giving us Thy Body and Blood for the salvation of the world, and for the life of our souls. PRIEST, IN A LOW VOICE. — We thank Thee, O Christ our God, who hast given us such food of goodness, that we may live holily. Through it preserve us pure and immaculate, dwelling in us by Thy divine protection: direct us in the way of Thy holy and beneficent will, by which, strengthened against every will of Satan, we may listen to Thy voice and follow Thee alone, Almighty and true Pastor, and may obtain the place prepared in Thy heavenly kingdom, O our God, Lord, and Redeemer, Jesus Christ, who art blessed with the Father and the Holy Spirit, now, and throughout all ages.

80 Peace be to all. To Thee inscrutable, incomprehensible, three-fold creating Essence, beneficent Holy Trinity, inseparable and consubstantial, belong glory, power and honour, now, and throughout all ages. When the Celebrant has finished this prayer, the Deacon says: Give thy benediction, Lord Priest. Then they open the great curtain, and the Celebrant holding the Gospel, turns, with the Deacons, towards the people, and says aloud: Thou Lord, who blessest those who bless Thee, and who sanctifiest those who hope in Thee, save Thy people and bless Thine inheritance; preserve the plenitude of Thy Church; purify those who have piously visited the majesty of Thy house. Glorify us by Thy divine virtue, and forsake not those who hope in Thee. Give peace to the whole world, to the Churches, to the Priests, to christian Kings and their armies, and to all this people; for every good gift and every thing perfect descends from on high, from Thee who art the Father of light, and to Thee belong glory, power and honour, now, and throughout all ages.

81 The Clerks say thrice: Blessed be the name of the Lord, now, and to the consummation of ages. PRIEST. — Accomplishment of the Law and the Prophets, Christ our God and Redeemer, who hast fulfilled all the prescriptions ordained by the Father, fill us with Thy Holy Spirit. DEACON. — Orthi. (Let us rise). PRIEST. — Peace be to all. CLERKS. — And with thy spirit. DEACON. — Listen with fear. PRIEST. — The holy Gospel according to St. John. CLERKS. — Glory to Thee, O Lord our God. DEACON. — Proschume, (be attentive). CLERKS. — It is God who speaks. PRIEST. — In the beginning was the Word. (to verse the 18th). During Easter, they chant the Gospel of S. John XXI, 15: So when they had dined. (to verse 20). The Gospel ended, the Clerks answer : Glory to Thee, O Lord our God. DEACON. — By the holy Cross let us pray God, that by it He may deliver us from sin, and save us by His merciful grace. O Lord our God all powerful, save us and have mercy upon us.

82 THE PRIEST SAYS THREE TIMES. — Lord have mercy upon us. Keep us in peace, O Christ our God, in the shadow of Thy holy and venerable Cross; deliver us from the enemy, visible and invisible; make us worthy to thank and to glorify Thee with the Father and the Holy Spirit, now, etc. CLERKS. — I will bless the Lord always; may His blessing be ever on my lips. The Priest making the sign of the Cross on the people, says: Be blessed by the grace of the Holy Spirit; go in peace, and may the Lord be with you

all! Amen. Then inclining to the altar he says: Lord God Jesus Christ, have mercy upon me. Then he goes to the Sacristy, where he takes off the sacred vestments. Whilst they recite the psalms, a Priest distributes the blessed bread to the people. *When the Holy Sacrament is exposed, or the Communion is given to the people, they sing the following*

HYMN.

83 O Church, mother of the faith, asylum of holy marriage! Splendid nuptial chamber! Dwelling of the immortal Spouse, Who has adorned Thee with eternal ornaments. Thou art another admirable Heaven, Elevated from glory to glory, Who regeneratest us by means of holy Baptism, And makest us sons shining as the light. Who distributest to us this purifying bread, And givest us to drink this awe-inspiring blood; Who raisest us to the highest degree Even to share the destiny of the celestial Intelli- [gences. Come then, O Sons of the new Sion, Approach the Lord with purity, Taste and see how our Lord Is good and powerful. The Ark of the Covenant was a type representing Thee; But Thou art the type of the Supreme Tabernacle. It has broken the adamantine gates, (*) Thou hast torn from their foundation the gates of [hell. It triumphed over the Jordan, Thou, over the sea of universal wickedness. Its leader was Joshua, Thine is Jesus, the only Son of the Eternal Father.

84 This bread is the Body of Jesus Christ, This cup is the Blood of the new Testament; The greatest of mysteries is revealed to us, God manifests Himself to us. Here is Christ Himself, the Divine Word, Who sitteth at the right hand of the Father, Who, sacrificed here amongst us, Effaceth the sins of the world. He is blessed in all Eternity With the Father and the Holy Spirit, Now, for ever and ever, Throughout all ages. (*) The gates of Jericho.

The Armenian Liturgy (Brightman translation)

5th century onward

The Armenian liturgy as Brightman gives it, from the vesting of the priest to the dismissal and the blessing of the bread. It is in substance the Byzantine liturgy of the Cappadocian type, which the Armenians translated and developed from the fifth century, with their own prayers, hymns and ceremonies added.

THE VESTING

1 While the priest is vesting the choir sings this hymn The hymn of the vesting of the priest O mystery deep unsearchable eternal which hast decked with splendid glory the heavenly dominions, the legions of fiery spirits in the chamber of light unapproachable With wonderful power didst thou create Adam in a lordly image and didst clothe him with gracious glory in the garden of Eden, the abode of delights When the priest will offer the sacrifice he must put on vestments privately on this wise With the deacon he goes into the vestry where the vestments are kept The ministers being vested each according to his order, they say in antiphon Ktzord let thy priests be clothed with righteousness and thy saints sing with joyfulness Phokh Lord remember David and all his trouble and the rest of Ps. cxxxii Glory be to the Father and to the Son and to the Holy Ghost

2 Now and ever and world without end. Amen

The deacon proclaims

3 Again in peace let us beseech the Lord Let us in faith with one accord request of the Lord that he will bestow on us the grace of mercy The almighty God our Lord save and have mercy

And they say twelve times

4 Lord have mercy. Through the sufferings of thine only begotten all creatures are renewed and man hath again been made immortal, clad in a

garment that none can take from him O chalice of rain of fire that wast poured on the apostles in the holy upperroom, o Holy Ghost, pour thy wisdom on us also along with the vestment Thou who didst spread thy creating arms to the stars, strengthen our arms with power to intercede when we lift up our hands unto thee Bind our thoughts as the crown wreathes our head and our senses with the crossdecked stole woven with gold and flowers like Aaron's for the honour of the sanctuary Supreme divine sovereign of all beings, thou hast covered us with a robe as with love to be ministers of thine holy mystery Heavenly king, keep thy church immovable and maintain in peace the worshippers of thine holy name.

5 Holiness becometh thine house, who art clothed with majesty. Like as thou art girt about with the glory of holiness, so also gird us about with truth The priest says this prayer O our Lord Jesus Christ who deckest thyself with light as with a garment, thou didst show thyself upon earth in unspeakable humility and didst converse with men, who wast made eternal high-priest after the order of Melchisedec and didst adorn thine holy church: almighty Lord who hast granted us to put on the same heavenly garment, account me worthy, thine unprofitable servant, at this hour when I make bold to draw nigh to the same spiritual service of thy glory, to be stripped of all mine ungodliness which is the garment of filthiness and be adorned with thy light: remove my wickedness from me and blot out my transgressions that I be accounted worthy of the light prepared of thee. Grant me to enter with priestly glory upon the ministry of thine holy things in fellowship with them that have kept thy commandments innocently, so that I also be found ready for the heavenly marriage feast with the wise virgins there to glorify thee, o Christ, who didst take away the sins of all men. For thou art the holiness of our souls and thee, o beneficent God, glory dominion and honour befitteth now and ever world without end. Amen.

6 Then the deacons draw near and vest him saying In peace let us beseech the Lord Receive save and have mercy

The priest

7 Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen And first he puts the Saghavart upon his head saying Lord, put upon me the helmet of salvation to fight against the power of the enemy: by the grace of our Lord Jesus Christ unto

whom is fitting glory dominion and honour now and ever and world without end. Amen

For the Schapik

8 Clothe me, o Lord, with the garment of salvation and with the robe of gladness and gird me with vesture of salvation: by the grace

For the Ourar

9 Clothe my neck, O Lord, with righteousness and cleanse my heart from all filthiness of sin: by the grace

For the Goti

10 Let the girdle of faith bound in the midst of my heart and of my mind quench in them the thought of impurity and may the power of thy grace abide in them at all times: by the grace

For the Bazpan

11 Give strength, O Lord, to my hands and wash away all my filthiness that I be enabled to serve thee in cleanness of mind and body: by the grace

For the Vacas

12 Clothe my neck, O Lord, with righteousness and cleanse my heart from all filthiness of sin: by the grace

For the Schourdchar

13 Lord, of thy mercy clothe me with a bright garment and protect me against the wiles of the evil one that I be accounted worthy to glorify thy glorious name: by the grace

After putting on all his vestments the priest says

14 My soul shall be joyful in the Lord, for he hath clothed me with a garment of salvation and with a vesture of gladness: he hath put upon me a crown as upon a bridegroom and hath adorned me like a bride with her jewels: by the grace.

The Preparation of the Ministers

15 Then the priest coming into the middle of the church washes his hands saying Ktzord I will wash my hands in innocency, o Lord: and so will I go to thine altar Phokh be thou my judge, o Lord, for I have walked innocently and the rest of Psalm xxvi Glory be to the Father and to the Son and to the Holy Ghost Now and ever world without end. Amen.

The priest

16 And for the sake of the holy mother of God, o Lord, accept our supplications and save us

The deacon

17 Let us make the holy mother of God and all the saints our intercessors with the Father in heaven that he be pleased to have mercy and in his pity to save his creatures Almighty Lord our God, save and have mercy

The priest

18 Receive, o Lord, our supplications through the intercession of the holy mother of God, the immaculate mother of thine onlybegotten Son, and through the supplications of all thy saints. Hear us, o Lord, and have mercy: pardon expiate and forgive us our sins and account us worthy with praises to glorify thee with thy Son and the Holy Ghost now and ever and world without end. Amen. Then turning towards the people he says I confess before God and the holy mother of God and before all the saints and before you, fathers and brethren, all the sins I have committed: for I have sinned in thought word and deed and with every sin committed of men: I have sinned, I have sinned: I pray you request for me of God forgiveness The [priests] standing by answer God the potentate have mercy on thee and grant thee forgiveness of all thy trespasses past and present, deliver thee from those in the time to come, confirm thee in every good work and give thee rest in the life to come. Amen.

The priest answers

19 God the lover of men set you also free and forgive you all your trespasses, give you time for repentance and for the practice of good works and direct also your life in time to come: through the grace of the Holy Ghost the potentate and merciful unto whom be glory for ever. Amen.

The bystanders

20 Remember us before the immortal lamb of God

The priest

21 Ye shall be remembered before the immortal lamb of God.

The clerks then say Ps. c in antiphon

22 O be joyful in the Lord all ye lands Glory be. Now and ever.

The deacon

23 Through the holy church let us beseech the Lord that through her he will deliver us from sins and save us through the grace of his mercy Almighty Lord our God, save and have mercy

The priest

24 In the midst of this temple and in the presence of these divine and bright holy signs and holy place, bowing down in fear we worship, we glorify thine holy marvellous and triumphant {Resurrection} and unto thee with the Father and the Holy Ghost we offer blessing and glory now and ever and world without end. Amen The priest saying Ps. xliii in antiphon with the deacon goes up to the altar Ktzord I will go unto the altar of God even unto the God of my joy and gladness

The deacon

25 Phokh give sentence with me, o God, and defend my cause against the ungodly people and the rest of Ps. xliii Glory be. Now and ever.

The deacon

26 Again in peace let us beseech the Lord. Let us bless the Father of our Lord Jesus Christ who hath vouchsafed unto us to stand in this place of praise and to sing spiritual songs Almighty Lord our God, save and have mercy

The priest

27 In this abode of holiness and in this place of praise, the dwelling of angels and expiatory of men, in presence of these divine and bright holy signs and holy place, bowing down in fear we worship, we bless and glorify thine holy marvellous and triumphant {Resurrection} and unto thee with the Father and the Holy Ghost we with the host of heaven offer blessing and glory now and ever and world without end. Amen. If the celebrant be a bishop he shall draw over his breast the venerable emphoron: and approaching to the table of gifts and falling on his knees with copious flow of tears, he shall say, silently and without whispering, prayers to the Holy Ghost who is the dispenser of the work

Prayer of S. Gregory of Narek [the 33rd chap. of his Book of prayer

28 O almighty beneficent lover of men, God of all, creator of all things visible and invisible, saviour and preserver, provider and peacemaker, mighty Spirit of the Father, we entreat thee with open arms with loud groanings of

prayer in thine awful presence: we draw nigh in great fear and trembling to offer this reasonable sacrifice, first to thine unsearchable power, being as thou art sharer in throne, in glory and in creation with the unchangeable majesty of the Father and searcher as thou art also of the hidden deep mysteries of the almighty will of the Father of Emmanuel who sent thee, who is the saviour and quickener and creator of all. Through thee was made known to us the threefold personality of God undivided, whereof thou art known as one, o thou incomprehensible. By thee and through thee did the offspring of the patriarchal family of old, called seers, declare aloud and clearly things past and things to come, things wrought and things not yet come to effect. Thou, o energy illimitable whom Moses proclaimed Spirit of God moving on the face of the waters, by thine immense brooding and by thy tender sheltering of the new generations under the overspreading of thy wings madest known the mystery of the font: who after the same pattern spreading first the liquid element as a veil on high didst in lordly wise form out of nothing, o mighty, the complete natures of all things that are.

29 By thee all creatures made by thee shall be renewed at the resurrection, the which day is the last of this existence and the first of the land of the living. Thee also did the firstborn Son, thy fellow and of the same essence with the Father, in our likeness, obey with oneness of will, as he did his Father. Thee he announced as the true God equal and of the same substance with his mighty Father: he declared that blasphemy against thee should never be forgiven, and stopped the impious mouths of thy gainsayers as fighters against God, while he the just and spotless saviour of all forgave his own accusers, even he who was delivered for our sins and rose again for our justification. Unto him be glory through thee, unto thee be praise with the Father almighty world without end. Amen 30 It shall again be repeated to the same effect until confidence through upward contemplation of light be wonderfully certified and revealed, the bishop again announcing a second peace

31 We entreat and beseech with sighs and tears from all our souls thy glorious creatorship, o incorruptible uncreated timeless merciful Spirit, who art our advocate with the Father of mercies with groanings unutterable, who keepest the saints and cleansest sinners and makest them temples of the living and saving will of the most high Father: set us now free from all unclean deeds that are not conformable to thine indwelling, that the light of thy grace which enlighteneth the eyes of our mind be not quenched within us,

for that we are taught that it is by prayer and the incense of a godly life that we are united with thee. And forasmuch as one of the Trinity is being offered and another accepteth, wellpleased in us through the reconciling blood of his firstborn Son, do thou receive our supplications and make us an habitation unto honour with every preparation for partaking of the heavenly lamb and for receiving without punishment of damnation this manna of life, of new salvation, that maketh immortal. And let our every offence be consumed by this fire, like as was the prophet's by the live coal brought in the tongs, that in all thy mercy may be proclaimed as the Father's lovingkindness manifested through the Son, who brought the prodigal son into the inheritance of his father and directed harlots to the heavenly kingdom, the bliss of the righteous. Yea, yea, I also am one of them: receive me also with them as requiring great lovingkindness and save me by thy grace who have been purchased by the blood of Christ: that in all this and in all thy godhead be made manifest unto all, which is glorified together with the Father in like honour with one will and in one power of praise

The deacon proclaims

32 Sir, give a blessing

The bishop aloud

33 For thine is the clemency, the power, the mercy, the strength and the glory world without end. Amen.

THE PROTHESIS

1 [The curtain is drawn to and so remains during the whole prothesis] Meanwhile the clerks sing a meghedi proper to the day or else the following which is the Hymn of Censing In this abode of votive offerings in the Lord's temple Then the celebrant comes to the table of gifts where the protodeacon brings the wafer and the celebrant takes it and places it on the paten saying In remembrance of our Lord Jesus Christ assembled together for the mystery of worship and supplication for the holy sacrifice, here round about in the upper hall of this altar we form a choir, with sweet spices Favourably receive our prayers as the savour of sweet-smelling incense, myrrh and cinnamon Keep firm us who offer it to thee to serve thee now and ever in holiness Through the intercession of thy virgin mother accept the supplications of thy ministers Then taking the wine he pours it in the form of a cross into the chalice saying

2 For the remembrance of the saving dispensation of the Lord God and our Saviour Jesus Christ Then he says privately this prayer of S. John Chrysostom O God, even our own God, who didst send forth the heavenly bread, the food of the whole world, our Lord Jesus Christ, to be a Saviour redeemer and benefactor, to bless and to sanctify us: do thou, o Lord, thyself bless now this presentation: receive it on thine heavenly table. Remember, good and lover of man as thou art, both them that offer it and them for whom it is offered, and keep us without rebuke in the priestly ministration of thy divine mysteries. For holy and glorious is the most honourable majesty of thy glory, of the Father and of the Son and of the Holy Ghost, now and ever and world without end. Amen. Then he covers (the oblation) saying The Lord is king and hath put on glorious apparel

3 and the rest of Psalm xciii Glory be. Now and ever. Then he burns incense saying I offer incense before thee, o Christ, a spiritual fragrance: receive it for a sweetsmelling savour on to thine holy heavenly and immaterial place of offering: do thou in its stead send upon us the graces and gifts of thine Holy Spirit: for unto thee we offer glory with the Father and the Holy Ghost now and ever and world without end. Amen. O Christ who with thy blood hast made thy church brighter than the heavens and hast appointed within her after the pattern of heavenly hosts orders of apostles prophets and holy teachers: we, priests deacons readers and clergy assembled here, burn incense before thee as Zachariah did of old Accept from us our prayers which we offer with the incense, like the sacrifice of Abel, of Noah and of Abraham Through the intercession of thine heavenly hosts maintain ever firm the throne of the Armenians

4 The Hymn of the church Rejoice greatly, o Zion, daughter of light, holy motherchurch with thy children: adorn and embellish thyself, o fair spouse and heavenlike sanctuary, for the anointed God, being of being, is ever sacrificed in thee unconsumed in reconciliation of the Father and distributeth his own body and blood in expiation of us for the fulfilment of his dispensation May he grant forgiveness to the founder of this temple The holy church confesseth the pure virgin Mary mother of God, from whom hath been given us the bread of immortality and the cup of rejoicing. Give ye him blessings in spiritual songs. Then the curtain is drawn aside and the priest comes down censing into the midst of the church along with the dea-

cons and censes the church and the people and then returning bows three times to the altar.

THE ENARXIS

1 The protodeacon standing in the midst of the church proclaims Sir, give a blessing

The priest aloud

2 Blessed be the kingdom of the Father and of the Son and of the Holy Ghost now and ever and world without end. Amen The clerks say the Shamamout according to the proper of the day {On ordinary Sundays Only-begotten Son and Word, God and immortal being, thou who didst endure to take flesh of the holy mother of God and evervirgin: thou unchangeable didst become man and wast crucified: o Christ our God, thou by death didst overcome death, thou one of the holy Trinity, glorified with the Father and the Holy Ghost: save us}

The deacon proclaims

3 Again in peace let us beseech the Lord Receive save and have mercy Sir, give a blessing

The priest

4 Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen Peace ✠ be to all

The clerks

5 And with thy spirit

The deacon

6 Let us worship God

The clerks

7 Before thee, o Lord

The priest aloud

8 Lord our God whose power is unsearchable and thy glory incomprehensible, whose mercy is unmeasurable and thy clemency boundless: look down according to thine abundant love towards mankind upon thy people and upon this holy temple and abundantly perform thy mercy and pity on us and on them that pray with us: for unto thee is fitting glory dominion and honour now and ever and world without end. Amen Then the clerks sing the

psalm and hymn appointed for the day {The Lord is king and hath put on glorious apparel Christ the king, consubstantial with the Father, who for us hast been made man of the holy virgin King of glory, o Christ, glory to thee Thou who by voluntary death hast slain death and by thine incorruptible resurrection hast renewed the world King of glory, o Christ, glory to thee} While they sing the priest says privately Lord our God, save thy people and bless thine inheritance, guard the fulness of thy church, sanctify them that in love come to greet the beauty of thine house: glorify us, o Lord, by thy divine power and forsake not them that put their trust in thee: for thine is the power and the dominion and the glory world without end. Amen

9 Peace be to all Thou that didst teach us all to pray thus in common and with one accord and didst promise to grant the requests of two or three gathered together in thy name: fulfil now the petitions of thy servants as shall be most expedient for them, granting us in this world the knowledge of thy truth and in the world to come life everlasting: for thou, o God, art good and a lover of man and unto thee is fitting glory dominion and honour world without end. Amen. Glory be to the Father and to the Son and to the Holy Ghost Now and ever and world without end. Amen {Thou who by thy lifegiving blood hast enlightened the holy church, we sing to thee with angels saying King of glory, o Christ, glory to thee} Then while the clerks give glory they all bow before the sanctuary and the priest bowing to the holy table says privately the prayer following

10 Lord God who hast disposed in heaven the troops and armies of angels and archangels for the ministry of thy glory, cause that along with our entrance there be an entrance of holy angels ministering with us and with us glorifying thy goodness

The deacon proclaims

11 Sir, give a blessing

The priest aloud

12 For thine is the power and the dominion and the glory for ever. Amen.

THE MASS OF THE CATECHUMENS

1 {The little entrance} Then they kiss the holy table and the deacon proclaims Proschümen Then one of the deacons takes up the holy Gospel [from the altar and going round the altar offers the book to one of the people to kiss] The clerks sing the proper Trisagion of the feast Holy God holy and

mighty holy and immortal who {didst rise from death} have mercy upon us Holy God holy and mighty holy and immortal who {didst rise from death} have mercy upon us Holy God holy and mighty holy and immortal who {didst rise from death} have mercy upon us.

The priest says privately

2 Holy God who dwellest in the holy place and with the song of the trisagion the seraphim praise thee and the cherubim glorify and all the heavenly hosts adore thee: thou who didst out of nothing bring all creatures into being, who didst make man after thine own image and likeness and didst adorn him with all thy graces and didst teach him to seek wisdom and good understanding and didst not pass over the sinner but didst ordain for him repentance unto salvation: thou hast vouchsafed unto us thine humble unworthy servants in this hour to stand before the glory of thine holy altar and to offer thee the worship and praise that is due. Receive. o Lord, out of the mouth of us sinners the hymn of the trisagion and keep us by thy goodness, forgive us all our trespasses voluntary and involuntary, sanctify our souls and minds and bodies and grant us to serve thee in holiness all the days of our life: through the intercession of the holy mother of God and of all thy saints who since the world began have been wellpleasing unto thee: for holy art thou, o Lord our God, and unto thee is fitting glory dominion and honour now and ever and world without end. Amen.

Then the deacon proclaims

3 Again in peace let us beseech the Lord

The clerks

4 Lord have mercy For the peace of the whole world and for the stability of the holy church let us beseech the Lord For all the holy and orthodox bishops let us beseech the Lord For the long life of our patriarch lord N and for the salvation of his soul let us beseech the Lord For the doctors priests deacons clerks and for every order of the church's children let us beseech the Lord For religious kings and Godloving princes, their generals and their armies let us beseech the Lord For the souls of them that rest in death, who are fallen asleep in Christ in the true and orthodox faith let us beseech the Lord Meanwhile the priest with open arms says this prayer privately O Lord our God, accept the fervent supplications of thy servants: have mercy upon us

after thy great goodness: send down thy compassion on us and on all this people that awaiteth the abundant mercy which is of thee

The clerks

5 Lord remember and have mercy. Again in unity for our true and holy faith let us beseech the Lord

The clerks

6 Lord have mercy Let us commit ourselves and one another unto the Lord the almighty God

The clerks

7 Let us, o Lord, be committed unto thee Have mercy upon us, o Lord our God, after thy great goodness. Let us all say with one accord

The clerks

8 Lord have mercy Lord have mercy Lord have mercy

The deacon proclaims

9 Sir, give a blessing

The priest aloud

10 For albeit thou art God, thou art merciful and a lover of man, and unto thee is fitting glory dominion and honour now and ever and world without end. Amen. Then he kisses the altar and goes and sits on the steps.

THE LECTIONS

1 Then the clerks begin to sing the Saghmos Jashou appointed for the day {Thou, o God, art praised in Sion And unto thee shall the vow be performed in Jerusalem}. Then the Prophet is read {Hear, o heavens . . . . your hands are full of blood Isa. i 2-15}. Then the clerks sing the Mesedi Ktzord {holy is thy temple wonderful in righteousness Phokh thou, o God, art praised in Sion And unto thee shall the vow be performed in Jerusalem}. Then the Apostle is read {Let not sin therefore reign . . . . eternal life through Jesus Christ our Lord Rom. vi 12-23}. The clerks sing the Alelou Jashou Alleluia Alleluia {Lord thou hast become gracious unto thy land thou hast turned away the captivity of Jacob}.

The deacon proclaims

2 Orthi

The priest

3 Peace ✠ be to all

The clerks

4 And with thy spirit A deacon Hearken with fear

The deacon

5 The holy Gospel according to {Matthew}

The clerks

6 Glory be to thee, o Lord our God

The deacon

7 Proschūmen

The clerks

8 God speaks Then the deacon reads the holy Gospel {At that time Jesus went on the sabbathday . . . . even of the sabbathday S. Matt. xii 1-8} and at the end of it the clerks say Glory be to thee, o Lord our God.

THE MASS OF THE FAITHFUL: THE PRAYERS

1 (The creed) And after this the deacon says the Nicene creed in full We believe in one God the Father almighty, maker of heaven and earth, of things visible and invisible. And in one Lord Jesus Christ, the Son of God begotten of God the Father, onlybegotten, that is, of the essence of the Father: God of God, Light of Light, very God of very God, an offspring and not a thing made: of the very nature of the Father: by whom all things were made in heaven and upon earth, both visible and invisible: who for us men and for our salvation came down from heaven and was incarnate, was made man, was born perfectly of the holy virgin Mary by the Holy Ghost, by whom he took body soul and mind and everything that is in man, truly and not in semblance: who having suffered, been crucified and buried and rising again the third day, ascending into heaven in the same body, sat down at the right hand of the Father: he shall come again in the same body and in the glory of the Father to judge the quick and the dead: whose kingdom shall have no end. We also believe in the Holy Ghost uncreated and perfect who spake in the law and in the prophets and in the gospels, who came down upon the Jordan, preached the apostle and dwelt in the saints. We also believe in one only universal and apostolic church: in one baptism, in repentance, in propitiation and forgiveness of sins: in the resurrection of the dead, in the ever-

lasting judgment of souls and bodies, in the kingdom of heaven and in the life everlasting

2 But those who say there was when the Son was not, or that there was when there was no Holy Ghost, or that they came into being out of nothing, or who say that the Son of God or the Holy Ghost be of a different essence and that they be changeable or alterable, such doth the catholic and apostolic holy church anathematize

The deacon proclaims

3 Sir, give a blessing The priest says after S. Gregory the Illuminator But we will glorify him who was before all worlds by adoring the holy Trinity and the one godhead of the Father and of the Son and of the Holy Ghost now and ever and world without end. Amen.

The Prayers — The deacon proclaims

4 Again in peace let us beseech the Lord While they sing the priest says this prayer privately

The clerks

5 Lord have mercy Again in faith let us beseech and request of the Lord God and of our Saviour Jesus Christ at this hour of worship and of prayer, that he will make us worthy of acceptation, that the Lord will hearken to the voice of our supplications, that he will receive the requests of our hearts, forgive our trespasses and have mercy upon us. May our prayers and requests at all times enter into the presence of his great majesty and may he grant us united in one faith to labour in good works in righteousness That he will bestow on us his grace of mercy May the almighty Lord save and have mercy

The clerks

6 Save us, o Lord That we may pass in peace this hour of the sacrifice and the day now before us let us ask of the Lord

The clerks

7 Grant it, o Lord The angel of peace to guard our souls let us ask of the Lord The expiation and forgiveness of our sins let us ask of the Lord The great and powerful strength of the holy cross for the help of our persons let us ask of the Lord Again in unity for our true and holy faith let us beseech the Lord

The clerks

8 Lord have mercy Let us commit ourselves and one another unto the Lord the almighty God

The clerks

9 Let us, o Lord, be committed unto thee Have mercy upon us, o Lord our God, after thy great goodness. Let us all say with one accord

The clerks

10 Lord have mercy Lord have mercy Lord have mercy

The deacon proclaims

11 Sir, give a blessing

The priest aloud

12 That so we be accounted worthy to praise and glorify thee with the Father and the Holy Ghost now and ever world without end. Amen.

THE INCLINATION

The priest

1 Peace ✠ be to all

The clerks

2 And with thy spirit

The deacon

3 Let us worship God

The clerks

4 Before thee, o Lord

The priest aloud

5 With thy peace, o Christ our Saviour, which passeth all understanding and words, defend us and keep us fearless from all evil, enrol us among thy true worshippers who worship thee in Spirit and in truth: for unto the allholy Trinity is fitting glory dominion and honour now and ever and world without end Blessed be our Lord Jesus Christ. Amen

The deacon proclaims

6 Sir, give a blessing The priest makes the sign of the cross over the people saying aloud The Lord God bless ✠ you all

The clerks

7 Amen.

THE GREAT ENTRANCE

The deacon

1 Let none of the catechumens, none of little faith, none of the penitents nor of the unclean draw nigh to this divine mystery.

The clerks

2 The body of the Lord and the blood of the Saviour are set forth: the heavenly hosts sing unseen and say with unceasing voice Holy holy holy Lord of hosts

The deacon

3 Sing unto our Lord God, ye clerks, spiritual songs with sweet voice Then the clerks shall sing the Hagiology according to the proper of the day {For Palm Sunday, Pentecost, the Church and the feast of the Angels and for other sundays With the angelic order, o God, thou hast filled thine holy church. Thousand thousand archangels stand before thee And ten thousand times ten thousand angels minister unto thee, o Lord: yet thou art wellpleased to accept praise from men in mystic song Holy holy holy Lord of hosts} The priest takes off his saghavart: if a bishop he takes off his emiphoron as well: and then he bows before the holy table and prays in secret 4 None of us that are bound by fleshly passions and lusts is worthy to approach thy table or to serve thy kingly glory: for to minister to thee is a great thing and a fearful even for the heavenly hosts themselves. Yet through thy measureless goodness thou, infinite Word of the Father, wast made man and didst appear as our highpriest, and as lord of all didst commit unto us the priesthood for this ministry and unbloody immolation, for that thou art the Lord our God who rulest over things in heaven and things on earth, who sittest on the cherubic throne, o lord of seraphim and King of Israel, who alone art holy and dwellest in the holy place. I beseech thee who alone art good and ready to hear, look upon me thy sinful and unprofitable servant and cleanse my soul and my mind from all filthiness of the evil one and by the power of thine Holy Spirit enable me, that have been clothed with the grace of the priesthood, to stand at this holy table and to sacrifice thine immaculate body and thy precious blood. I entreat thee with neck bowed down, turn not thy

face away from me and reject me not from among thy servants, but vouchsafe that these gifts be offered unto thee by me a sinner and unworthy servant: for thou art he that offereth and is offered, that receiveth and giveth, o Christ our God, and to thee we offer glory with thine eternal Father and thine allholy and good Spirit now and ever and world without end. Amen

5 Meanwhile the gifts are removed [by a deacon] to the table [In some churches and on some days the following is done. When the hagiology is finished as they come burning incense to the holy mystery the deacon proclaims In them hath he set a tabernacle for the sun which cometh forth as a bridegroom out of his chamber

The clerks

6 And rejoiceth as a giant to run his course

The deacon

7 We who the cherubim

The clerks

8 mystically figure forth then coming towards the east the deacon says Cast up an highway for him that rideth upon the heaven of heavens towards the east and sing the thriceholy hymn to the lifegiving Trinity then coming towards the south the deacon says God shall come from the south and the Holy One from mount Paran lay we aside all worldly cares then coming to the steps of the altar the bearer of the holy mystery says attentively Lift up your heads, o ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in that we may receive the king of all and solemnly represent the order of the angels The celebrant censes and says Who is the King of glory? The Lord strong and mighty, even the Lord mighty in battle

The deacon

9 Lift up your heads, o ye gates: yea lift them up, ye everlasting doors, and the King of glory shall come in

The priest

10 Who is the King of glory? The Lord of hosts

The deacon

11 This is the King of glory Then the celebrant receives the gifts from the hands of the deacons and with them makes the sign of the cross towards the people saying Blessed is he that cometh in the name of the Lord

The clerks

12 Alleluia]. And the priest burns incense. And he washes his hands saying I will wash my hands in innocency, o Lord, and so will I go to thine altar.

The deacon

13 Again in peace let us beseech the Lord

The clerks

14 Lord have mercy Again in faith and purity let us stand in prayer with awe before the holy table of God: not with scruple or offence, not with guile or fraud, not with wiles or deceit, not with doubt and not with little faith: but with a right conversation, a pure mind, a single heart, a perfect faith, being filled with love, full and overflowing with all good works let us stand in prayer before the holy table of God and find the grace of mercy in the day of his appearing and at the second coming of our Lord and Saviour Jesus Christ. May he save and have mercy

A prayer of Athanasius

15 Lord God of hosts and maker of all beings, who didst bring all things into existence out of nothing, who also in love towards mankind didst honour our earthly nature by raising us to the estate of ministers of so awful and inexplicable a mystery: thou, o Lord to whom we offer this sacrifice, accept from us this presentation and consummate it into the mystery of the body and blood of thine onlybegotten and grant this bread and cup for a remedy of forgiveness of sins to us that taste of it

The clerks

16 Save, o Lord, and have mercy

The deacon proclaims

17 Sir, give a blessing

The priest aloud

18 Through the grace and love towards mankind of our Lord and Saviour Jesus Christ with whom unto thee, o Father, and to the Holy Ghost is fitting glory dominion and honour now and ever and world without end. Amen.

THE KISS OF PEACE

The priest

1 Peace be ✠ with you all

The clerks

2 And with thy spirit

The deacon

3 Let us worship God

The clerks

4 Before thee, o Lord

The deacon

5 Greet ye one another with an holy kiss and those among you that are not able to partake of this divine mystery go without the doors and pray

The clerks

6 Christ hath been manifested amongst us: God, which is, hath seated himself here: the peace hath been proclaimed, this holy greeting hath been enjoined: the church hath become one soul, the kiss hath been given to be a bond of perfectness: enmity hath been removed and love been spread abroad Now, o ye ministers, raise your voice and bless with one accord the united godhead unto whom seraphim sing the hallowing song Meanwhile they kiss the holy table and one another On festivals some add this

The deacon

7 Ye who with faith stand before the holy royal table, see the king Christ sitting and surrounded with the heavenly hosts

The clerks

8 We lift our eyes upwards and implore on this wise saying Remember not our sins but in thy compassion expiate them With the angels we bless thee and with thy saints, o Lord, we give thee glory.

THE ANAPHORA

The deacon

1 Stand we with awe, stand we with fear, stand we well and look upwards with good heed

The clerks

2 To thee, o God

The deacon

3 Christ the Lamb of God is offered in sacrifice

The clerks

4 Mercy and peace and a sacrifice of praise

THE THANKSGIVING

The deacon

1 Sir, give a blessing

The priest

2 The grace, the love and the divine sanctifying power of the Father and the Son and the Holy Ghost be with you and with all

The clerks

3 Amen and with thy spirit

The deacon

4 The doors, the doors With all wisdom and caution Lift up your minds with divine fear

The clerks

5 We lift them up unto thee, o Lord almighty

The deacon

6 And give thanks unto the Lord with the whole heart

The clerks

7 It is meet and right On festivals in some places the deacon adds And we give thee thanks, o Christ, for the true salvation always and everywhere, through which the hosts praise thy marvellous {Resurrection}, the seraphim tremble and the cherubim shudder and the supreme powers in heaven make a choir and shout with sweet voice and say While they sing the priest says privately with clasped hands the prayer following It is very meet and right with earnest diligence always to adore and glorify thee, Father almighty, who by thine immaterial and fellowcreator Word didst remove the hindrance of the curse: who having made the church his own people reckoned all those who believe in thee his property and was pleased to dwell among us in a material nature taken by dispensation from the virgin and as a divine architect framed a new work, making earth into heaven: for that he before whom even the legions of watchers endured not to stand, awestruck at the dazzling and unapproachable light of the godhead, even he became man

for our salvation and granted to us to join the spiritual choirs of the inhabiters of heaven

The deacon proclaims

8 Sir, give a blessing

The priest aloud

9 and with seraphim and cherubim to frame songs in hallowing concert and with boldness to shout and cry aloud with them and say

The clerks

10 Holy holy holy Lord God of hosts heaven and earth are full of thy glory Blessing in the highest Blessed art thou that didst come and comest in the name of the Lord Hosanna in the highest While they sing the priest says privately with his arms extended Holy holy holy art thou truly and allholy: and who is he that will presume to compass in words thine infinite outflowings of lovingkindness towards us? Thou who from of old in divers manners didst take care of and comfort man fallen in sin, by prophets, by giving the law, by priesthood and the typical offering of kine, but in these last days, having torn up utterly the sentence of condemnation touching all our debts, didst give us thine onlybegotten Son, both debtor and debt, immolation and anointed, lamb and bread of heaven, highpriest and sacrifice: for he it is that distributeth and himself that is distributed in the midst of us without ever being consumed. For having been made man truly and not in semblance and becoming incarnate by union without confusion from the mother of God and holy virgin Mary, he journeyed through life with all the passions of our human life without sin and of his free will came to the cross whereby he gave life to the world and wrought salvation for us. Then taking the bread in his holy divine immortal immaculate and creative hands he blessed, gave thanks, brake it and gave it to his chosen and holy disciples sitting at meat with him saying

The deacon

11 Sir, give a blessing

The priest aloud

12 Take eat: this is my body which is distributed for you and for many for the expiation and remission of sins

The clerks

13 Amen

The priest privately

14 Likewise taking the cup he blessed, gave thanks, drank and gave to his chosen and holy disciples sitting at meat with him saying

The deacon

15 Sir, give a blessing

The priest aloud

16 Drink ye all of this: this is my blood of the new testament which is shed for you and for many for the expiation and remission of sins

The clerks

17 Amen Heavenly Father who didst give thy Son unto death for our sakes as debtor of our debts, we beseech thee through the shedding of his blood, have mercy on thy rational flock

The priest privately

18 And thy good onlybegotten Son delivered us the commandment always to do this in remembrance of him, and having descended into the nether abode of death in the body which he took of our nature and having broken asunder with might the bolts of hell, made thee known unto us the only true God, God of quick and dead.

THE INVOCATION

1 And he takes the gifts in his hands and says privately We therefore, o Lord, presenting unto thee according to this commandment this saving mystery of the body and blood of thine onlybegotten, do remember the saving sufferings he endured for us, his lifegiving crucifixion, his burial of three days, his blessed resurrection, his divine ascension and his session at thy righthand, o Father, and we confess and bless his fearful and glorious second coming

The deacon

2 Sir, give a blessing The priest then raising the gifts a little offers them unto the Father, and then he places them on the holy table saying aloud And we offer unto thee thine own of thine own in all and for all

The clerks

3 In all things thou art blessed, o Lord We bless thee, we praise thee, we give thanks to thee and we beseech thee, o Lord our God While they sing the priest says privately with open arms We do indeed praise thee and give thanks unto thee, o Lord our God, continually, who passing over our unworthiness hast made us ministers of this fearful and unspeakable mystery, not for any good works of ours, whereof we are wholly bereft and always find ourselves utterly destitute: but ever trusting in thine overflowing indulgence we presume to approach the ministry of the body and blood of thine only begotten our Lord and Saviour Jesus Christ, unto whom is fitting glory dominion and honour now and ever and world without end. Amen

The deacon proclaims

4 Sir, give a blessing

The priest aloud

5 Peace be with you all

The clerks

6 And with thy spirit

The deacon

7 Let us worship God

The clerks

8 Before thee, o Lord Son of God, sacrificed for our reconciliation to the Father, thou art being distributed among us for bread of life: through the shedding of thine holy blood, we beseech thee have mercy on the flock saved by thy blood While they sing the priest humbling himself bows to the holy table and says - privately We adore and we beseech and ask thee, o good God, send upon us and upon these gifts here set forth thy coeternal and consubstantial Holy Spirit then the deacon standing close to the priest with great fear and reverence says softly at every blessing Amen. Sir, give a blessing and the priest signs the gifts with the sign of the cross saying in a low voice by whom blessing this bread ✠ thou wilt make it truly the body of our Lord and Saviour Jesus Christ thrice repeated, and blessing this cup ✠ thou wilt make it really the blood of our Lord and Saviour Jesus Christ thrice repeated: by whom blessing this bread and this wine ✠ thou wilt make them truly the

body and blood of our Lord and Saviour Jesus Christ, changing them by thine Holy Spirit thrice repeated

The deacon proclaims

9 Sir, give a blessing

The priest aloud

10 So that this be to us all who draw nigh to it for release from condemnation and for the expiation and remission of sins

The clerks

11 Spirit of God who coming down from heaven dost operate by our hands the mystery of him who shares thy glory, we beseech thee through the shedding of his blood grant rest to the souls of our departed.

THE INTERCESSION

1 Henceforth the priest does not raise his hands spread over the gifts but holds them low and keeping his eyes on them he prays thus privately Through this grant love stability and longed-for peace to the whole world, to the holy church and to all orthodox bishops, to priests, deacons, kings of the earth and princes, to peoples, to travellers, to seafarers, to prisoners, to those in danger, to those that labour and to them that are at war among barbarians Through this grant also mild weather and to the fields fruitfulness and to those afflicted with divers diseases a speedy return to health Through this give rest to all those who aforetime have fallen asleep in Christ, to our forefathers, to the patriarchs prophets apostles martyrs bishops presbyters deacons and the whole clergy of thine holy church and to all laity, men and women, who have died in the faith

The deacon proclaims

2 Sir, give a blessing

The priest aloud

3 With whom we also beseech thee, good God, to visit us

The clerks

4 Remember, o Lord, and have mercy

The priest

5 We beseech thee that in this holy sacrifice remembrance be made of the mother of God the holy virgin Mary, and of John the baptist, of the protomartyr Stephen and of all the saints

The clerks

6 Remember, o Lord, and have mercy Then the deacons go to the right side of the table and proclaim with clasped hands We beseech thee that in this holy sacrifice remembrance be made of the holy apostles prophets doctors martyrs and all holy patriarchs, apostolic bishops, presbyters, orthodox deacons and of all saints

The clerks

7 Remember, o Lord, and have mercy On feasts of our Lord We adore the blessed praised glorious admirable and divine {Resurrection} of Christ

The priest privately

8 Remember, o Lord, and have mercy and bless thine holy catholic and apostolic church which thou didst save with the precious blood of thine onlybegotten and didst deliver by his holy cross: grant her unshaken peace Remember, o Lord, and have mercy and bless all orthodox bishops who rightly divide the word of truth among us

The clerks

9 Glory be to thy {Resurrection}, o Lord On Saints' days We beseech that in this holy sacrifice remembrance be made of the holy prophet or patriarch or apostle or martyr N dear to God, whose commemoration we have made today

The clerks

10 Remember, o Lord, and have mercy) We beseech that in this holy sacrifice remembrance be made of our leaders and our first holy illuminators, the apostles Thaddaeus and Bartholomew, and Gregory the illuminator Aristaces, Verthanes, Hysic, Gregoris, Nerses, Sahac, Daniel, Khat, Mesrob the doctor, Gregory of Narec, Nerses Clayetsi, John Orotnetsi, Gregory and Moses Tathevatsi and of all the pastors and chief pastors of Armenia We beseech that in this holy sacrifice remembrance be made of the holy anchorets and God-instructed monks Paulus, Polus, Macarius, Onuphrius, Mark the abbat, Serapion, Nilus, Arsenius, Antony, Evagrius, Barsūmas, John, Simeon, Oski

and his companions, Sukias and his companions and of all the holy fathers and of their disciples in the whole world We beseech that in this holy sacrifice remembrance be made of the christian kings Abgar Constantine Tiridates Theodosius and of all holy and pious kings and Godloving princes We beseech that in this holy sacrifice remembrance be made of all the faithful in general, men and women, old men and children and of all of every age who are fallen asleep in Christ in faith and holiness

The deacon proclaims

11 Sir, give a blessing

The priest aloud

12 And especially grant us our archbishop the venerable patriarch of all Armenians, reverend N, for length of days in sound doctrine Then the deacons go to the left side of the table and proclaim While they sing the priest says this prayer privately We offer thee, o Lord our God, thanks and glory for this holy and immortal sacrifice which is on this holy table, that thou grant it to us for holiness of life Through this grant love stability and longed-for peace to the whole world, to the holy church and to all orthodox bishops, especially to our archbishop the venerable patriarch of all Armenians, reverend N, and to the priest who offers this sacrifice Let it be for the strength and victory of christian kings and of pious princes Let us also beseech and entreat for the souls of those who are at rest and especially for our departed prelates, for the founders of this holy church and for all those who rest under the shadow thereof, for the deliverance of those our brethren who are taken captive and for grace upon the congregation here present and for the rest of those who have died in Christ in faith and holiness: let remembrance of them be made in this sacrifice

13 And having cleansed our thoughts, make us temples fit to receive the body and blood of thine only begotten Son our Lord and Saviour Jesus Christ, with whom to thee, o Father almighty, with thy lifegiving and liberating Holy Spirit is fitting glory dominion and honour now and ever and world without end. Amen.

The clerks

14 In all and for all. Remember, o Lord, and have mercy and bless thy people here present and us that offer this sacrifice and grant unto them what is necessary and profitable Remember, o Lord, and have mercy and bless the pil-

grims and them that bring forth fruit unto thine holy church: also them that remember the poor with alms and render them their dues according to thy wonted bounty, an hundredfold here and in the world to come Remember, o Lord, and have mercy and have pity on the souls of the departed: give them rest and light and rank them among thy saints in thy kingdom of heaven and make them worthy of thy mercy. Remember also, o Lord, the soul of thy servant N and have mercy on him after thy great goodness and give him by thy visitation rest in the light of thy countenance and if he be living save him from all snares of soul and body

15 Remember also, Lord, them that have bidden us remember in our prayers any that are alive or departed: direct the purpose of their prayers and ours to what is right and accompanieth salvation and reward them all with thine imperishable and blessed good things

THE BLESSING

The deacon proclaims

1 Sir, give a blessing The priest making the sign of the cross on the people says aloud And the mercy of our great God and Saviour Jesus Christ be with ✠ you all

The clerks

2 Amen and with thy spirit.

THE LORD'S PRAYER

The deacon

1 Again in peace let us beseech the Lord

The clerks

2 Lord have mercy With all the saints whom we have commemorated especially let us beseech the Lord For the holy and divine sacrifice which is now on this holy table let us beseech the Lord That the Lord our God who hath accepted it on his holy heavenly and immaterial place of offering send down on us in recompense thereof the grace and gifts of his Holy Spirit let us beseech the Lord Receive save and have mercy and keep us, o Lord, by thy grace

The clerks

3 Save us, o Lord by thy grace Making mention of the allholy mother of God the evervirgin Mary with all the saints let us beseech the Lord

The clerks

4 Remember, o Lord and have mercy Again in unity for our true and holy faith let us beseech the Lord

The clerks

5 Lord have mercy Let us commit ourselves and one another unto the Lord the almighty God

The clerks

6 Let us, o Lord, be committed unto thee Have mercy upon us, o Lord our God, after thy great goodness. Let us all say with one accord

The clerks

7 Lord have mercy three times

The deacon proclaims

8 Sir, give a blessing While the deacon makes this proclamation the priest says this prayer privately O God of truth and Father of mercies, we thank thee for that thou hast been pleased to exalt our defaulting nature above the blessed patriarchs: because thou wast called their God, but in pity for us thou hast been pleased to be called Father. Now, Lord, we beseech thee grant to shine and flourish more and more this new and venerable name in the midst of thine holy church

The priest

9 And grant us with bold voice to open our mouth and to call upon thee heavenly Father and to sing and say The clerks then sing with open arms Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our continual bread and forgive us our trespasses as we forgive them that trespass against us and lead us not into temptation but Deliver us from evil While they sing the priest prays in silence Lord of lords, God of gods, king eternal, creator of all things created, Father of our Lord Jesus Christ, lead us not into temptation but deliver us from evil and save us from temptation

The deacon proclaims

10 Sir, give a blessing

The priest

11 For thine is the kingdom, the power and the glory for ever. Amen.

THE INCLINATION AFTER THE LORD'S PRAYER

The priest

1 Peace ✠ be to all

The clerks

2 And with thy spirit

The deacon

3 Let us worship God

The clerks

4 Before thee, o Lord The priest then bows his head and all the people bow down while the priest prays privately Holy Ghost which art the fountain of life and the spring of mercy, have mercy on this people which bowed down adoreth thy godhead: keep them entire and stamp upon their hearts the posture of their bodies for the inheritance and possession of good things to come

The deacon proclaims

5 Sir, give a blessing

The priest

6 Through Jesus Christ our Lord with whom to thee, o Holy Ghost, and the Father almighty glory dominion and honour is fitting now and ever and world without end. Amen.

THE ELEVATION

1 Then the priest takes the holy bread in his hand while the deacon proclaims Proschümen and the priest elevating it in the sight of the whole congregation says aloud Unto the holiness of the holies The clerks in a loud voice One holy, one Lord Jesus Christ To the glory of God the Father. Amen

The deacon

2 Sir, give a blessing

The priest

3 Blessed be the holy Father, true God

The clerks

4 Amen

The deacon

5 Sir, give a blessing

The priest

6 Blessed be the holy Son, true God

The clerks

7 Amen

The deacon

8 Sir, give a blessing

The priest

9 Blessed be the Holy Ghost, true God

The clerks

10 Amen

The deacon

11 Sir, give a blessing.

The priest

12 Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen

The clerks

13 Amen The Father is holy the Son is holy the Holy Ghost is holy Blessing be to the Father and to the Son and to the Holy Ghost now and ever and world without end Amen. And while they sing the priest bows himself and says this prayer privately Look upon us, o our Lord Jesus Christ, from heaven thine holy dwellingplace and from the throne of the glory of thy kingdom: come and purify and quicken us, o thou who sittest with the Father and art here sacrificed: vouchsafe to give us of thine immaculate body and of thy precious blood, and by our hands to this whole people Having said this he worships and kisses the holy table, and taking the holy body he dips it whole into the precious blood and says Lord our God, who hast called us christians after the name of thine onlybegotten Son and hast granted us the remission of sins by the baptism of the spiritual font and hast vouchsafed us to communicate in the holy body and blood of thine onlybegotten: we now beseech thee, o Lord, account us worthy to receive this holy mystery for the remis-

sion of our sins and with thanks to glorify thee with the Son and the Holy Ghost now and ever and world without end. Amen.

The deacon proclaims

14 Sir, give a blessing Then the priest elevates it in the sight of the congregation and says Let us taste in holiness of the holy holy and precious body and blood of our Lord and Saviour Jesus Christ who having come down from heaven is being distributed among us This is life hope resurrection expiation and forgiveness of sins Sing psalms unto the Lord our God, sing psalms unto our immortal king of heaven, who sitteth in the chariot of the cherubim.

THE FRACTION, COMMIXTURE AND COMMUNION

1 [The curtain is drawn to]

The deacon proclaims

2 Sing psalms to our Lord God, ye clerks, and spiritual songs with sweet voice: for unto him are fitting psalms and hymns alleluias and spiritual songs Ye ministers, sing psalms with spiritual songs and bless the Lord who is in heaven

The clerks sing

3 Christ is sacrificed and distributed among us Alleluia He gives us his body for food and he sprinkles his holy blood upon us Alleluia Draw nigh unto the Lord and take of his light Alleluia The priest takes the body in his hand and he kisses it with tears, saying privately What blessing and what thanksgivings shall we render unto thee for this bread and for this cup? But, o Jesus, we bless thee alone with the Father and the allholy Spirit now and ever world without end. Amen he adds this also I confess and believe that thou art Christ the Son of God, who didst take away the sin of the world then breaking it he puts it into the chalice of the blood saying The fulness of the Holy Ghost. Then taking one piece of the bread in his hand he says privately with tears and thanksgiving to the Father and to the Son

4 Holy Father who hast called us by the name of thine onlybegotten and hast enlightened us through the baptism of the spiritual font, vouchsafe to receive this holy mystery for the forgiveness of our sins, stamp upon us the graces of the Holy Ghost as thou didst on the holy apostles who tasted of it and became cleansers of the whole world. Now then, o Lord and good Father, make this communion a part of the supper of the disciples by removing the darkness of sins. Look not upon mine unworthiness neither withhold

from me the graces of thine Holy Spirit, but according to thine infinite love towards mankind grant that this be for the expiation of sins and the remission of trespasses. As our Lord Jesus Christ promised and said whoso eateth my flesh and drinketh my blood shall live for ever: make it now to be to us for the expiation of sins, that those who shall eat and drink of it may bless and glorify the Father and the Son and the Holy Ghost now and ever world without end. Amen

5 O taste and see how gracious the Lord is Alleluia O praise the Lord of heaven Alleluia Praise him in the height Alleluia Praise him all ye angels of his Alleluia Praise him all his host Alleluia Then they sing if necessary other hymns according to the day.

Peace be to all

6 I thank thee, Christ o king, for that thou hast made me unworthy worthy to partake of thine holy body and blood. Therefore now I beseech thee, let it not be to me for condemnation but for expiation and forgiveness of sins, for health of soul and body and for the fulfilment of all virtuous works, so that it purify my spirit and my soul and body and so make me the temple and abode of the allholy Trinity and to be worthy with thy saints to glorify thee with the Father and the Holy Ghost now and ever world without end. Amen

Prayer of S. John Chrysostom

7 I praise and magnify and glorify thee, o Lord my God, that thou hast accounted me worthy, unworthy as I am, this day to partake of thy divine and awful mystery of thine immaculate body and precious blood. Wherefore having these for intercessors I beseech thee to keep me in thine holiness every day and during the whole time of my life, so that remembering thy tender mercies I may live unto thee, who for our sake didst suffer and die and rise again. Let not, my Lord and God, the destroyer come near to me, for that my soul is sealed with thy precious blood. Do thou, almighty, cleanse me through these from all my dead works, thou who alone art without sin: strengthen my life, o Lord, against all temptation and let mine adversary turn back from me ashamed and confused so often as he riseth against me: strengthen the goings of my mind and of my tongue and all the ways of my body: be thou with me always according to thy neverfailing promise

8 Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him. Thou didst say so, o thou lover of man: stablish the divine and un-

changeable words of thy mouth: for thou art the God of mercy, of pity and of love towards mankind and the giver of all good things, and unto thee is fitting glory with the Father and thine allholy Spirit now and ever world without end. Amen Then the priest signs himself and prays of the true God the sundry things he desires for himself, for the congregation and for the whole world: he also shall pray for the pardon of them that have offended him, his enemies and them that hate him And then with fear and trembling he tastes of the body and drinks of the chalice saying In faith do I believe in the allholy Trinity, in the Father, the Son and the Holy Ghost

9 In faith do I taste of thine holy lifegiving and saving body, o Christ my God Jesus, for the forgiveness of my sins In faith do I drink thy sanctifying and cleansing blood, o Christ my God Jesus, for the forgiveness of my sins Let thine incorruptible body be to me for life and thine holy blood for the propitiation and forgiveness of sins. The deacons also communicate. [The curtain is withdrawn] The deacon proclaims to the congregation Draw near with fear and partake in holiness Then all who are worthy communicate

The clerks sing

10 Mother of faith, thou shrine of holy spousals, heavenly bridechamber Home of thine immortal bridegroom who hath adorned thee for ever A marvellous second heaven art thou from glory to glory exalted Which by the laver dost regenerate us children radiant like the light Thou that dost distribute this spotless bread and givest us to drink this pure blood Who dost lift us up to an higher station than the angels can attain unto Come then, o children of the new Sion, meet our Lord in holiness [The people come one by one and stand in front of the bema and the priest communicates them from the chalice in which is the sacred bread steeped in the wine: and he says each time The body and blood of our Lord and Saviour Jesus Christ be to thee for salvation and for a guide to eternal life]. O taste and see how gracious our Lord is and mighty

11 The ancient tabernacle was a type of you, but ye are of higher pattern It burst the adamantine gates: ye raze the gates of hell to their foundations It parted Jordan: ye cleave the sea of universal sin Its leader was Joshua the captain: thine is Jesus the only Son of the Father This bread is the body of Christ, this cup is the blood of the new testament The greatest of mysteries is revealed to us, God himself is manifested to us herein This is the same Christ the divine Word who sitteth at the right hand of the Father And who sacri-

ficed here amongst us taketh away the sin of the world He is blessed for ever with the Father and the Spirit Now and ever for the time to come and world without end. When all have communicated the clerks sing in a loud voice Our God and our Lord hath appeared to us

12 Blessed is he that cometh in the name of the Lord Then the priest makes over them the sign of the cross with the sacred gifts and says Save thy people, o Lord, and bless thine inheritance: govern them and lift them up for ever [The curtain is drawn to again].

