

God and Saviour Jesus Christ, which is given for the remission of sins and everlasting life to him, who receives it: (the people answer, *Amen*;) and this chalice, the precious blood of the New Testament of our very Lord and Saviour Jesus Christ, who is given for the remission of sins and life everlasting to him, who receives it." People, *Amen*. At the Preface before the breaking of the bread, the priest says:—"We, therefore, beseech him, the Almighty Lord God, our God, to make us worthy to communicate of his divine and immortal mysteries, the holy body and precious blood of his Christ." At the breaking of the bread, he says: "O Lord our God,—thou, who hast sanctified the oblations, which lie upon the altar, by the descent of thy holy Spirit. A little before the communion, the deacon gives notice of it by these words—"With fear attend to God." The people reply: "Lord have mercy on us." The priest then elevates the Despoticon and bows down and cries aloud: "Holy things are for the holy." And all the people cast themselves prostrate on their faces to the earth. Shortly after this comes the profession of faith, which the priest makes in the following terms:—"This is the holy body and the pure and precious blood of Jesus Christ, the Son of God. This is, in truth, the body and blood of *Emanuel* our God—*Amen*. I believe, I believe, I believe and I confess to the last breath of life, that this is the life-giving body of thine only begotten Son, Our Lord God and Saviour Jesus Christ. He received it from the Lady of us all, from the pure and holy Mary, mother of God, and made it one with his divinity without any commixtion, confusion, or alteration of the divinity. He witnessed a good confession before Pontius Pilate, and, of his own free will, delivered himself up for us all on the wood of the holy cross. I truly believe that his divinity was not separated from his humanity, no, not even for one single hour or so much as the twinkling of an eye.\* He delivered it for our salvation, for the remission of sins and everlasting life to him, who receives it. I believe this to be so in truth." †

\*These words bear quite a catholic sense; they indicate the union but not the confusion of the two natures; they did not confound them, as did the Eutychians. And, although the Jacobites attached to Dioscorus did indeed reject the council of Chalcedon by which he was condemned; they nevertheless pronounced anathema upon Nestorius and Eutyches, according to the edict of union of the Emperor Zeno, which they have always received.

†We are indebted for our information respecting the Jacobite Copts to the travels and the laborious and luminous investigations of the learned Vansleb. He was a native of Erfurt, and studied the Ethiopian language under M. Ludoff, who prevailed upon the Duke of Saxony to send him to the Levant and as far as Ethiopia, with the expectation that he should there make some discoveries favourable to Lutheranism. Being unable to penetrate as far as Ethiopia, Vansleb turned his attention to the Jacobite liturgies, examined them thoroughly, by this examination discovered the errors of his communion, became a Catholic and afterwards dominican at Rome. Passing into France he was received and cherished by M. Colbert. This great minister who only wanted men capable of seconding his vast and noble views, sent him again to the Levant, with orders to purchase all the oriental manuscripts he could discover. Vansleb sent more than five hundred of them to the Royal Library. After again attempting in vain to reach Ethiopia, he returned in 1676 to France, where he died in a few years after.

There is so much resemblance between the Ethiopian or Abyssian liturgies and the liturgy of the Jacobite Copts, that it will suffice to cite a few particular passages from them. What is called the liturgy of the three hundred and eighteen fathers thus expresses the invocation: "Wherefore O Lord, we beseech and intreat thee, mercifully to send down thy holy Spirit, and to cause it to descend, to come and shed its light upon this bread, that it may become the body of our Lord, and that what is contained in the chalice may be changed and may become the blood of Jesus Christ."

Another liturgy, translated into Latin by M. Ludoff, a Lutheran, has the following words:—"Send down, O Lord, we beseech thee, thy holy Spirit and his influence upon this bread and this chalice, to the end that he may make them the body and blood of our Saviour Jesus Christ, our Lord for ever and ever."

The liturgy, called of the apostles, after the words of our Saviour, goes on: "The people say; *Amen, amen, amen*; we believe it, we are certain of it: we praise thee, O Lord our God. *It is truly thy body*, and so do we believe." And after the words over the chalice, the people say: "*Amen, it is truly thy blood*; we believe it." We find here, before communion, the same strong and lively profession of faith that I extracted from the Coptic liturgy: we even find the expressions the same. The priest communicates the people saying: "This is the bread of life, which comes down from heaven, truly the precious body of Emanuel, our God." The communicant answers *Amen*. The deacon presents the chalice, saying: "This is the chalice of life, which comes down from heaven, and is the precious blood of Jesus Christ." The communicant answers, *Amen, amen*.

