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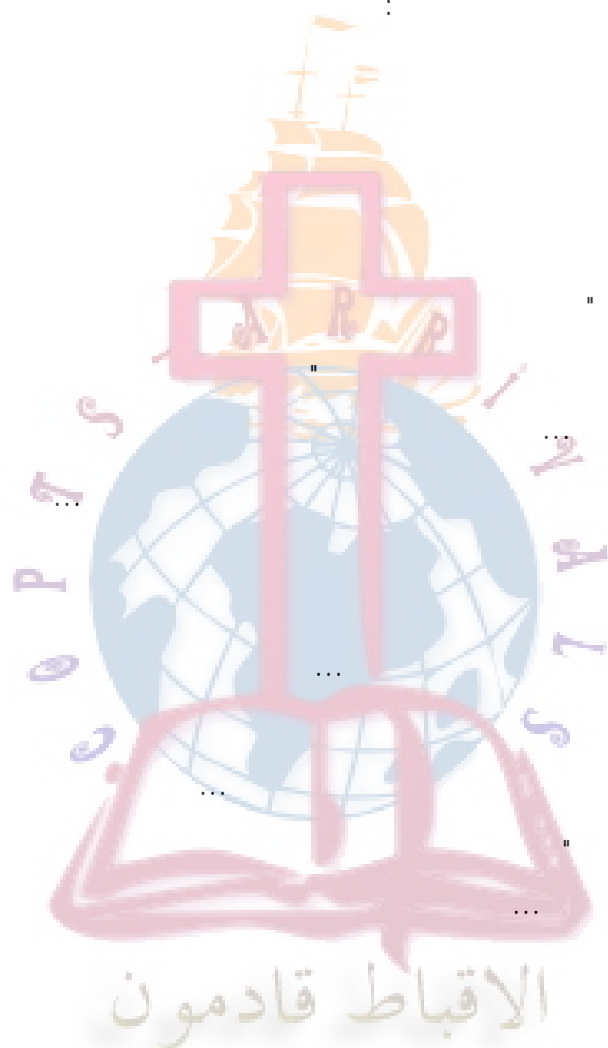
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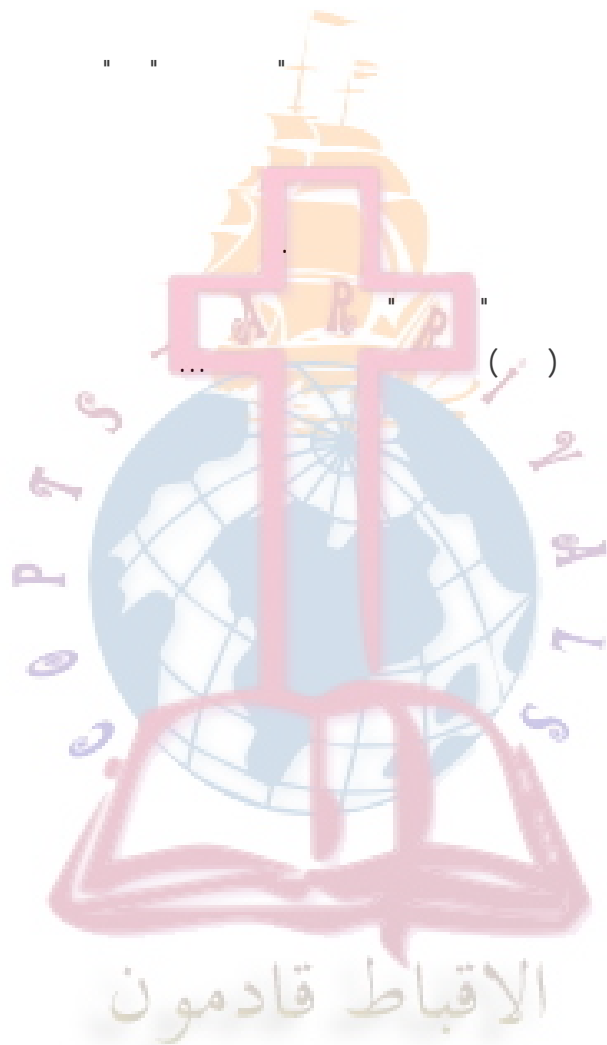




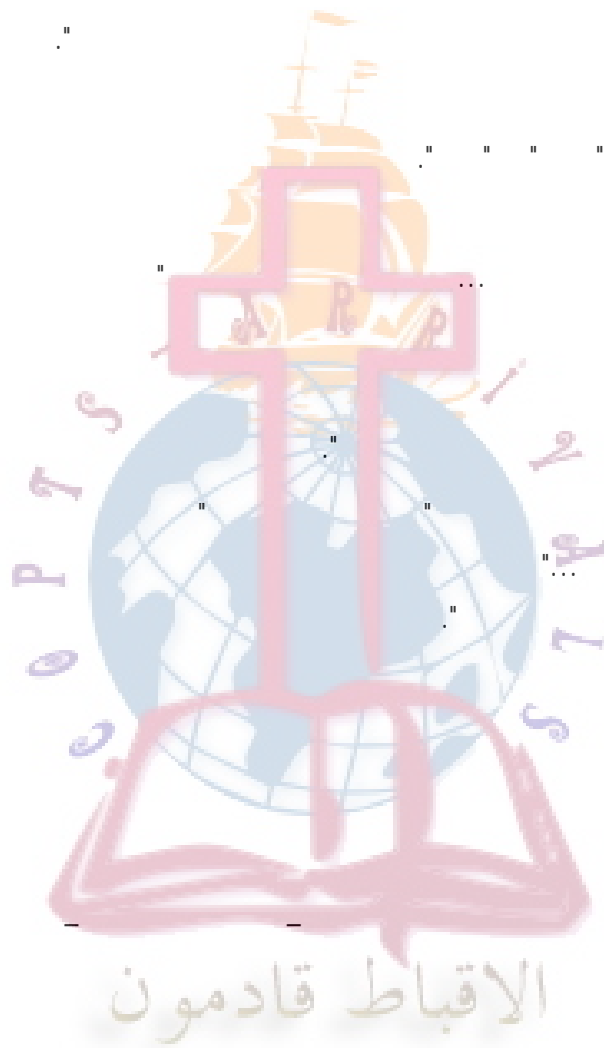
<sup>1</sup> “Eucharist” is a Greek word means “Thanksgiving”.

<sup>22</sup> “Sabbath” is a Hebrew word means “Rest”.

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<sup>3</sup> See Fr. Gregory Dix: The Shape of the liturgy; Eisenhofer: The Liturgy of the Roman Rite.



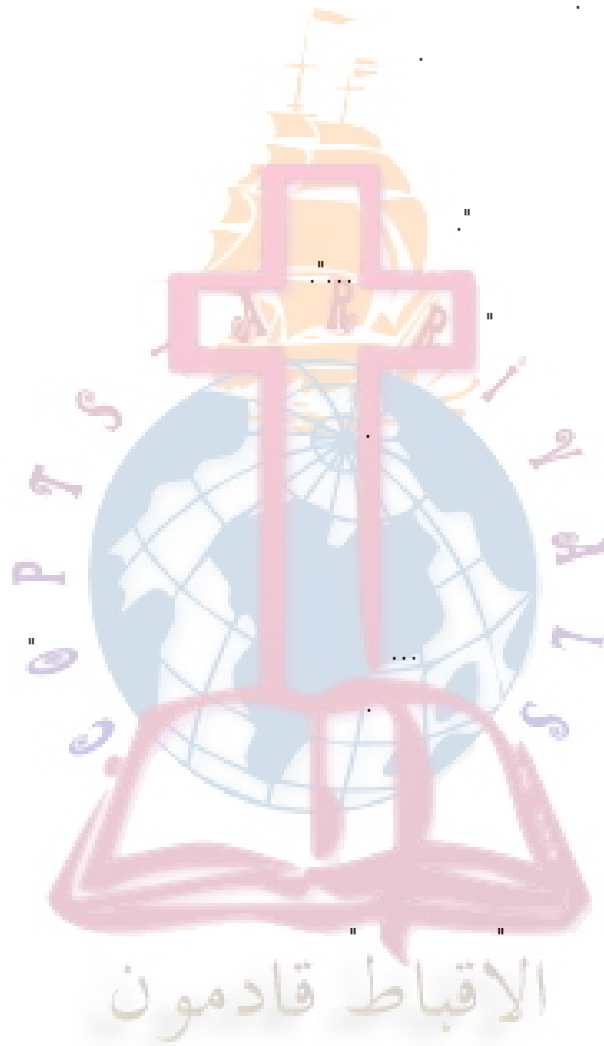
<sup>4</sup> Shaf: Hist. Of the Christian Church, Vol. 2, p 235.

<sup>5</sup> Gregory Dix: The shape of the Liturgy.

<sup>6</sup> Gen. 3 : 10.

<sup>7</sup> Exod. 20 : 2.

<sup>8</sup> Hos 2 : 2. "



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<sup>9</sup> B. J. Cook.: Christian Sacraments and Christian Personality. P 264.

<sup>10</sup> John 17.

<sup>11</sup> Luke 24.



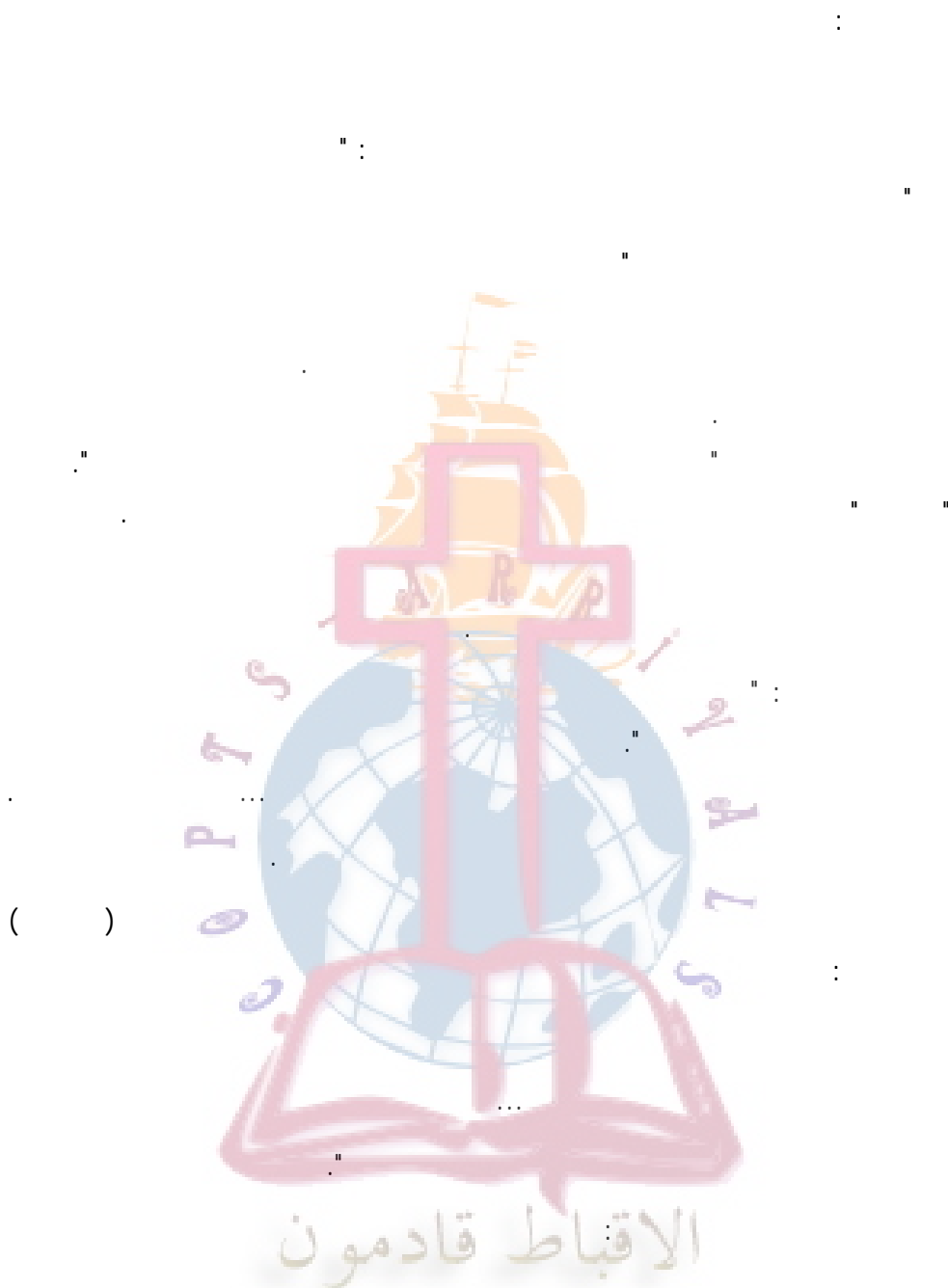
<sup>12</sup> Dicache: The prayer of the “sanctification of the Bread”.

<sup>13</sup> Dicache: Prayer after the Communion.

<sup>14</sup> The Eucharistic Prayer.

<sup>15</sup> Prayer of Blessin for the Congregation.

<sup>16</sup> Prayer on Breaking of the Bread.



<sup>17</sup> John 17.

<sup>18</sup> St. Clement of Alexandria. Library of The Fathers, V. 43, Com. on Jn.

<sup>19</sup> Mal 1 : 10.

<sup>20</sup> St. Irennaeus: against Heresies 4 : 17.

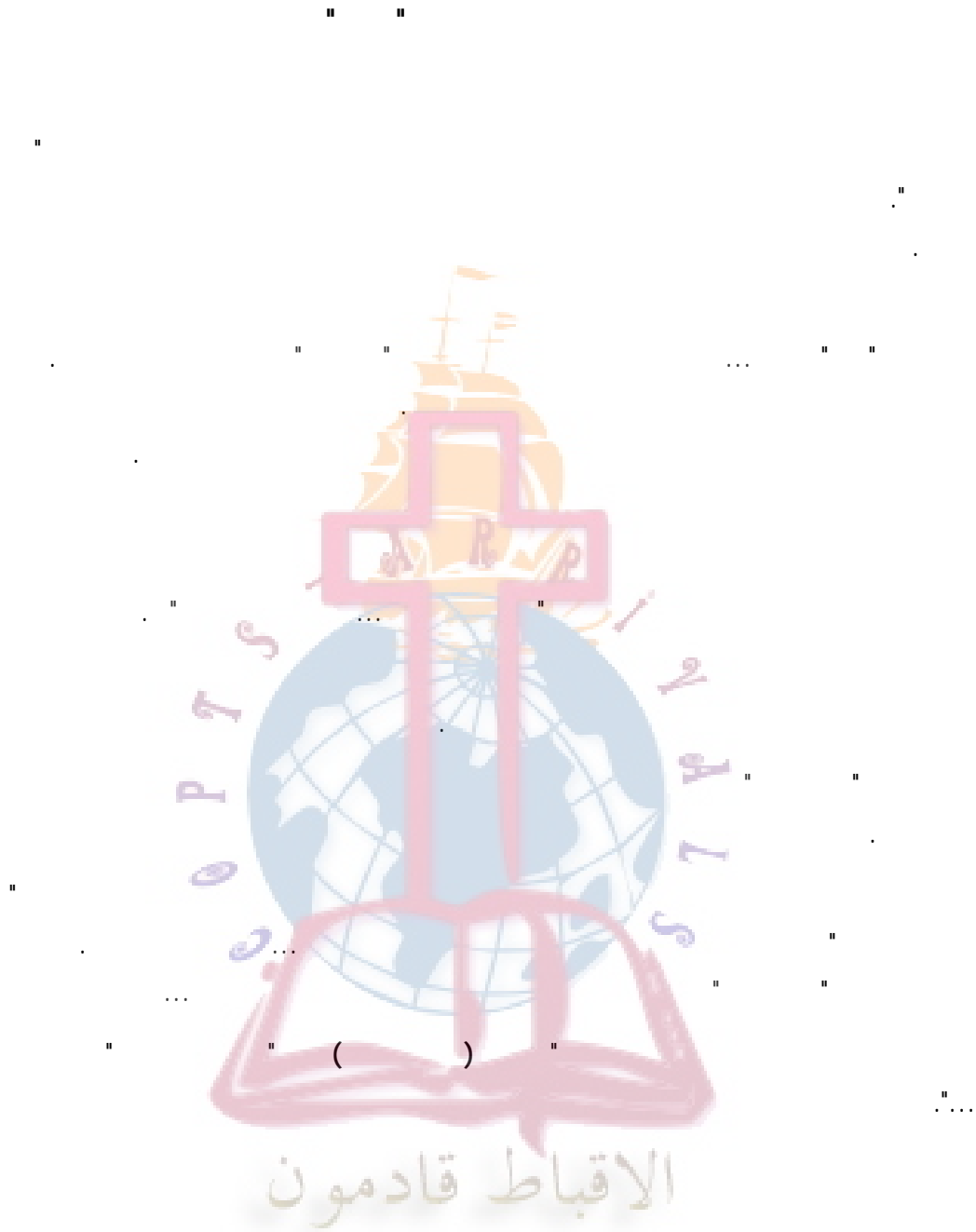
<sup>21</sup> The Apostolic Tradition: Anamnesis & Epiclesis prayers.

<sup>22</sup> Before the Epiclesis.



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<sup>23</sup> Against heresies 4 : 18.



<sup>24</sup> Fr. Schmemmann: Sacraments and Orthodoxy.

<sup>25</sup> Mat 26 : 27; Mark 24 : 23; Luke 22 : 19, 20; 1Cor 11 : 24, 25.

<sup>26</sup> Jungmann: The Early Liturgy

<sup>27</sup> See St. Justin: Apology 1 : 65, 66; St Ignatius: Ep. to Sym 6 : 2.

<sup>28</sup> See Book 5: Liurgical Texts.



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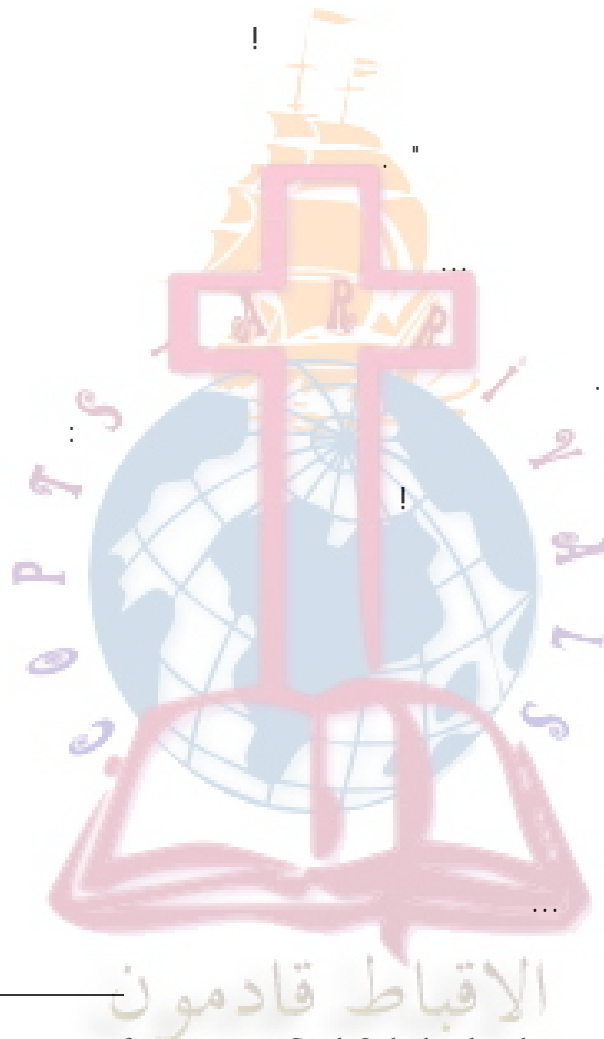


<sup>29</sup> Sacraments & Orthodoxy, p 43, 44.

<sup>30</sup> N. & P. N. Frs: Series 1, V. 12. Hom 24 on 1Cor.

<sup>31</sup> Origen: Against Celesum 8 : 57.

<sup>32</sup> "Bereka" means to bless a thing and to give thanks to God for this thing.



<sup>33</sup> See Frank Gavin: Some aspects of contemporary Greek Orthodox thought.

Nicola Lask: His Presence in the World.

Lavosik: Eucharist in the Catholic Church.

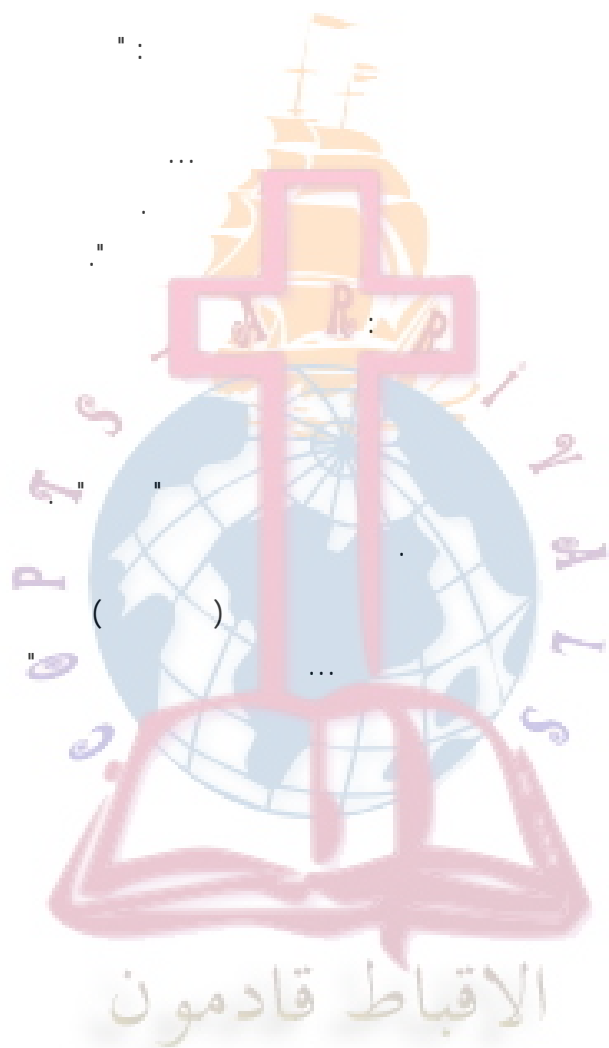
Cook: Christian Sacraments ...

<sup>34</sup> Heb 9 : 22

<sup>35</sup> John 8 : 56.

<sup>36</sup> John 5 : 46.

<sup>37</sup> Is 53.



<sup>38</sup> Heb 9.

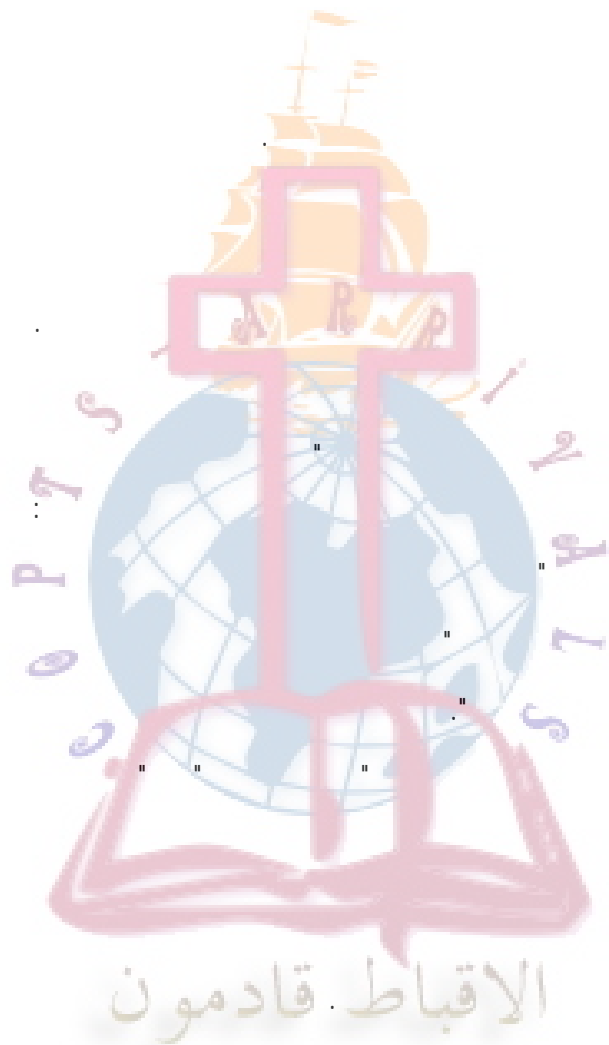
<sup>39</sup> Image book D 38: A Handbook of the Catholic Faith, p 306.

<sup>40</sup> See Heb 10 : 7.

<sup>41</sup> Heb 9 : 7.

<sup>42</sup> Rev. 6 : 5.

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<sup>43</sup> See Lk 22 : 19, 20; Mark 14 : 24; Mt 26 : 28; 1Cor 11 : 24, 25.

<sup>44</sup> See . :

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Ignatius: Ep. to Phil 4.; Justin: Ep. to Trypho 117.

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Ireneaus: ad Heres. 4 : 17 : 5, 4 : 18 : 6; apost. Tr 11 : 4, 5.

Cyprian: Ep. 62 : 2, 14; Cyril of Jer Myst. 5 : 8.

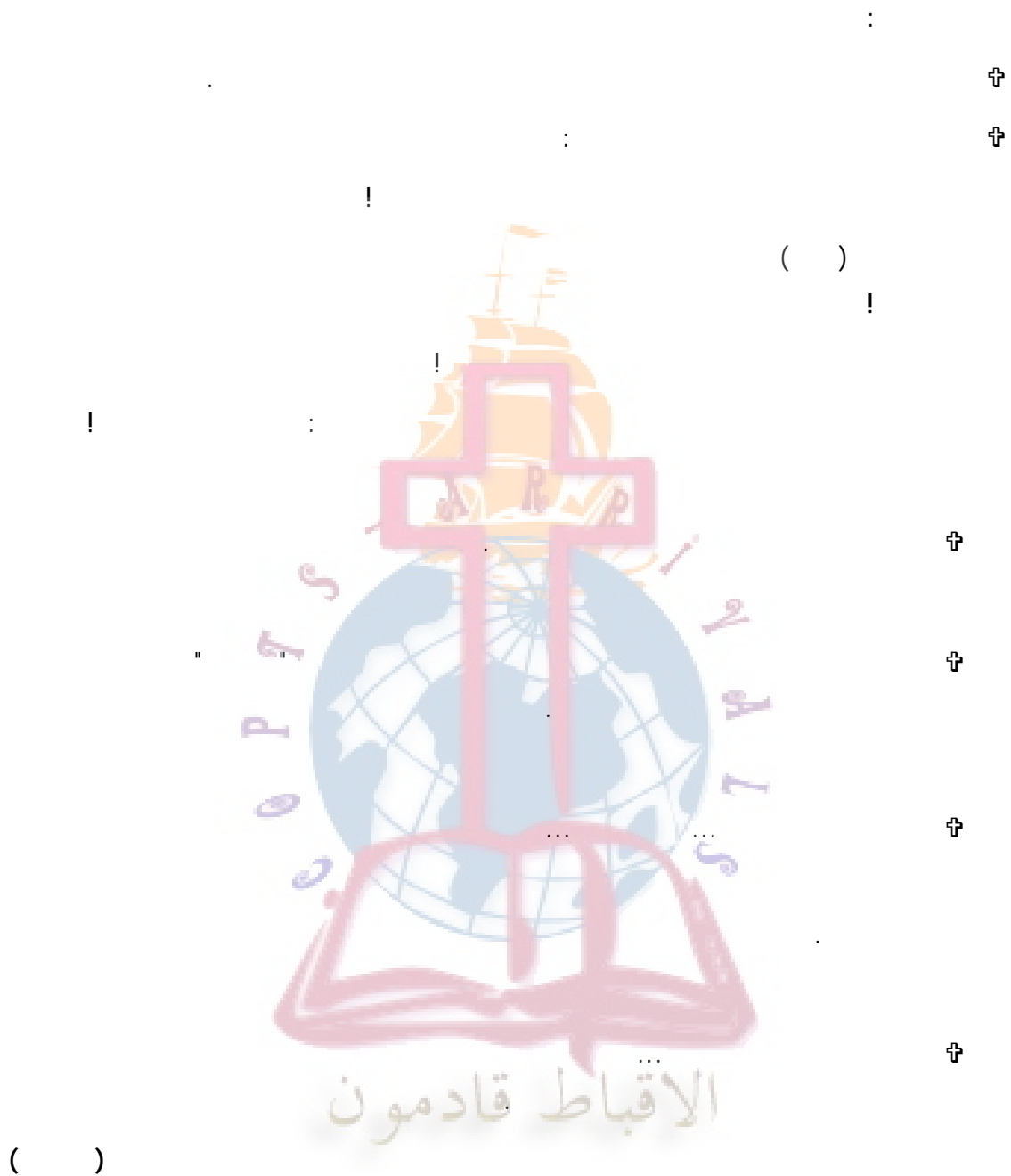
Augusin: Ep. 68 : 9.

<sup>45</sup> Ignatuis Ep. to Eph. 5 : 2, Dix p 113.

<sup>46</sup> 1 Clem 44.

<sup>47</sup> Lask, p 113.

<sup>48</sup> Image Book D 246: Christian Sacraments, p 242.



<sup>49</sup> N. & R. N. Frs. Ser 1, Vol 12. Hom 24 on 1Cor.

<sup>50</sup> Hom 46 on John.

<sup>51</sup> Banquet 3 : 8.

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"Do this in my anamnesis"

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<sup>52</sup> Fr. Dix Gives many examples frm the O.T. & N.T. (Dix p 161).

<sup>53</sup> Jean Danielu: The Bible You the Liturgy, p 136/7.

<sup>54</sup> Ibid p 137 (see also Hom. On Heb. 17 : 3).

Fr. Malaty: Chirst in Mass., p 22.

Sacramental



<sup>55</sup> Mimre 4 on the Passion.

<sup>56</sup> Ep. on Sym. 6 : 2.

<sup>57</sup> Apology 1 : 66.

<sup>58</sup> Adv. Hear 5 : 2 : 3.

<sup>59</sup> Against Marcion 4 : 10.

<sup>60</sup> On the Holy Trinity, Book 4

<sup>61</sup> Image Book D 246, 209



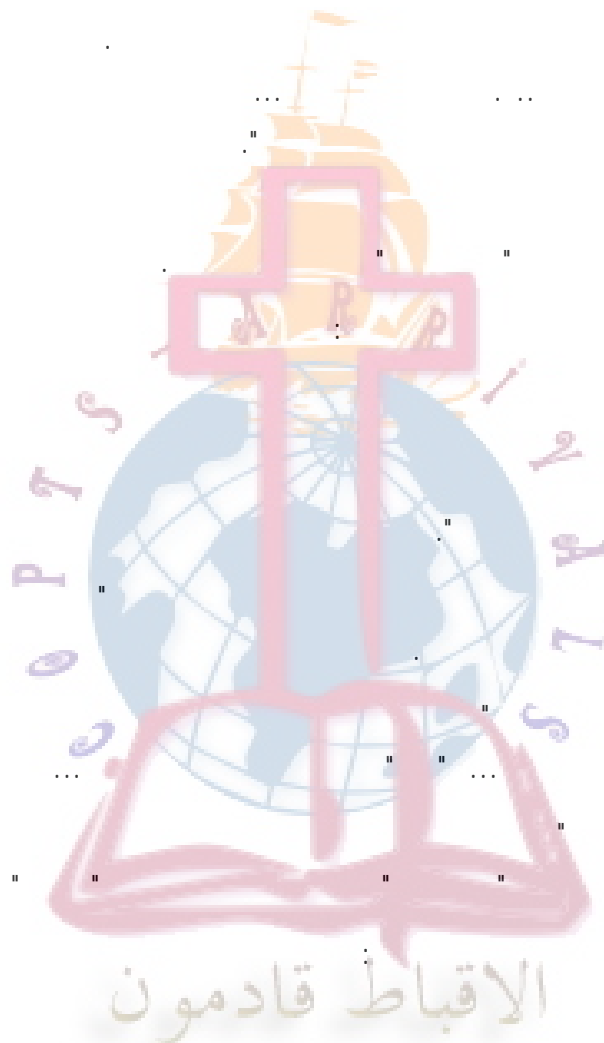
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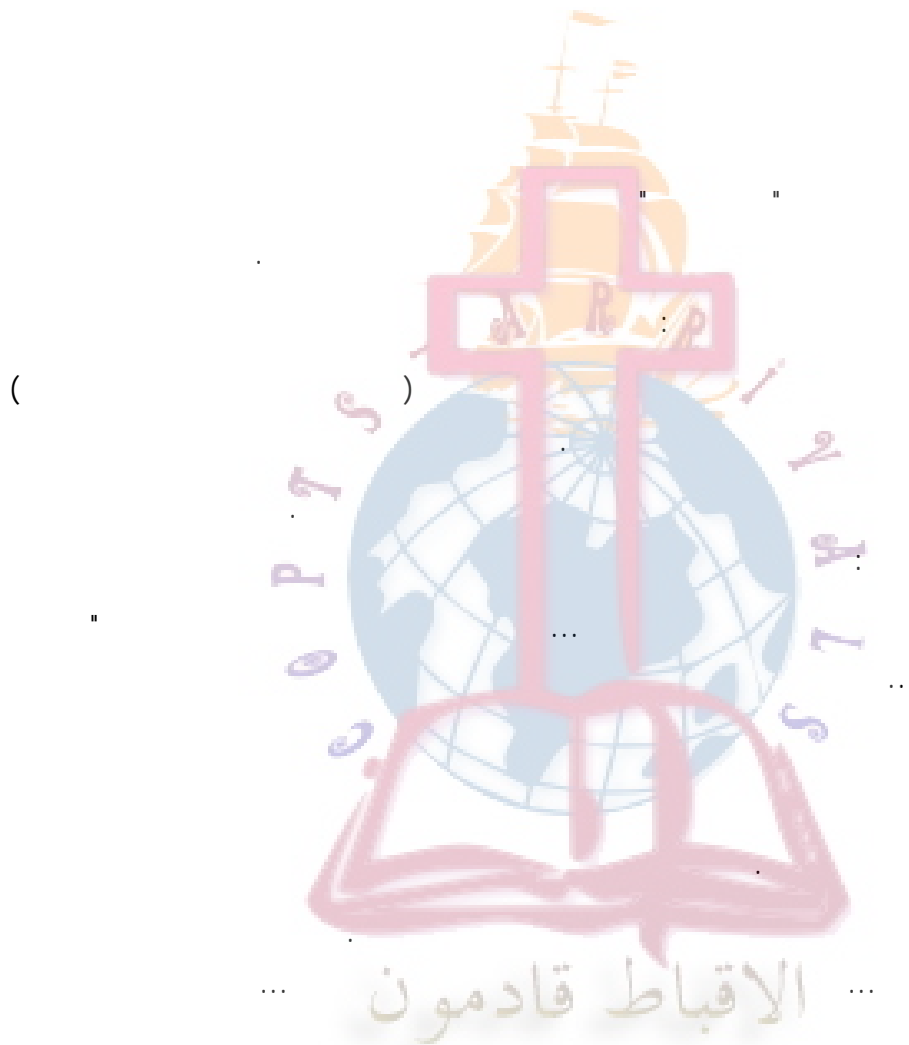
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<sup>62</sup> Zech 9 : 9 – 12.

<sup>63</sup> Mt 26 : 28; Lk 22 : 20; **I**Cor 11 : 25

<sup>64</sup> Isa 55 : 3 – 5.



<sup>65</sup> Fax. The church at Eucharist

Christon: The Mass and people of God, p 24 – 29.

Paul chapel: A living litrgy.

<sup>66</sup> Isam 11 : 1; Josh 9 : 6, 15

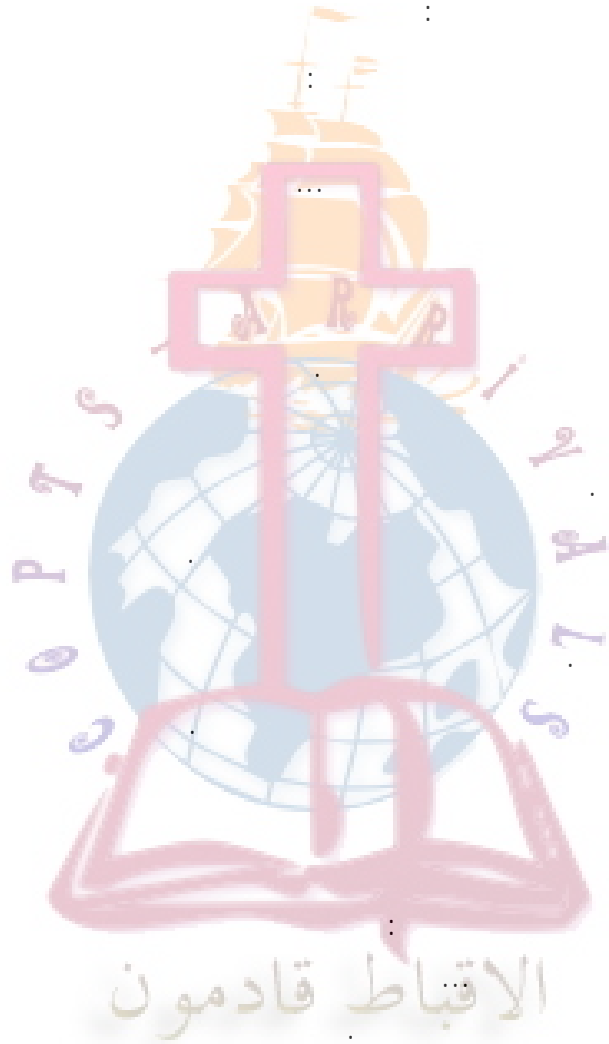
<sup>67</sup> Gen 21 : 27.

<sup>68</sup> See Gen 31 : 44 – 54.

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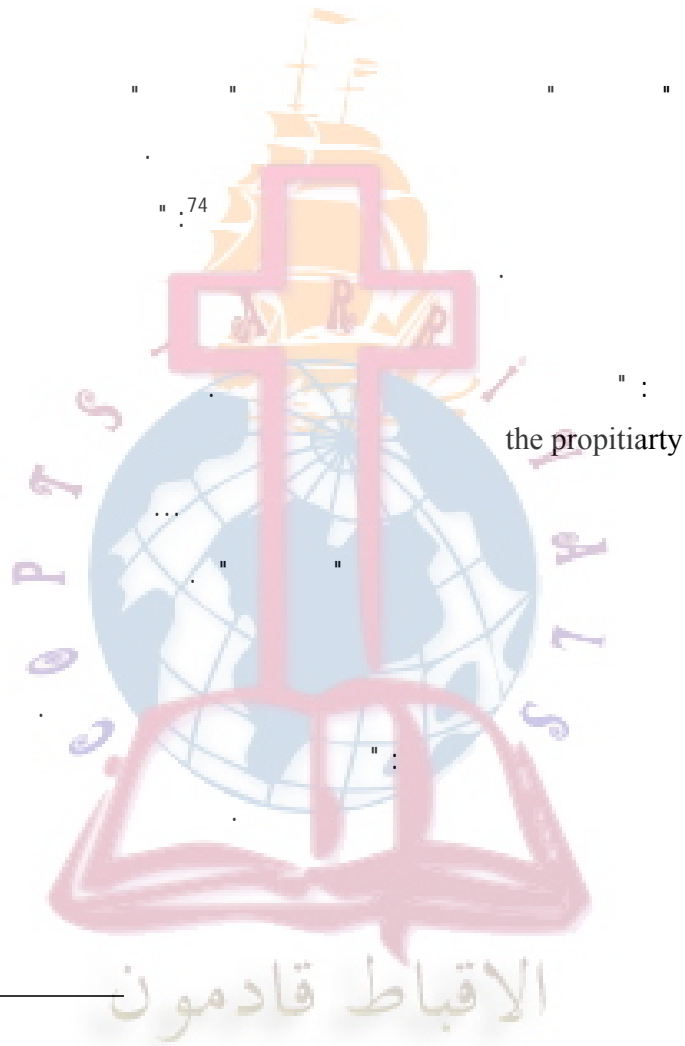
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<sup>69</sup> Gen 15

<sup>70</sup> Jerm 34 : 18.

