THE ANCIENT LITURGY
OF THE
Church of Jerusalem,
BEING THE
LITURGY of St. JAMES,
Freed from all latter Additions and Interpolations of whatever kind, and so restored to its Original Purity:
By comparing it with the Account given of that Liturgy by
St. Cyril in his fifth Mystagogical Catechism,
And with the Clementine Liturgy, &c.

Containing in so many different Columns,

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

WITH AN
English TRANSLATION and NOTES,
AS ALSO
An APPENDIX, containing some other Ancient Prayers,
Of all which an Account is given in the Preface.

LONDON:
Printed by JAMES BETTENHAM. M.DCC.XLIV.
THE PREFACE.

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

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

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

A 2 Cate-
Catechumens: Then after they were dismissed, for the Ennergumens: And after they were dismissed, for the Competentes, or Candidates for Baptism: And lastly after dismissing them likewise, for the Penitents. Then all these being dismissed, the Missa Eidelium, or Service of the Faithful, began with the Ἠχή διὰ σιωπῆς, the silent or mental Prayer, which is the first of the three Prayers mentioned in the Laodicene Canon, the second and third are said to be διὰ προσφυγίωσις; of these two, the first is certainly the προσφυγίωσις ὑπὲρ τῶν πιστῶν, the Bidding-Prayer for the Faithful; the other (according to Mr. Bingham) is the following ἐπίληψις or Collect of the Bishop: And these are the Ἠχή καὶ υπὲρ ἐκκυβοῦς—ἤ ἀλλοι πανταχὺ πάνων, the common Prayers for our selves—and for all others everywhere, in St. Justin. Then after the Priests washing their Hands, and the Kings of Peace, and the Μὴσια τινως. Let none have ought against any one; the Deacons brought the Δῶδε the Gifts of the People to the Bishop, to be by him placed on the Altar; and he having prayed secretly by himself, and likewise the Priests, and making the Sign of the Cross, with his Hand, upon his Forehead, says the Apostolical Constitutions, began the Anaphora, as p. 1, 2.

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

* But since προσφυγίωσις properly signifies calling upon the People to pray, or Bidding-Prayer by the Deacon, and is always so used in the Apostolical Constitutions, and that in Contradistinction to the Ἠχῆς or Collect of the Bishop, may not this second of the two Prayers διὰ προσφυγίωσις be understood of such a Bidding-Prayer as we have in Cont. Apol. l. viii. c. 37. a Collect by the Bishop being supposed to follow after each of these two Bidding-Prayers, as in the Constitutions, though they be not expressly mentioned in the Canon? So Cont. Apol. l. viii. c. 35. the προσφυγίωσις or Bidding-Prayers of the Deacon for the Catechumens, Energumens, Competentes, and Penitents are mentioned, without taking any Notice of the Collects by the Bishop, which yet, as we are sure from the very Places there referred to, followed after every one of them. But I submit this Conjecture to the Judgment of the Reader.
some few Variations excepted, I have also inserted in the App. N. iii. with these Variations below it. And as I am very much inclin’d to suspect that that Prayer which is entitled Εὐχὴ τῆς ἐνδέξεως has been taken from the Priest’s Prayer for the Competentes, to whom, as you will perceive, it very well agrees, only changing προσώπων ὅπειρα τὰ ἔργα σὲ τὴν ἐκκλησίαν σὲ, into τὰς ἐκλείσες σὲ τὰς προσώπως τῶν ὑπὸ σὲ ἐφανερώσατι, and the Pronoun of the first Person into that of the third; so I have given it a Place in the App. N. iv. And because the very last Prayer in this Liturgy, after the Anaphora, is plainly the Priest’s Prayer for the Penitents, I have put it likewise in the App. N. v.

But what I am concerned with at present is only the proper Anaphora, or Eucharistical Service, viz. from the Sufsum Corda, *Lift up your Hearts*, to the *Ite in Pace, Depart in Peace*. And the Method I have taken to free it from all latter Interpolations of what kind soever, and so to restore it to its primitive Purity, is by comparing it with the *Clementine Liturgy*, which never having been used in any Church since it was inserted into the Apostolical Constitutions, has none of those Additions which were afterwards introduced into the other Liturgies, and therefore, as Dr. *Hickes* justly says, “is the Standard “and Test by which all the others are to be tried: and by comparing those with this the Innovations and Additions in After- “times, be they good or bad, will appear.” I have also compared it with that Account of the Liturgy of *Jerusalem*, which St. *Cyril* gives in his *Catech. Myst. Vth.* And that you may see all in one View, I have placed, in so many different Columns, 1st, the Liturgy of St. *James* as we have it at present, the latter Additions being only put in a smaller Character. 2dly, The same Liturgy without these Additions, and so restored to its ancient Purity. 3dly, St. *Cyril’s Account of it*. 4thly, The *Clementine Liturgy*. And, 5th, So much of the corresponding Parts of the Liturgies of St. *Mark, St. Chrysostom,* and St. *Basil,* as I thought might serve for illustrating and confirming it. And since the *Syriac Liturgy of St. James,* published by *Renaudotius,* has plainly been taken from the Greek one,
and from the Surius Corda to the Beginning of the Prayer of Intercession keeps pretty close to it; I have likewise compared them together, and set down the Differences betwixt them in this Part, so far at least as I reckon'd it could be of any Use to my Design, in the Notes below the first Column. As for what I have left out or altered in the second Col. I have either given my Reasons for so doing in the Notes, or reckoned that they would appear plain enough by comparing it with the third and fourth Columns, and with what Dr. Hickes has suggested in the Place above referred to. You will likewise observe that in this second Col. I have inclosed some Words or Sentences in Hooks, where though I had some Suspicion, more or less, of their not having been originally in it, yet not such as I judged sufficient for leaving them wholly out: I have sometimes taken particular Notice of these in the Notes; and where I have not, it was because I either thought it of too little Moment, or that my Reason might easily be conjectured.

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

* We have in my Opinion one very remarkable Instance of this in the γάρ εὐθείας, the Morning Hymn, which he has inserted l. vii. c. 47. See Dr. Grabe's Pref. to LXX. T. 1. § 1. 4. &c. and Dr. Le's to T. II. Prep. 15. 16. 17. as to the one: And as to the other Grabe's Spiriil. Part. Sect. 1. p. 585. &c. See also Smyth's Account of the Grec. Ch. App. p. 232—238.

* See also Smyle's Account of the Grec. Ch. App. p. 232. The Add. MS. in which it is preferred, is in all probability as ancient at least as this Collector himself; it will, I think, appear to any that will impartially compare them, as I have set them down in opposite Columns, in the App. N. vi. b that the first is genuine and runs smoothly and naturally, and the second indubitably altered, and strained to serve an Hypothec, I mean to make it the more consistent with the Arian Scheme.
he hath collected them; so I must acknowledge that I think there is just Ground to suspect that he hath used Freedom even with this Liturgy also, and hath foisted in some Words and Phrases, and altered others in it. This Liberty he seems chiefly to have taken in that long Hymn of Thanksgiving which is introductory to the History of Institution: For (to pass by what may be suspected as altered in favour of that Scheme which made him, as I have observed, tamper with the Morning Hymn) some of the Compellations he there gives to God seem to be too affected, and to have no Relish of true primitive Simplicity (not to mention the accumulating so many of them together) such as ἀδειαλοῦτον καὶ ἀδιέποτον,—η ἀναγκας γνώσις, ἢ κλίσις ἀσέσις, ἢ εἰσενεκτὸς ἀσοφί, ἢ ἀδιδάκτες σοφία, ο πρώτος τη φώσι, ἢ νομος το· ένεαι, ἢ κατέτο διάνοια ἀμιήδ, without King and without Lord,—Knowledge without Beginning, eternal Sight, unheavened Hearing, untaught Wisdom, the first by Nature, and the Law of Being, and beyond all Number. [Of this Kind also are those in the final Blessing, δ τότος μη περιγραφόμενος, δ χρόνος μη παλαιόμενος, δ αἰώνι μη περατόμενος, δ γενεσι μη ύποκειμενος, δ φυλακής μη δεμενος, δ θεολογίς ἀνάιστος, δ τροπής ἀνεπίδεκτος, δ φωσι ἀναλοιμωτος, who are circumscribed by no Place, who dost not grow old with Time, who are not terminated by Ages, who are not subject to Generation, who standst in need of no Guard, who are above Corruption, who are incapable of Change, who by Nature art invariable.] There are also some other Particulars in this long Thanksgiving which seem not a little suspensive, such as, ὁ παντων ποίησες τα χερεβι,—κ Λαβάνας—κ μεια τατα πάντα ποιήσας τον φανερόνου τοτον καθον.—το ραγς ει τον υφωρο σκος—κ ποις ρι—σεβαιμα—κ εξεμαθα ρος—τον χρον των ανέξων εν δρακον καιρισίας, who before all Things didst make the Cherubim; and Angels; and after all these didst make this visible World, for Thou art He who didst establish the Heaven; who didst fix the Firmament; who didst bring forth the Light; who didst inscribe the Choir of Stars in the Heaven. For however that Opinion of the Angels being created before any Part of this visible and material World might have been embraced by some

* To judge of the Justness of the Author's Observations, the Learned will have recourse to the Original; the Publisher would only suggest, that the English Reader will find a very good Translation of this Hymn in Dr. Beil's Collection of Lit. p. 2, Gr.
of the Fathers in, and after the fourth Century; yet as the Scriptures are altogether silent concerning it, so neither has it any sufficient Evidence of truly primitive Tradition. On the contrary, as the earlier Fathers believed that they are not pure Spirits, but have something Material in their Constitution, or in other Words have material Vehicles to which they are vitally united, and without which they could not have been τιμηθεὶς φωτείας, of a convertible Nature, nor consequently capable of falling; and as this must plainly be design'd to fit them for inhabiting a material World, so it must in consequence suppose some Part at least of that material World fitted up before hand for their Inhabitation. They likewise expressly asserted that the Host of Angels were created by God to be the subordinate Ministers of his Providence, and that they were accordingly placed from the highest Part τα οὐρανοὶ of the visible Heavens down even to us, in a gradual Subordination; that they were distributed among, and appointed to have the Charge of the σώματα, the heavenly Bodies (so I understand it here) and the Heavens, of this World, and the Things that are therein, for the good and orderly Administration of Providence. So that from the Office for which they were created, and in which they were placed, as well as from their Nature (according to the Sense of these excellent Persons) we may conclude that they were not created before the visible and material World. Nor could any of these Fathers k who made the perfecta Nativitas of the Logos as παρθένους to be when God spoke out τὸν παρθένου φωνήν, his first Word, saying, Let there be Light, have believed that the Angels were created before that first Day; for even in this respect the Logos as παρθένους must have the 1 pre-eminence, and all Things be made by him. See also what Dr. Bull hath advanced from Scripture in his xith Sermon, p. 44, &c. to prove that the Angels were a part of the six Days Creation. An-

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2 As for the Fall of that Angel who tempted our first Parents, the Account given of it by the early Fathers is, that it was occasioned by his envying the Dignity to which he saw them advanced: which is certainly more likely in itself than the common Opinion, and more agreeable to the History in Genesis, chap. iii. where we see that the Sentence of Condemnation palled against him was, Because thou didst this thou art cursed.
other Instance is κεκινομενα κατακυριευτων και ηρετων και επιφανεων * ψευδονίμουν,
being seized by the Hands of wicked Priests and High-priests
falsely so called; this seems not to be so agreeable to the
Senfe and Practice, I do not say of the first Christians of the Church
of Jerusalem only, but even of the Apostles themselves, who still kept
Communion with the Temple-Worship, as far down at least as the
History of the Acts b carries us, nay even to the Martyrdom c
of St. James; which certainly they would not have done
if they had not believed that the Power of the Priesthood
was still continued (without which the Temple Service could not, with-
out Sacrilege, have been performed or joined in) and therefore that they
were still true Priests, and not ψευδονίμοι, falsely so called, who min-
istered therein, how unworthy soever of that sacred Character. Again,
και την αιων—αυτοματυνησαι—αν εισεγεται παραβασιν αναλαβομεν—
Μωυσης, ας αναφυντων δεδομεν— and had esteemed the Creation—to be the
Effect of Chance—that didst not suffer them to wander in Error; but didst
raise them up—Moses, and by him didst give the—Law—. Now I very
much question if there be any ground to believe that this atheistical Principle
had any footing in the World in the Age of Moses. I shall only take
Notice of one Passsage more, it is, ὅ τοις αἰώνιοι πρῶς ευφωνή ἡ
γεως ἐπίσκοπον, διὰ γιατίς τιθῆκε τὸν άρτον, ἡ ἀνοίγεις συνεφεπεκται οὐτ' οὐτά
ὡς ἐπαινει εἰσδεχομενη τὴν προστίθεσιν αὐτή ιαλωσ, who didst make—the
vital Air for breathing, and giving of Sound, by the Tongue striking
the Air, and for the Hearing which is assisted by it so as to hear, receiv-
ing the Speech that saileth upon it. This is a Description too trivial and
minute for the Gravity of a devotional Composure. Other Instances
might perhaps be given, but I have mentioned these only to account
for what I have said in Note a col. 4. p. 11. Indeed what Bp. Bull says
de, speaking of the Creed which we have in these Constitu-
tions, l. viii. c. 41. may, I think, be as justly applied to this
Hymn of Thanksgiving, Illud quidem Libri Auctor (seu potius Inter-
polator) a capite ad calcem παραβασιους, pro more suo reddit. The
Author (or rather Interpolator) of this Book hath paraphrased it, after
his ordinary Manner, from beginning to end. But he does not seem
to have taken so great Freedom with the other Parts of this Liturgy,
for from these Words in the End of this long Thanksgiving, Μενομήνιοι ἣν οὖν ἐν ἡµῖν ὑπάρχων, εὐχαριστήσω σοι, ἵνα ἐπαναστατήσῃ, ἵνα ὑπάρχῃ τὸ ἀληθεῖον, ὅλα ὑπάρχησιν, καὶ τὴν εἰκόταν αὐτῷ πτημένην, ἐν ἡ γὰρ τοιῇ, &c. We therefore in Commemoration of these things which he endured for us, give Thanks to Thee, O almighty God, not as we ought, but as we are able, and fulfill his Institution. For in the same Night that he was, &c. (to which Dr. Grabe thinks Justin Martyr has alluded)

Note 5. from these Words forward, I say, I can observe but very little that can reasonably be suspected. One Particular I have already mentioned in the final Blessing, and where I have not wholly omitted them, have inclosed, at least, most of the others in Hooks, one or two of which I have also taken Notice of in the Notes.

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

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From what I have set down in the 4th Col. from the Liturgies of St. Mark, St. Chrysostom, and St. Basil (to which I might have added many other Liturgies from Renaudotius's Collection, but that I reckoned these sufficient, as being, next to this, the most ancient and of greatest Authority) may be seen the wonderful Harmony and Agreement that is among them all in the following Particulars, viz. (after the Peoples bringing their Oblations to the Priest, and his presenting them on the Altar) in the Sufsum Corda, Lift up your Hearts, with the Peoples Response Habemus ad Dominum, We lift them up unto the Lord; in the Thanksgiving introductory to the Words of Institution, and the Peoples joining with the Priest in the ἐπείγοντα (as the Greeks called it) or Seraphick Hymn, Holy, Holy, Holy, &c. which always made a part of it; in rehearsing the History of the Institution; in the Prayer of Oblation, or solemn Offering the Bread and Cup as the Antitypes of the Body and Blood of Christ, in Commemoration of his Death and Passion; in the Invocation for the Descent of the holy Ghost upon them, to make them that very Body and Blood (as the instituted Representatives of which they had been just before offered up) to make them, I say, by a mysterious Change, though not in their Substance, yet at least in their Qualities, that very Body and Blood in Energy and life-giving Power, by which their Consecration is fully completed: In the Intercession in Virtue of this commemorative Sacrifice, in which there was always a Commemoration of and Prayer for the Dead: In the παραθέσεως, or Commendatio, beseeching God to sanctify their Souls and Bodies, and make them worthy to communicate in these sacred Mysteries: In the τὰ ἡκατέρων Ἑλληνικῶν, Holy Things for holy Persons, with the Peoples Response ἔτεν ἔκκαιρα, &c. There is One holy, &c. In the Thanksgiving after communicating: In the final Benediction: And in the Dismission by the Deacon, Ite in Pace, Depart in Peace. Concerning all which see Mr. Bingham's Orig. Eccles. B. xv. of the Missa Fidelium, Mr. Johnson's Unbl. Sacr. and Dr. Hickes's Christian Priesthood. Now these Things wherein they thus agree with the Clementine Liturgy, and with one another, and are moreover supported by the Testimonies of the primitive Fathers (as these learned Gentlemen, and others, have shewn)
we may justly reckon to be of apostolical Original, and as Dr. Hickes says, "the consentient Doctrine and Practice of the ancient Catholick Church."

It is true indeed the Roman Missal, as it is very short and defective in the Hymn of Thanksgiving, in comparison of the other Liturgies, having no such express Mention of the Creation of the World, and of Man in particular, and of our Redemption by Christ, as they have, and ending with the Thrice Holy, whereas in them it is continued on to, and connected with the History of Institution; and likewise in the Prayer of Intercession, the one part of which, such as it is, is placed before the History of Institution, and the other after the Oblation: So it has no direct Invocation for the Descent of the Holy Ghost upon the Eucharistic Elements, which the learned Mr. Johnson thinks was first laid aside by that Church about the latter End of the 16th Century. But then this Prayer of Invocation is supported by such clear Testimonies of the Fathers, as well as by the Concurrence of all the other Liturgies, that there can be no reasonable Ground to doubt of its apostolical Original: To pass by all the other Testimonies adduced by Mr. Johnson, Mr. Bingham, and others, that of Irenæus (who unquestionably must have received it, not only from the Practice of his Predecessor Polycarp, but also of his Master St. Polycarp, who being ordained Bishop of Smyrna by the Apostles themselves, must have been taught it directly from them) is sufficient to assure us of this: His Testimony produc'd in col. v. p. 43. from the Fragment published by Pfaffius is a clear Evidence of it; and exactly agrees with, and explains what he says l. iv. cont. Hæræf. c. 34. p. 327. where, by the by, the Reading in the Greek ἐκκλησία which Dr. Grabe took to be an Error for ἐκκλησία, the Word ordinarily used for it by others, and even by Irenæus himself, (l. i. c. 9. p. 57.) is confirmed from the same Word ἐκκαθαρσία being used here likewise; and their agreeing in this very Word, which I think is hardly to be met with elsewhere, as applied to this Purpose, is also a farther Confirmation of the Genuineness of this Fragment.

As for the Gallican Liturgies published by Mabillon, they are but imperfect Fragments, and of no great Antiquity.
However, since even in some of them, imperfect as they are, we have this Prayer of Oblation and Invocation still remaining, this is sufficient to shew that as it has been originally received by them, so it was not even then quite fallen into Desuetude. To give but one Instance: In the 20th Office¹, viz. Missa in Cathedra S. Petri Apostoli, we have Post Mysterium [i.e. after the Words of Institution] this Prayer, Hæc igitur precepta servantes, sacrosanctae Munera nostræ salutis offerimus, obsecrantes ut immittere digneris Spiritum tuum sanctum super hæc Solemnia: ut fiat nobis legitima Eucharistia in tuo, Filiique tui nomine, & Spiritus Sancti, in Transformatione Corporis ac Sanguinis Domini nostri Iesu Christi Unigeniti tui, edentibus nobis vitam æternam, regnumque perpetuum conlatura biventibus. Per ipsum Dominum. That it has been used also in the Churches of Spain is evident from the Testimony of Isidore, cited by Mabillon—Porro sexta [Oratio] proinde succedit Conformatio Sacramenti, ut Oblatio que Deo offeretur, sanctificata per Spiritum Sanctum, Christi Corporis & Sanguinis confirmetur. Agreeably to which in the Mozarabick Missal we have, in the Office In Nativitate Domini, this Prayer, post Pridie; Hæc Domine dona tua & precepta servantes, in Altare tuum Panis ac Vini holocausta proponimus rogantes profuissetam tua misericordiae pietatem, ut in eodem Spiritu, quo te in carne Virginitas incorrupta conceptis, has hostias Trinitatis indivisa sanctificet: ut cum a nobis fuerit non minori trepidatione quam veneratione perpecta, quicquid contra animum male vivit interest; quicquid interierat nullatenus reviviscat. R. Amen.