THE THANKSGIVING AFTER COMMUNION

The clerks sing

1 We have been filled, o Lord, from thy good things, tasting of thy body and blood Glory be on high to thee who hast fed us Thou who continually feedest us, send down upon us thy spiritual blessing Glory be on high to thee who hast fed us

The deacon proclaims

2 Again in peace let us beseech the Lord

The clerks

3 Lord have mercy Render again in faith thanks unto the Lord ye who have received this divine holy heavenly immortal immaculate and incorruptible mystery

The clerks

4 We render thanks unto thee, o Lord, who hast fed us at thine immortal table, distributing thy body and blood for the salvation of the world and for the life of our souls.

Meanwhile the priest prays privately on this wise

5 We thank thee, o Father almighty who didst prepare for us the holy church for a haven of rest and a temple of holiness where the holy Trinity is glorified. Alleluia We thank thee, Christ o king, who hast bestowed upon us life by thy lifegiving body and thine holy blood. Grant forgiveness and great mercy. Alleluia We thank thee, o true Spirit, who hast renewed the holy church. Keep her spotless by faith in the Trinity henceforth and for ever. Alleluia

The priest says privately

6 We render thanks unto thee, o Christ our God, for that thou hast granted to us such a taste of thy good things unto holiness of life. Keep us through it holy and without blame by dwelling among us through thy divine protection. Feed us in the fields of thine holy and benevolent will, whereby being protected against every attack of the adversary we may be accounted worthy to hear thy voice alone and to follow thee as our only most mighty and true shepherd and to receive from thee the place prepared for us in the kingdom of heaven, o our God and our Lord and Saviour Jesus Christ, who art blessed with the Father and with the Holy Ghost now and ever and world without end. Amen Peace be to all To the unsearchable incomprehensible triple personality, creating embracing and indivisible consubstantial holy Trinity, is fitting glory dominion and honour now and ever and world without end. Amen.

THE DESCENT FROM THE ALTAR

1 [The curtain is drawn back] and the priest takes the gospel and after kissing the altar comes down into the middle of the church

The deacon proclaims

2 Sir, give a blessing

The priest aloud

3 O Lord, who blessest them that bless thee and sanctifiest them that put their trust in thee: save thy people and bless thine inheritance, guard the fulness of thy church: sanctify these who in love came to greet the beauty of thine house: glorify us with thy divine power and forsake not them that put their trust in thee Grant peace to the whole world, to the churches, to priests, to christian kings, to their armies and to all this people: for every good gift and every perfect gift cometh down from thee above, that art the Father of light: and unto thee is fitting glory dominion and honour now and ever and world without end. Amen The clerks three times The Lord's name be praised from this time forth and for evermore The priest turns to the people and says aloud Thou art the fulness of the law and of the prophets, Christ, o God our Saviour, who didst fulfil all the dispensation commanded of the Father: fill us also with thine Holy Spirit.

4 <the last gospel>

The deacon

5 Orthi

The priest

6 Peace ✠ be to all

The clerks

7 And with thy spirit

The deacon

8 Hearken we in fear

The priest

9 The holy Gospel according to John

The clerks

10 Glory be to thee, o Lord our God

The deacon

11 Proschūmen

The clerks

12 God speaks

The priest

13 From the Father of light In the beginning was the word . . . . full of grace and truth. S. John i 1-14 or from Easterday to the eve of Pentecost So when they had dined . . . . follow me. S. John xxi 15-19.

The clerks

14 Glory be to thee, o Lord our God. <the dismissal>

The deacon

15 Let us beseech the Lord that through his holy cross he save us from our sins and keep us in life by the grace of his mercy Almighty Lord our God, save and have mercy

The priest

16 Keep us in peace, o Christ our God, under the protection of thine holy and venerable cross: save us from enemies visible and invisible and account us worthy to glorify thee with thanksgiving with the Father and the Holy Ghost now and ever and world without end Amen

The deacon

17 I will alway give thanks unto the Lord his praise shall ever be in my mouth The priest making the sign of the cross over the people says aloud Be ye blessed with the grace of the Holy Ghost go in peace and the Lord be with you all. Amen.

THE EULOGIA

The clerks say

My soul shall make her boast in the Lord The humble shall hear thereof and be glad and the rest of Psalm xxxiv Glory be. Now and ever. and while the clerks sing the psalm the Neschkar is distributed. Then he turns to the east and bows three times before the holy table and says Lord Jesus, o God, have mercy upon me. Then going into the vestry he takes off his vestments and he comes before the altar and bows again three times and goes in peace.

The Armenian Liturgy (Malan translation)

5th century onward

The Armenian Mass in the English of S. C. Malan (made from the Armenian Missal printed at Constantinople), with its rubrics, from the priest's prayers at vesting, through the Mass of the Catechumens and the Mass of the Faithful, to the dismissal; the proper hymns and trisagia for the feasts are included.

1 When the Priest intends to offer the oblation, he must put on vestments suitable for the service. With the deacons, therefore, he goes into vestry, where the vestments are kept. Then the several ministers being apparelled, every one according to his order, they shall say, in anti-phon, Psalm cxxxii. Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness. Lord, remember David, and all his trouble. How he sware unto the Lord, and vowed unto the mighty God of Jacob. Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, neither any rest to my body, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood.

2 We will go into His tabernacle: we will worship at his foot-stool. Arise, O Lord, into Thy resting place; Thou and the Ark of the covenant of Thy holiness. A 2 Let Thy priests be clothed with righteousness; and let Thy saints shout for joy. For Thy servant David's sake, turn not away the face of Thine Anointed. The Lord hath sworn in truth unto David; He will not turn from it: Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimonies that I shall teach them: Their children shall also sit upon thy throne for evermore. For the Lord hath liked Sion: He hath chosen it for His habitation. This is my rest for ever: here will I dwell; for I have taken pleasure in it. I will abundantly bless her provisions: I will satisfy her poor with bread.

3 I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to flourish: I have ordained a lamp for mine Anointed. His enemies will I clothe with shame: but upon himself shall my holiness flourish. Glory be to the Father, and to the Son, and to the Holy Ghost. Now and for ever, world without end. Amen. The Deacon, aloud. Let us pray to the Lord in peace. Let us ask the Lord in faith, and with one accord, that He will bestow on us the grace of His mercy. The Lord Almighty, our God, will save us, and have mercy upon us. Then to be said, twelve times, "Lord have mercy upon us." Private prayers of the Celebrant Priest before putting on his robes. 4 O Lord Jesu Christ, who art clothed with light as with a garment, Thou didst appear on earth in unspeakable humility, and didst converse with men. Thou who wast made eternal High Priest after the order of Melchisedec, and who didst adorn Thy Holy Church; O Lord Almighty, who hast vouchsafed unto us to put on that same heavenly garment, fit me, Thine unworthy servant, at this hour, when I venture to draw nigh to this spiritual service of Thy glory. Wherefore, in order that I be stripped of the defiled garment of all ungodliness, and that I be adorned with Thy light, remove my wickedness from me, and blot out my transgressions, that I be made worthy of the light Thou hast prepared for me. Grant me to enter with priestly glory upon the ministry of Thy holy things, in company with those who have kept Thy commandments without sin. So that I also be found prepared for the heavenly marriage feast with the wise virgins; there to glorify Thee, O Christ, who didst take away the sins of all men. For Thou art the holiness of our persons, and unto Thee, O beneficent God, belong glory, dominion, and honour, now and ever, world without end. Amen.

5 Then the Deacons drawing near, shall robe him, saying, Let us pray to the Lord in peace. Receive us, save us, and have mercy upon us [O Lord]. The Priest. Blessing and glory to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end. Amen. After the blessing he shall first put the mitre upon his head, and say, Lord, put upon me the helmet of salvation, that with strength I may fight the enemy. By the grace of our Lord Jesus Christ; unto whom belong glory, dominion, and honour; now and ever, world without end. Amen. For the Albe. Clothe me, O Lord, with the garment of salvation, and with the robe of joyfulness; and surround me with vesture of salvation. By the grace of our Lord Jesus Christ, etc. For the Stole.

Clothe my neck, O Lord, with righteousness, and cleanse my heart from all defilement of sin. By the grace of our Lord Jesus Christ, etc.

6 For the Girdle. Let the girdle of faith, bound in the middle of my heart and of my mind, wipe off from them the thought of impurity; and cause the power of Thy grace to abide in them at all times. By the grace of our Lord Jesus Christ, etc. For the right Maniple. Give strength, O Lord, to my right hand, and wash away all my filthiness; that I be enabled to wait on Thee in cleanness of mind and body. By the grace of our Lord Jesus Christ, etc. For the left Maniple. Give strength, O Lord, to my left hand and wash away all my filthiness; that I be enabled to wait on Thee in cleanness of mind and body. By the grace of our Lord Jesus Christ, etc. For the Vagas (Ephod). Clothe my neck, O Lord, with righteousness, and cleanse my heart from all filthiness of sin. By the grace of our Lord Jesus Christ, etc.

7 For the Chasuble. Lord, of Thy mercy, clothe me with a bright garment, and protect me against the wiles of the wicked; that I be counted worthy to glorify Thy glorious name. By the grace of our Lord Jesus Christ, etc. After having put on all his vestments, the Priest shall say, My soul shall rejoice in the Lord, because He has clothed me with a garment of salvation, and with a vesture of gladness; He has put upon me a crown as upon a bridegroom, and has adorned me like a bride with her jewels. By the grace of our Lord Jesus Christ, etc. For the Towel. Cleanse my hands, O Lord, from all filthiness of sin. By the grace of our Lord Jesus Christ, etc. While the Priest is robing, the choir sing this hymn: O mystery, deep, unsearchable, eternal! Who hast set up Thy dwelling in light, which no man can approach unto, in splendid glory of brilliant heavenly spirits:

8 With wonderful power didst Thou create Adam a lordly figure, and didst clothe him in glorious attire in the garden of Eden, the abode of delights; Through the sufferings of Thine only Begotten, Thou hast received all creatures, and again hast made man immortal, clad in a garment which no one can take from him. O chalice of rain of fire, that fell on the Apostles in the holy upper chamber; O God, pour Thy Holy Spirit on us also, together with the garment of Thy wisdom. Holiness becometh Thy house, who art clothed in majesty. As thou art surrounded with the beauty of holiness, so also gird us about with truth. Thou who didst spread Thy creating arms to the stars, strengthen our arms with power, to intercede when we lift up our hands unto Thee. Bind our thoughts and our senses as the weft of this tire

binds our head, and let this crosswise stole embroidered with golden flowers, like that of Aaron, be for the honour of the Sanctuary.

9 Supreme, divine Sovereign of countless multitudes, clothe us in the tunic of love, in order to fit us for the due ministration of Thy mysteries. Heavenly King, keep Thy church immoveable, and maintain in peace the worshippers of Thy Holy Name. Then they all step in front of the Holy Table, and the Priest washes his hands, saying Psalm xxvi. [in antiphon]. I will wash my hands in innocency; so will I compass Thine altar, O Lord. Judge me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord without wavering. Examine me, O Lord, and prove me; try my reins and my heart. For Thy loving-kindness is before mine eyes; and I have walked in Thy truth. I shall not sit with vain persons: neither will I go in with the wicked. I hate the congregation of evil-doers, and I will not sit with the ungodly.

10 I will wash my hands in innocency, so will I compass Thine altar, O Lord. That I may cause the voice of thanksgiving to be heard, and tell of all Thy' wondrous works. Lord, I have loved the habitation of Thy house; and the place where Thy glory dwelleth. Gather not my soul with sinners, nor my life with men of blood: In whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me and be merciful unto me. My foot standeth in an even place: In the congregations will I bless the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. Now and ever, world without end. Amen. The Priest. For the sake of the Holy Mother of God, O Lord, accept our supplications, and save us alive. The Deacon. Let us make the Holy Mother of God

11 B and all the saints, our intercessors with the Father in Heaven, that He will be pleased to have mercy, and, in his pity, to save alive his creatures. Almighty Lord God, save us, and have mercy on us. The Priest. Receive, O Lord, our supplications through the intercession of the Holy Mother of God, the Immaculate Mother of Thine only begotten Son, and through the entreaties of all Thy saints. Hear us, O Lord, and have mercy [on us]; bear with us, put away our offences, and forgive us our sins, and make us worthy, with praises, to glorify Thee, with Thy Son, and the Holy Ghost; now and ever, world without end. Amen. Then, turning towards the congregation, he says, I confess before God, and the Holy Mother of God, and before all the Saints, and before you, father and brethren, all the sins I have committed. For I

have sinned in thought, word, and deed, and with every sin committed by men; I have sinned, sinned, I pray ye, entreat God for me.

12 The bystanders [Clerks] shall answer, Let God Almighty, have mercy on thee, and grant thee forgiveness of all thy trespasses, past and present; let Him deliver thee from those that are to come; B 2 confirm thee in every good work, and give thee rest in life everlasting. Amen. To which the Priest replies: Let God who loves men, set you also free, and forgive you your trespasses; give you time for repentance, and for the practice of good works; and be pleased to direct your future life, through the grace of the Holy Ghost, who is both mighty and pitiful; and unto whom be glory for ever. Amen. The Clerks. Remember us before the immortal Lamb of God. The Priest. You shall be remembered in presence of the immortal Lamb of God. The Clerks then say Psalm c. in antiphon. Make a joyful noise unto the Lord, all ye lands: serve the Lord with gladness:

13 Come before His presence with singing: know ye that the Lord He is God. It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Give thanks unto Him, and bless His name. For the Lord is good; His mercy endureth for ever; and His faithfulness unto all generations. Glory be to the Father, and to the Son, and to the Holy Ghost. Now and ever, world without end. Amen. The Deacon, aloud. In the name of Holy Church do we pray the Lord, that through her He will save us from [our] sins, and keep us alive through the grace of His mercy. O our Lord God Almighty, save us alive, and have mercy [on us]. The Priest. In the midst of Thy temple [O Lord], and in presence of these bright and holy tokens acceptable unto God, and of this holy place, do we humble ourselves in fear and worship, and glorify Thy holy, wonderful, and supreme authority. And unto Thee do we offer blessing and glory with the Father, and the Holy Ghost, now and ever, world without end. Amen.

14 The Priest saying Psalm xliii. [in antiphon], goes up to the Altar. I will go unto the Altar of God; even unto the God of the joy of my youth. The Deacon. Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. For thou art the God of my strength; why hast thou cast me off? Why go I mourning because of the oppression of the enemy? O send out Thy light and Thy truth; let them lead me: Let them bring me into Thy holy hill, and to Thy tabernacle. Then will

I go unto the altar of God, unto God who makes my youth joyful: And upon the harp will I praise Thee, O God, my God. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

15 Glory be to the Father, and to to the Son, and to the Holy Ghost. Now and ever, world without end. Amen. The Deacon, aloud. Let us again pray to the Lord in peace; and bless the Father of our Lord Jesus Christ, who has counted us worthy to stand in the abode of praise, and to sing spiritual songs; Lord God Almighty, save us alive, and have mercy [on us]. The Priest. In this abode of holiness, and in the seat of praise, in this dwelling of angels, and of expiation for men, we fall down and, in awe, worship in presence of these glorious and divine tokens, and of the Holy Table, and we glorify Thy wonderful and sovereign Majesty. And unto Thee we give blessing and glory, with the Father and the Holy Ghost, now and ever, world without end. Amen. [After these prayers the curtain is drawn, and remains so during the whole of the oblation. If the celebrant is a bishop, however, the curtain is drawn only after the two following great prayers].

16 Then the clerks sing the melody appointed for the day, or the hymn to be said at the censing. If the celebrant is a bishop, he draws over his breast the venerable omophorion; he then draws nigh to the table of offering, and there, falling on his knees, he says, privately, and his eyes streaming with tears, the following prayers to the Holy Ghost, who is the Agent and Dispenser [Steward or Economist] of the work. Prayer of S. Gregory of Narey.

17 O Almighty, beneficent God of all things and lover of men, creator of things visible and invisible, Saviour and Preserver, Protector, and Giver of Peace, Mighty Spirit of the Father, we entreat Thee with open arms, with humble earnest prayer in Thine awful presence. We draw nigh in great fear and trembling, in order to offer this reasonable sacrifice; first to Thine unsearchable power, being, as Thou art, equal in throne, in glory, and in Creative energy, with the unchangeable Majesty of the Father; and Searcher as Thou art also of the hidden, deep counsels of the Almighty Father of Emmanuel, who sent Thee, He who is the Preserver, Verifier, and Creator of all things. Through Thee was made known to us the threefold personality in one essence of the Godhead; of which Three Persons Thou art known as one incomprehensible. By Thee, and through Thee, did the first race of the patriarchal house, called Seers, declare aloud and clearly the things passed and to

come. The Spirit of God announced Thee to Moses, even Thee, who, moving on the surface of the waters, as an energy which no one can restrain, and by Thy solemn going to and fro, while brooding over them, and under Thy sheltering wings fondly calling new beings into life, didst foreshadow the mystery wrought at Holy Baptism;

18 who, after this pattern, and ere the vault of the firmament above was spread on high, like a veil, didst, as Absolute Ruler, create the Complete Natures of all things that are, from all things that were not. In Thy creating power shall all men by Thee be renewed at the Resurrection, at the last day of this existence, but the first of heavenly life. Thee also did the Father's Firstborn Son, Thy fellow, and of the same essence with the Father, in one likeness, obey with oneness of will, as He did His Father. He announced Thee as the true God, equal and of the same substance as His Mighty Father; He declared that blasphemy against Thee should never be forgiven, thus cutting short the railing accusations of Thine impious gainsayers, while He, the just and innocent Creator of all, forgave His accusers; He who for our sins was betrayed to death, and rose again for our justification. Unto Him be glory through Thee, unto Thee praise, blessing, with the Father Almighty, for ever and ever. Amen.

19 The same kind of earnest supplication shall again be repeated, until firm confidence, through the contemplation of [heavenly light], become wonderfully revealed; signifying, and again boding, peace from above. 20 We entreat and beseech, with sighs and tears wrung from our innermost soul, Thy glorious and creative essence, neither brought into existence nor created, and not limited by time, O Merciful Spirit, who art our advocate with the Father of Mercies! in groanings that cannot be uttered; who keepest the spirits, and cleansest sinners, and makest them temples of the living and quickening will of the exalted Father. Set us now free from all unclean deeds that are not agreeable to Thine indwelling [with us]; so that the bright light of Thy gifts may not be quenched within us, from the contemplative eyes of our understanding; that we may possess Thee in us, united with us by prayer, and the incense of a godly life. And since one of the Most Holy Trinity is being offered, and another takes pleasure in us through the Blood of His Firstborn Son that reconciles us to Him—do Thou, O Holy Spirit, receive our supplications, and make us a fit habitation for Thee, through every worthy preparation for the delicious tasting of the Heavenly Lamb; and without risk

of condemnation; meet to receive this manna of immortality, of the life of a new salvation [recovery]. And let this fire consume every cause of offence in us, like the live coal brought to the lips of the prophet, by the angel holding the tongs; so that in every way Thy mercy and pity may be proclaimed, as the Father's loving-kindness manifested through the Son;

21 who received the prodigal son, and brought him into the fatherly inheritance, and directed impure sinners to the Heavenly Kingdom, the bliss of the righteous. Yea, yea, I also am one of them; receive me, therefore, with them, as requiring great love and pity, destitute as I am of Thy graces purchased for me by the Blood of Christ. That in all this Thy Godhead be made manifest unto all, glorified together with the Father, in like honour, with one will, and in one power of praise. 22 The Deacon, aloud. Bless, O Lord! The Bishop, aloud. For thine is the pity, the power, the charity, the strength, and the glory, for ever and ever. Amen. He then, rising, comes to the table of oblation, where the Proto-diacon brings the wafer, which the celebrant takes, and places upon the paten, saying, Memorial of our Lord Jesus Christ, who sits resting on a throne not made with hands. He gave Himself up to the death upon the Cross, for mankind; Praise Him, and bless Him, and extol Him, for ever and ever. C Then, taking the wine, he pours it cross-wise into the Chalice, saying, In remembrance of the saving dispensation of our Lord and Saviour Jesus Christ, through the fountain of whose Blood, flowing from His side, His creatures have been renewed and made immortal. Bless Him, and praise Him, and extol Him, for ever and ever. Then shall he say, privately, this prayer of St. John Chrysostom.

23 O Lord our God, who didst send into the world the heavenly bread, the food of the whole world, our Lord Jesus Christ, as a Saviour, Redeemer and Benefactor, to bless and to sanctify us; be pleased, O Lord, Thyself to bless now this our oblation. Receive it on Thy heavenly table. Remember, beneficent and loving as Thou art, both those who offer it to Thee, and those for whom it is offered. And keep us without rebuke in the priestly function of Thy holy mysteries. For holy and glorious is the great and most honourable majesty of Thy glory, of the Father, and of the Son, and of the Holy Ghost, now and for ever, world without end. Amen. He then covers (the Chalice with a veil,) saying Psalm xciii. The Lord reigneth; He is apparelled with majesty; The Lord is apparelled, He hath girded Himself with strength :

24 The world also is established, that it cannot be moved. Thy throne is established of old : Thou art from everlasting. c 2 The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves, Above the voices of many waters, the mighty breakers of the sea. The Lord on high is mighty. Thy testimonies are very sure: Holiness becometh Thine house, O Lord, for evermore. Glory be to the Father, and to the Son, and to the Holy Ghost; now and ever, world without end. Amen. He then thrice makes the sign of the Cross, saying, Let the Holy Ghost ✠ come upon thee, and let the power of the Most High overshadow thee. He then censes (the Credence Table), saying, I offer Thee incense, O Christ, the sweet smell of a spiritual offering. Receive it as a sweet-smelling savour unto Thy heavenly and intellectual place of offering: Send upon us, in return, the graces and gifts of Thy Holy Spirit; for unto Thee do we ascribe glory, with the Father and with the Holy Ghost, for ever and ever. Amen.

25 Then the curtain is drawn aside, and the Priest, censing, descends into the middle of the church, together with the deacons, and, again ascending, thrice bows to the Altar. Hymn of Censing. Hymn VI. tune. In this shrine of devotional offerings in the Lord's temple, we who are assembled together for the mystery of worship and supplications before the Holy Mass, wave up aloft a mixture of sweet spices. Favourably receive our prayers as the savour of sweet-smelling incense, myrrh, and cinnamon. Keep firm in holiness, to serve Thee, now and ever, those who offer it to Thee; through the intercession of Thy Virgin Mother, accept the supplications of those who worship Thee. O Christ, who with Thy Blood hast made Thy Church brighter than the heavens, and hast appointed within her, after the pattern of heavenly hosts, orders of Apostles, Prophets, and holy teachers, we priests, deacons, readers, and clergy here assembled, burn incense before Thee, as Zachariah did of old. Accept from us our prayers sent up to Thee as incense, like the sacrifice of Abel, of Noah, and of Abraham; and through the intercession of Thy heavenly hosts maintain ever firm the throne of Armenia.

26 Rejoice greatly, O Zion, daughter of light, Holy Mother of thy Catholic children, Fair Spouse, adorned as thou art, embellish this heaven-like sanctuary; for the Anointed God, Very God of very God, is ever offered in Thee, a sacrifice without fire, who dispenses His own Body and Blood, in reconciliation to the Father, and in remission of sins to us. Through His pure cleansing of our iniquity, grant forgiveness to the builder of this temple.

One Holy Church confesses the pure Virgin Mary, Mother of God, for that she gave us the bread of immortality and the cup of rejoicing. We give her blessings in spiritual songs. Then the Proto-diacon, standing in the middle of the church, calls aloud, Bless, O Lord. The Priest answers with a loud voice, Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever, world without end. Amen.

27 Then the Clerks say the proper Introit for the feast, or the following one, O only Begotten Son and Word God, Thou, who art an immortal Being, didst consent to be incarnate from the Holy Mother of God and ever Virgin. O Christ our God, who art immutable, who didst really become man, and wast crucified, who didst abolish death by Thy death; Thou, one of the Holy Trinity, who art glorified with the Father and the Holy Ghost, save us. For Easter. Christ is risen from the dead. By His death He overcame death, and by His resurrection He has granted us life; glory be to Him for ever. Amen. When ended, the Proto-diacon says, aloud, Let us again pray to the Lord in peace. Receive us, save us, and have mercy on us. Bless, O Lord. Then the Priest says, Blessing and glory to the Father, to the Son, and to the Holy Ghost, now and ever, world without end. Amen.

28 Peace be to all. The Clerks. And with thy Spirit. The Deacon. Let us worship God. The Clerks. In Thy presence, O Lord. Then the Priest says, aloud, O Lord our God, whose power is unsearchable, and whose glory is incomprehensible; whose mercy is infinite, and whose clemency is unspeakable; in great compassion look down upon Thy congregation, and upon this holy temple; and abundantly show Thy mercy and pity on us, and on those who pray with us. For unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen. Then the Clerks begin the Psalm and Hymn appointed for the day, or the following one. Psalm. The Lord reigneth. Hymn I. tune. Let us praise, with a unanimous song, Christ the King of glory, who for our sake was incarnate of the Virgin, and suffered upon the Cross. Let us praise, with a unanimous song, Him who consented to be in the grave for three days, and rose from death in power.

29 Let us praise, with a unanimous song, Him who powerfully bursted the doors of hell, and has clothed His Church with Divine Majesty.

For Easter.

30 Christ is risen from the dead. Alleluia. Come, O ye people, sing to the Lord. Alleluia. To Him, who is risen from the dead. Alleluia. To Him, who

has given light to the world. Alleluia. While they sing, the Priest says, privately, this prayer. O Lord our God, save alive Thy congregation, and bless Thine inheritance; keep whole the fulness of Thy Church; sanctify those who in love visit the beauty of Thy house; do Thou glorify us, O Lord, by Thy divine power, and forsake not those who put their trust in Thee. For thine is the power, the dominion, and the glory, for ever and ever. Amen.

Peace be to all.

31 O Thou who didst teach us to pray both in common as we do now, and in secret, and who didst promise to grant the supplications of two or three gathered together in Thy name: Do Thou now fulfil the requests of Thy servants according to their wants; granting us in this world the knowledge of Thy truth, and in the world to come life everlasting. For Thou, O God, art beneficent and loving; and unto Thee belong glory, dominion, and honour, now and ever. Amen. Then, while the Clerks give glory, they all bow before the Sanctuary, and the Priest (turning, makes the sign of the Cross, towards the congregation, and) bowing to the Holy Table, says the following prayers privately. O Lord God, who hast established in the heavens the orders and the legions of Angels and of Archangels to wait upon Thy glorious Majesty, grant that now Thy holy angels may come among us, and minister with us, and with us also praise Thy goodness.

32 The Deacon, aloud. Bless, O Lord. The Priest, aloud. For thine is the power, the dominion, and the glory, for ever and ever. Amen. Then they kiss the Holy Table, and the deacons cry aloud Proschume (let us attend). Then one of the Deacons raises up the Holy Gospel, and the Clerks meanwhile sing the proper Trisagion for the feast. On the days of the Annunciation, Nativity, and Circumcision. Holy God, Holy and Mighty, Holy and Immortal. Who wast manifested for us, have mercy upon us. [Thrice repeated]. On the Purification, and Palm-Sunday. Holy God ... Who didst come and art to come, have mercy upon us. On Easter, and on other Sundays. Holy God ... Who didst rise from death, have mercy upon us.

On Ascension.

33 Holy God ... Who didst ascend to the Father with glory, have mercy upon us.

On Pentecost.

34 Holy God ... Who didst come and rest on the Apostles, have mercy upon us.

On the Transfiguration.

35 Holy God ... Who didst appear on the mountain of Tabor, have mercy upon us.

On the Assumption of the Mother of God.

36 Holy God ... Who didst come to transfer Thy Mother and Virgin, have mercy upon us.

On the Holy Cross.

37 Holy God ... Who wast crucified for us, have mercy upon us. Then the Priest shall at the same time say this prayer privately. O Thou Holy God, who dwellest among the Saints, whom Seraphim praise, whom Cherubim extol in glory, and before whom all the hosts of heaven fall down in worship; Thou who didst bring all creatures into being out of that which did not exist; who didst make man after Thine own image and similitude, and didst adorn him with Thy manifold gifts, and didst teach him to seek wisdom and good understanding; Thou who didst not think scorn of sinners, but who didst place within reach of them D repentance unto salvation : Thou hast made us, Thy humble, unworthy servants, worthy at this hour to stand in presence of the glorious holiness of Thy table, there to offer unto Thee legitimate worship and praise. Therefore, O Lord, do Thou accept from the lips of us sinners, the blessing of the Trisagion, and keep us by Thy loving mercy. Forgive us all our trespasses, whether committed with the will or without it; purify our souls, our minds, and our bodies; and vouchsafe unto us to serve Thee in holiness all the days of our life, through the intercession of the Holy Mother of God, and of all Thy saints, who have pleased Thee unto all eternity. For Thou art holy, O Lord our God, and unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen.

38 When the Trisagion and this prayer are ended, the deacon then proclaims, aloud, Let us again pray to the Lord in peace. The Clerks. Lord have mercy upon us. The Deacon. For the peace of the whole world, and for the establishment of our holy Church, let us beseech to the Lord. The Clerks. Lord have mercy upon us. The Deacon. For all the holy and orthodox bishops, let us beseech to the Lord. The Clerks. Lord have mercy upon us. D 2

The Deacon. Let us beseech the Lord, for the long life of our Venerable Patriarch Lord [N.], and for the salvation of his soul. The Clerks. Lord have mercy upon us. The Deacon. Let us beseech the Lord for the Vartabeds, priests, deacons, clerks, and for every rank of the Church's children. The Clerks. Lord have mercy upon us. The Deacon. Let us beseech the Lord for religious kings and God-loving princes, for their generals and their armies.

39 The Clerks. Lord have mercy upon us. The Deacon. Let us beseech the Lord for the souls of those who rest in death, who are fallen asleep in Christ in the true and orthodox faith. The Clerks. Lord remember them, and have mercy upon us. The Deacon. Let us beseech the Lord also for the unity of our true and holy faith. The Clerks. Lord have mercy upon us. The Deacon. Let us commit our own selves and one another unto the Lord. The Clerks. Unto Thee, O Lord, do we commit ourselves. The Deacon. Have mercy upon us, O Lord our God, according to Thy great mercy. Let us say so together with one accord. The Clerks. Lord have mercy upon us. [Three times.] Meanwhile the Priest says this prayer, privately, with open arms. O Lord our God, accept and pity the supplications of Thy servants, according to Thy great mercy. Have compassion on us, and on all the congregations that have an eye unto Thee, send down Thine abundant mercy.

40 The Deacon, aloud. Bless, O Lord. The Priest. For Thou art merciful, and Thou lovest men, God as Thou art; and unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen. Then the Clerks begin to sing the Psalm appointed for the day. Then are read the books of the Prophets, and of the Apostles, and, after, the Alleluia, according to the direction for it in the lesson, and at the end of it all, The Deacon proclaims. Orthi (stand up). Then the Priest turns towards the people and makes the sign of the Cross over the congregation, saying, Peace be to all. The Clerks. And with Thy Spirit. The Deacon. Let us hearken with fear. The Deacon. The Holy Gospel of Jesus Christ, according to N. N. The Clerks. Glory be to Thee O Lord our God. The Deacon. Proschume (let us attend). The Clerks. God speaks.

41 Then the Deacon shall read the Holy Gospel, at the end of which all shall say, Glory be to Thee O Lord our God. Then shall the Nicene Creed be said in full. We believe in one God, the Father Almighty, maker of Heaven and earth, of things visible and invisible. And in one Lord Jesus Christ, the Son of God [born or] begotten of God the Father, that is, only Son of the es-

sence of the Father. God of God, Light of Light, true [very] God of true God; [a thing begotten or] an offspring and not a thing made. Himself of the nature of the Father, by whom all things came into existence in heaven and upon earth, both visible and invisible. Who, for us men, and for our salvation, having come down from heaven, was made flesh [or was made body], was made man, was born perfectly of the Holy Virgin Mary by the Holy Ghost. Of whom He took body, soul [spirit], and mind, and everything that is in man, truly and not having semblance. [After having] suffered, [and being] crucified, buried, the third day risen again, [and] gone up into heaven in the same body, sat down at the right hand of the Father. [He] is to come in the same body and in the glory of the Father, to judge the quick and the dead; to whose kingdom there is no end.

42 We also believe in the Holy Ghost, uncreated and perfect, who spake in the Law, and in the Prophets, and in the Gospels. Who came down upon the Jordan, preached [or proclaimed] the Apostle, [or the One sent, Shiloh, Christ]; and dwelt in the Saints. We also believe in one Universal and Apostolic Church; in one Baptism, in repentance, in the expiation and forgiveness of sins; in the resurrection of the dead; in the everlasting judgment [sentence, or condemnation] of souls and bodies in the kingdom of heaven; and in the life everlasting. But those who say there was [a time] when the Son was not; or that there was [a time] when there was no Holy Ghost; or that they came into being of things that were not; or who say that the Son of God and the Holy Ghost be of different natures, and that they be changeable and alterable, such does the Holy Catholic and Apostolic Church anathematize.

43 The Deacon, aloud. Bless, O Lord. The Priest says (added by St. Gregory, the Illuminator), But we will glorify Him who was before the worlds, by worshipping the Holy Trinity and one Godhead of the Father, and of the Son, and of the Holy Ghost; now and ever, world without end. Amen. The Deacon proclaims, aloud, Let us again pray to the Lord in peace. The Clerks. Lord have mercy upon us. The Deacon. Let us again pray in faith, and request of the Lord God, and of our Saviour Jesus Christ, at this hour of service and of prayer, that He will make us worthy of being accepted of Him [or of receiving this Holy Sacrament] that He will hearken to the voice of our supplications; that He will receive the requests of our hearts, forgive our trespasses, and have mercy upon us. Let our prayers and requests at all times enter into the presence of His great Majesty, and let Him give us the

one united faith, to set to the doing of good works in righteousness; that the Lord Almighty may shed abroad on us the gifts of His mercy, and keep us alive and show us pity.

44 The Clerks. Keep us alive, O Lord. The Deacon. Let us ask in faith of the Lord, that we may pass in peace this hour of the oblation, and the day now before us. The Clerks. Grant it, O Lord. The Deacon. Let us ask of the Lord an angel of peace to guard our persons. The Clerks. Grant it, O Lord. The Deacon. Let us ask of the Lord the expiation and forgiveness of our sins. The Clerks. Grant it, O Lord. The Deacon. Let us ask of the Lord the great, powerful strength of the Holy Cross for the help of our persons. The Clerks. Grant it, O Lord. The Deacon. Let us entreat the Lord in behalf of the unity of our holy and true faith. The Clerks. Lord have mercy upon us. The Deacon. Let us commit our own selves, and one another unto the Lord.

45 The Clerks. Lord, unto Thee let us be committed. The Deacon. Have mercy upon us, O Lord our God. According to Thy great mercy. Let us all say together, with one accord, The Clerks. Lord have mercy upon us (Three times). While they sing the Antiphon, the Priest shall say this prayer, privately. O, our Lord and Saviour Jesus Christ, who art great in mercy, and abundant in gifts of Thy bounty; Thou, who at this hour of Thine own free will didst endure the sufferings of the Cross and of death on account of our sins, and didst abundantly bestow the gifts of Thy Holy Spirit on the blessed Apostles, make us, also, O Lord, we beseech Thee, partakers of Thy divine gifts, of the forgiveness of our sins, and of the gift of the Holy Ghost. The Deacon, aloud. Bless, O Lord. The Priest. That we may be made worthy to praise and glorify Thee with the Father and the Holy Ghost, now and ever, world without end. Amen.

46 Peace ☩ be to all. The Clerks. And with Thy spirit. The Deacon. Let us worship God. The Clerks. In Thy presence, O Lord. The Priest, aloud. With Thy peace, O Christ, our Saviour, which passes all understanding and words, strengthen us and keep us fearless from all evil; reckon us among Thy true worshippers, who worship Thee in spirit and in truth; for unto the Most Holy Trinity belong glory, dominion, and honour, now and ever, world without end. Blessed be our Lord Jesus Christ. Amen. The Deacon, aloud. Bless, O Lord. Then the Priest shall make the sign of the Cross over the congregation, saying aloud, The Lord God bless ☩ you all. The Clerks. Amen. The Deacon. Let none of the catechumens, no man of little faith, none of

the penitents, nor the unclean draw near to this divine mystery. The Clerks. The Body of the Lord, and the Blood of the Saviour, lie before [us]. The invisible powers sing unseen, and say, with uninterrupted voice, Holy, Holy, Holy Lord of Hosts.

47 The Deacon. Sing a psalm unto our Lord God, O ye clerks, a spiritual song with melody. Then the Clerks shall sing the Trisagion according to the celebration of the day, and all shall kneel. E

Trisagions.

48 For the Nativity, Annunciation, Transfiguration, and for the Feast of the Mother of God. The multitude of angels, and heavenly hosts, have descended from Heaven with the King, the Only Begotten, who were singing and saying: This is the Son of God. Let us all say, Rejoice, O ye Heavens, and let the foundations of the earth tremble. For the eternal God has appeared on earth, and has dwelt among men, in order to save our souls. From Easter to Pentecost, and for the Feast of the Holy Cross. Who is like our Lord God. Who for our sake was crucified, buried, and, being risen, was recognised by the world, and ascended with glory. Come, O ye people, let us sing to Him with the angels, saying, Holy, Holy, Holy art Thou, O Lord our God. For Palm-Sunday, Pentecost, the Church, and the Feast of the Angels, and for other Sundays.

49 O God, Thou hast filled Thy Holy Church with the angelic order. Thousands of archangels are before Thee, and myriads of angels serve Thee, yet, O Lord, Thou art pleased to receive praise from men in a mystical song. Holy, Holy, Holy Lord of Hosts. E 2 [While they sing (but none of the catechumens), the Priest shall take off his Mitre and his slippers. If a Bishop, he shall take off the hemiphorion, and then humble himself before the Holy Table, and he shall thus pray mystically, in silence.] 50 None of those who are held by fleshly lusts and passions is worthy to come near Thy Table, or to wait upon Thy glory, O King; for to serve Thee is a great and awful duty, even for the Heavenly hosts. But in Thine infinite goodness, Thou, ineffable Word of the Father, wast made man, and didst appear as our High Priest; and, as Lord of all, didst Thou commit unto us this service and office of priest of a bloodless sacrifice, because Thou art our Lord God, who rulest things on earth and things in heaven; who sittest upon a throne of Cherubim, O Thou Lord of Seraphim and King of Israel; who alone art Holy, and reposest among the saints. I beseech Thee, who alone art beneficent and mild, look upon me, Thy sinful and unworthy servant, and cleanse my soul

and my mind from all filthiness of evil. And make me fit, through the strength of Thy Holy Spirit, me, who am clothed upon with the grace of the priestly office, to stand before Thy Holy Table, and to administer in the quality of priest Thy pure Body and Thy precious Blood. I also entreat Thee, with my neck bowed [before Thee], turn not Thy face away from me; and sever me not from among Thy servants. But make me worthy to bring to Thee these offerings [and receive them] at the hands of me, Thine unworthy and sinful servant. For thou art He who offers and was offered, who art received and who givest, O Christ, our God; to Thee, therefore, do I ascribe glory with Thy eternal Father, and Thy most holy and beneficent Spirit, now and ever; world without end. Amen.

51 And while the Priest prays, the Deacons shall carry round the sacred bread and the cup of immortality, to the Holy Table. If it is a festival, and the carrying of the Holy Mystery is to be solemnised; it is thus performed. When the Priest has said the "Lord God bless you all," the "Let none of the catechumens;" the "Body of the Lord;" the "Sing a psalm;" they say the Trisagion of the day, in exhortation. And then they come burning incense to the Holy Mystery, and the Deacon says, aloud, In them hath He set a tabernacle for the sun, which cometh forth as a bridegroom out of his chamber. The Clerks. And rejoiceth as a giant to run his course. The Deacon. We, who the Cherubims The Clerks. Mystically represent. Then, coming towards the East, the Deacon says, Cast up a highway for him that rideth upon the heaven of heavens towards the East.

52 The Clerks. And we sing the thrice holy hymn to the life-giving Trinity. Then, coming towards the South, the Deacon says, God shall come from the South and the Holy One from mount Paran. The Clerks. Let us lay aside all worldly care. Then, coming to the steps of the Altar, the bearer of the Holy Mystery says, attentively, Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors. And the King of Glory shall come in. The Celebrant censes and asks, Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle. The Clerks. That we may welcome the King of all [in Heaven and Earth] The Deacon. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors. And the King of Glory shall come in. The Priest. Who is this King of Glory? The Lord of hosts.

53 The Clerks. And solemnly represent our rank in the order of His angels. The Deacon. This is the King of Glory. Then the Celebrant worships

with fear and reverence, and receives [the oblations] from the hands of the Deacon; and then makes the sign of the Cross towards the congregation saying, Blessed is He that cometh in the name of the Lord. The Clerks. Alleluia. The Oblations are then placed upon the Holy Table, and the Priest shall burn incense, and then wash his fingers, saying, I will wash my hands in innocency: so will I compass Thine Altar, O Lord. [As to other days, the Priest and the Deacon shall say the psalms only, in a low voice, in the above ceremony.] [Then all stand up.] The Deacon. Let us again pray to the Lord in peace. The Clerks. Lord have mercy upon us. The Deacon. Let us again, in faith and purity, stand in awe before the Holy Table of God. Not with scruple or offence; not with deceit or guile; not with wiles or cheating; not with doubt, and not with little faith; but with an upright conduct, a pure mind, with a single heart, a perfect faith, being filled with love, full and overflowing with deeds of goodness; let us stand in prayer before the Holy Table of God, and there find grace and mercy, in the day of His appearing, and at the second coming of our Lord and Saviour Jesus Christ. Let Him save us alive and have mercy upon us.

54 The Clerks. Save us, O Lord, and have mercy upon us. While they repeat this Exhortation, the Priest shall thus pray in silence with open arms. Lord God of Hosts, and Maker of all things that can be, who didst bring all things into visible existence out of nothing; who also with charity didst honour our earthly nature, and didst raise us to the rank of ministers of such an awful and inexplicable mystery; Thou, O Lord, to whom we offer this oblation (or this sacrifice) accept this our oblation and consummate it into a sacramental rite and offering of the Body and Blood of Thine Only Begotten. And grant the remedy of forgiveness of sins to those who taste of His bread and of this cup. The Deacon, aloud. Bless, O Lord. The Priest. Through the grace and charity of our Lord and Saviour Jesus Christ, with whom unto Thee, O Father, and to the Holy Ghost, belong glory, dominion and honour, now and ever, world without end. Amen.

55 Peace He be with you all. The Clerks. And with Thy Spirit. The Deacon. Let us worship God. The Clerks. In Thy presence, O Lord. The Deacon. Salute one another with the kiss of holiness, and those of you who are not able to partake of these divine mysteries, go to the doors and pray. The Clerks. Christ has been manifested among us: He, that is, God, has seated himself here; the voice of peace has been heard; the command for the holy

greeting has been given; the church was become one soul; the kiss has been given as a knot of accomplishment; enmity has been removed, and love has been spread abroad among us all. Now, O ye ministers, raise your voice and bless with one voice the united Trinity, unto whom Seraphim sing the Trisagion. Then they kiss the Holy Table, and one another. On Festival days some say this,

56 The Deacon. Ye, who, with faith stand before the Holy kingly table. See the King, Christ, sitting, and surrounded with the celestial hosts. The Clerks. We look with our eyes upwards, and implore thus, saying: Do not mention our sins, but in Thy compassion Thou wilt expiate them. With the angels we bless Thee, and with Thy saints, Lord, we glorify Thee. The Deacon. Let us stand in awe, let us attend with fear as we ought, and let us look up attentively, The Clerks. To Thee, O God. The Deacon. Christ, the Lamb of God, is offered in sacrifice. The Clerks. Mercy and peace, and a sacrifice of benediction. The Deacon. Bless, O Lord. The Priest. The grace, the love, and the divine sanctifying power of the Father, of the Son, and of the Holy Ghost, Be with you ☩ and with all. The Clerks. Amen; And with Thy Spirit.

57 The Deacon. [To] the doors, [to] the doors: give ear with understanding and caution. Lift up your minds with divine fear. The Clerks. We lift them up unto Thee, Lord Almighty. The Deacon. And render thanks unto the Lord with your whole heart. The Clerks. It is meet and right so to do. On feast days some say this after "It is meet and right so to do." The Deacon. And we render to Thee, O Christ, thanks for the true salvation, ever and everywhere, through [or for] which the Hosts praise Thy wonderful resurrection. The Seraphims tremble, and the Cherubims shudder. And the supreme powers in heaven, unite in harmony and sing aloud. While they sing, the Priest shall say the following prayer, privately, with clasped hands, It is meet, indeed, and right, with earnest diligence, and devoted worship, to glorify Thee, Father Almighty, who by Thine unsearchable Word and Fellow-Creator didst remove the hindrance of the curse; while, He, having made the church His own new congregation, reckoned all those who believe in Thee His property; who was pleased to dwell among us in a visible and sensible nature, taken from the Virgin's bosom; and doing, like God, a new work, to make heaven on earth. Wherefore He, before whom the legions of Watchers would not venture to stand, troubled as they are at the brightness of the un-

approachable light of the Godhead thus become man for our salvation, has granted to us to join the joyous bands of the inhabitants of heaven.

58 The Deacon, aloud. Bless, O Lord. The Priest. And with Seraphim and Cherubim to frame our songs with one voice of exalted praise (Trisagion song), and with full confidence to cry aloud with them and say, The Clerks. Holy, holy, holy Lord God of Hosts, heaven and earth are full of Thy glory, blessing in the highest. Blessed art Thou who didst come, and who art to come, in the name of the Lord. Hosanna in the highest. While they sing, the Priest shall privately say this prayer, with his arms spread out. Holy, holy, holy art Thou truly, and most holy. And who is he that will presume fully to describe the ceaseless flow of Thine unspeakable loving-kindness? Thou who from the first did take care of and comfort man fallen in sin, by means of prophets, by giving him the Law, and by the priesthood, and the offering of kine; and who in the end of days, having torn up the handwriting of condemnation relating to all our debts, didst give us Thine Only Begotten Son, both debtor and debt, victim and anointed, Lamb and Bread of heaven, High Priest and sacrifice, [or oblation]. For He it is, who distributes and is distributed in the midst of us, without ever being consumed. For, having been made man, truly, and not apparently [like a phantom], and having taken a body by union, without confusion, from the Mother of God

59 F 2 and Holy Virgin Mary, He journeyed through life with all the passions of actual human existence, yet without sin; and of His free will walked to the Cross, through which He gave life to the world and wrought salvation for us. Then taking the bread in his holy, divine, immortal, innocent, and creating hands, He blessed, gave thanks, brake it, and gave it to His chosen and holy disciples sitting [at meat] with Him saying: The Deacon, aloud. Bless, O Lord. The Priest. Take, eat, this is My Body which is broken [distributed] for you and for many, for the expiation and remission of sins. The Clerks. Amen. The Priest, privately. Likewise, taking the cup, He blessed, gave thanks and drank, and gave to His chosen and holy disciples who sat [at meat] with Him, saying, The Deacon, aloud. Bless, O Lord. The Priest. Drink ye all of this. This is My Blood of the New Testament, which is shed for you and for many, for the expiation and remission of sins.

60 The Clerks. Amen. Heavenly Father, who didst give Thine Only Begotten Son unto the death for our sakes, as debtor of our debts, we pray Thee, through the shedding of His blood, to have mercy on this Thy rational

flock. The Priest, privately. And Thine only Begotten Son after having commanded us always to do this in remembrance of Him, descended into the innermost abode of death, in the body which He took of our nature; and after breaking asunder with might the bolts of hell, made Thee known unto us, the only true God, God of the quick and dead. The Priest then takes the oblations in his hands, and says, privately, We therefore, O Lord, presenting unto Thee, according to Thy command, this saving mystery [or sacrament] of the Body and Blood of Thine only Begotten, do make mention of the sufferings He endured for our salvation, of His crucifixion that gave us life; of His burial of three days; of His blessed resurrection; of His Ascension as God; and of His sitting at Thy right hand, O Father; and we confess and bless His awful and glorious second coming.

61 The Deacon, aloud. Bless, O Lord. The Priest, then raising the offerings a little, shall offer them unto the Father. And he then shall place them upon the Holy Table, saying, And we offer unto Thee of Thine own, in all things, and for all things. The Clerks. In every thing Thou art blessed, O Lord. We praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray to Thee, O our God. While they sing the Priest shall say, privately, with open arms. We justly praise Thee, O Lord God, and render thanks on Thine account at all times, for that, having passed over our unworthiness, Thou hast made us ministers of this awful and unspeakable mystery [sacrament]; not because of any merits of our own, of which we are altogether bereft, and always find ourselves utterly destitute; but ever taking refuge in Thine abundant forgiveness, do we venture to approach the ministry of the Body and Blood of Thine only Begotten, our Lord and Saviour Jesus Christ, unto whom belong glory, dominion and honour; now and ever, world without end. Amen.

62 The Deacon, aloud. Bless, O Lord. The Priest, turning and making the sign of the Cross, says, aloud, Peace ✠ be with you all. The Clerks. And with Thy Spirit. The Deacon. Let us worship God. The Clerks. In Thy presence, O Lord. Son of God, who wast sacrificed in order to reconcile us to the Father. Bread of life, Thou art distributed among us; we pray Thee, through the shedding of Thy Blood, have mercy on the flock saved by Thy Blood. While they sing, the Priest, humbling himself, shall bow to the Holy Table and say, privately, We worship and we beseech and request Thee, O beneficent God, shed abroad upon us and these oblations which we now present [unto Thee],

Thy Spirit who is both eternal and of the same essence with Thee. Then the Deacon, standing close to the Priest, with great fear and reverence shall say, softly, "Amen. Bless, O Lord." Then the Priest shall sign the offering with the sign of the Cross saying, privately,

63 Whereby Thou wilt make the bread when blessed ☩ truly the Body of our Lord and Saviour Jesus Christ (thrice repeated). And the Cup when blessed ☩ wilt Thou really make it the Blood of our Lord and Saviour Jesus Christ (thrice repeated). Whereby Thou wilt make the bread and wine when blessed ☩ truly the Body and Blood of our Lord and Saviour Jesus Christ, changing them by Thy Holy Spirit (thrice repeated). [The Deacon, Amen. Be it so. (thrice repeated)]. The Deacon, aloud, Bless, O Lord. The Priest. So that it be to us all, who draw near to it, our release from condemnation, and for the expiation and remission of our sins. The Clerks. Spirit of God, Who didst come down from heaven, to perform the mystery of Him who is glorified with Thee, through the shedding of His Blood, we beseech Thee, grant rest to the souls of our departed.

64 Henceforth the Priest shall not raise his hands spread over the oblations, but shall hold them low, and keeping his eyes on them, he shall thus pray, privately, Through it, to the whole world, grant love, security and the peace that is so much wanted to the Holy Church and to all Orthodox Bishops; to Priests; Deacons; Kings of the earth and to Princes; to congregations; to way-faring men; to sea-faring men; to prisoners; to men in danger; to others who labour and toil; and to those who are at war among barbarians. Through it grant a good [mixture of atmospheres] a favourable return of the seasons, and to the fields fruitfulness; and to those who are afflicted with divers diseases, grant them all speedy relief and health. Through it give rest to all those who ere this have fallen asleep in Christ; to the Patriarchs; to the Fathers; to Prophets; to the Apostles; to Martyrs; to Bishops; to Presbyters; to Deacons; and to the whole clergy of Thy Holy Church; and to all the laymen and women who have died in the faith.

65 The Deacon, aloud. Bless, O Lord. The Priest. With whom, we also pray Thee, beneficent God, to come and visit us. The Clerks. Lord, remember us, and have mercy on us. The Priest. We pray Thee also that in this holy oblation [or sacrifice] remembrance be made of the Mother of God, the Holy Virgin Mary; and of John the Baptist, of the proto-martyr Stephen, and of all the Saints. The Clerks. Remember [them], O Lord, and have mercy [on

them]. Then the Deacon, at the right hand of the Holy Table shall say, with clasped hands, We pray that in this sacred oblation [or sacrifice] mention be made of the Holy Apostles, Prophets, Vartabeds, Martyrs, and of all Holy Fathers, Apostolic Bishops, Presbyters, Orthodox Deacons, and of all the Saints. The Clerks. Remember [them], O Lord, and have mercy [on them]. The Deacon. [On the Lord's days]. Let us worship the blessed, worthy to be praised, glorious, admirable, and divine power of Christ.

66 The Clerks. Glory be to Thy Power, O Lord. The Deacon. [on Saints' days] We pray that holy and dear to God, Prophet, Patriarch, Apostle, Martyr, [N.N.] whose memory we have this day celebrated, may be commemorated in this holy oblation. The Clerks. Remember [them] O Lord, and have mercy [on them]. The Deacon. We pray that in this sacred Liturgy remembrance be made of our Prelates and our first illuminators; of the holy Apostles Thaddeus and Bartholomew, of our illuminator Gregory, of the Saints Arisdaghes, Verthanes, Hussig, Grigoris, Nerses, Sahag, Daniel, and Khat, of the Vartabed Mesrob, and Gregory of Nareg, and of Nerses Clayetsi, John Worodnetsi, Gregory and Moses Dathevatsi, as of the saints Gregory and Moses, and of their disciples, and of all the fathers and prelates of Armenia. The Clerks. Remember [them], O Lord, and have mercy [on them]. The Deacon. We pray that remembrance be made in this Holy Liturgy of the holy fathers Anchorites, and God-inspired monks, Paul, Anthony, Paul, Macarius, Onuphrie, of the Abbot Mark, of Serapion, Nilus, Arsenius, Evagrius, Barsumas, of the martyrs whose chief were John, Simeon, Osghi, and Sukias; as well as of all the holy fathers, and of their disciples in the whole world.

67 The Clerks. Remember [them], O Lord, and have mercy [on them]. The Deacon. We pray that remembrance be made in this Holy Liturgy of the Christian Kings, Abgarus, Constantine, Tiridates, Theodosius, and of all the holy and faithful sovereigns, and of the pious princes. The Clerks. Remember [them], O Lord, and have mercy [on them]. The Deacon. We pray that remembrance be made in this Holy Liturgy, of all the faithful, in general, men and women, old men and children, and of all of every age, who are fallen asleep in the faith of Christ. The Clerks. Remember [them], O Lord, and have mercy [on them]. G While they sing these commemorations, the Priest shall say [privately], to be ended together. Remember, O Lord, and bless Thy Holy Catholic and Apostolic Church, which Thou didst purchase

with the precious Blood of Thine Only Begotten, and which Thou didst set free by His Holy Cross. Grant her unshaken peace. Remember, O Lord, bless and have mercy on all orthodox bishops who dispense the word of truth among us in sound doctrine.