<sup>71</sup> See Frazer: Folk – lore in the Old Testament, London 1923, p 161/2.

<sup>72</sup> Gen 8 : 21; 9 : 9



<sup>73</sup> Gen 17.

<sup>74</sup> Ex 24 : 17.

<sup>75</sup> Ex 25 : 21 , 22.

<sup>76</sup> The covenant of the ark is called a “propitiatory” or “mercy – seat”. Because the lord, who was supposed to sit there upon the wings of the Cherubims, with the ark for his foot stood, from thence shewed mercy. It is called the “oracle” (ver 18, 20), because from thence God gave his orders and his answers. (the Holy Bible – Douay Version).

<sup>77</sup> 2Chr 6 : 14; Neh 1 : 5; 9 : 32; Dan 9 : 41.

<sup>78</sup> Exod 24 : 7 & 8.

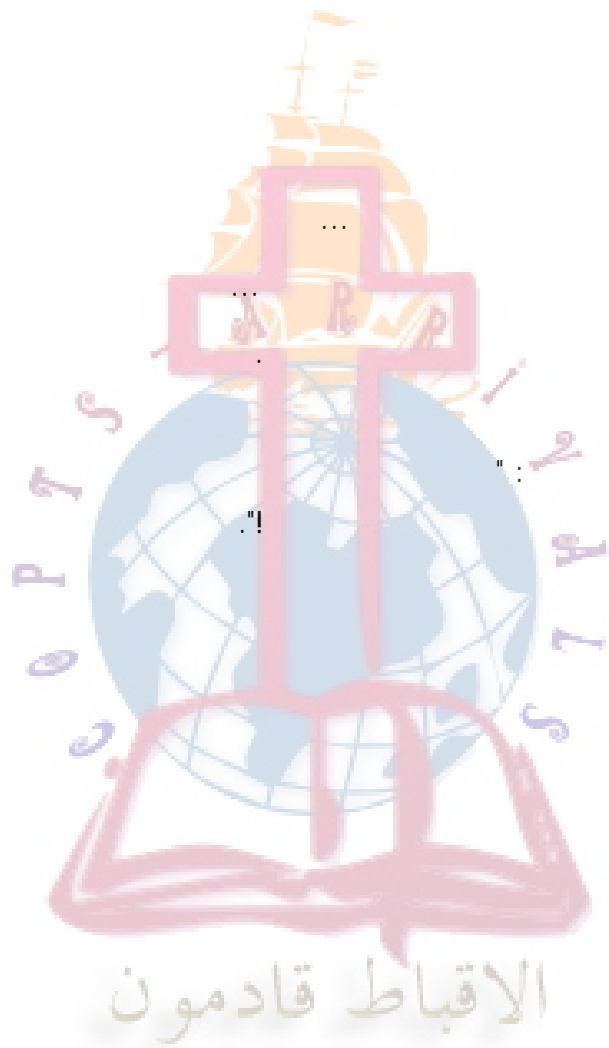


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<sup>79</sup> Example: Jermiah says, “not like the covenant which I made with their fathers, when I took them by the hand ...” 31 : 32.

<sup>80</sup> Rev. 1 : 4, 5.

<sup>81</sup> Cooke, p 182, 190.

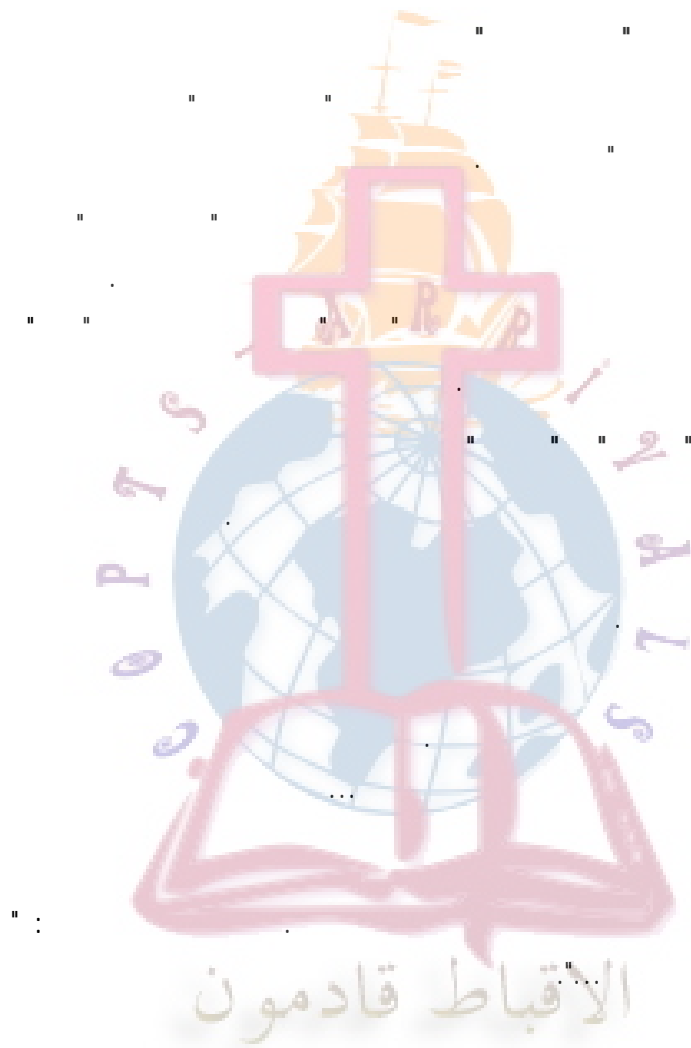


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<sup>82</sup> Pat. Greek 81, 128 B.

<sup>83</sup> Heb 10 : 29.

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<sup>84</sup> See: Joachim Jeremias: the Eucharistic work of Jesus.

Jungmann: The Early Liturgy, p 31.

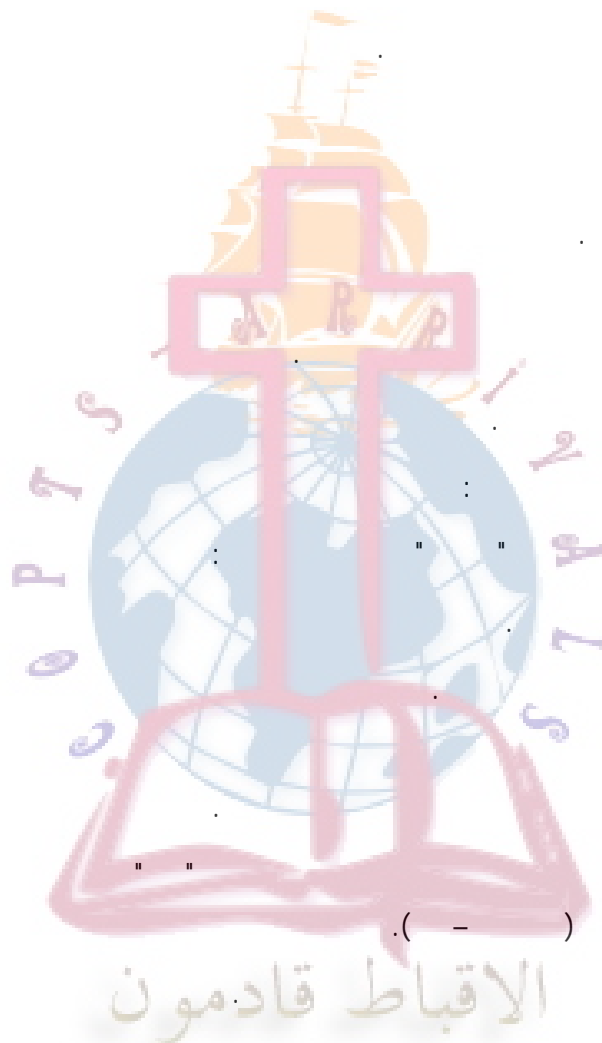
<sup>85</sup> “Kiddus” is a Hebrew word means “sanctification”.

<sup>86</sup> He prayed, “Praised be Jehovas, our God, the king of the world, who brings the bread forth from the earth ...”.

<sup>87</sup> 1Cor 5 : 7.

" " Pasch<sup>88</sup>

Meshnah



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<sup>88</sup> "Pasch" is the Greek form for the Hebrew "Pasch" ...

<sup>89</sup> "Mishnah"





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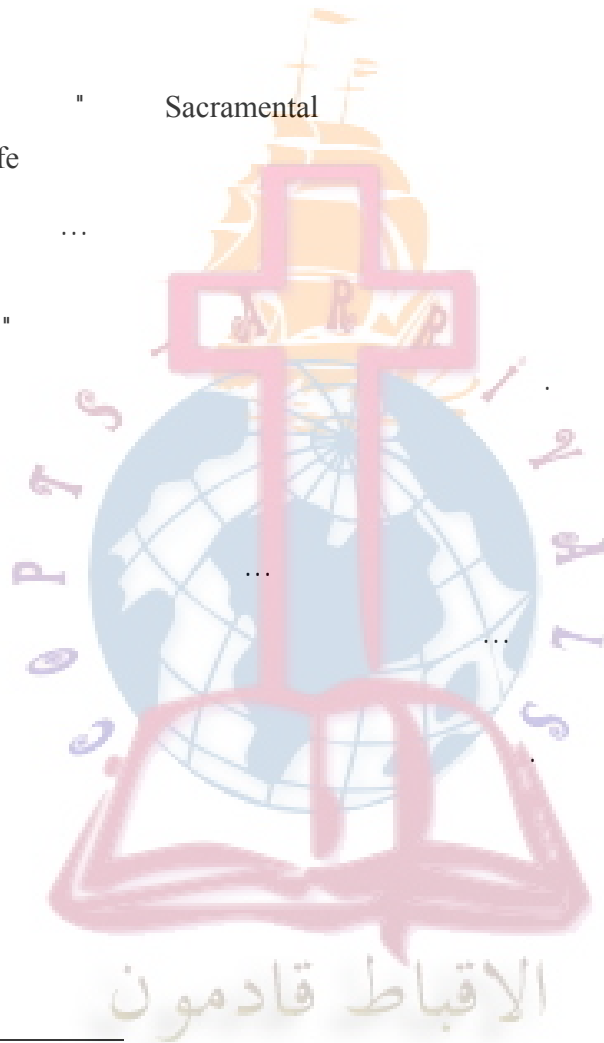
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<sup>97</sup> Fr. Schmemmann: Sacraments and Orthodoxy.

Ware: Orthodox Church.

Concilium: Vol 40.

Cooke: Christian Sacraments ...

<sup>98</sup> Dogmatic Theology, Athens 1907, p 262/5.

<sup>99</sup> Ware: p 346.

<sup>100</sup> Eph. 2 : 14.

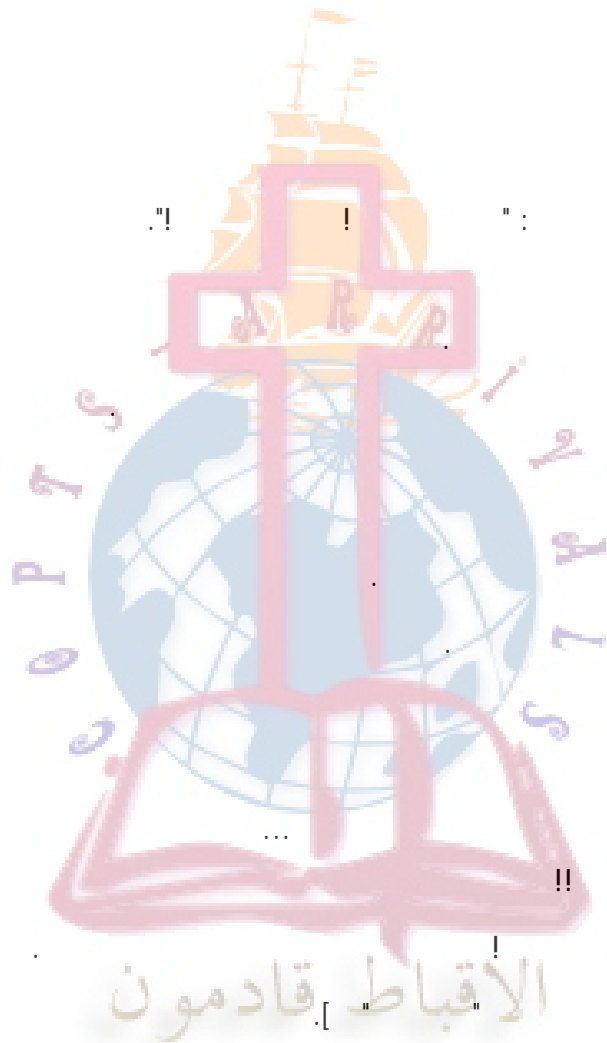
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<sup>101</sup> Sacraments & Orthodoxy p 41, 42.

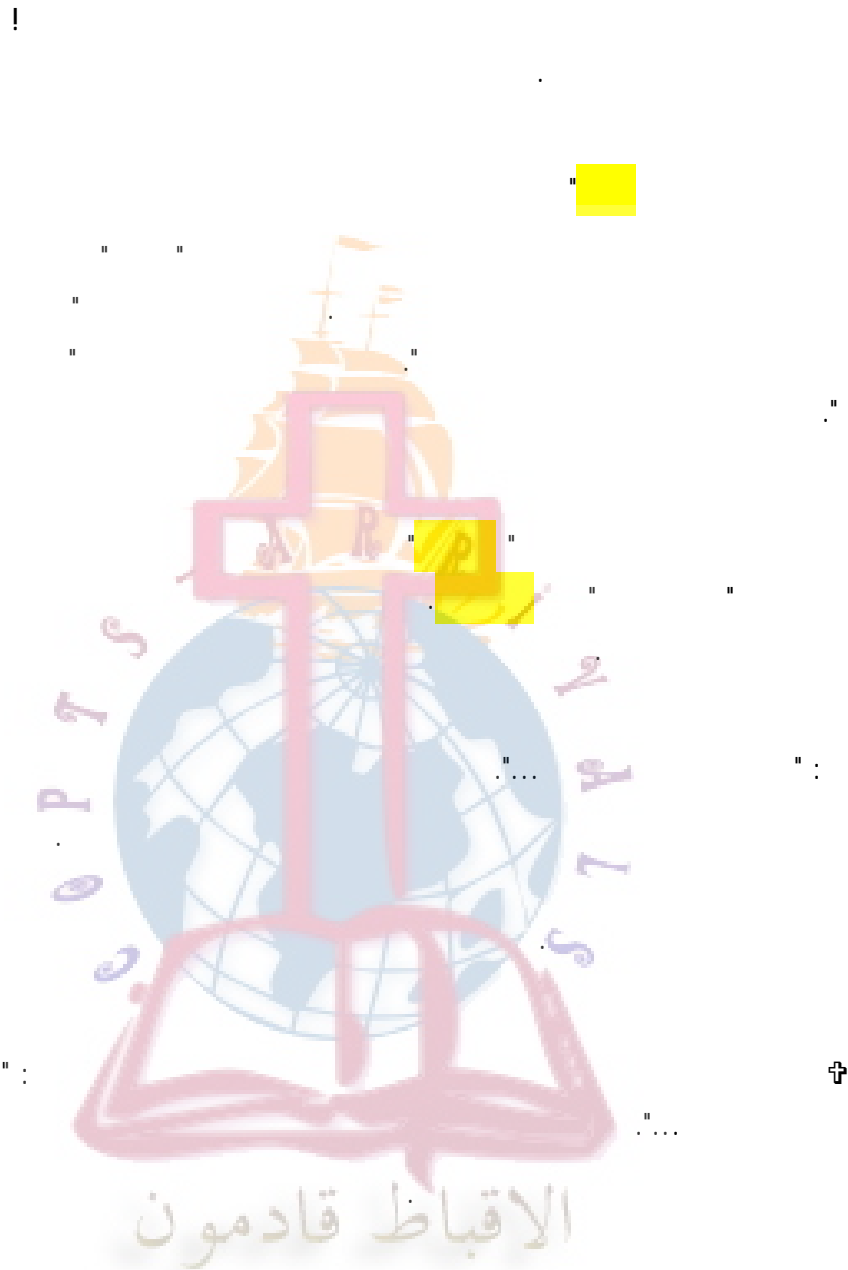
<sup>102</sup> 1Cor 12 : 27

<sup>103</sup> See Cabasilas, p 92

<sup>104</sup> Sermon 229 to the newly – baptized.

<sup>105</sup> Dix, p 247.

<sup>106</sup> City of God 10 : 6, 23, Sermon. 227.



<sup>107</sup> 1Cor 10 : 17.

<sup>108</sup> Sermon 272 to the newly – baptized.

<sup>109</sup> Concilium, Vol 40, p 49.

<sup>110</sup> St. Chrysostom says: “this blood has been poured forth and has opened the way to heaven” Hom 46 on Jn 6.

<sup>111</sup> John 14 : 1 – 3.

<sup>112</sup> Myst. 43, Danielou p 129.

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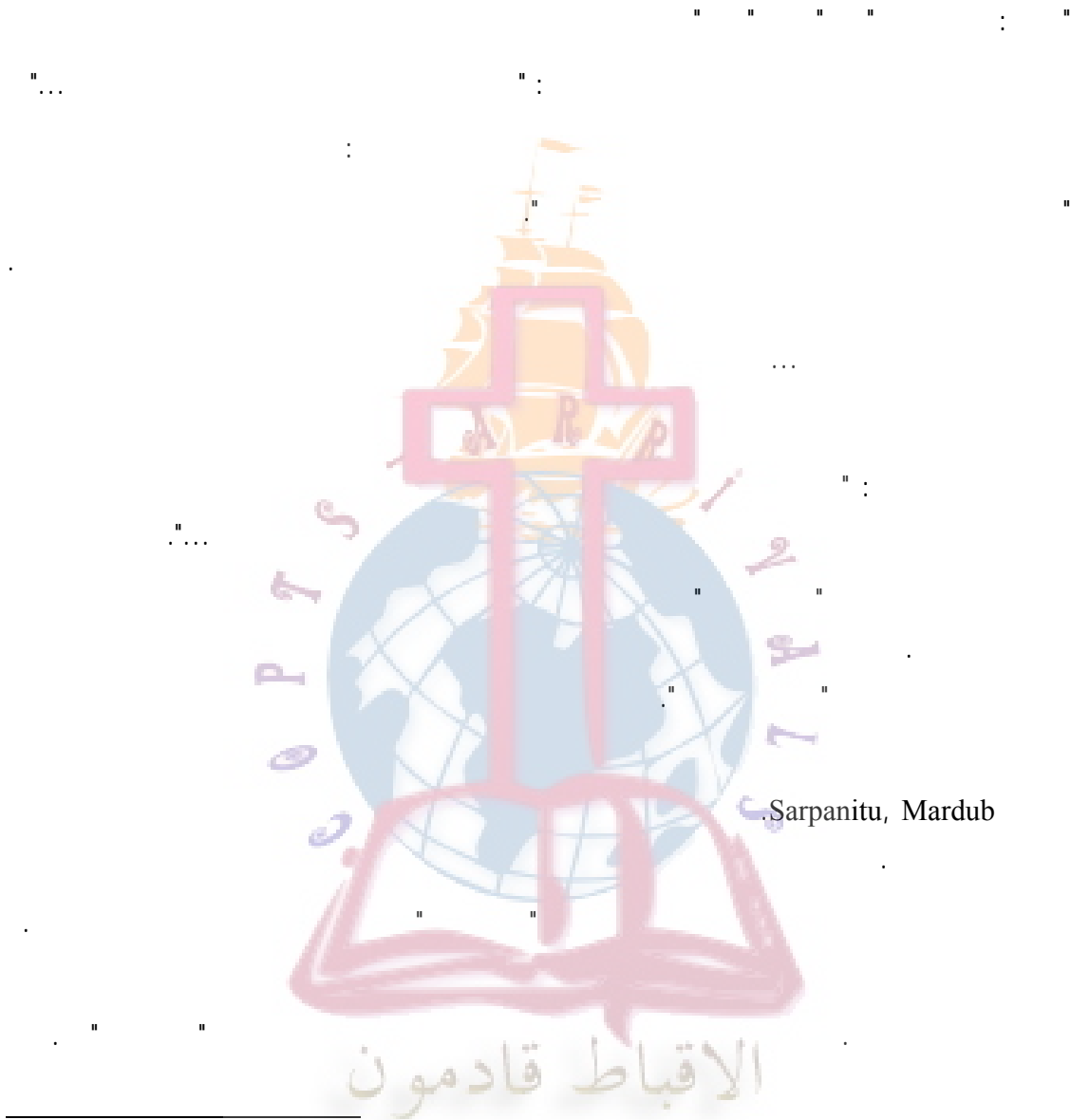
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<sup>113</sup> Cath. Hom 15 : 20.

<sup>114</sup> Cath. Hom 15 : 12, 16 : 30.

<sup>115</sup> The Bible & The Liturgy.



<sup>116</sup> Duet 5 : 12 – 15, Exod 20 : 8 – 11.

<sup>117</sup> Exod 31 : 4.

<sup>118</sup> Exod 20 : 8 – 12.

<sup>119</sup> Exod 35 : 3.

<sup>120</sup> Gen 2 : 2, 3.

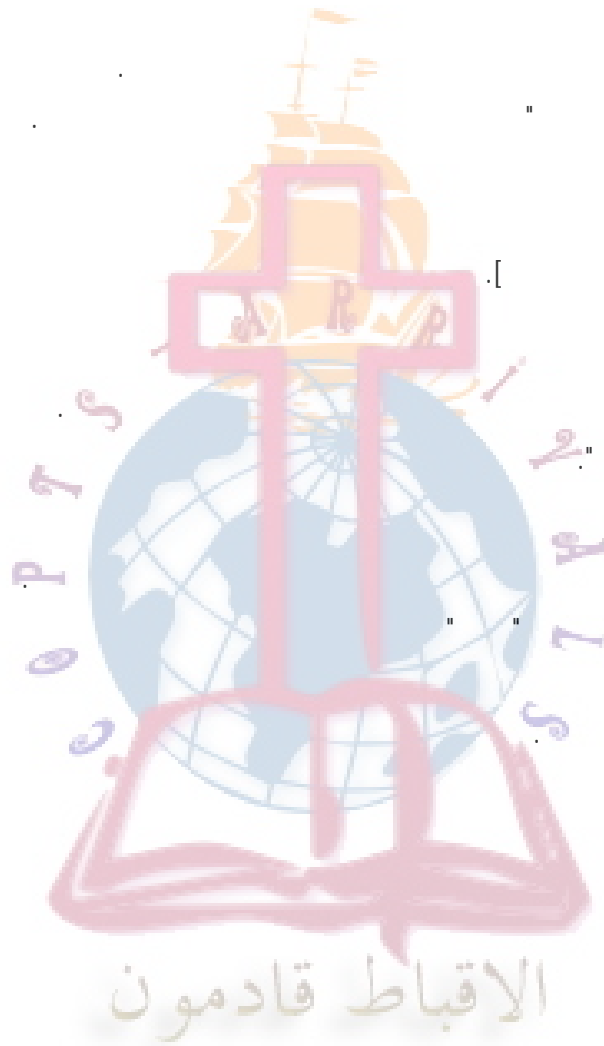
<sup>121</sup> New Westminster Dictionary of the Bible

<sup>122</sup> Exod 23 : 36



126 Chapter 4.

.<sup>127</sup>



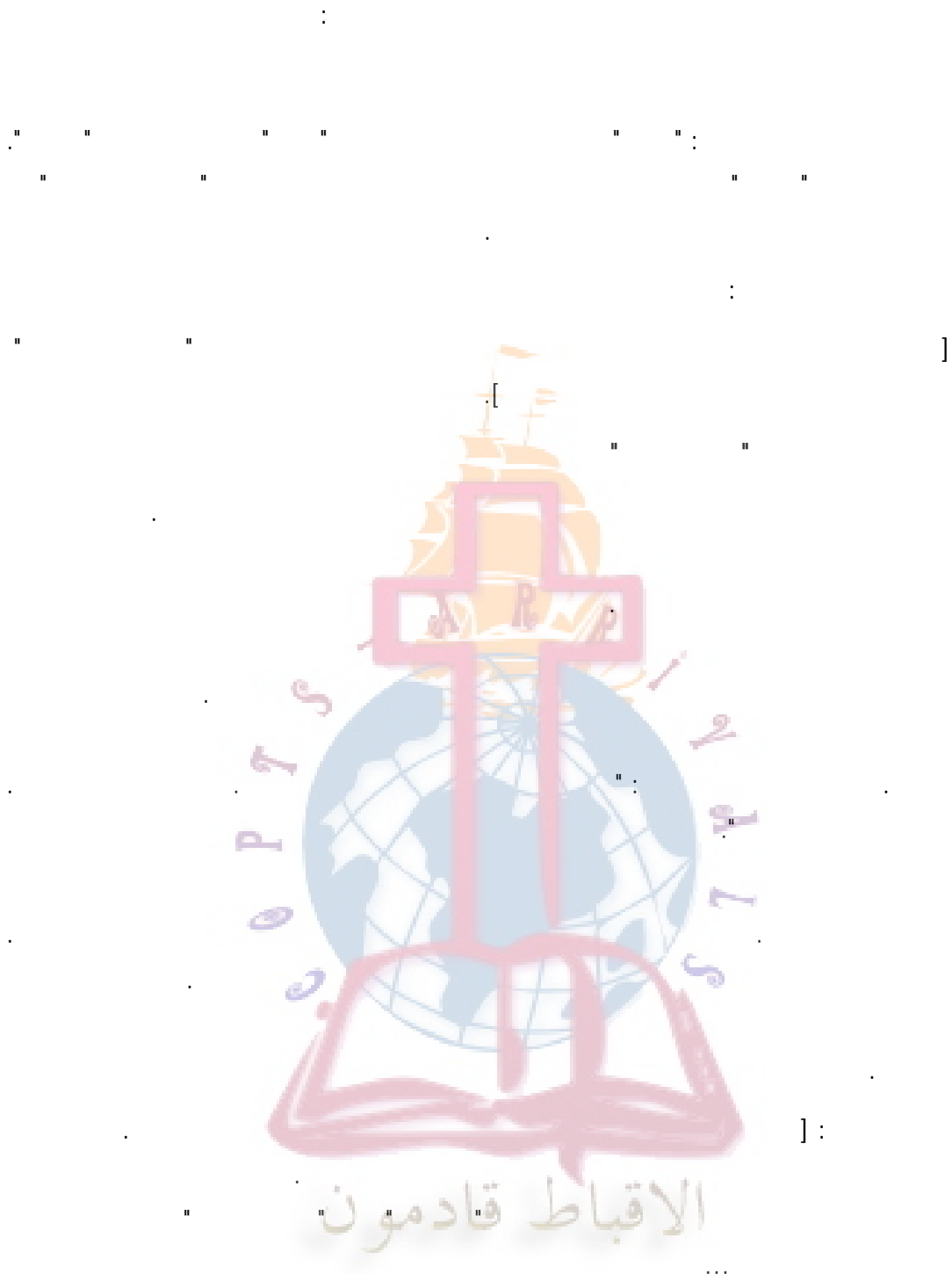
<sup>127</sup> 1Cor 11 : 26.

<sup>128</sup> Great Lent, p 51, 52.

<sup>129</sup> Deut 5 : 15.

<sup>130</sup> Heb 4 : 8, 9.

<sup>131</sup> Lib. of the Frs. Of the Church, Vol 43.



<sup>132</sup> Magnews 5 : 1.

<sup>133</sup> 2Cor 2 : 17.

<sup>134</sup> Gen 7. 4.

<sup>135</sup> Mat 6.

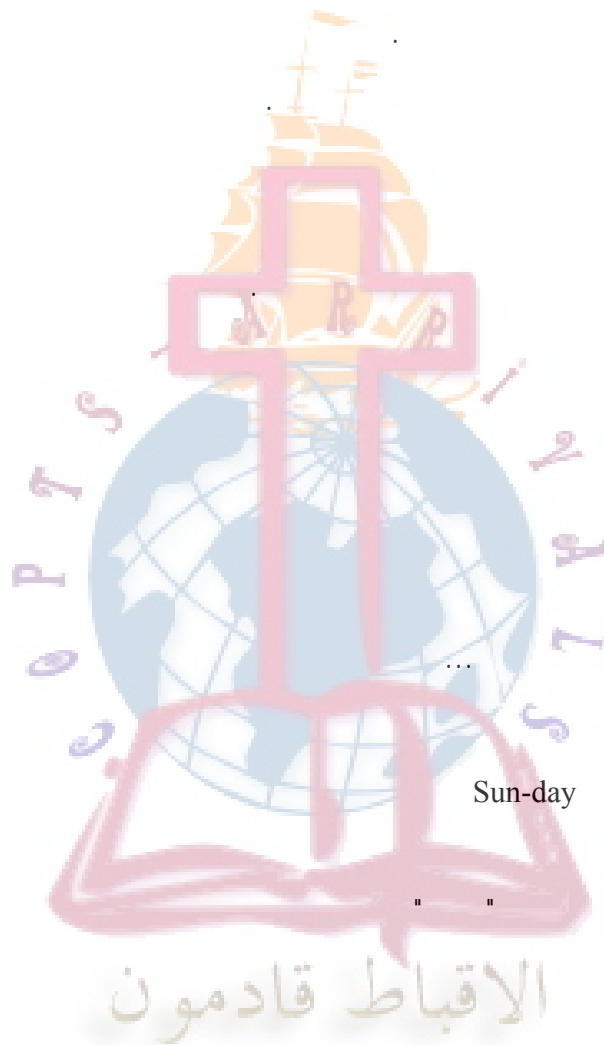
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<sup>136</sup> The Orthodox Church 69 – 70.

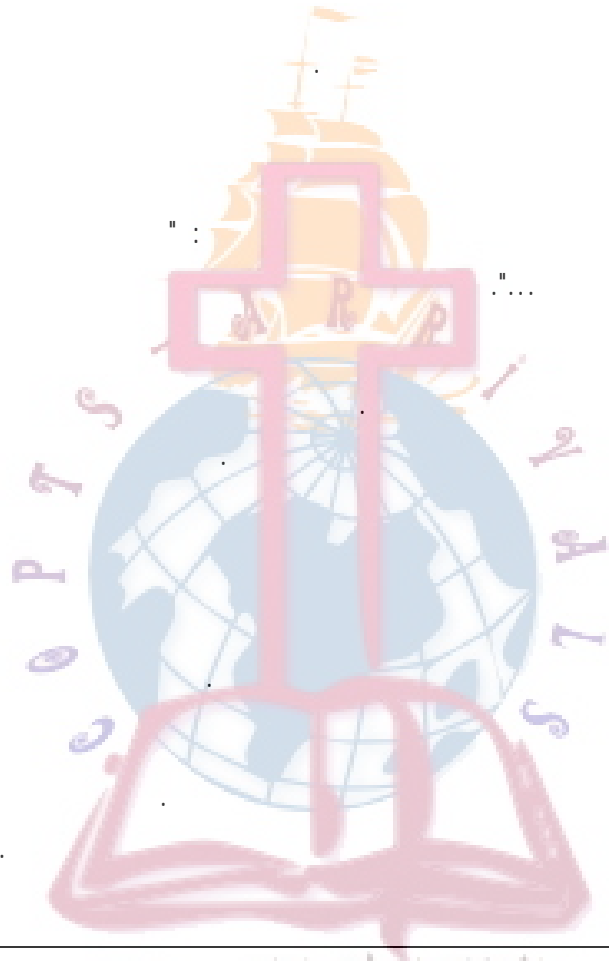
<sup>137</sup> Is 1 : 13 – 16.

<sup>138</sup> Ser 38. P. L. 270, 1242.

<sup>139</sup> Against Cels 8 : 21.

<sup>140</sup> P. L. 39 : 2058. Hamman : The Mass.

<sup>141</sup> Apology 67 : 5.



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<sup>142</sup> Gen 1.

<sup>143</sup> Jn 20 : 19.

<sup>144</sup> Luke 24.

<sup>145</sup> Jn. 20 : 26

<sup>146</sup> 1Cor 16 : 2.

<sup>147</sup> Acts 20 : 7.

<sup>148</sup> Jungmann: Early Liturgy, 19, 20

<sup>149</sup> Danialou: Bible & Liturgy

<sup>150</sup> Ep. Barn (100 – 130 A.D.).

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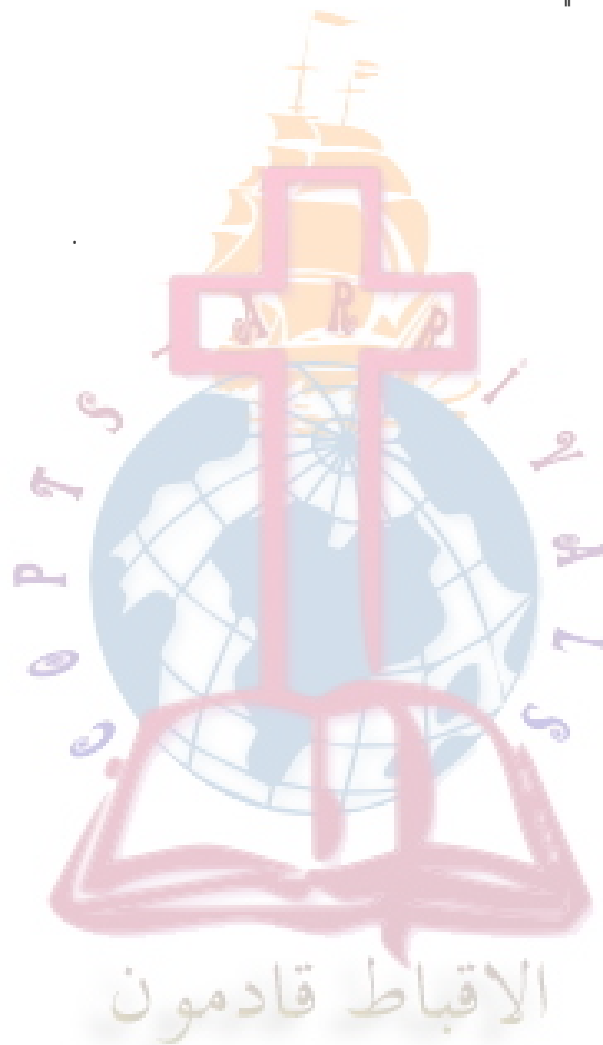


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<sup>151</sup> Ep. Magne 9 : 1.



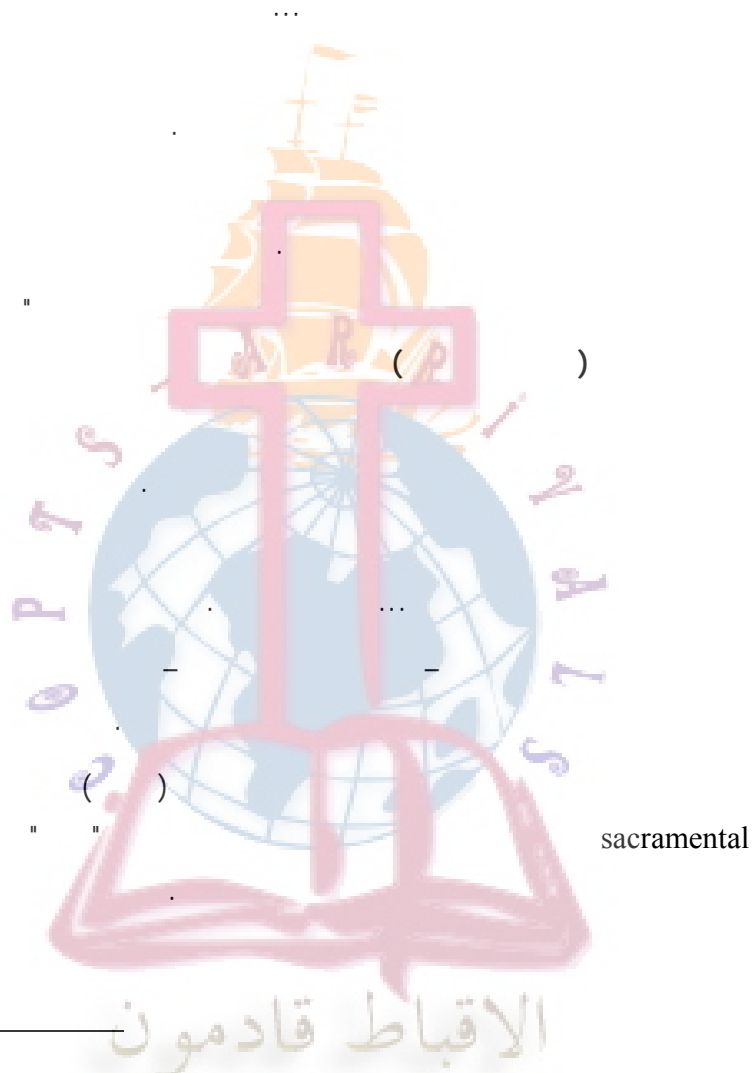
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<sup>152</sup> See Fr. Dix: The Shape of the Liturgy.





<sup>153</sup> Crichton: The Mass and People of God, 65 – 81.

Bouyer: The Liturgy Revived.

<sup>154</sup> Exod. 19 : 34.

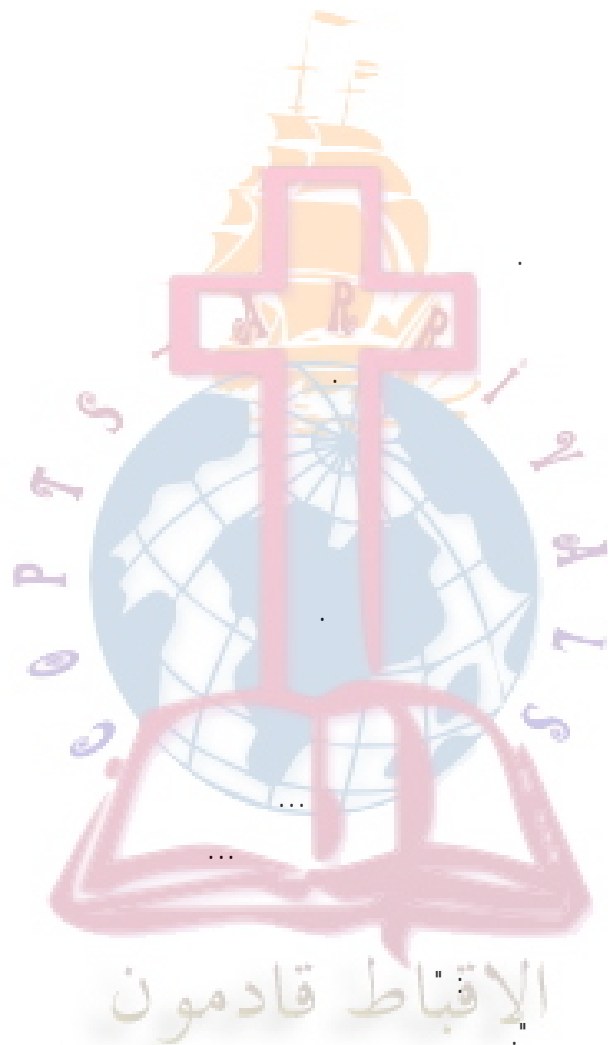
<sup>155</sup> 2Kings 23 : 1 – 3, 21 – 23; Neh 8.

