

the clergy, in a suppliant posture, shall sing the anthem: vouchsafe, we humbly beseech thee, to receive this sacrifice, to bless and sanctify it, that it may become for us a legitimate Eucharist in thy name, and in the name of thy Son and of thy Holy Spirit, being transformed into the body and blood of our Lord Jesus Christ."

"May the consoling spirit of thy benediction, thy eternal co-operator, descend, O my God, on these sacrifices, to the end that — this aliment having been transformed into body, this chalice into blood, what we have offered for our sins, may save us by its merits. *Ut translata fruge in corpore, calice in cruore, proliciat meritis quod obtulimus pro delictis.*"

"Praying by our fervent supplications, that he who changes water into wine may convert into blood the wine which we offer."

The Gothic Gallican Missal of the end of the seventh century contains a prayer to God in the form of invocation. "That thou mayest vouchsafe to regard with a gracious eye these gifts presented upon thy altar, and that the Holy Spirit of thy Son may overshadow them." "And again this prayer after the consecration. "We, being mindful of the passion and resurrection of our most glorious Lord, offer to thee, O God, *this spotless host, this reasonable host, this unbloody host.*" Again the following prayer before communion: "Completing the sacred solemnities that we have offered to thee, according to the order of the high priest Melchisedec, we devoutly beseech thee, O eternal Majesty, for the grace to receive *this bread turned into flesh* by the operation of thy virtue, *this drink changed into blood*, and to drink in the chalice the same blood that flowed from thy side on the cross."

The priest takes the bread and says of Jesus Christ: "Taking the bread into his holy, immaculate and immortal hands, raising his eyes to heaven shewing it to thee O God, his Father, he gave thanks, blessed, broke, and gave it to us, his disciples and apostles, saying: Take, eat, this is my body, which is broken for you, and for the remission of sins: (The people answer *amen.*) In like manner, after he had supped, taking the chalice, and mixing the wine with water, looking up to Heaven, and offering it to thee, O God his Father, he gave thanks, he sanctified, and blessed it and filled it with the Holy Ghost, and gave it to us his disciples saying; drink ye all of this: This is my blood of the New Testament, which is shed for you and for many, and which is given for the remission of sins. Ans. Amen." And further on: "We offer thee, O Lord, this tremendous and unbloody sacrifice —"

And again: "This life-giving Spirit, who reigneth with thee, who is consubstantial and coeternal with thee, O God the Father, and with thine only begotten Son, who spoke by the law, by the prophets and by thy New Testament, who appeared and descended, in the form of a dove, upon our Lord Jesus Christ, in the river Jordan; who came down, in the shape of fiery tongues, on thine apostles, when assembled in a room at holy and glorious Zion. Send down at present, this most Holy Spirit on us and upon these holy gifts; that he,

by his holy, kind and glorious presence, may make *this bread the holy body of Jesus Christ.* Ans. Amen. And this chalice the precious blood of Jesus Christ. Ans. Amen." Before the communion the priest addresses himself to Jesus Christ upon the altar as follows. "O Lord, my God, who art the bread of heaven and the life of the world, I have sinned against heaven and before thee, and I am not worthy to partake of thy most immaculate mysteries: but grant, by thy divine mercy, that thy grace may make me worthy to receive thy sacred body and precious blood, without incurring condemnation, but for the remission of my sins and everlasting life." At the communion of the people, the Deacon says: "Draw near *with fear, with faith and with love.*" The people answer: Blessed is he, who cometh in the name of the Lord."