68 The Deacon, aloud. Bless, O Lord. The Priest. And especially, grant us our Archbishop and venerable Patriarch of all Armenians [N.] for length of days, and in sound doctrine. Then the Deacon goes back to his own place, and says, aloud, We offer Thee, O Lord our God, praise and glory for the holy and immortal [i.e. bloodless] sacrifice which is on this Holy Table; that Thou wilt vouchsafe it to be for us unto holiness of life. Through it, grant love, security and desirable peace to the whole world, to Thy Holy Church, and to all orthodox bishops; but especially to our venerable Patriarch of all Armenians [N.]; and to the Priest who offers this oblation [or sacrifice], and let it be for the strength and victory of Christian kings, and of pious princes. Let us also pray and entreat Thee for the souls of those who are at rest; but especially for the souls

69 G 2 of our departed prelates, for the founders of this holy church, and for all those who rest under the fostering shadow thereof. Also for the deliverance of those our brethren who are taken captive; and for grace upon the congregation here present; and for the rest of those who have died in Christ, in faith and holiness. Let remembrance of them be made in this oblation [or sacrifice], we beseech Thee. The Clerks. In all, and for all. While they sing, the Priest shall say this prayer, privately, 70 Remember, O Lord, bless, H and have mercy on Thy congregation here present, and on those who offer this oblation [or sacrifice]; and vouchsafe unto them that which is necessary and profitable for them. Remember, O Lord, bless, and have mercy on those who have made vows and who have brought offerings to Thy holy church; also on those who remember the poor, with pity for them; and give them their reward [or deserts] according to Thy wonted bounty, a hundred-fold here, and in the world to come. Remember, O Lord, bless, and have mercy and pity on the souls of the departed; give them rest, and also light; rank them among Thy saints in the kingdom of Heaven, and make them worthy of Thy mercy. Remember, also, Lord, the soul of Thy servant [N.] and have pity on him according to Thy great mercy, giving him rest by placing him in the light of Thy countenance; and if he be living, save him from all snares of soul and body. Remember also, Lord, those who have recommended themselves to

our prayers, whether they be alive or dead, and guide the desire of their requests and ours, to the right end that tends to salvation; then reward them all with the good things and bliss that shall not pass away. And having cleansed our thoughts, make us temples fit to receive the Body and Blood of Thine only Begotten Son, our Lord and Saviour Jesus Christ. Unto whom, with Thee, O Father Almighty, together with Thy life-giving and liberating Holy Spirit, belong glory, dominion, and honour, now and ever, world without end. Amen.

71 The Deacon, aloud. Bless, O Lord. The Priest. And let the mercy of the great God and of our Saviour Jesus Christ, Be with you all. The Clerks. Amen. And with Thy Spirit. The Deacon. Let us again pray to the Lord in peace. The Clerks. Lord, have mercy upon us. The Deacon. We pray to the Lord especially with all the saints of whom we have made mention. The Clerks. Lord, have mercy upon us. The Deacon. We entreat the Lord through the holy and divine sacrifice which is on this holy Table. The Clerks. Lord, have mercy upon us. The Deacon. We entreat the Lord our God who accepts it placed on His holy, heavenly and intellectual table, to send us in return for it the grace and gifts of His Holy Spirit. The Clerks. Lord, have mercy upon us. The Deacon. Accept, quicken us, have mercy upon us, and keep us by Thy grace, O Lord.

72 The Clerks. Quicken us, O Lord, with Thy grace. The Deacon. We entreat the Lord, making mention of the most Holy Mother of God and ever Virgin, Mary, with all the saints. The Clerks. Remember, O Lord, and have mercy upon us. The Deacon. We also entreat the Lord for the unity of our true and holy faith. The Clerks. Lord, have mercy upon us. The Deacon. We commit our own selves and one another unto the Lord God Almighty. The Clerks. Let us be committed to Thee, O Lord. The Deacon. Have mercy upon us, O Lord, according to Thy great mercy. Let us all say together, The Clerks. Lord, have mercy upon us [three times]. While the Deacon reads the above, the Priest shall say this prayer, privately, O God of truth and Father of mercies, we pray Thee, for that Thou hast been pleased to exalt our guilty nature above the blessed patriarchs. For they called Thee God, but in pity for us Thou hast been pleased to let us address Thee as our Father. Therefore, O Lord, do we beseech Thee to let the grace of this new and venerable name by which Thou hast allowed us to call Thee, shine and flourish more and more every day in the midst of Thy holy church.

73 The Deacon, aloud. Bless, O Lord. The Priest. And give us power to open our mouth and with boldness of access to call Thee Heavenly Father, to sing and to say, The Clerks then sing [the Lord's prayer] with open arms, 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 trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. While they sing, the Priest shall pray in silence. O Lord of Lords, God of Gods, King eternal, Creator of all things, Father of our Lord Jesus Christ, lead us not into temptation, but deliver us from evil, and be our refuge from temptation. The Deacon, aloud. Bless, O Lord. The Priest. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

74 Peace be to all. The Clerks. And with Thy Spirit. The Deacon. Let us worship God. The Clerks. Before Thee, O Lord. The Priest then himself bows, and the whole congregation kneel down, while the Priest says this prayer, privately. O Holy Spirit, who art the fountain of life, and the spring of mercy, have mercy on this Thy congregation now kneeling before Thee, and worshipping Thy Divine Majesty. Keep it whole, and stamp upon the heart of every one the habit of body that points towards the inheritance and possession of good things to come. The Deacon, aloud. Bless, O Lord. The Priest. Through Jesus Christ our Lord, unto whom, with Thee, O Holy Ghost, and the Father Almighty, belong glory, power, and honour, now and ever, world without end. Amen. Then the Priest takes the Holy Bread in his hand, while the Deacon says, with a loud voice,

75 Proschume [let us attend]. And the Priest, holding it up in the eyes of the whole congregation, says, aloud, Unto the Holinesss of the Holy. The Clerks, with a loud voice. Alone Holy, alone Lord Jesus Christ, in the glory of the Father. Amen. The Deacon. Bless, O Lord. The Priest. Blessed be the Holy Father, true God. The Clerks. Amen. The Deacon. Bless, O Lord. The Priest. Blessed be the Holy Son, true God. The Clerks. Amen. The Deacon. Bless, O Lord. The Priest. Blessed be the Holy Ghost, true God. The Clerks. Amen. The Deacon. Bless, O Lord. The Priest. Blessing and glory to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end. Amen. The Clerks. Amen. The Father Holy, the Son Holy, the Holy Ghost Holy; blessing to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end. Amen.

76 And while they sing this, the Priest shall himself bow, and say this prayer, privately, Look upon us, O our Lord Jesus Christ, from the heavens of Thy holiness, and from the throne of Thy glorious kingdom; come to purify and to quicken us; Thou who sittest with the Father, and art here sacrificed [or offered]; deign to give us of Thine immaculate Body and of Thy precious Blood, and through our hands, to the whole congregation. Having said this, he shall worship and kiss the Holy Table. And taking the Holy Body, he shall dip it whole into the precious Blood, and say, O Lord our God, who hast called us Christians after the name of Thine only begotten Son, and hast vouchsafed unto us the spiritual washing of baptism for the remission of sins; who hast made us worthy to communicate with the Holy Body and Blood of Thine Only Begotten; we now beseech Thee, O Lord, make us worthy to receive this holy mystery for the forgiveness of our sins; and with praises to glorify Thee, with the Son, and the Holy Ghost, now and ever, world without end. Amen.

77 The Deacon, aloud. Bless, O Lord. Then shall the Priest raise it in the eyes of the congregation, and say, aloud, Let us taste in holiness [holily] of the holy, holy, and honourable Body and Blood of our Lord and Saviour Jesus Christ, who came down from heaven, and is now parted among us. He is the Life, the Hope, the Resurrection, the Expiation, and the Forgiveness of Sins. Sing Psalms unto the Lord our God; sing Psalms unto our immortal King of Heaven, who sits in a chariot [drawn] by Cherubims. [Then the curtain is drawn, and, the "Lord have mercy upon us," to be sung]. Then the Deacon says, aloud. Sing a psalm to our Lord God, O ye clerks, and spiritual songs in a sweet voice of melody; for unto Him belong psalms and blessings, alleluias, and spiritual songs. O ye ministers, sing psalms with songs, and bless the Lord who is in heaven.

78 [They all, who were kneeling, then stand up.] H The Clerks, in harmony, Christ sacrificed, is parted among us. Alleluia. He gives us His Body for food, and He sprinkles His Holy Blood over us. Alleluia. Draw near unto the Lord, and take of His light. Alleluia. Taste and see how gracious the Lord is. Alleluia. Bless the Lord in the heavens. Alleluia. Bless Him on high. Alleluia. Bless Him, O all ye angels of His. Alleluia. Bless Him, O all ye His hosts. Alleluia. While they sing the Priest shall take the Body in his hand, and he shall kiss it with tears, saying, privately, What blessing, and what thanksgivings shall we render unto Thee for this bread and for this cup? But O Jesus,

we bless Thee alone, with the Father, and the Most Holy Spirit, now and ever, world without end. Amen. He shall add this also,

79 I confess and believe that Thou art Christ the Son of God, who didst bear the sins of the world. Then breaking [the sanctified bread] he shall put it into the cup of the Blood, saying, Fulness [of fulfilment] of the Holy Ghost. H 2 Then taking one piece of the bread in his hand, he shall say, privately, with tears and thanksgiving, to the Father and to the Son, Holy Father, who hast called us by the name of Thine Only Begotten, and hast enlightened us through the baptism of the spiritual font, deign to accept this holy [sacrament] mystery for the forgiveness of our sins; stamp upon us the graces of the Holy Ghost, as Thou didst on the holy Apostles who tasted of it, and became cleansers of the whole world. And now, Lord and beneficent Father, make this communion a part of the evening meal of the disciples, by removing the darkness of our sins. Look not upon the unworthiness of my sins; neither withhold from me the grace of Thy Holy Spirit. But according to Thine unspeakable charity, grant that this [sacrament] be for the expiation of sins, and the remission of trespasses. As our Lord Jesus Christ did promise and say, 'Whosoever eateth My Flesh and drinketh My Blood shall live for ever;' therefore, now make it to be to us for the expiation of sins, so that those who shall eat and drink of it, may bless and glorify the Father, and the Son, and the Holy Ghost, now and ever, world without end. Amen.

80 Peace be to all. I thank Thee, Christ, O King, for that Thou hast made the unworthy, worthy to partake of Thy Holy Body and Blood. Therefore, do I now beseech Thee, let it not be to me unto condemnation, but for expiation and forgiveness of sins; for health of body and spirit, and for the accomplishment of all virtuous works. So that it may purify my breath, and my soul and body, and thus make me the temple and abode of the Most Holy Trinity; and that I be worthy with Thy Saints to glorify Thee with the Father and the Holy Ghost, now and ever, world without end. Amen.

Prayer of St. John Chrysostom.

81 I praise and magnify and glorify Thee, O Lord my God, that Thou hast made me, unworthy as I am, worthy this day to be fellow-communicant of Thy divine and awful [mystery] sacrament of Thine immaculate Body and precious Blood. Wherefore, having these [sacred emblems] for intercessors, I beseech Thee to keep me with Thy holiness every day and during the whole time of my life. So that, bearing in my mind Thy clemency, I may become

living in Thee, who for our sakes didst suffer, and die, and rise again. Let not, O Lord my God, the destroyer come near my person, signed [or sealed] with Thy precious Blood. Almighty God, through these [emblems] cleanse me from all my dead works; for Thou alone art without sin. Guard my life, O Lord, from all temptation, and let my adversary turn back from me ashamed and confused as often as he rises against me. Guard the goings of my mind and of my tongue, and all the walks of my body. Be Thou every day with me according to Thy never-failing promise, that 'Whosoever eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him.' Thou didst say so, O Thou Lover of men; establish the Word of Thy divine and abiding commands. For Thou art the God of mercy, of pity, who lovest men, and the giver of all good things; and unto Thee belong glory with the Father and Thy Most Holy Spirit, now and ever, world without end. Amen.

82 Then shall the Priest sign himself; and shall request of the true God the sundry things he wishes for himself, for the congregation, and for the whole world; he shall also pray for the forgiveness of his own offenders, enemies, and of those that hate him. And then with fear and trembling shall he taste of the Body and drink of the Cup, saying, In faith do I believe in the Most Holy Trinity, in the Father, the Son, and the Holy Ghost. In faith do I taste of Thy holy, life-giving, and saving Body, O Christ my God Jesus, for the forgiveness of my sins. In faith do I drink Thy sanctifying [purifying] and cleansing Blood, O Christ my God Jesus, for the forgiveness of my sins. Let Thy incorruptible Body be to me for life; and Thy holy Blood for the propitiation and forgiveness of my sins. Then the Deacon communicates; and, after communicating, he calls aloud to the congregation, and says [the curtain is drawn aside],

83 Draw near with fear, and communicate [holily] in holiness. The Clerks, with a loud voice. Our God, our Lord has appeared unto us. Blessed is He that cometh in the name of the Lord. Then all who are worthy shall communicate. After they all have communicated, the Priest shall make the sign of the Cross over them with the sacred offerings, and say, Save alive Thy congregation, O Lord, and bless Thine inheritance; feed it and exalt it henceforth and for ever. [The curtain is drawn again.] The Clerks shall sing. We have been filled, O Lord, with Thy goodness, while tasting of Thy Body and Blood. Glory be on High unto Thee who hast fed us; Thou who continually feedest us, send upon us Thy spiritual blessing. Glory be on High to Thee

who hast fed us. Meanwhile the Priest thus prays, privately, We thank Thee, O Father Almighty, who didst prepare for us the Holy Church for a haven of rest and a temple of holiness, where the Holy Trinity is glorified. Alleluia.

84 We thank Thee, Christ, O King, who hast vouchsafed unto us the quickening [food] of Thy life-giving Body and of Thy holy Blood. Grant us remission [of sins] and Thy great mercy. Alleluia. We thank Thee, O True Spirit, who hast renewed the Holy Church. Keep her without blemish by faith in the Trinity, henceforth and for ever. Alleluia. The Deacon, aloud. Let us again pray to the Lord in peace. The Clerks. Lord, have mercy upon us. The Deacon. Let us also render thanks unto the Lord for our having received in faith the divine, holy, heavenly, immortal, immaculate, and faultless Sacrament. The Clerks. We render thanks unto Thee, O Lord, who hast fed us at Thine immortal table, distributing Thy Body and Blood for the salvation of the world and for the life of our souls. While they sing the Priest shall say, privately, We render thanks unto Thee, O Christ our God, for that Thou hast granted to us such a taste of Thy goodness, unto holiness of life. Keep us through it holy and without blemish, by dwelling in us through Thy divine protection. Feed us, O Christ, in the green pastures of Thy holy and benevolent will; by which, being fortified against every attack of the adversary, we may become worthy to hear Thy voice alone, and to follow Thee alone as our true and kind Shepherd, and receive from Thee the place prepared for us in the kingdom of heaven, O our God, Lord and Saviour, Jesus Christ; who art blessed with the Father, and with the Holy Ghost, now and ever, world without end. Amen.

85 Peace be to all. To the unsearchable, incomprehensible, Triune essence, creating, embracing and indivisible, and consubstantial Holy Trinity belong glory, dominion, and honour, now and ever, world without end. Amen. [Then water is brought, and after washing his hands, the Priest shall put the mitre on his head, and the curtain is drawn aside.] The Deacon, aloud. Bless, O Lord. And now the Priest shall take the holy Gospel in his hands, and worshipping three times, he shall kiss the Holy Table. Then preceded by the Deacons, and descending into the Church, he shall say this prayer, aloud, O Lord, who blessest them that bless Thee, and makest them holy that put their trust in Thee, [The Clerks. Blessed is God.] Save alive Thy congregation, and bless Thine inheritance, maintain the fulness of Thy Church. [The Clerks. Amen.] Sanctify those who in love come to greet the majesty of Thy

House. Glorify us with Thy divine power, and forsake not those who put their trust in Thee.

86 [The Clerks. Amen.] Grant peace to the whole world, to the churches, priests, Christian kings, to their armies, and to the whole of this congregation. [The Clerks. Amen.] For all good gifts and all perfect gifts come down from Thee above, who art the Father of lights. And unto Thee belong glory, dominion, and honour, now and ever, world without end. Amen. [Then shall the Clerks say, thrice,] The Lord's name be blessed henceforth and for ever. Then shall the Priest turn to the congregation, and say, aloud, O Christ, our God and our Saviour, Thou art the fulness of the Law and the Prophets, who didst fulfil all Thy Father's counsels. Fill us with Holy Spirit. The Deacon. Orthi [stand up]. The Priest. Peace be ☩ to all. The Clerks. And with Thy Spirit. The Deacon Let us hearken in fear. The Priest. The Holy Gospel of Jesus Christ, according to John.

87 The Clerks. Glory be to Thee, O Lord our God. The Deacon. Let us attend. The Clerks. It is God who speaks. The Priest. From the Father of lights, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. He was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by Him, and the world knew Him not.

88 He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: which were born, not of blood, nor of will of the flesh, nor of the will of man, but of God, And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. The Clerks. Glory be to Thee, O Lord our God. The Deacon. Let us pray to the Lord that through His holy Cross, He will save us from our sins, and keep us in life by the grace of His mercy. Almighty Lord our God, save us alive and have mercy

upon us. The Priest. Keep us in peace, O Christ our God, under the protection of Thy holy and venerable Cross; save us from visible and invisible enemies, and make us meet with thanksgivings to glorify Thee with the Father, and with the Holy Ghost, now and ever, world without end. Amen.

89 The Clerks. I will praise the Lord at all times, His praise shall ever be in my mouth. Then shall the Priest make the sign of the Cross over the congregation, and say, aloud, Be ye ✝ blessed with the graces of the Holy Spirit. Go in peace, and the Lord be with you all. Amen. Then the Clerks shall say. My soul shall make her boast in the Lord: the meek shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and he answered me, and delivered me from all my fears. Draw nigh unto the Lord, and receive light; and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them.

90 O taste and see that the Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger. But they that seek the Lord shall not want any good thing. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and ensue it. The eyes of the Lord are towards the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard them, and delivered them out of all their troubles.

91 The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all their bones: not one of them is broken. Evil shall slay the wicked: and they that hate the righteous shall be condemned. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be confounded. Glory be to the Father, to the Son, and to the Holy Ghost, now and ever, world without end. Amen. While the Clerks sing the Psalms, the blessed wafer is distributed to the congregation. After which the Priest shall turn to the East, and shall bow three times before the Holy Table, and say, Lord Jesus, O God, have mercy on me. Then,

going into the vestry, he shall take off his vestments, and after that go in peace.

PART SIX

The Church of the East

The liturgies of the East Syriac church, and its forms for ordination and for marriage.

The Liturgy of the Blessed Apostles (Addai and Mari)

The oldest East Syriac eucharistic liturgy, called the Liturgy of the Blessed Apostles, which is named for Addai and Mari. It is the usual anaphora of the Church of the East, and it is unusual among the old prayers in having no separate words of institution in the form that has come down to us.

1 Composed by St. a.d.aeus and St. Maris, Teachers of the Easterns. I. First: Glory to God in the highest, etc.Our Father which art in heaven. Prayer: Strengthen, O our Lord and God, our weakness through Thy mercy, that we may administer the holy mystery which has been given for the renovation and salvation of our degraded nature, through the mercies of Thy beloved Son the Lord of all. On common days: Adored, glorified, lauded, celebrated, exalted, and blessed in heaven and on earth, be the adorable and glorious name of Thine ever-glorious Trinity, O Lord of all. On common days they sing the Psalm (xv.), Lord, who shall dwell in Thy tabernacle? entire with its canon, of the mystery of the sacraments. (Aloud.) Who shall shout with joy? etc. Prayer: II. Before the resplendent throne of Thy majesty, O Lord, and the exalted and sublime throne of Thy glory, and on the awful seat of the strength of Thy love and the propiatory altar which Thy will hath established, in the region of Thy pasture, with thousands of cherubim praising Thee, and ten thousands of seraphim sanctifying Thee, we draw near, adore, thank, and glorify Thee always, O Lord of all.

2 On commemorations and Fridays: Thy name, great and holy, illustrious and blessed, the blessed and incomprehensible name of Thy glorious Trinity, and Thy kindness to our race, we ought at all times to bless, adore, and glorify, O Lord of all. Responsory at the chancel, as above: Who commanded, etc. To the priest, etc. Prayer: How breathes in us, O our Lord and God, the sweet fragrance of the sweetness of Thy love; illumined are our souls, through the knowledge of Thy truth: may we be rendered worthy of receiving the manifestation of Thy beloved from Thy holy heavens: there shall we render

thanks unto Thee, and, in the meantime, glorify Thee without ceasing in Thy Church, crowned and filled with every aid and blessing, because Thou art Lord and Father, Creator of all. III. Prayer of Incense: We shall repeat the hymn to Thy glorious Trinity, O Father, Son, and Holy Ghost.

3 On fast-days: And on account, etc. At the commemoration of saints: Thou, O Lord, art truly the raiser up of our bodies: Thou art the good Saviour of our souls, and the secure preserver of our life; and we ought to thank Thee continually, to adore and glorify Thee, O Lord of all. At the lessons. Holy art Thou, worthy of praise, mighty, immortal, who dwellest in the holies, and Thy will resteth in them: have regard unto us, O Lord; be merciful unto us, and pity us, as Thou art our helper in all circumstances, O Lord of all. IV. At the apostle. Enlighten, O our Lord and God, the movements of our meditations to hear and understand the sweet listenings to Thy life-giving and divine commands; and grant unto us through Thy grace and mercy to gather from them the assurance of love, and hope, and salvation suitable to soul and body, and we shall sing to Thee everlasting glory without ceasing and always, O Lord of all.

4 On fast-days: To Thee, the wise governor, etc. V. Descending, he shall salute the Gospel, saying this prayer before the altar: Thee, the renowned seed of Thy Father, and the image of the person of Thy Father, who wast revealed in the body of our humanity, and didst arise to us in the light of Thy annunciation, Thee we thank, adore, etc. And after the proclamation: - Thee, O Lord God Almighty, we beseech and entreat, perfect with us Thy grace, and pour out through our hands Thy gift, the pity and compassion of Thy divinity. May they be to us for the propitiation of the offences of Thy people, and for the forgiveness of the sins of the entire flock of Thy pasture, through Thy grace and tender mercies, O good friend of men, O Lord of all. VI. The Deacons say:- Bow your heads. The Priest says this secret prayer in the sanctuary: - O Lord God Omnipotent, Thine is the Holy Catholic Church, inasmuch as Thou, through the great passion of Thy Christ, didst buy the sheep of Thy pasture; and from the grace of the Holy Spirit, who is indeed of one nature with Thy glorious divinity, are granted the degrees of the true priestly ordination; and through Thy clemency Thou didst vouchsafe, O Lord, to make our weakness spiritual members in the great body of Thy Holy Church, that we might administer spiritual aid to faithful souls. Now, O Lord, perfect Thy grace with us, and pour out Thy gift through our hands:

and may Thy tender mercies and the clemency of Thy divinity be upon us, and upon the people whom Thou hast chosen for Thyself.

5 (Aloud.) And grant unto us, O Lord, through Thy clemency, that we may all together, and equally every day of our life, please Thy divinity, and be rendered worthy of the aid of Thy grace to offer Thee praise, honour, thanksgiving, and adoration at all times, O Lord. VII. And the Deacons ascend to the altar, and say:- He who has not received baptism, etc. And the Priest begins the respansory of the mysteries, and the Sacristan and Deacon place the disk and the chalice upon the altar. The Priest crosses his hands, and says: - We offer praise to Thy glorious Trinity at all times and for ever. And proceeds:- May Christ, who was offered for our salvation, and commanded us to commemorate His death and His resurrection, Himself receive this sacrifice from the hands of our weakness, through His grace and mercies for ever. Amen. And proceeds:- Laid are the renowned holy and life-giving mysteries upon the altar of the mighty Lord, even until His advent, for ever.Amen.

6 Praise, etc. Thy memory, etc. Our Father, etc. The apostles of the Father, etc. Upon the holy altar, etc. They who have slept, etc. Matthew Mark, Luke, etc. The Creed. VIII. The Priest draws near to celebrate, and thrice bows before the altar, the middle of which he kisses, then the right and the left horn of the altar; and bows to the Gospel side, and says:- Bless, O Lord, etc.Pray for me, my fathers, brethren, and masters, that God may grant unto me the capability and power to perform this service to which I have drawn near, and that this oblation may be accepted from the hands of my weakness, for myself, for you, and for the whole body of the Holy Catholic Church, through His grace and mercies for ever. Amen. And they respond:- May Christ listen to thy prayers, and be pleased with thy sacrifice, receive thy oblation, and honour thy priesthood, and grant unto us, through thy mediation, the pardon of our offences, and the forgiveness of our sins, through His grace and mercies for ever.

7 Presently he bows at the other side, uttering the same words; and they respond in the same manner: then he bows to the altar, and says:- God, Lord of all, be with us through His grace and mercies for ever. Amen. And bowing towards the Deacon, who is on the left (Epistle side), he says:- God, the Lord of all, confirm thy words, and secure to thee peace, and accept this oblation from my hands for me, for thee, for the whole body of the Holy Catholic

Church, and for the entire world, through His grace and mercies for ever. He kneels at the altar, and says in secret:- IX. O our Lord and God, look not on the multitude of our sins, and let not Thy dignity be turned away on account of the heinousness of our iniquities; but through Thine unspeakable grace sanctify this sacrifice of Thine, and grant through it power and capability, so that Thou mayest forget our many sins, and be merciful when Thou shalt appear at the end of time, in the man whom Thou hast assumed from among us, and we may find before Thee grace and mercy, and be rendered worthy to praise Thee with spiritual assemblies.

8 He rises, and says this prayer in secret:- We thank Thee, O our Lord and God, for the abundant riches of Thy grace to us: And he proceeds:- Us who were sinful and degraded, on account of the multitude of Thy clemency, Thou hast made worthy to celebrate the holy mysteries of the body and blood of Thy Christ. We beg aid from Thee for the strengthening of our souls, that in perfect love and true faith we may administer Thy gift to us. Canon: And we shall ascribe to Thee praise, glory, thanksgiving, and adoration, now, always, and for ever and ever. He signs himself with the sign of the cross, and they respond:- Amen. X. And he proceeds:- Peace be with you: They respond:- With thee and with thy spirit. And they give the (kiss of) peace to each other, and say:- For all: The Deacon says:- Let us thank, entreat, and beseech.

9 The Pries says this prayer in secret:- O Lord, mighty God, help my weakness through Thy clemency and the aid of Thy grace; and make me worthy of offering before Thee this oblation, as for the common aid of all, and to the praise of Thy Trinity, O Father, Son, and Holy Ghost. Another prayer. O our Lord and God, restrain our thoughts, that they wander not amid the vanities of this world. O Lord our God, grant that I may be united to the affection of Thy love, unworthy though I be. Glory be to Thee, O Christ.Ascend into the chamber of Thy renowned light, O Lord; sow in me the good seed of humility; and under the wings of Thy grace hide me through Thy mercy. If Thou wert to mark iniquities, O Lord, who shall stand? Because there is mercy with Thee. [The Priest says the following prayer in secret: - O mother of our Lord Jesus Christ, beseech for me the only-begotten Son, who was born of thee, to forgive me my offences and my sins, and to accept from my feeble and sinful hands this sacrifice which my weakness offers upon this altar, through thy intercession for me, O holy mother.]

10 XI. When the Deacon shall say, With watchfulness and care, etc., immediately the Priest rises up and uncovers the sacraments, taking away the veil with which they were covered: he blesses the incense, and says a canon with a loud voice:- The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with us all, now, etc. He signs the sacraments, and they respond:-Amen. The Priest proceeds:- Lift up your minds: They respond:-They are towards Thee, O God of Abraham, Isaac, and Israel, O glorious King. The Priest: The oblation is offered to God, the Lord of all.They respond:-It is meet and right. The Deacon: Peace be with you. The Priest puts on the incense, and says this prayer:- O Lord, Lord, grant me an open countenance before Thee, that with the confidence which is from Thee we may fulfil this awful and divine sacrifice with consciences free from all iniquity and bitterness. Sow in us, O Lord, affection, peace, and concord towards each other, and toward every one.

11 And standing, he says in secret: - Worthy of glory from every mouth, and of thanksgiving from all tongues, and of adoration and exaltation from all creatures, is the adorable and glorious name of Father, Son, and Holy Ghost, who created the world through His grace, and its inhabitants through His clemency, who saved men through His mercy, and showed great favour towards mortals. Thy majesty, O Lord, thousands of thousands of heavenly spirits, and ten thousand myriads of holy angels, hosts of spirits, ministers of fire and spirit, bless and adore; with the holy cherubim and the spiritual seraphim they sanctify and celebrate Thy name, crying and praising, without ceasing crying unto each other. They say with a loud voice:- Holy, holy, holy, Lord God Almighty; full are the heavens and the earth of His glory. The Priest in secret:- Holy, holy, holy art Thou, O Lord God Almighty; the heavens and the earth are full of His glory and the nature of His essence, as they are glorious with the honour of His splendour; as it is written, The heaven and the earth are full of me, saith the mighty Lord.

12 Holy art Thou, O God our Father, truly the only one, of whom the whole family in heaven and earth is named. Holy art Thou, Eternal Son, through whom all things were made. Holy art Thou, Holy, Eternal Spirit, through whom all things are sanctified. Woe to me, woe to me, who have been astonied, because I am a man of polluted lips, and dwell among a people of polluted lips, and my eyes have seen the King, the mighty Lord.How terrible to-day is this place! For this is none other than the house of God and

the gate of heaven; because Thou hast been seen eye to eye, O Lord. Now, I pray, may Thy grace be with us, O Lord; purge away our impurities, and sanctify our lips; unite the voices of our insignificance with the sanctification of seraphim and archangels. Glory be to Thy tender mercies, because Thou hast associated the earthly with the heavenly.

13 And he proceeds, saying in secret this prayer, in a bowing posture:- XII. And with those heavenly powers we give Thee thanks, even we, Thine insignificant, pithless, and feeble servants; because Thou hast granted unto us Thy great grace which cannot be repaid. For indeed Thou didst take upon Thee our human nature, that Thou mightest bestow life on us through Thy divinity; Thou didst exalt our low condition; Thou didst raise our ruined state; Thou didst rouse up our mortality; Thou didst wash away our sins; Thou didst blot out the guilt of our sins; Thou didst enlighten our intelligence, and Thou didst condemn our enemy, O Lord our God; and Thou didst cause the insignificance of our pithless nature to triumph. Here follow the words of institution, after which:- Through the tender mercies of Thy grace poured out, O clement One, pardon our offences and sins; blot out my offences in the judgment. And on account of all Thy aids and Thy favours to us, we shall ascribe unto Thee praise, honour, thanksgiving, and adoration, now, always, and for ever and ever.

14 The Priest signs the sacraments. The response is made: Amen. The Deacon: In your minds. Pray for peace with us. The Priest says this prayer bowing, and in a low voice:- O Lord God Almighty, accept this oblation for the whole Holy Catholic Church, and for all the pious and righteous fathers who have been pleasing to Thee, and for all the prophets and apostles, and for all the martyrs and confessors, and for all that mourn, that are in straits, and are sick, and for all that are under difficulties and trials, and for all the weak and the oppressed, and for all the dead that have gone from amongst us; then for all that ask a prayer from our weakness, and for me, a degraded and feeble sinner. O Lord our God, according to Thy mercies and the multitude of Thy favours, look upon Thy people, and on me, a feeble man, not according to my sins and my follies, but that they may become worthy of the forgiveness of their sins through this holy body, which they receive with faith, through the grace of Thy mercy for ever and ever. Amen.

15 The Priest says this prayer of inclination in secret:- XIII. Do Thou, O Lord, through Thy many and ineffable mercies, make the memorial good

and acceptable with that of all the pious and righteous fathers who have been pleading before Thee in the commemoration of the body and blood of Thy Christ, which we offer to Thee upon Thy pure and holy altar, as Thou hast taught us; and grant unto us Thy rest all the days of this life. He proceeds with the Great Oblation:- O Lord our God, bestow on us Thy rest and peace all the days of this life, that all the inhabitants of the earth may know Thee, that Thou art the only true God the Father, and Thou didst send our Lord Jesus Christ, Thy Son and Thy beloved; and He Himself our Lord and God came and taught us all purity and holiness. Make remembrance of prophets, apostles, martyrs, confessors, bishops, doctors, priests, deacons, and all the sons of the Holy Catholic Church who have been signed with the sign of life, of holy baptism. We also, O Lord:

16 He proceeds:- We, Thy degraded, weak, and feeble servants who are congregated in Thy name, and now stand before Thee, and have received with joy the form which is from Thee, praising, glorifying, and exalting, commemorate and celebrate this great, awful, holy, and divine mystery of the passion, death, burial, and resurrection of our Lord and Saviour Jesus Christ.And may Thy Holy Spirit come, O Lord, and rest upon this oblation of Thy servants which they offer, and bless and sanctify it; and may it be unto us, O Lord, for the propitiation of our offences and the forgiveness of our sins, and for a grand hope of resurrection from the dead, and for a new life in the kingdom of the heavens, with all who have been pleasing before Him. And on account of the whole of Thy wonderful dispensation towards us, we shall render thanks unto Thee, and glorify Thee without ceasing in Thy Church, redeemed by the precious blood of Thy Christ, with open mouths and joyful countenances:

17 Canon: Ascribing praise, honour, thanksgiving, and adoration to Thy holy, loving, and life-giving name, now, always, and for ever. The Priest signs the mysteries with the cross, and they respond:- Amen. The Priest bows himself and kisses the altar, first in the middle, then at the two sides right and left, and says this prayer: - Have mercy upon me, O God, down to the words, and sinners shall be converted unto Thee: and unto Thee lift I up mine eyes, down to have mercy upon us, O Lord, have mercy upon us. Also stretch forth Thy hand, and let Thy right hand save me, O Lord; may Thy mercies remain upon me, O Lord, for ever, and despise not the works of Thy hands. Then he says this prayer:- XIV. O Christ, peace of those in heaven and

great rest of those below, grant that Thy rest and peace may dwell in the four parts of the world, but especially in Thy Holy Catholic Church; grant that the priesthood with the government may have peace; cause wars to cease from the ends of the earth, and scatter the nations that delight in wars, that we may enjoy the blessing of living in tranquillity and peace, in all temperance and fear of God. Spare the offences and sins of the dead, through Thy grace and mercies for ever.

18 And to those who are around the altar he says:- Bless, O Lord. Bless, O Lord. And he puts on the incense with which he fumes himself, and says:- Sweeten, O Lord our God, the unpleasing savour of our souls through the sweetness of Thy love, and through it cleanse me from the stains of my sin, and forgive me my offences and sins, whether known or unknown to me. A second time he takes the incense with both hands, and censes the mysteries; presently he says:- The clemency of Thy grace, O our Lord and God, gives us access to these renowned, holy, life-giving, and divine mysteries, unworthy though we be. The Priest repeats these words once and again, and at each interval unites his hands over his breast in the form of a cross. He kisses the altar in the middle, and receives with both hands the upper oblation; and looking up, says:- Praise be to Thy holy name, O Lord Jesus Christ, and adoration to Thy majesty, always and for ever. Amen.

19 For He is the living and life-giving bread which cometh down from heaven, and giveth life to the whole world, of which they who eat die not; and they who receive it are saved by it, and do not see corruption, and live through it for ever; and Thou art the antidote of our mortality, and the resurrection of our entire frame. XV. XVI. Praise to Thy holy name, O Lord. (As above.) The Priest kisses the host in the form of a cross; in such a way, however, that his lips do not touch it, but appear to kiss it; and he says:- Glory to Thee, O Lord; glory to Thee, O Lord, on account of Thine unspeakable gift to us, for ever. Then he draws nigh to the fraction of the host, which he accomplishes with both his hands, saying:- We draw nigh, O Lord, with true faith, and break with thanksgiving and sign through Thy mercy the body and blood of our Life-giver, Jesus Christ, in the name of the Father, Son, and Holy Ghost.

20 And, naming the Trinity, he breaks the host, which he holds in his hands, into two parts: and the one which is in his left hand he lays down on the disk; with the other, which he holds in his right hand, he signs the

chalice, saying:- The precious blood is signed with the holy body of our Lord Jesus Christ. In the name of the Father, and the Son, and the Holy Ghost for ever. And they respond:- Amen. Then he dips it even to the middle in the chalice, and signs with it the body which is in the paten, sating:- The holy body is signed with the propitiatory blood of our Lord Jesus Christ. In the name of the Father, and of the Son, and of the Holy Ghost for ever. And they respond:- Amen. And he unites the two parts, the one with the other, saying:- Divided, sanctified, completed, perfected, united, and commingled have been these renowned, holy, life-giving, and divine mysteries, the one with the other, in the adorable and glorious name of Thy glorious Trinity, O Father, Son, and Holy Ghost, that they may be to us, O Lord, for the propitiation of our offences and the forgiveness of our sins; also for the grand hope of a resurrection from the dead, and of a new life in the kingdom of the heavens, for us and for the Holy Church of Christ our Lord, here and in every place whatsoever, now and always, and for ever.

21 XVII. In the meantime he signs the host with his right thumb in the form of a cross from the lower part to the upper, and from the right to the left, and thus forms a slight fissure in it where it has been dipped in the blood. He puts a part of it into the chalice in the farm of a cross: the lower part is placed towards the priest, the upper towards the chalice, so that the place of the fissure looks to the chalice. He bows, and rising, says:- Glory be to Thee, O Lord Jesus Christ, who hast made me, unworthy though I be, through Thy grace, a minister and mediator of Thy renowed, holy, life-giving, and divine mysteries: through the grace of Thy mercy, make me worthy of the pardon of my offences and the forgiveness of my sins. He signs himself with the sign of the cross an his forehead, and does the same to those standing round him.

22 The Deacons approach, and he signs each one of them an the forehead, saying:- Christ accept thy ministry: Christ cause thy face to shine: Christ save thy life: Christ make thy youth to grow. And they respond:- Christ accept thy oblation. XVIII. All return to their own place; and the Priest, after bowing, rises and says, in the tone of the Gospel:- The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with us all. The Priest signs himself, and lifts up his hand over his head, so that it should be in the air, and the people be partakers in the singing:- The Deacon says:-We all with fear, etc. And at these words:- He

hath given to us His mysteries: The Priest begins to break the body, and says:- Be merciful, O Lord, through Thy clemency to the sins and follies of Thy servants, and sanctify our lips through Thy grace, that they may give the fruits of glory and praise to Thy divinity, with all Thy saints in Thy kingdom.

23 And, raising his voice, he says:-And make us worthy, O Lord our God, to stand before Thee continually without stain, with pure heart, with open countenance, and with the confidence which is from Thee, mercifully granted to us: and let us all with one accord invoke Thee, and say thus: Our Father, etc. The People say:- Our Father, etc. The Priest O Lord God Almighty, O Lord and our good God, who art full of mercy, we beg Thee, O Lord our God, and beseech the clemency of Thy goodness; lead us not into temptation, but deliver and save us from the evil one and his hosts; because Thine is the kingdom, the power, the strength, the might, and the dominion in heaven and on earth, now and always. He signs himself, and they respond:- Amen. XIX. And he proceeds:- Peace be with you. They respond:- With thee and with thy spirit.

24 He proceeds:- It is becoming that the holy things should be to the holy in perfection. And they say:- One holy Father: one holy Son: one Holy Ghost. Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen. The Deacon: Praise ye.And they say the responsory. And when the Deacon comes to carry the chalice, he says:-Let us pray for peace with us. The Priest says: The grace of the Holy Ghost be with thee, with us, and with those who receive Him.And he gives the chalice to the Deacon. The Deacon says:- Bless, O Lord. The Priest: The gift of the grace of our Life-giver and Lord Jesus Christ be completed, in mercies, with all. And he signs the people with the cross. In the meantime the responsories are said: Brethren, receive the body of the Son, cries the Church, and drink ye His chalice with faith in the house of His kingdom.

25 On feast-days: Strengthen, O Lord, etc. On the Lord's day: O Lord Jesus Christ, etc. Daily: The mysteries which we have received, etc. The responsories being ended, the Deacon says:- All therefore, etc. And they respond:- Glory be to Himself on account of His ineffable gift. The Deacon: Let us pray for peace with us. The Priest at the middle of the altar says this prayer: - XX. It is meet, O Lord, just and right in all days, times, and hours, to thank, adore, and praise the awful name of Thy majesty, because Thou

hast through Thy grace, O Lord, made us, mortal men possessing a frail nature, worthy to sanctify Thy name with the heavenly beings, and to become partakers of the mysteries of Thy gift, and to be delighted with the sweetness of Thy oracles. And voices of glory and thanksgiving we ever offer up to Thy sublime divinity, O Lord.

26 Another: Christ, our God, Lord, King, Saviour, and Life-giver, through His grace has made us worthy to receive His body and His precious and all-sanctifying blood. May He grant unto us that we may be pleasing unto Him in our words, works, thoughts, and deeds, so that that pledge which we have received may be to us for the pardon of our offences, the forgiveness of our sins, and the grand hope of a resurrection from the dead, and a new and true life in the kingdom of the heavens, with all who have been pleasing before Him, through His grace and His mercies for ever. On ordinary days: Praise, O Lord, honour, blessing, and thanksgiving we ought to ascribe to Thy glorious Trinity for the gift of Thy holy mysteries, which Thou hast given to us for the propitiation of our offences, O Lord of all. Another: Blessed be Thy adorable honour, from Thy glorious place, O Christ, the propitiator of our offences and our sins, and who takest away our follies through Thy renowned, holy, life-giving, and divine mysteries. Christ the hope of our nature always and for ever. Amen.

27 Obsignation or final benediction: May our Lord Jesus Christ, to whom we have ministered, and whom we have seen and honoured in His renowned, holy, life-giving, and divine mysteries, Himself render us worthy of the splendid glory of His kingdom, and of gladness with His holy angels, and for confidence before Him, that we may stand at His right hand. And on our entire congregation may His mercies and compassion be continually poured out, now and always, and ever. On the Lord's day and on feast-days: May He Himself who blessed us with all spiritual blessings in the heavens, through Jesus Christ our Lord, and prepared us for His kingdom, and called us to the desirable good things which neither cease nor perish, as He promised to us in His life-giving Gospel, and said to the blessed congregation of His disciples- Verily, verily I say unto you, that every one who eateth my body and drinketh my blood, abideth in me, and I in him, and I will raise him up at the last day; and he cometh not to judgment, but I will make him pass from death to eternal life:

28 May He Himself now bless this congregation, and maintain our position, and render glorious our people who have come and rejoiced in receiving His renowned, holy, life-giving, and divine mysteries; and may ye be sealed and guarded by the holy sign of the Lord's cross from all evils, secret and open, now and always.

The East Syriac Liturgy, including the Anaphora of Addai and Mari (Brightman translation)

Church of the East

Anaphoras of the 3rd–6th century

The Nestorian or East Syriac liturgy as Brightman gives it, from the preparation of the bread to the dismissal, with the anaphora of the apostles Addai and Mari. The anaphoras of this church are ancient in origin, and the core of Addai and Mari may go back to the third century, while those of Theodore and Nestorius belong to the fifth and sixth centuries. The service as printed here is the late form used by the Church of the East.

The Order of the Preparation of the Oblation

The Making of the Loaves

1 Our Father

The priest prays

2 Vouchsafe us, o our Lord and our God, to go on in profitable works which are wellpleasing to thy majesty, that our delight may be in thy law and we may meditate therein day and night, Lord of all, Father and Son and Holy Ghost, for ever Psalms i-xxx (in three hulāli, before each subdivision of which is said a prayer like the foregoing). Meanwhile he brings fine flour and olive oil and warm water and mixes them together and pours leaven into them. He puts in salt according to his discretion. He says the three hulāli until the dough is made. When it is made he stamps the dough in the middle, on the east, on the west, on the north and on the south and covers it carefully until the time of preparing (the loaves).

The Order of Preparing

3 When he prepares, he first takes the portion for the ṃcaprāna from the top of the dough, then the leaven, and then he takes from the middle of the

dough the portion of the malca (i.e. the priest's loaf) and makes in it a square cavity, in which he puts a little olive oil kept (for the purpose) He goes and brings the malca, saying Ps. cxlv 1-7a: then he opens the vessel and with two fingers takes some of the malca saying This dough is signed and hallowed with the old and holy leaven of our Lord Jesus Christ which was given and handed down to us by our holy fathers mar Addai and mar Mari and mar Tuma the apostles, who made disciples of this eastern region: in the name of the Father and of the Son and of the Holy Ghost he signs the dough in the form of a cross and then takes the malca and signs the oil in the priest's loaf in like manner. He also takes in two fingers some of the malca saying

4 This broken portion is signed and hallowed with this holy leaven: in the name of the Father and of the Son and of the Holy Ghost. He puts on the cover of the vessel containing the malca and goes and carries it to its place, i.e. to the altar, saying Ps. xxiv 1-6: then he says Our king is with us and our God is with us and our helper is the God of Jacob. Happy are the people that are in such a case repeat: yea blessed are the people who have the Lord for their God he proceeds to Ps. xxiv 7 and 10 and hangs the vessel in its place. And he proceeds, beginning Glory to God in the highest Our Father as below, p. 252 He says Pss. lxxxii-ci while signing and kneading. When he has finished the preparation he goes to the oven and says

5 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock and ordered my goings He fills the censer with coals of fire and hangs it up and covers the fire in the oven until it has got somewhat low. He wipes (the side of the oven) carefully and uncovers the fire. He takes a little incense and puts it in saying This earthen vessel is hallowed: in the name of the Father and of the Son and of the Holy Ghost.

He proceeds

6 Holy God. Glory be. Holy God. From everlasting. Holy God as below, p. 255 He puts his hand into the oven and takes the priest's loaf in his hand saying The king of kings came down to be baptized and bowed his head before John to be baptized of him he arranges the priest's loaf on the east side of the oven and another on the west saying from the east and from the west: then another on the north and another on the south saying from the north and from the south, and another on the right of the priest's loaf saying Titus on the right hand: and another on the left saying Dumachus on the left: two robbers were crucified with the one heavenly treasure: he on his right hand

would not cease from his robbery but in his last robbery robbed the paradise of Eden: for the others he says they shall be fat and well liking that they may show how true the Lord my strength is and that there is no unrighteousness in him

7 When he has done arranging them he says Like the smoke of the goodly incense and the savour of the sweet censer receive, o Christ our Saviour, the request and prayer of thy servants three times. He takes a little incense and pours it into the oven which he covers saying Halleluiah halleluiah: glory be to thee, o Lord three times.

THE PROTHESIS

They proceed

1 Glorious art thou, o our Lord, and it is meet we should glorify thee day by day world without end. Amen. * Glory to Christ and confession to him who opened our mouth and granted us to sing halleluiahs and praises to him three times: the second time say to sing to him with praises: the third time say to glorify him. * Let us glorify the Father and the Son and the Holy Ghost for ever: amen three times. * Our mouth fails to confess to thee, o our Lord, all the days of our life for thy grace three times: the second time say to honour thee: the third time to glorify thee. * Continuation, Have compassion on us by thy grace, o thou who art a merciful Lord to us mortals, and have mercy upon us. O thou in whose sight shall no man living be justified, thou, o my Lord, didst turn us back from all error. Thou art God and for thee glory is meet world without end. Amen

They proceed

2 Peace be with us

Prayer of the Lāchumāra

3 For all thine helps and graces to us past recompense let us confess and glorify thee without ceasing in thy crowned church which is full of all helps and all blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever

They say the Lāchumāra

4 Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies and thou art the saviour of our souls I will wash my hands in innocency, o Lord, and so will I go to thine altar Thee, Lord of all,

etc Glory be to the Father and to the Son and to the Holy Ghost From everlasting to everlasting world without end. Amen Thee, Lord of all, etc

Prayer

5 Thou, o my Lord, art in truth the quickener of our bodies and thou art the good saviour of our souls and the constant preserver of our lives: thee, o my Lord, we are bound to confess and adore and glorify at every season, Lord of all, Father and Son and Holy Ghost, for ever. Lift up your voice and glorify the living God, all ye people Holy God, Holy mighty, Holy immortal, have mercy upon us Glory be to the Father and to the Son and to the Holy Ghost Holy God, Holy mighty, Holy immortal, have mercy upon us From everlasting to everlasting world without end. Amen Holy God, Holy mighty, Holy immortal, have mercy upon us. O holy glorious mighty and immortal, who dwellest in the saints and whose will is appeased: turn, o my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, Father and Son and Holy Ghost, for ever

6 all as on p. 255 below

They proceed

7 Bow down your heads for the imposition of hands and receive the blessing

Prayer

8 With our souls in accord with the one perfect faith of thy glorious Trinity, may we all in one concord of love be accounted worthy to raise to thee praise and honour and confession and worship at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

Anthem

9 Thou art a priest for ever O highpriest of our confession and our absolver, o Christ, who wast for us an acceptable and spotless sacrifice, we ask of thee forgiveness of our trespasses when the judgementseat is set: for thou art persuaded by thy sufferings in our nature: in it thou didst suffer and wast tempted for our salvation Stand in awe and sin not Ye disciples of Christ and sons of his mystery, stand ye in awe of mixing with heathen and apostates that your faith be not made void and the baptism which ye received, by customs ye would learn from them destructive of body and soul He healeth those that are broken in heart Our Lord gave the medicine of repentance to the sealed physicians who are the priests of the church: let him whom Satan hath

stricken with the wounds of wickedness come and show his sores to the disciples of the wise physician and they will heal him with spiritual medicine

10 Glory be to the Father and to the Son and to the Holy Ghost By the prayer of the blessed one may peace reign in creation, by the request of the virgin may the children of the church be preserved. ∗ May the power which came down from on high and hallowed and so adorned her to his honour, that she bare the true Light, the hope and life of [all] creatures, be with us and amongst us all the days of our life. May it heal the sick and infirm and those who are cast into temptations : may it bring back in safety to their homes them that are afar off that they be not hurt by the evil one. ∗ May those who travel by sea be rescued from the billows and those who journey on dry land be delivered from barbarians : may those who have been carried captive be loosed from their bonds : may thy compassion comfort the sorrows of those who are taken by force : if any are tormented by the evil one, may thy great strength rebuke him and pardon those who walk in sin and forgive their trespasses. May thy godhead be appeased by them that have brought offerings and quicken them that have lain down in thine hope and give them life by thy grace. ∗ May we that have taken refuge in the prayer of the blessed one the holy virgin Mary mother of Jesus our Saviour be kept by it from the evil one and conquer all his wiles. ∗ And in that great day of searching when the dead rise from the graves, when the good are severed from the bad may we be accounted worthy to have our joy with her in the bridechamber of the kingdom of the highest and to sing threefold praise to the Father and the Son and the Holy Ghost

11 From everlasting to everlasting world without end. Amen The divisions and orders of the spiritual ones etc And let all the people say Amen and Amen Amid the multitudes who are wrapped in light etc and so on as many verses [from the motwa of the wednesday night office] as he will while he is taking the loaves out of the oven and putting them on the paten. Then he takes a little fire from the oven and puts it in the censer and takes a little incense saying This earthen vessel is loosed and let it return to its former nature : in the name of the Father and of the Son and of the Holy Ghost he scatters the incense within, not in the form of a cross. And then he goes down from the oven with the paten in his right hand and the censer in his left and takes them in to the altar saying Ps. xcvi 1-8. He puts the paten in the recess on right of the altar and hangs the censer in its place.

12 Then he goes out of the altar to the place of the deacon to mix the chalice. First he brings a flagon of choice wine and holds it [in his right hand and the chalice] in his left and pours wine into the chalice in the form of a cross from east to west and from north to south saying The precious blood of our Saviour is poured into this chalice : in the name of the Father and of the Son and of the Holy Ghost, for ever Then he takes a jar of water and pours it into the chalice in the same way with the sign of the cross saying Water is mixed with wine and wine with water, and let them both be one : in the name of the Father and of the Son and of the Holy Ghost, for ever He takes the flagon of wine and pours it into the chalice saying

13 One of the soldiers with a spear pierced the side of our Lord and forthwith came there out blood and water. He that saw it bare record and his record is true and he knoweth that he saith true that ye also might believe: in the name of the Father and of the Son and of the Holy Ghost, for ever.

THE KUDDĀSHA OF THE APOSTLES: THE ENARXIS

Enarxis

1 First the priest begins In the name of the Father and of the Son and of the Holy Ghost, for ever. Glory to God in the highest repeat three times and on earth peace and a good hope to man at all times for ever. Amen [Our Father which art in heaven, hallowed be thy name thy kingdom come Holy holy holy art thou, our Father which art in heaven: heaven and earth are full of the greatness of thy glory. Watchers and men cry to thee Holy holy holy art thou] Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven: give us this day the bread of our necessity and forgive us our trespasses as we have forgiven them that trespass against us and lead us not into temptation but deliver us from evil: for thine is the kingdom and the power and the glory for ever and ever. Amen

2 [Glory be to the Father and to the Son and to the Holy Ghost From everlasting to everlasting world without end. Amen our Father which art in heaven, hallowed be thy name thy kingdom come Holy holy holy art thou, our Father which art in heaven: heaven and earth are full of the greatness of thy glory. Watchers and men cry to thee Holy holy holy art thou].

The deacon

3 Let us pray. Peace be with us

Prayer before the marmītha: for sundays and feasts of our Lord

4 Strengthen, o Lord our God, our weakness in thy compassion that we may administer the holy mysteries which were given for the renewal and salvation of our nature by the mercy of thy beloved Son, Lord of all, Father and Son and Holy Ghost, for ever

They begin the marmītha

5 {Ps. xcvi o sing unto the Lord Ps. xcvij the Lord is king Ps. xcviij o sing unto the Lord Ps. xxxv 18-28 so will I give thee thanks} under one gloria: after each clause is said Halleluiah.

Prayer of the Anthem of the Sanctuary: for festivals and sundays

6 Before the glorious throne of thy greatness, o my Lord, and the seat high and exalted of thine excellency and the awful tribunal of the power of thy love and the propitiatory altar which thy will hath established and the place where thine honour dwelleth, we that are thy people and sheep of thy pasture, with thousands of cherubin which sing halleluiahs to thee and ten thousands of seraphin and archangels which hallow thee, kneel worship give thanks and glorify thee at all times, Lord of all, Father and Son and Holy Ghost, for ever

They say the Anthem of the Sanctuary

7 {Tune: Come and let us wonder Thy seat, o God, endureth for ever The cherubin compass the terrible seat of thy majesty and with fear moving their wings cover their faces for that they cannot lift up their eyes and behold the fire of thy godhead. Thus art thou glorified and dwellest among men, not to burn them up but to enlighten them. Great, o my Lord, is thy mercy and thy grace which thou hast showed to our race. Glory be to thee The Lord's seat is in heaven The cherubin compass etc Glory be to the Father and to the Son and to the Holy Ghost Thy servants look for life and continual benefits, o our Saviour, and take refuge in faith, hiding themselves under the wings of the cross. Keep by thy compassion the company of thy worshippers and complete in them the promise which thou gavest in thy gospel to them that loved thee he that believeth in me inheriteth the kingdom and liveth for ever: and account us worthy, o my Lord, with thy saints to sing to thee in the bridechamber of thy kingdom Glory be to thee}.

Prayer of the Lāchumāra: for sundays and festivals

8 When the sweet savour of the fragrance of thy love is wafted upon us, o our Lord and our God, and our souls are enlightened by the knowledge of thy truth, may we be accounted worthy to receive the revelation of thy beloved who is from heaven: and there may we confess thee and praise thee without ceasing in thy crowned church which is full of all helps and blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever

They say

9 Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies and thou art the saviour of our souls I will wash my hands in innocency, o Lord, and so will I go to thine altar Thee, Lord of all etc Glory be to the Father and to the Son and to the Holy Ghost From everlasting to everlasting world without end. Amen Thee, Lord of all etc

The deacon

10 Let us pray. Peace be with us

Prayer

11 Thou, O my Lord, art in truth the quickener of our bodies and thou art the good saviour of our souls and the constant preserver of our lives: thee, o my Lord, we are bound to confess and adore and glorify at all times, Lord of all, Father and Son and Holy Ghost, for ever.

THE MASS OF THE CATECHUMENS

The deacon

1 Lift up your voice and glorify the living God, all ye people

They answer

2 Holy God, Holy mighty, Holy immortal, have mercy upon us Glory be to the Father and to the Son and to the Holy Ghost Holy God, Holy mighty, Holy immortal, have mercy upon us From everlasting to everlasting world without end. Amen Holy God, Holy mighty, Holy immortal, have mercy upon us

Prayer before the lection

3 O holy glorious mighty and immortal who dwellest in the saints and whose will is appeased: turn, o my Lord, and pity and have mercy upon us, as

thou art wont, at all times, Lord of all, Father and Son and Holy Ghost, for ever.

THE LECTIONS

1 The blessing with which the priest blesses the reader of the Lections Blessed is God the Lord of all who maketh us wise with his holy teaching: and upon the reader and upon the hearers be his mercy outpoured at all times for ever

And they read the Lections

2 {And it came to pass when the Lord . . . . . to the ground before him 2 Kings ii 1-15. The former treatise have I made . . . . . and with his brethren Acts i 1-14}.