<sup>156</sup> P.

<sup>157</sup> Luke 24.

<sup>158</sup> Acts 2 : 24.

<sup>159</sup> Migne P. G. 6 : 429.



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<sup>160</sup> Crichton, Ch 4.

<sup>161</sup> Ps 32 (33) : 6 – 9.

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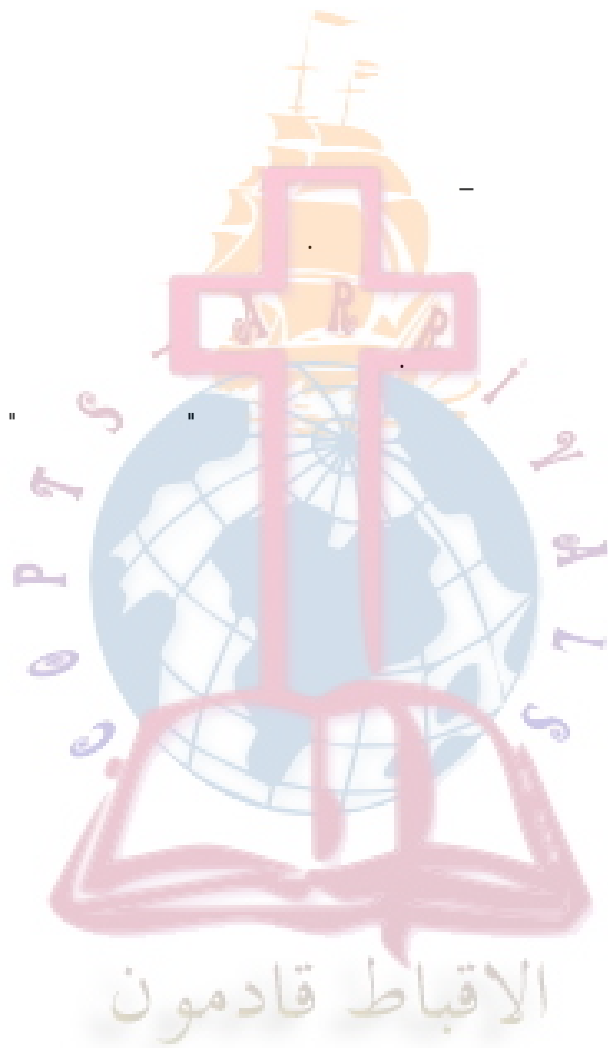
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<sup>162</sup> Ps 106 (107): 19, 20

<sup>163</sup> Hamman: The Mass, ancient liturgies and patristic texts, p 24.

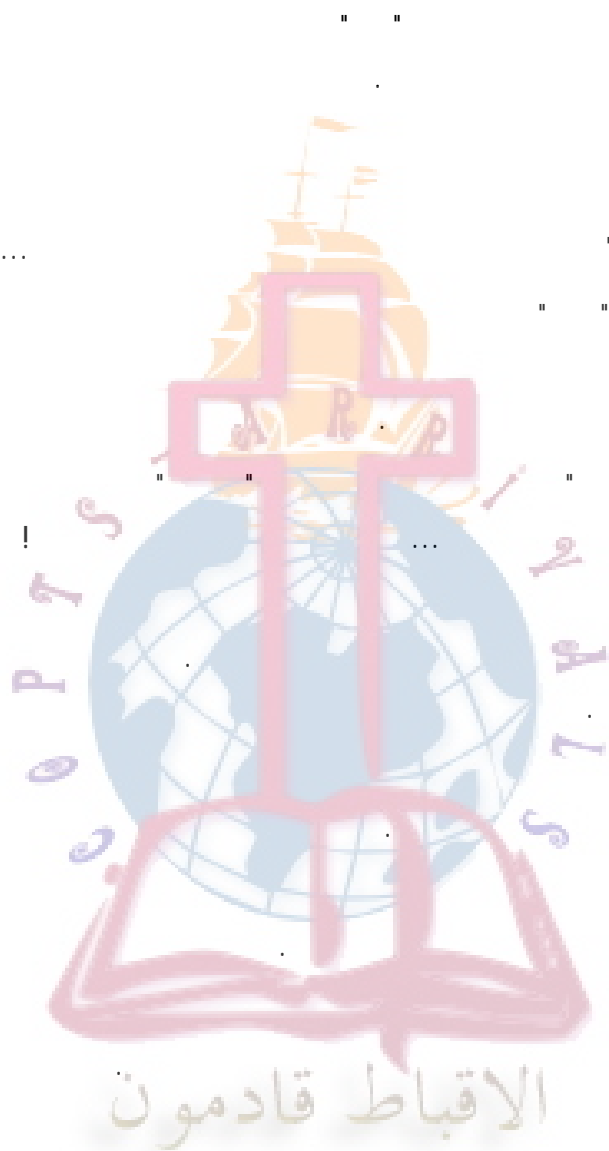
<sup>164</sup> The New Com. on the Holy Bible.

<sup>165</sup> 1Cor 2 : 9.



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<sup>166</sup> Crichton, p 69.



<sup>167</sup> Cooke: Christian Sacraments, Christian Personality, chg.

<sup>168</sup> Heb. 1 : 1, 2.

## Apostolic Constitution

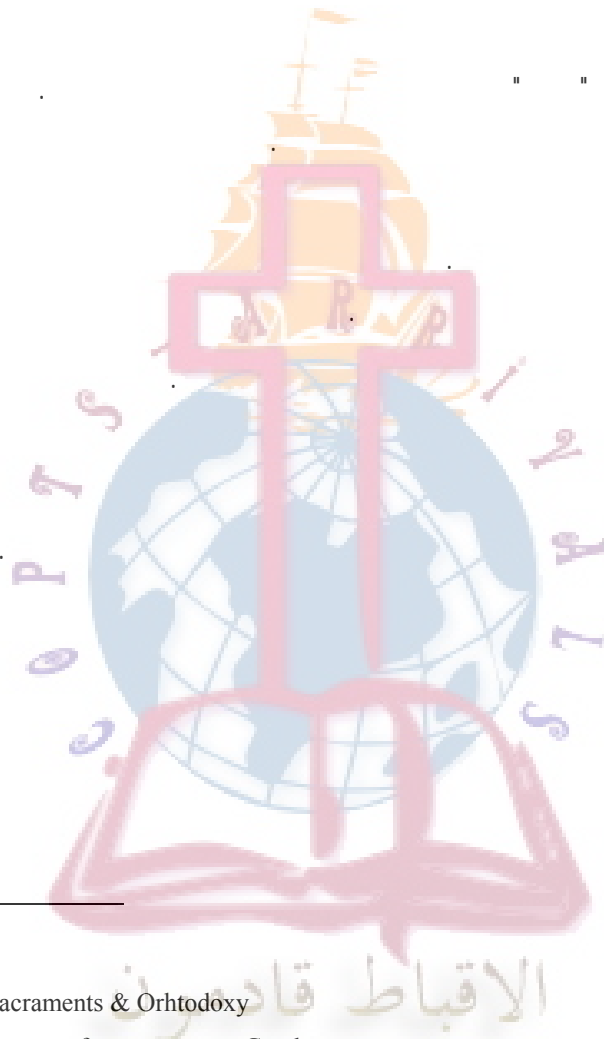


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<sup>169</sup> Against Contt.8 : 12, 20 : 27.

<sup>170</sup> Against Palag. 3 : 7.

<sup>171</sup> . Against Heris 4 : 25 : 3.



<sup>172</sup> See p 85 – 96.

Schmemmann: Sacraments & Orthodoxy

Cavin: Some aspects of contemporary Greek

Orthodox Thought

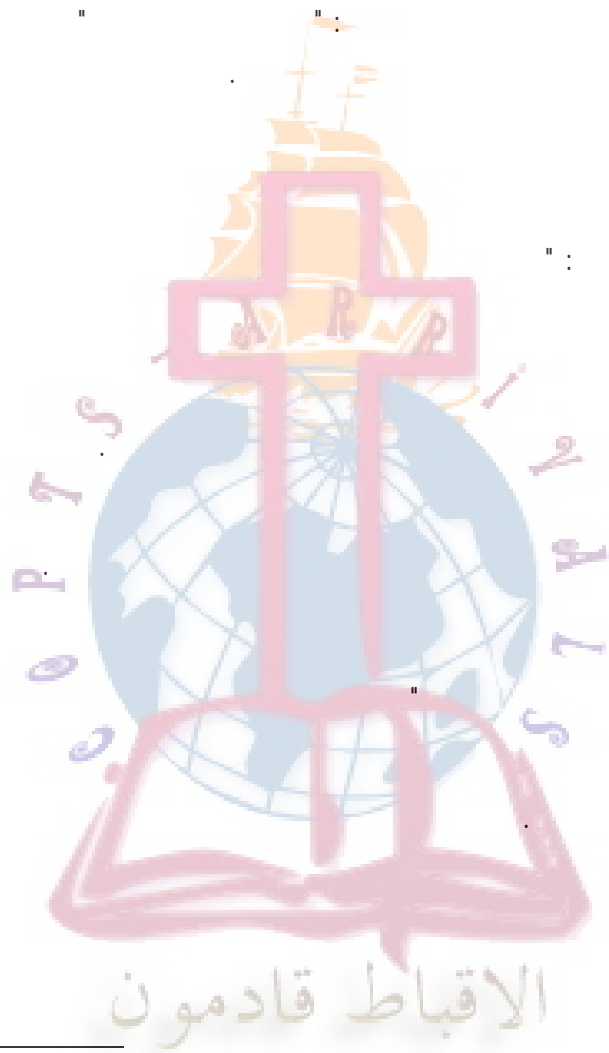
Braso: Liturgy & Spirituality

Hamman: The Paschal Mystery

Bouyer: The Liturgy revived.

<sup>173</sup> 1Cor 5 : 7.

<sup>174</sup> Bouyer p 22 – 23.



<sup>175</sup> See Danielou: The Bible & the Liturgy

<sup>176</sup> St. Clement of Alex.: Com. on St. Jn 6.

St. Chrysostom: Hom 46 on Jn.

<sup>177</sup> De Myst. 46, Botte 123.

<sup>178</sup> Gen 14 : 18, 19.

<sup>179</sup> Strom. 4 : 25.

<sup>180</sup> See his Epis. to brother Cecils, epistle 63 : 4.



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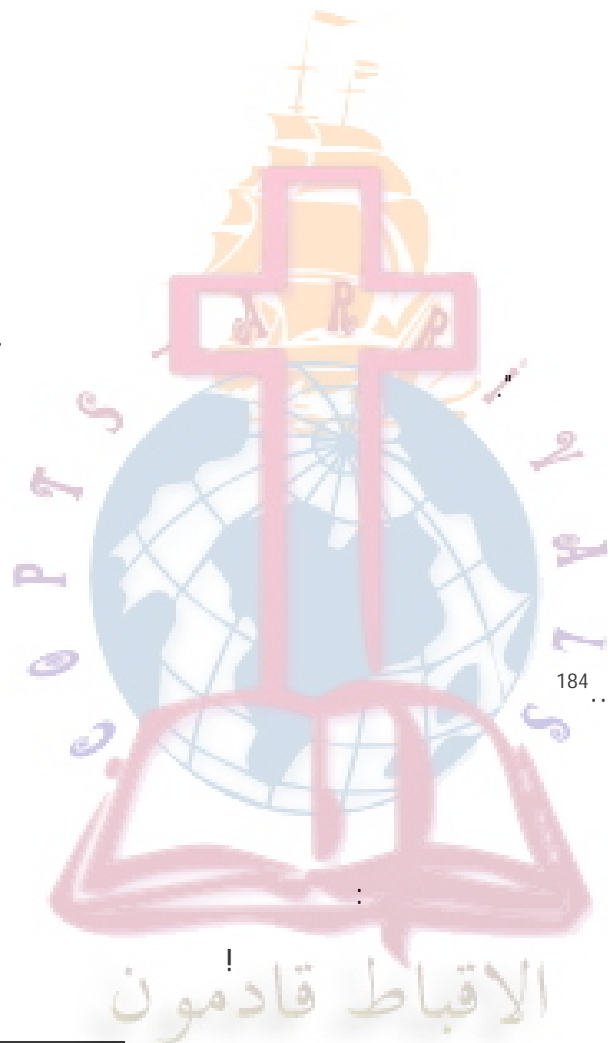
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<sup>181</sup> Com. on St. Jn 6.

See Chrys: Hom 46 on Jn.

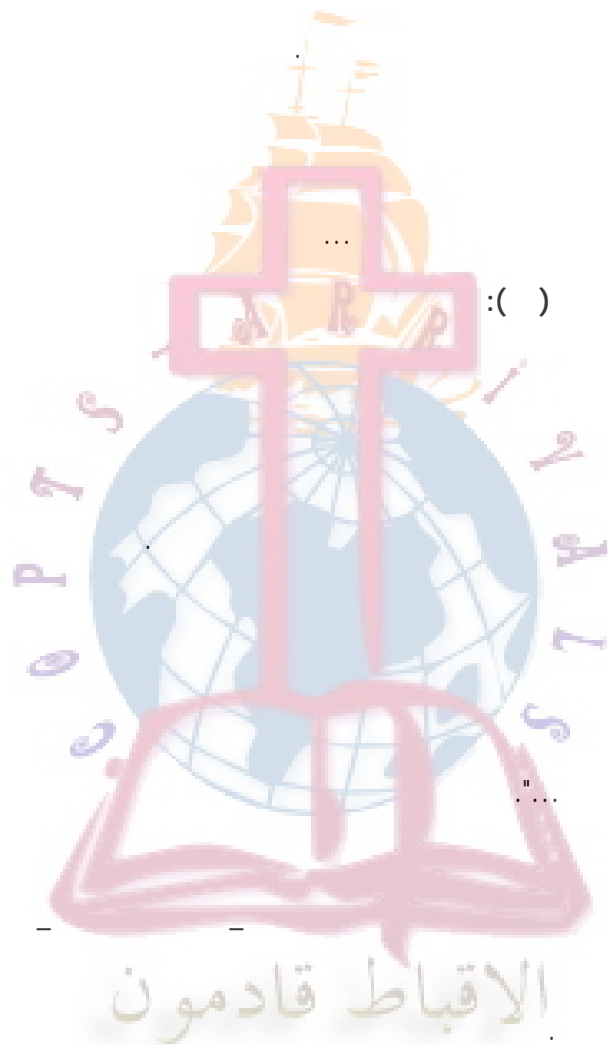
<sup>182</sup> Prov. 9 : 1.

<sup>183</sup> Epist. 635.

<sup>184</sup> Com. on Cant 3.

See Greg. of Nyssa: Cain & Abel 1 : 5.

<sup>185</sup> Is 55 : 1 – 3.



<sup>186</sup> Danielou: The Bible & the Liturgy

<sup>187</sup> St. Ambrose: De Myst 5 : 13.

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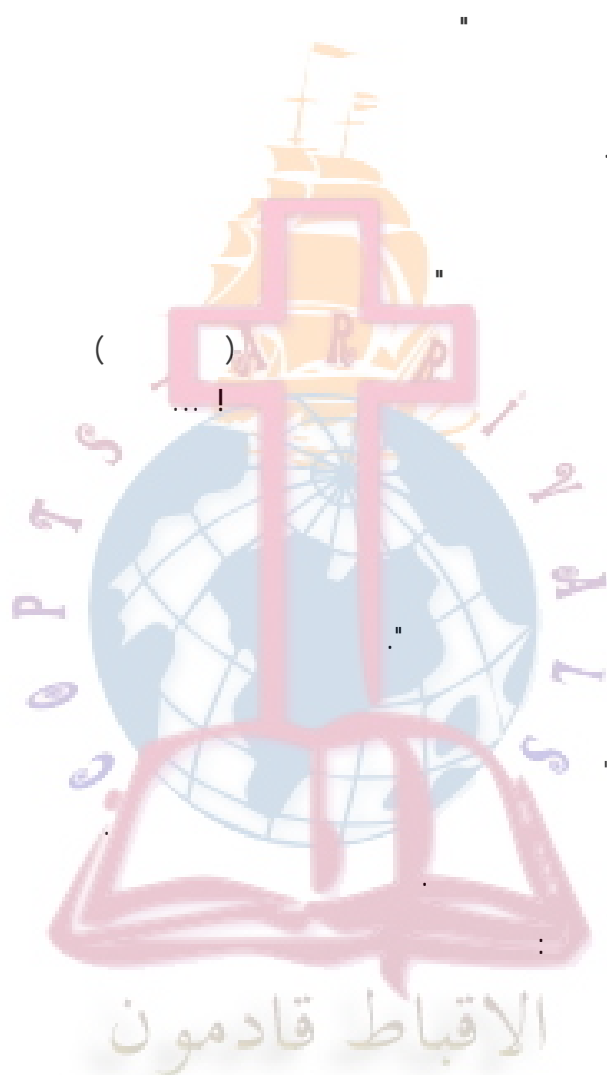
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<sup>188</sup> P. G. 27 : 140 B.

<sup>189</sup> P. G. 96 : 692 B.

<sup>190</sup> De Myst. 5 : 3

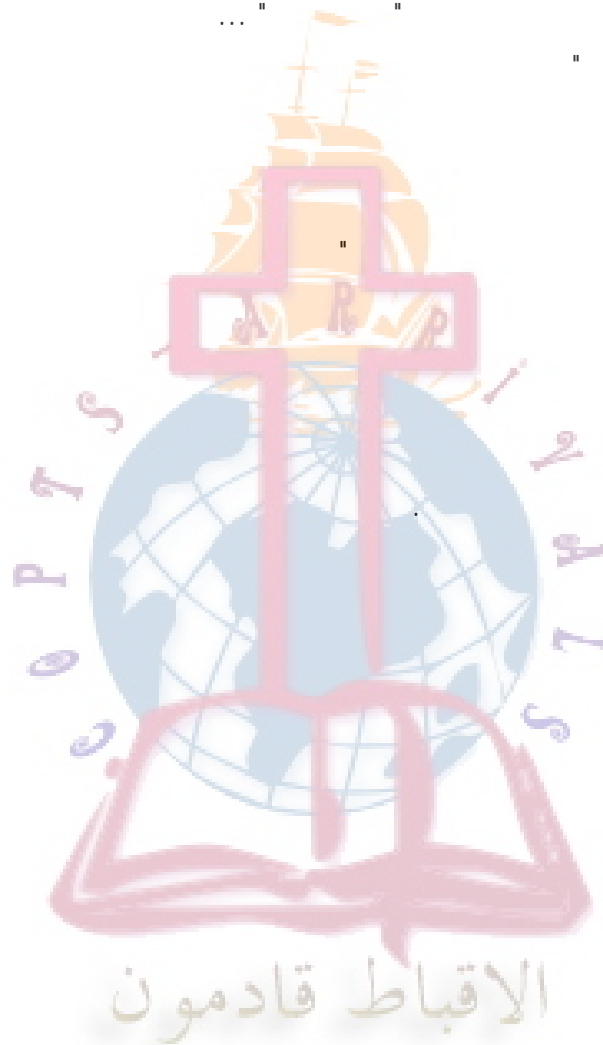


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<sup>191</sup> De Myst. 4 : 7.

<sup>192</sup> Ep 113 : 11.

<sup>193</sup> Danielou: The Bible & the Liturgy.



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<sup>194</sup> Mimre 4 on the Passion.

<sup>195</sup> Mal 1 : 10.





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<sup>196</sup> Schmemmann: Introduction to Liturgical Theology.

Bouyer: The Liturgy revived.

Bouyer: Liturgical Piety.

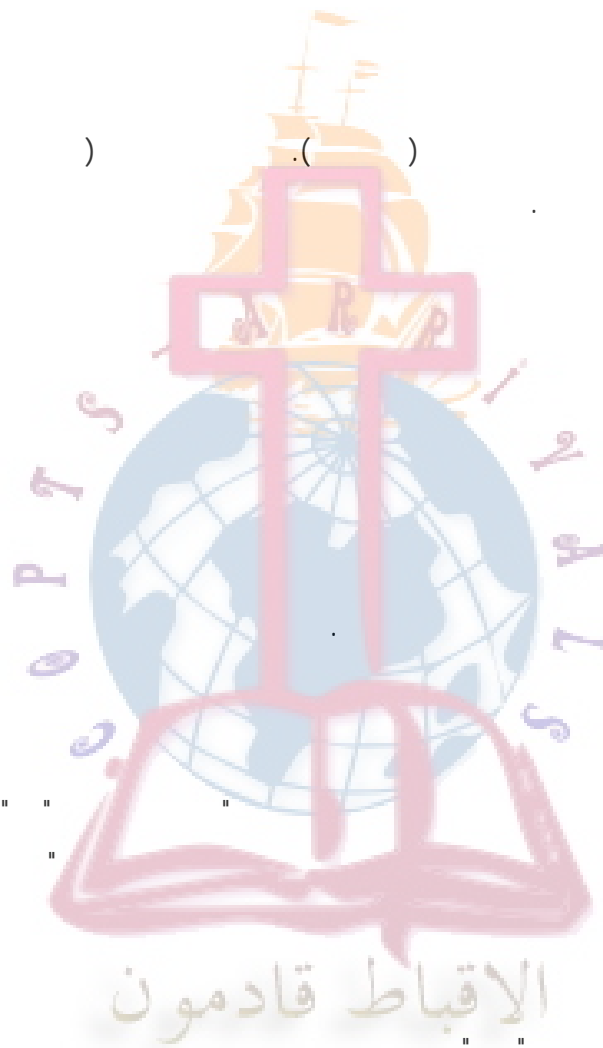
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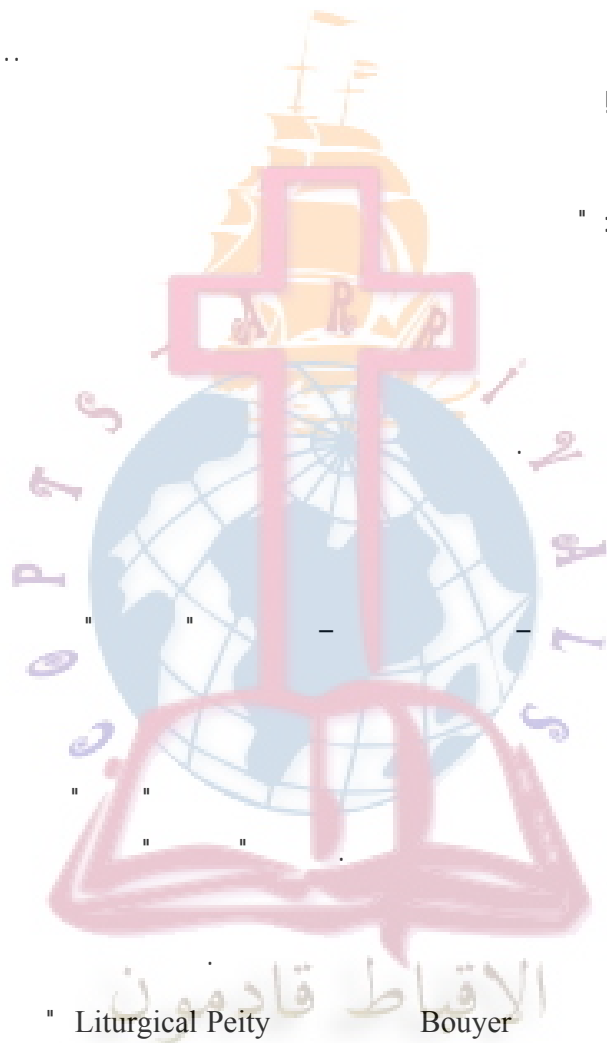


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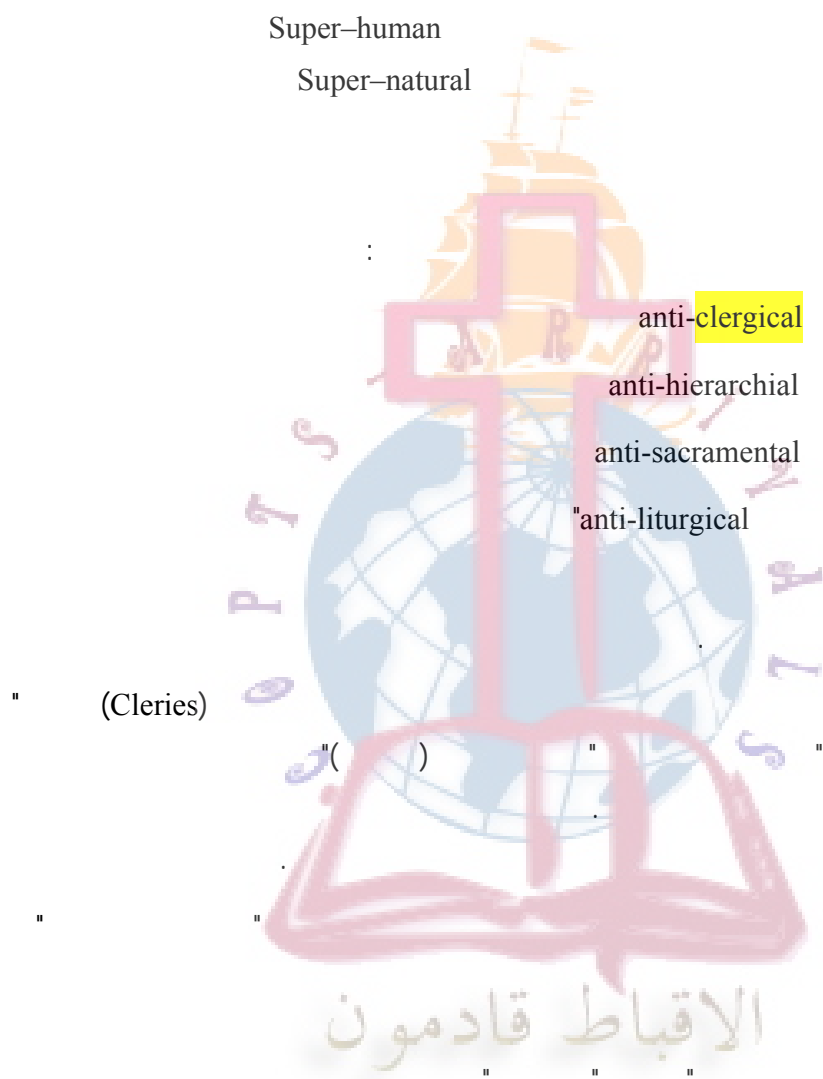




<sup>197</sup> . – ( ) :

Fr. Tadros Y. Malaty: Abbot Abraam, Los Angeles 1971 p 62, 63

<sup>198</sup> Schaff, Vol 4, p 387.

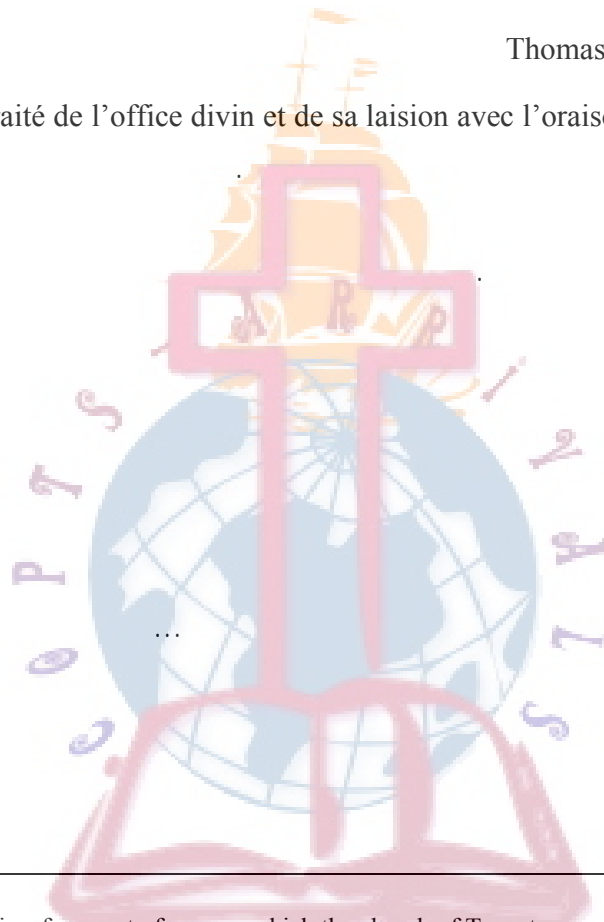


<sup>199</sup> Liturgical Piety p 1 – 4.

<sup>200</sup> For example, the following fragment which the missal of of Langres of the year 1491 assigns to the feast of St. John Evangelist, as the disciple does not die. “John enters the tomb alive. And those who seek His body see nothing but manna”.

Thomassin

"Traité de l'office divin et de sa liaison avec l'oraison metale"



The following is a fragment of a prose which the church of Toronto sang during the Mass to the “tear of Jesus Christ”, which they claimed to be perverving:

“coming from Christ,  
Gathered by an angel,  
Given to Magdalene  
Brought to Maximin,  
Emperor of the Greek,  
Then preserve,  
To Godfrey, and transferred  
To Vendome”.

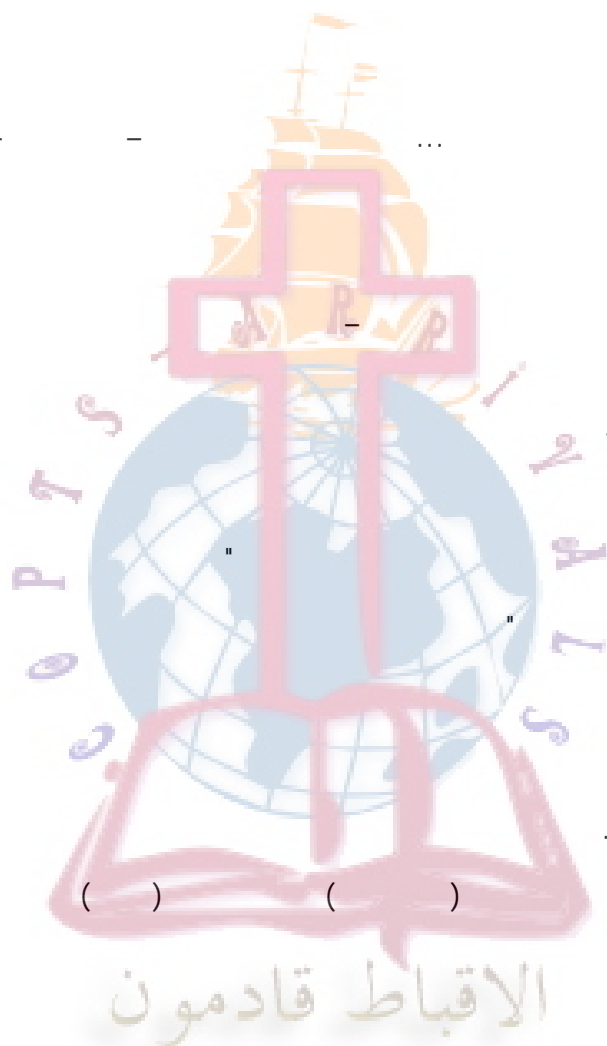
<sup>201</sup> Lit. Piety, p 2, 3.

Fr. Geuranger



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<sup>202</sup> . Introduction to Luurgical Theology, p 13.

<sup>203</sup> Don Olivier Rousseau: Histoire du Mouvement Liturgique, Paris 1945, p 188



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<sup>204</sup> See St. Irenaeus: Advantage Haer 4 : 33 : 2.

<sup>205</sup> Louis Bouer: Rite & Man.

Brasso: Liturgy & Spirituality.

**Brasso:** Living the Liturgy.



<sup>206</sup> Is 29 : 13, Mt 15 : 7

<sup>207</sup> ??

<sup>208</sup> A kind of riddle based upon a word the key to which is given by description or action representing each syllable and the whole word.

<sup>209</sup> P. L. XL, 597.



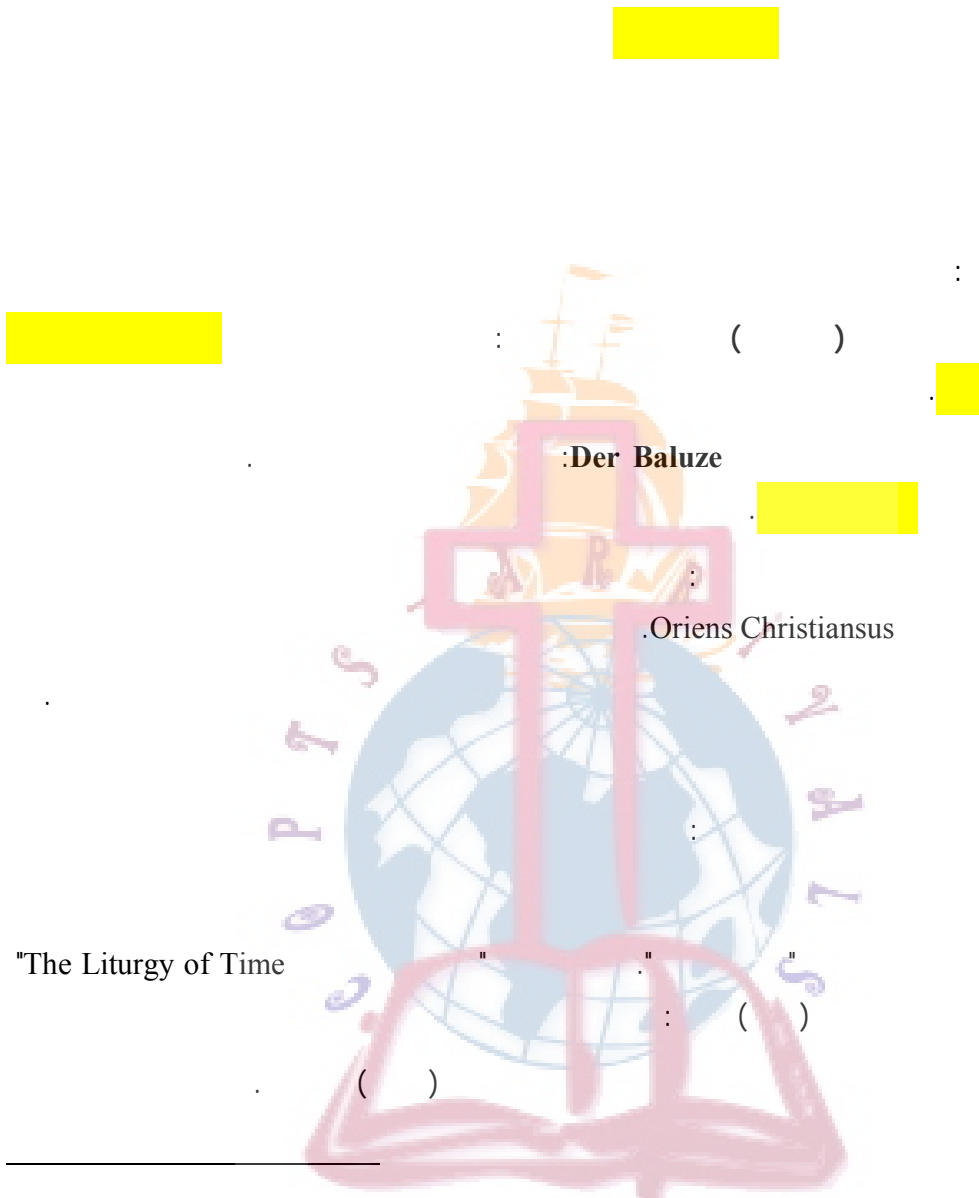


" : "The Early Liturgy "



<sup>210</sup> P. 211, 221.

<sup>211</sup> Fr. Dix: The Shape of the Liturgy, p 546.



<sup>212</sup> See Khus Burmester: The Egyptian or Coptic Church, Cairo 1967.

<sup>213</sup> "Euchologium" means "a book of prayers".

<sup>214</sup> Angelicus M. Kropp "Die Koptische Anaphora Des Heiligen Evangelisten Matthaus", in Oriens Christianus, Dritte Serie, Bd 7, Leipzig. 1973, p 111 – 125.

<sup>215</sup> Hyvernat: Canon – Fragmente Der alkopteschen liturgie" in Roemische Quartalschrift fur Chirst Alterthum and Kurchengeschiche, 1, 4, Rome 1988, p 330.

<sup>216</sup> G. Sobhy Bey "Two leaves in the Coptic Dialect of Middle Egypt, in Mélanges Maspero II, Orient Grec, et Byzantin (Mém publiés par les membres de l'Ints. France. D'Arch. Orient, Du Caire), Tome LXVII, p 245 – 250, Le Caire, 1934 – 1937.

<sup>217</sup> E. Lanne "le Grand Euchologe Du Monstère Blac", in Batrologia Orientalis, the XXVIII, fasc 2, 1958.

<sup>218</sup> See Fr. Schemann: Introd. To Liturgical Theology, ch 2, 3.



<sup>219</sup> Doxology is a prayer of glory to God.

<sup>220</sup> Theotokion is a hymn in honor of the Theotokos (the Mother of God).

<sup>221</sup> Anaphora means “lift up”, for the church is ascended to heaven through the celebration of the Eucharist.

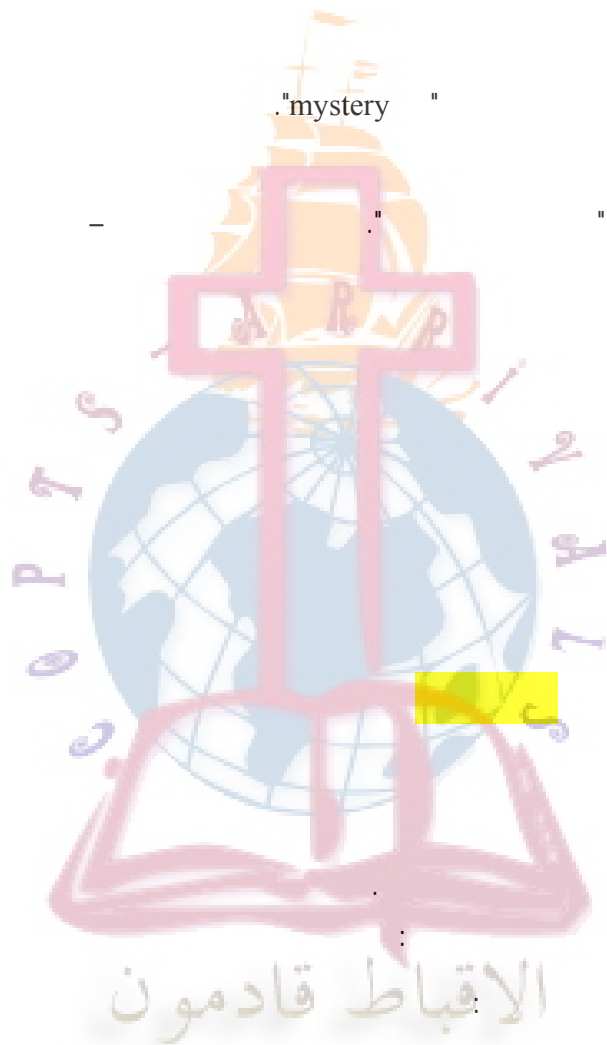
<sup>222</sup> Fr. Schmemmann: Introduction to Liturgical Theology, ch 2, 3.

Nevins: the Mary Knoll Catholic Dictionary.