"Receive us at thy holy altar," says the priest at the oblation, "according to thy great mercy; and make us worthy to offer thee this reasonable and unbloody sacrifice, for our sins, and for all the ignorances of the people." After the words of consecration, which are not passed over in any liturgy with which I am acquainted, the priest bowing down, says, in a low voice: "We offer to thee this reasonable and unbloody worship, and we beseech thee to send down thy holy spirit upon us and upon these gifts *make this bread the precious body of thy Christ,* (the deacon answers Amen,) and what is in this chalice, the precious blood of thy Christ, (the deacon answers amen) *changing them by thy holy spirit.*" The deacon answers, amen, amen. Further on, the priest addresses himself to Jesus Christ, and says: "O Jesus Christ, our God, look down upon us, from thy holy mansion, and the throne of glory in thy kingdom: thou who dwellest in the highest heavens, with the Father, and *who art invisibly present with us here below,* render us worthy, by thy mighty hand, to partake of thy immaculate body and precious blood, and to distribute it to all thy people." The priest and the deacon keep themselves in a posture of adoration, and both repeat three times: "Lord be merciful to me, a sinner:" the people adore in like manner. — Towards the communion the priest says to the deacon: "deacon draw near:" he draws near and bows down with reverence before the priest, who holds a particle of the blessed host in his hand, and the deacon says, "Father, give me the holy and precious body of our God and Saviour, Jesus Christ." The priest gives it into his hand, and says: "I do give thee the precious, holy, and most immaculate body of the Lord God our Saviour Jesus Christ, for the remission of sins and eternal life."

Then the deacon bowing down near the altar, prays in the same manner that the priest does, who takes the blessed host, saying: "I believe, Lord and I do confess, that thou art Christ, the Son of the living God, who camest into the world to save sinners, of whom I am the chief. Make me partake of thy mystical supper; for I will not reveal

*Liturgy of Constantinople: by some attributed to the apostles; since the seventh century ascribed to St. John Chrysostom.

the mystery to thy enemies, and I will not give thee a treacherous kiss like Judas; but, like the good thief, I confess, what thou art: remember me, O Lord, in thy kingdom —" I regret that I cannot transcribe the whole of this confession, which concludes as follows: "Pardon and remit me, O Lord our God, the sins, which I have committed against thee, whether knowingly or through ignorance, whether by word or deed: O thou who art goodness itself, forgive them all, through the intercession of thy unspotted and ever Virgin Mother: suffer me not to incur condemnation, but to receive thy precious and immaculate body—" The priest then presents the chalice to the deacon, who says: "I come to the immortal King: I believe, Lord, and I do confess, that thou art Christ, the Son of the living God—" and the priest says: "Thou, O Deacon, N. the servant of God, receive the holy body and precious blood of Jesus Christ, for the remission of sins and eternal life." The deacon going to communicate the people, says: "Draw near *with faith and in the fear of God.*" The choir answers: "Amen, amen, amen; blessed be he who cometh in the name of the Lord." The communion is administered to the faithful, by giving them with a spoon, the consecrated bread and wine. The communicant says. "I believe, O Lord, and confess, that thou art, in truth, the Son of the living God." "Servant of God," says the deacon to him, "receive the most holy body and precious blood of our Saviour Jesus Christ."

This liturgy is used by all the Greeks who are in the west, at Rome, in Calabria and Apulia; by the Mingrelians and Georgians; by the Bulgarians, Russians and Muscovites; by all the modern Melchite christians, whether subject to the patriarch of Alexandria resident at Cairo, or to the patriarch of Jerusalem, or to the patriarch of Antioch, residing at Damascus.

We will now proceed to give some extracts from the liturgies of St. Mark, of St. Basil and St. Gregory Nazianzen. The Jacobite Copts, who were opposed to the council of Chalcedon in 451, have now continued to make use of it for more than twelve hundred years.

In the preparatory prayer, the priest says: O Lord, by virtue of the holy Spirit, make us worthy to fulfil this ministry, that we may not fall into judgment before the throne of thy glory, and that we may offer the sacrifice of benediction—The following are a few words taken from the oblation: "O Lord, Jesus Christ, the only Son and Word of God the Father, bless this bread and this chalice which we have placed upon this sacerdotal table: sanctify them, consecrate them, and change them in such manner that this bread may become thy holy body, and that what is mixed in the chalice may become thy precious blood." Having devoutly repeated the words of institution, the priest continues: "O Christ, our God, we thy sinful and unworthy servants, adore thee, and beseech thee, that through thy gracious clemency, thou mayest send down thy holy Spirit upon these gifts, which are in thy presence, to sanctify and make these holy things, the Holy of holies: that he may make this bread the holy body of our very Lord