And they proceed to the Shurāya

3 {God is gone up with a merry noise: and the Lord with the sound of the trump Let us honour the ascension of Christ with songs of the Spirit: Halleluiah halleluiah, yea halleluiah O sing praises, sing praises unto our God: o sing praises, sing praises unto our king Let us honour the ascension of Christ etc For God is the king of all the earth: sing ye praises with understanding Let us honour the ascension of Christ etc God reigneth over the heathen Let us honour the ascension of Christ etc God sitteth upon his holy seat Let us honour the ascension of Christ etc Glory be to the Father and to the Son and to the Holy Ghost Let us honour the ascension of Christ etc From everlasting to everlasting world without end. Amen Let us honour the ascension of Christ etc Let all the people say Amen and Amen

4 Let us honour the ascension of Christ etc God is gone up with a merry noise: and the Lord with the sound of the trump}.

Prayer before the Apostle

5 Enlighten for us, o our Lord and our God, the motions of our thoughts to give heed to and understand the pleasant sound of thy lifegiving and divine commandments: give us in thy grace and mercies to derive from them the profit love and hope and salvation which is meet for soul and body and to sing to thee continual praise without ceasing at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen And when the deacon who reads the Apostle says Bless, o my Lord

The priest answers

6 Christ make thee wise by his holy teaching and make thee as a beautiful mirror to those who hearken unto thee When the priest goes down from the bema and reaches the door of the altar he and the deacon both incline and the deacon says Let us pray. Peace be with us They all go down to the nave and sing the Turgāma before the Apostle O ye that have been invited by the great purpose to the living marriagefeast of the banquet of the king of those in heaven and those in earth Behold the fire of the gospel and cleanse away all worldly thoughts from your minds with the divine furnace The Lord hath opened the treasure of benefits before them that made request to him and hath said Come receive the deed of remission of your trespasses, o ye sinners Purify your heart and be converted like children and become inheritors of the kingdom on high and members of the household

7 Lo the gospel is preached unto you by spiritual voices and openeth for you the road to earthly blessings It is meet that ye turn from the laws of children to the law of truth like Paul the son of the Hebrews Armed was he when the Lord saw him zealous in Israel and called him to be zealous among the people of the christians See, lo he was blinded to the commands of the law and his eyes were opened by the commands of Jesus He drove from his soul all false thoughts and was made an apostle and preached his power among the Greeks It is fitting that we listen to his glorious and true words which he preacheth now in the epistle to {Timothy The Apostle {This charge I commit unto thee . . . . . holiness with sobriety. These things I write unto thee . . . . . received up in glory I Tim. i 18—ii 15, iii 14—16}

8 [They say Glory be to the Lord of Paul].

And the priest prays quietly

9 Thee, o brightness of the glory of thy Father and express image of the person of him that begat thee, who wast revealed in the body of our manhood and didst enlighten the darkness of our knowledge by the light of thy gospel, we confess and worship and glorify at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen When the priest goes to make ready the Gospel (he says) Glory be to the eternal mercy which sent thee unto us, O Christ the light of the world and the life of all, for ever. Amen When he takes up (the Gospel) to go out (of the altar he says) Make us wise by thy law, enlighten the motions (of our thoughts) by thy knowledge and sanctify our

souls by thy truth and grant us to be obedient to thy words and to fulfil thy commandments at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

10 Of the censer O my Lord, may the sweet savour that was wafted forth from thee when Mary the sinner poured the fragrant ointment upon thine head be mingled with this incense which we place to thine honour and for the pardon of our offences and of our sins, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Zumāra

11 {to the tune: Shepherd of Israel O sing praises unto the Lord who sitteth in the heavens over all from the beginning: lo he doth send out his voice, yea and that a mighty voice Halleluiah halleluiah, yea halleluiah And his strength is in the clouds: o God, wonderful art thou in thy holy places Halleluiah halleluiah, yea halleluiah Even the God of Israel: he will give strength and power unto his people: blessed be God Halleluiah halleluiah, yea halleluiah}.

The deacon says in an audible voice

12 Stand we prepared to hear the holy Gospel If it is a day of the mystery he says Be still and silent

Turgāma before the Gospel

13 O ye who believe in the Lord, the being, the cause and the head, make ready your intent to hear the divine mysteries The eternal Son the Word of the Father put on manhood and was revealed in the world for the renewal of all and the salvation of men He perfected all righteousness in doublewise and the holy came to be baptized of John The Spirit led him to fight and struggle in the quiet wilderness and made him to war during his fast and he vanquished the evil one Then he began to do miracles among the struggling people, restoring the sick and healing the diseases of body and soul And after all his dispensation he came to suffering and perfected the mystery of the salvation of our lives and an hallowed death He vanquished Satan and death and rose again not suffering: his resurrection made true the resurrection of the bodies of mankind

14 His witnesses the xij apostles clothed with holiness recounted how they had seen him and touched him and heard his voice and how he had eaten of the honey The Mount of Olives was their appointed place on the thursday

whereon the way of the highest was opened for the ascension He gave a blessing lifting up his spotless hands to the xij and to all the multitude on the day of his ascension 15 An impalpable vehicle of fire held him and the king rode therein in the stead of a chariot of horses The air rent before the apostles and before the sun when he was ascending to him that sent him in a visible ascension The angels in all their orders cried Holy and celebrated the king in procession as he was entering the castle where feet tread not The spiritual ones came down to comfort the troubled heart of the xij with voices of joy and reassurance The message to you of this Jesus who is now gone up: thus he shall come at the end and evening of the world The highpriest entered the great dwellingplace of the holy height to exercise his priesthood for mankind and the distressed race The king returned to the palace of his kingdom with the garment which he took of us and put his enemies as a footstool under his feet The express image of the person, the temple of the Word, without separation, hath reclined on his throne and all creation serveth his will Legions of bright and flaming ones stood to minister to Christ the king without ceasing Their head mar Gabriel was deacon to the testaments and ministereth for ever Heaven and earth are held and subdued beneath his power and are written and included in a deed of love under his great name Luke made a collected account of the ascension: incline your ears to hearken to his word with a collected mind}

16 The priest proceeds and says Peace be with you

And they answer

17 And with thee and with thy spirit He reads the Gospel {And as they thus spake . . . . . blessing God. Amen S. Luke xxiv 36-53} and when he has finished they say Glory be to Christ our Lord.

The Anthem of the Gospel

18 {God is gone up with a merry noise: and the Lord with the sound of the trump The firstfruits who took our nature is gone up to the heaven of heavens on high, the onlybegotten Word of the Father celebrated in procession with chariots of cherubin, and hath opened a way for our race and made peace in the height and in the depth and made them rejoice in the day of his ascension. He hath entered into the divine holy of holies to exercise his priesthood for our salvation and hath sat down on the seat of his kingdom at the right hand of the Father who sent him, and hath lifted us up with him

and set us on his right hand, as it is written. Glorify and confess him with fear and love for this grace, for he is the head and substance of the holy church. Beseech him and beg of him that he pity us

19 He rode upon the cherubin and did fly. Thou art gone up on high, thou hast led captivity captive The firstfruits who took etc Glory be to the Father and to the Son and to the Holy Ghost In the great day of the Ascension of the heavenly king of kings to the great height of heaven he lifted up his holy hands and blessed the company of the apostles and was separated from the disciples and ascended in glory into heaven and a cloud of light received him and he was hid from their sight and the disciples saw him not. And behold two angels standing in white apparel and saying to the company of the apostles ye men, why stand ye gazing up into heaven? This same Jesus which is taken up shall come in glory in the great day of the resurrection. The disciples returned in sotrow from the mount called the Mount of Olives and were daily in the temple glorifying and blessing the Lord. According to the commandment they tarried in the temple of Jerusalem until they were endued with the Holy Ghost, and they were witnesses in all Judaea and in Jerusalem and preached and announced the gospel and made disciples and baptized in the name of Jesus. To him be glory}.

THE MASS OF THE FAITHFUL: THE PRAYERS

The Prayers

1 The deacon says the cāruzūtha Let us all stand up as is right with joy and rejoicing (on week days in sorrow and care): let us beseech and say O our Lord, have mercy upon us

The people answer

2 O our Lord, have mercy upon us

He proceeds

3 Father of mercies and God of all comfort, we beseech thee While the cāruzūtha is being said, the priest and the deacon both go and the deacon takes the censer and the priest censes the paten [saying This paten is blessed, like the paten of the blessed apostles in the upperroom, o creator of sweet herbs and pleasant spices, in the name of the Father and of the Son and of the Holy Ghost At this time also the ma'āpra which has hitherto being lying on the altar is put on] And he takes the paten and goes and places hosts on it according to his discretion and places the paten in the treasury, until the

cāruzūtha is finished The people answer after each clause O our Lord, have mercy upon us O our Saviour who carest for us and suppliest all things, we beseech thee For the peace safety and security of all the world and of all the churches we beseech thee

4 For our land and all lands and for those who live therein in faith we beseech thee For a moderate climate and a seasonable year, for the fruits and produce, and for the prosperity of all the world we beseech thee For the welfare of our holy fathers NNa and all them that serve under them we beseech thee For the kings who have power in this world we beseech thee O merciful Lord who in mercy governest all, we beseech thee For orthodox presbyters and deacons and all our brotherhood in Christ we beseech thee O thou that art rich in mercy and overflowing with compassion, we beseech thee Thou that art before all worlds, whose power abideth for ever, we beseech thee Thou that art by nature good and the giver of all good things, we beseech thee Thou that hast no pleasure in the death of a sinner but rather that he should repent of his wickedness and live, we beseech thee

5 Thou that art glorified in heaven and worshipped on earth, we beseech thee Thou who in thine holy {ascension} madest the earth to rejoice and the heavens to be glad, we beseech thee Thou that by nature hast immortality and dwellest in the excellent light, we beseech thee O Saviour of all men and specially of them that believe in thee, we beseech thee Save us all, o Christ our Lord, in thy grace, increase in us thy peace and tranquillity and have mercy upon us And another

The deacon

6 Let us pray. Peace be with us Let us pray and make request to God the Lord of all ℟ Amen That he hear the voice of our prayer and receive our petition and have mercy upon us For the holy catholic church here and everywhere let us pray and make request to God the Lord of all ℟ Amen That his peace and tranquillity abide in it unto the end of the world For our fathers the bishops let us ℟ Amen That they may stand at the head of all their dioceses: without blame or stain all the days of their life And especially for the welfare of our holy fathers NN let us ℟ Amen. That he may keep and raise them at the head of all their dioceses: that they may feed and serve and make ready for the Lord a people prepared, zealous of good and fair works

7 For presbyters and deacons who are in this ministry of the truth let us ℟ Amen That with a good heart and pure thoughts they may minister before

him For all the discreet and holy congregation children of the holy catholic church let us ℟ Amen That they may accomplish their good and holy course and receive of the Lord hope and promise in the land of the living For the memorial of the blessed mart Maryam the holy virgin mother of Christ our saviour and lifegiver let us ℟ Amen That the Holy Ghost who dwelt in her sanctify us by his grace and perfect his will in us and seal in us his truth all the days of our life For the memorial of the prophets and apostles and martyrs and confessors let us ℟ Amen That by their prayers and sufferings he give us with them a good hope and salvation and account us worthy of their blessed memorial and their living and true promise in the kingdom of heaven

8 For the memorial of our holy fathers mar Diodorus and mar Theodorus and mar Nestorius bishops and doctors of the truth, and mar Ephraim and mar Narsay and mar Abraham and all the holy ancient and true doctors let us ℟ Amen That by their prayers and petitions the pure truth of the doctrine of their confession and of their faith be kept in all the holy catholic church unto the end of the world For the memorial of our fathers and brethren faithful and true who have died and departed from this world in the true faith and orthodox confession let us ℟ Amen That he loose and forgive their transgressions and offences and account them worthy to have joy with the just and righteous who were wellpleasing unto his will For this country and them that dwell therein, for this house and them that care for it, for this town or village and them that dwell therein, and especially for this congregation let us

9 ℟ Amen That he remove from us in his grace the sword and captivity and robbery and earthquakes and hail and famine and pestilence and all evil plagues that are against the body For them that err from this true faith and are held in the snares of Satan let us ℟ Amen That he turn the hardness of their hearts and make them to know that God is one, the Father of truth and his Son Jesus Christ our Lord For them that are grievously sick and tried of evil spirits let us ℟ Amen That our Lord and our God send his angel of mercy and healing to visit and cure and heal and help and comfort them in the multitude of his grace and mercy For the poor and afflicted, orphans and widows, the tormented and troubled and grieved in spirit in this world let us ℟ Amen

10 That he give them what they need by his grace and supply them in his mercy and comfort them in his compassion and deliver them from him that despitefully useth them Pray and make request of God the Lord of all that ye be unto him a kingdom, holy priests and people: cry to the Lord God of hosts with all your heart and all your soul, for he is God the Father of compassion, merciful and pitiful, that willeth not that those whom he hath fashioned should perish but that they should repent and live before him. And especially are we bound to pray and confess and worship and glorify and honour and exalt our God the adorable Father Lord of all who by his Christ wrought a good hope and salvation for our souls, that he fulfil in us his grace and mercy and compassion unto the end

11 ℟ Amen

The deacon proceeds

12 With request and beseeching we ask for the angel of peace and mercy ℟ From thee, o Lord Night and day throughout our life we ask for continual peace for thy church and life without sin ℟ From thee, o Lord We ask continual love, which is the bond of perfectness, with the confirmation of the Holy Ghost ℟ From thee, o Lord We ask forgiveness of sins and those things that help our lives and appease thy godhead ℟ From thee, o Lord We ask the mercy and compassion of the Lord continually at all times ℟ From thee, o Lord Let us commit our souls and one another's souls to the Father and the Son and the Holy Ghost

When the cāruzūtha is finished the priest says

13 We beseech and ask of thee, o Lord God of hosts, perfect with us thy grace and pour out thy gift by our hands: and may the mercy and compassion of thy godhead be for the remission of the offences of thy people and for the forgiveness of the sins of all the sheep of thy pasture whom thou hast chosen to thyself in thy grace and mercy, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

THE INCLINATION

1 The deacons say with a loud voice Bow down your heads for the imposition of hands and receive the blessing and the people bow their heads with the deacons and the priest repeats this Imposition of hands in his heart quietly, inclining himself the while O Lord God of hosts repeat, thine is the holy catholic church which was purchased by the great passion of thy Christ, the

sheep of thy pasture: and through the grace of the Holy Ghost who is of one nature with thy glorious godhead are given the degrees of the imposition of hands of the true priesthood: in thy mercy, o my Lord, thou hast vouchsafed to the feebleness of our frail nature to become known members of the great body of the holy catholic church and to administer spiritual helps to the souls of the faithful. Do thou then, o my Lord, perfect thy grace with us and pour out by our hands thy gift: and may the mercy and compassion of thy godhead be on us and on this people whom thou hast chosen to thyself

2 and he raises his voice and says and grant unto us, o my Lord, by thy compassion that all the days of our life we may all alike and together be wellpleasing to thy godhead in good works of righteousness which appease and reconcile the glorious will of thy majesty and that we be accounted worthy by the help of thy grace to raise to thee praise and honour and confession and worship at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

THE OFFERTORY

1 And the deacons enter the altar saying Let him that hath not received baptism depart Let him that doth not receive the sign of life depart Let him that doth not accept it depart Go, ye hearers, and watch the doors.

And they begin the anthem

2 I waited patiently for the Lord unto him Holy holy holy Lord God The poor shall eat and be satisfied The body of Christ and his precious blood etc Glory be to the Father and to the Son and to the Holy Ghost On the holy altar let there be a memorial of the virgin Mary the mother of Christ From everlasting to everlasting world without end O ye apostles of the Son and lovers of the onlybegotten, pray that there be peace in creation Let all the people say Amen and Amen The body of Christ and his precious blood are upon the holy altar. Let us all draw nigh to him in fear and love and with the angels sing aloud The priest goes to put the mysteries on the altar: and when he puts the vessels on the altar, the priest takes the paten and the deacon the chalice

3 The priest takes the paten in his left hand and the chalice in his right putting his hands in the form of a cross

And the deacon says

4 Let us pray. Peace be with us Thy memorial, o our father [the patron saint], is upon the holy altar with the just who have overcome and the martyrs who have been crowned or this Lo all the departed lay down in thine hope that in the glorious resurrection thou mightest raise them up in glory.

And the priest says

5 Let us send up praise to thy glorious Trinity at all times for ever. May Christ who was sacrificed for our salvation and who commanded us to make a memorial of his death and burial and resurrection receive this sacrifice at our hands by his grace and mercy for ever. Amen and he strikes the paten on the chalice three times and each time he says After thy commandment, o our Lord and our God repeat, these glorious and holy and lifegiving and divine mysteries are placed and ordered on the propitiatory altar until the coming of our Lord the second time from heaven: to whom be glory at all times for ever. Amen He orders the mysteries upon the altar and covers the mysteries carefully with a veil. And going outside the sanctuary the priest lades the deacons with the cross and the gospels and says Christ our Lord account you worthy to meet him with open face. Amen.

6 And they draw back the veil and the priest begins the Anthem of the Mysteries for the day and those within the altar repeat it The Anthem of the Mysteries {Tune: By the care of thy will to us I will magnify thee, o God my king The habitation our Saviour entered is not that which Moses made of old, which the highpriest alone was commanded to enter: but he entered into heaven to exercise his priesthood and prepare the kingdom which passeth not away. Albeit he deserved not to die, he gave himself for us that we might be made righteous like him. Blessed is he that took what is ours and dwelt in it and made it head and lord and judge. O thou being that dwellest on high, glory be to thee More than all the dwellings of Jacob, o how amiable are thy dwellings, thou Lord of hosts

7 The habitation our Saviour entered etc} Glory be to the Father and to the Son and to the Holy Ghost {The habitation our Saviour entered etc} From everlasting to everlasting world without end. Amen. And the priest worships towards the four sides of the bema: first he worships twice towards the east and then to the right, then once towards the east and raises himself up. And then he worships twice towards the east and then once to the left

and then once to the east and behind him once And he says Glory be in the anthem of the mysteries and comes down and gives the peace to the people. And when he comes as far as the deacons, they worship one towards another and he says to them God the Lord of all be appeased with your ministry, adorn you with all beauty and enrich you with all the benefits of his gift world without end Make the right hand of thy mercy, o our Lord Jesus, to overshadow and abide on thy people and the sheep of thy pasture. Lord, thy mercy is for ever on thy worshippers: cast not the work of thine hands into the hands of the evil one. Make true, Lord, this promise which thou madest to the twelve I am with you unto the end of days. Be with us as with thine apostles by the help of thy grace and * deliver us from temptations and give us time full of peace that we may confess and worship and glorify thy great and holy name at all times

8 repeat three times from *. When he comes to the door of the sanctuary, i. e. of the altar, he worships and says Having our hearts sprinkled and clean from an evil conscience may we be accounted worthy to enter into the holy of holies high and exalted and in purity and circumspection and holiness to stand before thine holy altar and offer to thee spiritual and reasonable sacrifices in the belief of the truth

And he proceeds

9 But thou art good and wilt not alway be chiding neither keepest thou thine anger for ever. Turn thy face from my sins and put out all my misdeeds in the great multitude of thy mercifulness, Father and Son and Holy Ghost, for ever or if he has not opportunity for this he says Our Lord Jesus Christ be with us all in his grace and mercy for ever. Amen [The preceding from Having our hearts is sometimes said after the anthem is finished].

THE CREED

The priest goes up to the door of the altar and worships and stands and stretches forth his hands and says with a loud voice We believe in one God the Father almighty, maker of all things visible and invisible. And in one Lord Jesus Christ the only Son of God the firstborn of every creature, who was begotten of his Father before all worlds and not made, very God of very God, of one substance with his Father: by whom the worlds were framed and all things were created: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and was made man and

was conceived and born of the virgin Mary and suffered and was crucified in the days of Pontius Pilate and was buried and rose again the third day according to the scriptures and ascended into heaven and sat down on the right hand of his Father and shall come again to judge the dead and the quick. And in one Holy Ghost, the Spirit of truth, who proceedeth from the Father, the Spirit the giver of life. And in one holy and apostolic catholic church: and we acknowledge one baptism for the remission of sins and the resurrection of our bodies and the life everlasting. Amen.

PREPARATION FOR THE ANAPHORA

1 And they enter quickly and worship three times, and while the priest is worshipping before the altar he says God the Lord of all be with us all in us all by his grace and mercy for ever. Amen Here the priest washes his hands [in the place of the deacon] and they make the sign of the cross [in the air with joined hands] towards all the [four consecration-] crosses of the altar: and the deacons say the cāruzūtha And then the priest says to the deacon who completes God the Lord of all strengthen thee to glorify him with his praises The deacons [say very slowly] Let us pray. Peace be with us Pray for the memorial of our fathers the catholici and bishops and of all presbyters and deacons and young men and virgins and of all who have departed and passed from this world in the belief of the truth and of all our fathers and brethren, of all our sons and daughters and of all faithful and Christ-loving kings and of all prophets and apostles and of all martyrs and confessors of this and every place: that God crown them in the resurrection from the dead and give us with them a good hope and a portion and an inheritance and life in the kingdom of heaven May this offering be received with openness of face and sanctified by the word of God and by the Holy Ghost that it be to us for help and salvation and life world without end in the kingdom of heaven by the grace of Christ.

2 And turning his face to the altar and offering three mātūnīyas, at each mātūnīya he advances nearer and at the beginning of the mātūnīya he begins and beseeches thus, whispering with his lips this prayer Glory be to thee the finder of the lost: glory be to thee the gatherer of the dispersed: glory be to thee the bringer nigh of them that are afar off: glory be to thee the turner back of the wanderers to the knowledge of the truth: glory be to thee, o my Lord, who didst call me, even frail me, by thy grace and didst bring me nigh to thee by thy compassion and didst set me as a known member in the great

body of thine holy catholic church that I may offer before thee this sacrifice living and holy and acceptable which is a memorial of the passion and the death and the burial and the resurrection of our Lord and Saviour Jesus Christ in whom thou wast well pleased and reconciled to forgive the sins of all mankind

3 Here I inform thy love, o my lord, that as the priest draws near before the altar, just as he draws near beseeching, he worships until he reaches the altar. And then he worships and rises and kisses the middle and then he worships and rises and kisses the right horn and then he worships and rises and kisses the left horn and then he worships and rises and kisses the middle and the right side and the left side and he looks towards those on the right side while himself inclining on the left and worships towards them and says Bless, o my Lord. My brethren, pray for me that this offering be accomplished at my hands and they return answer to him God the Lord of all strengthen thee to fulfil his will and receive thine offering and be wellpleased with thy sacrifice for us and for thyself and for the four corners of the world by the grace of his compassion for ever. Amen

4 And then he repeats Glory be to thee the finder of the lost (ete) worshipping and rising and kissing the middle and then worshipping and rising and kissing the right side and then worshipping and rising and kissing the left side and offering a mātūnīya and rising and kissing the middle and the right side and the left side, looking towards those on the left side himself inclining on the right and saying Bless, o my Lord. Pray for me, my brethren and my beloved, that I be accounted worthy to offer before our Lord Christ this sacrifice living and holy for myself and for all the body of the holy church by the grace of his compassion for ever. Amen. and they return answer to him God the Lord of all be wellpleased with thy sacrifice and receive thine offering which thou offerest for us and for thyself by his grace and mercy for ever. Amen

5 And then he says Glory be to thee the finder of the lost (etc) worshipping after the former order. And when the deacon says May this offering be received the priest worships towards him and says on this wise This offering is offered for all the living and the dead : may it be received of my sinfulness before the dread tribunal of thy majesty, o our Lord, with openness of face And then the priest goes down quickly from the raised place and turning his face towards the deacon who completes worships towards him and says on

this wise Christ make true thy words and receive the fruit of thy lips and pardon the trespasses and sins of all them that hearken to thee And then he turns his face to the altar and offers a mātūnīya and kneels till the cāruzūtha is finished and whilst he kneels he repeats quietly in his heart this prayer beseechingly

Cushāpa

6 Yea, o our Lord and our God repeat, look not on the multitude of our sins and let not thy majesty abhor the weight of our evil deeds, but in thine unspeakable mercy receive this sacrifice at our hands and through it give strength and sufficiency that thou mayest be able to pardon our many sins; that when thou art revealed at the end of the times in the manhood which thou hast taken of us we may find in thy presence grace and mercy and be accounted worthy to give praise with the illustrious multitudes. When the cāruzūtha is finished he rises and kisses the altar and repeats the gāhāntha without stretching out his hands before the altar And know that here he must not stretch out his hands at all because he has not received boldness. And at the other gāhānthas, then let him stretch out his hands because he has now received boldness, and at each gāhāntha he worships before the altar at the beginning and at the end. And his position shall be about a cubit distant from the altar and the space between his hands of like measure, and he shall bow his head to his knees. At the end of every gāhāntha he shall worship and kiss the middle of the altar

7 Then he offers the Kuddāsha of the blessed apostles mar Addai and mar Mari who made disciples of the east. And with it they consecrate from the Sabbath of the Resurrection till the Annunciation and on memorials of the Departed and on memorials of the Saints and on ordinary days

And the priest says

8 Bless, o my Lord: bless, o my Lord: bless, o my Lord My brethren, pray for me

And they answer

9 Christ hear thy prayers: Christ receive thine offering: Christ illuminate thy priesthood in the kingdom of heaven and be wellpleased with this sacrifice which thou offerest for thyself and for us and for all the whole world that looketh for and expecteth his grace and his mercy for ever And the priest repeats the first gāhāntha of the apostles in a low voice We confess, o my Lord,

the overflowing riches of thy grace towards us repeat, in that albeit we are sinners and of no account thou hast accounted us worthy by reason of the multitude of thy mercies to administer the holy mysteries of the body and blood of thy Christ, asking for the help which is of thee for the strengthening of our souls * that with entire love and belief of the truth we may administer thy gift to us (repeat the beginning and the end of each gāhāntha)

Kānūna

10 and that we may raise to thee praise and honour and confession and worship now and ever and world without end he crosses himself and the people answer Amen.

THE DIPTYCHS

And the priest proceeds

1 Peace be with you

And they answer

2 And with thee and with thy spirit Furthermore I write the diptychs, that is the book of the living and the dead, which they read at the time of the mysteries before the door of the altar on feasts of our Lord and on sundays First he that is on the right hand begins and says Let us pray. Peace be with us Let us pray and beseech of God the Lord of all for the peace of the holy catholic church here and in every country Let us pray also for the welfare of our holy fathers mar N catholicus and patriarch and mar N bishop and metropolitan Let us pray also for our fathers the bishops who are in this life Let us pray also for the presbyters and deacons and subdeacons and readers and monks and laymen, the faithful, men and women, young men and maidens, orphans and widows, who walk in this world with a good name and in seemly conversation. Amen

3 Let us pray for the peace of kings and governors of this world Let us pray also for those who are in affliction and persecution for the sake of God Let us pray also for the peace of the holy catholic church in all the world. Amen [and the people answer Amen] That God in his compassion visit all divisions of it with those things which help soul and body by his grace and mercy world without end [and they answer] Amen. He proceeds and recites the book of the dead Let us pray. Peace be with us Let us pray and beseech God the Lord of all That this oblation be accepted for all the just and righteous fathers who were wellpleasing in his sight [let us pray] Also for the me-

morial of Adam and Abel and Seth and Enosh and Noah and Shem and all the just let us pray

4 And of Abraham and Isaac and Jacob and Joseph and all the faithful [let us pray] And of Melchisedek and Aaron and Zacharias and all priests let us pray And of Moses and Samuel and David and Nathan and all prophets [let us pray] And for the memorial of mart Maryam the holy virgin who bare Christ our Lord and our Saviour And of mar John the baptist the herald of Christ our Saviour And of Peter and Paul and Matthew and Mark and Luke and John and of all the apostles and of mar Addai and mar Mari the apostles who were the converters of this eastern region And of Stephen the firstborn of the martyrs and of all confessors And for the memorial of Simon and Shāhdōst and Beʿārbaʹshmin and Bābhay and Abha and Ishuʹyabh catholici and martyrs And of Papa, Abhrīs, Abraham, James, Achādhēʿabhuy, Tumārça, Shakhlūpha, Qayūma, Isaac, Achi, Yabhʿalāha, Dādhīshu, Aqāq, Bābhay, Silas, Paulus, Samuel, ʿAbhdīshu, Sabhrīshu, Gregory, Ishuyabh, Marʿemmih, George, John, Chēnānīshu, Çelībhāzekha, Pithyōn, Abha, James, Chēnānīshu, Timothy, Ishuʿbarnōn, George, Sabhrīshu, Abraham, Theodosius, Sergius, Enosh, John, Joannes, John, Abraham, Immanuel, Israel, ʿAbhdīshu, Mari, Joannes, John, Ishuʹyabh, Elijah, John, Sabhrīshu, ʿAbhdīshu, Makhīkha, Elijah, Barçōma, ʿAbhdīshu, Ishuʹyabh, Elijah, Yabhʿalāha, Sabhrīshu, Makhīkha, Dencha, Yabhʿalāha, Timothy, Dencha, Elijah, Simon catholici patriarchs who have departed, from this eastern region

5 Also for the memorial of our holy fathers the cccxviij bishops who were assembled at the city of Nicaea for the raising up of the true faith Also for the memorial of Sālmūth, Adhōna, Joseph, ʹAbhdīshu, Daniel, Barchadhbeshabba, Daniel, Shimbaitih, Bāṭa, Chabhībha, Daniel, Job, Joseph, Bābhay, Shabhṭa, Simon, Qashisha, Chanāna, Abraham, Jonadab, Paulus, Ishuʹyabh, George, Sergius, Jonah, Stephen, Samuel, Simon, John, Acha, Māranʹammih, Ishuʹyabh, Nestorius, Abhdīshu, Isaac, John, Luke, Israel, George, Ishuʹyabh, Gabriel, Elijah, Abhdīshu, Gabriel, Yabhʹalāha, Hurmizd, John, Elijah, Titus, Joseph, Abhdīshu, Simon, Gabriel, George, Chēnānīshu, Abraham, Elijah bishops and metropolitans who have departed from this country [Also for the memorial of our holy fathers Mar James, Enlash, Abraham, Ithʹalāha, Barnāy, Elisha, Hosea, Mar Sergius, Abraham, Hurmizd, Paul, Barçōma, Hosea, George, Elijah, Paulus, Simon, Gabriel, Gregory, Achādhēabhu, Qāsha, George, Sāhduy, Qāmīshu, Sabhrīshu,

Rozbayhān, Cyprian, John, Thomas, ʼAqebhshēma, Joannes, Cyprian, Abraham, John, Qayūma, Bukhtīshu, Abraham, Moses, Chēnānīshu, Sabhrīshu, John, Berīkhīshu, Ishuʼyabh, Yahbʼalāha, Elijah, George, Ishuʼyabh, Sabhrīshu, John, Immanuel, Abhdīshu, Ishuʼyabh John, Abhdīshu, Ishuʼzekha, Abhdīshu, Gabriel, Abhdīshu, Michael, Abhdīshu, Yabhʼalāha, Ishuʼyabh bishops metropolitan who have departed from the second province of the holy city of Çubha]

6 Also of our fathers Achuhdeʼemmih, Moses, Yazdaphnih, Mārabha, Māri, Ishuʼyabh, Sabhrīshu, Shimbaitih, Kēlīlīshu, Shūbhchāleʼalāha, Ephraim, Māranzekha, Cheʼnānīshu, Cyriac, Chūsʼalāha, Chabhībha, John, Mark, Ishuʼzekha, ʼAbhdīshu, Abraham, John, Cyriac, George, Abhdīshu, Makhīkha, Cheʼnānīshu, Abraham, Nestorius, Ishuʼyabh, Cheʼnānīshu bishops who have departed from this country [Also for the memorial of our holy fathers Elidorus of Wasa, Barçōma, Isaac, ʼAbhdīshu, Israel, Simon, Chayāy, Benjamin, Elijah, James, Aqebhʼalāha, Daniel, John, Ishuʼyabh, Daniel, Paulus, John, Mārūtha, Bardayra, Bābhay, Achuhdeʼemmih, Sāhda, James, Sabhrīshu, Sāsān, Barʼitta, Thomas, Cyriac, John, Chakhīma, John, Qayūma, Simon, Immanuel, Sabhrīshu, Abhdīshu, Ishu, George, John, Ishuʼyabh, Sabhrīshu, Abhdīshu, John, Ishuʼyabh, Joannes, Elijah, Abhdīshu, Cheʼnānīshu, Sabhrīshu, John, Michael, Joseph, John bishops who have departed from this holy see] Also for the memorial of Shūbhchāleīshu bishop and metropolitan [and martyr] who converted the Gālāyi and the Daylūmāyi Also for the memorial of Ignatius, Polycarpus, Athanasius, Eustathius, Meletius, Flavianus, Ambrosius, Gregorius, Basilius, Gregorius, Diodorus, Joannes, Theodorus, Nestorius, Alexander, Meletius

7 bishops and doctors And of Yulyāni and Ephraim and Narsay and Abraham and John and Michael presbyters and doctors And for the memorial of the man of God and son of man, in whom grace was victorious in signs and wonders, our blessed father mar Gabriel, witnessed to for holiness and famous for strength and marvellous in deeds, the founder of the High Monastery and its holy school the mother of virtues And for the memorial of our blessed father mar Abraham the interpreter of the divine scriptures and of Piyōn and Moses and James and Ishurāchmih presbyters and doctors And of Paul, Antony, Macarius, Arsenius, Marcus, Abraham, Qiyōri, John, Evagrius, [Michael], Marōgin, James, John, Abraham, Michael, Elijah, Barqūsri, Mar Bābhay, John, Rabban Hurmizd, [Mar Acha, John the weeper, Elijah,

Ukhāma, Barsāhdi, Sabhrīshu, Daniel, Sabhrīshu, Andrew] hermits and strangers who were famous for comely and edifying conversation And for the memorial of the illustrious athletes and glorious anchorets Mar Isaac, Mar Dencha, Pithyōn, Dumāstyānus, Mar Acha, Mar John, Mar Abhūn, Abha, Jonah, Phenix, Ananias, Ba'uth, Gabhrūna

8 and all their just and righteous companions. Also for the memorial of our holy fathers Mar Kūdhāway, Mar Abha, Mar 'Abhda, Theodorus, Diodorus, Sapor, Sergius, John, Dūdha strangers and religious who walked in angelic conversation Also for the memorial of the illustrious among saints and marvellous among weepers and great among religious and instructed among athletes and renowned in deeds mar rabban Bar'itta the sun of the saints and of Chānāhīshu his faithful sister And of Mar Sergius, Bacchus, George, Cyriac, Pithyōn, Mar Sābha, Ishu'sabhran, Yūchāna and the poor woman and her two sons, famous martyrs And for the memorial of Mar Sabhrīshu, Mar Chēnānīshu of Zin, John son of the seers, Mār'anammih, Mar Shūbhchālēmāran, Rabban Pransi, Rabban Joseph, Abraham and all their companions, founders of the godly congregation of the monastery of Bīth Qūqa Also for the memorial of the holy martyrs and instructed athletes the sons of Gregory who are laid in this blessed village

9 Also for the memorial of mar John Daylōmāya who built two monasteries of the Syrians Also for the memorial of the illustrious among saints and renowned in deeds and marvellous among confessors mar George the holy martyr in whose name was built an holy church Also for the memorial of rabban Sābha and the sons of Shēmūni who are laid in this blessed village Also for the memorial of mar John the holy martyr witnessed to by his good deeds of holiness and of rabban Joseph his brother who are laid in this village [And for the memorial] of Constantine the victorious king and of Helena his faithful mother and of Constantine and Constans and Jovian and Theodosius and Bēçāy and Naaman and Mōriqi victorious kings Also for the memorial of the martyrs and renowned among athletes the raisers up of monasteries and churches and givers of gifts and alms, the sustainers of orphans and widows, the amir Matthew and amir Mas'ōd bey who were killed by the people of the Ishmaelites and laid in this village

10 Also for the memorial of the illustrious among athletes and providers of churches and monasteries, generous in alms, guardians of orphans and widows the amir Matthew and amir Hassan and amir Nijmaldīn who depar-

ted in this village Also for the memorial of all faithful and Christloving kings Also for the memorial of Aaron head of the scribes who gave alms and did good deeds in the holy church Also for presbyters and deacons and scholars who have departed from this church And of all them that in a true faith departed from this world of whom our Lord [alone] knoweth the names, that Elōhim crown them in the resurrection of the dead. [Amen And the people answer] And our Lord make us all to partake with them in his grace and mercy for ever. Amen.

THE KISS OF PEACE

The deacon says

Give the Peace one to another in the love of Christ They give the peace one to another and say And for all catholici and bishops and presbyters and deacons and the whole company who have departed from the congregation of the church and for the life and peace of the world: for the crown of the year that it be blessed and completed by thy goodness: for every child of the church who is worthy to receive this offering which is before thee and for all thy servants and thine handmaidens who stand before thee at this time: for all of them and for all of us be this offering accepted for ever. Amen and they make the procession of the peace.

THE ANAPHORA

And the deacon says

1 Let us all confess and make request and beseech the Lord in purity and groaning. Stand ye fairly and behold those things that are done in the fearful mysteries which are being hallowed. The priest hath drawn nigh to pray that by his mediation peace may be multiplied unto you. Cast down your eyes and stretch forth your thoughts to heaven Watchfully and diligently make request and beseech at this time and let no man dare to speak. Whoso prayeth let him pray in his heart. And in silence and fear stand ye and pray. Peace be with us. And the priest says this cushāpa quietly

Cushāpa

2 O Lord God of hosts repeat, aid my weakness by thy mercy and by the help of thy grace account me worthy to offer before thee this living and holy sacrifice for the help of the whole body and for the praise of thy glorious Trinity, o Father and Son and Holy Ghost, for ever And the priest rises and lifts the veil from the mysteries and folds it round about the chalice and paten

and says Forasmuch as thou hast by thy grace, o my Lord, accounted me worthy of thy body and thy blood, even so account me worthy of boldness before thee in the day of judgement. Amen. The prayer of the incense O our Lord and our God, may the pleasant savour which we offer thee before thine holy altar within thy glorious temple be acceptable unto thee and may it be for the joy of thine holy name and for the pardon of thy servants and of thy flock, o Father and Son and Holy Ghost, for ever.

3 The priest says to the deacon Christ strengthen thee to do his will continually.

THE THANKSGIVING

And he proceeds — Kānūna

1 The grace of our Lord Jesus Christ and the love of God the Father, and the fellowship of the Holy Ghost be with us all now and ever and world without end he signs the mysteries and they answer Amen

And he proceeds

2 Lift up your minds

And they answer

3 Unto thee, o God of Abraham and of Isaac and of Israel, o glorious king

And he proceeds

4 The offering is being offered unto God the Lord of all

And they answer

5 It is fit and right (and he raises his hands in every kānūna in which now does not occur)

And the deacon says

6 Peace be with us And the priest kneels and prays secretly and says this cushāpa quietly

Cushāpa

7 O Lord Lord, give us openness of face before thee that with the boldness which is of thee we may accomplish this living and holy service with our consciences clean from all evil and bitterness, and sow in us love and peace and concord one towards another and towards all men And he rises and kisses the altar. And it must also be made known that at the beginning and the end of every gāhāntha he makes a mātūnīya and kisses the altar. And the

priest proceeds stretching out his hands in due order and saying this gāhāntha

Gāhāntha

8 Worthy of praise from every mouth repeat and of confession from every tongue and of worship and exaltation from every creature is the adorable and glorious name of thy glorious Trinity, o Father and Son and Holy Ghost, who didst create the world by thy grace and its inhabitants by thy mercifulness and didst save mankind by thy compassion and give great grace unto mortals. Thy majesty, o my Lord, thousand thousands of those on high bow down and worship and ten thousand times ten thousand holy angels and hosts of spiritual beings, ministers of fire and Spirit, praise thy name * with holy cherubin and spiritual seraphin offering worship to thy sovereignty

Kānūna

9 shouting and praising without ceasing and crying one to another and saying

And they answer

10 Holy holy holy Lord God of hosts heaven and earth are full of his praises and of the nature of his being and of the excellency of his glorious splendour Hosanna in the highest and Hosanna to the Son of David blessed is he that came and cometh in the name of the Lord Hosanna in the highest and each time they shout holy the priest makes a mātūnīya before the altar And he kneels and says this cushāpa

Cushāpa

11 Holy holy holy Lord God of hosts: heaven and earth are full of his praises and of the nature of his being and of the excellency of his glorious splendour: even as I fill heaven and earth, saith the Lord. Holy art thou, God the Father of truth, of whom every fatherhood in heaven and earth is named: Holy art thou, eternal Son, by whom all things were made: Holy art thou, Holy Ghost, being by whom all things are sanctified. Woe is me! Woe is me! For I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips and mine eyes have seen the Lord of hosts. How dreadful is this place, for this day I have seen the Lord face to face, and this is none other than the house of God and this is the gate of heaven. *And now, o Lord, let thy grace be upon us repeat and purge our uncleanness and sanctify our lips and mingle, o my Lord, the voices of our feebleness with the hallow-

ing of the seraphin and the halleluiahs of the angels. Praise be to thy mercies who hast made creatures of dust partakers with spiritual beings

12 And he rises and says Bless, o my Lord: bless, o my Lord: bless, o my Lord My brethren, pray for me and he repeats this gāhāntha quietly

Gāhāntha

13 And with these heavenly hosts we give thanks to thee, o my Lord repeat, even we thy servants weak and frail and miserable, for that thou hast given us great grace past recompense in that thou didst put on our manhood that thou mightest quicken it by thy godhead, and hast exalted our low estate and restored our fall and raised our mortality and forgiven our trespasses and justified our sinfulness and enlightened our knowledge *and, o our Lord and our God, hast condemned our enemies and granted victory to the weakness of our frail nature in the overflowing mercies of thy grace [Our Lord Jesus the same night in which he was delivered up took bread and blessed and brake it and said take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me

14 or read it as in the other kuddāshē]

Kānūna

15 And for all thine helps and graces towards us let us raise to thee praise and honour and confession and worship now and ever and world without end and he signs the mysteries and they answer Amen.

THE INTERCESSION

And the deacon says

1 Pray in your minds. Peace be with us And the priest proceeds to this cushāpa kneeling and saying in his heart

Cushāpa

2 O Lord God of hosts, accept this offering for all the holy catholic church and for all the just and righteous fathers who have been wellpleasing in thy sight and for all the prophets and the apostles and for all the martyrs and confessors and for all mourners and distressed and for all the needy and tormented and for all the sick and afflicted and for all the departed who have been severed and have gone forth from amongst us and for this people that

looketh for and awaiteth thy mercies *and for my frailty and misery and poverty repeat. Yea, o our Lord and our God, after thy mercies and the multitude of thy goodnesses deal thou with thy people and with my misery and not after my sins and transgressions, but that I and these may be accounted worthy of the pardon of offences and the remission of sins through this holy body which we are receiving in the belief of the truth by the grace which is of thee. Amen.

3 And he rises and says Bless, o my Lord: bless, o my Lord: bless, o my Lord My brethren, pray for me and he proceeds and repeats this gāhāntha quietly

Gāhāntha

4 Do thou, o my Lord, in thy many and unspeakable mercies repeat make a good and acceptable memorial for all the just and righteous fathers who have been wellpleasing in thy sight, in the commemoration of the body and blood of thy Christ which we offer unto thee on thy pure and holy altar as thou hast taught us, and grant us thy tranquillity and thy peace all the days of the world. *Yea, o our Lord and our God, grant us thy tranquillity and thy peace all the days of the world repeat That all the inhabitants of the earth may know thee that thou art the only true God the Father and that thou hast sent our Lord Jesus Christ thy Son and thy beloved. And he our Lord and our God came and in his lifegiving gospel taught us all the purity and holiness of the prophets and the apostles and the martyrs and the confessors and the bishops and the doctors and the presbyters and the deacons and all the children of the holy catholic church, even them that have been signed with the living sign of holy baptism

5 and when he says them that have been signed let him sign the throne from below upwards and from right to left, inclining the while.

THE INVOCATION

1 And here he strikes his face with his hands And we also, o my Lord repeat three times, thy weak and frail and miserable servants who are gathered together in thy name, both stand before thee at this time and have received the example which is from thee delivered unto us, rejoicing and praising and exalting and commemorating and celebrating this great and fearful and holy and lifegiving and divine mystery of the passion and the death and the burial and the resurrection of our Lord our Saviour Jesus Christ

The deacon says

2 In silence and awe stand ye and pray. Peace be with us. The priest rises and elevates his hands and says And may there come, o my Lord, thine Holy Spirit and rest upon this offering of thy servants and bless it and hallow it that it be to us, o my Lord, for the pardon of offences and the remission of sins and for the great hope of resurrection from the dead and for new life in the kingdom of heaven with all those who have been wellpleasing in thy sight. And for all this great and marvellous dispensation towards us * we will give thee thanks and praise thee without ceasing in thy church redeemed by the precious blood of thy Christ, with unclosed mouths and open faces

Kānūna

3 lifting up praise and honour and confession and worship to thy living and holy and lifegiving name now and ever and world without end and he signs the mysteries and they answer Amen [The veil is closed] and he makes a mātūnīya before the altar, but let him not kneel

And he proceeds

4 O Christ the peace of those above and the great tranquillity of those below, grant, o my Lord, that thy tranquillity and peace may abide on the four corners of the world and especially within thine holy catholic church, and grant peace to the priesthood with the realm and make wars to cease in all the world and scatter the divided peoples that delight in war, that we may lead a quiet and peaceable life in all sobriety and godliness

And he proceeds

5 I thank thee, o Father, Lord of heaven and earth, o Father and Son and Holy Ghost, that though I be a sinner and weak yet by reason of the multitude of thy mercifulness thou hast in thy grace accounted me worthy to offer before thee these fearful and holy and lifegiving and divine mysteries of the body and blood of thy Christ that I may minister to thy people and sheep of thy pasture the pardon of their offences and the remission of their sins and the salvation of their souls and the reconciliation of the whole world and the tranquillity and peace of all the churches

He proceeds

6 Have mercy upon me, o God, after thy great goodness O king Christ, have mercy upon me According to the multitude of thy mercies do away mine of-

fences O king Christ, glory to thy name (and in like manner alternately to the end of Ps. li) Unto thee lift I up mine eyes, o thou that dwellest in the heavens (and the rest of Ps. cxxiii 1-3a) I will wash my hands in innocency, o Lord, and so will I go to thine altar [and he goes a second time into the place of the deacon and washes his hands]

Prayer of incense

7 May our prayer and our petition be pleasant unto thee, o our Lord and our God, and may the smoke of our pleasant censer refresh thee like the censer of Aaron the priest in the tabernacle. And renew our souls with our bodies and be reconciled to thy creation for thy many mercies' sake, o creator of pleasant roots and sweet spices, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

THE FRACTION AND CONSIGNATION

1 The order of the signing and the breaking And he begins the order of signing and breaking and draws near with his hands outstretched and not folded as illiterate men do and he censes his hands and his face saying ∗ Sweeten, o our Lord and our God, the savour of our uncleanness and our corruption with the sweet odour of the pleasantness of thy love and purify us therewith from the defilements of sin, o thou good shepherd, who wentest forth to seek us and didst find us when we were lost and willest our return. Pardon me mine offences and my sins, those I know and those I know not, in thy grace and thy mercies repeat three times and say Bless, o my Lord: bless, o my Lord: bless, o my Lord ∗ The mercifulness of thy grace, o our Lord and our God, bringeth us nigh unto these glorious and holy and life-giving and divine mysteries albeit we are unworthy repeat three times

And the deacon answers him

2 In truth, o my Lord, we are not worthy. Have pity on us, o my Lord, for that we are not worthy for our frailty by reason of our many sins Each time after he says The mercifulness of he folds his hands on his breast in the form of a cross and kisses the middle of the altar and also the right side and the left side [The deacons begin See that it is I myself I am the bread which came down from on high, said our Saviour in the mysteries to his disciples. Whoso hath love approacheth and receiveth it and liveth for ever in me and inheriteth the kingdom Glory be to the Father and to the Son and to the Holy Ghost The cherubin and seraphin and archangels in fear and trembling

stand before the altar and gaze at the priest breaking and dividing the body of Christ for the pardon of trespasses

3 From everlasting to everlasting world without end O thou who in mercy dost open the door to the penitent and callest sinners to come to thee, open to us, o my Lord, the door of thy mercies and let us enter by it and sing praise to thee by night and by day]. And the priest takes the uppermost büchra which is in the middle of the paten in both his hands which must not then be folded and looks upwards and says Praise to thine holy name, o our Lord Jesus Christ, and worship to thy sovereignty at all times for ever. Amen For thou art the living and lifegiving bread which came down from heaven and giveth life to the whole world and they who eat of it die not and they who receive it are saved and pardoned in it and live in it for ever. Amen

And they answer

4 Amen And he kisses the büchra in the form of a cross, not bringing it to his lips, but figuratively, above and below and right and left, and says Glory be to thee, o my Lord three times, for thine unspeakable gift towards us for ever. Amen

And they answer

5 Amen He holds the büchra firmly with both hands and says We draw nigh, o my Lord, in the true faith of thy name to these holy mysteries and by thy compassion we break and by thy mercifulness we sign the body and the blood of our Saviour our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

And they answer

6 Amen While naming the Trinity he breaks the büchra that is in his hands attentively into two halves. And some here sign the p'rista with their thumb at the time of breaking: but do thou beware of such an audacity, for that it is not necessary here to sign but only to break in the name of the Trinity, holding them in both hands. And he puts the half which is in his left hand in its place, not in its former position but arranging the broken side towards the chalice. And with the half in his right hand he signs the blood in the chalice from east to west and from north to south, dipping a third part of the half which is in his hand into the chalice: that is (he dips) a third part of both the portions. And he signs the chalice with that half of the büchra and not with the upper side and its edge, as others are wont to do, but with the

part where it is broken while the front of the half is towards (the chalice). And he says while making the sign of the cross from east to west

7 The precious blood is signed with the lifegiving body of our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever this while signing from east to west towards him: and at the Holy Ghost he signs from north to south towards the paten. And so he signs the body in the paten in like manner and with the same half which is in his hand saying The holy body is signed with the propitiatory blood of our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

And they answer

8 Amen. And he holds both the halves in his two hands and joins them together as if they had not been broken: and let his forefingers (and thumbs) encircle the halves like a wheel: and he says These glorious and holy and lifegiving and divine mysteries have been set apart and consecrated and perfected and fulfilled and united and commingled and attached and sealed one to the other in the adorable and glorious name of the glorious Trinity the Father and the Son and the Holy Ghost, that they may be to us, o my Lord, for the pardon of offences and the forgiveness of sins and the great hope of the resurrection from the dead and for new life in the kingdom of heaven, to us and to the holy church of Christ our Lord here and in every place now and ever and world without end and at now he cleaves a cleft with his thumb at the part which was dipped in the blood, and then he puts the halves on the paten one over the other cross-wise so that the broken part of the lower one which was held in his left hand looks towards the chalice, and the broken part of the upper one which was held in his right hand looks towards the west towards the priest, so that the cleft in it looks towards the chalice.

9 And he wipes his hands well and signs himself between his eyes with his thumb with the sign of the cross and also the deacons around him and says Christ accept thy ministry: Christ illumine thy face: Christ keep thy life: Christ nourish thy youth. Let him unwrap the veil which is folded round about the paten and chalice and say Glory be to thee, o our Lord Jesus Christ, for that though I be unworthy thou hast in thy grace appointed me a minister and a mediator of thy glorious and holy and lifegiving and divine mysteries. By the grace of thy compassion account me worthy of the pardon of offences and the forgiveness of sins and then Glory be to thee, o God : glory

be to thee, o eternal Son : glory be to thee, o Holy Ghost, who sanctifiest all, for ever

And they answer

10 Amen.

THE BLESSING AND THE COMMINUTION

1 And he kisses the altar in the midst and proclaims like one making an announcement and says The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Ghost be with us all now and ever and world without end

And they answer

2 Amen And he signs himself lifting his hands a little upwards on either side, because this signing is received on behalf of the people although he makes it on his own person. [The veil is opened].

The Comminution — And the deacon proclaims

3 Let us all with awe and reverence draw nigh to the mysteries of the precious body and blood of our Saviour. With a pure heart and faith unfeigned let us remember his passion and consider his resurrection: for for our sakes the only-begotten of God took of mankind a mortal body and a reasonable and intelligent and immortal soul and by his lifegiving laws and his holy commandments hath brought us nigh from error to the knowledge of the truth, and after all his dispensation for us he the firstfruits of our nature was lifted up on the cross and rose from the dead and was taken up into heaven. He hath delivered to us his holy mysteries that in them we might commemorate all his grace towards us. Let us then with overflowing love and with an humble will receive the gift of eternal life and with pure prayer and manifold grief let us partake in the mysteries of the church in penitent hope turning from our transgressions and grieving for our sins and asking mercy and forgiveness from God the Lord of all.

4 The priest whispers in his heart and says Blessed art thou, o Lord God of our fathers, and glorious is thy name for ever: for thou hast not dealt with us after our sins but in the multitude of thy mercies thou hast delivered us from the power of darkness and hast bidden us to the kingdom of thy dear Son our Lord Jesus Christ While this is being said the priest breaks the body and then dips a coal for the children.

THE LORD'S PRAYER

The deacon

1 We condone the transgressions of our fellowservants ℟ O Lord, pardon the sins and transgressions of thy servants And we purify our consciences from divisions and strife ℟ O Lord, pardon the sins and transgressions of thy servants With our souls freed from anger and enmity ℟ O Lord, pardon the sins and transgressions of thy servants. Let us receive the holy and be hallowed by the Holy Ghost ℟ O Lord, pardon the sins and transgressions of thy servants And in union and concord of minds let us receive the fellowship of the mysteries in peace one with another ℟ O Lord, pardon the sins and transgressions of thy servants That they be to us, o my Lord, for the resurrection of our bodies and the salvation of our souls and life world without end. When the cāruzūtha is finished the deacon says Let us pray. Peace be with us

2 and the priest repeats in his heart quietly Pardon, o my Lord, by thy compassion the sins and transgressions of thy servants and hallow our lips by thy grace that they may yield the fruits of praise to thine exalted godhead with all thy saints in thy kingdom If there are chalices which they are not consecrating he signs them here And then he rises to his full height after inclining and raises his voice and says Make thy tranquillity, o my Lord, to dwell amongst us and thy peace in our hearts and may our tongues proclaim thy truth and thy cross be the guardian of our souls while we make new harps of our mouths and speak a new tongue with lips of fire. Account us worthy, o my Lord, with the boldness which is of thee to pray before thee this pure and holy prayer which thy lifegiving mouth taught to thy true disciples the sons of thy mysteries whensoever ye pray after this manner pray ye and confess and say

And they answer

3 Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven: give us this day the bread of our necessity and forgive us our trespasses as we have forgiven them that trespass against us and lead us not into temptation but deliver us from evil: for thine is the kingdom and the power and the glory for ever and ever. Amen And the priest repeats this prayer quietly O Lord God of hosts our good God and our merciful king, we desire of thee and beseech the abundance of thy mercifulness: lead us not, o my Lord, into temptation but deliver us from the

evil one and his hosts: for thine is the kingdom and the power and the might and the strength and the dominion in heaven and in earth now and ever and world without end. Amen

4 or this sometimes said in an audible voice and slowly Yea, o our Lord and our God, we desire of thee and beseech the mercifulness of thy grace, lead us not, o my Lord, lead us not, o my Lord, into temptation but save and deliver us from the evil one and his hosts: for thine is the kingdom and the power and the might and the strength and the dominion in heaven and in earth now and ever and he signs himself and raises his voice and world without end

And they answer

5 Amen.

THE ELEVATION

And the priest says

1 Peace be with you

And the people answer

2 And with thee and with thy spirit

And he proceeds

3 The holy thing to the holies is fitting in perfection

And they answer

4 One holy Father, one holy Son, one holy Spirit Glory be to the Father and to the Son and to the Holy Ghost world without end. Amen. {They draw the veil of the altar and range themselves in two choirs in the sanctuary and those within begin the following in a low voice saying

Kānūna

5 Terrible art thou, o God most high, out of thine holy place world without end. Blessed be the glory of the Lord from his place∗ They repeat it in a loud voice and the people in the nave answer the same words Verses said in the sanctuary God is gone up with a merry noise: and the Lord with the sound of the trump God reigneth over the heathen: God sitteth upon his holy seat∗ Terrible art thou etc∗ Choirs, choirs of spirits arose and escorted the Son in pomp on the day of his ascension∗ Terrible art thou etc∗

Continuation

6 While they beheld he was taken up and a cloud received him and he was hidden from their sight Terrible art thou etc* The precious blood and the body which we have all received, praise we it with confession and say Halleluiah halleluiah* Terrible art thou, o God most high, out of thine holy place world without end. Blessed be the glory of the Lord from his place}.