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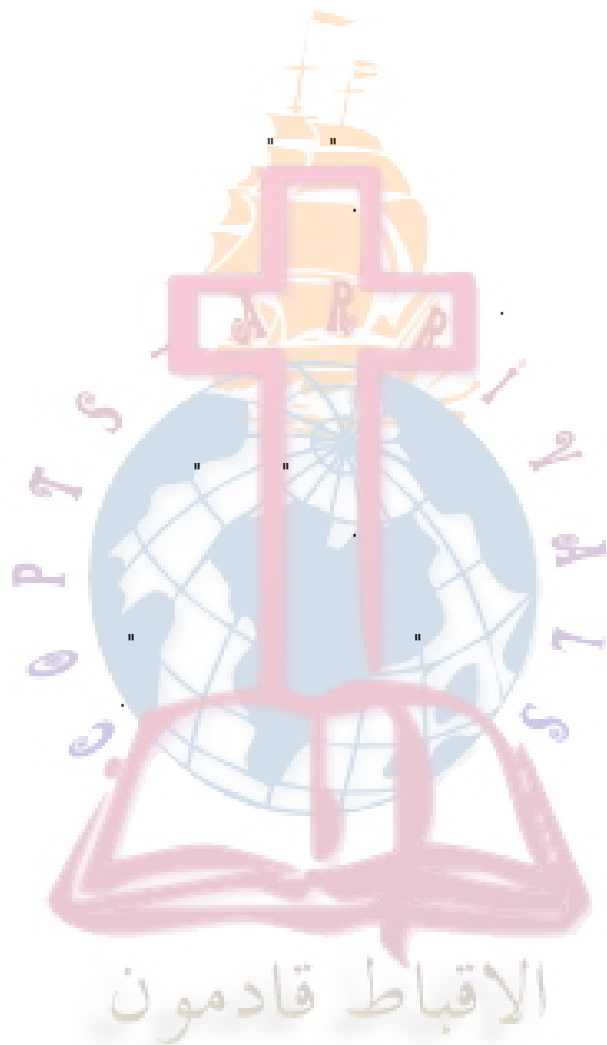
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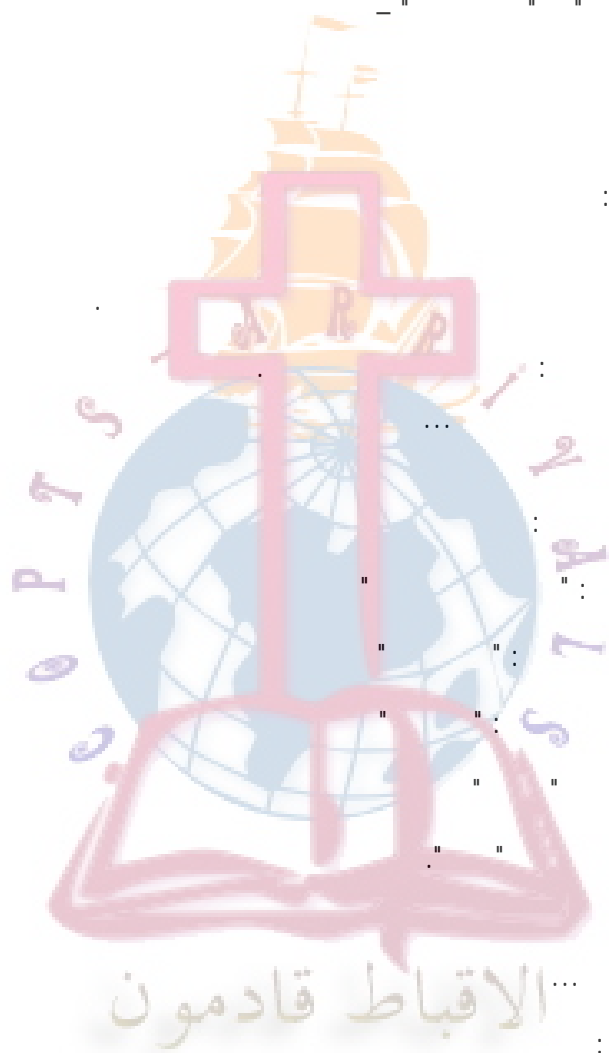
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<sup>223</sup> Ch. 67.

<sup>224</sup> Ch. 65.



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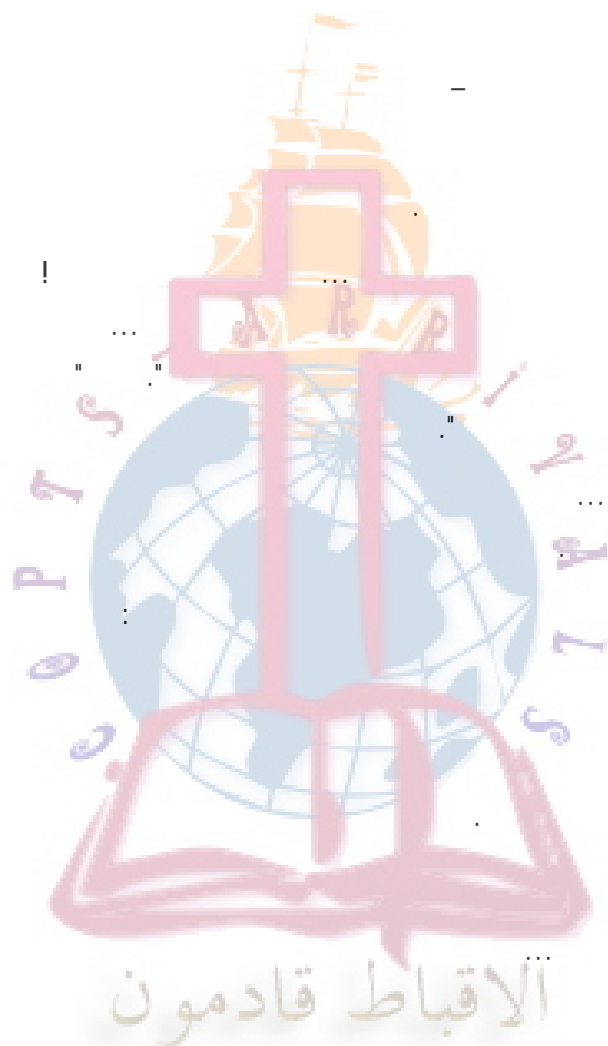




<sup>225</sup> Dix: Shape of the Liturgy, p 110.

<sup>226</sup> Ibid 12.

<sup>227</sup> Apostolic Tradition 10 : 10.



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<sup>229</sup> Crichton: Mass & People of God.

<sup>230</sup> Phil: 4 : 17 : 19.

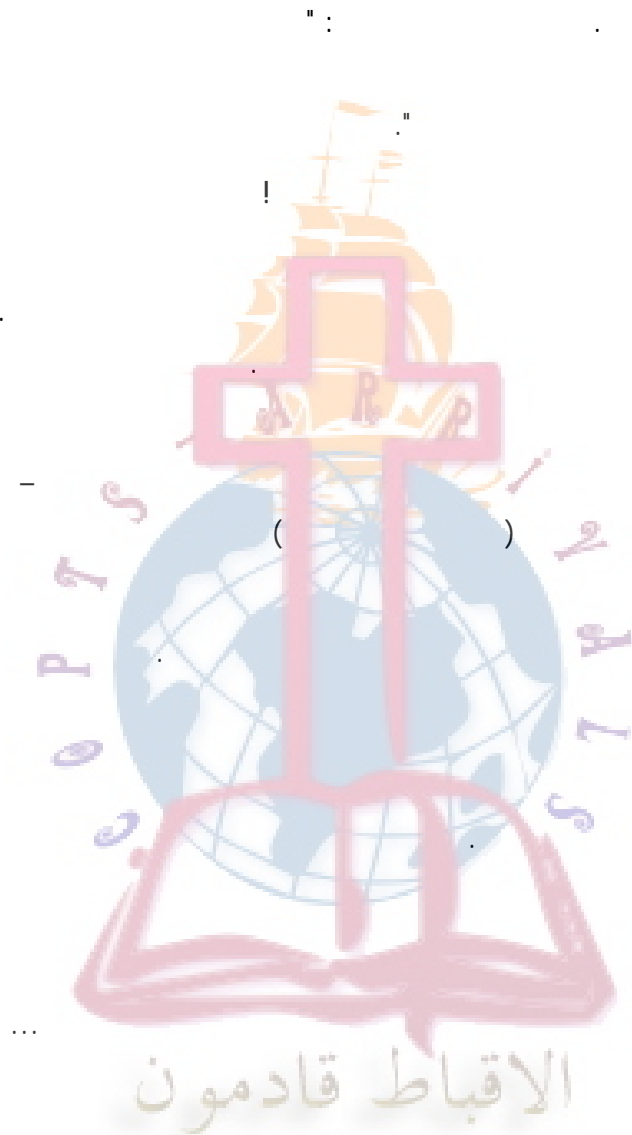
<sup>231</sup> Epis. to Rome 4.





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<sup>232</sup> Mat 17 : 4; Mk 9 : 5; Luk 9 : 33.



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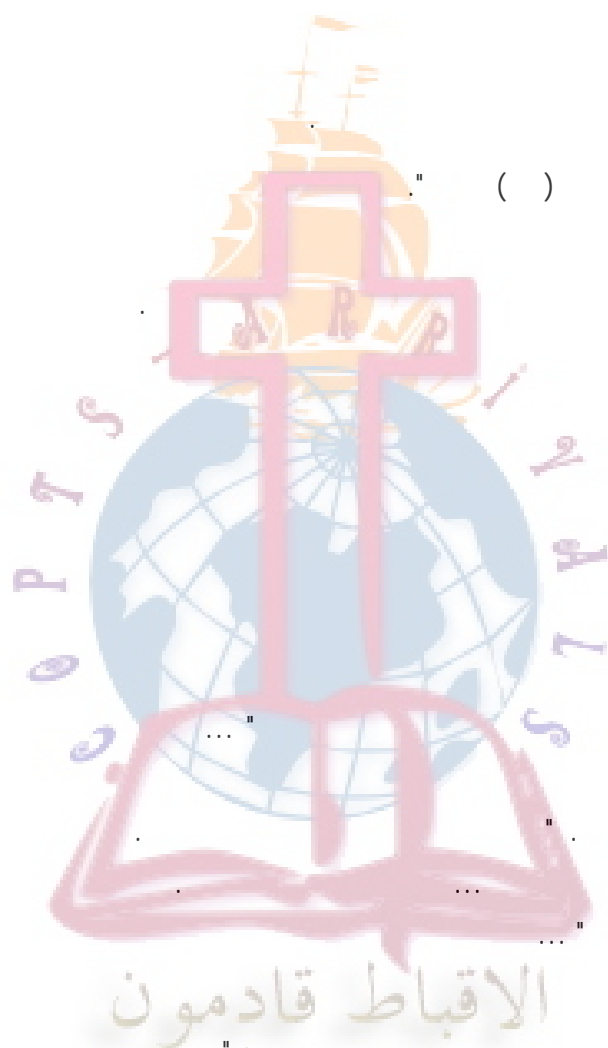
<sup>233</sup> P. G. 63, 623 – 632.

<sup>234</sup> Basil 67.

<sup>235</sup> Didache 10.

<sup>236</sup> Basil 17.





<sup>237</sup> Zek 3 : 3 – 5.

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<sup>238</sup> Luke 12 : 49.

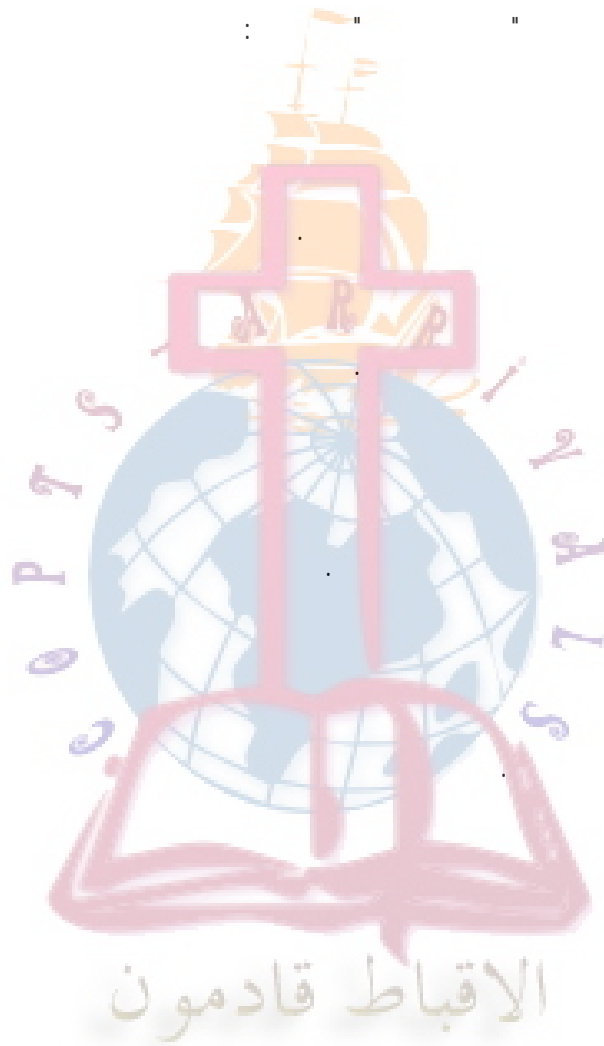
<sup>239</sup> Origen: Hom on Leviticum 9 : 1.



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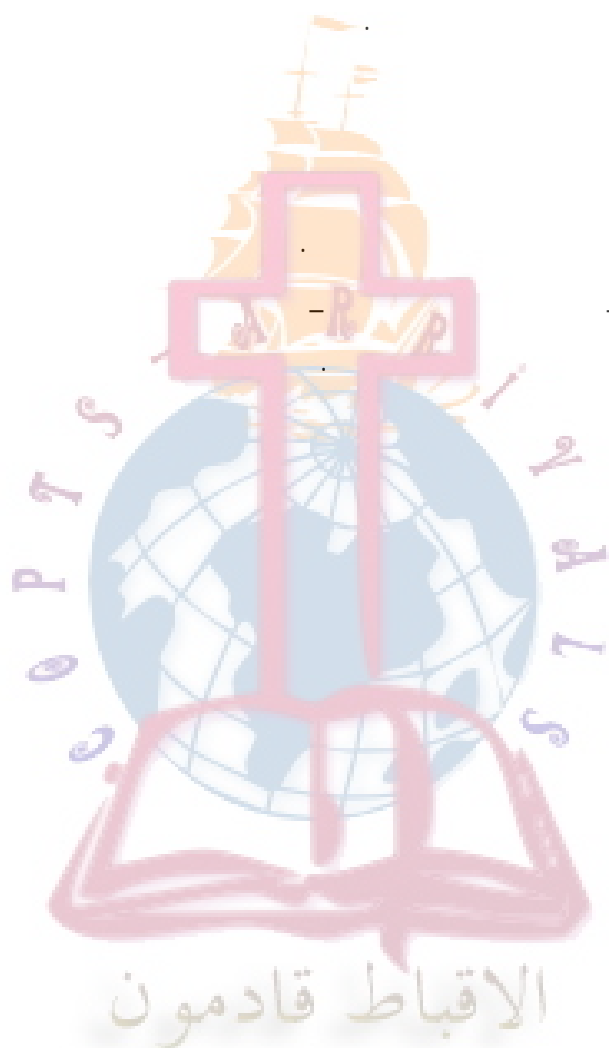
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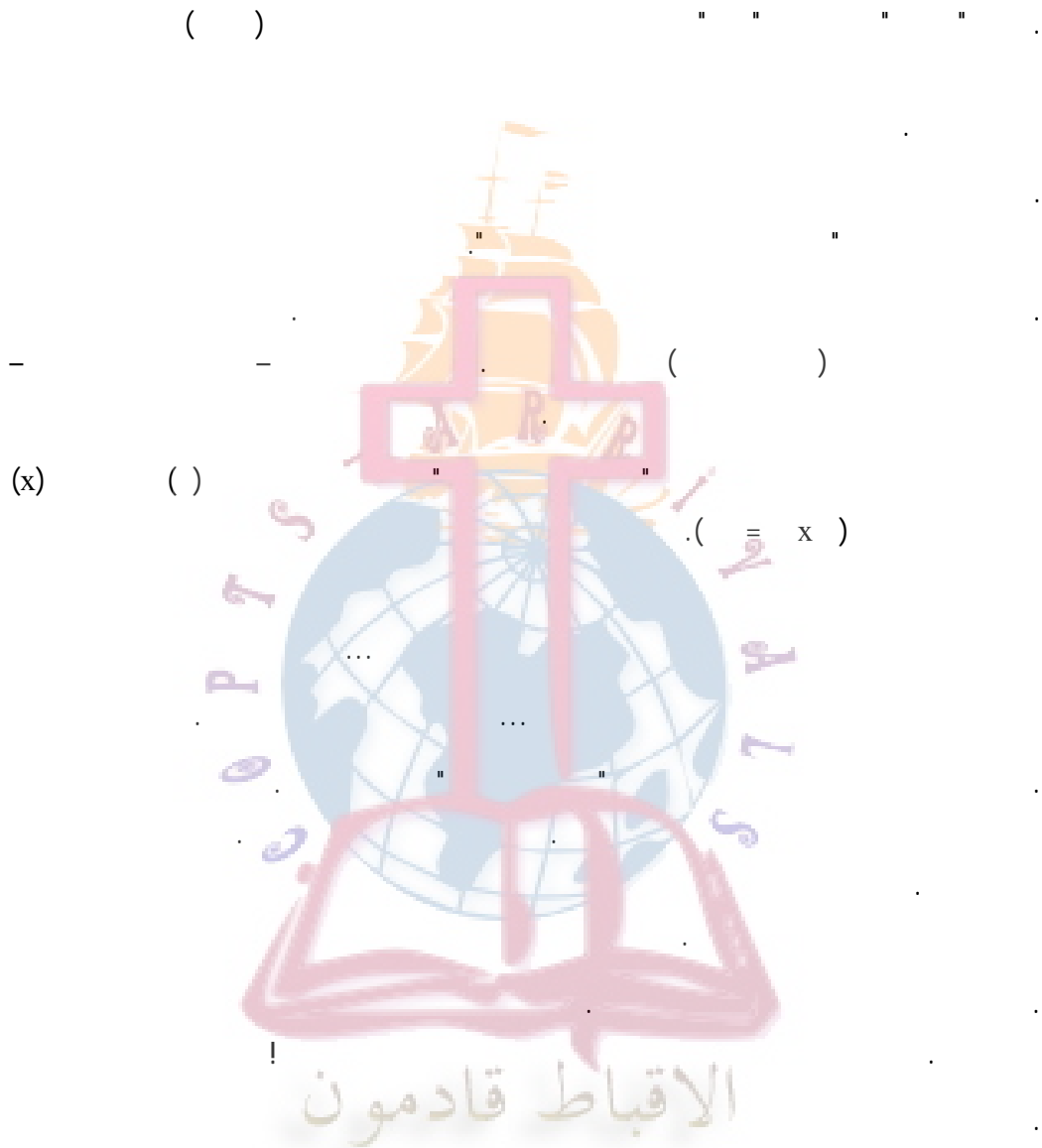


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<sup>240</sup> On Great Lent they also pray the Vesper and Compline.

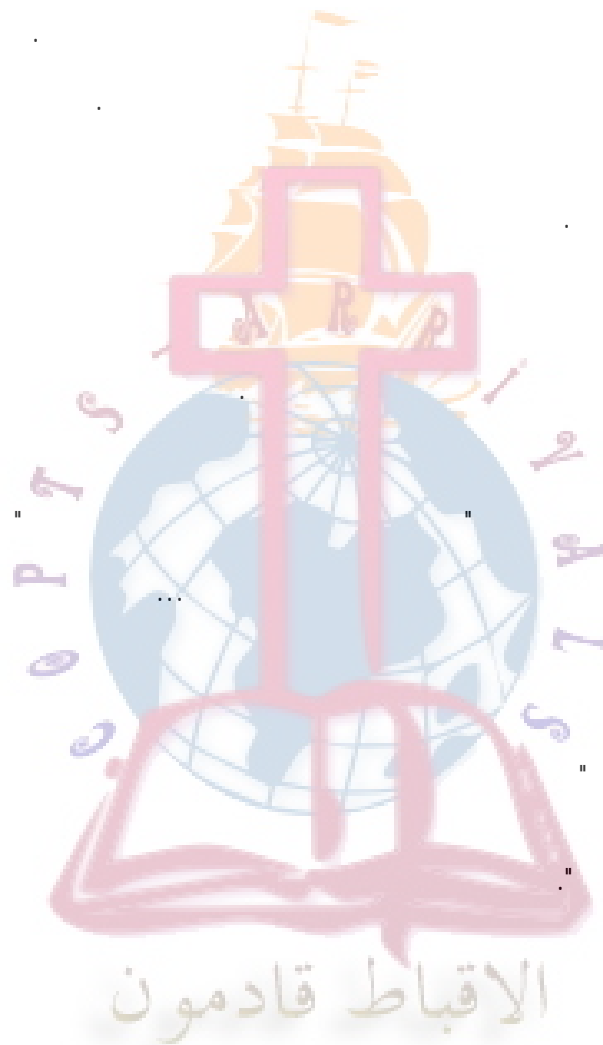
<sup>241</sup> Dix: the treatise on the Apostolic Tradition, London 1937.





<sup>242</sup> Can't 4 : 7.

<sup>243</sup> See Com. on John, tractate 27 : 11.



<sup>245</sup> Rev. 17 : 15.

<sup>246</sup> The Instructor.

<sup>247</sup> Ep. to Phil 4.



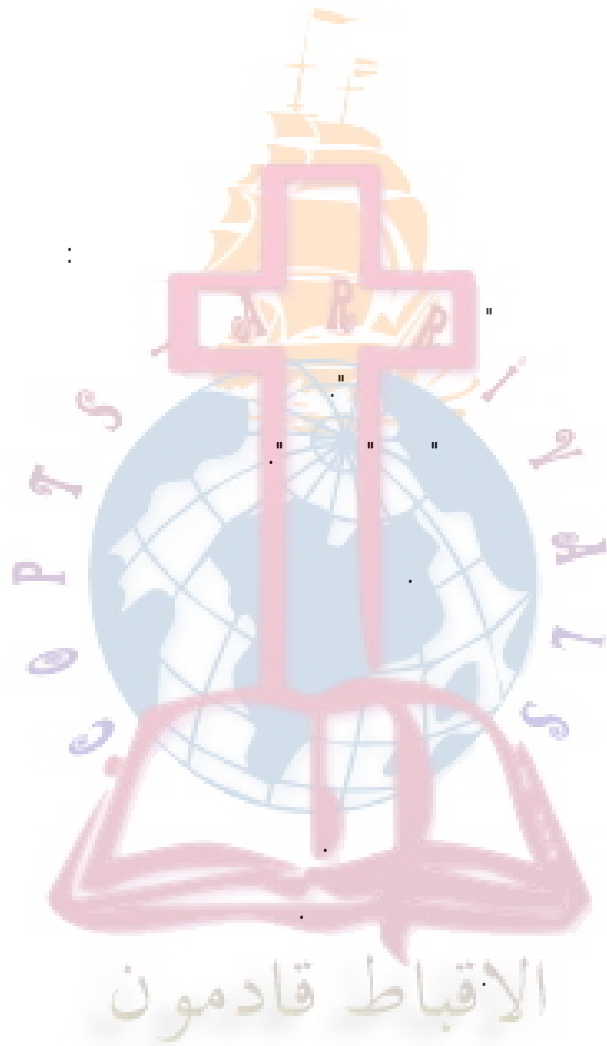
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<sup>248</sup> Did 9 : 2 – 4.

See also the Egyptian Anaaphora of the papyras from Der Balizah.

<sup>249</sup> Ep 75 (Exford 69).

<sup>250</sup> Jn 12 : 24.



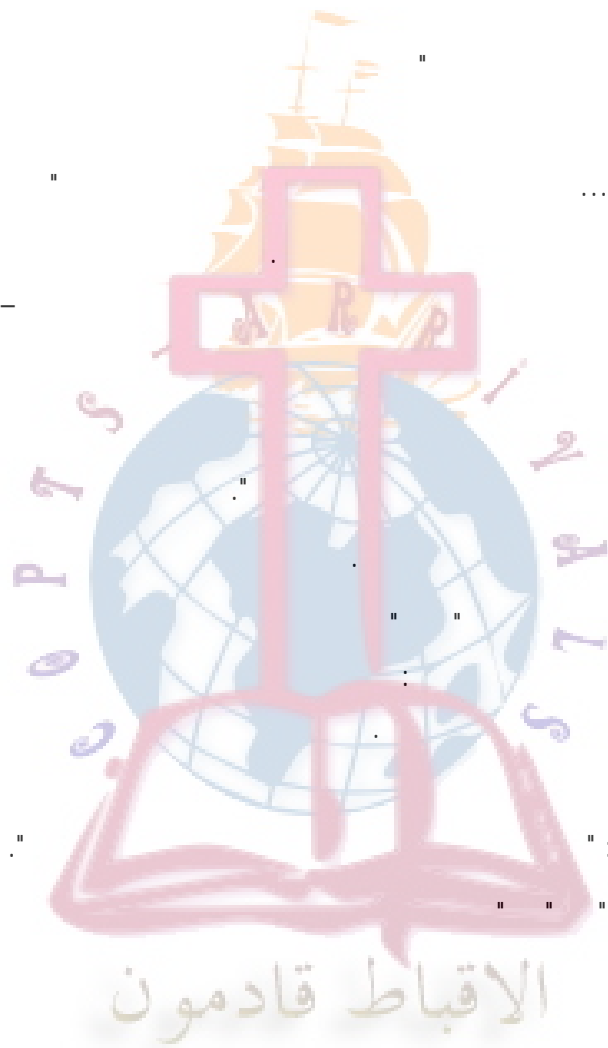
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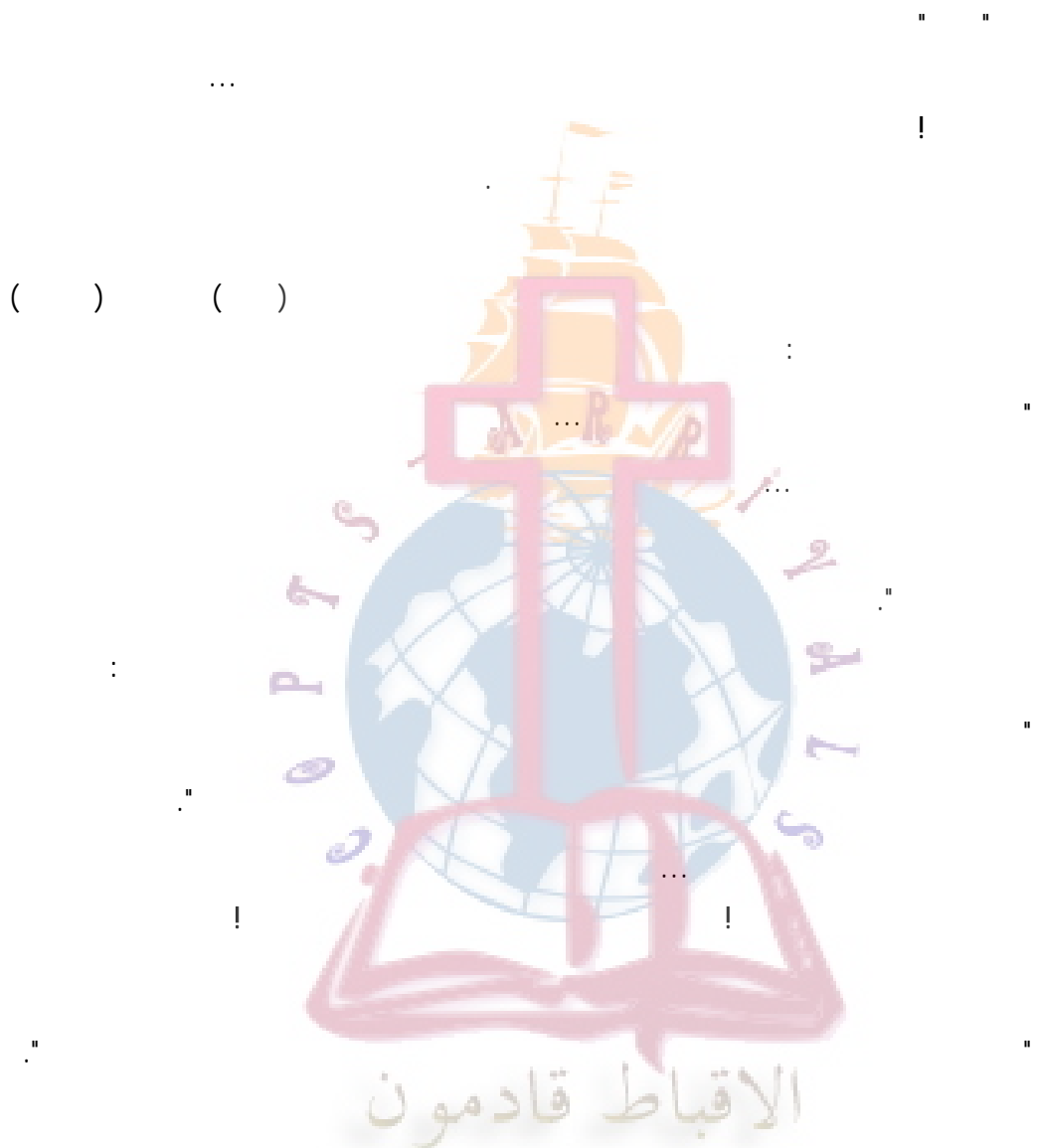
<sup>251</sup> Jn 1 : 29; 1Pet 1 : 19; Rev 5 : 12.

<sup>252</sup> The five kinds of the old Sacrifices are: a burnt sacrifice, a meat offering, a sacrifice of peace offering, an offering for a sin, and a trespass offering. See Lev 1 – 7.

<sup>253</sup> The Seven Sacraments are: Baptism, Chrism, communion, Penance, Ordination (Priesthood), Matrimony, and Unction.







<sup>254</sup> Jer 13 : 1.

<sup>255</sup> Dan 10 : 17

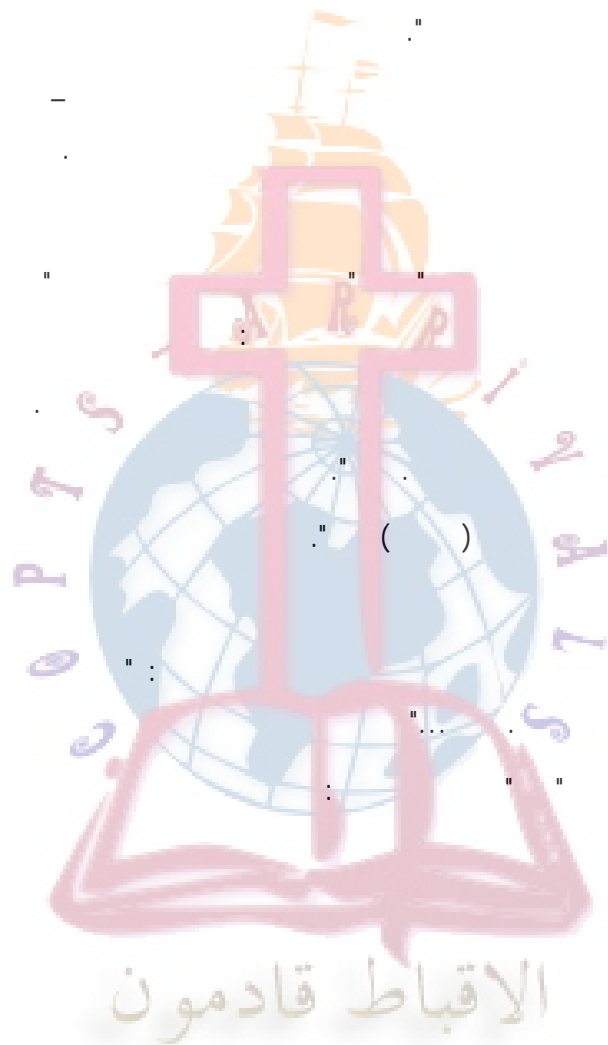
<sup>256</sup> Mat 27 : 59.

<sup>257</sup> Luk 2 : 22

<sup>258</sup> Ps. 118 (117) : 24 - 26

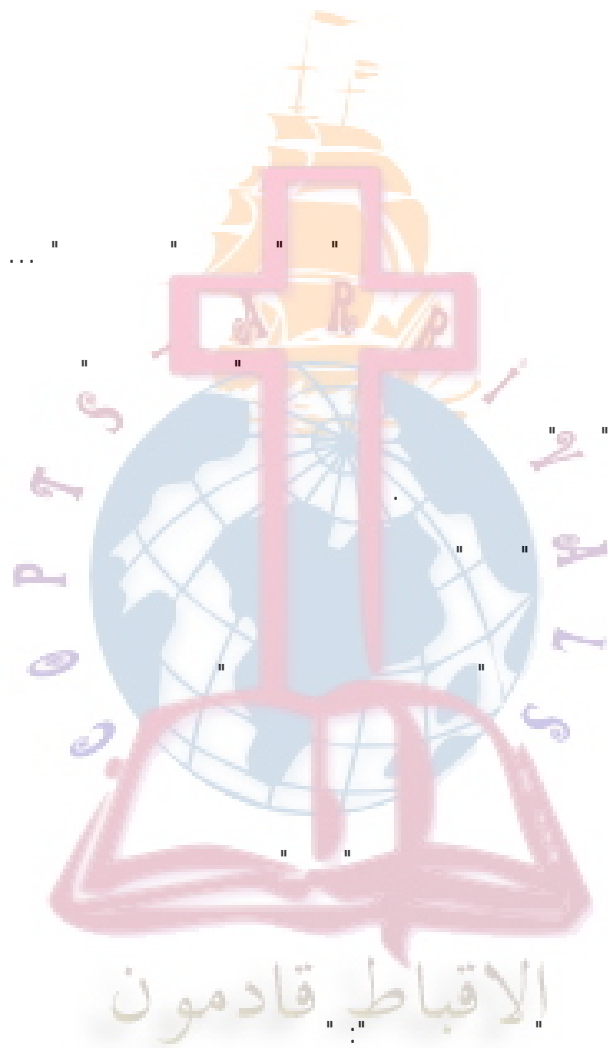
<sup>259</sup> Ps 76 (75) : 10.

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<sup>260</sup> Ps. 42 : 4, 131 : 1





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<sup>261</sup> Cabasilas, p 61.

<sup>262</sup> Dix 38, 103.

<sup>263</sup> See “The Mystery of Thanksgiving”.

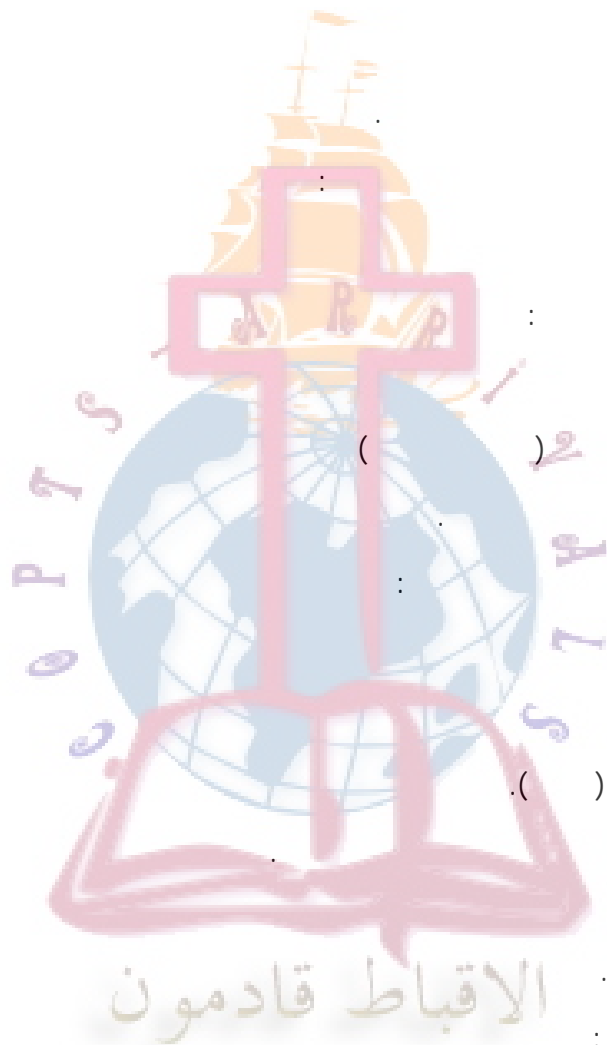
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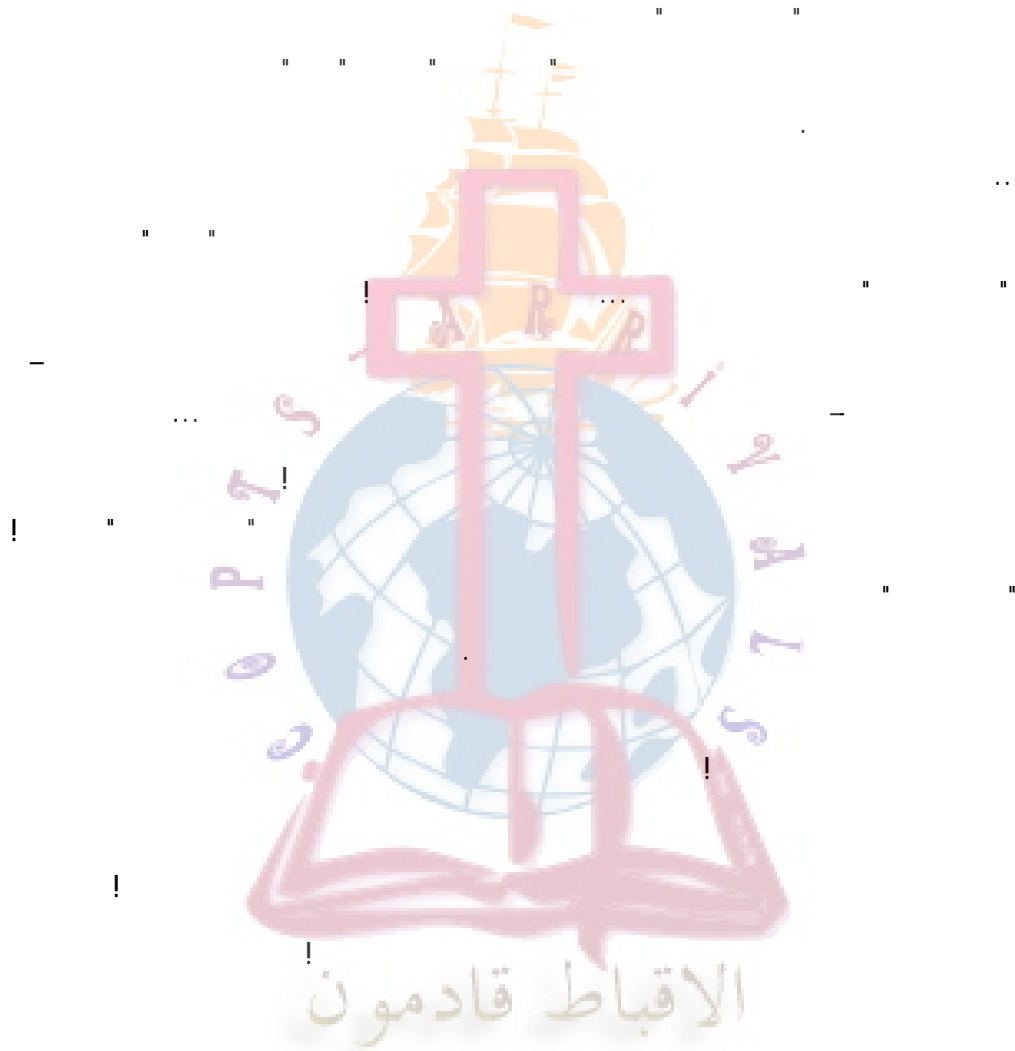




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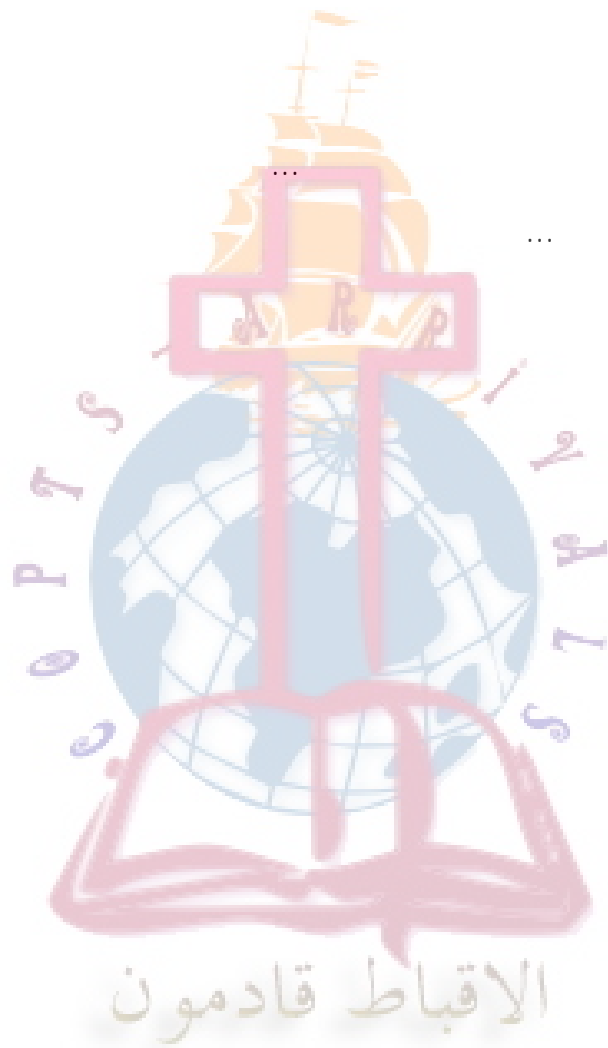
<sup>264</sup> See Dix 120

Brightman. L. E. With, p 148.



