The Divine Liturgy of Saint Clement (Neale translation)

Liturgy of Saint Clement (ancient)

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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:

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.

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.

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

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.

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.

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.

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.

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

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.

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 everlasting, 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.

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.

For every Christian soul, let us make our supplication. Preserve and raise us up, O GOD, by Thy pity. Let us rise up.

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.

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.

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,

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.

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.

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;

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

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;

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.

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 approve 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.

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;

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;

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

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.

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.

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

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.

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.

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.

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.

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.

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

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.

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 goings 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.

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.

Source. 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 original-language text is shown beside it, and no modern English version has been made.

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