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

¹ Missæ Gothico-Galilæae.
Cyril and other ancient Fathers of the primitive manner of celebrating the Christian Sacrifice; and well deserves to be universally received, both on account of its intrinsick Excellency, and of its venerable Antiquity for which it is so greatly regarded as well in the Latin as in the Greek Church.

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

The Publisher having desired of the Rev. Mr. B. to ask the Judgment of his Father T. B. LL. D. about the Passage in Mr. Johnson's Book here refer'd to, the Answer is laid before the Reader (with Mr. B.'s full Content) in that late learned and pious Doctor's own Words. As to Mr. —'-s Question, I can say but little more than I have done formerly in my Book called The necessary Use of Tradition to understand the holy Scriptures, where, from pag. 109, to the End of that Treatise, I have given, what I think, Reasons sufficient to satisfy unprejudiced Persons, that there was no written Liturgy used in any Church before the latter End of the fourth Century or Beginning of the fifth. Le Brun has confirmed me in this Opinion, who not only urges the same Arguments I borrowed from Renuadot, but also observes that during the Diocletian Persecution, which continued until the Beginning of the fourth Century, the Bishop Traditions when they delivered up the sacred Vessels, answered, that they were not Keepers of those Books, they were in the Custody of the Readers; and then observes that the Readers had only the holy Scriptures, the Liturgies or Forms of administering Sacraments being performed by only the Bishops and Priests. And if they had any Liturgical Books they would have delivered them up, as well as they did the sacred Vessels. He also proves that the Bishops and Priests, even after the Liturgical Books were written, were obliged by Canon in some Places to have all the Forms by Heart, and not to use any Book, when they administered a Sacrament. He also proves from a Letter of Pope Innocent to Decentius Bishop of Eugubium, An. 416, that there was at that Time no written Liturgy in the Church of Rome. For that Bishop having consulted the Pope concerning the ministering of the Sacraments, and particularly at what Time the Paxe was to be given, the Pope answers, 'Pacem iigitur afferis ante confpecta mysteriora quotidum populi im-'"pertiri, imperare; vel fdi inter Sacerdotes tradere, cum pot omnium, qua aperi non " debeo, paci fit necessario indicenda." Why, says le Brun, should be be afraid to differ from what was in the Canon, if it was already written, and so easy to be seen? And at the Conclusion of the Letter he writes, 'Reliqua vero qua scribi fas non erat, cum aduferis, interrogati "poterimus edificere." But sure if there had been then a written Canon, it would not have been a Crime for the Pope to have sent a Copy of it to a Bishop. It could have been no greater Offence to have written it than to have imparted it by Word of Mouth. However, in the Time of Pope Leo, that is about the Year 440, le Brun finds the Liturgy mentioned as a written Form. From whence he infers that it was first permitted to be written between the Years 416 and 440. But then he observes that Pope Innocent and others teach that this Prayer of Consecration, though not suffer'd to be written, was derived from St. Peter; and preferred by oral Tradition, and was known only to the Initiated. That Justin Martyr, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem, all speak of a Prayer by which God is desired to make the Bread and Wine the Body and Blood of Christ, but none of them pretend to tell you, the Form of Words used.
used for that purpose. Since the Liturgies were written, we see the Form in all those who can be called ancient, to be the same in Spirit, though different in Words, as whatever is bound by oral Tradition only, will be. Le Brun observes that the only Difference between the Roman and East Liturgy is, that the Eastern Liturgies have placed this Invocation after the Words Hoc est Corpus, &c., and the Roman places it before these Words. This he says was the Order they learned from St. Peter, who hereinafter followed what our Saviour did, who first blessed and broke, and then said, Take, eat, this is my Body, &c. But the other Apostles taught their Disciples first to pronounce the Institution, and then to pray for the Elements that they might be changed into the Body and Blood of Christ. In all the Liturgies the Words of Institution are pronounced, and the Invocation; this is all that appears uniform and essential. But it seems Mr. Johnson has observed, that the Roman Missal led an express Invocation for the Defeat of the Holy Ghost in the fifth Century. But Pope Gelasius says, In hme, sidet in division transport, Spiritus Sancto participante, Substantiam, et bene sit peperit, this express Invocation of the Holy Ghost was laid aside by Pope Gregory in the sixth Century. But le Brun, though I believe he never heard of Mr. Johnson’s Book, has devoted this Subject, and has produced several Authors as late as the ninth Century, who have written on the Roman Canon, and all speak of the Bread and Wine being made the Body and Blood by the Operation of the Holy Ghost. I will undertake a few passages from Florus of Lyons, called for his great Learning Magister, he expands the Words Quam oblationem to Deus, &c. Oratris Omnium Deus, ut oblationem suis faceris atque impotent, &c. qui spectat commendum, i.e. in a fashion Spiritus descendens, its legitimate and perfect Ecclesiast, efficac. From these Words of Florus there is certainly as much Reason to believe there was an express Invocation for the Defeat of the Holy Ghost in the ninth Century, as we have from the Words of Gelasius to believe it was in the fifth. This Invocation is implied in the Words of the present Missal, and it does not appear any other Invocation was used in the Time of Pope Gelasius.

Springgrove, Friday, Jan. 20, 1744.

And in another Letter—that he still believed with Remandet and le Brun, that there was no written Liturgy for the public Use of any Church, until the latter End of the ivth, or Beginning of the vth Century.—That a [very Rev. and] learned Gentleman was of Opinion written Liturgies were much older, and that of Rome as old as any, But (said the Dr.) whether—or I am right, both are equally of Opinion, that the Church of Rome never had a more express Petition for the Defeat of the Holy Ghost than the has at present. And in this, every Reader will judge for himself. But as these Sheets may probably fall into the Hands of some, who have never seen that laborious Work of Pere le Brun, here referred to by Dr. B. fo the following Passage will let such Readers see in what El esteem that learned Gentleman holds St. James’ Liturgy. “S’il suffisait qu’une Liturgie ne fut pas défectueuse pour “s’abattre d’en admettre quelque autre, en avant pui conclure qu’il ne devait y avoir nulle “part d’autre Liturgie que celle de Saint Jacques, que n’est pas défectueuse, & qui est la plus “ancienne de toutes, puisque c’est celle de Jerusaleme, ou le Christ ait mis sa main, “& où par conséquent les Apôtres ont célébré les divins Mystères.” 

I would now only inform the Readers, that after I had procured from the Compiler, now with God, a Copy of the following Performance, and obtained his Consent to make it public,
public, provided any competent Judge, who would submit to peruse it with care, should think it worthy; I had the Pleasure to find a Gentleman in London every way well fitted for the Task, who very kindly undertook it. His great Moxedy and Difficile of himself made him ask my Allowance to impart the MS to two others, whom he was pleased to call fitter Judges: from which, however, I beg'd to be excused, at least till he should throughly satisfy himself, and favour me with his own Opinion. In the mean time I acquainted my Friend with this Proposal, who, in his Anwver to me (dated Annum, of the bleff'd Virg. 1743.) said — "As to the MS, I am entirely of your Mind, that the Gentleman to whom you have committed it, should in the first Incaution carefully peruse it himself, and give his own Judgment of it, which after he has done I shall be glad to know. The Copy of Lit. Fa. which I made use of, is that published by Fabricius among his Apocryphals of the New Testament. That of Lit. Mar. is both there and in the first Vol. of Reynolds's Collection of Oriental Liturgies. Those of Chr. S. B. and Bafil in Gour's EuchoLOGY; and the Clementine in the Apoll. Contin. The Syriac Lit. Fa. is both in Fabricius and Renaud. I have cited but few of the Fathers, that having been sufficiently done before by Mr. Johnson, &c. The Edit. of Cyril I made use of is that published by Theo. Milles at Oxford. 1703. Jux. Mar. Ap. 1. Ed. Grabe. Dialog. Ed. Feb. Apol. 2. Ed. Hutchinson. Ox. 1703. Iren. Ed. Grabe. Athanagor. Ed. Dechuir. Ox. 1706. Clem. Alex. Ed. Paters. Ox. As for Tertullian, I refer to the Chapters which are the same in all the Editions; and so are the §s of Ignatius's Epistles. I have also cited Mabillon de Liturg. Gallic. in the End of the Preface, Edit. Paris 1729. The Fragment of Ireneus, published by Pfiffner, is not only to be found there, but also in Fabricius, Ed. of Hippolytus, vol. 2. p. 64. Mr. Johnson has published it also in his Vol. II. of his Unbl. Scr. Pref. p. 7, and 8. I have also once cited Origen cont. Cel. Ed. Spencer, Cautalvig. 1658, and St. Ambrose. Ed. Colon. the Pages of which, as far as I have observed, answer to that of the Paris Edit. so that he will find the Place refer'd to in either of them; it begins thus — εν ου του γαστην ν εστι γα τω ανδρων ουτοι τεσσερα, &c. It is in English to this Purpose; But above all his Creatures here on Earth he was most abundant in his Mercy to Mankind; for considering that they were not able to subsist for ever by the Condition of their own Nature, he freely bestowed on them something greater than it, and did not simply create them as he did all the brute Animals upon Earth, but made them after his own Image, imparting to them even of the Power of his own Logos, &c. These Books he will easily come at, and they will be as easily consulted. I have taken the Clem. Lit. for the Standard—and followed Dr. H licke's Rule,—I am persuaded that worthy Gentleman you mention, notwithstanding his Modesty, will be a sufficient Judge of that small Performance, if he think it worth his while to examine it."—And upon the 17th of July 1743, I received a Letter from the worthy Gentleman in whose Hands the MS then was, in which he said,—"I finished the Perusal of Lit. Fa. the Week after I returned from Kent, and have found no room to alter the Opinion I at first conceived of it: It is in my Opinion a judicious and accurate Performance; the learned (but, alas! much to be lamented) Author, having made use of the only best Method, as I think, to purge it of later Interpolations and Corruptions, and establish the genuine Readings upon the best Authorities the Nature of the Thing is capable of. The Translation is indeed close, but just and expressive; I had some Doubts about a few Words, but upon further Examination was satisfied; and as to the Orthography of the Greek one shall rarely meet with any thing in Manuscript so accurate; in a Word, 'tis a valuable Piece of Learning, and Christian, Primitive Antiquity." And such, 'tis hoped, it will appear to every judicious and candid Reader.—Some particular Account and Character of the excellent Author, together with some other of his Researches into primitive Christianity, may some time be offered to the Publick.
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In the Preface, p. iv. lin. 21. ἐργ, as p. 2, 3.
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p. 4. c. 1. l. 10. μαρτυρία in marjusulis.
nor in smaller Characters.
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lb. 1. l. 17. instead of a, ἐ τροφή b, and instead of b, r. c.
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ANCIENT LITURGY

OF THE

CHURCH of Jerusalem, &c.
The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

* Sacerdos.

'H Ἀδὰπη τῇ κυρίῳ Πάλφος, ἡ χάρις τῇ τῇ ἡ ἰνιμία Πνεύματος εἰς μέλει παλαίν ημῶν.

* * * Player

The ancient Liturgy of the Church of Jerusalem.

* Sacerdos.

+ 'H Ἀδὰπη τῇ Παλφος, ἡ χαρις τῇ τῇ Τις, ἡ κανωνία τῇ ἁγίᾳ Πνευματος εἰς μέλει παλαίν ομιλ.

* * * * * 

Populus.

Και μελετε σε.

Populus.

Και μελετε σε.

* Sacerdos.

* 'Ανω τας καρδιας ή.

* Sacerdos.

'*Εορεν στρες η κυβον ||

* Sacerdos.

'*Εχαριστησενεν το κυριον

* We have filled in Lit. Sac. (though thrust out of it's due Place, and put into that Part of it which precedes the Anaphora, and which is but a later Addition to the Service of the Church) p. 52. Ed. Fabric. inter Apocryph. Nov. Test. Diet. Mt της της καλικρινος κατ ης της ουρανως κατ της της δουλευσιν ειναι ευλογηταις ἠλλακτοι ἐπιθεμεν τας θυσιας. [add from Lit. Clem. // Με της καλης των γιοι της ευνοηθης] Ορθαι παλαις, add from p. 57. εφανε μελε τας ομοιως και καλητας, and from Lit. Clem. πεποιθηται. Deacon. Let none of the Catechumen; let none of the Uninitiated; let none of those who ought not to join in this Service stay. Know one another. Keep the Doors.
St. Cyril in Catech. Myst. V.

The Clementine Liturgy.

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

† Lit. Chrys. and Basil.

Sacerdos.

Sacerdos.

Populus.

Populus.

Sacerdos.

Sacerdos.

† St. Cyr. de Orat. Dom. p. 152.
Sacerdos. — Surnam Corda.
Plebs — Habemus ad Dominum.
Print — Lift up your Heart.
People — We lift them up unto the Lord.

B 2
The present Liturgy of St. James.

Priest.

The Love of the * Lord and* Father, the Grace of the b Lord and c God", and the Communion d and the Gift of the holy Ghost be with e us" all.

People.
And with thy Spirit.

Priest.

f Let us' lift up our mind and Hearts.

* —

People.
And with thy Spirit.

Priest.

Let us give thanks unto the Lord.

The ancient Liturgy of the Church of Jerusalem.

* —

Priest.

† THE Love of the Father, the Grace of the Son, and the Communion of the holy Ghost be with you all.

People.
And with thy Spirit.

Priest.

Lift up your Hearts †.

People.
We lift them up unto the Lord ‡.

Priest.

Let us give thanks unto the Lord.

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

‡ St. Mark vi. 25. St. Ignatius Epist. ad Tral. § 5.

μηδὲν μηδὲν αὐτῷ πίστειν τι ἰδών. Let none of you have ought against his Neighbour.

I have inserted this Benediction and Response (though not mentioned by St. Cyril) because it is also in Lit. Cler. Christ. and Bap. instead of which Lit. Mar. has here, Sacerd. 'O Κύριε μὴ σιωπή. Pop. Καὶ μὴ σιωπής εὖ. Priest. The Lord be with you all. People. And with thy Spirit. It followed immediately after the Priest’s placing the δύο Gifts on the Altar.

—-
St. Cyril in Catech. Myst. V.

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

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

Then the Deacon calls out,

Embrace one another, and let us kiss one another."

Then the Priest calls out,

Lift up your Hearts.

Then you answer,

We lift them up unto the Lord.

Then the Priest says,

Let us give thanks unto the Lord.

The Clementine Liturgy.

Priest.

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

People.

And with thy Spirit.

Priest.

Lift up your Mind.

People.

We lift it up unto the Lord.

Priest.

Let us give thanks unto the Lord.

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

Lit. Chrys. and Basil.

Priest.

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

People.

And with thy Spirit.

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

Lit. Chrys. and Basil.

Let us lift up our Hearts.

|| So also Lit. Mar. Chrys. and Basil.

People.

We lift them up unto the Lord.

Priest.

Let us give thanks unto the Lord.

cord. 'Η εἰρήνη ταύτι καὶ ἡ πνεῦμα τοῦ Ἁγίου. The Peace of God be with you all. Pop. Καὶ ημᾶς τῷ πνεύματι τούτῳ. And with thy Spirit. Disc. 'Ασπασίσθεντες ἵδε ὑμῶν ἅγιοι. Salute ye one another.
The present Liturgy of St. James.

Pop.

"Αξιόν καὶ δίκαιον.

Sacerd.

"Ως ἀληθῶς ἀξιόν εἰς καὶ δίκαιον, στρέψον τε καὶ ὑπειλήμενον σε αἰνεῖν, σε ύμνεῖν σε εὐλογεῖν, σε προσκυνεῖν δοκεῖν.

* De Lit. Syr. ἄν έν εὐλογία τοῦ—τε benedicamus, το δηλοῖ τοῦ, το celebremus, το ιης Την το, [το το celebrare Την.]

The ancient Liturgy of the Church of Jerusalem.

Pop.

"Αξιόν καὶ δίκαιον.

Sacerd.

† Ως ἀληθῶς ἀξιόν εἰς καὶ δίκαιον ὑπειλήμενον τε καὶ ὑπειλήμενον σε αἰνεῖν, σε ύμνεῖν σε εὐλογεῖν σε προσκυνεῖν σε.

a So in the "Ὑμοίοι Δευτέρου Morning Hymn (at the end of the Psal., in Ms. Alex.) εἰς τούτο, εἰς τιτανίας τούτο, εἰς προσκυνήματι τούτο, τιτανίας τούτο, εἰς τιτανίας τούτο. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee.
St. Cyril in Catech. Myft. V.

The Clementine Liturgy.

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

Pop.

"Ἄξιον ὑπὶ δίκαιον.
Sacerd."

"Ἄξιον ὡς ἄριστας ἦς δίκαιως περὶ παντῶν ἀνθρώπων σε τὸν
γίγνεται πάντως καὶ περιποιηθεὶς τοῦ καὶ τὸν θάνατον.

* * 

Other with the holy Kifas. Then the Clergy Eulogied the Bishop, and the Men of the Laity the Men, and the Women the Women. Then the Priests washed their Hands. After which, Disc. Μή τις τῶν κεραμίων μὴ τις τῶν σκολίων μὴ τις τῶν ἀπήγαγέ μη τις τοῦ ἱεροῦ

† Lit. Mar. Ἀληθῶς γὰρ ἄξιόν ἐστὶν δίκαιον, ὥστε τὸ ἀφέωντος τοῦ ἱεροῦ

* * 

In that Part of Lit. Inc. which precedes the Am- phom, it is, "Ἄλλας ἄλλας ἄλλας ἄλλας ἄλλας ἄλλας. Let us love one another with a holy Kifas, p. 58.

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

People.
It is meet and right.

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

[ 8 ]

The ancient Liturgy of the Church of Jerusalem.

People.
It is meet and right.

Priest.
† It is very meet, right, and our bounden Duty to praise Thee, [to sing Hymns to Thee,] to blest Thee, to
Then you say,

It is meet and right.

Then we make mention of Heaven, and all things to sing before the Earth.

It is very meet and right, holy and becoming, and profitable to our Souls, O eternal Lord.
The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

λόγιν", σοι εὐχαριστεῖ τὸ πάσας ἀληθείας ἐμάς τε τῇ ἀκρατῇ δημογραφίᾳ τοῦ Ἡσαναρί τῶν αἰωνίων ἀγαθῶν, τῇ παναγίᾳ οὐ ζώης κἂν καὶ ἀθανασίας, τῷ σώματι Θεοῦ καὶ διατυπώθη, ὡς ὄμνητο εἰς ἀκρασίαν τῶν ἄνεσιν, ἡ πάνω ἡ ὀνείμαθεν αὐτῶν ἀλήθες τῇ καθ' ἥλιν, καὶ τις ὁ τῶν ἀγίων χερσὶν γραφείς γράφον 


dēxológyon, σοι * εὐχαριστεῖ τὸν ἱερογράμμον τὸν ἐρείπος ἀληθείας καὶ ἀκρατείας, τῇ παναγίᾳ οὐ ζώης κἂν καὶ ἀθανασίας, τῷ σώματι Θεοῦ καὶ διατυπώθη, ὡς ὄμνητο εἰς ἀκρασίαν τῶν ἄνεσιν, ἡ πάνω ἡ ὀνείμαθεν αὐτῶν. 2 Ἐρείπος τῇ καθ' ἥλιν, ἡ πάνω ἡ τῶν ἀγίων χερσὶν γραφείς γράφον ἐν τῇ καθ' ἥλιν, καὶ τις ὁ τῶν ἀγίων χερσὶν γραφείς γραφείς γράφον

De Lit. Syr.

* Lit. Syr. adds Celm &. The Heaven and.

* Lit. Syr. adds &. and.

* De Lit. Syr.

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

* Theologia non continens, uninterrupted Theology:—Lit. Syr.

* De Lit. Syr.

* Archangeli, Principatus, Potestates, Throni, Dominations, Virtutes ecclesiae, & mundo superiores Excelsior caeli. Archangeli, Archangeli, Principatus, potestates, thronus, dominions, celestial powers, and the Armies of Heaven that are above this World.

* f. λόγια περὶ τῆς ἀληθείας, rational and irrational, is to be added from St. Cyril.

* I have inferred this from Lit. Syr.