<sup>265</sup> The Greek word “prosharine” means to offer the oblation.





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<sup>266</sup> P 252/3

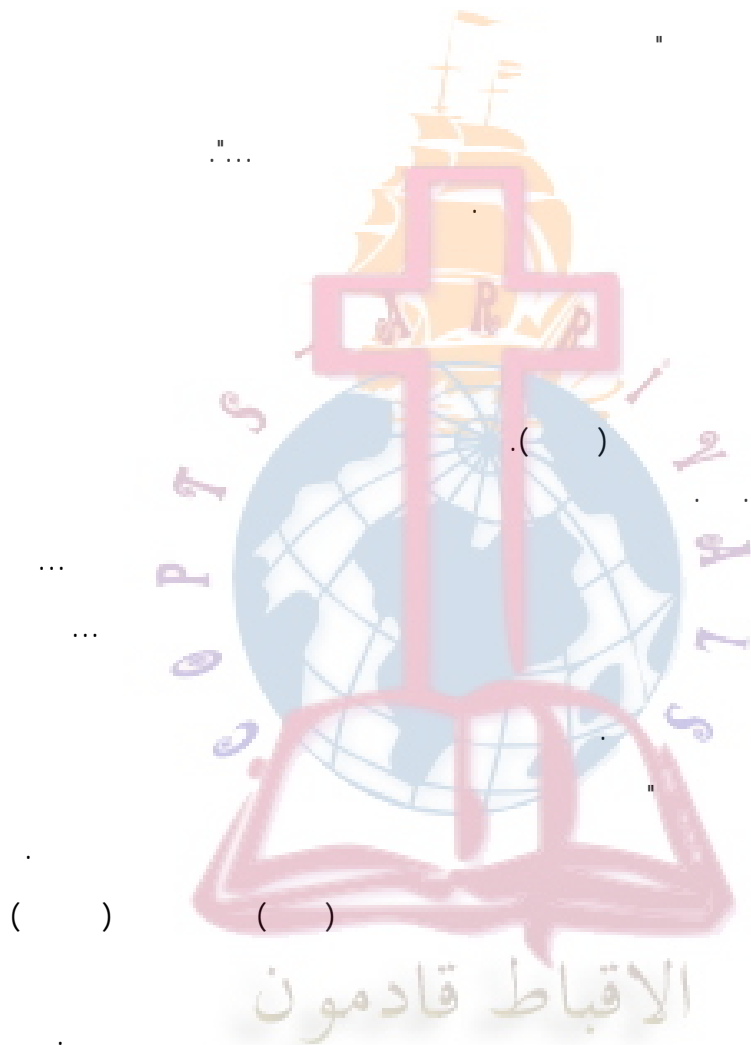
<sup>267</sup> Dix 318.

<sup>268</sup> Dix 442.

<sup>269</sup> Origen in Gen 2 : 6, in Num 16 : 9, 20 : 5.

<sup>270</sup> Athanasius: Hom. De Semente 17.





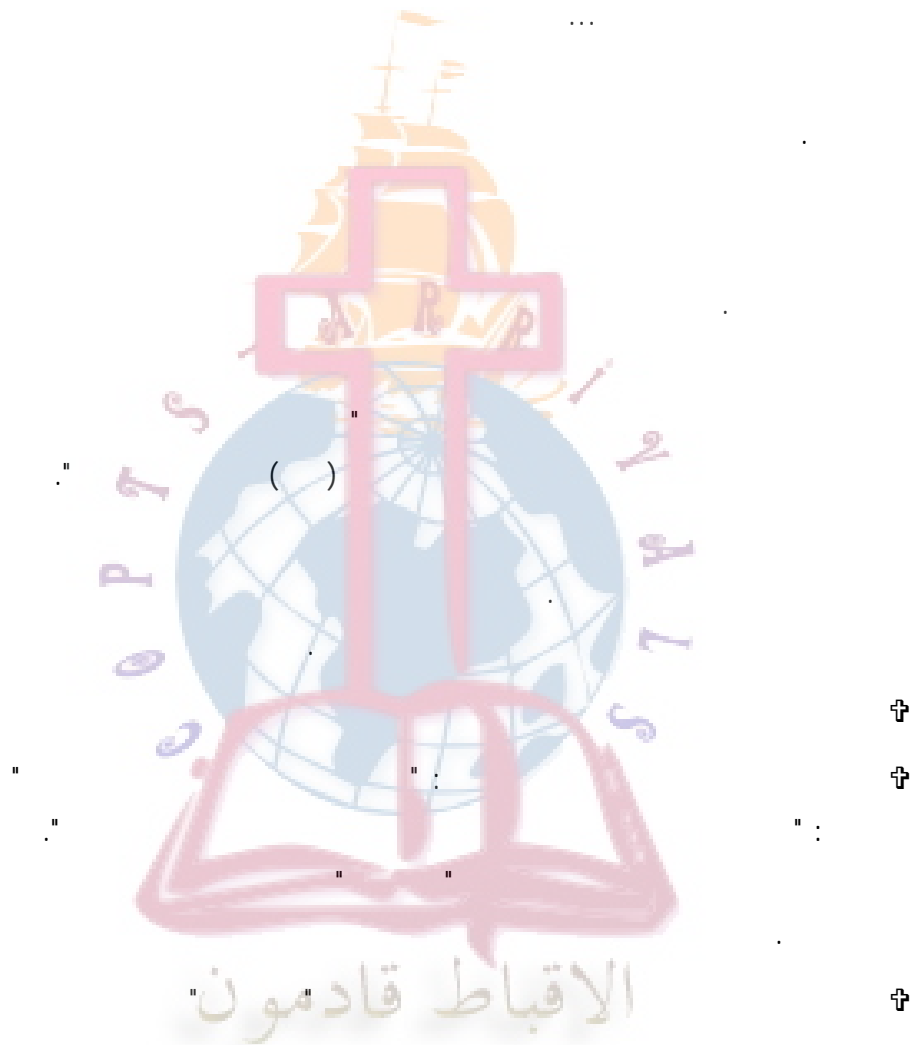
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<sup>271</sup> Dix: The Shape of the Liturgy

<sup>272</sup> Dix, p 39.

<sup>273</sup> Dix, 360.

<sup>274</sup> Dix, p 361.





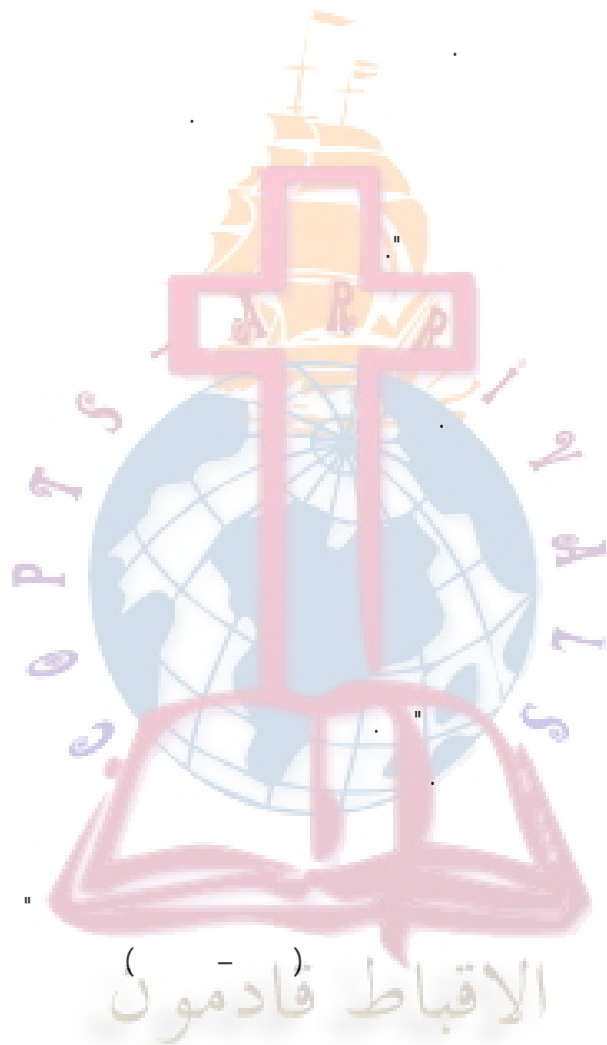






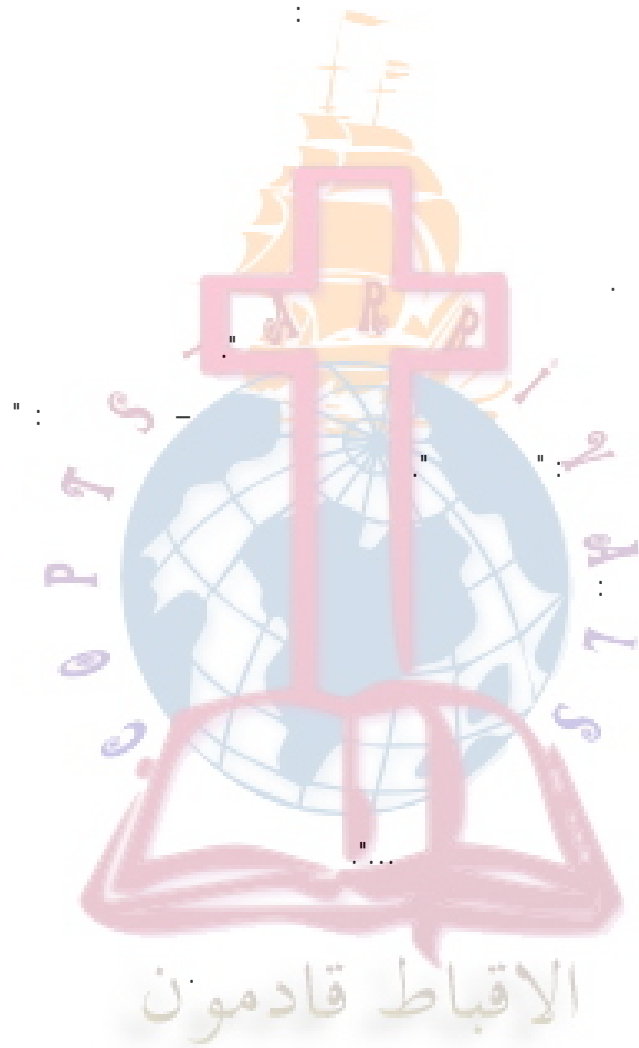
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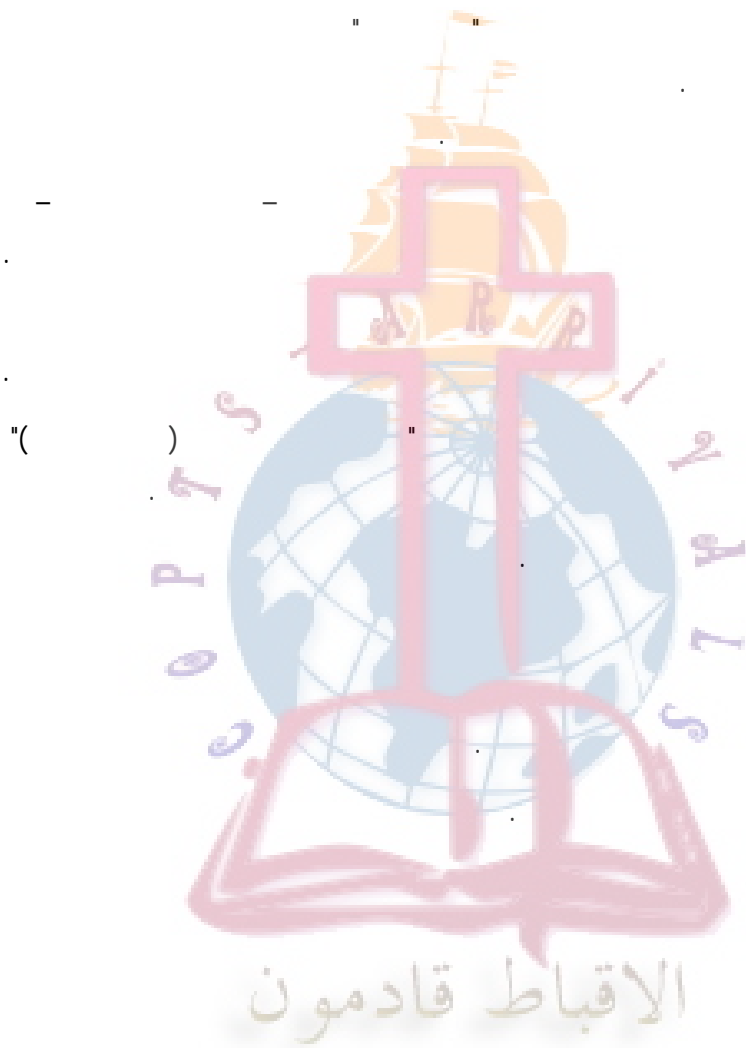
<sup>275</sup> Leeder: The Sons of Paharahos, p 19.

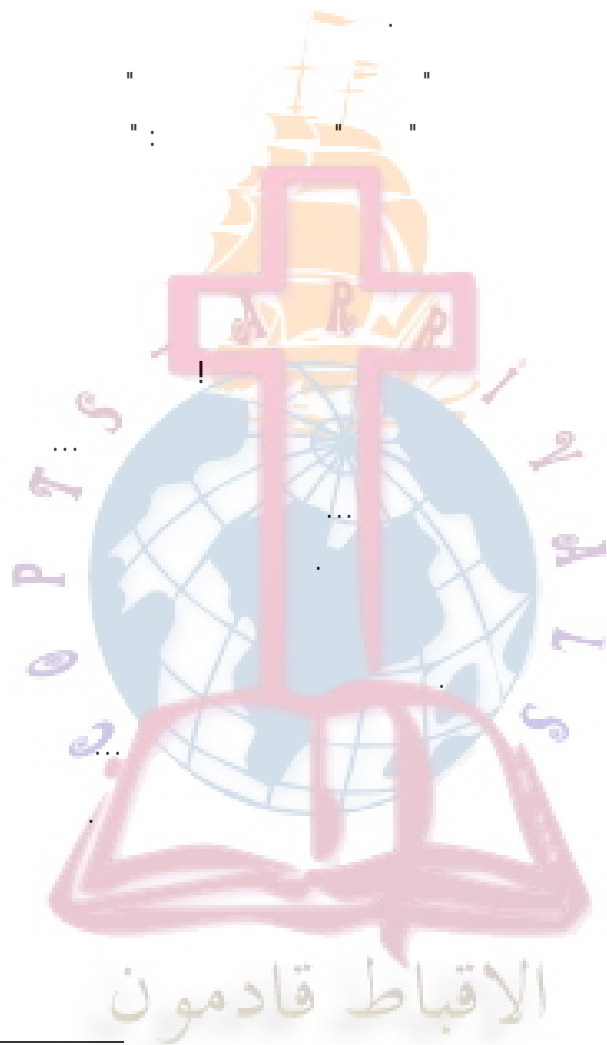


<sup>276</sup> Isa 5 : 3 & Rev 4 : 8.

<sup>277</sup> Danielou: The Bible and The Liturgy 135/6.







<sup>279</sup> See Dix 40 & 41, Iren: against her 1 : 10 : 2.

<sup>280</sup> Fr. Malaty: Church, House of God 40 : 41.

<sup>281</sup> See Hip: Phiosphumen 1 : 1.

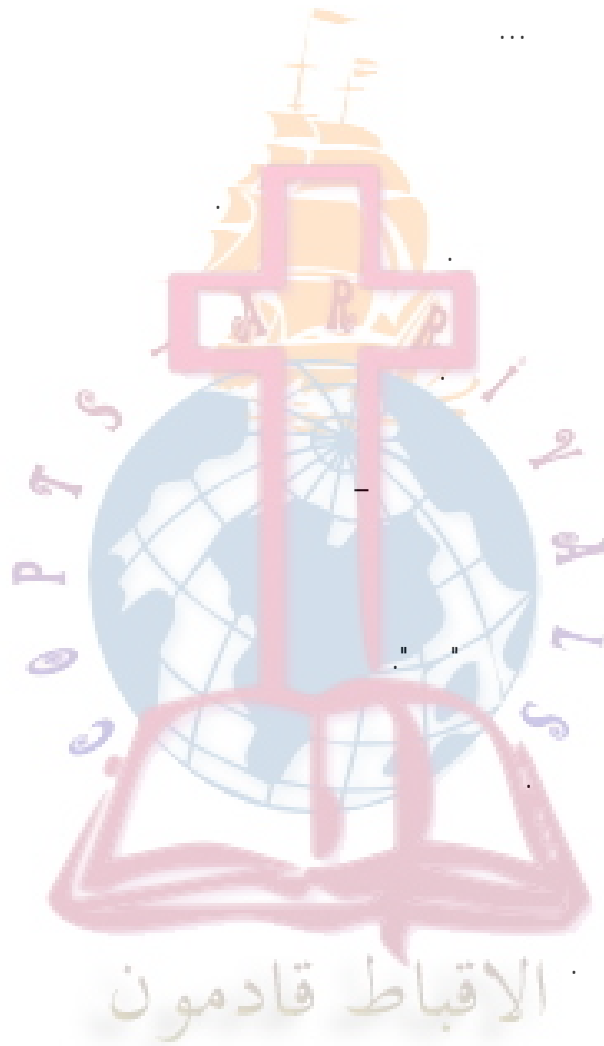
Ireneaus: Demost of the Apostolic Preaching 2.

<sup>282</sup> Luk 10 : 6.

<sup>283</sup> Living Liturgy 56.

<sup>284</sup> Ireneaus: against her 1 : 10 : 2

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<sup>285</sup> Dix p 509.





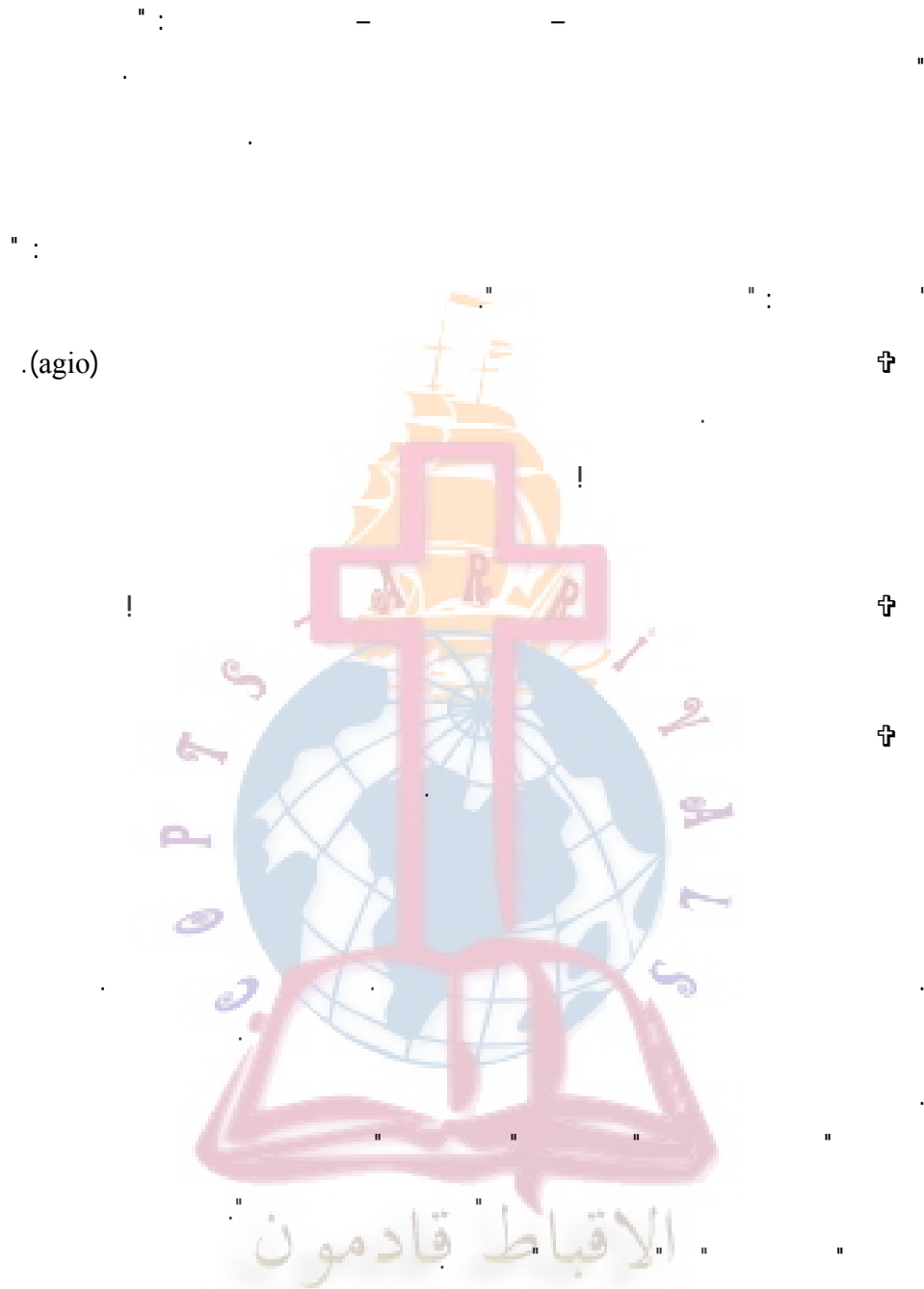
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<sup>286</sup> Perhaps the Catechumens were dismissed before this prayer.

<sup>287</sup> See “washing of the hands” on page 88

<sup>288</sup> Apology 1 : 67. See also Apost. Terminal. 4 : 1



<sup>289</sup> Dix 109, 106. Syrian Didache 2 : 45

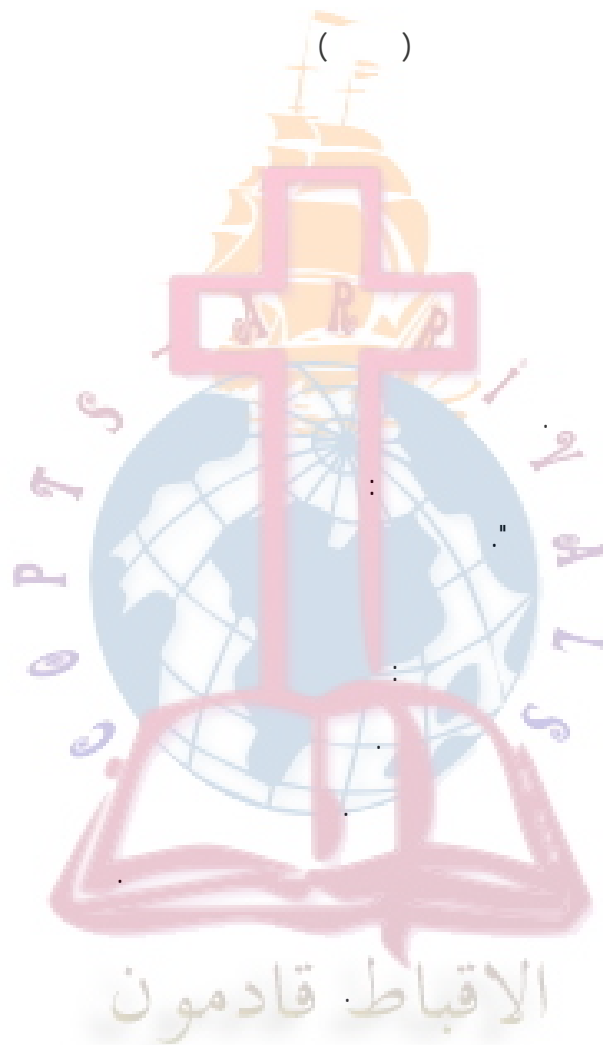
<sup>290</sup> Dix 110.

<sup>291</sup> Nickolai Gogal: Meditation on the Divine Liturgy, p 36.

<sup>292</sup> P. L. 38, 1101 A.

<sup>293</sup> Catch. Hom. 15 : 40 (See Bible & Liturgy 133).

<sup>294</sup> Dix 107. Hyp: Apost. Trad. 22 : 3.



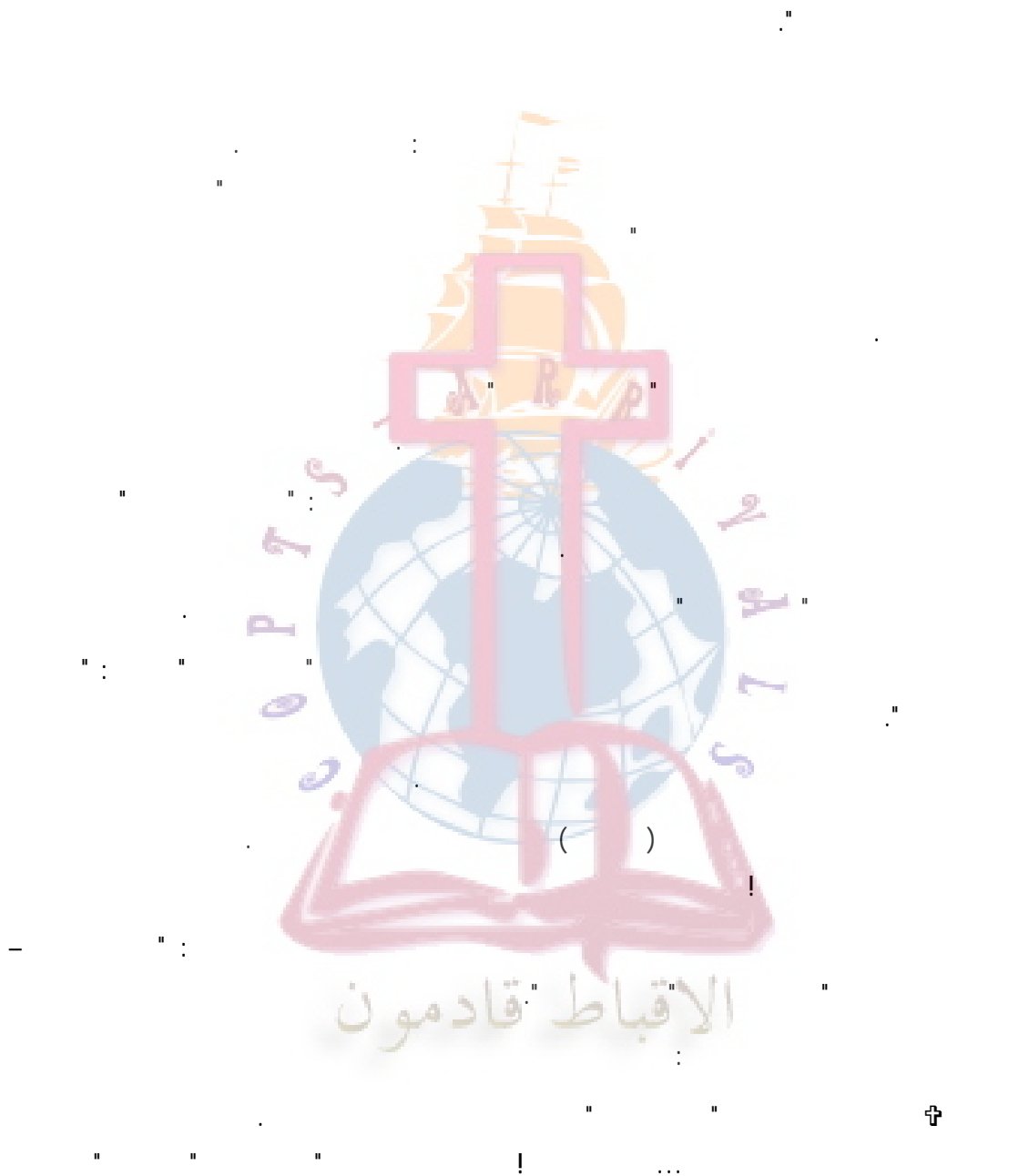
<sup>295</sup> Jungmann: The Early Liturgy, 128.

<sup>296</sup> Danielou: Bible & Liturgy, p 134









<sup>298</sup> Tractate “Barakoath”, Tos 7 : 23, See Dix 38.

<sup>299</sup> Sermon 227 (Frs. Of the church series 38 : 195).

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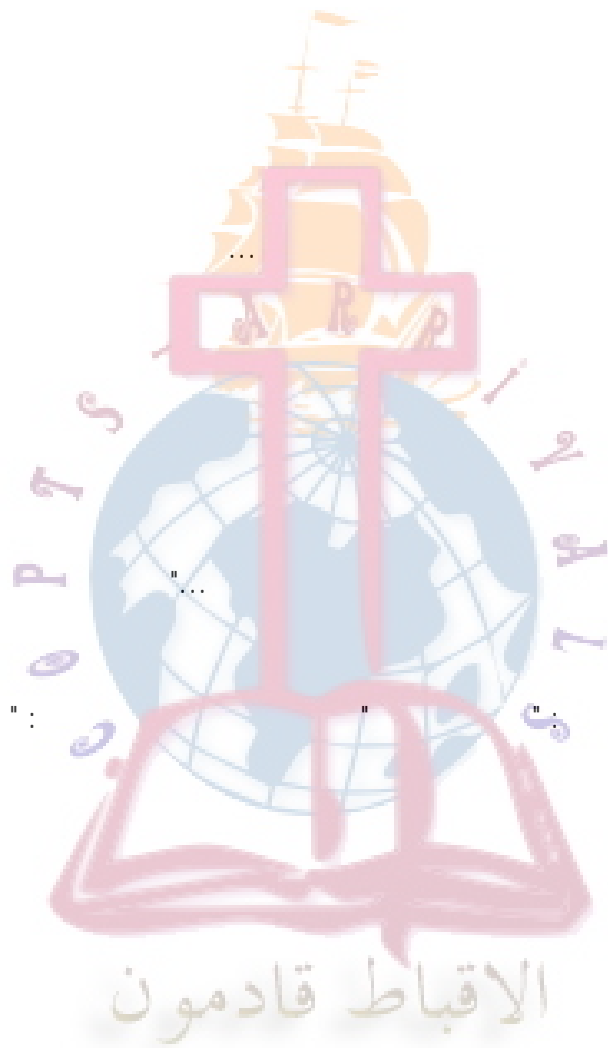
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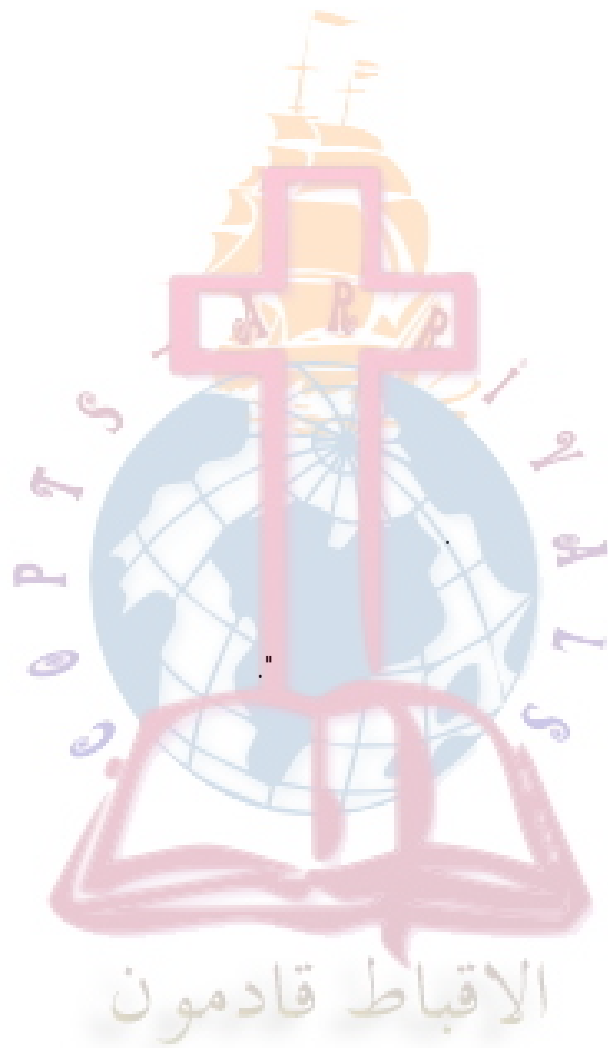
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<sup>300</sup> See The Euchologium of Bishop Serapion.

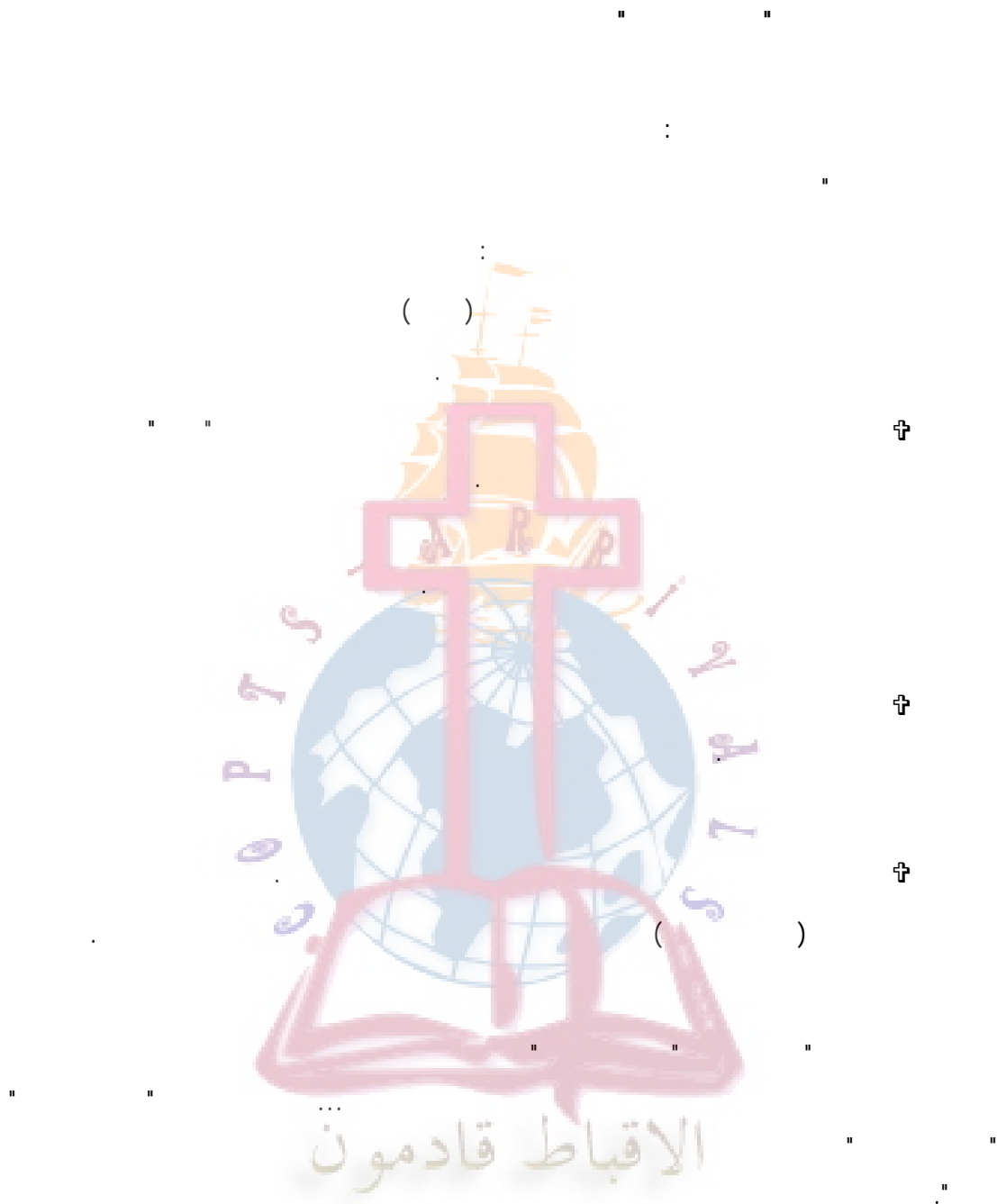
<sup>301</sup> See the Liturgy of St. James.