THE COMMUNION

1 They open the veil and the deacon who said the cāruzūtha comes to the priest and says Let us pray. Peace be with us and the priest takes the hand of the deacon and places it on the chalice saying The grace of the Holy Ghost be with thee and with us and with the partakers thereof in the kingdom of heaven for ever. Amen

And the deacon answers

2 With thee and with us and with the partakers thereof in the kingdom of heaven

And the deacon says

3 Praise ye the living God They say the Anthem of the Bema on days of the mysteries Antiphon Blessed be thy body and thy blood, o our Lord, which thou gavest for pardon to the nations and thereby didst hallow our nature that we might sing and praise thy sovereignty And the deacon who read the apostle comes before the priest and says Let us pray. Peace be with us and receiving him he puts on him a veil and puts the paten on his arm and says The divine grace be with thee and with us and with the partakers thereof for ever And then the deacon who gave the peace comes and says Let us pray. Peace be with us and (the priest) taking the chalice gives it to him saying The grace of the Holy Ghost be with thee and with us When the antiphon is finished the deacon holding the chalice proclaims

4 Bless, o my Lord and the priest lifts his hand and makes the sign of the cross over the people and says in an audible voice The gift of the grace of our lifegiver our Lord Jesus Christ be fulfilled in mercy to us all

And they answer

5 world without end. Amen

And they say the verses of the antiphon

6 My brethren, receive the body of the Son, saith the church, and drink his cup in faith in the kingdom

Anthem of the Bema [sung by those in the nave

7 {From the exalted heights Christ our Lord, the saviour of all, put on excellency and glory and splendour and gave salvation to the nations and forgiveness of trespasses and of sins for the pardon of all And when the priest gives the body he says The body of our Lord to the discreet priest or to the deacon of God or to the circumspect believer: for the pardon of offences And the deacon says over the chalice The precious blood for the pardon of offences, the spiritual feast for everlasting life to the discreet priest or to the deacon of God and every one according to his degree The precious blood and the body which we have all received, praise we it confessing and saying Halleluiah halleluiah Halleluiah to the tune With thousands ℣ tarry ye in the city of Jerusalem until ye be endued with power from heaven The precious blood etc

8 People Thou hast fed us, o my Lord, with thy body and thy blood. What are our mouths that we should confess thy name? A priest Blessed is Christ who hath fulfilled his compassion and gone up with glory to the heaven of heavens People Thou hast fed us etc A priest The disciples wondered then when the cloud received him from them People Thou hast fed us etc A priest The doors are opened and the multitude are celebrating thee and the Father crieth Come, enter, my beloved People Thou hast fed us etc Praise for festivals of our Lord [sung alternately verse by verse by those in the nave and those in the sanctuary] Strengthen, o our Lord, the hands that have been stretched out: and have received the holy thing for the pardon of offences ∗ Account them worthy every day: to yield fruits to thy godhead ∗

9 The mouths which have praised thee within the holy place: do thou account worthy to sing praise ∗ The ears which have heard the voice of thy praises: let them not, o my Lord, hear the voice of alarm ∗ The eyes that have seen thy great compassion: again, o my Lord, let them see thy blessed hope ∗ The tongues also that have cried Holy: do thou dispose to speak truth ∗ The feet that have walked within the church: make them to walk in the land of light ∗ The bodies that have eaten thy living body: do thou renew with new life ∗ Our congregation which hath worshipped thy godhead: multiply towards it every help ∗ And with us may thy great love abide: and

therein may we abundantly render back praise * And open the door to the petition of us all: and may our service also enter thy presence *

10 Cause all harms to cease from us: and make thy tranquillity and mercies to dwell in our land * That in the day of thy manifestation we may live before thee: and may go out to meet thee according to thy will * With hosannas we will confess thy name: for thy grace towards our race * For thy mercies are multiplied towards our manhood: and thy love hath shined forth upon our mortality * And thou hast blotted out our offences through thy pardon: praise to thy name for thy gift * blessed be thy glory from out of thy place: who forgivest offences because of thy mercies * And in thy grace account us all worthy: to confess and worship thy godhead * And at every season let us lift up: praise to thy sovereignty. Amen and Amen.

THE THANKSGIVING AFTER COMMUNION

1 And when the people have received the holy thing the priest takes back the vessels with the mysteries to their place [and the veil is closed] And when the priest enters the deacon proclaims Let us all then who by the gift of the grace of the Holy Ghost have drawn nigh and been accounted worthy and have partaken in the reception of these glorious and holy and lifegiving and divine mysteries give thanks all with one accord and glorify God who gave them

And they answer

2 Glory be to him for his unspeakable gift

And the deacon says

3 Let us pray. Peace be with us And the priest prays with a loud voice It is fitting, o my Lord, every day repeat and it is right at all times and meet every hour, to confess and worship and praise the fearful name of thy majesty: for by thy grace, o my Lord, thou hast accounted worthy the weak nature of mortal man with the spiritual ones to hallow thy name and to partake in the mysteries of thy gift and to take delight in the sweetness of thy words and to raise voices of praise and of thanksgiving to thine high godhead at all times, Lord of all, Father and Son and Holy Ghost, for ever

And they answer

4 Amen Bless, o my Lord And he prays the second time Christ our God and our Lord and our king and our saviour and our lifegiver and the forgiver of

our sins, who in his grace and his mercies hath accounted us worthy to receive his precious allsanctifying body and blood, grant us to be well-pleasing unto him in our thoughts and words and deeds and actions. And, o my Lord, may this earnest which we have received and are receiving be to us for the pardon of offences and the remission of sins and for the great hope of the resurrection from the dead and for new life in the kingdom of heaven, with all those who have been wellpleasing in thy sight, by thy grace and thy mercies for ever. Amen and while the priest is saying this one of the deacons binds up the veil And while the priests are giving the peace one to another in the sanctuary they [that are in the nave] say this psalm

5 O praise the Lord of heaven The Son who gave us his body and blood praise him in the height The Son who gave us his body and blood (and the rest of Ps. cxlvii 1-6 in like manner)

And they proceed

6 O praise the Lord, all ye heathen For his gift to us Praise him, all ye nations For his gift to us (and the rest of Ps. cxvii) Glory be to the Father and to the Son and to the Holy Ghost To the Son who gave us his body and blood From everlasting to everlasting world without end. Amen To the Son who gave us his body and blood Let all the people say Amen and Amen To the Son who gave us his body and blood Let us confess and worship and glorify The Son who gave us his body and blood

And they proceed

7 Our Father which art in heaven three times (without farcings).

THE DISMISSAL

1 The Seal on sundays and on festivals and on memorials The priest goes forth and stands at the great door of the altar at the right side and blesses the people in an audible voice and says He who hath blessed us with all spiritual blessings in heavenly places in Jesus Christ our Lord and hath bidden us to his kingdom and called us and brought us nigh to his longed-for good things which pass not away neither cease nor are destroyed, even as he promised and assured to us in his lifegiving gospel and said to the blessed company of his disciples verily verily I say unto you, whoso eateth my flesh and drinketh my blood dwelleth in me and I in him and I will raise him up at the last day and he shall not come into judgement but is passed from death unto life eternal: may he then bless our company and guard our congrega-

tion and make our people glorious, which have come and had delight in the power of his glorious and holy and lifegiving and divine mysteries. And with the living sign of the cross of our Lord be ye sealed and guarded from all harm hidden or open now and ever and world without end

And they answer

2 Amen. And the priest and the people give peace one to the other.

Seal on ferias

3 May our Lord Jesus Christ, whom we have ministered to and celebrated and honoured in his glorious and holy and lifegiving and divine mysteries, account us worthy of the resplendent glory of his kingdom and of delight with his holy angels and of openness of face before him and of standing at his right hand in Jerusalem on high by his grace and mercy. To him be glory: and may the right hand of his care overshadow us and all creation now and ever and world without end. Amen.

THE EULOGIA AND THE CLOSING PRAYERS

1 [The people kiss the cross in the priest's hands and the eulogia, which was baked along with the bāchri, is distributed by one of the priests or deacons standing at the nave entrance of the baptistery During the distribution is said the prayer of Mary May the prayer, o my Lord, of the holy virgin and the request of the blessed mother and the beseeching and entreating of her that is full of grace, mart Maryam the blessed, and the great power of the victorious cross, and the divine help, and the petition of mar John the baptist be with us continually at all seasons and times, Lord of all, Father and Son and Holy Ghost, for ever. Amen].

Prayers — A prayer to be said when a man receives the holy thing

2 Hallow our bodies with thine holy body, pardon our offences with thy precious blood and make clean our thoughts with the hyssop of thy compassion, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen. When they order the mysteries O my Lord, let not thy living body which we have eaten and thy victorious blood which we have drunk be to us, o my Lord, for judgement and vengeance but for pardon of trespasses and forgiveness of sins and for the great hope of the resurrection from the dead and for new life in the kingdom of heaven and boldness before thee with the just and righteous who have been wellpleasing in thy sight, o Christ

the hope of our nature : Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Another

3 For that we have received of thy body openly let thy power dwell in us secretly, and let us go forth to meet thee with gladness and praise thee with a threefold song with the just who fulfilled thy will, o Christ the hope of our nature : Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Another

4 For that we have received of thy body from the paten and drunk of thy blood from the chalice account us worthy, o my Lord, with the robber to sing praise in paradise with the just who fulfilled thy will, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Seal

5 For that thou hast accounted us worthy, o my Lord, to delight in thy body and thy holy blood, account us worthy also to delight in thy kingdom which passeth not away nor is destroyed, with all thy saints now and ever and world without end. Amen. The order of the mysteries is finished, with the kud-dāsha of the blessed apostles mar Addai and mar Mari who made disciples of the east Amen.

The Liturgy of Nestorius (Badger translation)

Church of the East

The East Syriac Eucharist according to the liturgy named for Nestorius, in Badger's English version from the Syriac: the opening prayers, the lessons, the anaphora with its commemorations and the invocation of the Holy Spirit, the fraction, the Lord's Prayer, communion and thanksgiving. Badger says that the first part and the end of this liturgy, like those of the liturgy of Theodore of Mopsuestia, are taken from the liturgy of the apostles Addai and Mari.

1 Priest. Glory to God in the highest, and on earth peace, good will toward men. Our FATHER, which art in heaven, &c. Prayer. In Thy compassion, O LORD, our GOD, strengthen our weakness, that we may administer the holy sacraments which were given for the salvation of our race, through the mercies of Thy well-beloved SON, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow [a portion of one of the cathisma called] a marmeetha, [consisting of two or more psalms, as appointed in the Khudhra for Sundays and for all the greater festivals. On all other days Ps. xv. cl. and cxvii. are used.] Canon. Make me to stand before Thy altar, O LORD, with a pure heart. Deacon. Peace be with us. Prayer. Before the habitation of Thy Majesty, and the high and exalted throne of Thy Excellency, and the awful seat of the power of Thy love, and the altar of forgiveness raised by Thy will, and the place of the abode of Thy glory, we Thy people and sheep of Thy pasture, with thousands of cherubim who sing hallelujahs, and with myriads of seraphim and archangels who celebrate Thee with their song of Holy, Holy, Holy, kneel, worship, give thanks, and praise at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

2 ¶ Then shall follow the Oneetha d'Kanké [or the anthem of the altar, as appointed in the Khudhra for Sundays and the principal holidays. This anthem is sung by the Deacons at the door of the bema.]

Prayer.

3 When the sweet odour of Thy love, O LORD our GOD, penetrates our minds, and our souls are enlightened by the knowledge of Thy truth, we thereby become fit to meet Thy well-beloved when He shall appear from heaven, and there to give thanks unto Thee, and to praise Thee unceasingly, in Thy Church triumphant endowed with all aid and blessing; for Thou art the sovereign Creator of all, FATHER, SON, and HOLY GHOST. Amen. Deacon. Unto Thee, O LORD, we give thanks; unto Thee, O CHRIST JESUS, we offer praise; because Thou art He Who quickeneth our bodies, and saveth our souls.

Prayer.

4 Thou, O LORD, art in truth the Quickener of our bodies, and Thou art the Saviour of our souls, and the Preserver of our frames continually. Unto Thee, O LORD, we are bound at all times to offer thanksgiving, worship, and praise, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Deacon. O Holy GOD, O Holy Mighty, O Holy Immortal, have mercy upon us. Priest. O Thou Holy and Adorable, Thou Strong and Immortal One, Who dwellest in the saints who perform Thy will, we pray that Thou wouldest regard, pity, and have mercy upon us, as is ever Thy wont, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow the two lessons as appointed in the Karyāna. Before the deacon begins to read the priest shall say : Blessed is GOD, Who endueth us with wisdom through His holy teaching, and Who poureth out His mercy upon the reader and hearers, at all times. Amen.

5 ¶ The lessons ended, the προκείμενον shall follow, after which the priest shall say this Prayer. Enlighten, O LORD GOD, the motions of our thoughts that we may attend to and understand the sweet sound of Thy life-giving and divine commandments : and in Thy grace and mercy vouchsafe that we may derive therefrom the fruits of love, hope, and salvation, which may be profitable to our souls and bodies, and we will ever and unceasingly sing praises unto Thee, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Before he begins the reading of the Epistle, the deacon shall say : Give Thy blessing, O LORD. To which the priest shall answer : The LORD endue thee with wisdom by His holy teaching, and make thee profitable to

all who shall listen to thee. The epistle ended the deacon shall say : Glory be to CHRIST our LORD. After which the priest shall silently pray as follows :

6 Unto Thee, O ray of the glory of the FATHER, Thou Image of the person of the FATHER, Who appearedst in the body of our humanity, and enlightenedst the darkness of our minds through the light of Thy Gospel, unto Thee we give thanks, worship, and praise, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Whilst the priest is opening the Gospel, he shall say silently : Glory be to the everlasting mercies which sent Thee unto us, O CHRIST, the Light of the world, and the life of all, for ever and ever. Amen. ¶ As he bears the Gospel from the altar to the door of the bema the priest shall say silently : Make us wise through Thy law, enlighten the motions of our hearts through Thy wisdom, sanctify our souls by Thy truth, and grant that we may be obedient to Thy words, and that we may fulfil Thy commandments at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

7 ¶ Whilst incense is being put into the censer the priest shall say the following: O LORD, let that same sweet odour, which came forth from Thee when Mary the sinner poured upon Thy head the precious ointment, mingle with this incense which we offer before Thy Majesty for the forgiveness of our sins and transgressions, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Deacon. Stand prepared to bear the holy Gospel. ¶ Then the priest shall read the Gospel for the day, beginning with the salutation: Peace be with you. To which all shall respond: With thee, and with thy spirit. After the proclamation of the Gospel from which the lesson is taken, the deacon shall say: Glory be to CHRIST our LORD. The Gospel ended, the deacon shall add: Glory be to CHRIST our LORD; and let us all commit ourselves and one another to the FATHER, SON, and HOLY GHOST.

8 ¶ Here followeth the ectene, which whilst the deacon is reciting the priest shall take the paten and chalice from the prothesis, and shall say this anthem: Ant. The poor shall eat and be satisfied. The body of CHRIST and His precious blood are upon the holy altar; let us all therefore come before Him in fear and love, and with the angels sing unto Him, Holy, Holy, Holy, is the LORD of hosts. [To be repeated.] ¶ Then the priest shall take the chalice in his right hand and the paten in the left, and crossing his arms he shall say: Let us ever and at all times offer praise to Thy glorious TRINITY, O CHRIST, Who wast sacrificed for our sins, and Who commandedst us to

keep up a remembrance of Thy death and resurrection. In Thy grace and mercy accept this oblation at our hands. Amen. ¶ Then he shall strike the chalice and paten together three times, saying:

9 According to Thy commandment, O LORD our GOD, let these adorable, holy, life-giving, and divine sacraments, be placed and ordered upon the sin-forgiving altar until the second coming of our LORD from heaven, to whom be glory at all times and for ever. Amen. ¶ Having placed the chalice and paten upon the altar the priest shall cover them carefully with a napkin, and shall say: Glory be to the FATHER, and to the SON, and to the HOLY GHOST. On the holy altar let there be a remembrance of Mary the Mother of CHRIST. Deacon. As it was in the beginning, is now, and ever shall be, world without end. O ye apostles of the SON, and lovers of the Only-begotten, pray for peace in all the world. Priest. And let all the people say Amen, Amen. Let thy memorial, O —— [Here the name of the saint to whom the Church is dedicated is to be inserted] be upon the holy altar, together with that of the just who have overcome, and with that of the martyrs who have received their crowns.

10 Deacon. All the dead have slept in the hope of Thee, that by Thy glorious resurrection Thou wouldest raise them up in glory. ¶ Then the Priest shall give the Cross and Gospel into the hands of the Deacons, who shall go out therewith into the chancel, and shall say: CHRIST our LORD make you fit to meet Him with open face. Amen. ¶ The ectene ended, the Priest shall say, We pray and beseech Thee, O LORD GOD ALMIGHTY, to perfect in us Thy will, and to pour out through us Thy gift, and the mercies and compassion of Thy godhead, and grant that they may convey to Thy people the forgiveness of their sins, and to the sheep of Thy pasture which Thou hast chosen to Thyself the pardon of their iniquities, through Thy grace and mercy, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the Deacon shall say with a loud voice, Bow your heads for the imposition of hands, and receive the blessing. At this the Deacons and people shall bow their heads, and the Priest shall say the following in a low voice:

11 O LORD, the mighty GOD, [to be repeated,] Thine is the holy Catholic Church, which was purchased by the passion of Thy CHRIST, and Thine are the sheep of Thy pasture, and through the grace of the HOLY GHOST of Thine own glorious Essence are given the different degrees of the imposition of hands appertaining to the office of the true priesthood. In Thy mercy, O

LORD, Thou hast made our frail nature meet to become very members in the great body of the holy Catholic Church, and to administer spiritual benefits to the souls of believers. O LORD, perfect Thy grace in us, and pour it out through our hands, and suffer Thy mercies and Thy divine compassion to rest upon us, and upon this people which Thou hast chosen for Thyself. [Then with a loud voice.] And grant, O LORD, in Thy mercy, that throughout the days of our life we all may approve ourselves before Thy Godhead in such good works of righteousness as Thy adorable will shall be pleased with and accept, that through the help of Thy grace we may be fit to offer unto Thee glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

12 ¶ Then the Deacons shall enter the bema, and shall proclaim as follows: Let every one who is unbaptized depart. Whosoever has not received the sign of life, let him depart. And whosoever is unwilling to receive the same, let him depart. Go, ye hearers, and watch the doors. ¶ The veil shall then be drawn aside; after which the appointed anthem shall be sung by the Deacons and people, and the Priest shall repeat the same, singing himself the meanwhile, in the name of the Holy Trinity. And as he descends from the steps of the altar, the Deacons shall bow before him, and he shall say: The LORD GOD accept your ministrations, adorn you with all beauty, and enrich you with every good gift, for ever and ever. Amen. ¶ Then approaching the door of the bema he shall bow and say: With our hearts sprinkled and cleansed from all evil thoughts, we are fit to enter into the holy of holies above, and to appear before Thine altar in purity and holiness, and in true faith to offer unto Thee spiritual and reasonable sacrifices.

13 ¶ Then he shall stand in front of the altar with uplifted hands and shall say in a loud voice the Nicene Creed. After which the Deacon shall approach the altar with three genuflexions, and whilst the Priest is worshipping before the altar the latter shall say: GOD, the LORD of all, be with us, in His grace and mercy, now and for ever. Amen. Deacon. Let us pray. Peace be with us. Let us offer the prayer of commemoration. Priest. [To the deacon.] GOD, the LORD of all, strengthen thee to sing His praise. ¶ Then the Priest shall turn his face to the altar, and shall worship thrice, approaching nearer at each genuflexion. [Here follows a long rubric directing how the genuflexions are to be performed.] Whilst worshipping he shall say the following prayer in a low voice : * 14 O LORD our GOD, we give thanks to the overflowing riches

of Thy grace towards us, [to be repeated,] inasmuch as that whilst we were yet sinners and imperfect, in the abundance of Thy mercy Thou didst fit us to administer the holy sacraments of the body and blood of Thy CHRIST. We pray Thee to strengthen our souls with Thy help, that in perfect love, and true faith, we may now administer Thy gift towards us. Look not, O LORD, look not upon the multitude of our sins, neither let Thy majesty despise us on account of the burden of our iniquities; but in Thy unutterable grace receive this oblation at our hands, and endue it with virtue and efficacy that thereby our sins may be blotted out, so that when Thou shalt appear at the last day in the humanity which Thou didst take from us, we may find grace and mercy with Thee, and be meet to praise Thee with all the spiritual company above, saying: [Here the priest shall say the prayer of Mar Barsoma, still bending before the altar.] Glory be to Thee Who dost find the lost; glory be to Thee, O Thou, Who dost gather together the dispersed: glory be to Thee, O Thou Who dost bring near those who are afar off; glory be to Thee, O Thou Who dost restore those who err to a knowledge of the truth; glory be to Thee, O LORD, for having called my frail self, by Thy grace, and for having caused me to draw near unto Thee in Thy pity, and made me a very member in the great body of the holy Church, to offer up unto Thee this lively, holy, and acceptable sacrifice, in remembrance of the passion, death, and resurrection, of our LORD and SAVIOUR JESUS CHRIST, through whom Thou art well pleased to forgive the sins of all mankind;

15 Canon. That unto Thee, O GOD the very FATHER, and to Thy Only-begotten SON, and to Thy Holy and life-giving Spirit, we may ascribe glory, honour, praise, and worship, now and for ever and ever. [Whilst saying this the priest shall sign himself, and the people shall answer.] Amen. Priest. Peace be with you all. R. With thee, and with thy spirit. Deacon. Salute one another in the love of CHRIST. ¶ Then the Deacon shall read the prayer of commemoration styled diopatkeen;* after which he shall say as follows: Let us all in purity and in contrition give thanks unto the LORD, and offer up our prayers and supplications unto Him. With reverence stand and behold the things which are about to be performed,—the awful sacraments which are about to be consecrated,—for the priest hath drawn near to pray that through him peace may be multiplied unto you. Cast your eyes downwards, and lift up your hearts in watchfulness, and earnestly pray and supplicate at

this time. Let none dare to speak, and whosoever prays let him pray mentally, and let all in fear and silence stand and pray. Peace be with us.

16 ¶ Whilst the Deacon is repeating the above the Priest shall say silently the following: O LORD, the mighty GOD, [to be repeated,] Who in Thy mercy art the support of our weakness, by the aid of Thy grace make me fit to offer before Thee this oblation, that it may be for the help of all this congregation, and to the praise of Thy glorious Trinity, FATHER, SON, and HOLY GHOST. Amen.

The Anaphora.

17 The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all. [Whilst saying this he shall sign the elements.] R. Amen. Priest. Above in the height of the highest, and in the awful place of praise, where the fluttering of the wings of the cherubims ceases not, neither is there any intermission to their hallelujahs, or to the song of Holy, Holy, Holy, of the seraphim, thither lift up your hearts. * i. e. The Diptychs. R. Unto Thee, O GOD of Abraham, Isaac, and Jacob, the King of glory. Priest. The living and reasonable oblation of the First-begotten of us, and the unsacrificed and acceptable sacrifice of the Son of our race, which the prophets prefigured mystically, and which the Apostles preached openly, and which martyrs purchased with their blood, and which wise men have expounded in the churches, and which priests have sacrificed upon the holy altar, and which the Levites have borne in their hands, and which the people have received for the forgiveness of their sins, —be this offered unto GOD, the LORD of all, for all mankind.

18 R. It is meet and right. Deacon. Call to mind the wonderful providence of CHRIST our Saviour, which He perfected for us, how by His body He hath turned our mourning into joy, and by His living blood He hath sprinkled our hearts. Be watchful, and pray in purity, Peace be with us. ¶ Then the priest shall say the two following prayers silently.

Prayer.

19 O LORD, I adore Thy grace, [to be repeated,] and give thanks unto Thy mercy, because in Thy compassion Thou hast made me, who am unworthy, fit to offer unto Thee adorable and divine sacraments. I beseech Thee, O LORD, and supplicate that Thy grace may cause them to be for the quiet of the world, the peace of the creation, the resurrection of Thy believing

Church, the prosperity of Thy priests, the edification of all those who believe on Thee, the preservation of those who are justified by Thee, the pardon and forgiveness of the sins of the penitent, the reclaiming of the wandering, the salvation of all mankind, and, in Thy grace and mercy, for the blotting out of the ignorances of all Thy people and servants who now stand before Thee, for ever and ever. Amen.

Another.

20 Unto Thee, O LORD, the mighty GOD, whose essence is eternal, the FATHER Almighty, [to be repeated,] He who for ever was, is, and shall be, the same; it is meet and right that we should ever and at all times offer praise, worship, honour, and glory. Thou art the true GOD, incomprehensible, infinite, inexplicable, invisible, uncompounded, impassible, immortal, and far above the thoughts and understandings of all creatures, every where present, and yet not to be contained in any place,—the FATHER, the Only-Begotten SON, and HOLY GHOST. Put a good word in our mouth, O LORD, that with a contrite heart, and humble spirit, we may offer unto Thee the spiritual fruits of our lips, a reasonable service; for Thou art the one only GOD, the FATHER of our King, and LORD, and SAVIOUR, JESUS CHRIST our hope, in whom are hid all the treasures of wisdom and knowledge, and from whom we have received the knowledge of the HOLY GHOST, the Spirit of truth, who proceedeth forth from Thee, O FATHER, and who is of the hidden essence of Thy Godhead, and through whom all rational creatures, visible and invisible, are strengthened, sanctified, and perfected. We offer up unto Thee unceasingly, and at all times, and to Thy Only-Begotten SON, and to the HOLY GHOST, endless praise and thanksgiving, for all the work of Thy hands; for that Thou from nothing didst bring us into existence, and didst form us;

21 and when we stumbled and fell and became corrupt, Thou didst renew us, and raise us up, and make us Thine own again, and didst not cease to visit us, and constantly to care for us, until Thou didst exalt us to heaven, and in Thy pity didst give us the kingdom to come. For all these Thy benefits we thank Thee, O GOD the FATHER of truth, and Thy Only-Begotten SON our LORD JESUS CHRIST, and Thy living Spirit the HOLY GHOST, and we worship Thee also for all Thy benefits towards us, such as are known to us and such as we do not know, both hidden and open. And we also thank Thee for this service, and beseech Thee to accept it at our hands. Who can utter

Thy wondrous power, or declare all Thy praise? for even if all created beings should join in one mouth and in one tongue they could not publish Thy greatness.

22 Canon. For before Thy Trinity, O LORD, thousands of thousands, and myriads of myriads, of angels and archangels stand and fly, and with a loud voice cry out to one another without ceasing, saying:— R. Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Hosanna to the Son of David. Blessed is He who cometh in the name of the LORD. Hosanna in the highest. Prayer [in a low voice.] I, Thy weak and sinful servant beseech Thee, O LORD the mighty GOD, and supplicate Thy abundant mercy in behalf of my weak and sinful estate, that Thou wouldest forgive my sins and iniquities, and accept at my frail hands this lively and holy sacrifice in my own behalf, and in behalf of this Thy people who wait for Thy salvation, that it may be effectual for the forgiveness of sins, and for health, help, and mercy. And grant that when Thy holy Body and Blood shall mingle with the bodies and souls of Thy servants, they may cleanse us from all the pollution of sin, deliver us from all evil, and from the crafts of the enemy of our race, and fill us with true faith, with the light of the knowledge of Thy providence, with the perfect love of Thy Majesty, and with the good hope of Thy grace. And now accept this pure service which is spread out before Thee, that in one place and with one heart and soul we may be fitted to fulfil Thy will in true faith and perfect love, and to ascribe glory to Thy Majesty for all Thy unspeakable benefits towards us.

23 And we, with the heavenly hosts, [to be repeated,] O Thou righteous LORD, GOD the merciful FATHER, will cry out and say: Holy art Thou in truth, and praised art Thou in very deed, because Thou hast made Thy earthly worshippers fit to be likened unto those who worship Thee in heaven. Holy is Thine Only-Begotten SON, our LORD JESUS CHRIST, with the HOLY GHOST, who is with Thee from eternity, the SON of Thine essence, the Creator of all. We bless, O LORD, GOD the Word, the hidden Begotten One of Thy bosom, who is Thine Image, Ray, and the Likeness of Thy Self-existence; who, being Thy Likeness, Ray, and the Image of Thy Self-existence, thought it no robbery to be equal with Thee, but emptied Himself, and took upon Him the form of a servant in a perfect man, of a reasonable, intelligent, and immortal soul, and of a human and mortal body subsisting, having joined and united with Himself in one honour, dominion, and glory,

the offspring of a passible body formed by the power of the HOLY GHOST for the salvation of all, and was made of a woman, made under the law, that He might redeem them that were under the law, and that He might quicken all those who had died in Adam, having abolished in His flesh the law of commandments contained in ordinances, opened the blind eyes of our minds, made known to us the way of salvation, and enlightened us with the light of the knowledge of divine truth:

24 and such as received Him to them gave He power to become the sons of GOD, and purified and cleansed us by the holy baptism of water, and sanctified us, in His grace, by the gift of the HOLY SPIRIT; and them that have been buried with Him in baptism unto death He hath raised up and exalted and hath made them to sit down with Him in heaven, according to His promise, and having loved His own which are in this world, He loved them unto the end, and became the propitiation for the sins of our race and for the life of all, and yielded Himself up unto death for every man, under whose sentence they were, to whose power all were subject, and to whom we were sold through our sins. And He descended into sheol and loosed the bands of death; and because it was not possible that the First-begotten of our salvation should be holden of sheol, He arose from the dead on the third day, and became the first-fruits of them that slept, that in everything He might have the pre-eminence, and ascended into heaven, and sat down at the right hand of Thy Majesty, O GOD, and committed to us the memorial of our salvation in this sacrament which we now offer up before Thee.

25 For when the time came when He was about to suffer, and to offer Himself up unto death, in that same night in which He was to be betrayed for the life of the world, after the Paschal supper of Moses, He took bread in His holy, immaculate, and pure hands, and blessed, and brake, and ate, and gave it to His disciples, saying: Take, eat ye all of this. This is My body, which is broken for you for the remission of sins. And also the cup, after He had mixed it with wine and water, He blessed, gave thanks, and drank, and gave it to His disciples, saying: Drink ye all of this, for this is My blood of the New Testament which is shed for many for the remission of sins. Do this in remembrance of Me until My coming again; for as often as ye eat this bread, and drink this cup, ye do show My death till I come. Whosoever shall approach and partake of these in true faith, they shall be effectual for the for-

giveness of his sins, for the pardon of his iniquities, for the resurrection from the dead, and for a new life in the kingdom of heaven.

26 Canon. We offer glory, honour, praise, and worship, unto Thee, O Thou adorable FATHER, and to Thy glorious SON, and to Thy living and life-giving Spirit, now and for ever and ever. Amen. [Here the Priest shall sign the sacraments.] R. Amen. Deacon. With the enlightened eyes of the mind behold the meekness, humility, and lowliness of CHRIST our SAVIOUR, and with the thought of pure intention let us discern and see the SON, the Only-begotten of the FATHER, led away to the passion of the cross, and let us pray, Peace be with us. 27 Priest [silently]. O LORD GOD, the compassionate, the merciful, the pitiful, now that I have taken upon me to speak, which am but dust and ashes,—I Thy sinful and weak servant, who am Thy debtor from the womb, a stranger to Thee from the belly, and poor with respect unto Thee from the bowels of my mother, in Thy mercy have pity upon me, save me from the ocean of my sins, and draw me and lift me out of the depth of my iniquities, and in Thy goodness heal the wounds and sores of my ignorances with Thy all-healing medicine, and grant that I may open my mouth before Thee, and move my lips unto Thee, and suffer me to plead with Thee for my ignorances, and for the pardon of my sins and iniquities, and for the washing out of my stains, and also for those of these sinners my companions, and make me fit to ask from Thee such things as we ought to ask of Thy Godhead; for unto Thee, O Thou whose riches cannot be impoverished, Thou inexhaustible Treasure, are ever offered up right prayers, and from Thee proceed answers of liberal gifts, and Thou upbraidest not. Be not angry with me, O Thou righteous and long-suffering GOD, because I am not innocent before Thee. With confidence I address Thy majesty, and with boldness I beseech Thee to accept my person, for I am called by Thy name. Receive this sacrifice at my frail hands in behalf of Thy people and the sheep of Thy pasture, and I will give thanks unto Thy name, and adore Thy majesty, now and for ever and ever. Amen.

Another.

28 And we also, O Thou mighty LORD, GOD the FATHER, [To be repeated,] in commemorating this which was given for our salvation, and in bringing to mind all those things which have been done for us, would before all believe and confess Thee, GOD the very FATHER, and the divinity of the eternal birth of the Only-begotten of Thee, with whom, in the co-equality

of His essence with Thee, Thou art joined in His wonderful providence towards us, which took place in our humanity [which He assumed,] in His cross and passion, in His death and in the grave, in His resurrection after three days and ascension into heaven, in His session on the right hand, and in the glorious advent of our LORD JESUS CHRIST unto us a second time, in and through whom Thou wilt judge the quick and the dead, and reward every man according to his works. And we also confess the HOLY GHOST, of the glorious essence of Thy Godhead, who proceeds forth from Thee, O FATHER, and with Thee, and with Thine Only-begotten SON, is praised, worshipped, and revered by all. We offer unto Thee this lively, holy, acceptable, glorious, awful, and great and immaculate sacrament, for all men;

29 for the holy, apostolic, and Catholic Church throughout the earth, that Thou wouldest vouchsafe to keep it from all doubtfulness, immoveable, and indefectible, [Repeat from for the holy, &c.,] without spot, blemish, wrinkle, or any such thing, even as Thy well-beloved SON our LORD JESUS CHRIST has said, that the gates of hell shall not prevail against it. And for all our fathers, the bishops who in every place preach the word of truth of the orthodox faith, and for all the priests who exercise Thy priesthood before Thee in righteousness and true holiness, in the mystery of the faith, and in a pure conscience. And for all congregations of Thy sanctified people here and every where; and for all who have sinned and transgressed against Thee knowingly and ignorantly, and for me, Thy frail servant, whom Thou hast, in Thy grace, made meet to offer before Thee this oblation. And for all those who serve Thy Church in works of righteousness, for all who give alms to the poor, for all believing kings, and for the establishment of their kingdoms, and for all the heads and sovereigns of the world. And we beseech Thee to confirm all these in Thy fear, and to pour out upon them Thy truth, and to put all barbarous nations in subjection unto them. And we pray of Thy Godhead, O LORD, to cause violence to cease in all the earth, and to scatter the people that delight in war, that we may lead a quiet and peaceable life in all godliness and honesty.

30 And for all the fruits of the earth, and for the seasons, that the year may be crowned with Thy goodness. [The last period to be repeated thrice. And for this city and those who dwell therein, and for all who reside round about it; and for all places and the inhabitants thereof, that Thou mayest have mercy upon them, bless, keep, and preserve them in Thy compassion.

And for all who travel afar off by sea or land, for all who are in trouble or adversity, for the outcast, and for such as suffer persecution for Thy name's sake. And for all prisoners and captives in tribulation, for all who in distant islands are made to serve in hard slavery, and for all our believing brethren in bondage. And we beseech Thee, O LORD, that Thou wouldest succour all such as are sick and distressed. And we supplicate Thy mercy, O LORD, in behalf of our enemies, and those who hate us, and those who think evil of us; enter not into judgment with them, O LORD, neither take vengeance upon them, O Thou mighty GOD; but fit them for mercy and salvation, and for the forgiveness of sins, since Thou desirest that all men should be saved, and come to a knowledge of the truth, and by Thy only-begotten SON our LORD JESUS CHRIST Thou hast commanded us to pray for our enemies, and for all those who hate us, and who despitefully use us.

Canon.

31 And now, O LORD, forgive, pardon, absolve, and pass by, whereinsoever we have sinned and transgressed, O Thou Good One, Who dost govern all in Thy mercy, that with one accord we may offer unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen. [Here the priest shall sign himself.] R. Amen. Deacon. Lift up your sight to the height of the highest above, and behold with the eyes of your minds, and contemplate that which is being done at this time. The Seraphim stand in awe before the throne of the glory of CHRIST, and with one loud voice sing unceasing alleluias and praises to the Body which is laid out, and to the Cup which is mingled, whilst the people pray, and the priest intercedes for mercy for all the world; and mentally say: Peace be with us.

Prayer.

32 Praise be unto Thee, O our LORD JESUS CHRIST, Who in Thy mercy hast numbered me among the number of Thy high priests. [Repeat. Praise be unto Thee, O LORD, for having mingled me with the choirs of Thy priests. Praise be unto Thee, O LORD, for having made me of the congregation of Thy saints. Praise be unto Thee, O LORD, for having raised me up at this time to pray for Thy people. Praise be unto Thee, O LORD, for having made me meet to intercede with confidence in behalf of Thy people, and to lay hold of the robes of Thy mercy. Have mercy upon Thy people who now stand awaiting Thy compassion. Turn towards the wanderers which have been lost

from the sheep of Thy fold; pardon the sinners who have trodden upon the ordinances of Thy laws; and in Thy overflowing mercy be merciful to every creature. In Thy pity forgive the sinful, and in Thy compassion be favourable unto the transgressors; restore the wandering to Thy fold, gather together the dispersed, and make them of Thine own household. In Thy grace solace all such as are in trouble, give rest to the weary in Thy rest, perfect the alms which are bestowed for Thy Name's sake, and succour all those who live in the way of truth trusting in Thee.

33 Quicken the dead who have slept in Thy hope, and in Thy grace make them to stand at Thy right hand, and finally to exult in the heavenly bliss of Thy kingdom with all the righteous and good who have been approved before Thee from the beginning. And now behold this Thy people met together in Thy Name, pardon their sins, blot out their ignorances, cleanse them from their faults, pass over their transgressions, heal their sicknesses, cure their diseases, put far off all their enemies, destroy those who hate them, forgive their shortcomings, wash their wounds and their sores, perfect what is wanting in them, bring them back from their wanderings, quicken their mortality, comfort their mourning, quiet their anxiety, enlighten their darkness, support their weakness, enrich their poverty, give them rest in adversity, and humble Thyself to listen to my intercessions in their behalf. Look also upon me, me Thy frail and sinful servant, whom Thou hast this day moved by Thy grace to pray before Thee at this time;

34 come to my help, turn Thee unto me for my salvation, raise me up from my dejection, set me up above my imperfections, pardon my sins, blot out my follies, and hear my prayer, and hearken unto my supplication, and make me to walk in Thy path, to attain unto Thy promise, and to be a partaker of Thy sacraments, and finally number me with those who shall be on Thy right hand in the world of happiness, and cause me to sit down in the abode of bliss, with all the members of Thy household, and fit me to stand in confidence before the throne of Thy glory with all Thy saints; and pour out upon my sinful estate the gift of Thy mercy through the prayers of such as are still in the body, those of earth who honour Thee, and through the prayers of the spirits who praise Thee above the firmament, the Cherubim, and Seraphim, and the angels of light, who sing Holy, Holy, Holy, before Thee. Amen.

35 ¶ After which the Priest shall say the following, bending his body the meanwhile. 36 O LORD GOD the FATHER, strong and mighty, we beseech Thee, [Repeat,] and we kneel and worship before Thee, that Thou wouldest restore the wandering, enlighten those who are in darkness, support the weak, raise up the fallen, confirm such as stand, and in Thy mercy do unto every one according as his wants may be. And we beseech Thee, O LORD, and supplicate before Thee, to remember through this oblation the fathers, the patriarchs, prophets, apostles, martyrs, confessors, bishops, doctors, priests, and deacons, and all those of our ministry who have departed this life, and all our brethren in CHRIST, and all who have departed from this world in the true faith, whose names are known unto Thee. Pardon and forgive them in whatsoever they have sinned or transgressed against Thee, seeing that they were by nature inclined to evil, and, as men, clothed with iniquity. And through the prayers and supplications of all who have been approved before Thee turn Thee unto us, and have mercy upon us, and upon Thy servants and people who are now standing before Thy holy altar, and make us all meet to be partakers in that portion and inheritance unto which the saints in light have attained.

37 And grant, O LORD, that we may live before Thee in this abode of our pilgrimage in pure love, in clean thoughts, and that with a right knowledge of the true faith of Thee we may partake of Thy holy, awful, and divine sacraments, so that when we shall appear before the dreadful seat of Thy majesty we may not be ashamed or confounded. And as in this world Thou hast made us meet to administer Thy holy and awful sacraments, so in the world to come make us meet with open face to partake of all those blessings which do not decay or fade away. And when Thou shalt bring to an end all those things which we now see as in a glass or figure, may we then take sure hold of the heavenly holy of holies. And now, O LORD, we Thy frail and sinful servants, [Here the Priest shall fall with his face to the ground, and repeat from the words, And now, &c. who were once afar off from Thee, but whom in Thine abundant mercy Thou hast made to stand and to administer before Thee this awful and holy service, and with one accord to make our supplications to Thy adorable Godhead,

38 [Here the Deacon shall say,] How awful is this moment, and how dreadful is this hour, in which the Priest invokes the SPIRIT, Who descends from on high to perform His will, and Who sanctifies this heavenly Euchar-

ist of the Body and Blood of our SAVIOUR for the forgiveness of sins, and the pardon of the transgressions of all those who partake thereof. In stillness and in fear, and with trembling and amazement, stand and pray, Peace be with us. Which reneweth all creation, beseech Thee that the grace of the HOLY SPIRIT may descend and abide and rest upon this oblation which we have offered before Thee, bless it, sanctify it, and make this Bread and this Cup the Body and Blood of our LORD JESUS CHRIST. Change Thou them by the operation of the HOLY GHOST, that these glorious and holy sacraments may be effectual in all such as shall partake of them unto everlasting life, the resurrection from the dead, the forgiveness of body and soul, the light of wisdom, openness of face before Thee, and eternal salvation which Thou hast promised us in our LORD JESUS CHRIST, and that we may all agree together in one concord, in one bond of love and peace, and become one body and one spirit, even as we are called in one hope of our calling. May no one eat and drink hereof to the damnation of his body and soul, or to sickness and disease; through eating this Body and drinking this Blood unworthily; but may it be to our strengthening and refreshing in all those things which are approved before Thee, so that with a good conscience we all may be made meet to partake of the Body and Blood of Thine Anointed;—

39 Canon. That when we shall stand in Thy presence in the glorious and awful day of judgment, we may find mercy and compassion before the throne of Thy majesty, and rejoice with all those who through the grace and mercy of Thy Only Begotten have pleased Thee from the beginning, to Whom with Thee and the holy, living, and life-giving SPIRIT, we ascribe glory, honour, dominion and power, now and for ever and ever. Amen. [Here the Priest shall sign the sacraments.] R. Amen. ¶ Then the priest shall bow before the altar without suffering his knee to touch the ground, and shall say:* I thank Thee, O my FATHER, LORD of heaven and earth, FATHER, SON, and HOLY GHOST, because that in the abundance of Thy mercy Thou hast by Thy grace fitted me, who am a sinner and imperfect, to offer unto Thee these awful, holy, life-giving, and divine sacraments of the body and blood of Thine Anointed, and through them to administer to Thy people and the sheep of Thy pasture the pardon of their sins, the forgiveness of their transgressions, and the salvation of their souls, the reconciliation of the whole world, and peace and safety to all creatures.

40 O CHRIST, the Peace of those above, and the great safety of those below, let Thy peace and safety, O LORD, rest upon the four corners of the earth, and especially upon Thy holy Catholic Church. Make Thy priests and kings to dwell in unity, cause violence to cease in all the world, scatter the nations that delight in war, that we may lead a quiet and peaceable life in all godliness and honesty. ¶ Then shall be sung Ps. li. 1—14; cxxiii. 1—4. After which shall follow this prayer over the incense. Be pleased with our prayers and supplications, O LORD our GOD, and let this sweet odour of our censer be acceptable unto Thee as was the censer of Aaron in the tabernacle. Renew our bodies and souls, and in the multitude of Thy mercies be Thou favourable to Thy creatures, O Thou Creator of all fragrant spices and delicious odours, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

41 ¶ Then the priest shall prepare to sign and break. He shall draw near with his hands stretched out, and not folded after the manner of some who lack understanding. And he shall incense his hands and face with the cloud of the incense, and shall say: O LORD our GOD, sweeten the offensive odour of our pollution with the fragrance of Thy love, and wash us therewith from the defilement of sin, O Thou good Shepherd Who didst go forth to seek after us, and didst find out our wanderings, and Who desirest that we should return unto Thee. Pardon my known and unknown iniquities, through Thy grace and mercy. [To be repeated thrice.] Give Thy blessing, give Thy blessing, O LORD; and O LORD our GOD, cause the mercies of Thy grace to make us to approach these adorable, holy, life-giving, and divine sacraments, though we be unworthy. [To be repeated thrice from the words: O LORD, our GOD, cause, &c. And at each repetition of the last sentence the priest shall fold his hands upon his breast in the form of a cross, and shall kiss the centre and the two horns of the altar. After which he shall take the uppermost loaf [or, cake] from the paten with both hands, and lifting his eyes upwards he shall say:]

42 Praise be to Thy holy name, O JESUS CHRIST our LORD, and praise be to Thy majesty at all times. R. Amen. Priest. O Thou living and life-giving Bread which camest down from heaven, and which givest life unto the world, so that whosoever eateth thereof shall never die, and whosoever partaketh thereof shall thereby obtain pardon and salvation, and shall live for ever. Amen. R. Amen. ¶ Here the priest shall kiss towards the bread in the form of a cross from above downwards, and from right to left, without

touching it with his lips, and shall say: Glory be to Thee, O LORD, [To be repeated thrice,] for Thy unspeakable gift towards us for ever and ever. Amen. R. Amen. ¶ Then he shall proceed to break the bread with both hands, and shall say: We now approach in the true faith of Thy name, O LORD, and through Thy compassion we break, and through Thy mercy we sign, the Body and Blood of our Quickener, the LORD JESUS CHRIST, in the name of the FATHER, of the SON, and of the HOLY GHOST.

43 R. Amen. [Whilst naming the Trinity he shall break the bread which is in his hands into two pieces, and shall put the piece which is in his left hand back into its place, yet not as it was before, but in such wise as that the broken part shall face the cup. With the piece in his right hand he shall sign the Blood which is in the cup from east to west, and from right to left, and shall dip a third part thereof into the cup in such a way as that the broken part may be wetted, and shall say:] May the precious blood be signed with the life-giving Body of our LORD JESUS CHRIST, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. ¶ He shall then sign the body which is upon the paten in the same way, viz., with the body which is in his hand, and shall say:

44 May the holy body be signed with the sin-forgiving blood of our LORD JESUS CHRIST, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. R. Amen. ¶ Then he shall take the two parts into his hands, and shall join them together, as if they had not been broken, and shall say: These glorious, holy, life-giving, and divine sacraments, have been set apart, consecrated, perfected, joined together, and commingled, in the glorious name of the adorable Trinity, the FATHER, SON, and HOLY GHOST, to be unto us, O LORD, for the forgiveness of our sins, the washing out of our iniquities, the great hope of the resurrection from the dead, and a new life in the kingdom, unto us, and unto the Church of CHRIST our LORD, here and every where, now and for ever and ever. Amen. ¶ As he repeats the word Now, he shall separate the two pieces at the part where the one piece was steeped in the Blood, and he shall lay them on the paten in the form of a cross with the broken part of the under piece facing the chalice, and the broken part of the upper piece facing the priest, in such a way as that the broken part facing the cup may serve for a representation of the wound which was opened in our LORD'S side by the spear. After which he shall wipe

his hands thoroughly, and shall cross himself between the eyes with his thumb, and shall sign towards the deacons in like manner, saying:

45 CHRIST accept your ministry; CHRIST shed His light upon your countenance; CHRIST preserve your life; CHRIST nourish your youth. ¶ Then the priest shall remove the napkin from around the paten, and shall say: Glory be to Thee, O LORD JESUS CHRIST, for having made me, who am unworthy, a minister and channel of Thy glorious, holy, life-giving, and divine sacraments. Fit me, by Thy grace, to receive the forgiveness of my sins, and the pardon of my iniquities. Glory be to Thee, O GOD the FATHER. Glory be to Thee, O everlasting SON. Glory be to Thee, O Thou all-sanctifying SPIRIT. Amen. ¶ Then he shall kiss the centre of the altar, and shall say this Canon. The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen. R. Amen. ¶ In saying this he shall sign himself from above the head, and from behind each shoulder in such way as that the congregation may see the end of his fingers. [After which a long exhortation, beginning with: Let us all with awe and reverence draw near, &c., is read by the deacon. As this is never found bound up with the liturgies I omit it.] The priest shall then say silently:

46 Blessed art Thou, O LORD, the GOD of our fathers, and magnified and glorified be Thy Name for ever, because Thou hast not dealt with us after our sins, but in the abundance of Thy mercy, hast delivered us from the power of darkness, and hast called us to the kingdom of Thy well-beloved SON, our LORD JESUS CHRIST. ¶ Here the priest shall divide the body, and shall dye one of the cakes with a few drops [of the blood] for the children. After which the deacon shall say: Let us pray. Peace be with us. Priest. [Silently.] Let Thy peace, O LORD, rest among us; let Thy peace dwell in our hearts, that our tongues may declare Thy truth, and keep Thou us by Thy cross whilst with enlightened hearts we frame our lips into new harps. Fit us, O LORD, with that confidence which cometh from Thee, to offer before Thee this pure and holy prayer which Thy life-giving lips taught to Thy true disciples, the children of Thy sacraments, saying: When ye pray, give thanks and say:

47 Our FATHER, &c. [Here all join in repeating the Lord's prayer.] Priest. [With a loud voice.] Yea, O LORD our GOD, we pray and beseech the mercy of Thy grace, lead us not, lead us not into temptation, O LORD, but deliver

us from evil and the power thereof, for Thine is the kingdom, the power, the glory, the dominion, and majesty, in heaven and in earth, now and for ever and ever. Amen. Priest. [Signing himself.] Peace be with you all. R. With thee, and with thy spirit. Priest. Holy things for holy persons. R. The one FATHER is holy, the one SON is holy, the one HOLY SPIRIT is holy. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. As it was in the beginning, is now and ever shall be, world without end. Amen.* ¶ Then the deacon who read the litany shall approach unto the priest, and shall say:

48 Let us pray. Peace be with us. ¶ Then the Priest shall take the hand of the deacon, and lay it upon the chalice, and shall say : The grace of the HOLY GHOST be with thee, and us, and with all who shall partake of this, in the kingdom of heaven, for ever and ever. Amen. Deacon. With thee, with us, and with all who shall partake thereof, in the kingdom of heaven. ¶ Then the deacon shall proclaim aloud : Praise the living GOD. After which followeth the anthem of the Bema, to be chanted by the deacons at the entrance of the Bema ; a different anthem being appointed for the different festivals. ¶ Then the deacon who read the Epistle shall approach unto the Priest, and shall say : Let us pray. Peace be with us. And the deacon shall throw the napkin over his shoulders and arms, and the Priest shall place the paten in his hands above the napkin, and shall say :

49 The grace of GOD be with thee, and with us, and with all who shall partake of this, for ever. Amen. ¶ Then the deacon who had given the salutation of peace to the people, shall draw near unto the priest, and say : Let us pray. Peace be with us. After which the Priest shall put the chalice into his hands, and shall say : The grace of the HOLY GHOST be with thee, and us, and with all those who shall partake of this, in the kingdom of heaven for ever and ever. Amen. Deacon. [With a loud voice.] Give Thy blessing, O LORD. ¶ Then the Priest shall sign over the people with the sign of the cross, and shall say in an audible voice : The gift of the grace of Him Who quickeneth us, our LORD JESUS CHRIST, be perfected in us all through mercy.

50 R. For ever and ever. Amen. Deacon. My brethren, receive the body of the SON, saith the Church, and in faith drink of the cup in the kingdom. ¶ When the Priest gives the body to a Priest, he shall say : The body of our LORD to the chaste Priest for the forgiveness of sins. If to a deacon, he shall say : The body of our LORD to the minister of GOD for the forgiveness of

sins. If to a layman : The body of our LORD to the pure believer for the forgiveness of sins. ¶ When the deacon gives to drink of the cup, he shall say : The precious blood to the chaste priest, [or, to the minister of GOD ; or, to the pure believer,] for the forgiveness of sins ; a spiritual feast unto life everlasting. ¶ Whilst the people are communicating, the deacons shall chant an anthem; and after all have communicated, the Priest shall put the table of the sacraments [the paten] back into its place, and the deacon shall say:

51 Let us all who through the gift of the grace of the HOLY GHOST have drawn nigh, and were made meet to partake in the communion of these glorious, holy, life-giving, and divine sacraments, unitedly give thanks, and praise unto GOD Who gave them. R. Praise be unto Him for His unspeakable gift. Priest. [Audibly.] It is meet, O LORD, that we should every day, [Repeat,] it is fit that we should at all times, it is right that we should every hour, thank, worship, and praise, the awful name of Thy majesty, because in Thy grace Thou hast vouchsafed unto the frail and mortal nature of man, that he should glorify Thy Name with all the spiritual essences, be partaker in the sacraments of Thy gift, take delight in Thy gracious words, and send up the voice of praise and thanks-giving to Thy great Majesty at all times, O LORD of all, FATHER, SON, and HOLY GHOST.

52 R. Amen. Give Thy blessing, O LORD. Priest. CHRIST, our GOD and LORD, our King, and SAVIOUR, and Quickener, who in His grace has made us meet to take of His precious and all-sanctifying body and blood, may He vouch-safe to make us please Him in all our words, actions, and thoughts. And may this pledge, O LORD, which we have received, and which we are yet to receive, be effectual in us for the forgiveness of our sins, for the pardon of our iniquities, for the great hope of the resurrection from the dead, and for newness of life in the kingdom of heaven, with all those who approved themselves before Him, through His grace and mercy, for ever and ever. Amen. ¶ As the priest is saying this one of the deacons shall draw the veil of the bema, and the priests shall salute each other, and shall chant together Ps. cxlviii. and cl. and the LORD's Prayer. Then the Priest shall go beyond the screen, and shall stand on the right side of the door of the bema, and shall bless the people in an audible voice, saying:

53 O Thou Who hast blessed us with all spiritual blessings in heavenly places through CHRIST JESUS our LORD, Who hath called us unto His kingdom and glory, and hath advanced us to those desirable blessings which

pass not away, and which never fade, even as He promised to His disciples, saying: Verily, verily, I say unto you, whosoever eateth My body, and drinketh My blood, dwelleth in Me and I in him, and I will raise him up at the last day, and he shall not come into condemnation, but is passed from death unto eternal life; bless, keep, and sanctify this congregation which has now feasted on the power of His glorious, holy, life-giving, and divine sacraments; and be ye sealed and kept through the sign of the vivifying and glorious cross from all evil seen and unseen, now and for ever and ever. Amen. ¶ The following prayers are to be said at the consumption of the elements that remain, and at the washing of the vessels:

54 Sanctify our bodies by Thy holy body, and pardon our sins through Thy precious blood, and purify our consciences with the hyssop of Thy compassion, O CHRIST, the hope of our nature. Another. O LORD, let not Thy living body which we have eaten, and Thy precious blood which we have drunk, be to our judgment and condemnation; but to the pardoning of our sins, the forgiveness of our iniquities, the great hope of the resurrection from the dead, and for a new life in the kingdom of heaven, with all the righteous and just who have approved themselves before Thee, O CHRIST, the hope of our nature. Another. Having openly partaken of Thy body, O CHRIST, the hope of our nature, let Thy hidden power dwell in us, that we may go forth to meet Thee with joy, and to sing to Thee the triple song of praise with the righteous who have perfected Thy will.

55 Another. Having taken of Thy body from the paten, and drunk of Thy blood from the chalice, make us fit to sing praises unto Thee in paradise with the thief, and with all the righteous who have perfected Thy Will, in the Jerusalem above, O LORD of all. Having made us meet, O LORD, to feast on Thy holy body and blood, fit us in like manner to feast in Thy kingdom which passeth not away, and which fadeth not, with all Thy saints, now and for ever.

The East Syriac Form for the Ordination of the Clergy (Badger translation)

Church of the East

The East Syriac form of ordination in Badger's English translation from the Syriac: the ordering of readers, subdeacons, deacons and presbyters and the consecration of bishops and the patriarch, with the prayers, laying on of hands, anthems and directions, and a short form for the restoration of a priest who has been suspended.