* I have added τῆς, mentis, from Lit. Syr.

* See Note (9) in the other Column.

* Perhaps all this from τῆς λόγιας καὶ ἔρημου may have been added; and if so, indeed of τῆς, καὶ ἔρημου, read καὶ ἐρημου in accordance, without τῆς. (And in the English, indeed of these read reading. But by comparing this with Lit. Cyril, I am rather inclined to think that no mere is to be suspected as an Addition but that part of it which I have inserted in double Hohec: Unless we suppose that what follows λόγια ἐρημοῦ, in that Lit. has also been added.

* f. ἀρχαγγελικός δηλορία, uninterrupted Theology, as in Lit. Syr., or âρχαγγελικὸς δηλορία, uninterrupted Theology, as in Lit. Mar. Thus St. Cyril calls this Tri- regimen το δηλορία της τῆς ἐρήμου δηλορίας, the Theology delivered to us by the Sermo; and, De occurueri Domini, if it be he, τῆς δηλορίας της ἐρήμου.
The Clementine Liturgy.

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

The present page of the document contains text in Greek, which is not fully transcribed or translated within the image provided. The text appears to be a section from the Clementine Liturgy, and part of a discussion on the Liturgies of St. Mark, St. Chrysostom, and St. Basil. The page also mentions other church fathers such as St. Cyril, St. John Chrysostom, and St. Basil, likely discussing their contributions to liturgical practices.

The text includes references to passages from St. Cyril's Catechism, Mylt. V., and St. Basil's work, suggesting a scholarly discussion on liturgical traditions and influences. The text is not entirely legible due to the quality of the image, but it provides insight into the historical and theological discussions surrounding early Christian liturgy.

The note at the bottom mentions a reference to "L. 2. 54. Ennartemenum Argeloum" and a mention of "Quibus addas C 2 Cherubin".

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1. I have here followed M. S. Bar, which gives us the true Reading, that which is in the Text of St. Cyril being plainly corrupted in this Place.

2. Here follows a very long Thanksgiving, which I have omitted, not only because of its great Length, but also because the Compiler of the Ath. Conf. seems to me to have so tampered with it, that it is not easy to distinguish its Additions and Alterations from what has been originally in it.

3. Perhaps what here follows may have been added from Deo. vili. 10, and Rev. vii. 11, the Angels and Archangels being mentioned immediately before.

4. De M. S. V.
The present Liturgy of St. James.

worship Thee, * to glorify Thee", to give Thanks unto Thee, the Maker of all Creatures visible and invisible; b the Treasure of eternal good Things; the Fountain of Life and Immortality, the God and Governor of the Universe". To whom the Heaven of Heavens sing Praise, with all their Hosts: the Sun and Moon, and the whole Choir of Stars: The Earth, e Sea, and all things that are in them:

* Jerusalem the heavenly Assembly", the Church of the first-born that are written in Heaven, & the Spirits of just Men and Prophets, the Souls of Martyrs and Apostles." * The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers; The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another, with never-ceasing Voices, h and uninterrupted Shouts of Praise"*, singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, i glorifying", crying aloud, and saying,

to worship Thee, to glorify Thee, to give Thanks to Thee, the Maker of all Creatures visible and invisible; [the Treasure of eternal good Things; the Fountain of Life and Immortality, the God and Governor of the Universe;] To whom c the Heaven and" the Heaven of Heavens sing Praise, with all their Hosts: The Sun and Moon, and the whole Choir of Stars: The Earth, d and" Sea, and all things that are in them:

f The Angels, e The Angels, 6 Archangels, 7 Thrones, 8 Dominions, 9 Principalities, 10 Authorities, and 11 tremendous Powers: The 12 many-eyed Cherubim, and the 13 Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, f crying one to another, with never-ceasing Voices, e and uninterrupted Shouts of Praise"*, [(singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, glorifying, crying aloud,]] and saying,


\[\text{[12]}\]
and Sea, the Sun and Moon, the Stars, and all Creatures rational and irrational, visible and invisible, the Angels, Archangels, Powers, Dominions, Principalities, Authorities, Thrones, of the Cherubim with many Eyes in power,—we make mention also of the Seraphim which saw in the holy Spirit standing about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and saying,

Or, many Faces.

The Clementine Liturgy.

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

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

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

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

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

Cherubim & Seraphim, nomen conplices. To which if you add the Cherubim and Seraphim, you will find nine Orders.] But these different Names taken from different Places of Scripture, do not prove that there are exactly so many angelical Orders, for some of them may perhaps coincide.
The present Liturgy of St. James. The ancient Liturgy of the Church of Jerusalem.

**Pop.**

"Αγίος, Ἄγιος, Ἅγιος, Κύριε" Ἐλασσάρας, πλήθης ὁ ἐξαντές ἐγὼ ἕν τῇ τοῦ δόξῃ σου. Ὁ σταυρὸς ἐν τοῖς υἱόσις εὐλογημένος ὁ ἐρχόμενος ἐν ὀψεσθε Κυρίε. Ὁ σταυρὸς ἐν τοῖς υἱόσις.

**Sacerd.**

"ἈγίΟς ἐν βασιλείᾳ τῶν αἰώνων, ἐπαύγεις ἀγιωτάτης ἰόνθος ἡ δαίμον. ἈγίΟς ἡ "

**Pop.**

† "Αγίος, Ἅγιος, Ἅγιος, Κύριε" Ἐλασσάρας πλήθης ὁ ἐξαντές ἐγὼ ἕν τῇ τοῦ δόξῃ σου.

"ὁ σταυρὸς ἐν τοῖς υἱόσις εὐλογημένος ὁ ἐρχόμενος ἐν ὀψεσθε Κυρίε. Ὁ σταυρὸς ἐν τοῖς υἱόσις.

**Sacerd.**

† "ἈγίΟς ἐν βασιλείᾳ τῶν αἰώνων, ἐπαύγεις ἀγιωτάτης ἰόνθος ἡ δαίμον. ἈγίΟς ἡ "

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* De Lit. Syri.

'étow amázeiátanws fími, h' ágorftis theélolías, h' étowmíou h' tró̂pous ù̄nwn ághs, boú̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂...
The present Liturgy of St. James. The ancient Liturgy of the Church of Jerusalem.

People.

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

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

Priest.

Holy art thou, O eternal King, and the Giver of all holiness: Holy is thine
Part of the Liturgics of St. Mark, St. Chrysostom and St. Basil.

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

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

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

The ancient Liturgy of the Church of Jerusalem.

ο μουσής συ μιν, ο Κύριος ημῶν Ἰησοῦς Χριστός, δι' ε' τά πάλιν επίστασας. "Αλλ' δε καὶ τ' Πνεῦμα συ τ' ε' λοιπον, τ' ερευνάν τα πάλιν, καὶ τ' θανάτη συ τ' Θεόν. Ἀλλ' ε' ταναλούοντες, τα παλαιότερα, ουδ' ε' Φερέρει, εὐπλασίαν, ο συμπαθητικά μάλλον απέρρησαν τον θλάσμα το σύν, τινής αὐτώς ἐπί γής ἀνθρωπον κατ' εὐνόμια τής θεοτόκου. 2 ο' ταναλούοντες αὐτώ τ' ἀπερρείς αὐτών ουδ' εὐπλασίαν δε τι πάσης συ, κατ' εὐνόμια τής θεοτόκου, τόν των τα παραδότους αὐτών αὐτόν ἀπέπεμπα. 3 ο' ταναλούοντες αὐτών ουδ' εὐπλασίαν δε τι πάσης συ, κατ' εὐνόμια τής θεοτόκου, τόν των τα παραδότους αὐτών αὐτόν ἀπέπεμπα. 4 ο' ταναλούοντες αὐτών ουδ' εὐπλασίαν δε τι πάσης συ, κατ' εὐνόμια τής θεοτόκου, τόν των τα παραδότους αὐτών αὐτόν ἀπέπεμπα. 5 ο' ταναλούοντες αὐτών ουδ' εὐπλασίαν δε τι πάσης συ, κατ' εὐνόμια τής θεοτόκου, τόν των τα παραδότους αὐτών αὐτόν ἀπέπεμπα.

In Lit. Syr. terribly, bonus, cum unigenito filio tuo, qui pationum particeps fuit, & maxime propter hominem filiamentum tuum, quem e terram formasti, & concepisti illi deliciam paradisi: terrible, god, together with thy only begotten Son, who became possible, and that for the sake of the Workmanship of the Hands, whom thou didst form out of the Earth, and gavest him the Delights of Paradise.

Why I have omitted δ' εὐπλασίαν, and Likens, will appear from Origens cont. Or. l. 4. p. 130. ι' με της ἐκκλησίας [καθώς] ἀρχαίης της κενής δι' ἑκάστης της ἀδέσποτης, περί της καθ' εὐμετάβασις. η' εις εἰσαίητην ἡ ἀνθρώπους ἐκ της θεοτόκου, παραδότους της θεοτόκου δι' εὐμετάβασις. η' εις εἰσαίητην ἡ ἀνθρώπους ἐκ της θεοτόκου, παραδότους της θεοτόκου δι' εὐμετάβασις. η' εις εἰσαίητην ἡ ἀνθρώπους ἐκ της θεοτόκου, παραδότους της θεοτόκου δι' εὐμετάβασις. η' εις εἰσαίητην ἡ ἀνθρώπους ἐκ της θεοτόκου, παραδότους της θεοτόκου δι' εὐμετάβασις. η' εις εἰσαίητην ἡ ἀνθρώπους ἐκ της θεοτόκου, παραδότους της θεοτόκου δι' εὐμετάβασις. η' εις εἰσαίητην ἡ ἀνθρώπους ἐκ της θεοτόκου, παραδότους της θεοτόκου δι' εὐμετάβασις.

I have omitted δ' εὐπλασίαν, and instead of δ' εὐπλασίαν Likens, from Lit. Syr.

St. Ch. p. 152. καθ' εὐπλασίαν της γῆς μετα αὐτήν καθ' εὐμετάβασις, did not diffuse itself Mankind.

Though it be thus also not only in Lit. Syr. but in Lit. Marc. yet since the Apostle, Gal. iii. describes the praevia Pedagogy to the Law, I would rather incline to rend it ορισκαγμένον, which is more, instead of rather beside, for, Heb. 11. ο εἰς περιφέρεια; I think him up by the Pedagogy of the Law, and render him [or rather, speak unto him] by the Prophets; or ye more simply, ορισκαγμένον, which is more ο εἰς περιφέρεια; I think him up by the Pedagogy of the Law.
Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

In Lit. Basil immediately after what is above set down follows, ἔλατος ἡτοί· ταξιδεύων χριστόν λατρεύων ἄνευ τῆς σκόνης, καὶ εἰκόνως τῇ θεῷ, ἐκ τῆς δίκης, κώμης, ἔσχεν σοὶ, τῷ ἐκμέταλλευματὶ ἐκ τοῦ εὐαγγελίου τῆς σκόνης, ἔστιν τῇ ἐκμέταλλευματικῇ ἔσχεν σοι. Ἐν εἰκόνως τῇ θεῷ ἔσχεν, ἐκ τῆς δίκης, κώμης, ἔστιν σοὶ, τῷ ἐκμέταλλευματὶ τῆς σκόνης, ἔστιν σοὶ, τῷ ἐκμέταλλευματὶ τῆς σκόνης.

The Clementine Liturgy.

πίστεως, ἔλατος ἡτοί· ταξιδεύων χριστόν λατρεύων ἄνευ τῆς σκόνης, καὶ εἰκόνως τῇ θεῷ, ἐκ τῆς δίκης, κώμης, ἔσχεν σοὶ, τῷ ἐκμέταλλευματὶ τῆς σκόνης, ἔστιν σοὶ, τῷ ἐκμέταλλευματὶ τῆς σκόνης.

What answers to this in Lit. Mar. is the ποιμανάς τὸ ἀνθρώπου κατὰ τὸν ἰδιαίτερον οὐκ ἔσται ἔσται, ἐκ τῆς δίκης, καὶ εἰκόνως τῇ θεῷ, ἐκ τῆς δίκης, κώμης, ἔστιν σοὶ, τῷ ἐκμέταλλευματὶ τῆς σκόνης, ἔστιν σοὶ, τῷ ἐκμέταλλευματὶ τῆς σκόνης.
The present Liturgy of St. James.

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

the Law and the Prophets. Thus St. Cyril, p. 62. ἀλλὰ οὐκ ἐπέφερεν—παναθεωρής, who train'd us up—by the Pedagogy of the Law and the Prophets.—Vid. Clem. Alex. Ped. i. 1. c. 11. p 155.
St. Cyril in Catech. Myrt. V.

The Clementine Liturgy.

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

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

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

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

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

De autóv tiv munivhí av yódi tiv Kóriav hýmón ἤστίν Xeístov" ἐξιπτέσαλας αἰς ἡ νάσαν, ἵνα ἐλθῶν, τῷ σῷ λῷ αἰνεῖτο ἡ ἀνελήφη ἐκίσα δὲ καὶ ἔριδον ὑπὲρ ἑνοῦ ἐκ πνεύματος ἡ Μαρίας τῆς παρθένου ἡ δούλια σωματευκέσθαι τῇ τῆς ἀναμμένης, τἀδε ἐπιλαμάνῃ πρὸς σαφῆνα τῇ γοίες ἡμῶν μέλλειν ὑπὲρ τῆς ἐνάσιος ἡ ζωποίο διὰ τρύφη Θάνατον ὁ ἀναμαρτήτως ὑπὲρ ἡμῶν τῶν ἁμαρτιῶν καθάειν ἐν τῷ πνεύματι ὃ ἐναντίον τῶν σωμάτων ἑως καὶ σωφροσύνης.

* De Lit. Syr.
* De Lit. Syr.
* De Lit. Syr.
* De Lit. Syr.
* De Lit. Syr.

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The ancient Liturgy of the Church of Jerusalem.

De autóv tiv munivhí av yódi tiv Kóriav hýmón ἤστίν Xeístov" ἐξιπτέσαλας αἰς ἡ νάσαν, ἵνα ἐλθῶν, τῷ σῷ λῷ αἰνεῖτο ἡ ἀνελήφη ἐκίσα δὲ καὶ ἔριδον ὑπὲρ ἑνοῦ ἐκ πνεύματος ἡ Μαρίας τῆς παρθένου ἡ δούλια σωματευκέσθαι τῇ τῆς ἀναμμένης, τἀδε ἐπιλαμάνῃ πρὸς σαφῆνα τῇ γοίες ἡμῶν μέλλειν ὑπὲρ τῆς ἐνάσιος ἡ ζωποίο διὰ τρύφη Θάνατον ὁ ἀναμαρτήτως ὑπὲρ ἡμῶν τῶν ἁμαρτιῶν καθάειν ἐν τῷ πνεύματι ὃ ἐναντίον tῶν σωμάτων ἑως καὶ σωφροσύνης.

* S. Cyril, p. 51. Ἡ ἡμέρα ἐν τῷ Θεῷ — ἡ ἁμαρτία καθίσταται τῇ σωματεύσει ἐν τῷ Θεῷ καὶ ἡ σωφροσύνη — σοφροσύνη. This only begetted Son of God — descended from Heaven — being born of the holy Virgin by the Holy Ghost — incarnate.

* S. Cyril, p. 167.
The Clementine Liturgy.

Part of the Liturgies of St. Mark, St. Chrysostom and St. Basili.
The present Liturgy of St. James.

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

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

Words of Institution as to be made the Antitypes, or institution Representatives of the Body and Blood of Christ. Thou also livest to thy House, 11. 27, η τιμωρησεν τον θεον της της εκκλησίας θεον, και τον θεον, οτι τιμωρησεν τον θεον της της εκκλησίας θεον. Bread and Wine are offered, the Antitype of his Body and Blood. And in the Nunc. Orat. t. άπλικας αν σπειρητας πρεσβευτοι, το θεον υποστης θεον, To offer the Antitype of the great Mysteries. This likewise plainly appears from St. Cyril's 63d Epistle, where he says, Utique id nos — see here operaret quod Christus feicit & quod faciens eum mandavit — qui Sacrificium Patri etsum primus obulit, & hoc in sui Commemorationem praecipit. It's ought to do that which Christ did, and which he commanded to be done — thus first offered himself a Sacrifice to the Father, and commanded us to do this in Commemoration of him. And again in the same Ep. Qui Sacrificium Domini Patri obulit, panem & vinum, hum silicet Corpus & Sanguinem; Who offered a Sacrifice to God the Father — Bread and Wine, to wit, his own Body and Blood. And therefore this Oblation must then [as it is done in this, as well as in the other ancient Liturgies] have followed immediately after the Words of Institution. Which Oblation the Priest prays that God would accept of, not by sending down Fire from Heaven, as gotten before all time, was born in time:—he manifested thy Name to them that knew it not;—he revived Piety, fulfilled thy Will, and finished the Work which thou gavest him to do, and when he had done all these things, being apprehended by the Hands of wicked Men—and delivered to Pilate the Governor—he who is impassible was nailed to the Cross, and he who by Nature is immortal died, and the Giver of Life was buried, that he might deliver those from Suffering for whose Sake he came, and set them free from Death; and that he might break the Bands of the Devil, and rescue Mankind from his Deceit. He rose again the third own Hands had formed, but didst in divers manners visit us in the Bowels of thy Mercy. Thou didst send Prophets, and work Miracles by thy Saints, who in every Age pleased thee. Thou spakest unto us by the Mouth of thy Servants the Prophets, foretelling us of that Salvation which was to come. Thou gavest the Law for a Help to us, and didst appoint Angels to be our Guardians. And when the Fulness of Time was come, thou spakest unto us by thy own Son, by whom thou madest the Worlds. Who being the Brightness of thy Glory, and the express Image of thy Person, and upholding all things by the Word of his Power, thought it no Robbery to be equal to Thee his God and Father. Nevertheless he who was God from all Eternity, appeared upon the Earth, and converted with Men, and being incarnate of the holy Virgin, he emptied himself, taking upon him the Form of a Servant, being made conform to the Body of our low Estate, that he might make us conform to the Image of his Glory. For as by Man Sin entered into the World, and Death by Sin, it seemed good to thy only begotten Son, who is in the Bosom of thee his God and Father, being made of a Woman, the holy and ever-virgin Mary, the Mother of God, made under the Law, to condemn Sin in his Flesh, that those who die in Adam might be made alive in him, thy Christ: He conversed in this World,
The present Liturgy of St. James.  The ancient Liturgy of the Church of Jerusalem.
the Clementine Liturgy.

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

to a way, does the flesh of the savior, as apostles, have in it, the death of Christ, as St. Cyril, p. 27, as St. Chrysostom, p. 28, as Greg. Nyssin expresseth it, and to make it truly, really, and effectually the spiritual and life-giving body and blood of Christ.
The present Liturgy of St. James. The ancient Liturgy of the Church of Jerusalem.
Day from the Dead, and having conversed forty Days with his Disciples, he was taken up into Heaven, and set at the right Hand of thee his God and Father. We therefore in Commemoration of those things which he endured for us, give Thanks to Thee, O Almighty God, not as we ought, but as we are able, and fulfill his Institution. For in the same Night that he was betrayed gave the Precepts of Salvation, took us off from the Error of Idolatry, and brought us to the Knowledge of Thee the true God and Father, purchasing us to himself a peculiar People, a royal Priesthood, a holy Nation, and purifying us with Water, and sanctifying us by the Holy Ghost: He gave himself a Ransom to Death, by which we were holden, being fold under Sin; and descending through the Cross into Hades, that he might fill all things with himself, he loosed the Pains of Death; and rising again the third Day, and opening a Way in the Flesh to the Resurrection of the Dead, for as much as it was not possible that the Author of Life should be holden of Corruption, he became the First-fruits of them that slept, the First-born from the Dead, that he might be the first of all in all things, and ascending into Heaven, he sat down at the right Hand of thy Majesty on high; who shall also come again to render to every one according to his Works. But he has left us these Memorials of his Suffering Passion—for when he was to go out to his voluntary—and life-giving Death, in the same Night in which he offered up himself for the Life of the World,

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

Lit. Mar. In the same Night in which he offered up himself for our Sins, and underwent Death in the Flesh for all,
Deinde Sacerdos Panem manibus accipiens, dicit,

"Ανεθάν τιν αἵτων ἐπὶ τ' ἁγίων 1 καὶ ἀχρήστως ἐκ τοῦ ἁγίου, ἡ ἀκομή λαβεῖτε καὶ ἀφέσιμον κατά τό Ἰησοῦν, ἐν οἴκῳ καὶ ἐν πάσῃ ἡμέρᾳ." 2

Sacerd. Dicat. dicant, ἐκ ἑκείνου αἵτων, ἐκ τούτου αἵτων."