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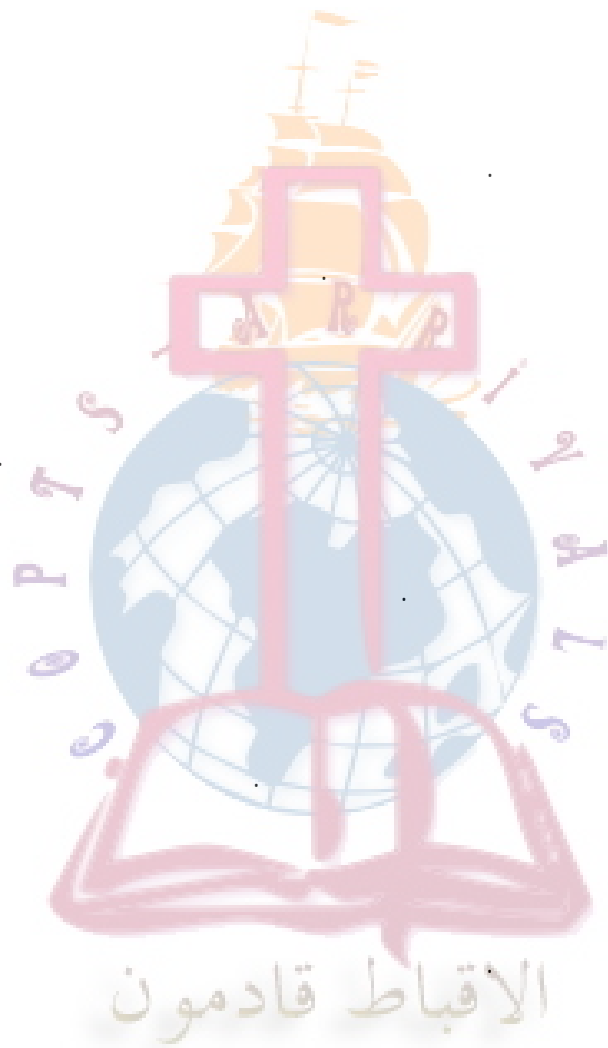


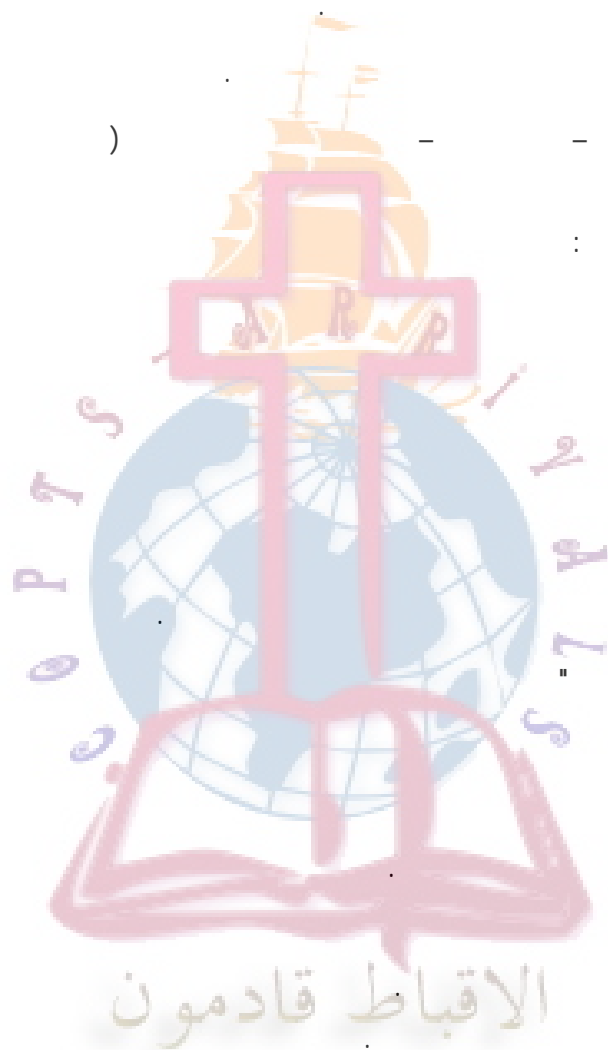
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<sup>302</sup> See The Euchologium of Bishop Serapion.





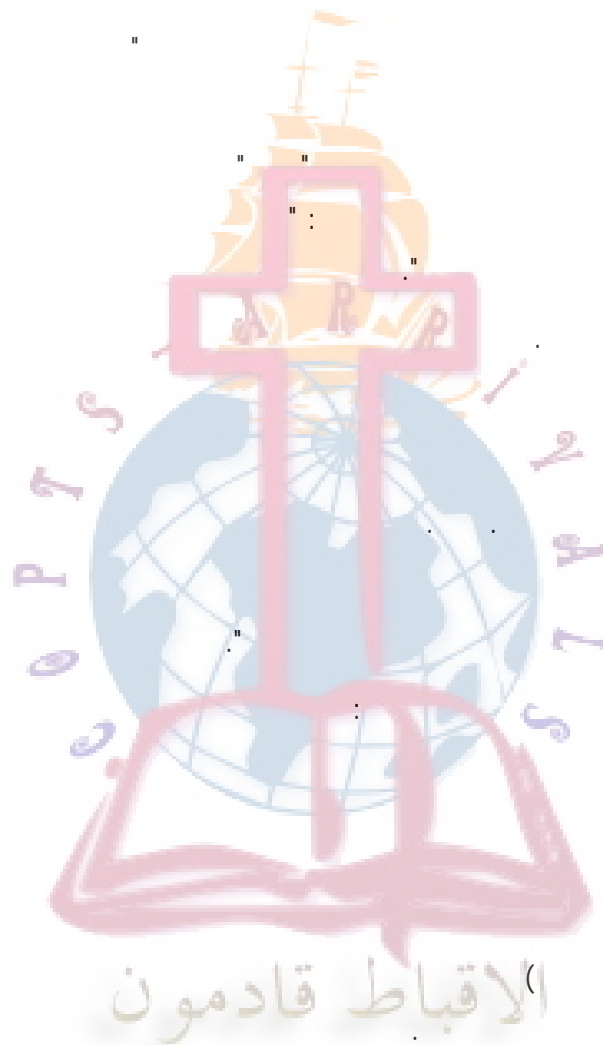




<sup>305</sup> Ambrosse: De Myster 9.

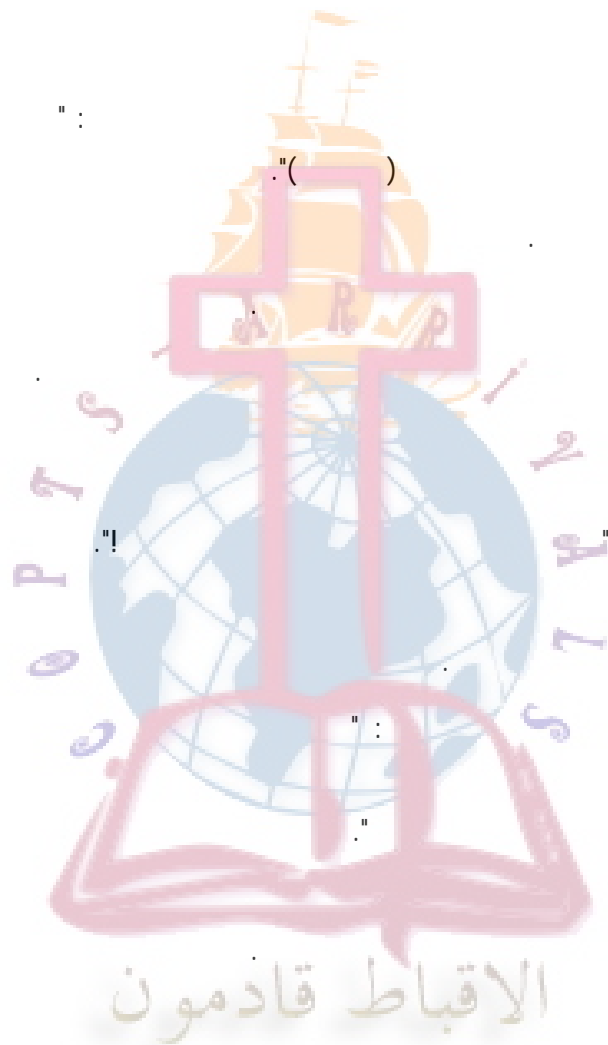
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<sup>306</sup> Fragn. 7. P. G. 26 : 1325.





<sup>307</sup> I.e., the central part.





<sup>308</sup> See: The Mystry of Redemption.

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<sup>309</sup> De Fide Orthodox 13.

<sup>310</sup> Dix 275/6.

<sup>311</sup> St. Athanasius says that the logos “formed for Himself the body from the Virgin” De Incar. 18.

<sup>312</sup> Hom. In Ceont. app.3.



<sup>313</sup> De prod. Judoee 1 : 6.

<sup>314</sup> Danielou: The Bible and The Liturgy.



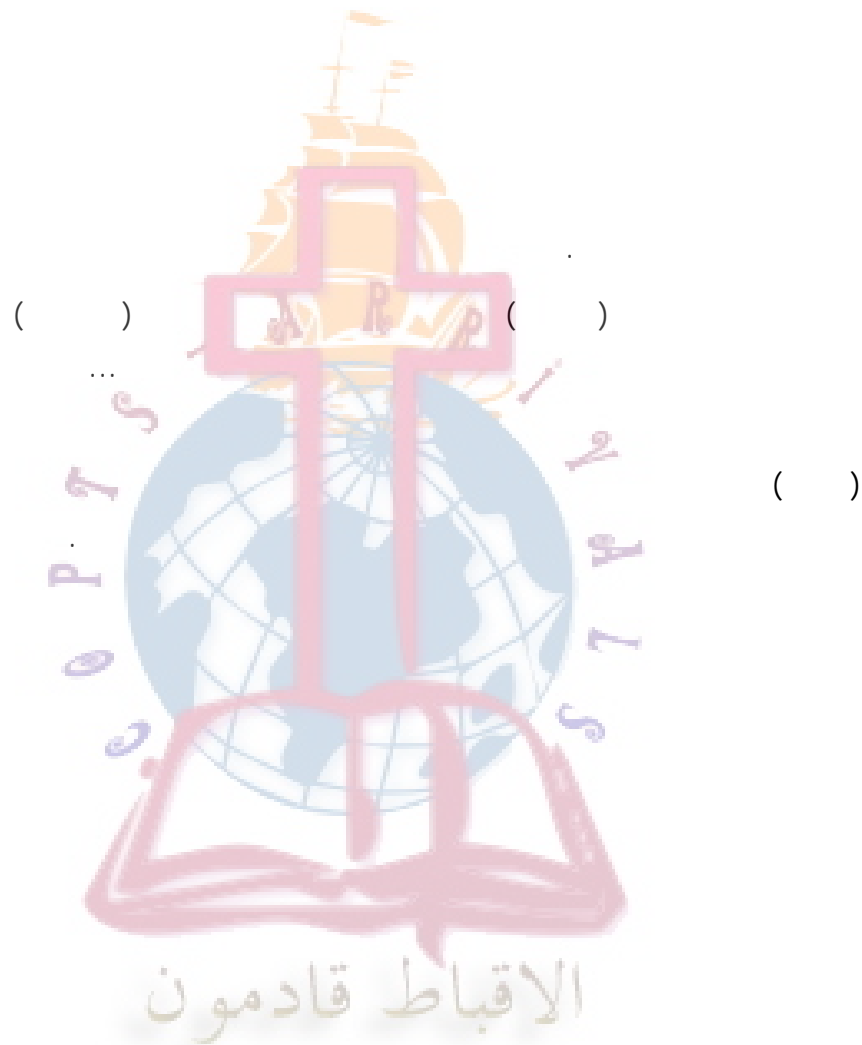


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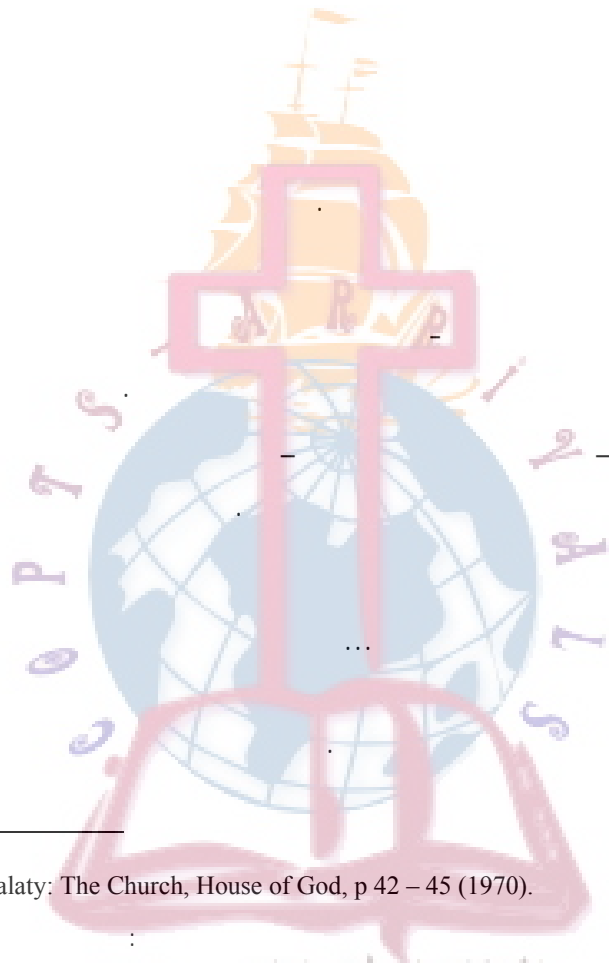
<sup>315</sup> Priesthood 6.

<sup>316</sup> Jerm 29 : See Ps 122 : 7 – 9.





<sup>317</sup> See Dix p 510.



<sup>318</sup> See Fr. Tadros Y. Malaty: The Church, House of God, p 42 – 45 (1970).

<sup>319</sup> See Philippou: The Orthodox Ethos, Vol 2, p 141.

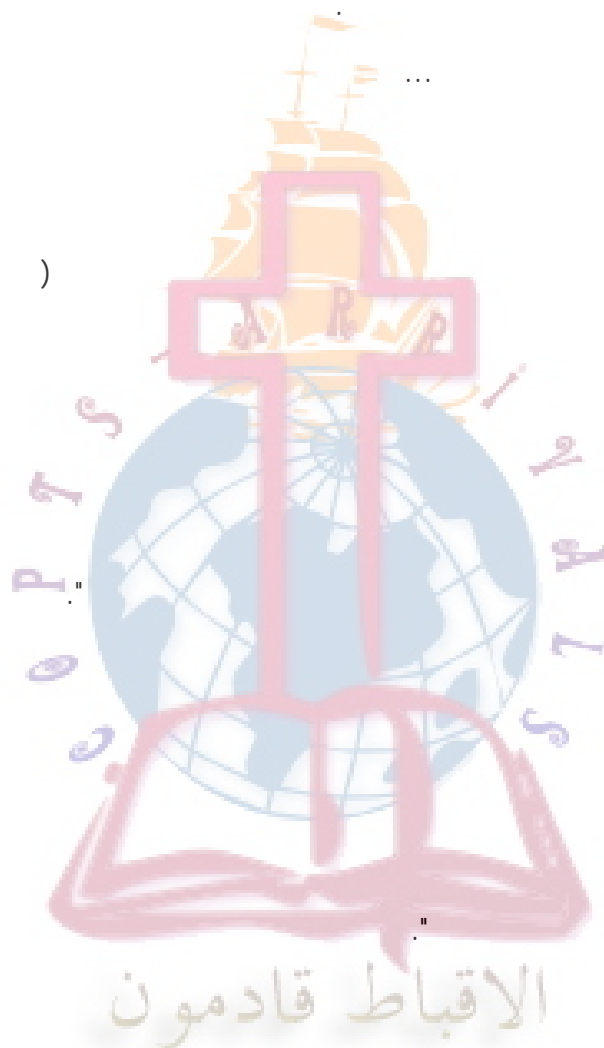
<sup>320</sup> Origen: De Principiis 3, 2, 4,  
Com. on Mat 27 : 30.  
Exh to Marty, 30 : 38.  
Com. on Jn 13 : 57.  
On prayer 6 : 2 – 4, 31 : 5.  
Home on Num 26 : 6.

<sup>321</sup> Mat 5 : 43, Luk 6 : 35.

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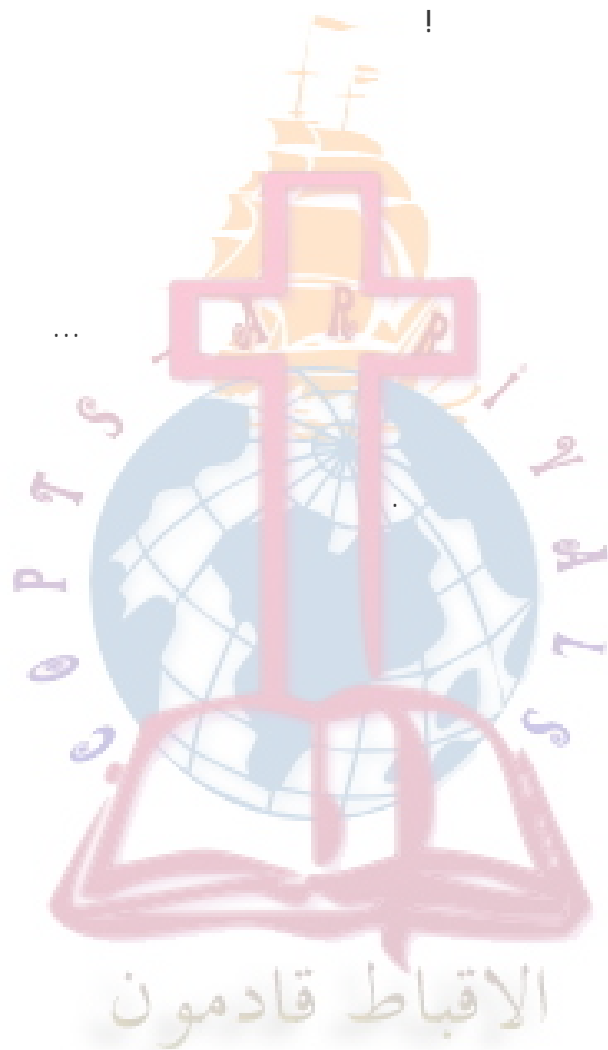
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<sup>322</sup> 1Cor 5, 4.

<sup>323</sup> See Alexandria Christianity, 259 – 260 Origen, On Prayer (S. P. C. K. London 1954).

<sup>324</sup> For the Greek Orthodox Church.

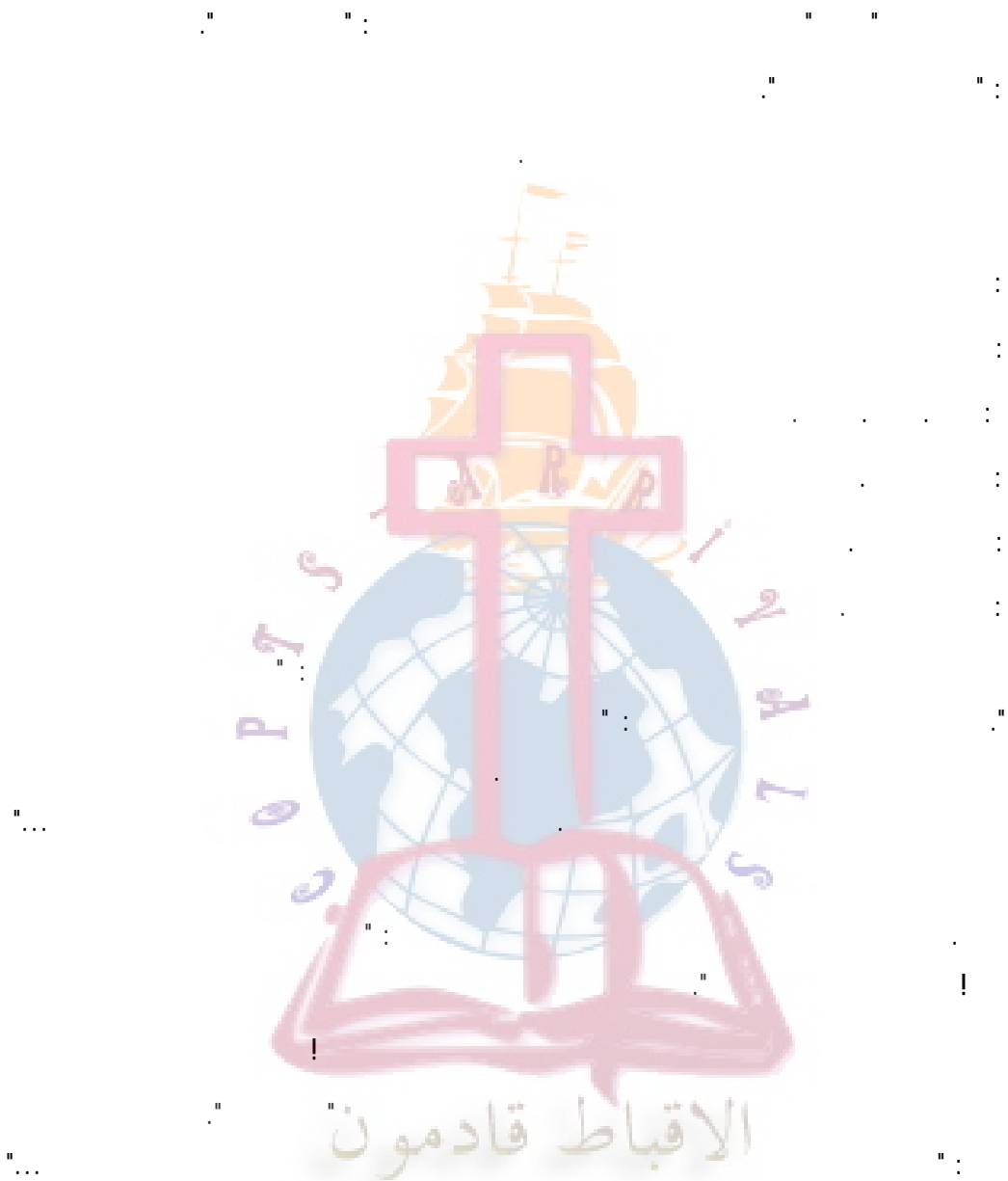


<sup>325</sup> The Orthodox Ethos, Vol 22, p 142.

<sup>326</sup> Blessed Fr. John of Kronstadt, On Prayer, p 44.







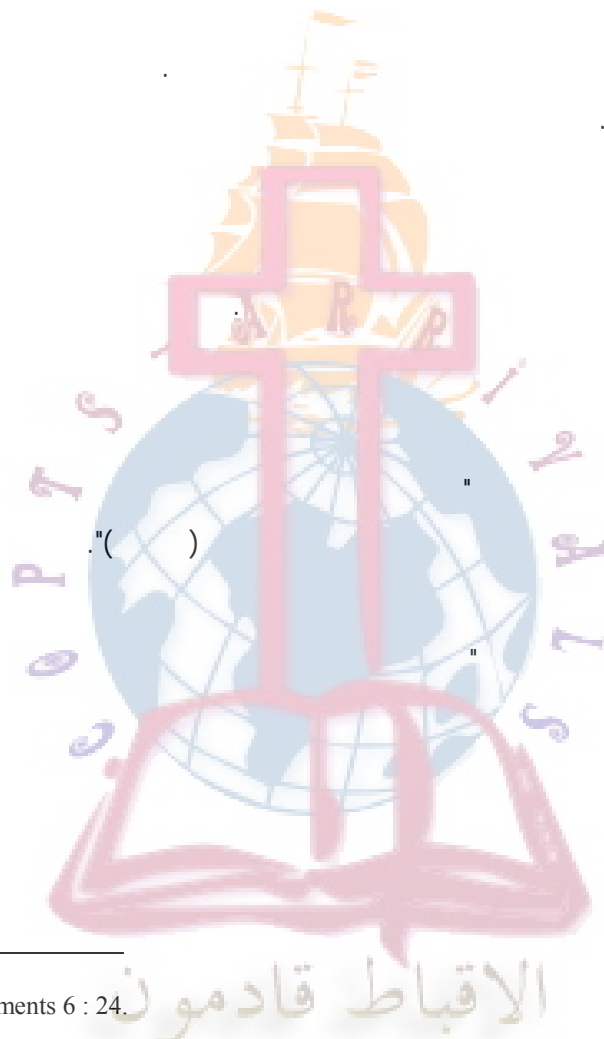
<sup>328</sup> Jn 19 : 34.

<sup>329</sup> Is 63 : 2, 3.

<sup>330</sup> Cat. Hom 16 : 18.







<sup>334</sup> Ambrose: The Sacraments 6 : 24.

<sup>335</sup> In Jerusalem it comes after the Eucharistic prayer immediately before the fraction, and at Milan it appears to have been placed within the Eucharistic prayer itself recited by the celebrant only (Dix 131). In our church it comes as a conclusion of the fraction recited by the deacons and all the congregation, in a loud voice.

<sup>336</sup> Dix: The shape of the Liturgy, p 131, 108.

<sup>337</sup> Sermon 227.

<sup>338</sup> See Frenany: The Spirituality of the Mass, p 220.

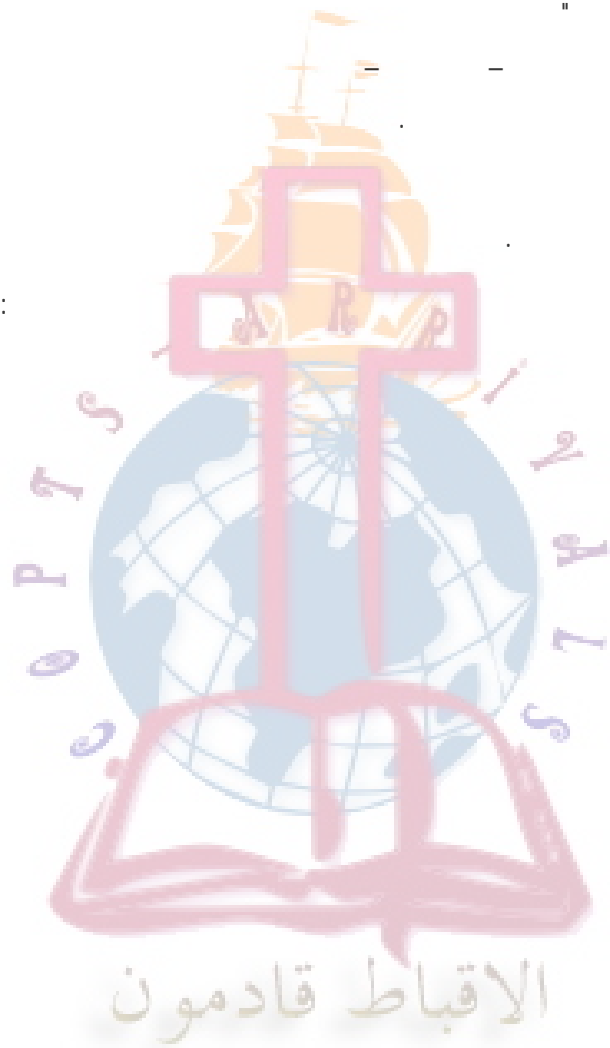
<sup>339</sup> ad probam ep 130, 12.

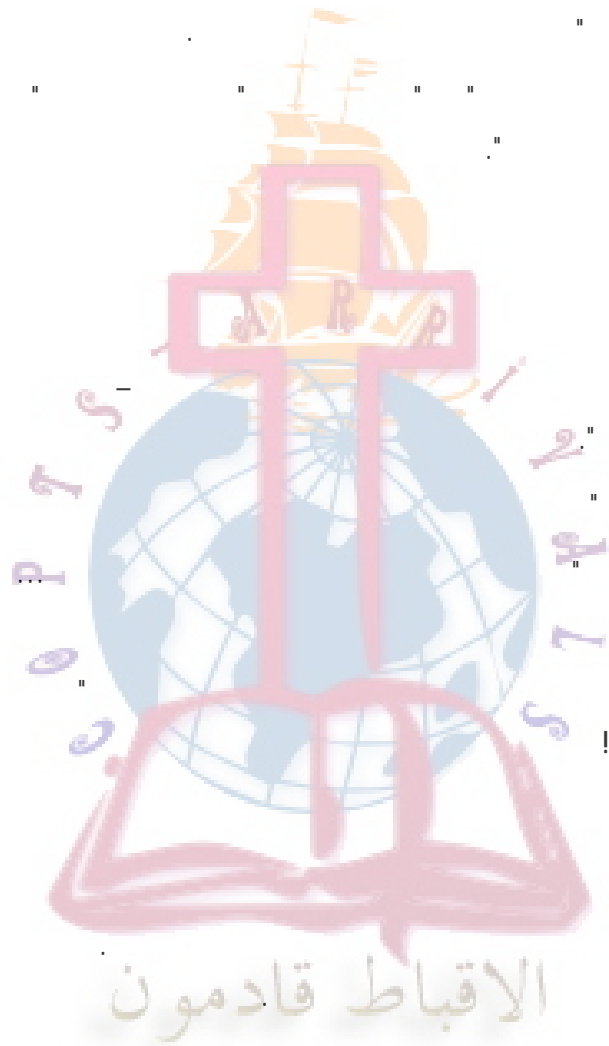
<sup>340</sup> De Oration 1.



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<sup>341</sup> Denys 6.





<sup>342</sup> He holds the Ispadikon with the tips of his thumb and forefinger, makes with it the sign of the Cross over the chalice, touches the blood with it, lifts it up and crosses the body with it.

<sup>343</sup> Dix p 134.

<sup>344</sup> 1Cor 11 : 29.

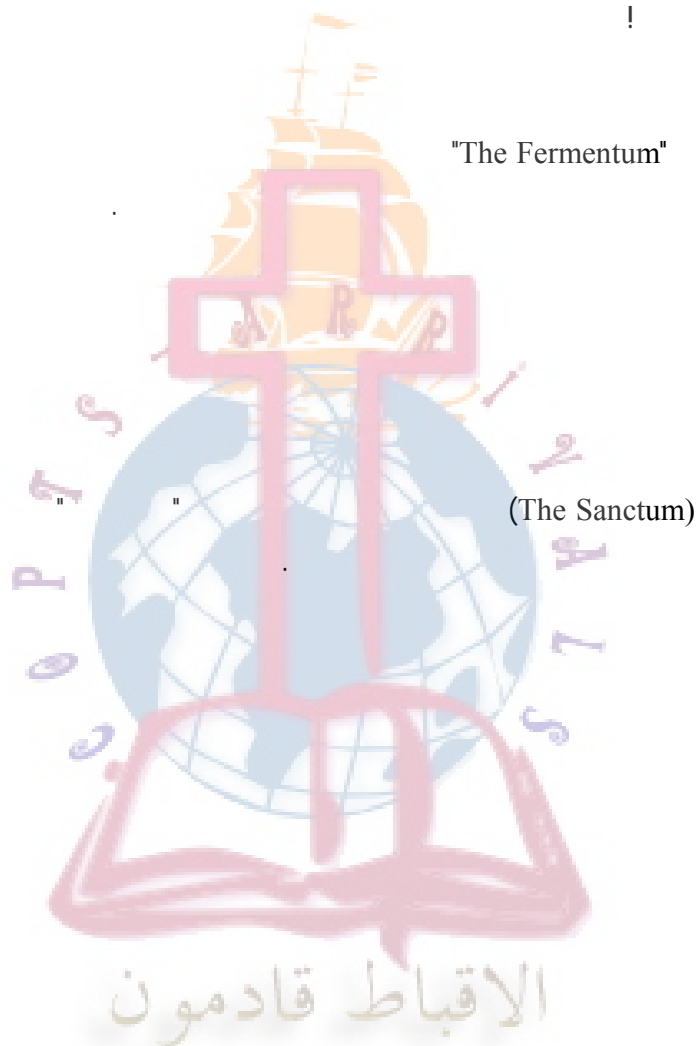


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<sup>345</sup> Com. on St. John 6 : 56.

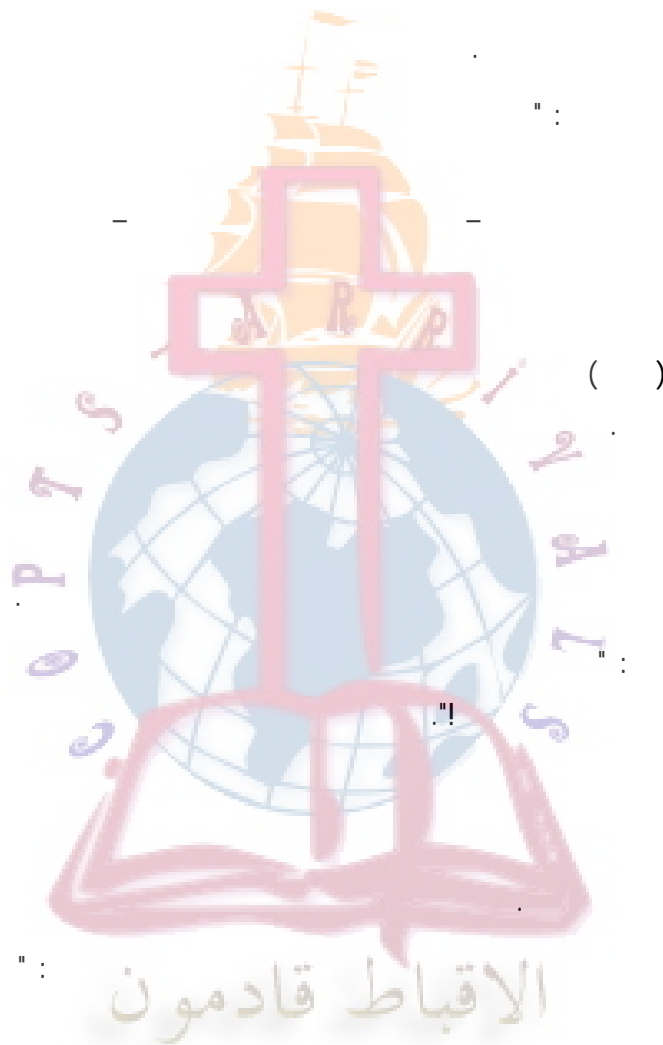
<sup>346</sup> P 134.

<sup>347</sup> Cat. Hom 6.

<sup>348</sup> Dix 134.







<sup>350</sup> Nikolai Gogol: Med. on the Divine Liturgy, p 51.

<sup>351</sup> Rev. 19 : 9.

<sup>352</sup> Schaff: vol 2, p 239.





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Dix: The Shape of the Liturgy.

<sup>353</sup> Wis 16 : 20.

<sup>354</sup> Ps 21 : 27.

<sup>355</sup> Greg. Naz: p. G. 35 : 576.

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<sup>357</sup> Dix 49.



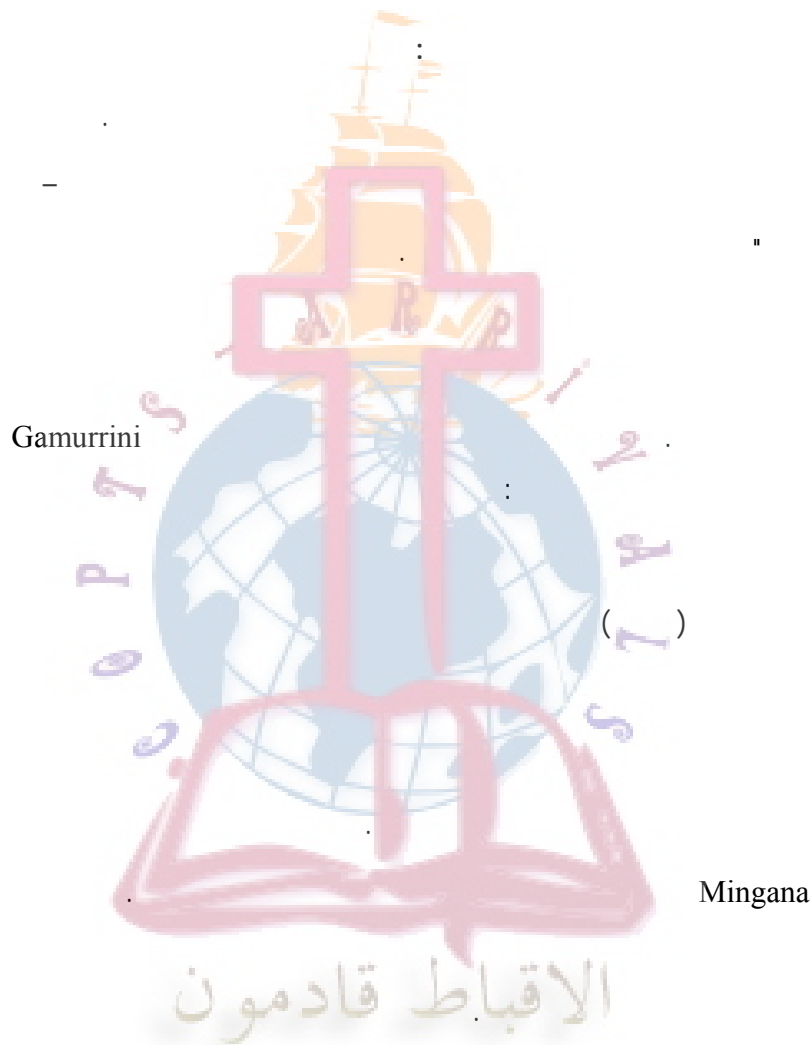
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<sup>358</sup> Dix 157.

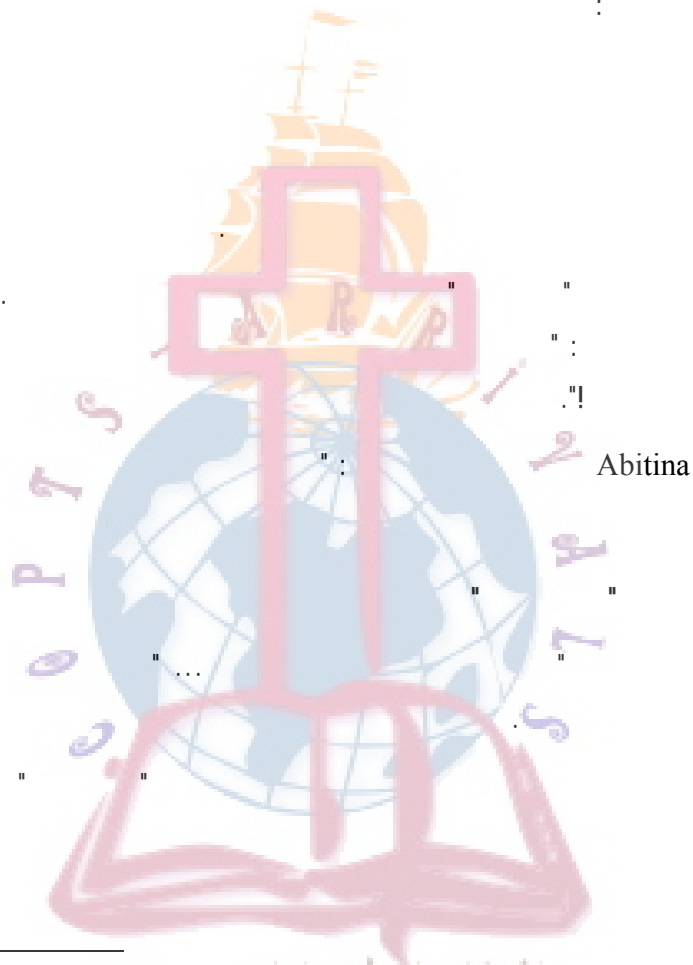
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<sup>359</sup> Luk 22 : 15 – 18.

<sup>360</sup> Mat 26 : 26 – 28; Mark 14 : 22 – 24; Luke 22 : 19 – 20; 1Cor 11 : 23 – 25.

<sup>361</sup> Lucein Deiss: Early Sources of the Liturgy.

<sup>362</sup> Acts 2 : 4, 41 – 47; 4 : 32 – 37.

<sup>363</sup> Acts 2 : 42.

<sup>364</sup> Dix 141 – 155.

<sup>365</sup> Hamman: The Mass, p 16.

<sup>366</sup> 1Cor 11 : 23.