Liturgies have been much more multiplied among the Syrians than among the other christian churches. The liturgy of St. James is regarded by them as the most ancient and the most common as containing the whole order of the Mass, with which all the others agree. I have already cited some passages from the Greek version. I will now produce a few from the Syriac version. At the preparation for the sacrifice the deacon says: "O God, who in thy mercy didst accept the sacrifice of the ancient just, accept also in thy mercy our sacrifice, and vouchsafe to grant our petitions." Between the words of institution and the invocation, which are the same as in the Greek version, the deacon announces the descent of the holy spirit upon the gifts, by a most striking admonition: "How awful is this time my brethren," exclaims he, "how terrible is the moment, in which the vivifying and holy Spirit is about to descend from the highest heavens upon this Eucharist placed in the sanctuary, and to sanctify it.

Hold yourselves in fear and in trembling and be fervent in prayer: may peace be with you and the security of God, the Father of us all. Let us cry three times *Kyrie eleison*." After this comes the invocation, as it is found in the Greek version.—The deacon then makes a most beautiful prayer aloud: "Bless us again and again, O Lord, by this holy oblation, by this propitiary sacrifice, which is offered to God the Father, which is sanctified, completed and perfected by the descent of the holy and life-giving Spirit.—Tremble, ye ministers of the Church; for you administer a living fire: the power that is given to you is above that of the seraphim. Happy the soul that approaches this altar with purity! for the Holy Spirit registers its name in heaven and conducts it thither. Tremble, ye deacons, in the sacred hour when the Holy Spirit comes down to sanctify the body of those who receive him. Be mindful, O Lord, of those who are absent, and have pity on us. Grant peace and repose to the souls of the faithful departed: pardon sinners in the day of judgment: place in repose and peace with the just and holy the souls of

those who are departed from us by death: may thy cross be their support, thy baptism their clothing: may thy body and blood be their guide to conduct them to thy kingdom." The deacon, afterwards addressing himself to the people, says; "Bow down your heads before the God of mercies, before the altar of propitiation, and before the body and blood of our Saviour." At the breaking of the host, at the communion of the priest, we found it invariably to be the body of Jesus Christ that is broken and watered with his blood: it is the holy and life-giving blood that he receives. The deacon, administering it to the people, says: "My brethren, the Church cries out to you; receive the body of the Son and drink his blood with firm belief: this is the chalice, which our Lord mixed on the wood of the cross: approach mortals, and drink it for the remission of your sins."

Now look at the invocation of the Syriac liturgy called of St. Maruthas, metropolitan of Tagret in Mesopotamia, and friend of St. Chrysostom:—"Have compassion on me O God, the lover of man: send down upon me and upon this oblation thy holy Spirit, the Spirit which proceeds from thee which receives of thy Son and perfects all the mysteries of the Church, which reposes upon these oblations and sanctifies them." The people:—"Pray." The priest: "Hear me, O God."—The people say thrice: "*Kyrie eleison*." The priest raising his voice: May he transmute & make (*transmutet atque efficiat*) this simple bread into that very body which was immolated upon the cross; the very body that rose again with glory and never knew corruption; the body that prepares life; the body of the very Word of God, our Saviour Jesus Christ, for the remission of sins." (The people: *Amen*;) and may he transmute and make the wine which is in the chalice to become (*transmutet et precipiat*) the very blood that was shed on the summit Golgotha; the very blood which flowed upon the earth and purified it from sin; the very blood which prepares for life, the blood of the Lord himself, of the Word of God, and of the Saviour Jesus Christ, for the remission of sins and life eternal to those who receive it."

At the offertory the priest says: "May Christ, who was immolated for our salvation and who has commanded us to commemorate his death and resurrection, himself receive this sacrifice presented by our unworthy hands." And, as he had asked the assembled people, they reply: "May the Lord hear thy prayers, may thy sacrifice be acceptable in his eyes, and may he deign to receive thy oblation and honour thy priesthood.—*The Priest*. "May thy holy Spirit, O God, come and repose on the oblation of thy servants; may he bless and sanctify it.—" (The prayers for the consecration are wanting in the manuscript.) At the breaking of the host, and the mixture of the two species, the liturgy uses no other language than that of the body and blood of Jesus Christ, the precious body and life-giving blood. At the communion the deacon cries out: "Let us all approach with trembling." And afterwards again: "My brethren, receive the body of the Son. The Church exclaims to you; Drink his chalice with faith." At the thanksgiving the priest says: "Christ our God, our Lord, King and Saviour has made us worthy, by his grace, to receive his body and his precious blood, by which every thing is sanctified."

#### Extract from Traits of Travel. THE SISTERHOOD OF CHARITY.

"How often have I regretted that the Sisterhood of Charity should be confined to the Continent and to Catholic countries!—It is an establishment at once so useful and so simple, that its extension to all the nations of the earth is as desirable as it is feasible. It is true, the *Sœurs de la Charite*, make