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Λαβεῖτε τ' αἷμα ἐπὶ τ' ᾑρίων καὶ ἀφέσιμον αὐτῷ ἁγίων ἀναθήματας ἐν τ' ἱερῷ, ἐν ἀναθήμασι σοὶ τῷ Θεῷ καὶ πατρί, εὐχαριστηθείς, ἀληθεύομαι, ἐλεησόμενος, καθάπερ ἐδεικνύει ἐν τῷ οὖσα αὐτῷ ἀμαθείας 3 καὶ ἀρχηγόνος. "

Sacerd. Κατακρίνετε, εὐχαριστεῖτε, ἐκ τούτου ἑκείνου αἵτων, ἐφεξής ἀπὸ τούτου ἀρχηγόνος καὶ ἀναθήματας μὲ τοῦ Θεοῦ οὐκ ἔχειν ἐφεξῆς ἀμαθείας.

"Ωστόσον μὲ τ' ἀπειθησαί, λαβεῖτε τ' αἷμα τοῦ Χριστοῦ, ἐν καθ' ὑμῶν καὶ ἐν ἡμῖν καὶ ἐν ἰδίᾳ ἀναστήσει αὐτοῦ τοῦ θανάτου." 4

"Ωστόσον αὐτῷ ἀμαθείας εἶναι, ἐν τούτῳ ἀμαθείας, ἐκ τούτου ἑκείνου, ἐν τούτῳ ἀμαθείας ἐκ τούτου ἡμᾶς ἐν τούτῳ ἀμαθείας." 5

Sacerd. Ἐκ τοῦ λαμβάνετε εἰς τὸν ἑμῶν ἡμετέραν ἀμαθείαν."

Sacerd. Τὸ ὅταν προσφέρετε τοὺς ἐν αὐτῷ ἀμαθείας, τοῦτο ἐκ τοῦ ἡμετέρου ἀμαθείας τοῦ Χριστοῦ διαθήκης τοῦ ἱεροῦ ἐκ τῶν παλαιῶν ἑλεομένων ἐν διαθήκῃ ἱεροῦ ἐκ τῶν ἀφεσιν ἀμαθείας." 6

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

† I have omitted 'Ὅμως γὰρ ἐν τῷ ἔκθεσιν τοῦ ἱεροῦ τῶν Μαρτυρίων τῆς Εὐαγγελικῆς ἡμέρας, διὰ τόν ἐν τῷ Χριστῷ καταλαμβάνειν, ὡς τὸν ἄνθρωπον αὐτῷ ἱεραλαμβάνειν, ἐκ τῆς ἡμέρας." 7

1 De Lit. Clem.
4 De Lit. Clem.
5 De Clem. Mar. Chr. & Bafiol & Lit. Scl.
7 De Lit. Scl. Clem. & Bafiol.
9 Lit. Scl. idem, tērēs, ἐκ τῆς Chr. Mar. & Bafiol.
10 De Lit. Clem.
11 De Lit. Crys.
The Clementine Liturgy.

Lit. Mar. Σωαταικληθες εξ’ α’ [add. των αγίων μακάριων και απότολων, ἐλαθεν αἴροι εἰπ] ἐς αἰγίνῃ, ἀρχείοι πόνες συνερείται [add. καὶ] ἀναθάλειας εἰς [add. ἀπότολας, συνερείται], ἄναμμα, καταστάσεις, διδόμενοι οἱ ἀγίοι οἱ μακάριοι ἀτομαξείας καὶ απότολας, εἰπ’—Ἀδικήσῃ, ἴδοι— τότε γάρ ἐς τό Σώμα με τόν υπὲρ υμῶν κλαμάνθην καὶ διαδιδόμων εἰς ἁφεν ἁμαρτιαν.——Ωμαρίτας ή τό ἁψηθός εἰς τό διεννήσισα λαθῶν, ἢ μεταστάσεις ἢ ὑπὸ ὑλόων, ἐναλαμβάνας εἰς ἡμετέρων πρόες ἡ ἰδίων παθήσεως, Θεον ἢ Ἰησοῦν, ἢ Θεόν ἢ ἔλουσι, εὐχαριστήσας, εὐλογήσας, ἀλάταις, κλατάς, διδόμενοι οἱ ἀγίοι οἱ μακάριοι ἀτομαξείας καὶ απότολας, εἰπ’—Ἀδικήσῃ, Φαγῆσῃ—

Lit. Chryst. Λαθῶν ἄργεν ἐς τάς ἁγίας αὐτῶν ἀρχείοις ἀτομαξείας καὶ απότολας, εὐχαριστήσας ἐναλαμβάνας, εὐλογήσας, ἀλάταις, κλατάς, ἐδώκες τοῖς ἁγίοις αὐτῶν μακάριοις καὶ απότολοις, εἰπ’—Ἀδικήσῃ, ἴδοι— τότε γάρ ἐς τό Σώμα με τόν υπὲρ υμῶν κλαμάνθην καὶ διαδιδόμων εἰς ἁφεν ἁμαρτιαν.——Ωμαρίτας ἢ τό ἁψηθός εἰς τό διεννήσισα λαθῶν, ἢ μεταστάσεις ἢ ὑπὸ ὑλόων, ἐναλαμβάνας εἰς ἡμετέρων πρόες ἡ ἰδίων παθήσεως, Θεον ἢ Ἰησοῦν, ἢ Θεόν ἢ ἔλουσι, εὐχαριστήσας, εὐλογήσας, ἀλάταις, κλατάς, διδόμενοι οἱ ἀγίοι οἱ μακάριοι ἀτομαξείας καὶ απότολας, εἰπ’—Ἀδικήσῃ, Φαγῆσῃ—

a f. add ἄνθισσαι, ἀνθίζονται, ἐς in Mark and Matt; or αὐτοπρέπειας, ἐγκάρῃσθαι, as in Luke; and τοῖς ἀγίοις αὐτῶν πάθεσιν καὶ ἀπότολοις, εἰπ’—Ἀδικήσῃ, ἴδοι— τότε γάρ ἐς τό Σώμα με τόν υπὲρ υμῶν κλαμάνθην καὶ διαδιδόμων εἰς ἁφεν ἁμαρτιαν.
The present Liturgy of St. James.

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

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

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

Take, eat, This is my Body which is broken and given for you, for the Remission of Sins. f Priept. Amen." The Prieft takest the Cup, and faith,

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

*f Priept. Amen. Prieft." Do this in Remembrance of me.

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

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

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

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

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

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

The ancient Liturgy of the Church of Jerusalem.

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Sacerd.

Memoriavōi ὡς ἡ ἡμέρα τῆς ἁμαρτίαις τῶν ἀνθισμάτων, τῆς σωθήσεως τοῦ, ὡς τῆς θανάτου, ἀπὸ τοῦ ταφῆς ἐξ ἑαυτοῦ, ἑαυτοῦ τῆς θανάτου, ὁ τὸ ταφῆς ἐξ ἑαυτοῦ, ἑαυτοῦ τῆς θανάτου.

Μεμνημένοι τοῖσιν τὸ πάθος αὐτῷ ἤ ἡ Θανάτῳ, ἢ ὅ ὦν

Lit. Mar. Τῶν Σάντων, δίασφαλα χάρει παρακλήσοντο, ἐπιμελείται βασιλεῦ, τῷ μονομυχίᾳ σὺ ἡμῖν, καὶ ἡ ἡθος ὑπὸ Ἰησοῦ Χριστοῦ κομμένη ἐν ὑμῖν.

a. Deac. We believe, and confess.

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

Priest.

Wherefore, in Commemoration of his life-giving Passion, salutary Cross, Death, Burial, and Resurrection, and in Commemoration of his Resurrection, we adore thee, O Christ, and bless thee. Amen.
Sins. In like manner, after Supper, he took the Cup, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed for you and for many for the Remission of Sins. [add, Do this in Remembrance of me.]

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

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

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tημημονιά εν νεκρών αναστάσεως. " η τ είς ἑκάστην αἵδεις, η γε εἰς δεξιῶν σε τῷ Θεῷ καὶ Παπίστος καθέδερας, η το δεξιός οἰκείός καὶ φωτερής αὐτῷ παρασκευής, οὖν ἐλθεὶς μεὶς δέχεσθαι τὰ ἑλέσθαι ημῶν, όταν μελίνα αποδιδοθῇ ἐκάστῳ καὶ τῷ ἔργῳ αὐτῶ, ἀποδιδόμεναι συν δεσπότη τῶν φωτειρῶν τωτῶν καὶ ἀναλήφθων Σωσία, δοθήον τινα μὴ καθαρὰ τῶν ἀμβώλων ἡμῶν ποιήσεις μεθ' ἡμῶν, μηδὲ καὶ τὰς ἀνωμιὰς ἡμῶν ἀλατοπώλων ἡμῖν ἀλλὰ καὶ τῇ σὺν ἐπιστροφῇ ἐμάθει αὐτὸν σὺν Φιλανθρώπων, ἐν προμαχισμοῖς τῇ ἡμέρᾳ τοῦ καθένας κατέληξεν οὕτως τῶν σωμάτων, ἀ καθαρὰ ἡμῶν τῇ ἐκκλησίᾳ καὶ οἰκίᾳ συν διαλήμματι, ἡ ἐκκλησίας ἡμῶν τῷ λογίῳ φιλοκαίνεται, πάλιν εἰς τὸν κόσμον, οὗ γὰρ λαῖς συν καὶ ἡ ἐκκλησία συν ἔκτεσθαι συν, εἰς τὸν κόσμον πάλιν εἰς τὸν κόσμον.

* Lit. Syr. add tum lvs. the Oblation being in it all along directed to the Son, which certainly is an unwarrantable Innovation.
* Iudicaturus orhem in judicium, to judge the World in Righteousness. Lit. Syr.
* Dele peccata nostra, blot out the Sin of us, Lit. Syr.
* De Lit. Syr.
* Hereditas, Inheritance, Lit. Syr.

If what is here included in Hooks be omitted, as supposing it to be an after Addition, then autē lvs must be added here agreeably to Lit. Syr. which indeed thereof has put tum lvs. See note * in the other Column.

++ S. Cyp. p. 295. οὐδὲ δεύτεραι αὐτῶν συνεργείαι, his second glorious Advent.
++ S. Cyp. p. 297. τῶν τιμηθήκης Σωσία, τῶν ἀναλήφθηκης, the Spiritual Sacrifice, the all-bodily Divinity. And again, τῆς ἔνωσις καὶ φανερώτατης προσκομιδῆς Σωσίας, the body and tremendeous Sacrifice lying in view View. Anglic. p. 49. τοις προφητίζοις καὶ ἄναμφοτεροῖς Σωσίας, yet our sight to offer the all-bodily Sacrifice.

* θ. σπανεία, good things. S. Cyp. ἐμφανία τῶν περιγραφῶν καὶ πάντων ἡσυχίας πράξεων, replenish you with the heavenly Things of the new Covenant, p. 13. And, καὶ μετὰ Σωσία περιγραφῶν, and the Energy of divine Things, p. 11. I have omitted ἐμφανίας, etc. etc., which Eye hath not seen, etc. because I take it to have been added by such as supposeth the divinity divina, the heavenly Gifts, or προφητεία, Things, to refer to the heavenly Blessings of the future State, whereas they seem to signify here more immediately the spiritual and heavenly Food of the Body and Blood of Christ; for the Eucharist (as S. Iren.
Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.


Lit. Bas. Μεμνημένοι ἢ, διαπάλη, ἢ ἡμεῖς ἡ σωθήματος αὐτῆς σινερτάνων, τὸ ζεσποῦντα σαμφρ., ἢ τεκμάρας ταφῆς, ἢ ὡς νεκρῶν ἀναστάσεως, τῆς ἡ Αρχή εἰκών, τῆς ὁ δέντων σαμφρ. τῇ Θεῷ ἡ Πατέρας καθήλεσες ἢ ἡ οἰκονομίας ἡ αὐτὴς σινερτησίας, τὸ ὁ πάντα σῦν ἡ προφήτειας, γὰρ ἢ, ἢ σῶσθαι σὲ ὑμᾶς, σὲ εὐλόγημα, σὲ εὐχαριστίαν κύριε,

that Cap, which be commanded us to do, [i.e. again, re- offer] with Thanksgiving, in Consecration of his Blood, -vid. ch. p. 113.
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surrection from the Dead on the third Day, his Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second glorious and terrible Advent, when he shall come again with glory to judge the Quick and the Dead,” and shall render to every one according to his Works, we “Sinners” offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities, but according to thy Clemency and ineffable Love to Mankind, over-looking and blotting out the Hand-writing that is against us” thy Servants, wouldst grant us thy heavenly and eternal Gifts, which Eye hath not seen, nor Ear heard, nor have entered into the Heart of Man, which thou hast prepared for them that love Thee, O God, and reject not the People for me and my Sins, O Lord, thou lover of Men” for thy People, and thy “Church” make their Supplications unto Thee.

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

Iren. expreteth it, l. 4. c. 34) confits in duo πραιματα, την καινην επαναστασιν, of two Things, the earthly and the heavenly; and as all the ουσία heavenly Things, or ουσία supercelestial, are in the Language of the N. Test. ουσία eternal, so the Eucharist in particular may very fitly be so called because it is φαρμακον αιθαρεσιας, ουσιατικα την αιτεραλ ουσια ζητοι των Χριστων ην ήν ουσια, the Medicine of Immortality, our Antidote that we should not die, but live for ever in Christ Jesus. S. Ignat. Ep. ad Ephes. c. 20.

b Al. κοινωνία Inheritance; vid. Lit. Syr.
Part of the Liturgies of St. Mark, St. Chrysostom, and St. Basil.

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

more especially to the Passion and Death, Resurrection, Ascension and second Advent of our blessed Saviour immediately before commemorated; In a Word, μισθός τῶν ἐν Θεϊκῳ, in Commemoration, παρά δεκαταίων, we offer to thee—δώρων, giving Thanks, imports we offer to thee this Sacrifice of Thanksgiving, in Commemoration of, &c.

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

Lit. Basil Wherefore, O Lord, in Commemoration of his salutary Passions, his life-giving Cross, his being three Days in the Grave, his Resurrection from the Dead, his Ascension into Heaven, his sitting at the right Hand of Thee his God and Father, and his glorious and terrible Advent, offering to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.
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[Pop.] * Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ. [Sacerd.] Ἐλέησον ἡμᾶς ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης. 

* Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης.

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* Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης. 

* Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης. 

* Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης.

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* Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης.

* Ἐλέησον ἡμᾶς ὁ Κύριος ὁ Θεός, ὁ Πάπης ὁ παντοκράτωρ, ἔλεγξον ἡμᾶς ὁ Θεός, ἔλεγξον ἡμᾶς ὁ Πάπης.
St. Cyril in Catech. Myft. V.

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Lit. Mar. Koi démiourgha ëk parakaleántων se Filadélfous, eladóthi, elapitélous, ëk ì őuk tò ì őuk se ëk ñìkók kathëkës ëk — Ëð, ë, ëk ñìkók tìta tìta tìta, ëk ñìkók ñìkók tìta tìta tìta ñìkók tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìta tìt
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[Peop.] Have mercy upon us, O Lord God, Almighty Father, [Priest.] Have mercy upon us, O God Almighty, have mercy upon us; O God our Saviour, have mercy upon us, O God, according to thy great Mercy, and send down thy most holy Spirit upon us, and upon these Gifts which are here set before thee. Then bowing his neck he faith, who is the Lord, and Giver of Life, who sitteth on the same Throne with thee, O God the Father, and with thy only begotten Son, and reigneth with thee, being confabulatious and co-eternal, who spake by the Law, and the Prophets, and by thy New Testament, who descended in the Likeness of a Dove upon our Lord Jesus Christ in the River Jordan, and rested upon him, who descended upon the Apostles in the Likeness of fiery Tongues, in the upper Room of holy and glorious Sion, on the Day of Pentecost; send down, O Lord, this thy most holy Spirit upon us, and upon these holy Gifts which are here set before thee. And raising himself up he says with a loud Voice, that by his Descent upon them, with his holy, and good, and glorious Presence, he may sanctify and make this Bread the holy Body of thy Christ; [Peop.] Amen. and this Cup the precious Blood of thy Christ; [Peop.] Amen. that they may be to all who partake of them, for Remission of Sins, and for a lasting, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works. ¹

¹ S. Cyril. Ep. 44. Καταπολεμητός εἰς ἐννοίαν, bringing forth the Fruit of good Works.
We may invoke God the Lover of Men, to send down the holy Spirit upon the Gifts set before him, that he may make the Bread the Body of Christ, and the Wine the Blood of Christ. * 

The Clementine Liturgy.

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

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


Lit. Chrys. And we beseech thee, O our God,—send down thy holy Spirit upon us, and upon these Gifts which are here set before thee,—make this Bread the precious Body of thy Christ,—and what is in this Cup the precious Blood of thy Christ;—that
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Προσφέρομεν σοι δέωσιν ἕνεκεν τῶν άγίων σου τόσον, ὅσα ἴδεμες τὴν διαθήκην τοῦ Χριστοῦ σου, ἐν τῇ ἐκκλησίᾳ τῇ Αποστολικῇ τῇ ἑορτῇ τῆς ἡμέρας τῆς Μοίρας σου τοῦ Τιμίου Πάσχατος. 

Προσφέρομεν σοι δέωσιν ῥήτορι τῶν άγίων σου [καθ' ἀποστολικῷ ἐκκλησίᾳ, ἀγάλματι· καθ' ἡμέρας τῶν δόξων τῶν άγίων σου ἐν τῇ ἑορτῇ τῆς Μοίρας]. Ἡ ὁμολογία ἡ ἐν τῇ ἑορτῇ τῶν άγίων πάσης καὶ

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

b De Lit. Syr. & Clem.
St. Cyrilin Catech.  Myft. V.  The Clementine Liturgy.

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

Αἱμα τὸ Χριστοῦ σαִτ—ὅτα γενέσθ’ τοῖς μεταλαμβάνεσθαι τοὺς καθιστάντας εἰς τὴν ψυχήν, εἰς τοὺς ἐσμαρτάντας, εἰς κοινωνίαν τοῖς ἀγίων πνεύματος, εἰς βασιλείαν ἡμῶν σιγάλομα, εἰς παρακάσια τῷ ξέφεσι σε, μὴ εἰς κήμα, ἢ εἰς καλάκεμα.


† Lit. Mar. Μνημήν ἵνα καὶ τοῖς ἀπαντησά ἐρωθοῦσιν Ἐπισκόπων, Πρεσβέων, Διακόνων—

Lit. Chrys.—μνημήν, Κύριε, πάσης ἐπισκόπους ἐρωθοῦσα, ἵνα ἐρωθοῦσαν ἤλεγχον τῆς ἀληθείας, σφέσθαι τοῖς ψευδολογοῖς, ἵνα ἐν Χριστῷ διακομήσατε—

Lit. Bas. Μνημήσθη, Κύριε, πάσης ἐπισκόπους ἐρωθοῦσα, τῶν ὑποκαταστάντων ἤλεγχον τῆς ἀληθείας—τοῖς ἀπειθεῖσιν, ἵνα ἐν Χριστῷ διακομήσατε—

† Lit. Mar. Τῶν Βασιλέων, τῶν στρατιωτῶν, τῶν ἠρματας, βουλας, ὀμοίως—ἐν στάσις ἐφίν κάθεσθε συν. This may
We offer to thee, O Lord, for thy holy Places, which thou hast glorified with the Divine Presence of thy Christ, and the Descent of thy most holy Spirit, chiefly for glorious Sion the Mother of all Churches; and for thy holy Catholick and Apostolick Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy most holy Spirit, O Lord.