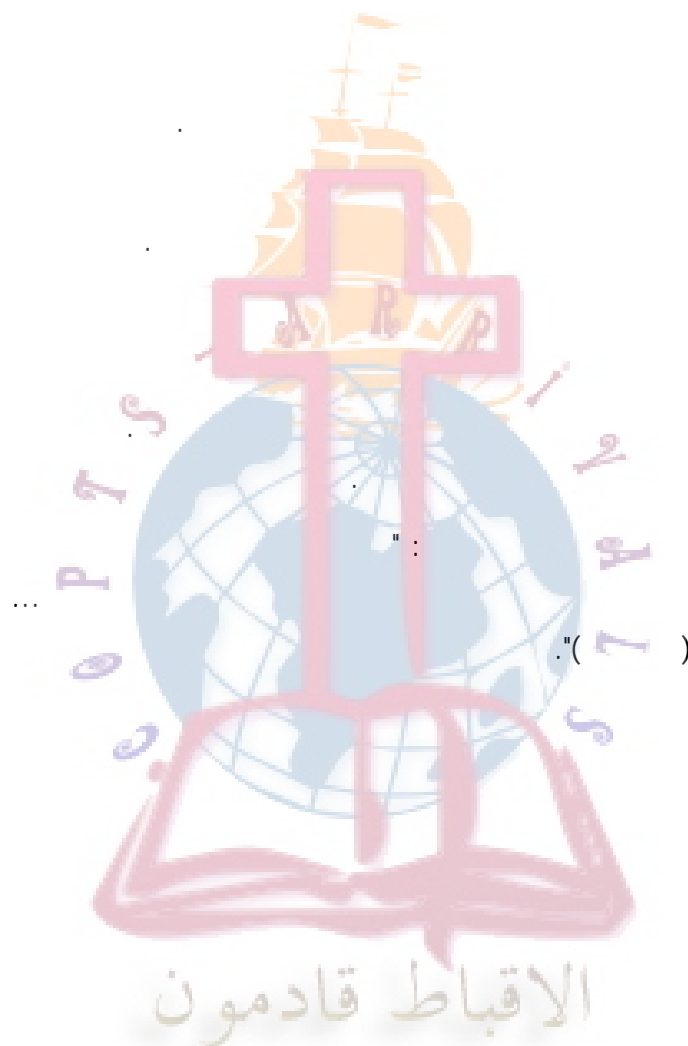
<sup>367</sup> Concilium v 40, p 16.



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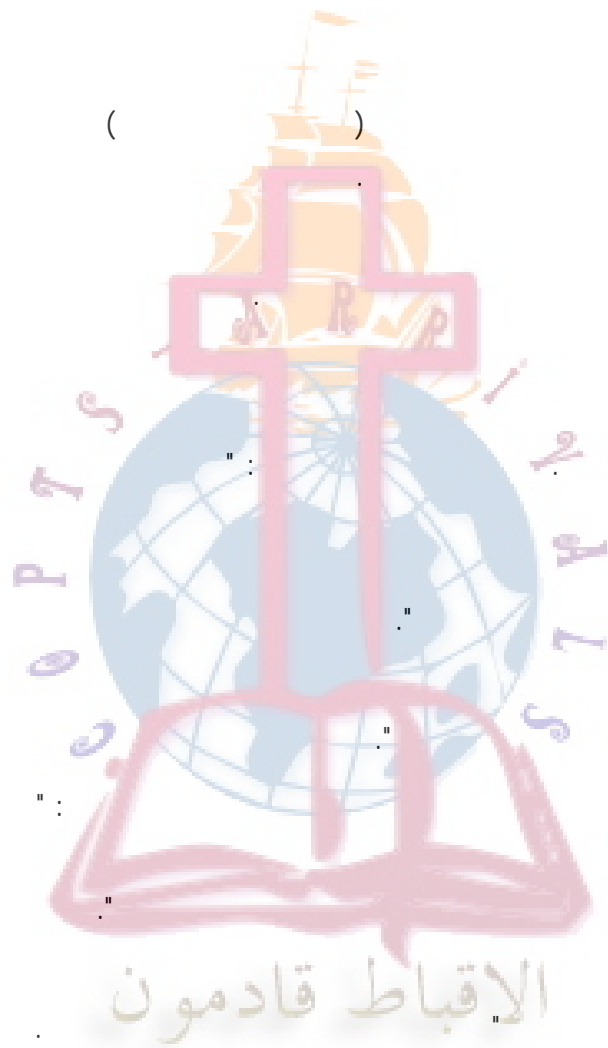
<sup>368</sup> Schaff vol 2.

<sup>369</sup> 1Cor 11 : 17 – 26.

<sup>370</sup> Smy. 8.

<sup>371</sup> Ap 1 : 65 – 67.

<sup>372</sup> See Dix 156n.



<sup>373</sup> See: The Dictionary of Saints.

<sup>374</sup> Dialogue 92.

<sup>375</sup> Dialogue 8.

<sup>376</sup> Apol 2 : 13.

<sup>377</sup> Apol 2 : 12.

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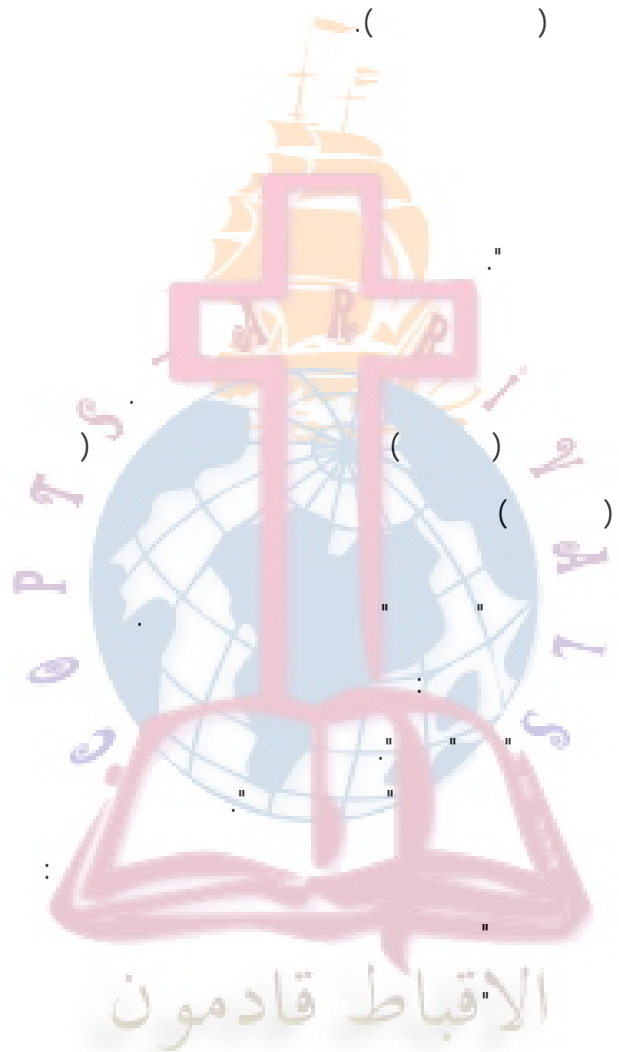
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<sup>378</sup> Ecc. His.4 : 18.

<sup>379</sup> Dialogue 82.

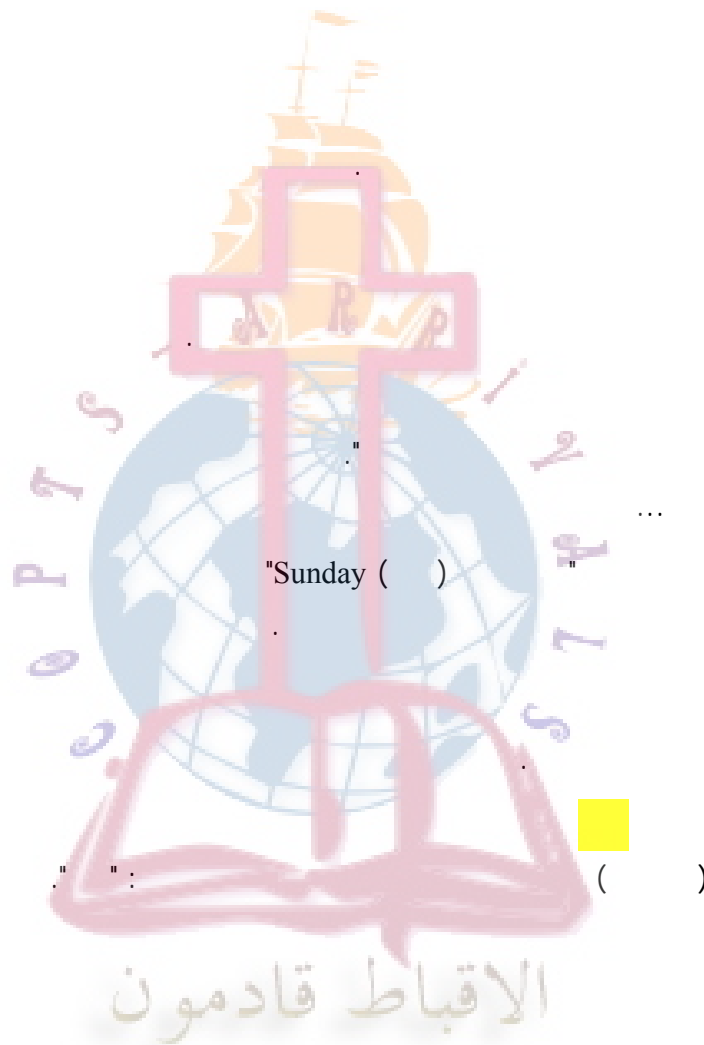
<sup>380</sup> Quasten vol 1, 218.

<sup>381</sup> St. Ignatius used this name.



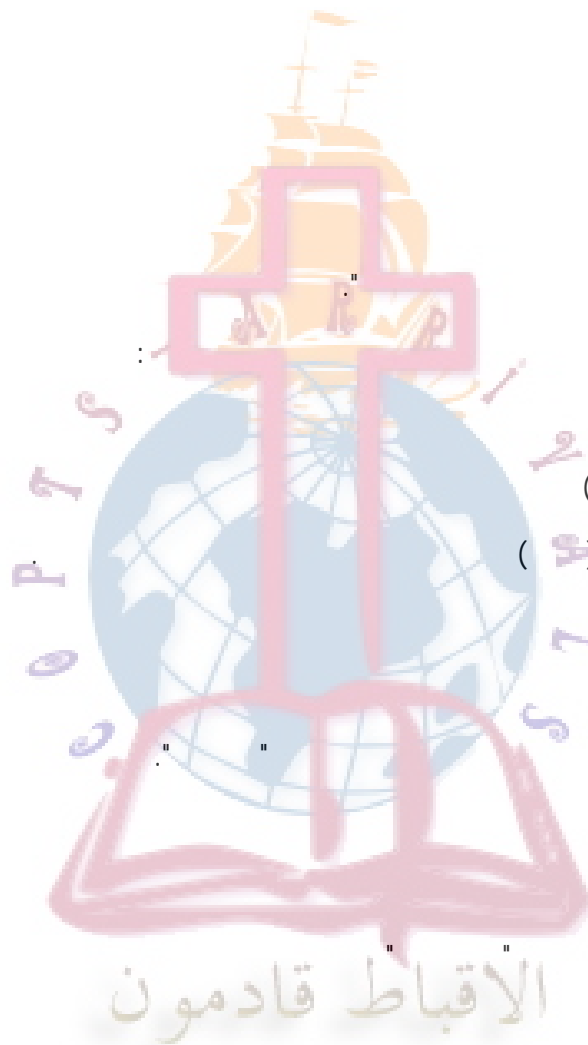
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<sup>384</sup> Schaff: vol 2, p 235.

<sup>385</sup> Quasten: Patrology vol 1, p 30.

<sup>386</sup> ibid 30.

Harnack Lietzmann

Battifol Spitta Duechesne

Weizacker Zahn

Sabatier Ladeuze

Vokes<sup>389</sup>

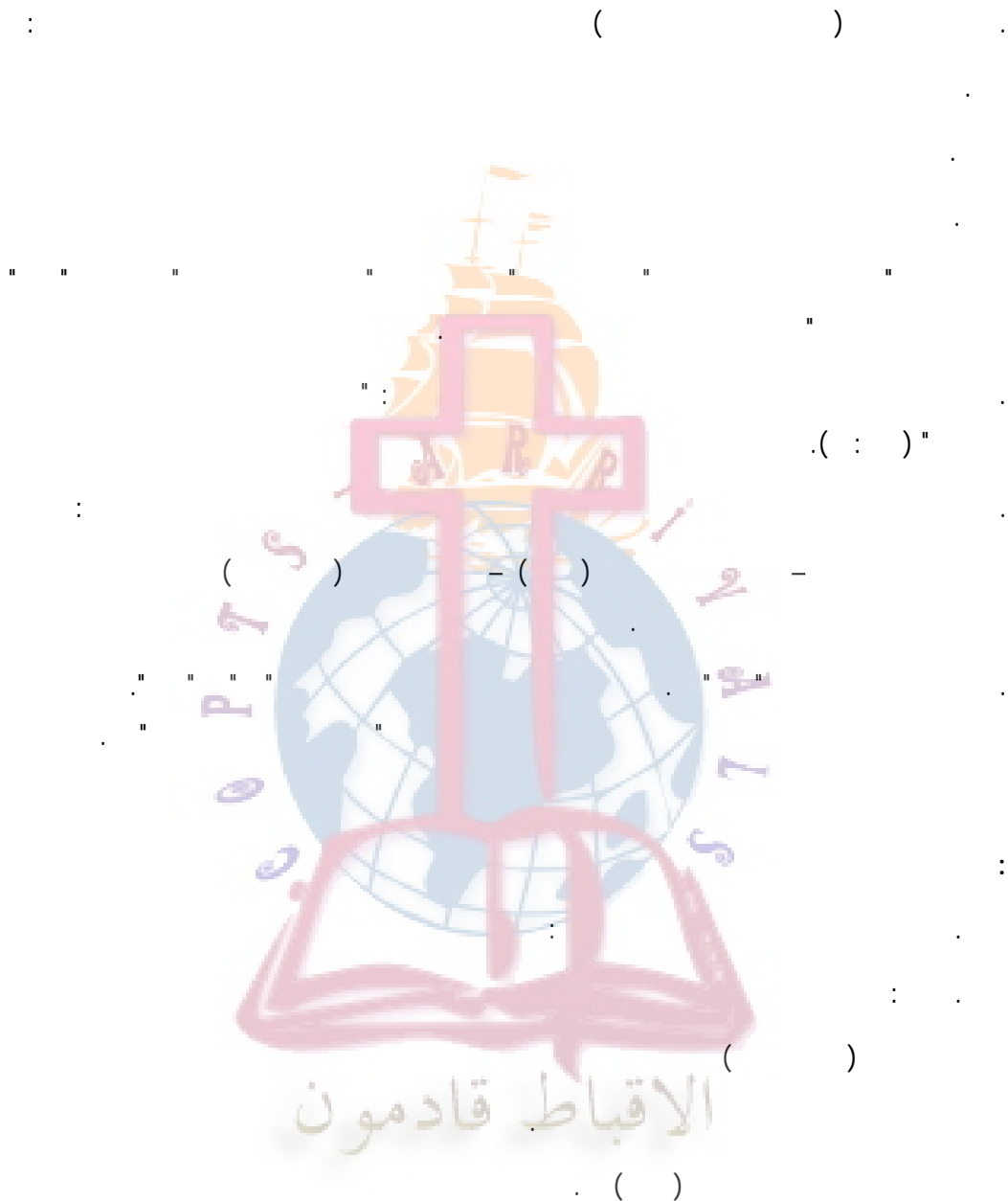
<sup>387</sup> See Vokes: The Riddle of the Didache. S. P. C. 1938.

Richardon: Early Christian Frs.

<sup>388</sup> Quasten vol 1, p 33.

<sup>389</sup> P 193.

Glötz Baumstark

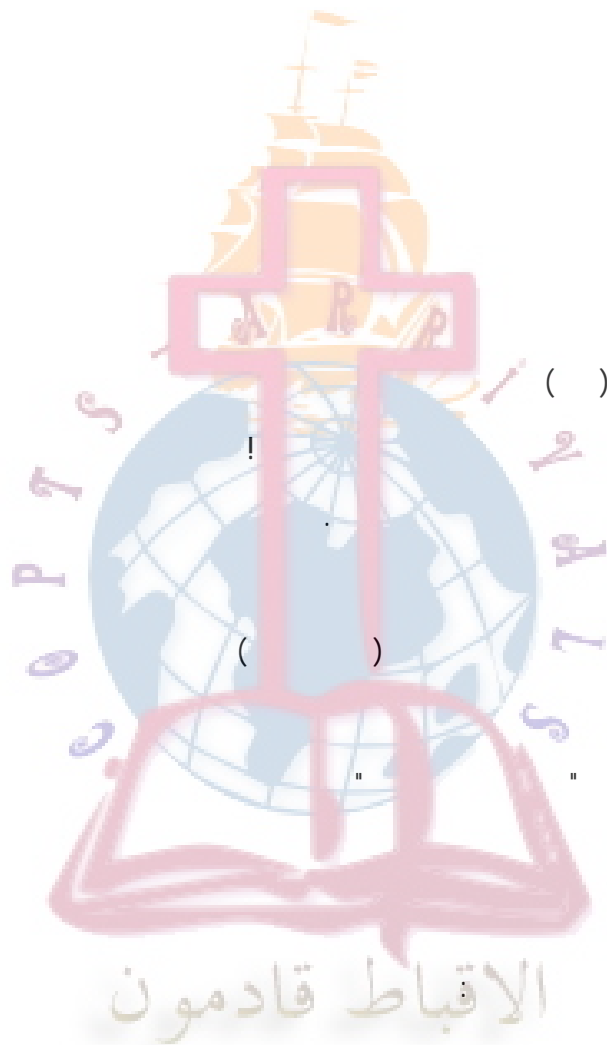


<sup>390</sup> Isa 52 : 13 53; 42 : 1 – 9; 49 : 1 – 6; 50 : 3 – 35.



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<sup>399</sup> Hammann: The Mass.

Jungmann: The Early Liturgy, ch 6.

The place of Christ in Liturgical prayers.

Don Connolly: The So Called Egyptian Order, in Texts and Studies, Cambridge 1916.

Lucien Deiss: early Sources of the Liturgy.

Dom Bernard Botte: La Tradition Apostolique de Daint Hippolyte, essai de reconstitution in liturgie – wissenschaft liche Quellent understand Forschungen, vol 39

Gregory Dix: The Shape of the Liturgy

The treatise on the Apostolic Tradition of Saint Hip.

Hanssens: Insitutions Liturgicae, t III.

Louis Bouyer: Eucharist.

<sup>400</sup> Bouyer p 341, Hanssens p 638.

<sup>401</sup> Connolly says that there are a number of oriental document, known under the generic title of “Church Orders” and bear a striking resemblance to one another.

- a. The Egyptian Order: it was known to Western World in four versions, Coptic – Sahidic and Beheric, Arabic and Ethiopian. He says that the Ap. Tr. of St Hip. Was accepted in Egypt as an incorporated into the Eygtian collection of canon laq. It was translated into the various vernaculars.

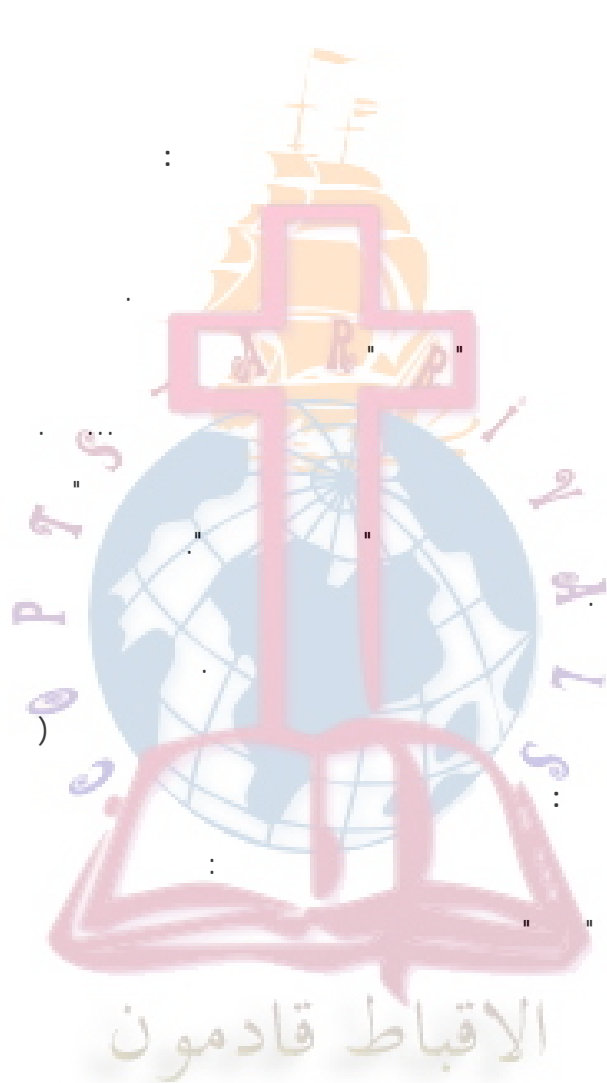
Later it was rewritten and adopted to new circumstances, but retained its author’s name, i.e., “the Canons of Hyppolytus”

- b. The Canons of Hippolytus, which exists in Arabic & Ethiopic versions.
- c. The Apostolic Constitutions, a collection of 8 books, probably drawn by a Syrian writer in the 4<sup>th</sup> century. The 8<sup>th</sup> book contains what is called the “Clementine Liturgy”.

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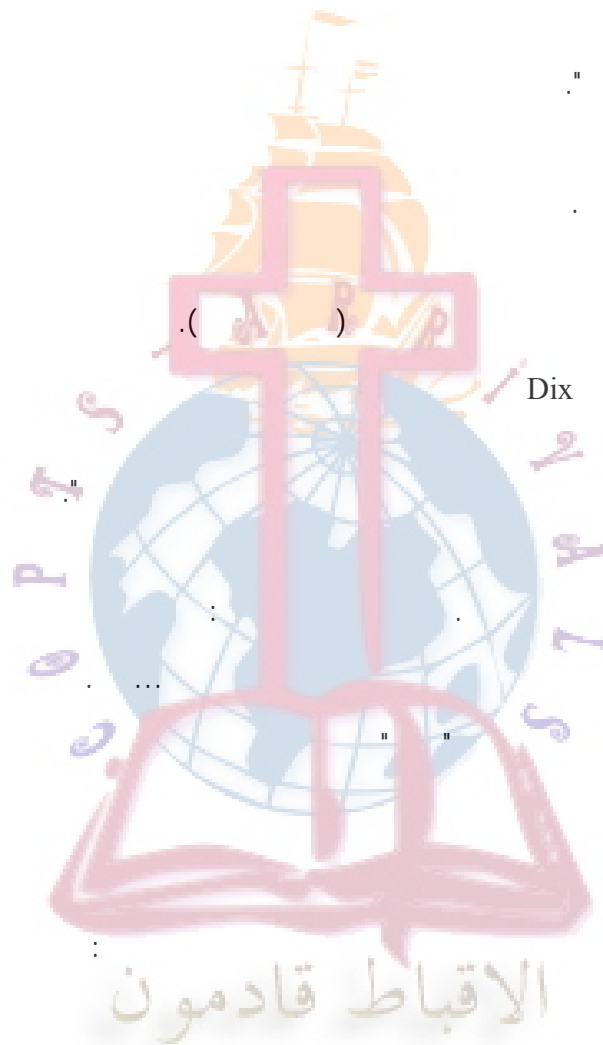


It is based on the "Eg. Order", as it was accepted in Syria in the 4<sup>th</sup> century.

- d. The Eptime, or the Constitutions of the Apostles. It is a Syrian document based on the former one (book 8).

The testament of our Lord Jesus Christ. A Syrian apocryphal work, which was discovered by the Syrian patriarch Rathmani in 1899. This also, in his opinion, is based on the Egyptian Order.

<sup>402</sup> Early Liturgy p 57.



<sup>403</sup> Apol 1 : 65 (See Dix 160).

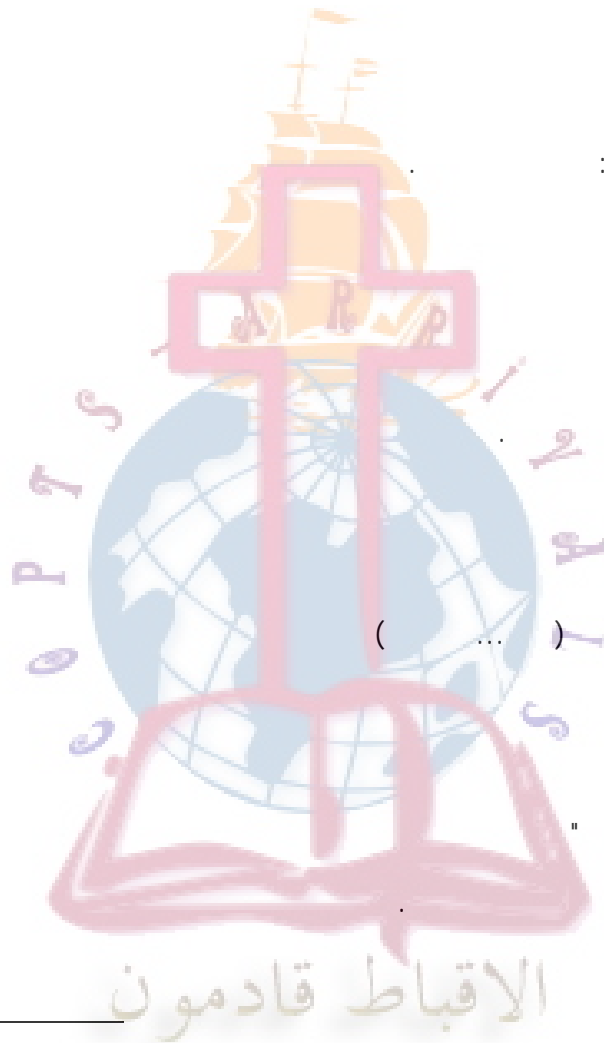
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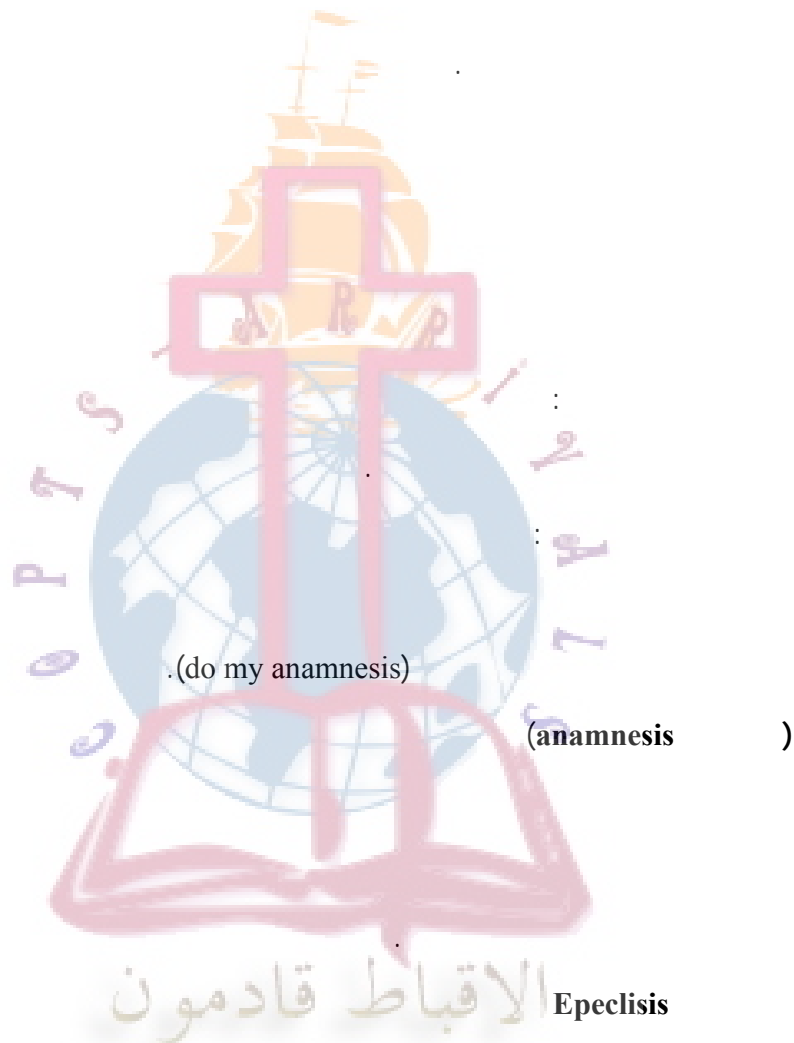
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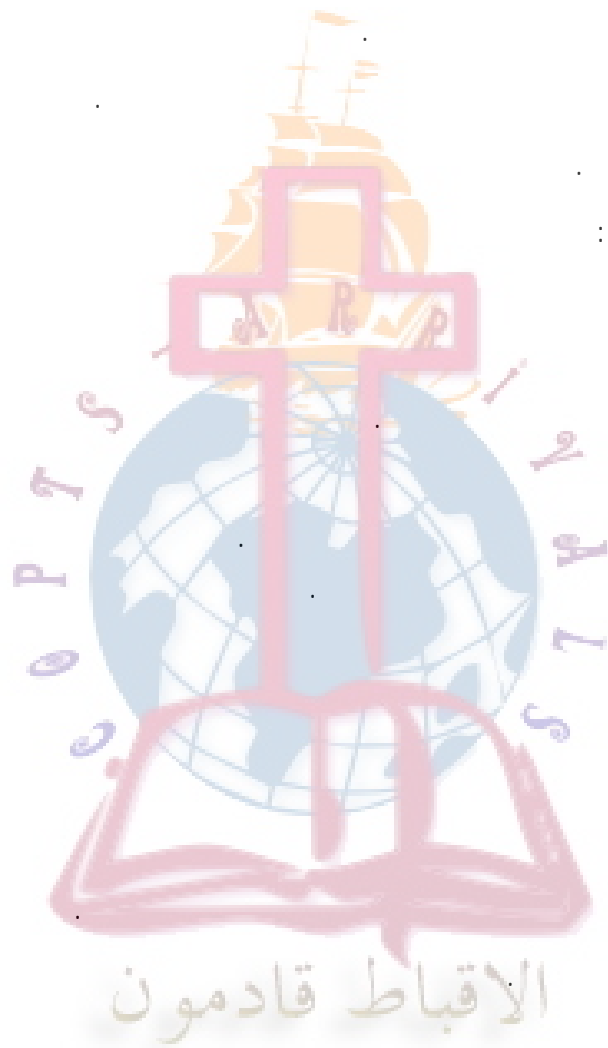


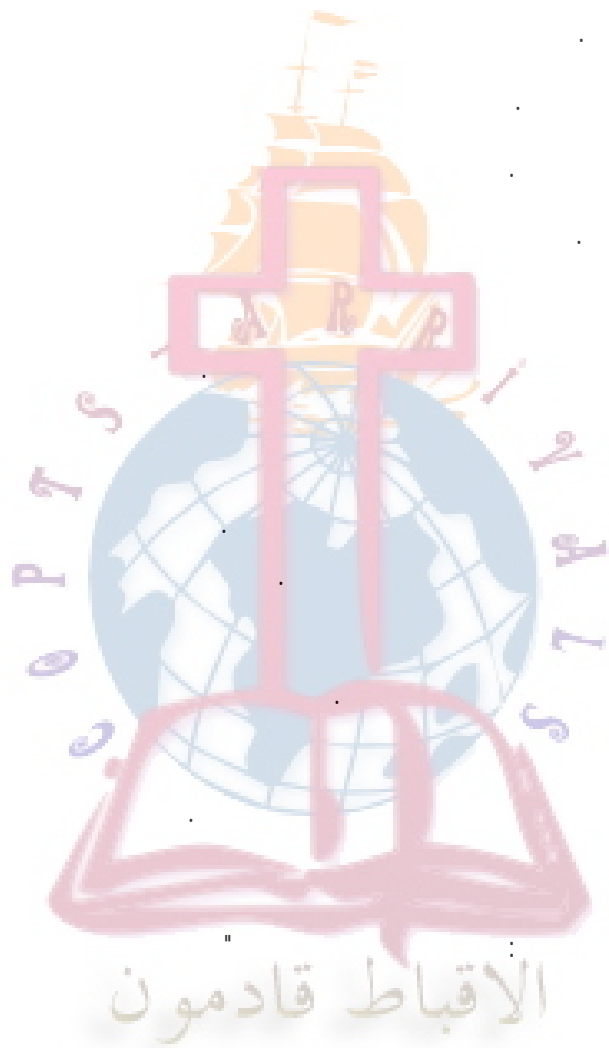
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<sup>409</sup> Ermant: Dict. d'Archeologie Chretienne et de Liturgie, vol 1.

Botte: L'Anaphora chaldéene des apotres, in "Orientalea Christiana".

Renaudot: Liturgiorum Collectis, the 2.

Deiss: Early Sources of the Liturgy.

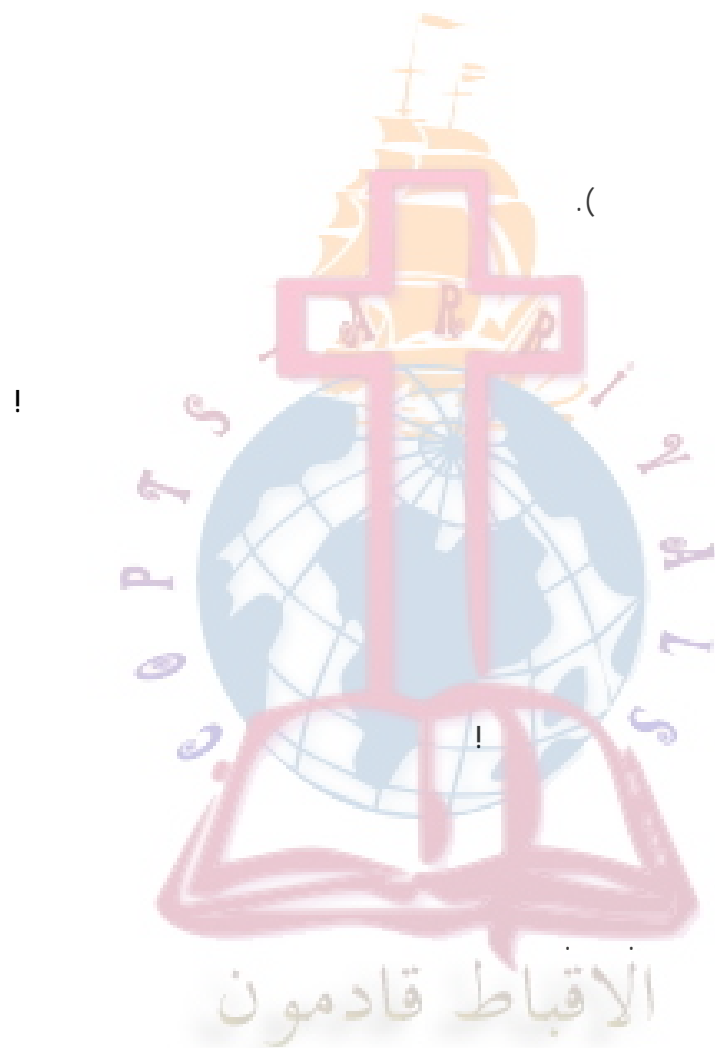
<sup>410</sup> Dix: The Shape of the Liturgy.

<sup>411</sup> Jungmann: The Early Liturgy.

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### Anamnesis

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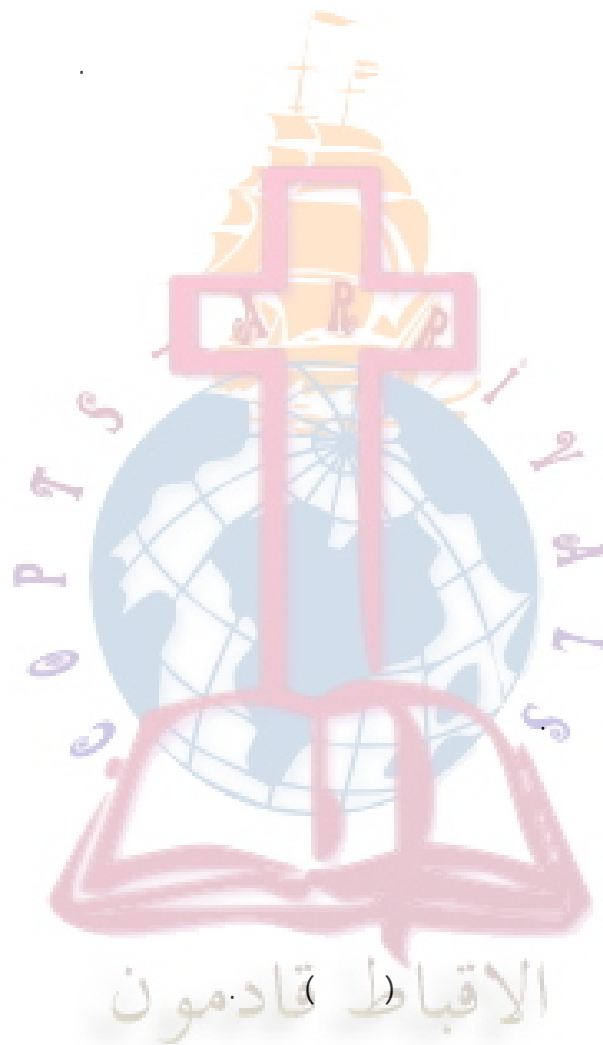
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<sup>414</sup> John Wordsmith: Bishop Ealibbury: Bishop's prayer book, 1944 (First published on 1999).

Lucein Deiss: Early Sources of the Liturgy.

André Hamman: The Mass, ancient liturgies and patristic texts.

Dix: The shape of the liturgy

Frére: the Anaphora (the Egypt. Evidence).

<sup>415</sup> In this year the Council of Seleucia was attended by Bishop Ptolemaeus who is described as "Bishop of Thmuis"

<sup>416</sup> St. Anthony on his death (356 A.D.) said to his disciples "Divide my garments: give one sheepskin cloak to Athanasius, the Bishop, and the pallium on which I lay, which he gave me new, and which has grown old with my use: and the other sheepskin to Serapion the Bishop: and you can keep my shirt of goats' hair". The life of Anthony 91.

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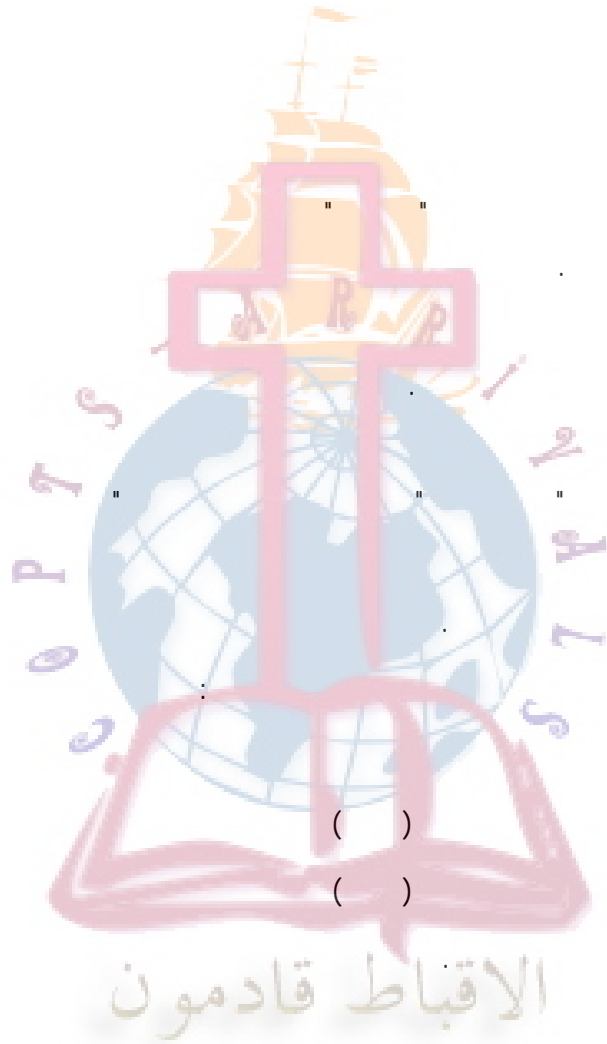
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<sup>418</sup> The single manuscript was discovered by the Russian scholar A. Dimitrievsky at Kievin 1894, in an 11<sup>th</sup> century manuscript belonging to the monstary of Laura on Mt. Athos (Message no 149).