1 The ordering of Readers, Sub-deacons, Deacons, and Presbyters, drawn up by Mar Kiprianos Metropolitan of Nisibis, by Mar Yeshua-yau Catholicos and Patriarch, and by the learned Mar Israel. ¶ Be it known unto thee, our brother, that the imposition of hands may take place on any day of the week, either before the commencement of the liturgy or after, either before the Nicene Creed or after, either before communion or after the conclusion of the liturgy, or on any day when there is no liturgy. ¶ Ordination may be conferred on a day when no liturgy is celebrated only up to the order of Priest. The ordination of the heads of the Priests [Bishops, &c.] may only take place, on festivals, Sundays, and on days of commemoration. ¶ If only one is to be ordained the singular number is to be used throughout, if more, the plural. ¶ Know also, that at the beginning of every doxology, of every prayer, and of every canon, those about to be ordained shall bow themselves to the ground.

2 ¶ Those to be ordained shall be brought to the Bishop, who shall cut off some of their hair, and shall gird their loins with a girdle whilst they stand by the step leading into the bema. Then the Bishop, Archdeacon, and other clergy, shall enter the bema, the curtain of which shall be drawn aside, and they shall take their proper places in the choir. Then the Archdeacon shall present those to be ordained before the steps of the bema divested of their upper garments, with their hands crossed upon their breasts, whilst one of

the Deacons standing by shall hold the stoles and parts of the Karyâné in his hands. Then the Bishop, standing in the bema, shall begin with Glory to God in the highest, &c. Our FATHER, which art in heaven, &c. Archdeacon. Peace be with us. Let Thy power, O LORD our GOD, perfect through our weak hands this spiritual service, the gift of the priesthood, of which by grace we have been made stewards, O Thou Giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST.

3 R. Amen. ¶ Then the Bishop shall precent Psalm cv. 1—8, whilst those within and without the Choir shall respond as follows: He sent a messenger of peace to make known the glad tidings of His conception; and by the gate through which death came in, life hath entered, and death hath passed away. ¶ Whilst this psalm is being said, the Bishop shall kneel before the altar, and when it is ended he shall salute the altar, and shall go forth out of the sacrarium holding his staff in his hand, and shall stand on the lowest step of the bema, and shall give his staff to the Archdeacon, who shall say: Peace be with us. ¶ Then the Bishop shall rehearse this prayer, which is to be said before all ordinations. With his hands stretched out in a supplicating posture he shall say: The grace of our LORD JESUS CHRIST, which perfects at all times that which is wanting, by the will of GOD the FATHER, and the power of the HOLY GHOST, be with us evermore, and perfect through our feeble hands this high and awful service for the salvation of our life, [then with a loud voice he shall add,] now and for ever and ever.

4 R. Amen. ¶ Here the Bishop shall sign himself, but not those about to be ordained; for in the above prayer he prays for himself. After this the office for the ordina-tion of Readers shall commence, the Archdeacon proclaiming as follows: The Readers are about to be ordained; pray for them. ¶ Then the Archdeacon shall assist them to ascend the first step leading into the bema; after which the Bishop shall say this benediction over the Readers, in a low voice, with his hand laid upon their heads. O LORD GOD, the strong, the almighty, bless these Thy ser-vants, and in the abundance of Thy grace elect them with a good election, and in Thy mercy make them fit stewards to read the Holy Scriptures, the Divine words, before Thy chosen people in Thy holy Church. Keep them blameless all the days of their life, through the grace and compassion of Thy Only-begotten, to whom with Thee, and the HOLY GHOST, we ascribe glory, honour, praise, and worship, [with a loud voice,] now and for ever and ever.

5 R. Amen. ¶ Here the Bishop shall sign each of the ordained from the centre of the face to the back of the head, and from right to left. Then the Archdeacon shall bring the stoles to the Bishop, who shall lay them over the outstretched arms of the ordained, and he shall give into their hands a part of the Lectionary, or a portion of the writings of the Prophets, or one of the two parts of the Book of Life.*

The Ordering of Sub-Deacons.

6 Archdeacon. The Sub-deacons are about to be ordained; pray for them. ¶ Here those who are already in orders shall assist those about to be ordained to ascend as far as the middle step leading to the bema. Then the Bishop, standing upon the upper step, shall say this prayer in a low voice over the sub-deacons, with his right hand laid upon them, and his left stretched out as in supplication. O LORD GOD, the strong, the almighty, look upon these Thy servants, and in the abundance of Thy grace elect them with a holy election. In Thy mercy fit them to perfect that which is wanting in Thy holy Church, and in Thy pity, O LORD, grant that they may minister before Thee without blame, with a pure heart, and upright conscience. And grant that Thy wisdom may perfect in them every virtue, through the grace and compassion of Thy Only-begotten, to whom with Thee and the HOLY GHOST we ascribe glory, honour, praise, and worship, [with a loud voice,] now and for ever and ever.

7 R. Amen. ¶ Then the Bishop shall sign over their heads, and shall take the books from the hands of those being ordained, and shall give them to the Archdeacon. Then he shall kiss them on the head, and shall wind the stoles round their necks. ¶ The Readers and sub-deacons are not to be signed betwixt the eyes, neither is the prayer for the descent of the HOLY GHOST to be said over them; but only the prayer which distinguishes them from laymen, for their office is merely to keep the doors, to serve before the Levites, and to read the prophetical books. The sub-deacons are to be admitted as far as the lamp hung in the centre of the bema; beyond this they are not permitted to enter. ¶ Then the Bishop shall conduct the newly ordained up the steps of the bema in this order: the first shall lay hold of the Bishop's vestments, and the rest shall lay hold of one another, and the Bishop shall direct them to proclaim:

8 Let us pray. Peace be with us.

The Ordering of Deacons. — Prayer.

9 O LORD of all purity, who lovest those who are pure, pour out Thy purifying light upon these Thy servants, and vouchsafe unto them the companionship of Thy power and help, that they may minister to Thy sacraments in all purity, and fulfil Thy holy commandments to the sanctification of their members, for Thou art the high and holy One Who didst humble Thyself from the height of Thy greatness to descend to this our world, and didst minister to the salvation of all mankind. O LORD, make these Thy servants meet to enter Thy holy sanctuary, and to minister before Thy high altar which is set up on earth after the pattern of that which is in heaven, Thou Who art the giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Here the Bishop shall take them by the hand, and shall conduct them as far as the lamp hung in the centre of the bema; after which he shall precent the following

Canon.

10 LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? O LORD, cause me to stand before Thine altar with pure thoughts. [Ps. xv. to the end.] ¶ Then the Bishop shall stand on the step of the altar, and those about to be ordained shall bow their heads under the lamp, and the Archdeacon shall say: Let us pray. Peace be with us.

Prayer.

11 O LORD, may the desirable help of Thy mercies, which is given from Thy holy altar to all such as worship Thee in every generation of the world, surround these Thy servants, who now worship before Thee seeking to obtain the same, on the right hand and on the left, before and behind, Thou Who art the Giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the Bishop shall throw incense into the censer, and shall intone the following anthem: Teach me, O LORD, the way of Thy commandments, that I may keep them. Show me Thy way, O LORD, that I may walk uprightly. Teach me, O LORD, to walk in the way of Thy commandments, to keep Thy words, and to do Thy will. Set a watch over the doors of my members, lest the treasure of Thy gift be stolen from me.

12 Glory be to the FATHER, &c. Be watchful at all times, having your loins girt about, with your lamps always burning, that ye may be worthy of

that bliss which He has promised to those faithful servants whom when He cometh He shall find watching. Archd. Let us pray. Peace be with us.

Prayer.

13 We pray and beseech Thee, O CHRIST, Who being ministered unto wast yet pleased to minister to the salvation of all, to admit and number these Thy servants among the Stephanite seven chosen by Thy holy Apostles, Thou Good [GOD] Who lovest the service which is performed heartily, Thou Giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the Bishop shall precent the following Canon, and whilst it is being said, those to be ordained shall bow themselves. Psalm xxi. 2—8. O our SAVIOUR, let the power of Thy grace rest upon these Thy servants, that they may minister within Thine altar in all purity, even as do Thy Angels. O LORD, Who art praised by those who are nigh unto Thee, and magnified by Thy chosen ones, vouchsafe the companionship of Thy help to Thy worshippers who have partaken of Thy gift.

14 [In the original a number of supplementary Canons are added at the end of this office, having special reference to the Christian names of those who are to be ordained. Such as are applicable are directed to be inserted here.]

Prayer.

15 O LORD our GOD, Thou vast and immeasurable Ocean of mercy and pity, Thou unfathomable Depth of tenderness and compassion, we pray, supplicate, and beseech, that Thou wouldest increase Thy help to these Thy servants, and so strengthen them that they may approve themselves unto Thee in their ministry, reconcile Thy Majesty by their works, live in the straight way of Thy commandments, and evermore meditate in Thy life-giving and divine Scriptures, Thou Giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

16 Psalm cxxiii. 1—3. O LORD, pour out Thy grace upon these Thy servants. ¶ Whilst this Canon is being said the first time, the Bishop shall kneel before the altar, and give thanks unto GOD from his heart for having raised him to so high a degree. When it is repeated he shall rise, and shall approach those about to be ordained, whom the Archdeacon shall cause to kneel upon the right knee, the left being bent upwards to signify that they have already

received one talent; and they shall place their closed hands upon their ears, the forefingers being pointed upwards, and their faces bent downwards. (This posture is to indicate that they are crucified to their ministry, and are become servants to the Priests and to the heads of the Priests.) Then the ordainer shall give his staff to the Archdeacon, who shall say: Let us pray. Peace be with us.

17 ¶ Then the Bishop shall lay his right hand upon the heads of those to be ordained, and extending his left in a supplicating posture, he shall say in a low voice: O our righteous GOD and all-merciful King, Who art rich in mercy, and Whose pity is overflowing, in Thy unspeakable grace Thou hast made me, O LORD, a channel of Thy gift to Thy holy Church, that in Thy name I may impart the talents of the ministry of the SPIRIT to the ministers of Thy holy sacraments. And now, behold, according to the apostolical tradition which has descended in a chain to us by the laying on of hands of the ministration of the Church, we present unto Thee these Thy servants, that they may be elect Deacons in Thy holy Church; and we all pray in their behalf [Repeat,] that the grace of the HOLY GHOST may descend upon them to perfect them for the performance of this ministry to which they have offered themselves through Thy grace, and through the mercies of Thy Only Begotten, to whom with Thee and the HOLY GHOST, we ascribe glory, honour, praise, and worship, [With a loud voice,] now and for ever and ever.

18 R. Amen. ¶ Here the Bishop shall sign over their heads. Then the Archdeacon shall say in an audible voice: Lift up your eyes to the heights of the highest, and pray for mercy from the compassionate GOD in behalf of the sub-deacons A. B., B. A. and D. C., who are being ordained Deacons to the Church of GOD dedicated to Mar ——, in the town (or village) of ——, to which they are appointed. Pray for them. ¶ Then the Bishop shall place his right hand upon their heads, and shall stretch out his left hand as in supplication, and shall say in a low voice: 19 O LORD GOD, the strong, the Almighty, [Repeat,] the holy and glorified One, Who keepest Thy covenant of grace and truth with such as fear Thee and keep Thy commandments, in Thy grace Thou hast given a knowledge of the truth to all mankind through the appearance of Thy Only Begotten, our LORD JESUS CHRIST, in the flesh, and hast elected Thy holy Church, and set up in her Prophets, Apostles, Priests, and doctors, for the perfecting of the saints, and hast also set up in her righteous Deacons for the ministry of Thy glorious and holy sacraments.

And as Thou didst choose Stephen and his companions, so give now, in Thy mercy, to these Thy servants, O LORD, the grace of the HOLY GHOST, that they may be elect Deacons in Thy holy Church, and serve Thy pure altar with a pure heart and upright conscience, shine forth in works of righteousness for the ministry of Thy life-giving and divine sacraments, and be made meet to receive from Thee the heavenly reward in the day of recompense for the pure and holy ministry which they serve before Thee, through the grace and compassion of Thy Only Begotten, to Whom with Thee and the HOLY GHOST we ascribe glory, honour, praise, and worship [with a loud voice,] now and for ever and ever.

20 R. Amen. ¶ Here the Bishop shall sign their heads, and shall direct them to bow themselves to the ground and to rise again. After which he shall take the stoles from off their necks, and shall place them over their left shoulder. Then the Archdeacon shall give the book of the Epistles to the Bishop, who shall place it in the hands of each of them, and he shall sign them betwixt the eyes with his forefinger from below upwards, and from right to left, saying in a loud voice: A. B. has been set apart, consecrated, and perfected, to the work of the ministry of the Church, and to the Levitical and Stephanite office, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. ¶ Here the Bishop shall kiss their heads, and shall take from them the book of the Epistles, and shall give it to the Archdeacon. Then the Bishop shall take his staff in his hand, and shall ascend the steps of the altar, and after having bowed and risen again, he shall turn towards the south and begin this

21 Canon. The LORD is nigh unto all such as call upon Him in truth. O CHRIST, who gavest to Thy servants the spiritual talents of silver, give Thy help to these Thyworshippers who have received Thy gift. It is not in us, O JESUS our SAVIOUR, to make our way prosperous; for Thou art the disposer of our affairs by Thy power and wisdom. We call upon Thee, O LORD, and we pray for pity and compassion out of Thy treasure, for we know that Thou art the compassionate and merciful One who forgiveth our sins. ¶ Whilst this Canon is being said the Archdeacon shall conduct the Deacon from the right to the left of the altar, and they shall salute the right and left of the altar, and shall bow to the Bishop and kiss his hand. And the Bishop shall bless each of them separately, and shall say:

22 CHRIST, Who has advanced thee to His ministry, perfect in thee the work of righteousness for ever. ¶ Then the Deacons shall salute those who stand on the right and left of the altar, and these shall kiss their heads and invoke a blessing upon them. And when the Canon is ended, if the Liturgy is to be celebrated, the Bishop shall say the prayer from the Communion office beginning with: O LORD, before the glorious throne of Thy Majesty, &c. Then they shall come forth into the nave of the church bearing the cross, censer, and lights. But if there be no Liturgy, the LORD'S Prayer shall be repeated, after which the Bishop shall say this

Prayer.

23 Unto Thee be praise from those above, and thanks from those below, and glory and worship from all Thy creatures in heaven and in earth, O Thou Who art the cause of our life, and the righteous hope of our souls, and the enricher of our race by Thy gifts, O LORD of all, FATHER, SON, and HOLY GHOST. R. Amen. Give Thy blessing, O LORD.

Another.

24 Bless and sanctify our souls, purify our consciences, and strengthen our weakness, that we may minister before Thee in holiness and righteousness all the days of our life, O LORD of all, FATHER, SON, and HOLY GHOST.

Concluding Prayer.

25 O Thou adorable and glorious One, Whose ministers are light and spirit, in Thine unspeakable grace and unlimited goodness, set apart and offer to the ministry of Thy holy will these Thy servants, that in all humility and devoid of all glorying they may approve themselves before Thee as did Stephen and his companions, all the days of their life, now and for ever. Amen.

The Ordering of Presbyters.

26 ¶ The Bishop shall first cut off some of the hair of those to be ordained, and shall gird their loins with a girdle, and shall place the surplice on their left shoulder. And they shall stand in the centre of the bema, according to the order of their diaconate, and the Bishop shall begin with Glory be to GOD in the highest, &c. Our FATHER, which art in heaven, &c.

Prayer.

27 Let Thy power, O LORD our GOD, perfect through our weakness and imperfection this spiritual service, the gift of the priesthood, of which Thy

grace has made us stewards, O Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm lxxxiv. O ye priests, how exalted is the order of your ministry! The ministers of light and spirit, the glorious Gabriel and the great Michael, whose names proclaim their excellency, stand in awe of it, and if we compare them with the priesthood they are much inferior to it. ¶ Then the Doxology shall be said, and the first verse of the above psalm shall be repeated; after which the following: Come and let us draw near to the priesthood, which is the salt of the earth, and which by the might of the Spirit gives a savour to the unsavoury. Archdeacon. Peace be with us.

Prayer.

28 O LORD, clothe these Thy worshippers whose hands are stretched out before the throne of Thy Majesty, with the mantle of the priesthood wherewith Thou didst endue Thy faithful ones under the old and new covenant, and strengthen them that they may be blameless, and that they may offer up unto Thee by day and by night the sacrifices of reconciliation, O Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the Bishop shall put incense into the censer, and shall precent this anthem: He that is of clean hands and a pure heart. For the LORD holdeth him by the hand. When the Priest comes before the holy altar he stretcheth forth his hands unto heaven in purity, and he invokes the Spirit which descends from on high, and consecrates the body and blood of CHRIST. [Repeat.] Glory be to the FATHER, &c. The Priest secretly invokes the SPIRIT, Who descends from on high to do his will, and consecrates the body and blood of CHRIST, which the people partake of, and thereby live for ever.

29 ¶ If more than one are to be ordained the following shall be said: Thy priests, O LORD, are clothed with righteousness, and Thine upright ones with glory. Stand in awe and sin not. O ye holy Priests, wash your consciences from the pollution of sin. [Repeat.] Glory be to the FATHER, &c. O ye Priests, who are made meet to be angels, keep yourselves from iniquity.

Prayer.

30 O LORD, anoint these Thy servants with a holy anointing, and let Thy hand help them, and Thy arm strengthen them, that they may exercise their priesthood in Thy Holy Church, and perfect the ministry of Thy sin-forgiv-

ing sacraments to the edification of the souls of Thy worshippers, Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

31 Psalm lxxxix. 15—22. ¶ If only one is to be ordained, the following Canon shall be said: Psalm xxi. 2—8. O Thou King, the Maker and the Made, the one LORD and united SON, present these Thy servants to the work of the consecration of the sacraments and of baptism, and strengthen them by Thy adorable command that they may be priests unto Thee in all chastity, both secretly and openly, according to the requirements of the law, and be adorned and furnished [with good works] here and in the world to come. O CHRIST, the true Priest, Whose priesthood never faileth, vouchsafe to these Thy servants what they stand in need of, and clothe them with beauty and comeliness, that they may exercise their priesthood before Thee, diligently —a priesthood which Thou shalt approve of. And grant that at the last they may lay down the talents which they have received in hope of profiting the soul together with what they have gained thereby, and be worthy to hear the joyful invitation: Enter into the joy which passeth not away.

32 [Here follow the supplementary Canons adapted to the Christian names of those about to be ordained, as in the office for the ordering of Deacons.]

Prayer.

33 Pour out Thy grace, O LORD our GOD, upon these Thy servants, and perfect their hands in purity, that they may approach the ministry of Thy sin-forgiving sacraments, and consecrate the bosom of holy and sin-forgiving baptism, the spring in which mortal children are begotten to immortality, through Thy grace and mercy, Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

34 Do good, O LORD, to Thy servants, according to Thy word. O Thou righteous One, Who committedst to Thy Apostles power and authority over the heights and depths, grant, O LORD, to these Thy worshippers the power of Thy grace. Vouchsafe, O LORD, that the HOLY GHOST, the Comforter, Which descended and rested upon the disciples, may rest upon the heads of these Thy worshippers.

Prayer.

35 Pour out, O LORD, Thy overflowing grace, and Thine abundant gift upon the heads of these Thy worshippers, who seek Thy Divine gift; strengthen them to minister at Thy holy altar, and to declare the tidings of Thy glory to the people who are redeemed by Thy Cross, and to make known Thy wonders to the flock, sealed by Thy living and life-giving sign, O Thou giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

36 Unto Thee lift I up mine eyes, O Thou Who dwellest in the heavens. O LORD our GOD, pour out Thy grace upon these Thy worshippers. ¶ Then the Archdeacon shall cause those to be ordained to kneel on both knees, with their hands lifted up above their eyes, their heads bent downwards, and with the surplice still on their shoulders like deacons. Note. The kneeling of the presbyter on both knees shows, that he has received two talents, and his hands outstretched above his eyes is intended to denote that he has received permission, authority, and grace, to invoke the Spirit and to bless, to beget sons of the Spirit, and to feed them with spiritual food. ¶ Then the Bishop shall give his staff to the Archdeacon, who shall proclaim: Let us pray. Peace be with us.

Prayer.

37 [In a low voice.] The grace of our LORD JESUS CHRIST, which perfects at all times that which is wanting, by the will of GOD the FATHER, and the power of the HOLY GHOST, be with us evermore, and perfect through our hands this high and awful service for the salvation of our lives, [in a loud voice] now and for ever and ever. R. Amen. Archdeacon. Peace be with us. ¶ Then the Bishop shall lay his right hand upon those to be ordained, and shall say in a low voice: O our righteous GOD, &c. [as in the office for the ordering of Deacons, with the substitution of the word "Presbyter" for that of "Deacon."] R. Amen. ¶ Then the Archdeacon shall proclaim: Lift up your eyes, &c. [as in the ordering of Deacons, with the change just noted.] ¶ Then the Bishop shall lay his right hand upon their heads, and with his left stretched out, he shall say in a low voice:

38 O LORD GOD, the strong, the Almighty, [Repeat,] Maker of heaven and earth, and all that therein is, Who hast chosen Thy holy Church, and set

up in it prophets, apostles, doctors, and priests, for the perfecting of the saints, for the work of the ministry, and for the edification of the body of the Church;— look now, O GOD, the LORD of hosts, the Sovereign ruler of all the world, upon these Thy servants, elect them with a holy election by the descent of the HOLY GHOST, give them the word of truth in the opening of their mouth, and choose them to the priesthood, O LORD, the mighty GOD, [Here the Bishop shall take hold of their right hand,] that they may lay their hands upon the sick that they may be healed; and may minister at Thy holy altar, with a pure heart and upright conscience, offering up unto Thee oblations of prayer and sacrifices of thanks-giving in Thy holy Church, and consecrating, through the power of Thy gift, the sin-forgiving bosom of mystical birth towards such as shall be called by Thy grace to the communion of the adoption of Thy Majesty, and adorn with works of righteousness the children of the holy Catholic Church, to the glory of Thy name, so that in the new world they may be approved for this pure ministry which they shall serve, and stand with confidence before the awful seat of Thy Majesty, through the grace and mercy of Thy Only Begotten, to Whom with Thee and the HOLY GHOST, we ascribe glory, honour, praise, and worship, now and for ever and ever.

39 R. Amen. ¶ Here the Bishop shall sign the heads of the ordained, after which he shall direct them to bow themselves and to stand up again. Then the Bishop shall take the surplice from off their shoulders, and shall invest them therewith, and he shall take the stole from off their left shoulders, and shall hang it round their necks. This done, the Bishop shall take the adorable Gospel, and shall place it in the hands of the ordained, and shall sign them betwixt the eyes with the thumb of his right hand, and shall say: A. B. has been set apart, consecrated, and perfected, for the work of the presbyterate of the Church, and for the office of the Aaronic priesthood, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. ¶ Then the Bishop shall kiss their heads; and the above shall be done to each in rotation.

40 After signing them, the Bishop shall take from them the Gospel, and shall give it to the Archdeacon, and the ordained shall bow and rise up again. Then the Bishop shall take his staff in his hand, and shall ascend the step of the altar and do obeisance, and turning towards the south, he shall begin this

Canon.

41 The LORD is nigh unto all such as call upon Him in truth, &c. [As in the office for the ordering of Deacons.]

Concluding Prayer.

42 O LORD, the mighty GOD, [Repeat,] let the right hand of Thy mercy rest, and pour out the power of Thy grace upon these Thy servants, and sanctify them, that they may perfect the great work of the priesthood of the Church which is the possessor of the sacraments, and the giver of divine gifts. Crown them with the crown of the Aaronic priesthood, that they may exercise the office of priests to Thy holy altar in all chastity; beautify them with the ornament of righteousness; endue them with power to perfect Thy ministry gladly and joyfully; and brood over their heads, that through the power of Thy gift, they may receive the gift of the spiritual priesthood, and in purity serve Thy holy and pure altar; make known to all the churches of the East the glad tidings of life; consecrate the sin-forgiving bosom of holy baptism in which mortal children are begotten to immortality; grant pardon to Thy people, through the oblation of Thy body and blood; and take from Thy holy altar a heavenly power from Thy holiness, that they may perfect Thy commandments, and be made worthy to stand before Thee at the last day, when Thou shalt come with Thy holy angels, and for ever and ever. Amen.

Part the Second.

43 THE ORDERING OF AN ARCHDEACON, TO BE HEAD OVER THE PRIESTS AND DEACONS, AND OVER ALL THE FLOCK TO WHICH HE SHALL BE APPOINTED. ¶ At morning tide, the Bishop shall enter the bema with the clergy, he being with them who is to be ordained, and they shall begin the service with, Our FATHER which art in heaven, &c. One of the Priests. Peace be with us.

Prayer.

44 Unto Thee, O Thou Who dost bestow Thy talents upon the merchants of the Spirit, and vouchsafe Thy gifts to such as perfect Thy will, we ascribe thanksgiving, worship, and praise, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm cl. Psalm cxvii. Gloria Patri, &c. Priest. Peace be with us. ¶ Then the Bishop shall put incense into the censer, and shall say: He is great in all the earth. Thy altar, O mighty LORD, Thou

hast exalted with glory, and the faithful ones of Thy Church Thou hast crowned with honour; let security and long peace be increased to Thy people. Glory be to the FATHER, &c. The angelic hosts kneel and worship, and unceasingly praise the one TRINITY, the adorable Essence, and with holy voices, sing alleluias to the one hidden power of the Self-existent.

Prayer.

45 Strengthen, O LORD, in Thy compassion, this Thy servant, and in Thy grace help this Thy worshipper, and in the abundance of Thine overflowing mercy enable him to perfect the will of Thy Majesty all the days of his life, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

46 Psalm xxv. Unto Thee, O LORD, lift I up mine eyes, that in the multitude of Thy mercies Thou wouldest strengthen my weakness, and for Thy name's sake, fill me with the power of the help of Thy grace. Do Thou, O FATHER, SON, and HOLY GHOST, strengthen this Priest who was anointed by Thy right hand, that he may order Thy flocks. All. Peace be with us. Bishop. Glory be to Thy name, and praise be to Thy Majesty, because Thou hast adorned this Thy servant with the gift of the Archidiaconate. O LORD, make him a chosen vessel to Thine honour, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

47 Psalm cxix. 65—73. O Thou good [GOD,] Who gavest to Thy Apostles authority over the heights and depths, give, O LORD, the power of Thy grace to this Thy worshipper. Vouchsafe, O LORD, that the HOLY GHOST the Comforter, Which descended and rested upon the Disciples, may rest upon the head of this Thy worshipper.

Prayer.

48 Pour out, O LORD, Thy grace and salvation, and the help of Thy mercies, upon this Thy chosen priest, that he may be an Archdeacon in Thy holy Church all the days of his life, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm cxxiii. O LORD, pour out Thy grace upon this Thy servant. ¶ After which the Gloria Patri shall be said. Then he who is to be made Archdeacon shall kneel before the Bishop, and they shall say: Peace be with us.

Prayer.

49 O LORD, the mighty GOD, [Repeat,] Thine is the holy Catholic Church, which was purchased, &c. [As in the Liturgy, with the following ending:] Perfect, O LORD, towards this Thy servant Thy grace, mercy, and compassion, all the days of his life, and for ever and ever. Amen. ¶ Then the Bishop shall sign his head, and one of the Priests shall say: Lift up your eyes to the heights of the highest, and pray for mercy from the compassionate GOD in behalf of Presbyter ——— who is being made Archdeacon to the Church of the LORD in the town of ——— to which he is appointed. Pray for him.

Prayer.

50 O Thou Treasure, that enrichest all who possess Thee, from the great riches of Whose meekness and wisdom all rational creatures visible and invisible are enriched,—the Holy One by Whose holiness all Thy saints are sanctified,—sanctify, O LORD, this Thy servant who has been set apart to the office of Archdeacon, to be head over the priests in the flock of ———, and to oversee and perfect the things which are ordered by us, that he may minister before Thee in chastity and holiness; and pour out Thy grace upon him, and upon Thy people here and everywhere, both now and for ever and ever. R. Amen. ¶ Here the Bishop shall sign his head. Then he shall sign him betwixt the eyes, and shall say: A. B. has been set apart, consecrated, and ordained, to the office of Archdeacon to the Church of GOD over the flock of ——, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

51 ¶ Then the Bishop shall give him his staff to carry, and they shall go forth taking with them the cross, after having done all according to order. Note.—An Archdeacon has permission to consecrate an altar without oil when no Bishop is present, and to open and close the services, and to carry the Bishop's staff.

The Ordering of the Patriarch's Archdeacon,

52 To be head over the priests and deacons, to bear the Patriarch's crozier, and to carry out the orders of the Patriarch. ¶ At morning tide the Patriarch shall enter the bema, and one of the Priests shall say: Peace be with us. Our FATHER, which art in heaven, &c.

Prayer.

53 Brood, O LORD, with the hidden broodings of Thy grace upon this Thy worshipper, whom Thou hast called and brought near to stand at the head of the bema of Thy Church; fill his soul and mind with the overflowings of the operation of Thy Spirit; and strengthen him in those things which are necessary for the edification of such as believe on Thy name, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm cl. ¶ Then shall be said the canons as appointed in the foregoing office; after which one of the Priests shall say: Lift up your minds towards the heights, and pray for mercy from the compassionate GOD in behalf of Presbyter ——, who is being made Archdeacon to the great church of Kokhé* in Seleucia and Ctesiphon, to which he is appointed. Pray for him. Patriarch. O Thou Treasure, &c. [As in the preceding office.]

54 ¶ After which the Patriarch shall sign his head. Then he shall sign him betwixt the eyes, and shall say: A. B. has been set apart, consecrated, and ordained to the office of Archdeacon to the great church of Kokhé in Seleucia and Ctesiphon, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. ¶ Then the Catholicos shall begin the anthem of the Kanké. After which they shall approach the bema, where authority shall be given to the Archdeacon to stand at the head of the Priests and Deacons, and to order them.

The Ordering of Bishops.

55 Note.—Bishops and Metropolitans are not to be ordained except on Sunday, or on one of the greater festivals, or on a day of commemoration. ¶ The Bishops, Priests, and Deacons, together with the faithful, shall meet the Patriarch carrying the cross, gospel, lights, and censer, and he who is to be ordained shall stand and read the symbol of his faith before the believers. Then the fathers shall enter the vestry and shall put on their robes, and he who is to be ordained shall stand with them in the order of his presbyterate. After which they shall go forth bearing the cross, gospel, censer, and lights, and shall pass through the nave of the church into the bema. Note.—If a Patriarch be the ordainer, the Bishops and Metropolitans shall not carry their staves in their hands, neither shall they put on their robes without his permission. If a Metropolitan, they shall take their staves. And they shall

cause him who is to be ordained to come into the centre of the bema, where he shall worship, and the Head shall begin with—

56 Our FATHER, which art in heaven, &c. Archdeacon. Peace be with us.

Prayer.

57 The adorable and glorious name of Thy great Godhead is worshipped, praised, and blessed, by those above and those below, O Thou giver of divine Gifts, O LORD of all, &c. Psalm cxxxii. Archdeacon. Peace be with us. We pray and beseech Thee, O Thou living and life-giving Spirit, the Spring of divine sanctification, the overflowing Treasure of all wisdom, the Source of all spiritual gifts,—Thee Who shinest and art resplendent with the holy radiance of glory, and Who in the motions of Thyself, and without time, being of the substance of the propriety of the FATHER, ever proceedest and pervadest, and doest everything in heaven and in earth by Thine own command, from the overflowing of Whose eternal gifts the streams of prophecy overflow, and from whose atlantic ocean the apostolical gifts are rained down,—we pray and beseech Thee to pour forth the gifts of Thine apostolic priesthood into the heart of this Thy servant, and to crown his head with the honourable crown of the high-priesthood of the Church, that by the rays of the light of his doctrine the souls of his children may be enlightened, and the armies of darkness be destroyed from among his flock; O Thou who art the Offspring of the glorious essence of the FATHER, the Offspring of the Council of the adorable Godhead, Thou Giver of spiritual gifts, O LORD of all, &c.

Anthem.

58 Let Thy priests be clothed with righteousness, and Thy saints with glory. Clothe her high priests with righteousness and her saints with glory. Those who served unto the example and shadow of heavenly things. The priesthood of the house of Aaron ministered to the mystery, figure, and shadow of the law: but the apostleship of Simon has received the substance, perfection, and the truth, wherewith the Heir of the FATHER was pleased to fish the earth, and through fishermen He fished the whole world, which now offers up glory, and is baptized in the perfection of the Persons of the FATHER, SON, and HOLY GHOST. Glory be to Thee. [Repeat.] The LORD our GOD doeth whatever pleaseth Him in heaven and in earth. It is not of him that willeth, nor of him that runneth, but of GOD that showeth mercy. The HOLY

GHOST doeth all things by the power of His gifts: He causeth the race of prophecy to run, and by His grace maketh the priests perfect; it is He Who giveth wisdom to the simple, Who revealed to the fishermen the Persons of His Godhead, and Who in His power holdeth all wonderful the ordinances of the Church. He is the Offspring of the essence of the FATHER, the Offspring of the Council of the Adorable FATHER and His Only-begotten SON, —the HOLY GHOST. Glory be to Thee.

59 I will magnify Thee, O LORD, my King. He received from the FATHER the promise of the HOLY GHOST. And this is the promise that He hath promised us, even eternal life. O JESUS, our LORD, Thou didst perfect and confirm, by the hands of Thy holy disciples, the promise of the FATHER which He promised, and they received the gift of the HOLY GHOST, and went forth discipling by baptizing the nations and the people, and through divers tongues converted them to the truth. Glory be to the FATHER, &c. Blessed is He Who exalteth you, O ye holy priests. Blessed is He Who maketh you prosperous, O ye soldiers of the truth. Adorable is the HOLY GHOST by Whose power ye have weakened all heresies, and have brought together the rational sheep of JESUS our SAVIOUR, which He purchased with His precious blood on Golgotha, O Mar Ignatius, Polycarp, Athanasius, Eustathius, Meletius, Gregory, Basil, Gregory, Ambrose, Diodorus, John [Chrysostom,] Theodorus the sea of wisdom, Mar Nestorius the persecuted martyr, and Alexander the conqueror, the builders-up of the Holy Church, the stewards of the mysteries of GOD, and the teachers of the true worship. Their prayers be to us a wall.

60 Archdeacon. Peace be with us.

Prayer.

61 Brood, O LORD, with the broodings of Thy Spirit, and spread the light of Thy countenance, upon this Thy servant who stands before Thee, that he may be a shepherd to Thy flock. Cause the rays of Thy brightness to shine upon him, clothe him with the garment of Thy glory, and give into his hand Thy power, and the sword of the word of Thy command, that he may feed the sheep of Thy pasture according to the will of Thy Majesty. And give him authority from Thy power, and strength from Thy right hand, that he may approve himself before Thee agreeably to Thy will, and be a temple of Thine honour, O LORD of all, &c. Canon. Psalm cxix. 65—73. O Thou righteous [GOD,] Who committedst to Thy Apostles power and authority

over the heights and depths, give, O LORD, the power of Thy grace to this Thy worshipper.

62 O Thou good [GOD,] Who enrichedst Thy Apostles through the descent of the Comforter, gladden this Thy servant with the gift which Thou shalt give unto him. ¶ Then every Bishop present, according to the order of precedence, shall say one of the supplementary canons: after which the Head, [the Patriarch or Metropolitan,] shall say this Prayer. Pour out, O LORD, the power of Thy grace upon this Thy servant, and set on his head the beautiful and glorious crown of the high priesthood, and give into his hand the shepherd's staff, that he may guide, feed, and nourish the flocks of Thy pasture all the days of his life, and finally be of the number of those who shall stand at Thy right hand, O LORD of all, &c. Canon. Psalm cxxiii. or Psalm lxvii. O LORD, pour out Thy grace upon this Thy servant. ¶ After which the Gloria Patri shall be said. The canon ended, the Archdeacon shall spread the cover of the Gospel upon the back of him who is to be ordained, and the Head shall place the Gospel upon the cover, in such wise as that the book shall face him who is to read therefrom. Then the Archdeacon shall say:

63 Let us stand prepared to hear the holy Gospel. The holy Gospel of our LORD JESUS CHRIST from the preaching of S. Matthew. S. Matt. xvi. 13—19. S. John xxi. 15—18. S. Matt. xvi. 19. ¶ Then the following shall be read upon the backs of two Bishops or more. The holy Gospel of our LORD JESUS CHRIST from the preaching of S. Luke. S. Luke x. 1, 2, and, 64 Go ye into all the world, and preach the Gospel to every creature. Behold, I send you forth as lambs among wolves; be ye therefore wise as serpents and harmless as doves. Beware of men. Behold, I give you a new commandment, that ye should love one another. Heal the sick, cleanse the lepers, cast out devils; freely ye have received, freely give. Verily I say unto you, that if two of you shall agree together on earth, as touching anything that they shall ask in My name, it shall be done for them of My FATHER which is in heaven; for where two or three are gathered together in My name, there am I in the midst of them. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Blessed are the eyes which see the things which ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and

have not seen them; and to hear those things which ye hear, and have not heard them. And when He had said this, He breathed on them, and saith unto them: Receive ye the HOLY GHOST: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

65 And whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. As My FATHER hath sent Me, even so send I you. Go ye therefore, and disciple all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. 66 People. Glory be to CHRIST our LORD. ¶ Then the Bishop shall close the Gospel, and shall leave it upon the back of him who is being ordained. After which the Bishops shall place their right hands upon his sides until the ordination is pronounced, and the Archdeacon shall say: Peace be with us. Prayer. The grace of our LORD JESUS CHRIST, which perfects at all times that which is wanting, by the will of GOD the FATHER, and the power of the HOLY GHOST, be with us evermore, and perfect through our feeble hands this high and awful service, for the salvation of our life, now and for ever and ever. Amen. ¶ Here the Head shall sign himself, and the Archdeacon shall say. Peace be with us. ¶ Then the Head shall say this prayer with his right hand laid upon the head of him that is being ordained, and his left stretched out:

67 O our good GOD and all-merciful King, [Repeat,] Who art rich in mercy, and whose pity is overflowing,—Thou, O LORD, in Thine unspeakable mercy hast made me a channel of Thy divine gifts to Thy holy Church, to give the talents of the ministry of the Spirit to the ministers of Thy holy sacraments; and now, according to the apostolical tradition which has descended to us by the laying-on of hands, of the ministration of the Church, behold, I offer before Thee this Thy servant to be an elect Bishop in the holy Church in the town [or city] of ——. And let us all pray on his behalf, [Repeat,] that the grace of the HOLY GHOST may descend upon him to perfect him to the work of this ministry unto which he is advanced, through the grace and pity of Thy Only-begotten, to Whom with Thee, and the HOLY GHOST, we ascribe glory, honour, praise and worship, now and for ever and ever.

68 R. Amen. ¶ Here he shall sign the head of him who is being ordained. Archdeacon. Lift up your hearts to the heights of the highest, and supplicate the mercy of the compassionate GOD in behalf of Presbyter ——, [or, the Monk ——,] who is being ordained Bishop over the town of —— [or, over the church of GOD in the city of ——,] to which he is appointed. Pray for him. R. It is meet and right so to do. ¶ Then the Head shall lay his right hand upon the head of him who is being ordained, having his left stretched out as in supplication, and shall say: 69 O Thou great and everlasting GOD, Who knowest all mysteries, who createdst all things by the power of Thy word, and upholdest and governest all by the meek command of Thy will, and who doest for us at all times far more than we can ask or think, according to Thy might which worketh in us;—Thou, Who hast redeemed Thy holy Church by the precious blood of Thy well-beloved Son, our LORD JESUS CHRIST, and hast set up in her apostles, prophets, doctors, and priests, that through them the knowledge of the truth, which Thy Only-begotten Son gave to mankind might be multiplied;—Lift up, now, the light of Thy countenance upon this Thy servant, and elect him with a holy election, through the unction of the HOLY GHOST, that he may be a perfect priest unto Thee, and a follower of the true High Priest, Who gave Himself for us, and through the same HOLY SPIRIT, confirm to this Thy servant, that unto which he is advanced. Vouchsafe, O GOD, the FATHER of truth, the holy and glorious One, that he may feed Thy flock in uprightness of heart; that with his tongue he may preach the right word of the truth; be a light to those who sit in darkness; an instructor of such as lack knowledge; and a teacher of babes and children.—Clothe him, O LORD, with power from on high, that he may bind and loose both in heaven and on earth;

70 that by the laying on of his hands, the sick may be healed, and miracles be wrought by him in Thy holy name, and to the glory of Thy great Godhead; and that through the power of Thy gift he may make priests and deacons, sub-deacons, and deaconesses, for the ministry of Thy holy Church; and gather together Thy people, and the sheep of Thy pasture, and perfect the souls over which he is made overseer, in the fear of GOD and in all purity; and at the last, stand before Thy awful throne with confidence, and be worthy to receive from Thee the reward promised to the faithful stewards of the household, through the grace and pity of Thy Only-begotten, to Whom with Thee, and the HOLY GHOST, we ascribe glory, honour, praise and

worship, [with a loud voice,] now and for ever and ever. 71 R. Amen. ¶ Here he shall sign the head of the ordained; after which the Bishops shall remove their hands from his sides, and the Gospel from his back, and he shall worship, and then stand up. Then the Archdeacon shall take the Māapra and Berona from off the altar, and shall give them to the Head, who shall invest therewith the ordained, and shall say: The LORD clothe thee with the garment of heavenly glory; arm thee with hidden and spiritual weapons; adorn thee with the works of righteousness; and beautify thee with the gifts of chastity; that without spot or blemish, thou mayest feed the sheep committed to thy reverence, in the fear of God and in all holiness, now and for ever. Amen. ¶ Then the Head shall give the staff into his right hand, and shall say: The rod of power which JESUS CHRIST the LORD sent out of Zion. May He feed thee, and through thee guide those whom thou shalt feed. Amen.

72 ¶ Then he shall sign him betwixt the eyes with his thumb from below upwards, and from right to left, and shall say: A. B. is set apart, consecrated and perfected, to the great work of the Episcopate in the city [or town] of ——, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. R. Amen. ¶ Then he shall kiss his head, and shall say: CHRIST, Who has elected thee to feed His sheep, strengthen thee to approve thyself to the will of His Majesty, even unto the end. Amen. ¶ Then the ordained shall bow before the Head, and kiss his right hand, and the Head shall make him stand in his proper place where all present shall salute him. After which the prayer of the Kanké shall be said; and then all shall go forth into the choir, and the newly ordained shall read the Gospel, preach and offer the oblation. If two are ordained at the same time, one shall read the Gospel and the other shall offer. If three, the third shall preach.

Ordering of Metropolitans.

73 Note.—Two hours after sunrise, the Patriarch, Metropolitans, and Bishops, shall put on their robes, and shall enter the bema, and the Patriarch shall stand on the step of the altar holding his crozier in his hand. ¶ If he who is to be made Metropolitan be a Presbyter, or a Monk who ministers to the Church, the office for the ordering of Bishops shall be read over him, and he shall rise from the presbyterate to the degree of Metropolitan, except that in the ordination prayers, O our good God, &c. and, O Thou great and everlasting God, &c., the word Metropolitan shall be substituted for that of Bishop. If he be a Bishop, he shall enter the bema, not as a high-priest, but

dressed in the surplice of a Presbyter, though he be a Bishop, and the Patriarch shall say: We give thanks to Thy superabundant holiness, O LORD, and we worship the throne of Thy Majesty, and we praise the perfect power of Thy adorable TRINITY, O Thou, Who art the Cause of every beginning, the Giver of every gift, the Being without beginning and without end, O LORD of all, &c.

74 Psalm cxxxii. They divided the nations and cities to their work, that each might approve himself through his labours. They went forth depending upon the word which He spake: Lo, I am with you always, even unto the end of the world.

Prayer.

75 We pray and beseech Thee, O Thou Exalted King and adorable LORD, Who doest whatsoever pleaseth Thee by Thy own authority, both in heaven and on earth, and upholdest and rulest over all by the meek power of Thy will, that Thou wouldst send down the right hand of Thy mercies, and brood over this Thy servant whom Thy grace hath chosen, that he may be perfected to the mysterious work of the high priesthood, O Thou Giver of all spiritual gifts, O LORD of all, &c. ¶ Then shall follow the canon: The LORD our GOD doeth whatsoever pleaseth Him, &c., as in the office for the ordering of Bishops to the end of the doxology. After which each of the Metropolitans and Bishops shall say one of the supplementary canons. Then the Patriarch shall pray as follows: O LORD, clothe this Thy worshipper with the garment of the high-priesthood, and endue him with the high-priesthood, and give into his hand the pastoral staff, and make him a wise steward over Thy household, to dispense the portion of meat in due season, O LORD of all, &c.

76 Psalm cxxiii. O LORD, give to this Thy servant the gift of the authority of the high-priesthood. ¶ Then shall be read the Gospel appointed for the feast of Peter and Paul; after which the Archdeacon shall say: Peace be with us. Then the Head shall say: The grace of our LORD JESUS CHRIST which perfects at all times, &c. as far as the response: It is meet and right so to do, as in the office for the ordering of Bishops, the word Metropolitan being substituted for that of Bishop. After which shall follow the prayer: O Thou great and everlasting GOD, Who knowest all mysteries, &c. with this addition after the word "Deaconesses:" and that after our departure from this world, according to the will of Thy Godhead, the office of the Patriarchate may be

perfected through him to all the people in the Church of God. This prayer ended, the Head shall invest the Metropolitan with the pall and vestment, and shall give into his hand a crozier, and shall sign him betwixt the eyes and say:

77 A. B. has been set apart, &c. to the office of Metropolitan, &c. [as in the preceding service.] ¶ Then he shall kiss his head and say: CHRIST Who hath raised Thy degree, and magnified the gift which He hath given unto thee from His compassion, may He in His grace and mercy perfect thee in all virtuous and godly living now and for ever. Amen. ¶ Then the Head shall take him by the hand and set him in his proper place. After which, all the Priests and Deacons shall salute him, and he shall go forth with the Patriarch into the choir, and shall read, and, if he can, he shall preach.

Consecration of Churches.

78 There is a long office for the "Consecration of the Bema," answering to our Consecration of Churches, which consists chiefly of extracts taken from the Khudhra. In this service it is directed that the four corners of the Altar shall be anointed with oil, but not with the oil used in Baptism.—"It is not meet that the Bema should be signed with the Oil of Unction used in Baptism, which has descended to us from the holy Apostles; but with oil consecrated by the Head of the Priests." Rubric. An Archdeacon may consecrate a church without oil, but consecration by anointing can only be performed by a Bishop. The following rubric declares what are the accidents which defile a church, and render it necessary that it should be re-consecrated without oil. "If one of the cakes, [used in the holy Eucharist,] should be left in the oven, or should fall from the hands of the Priest in the bema, or a beetle or any other insect should fall into the chalice, or the Priest should consecrate without [mingling the wine with] water, or water without wine, or a child should enter the bema, or the girdle [of a Priest or Deacon] should become loose in the Bema."

79 "If water should be spilt in the bema, or the chalice should be overturned, or there should be found a dead mouse in the chalice, or a beetle or mouse should eat of the body, or the chalice should be broken in the bema, or a thief should break into the bema, or any of the utensils thereof should be stolen, or one of the cakes should be stolen, the bema must be re-consecrated with oil."

Restoration of Offending Priests.

80 ¶ If an offending Priest shall have been suspended from his priesthood, the Bishop or Metropolitan who restores him shall say over him this prayer. O our good GOD, and all-merciful King, Whose grace and mercy abound towards all, pour out, O LORD, the pity of Thy love upon this Thy servant, and renew in him the HOLY GHOST, that he may administer Thy life-giving and holy sacraments; purify him from all uncleanness of body and soul, confirm in him Thy hope, order his steps in the way of righteousness, fit him in Thy mercy to offer unto Thee pure oblations, upon Thy holy altar in behalf of Thy chosen people, and to consecrate the sin-forgiving bosom of spiritual birth towards such as shall be called by Thy grace to the communion of the adoption of Thy Majesty; make him a companion of the pure priests in Thy holy Church, and strengthen him by Thy grace, that he may keep Thy commandments, perfect Thy will, and minister before Thee with a pure heart and a good conscience, so that he may be worthy to receive the heavenly inheritance at the appearing of Thy well-beloved SON, our LORD JESUS CHRIST from heaven, to whom with Thee and the HOLY GHOST, we ascribe glory, honour, praise and worship, now and for ever and ever. Amen.

81 ¶ Here the Bishop shall sign his head with the sign of the cross.

The East Syriac Form of the Solemnization of Matrimony (Badger translation)

Church of the East

The East Syriac marriage service, in Badger's English translation from the Syriac: the espousals, the marriage with the blessing of the cup, of the bridal clothes and of the crowns, the hymns and prayers of the wedding, then the prayer for the bride forty days after marriage and the churching of women.

THE ESPOUSALS AND THE MARRIAGE

1 ¶ All shall assemble in the house of the damsel's father, or, if she have no father, in that of her brother, or uncle, or of one whom she will, where meat shall be set before the company; and the Priest shall inquire about the settlement of the dowry in the presence of all; and after this is decided by the father, brother, or by one of the kindred of the bride, before the Priests, Deacons, and true believers, then the Priest shall lift up his voice, and shall call upon all present to bear witness to the same, and laying hold of the right hand of the steward* of the bridegroom he shall address him as follows: THOU hast come forward, dearly beloved brother, with a pure and free will, and with an undoubting heart, to espouse A. B., the daughter of the believer C. B., to be unto D. E. a wife and helpmate according to the law of CHRIST, and the ordinance of the Church. Dost thou engage to weigh out as her dowry four hundred pieces of silver, and one denarius as the due of the Church?

2 R. I do. ¶ And all present shall bear witness. Then the Priest shall turn to the steward of the bride, and laying hold of his right hand he shall address him as follows: Dost thou give the damsel A. B., the daughter of the believer C. B., to D. E. the son of the believer F. E., to be unto him a wife and helpmate, according to the ordinance of the Church, and the law of CHRIST; and dost thou accept her apportioned dowry; and doth there remain no fur-

ther let or hindrance in this matter? Is this damsel sound in her mind, senses, and members; is her body whole and free from open and hidden defect; and does she willingly come forward to this blessed act, not forcibly, but with a free will? And does there exist no pre-contract, or any other cause of dissolution, separation, or divorce whatever?

3 ¶ If he shall answer Yea, then the Priest shall join their hands in the form of a cross, and shall say: The Living God and His holy Angels, His blessed Prophets and Apostles, and this sanctified assembly of pure Priests and sacred Deacons, of honourable elders and orthodox and elect brethren, bear witness, that this bridegroom has engaged to hold this bride as his own self in every thing meet and proper appertaining to the nurture of body and soul, in youth and in old age, in health and in sickness, in joy and in sorrow, that the saying of the Gospel may be fulfilled: A man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh; therefore they are not twain but one flesh; and whatsoever God hath joined together let no man put asunder. And also that the saying of S. Paul may be fulfilled: Husbands, love your wives, even as CHRIST loved His Church and gave Himself for it. Do ye, therefore, consent to this promise which has been made?

4 ¶ If they shall answer Yea, the Priest shall bless them, and say: The LORD JESUS CHRIST perfect your deed and bring it to pass, and make you to rejoice in pure and undivided love, that you may be fruitful in the procreation of sons and daughters, and that He may save you from the malice of wicked men, and from the rebellious devils. Amen. Here endeth the service of the Taking of Hands, and the Espousals.

The Marriage.

5 ¶ The Cup, Ring, Cross, and Hnâna,* being set in order, the Priest shall begin with Glory to God in the highest, on earth peace, good will toward men. Our FATHER, &c. Send down, O LORD, Thy peace among us, and let Thy safety dwell with this company: let Thy help ever be with us, Thy right hand rest upon us, and Thy Cross be to us a wall of defence and a strong refuge, that we may hide under its wings from the face of the wicked one and his hosts, now and at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm xlv. ¶ Then shall be said: O household of the bridegroom, trust in the LORD, He is their help and their shield. O household of the bride, trust in the LORD, He is their help and their shield. O

household of the brideman, trust in the LORD, He is their help and their shield.

6 O household of the bridemaid, trust in the LORD, He is their help and their shield. The LORD hath been mindful of us. Bless the household of the bridegroom, and bless the household of the bride; bless the household of the brideman, both small and great. The LORD increase you more and more, you and your children. Ye are the blessed of the LORD Who made heaven and earth; for heaven, even the heavens are the LORD's. We will bless the LORD from this time forth for evermore. Change. Speak, speak, O Church of our SAVIOUR, thou bride of the King, for thy beauty is excellent and to be desired. The Eternal LORD in His love hath espoused thee as His bride.

Prayer.

7 Build up, O LORD, through Thy Word, and adorn with Thy hope, and establish in Thy mercy, this work which Thy servants have entered upon, that they may ascribe unto Thee glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall be said this Anthem: Show yourselves joyful unto the LORD, sing, rejoice and give thanks. Rejoice and exult, O believing Church, thou daughter of the King of the universe, in the Bridegroom Who has espoused thee, and caused thee to enter into His bridal chamber, and Who for a dowry has given thee His precious Body and Blood, and by the sacrifice of Himself hath cleansed and sanctified thee, and made thee His adorned bride, and hath mingled in thee a spiritual drink for all thy children, [Here the Priest shall mingle water and wine in the cup,] and behold they joy in the sanctuary, and we also with them cry out and say: Glory be to Thee, O LORD. [Repeat.]

8 The LORD will give His people the blessing of peace. Bless, O LORD, through Thy grace this bridegroom and bride by Thy Cross, and adorn the brideman and bridemaid with chastity. Holy and reverend is His Name. O Thou Holy One Who sanctifiest all, Who art praised of all the saints, bless this cup of Thy worshippers, and cause Thy grace to rest upon it. At all times. O LORD, make this bridegroom and this bride to be of one accord, and bind them together in peace and love, and us with them. He blessed them so that they multiplied exceedingly. Pour forth Thy blessing, O CHRIST, and bless this ring and this cup, that the bridegroom and the bride may be drunk with love and concord. O LORD, until the end of time. Keep, O LORD, in

Thy compassion, this bridegroom, and save through Thy Cross this bride, and help them by Thy grace, that they may ever ascribe glory to Thy majesty.

9 Lift upon us the light of Thy countenance, and we shall be saved. O Thou merciful and compassionate One, turn not away Thine eyes from us; but send us pity, mercy, and salvation out of Thy treasury. Our help is in the Name of the LORD. Let the help of Thy mercies, O LORD, be the support of our weakness, and enlighten the motions of our thoughts, that we may ever give thanks unto Thee for Thy grace. In His holy Name we have put our trust. CHRIST, in Whose Name we are met together, and on Whose grace we depend, keep us all by His Cross, and perfect His will in us. Open unto me the gates of righteousness. At whose door shall we knock but at Thy door, O Thou Compassionate One? And from whom shall we derive help but from Thee, O Thou Who art full of pity?

10 Turn us, O GOD our SAVIOUR. As the dove returned to Noah bearing an olive branch, so may our prayers return unto us bearing pity and mercy. The LORD is King for evermore. O Thou Who sittest at the right hand of the FATHER, bless this our assembly with Thy right hand, and by the arm of Thy mighty power keep all those who are purchased with Thy blood. He shall speak peace to His servants and to His people. The peace which our SAVIOUR gave to His disciples in the upper chamber rest upon this cup, that those who drink thereof may receive a blessing. Answer us, O GOD our SAVIOUR. O GOD, Who didst answer Jonas when he prayed unto Thee from the depths of the sea, answer Thy people who call upon Thee in these troublous times. As the axe which cleaveth the earth. May that prayer, O LORD, which went up from the sea, from the den, and from the fiery furnace, open a door to our prayers and supplications.

11 Those who stand in the house of the LORD. Thy worshippers stand in Thy courts, and flee for refuge to Thy Cross; multiply blessings unto them out of Thy house full of help. Hear, O LORD, and have mercy upon us. O Thou Who hearest the prayers of Thy servants, and Who answerest the petitions of Thy worshippers, hear our prayers and the voice of our supplications, and in Thy mercy answer our requests. And He delivered them out of all their troubles. All those in trouble call upon Thee, and all who are distressed flee unto Thee for refuge; preserve Thou their lives, and deliver them from the evil one. He blessed them so that they multiplied exceedingly. Abraham blessed Isaac, and Isaac blessed Jacob; let the blessing of these three rest upon

all this people. The LORD shall dwell there for ever. Bless, O LORD, this cup, and let Thy grace rest upon it, and give us safety and peace that we may ever praise Thy Trinity.