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

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

Remember, O Lord, the holy
Then after the spiritual Sacrifice the unbloody Service is finished, we pray to God over this Sacrifice of Propitiation, for the common Peace of the Churches, for the Tranquillity of the World, for Kings, for their Armies and Auxili-

We farther pray unto thee, O Lord, for thy holy Church, from one End of the Earth to the other, which thou hast purchased with the precious Blood of thy Christ, that thou wouldst keep her unshaken and undisturbed with Storms and Tempepts to the End.

Lit. Mar. Remember all orthodox Bishops, Presbyters, Deacons,—in every Place.

Lit. Chryf. Remember, O Lord, all orthodox Bishops, who rightly divide the Word of thy Truth,—the Presbyters and Deacons in Christ—

Lit. Baf. Remember, O Lord, all orthodox Bishops, who rightly divide the Word of thy Truth,—the Presbyters and Deacons in Christ,—

† Lit. Mar. Guide the King, the Armies, the Magistrates, the Councils, the People,—in all Peace.—King H
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† Lit. Syr. add. Canitem imps venerandam concele Domine: mults anapi imps confirmar pacientes Papulum num cum omni pietate & fideiunctia. Me-teren. Domine, Prefatierii hujusce et conjunctisque alterius loci: Diconitus in Childe, omnilque Mi niulleri, & omnia Ordinis Ecclesiatici. Grant them a reasonable age. O Lord, preserve them for many Years that they may feed the People in all Pity and Holiness. Remember, O Lord, the Prefaters of this and every other Place; the Deacons in Christ; all the Minis ters, and every Ecclesiastical Order.

† Here seems to be a Defect in this Lit. that no mention is made of the Prefaters and Deacons of the Catholic Church; if we may have any regard here to Lit. Syr. there should be added in this Place, quam autem de iis que sunt ministri Domini, cum honoribus suis, & in honore Dei, & quorum num sunt ministri domini, dum hae sint ad deum, in omni pietate & fideiunctia. Oremus etiam Deum, qui sustinet omnia, ut acceptum sit servitium nostrum in cælo. Amen.
very well fit the Times when the civil Powers were Heathen. But in the same Prayer of Intercession in this Lit. these following Petitions come in afterwards, which have been added after the Emperors became Christian, Basilei τῶν ἐπισκόπων, Κύριε, δίδον διακοσμήσει, ἵνα ἐν τῷ προσε-μέροις τῶν διδακτικῶν ἐνώπιον τῶν ἐπισκόπων ἐν τοῖς ἁγίοις ἀγιώτατοι, ἵνα ἐν τῇ ἐκκλησίᾳ ἐπισκέψῃ τῆς ἑαυτοῦ τῆς ἐκκλησίας καθολικῆς.
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throughout the whole World rightly divide the Word of thy Truth ¶.

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

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

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

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

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

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

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

Lit. Christ. * καὶ πάντες τοὺς πόλεις πάντας ἱητίς γωνίαν ἐδέχθη, ἀν καὶ ἐν τῶν κατά ἡμῶν. Remember, O Lord, this City in which we dwell, and every City and Country, with all the Faithful that dwell in them.

The ancient Liturgy of the Church of Jerusalem.

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

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

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

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

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

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

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all: settle the Flocks of thy Sheep; Truth, πάντες τοὺς πόλεις, ἵσητι τὰς πόλεων, and all the Priests and Deacons in Christ, which might have been more easily omitted.

¶ Here should follow the Petitions ἐν τῇ Βασιλείᾳ, &c. for Kings, &c., which may be supplied from the other Liturgies.

* I have added this from Lit. Mar. It has probably been left out when the Petition ἐν τῇ ἁγίῳ σειτίᾳ, &c., for the holy Places, &c., has been inserted.

¶ ¶ Here should follow the Petitions ἐν τῇ Βασιλείᾳ, &c., for the afflicted, Gr. at ἐν τῇ διαδεξαμένῳ, &c., for all who stand in need of Help, Gr.

* Ἐν τῷ ἁγίῳ τῶν ἄγιων, the Flock of God, Ignat. Ep. ad Tral. §. 8.
aries, for the Sick, and for the afflicted; and in a Word, we all pray for all who stand in need of the Lord, that God through their Prayers and Supplications would receive our Petitions, he does seem to have taken it from the Liturgy, but has added it only to show one great Deign of this Commemoration, viz. that we may reap the Benefit of their Prayers and Supplications for us; as he immediately after says that the Dead are also greatly benefited by our Prayers at the Altar for them. And these two, viz.: their Prayers for us, and ours for them, are undoubtedly two great Branches of the Communion of Saints. It may indeed be alleged against what I have said, that there is in that Part of the present Lit. 7th, which precedes the Anaphora, a like Expression to this of St. Cyril, viz. ἐπειδὴ τῷ ἐν
ἀγίῳ καὶ ἡκαίρῳ μνημονεύῃ, ἵσταται ἐν τῷ ἔ
γνωρίῳ τιλήν τίμας. Let us remember all the Saints and just Men that we may all obtain Mercy through their Prayers and Supplications. But as all that Part of the Office is of a latter Date than the Time of St. Cyril (thee Prayers, at least which I have mentioned in Pref. p. 2, excepted) to this particular undoubtedly is so, as appears by what immediately goes before and connects with it, of the World. And for the whole Episcopate, rightly dividing the Word of Truth; [we farther beseech Thee also] for my Unworthiness, who am now offering unto Thee, and for all the Prelates, for [f. and] Deacons, [and for the whole Clergy,] that thou wilt endue us all with Wisdom, and fill us with thy holy Spirit.

We farther pray unto thee, O Lord, for the King, and all that are in Authority, and for the whole Army, that our Affairs may be in Peace; that passing all the Time of our Life in Quietness and Concord, we may glorify Thee thro’ Jesus Christ our Hope. We farther offer unto Thee for all thy Saints who have of Kings, and Lord of Lords, preserve the Kingdom of thy Servant our King, who is orthodox and a Lover of Christ, and whom thou hast appointed to reign upon Earth, in Peace, Power, and Justice; subdue unto him all his Enemies and Adversaries both at home and abroad; take thy Arms and Buckler, and stand up to help him; draw out thy Sword, and stop the way against them that persecute him; cover his Head in the Day of Battle; and make the Fruit of his Loins to fit upon his Throne. Incline his Heart to be favourable to thy holy Catholic and Apostolic Church, and to all the People who love Christ, that in his Tranquillity we may lead a quiet and peaceable Life in all Godliness and Honesty.

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

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

St. Cyril in Catech. Myt. V.
The Clementine Liturgy.
Part of the Liturgies of St. Mark, St. Chrysostom and St. Basf.
The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.
The Clementine Liturgy.

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

† Lit. Mar. Τῶν ἐν Χριστῷ ἔργων καθαρισμένων παρελθοῦν τῇ ἁδελφοῖς τῶν ψυχῶν ἀλληλουγίας, Κύριε ὁ ὅθεν ἡμῶν, μεθίς ὑμᾶς ἐπεξεργασίας, τεσσάρων, τεσσαράκοσσων, τεσσαροί, ματύμων, ἐκτίμησιν, ἐνυπνίαν, ἐνιαίων, διακόνων, παρακλήσεως ἐν Χριστῷ τῇ ηλικίαν υἱοῦ οἱ τῆς ὁμοίωσις εἴκοσι ἔτη ὑπήκοοί δὲ πρὸς Χριστὸν ἐνυπνίαν ἐνιαίων, ἐν ἀνάλημα ἐκπνεύσατο, τῇ ἁμαρτίᾳ, ἐκ καθαρίσεως, ἐν ἀλληλουγίας ἐκ τῆς χάριτος τοῦ Πατρὸς.
The present Liturgy of St. James.

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

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

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

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

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

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

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

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

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

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

Remember, O Lord, according to the Multitude of thy Mercies and Compaflions, me thy unworthy and unprofitable Servant, and all the Deacons who compass thy holy Altar,
The *Clementine* Liturgy.

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

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

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

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

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

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

The ancient Liturgy of the Church of Jerusalem.

...
St. Cyril in Catech. Myst. V.

The Clementine Liturgy.  Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

thως θα ἐπανεξής, ὡς ομολογήσω, διδασκαλίων, ὡς αἰσθήσις ὑπῆρξεν ἐν ἀσθενείας, οἰκυμενή δικαίως ἐν αἰώνια τελειωμένη. — ὑπὲρ τοῦ σωμάτος ἐκλείσα, ὑπὲρ τοῦ ἐν ἔργοις, ὑπὲρ τοῦ ἐν δακτύλιοι, ὑπὲρ πάλιν, ὑπὲρ τοῦ ἐν σωτηρίας, ὑπὲρ τοῦ ἐν οἰκυμένῃ. ὑπὲρ τοῦ ἐν διακονίᾳ, ὑπὲρ τοῦ ἐν ἀσθενείᾳ, ὑπὲρ τοῦ ἐν πάσῃ τῇ καθημενίᾳ, ὑπὲρ τοῦ ἐν ἀριστοτελείᾳ, ὑπὲρ τοῦ ἐν ἀρετῇ, ὑπὲρ τοῦ ἐν σωικερίᾳ, ὑπὲρ τοῦ ἐν ἀληθείᾳ, ὑπὲρ τοῦ ἐν ἀλληλούσιῳ, ὑπὲρ τοῦ ἐν πάσῃ τῇ καθημενίᾳ, ὑπὲρ τοῦ ἐν ἀριστοτελείᾳ, ὑπὲρ τοῦ ἐν σωικερίᾳ, ὑπὲρ τοῦ ἐν ἀληθείᾳ, ὑπὲρ τοῦ ἐν ἀλληλούσιῳ, ὑπὲρ τοῦ ἐν πάσῃ τῇ καθημενίᾳ.

The present Liturgy of St. James.

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

The ancient Liturgy of the Church of Jerusalem.

* and grant to them an unblamable Life, preserve them” unpolluted in their Ministry, and purchase for them good || Degrees.

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

The Clementine Liturgy. Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

City, and those that tors, and every just Spirit made per- dwell therein; for fact in the Faith.—

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

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

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

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

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

People.

Amen.
The present Liturgy of St. James.

Diaconus.

The ancient Liturgy of the Church of Jerusalem.

Diaconus.

Sacerdos inclinatus dicit,

Sacerdos.
p. 29. After which it goes on in the same Order as the other Liturgies, as you will see in the following Pages to p. 45, where after έτοιμον ανάπτωσις, εύχησεν ἡ ἔκτασις τῆς τάξεως ἡμῶν ἡμεῖς διὰ τῆς Κοπής τοῦ Κυρίου τοῦ Θεοῦ· καὶ τοῦ ἁγίου τοῦ κόσμου, ἐν τῷ ἁγίῳ τοῦ κόσμου· τῇ λαλόμενοι συν τοῖς ἁγίοις εἰς τὴν βασιλείαν σου γιορτάζων αὐτούς· τῷ ἄγιῳ τῆς συνάντησις· εἰς τῇ βασιλείᾳ σου γιορτάζων αὐτούς· τῷ ἐν τῷ ἐξαιρετικοῦ συν τῷ ἐν τῷ ἐξαιρετικοῦ. Ἐν τῇ Βασιλείᾳ σου, τῇ λαλόμενοι συν τοῖς ἁγίοις εἰς τὴν βασιλείᾳ σου γιορτάζων αὐτούς. Ἐν τῇ Βασιλείᾳ σου, τῇ λαλόμενοι συν τοῖς ἁγίοις εἰς τὴν βασιλείᾳ σου γιορτάζων αὐτούς. Εἰς τὴν βασιλείαν σου, τῇ λαλόμενοι συν τοῖς ἁγίοις εἰς τὴν βασιλείαν σου γιορτάζων αὐτούς. Here the Prayer is first that God would give Rest to their Souls, εὐχησέν τῷ ἁγίῳ, in the Tabernacles of the Saints; and then that he would bestow upon them his promised good Things which Eye hath not seen, ἐν τῇ βασιλείᾳ αὐτῶ, in his Kingdom, or τῷ ἐξαιρετικοῦ Βασιλείᾳ.
The present Liturgy of St. James.

Deacon.
Remember, O Lord our God —

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

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

Deacon, O Lord our God —

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

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

and Lamentation are banished away. Ext. Hier. c. 7.

Lit. Syr. in the Commemoration of the Dead, has this Petition, Et illas pervenire factus ad Regnum tuum in Caelis, And bring them to his Kingdom in Heaven.


*See this Mark in Lit. 72a, p. 56, and f. add, προσευχήν, through whom and —. So St. Cyril, p. 225. p. 254.
believe that this Church should have been taught a Form so different in this Respect from that of other Churches, with whose Liturgies in all other respects it so exactly agrees. And it is observable that if we remove this Prayer of Intercession to the same Place in which it stands in the other Liturgies, the whole Office will connect, even without any other Alteration, fully as well as it does at present.

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

Lit. Mar. (The Deacon reads the Diptychs of the Dead—)
(The Priest bowing himself, prays)
And give Rest to the Souls of all these, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, those thy promised good Things which Eye hath not seen, nor Ear heard, nor have entered into the Heart of Man, which thou hast prepared, O God, for them that love thy holy Name. Do thou give Rest to their Souls, and vouchsafe them the Kingdom of Heaven.—

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

Lit. Bas.—(The Deacon—reads the Diptychs—of the Dead— &c. as in Lit. Chrys. only for give it Rest; it has, give them Rest.

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

The ancient Liturgy of the Church of Jerusalem.

The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

The present Liturgy of St. James.
The Clementine Liturgy.

Sacerd.

'H eirhē tē Θεόν ena meta swantōn hmen.  

Pop.

kai μη tē suneumhēs su.  

Diac.

'Et η έτη δεχθηκαμεν tē Θεόν dūna tē Xerestō autē, ópēs tē dēsēs tē suneumhēs tē Kerkō tē Θεόν. Kαi tē Θεόν, tēs hmen.  

Pop.

'Arlew. Then follows,  

Sacerd.

Kai 'etos tē elēs anagkalh Θεόν kai Sωμάτων ηmen. 'Hnē Xeréstō μη swantōn hmen.  

Pop.

kai μη tē suneumhēs su.  

Diacon.


Pop. Kýre েlēsou.  

Diac. 'Ynē tī aπερεκομισθήστων kai aπασσεν tēs hmen.  

Pop. Kýre েlēsou.  

Part of the Liturgies of St. Mark,  

St. Chrysostom and St. Basil.
The present Liturgy of St. James.

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

Deacon.

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

Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

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

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

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

*Let us pray for those who have offered these Gifts,* and for whom every one has offered, or has in his Thoughts; and for all the People that stand about the Altar; 3. for the Rest that they have indeed been Parts of this Bidding Prayer, and this seems plainly to be the natural Order in which they have been placed.

* De Lit. Clem. and Cyril. and Lit. Bas. has only in pace.*

† Iren. I iv. c. 34. Est ergo Altare in Celis (itluc enim Preces nostrae, & Orationes nostrae diriguntur) & Templum, &c. There is therefore an Altar in Heaven (for neither our Prayers and Omissions are directed) and a Temple, &c.

‡ St. Cyril etipsa kátw eis exapliníme égímen, eis tía tis kérom phrásias, for the common Peace of the Churches, for the Tranquillity of the World.

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

* I have added this (which was here plainly wanting) from the foregoing Prayer of Intercession.
Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

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

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

People.

Amen.

Priest.

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

People.

And with thy Spirit.

Deacon.

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

Peop. Lord have mercy.

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

Peop. Lord have mercy.
The present Liturgy of St. James.

tiνων ἡμῶν, ἦ λαλον, ὡ το πυρηνών ἡμῶν. Τοῦτο ἦν τὸ ἀριθμὸν ἐνθαρρυγίας τοῦ αὐτοῦ καλέστατο ἡμῶν ἐν ἡμῖν ταῖς ἔννοιασι, ἐν ἅπαξ ἐν πάντα ἡμῶν ἀληθινὰ, ὡς ἐν ἄλλωσιν ἦ πάντα τοῖς ἔχοντες ἡμῶν. Πάντες ἐκεῖνοι ἔπαιρσαν, ὡς τοὺς ἔλεγον. Κύριε ἐλέησον ᾿δτ

Saccerd. Προς τοὺς καθιστανταίς τοὺς βοηθοὺς ὑπέρ εἰς τὸ κρίνον ὑποτάσσεται, ὡς ἐπαναλαμβάνοντες τὸν διὸ ἔοικον ἐπέβαλεν. Παῦλος ἡμῖν ἀρχηγὸν, ὡς ἐν διδασκαλίᾳ ἠκούσας τὸν θρόνον τοῦ Θεοῦ ἐπέβαλεν. Χάριν ἐλέους ἐλέησον ἀναφορὰς μοι ἔπαινος σου καὶ ἐν τοῖς κρίνοις ἡμῶν. Πάντες ἐκεῖνοι ἔπαιρσαν, ὡς τοὺς ἔλεγον. Κύριε ἐλέησον ᾿δτ

Saccerd. Προς τοὺς καθιστανταίς τοὺς βοηθοὺς. Προς τοὺς καθιστανταίς τοὺς βοηθοὺς, ὡς ἐπαναλαμβάνοντες τὸν διὸ ἔοικον ἠκούσας τὸν θρόνον τοῦ Θεοῦ ἔπαινος σου καὶ ἐν τοῖς κρίνοις. Πάντες ἐκεῖνοι ἔπαιρσαν, ὡς τοὺς ἔλεγον. Χάριν ἐλέους ἐλέησον ᾿δτ

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

f. Συμμετοχή, Conscience, as St. Cyril; perhaps also τοίχος, to be bold, should have been retained before ἐπικαλεσθοῦσα, to call upon, upon the Authority of Lit. Mar. Chrty. and Baf. and if so it should have been put in a larger Character in the other Col. but at least the Sense is fully as good and the Sentence as complete without it.
The Clementine Liturgy.

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

† Lit. Mar. καλαξίαν ἡμᾶς διασωλάφη κύριε μεθὲ παρεσίας, ἀνα-

τακμέως, ἐν καθαρὰ καρδίᾳ, ψυχῇ πε-

φοσίμῳ, ἀναπταχθών περσώπῳ, ἀγι-

αρμίνις χάλεσθαι, τολμᾶν ἐπικαλεῖται σε,

τὸν ἐν τῇ θεσμῷ οἴκᾳ. ἔφαγεν, καὶ ἐλεεῖν.

Lit. Chrys. καλαξίαν ἡμᾶς ἐκαθὼς μὴ παρεσίας, ἀναπταχθῶς τολμᾶν ἐπι-

καλεῖται σε, τὸν ἐπιράγον Θεόν, παθήσεα,

ὑλὲται

Lit. Baf. as in that of Chrys.

Εἴτε ταῦτα τῶν εὐχαὶ λέοματι ἐκεῖνω ἐν ὁ σωτῆρ σωτηράκτω τοὺς οἰκε-

οις αὐτῇ μαθηταῖς, μὴ καθαρεῖς σωμα-

τόσον πάθεις ἐπι-

γεφύρωσαν ἡ θεόν,

το λέονς,

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

β. f. add, ἐκεῖνος ἐκ τῆς σωματότητος παθείς ἐπι-

γεφύρωσαν τῷ Θεόν ἐπι.

γ. Αναγέννητο τό 

Χριστῷ αὐτῷ σω-

τεθαύμασθα.
The present Liturgy of St. James.

them upon his holy and heavenly intellectual and spiritual Altar, for a sweet smelling spiritual favour, would send down upon us the divine Grace, and the Gift of his most holy Spirit. Praying for the Unity of the Faith, and the Communion of his most holy and adorable Spirit, let us commend ourselves, and one another, and our whole Life to Christ our God. 

P. Amen. 

P. God and Father of our Lord, and God, and Saviour Jesus Christ, O Lord, great in Name, happy in Nature, and bountiful in Goodness, the God and Governor of the Universe, who art blessed for ever, who sittest upon the Cherubim, and art glorified by the Seraphim, before whom stand thousand thousands, and ten thousand times ten thousand holy Angels and Archangels, thy Armies; Thou hast received the Gifts, Oblations, and Sacrifices offered to thee, for a sweet smelling spiritual Savour, and hast vouchsafed to sanctify and consecrate them, O good God, by the Grace of thy Christ, and the Descent of thy most holy Spirit; sanctify also, O Lord, our Souls, and Bodies, and Spirits, search our Minds, and examine our Consciences, and put away from us all evil Notions, all impair Thoughts, all filthy Lusts, all indecent Thoughts, all Envy, and Pride, and Hypocrisy, all Falsity, all Deceit, all worldly Solitude, all Covetousness, all Vain-glory, all Sloth, all Malice, all Wrath, all Anger, all Remembrance of Injuries, all Evil speaking, and every Motion of Flesh and Spirit, that is contrary to the Will of thy Holiness. 