<sup>419</sup> See Bishop Wordsworth

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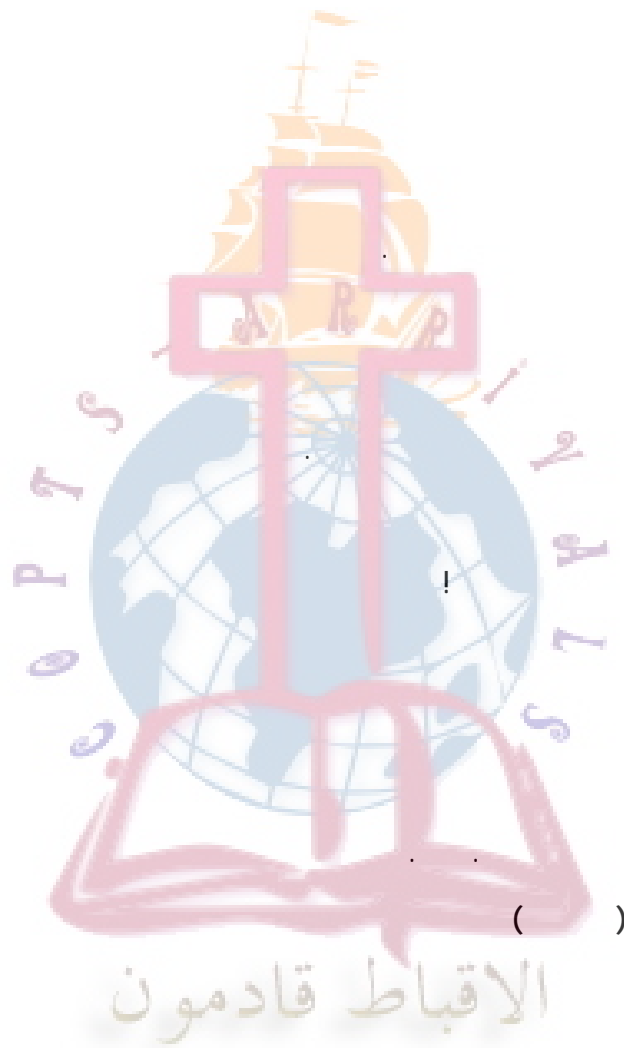
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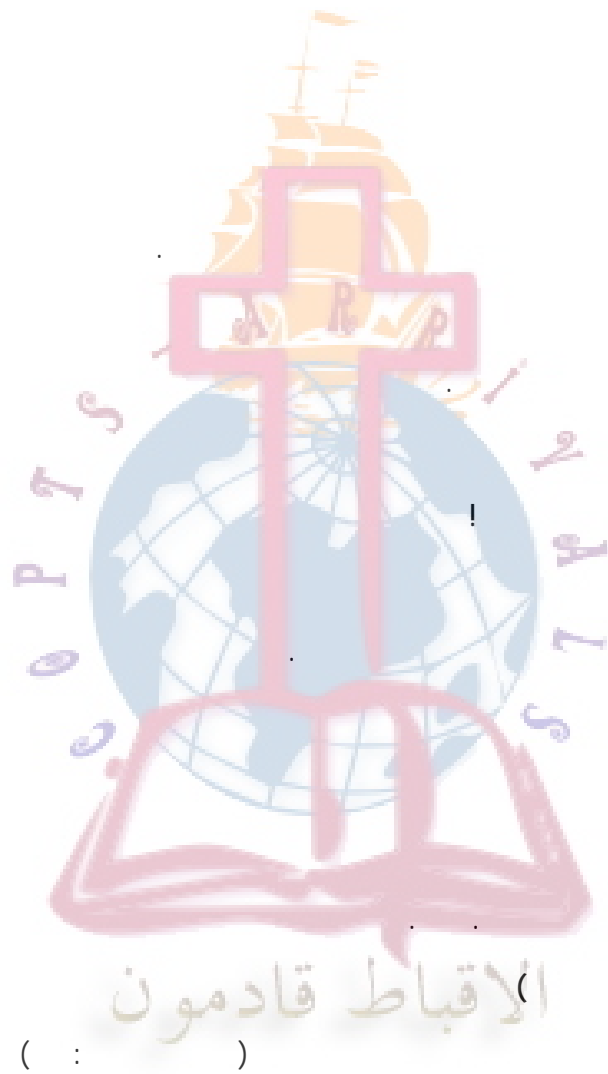
<sup>422</sup> Bishop Serapion frequently gives to the Father the title “Agenetos” (Euchologium 4, 5, 12, 13, 17, 19, 27), which means literally “that which has not had birth or beginning”, and which is translated here by eternal (the Apos. Cons. VII 41, 4, VIII 6, 9 and VIII 14, 3) prefer the titles “ageuetos” literally “not begotten, not created”, which is translated uncreated”. Diess p 104.

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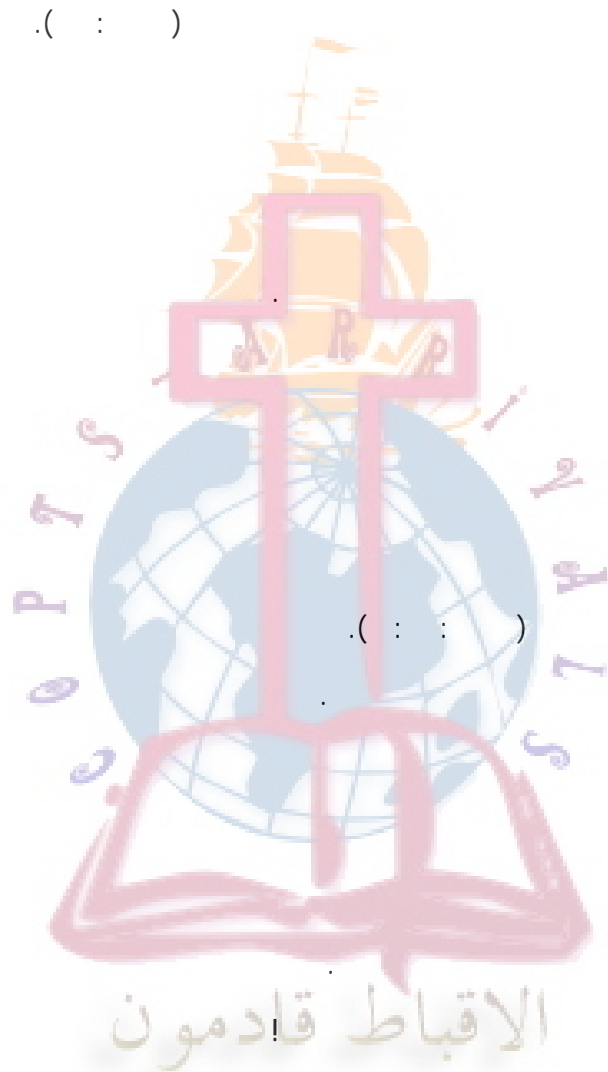
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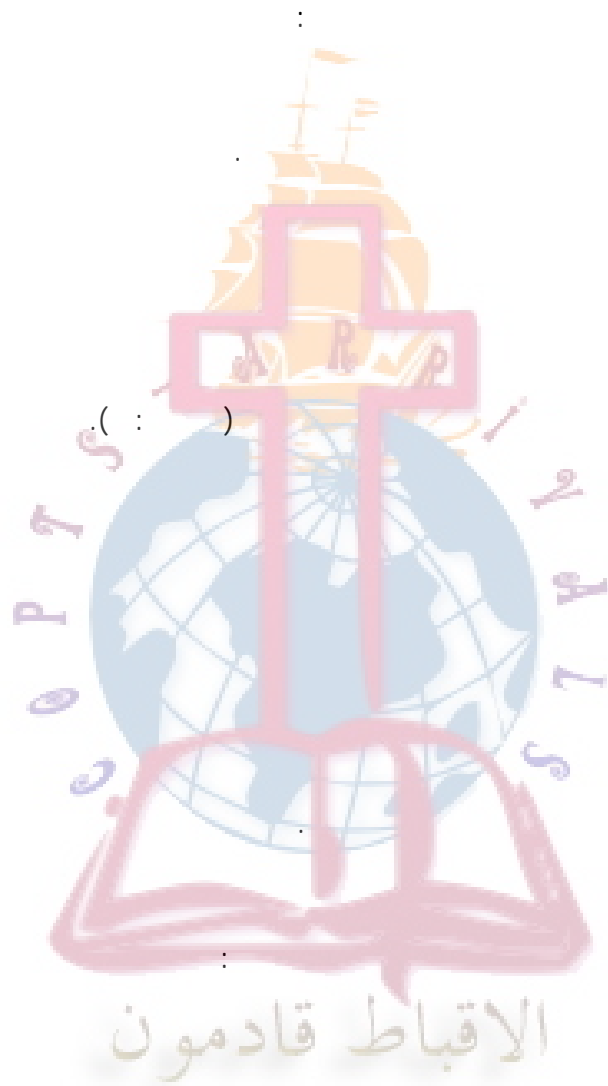
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<sup>428</sup> "Epidemia" This is a regular Egyptian word for the Incarnation. Originally it meant the state entry of a governor into his province (Dix p 163).

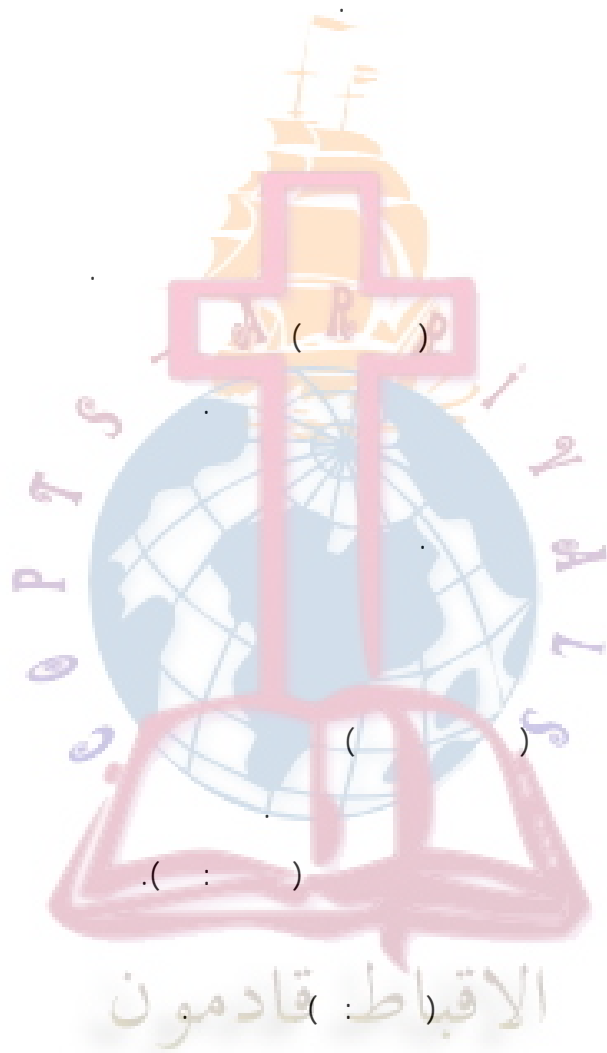




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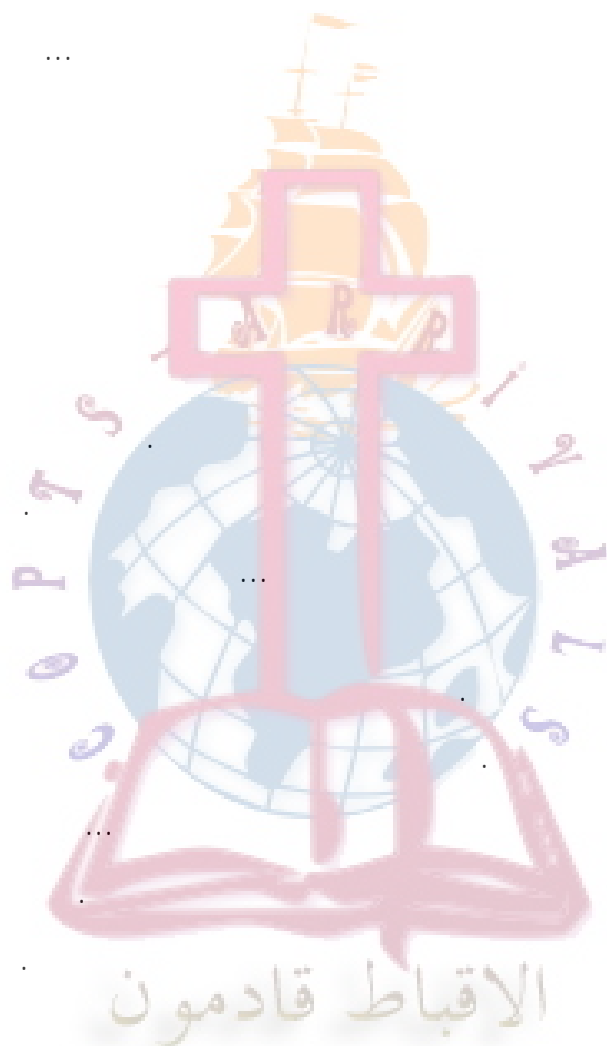
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<sup>436</sup> At the Coptic Liturgy of St. Basil we use the same Doxology: Frère says that the people reply this doxology at the Euchology of Serapion (Frère, p 77).

<sup>437</sup> Flunk mentions this prayer after the following blessing.







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<sup>438</sup> In the year 1928 a fragment on papyrus was found dating back to 4<sup>th</sup> century, at the library of Strasburg (No Gr 254).

It contains a part of the Anaphora of St. Mark.

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<sup>440</sup> See Mal, 1 : 11.

Capellus

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<sup>441</sup> Dess: The Early Sources of the Liturgy.

<sup>442</sup> Jungmann: The Early Liturgy 5.

<sup>443</sup> Cresswell: The Liturgy of the Apostolic Consitution.

<sup>444</sup> Drews: Zur Entstehungsgeschichte des kanons (Tabingen 1902).

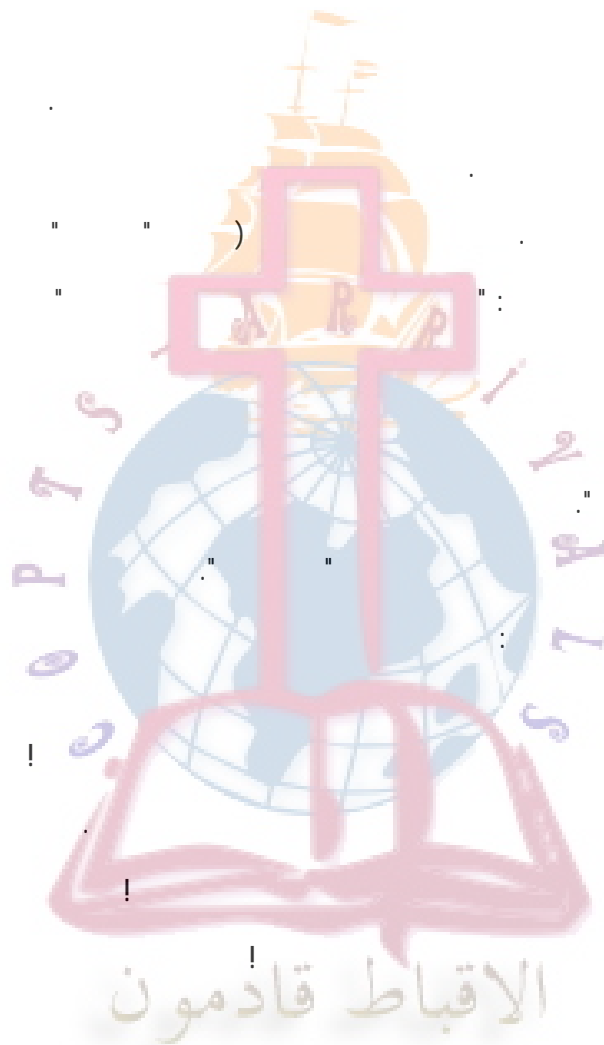
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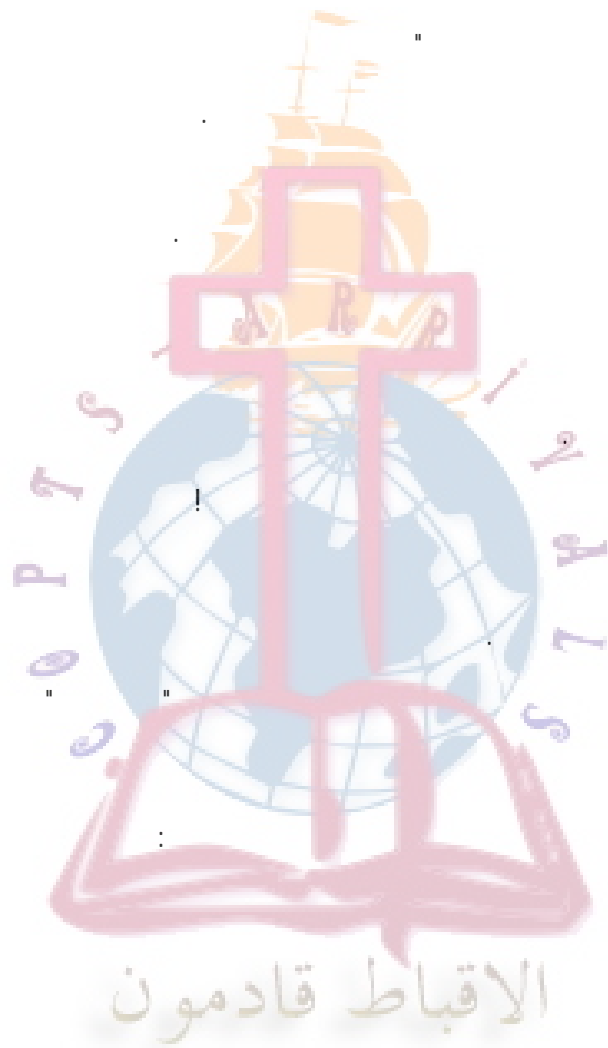
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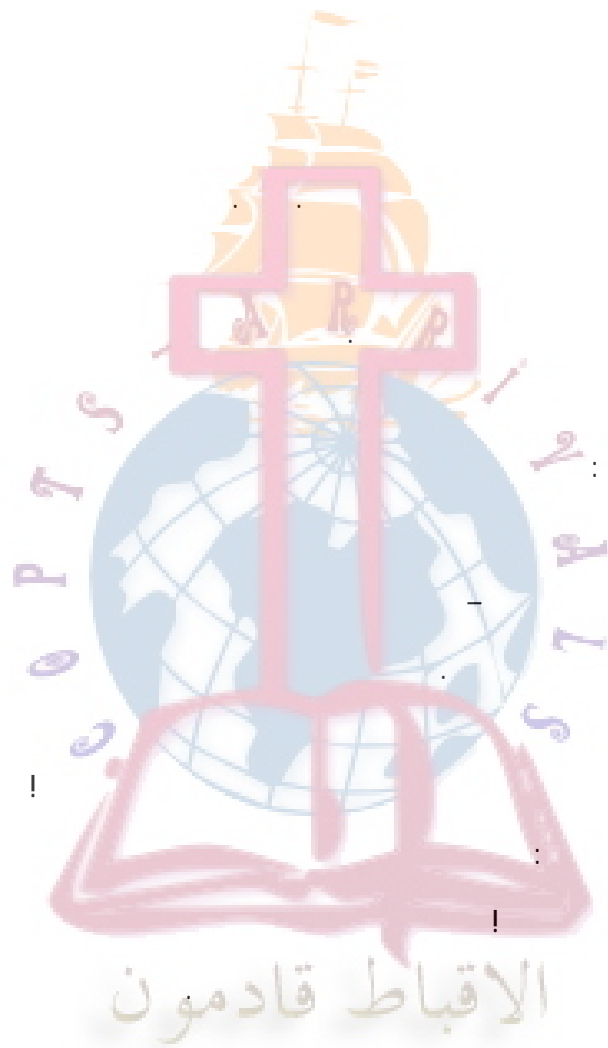
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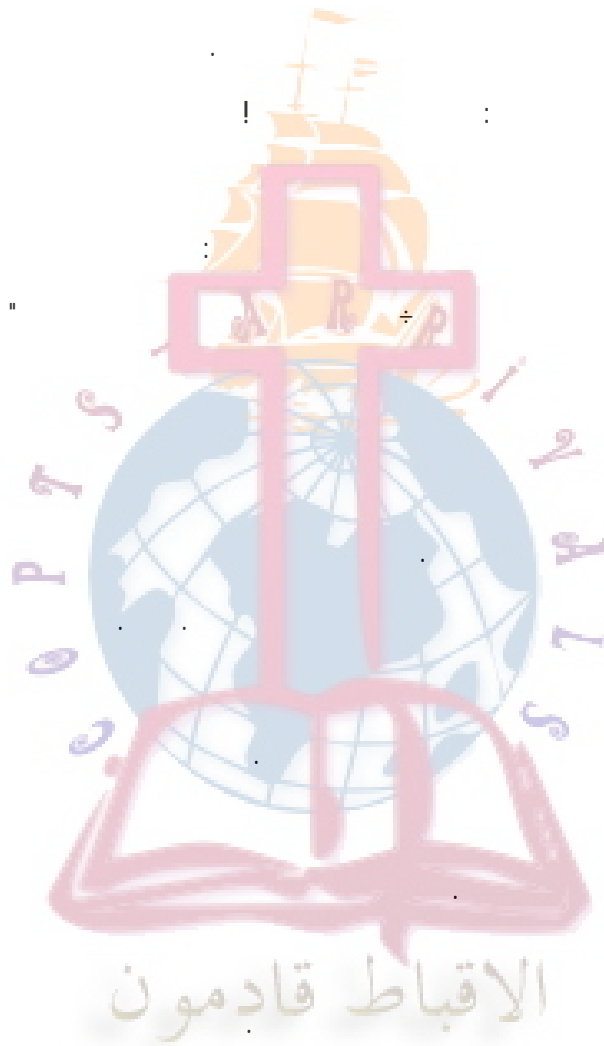
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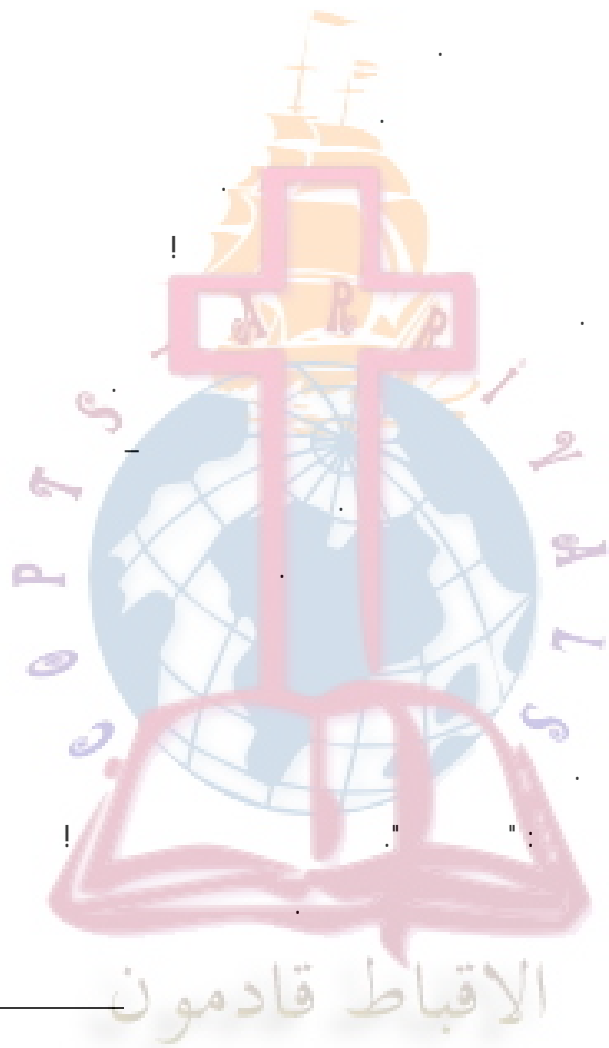
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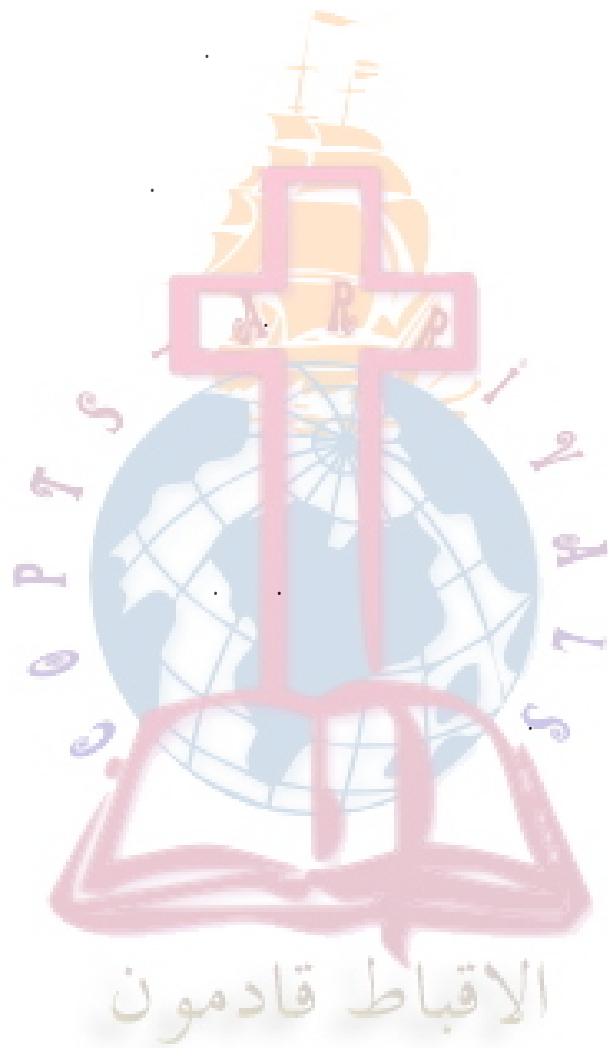
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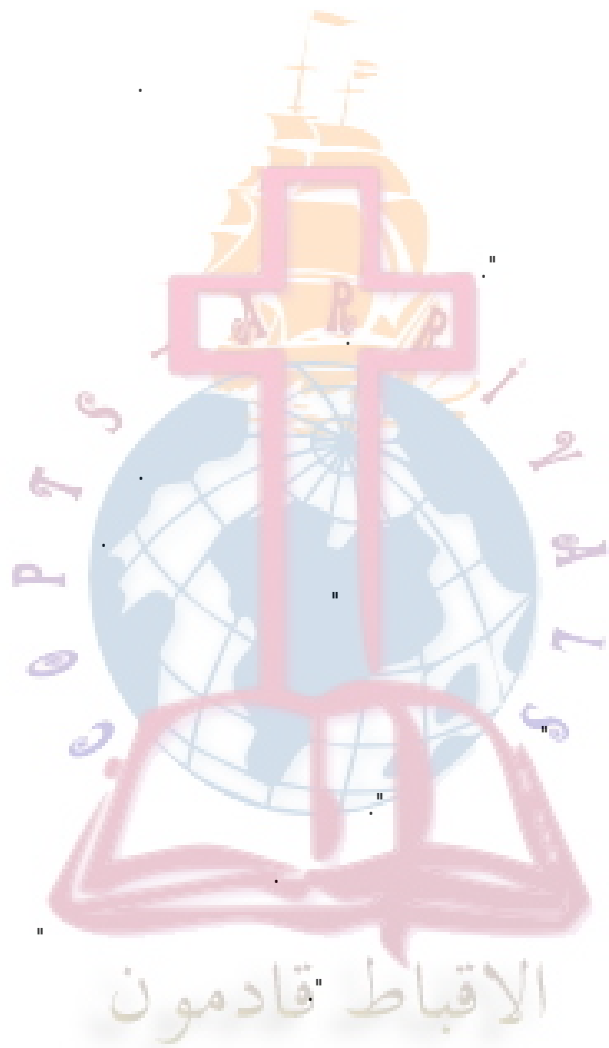
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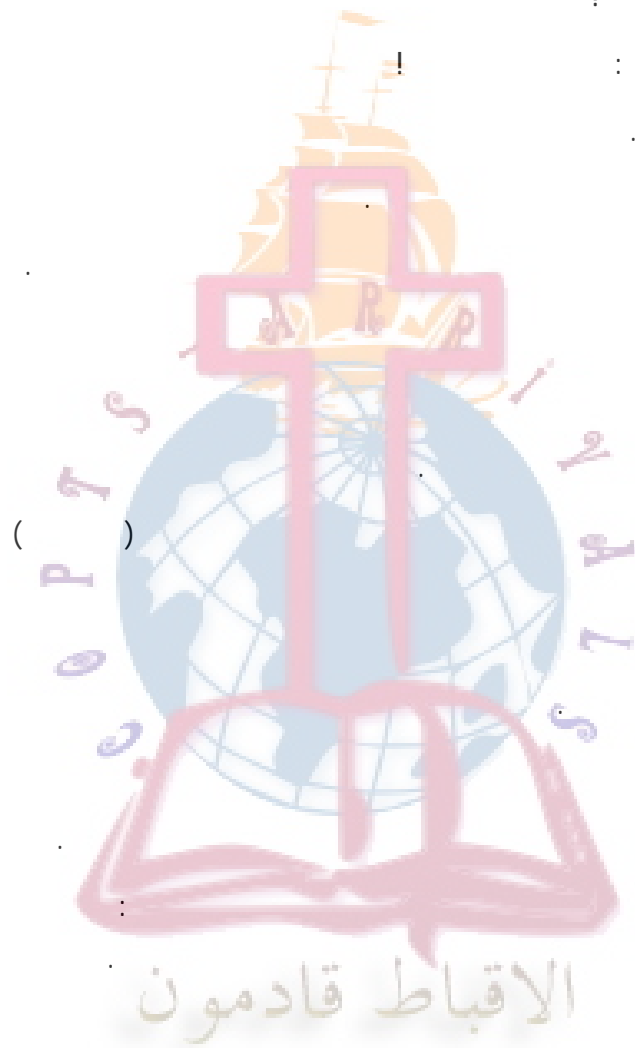
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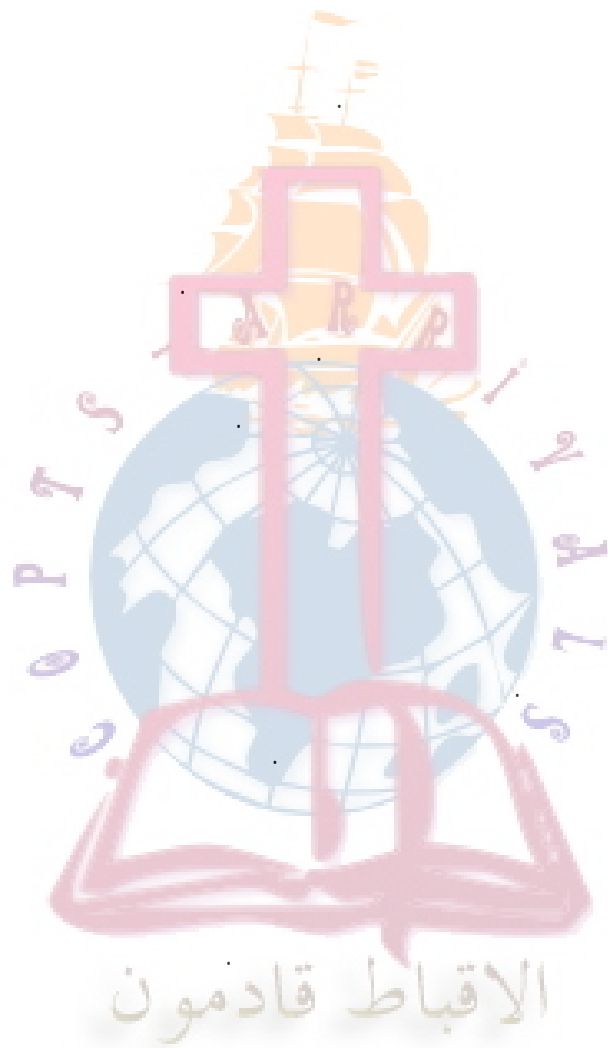
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## Anamneses



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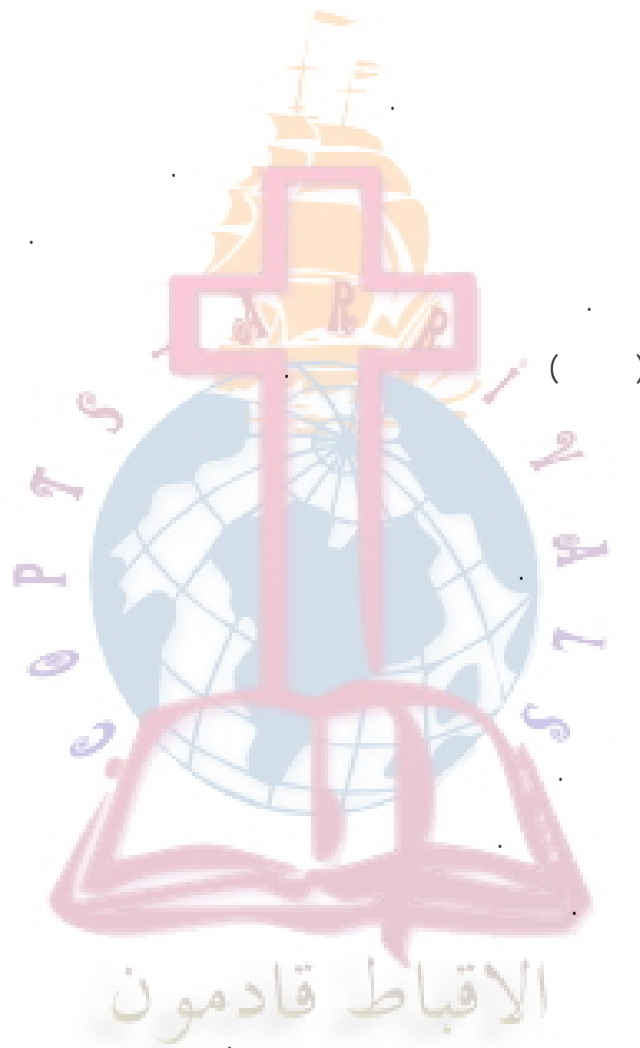
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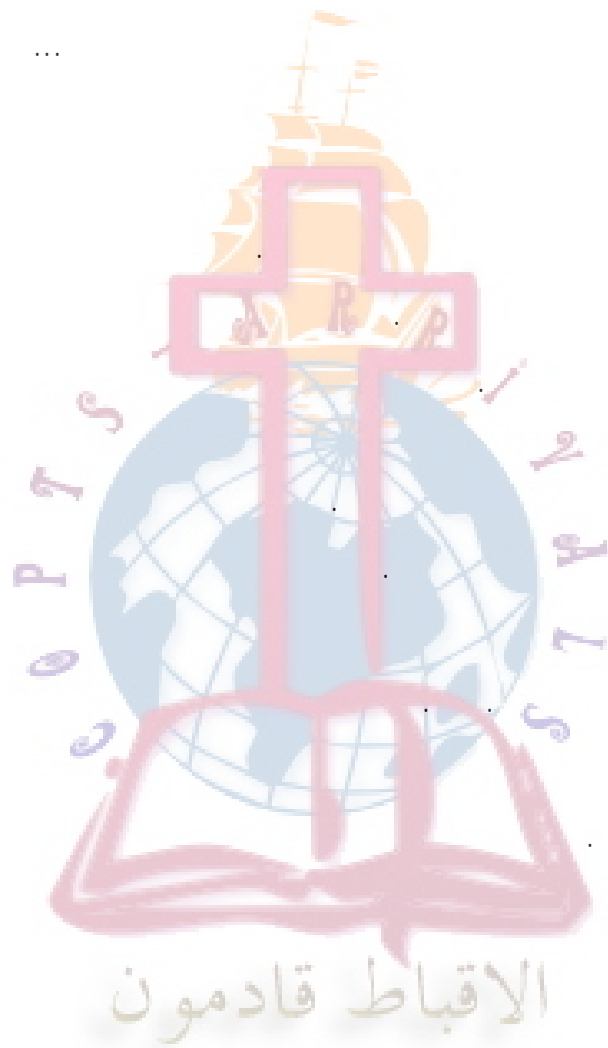
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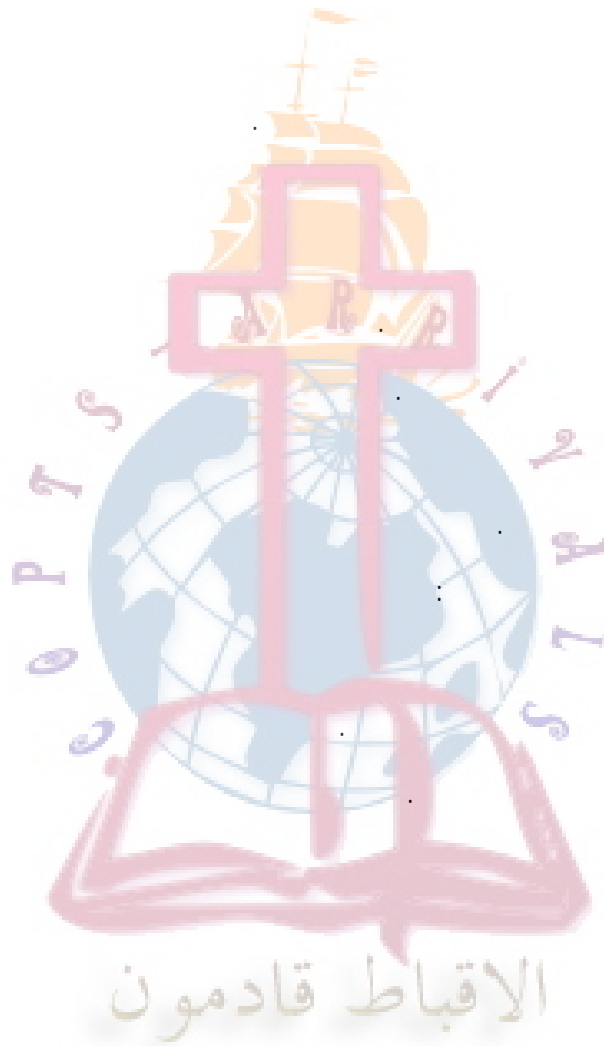
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<sup>495</sup> In 1907, at Der (Monastery) Baluzeh, near Assuit, in Egypt, a number of Papyrus fragments written in Greek were found. This monastery was destroyed more than thousand years before. The prayers contains a Liturgical text, dates from the 6<sup>th</sup> Century, but the text preserves “some very ancient elements”.



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