12 I will bless the LORD at all times. Blessed is Thy setting which shall gather us to Thy house full of all aid, and blessed is Thy pity which preserves us by night and by day. By day and by night. The prayers of the Virgin Mary, the Mother of JESUS our Saviour, be to us at all times a wall of defence by day and by night. Seek the LORD and His strength. O ye prophets, pray for safety, and ye Apostles for peace, and ye martyrs, priests, and doctors, may your prayers be to us a wall of defence. Seek the LORD, and pray before Him. Pray and supplicate CHRIST, O our pure Father ———, whose love thou didst love, that the people who honour thy memory may be aided by thy prayers. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. Rejoice and exult, O thou who art full of grace, the holy and chaste Virgin, Mary, the mother of CHRIST, because the archangel became a heavenly messenger unto thee, O thou Mother, who in virginity didst bring forth the Wonderful, Counsellor, and the Saviour of the world. We also bless thy virginity and say: Blessed art thou since thou didst merit to be a mother and handmaid to our LORD.

13 As it was in the beginning, is now, and ever shall be, world without end. He who blessed Abraham the righteous, and who saved Isaac, be with us and amongst us. The EL whom the chaste Jacob saw, may He with His right hand bless our assembly. The LORD who was with Joseph preserve our goings. The mighty GOD whom Moses saw be with us at all times. He who redeemed Joshua the son of Nun cause His right hand to rest upon us. The Shepherd of all who cleanses us keep us from the evil one and his power. The LORD who enriched Solomon increase the fruits of our earth. The High and Exalted One whom Isaiah saw cause His safety to dwell among us. May our prayers be accepted as were the prayers of Elijah and Elisha, and may our petitions be answered as was the petition of Daniel the just. And may JESUS, the LORD of the prophets, and the Crown of the Apostles, in whose name we have believed, keep us, and the glorious Trinity be with us from this time forth for evermore.

14 And let all the people say, Amen, Amen. O CHRIST, the Hope of His faithful ones, the Deliverer of those of His household, the Doer of the will of those who fear Him, and who layeth hold of the hand of His suppliants, who

promised to His twelve, and through them to all nations, that whatsoever ye shall ask, believing, ye shall forthwith receive,—Behold, now, these Thy servants who are met together in Thy Name to celebrate the rite of espousals through Thy servants, (of which the ring which the bridegroom has given is a pledge and token of love, and the sign of the living cross is a witness between them, lest there should be any change in the covenant betwixt them made,) behold they knock at the door of Thy grace, and pray for mercy and compassion. Stretch forth the right hand of Thy Majesty, full of every blessing, and pour it forth upon the heads of Thy worshippers; bless them inwardly, and make them fruitful in every blessing, and multiply to them every good thing, as Thou didst to Abraham and the chaste Sarah his wife, in the beginning, that they may be strong in faith and in virtuous living; that like Isaac and Rebecca his wife, they may be saved by the doing of good deeds; that like Jacob the father of the tribes they may be fruitful in procreation;

15 that like Zechariah and Elizabeth they may be rich in good works, and be a godly example to those who are near and to those afar off; and perfect and seal the act which they have entered upon agreeably with Thy will, and lay the foundation of their building upon the rock of faith. Bless, O LORD, in body and in soul, this bridegroom and his bride, increase their progeny, and make them fat with all good things. Bless and keep their sponsors who stand in the place of Thy messenger, [John the Baptist,] and make them copartners in the joy of their brother, and in that of all those who participate in this mystery. Bless the ring which is a sign of the covenant and contract betwixt them made: bless the dowry which typifies the purity of their intentions; bless the wine in the cup which is a token that they are purchased with Thy blood; and bless us all that we may praise Thee with them, and cry out, and say: Praise be to Thee, and to the FATHER, and to the HOLY GHOST, for ever.

Prayer.

16 Have compassion upon us, O LORD, in Thy grace, and turn unto us, O Thou who art full of mercy, and do not deprive us of Thy sight and care, for our hope is in Thee, and upon Thee we do call day and night, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Canon. Psalm xxxvii. 23—29. O LORD, Who didst direct the way of the servant to Laban the Aramean to take a wife unto Isaac his master, the son of Abraham, order this under-

taking of Thy servants, and keep Thy worshippers, O LORD, through the prayers of Mary the blessed Mother, and of John who baptized his LORD, and of the Apostles who discipled Jews and Gentiles, and of the doctors who preached the truth, and of the martyrs who endured every kind of trial for the love of JESUS their King. The celebration of espousals among Christian people is comely, in which service the priest acts as mediator, and the ring is in confirmation of the promise made, and the cup of wine a symbol of the blood and water, and the living cross is a witness thereto, and the hnâna stands for the blessing of forgiveness which the people receive. Blessed is He Who ordained the rite in the beginning, and hath handed it down to us.

17 O Thou Bridegroom Whose crown fadeth not, and Whose marriage endeth not, give this bridegroom joy with his bride, and this bride with her bridegroom, and their sponsors. Make them co-partakers of Thy blessing, and gladden all now assembled to praise Thee, O Thou Whose Eternity is glorious. Doxology. O Thou Exalted One Who dwellest on high, and Whose praises are known to the lowest depths, let Thy grace rest upon this cup of Thy worshippers, and perfect the new work upon which they have entered. [Repeat.] The prayer of the Virgin Mary, the Mother of JESUS our Saviour, be to us ever a wall of defence by day and by night. Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us.

Prayer.

18 O Thou Who openest Thy door to those who knock, and Who answerest the petitions of such as call upon Thee, open, O LORD our GOD, the door of mercy to our prayers, accept our supplications, and in Thy mercy grant our requests out of Thy rich and overflowing treasure-house, O Thou righteous One Who withholdest not Thy gifts from Thy poor and needy worshippers, and from Thy servants who call upon and supplicate Thee at all times, and in every place, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the priest shall take the cup in his hand, and say: We flee to Thy name, O LORD, [repeat,] and to the name of CHRIST, the hope of the just and righteous, Who ordereth the way of His servants, and accomplisheth the desire of those who fear Him, who is the nourisher of youth, and the supporter of old age. Bless, O LORD, these Thy servants who have espoused and who have been espoused, and bless the beloved ones who have been parties to the taking of hands on both sides, bless, keep, aid, and gladden them by Thy

grace in that deed which they have undertaken, that they may ascribe unto Thee glory, honour, praise, and worship, for ever and ever.

19 ¶ Here the priest shall sign himself, and taking the ring into his hands shall say: 20 O CHRIST, the true Bridegroom, Who manifestedst Thy truth unto Thy worshippers through a ring, bless, O LORD, this ring which we give by Thy grace; and gladden in Thy mercy the bride who shall receive it. For as by a ring the truth of Judah towards Tamar was brought to light, and by a ring the rule over Egypt was given to Joseph, and by a ring of the king and his great men the integrity of Daniel was established with the monarch of Babel; so also by this ring, which the merchants have extolled, the uprightness of the just has been made apparent, Joseph was honoured in the chariot, Daniel conquered in his truthfulness, and was introduced before kings. This is the ring wherewith the holy Church is espoused to the heavenly Bridegroom, and the body and blood of CHRIST is received for the forgiveness of sins. This is the ring wherewith Sarah was espoused to believing Abraham, the father of the faithful. This is the ring wherewith Rebecca was espoused unto Isaac through the means of Eliezer of Damascus. This is the ring wherewith Rachel was espoused unto Jacob, whose name was also called Israel. This is the ring through which Tamar escaped death. This is the ring which is constituted a sign of confirmation throughout all generations of the world. This is the ring wherewith all the treasuries of kings are sealed and opened. This is the ring wherewith brides are espoused, and whereby they are adorned in all wonderful things.

21 How marvellous art thou, O ring, wherewith wives are espoused to husbands, and bridegrooms to brides. Blessed is CHRIST Who hath manifested His truth to His worshippers through a ring. And now, O LORD, bless this ring through the prayers of Thy priests and saints, and may Thy name be magnified by Thy servants, and let them be blessed with all the blessings of the FATHER, SON, and HOLY GHOST, now and for ever and ever. Amen.

22 ¶ Then the priest shall sign the cup with the sign of the cross, with the ring, and shall then throw the ring into the cup discreetly. After which he shall take the cross into his hand, and say: We worship, O LORD, Thy holy cross, O our SAVIOUR, [repeat,] whereby salvation was brought unto mankind, whereat devils tremble, whereby many wonderful works have been wrought, and whereby the Holy Church is saved and espoused to the heavenly Bridegroom. This is the holy cross which appeared in the heavens to

Constantine, and through which he conquered his enemies. This is the holy cross the sign of which Moses betokened on the mountain top, and by which he slew Amalek. This is the holy cross of which Melchizedek was a sign. This is the holy cross for which the holy martyrs shed their blood. This is the holy cross which the sons of Ananias saw in the furnace, and by which they were saved from burning. This is the holy cross by which Daniel was saved from the wild beasts. This is the holy cross by which the troth of bridegroom and bride is confirmed. This is the holy cross which we revere with love and concord; by it may the faithfulness of thy servants be established, that they may be glad and rejoice now and ever.

23 ¶ Here the Priest shall sign the cup as in the sacraments, and he shall throw the cross and the hnâna into the cup, and shall say: This cup of the espousals of our brother has been set apart, consecrated, and perfected, through the glorious priesthood, the LORD'S Cross, and the hnâna of the relics of the saints, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. ¶ Then the Priest shall make bare his head, and shall say: The grace of our LORD JESUS CHRIST, and the love of GOD, &c. ¶ Here the Priest shall sign the cup thrice, and shall give it to the bridegroom, who shall drink two-thirds of it; and he shall sign the brideman therewith between the eyes. Then the Deacon shall take the cup to the bride, who shall drink what remains therein, and he shall sign the bridemaid betwixt the eyes.

The Blessing of the Bridal Attire.

24 Prayer. Unto Thee, O Thou Who art worshipped and adored, Who art of surpassing beauty and excellence, and lifted up above all by Thy eternity, the great King of glory, Whose existence is from everlasting, we offer praise, thanksgiving, and honour, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm xciii. Prayer. Let our prayers be acceptable unto Thee, O LORD, and let our supplications come up before Thee, and pour out Thy benefits upon our necessities out of the treasury of Thy great compassion, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow this anthem: The LORD hath reigned and put on glorious apparel.—The children which shall be born and come after. Believers have put on incorruption and renewal through water and the SPIRIT, and since the Baptism of our SAVIOUR in Jordan the springs have teemed with holiness, and creation shall not be destroyed again with a flood, because in

Jordan He appeared Who destroys transgression; and sinners shall no more be drowned in the sea, because in the font they are baptized and saved. Put on, therefore, O believers, incorruption and renewal through water and the SPIRIT, and cry aloud and say: O CHRIST, Who enrichest our souls, glory be to Thee.

25 Those who love the LORD hate evil. The Apostles who loved CHRIST, and preached JESUS our SAVIOUR, held the Cross in their hands as a spade, and weeded the earth, which was sunk in the darkness of heathenism, tilled it in faith, and sowed it with the word of life. Let us therefore honour them. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. O Church, the adorned bride, the spouse of JESUS our SAVIOUR, may thy children shout with praise like thunder from every quarter, and give thanks unto CHRIST the King, Who in His grace has highly adorned thee, and beautified thee with all heavenly beauty, through the SPIRIT which He hath imparted to thee. Therefore give thanks to Him and to His ministers. As it was in the beginning, is now, and ever shall be, world without end. Amen. Through the power of Thy right hand Thou hast appeared and saved us, O CHRIST, our SAVIOUR, therefore establish Thy Church, in Thy pity, and make all the dwellers therein to be of one accord, and bless and keep them. Let Thy great power, O our SAVIOUR, rest upon all the churches, and make all the Priests thereof to serve Thee in fear and with thanksgiving. And grant that with one accord, in faith and perfect love, we may ever supplicate and praise Thee, and say together: O LORD of all, answer us, in Thy pity, and have mercy upon us.

26 And let all the people say, Amen, Amen. Let the right hand of Thy mercy, O JESUS our LORD, rest upon this bridegroom and bride in Thy grace, and in Thy pity make them a blessed pair, and enrich their dwellings with wealth and all manner of possessions. Bless, O LORD, this bridegroom and bride, as Thou didst Abraham and Sarah his wife. Bless, O LORD, this bridegroom and bride, as Thou didst Isaac and Rebecca his wife. Bless, O LORD, this bridegroom and bride, as Thou didst Jacob and his wife Rachel. Bless, O LORD, this brideman, as Thou didst John the preacher of the SPIRIT. Bless, O LORD, this bridemaid, as Thou didst Elizabeth the cousin of Mary. Bless, O LORD, this cup, as Thou didst that in the upper room. Bless, O LORD, this hnâna, as Thou didst that which Thine own hands made. Bless, O LORD, this cross, as Thou didst the cross of Constantine. Bless, O

LORD, this ring, as Thou didst the ring of Solomon. Bless, O LORD, these ornaments, as Thou didst the ornaments of Sarah and Rebecca. Bless, O LORD, our pure pastor, as Thou didst Simon the chief of the Apostles. Bless, O LORD, the choir of Priests, as Thou didst the company of Aaron. Bless, O LORD, the Deacons, as Thou didst the order of Stephen. Bless, O LORD, our master, who ministereth to our weakness. Bless, O LORD, those who are taught, and make them wise through the Scriptures of the SPIRIT.

27 Bless, O LORD, this place, and cause Thy peace to rest upon it. Bless, O LORD, this village, and surround it with a wall of defence. Bless, O LORD, the elders therein, as Thou didst Thy chosen servant Job. Bless, O LORD, the young, and adorn them in their youth. Bless, O LORD, the children, and keep them with the right hand of Thy mercy. Bless, O LORD, all our companions, as Thou didst Thy Twelve. Bless, O LORD, this house, as Thou didst the house of Zaccheus, which Thou enteredst. Bless, O LORD, the provisions thereof, as Thou didst the few loaves. Bless, O LORD, this attire, as Thou didst the mantle of Elijah. Bless, O LORD, this table, as Thou didst the table of righteous Abraham. Bless, O LORD, these vessels, as Thou didst the vessels at Cana. Bless, O LORD, all the world, and surround it with a wall of defence. Bless, O LORD, all in all, for Thou art the Blessed, the SON of the Blessed. And let us together give thanks to Thy holy Name, and through Thee to the FATHER, and the HOLY SPIRIT, for ever and ever. Amen.

Prayer.

28 We pray Thee, O Thou Wise Ruler over all, Who carest for those of Thy household, Thou boundless Treasury overflowing with all help and benefits, —we pray Thee, O LORD, to turn and have pity upon us, as is Thy wont at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

29 The bridegroom shall joy in Thy strength, O LORD, and in Thy salvation how greatly shall the bride rejoice. Ps. xxi. 1—8. Let this attire of Thy worshippers be blessed by the power of Thy grace, and let the help of Thine aid rest upon them, that they may give joy and gladness. May that blessing which was poured out upon the vestments of the first tabernacle, rest upon this attire and these garments of Thy worshippers. May this rite of espousals, which was drawn up by the fathers and spiritual doctors, and ordained to be celebrated after this manner by a synodal decree, be consummated in the

name of the TRINITY, and by the sign of the Cross; and may their prayers be effectual in behalf of this bridegroom and bride, and in behalf of us all, that we may rejoice and be glad.

Prayer.

30 With Thy blessing, O LORD, may Thy servants be blessed, and with the care of Thy will may Thy worshippers be kept, and may the enduring safety of Thy Divinity, and the lasting peace of Thy Sovereignty, govern Thy people and Church throughout all ages of the world, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

31 The blessing of Him Who blesses all, the pity of Him Who has pity upon all, and the keeping of the adorable GOD be with us, amongst us, and round about us at all times, to keep us from the evil one and his powers, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the Deacons shall take up the bridal attire, and the Priest shall lay his hands thereon, and say: GOD, Who formed the body and created the soul, [Repeat,] Who made man in His own image and likeness, and Who hath beautified clothing for his use, bless these garments, that they may give joy and gladness to such as shall wear them. And as garments cling to the members of man, so may these Thy servants cling to one another in love and affection, and continue in peace together, in Thy fear, through the mercy and grace of CHRIST, to Whom be glory, and upon us His mercy, now and for ever and ever. Amen.

32 ¶ Here the Priest shall sign the robes with the sign of the cross. O GOD, Who hast clothed blossoms and flowers with all glorious and resplendent colours, and hast given clothing for chastity to mankind, and Who wilt hereafter endue them with incorruptible garments of joy in another world, bless, O LORD, this attire of Thy servants, who are now joined together for the procreation of children, that they may wear them in joy and gladness, and ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen. [Here the Priest shall again sign the attire.]

The Benediction of the Crowns.

33 The LORD, Who hath crowned the heavens with stars, [Repeat,] and the earth with flowers, and Who upholds all that He has created by His will, may He, through His blessing, adorn your heads with temporal crowns, and fit you to be crowned with unfading crowns; may He support your lives with all

needful benefits, increase His peace and safety among you, give you the blessing of sons and daughters, enrich you with wealth, and all manner of possessions, and fill your hearts with joy, and your tongues with thankfulness, that ye may ascribe glory to the FATHER, SON, and HOLY GHOST, for ever and ever. Amen. ¶ Here the priest shall again sign the attire. Then they shall take away the attire, and having put it upon the bride they shall bring her forth, and place her on the right hand of the bridegroom.

The Coronation. — Prayer.

34 Unto Thee, O LORD, Who art good and gracious, long-suffering and plenteous in mercy, the great King of glory, Whose existence is from eternity, we offer glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow Psalm cxxiii. 1—4; and if the bridegroom is a priest, Psalm cxi. shall be added thereto; and if a deacon, Psalm ciii. Change. Who has beheld a bridal chamber set up in the midst of the sea, and Hebrew damsels, the daughters of Aaron, walking therein? Prayer. Perfect Thy will, O LORD, in these Thy servants, and direct their undertaking through Thy mercy, that in their union they may ascribe unto Thee glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then shall follow this anthem. He is thy LORD, worship thou Him. Take timbrels and harps. Give thanks, O Church, the queen, to the Son of the King who hath affianced thee, and introduced thee into His palace, and given thee as a dowry the blood which flowed from His side, and hath clothed thee with a splendid mantle of light which fadeth not away, and hath set on thy head a beautiful and glorious crown, [here they shall place the crowns upon the heads of the bridegroom and bride,] and hath caused thine odour like that of a pure censer to go forth unto all people, and hath beautified thee with blossoms and flowers and with the lilies of August, and hath freed thee from heathenism on Golgotha,—worship His cross whereby He suffered for thee, and raised thee up from thy fall, and honour the priests who labour in singing within thee, and cry aloud, Glory be to Thee, O LORD. [Repeat.]

35 The king shall rejoice in Thy strength, O LORD. Through Thy great strength, O our SAVIOUR, Thou hast perfected Thy holy Temple, and by Thy grace Thou hast laid the foundations of the Church which Thou hast chosen to Thy glory. Behold, the hosts of heaven and earth rejoice on this day of her sanctification, and supplicate in love that Thy safety may rule over

her children, and that she may be a place of refuge to all generations and to all people, and that in Thee they may praise and thank Thee, O our SAVIOUR, and say, Glory be to Thee. The king's daughter has risen up in glory. O Church, the spouse of CHRIST, whom He redeemed from error by His blood, and gave unto thee His body as living food, (whom the wicked slew on Golgotha,) and hath placed in thy hands the cup of salvation in the precious blood which flowed from His side through the wound of the spear,—give ear and hearken to the voice of the Bridegroom, cease to wonder, and cry aloud to thy SAVIOUR with the voice of thanksgiving, Glory be to Thee, O LORD.

36 And they shall praise Thy name, for it is great. Great and unlimited praise do the spiritual choirs offer up on the feast of thy sanctification, O glorious and holy Church. The saintly priests cry out and say in thee, Holy, Holy, Holy, art Thou, O LORD, Whose glory rested upon thee, and Who gave thee in pledge His sacraments. Come and let us all praise, give thanks, and say: Keep, O LORD, the Church and her children, by Thy grace, and have compassion upon her. Magnify the LORD our GOD. O Church, magnify, praise, and honour, the heavenly Bridegroom Who descended and dwelt in our humanity, and raised up salvation for thee, and hath set up within thee priests and the order of the Levites, to minister reverently at thy pure altar, and thy children, with the assemblies on high, cry aloud in thee and say, Holy, Holy, Holy, art Thou, from above, and glorified art Thou from below, the FATHER, SON, and HOLY GHOST, three Persons, one Essence, to Him be glory.

37 I will magnify my LORD the King. O CHRIST the King, our Saviour, let Thy safety dwell in Thy Church, and let the angels in heaven rejoice before the throne of Thy Majesty. Fit us, O LORD, to minister in purity in Thy holy Church, the place of Thine abode, that before Thy pure altar we may be meet to sing glory with the assemblies on high to the Essence of Thy Majesty, and to say: Keep, O LORD, this bridegroom and bride through Thy grace, and have mercy upon them. He who is from Everlasting. O GOD, the LORD of the righteous, Who blessed the first righteous men, Adam, Seth, Enoch, Noah, Shem, and Abraham, bless through Thy grace this house and all who dwell therein, and keep in Thy pity this bridegroom and bride, increase Thy peace in their days, and bless their lives through Thy mercy, that they may be Thy children fulfilling Thy will, and that they may leave an in-

heritance of wealth and all manner of possessions to their children, and unceasingly ascribe endless glory unto Thee at all times.

38 Keep us as the apple of the eye. Keep in Thy pity, O LORD, this bridegroom and bride from the evil one, and increase toward them Thy compassion, that they may praise Thy Divinity in gladness of soul and in health of body, and be blessed in their union as were Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and be fruitful in procreation, so that they may ascribe unto Thee endless praise at all times. The LORD is true in His sayings. When our LORD willed to manifest His glory to His disciples in Cana, He turned the water into wine, and by His decree it became excellent wine. May the power which descended and rested upon those vessels rest upon this house in which we are met together, and the guests which have come from every place. O LORD, preserve their lives, and bless and keep all our company, that they may offer endless praises unto Thee at all times.

39 Who is like unto Thee, O LORD? O our SAVIOUR, as Thou didst turn the water into wine in Cana, and the guests drank thereof and rejoiced, and glorified Thy name, even so gladden this our assembly that they may praise Thee; sanctify with Thy sanctification this bridegroom and bride, and gladden this brideman and bridemaid with Thy grace, that they may offer unto Thee praise and thanksgiving for Thy benefits towards us at all times. The LORD preserveth all such as fear Him. Preserve, O LORD, in Thy pity,—bless, O LORD, through Thy grace,—O LORD, O LORD, help in Thy mercy, this bridegroom and bride, and keep them from the evil one; let Thy right hand ever rest upon them, increase to them the overflowing of Thy assistance, pour out upon them Thy benefits, and give them blessed sons and righteous daughters out of Thy treasury, that they may praise Thy holy name at all times.

40 ¶ If the bridegroom be a priest the following shall be said: Clap your hands, all ye nations. Clap thy hands and give praise, O Church the queen, rejoice and exult, thou daughter of light,—all whose glory is from thy FATHER'S house, and thou art adorned with chastity and with spiritual beauty, and mercy is poured out upon the lips of the Bridegroom Who has espoused thee, and through His beauty and glory He has triumphed over the rebels who hate thee, and has beautified thy crown of glory with precious stones, and set it upon thy head, and has made thy walls of beryl, and thy gate of crystal, and has adorned thee with jasper, and made thy garments of

pure gold, even as the prophet prophesied by the Spirit, that all kings and their crowns should bow their heads and worship before Him Who maketh sovereigns to humble themselves, and Who anointeth priests,—the glorious Bridegroom Who has espoused thee.—Repay Him praise in the place of the daughter of Sion who darkened His glory, and adored the calf: worship, praise, give thanks, and say: Glory be to Thee.

41 In Thy majesty and truth ride on and prosper. The Son of God hath crowned the Church which He hath espoused with beauty and glory, and hath called to her wedding the heavenly and earthly assemblies that they may dance in her courts. He hath made her crown of the glorious rays of the light of His hidden FATHER, and hath set it upon her head, and adorned her therewith. And He hath sent out His decree into the streets, and doth call and invite all nations to come and make their offerings at the marriage of the Church the spouse of the KING, whom the Son of the Highest has espoused in His love. The priests then came and presented their orders, the prophets presented their visions, the Apostles their preaching, the martyrs their blood, the hosts above their songs of Holy, Holy, Holy, and all the nations their worship. Blessed is He Who hath set up His throne in His Church, and hath filled her palaces with glory and excellency; and let us praise Him together and say: Glory be to Thee.

42 All wait upon Thee. Thy servants, O our SAVIOUR, wait for life and endless benefits, and flee in faith, and take refuge under the wings of Thy cross. Keep, in Thy pity, this assembly of Thy worshippers, perfect toward them Thy promises which Thou didst promise in Thy Gospel to those who love Thee, saying: all who believe in Me shall inherit the kingdom and life everlasting. Fit us, O LORD, with all Thy saints to sing praise unto Thee in Thy kingdom. For Thy mercies are better than life. By Thy mercies which are better than life have pity upon Thy servants who cry unto Thee, and flee unto Thee, and in Thy compassion and love come down and help them. Behold from heaven and look upon our worship, incline Thine ear and accept our supplications, and stretch out the hand of Thy help and give health to Thy servants, for we have sinned against Thee exceedingly, and Thou in mercy hast chastised us as a Father and not as our follies deserved. We pray Thee to have mercy upon us.

43 For Thou, O LORD, art good. O Thou good GOD Who createdst us by Thy grace, and calledst us Thine own image and likeness, by Thy grace par-

don our sins, cleanse our wounds with Thy hyssop, cause the assaults of the deceiver to cease from amongst us, grant that we may perfect the will of Thy Majesty, and sanctify our souls by Thy truth that we may praise Thy name at all times, so that in the day of Thy coming we may rise to thank Thee with the just who were approved before Thee, and who believed and confessed Thy Majesty. Glory be to Thee. Hear, O LORD, my supplication, and accept my prayers. Hear in Thy mercy, O LORD, the prayers and supplications of Thy worshippers. O LORD, open to us the door of Thy Divine treasury at all times. O LORD, show us the light of Thy countenance, and save us from the waves and torments of sin. O LORD, send help to all who are in trouble and adversity. O LORD, let Thy peace dwell in the world. O LORD, keep Thy Church in Thy mercy, hide her under the wings of Thy cross, and have mercy upon her.

44 Hear my voice, and attend to my prayer. O LORD, accept our prayers. O LORD, answer our petitions. O LORD, open to us the door of Thy treasury that we may enter in and take the forgiveness of our sins. O LORD, fit us to perfect Thy will. O LORD, grant that we may approve ourselves before Thy Majesty. O LORD, pardon our iniquities. O LORD, heal our wounds. O LORD, help us. O LORD, pour out Thy mercies upon us sinners and Thy frail servants who call upon Thee and say, Have mercy upon us. Let Thy mercies overtake us quickly. O LORD, we call upon Thy mercies to come to our help. O LORD, let Thy kingdom which passeth not away come. O LORD, pardon our sins and transgressions. O LORD, let Thy will be perfected in Thy servants. O LORD, lead us not into the temptation of the devil.

45 O LORD, keep us; O LORD, help us, for Thine is the kingdom, the power, and the glory. To Thee be glory. Answer us, O GOD our SAVIOUR. Answer us, O GOD our SAVIOUR, as Thou didst answer Moses on Mount Sinai. Answer us, O GOD, as Thou didst answer Elijah and Elisha, the prophets of the Spirit. Answer us, O GOD, as Thou didst answer Daniel in the den of wild beasts. Answer us, O GOD, as Thou didst answer Ananias in the fiery furnace; sprinkle our faces with the dew of Thy mercy, cleanse our wounds with Thy hyssop, and have mercy upon us. GOD hath sent forth His mercy and truth. Gabriel was sent from among the angelic ranks, and descended and made known to the daughter of mortality glad tidings, and gave her a bond of peace and safety, and informed her of her most wonderful conception; and as he saluted the Virgin, behold she conceived. Hail! blessed art

thou, O mother without marriage, for from thee sprang forth the King, Who is adored by the heights and depths and by all therein: to Him be glory.

46 Sweeter than honey and the honey-comb. Sweet is the memory of the saints: of the fathers who are heirs, the prophets, the twelve and the seventy apostles, pastors and preachers, holy priests and persecuted hermits, those who are tried with fasting and prayer, those in the country and in convents, teachers and learners, the upright just, and the perfect penitent, who have been before, are now, and who shall yet be, together with the nine circles of angels. Praise be to Him who strengthened them, and upon us be His mercy. Entreat the LORD and pray before Him. O our pure and holy father,* who didst fight manfully, entreat of GOD who chose thee, that His peace and safety may rest in the four quarters of the world; that wars may cease therein; that kings and priests may live together in love and unity; and that the Church may be established and her children kept; and may thy prayers be a wall of defence at all times to this assembly which has celebrated thy remembrance.

47 Glory be to the FATHER, and to the SON, and to the HOLY GHOST. A great marriage has the SON of GOD made for His Church which He espoused: He set up her bridal chamber on Mount Sinai by the hands of the son of Amram with great honour; He invited to the feast prophets and apostles, doctors and pastors, and the angels prepared the dishes and brought manna, flesh, and quails, to be her food during her youth. He espoused her through Moses; through John he wrote down her dowry in the river Jordan; David also served thereto by his music and harmony, and by his words: The King's daughter is all glorious within; she is adorned with pure gold. Give thanks, O Church, and worship the LORD our GOD who hath perfected thy beauty, and with thy children call out and say, Glory be to Thee. As it was in the beginning, is now, and ever shall be, world without end. The enemy strove to hinder the ascent of thy spirit to heaven, O Mar Nestorius, but he could not prevail against thy fervour and perseverance; and when the persecutors laid snares for thy holy feet, thou didst flee to thy SAVIOUR instantly. And, now, pray to Him that in His pity He may send the greatness of His mercy to our aid.

48 And let all the people say, Amen, Amen. Let the right hand of Thy mercy, O LORD JESUS, rest upon Thy people, and the sheep of Thy pasture. O LORD, Thy mercy is for ever towards Thy worshippers; do not leave the

work of Thy hands in the power of the devil. O LORD, fulfil Thy promise which Thou didst promise to Thy Twelve: Behold I am with you always even unto the end of the world. Be with us as Thou wert with Thine apostles by the help of Thy grace, and deliver us out of temptation, and give us peaceful times, that we may ascribe praise, honour, and worship to Thy holy name at all times.

Prayer.

49 Thy blessing, O LORD, thunders throughout the earth, Thy praise ascends up on high, sets crowns on the heads of Thy servants, and perfects their undertakings. Perfect, O LORD, these Thy servants, and bless them in Thy pity, that they may offer up unto Thee, glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

50 Psalm cxxviii. Bless, O LORD, this bridegroom in Thy mercy, and this bride in Thy grace, that they may praise Thy Sovereignty. Through the prayers of Mary who bare Thee, and of the righteous who kept Thy commandments, may Thy worshippers be preserved from the evil one at all times.

Another.

51 Pour out Thy grace and mercy, O LORD, upon this youthful bridegroom and bride, put far from them all danger, and make them meet for unfading happiness, that in the Eden above they may offer Thee perfect sacrifices of heart and mouth, and live blameless before Thee for ever.

Another.

52 CHRIST, the glorious Bridegroom, Who in His espousals is an example to us, perfect the foundation and building of this work of His servants and their marriage, pardon their sins, and make their odour to be like that of a rose in paradise, and of myrtle and basil in a garden, and be to this orthodox assembly a wall and refuge. [Repeat.] O CHRIST our SAVIOUR, the heavenly Bridegroom, let Thy grace rest upon the attire of Thy worshippers, that in putting it on as bridegroom and bride they may ever give thanks to Thy Majesty, and praise to Thy holy name.

Litany.

53 Let us all stand up in joy and gladness, cry aloud and say, O LORD, have mercy upon us. O Thou heavenly Bridegroom, Who espousedst Thy Church

through the priest, the son of the priests, John Thy brideman and messenger; we pray Thee to have mercy upon us. O Thou heavenly Bridegroom, Who as a dowry and offering didst shed Thy precious blood for Thy Spouse; we pray Thee to have mercy upon us. O Thou heavenly Bridegroom, Who hast called those above and those below to Thy wedding feast,—the Gospel of Thy kingdom,—we pray Thee to have mercy upon us. O Thou heavenly Bridegroom, Who hast mingled Thy own Blood a spiritual wine for Thy Church to drink, and caused the water of life to flow for the happiness of Thy adorned Spouse; we pray Thee to have mercy upon us. O Thou heavenly Bridegroom, Who gavest all nations rest in calling them to partake of the blessings of Thy marriage table; we pray Thee to have mercy upon us.

54 O Thou heavenly Bridegroom, Whose espousals abide for ever, give concord to these Thy worshippers who in Thy hope are joined together by law, and give them joy in the work upon which they have entered, and have mercy upon us. O Thou heavenly Bridegroom, Who turnedst the water into wine in Cana, and thereby gladdenedst the guests, gladden this our assembly by Thy grace, and have mercy upon us. For the weal of our sainted father ——, Catholicos and Patriarch, and Mar ——, Metropolitan and Bishop, and for all who minister under them; we pray Thee to have mercy upon us. O merciful GOD, who orderest all in Thy mercy; we pray Thee to have mercy upon us. O Thou who art praised in heaven, and worshipped on earth; we pray Thee to have mercy upon us. Save us, O LORD, and pardon Thy worshippers, this bridegroom and bride, the sponsors and the guests, and all the company met together to celebrate this marriage; and Thou, O CHRIST, the true Bridegroom, have mercy upon us.

Prayer.

55 Let Thy grace, O LORD, bless this marriage, and let Thy peace and safety rule in the hearts of these Thy servants, and keep and help all those who have taken part in the espousals of our dearly beloved, O Thou who dost gladden with Thy benefits the hearts of Thy servants, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

56 Blessed is Thy mercy, to be desired are Thy benefits, adorable is Thy grace, glorious are Thy sacraments, sweet is Thy justice, lovely is Thy providence, worthy is Thy glory, and happy are those who fear Thee, O Thou Good GOD

Who dost rain blessings upon the thirsty souls of Thy servants, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. ¶ Then the priest shall lay his right hand upon the head of the bridegroom, and shall bless him and say :* Thou bridegroom, who hast humbly bent thy head before the priests, CHRIST our LORD lift up thy head, and make thee to prosper in the two worlds. The blessing of the LORD be upon thee. And now I will begin to bless thee from the Scriptures. May the heat of the sun, and the changes of the moon, do thee no harm. Be thy head ever lifted up, so that thine enemies may be subdued unto thee; be thou always a judge and never thyself liable to be judged.

57 CHRIST order all thy doings: may He be thy keeper, and bless thee in thy going out and coming in, and enrich thy merchandize. Be thou victorious over thine enemies, that they may be like dust under thy feet; and be thou prosperous both openly and secretly, and have thou ever a good and gracious name. May thy cup be always full like the pearly Pison; and may thy children abound like the overflowing Gihon. May thy seed increase exceedingly, like the swelling Hiddekel; and multiply throughout every quarter like the Euphrates among the nations. The health of thy body and soul together be doubled; and thy riches be two-fold, heavenly and earthly. The shadow of the lightsome cross keep thee by night and by day: and may thy house prosper and advance so that thou mayest rejoice therein at all times. Thy knowledge be like glittering gold in the presence of thy fellows; and the care of the LORD guide thy steps in light.

58 May the crown upon thy head and the goodly attire upon thy body be blessed: blessed also be thy bed and thy bridal chamber, and blessed be thy household and wealth. Thy sleep be perfected in rest, so that thou mayest wake up in the morning with joy; at mid-day may blessings gather around thee, and mayest thou find peace at all times. Mayest thou go from strength to strength and from glory to glory; rise up from one degree to another, and advance from virtue to virtue. Mayest thou ever possess exalted rank, and a good and lovely name; and may GOD increase thy honour like that of David and Constantine. May the lovely branches of thy loins stand before thee in joy; and surround thy table like the goodly plants of the olive. When thou puttest forth thy right hand may the right hand of the LORD be with thee: and when thou stretchest out thy left hand may His help accompany thee.

59 May thy doings in the world be wrought in life and peace; and may the evil one never come nigh unto thee by night or by day. May our prayers be accepted and our petitions granted on your behalf; be thou a father to great men, and let priests come forth from thy loins. May thy root be established before all men as was Abraham; and the LORD make thee as Ephraim and Manasseh whose father was Joseph. Have thou pre-eminence and wealth in righteousness, and let the Divine care ever encompass thee with a high wall. May thy name go forth among kings, and thy report among nobles; and may the fruits of thy love increase and be kept evermore from evil. The glorious TRINITY grant us every blessing; and may GOD be glorified in thee, and let us all say, Amen, Amen. ¶ Then the Priest shall lay his right hand on the head of the bride, and bless her on this wise:

60 O GOD, Who dost bless the righteous, bless this our bride who has been crowned, adorn her inwardly with loveliness, and beautify her outwardly with excellency. Bless the house which she shall enter as Thou didst the Empress Helena, and sanctify the bridal chamber allotted to her after the custom of believers. Multiply the treasure of her jewels and ornaments; and give to her husband when he goes in to her the blessings which he awaits. Let her house be free from strife and debate with her husband; and let the excellency of her honour and report increase among her companions. Give her joy of heart and enlighten her eyes; heal all the pains of her body, and pardon the sins of her soul. May she be held up as a good example to brides; and may she be blessed with the words of the Priests and the sayings of the deacons.

61 Purify her body with health, and adorn her face with modesty; may her name be good, and may she ever live in rest. Look down from heaven, O Thou highest, and bless Thine handmaid and her husband. By Thy right hand she was created, may she be kept evermore by Thy grace. Make ready for her righteousness, life, and health, out of Thy treasury; and in Thy mercy grant her requests with full and overflowing measures. Let Thy right hand rest upon her, that she may hide her under Thy wings; and deliver her from the evil one and his powers, that she may be an abode for Thine honour. Let all the righteous women among Jews and Gentiles be as a mirror unto her; and may she ever be remembered with them. Make her, in Thy mercy, a follower of Sarah, and bless her children as Thou didst Isaac. Bless her as Thou didst bless Rebecca, and keep her children as Thou didst Jacob.

62 Make her as lovely as was Rachel, and her seed as Joseph; bless her womb as that of Leah, that she may be a mother unto many. May Thy grace bless her as Asenath, and may she bring forth and multiply like Ephraim; may she be like Jochabed, and her children like Moses. Fill her soul with a righteous hope like unto Elizabeth and Aaron; and may her children be like Eliezer and Ithamar. Help her as Thou didst Zipporah, and may her children live like Gershom; and like Mary may her mouth sing hymns and praise. Divide her an inheritance in the earth like Mahlah, Noah, Hoglah, Mileah, and Tirzah, who possessed the heritage of their father. Let safety dwell in her house, and increase of peace in her borders; let priests come of her children, and deacons of her seed. May her offspring inherit wealth, houses and fields; may her sons recline on pillows and her daughters on carpets.

63 May her husband be glad, and her parents rejoice greatly; and on her knees let goodly sons and daughters be nurtured who shall perfect Thy will. Multiply her seed as the sand, and as the stars of heaven; and enrich her greatly with wealth like the Jordan in the month of August. Let Thy handmaid, O LORD, be blessed with the words of benediction, and by the prayers of Thy saints, all the days of her life, that she may ascribe praise and glory to the FATHER, SON, and HOLY GHOST, now and for ever and ever. Amen.

Conclusion.

64 Upon thee, O glorious bridegroom, thou delectable rose wreathed in the crown of the heavenly Bridegroom; and upon thee, O beauteous, pure, and virgin bride, who art adorned with the graces of the Church, and upon thee, thou honoured brideman, who art likened unto John the Baptist; and upon thee, thou lovely and revered bridemaid; and upon all this our assembly, may the peace, mercy, blessing and grace of our adorable GOD rest and overflow at all times, and for ever and ever. ¶ Here the Priest shall sign the assembly with the sign of the cross.

*The Setting Up of the Bridal Chamber.**

65 Prayer. Glory be to GOD in the highest, &c. Our FATHER, &c.

Prayer.

66 May the adorable name of Thy glorious Trinity be ever worshipped, glorified, honoured, praised, blessed, and magnified, in heaven and in earth, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Psalm exxi.

Prayer.

67 Unto Thee, O Thou Who art the great and excellent, the strong and glorious, the mighty Man of war, the powerful, the full of mercy, the King of glory, the Existent from eternity; we give thanks, worship, and praise, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Anthem.

68 Let Thy grace be upon us, O LORD. In Thy grace, O merciful FATHER, keep this house and those who dwell therein from devils and wicked men, and increase in it all manner of stores, love, peace, and concord, and health of body and soul. He shall be blessed in the generation of the just. By angels the house of our father Abraham was blessed, and by the LORD of angels the house of Zacchaeus was blessed; may Thy Trinity dwell in this house also which Thy worshippers have entered, and may it be blessed in the generation of the just. The LORD is true in His sayings. O our LORD CHRIST, Who in Thy Gospel spakest to the assembly of Thy disciples, saying: Into whatsoever house ye enter, and they receive you, I will bless them; bless, in Thy grace, this house of Thy worshippers, and let Thy security and peace dwell therein.

69 Let not the desire of the wicked come to pass. Drive far off the devil who is the enemy of all righteousness from this house, lest he enter and rule therein; confirm the foundations thereof on the rock of faith, and increase in it life everlasting. Our GOD is a strong refuge. O CHRIST, the refuge and true hope of the distressed, be Thou, O LORD, a wall of defence to Thy worshippers, keep them from the evil one, and heal and cure their wounds in Thy divine compassion, O Thou merciful Forgiver of sins. Thou that art the hope of all the ends of the earth. O CHRIST, our hope in whom we have trusted, have mercy upon us, drive away from us the evil one who hates us without a cause, and let Thy all-merciful right hand be a defence to our souls, for our eyes are fixed on Thee at all times.

70 In the sea and in all deeps. At sea and on land they call upon Thee to come to their help; him who calleth unto Thee from the sea Thou hearest, and him who calleth unto Thee from the dry land Thou dost not overlook. We also call upon Thee, O LORD: come Thou therefore to our help, and save us from the power of the evil one. It is He who maketh wars to cease in all the world. O CHRIST, Who by Thy blood hast reconciled the heights with the depths, make all kings and priests to be of one accord; in Thy pity estab-

lish Thy Church, that through Thy grace, O Thou Merciful, one symbol of faith may rule over the universe. The LORD preserveth such as trust in Him. May Thy worshippers be kept evermore from the wiles of the deceiver through the prayers of the Virgin Mary the blessed Mother, and give us to perfect Thy will in word and deed, and to sing praises unto Thee at all times.

71 Glory be to the FATHER, and to the SON, and to the HOLY GHOST. May this house be blessed by the Trinity wherewith the righteous believers, the fathers of old, were blessed,—may it be blessed from this time forth for evermore. Keep it, O LORD, and all who dwell therein from all evil and adversity, and may it be filled with good things as was the house of Abraham; may its wealth increase and multiply as that of the house of Job; and may it continue from this time forth and for evermore, through the prayers of the sainted Virgin Mary. As it was in the beginning, is now, and ever shall be, world without end. Bless, O LORD, this house, and may it be blessed from this time forth for evermore. Bless, O LORD, those who dwell therein with all the blessings of Thy living and holy mouth. Bless, O LORD, their labour, their wealth, and their possessions. Bless, O LORD, their seed, their fields, and their corn. Bless, O LORD, their meeting together. Bless, O LORD, their concord. Bless, O LORD, their children, and pardon and forgive their transgressions that they may be made meet for Thy bridal chamber.

Prayer.

72 The blessing of Him Who blesses all, the pity of Him Who has pity upon all, and the keeping of the adorable GOD be with us, amongst us, and round about us, at all times, to keep us from the evil one and his powers, O LORD of all, FATHER, SON, and HOLY GHOST. Amen. Canon. Psalm lxvii. Bless, O LORD, the bridal chamber of Thy servants, and keep the bridegroom and the bride who dwell therein from the evil one. Send help and salvation, O LORD, to our souls, which flee to Thy cross. O Thou, Who hast set up a glorious bridal chamber for the Bridegroom who espoused through the Spirit, crown with a crown of light, O CHRIST, Thy worshippers, and make ready a time of rest for this our assembly, that we may thank Thee with a joyful heart, and let Thy grace rest upon us all.

73 Doxology. With the blessing which rested upon the marriage of Abraham, Isaac, and Jacob, may this bridegroom and bride, and this brideman and bridemaid be blessed. Mary rejoiced when she bare Him, and John when

he baptized Him, and the heavens and earth were glad because He is the Star Which arose out of Jacob. Holy GOD, Holy and mighty, &c.

Prayer.

74 Thy name, O LORD our GOD, be praised, Thy divinity be adored, Thy sovereignty be revered, Thy self-existence be magnified, and the eternal mercies of Thy adorable Trinity be with Thy people and the sheep of Thy pasture, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

75 In heaven and on earth, O LORD, Thy divinity is blessed, Thy sovereignty is worshipped, and the adorable name of Thy glorious Trinity is sanctified, glorified, praised, and exalted at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

76 May the prayers of the holy Virgin, and the supplications of the blessed Mother, and the petitions of her who is full of grace, —Mary the blessed,— and the great power of the victorious Cross, and the Divine help, and the prayers of S. John the Baptist, be with us evermore, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Conclusion.

77 O LORD, Who didst bless the righteous of old, Abraham, Isaac, and Jacob, and didst increase, multiply, exalt, and pardon them,—bless Thou these Thy servants, and bless their pure marriage bed, that they may live together in love and concord, and that their children may be meet to attain the ornament of this day, and that they may be worthy to ascribe glory unto Him Who has given them to be partakers of one another,—may He perfect you and all this our assembly, and may His mercies abound towards us for ever through the prayers of Mary the mother of life and light, and through the prayers of all the saints and martyrs of the LORD, now and for ever and ever. Amen.

Hymn.

78 May Thy joy be with us, and Thy peace dwell among us, and may Thy Church dwell in this bridal chamber for ever. The bridegroom in his chamber is like the sun that riseth out of the East, his rays run through the firmament, and his light giveth joy to the world. The bridegroom in his chamber

is like the tree of life in the Church, whose fruit is good for food, and the leaves thereof for medicine. The bridegroom in his chamber is like the spring which runs through Eden, of which the wise have drunk, and by which the foolish have obtained knowledge. The bridegroom in his chamber is like an unblemished pearl, which the chief among the merchants bought, and through which they were enriched and ennobled.

Another.

79 Solomon undertook to build a house for the LORD of his LORD, as he was commanded by GOD and by David. In the second month he laid the foundations thereof, and in the seventh he perfected the building; and the king placed therein a large brazen sea and twelve oxen supporting it. The horse neighs, the lion roars, the ox bellows, and the swallow twitters therein in the morning tide. He set up the sea on the southern side because all springs and rivers flow towards the south; the twelve oxen are the twelve months, three at each angle for spring, summer, autumn, and winter. He built a wonderful house for the daughter of Pharaoh: six hundred slaves come and go, and worship before her. Who is this like a golden cup full of milk in which are dropped drops of blood? Who is this from betwixt whose eyes the sun riseth, and when she openeth her lips spices flow out of her mouth?

80 Who is this clad in embroidered garments, and whose LORD the kings and princes of the earth do worship? It is the Church whose report is goodly, whose spouse is great, and He is the King of the universe. Praise be to His name, and worship be to His honour.

Another.

81 Blessed is He Who hath built for His Church a house not made with hands, and hath raised and set her up on high according to His promise. The elect Church saith to CHRIST in her supplications: Show me from the Scriptures what dowry Thou wilt give unto me? O lovely Spouse, incline thine ear and hearken to My voice; leave thy father and mother, and come follow Me, for I am thy Bridegroom. Behold, I flee to Thy love, and I contemn all the idols of the heathen, and leave off worshipping them, and flee to Thy cross. I have espoused thee through water and the Spirit, and have saved thee from Satan and from death: beware that thou become not another's, for there is none other that can help thee as I can. If thou art faithful unto Me, O thou

daughter of the poor, I will make ready for thee a bridal chamber above, and will call prophets, apostles, and martyrs to thy wedding.

82 Thy commandments are dearer unto me than gold or pearls; and the words of Thy mouth are sweeter unto me than honey and the honey-comb.

THE PRAYER OVER THE BRIDE AFTER FORTY DAYS, AND THE CHURCHING OF WOMEN

1 The following prayer is directed to be said over a bride in the church forty days after marriage: O Thou pitiful and compassionate CHRIST, our GOD, Whose goodness overfloweth towards all, pour out Thy grace and help upon this bride, bless her in Thy mercy, and make her to cleave to that which is good, to eschew evil, and to do such things as Thou shalt approve of, that from her bosom may come forth fruits of joy to be brought up in Thy Holy Church. And grant that she may live according to Thy will before her spouse, that he may ever appear comely in her eyes; with her ears may she always hearken to his commands and approve of them; with her mouth may she speak of him with reverence; with her heart truly love him; with her hands perform his will; and with her feet walk evermore in holiness and righteousness. And grant that this bride and her bridegroom, and their brideman and bridemaid, may be preserved from all evil through the prayers of Thy mother, the second heaven, the blessed saint Mary, and through the prayers of all Thy saints, now and for ever and ever. Amen. [Then the Priest shall sign her head with the sign of the cross.]

The Churching of Women.

2 ¶ Benediction to be said over an infant and his mother forty days after childbirth, when his mother shall bring him to the church. O LORD GOD Almighty, the Creator of heaven and earth, and all that therein is, Who didst ordain a law to the fathers of old, commanding that every male child of forty days old should be brought to Thy holy temple, and there offer an offering to the Priest, who should pray over him that he might be clean;—Thou, O LORD, didst perfect this thing by causing Thy well-beloved Son to be taken to the temple, He being forty days old, when Simeon took Him in his arms, and confessed, and gave thanks, and asked of Him the dissolution of his days;—now, O LORD GOD, bless and sanctify this infant, N. who has come to Thy holy Church, which is the abode of righteousness, to ask of Thee graciously to increase the milk of his nurse, and that he may be kept

from the evil one and his powers, and be brought up in holiness and in the true faith all the days of his life. Amen.

3 Benediction to be said over the mother. And thou, O mother of this infant, be thou stirred up in the inner man of the heart by doing good works, that from thy loins may come forth sons and daughters who shall approve themselves before GOD in righteousness, that thou mayest feast upon the blessings of the LORD, and be kept thou and thy child from all evil, through the prayers of the Virgin, who is clothed with light, the second heaven, Saint Mary the mother of CHRIST, our GOD, and through the prayers of all the saints, now and for ever and ever. Amen. [Here the Priest shall sign over their heads with the sign of the cross.]

PART SEVEN

Milan

The Ordinary and Canon of the mass in the Ambrosian rite.

The Ambrosian Liturgy: the Ordinary and Canon of the Mass (Atchley translation)

4th century onward (Milan)

Atchley's English translation of the Ordinary and Canon of the mass of the Ambrosian rite of Milan, with the priest's and ministers' rubrics for high mass: the entrance and confession, the Ingressa, Gloria and litany, the lessons and gospel, the offertory, creed and preface, the Canon with its variable parts, the communion and the dismissal. The variable parts are shown by the whole proper of the feast of the Epiphany and a number of proper prefaces and canon inserts.

THE PRIEST'S ENTRANCE AND CONFESSION

1 The priest being ready, with his ministers, the deacon, and the subdeacon, they proceed to mass in the following order. First goes the censer-collet with a smoking censer in his right hand, and another, with the ship and incense in his left. Then follow two taperer-collets with lighted tapers; next the subdeacon alone, the deacon alone, and lastly the celebrant alone, with covered head; the other ministers going before him with uncovered heads. On arriving at the lowest step before the altar, standing between the deacon on his right, and the subdeacon on his left, the priest signs himself with the sign of the Cross, saying with a clear voice: In the name of the Father, and of the Son, and of the Holy Ghost. The ministers answer: Amen. Then, with his hands joined before his breast, he begins the anthem: I will go unto the altar of God. The ministers answer:

2 Even unto God who is the joy of my youth. Priest: O give thanks unto the Lord, for he is gracious. Ministers: Because his mercy endureth for ever. The same priest then, with hands joined and profoundly inclining, makes confession as follows: I confess unto God Almighty, to blessed Mary ever a Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to blessed Ambrose the confessor, to all saints,

and to you, brethren: that I have sinned exceedingly in thought, word, and deed, (here he thrice beats his breast, saying) by my fault, by my fault, by my grievous fault. Therefore I beg blessed Mary ever a Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, blessed Ambrose the confessor, all saints, and you, brethren, to pray for me unto the Lord our God. The ministers answer:

3 Thanks be to God. Almighty God have mercy upon thee: and, having forgiven thee all thy sins, lead thee to life eternal. The priest, raising himself, says: Amen. Then the ministers repeat the confession. But where the Priest said to you, brethren, and you, brethren, they say: to thee, father, and thee, father. At the end the priest says: Thanks be to God. After which, standing with hands joined, as above, he says: Almighty God have mercy upon you: and, having forgiven you all your sins, lead you to life eternal. The ministers answer: Amen. Then he signs himself, standing as before, and says: The Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins. The ministers answer: Amen. The priest again signs himself, standing in the same manner, and saying: V. Our help standeth in the name of the Lord. R. Who hath made heaven and earth.

4 Then, inclining, he says, with joined hands: V. Blessed be the name of the Lord. R. From this time forth for evermore. Then, inclining as before, he says secretly: I beseech thee, most high God of Hosts, Holy Father, that I may be able to intercede for my sins, and to win pardon of sins for those standing by, and to present the peace-offerings of each. He approaches the altar, and, inclining, says: We pray Thee, O Lord, by the merits of Thy saints (he makes the sign of the Cross in the midst of the altar, and kisses it, saying) whose relics are here, and of all saints, vouchsafe to pardon all my sins. Amen. Then the celebrant puts incense into the censer, the deacon ministering to him with the ship, and the subdeacon with the censer. The deacon, therefore, offers him the ship, saying: Bless, reverend father, this incense. Then he, having thrice put incense into the censer, and replacing the spoon in the ship, makes the sign of the Cross over the incense in the censer, saying: Mayest thou be blessed by Him, in whose honour thou art about to be burnt. Then the deacon takes the censer from the subdeacon, and gives it to the priest, first kissing his right hand: and the priest censes the altar.

5 After which, the deacon receives the censer again from the celebrant, and censes him alone. And then the celebrant goes to the epistle corner of

the altar, where, after signing himself with the sign of the Cross, he begins the Ingressa. Meanwhile, at the entrance of the celebrant and his ministers, the Ingressa is sung by the choir. [INGRESSA on the feast of the Epiphany. The city hath no need of the sun neither of the moon to shine on it: for the brightness of God doth

THE INGRESSA, THE GLORIA IN EXCELSIS AND THE PRECES

1 lighten it. And the nations shall walk in the light of it: and the kings of the earth offer up their brightness in it.] Having read the Ingressa, the celebrant, extending raising, and joining his hands, says: V. The Lord be with you. R. And with thy spirit. Afterwards, extending, and joining his hands, and inclining his head, he says (if it is to be said): Glory to God in the highest. As he says: we worship thee, and we give thanks unto thee, and Christ Jesus, and receive our humble prayer, he bows his head toward the Cross. And at the end, as he says: with the holy Spirit, he signs himself with the sign of the Cross. The Priest: Glory to God in the highest. The choir or the cantors continue: And on earth be peace towards men of goodwill. We praise Thee, we bless Thee, we worship Thee. We glorify Thee, we give thanks unto Thee for Thy great glory. O Lord God, Heavenly King, God the Father almighty. O Lord, the only-begotten Son, Christ Jesus. O Lord God, Lamb of God, Son of the Father. That takest away the world's sins, have mercy upon us. Thou that takest away the world's sins, receive our humble prayer. Thou that sittest at the Father's right-hand, have mercy upon us. For Thou only art holy, Thou only art the Lord, Thou only art most high, O Christ Jesus, with the holy Spirit, in the glory of God the Father. Amen.

2 Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord. Glory to God in the highest is not said throughout Lent. But after the above V. and R. the deacon says the following Preces, the choir making answer with, Lord, have mercy; and at the end moreover thrice with, Have mercy, O Lord.

On the 1St, 3Rd, and 5Th Sundays.