The Exclamation. And vouchsafes us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, with a contrite Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,
that are in Authority; that our Affairs may be in peace, and that we may lead a quiet and peaceable Life in all Godliness and Honesty.

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

Let us pray for those who rest in Faith.

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

Let us pray for those that are newly baptized; that they may be strengthened in the Faith. "Let us all pray for one another." Raise us up, O God, by thy Grace. "Let us rise up and commend ourselves to God through his Christ."
The present Liturgy of St. James.

Pop.

Πάτερ ἡμῶν, ἐν τῇ ἡμέρᾳ.

Sacerd.  

Sacerdos indicatus dicit, Καὶ μὴ ἐσείσῃ ὑμᾶς· ἀλλὰ παρακάτω Κύριε, Κύριε τῶν ἁγίων, ὅπως τὸ σῶμα ἡμῶν, ἀλλὰ ὑπὸς ἡμᾶς; ἀνέφη τῷ τινὶ ἐμὸν ἀτίμως, τὰς ὑπερήφανες τὰ μυθικὰ τὰ αὐτὸν, διὰ τὸ δοσάμενα σῷ τῷ ἁμάρτω, ἔτοιμον ἐστὶ τῷ ἐμῆς ἡμείς ταὐτισμῷ. 

Exclamatio, ὅτι σὺ ἐστὶς ἡ βασιλεία, ἡ ἡ ὁμομαρτύρ, ἡ πρόκλεις, τὸ παρθενίον, ἡ σὺ ἡ ἀδιαστάτη, ἡ πρόκλεις, τὸ παρθενίον, ἡ σὺ ἡ ἀδιαστάτη, τῷ ὁμομαρτύρ. Ἀμήν. Pop. Ἀμήν.

Sacerd.  

Εἰρήνη ἡμῶν.

Pop.

Καὶ τῷ πνεύματι σοῦ.

Diac.

Πᾶς κεφαλῆς ἡμῶν τῷ Κυρίῳ κλήσαι.  

a Pop. Σὺ ἡ Κύριε.

Sacerd.  

Σὺ εἰκόναρθεν οἱ δελτί Σύ, Κύριε, τῶν ἐκκλησιῶν αὐξημένα, εἴπομεν τῷ ἁγίῳ σου Χριστιανῷ ἀπεκδεχόμεθα τὰ ἁγία σας πλάσια ἐλίς. Πλουσίων τῶν χαρῶν σου θ' τῶν εὐλογίων σου ἐξαπτενθεὶν ἡμῖν, δεσπότη, ἡ ἀγίας τῶν ψυχῶν ἡμῶν ἡ τὰ σάμακα, καὶ τὰ εἰρήνη, ὡς ἀξίων ἡμῶν ἡμῶν, καὶ τὸ ἁπλᾶ τῇ ἁμαρτίᾳ, καὶ τὸν μεταχειρίζοντας καὶ τῆς κατάθεσες ἐν αἰώνιοι συνετισμοῖς, εἰς ἄφεσιν ἀμαρτίας ἐν τῷ καινῷ καὶ σιντροφίας. Exclamatio, οὐ γὰρ στρατιωτικὸς ἐστὶς ἡμῶν ὑπερήφανος ὁ Θεός ἡμῶν, ἢ καὶ ὁ μονοκατοικίζε καὶ πᾶσιν, ἐν τῷ ἁστατῷ, τῷ ἁμαρτήσθαι, τῷ ἐμεῖς.  

Pop. Ἀμήν.

* De Lit. Syr. & Bof.  

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Πάτερ ἡμῶν ὁ ἐν τοῖς ἁγίοις, ἀλληλούργους ἐν τῷ οἴκῳ σου ἐκδόθη ἡ βασιλεία σος ἀνθρώπων τῷ θελήμα σου ἐν αὐτός ἐν αὐτοῖς οὐκ ἂν ἦν τῇ γῆς τῶν ἄνδρων ἡμῶν τοῦ ἐπιστρέφεται δῆς ἡμῶν, σὺς ἢς ὑμῖς ἀφεσίως τοῖς ἐκείνοις ἡμῶν ἢ μὴ ἐσειρισθής ἡμᾶς εἰς αὐτοῖς. Ἀλλα ἐνήμερα ἡμῶν ἀπὸ τον σωτήρα. Ἀμήν.

Sacerd.  

† Εἰρήνη σάραν.  

Pop.

Καὶ τῷ πνεύματι σοῦ.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλήσαι.

Pop. Σὺ ἡ Κύριε.

Sacerd.  

Σὺ εἰκόναρθεν οἱ δελτί Σὺ ὑμῶν τᾶς ἐκκλησίας αὐξημένα, ἐξαπτενθεὶν τῷ ἁγίῳ συν Χριστιανῷ, ἀπεκδεχόμεθα τὰ ἁγία σας πλάσια ἐλίς. Πλουσίων τῶν χαρῶν σου θ' τῶν εὐλογίων σου ἐξαπτενθεὶν ἡμῖν, δεσπότη, καὶ ἀγίας τῶν ψυχῶν ἡμῶν, καὶ τὰ σάμακα.  

* οὐ γὰρ στρατιωτικὸς ἐστὶς ἡμῶν ἡμῶν, καὶ τὸν μεταχειρίζοντας καὶ τῆς κατάθεσες ἐν αἰώνιοι συνετισμοῖς, εἰς ἄφεσιν ἀμαρτίας ἐν τῷ καινῷ καὶ σιντροφίας. Exclamatio, οὐ γὰρ στρατιωτικὸς ἐστὶς ἡμῶν ἡμῶν, καὶ τὸν μεταχειρίζοντας καὶ τῆς κατάθεσες ἐν αἰώνιοι συνετισμοῖς, εἰς ἄφεσιν ἀμαρτίας ἐν τῷ καινῷ καὶ σιντροφίας. Ο Θεός ἡμῶν, ἢ καὶ ὁ μονοκατοικίζε καὶ πᾶσιν, τῷ ἁστατῷ, τῷ ἐμεῖς.  

Pop. Ἀμήν.

* Though this Prayer be not mentioned by St. Cyril, yet it is not to be thought that it was then wanting in this Liturgy. See Bisch. Orig. Eclesif. B. XX. c. 3. § 29.  

* Why I have left out τῷ πνεύματι, ἀκόμη — see above, p. 43, in the Note on Lit. Mar.
St. Cyril in Catech. Myit. V.

The Clementine Liturgy.

† Lit. Mar. Sacerd. Eἰσέλθε ἡ ἐννέα. Diac. Τὰς κεφαλὰς ὑμῶν τῷ Ἕρωτα [I. Kyp.] κλίνειτε. Pop. Ὑπὸ [I. σεί] Κύριε. Sacerd. Διανύῃ Κύριε ὁ Θεὸς ὁ παθήσας· τῶν· ὅτι κινήσεις ἵνα ἐκτίναξις τῷ θυσίαν ὑμῶν ἐκ τὰς συνάντας τῶν ἠμῶν διακοσμήσῃ αὐτὸν, καὶ τῷ ἀγίῳ ἐκ [I. Kyp. Πνεύμα[Θ]] Ἁγίασαι αὐτὸς ἡ ἁγία τῶν καθαρών ὑμῶν, εἰς τὸν γυναῖκα σε ἐκ τῆς σωμάτως αὐτῶν, ἐξίσου μελαθήσῃ οὐκ ἔχοντον ἡμῶν τῷ σώματι· τῷ ψυχῆς καθαρὸν καθαρός. τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι· τῷ σώματι. Pop. Ἅμαρτ.

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

Pop. Αἱμαρτ.  

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

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

Priest.
Peace be with you all.
People.
And with thy Spirit.
Deacon.
Let us bow down our Heads unto the Lord.
* Peop. To thee, O Lord."

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

Peop. Amen.

The ancient Liturgy of the Church of Jerusalem.

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

Priest.
† Peace be with you all.
People.
And with thy Spirit.
Deacon.
Let us bow down our Heads unto the Lord.

Peop. To thee, O Lord.

Priest.
* We thy Servants, O Lord, bow down our Necks to thee, before thy holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies *

Peop. Amen.
The Clementine Liturgy.

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

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

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

Lit. Chrys. Priest. Peace be with you all. Peop. And with thy Spirit. Deac. Bow down your Heads to the Lord. Peop. To thee, O Lord. Priest. We give Thanks to thee, O invisible King, who madest all Things by thy infinite Power, and of thy rich Mercies didst from nothing produce them all into Being; Do thou, O Lord, look down from Heaven upon those who have bowed down their Heads to thee, for they have not bowed down to Flesh and Blood, but to Thee, the dreadful
The present Liturgy of St. James. The ancient Liturgy of the Church of Jerusalem.

Sacerd. exclamat.

Καὶ ἐκεῖ ἡ καὶ τῇ δόξῃ τῆς ἁγίας, ἡ ἡμετέρως, ἡ ἐκείνη, ἡ προσκυνήσεως προσφέρειν ἡμῖν ἀγάπην.

Pop.

Καὶ μὴ τῇ προσκύνησιν σε.

Diacon.

Μὴ λέει Θεῷ πρὸς χαῖρετον.

Sacerd. attollens donum apud se dicit,

"Αμήν εἰς αἰώνιον εἰς τὸν Κόσμον, αἰώνιον ἡμᾶς τῇ δόξῃ τῆς χριστιανοῦ, καὶ τῇ ἐνσώφρεντῃ τῇ συμμετοχῇ τῷ γενόσι, ἵνα εἰς σέ δώξοι, ἵνα εἰς τὴν ἡμέραν εἰς τὸ ἀνατέλλειν.

Sacerd.

† ἡ καὶ τῇ προσκυνήσῃς σε.

Pop.

Καὶ μὴ τῇ προσκυνήσῃς σε.

Diacon.

Μὴ λέει Θεῷ πρὸς χαῖρετον.

Sacerd.

Τῇ ἁγίᾳ πρὸς ἡμῖν.

Pop.

Εἰς ἡμῖν, εἰς Κύριον Ἰησοῦν Χριστὸν, εἰς δόξαν Θεοῦ τῆς Πατρός, ὅ λὸς ἡ δόξα εἰς τῇ ἀιωνίῳ.

† 2 Tim. iv. 22. Philem. Ⅷ 25.
Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

τιμωτών ως τίμιον εἰς αἰώνα ∆ιακοσμημένον κ' των εἰκότων εἰδικῶν ἁρετῶν,—χάριν, ἣ εἰπεῖναι, ἣ Φιλανθρωπία τῆς μουσικῆς τιν ψυχής, μεθ' ἧ εὐλογίας ἡ σι χωρὶ θεοῦ ἐν χισμαίιι, μεθ' ἧ εἰ, ἣ εἰς τὰς αἰώνας τῶν αἰώνων. Ποπ. 'Αμνε.
The Priest says with a loud Voice,
And the Grace and Mercies of the holy and consubstantial, and uncreated, and adorable Trinity,
be with us all.

People.
And with thy Spirit.
Deacon.
Let us attend in the Fear of God.

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

Priest.
Grace be with you all.
People.
And with thy Spirit.
Deacon.
Let us attend in the Fear of God.
Priest.
Holy Things for holy Persons.
People.
There is one Holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.
God. Dispense therefore, O Lord, these good Things lying before thee to all of us for good, according to the several Necesfities of every one, through the Grace, and Mercies, and Loving-kindness of thy only begotten Son, with whom Thou art blessed, together with thy most holy and good, and life-giving Spirit, now and ever, World without end.

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

_Lit. Mar. Prieft._ Peace be with you all.

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

_Prieft._ Holy Things for holy Persons.

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

_Lit. Chryst. Deac._ Let us attend,

_Prieft._ Holy Things for holy Persons.

_Peop._ There is one Holy, one Lord Jesus Christ, to the Glory of God the Father. Amen.
The present Liturgy of St. James.  

The ancient Liturgy of the Church of Jerusalem.

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Pop.

Eis ὑμᾶς, ὁ Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν θεωρήσεσθαι, ἵνα δόξα εἰς τὸν ἁλατο-

Pop.

Diakon. + 3. Τί περί ἀφίσεως ἐγείρετο ἡμῖν, ἵνα ἱλασθήν ἡ ψυχὴν ἡμῶν, ἵνα ἐπυγμο-

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

Deinde incipit dividere in partes & dicere, Κύριε, εὐλογηθάτε, κύριε, καὶ ἰδοῦντε, τις τιθέντες χρῆς, & reliqua Ps. xxiii. Deinde,

Deinde, Θείϊς σε ὑπόστη μονογενεῖς, τις τιποτὰ τριοῦ, & reliqua (Ps. exiv.). Deinde,

Deicon. Κύριε, εὐλογηθάτε. Sacerd. ὁ Κύριος ἐπι-

Diacoon. Κύριε, εὐλογηθάτε. Sacerd. ὁ Κύριος ἐπι-

† See this at Fig. 3, p. 66. Col. 2.

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

Cantores.

Εὐλογηθάτε ὁ Κύριος ὑπὸ σωμάτι καρδία

——Γεύσασθε ὑπὸ ἱδέη ὦ χριστῆς ὁ Κύριος †.

† While this Psalm was a singing the holy Sacriment was distributed to the People, and at the giving the Bread to every one was said, Ἔξω μοι ἑαυτήν. The Body of Christ. Resp. ἠριθ. Ant. Amen. And at giving the Coup, Ἐμοί τῷ χριστῷ The Blood of Christ. Resp. 'Αμην. Ant. Amen. See the Note on St. Cyril, p. 83.
The Clementine Liturgy.

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


Sacerd. Τὰ ἁγία τοῖς ἁγίοις.

* Pop. Εἰς ἄγιον, εἰς κύριον. Ησυχαῖς

Χριστοῦ, εἰς δόξαν Θεῷ καλέσεις.


Et ad Calicem dicit Ἁμα τίμιν τῆς

Κυρίου καὶ Θεός καὶ σωτήρος ἡμῶν.
The present Liturgy of St. James: The ancient Liturgy of the Church of Jerusalem.

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

Holy Things for holy Persons.

People.

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

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

Lord have Mercy, twelve times.

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

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

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

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

And when he signs the Bread he says,

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

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

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

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

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

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

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

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

The Singers.

I will always give Thanks unto the Lord...

O taste and see how gracious the Lord is...
St. Cyril in Catech. Myt. V.

The *Clementine Liturgy.*

Glory be to God in the highest, and on earth peace, good-will towards men. Hosanna to the Son of David: Blessed be he that cometh in the Name of the Lord, the Lord is God, and hath appeared unto us. Hosanna in the highest.

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


After this you hear the singer exhorting you with divine melody to the Communion of the holy Mysteries, and saying, "O taste and see how gracious the Lord is." Drawing near therefore, receive the Body of Christ, answering Amen.

After this let the Bishop receive, then the Presbyters, and the Deacons, and then all the People in order, with fear and reverence, without tumult. And let the Bishop give the Oblation, saying, the Body of Christ. And let him that receives, say, Amen. And let the Deacon hold the Cup, and when he gives it, say, the Blood of Christ, the Cup of Life. And let him

*Lit. Mar.* And when he gives the Communion——he says, The holy Body. And at the Cup, he says, The precious Blood of our Lord, and God, and Saviour.
The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Cantores.

Deinde ἦσαν οἱ ἱερεῖς ἀνὴρ Κύριος.


Diacon & Pop. dicant, Πάσχαν τοῦ θεοῦ ἑαυτοῦ αἰματισμόν, Κύριε, ἢ καρπεῖς ἀποτελοῦσι τὸ χέιρὶ αἵματός σου, ἢς ἐνίκησας τὸν δοξον σου, ἢς ἐνὶ τῷ ἑμένῃ τῷ μαρτυρίῳ σου. Et rursum, Εὐχαριστήσας σοι Χριστῷ Θεῷ ἡμῶν, ὅτι ἐνεχώρας ἡμᾶς μελαθήσεσθαι τοῖς σῶμασι καὶ αἰματίνας σου, ἢς ἐρείδα δοξαθήσεται, ἢς ἐνὶ θαλάσσῃ αἰματισμῷ αὐξηθήσεται ἡμᾶς Φιλαξία, δείδωρον, ἢς ἐκαθάρισε καὶ ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματί

† Diacon.

Εὐχαριστήσωμεν τῷ Θεῷ ἡμῶν, ὅτι ἐξεθάντως ἡμᾶς μελαθήσεσθαι τῷ σώματι καὶ αἰματισμῷ αὐξηθήσεσθαι τῷ Χριστῷ εἰς αἴφαιναν αἰματισμῷ, καὶ εἰς θαλάσσῃ αἰματισμῷ ἡμᾶς Φιλαξία, δείδωρον, ἢς ἐκαθάρισε καὶ ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματίναις καὶ ὅπως ἐπεξερήσθησαν τοῖς αἰματί

† Considering the Affinity between this and what is appointed to be said here by the Deacon in Lit. Clem. it is not probable that this has been originally in the Lit. of the Church of Jerusalem; but not as at present in Lit. Ja. by way of direct Thanksgiving, but as in Lit. Clem. by way of Bidding (which is more suitable to the Office of a Deacon) to call upon the People to join mentally with the Bishop in the Thanksgiving immediately to be said by him: I have preferred therefore to alter it into this Form. See also Lit. Chry. and Bsf.
The Clementine Liturgy.

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

St. Cyrilin Catech. Myf. V.

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

The Deacon: — Μεταλαμβάνετε το τιμία σώματος, καὶ το τιμία αίματος τοῦ Χριστοῦ, εὐχαριστήσατε τῷ και ἐν τῷ κινή σαί ἡμῖν μεταλάμβανε καὶ καλέσα μοι, μή εἰς κέρμα, ἀλλὰ εἰς καταφέρα μιν φέρε, εἰς ὅπως ἔλθων, ψυχής καὶ σώματι, εἰς φως —

† Lit. Chryf. Deacon.—Μεταλαμβάνεις τῷ Θεῷ, ἀρίστῳ, ἀρετῆς, ἀθανάτῳ, ἐπορεύον, ἡ ζωποίῳ μυστήριον, ἀξίων εὐχαριστήσαμεν τῷ κυρίῳ.

So also in Lit. Baf.

† Note, Though in both those Liturgies this be now put immediately after the Priest’s Thanksgiving, yet undoubtedly it has been before it, as the Deacon’s Bidding to it, as it is in Lit. Clem.
The present Liturgy of St. James.

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

The Singers.

O taste and see how gracious the Lord is.

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

The Deacons and Priest say, Fill our Mouth with thy Praise, and our Lips with Joy, that we may sing of thy Glory and Honour all the Day long. And again We give Thanks to thee, O Christ, our God, that thou hast vouchsafed to make us Partakers of thy Body and Blood, for the Remission of Sins, and for Life everlasting: And we pray unto thee that thou wouldst keep us unblameable, as thou art good and a Lover of Men.

† The Prayer of Incense.

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

cducation of it's Agreement with that which is in Lit. Syr. and has been plainly taken from it.
Then after you have communicated of the Body of Christ, draw near to the Cup of his Blood, saying Amen.

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

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

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

† Lit. Chrysf. Deac.—Having received the divine, holy, immaculate, immortal, heavenly, and life-giving Mysteries, let us worthily give Thanks to the Lord.
The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Et incipit Diaconus in Veilhulu, 

Et cum Veilhulu transitit Diaconus incipit hune in modum dicere, 

Et cum Veilhulu transitit Diaconus incipit hune in modum dicere, 

Et cum Veilhulu transitit Diaconus incipit hune in modum dicere, 

Sacerd. 

† 'O Theos, o diad solellon kai aphiston Filoxeirion synagabon tis adelphias tis helion sav, kai kalembasa neras meiakien tawtes i epieirien trapezis, mi kalembesi neras tas amakaliai epi tis meiakiasin tis xerxelies se xwreiasan, allia filoxeios xeras, alath, ev alastre tis anias se xeneurisation, ev alin ephdion, eurion mege 2. kai xerxeliesin mii xerxeliesin tis anias se xeneurisation, ev alastre tis anias se xeneurisation.