3 V. Entreating for the gift of divine peace, and of pardon, with all our heart and with all our mind, we beseech Thee. R. Lord, have mercy. V. For thy holy catholic Church, here and scattered throughout the whole world, we beseech Thee. R. Lord, have mercy. V. For our Pope, N, and our Pontiff, N, and all their clergy, and all priests and ministers, we beseech Thee. R. Lord,

have mercy. V. For Thy servants, N, our Emperor, and N, the King, our Duke, and all their armies, we beseech Thee. R. Lord, have mercy. V. For the peace of the churches, the calling of the gentiles, and the quiet of the people, we beseech Thee. R. Lord, have mercy. V. For this city and its conversation, and for all that dwell therein, we beseech Thee. R. Lord, have mercy. V. For seasonable weather, and for the fruits and increase of the earth, we beseech Thee.

4 R. Lord, have mercy. V. For virgins, widows, orphans, captives and penitents, we beseech Thee. R. Lord, have mercy. V. For all that travel by water or by land, for those in prisons, in bonds, condemned to the mines, or sent into exile, we beseech Thee. R. Lord, have mercy. V. For these who are afflicted with divers infirmities, and who are vexed with unclean spirits, we beseech Thee. R. Lord, have mercy. V. For these who in Thy holy Church distribute the fruits of mercy, we beseech Thee. R. Lord, have mercy. V. Hear us, O God, in all our prayers and supplications, we beseech Thee. R. Lord, have mercy. V. Let us all say. R. Lord, have mercy. Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.

On the 2Nd and 4Th Sundays

5 They are not said on Palmsunday V. Let us all say. R. Have mercy, O Lord. V. O Lord, almighty God of our fathers. R. Have mercy, O Lord. V. For Thy holy Catholic Church, that Thou mayest vouchsafe to preserve it. R. Have mercy, O Lord. V. For our Pope, N, and our Pontiff, N, and their priests. R. Have mercy, O Lord. V. For all bishops, the whole clergy, and the people. R. Have mercy, O Lord. V. For Thy servants, N. the Emperor, and N. the King, our Duke, and all their armies. R. Have mercy, O Lord. V. For this city, and all who dwell therein. R. Have mercy, O Lord. V. For seasonable weather, and for the increase of the earth. R. Have mercy, O Lord. V. Deliver us, Thou who didst deliver the children of Israel. R. Have mercy, O Lord. V. With a strong hand, and a mighty arm.

6 R. Have mercy, O Lord. V. O Lord, arise, help us, and deliver us for thy Name's sake. R. Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.

THE PRAYER OVER THE PEOPLE, THE LESSONS AND THE GOSPEL

1 Then the Priest says: V. The Lord be with you. To which shall always be made answer: R. And with thy spirit. After this he says the Prayer (or prayers)

over the people, according as the order of the service requires. [PRAYER super populum on the feast of the Epiphany. O God, who hast hallowed this day of election by the first-fruits of the Gentiles, and by the star of thy light hast plainly showed Thyself unto us: grant, we beseech Thee, that the new and marvellous brightness of the heavens may ever arise in our hearts; who livest and reignest with God the Father in the unity of the holy Spirit, God, for ever and ever. R. Amen.] Towards the end of the "prayer over the people," a reader, vested in a surplice, takes the book of the lessons in both hands, and carrying it before his breast goes to the ambo (or to the midst before the altar), and there standing with his face towards the altar, himself holding his book, sings the title of the lesson: then, bowing towards the celebrant, asks a blessing, saying in a subdued voice: Deign, sir, to bless, signing himself with the sign of the Cross. The celebrant blesses him, saying (if the lesson be from the Old Testament): May the prophetic lesson be to thee an instruction in salvation; but if it be from the New Testament: May the apostolic lesson be to thee an instruction in salvation. And then the lesson is read, the celebrant and his ministers sitting.

2 [THE PROPHETIC LESSON for the feast of the Epiphany. Isaiah lx, 1-6: Arise, shine, O Jerusalem; for thy light is come. . . . and they shall shew forth the praises of the Lord.] After the lesson is sung the Psalmellus, and while it is in singing the subdeacon goes to the ambo, a minister bearing the book of epistles before him. [PSALMELLUS for the feast of the Epiphany. Blessed be the Lord God of Israel: who only doeth great wonders for ever. V. Let the mountains bring peace unto thy people. R. He shall abase the oppressor: and he shall endure with the sun, and before the moon, from one generation to another: and shall come down like the rain into a fleece of wool, and as the showers that drop upon the earth.] On arriving at the ambo (or the epistle corner of the altar, below the steps) the subdeacon, turning towards the altar, sings the title of the epistle. Then bowing profoundly towards the celebrant, he asks of him a blessing, saying silently: Deign, sir, to bless. The priest in like manner, standing up, and making the sign of the Cross with his right hand, answers: May the apostolic teaching fill thee with divine grace. After which the priest and deacon sit down, while the subdeacon reads the epistle.

3 [THE EPISTLE for the feast of the Epiphany. Titus ii, 11—iii, 2: Dearly beloved, the grace of God our Saviour hath appeared to all men . . . showing

meekness unto all men.] After the epistle is sung the Halleluyah and Verse, or the Cantus, according to the season. [HALLELUYAH AND VERSE for the feast of the Epiphany. Halleluyah, halleluyah. V. There came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? Halleluyah. CANTUS for the second Sunday in Lent. If the Lord had not been on our side, now may Israel say: If the Lord had not been on our side. V.1. Our soul is escaped out of the snare of the fowler: the snare is broken, and we are delivered. V.2. Our help standeth in the Name of the Lord; who hath made heaven and earth.] This done, the deacon takes the gospels'-book, goes up to the midst of the altar, and setting the book down there, kneels on the topmost step, and says:

4 O God almighty, who didst cleanse the lips of Isaiah the prophet with a live coal, cleanse my heart and my lips: so vouchsafe to cleanse me, of thy favouring mercy, that I may be able worthily to proclaim thy holy Gospel. Through Christ our Lord. Then taking up the book, he goes to the place where the gospel is to be sung, either the ambo, or else the gospel corner of the altar below the steps. There proceed thither two collets, one carrying a smoking censer, and the other the ship; and two others each carrying a lighted candle; and then the subdeacon alone, and last of all the deacon. On his arrival there the deacon says: V. The Lord be with you. R. And with thy spirit. The Deacon: The lesson of the Holy Gospel according to St. N. Then, after making the sign of the Cross on the book, and on his forehead, mouth, and breast, he turns and bows toward the celebrant (who is standing by the midst of the altar turned towards the deacon) and says silently: Deign, sir, to bless. The celebrant, making the sign of the Cross clearly with his right hand, blesses him, saying silently: The Lord be in thy heart and on thy lips, that thou mayest worthily and duly proclaim his gospel: In the name of the Father, and of the Son, and of the Holy Spirit. The deacon then taking the censer, censes the book thrice; and after giving it back to him from whom he took it, reads the gospel.

5 On certain solemn feasts, before the V. The Lord be with you, there is sung an Anthem before the Gospel. [THE ANTHEMS BEFORE THE GOSPEL are: On Christmas Day, at the third mass. Glory to God in the highest, and on the earth be peace. Halleluyah, Halleluyah, Halleluyah.

THE ANTHEM AFTER THE GOSPEL AND THE DEACON'S PROCLAMATION

1 In Bethlehem of Judaea was the Saviour born. Herod was troubled: the whole world rejoiceth. John, bearing record by the river Jordan, saith: He that cometh after me is preferred before me.

On Easter Day.

2 Praise ye the Lord from the heavens: praise him in the heights, ye angels of His; for to-day hath the Lord arisen, and redeemed His people. Halleluyah, Halleluyah.] [THE HOLY GOSPEL on the feast of the Epiphany. St. Matt. ii, 1-12: Now when Jesus was born in Bethlehem . . . into their own country another way.] After the gospel the choir answer: Praise be to Thee, O Christ. [On the feast of the Epiphany only, immediately after the gospel, the deacon announces the day and the month on which Easter is to fall that year, as follows: Your charity should know, dearly beloved brethren, that, with the assent of God, and by the mercy of our Lord Jesus Christ, we shall keep the Pascha of the Lord with joy on the — day of the month of —. R. Thanks be to God.] If there is to be a sermon, it shall follow here, after the gospel: the deacon and subdeacon meanwhile sitting in the presbytery with the celebrant.

3 At the end of the gospel (or of the sermon if there be one) the priest returns to the midst of the altar, and continues the mass, saying: V. The Lord be with you. R. And with thy spirit. Have mercy, O Lord; have mercy, O Lord; have mercy, O Lord. Then, with joined hands, he reads the Anthem after the Gospel, if it is to be read. Meanwhile the deacon and subdeacon, together with the collets, having made the usual reverence in the midst before the altar, proceed to the sacristy, or to some other place appointed for it. There the deacon, first taking the burse with the corporas placed within it, carries it, with his hands raised up to his face, to the altar: and, having made the usual reverence before it, goes up to it, and taking the corporas out of the burse, spreads it in the midst of the altar, setting the burse on the altar in a

THE KISS OF PEACE, THE PRAYER OVER THE SINDON AND THE OFFERING OF THE BREAD AND WINE

1 suitable place: then, having made again the usual reverence, he goes to his place at the right-hand corner of the altar, so that he may say there, at the proper time: Have ye peace! R. To Thee, O Lord. The subdeacon follows afterwards, carrying the chalice with the paten, the host and the pall, covered

with the ends of the Continentia, or veil hanging around his neck, and sets them on the altar towards the epistle end; at the same time a collet follows after the subdeacon with the bason, and cruets, one of water and the other of wine, covered with some decent veil; which he also sets down on the altar at the same end. During this procession the choir sings the Anthem after the Gospel. [ANTHEM AFTER THE GOSPEL on the feast of the Epiphany. When Jesus was born in Bethlehem of Judaea; behold, there came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star, and are come to worship Him.]

2 Then the priest says again: The Lord be with you. R. And with thy spirit. And immediately he says the Prayer over the sindon, with extended hands. [PRAYER OVER THE SINDON on the feast of the Epiphany. Grant, we beseech thee, almighty God; that, as all nations come with gladness to worship Christ, born King and Lord; so also this glorious light may ever dwell in us; Through the same our Lord.] During the offering of the gifts the choir sing the offertory. [OFFERTORY for the feast of the Epiphany. In his days shall righteousness flourish: and abundance of peace, so long as the moon be exalted. V. He shall have dominion also from sea unto sea: and from the river unto the ends of the earth. And abundance of peace, so long as the moon be exalted.] The Prayer over the sindon said, the deacon, taking the chalice from the hand of the subdeacon, places it on the altar on the epistle side, uncovers it, and gives the paten with the host thereon to the celebrant: who offers it, saying:

3 Receive, O most merciful Father, this holy bread; that it may become the Body of thine Only-begotten One, in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen. Meanwhile, the deacon, having received the cruet of wine from the hand of the subdeacon, pours wine into the chalice, having previously wiped it out with the purificatory, saying: From the side of Christ there flowed forth blood. The subdeacon, meanwhile, carrying the cruet of water in his right hand, and holding it towards the celebrant, says: Bless, reverend father. And he, making the sign of the Cross towards it, says: And water likewise, in the name of the Father, ✠ and of the Son, and of the Holy Spirit, Amen; and then the subdeacon pours a little water into the chalice. Then the deacon hands the chalice to the celebrant, and holding it by the foot together with the celebrant, at the same time says:

4 Receive, O most merciful Father, this chalice, wine mingled with water; that it may become the Blood of thine only-begotten One, in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen. Then the chalice being set down on the altar, he covers it with the pall; and then withdraws to the right corner of the altar, the subdeacon in like manner going to the other corner. 5 In the metropolitan church of Milan, the celebrant having sung the Prayer over the sindon, goes down to the entrance to the presbytery or upper quire: the deacon being on one side of him, and the subdeacon on the other, and two collets with two silver vessels going before him. There the deacon and subdeacon, standing on either side, hold open a sindon before him, as he receives the offerings of bread and wine, which two old men of the School of St. Ambrose, accompanied by the rest of the old men of the same School, bring and offer. When the celebrant has arrived at the entrance of the quire, one of the two old men having made a reverence to the altar and to the celebrant, approaches him, bearing in his right hand three hosts, and in his left a silver vessel full of white wine. Then he says: Bless, reverend father; and the celebrant replies: The Lord bless thee, and this thy gift, in the name of the Father, ✠ and of the Son, and of the Holy Spirit; and he answers: Amen. Then he makes the sign of the Cross over the gift, and offers the old man his maniple to kiss, and with his right hand takes the hosts from the old man's hand, and gives them to the subdeacon to be placed in the bowl. Meanwhile, the deacon takes the vessel of wine from the same old man's hand, and pours it into the other bowl. Then the offering of the other old man is received in the same manner. After this the celebrant goes down to the entrance of the senatorium or lower quire, and there he receives the offerings of the women, presented by two old women of the same School. When he has received these offerings, the celebrant returns to the altar and continues the mass.

6 The chalice being set on the corporas and covered with the pall, the celebrant, profoundly inclining, with his hands joined and placed on the altar, says: Almighty, everlasting God, may this offering be pleasing and acceptable unto thee, which I, unworthy though I be, offer to thy tenderness, for myself, a miserable sinner, and for my countless offences; that thou mayest grant me pardon and remission of all my sins; and look not upon my iniquities, but let thy mercy alone be good to me, an unworthy man: through Christ our Lord. Then standing, with his hands extended, he con-

tinues: And receive, O Holy Trinity, this offering which we offer to thee for the guiding and keeping and the unity of the Catholic Faith: and for the reverence also of blessed Mary who brought forth God, as well as of all thy saints: and for the health and safety of thy servants and handmaidens, and of all for whom we have undertaken to beg thy mercy, and whose alms we have received, and of all faithful Christians, both quick and dead: that, by thy compassion, they may

THE BLESSING OF THE OFFERINGS AND THE CENSING

1 receive remission of all sin, and obtain the rewards of everlasting bliss, by continuing faithfully to praise thee, to the glory and honour of thy name, O God, most merciful Creator of things: (here he joins his hands) through Christ our Lord. Then on Sundays, and solemn feasts of the Lord, and their vigils, and when the mass is of the saints (unless it be a votive one, however solemn), this prayer follows in like manner: Receive, O holy Trinity, this offering which we offer to thee as a memorial of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of all thy saints who have pleased thee since the world began: and of those whose festival is being kept this day, and of those whose names, and relics, are here: that it may be to them for honour, but to us for salvation; that all those may deign to intercede for us in heaven, whose memorial we make on earth. (here he joins his hands) Through the same Christ Our Lord.

2 Spreading his hands out over the offerings, he continues: And receive, O holy Trinity, this offering for my cleansing: that thou mayest make me clean and puré from every spot of sin, so that I may worthily minister unto thee, O God, and most merciful Lord. He blesses the offerings, continuing: The blessing of God Almighty, the ✠ Father, the ✠ Son, and the holy ✠ Spirit, descend abundantly on this our offering: and may this offering be acceptable unto thee, O holy Lord, Father almighty, everlasting God, most pitiful Creator of things. Then the celebrant puts incense in the censer, the deacon ministering to him with the ship and the subdeacon with the censer, saying: By the intercession of blessed Michael the archangel, standing on the right-hand of the altar of incense, and of all his chosen ones, may the Lord vouchsafe to bless this incense, and to receive it for a sweet savour. Through Christ our Lord. Amen.

3 Then, taking the censer from the deacon, he censes the offerings, saying: May this incense, blessed by thee, ascend unto thee, O Lord; and may

thy mercy come down upon us. After this he censes the altar, saying: Let my prayer, O Lord, be set forth as incense in thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door of surrounding before my lips; that my heart be not inclined to words of malice, to make excuses for the excuses in sins. When he has made an end of censing the altar, he gives the censer back to the deacon, saying: Behold, the smell of the saints of God: is as the smell of a fruitful field which God hath blessed. The deacon then censes the celebrant: and afterwards goes round, censing behind the altar, and coming to the gospel-corner makes the sign of the Cross over the corner of the altar in front with the censer, kisses the place, hands the censer to the subdeacon, and returns to his own place. Meanwhile, the celebrant reads the Offertory, and then extending and again joining his hands, says:

4 V. The Lord be with you. R. And with thy spirit. The priest then intones the creed of Constantinople: I believe in one God (which is then sung throughout by the choir or by the cantors, but not alternated with organ interludes): extending, raising and joining his hands as he does so. At the words: in one God: Jesus Christ: together is worshipped and glorified, he bows

THE CREED AND THE PRAYER OVER THE OFFERINGS

1 his head; and when he comes to: and was incarnate, he genuflects as far as: Also he was crucified, and at: the life of the world to come, he signs himself with the sign of the Cross. I believe in one God, The Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds: God of God, Light of Light, very God of very God. Begotten, not made; being of one substance with the Father, by whom were all things made. Who, for us men, and for our salvation, came down from heaven (here the Priest genuflects) and was incarnate by the Holy Spirit of the Virgin Mary, and was made man. (He rises, and continues.) Also he was crucified for us under Pontius Pilate, he suffered, and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven; he sitteth at the Father's right hand, and shall come again with glory to judge the quick and the dead: whose kingdom shall have no end. And (I believe) in the Holy Spirit, the Lord, and the Life-giver: who proceedeth from the Father, and the Son: who with the Father and the Son together is worshipped and

glorified: who spake by the prophets. And (I believe) one, holy, catholic, and apostolic Church: I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

2 V. The Lord be with you. R. And with thy spirit. Then, with hands extended, he reads the Prayer over the offerings. [PRAYER OVER THE OFFERINGS on the feast of the Epiphany. We offer unto thee, O Lord, the sacrifice of praise, for the manifestation of our Lord Jesus Christ, and for the beginnings of our calling; renewing the sacrament of thy tenderness on this day's festival; and we beseech thee favourably to accept it: through the same Christ Jesus thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ever and ever. Amen.] After: And was made man, the deacon rises and goes down into the quire before the midst of the altar, and receives the censer from the hands of the thurifer; and then turning towards the choir censes all standing there, beginning with the highest dignitary present: this done, he returns to the midst of the quire before the altar, and censes the subdeacon: after which he gives back the censer to the thurifer, and going to his own place is himself censed by him there; and then he censes the people outside the screen of the quire.

3 At the end of the "prayer over the offerings," as he says: for ever and ever, the priest places his hands on the altar; then raises them a little towards his breast as he says: Lift up your hearts. Joining them he bows his head as he says: Let us give. Thence onward he separates them till the end of the preface, when he again joins them before his breast as he bows, saying: Holy, holy. V. The Lord be with you. R. And with thy spirit. V. Lift up your hearts. R. We lift them up unto the Lord. V. Let us give thanks to the Lord our God. R. It is meet and right so to do. [PREFACE for the feast of the Epiphany. V. For it is truly meet and right, proper and healthful, that we should alway give thanks unto thee, here and everywhere, O holy Lord, Father almighty, everlasting God: Who in a voice of thunder from the heavens didst manifest thyself to us over Jordan's bed, that thou mightest point out the

1 heavenly Saviour, and show thyself to be the Father of the eternal Light; thou didst open the heavens, thou didst bless the air, thou didst cleanse the water; and by the Holy Spirit in the likeness of a dove thou didst proclaim thine only Son. To-day the waters receive thy blessing, and take away our

curse: so as to exhibit to believers the cleansing of all sins, and to make them Sons of God by adoption unto life eternal. For they whom a carnal birth brought forth into life in this world, they whom Death had seized through their transgression; these eternal Life hath regained, and called back to the glory of the kingdom of heaven; through the same Christ our Lord, *through whom angels praise thy majesty, archangels do it reverence; Thrones, Dominions, Virtues, Principalities and Powers worship it. Whom Cherubim and Seraphim with mutual exultation hymn together. With whom, we beseech thee, let our voices also be joined, in humble confession, saying:

Some Further Examples of Prefaces — 2nd Sunday in Advent.

2 V. For it is truly meet and right, proper and healthful, that we should alway give thanks unto thee, here and everywhere, O holy Lord, Father almighty, everlasting God, through Christ our Lord, by whose Incarnation the world's salvation was accomplished, by whose Passion the redemption of the children of men was procured. May he himself, we beseech thee, conduct us to the eternal reward, who redeemed us from the darkness of hell: and may he justify us at his second coming, who redeemed us in his first: that his exaltation may defend us from all evil, whose humiliation hath raised us to life: *through whom the angels praise thy Majesty, etc.

4th Sunday in Lent.

3 V. For it is truly meet and right, proper and healthful, that we should give thanks unto thee, O Lord, that dwellest in the lofty citadel of the heavens, and should acknowledge thee with our whole mind. For by thee, when the world's blindness was taken away, the true Light shone out upon the weakly: since among the miracles of thy many powers, thou didst command a man, blind from birth, to see: in whom the human race, stained with original blindness of the mind, was typified, a figure of what was to be. For by that bathing-pool of Siloam, to which that blind man was sent, is signified none other than the sacred Font, where not merely bodily eyes but the whole man is made whole: through Christ our Lord, *through whom the angels praise thy Majesty, etc.

5th Sunday in Lent.

4 V. For it is truly meet and right, proper and healthful, that we should always give thanks unto Thee, here and everywhere, O holy Lord, Father

almighty, everlasting God, through Christ our Lord: who by the matchless glory of Majesty hath wrought so many miracles on earth: amongst which, he delivered Lazarus, by the power of deepest pity, though he had been dead four days, from the bond of the grave. For already lay he at rest, subjected to most noisome foulness, buried in the black abyss of earth, bound in grave clothes. Whose previous decease, through the repose of death-sleep, the Lord presently disclosed to his disciples in clear words: and with tender regard reminding them of their friend, he hastened to the closed mouth of his cave: and then, while the Jewish multitude stood by, with tearful eyes he groaned and wept. O what a wondrous demonstration! that the Maker of the heavens should deign to weep before his servant's tomb! O how great and saving that mystery, which, by the resurrection of Lazarus, as a token, is prefigured! He, destroyed by the corruption of his body, through the power of the heavenly King at once arose to life. We, moreover, buried by the first man's fall, have been set free from Hell, and, coming to life again, are brought back to joys eternal, by the divine grace of Christ; whom the angels praise, archangels reverence; Thrones, Dominions, Virtues, Principalities and Powers worship. Whom Cherubim, etc.

5 V. For it is truly meet and right, proper and healthful, that we should give thanks to thee, O holy, almighty God, that we should render devout praises to thee, O glorious Father, Author and Maker of all things. For though thy Son, Christ Jesus, was the Lord of Majesty, yet to deliver the human race he vouchsafed to submit to the Cross: whom erstwhile Abraham foreshadowed in his son, whom Moses' followers prefigured in the spotless Lamb. For he it is whom the sacred trumpet of the prophets proclaimed: who bore the sins of all, and took away their iniquities. This is that Passover, ennobled by the blood of Christ, in which his faithful people rejoice with special devotion. O mystery full of grace! O ineffable sacrament of a gift divine! O festival, of all festivals worthy to be honoured! in which, to redeem his servants, he offered himself to be slain by mortal men. How blessed indeed that death, which untied the knots of death! Now at length the prince of Hell perceives that he is crushed: and we, having been led out of the stain of the Deep, give thanks for having mounted up to the heavenly kingdom. And therefore with angels and archangels, with Thrones and Dominions, and with the whole complement of the heavenly army, we sing a hymn to thy glory, evermore saying:

6 in the winter-church. V. For it is truly meet and right, proper and healthful, that we should always give thanks unto thee, here and everywhere, O holy Lord, Father almighty, everlasting God: for to-day we celebrate the coming of the Holy Spirit, who imparted to the princes of the new-born Church both the knowledge of the Godhead, and speech, since all nations were to be initiated into: he, the wonderful worker of unity in a diversity of gifts, and distributer of varied graces, the same is both the cause of the one Faith, and himself the treasurer of the tongues of the preachers: wherefore with entrancing gladness the whole wide world rejoices; and the heavenly Virtues join with the angelic Powers in singing with one accord a hymn to thy glory, unceasingly, evermore saying:

On the feast of St. Martin, 11 November.

7 V. For it is truly meet and right, proper and healthful, that we should honour thee, O Lord, in the praises of thy blessed bishop and confessor Martin, Who, filled with the gift of thy Holy Spirit, was so found perfect in the very beginning of his faith, that he clothed Christ in the poor man, and with the garment which the needy one accepted, clad the Lord of the world. O happy bounty, which the Godhead wrought! O glorious partition of the cloak, which clothed the soldier, and the King! Worthily didst thou bestow on him the rewards of confessing thee: worthily was the fierceness of the Arians made subject to him: worthily had he no fear of the torments of the persecutor, tranquilly sustained by so great a love of martyrdom. How great, think we, will be the glorification of his passion; when did there exist a part of a cloak so precious? And what shall he have received for the oblation of his whole body, who, for a petty piece of a garment, was vouchsafed to clothe God, and to see him? O the kindness of his soul, so meet to be imitated! O the power of his virtues, so meet to be reverenced! So performed he the office of a bishop that he undertook, that by the example of a laudable life, he enforced the observance of discipline. So bestowed he healing by his apostolic power on them that looked for it, that he made some whole by his prayers, others by his glance. This, O Lord, is thy power and glory, which the angels praise, archangels reverence: Thrones, Dominions, Virtues, Principalities, and Powers worship. Whom Cherubim, etc.

8 On the feast of SS. Faustinus and Jorita MM, 4 January. V. For it is truly meet and right, proper and healthful, that we should alway give thanks to thee, here and everywhere, O holy Lord, Father almighty, everlasting God;

and that we should praise thee, O wondrous God, in thy saints: whom thou hast prepared for thine eternal glory before the foundation of the world; that by them, the tyrants having been subdued, thou mightest make known the light of thy truth to this world. And of their company are thy Martyrs, Faustinus, and Jovita: who flourished in the meadow of thy Church like roses and lilies. Whom in the battle of their confession the blood of thine only-begotten One besprinkled with a roseate hue: and for a reward of their passion clothed them in the snowy whiteness of the lilies. *Through whom angels praise thy Majesty, etc. On the feast of SS. Protase and Gervase, 19 June.

9 V. For it is truly meet and right, proper and healthful, that we should alway give thanks to thee, here and everywhere, O holy Lord, Father almighty, everlasting God: Who hast bestowed upon thy soldiers, that contend for the love of thy Name, the virtue of faith. Amongst whom thou hast vouchsafed to number also the loyal brethren, Protase and Gervase: for whom their father before them led the way, when he obtained the palm of martyrdom. These are they, who marked by the heavenly ensign, took the victorious arms of the Apostle: and being loosened from the bonds of the world, and overthrowing the army of vices drawn up against them by the Satanic enemy, free and unencumbered, have

THE CANON: THE TE IGITUR, THE COMMEMORATION OF THE LIVING AND THE PROPER COMMUNICANTES

1 followed Christ the Lord. O how happy that brotherhood, which, cleaving to the sacred words, could by no unclean touch be corrupted! O how glorious that opportunity of a contest, in which both are crowned together, whom the womb of one mother brought forth! For whose triumphs also the Church, that most fruitful mother, rejoices, who through blessed Ambrose was allowed to find such sons, who bestow on themselves the marks of virtues, and glory; through the same Christ our Lord, *through whom angels praise thy Majesty, etc.] The choir: Holy, holy, holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed, is he that cometh, in the name of the Lord. Hosanna in the highest.

The Canon

2 The priest extending, and slightly raising his hands, then joins them, and raising his eyes heavenwards and immediately lowering them, bows profoundly before the altar, saying secretly: Therefore we humbly pray and beseech thee, O most merciful Father, through our Lord Jesus Christ, thy Son

(he makes the sign of the Cross in the midst of the altar and kisses it there) to accept and bless (he signs thrice over the offerings) these ✠ gifts, these ✠ oblations, these holy and spotless ✠ sacrifices, (extending his hands he continues) which, in the first place we offer unto thee for thy holy catholic Church, that thou wouldst be pleased to keep it in peace, to guard, unite, and govern it, throughout the whole world, together with thy servant N., our Pope, and N., our bishop, and N., our King, as well as all the orthodox, and them that hold the catholic and apostolic Faith.

The Commemoration for the Living.

3 Remember, O Lord, thy servants and hand-maidens, N. and N. (with joined hands he prays for a short time for those whom he intends: then extending his hands he continues) and all here present, whose faith is evident, and devotion known unto thee: for whom we are offering, or who offer to thee, this sacrifice of praise, for themselves and all their friends, for the redemption of their souls, for the hope of their salvation and their safety, and direct their prayers unto thee, the everlasting God, living and true.

Propers Within the Canon

4 On Christmas Day, and throughout the Octave. Joining in communion with, and celebrating (at the first mass) the most holy night, (but at the others) the most holy day, on which the undefiled maidenhood of blessed Mary brought forth into this world the Saviour: and also venerating the memory, first, of the same glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ; *and also of thy blessed Apostles and Martyrs; (as further on). On the Lord's Epiphany, and throughout the Octave. Joining in communion with, and celebrating the most holy day on which thine only begotten One, co-eternal with thee in thy glory, visibly appeared in the bodily reality of our flesh; and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ: *and also of thy blessed apostles and martyrs; (as further on).

5 Joining in communion with, and celebrating the most holy day on which our Lord Jesus Christ was betrayed. Thou, O Lord, thou hast bidden us be partakers of thy Son, thou hast bidden us be sharers of thy kingdom, thou hast bidden us be inhabitants of Paradise, thou hast bidden us be companions of the angels; if we but keep with unharmed and inviolate faith the sacraments of the heavenly service. And what can we not hope for from thy

mercy, who have received a reward so great that we are let offer thee such a sacrifice, namely, the Body and Blood of our Lord Jesus Christ? Of him who surrendered himself for the world's redemption to that tender and worshipful Passion: who, ordaining a form of sacrifice of eternal salvation, first offered himself as the victim, and first taught that he was to be offered. And also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ; *and also of thy most blessed apostles and martyrs (as further on).

On Easter Day and throughout the Octave.

6 Joining in communion with, and celebrating the most holy day of the resurrection of our Lord Jesus Christ, according to the flesh; and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord, Jesus Christ: *and also of thy blessed apostles and martyrs; (as further on). On the day of the Lord's Ascension. Joining in communion with, and celebrating the most holy day on which thine only begotten Son, our Lord, established on the right hand of thy glory our frail nature united to himself: and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord, Jesus Christ: *and also of thy blessed apostles and martyrs; (as further on). On Whitsunday, and throughout the Octave. Joining in communion with, and celebrating the most holy day of Pentecost, on which the holy Spirit was manifested to the Apostles by countless tongues: and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ: *and also of thy blessed apostles and martyrs; (as further on).

THE COMMON WITHIN THE CANON AND THE WORDS OF INSTITUTION

1 Joining in communion with, and venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth our God and Lord Jesus Christ;* and also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Jude, Xystus, Lawrence, Hippolytus, Vincent, Cornelius, Cyprian, Clement, Chrysogonus, John, and Paul, Cosmas, and Damian, Apollinaris, Vitalis, Nazarius, and Celsus, Protasius, and Gervasius, Victor, Nabor, Felix, and Calimerius, and of all thy saints: by whose merits and prayers do thou grant that in all things we may be defended by the help of thy protection: (he joins

his hands) through the same Christ our Lord. Amen. Said with his hands stretched out over the Offering. Graciously accept, O Lord, we beseech thee, this oblation of our service, as well as of the service of thy whole family;* and order our days in thy peace, and deliver us from everlasting damnation, and make us to be numbered in the flock of thy chosen ones; (he joins his hands) through Christ our Lord.

Propers Within the Action

2 On Maundy Thursday. Graciously look on this offering, we beseech thee, O Lord, which we offer thee because of the day of the Lord's supper, on which our Lord Jesus Christ thy Son ordained a rite of sacrificing in the New Testament, when he transformed the bread and wine which Melchisedech had offered as a priest, foreshadowing the mystery to come, into the celebration of the sacrament of his Body and Blood; that through many circling years we being safely preserved, might offer thee, O Lord, our gifts: *and order, etc. (as above). Proper on Easter Day and Whitsunday, and throughout their Octaves. Graciously accept, O Lord we beseech thee, this oblation of our service, as well as of the service of thy whole family, which we offer unto thee for these also, whom thou hast vouchsafed to regenerate with water and the Holy Spirit, and to grant them remission of all their sins;* and order (as above).

3 And vouchsafe, we beseech thee, to make this oblation, which we offer to thy tender compassion, O thou God in all, (he signs thrice over the offerings) bles*sed, avail*able, val*id, reasonable, and acceptable, (he signs once over the host, and once over the chalice) that it may become to us the bo*dy and blo*od of thy dearly beloved Son, Jesus Christ our Lord. With joined hands he goes to the epistle corner of the altar, where he washes his fingers, saying nothing, and dries them: then he returns to the midst of the altar, and says: Who, on the day before he suffered for our salvation, and that of all men, (he takes the host, and raises his eyes) he took bread, and lifted up his eyes to heaven, to thee, God, his almighty Father; giving thanks to thee (he blesses the host) he bles*sed it, break it, and gave it to his disciples, saying to them:

4 On Maundy Thursday is here interpolated: "That is, upon this day, reclining in the midst of his disciples." Take, and eat ye all of it (he says the words of consecration distinctly, secretly, and carefully)

For this is my Body.

5 He genuflects, rises, and elevates the host that it may be adored by the people: he replaces it on the corporas, and again genuflects. Then standing upright he uncovers the chalice, laying the pall upon the consecrated host, and continues: Likewise, after supper (he takes the chalice and raises his eyes) he took the cup, and lifted up his eyes to heaven, to Thee, God, his almighty Father: also giving thanks to thee (holding the chalice in his left hand, with the right he signs over it) he blessed it, and gave it to his disciples, saying to them: Take and drink ye all of it (holding the chalice in both hands, slightly raised, he pronounces the words of consecration) For this is the Chalice of my Blood, of the new and eternal Testament, a Mystery of faith: which shall be shed for you and for many for the remission of sins.

6 He sets down the chalice, and immediately rubs the tips of his fingers over it. Then he genuflects, rises, and shows it to the people, saying: Commanding also, and saying to them: As often as ye do these things, ye shall do them for my memorial: ye shall preach my Death, ye shall proclaim my Resurrection, ye shall hope for my Advent, until I shall come again from the heavens to you. He replaces the chalice, covers it, and again adores: then stretching out his arms in the fashion of a cross, he says: Wherefore, O Lord, we, thy servants, and also thy holy people, being mindful of the Passion of our Lord Jesus Christ, as well as of his wondrous Resurrection from hell, and also of his most glorious Ascension into the heavens (he joins his hands), offer unto thy excellent majesty of thine own presents and gifts (he signs thrice over the offerings together) a pure sacrifice, a holy sacrifice, a spotless sacrifice, (then once over the host alone, and once over the chalice alone) this holy bread of eternal life, and the chalice of everlasting salvation.

7 Then extending his hands before his breast, he says: And vouchsafe to regard them with favourable and gracious countenance, and to accept them as thou didst deign to accept the gifts of thy righteous child Abel, and the sacrifice of our patriarch Abraham, and the holy sacrifice, the spotless offering, which Melchisedech thy high priest offered unto thee.

THE COMMEMORATION OF THE DEPARTED

1 Then, joining his hands, and bowing profoundly, he says: We humbly beseech thee, almighty God, to command these things to be borne by the hands of thy holy angel to thy heavenly altar in the sight of thy awful

Majesty, (he makes the sign of the Cross in the midst of the altar, and kisses it there), that so many of us as, from this partaking of the altar, (he makes the sign of the Cross once over the host, and once over the Chalice) shall receive the most holy body and blood of our Lord Jesus Christ, may be fulfilled (he signs himself) with all heavenly benediction and grace: through the same Christ our Lord. Amen.

Commemoration for the Departed.

2 Remember, also, O Lord, thy servants and hand-maidens who are gone before us with the sign of faith, and rest in the sleep of peace, N. and N. He joins his hands, and prays for the Departed for whom he intends. Then, extending his hands, he says: To them, O Lord, and to all that repose in Christ, grant, we pray thee, a place of refreshment, light, and peace (he joins his hands and bows his head): through the same Christ our Lord. Amen. John, and Perpetua, John, Anastasia, Stephen, Agatha, Andrew, Euphemia, Barnabas, Lucia, Peter, Justina, Marcellinus, Sabina, Agnes, Thecla, Caecilia, Pelagia, and Felicitas, Catharine, 3 and with all thy saints; into whose company, we beseech Thee, to admit us, not weighing our merits, but pardoning our offences; (he joins his hands) through Christ our Lord. By whom, O Lord, thou dost ever create all these good things, (he signs thrice over the host and chalice together, saying) dost hallow, quick en, bless them, and plentifully bestow them upon us thy servants, for the increase of faith, and the remission of all our sins. He uncovers the chalice, and genuflects, saying: And there is to thee, God the Father almighty, Then standing upright he takes the host in his right hand, and holding the chalice in his left makes the sign of the Cross thrice over the chalice with the host, from lip to lip, saying: Of ☩ him, and through ☩ him, and in ☩ him, all honour, power, praise, and glory, He holds the host in his left hand over the chalice, and taking the paten in his right between the fore and middle fingers, he signs thrice over the host and chalice together, saying:

4 Sove ☩ reignty, ever ☩ lastingness, and ☩ might, in the unity of the Holy Spirit, Setting down the paten upon the foot of the chalice towards himself, he raises the host slightly, saying (with note): For infinite ages of ages. R. Amen.

THE FRACTION, THE LORD'S PRAYER AND THE PEACE

1 Then he divides the host through the middle over the chalice, saying: Thy Body is broken, O Christ, thy chalice is blessed. He lays the piece, which he holds in his right hand, on the paten: but he breaks a small fragment off the other piece, which he has in his left, saying: May thy Blood ever be to us for life, and the salvation of souls, O our God. Then he lays the piece, which is in his left hand, on the paten: and making the sign of the Cross with the small fragment in his right hand over the chalice, he drops it into the chalice, saying: May the mingling ✠ of the consecrated Body and Blood of our Lord Jesus Christ be of advantage to us who eat and partake thereof, for life, and everlasting joy. He covers the chalice, genuflects, rises and says the Confractorium, or anthem sung at the Fraction by the choir.

2 [CONFRACTORIUM for the feast of the Epiphany. This beginning of miracles did Jesus in Cana of Galilee: and manifested forth his glory to his disciples.] Then having said in a low voice: Let us pray, he continues in a high voice (i.e., with note) joining his hands and saying: Taught by thy saving precepts, and directed by the divine appointment, we are bold to say (then extending his hands he says the Lord's Prayer, bowing his head at the first petition), Our Father, which 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 trespasses, as we forgive them that trespass against us. And lead us not into temptation. R. But deliver us from evil. The priest says secretly: Amen. Then, signing himself with the sign of the Cross, he continues with a raised voice (i.e., with note):

3 Deliver us, we beseech thee, O Lord, from all evils past, present, and to come: and at the intercession for us of blessed Mary who brought forth God and our Lord, Jesus Christ; and of thy holy apostles Peter, and Paul, and Andrew; and of blessed Ambrose thy confessor, and bishop, together with all thy saints, favourably give peace in our days, that, assisted by the help of thy mercy, we may ever be both delivered from sin, and safe from all turmoil. Fulfil this, by him, with whom thou livest blessed, and reignest God, in the unity of the Holy Spirit, for ever and ever. R. Amen. He signs himself, resting his left hand on the corporas, saying: The peace, and the fellowship of our Lord Jesus Christ be with you always. R. And with thy spirit. Then the deacon adds: Offer ye yourselves the peace. R. Thanks be to God.

4 [In masses for the departed: Offer ye yourselves the peace, and the prayer following: O Lord, Jesus Christ, who saidst to thine apostles, are omitted; and omitting also: Peace be with thee, the priest joins his hands and says in a loud voice in private masses, but in a subdued voice in solemn ones, bows and says: O Lamb of God, that takest away the world's sins, grant them rest. O Lamb of God, that takest away the world's sins, grant them rest. O Lamb of God, that takest away the world's sins, grant them everlasting rest, and a place of pardon with thy saints in glory. And then he passes on to the last two prayers.] But in other masses, after: Offer ye yourselves the peace, the priest bows, and joining his hands, says the three prayers following in a subdued voice.

Prayer.

5 O Lord Jesus Christ, who saidst to thine apostles: Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of thy Church, and graciously vouchsafe to keep her in peace, to guard and rule her, according to thy will; who livest and reignest, God, for ever and ever. Amen. Then, if the Peace is to be given, he first makes a cross in the midst of the altar, and kisses it there, and gives the Peace, saying: Peace be with thee. R. And with thy spirit.

Prayer.

6 O holy Lord, Father almighty, everlasting God, grant me so to take the Body of Jesus Christ, thy Son, my Lord, that it may not be to me for judgment, but for the remission of all my sins. Who liveth and reigneth with thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

Prayer.

7 O Lord, Jesus Christ, Son of the living God, who, conformably to the Father's will, by the co-operation of the Holy Spirit, hast by thy death given life to the whole world: deliver me, I implore thee, by this thy most holy Body and Blood, from all iniquities and every ill; make me obedient to thy commandments, and let me not ever be separated from thee. Who, with the same God the Father and Holy Spirit, livest and reignest, God, for ever and ever. Amen.

THE COMMUNION

1 Bowing and striking his breast he says thrice: O Lord, I am not worthy that thou shouldest enter under my roof; but speak the word only, and my soul

shall be healed. He genuflects, rises, and takes the two pieces of the host in his right hand, and the paten in his left, saying: What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the bread of heaven, and call upon the name of the Lord. After which, signing himself with the host in his right hand, he says: The Body of our Lord Jesus Christ keep my soul unto everlasting life. Amen. He receives both pieces of the host. Then, joining his hands, he rests quietly a little while: after which he uncovers the chalice, genuflects, wipes the paten dry over it, saying in the mean time: What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord: with praises will I call upon the Lord, and so shall I be saved from mine enemies.

2 He takes the chalice, and, making the sign of the Cross with it over himself, he says: Grant, I beg, O Lord, that the partaking of the Body and Blood of our Lord Jesus Christ may lead us on to everlasting life. He drinks the Blood with the fragment (of the host in it). This being done, he communicates any that present themselves for communion, before he "purifies" himself. During the communion the choir sing the Transitorium. [TRANSITORIUM for the feast of the Epiphany. To-day the Church is joined to her heavenly Bridegroom; for in Jordan hath he washed away her iniquities. The wise men hasten with a gift to the royal marriage: and, wine being made of water, the guests are gladdened. The soldier baptizes the King, the servant his Lord, John the Saviour. The water of Jordan was astonied; the dove beareth witness; the Father's voice was heard: This is my Son, in whom I am well pleased; hear ye him.]

3 Afterwards the priest says: May we receive with a pure mind, O Lord, what we have taken with the mouth: that of the Body and Blood of our Lord Jesus Christ there may be made for us an everlasting healing. Then he holds out the chalice to the deacon, who pours into it a little wine, with which he "purifies" himself. Then he washes his fingers in wine offered him by the deacon, and in water offered him by the subdeacon; and as he dries them in the purificatory he says: Make sure, O Lord, what thou hast worked in us; and give thy Church a lasting tranquillity and peace. Then he takes the purification. Meanwhile a collet carries the massbook over to the epistle end of the altar; and the deacon goes to the midst of the altar, where he dries the chalice, and puts on its mouth the purificatory, the paten, and the little pall;

covering it with the veil: then he folds the corporas and replaces it in the burse, and gives them to the subdeacon, piled about his shoulders with the oblong veil, to be carried back to the credence or to the sacristy or to some other place appointed for the purpose, as before, after this the deacon returns to his own place.

4 The priest meanwhile reads the Transitorium at the epistle end of the altar, and then the Prayer after the Communion.

THE PRAYER AFTER THE COMMUNION, THE BLESSING AND THE LAST GOSPEL

1 Prevent us, O Lord, we beseech thee, at all times and in all places with heavenly light: that we may both discern with clear glance the mystery of which thou hast willed us to be partakers, and with meet affection take it to ourselves. Through our Lord Jesus Christ, etc.] When he has read the prayer he says: V. The Lord be with you. R. And with thy spirit. Have mercy, O Lord: have mercy, O Lord: have mercy, O Lord. V. May God bless you, and hearken unto you. R. Amen. Then the deacon says: Let us go forth with peace. R. In the name of Christ. V. Let us bless the Lord. R. Thanks be to God. [But in masses for the Departed, after the V. The Lord be with you, and the R. And with thy spirit (said without: Have mercy, etc.) the priest standing in the midst of the altar makes the sign of the Cross with his right hand, saying:

2 V. Grant them, O Lord, eternal rest. R. And let perpetual light shine upon them. V. May their souls and those of all the faithful departed, by the mercy of God, rest in peace. R. Amen. And after: May the homage, etc., the blessing is not given.] Then bowing profoundly before the midst of the altar he says, with hands joined: May the homage of our service be pleasing unto thee, O God, and may the sacrifice, which I, though unworthy, have offered up in the sight of thy Divine Majesty, be acceptable unto thee: may it, by thy mercy, be propitiatory both for me and for all for whom I have offered it. Through Christ our Lord. Amen. He then makes a cross on the midst of the altar, kisses it there, and rising, stands facing the altar; and extending. raising, and joining his hands, and bowing his head to the Cross, he says:

3 May God almighty bless you. Then turning to the people by the right blesses them once, saying: The Father, ✠ and the Son, and the Holy Spirit. R. Amen. Then at the gospel corner, having said with joined hands in a subdued voice: R. The Lord be with you. Deacon: And with thy spirit. He signs

the book with his right thumb, and then they sign themselves on the forehead, mouth, and breast; and the priest says: The beginning of the holy Gospel according to John. Deacon: Glory be to thee, O Lord. And he continues reading, with joined hands. In the beginning was the Word. . . . but of God. And the Word (here they genuflect) was made flesh, and dwelt among us, and we beheld his glory, the glory of the only-begotten of the Father, full of grace and truth. R. Thanks be to God. Then they go down to the level of the quire, before the midst of the altar; and all making the customary reverences together, they depart in the same order as they entered, the priest saying in a subdued voice with his ministers the appointed psalms and prayers.

Sources and Credits

Where each text comes from, and the licence under which it may be reused. The public-domain translations are unaltered apart from the division into numbered sections. Texts marked CC BY-SA 4.0 may be copied and adapted provided that credit is given and the result is shared under the same licence.

The Liturgy and Ritual of the Ante-Nicene Church (Warren)

English text by Frederick E. Warren, from The Liturgy and Ritual of the Ante-Nicene Church by F. E. Warren (London: Society for Promoting Christian Knowledge, 1897; Side-Lights of Church History); public domain. The text was read by machine (Mistral OCR) from a scan from the University of Toronto library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the author's own. Footnotes and the editor's introduction are left out. Warren's footnotes (his references to the Fathers and to modern books), the lists of sections at the head of the chapters, the introduction, the Greek words, and the indexes are also left out. The quotations from the Fathers are given in the English translations he used. No modern English version has been made. Licence. The book was published in 1897 and is in the public domain. *Licence: Public domain.*

The Divine Liturgy of Saint Clement (Neale translation)

English translation by J. M. Neale, from The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar , translated, with introduction and appendices, by John Mason Neale (London: J. T. Hayes, 1859); public domain. The text was read by machine (Mistral OCR) from a scan of the 1859 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Neale's introduction, appendices and numbered notes are also left out. Licence. The translation was published in 1859 and is in the public domain. *Licence: Public domain.*

The Divine Liturgy of James

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No modern English version has been made. *Licence: Public domain.*

The Divine Liturgy of Saint James (Neale translation)

English translation by J. M. Neale, from The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar , translated, with introduction and appendices, by John Mason Neale (London: J. T. Hayes, 1859); public domain. The text was read by machine (Mistral OCR) from a scan of the 1859 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Neale's introduction, appendices and numbered notes are also left out. No modern English version has been made. Licence. The translation was published in 1859 and is in the public domain. *Licence: Public domain.*

The Divine Liturgy of Saint Mark (Neale translation)

English translation by J. M. Neale, from The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar , translated, with introduction and appendices, by John Mason Neale (London: J. T. Hayes, 1859); public domain. The text was read by machine (Mistral OCR) from a scan of the 1859 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Neale's introduction, appendices and numbered notes are also left out. No modern English version has been made. Licence. The translation was published in 1859 and is in the public domain. *Licence: Public domain.*

The Divine Liturgy of the Holy Apostle and Evangelist Mark

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No modern English version has been made. *Licence: Public domain.*

The Coptic Liturgy of Saint Mark or Saint Cyril (Brightman translation)

English translation by F. E. Brightman, from Liturgies Eastern and Western , edited by F. E. Brightman, volume 1, Eastern Liturgies (Oxford: Clarendon Press, 1896); public domain. The text was read by machine (Mistral OCR) from a scan of the 1896 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Brightman's introduction to the Egyptian Rite, his footnotes (which give the readings of the manuscripts) and the Greek liturgy of Saint Mark are also left out, and the corrections printed in his list of addenda are not applied. The numbers in the margin that count the lines are removed, but his square brackets and braces are kept. The Scripture quotations that he prints in capital letters are set here in ordinary type. The names of the speakers and his directions to the priest, which he prints in italics, are shown as small headings. The Coptic text uses Greek for many of the deacon's calls and the people's responses (Kyrie eleison and the like); Brightman prints these in Greek letters without a translation, and they are left out, so a few short speeches have no answer here. No modern English version has been made. Licence. The translation was published in 1896 and is in the public domain. *Licence: Public domain.*

The Divine Liturgy of Saint John Chrysostom (Neale translation)

English translation by J. M. Neale, from The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar , translated, with introduction and appendices, by John Mason Neale (London: J. T. Hayes, 1859); public domain. The text was read by machine (Mistral OCR) from a scan of the 1859 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Neale's introduction, appendices and numbered notes are also left out. Licence. The translation was published in 1859 and is in the public domain. *Licence: Public domain.*

The Office of the Prothesis (Neale translation)

English translation by J. M. Neale, from The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, and the Church of Malabar , translated, with introduction and appendices, by John Mason Neale (London: J. T. Hayes, 1859); public domain. The text was read by machine (Mistral OCR) from a scan of the 1859 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Neale's introduction, appendices and numbered notes are also left out. No modern English version has been made. Licence. The translation was published in 1859 and is in the public domain. *Licence: Public domain.*

The Armenian Liturgy (Venice translation, 1867)

English translation by the Mechitarist Fathers of San Lazzaro (anonymous), from The Armenian Liturgy, translated into English (Venice: printed in the Armenian Monastery of St. Lazarus, 1867); public domain. The text was read by machine (Mistral OCR) from a scan from the Columbia University libraries, digitised by Google, at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. The title is anonymous; the book was printed at the Armenian (Mechitarist) monastery on the island of San Lazzaro in Venice. It begins with two short essays by the editors, on the age of the liturgy and on the ceremonies of the Armenian High Mass, and these are given first. The printed footnotes, the printed Armenian music and the library stamps on the last pages are left out. No modern English version has been made. Licence. The translation was published in 1867 and is in the public domain. *Licence: Public domain.*

The Armenian Liturgy (Brightman translation)

English translation by F. E. Brightman, from Liturgies Eastern and Western , edited by F. E. Brightman, volume 1, Eastern Liturgies (Oxford: Clarendon Press, 1896); public domain. The text was read by machine (Mistral OCR) from a scan of the 1896 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Brightman's introduction, his footnotes (which give the variant readings), the Greek liturgies and the other rites of the volume are also left out. The numbers in the margin that count the lines are removed, but his square brackets and braces are kept. The Scripture quotations that he prints in capital letters are set here in ordinary type, and the words he prints in italics are set in plain type. Where the scan reads a hymn, a litany or a table of names column by column, or where the deacon's litany is printed beside the priest's prayer, the passage has been put back in reading order, and the lists of saints are set as running lists of names. The names of the speakers and his directions to the priest are shown as small headings. A full stop is supplied at the foot of a page after a few short responses, so that the next page does not run on from them.No modern English version has been made. Licence. The translation was published in 1896 and is in the public domain. *Licence: Public domain.*

The Armenian Liturgy (Malan translation)

English translation by S. C. Malan, from The Liturgy of the Holy Apostolic Church of Armenia, Armenian and English , the English version by the Rev. S. C. Malan (London: Gilbert & Rivington, 1887); public domain. The text was read by machine (Mistral OCR) from a scan from the University of California library, digitised by Google, at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. The book prints the Armenian text on the left-hand pages beside the English; the Armenian is left out here. The editor's notice and the errata are also left out. No modern English version has been made. Licence. The translation was published in 1887 and is in the public domain. *Licence: Public domain.*

The Liturgy of the Blessed Apostles (Addai and Mari)

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No modern English version has been made. *Licence: Public domain.*

The East Syriac Liturgy, including the Anaphora of Addai and Mari (Brightman translation)

English translation by F. E. Brightman, from Liturgies Eastern and Western , edited by F. E. Brightman, volume 1, Eastern Liturgies (Oxford: Clarendon Press, 1896); public domain. The text was read by machine (Mistral OCR) from a scan of the 1896 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Brightman's introduction, his footnotes (which give the variant forms for memorials, ferias and the other seasons, and the readings of the manuscripts), the Greek liturgies and the other rites of the volume are also left out. The numbers in the margin that count the lines, and the letters and signs that point to his footnotes, are removed, but his square brackets and braces and the printer's asterisk that marks where a passage is repeated from are kept. The Scripture quotations that he prints in capital letters are set here in ordinary type. Where the scan reads a hymn, a litany or a table of names column by column, the passage has been put back in reading order, and the diptychs are set as running lists of names. The names of the speakers, which he prints as headings, and his directions to the priest are shown as small headings. A full stop is supplied at the foot of a page after a few short responses, so that the next page does not run on from them. Brightman prints only the anaphora of Addai and Mari in this section, so the anaphoras of Theodore and of Nestorius, which the Church of the East also uses, are not part of this work.No modern English version has been made. Licence. The translation was published in 1896 and is in the public domain. *Licence: Public domain.*

The Liturgy of Nestorius (Badger translation)

English translation by G. P. Badger, from The Nestorians and their Rituals , by the Rev. George Percy Badger, volume 2 (London: Joseph Masters, 1852); public domain. The text was read by machine (Mistral OCR) from a scan of the 1852 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Badger's long essays on the beliefs and history of the Church of the East, the other chapters of this volume, the appendices and the index are also left out. Only the translated service is given here, with the directions to the priest and deacon that Badger prints in the text. Badger's closing note on the Chaldean changes is also left out. In the invocation of the Holy Spirit the scan prints the deacon's call and the priest's prayer side by side, and the machine reading puts the deacon's call in the middle of the priest's prayer. Badger prints only this one of the three liturgies, so the liturgies of Addai and Mari and of Theodore are not in this book. No modern English version has been made. Licence. The translation was published in 1852 and is in the public domain. *Licence: Public domain.*

The East Syriac Form for the Ordination of the Clergy (Badger translation)

English translation by G. P. Badger, from The Nestorians and their Rituals , by the Rev. George Percy Badger, volume 2 (London: Joseph Masters, 1852); public domain. The text was read by machine (Mistral OCR) from a scan of the 1852 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Badger's long essays on the beliefs and history of the Church of the East, the other chapters of this volume, the appendices and the index are also left out. Only the translated service is given here, with the directions to the priest and deacon that Badger prints in the text. No modern English version has been made. Licence. The translation was published in 1852 and is in the public domain. *Licence: Public domain.*

The East Syriac Form of the Solemnization of Matrimony (Badger translation)

English translation by G. P. Badger, from The Nestorians and their Rituals , by the Rev. George Percy Badger, volume 2 (London: Joseph Masters, 1852); public domain. The text was read by machine (Mistral OCR) from a scan of the 1852 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Badger's long essays on the beliefs and history of the Church of the East, the other chapters of this volume, the appendices and the index are also left out. Only the translated service is given here, with the directions to the priest and deacon that Badger prints in the text. Badger's note on the Chaldean changes, the table of the degrees within which marriage is forbidden, the rules on divorce and the other canons of marriage, which he adds after the service, are also left out. No modern English version has been made. Licence. The translation was published in 1852 and is in the public domain. *Licence: Public domain.*

The Ambrosian Liturgy: the Ordinary and Canon of the Mass (Atchley translation)

English translation by E. G. Cuthbert F. Atchley, from The Ambrosian Liturgy: the Ordinary and Canon of the Mass according to the Rite of the Church of Milan , done into English, with an introduction, by E. G. Cuthbert F. Atchley (London: Cope and Fenwick, 1909); public domain. The text was read by machine (Mistral OCR) from a scan of the 1909 edition from the University of Toronto library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Atchley's preface and long introduction, the lectionary tables of the lessons at mass, and the publisher's advertisements are also left out. The book has no numbered chapters, so the sections here follow the order of the service. No modern English version has been made. Licence. The translation was published in 1909 and is in the public domain. *Licence: Public domain.*