† Lit. Syr. Gratias agimus tibi, Deus, pro effectu laudandum te ob innoceurium et ineffabilem erga homines amorem tuum. O Domine, quo admittere dignatus es ad participationem mens tuæ quadrifest, ne damnes ob facceptionem mysteriorum tuorum sanctorum et immaculatorum. Verum, O bone, custodi nos in justicia et sanctitate, ut digni essetem communicatione Spiritus tui sancti, partem, fueris et hereditatem conjunctarn cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, etc. Pop. Amen.

‡ I have inferred this from Lit. Syr. See also Lit. Mar. Chrys. and Daf. and Lit. Clem. 

§ I have put this instead of sai kalembesi, and haif omphotes, from Lit. Clem. See also Lit. Chrys.
Sacerd.

Δεσφεία ο Θεός τον πατεραμόστηροι — ή τι μετ' εὐθείας και
καλονόμων σε ἑπτά
οις — εὐχαριστοῦ
μίν συν, ὅτι καθε
πος μέσα
αυτῶν ἐν ἀγίων συν
καιρῶν, ἀν παρέξου
ἵνα, εἰς ὁλοκληρο
ετέραν τού καλοῦ εἰρω
μένοι, εἰς θεαματι
τεφυσικοῖς εἰς ἀφετ
τον σινεμελέχα
τοι ὑπὸ δοράτον τού
Χριστῆ τοῦ τεσσάρω
τα ἐν τῇ ὁμοσπο
νῇ ν' ἡμᾶς, ὡς συν
περισκηνοποίησα. Ο
χαέστας ἡμᾶς ἦν —

Lit. Mar. Sacerd. Εὐχαριστοῦν οι Δεσφεία κύριε, ο Θεός ἡμῶν, ἐπὶ τῇ μεσο
λήβεν τῷ ἁγίῳ, ἀληθῶς, ἀθανάτω, ἐν ἐπερμαίνεις μεθ' ἑπτά ἐκδηριστήρια, καὶ ἀληθῶς, καὶ συνεκτικῷ τῷ ψυχῶν
καὶ σώματων ἡμῶν, ἐν ἱερατείᾳ καὶ οἰκο

N 2
The present Liturgy of St. James. The ancient Liturgy of the Church of Jerusalem.

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

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

O Lord God Almighty—who hearest those who call upon thee with Uprightness—we give Thanks to thee, that thou hast vouchsafed to make us Partakers of thy holy Mysteries, which thou hast bestowed upon us, for the full Assurance of those Things which we rightly know, for our Preservation in Godliness, and for the Remission of our Sins; for the Name of thy Christ is called upon us, and we are joined unto Thee. Thou that hast separated

Lit. Mar. Priest. We give Thanks to thee, O Lord our God, that thou hast made us Partakers of thy holy, unsullied, immortal, and heavenly Mysteries, which thou hast bestowed upon us for the Benefit, Sanctification, and Salvation of our Souls and Bodies; and we pray and beseech thee, O Lord, who art good, and a Lover of Men, to grant that the Communion of the holy Body and precious Blood of thy only begotten Son [add, may be] to us, for Faith that shall not be ashamed, for Love without Disimulation, for the Fulness of Piety, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for a Viaticum to eternal Life, and for an acceptable Defence at the dreadful Tribunal of thy Christ; through whom, and with whom, to Thee be Glory and Power, together with thy most holy, and good, and life-giving Spirit.

Lit. Chryf. We give Thanks to thee, O Lord, thou Lover of Men, the Benefactor of our Souls, that—thou hast vouchsafed us thy heavenly and im-
The present Liturgy of St. James.  The ancient Liturgy of the Church of Jerusalem.

Διδάχαι τῷ σάτυρῳ ἦ μεταπολεμάτω τιμᾶν σε, τῷ σάθρῳ, καὶ τῷ ὑπνῷ, καὶ τῷ ἀγίῳ σιωπῶσθι, ὑμῖν ὑμῖν οὖς εἰς τὸν αἰῶνας Αἰώναν.

Pop. Αμέν.

Sacerd. Ξίφων ἔφη. Pop. Καὶ τῇ πτυχῇ σοι.

Diacon.

Τὸς κεφαλῆς ἡμῶν τῷ Κυρῷ κλίνωμεν.

Sacerd.

Ὁ Θεός ὁ μέλης ὑμῶν ἡμῶν ἐπίθετε ἐπὶ τὸν φέους σου, ὅτι σὺς τὴς αὐτοχνίας ὕποπνωμεν γενειον τὴν κρίσιν σου ἡ κρίσις σου ἀληθείας, ἡ κρίσις ἀληθείας σου.

Diacon.

Τὸς κεφαλῆς ἡμῶν τῷ Κυρῷ κλίνωμεν, Sacerd.

Ὁ Θεός ὁ μέλης ὑμῶν ἡμῶν ἐπίθετε ἐπὶ τὸν φέους σου, ὅτι σὺς τὴς αὐτοχνίας ὕποπνωμεν, ἡ κρίσις ἀληθείας σου, ἡ κρίσις ἀληθείας σου.
St. Cyril in Catech. The Clementine Liturgy.

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

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St. Cyril in Catech. The Clementine Liturgy.

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St. Cyril in Catech. The Clementine Liturgy.

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

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

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

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

Deacon.
Let us bow down our Heads to the Lord.

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

Deacon.
Let us bow down our Heads to the Lord.

Priest.
O God, great and wonderful, look upon thy Servants, who bow down their Necks unto thee; stretch forth thy powerful Hand, full of Blessings,
St. Cyril in Catech. The Clementine Liturgy.

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

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

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

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

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

O
The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

diaφυλάξεις τοῦ κηρυγματικοῦ σε, ἵνα αἱ ἡμέραι τῶν πάντων δοκιμαζόμεθα σε ἧ μόνον ζῶντας ἡ ἀληθινὰς θέσεις τῷ ἀγίῳ καὶ ἐκκλησίᾳ τρίατον, ταῖς ἡμέραις τῶν Παρθένων, ἵνα καὶ τῇ τοιᾷς αἰῶνας τῷ αἰῶνι. Exclamation, ötī γὰρ στέφανοι ἐγὼ ἐστιν, τάχθητε τοῖς εἰσόδῳ καὶ δοξολογίᾳ, τῷ δὲ συνεργόντος ἐγὼ εὐχαριστῶ τῷ Πάσης, ἦ τῷ Γιάν, ἦ τῷ άγίῳ Πνεύματί, νῦν καὶ αἰών.

Pop. 'Ἀριαὶ.'

Diacon.

Ἐν εἰρήνῃ Ἑρμῆς Ἰακοῦμ. Et rursus dicunt, Ἐν εἰρήνῃ Χριστῷ προείρηται.

Diacon.

Εἴσαλῆτε αὐτῷ τὸ λάτρευμα. b Ἡ ἐγκλητή προειρήθη.

a So it is in Lit. Clem. Chrys. and Baf.

b See Lit. Clem. and Mar. as also Conf. Apost. I. viii, c. 6. c. 7. c. 8. c. 9. cited in the next Page.
Part of the Liturgies of St. Mark, St. Chrysostom and St. Basil.

St. Cyrilin Catech. The Clementine Liturgy.

καὶ ἀπρόσεχον,—εἰ ἤρθης ὑμᾶς ἐπάνω ὑμῖν με διὰ τὸ ἐνομέα σου, ἢ εὐλάβητε τοὺς στις ἐκκλησίας τῆς ἐκκλησίας αὐτῆς, ἢ δός αὐτὴς τῷ καθηματίᾳ τῶν καθημάτων αὐτῶν τῇ ἐπὶ συμφράσει; ἢ μονάς αὐτῶν ἀπεθανέτο πατρική; ἢ τῷ βασιλείᾳ σας ἀλλα ὁμόιων ὁμοίος, Φραγησον, συμπανν, ἐλπιδοθεῖ, ἦσθε τῷ ἄλλῳ, ἔστησε ἐγκόθος τῆς εἰκός αὐτῶν Φωλαζίας, τῆς εἰκός αὐτῶν ἢ τῆς εἰκός Φραγησον ὅτι οἱ ὄκλησαν, ἐντολή, μεταλλοπήπων, ἵνα μαθητήν ἐπήκλη, οὗ τῷ σωτῆρι ἵνα τῷ Ἱεραρχῷ φυλάξῃ, τῷ Κυρίῳ ἡμῶν, ἡ Θεία, ἡ Βασιλεία, ἡ τῷ οίχῳ Πνεύματι, νῦν ἢ ἀεί, ἢ ἐς τὰς αἰῶνας ἢ αἰῶνας. Ἀμήν.

Diacon. Ἄπτομεν ὑμών εἰρήνην.

* Conf. Apol. in disputing the Penitents, Ἄπτομεν ὑμῖν πιστίν τις, Disput. de Penitent.

καὶ ἐκεῖνῃ ταῦται τεγεθόνες ἁπάντως, ἢ ἀπορροής ἑαυτῶς διαφυλάξατε; ἢ μοναδικὰς ἔκβολος με ἀποφυλάξατε; ἢ τῷ μιαν μολυσμὸν ἀμβλύὼς, ἢ ἡμῶν τῶν ἢ ἀνεμομεθάνων, ἢ ἀποτῇσθαι πρὸς ἡμᾶς, ὅ δέ ἢ ἔκβολος ἐκβαλεται ὡμᾶς καθηκέλαια, ἢ ἐκλίπεις ὡμᾶς σὺ σώμα, ἢ ἡ ψυχή, ἢ τῇ ἀναμένῃ ἐκ τῆς σωρείας Κυρίων ἡμῶν Ἰησοῦ Χριστοῦ τῆς ἀγάλματος; ἢ ἡ δόξα, τῷ, ἢ πράξεις, τῷ ταχείᾳ, [τῷ] οὐρίᾳ Πνεύματι, νῦν, ἢ ἀεί, ἢ ἐς τὰς αἰῶνας ἢ αἰῶνας. Ἀμήν.

O 2
The ancient Liturgy of the Church of Jerusalem.

and bless thy People. Preserve thine Inheritance, that we may continually glorify thee, for ever, the only living and true God; the holy and confabulsian Trinity, Father, Son, and Holy Ghost, now and ever, World without end. The Exclamation, For to thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving, and to thy Son, and Holy Spirit, now and ever. Peop. Amen.

Deacon.

b Depart in Peace.

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

Let us Depart in the Peace of Christ.
St. Cyril in Catech. The *Clementine* Liturgy.

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

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

Deac. Depart in Peace.

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

Hold fast these Traditions uncorrupted, and keep yourselves without Offence. Do not cut off yourselves from Communion; neither deprive yourselves of these holy and spiritual Mysteries by the Pollution of Sin. And the God of Peace sanctify you entire, and may your whole Man, Body, Soul, and Spirit be preserved unto the Coming of our Lord Jesus Christ. To whom be Glory, Honour, and Power, with the Father, *and the Son* and the holy Ghost, now and ever, World without end. Amen.
The Appendix, Containing the Prayers mentioned in the Preface, p. 2. and 3.

NUMB. I.
The Petitions of the Ἱερός Ὀλυμπιασὶν, or Bidding-Prayer for the Faithful, as collected from that Part of the Liturgy of St. James which precedes the Anaphora.

Ε ἐν εἰρήνῃ τῷ Κυρίῳ δενθώπω

Τέπῃ ὡς ἁμαρτωλοὶ, ἡσυχήμας ἔχοντες ἐν ψυχῶν ἡμῶν, τῷ Κυρίῳ δενθώπω.

Τέπῃ εἰρήνῃ τῇ σωματικῇ κόσμῳ, ἡσυχήμας πιστῶν ἐν οὐραίων τῷ Θεῷ ἐν οἰκουμενῇ, τῷ Κυρίῳ δενθώπω.

Τέπῃ σοφίᾳ ὧς ἀληθείᾳ πιστεύεις τῷ φιλεχέται λαῷ, τῷ Κυρίῳ δενθώπω.

* * *

Τέπῃ ἀφέσεως ὡς ἁμαρτωλοὶ ὑπὸ ἁμαρτίας ἔχοντες ἐν οὐραίων, ὡς ἐν οὐραίων εἰμι ἄνδρος ἐπὶ θυσίας ἔθεσις, ἀργῆς, κινδυνοῦ ὡς ἀνάγκης ὑπὸ ἐπαναστάσεως ἐκθέσεως, τῷ Κυρίῳ δενθώπω.

Τέπῃ τῷ καρποφορέαν ὧς καλλιεργῶν τοὺς ἐν ταῖς ἁγίαις τῷ Θεῷ ἐκκλησίας, [κ] μεταμεμεντών ὡς ζωντῶν χριστῶν ἔνθα καὶ ἐφανερώμενοι, οὕτω ἐκτελέσαντες ἡμῖν ὡς μνημονευόντες αὐτῶν ἐν ταῖς προφητεύσεσι, τῷ Κυρίῳ δενθώπω.

Τέπῃ τῷ θραύσῃ ὧς ἀδιαφορείς ἀνθρώπων ἁμαρτωλοῖς, ἁμαρτωλοῖς, ἡσυχήμας υπὸ αὐτῶν ἐν οἰκουμενῇ, ὡς ἀνακαταλαμβάνοντες τῇ θείᾳ τοξικία ἱστεος ὑπὸ σοφίας αὐτῶν, τῷ Κυρίῳ δενθώπω.

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

LET us pray to the Lord in Peace.

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

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

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

* * *

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

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

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

† And here for the civil Powers.
Let us pray to the Lord for those who are in Virginity and Chastity, for the Ascetics, and for those who live in honourable Marriage [and for our holy Fathers and Brethren who sustain a great Conflict in Mountains, and Dens, and Caves of the Earth.]

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

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

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

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

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would send down upon us his rich Mercies and Compassions.
The Bidding-Prayer which I have conjectured to be the second of the two Prayers mentioned in Can. 19. Con. Laod. as we have it in that Part of the Lit. of St. James which precedes the Anaphora. See it also as in Lit. Chrys. and Bas. Goar. Ench. p. 74. and p. 165.

—Τῇ ἡμέρᾳ τῇ παλαιᾷ, τιμωρείτε εἰραντικικὲς καὶ συμφοραῖος, οὐ πουσί τῇ Κυρίῳ ἀνέπνευσθεν, αὐτοῦ ἐκτίλευσθεν. ἄγειτος εἰραντικικός, χριστιανοῦ τῇ γείτονῃ τῆς ζωῆς ἤμων, καὶ τῆς ἁλληνίας παραγείτω τῇ Κυρίῳ [καὶ] συμφοραῖος. ἢ ποιήσον τὸ ἀμαρτήμας τῆς ἀτομικῆς καὶ τῆς ζωῆς ἡμῶν εἰς τῷ Κυρίῳ αὐτοῦ.

Τῇ καλῇ καὶ συμφοραῖος τῇ παλαιᾷ ἡμῶν, οὐ πουσί τῇ Κυρίῳ, παραγείτω τῷ Κυρίῳ αὐτοῦ εἰραντικικῷ.

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

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

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

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

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

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

Let us commend ourselves and one another—to God.

The same Bidding-Prayer as it is in Conf. Apost. I. viii. c. 37.

—Let us beg of the Lord his Mercies and Compassions.

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

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

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

This, as it is the simplest, is therefore the ancientest Form, the former being plainly taken from it, or rather being the very same Form paraphrased, and, I think, without receiving thereby any real Improvement: for the third Petition there answers to the first here, and the fifth there, to the left Part of the second here; and the left Part of the sixth there, to the left Part of the third here.
A Form of the Εὐχὴ ψωφικῆ, or Silent Prayer, as in the Liturgy of St. James, which is the same with that in St. Basil's, excepting the Variations marked at the Foot of the Page.

O Lord *God, who hast created us, and brought us into this Life; who hast shewed us the Way of Salvation, hast revealed to us thy heavenly Mysteries and placed us in this Ministry by the Power of thy most holy Spirit, be pleased, O Lord, that we may be Ministers of thy new Covenant, and Dispensers of thy unspotted Mysteries; and receive us, who are approaching thy holy Altar, according to the Multitude of thy Mercies: grant that we may be worthy to offer unto thee *Gifts and Sacrifices* for our own *Sins* and for the Sins of the People; and grant us, O Lord, with all fear and a pure Conscience, to offer unto thee this spiritual and unbloody Sacrifice, and do thou, receiving it upon thy holy and heavenly and intellectual Altar, for a sweet smelling Sacrifice, send down the Grace of thy most holy Spirit upon us, even so, O God, *look upon us* and look upon this our *reasonable* Service, and receive it, as thou didst receive the Gifts of Abel, the Sacrifices of Noah, the priestly Ministrations of Moses and Aaron, the Peace-offerings of Samuel, the Repentance of David, the Incense of Zacharias, as thou didst accept this true Worship from the Hands of thy *Apostles, so of thy Goodness* accept these Offerings lying before thee from the Hands of us Sinners and grant that our Offering may be acceptable, being sanctified by the holy Ghost, for the
Propitiation of our Sins and the Sins of the People, and for Rest to the Souls of those who have gone before us* that we may be humble, and fruitful, and unworthy Servants* being vouchsafed to Minister* in Sincerity* at thy holy Altar*; we may receive* the Reward of faithful and wise Stewards; and may find Grace and Mercy,* at that terrible Day of thy just* and good* Retribution.

* See Bingham, B. xv. c. i. p. 569, 570.

NUMB. IV.

The Prayer intitled Eυχή εν ευλογίαις in that Part of the Liturgy of St. James which precedes the Anaphora, and which I suppose to have been taken from the Priest’s Prayer for the Competentes.

O thou beneficent King of Ages, the Maker of all Creatures; receive* [thy Church which is approaching to Thee through thy Christ], fulfill what is* profitable to every one of them; conduct them all to* Perfection; and make* [as] worthy of the Grace of thy* Sanctification, *gâ-

* I suppose this to have been the δέους as τάτος τος σεβομένος τον οίνος σου φαμίλια, these thy Stewards who are approaching to thy holy Baptism; or perhaps τ. δ. τ. τ. σεβομένος τον οίνος σου ιερείας, these thy Stewards who come as Prophets to thy holy Church, as in Orat. ad ficientem. Catech. in Gen. Euchar. p. 325.

* In the Bidding-Prayer for the Catechumens, Conf. Apol. I. viii. c. 6. it is—ος αὐτότα τούτον αὐτής τών καθαρών αὐτοί προς το σεβόμενος, that—He will give them those Gifts of their Hearts that are profitable to them.

* Clem. Alex. Patr. I. i. c. 6. ἁγιασθήσεσθαι τον οίνον τοῦ τίμιον ἁγίασμα, being regenerated one immediately received Perfection. 1b. Βαπτισθήσεσθαι—πιστεύεις, being baptized—they are made perfect. 1b. Καθαρίσθαι το σπέρμα τοῦ σώματος, σώματος, τίμος, τίμος; this Work is called by many Names, Grace, Illumination, Perfection, and the Lower.

* Παρακάσως αὐτὸς γνώσεται τῆς σεβομένης σου δόγματι, prepare them that they may become worthy of thy spiritual Gifts. Conf. Apol. I. viii. c. 8. in the Prayer for the Competentes. Euchar. p. 326. Observe το σπέρμα τοῦ σώματος, καθαρίσθαι το σπέρμα τοῦ σώματος, he is perfected by the Lover alone, and sanctified by the Dispensation of the Spirit.

* Conf. Apol. in the Bidding-Prayer for the Competentes, "Oυσία ἐν Κόσμῳ—" evhaledhĭa
O Lord Jesus Christ, the Son of the living God, "the Lamb and the Shepherd" whom took away the Sin of the World, who didn't graciously remit to the two Debtors who they owed thee, and to the Woman who was a Sinner didn't give the Pardon of her Sins, who with the Forgiveness of the Sins of the Paralytic didn't grant him also a Cure of his Disease; remit, pardon, and forgive, O God, the Sins which [we] have committed willingly or unwillingly, with Knowledge or through Ignorance, by Transgression and Disobedience, which thy most holy Spirit knows thy Servants to have been guilty of; and wherein so ever, as Men clothed in Flesh, and Inhabitants of this World, or by the Fraud of the Devil they have been led astray from thy Commands "in Word or Deed, or if they have become obnoxious to any Curic, or to any Imprecation upon themselves, "I pray and beseech" thee of thy ineffable Love to Man that they may be absolved by thy Word, and re-

* * 

*Numb. V.
The Prayer intitled Euxh' tē idætq', which we have in the End of the Liturgy of St. James, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστέ, υἱὲ τοῦ Θεοῦ τῷ ζωντινῷ, ἵνα ἄφης τοῖς ἁμαρτήμασιν, τὸ κόσμιον, ὁ ἐκ τῆς ἰδίας τοῦ Δεσμοῦ ἐλεημοσύνην, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, θαυμάζω ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὺν αὐτῷ ἐλπίδα γινώσκῃς, ἵνα ἐπερατῶ σὐ
leaved from the Oath, and Imprecation upon themselves, according to thy great Goodness. Even so, O Lord, hear my Supplication for thy Servants, and as thou dost not delight in the Remembrance of Evil, overlook all their Offence, and forgive all their Sins voluntary and involuntary and deliver them from eternal Punishment. For

* This is in the Plural in Gae., ύστη, cur.

οτ' τιλων αλλοιωθηναι. Ναλ δεινον
Κύριε εισερχων στης δεσποσις μου ιπτε
των δειαν ση, ις τοδει ις αμαρτιασις το
επανεσμεν αυτων απεισι* * ουλτεστον
αυτης των τολμηματοι της τις ακοντων απαλ-
λαγον αυτως της ακοινα πολασεις. συ γαρ

NUMB. VI.

Τυμως Εσθιων, Μ. Σ. Αλεξ.

Διξα εν υψιτων Θεω
Καλ επι γης ειρωνη,
'Εν αειφορως ευδοκια.

'Αμερκην σε,
Ειπογειμιν σε,
Προσκυνειμιν σε,
Δοξολογιζομιν σε,
'Ενεχερειμιν σε,
Διω των μεγαλων συ δεξαν,
Κυρε βασιλει,
'Επερειπη,
Θει πατηρ πανθεονετωρ,
Κυρε υε μυσονες
'Ηρω Χρηστος,
Καλ αλιν Πνευμα.

Κυρε ο Θεος,
'Ο αμνος τω θεω,
'Ο υπς τω Πατερε,
'Ο αρων των αμαρθιας τω κισμω,
'Ελεσων ημων.

'Ο αιρω των αμαρθιας τω κισμω
Προσδειγαν των δεικων ημων
'Ο καθηγησων ευ δεξιω τω κισμε,
'Ελεσων ημων.

'Οτι συ ει μοναχων Αγιω,
Συ ει μοναχων Κυριω,
'Ιησους Χριστος,
'Eis δεξαν Θεου Παθησες. 'Αρμω.
The Morning Hymn, M. S. Alex.

Glory be to God in the Highest,
And on Earth Peace,
Good-will toward Men.
We praise thee,
We bless thee,
We worship thee,
We glorify thee,
We give Thanks to thee,

For thy great Glory,
O Lord
Heavenly King,
God the Father Almighty:
O Lord the only begotten Son
Jesu Christ,
And holy Ghost.
O Lord God,
Lamb of God,
Son of the Father,
Who takest away the Sins of the World,
Have mercy upon us;
Thou that takest away the Sins of the World,
Receive our Prayer;
Thou that sittest at the right Hand of the Father,
Have mercy upon us.
For thou only art holy,
Thou only art the Lord,
Jesu Christ
To the Glory of God the Father.


Glory be to God in the Highest,
And on Earth Peace,
Good-will toward Men.
We praise thee, we sing Hymns to thee,
We bless thee,
We glorify thee,
We worship thee by the great High-Priest,
thee the true God, the one unbegotten, who alone art incommunicable,

* For thy great Glory,
O Lord
Heavenly King,
God the Father Almighty:
* 
* 
* 
O Lord God
The Father of Christ
The immaculate Lamb
Who takest away the Sin of the World,
* 
* 

Receive our Prayer,
Thou that sittest upon the Cherubim:
* For thou only art holy,
Thou only art the Lord
Jesu, the Christ of the God of all created Nature, and our King,
By whom to thee be Glory, Honour and Worship.
I had, for my own Satisfaction, drawn out the Translation of this ancient Liturgy by itself, adding to it such Rubricks as appeared suitable, together with a few marginal Notes for illustrating some Particulars: And having shewn it to some worthy Friends, I was advised by them to insert it in the End of this Appendix, that the English Reader may have an easier and clearer View of it. And if he do not labour under great Prejudices, I am convinced he cannot fail to see how much it is preferable to any of our modern Forms.
AN OFFICE
FOR THE
Sacrifice of the Holy Eucharist,
BEING THE
ANCIENT LITURGY
OF THE
Church of Jerusalem.
TO WHICH
PROPER RUBRICS are added for Direction,
AND
Some few Notes at the Foot of the Page, &c.
The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

NOT a but the * Faithful are to be present at this Office. And if any of their shall fall into any Crime for which he ought to do Penance, the Priest, having knowledge thereof, shall prohibit him from approaching the holy Altar, until he have performed the same.

Likewise if the Priest shall perceive any Enmity or Hatred between any of them, he shall not suffer them to be Partakers of the holy Eucharist, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive, from the Bottom of his Heart, all that the other hath trespass against him, and to make amends for all that he himself hath offended; and the other will not be prevailed to a Reconciliation; the Priest in that Case ought to admit the Perfessor thus willing to be reconciled, and not him that is obstinate. Provided that the Priest to repelling any, as is specified in this or the next precedent Paragraph, shall be obliged to give an Account of the same to the Bishop, within fourteen Days after the first visit.

The Altar shall stand at the East end of the Church or Chapel: And at the time of celebrating the holy Eucharist shall have a fair white linen Cloth upon it.

Before the Service begin the Deacon shall prepare so much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in some decent thing provided for that purpose; and putting the Wine into the Chalice, or into Flagon provided also for that Use; and the Water into some other proper Vessel: And shall place them upon the

*Note, The Word Faithful is taken here in the primitive Sense, in opposition not only to Hearers and Unbelievers, but also to Catechumens and Penitents, and to all Heretics and Schismatics.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.
Then [shall the People kneel, and] † "The Priest shall begin the Offertory, turning himself to the People, and saying one or more of these Sentences following, as he thinketh most convenient in his Discretion].

"In Process of Time it came to pass, that Cain brought of the Fruit of the Ground an Offering unto the Lord; and Abel he also brought of the Firstlings of his Flock, and of the Fat thereof: And the Lord had respect unto Abel and to his Offering, but unto Cain and to his Offering he had not respect. Gen. iv. 3, 4, 5.

"Speak unto the Children of Israel, that they bring me an Offering: of every Man that giveth it willingly with his Heart, ye shall take my Offering. Ex. xxv. 2.

"They shall not appear before the Lord empty: Every Man shall give as he is able, according to the Blessing of the Lord your God, which he hath given you. Deut. xvi. 16.

"Give unto the Lord the Glory due unto his Name: Bring an Offering, and come into his Courts. Psal. xcvi. 8.

"If thou bring thy Gift to the Altar, and there remembrest that thy"

† Note, That on all Lord's Days, and during all the Time between Easter and Pentecost, the Faithful are not to kneel, but to stand at Prayer, in memory of our Lord's Resurrection: See Tertul. de Corin. c. 3. Cran. Nic. 1. c. 20. and Beveridge's Notes upon it.

† Note, These Sentences of the Offertory, which are not in Lit. Jc. or any other of the ancient Liturgies (and are therefore included within these " Marks) but are taken chiefly from the Liturgy composed for the Ufes of the Church of Scotland, and printed at Edinb. An. 1637. are inserted here as being very proper to stir up the People to offer willingly with a devout Heart.

† Note, In Lit. 1. Evw. VI. the Sentences for the Offertory are directed to be sung by the Clark, *Brother hath ought against thee: Leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift. Matt. v. 23, 24.

"¶ Lay not up for yourselves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves do break through and steal: But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal. Matt. vi. 19, 20.

"He who soweth sparingly, shall reap sparingly: And he who soweth bountifully, shall reap bountifully. Every Man as he purposeth in his Heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful Giver. 2 Cor. ix. 6, 7.

"Jesus sat over against the Treasury, and beheld how the People cast Money into the Treasury; and many that were rich cast in much: And there came a certain poor Widow, and she threw in two Mites, which make a Farthing. And he called unto him his Disciples, and faith unto them, Verily I say unto you, that this poor Widow hath cast more in than all they who have cast into the Treasury. Mark xii. 41, 42, 43.

"¶ Who goeth a Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feed-"
"eth a Flock, and eateth not of the "Milk of the Flock? 1 Cor. ix. 7.

"If we have sown unto you spir-
"tual Things, is it a great matter if "we shall reap your carnal Things?
1 Cor. ix. 11.

"Do ye not know, that they who "minister about holy Things, live of "the Things of the Temple? And "they who wait at the Altar, are "Partakers with the Altar? Even so "hath the Lord ordained, that they "who preach the Gospel, should live "of the Gospel. 1 Cor. ix. 13, 14.

"Let him that is taught in the "Word, communicate unto him that "teacheth in all good Things. Be not "deceived, God is not mocked; for "whatever a Man soweth, that shall "he also reap. Gal. vi. 6, 7.

"Charge them that are rich in "this World that they be not high-
minded, but trust in uncertain "Riches, but in the living God, who "giveth us richly all Things to enjoy: "That they do good, that they be "rich in good Works, ready to distri-
"bute, willing to communicate, lay-
ing up in store for themselves a good "Foundation against the time to come, "that they may lay hold on eternal "Life. 1 Tim. vi. 17, 18, 19.

"God is not unrighteous, to forget "your Work and Labour of Love, which "ye have shewed toward his Name, "in that ye have ministered to the "Saints, and do minister. Heb. vi. 10.

"Whilst these Sentences are reading," the Deacon, "or (if there be no Deacon) any other fit Person ap-
"pointed for that Purpose, shall receive the free-will "Offerings of the People, in a decent Bason provided "for that purpose. And that no one may neglect to "come to the holy Eucharist, by reason of having but "little to give, the Person who collects the Offerings "shall cover the Bason with a fair white linen Cloth, "so that neither he himself, nor any other may see or "know what any particular Person offers. And when "all have offered, he shall reverently bring the said "Bason with the Oblations therein, and deliver it to "the Priest, who shall humbly present and place it up-
on the Altar, saying, Blessed be thou, 0 "Lord God, for ever and ever. Thine, "O Lord, is the Greatness, and the "Power, and the Glory, and the Maj-
"esty; for all that is in the Heaven "and in the Earth is thine: All things "come of Thee; and of thine own do "we give unto Thee."

Then shall the Deacon go to the Prothecia, and "having mixed the Wine and Water, he shall bring "the Bread and mixed Wine to the Priest, who shall "reverently place them upon the Altar.

Then the Priest having first prayed secretly for a "short Space, shall turn to the People, and sign "himself with the Sign* of the Cross upon the Fore-
"head, shall say,

†

† The Grace of our Lord Jesus Christ, and the Love of God, and the

* They must be great Strangers to Antiquity who do not know that the Sign of the Cross was used by the primitive Christians from the apostolical Age downward, not only in the sacred Mysteries of Reli-
regard, far less oppose the venerable Usages universally "received in the first and purest Ages immediately "successing the Apostles, and which the Catholic Church "could not then have been so agreed in, had they not "been undoubtedly derived from apostolical "Tradition.

† In Lit. Ja. it is The Love of the Father, the "Grace of the Son, and the Communion of the Holy "Ghost be with you all.

Q 2

Communion
Communion of the Holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Hearts.

Reop. We lift them up unto the Lord.

Pr. Let us give Thanks unto the Lord.

Reop. It is meet and right so to do.

Then the Priest shall turn to the Altar, and say,

It is very meet, right, and our bounden Duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures visible and invisible, the Treasure of all good Things; the Fountain of Life and Immortality; the God and Governor of the Universe: To whom the Heaven and the Heaven of Heavens sing Praise, with all their Hosts: The Sun and Moon, and the whole Choir of Stars: The Earth and Sea, and all Things that are in them: The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers: The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-calling Voices, and uninterrupted Shouts of Praise, and saying,

Here the People shall join with the Priest, and say,

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

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

‡ In Lit. Ja. eternal.  * i.e. Hosts, or Armies.

Then the Priest shall say,

Holy art thou, O eternal King, and the Giver of all Holiness: Holy is thine only-begotten Son, our Lord Jesus Christ, by whom thou madest the World: Holy also is thy holy Spirit, who searcheth all Things, even the Depths of Thee, O God. Holy art Thou, who rulest over all, almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; for thou didst make Man, formed out of the Earth, after thy own Image, and graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the Pedagogy of the Law and the prophets: And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the World, that by his Coming he might renew thy Image in us: Who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, converted with Man-kind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin, was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, in the same Night that he was betrayed, or rather offered up himself for the Life and Salvation of the World, taking a Bread into his holy and immaculate Hands, looking up to Hea-

a Here the Priest is to take the Host into his Hands.
Befreeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us according to thy great Mercy, and send down thy holy Spirit upon us, and upon these Gifts which are here set before Thee, that by his Descent upon them, he may make this Bread the holy BO+DY of thy Christ, and this Cup the precious BLO+OD of thy Christ; that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remission of Sins, and for Life everlasting.

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

Remember, O Lord, the holy Bishops in the same [especially thy Servant N. our Bishop] * endow them with WIdom, and fill them with the holy Ghost† so that they may rightly divide the Word of thy Truth.

* This is added from Lit. Clee.
† In Lit. fer. who.
* Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Prebysterers and Deacons who compass thy holy Altar, grant to those an unblameable Prebysterate, and preserve those unspotted in their Ministry, and purchase for them good Degrees.

† Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon Earth, and especially thy Servant our King, and all in Authority; establish their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquility we may lead a quiet and peaceable Life in all Godliness and Holiness.

Remember, O Lord, this City [or, this Diocese], and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea or by Land, or are in foreign Countries; that are in Chains or Imprisonment; that are in Captivity or Banishment, or in hard Slavery.

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

* This Petition which in Lit. Ja. comes in afterwards, is inserted in this Place, that the Prayers for the Clergy may all come together as in Lit. Clem.
† The Petition, which is wanting in Lit. Ja., is here supplied from the other Liturgies.
‡ In Lit. Ja., is added here, in the Mines, under Torture.

Remember, O Lord, every Christian Soul under Affliction, or Calamity, and who stand in need of thy divine Mercy and Help.

Remember also the Conversion of those that are in Error.

*[Remember, O Lord, the Catechumens, and perfect them in the Faith.]*

*[Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed against Thee.]*

Remember, O Lord, those who minister to us for thy holy Name’s Sake.

Remember all, O Lord, for good: Have Mercy upon all, O Lord; be reconciled to us all: Settle the Flocks of thy People in Peace: Remove all Scandals: Make Wars to cease: Put a stop to the Violence of Heresies: † Heal the Schisms of the Churches:” And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

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

* These two Petitions are added from Lit. Clem. and are only to be said when there are any Catechumens, or Penitents.
† In Lit. Ja., is added here, Labour and.
‡ This is added from Lit. Bag.
Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons; and all who desire to be remembred in our Prayers.

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

† And grant that we may all find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased Thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ, [particularly N. whom we this Day commemorate.]

† Here the Priest shall pause a while, he and the People secretly recommending those departed whom each thinks proper.

And then the Priest shall go on as follows,

Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembred, and those also whom we have not remembred from righteous Abel even unto this Day: Do thou give them ‖ Rest in the Re-
gion of the Living, in the Bosoms of our holy Fathers Abraham, Isaac, and Jacob, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually; † And vouchsafe to bring them to thy heavenly Kingdom. And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to Thee, and free from Sin; gathering us with thine Elect: Through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth; through whom, and with whom, Thou art blessed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People shall say with a loud Voice.

Amen.

Then shall the Priest turn to the People, and say,

Peace be with you all,

dean, c. 10. de Exhort. Ccrba. c. 11. Cpr. Ep. 1, 12. 39. Orig. I. 9. in Respi. Arm. I. 4. p. 152. Conf. Myt. Catech. 5. § 6. 5c. and all the ancient Liturgies. It is founded on that plain Scripture-Doctrine of an intermediate State between Death and the Resurrection; and that the Righteous are not to receive their Crown of Reward (2 Tim. iv. 8.) nor to enter into the Joy of their Lord in the Kingdom of Heaven, till the Resurrection and Judgment (Matt. xxv. 19. 20. 31. 34.) And that though they are to he judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 Tim. i. 18.) else if God should enter into strict Judgment with his Servants, no Man could be justified in his Sight. This Prayer here is not to be so understood as if none of those here commemorated were as yet in Rest in the Region of the Living; but as an Acknowledgment that their present Happiness is the free Gift of God, not due to their Nature or their Merit; to congratulate the same; and to wish the Increase of it; and the final Consummation of their Bliss at the Lift Day.

† These Words, which it is probable have been casually omitted in Lit. Jra. are here added from Lit. Brev.
And with thy Spirit.

Let us again and again pray to the Lord.

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

Lord have Mercy.

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

Lord have Mercy.

Let us pray for the whole Episcopate, for all the Prefbyters and Deacons in Christ, and for the whole Body of the Church; that the Lord would keep and preserve them all.

Lord have Mercy.

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

Lord have Mercy.

Let us pray for those who have this Day offered these Gifts, and for whom, or for what Ends every one has offered, or has in his Thoughts, and for all the People that stand about the Altar; for the Remission of our Sins, and the Propitiation of our Souls.

Lord have Mercy.

Let us pray for every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God: For the Conversion of those that are in Error; For Health to the Sick; For Deliverance to the Captives: And for Reit to our Fathers and Brethren who have gone before us.

Lord have Mercy.

Let us all earnestly say, Lord have Mercy.

Then shall the Priest say,

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

Here the People shall join with the Priest.

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

Then shall the Priest turn to the People, and say,

Peace be with you all.

And with thy Spirit.

Let us bow down our Heads unto the Lord.

To Thee, O Lord.

Then the Priest turning to the Altar, shall say,

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

Then the Priest, turning to the People, shall say,

Grace be with you all.

Answer. And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things, for holy Persons.

People.

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

Then shall the Priest receive the Eucharist in both Kinds himself: And then proceed to deliver the same in like manner to other Priests and Deacons, if any be present, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he shall say,

* The Body of Christ.

And the Person receiving shall say,

Amen.

And when he receiveth, or delivereth the Cup, he shall say,

* The Blood of Christ.

And the Person receiving shall say,

Amen.

After all the Clergy have communicated, the officiating Priest, or according to his Direction, any, or all of the Priests, or Deacons there present, shall administer the Eucharist in both Kinds to the People, in order, into their Hands, according to the Form above prescribed.


Whilst the Faithful are communicating, Psalm cxlv. and cxvi. may be sung.

When all have communicated, what remains of the consecrated Elements shall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, shall say,

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

Then the Priest, standing before the Altar, shall say,

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

Then the Deacon, being turned to the People, shall say,

Let us bow down our Heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down their
their Necks unto Thee: Stretch forth thy powerful Hand, full of Blessings, and blest thy People. Preserve thine Inheritance, that we may continually glorify Thee, for ever, the only living and true God: For to Thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving; and to thy Son; and holy Spirit, now and ever.

And all the People shall answer,

Amen.

Then, after a Pause, the Deacon shall say to the People,

Depart in Peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival at least for which a proper Epistle and Gospel are appointed: And every Priest shall then either administer or receive the same, except he be hindered by some urgent and reasonable Cause; or cannot get two Persons to communicate with him: For there shall be no Celebration of the Eucharist, except two Persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the People of the Nature and Importance of this holy Mystery; and inculcate upon them the great Advantage and Necessity of frequent Communion. He shall also exhort them not to neglect coming often to God’s Altar, because they have but little to give at the Offertory; for he shall instruct them, that provided they frequent the Christian Sacrifice, their Offering will be accepted by God, though it be never so little, if it be given according to their Abilities, with a cheerful and devout Heart.

The Priest shall always consecrate more than is necessary for the Communicants; and he shall carefully referre so much of the consecrated Elements as shall serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service.

And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Veilry, or some other convenient Place in the Church, under a safe Lock, in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and solemnly devoted to him; the Priest shall take so much out of it as will defray the Charge of the Bread and Wine: And the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable Uses, according to the Direction of the Bishop.