



THE DIVINE LITURGY

of our Father among the Saints

JOHN CHRYSOSTOM

**Russian Orthodox Church
of the Nativity of Christ**

**Erie, Pennsylvania
2010**



БЖ́ЕСТВЕННАА СЛЪЖБА

ИЖЕ ВО СТЬ́ХЪ СЪТЦА НАШЕГО
И́ВАННА ЗЛАТОУСТАГО



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Полченіе ко ісрѣомъ предъ вѣтвеною стѣною
службою, иже во стѣхъ оца нашего
василіа великаго, архієписпа кесаріи каппа
докійскіа, какъ достѣотъ цѣнникъ со
діакономъ служити.

Внемли себѣ съ ісрѣю, и вѣмъ
иже хощеши оучити, и блюди
службу юже пріахъ єси, да совер
шиши ю. не бо земленѣй службѣ
вручїа єси, но нѣнѣй. не чело
вѣчестѣй, но англьстѣй. поспѣ
ши себѣ представити гдѣви дѣла
тела непостыдна, правѣ правца
слово єго истинное. ниже когда
да стѣнеши въ собранїи имѣа вра
ждѣ на когѣ, да не ѡженѣши
оучѣшителя въ днь собранїа, да
не пришеа, ниже прекелѣствѣи
ѡнѣдѣ, но на ѡсобѣ помолїа и
прочтѣи, да же до часа службы,



An Instruction to priests before the divine and
holy service. By our Father among the Saints,
Basil the Great, Archbishop of Caesarea in
Cappadocia, how it behooves a priest to serve
with a deacon.

Give heed to thyself, O priest,
to all that thou wouldst teach.
Guard the ministry which thou
hast received, that thou mayest ful
fill it. For not to an earthly min
istry art thou committed, but a
heavenly; not a human service, but
an angelic one. Haste thou to pres
ent thyself before the Lord not as
an husbandman who is ashamed,
but as one who rightly divideth the
word of His truth. Never stand at
the assembly while bearing enmity
toward anyone, lest thou drive the
Comforter away. On the day of the
assembly quarrel not, neither ar
gue, but rather pray and read in

и́ ѿ́ ли́ка сѣла ѿ́ лѹ́ка́выхъ
пѹ́мыслъ со́блюда́ти сѧ. и́ та́кѡ
о́убѡ со́ стѣрахо́мъ предѣ́тани
сѣ́омꙋ жѣ́ртовникꙋ, не ѡ́бзира́
са о́убѡ ни на ко́гѡ, ни
спѣ́хомъ мѣ́твы со́краща́а. не
прѣ́емли о́убѡ ли́ца, но зрѣ́
предле́жащаго цѣ́ра, да не ли́це
мѣ́рствѣа пода́си сѣ́оꙋ тѣ́ло,
и́дѣ́же не подо́ба́етъ. себѣ́ до́с
то́йна со́твори сщѣ́нническѣхъ
пра́вила. и́ да не сѣ́жши сѣ
тѣ́ми, и́хъ же пра́вила ѿ́
мѣ́щѣ́тъ. зрѣ́ о́убѡ ка́кѡ пред
сто́иши; ка́кѡ сѣ́жши; ка́кѡ и́
ко́нмъ разда́ва́еши; и́ ка́кѡ
спра́тѣши; блюди́, да не забѹ́
дѣши за́повѣди гдѣ́ни глѣ́ща, не
дади́те сѣ́аа пѣ́омъ, и́ прѡ́чее. да
не стѣра́хомъ о́убѡ похѣ́тиши сѧ
члѣ́скнмъ. не преда́ждь сѣ́а бѣ́жѣа
въ рѹ́ки недо́сто́йныхъ. не о́у́сѣты

private until the hour of the serv-
ice. Guard thyself from evil
thoughts, insofar as thou art able.
Moreover, stand with fear before
the holy altar, without looking
around at anyone else, and do not
abbreviate thy prayers with haste.
Make no distinction of persons,
but rather look to the King Who is
present before thee, lest, being a
respector of persons, thou givest
the Holy Body where it ought not
to be given. Make thyself worthy
of the rules concerning priests,
and do not serve together with
such as reject those rules. Watch
therefore, how thou standest; how
thou ministerest; how and to
whom thou givest [Communion];
and how thou keepest [the Holy
Gifts.] Take care that thou not for-
get the Lord's command: Give not
that which is holy to the dogs. Do
not be seized by fear of men; do
not betray the Son of God into the

дѣла сла́вныѣхъ земли, ни
самогѡ ѿже дѣдѣмъ носѣщаго
да не оустрашиши сеа въ часъ о́нъ.
Зри же ѿже въ домо́вѣхъ хотѣ́
щихъ да́ръ прѣимати, ка́кѡ пода
ва́еши; азъ вѣ́щи не ѿмамъ,
ты о́зриши. Зри о́убо ꙗ́кѡ да
не пода́и, ѿмже бжѣтвеннаа
пра́вила не повелѣва́ютъ, ꙗ́кѡ
ꙗзы́чницы бо вѣ́нишася. ѿ
пре́жде ѡбра́щенїа ѿхъ горе пода
ва́ющимъ ѿмъ. Зри же ѿ се, да
не ка́кѡ мышь, ѿли ѿно что
прико́снетсѧ бжѣтвенныхъ та́инъ.
да не ѡ небреже́нїа твоегѡ сїа
ѡмо́критсѧ, ѿли ѡча́дитсѧ ѿли
връчи́тсѧ нещѣ́ннымъ. Сїа ѿ
подобнаа сѣмъ сохрани́и, ѿ себе
самогѡ спѣ́ши, ѿ послѣ́шающихъ
тебѣ.

[слѣж. ѿ гѡ лѣт.]

hands of the unworthy. Be not in-
timidated by the mighty of the
earth, nor even by him that
weareth a royal diadem; be not
afraid in such an hour. Watch how
thou givest the Gifts to them that
wish to receive Them in their
homes. See thou, I have nothing.
See that thou not give [the Gifts] to
such as are forbidden by the divine
canons [to receive Them] for they
are reckoned as pagans, and woe
to those who give them [Com-
munion] before their conversion.
Take care also, that no mouse or
any such thing touch the Divine
Mysteries. Do not by negligence
let them get wet or mouldy, nor
may they be handled by those not
in holy orders. Keep these rules
and others like them, and thou
wilt save thyself and those in thy
charge. (From the Sluzhebnik of the 5th
year of the Patriarchate of Joseph).



СТѢЙШАГО И БЛАЖЕННАГО

архїейкиа константина града, нокаго рима, и вселенскаго патрїарха, исѡнна златоустаго, оуставкѣ бжѣтвенна слугѣбы, какѡ достонгѣх цїенникѣ со дїакономѣ служити.

Хотѣши исрїю и дїаконѣ бжѣтвеню совершити тайнѣ, достонгѣх оубѡ имѣ прежде всегѡ быти мирнымѣ, и не имѣти на когѡ что на срїцы своѣмѣ, и елика сила, ѡ лѣкавыхѣ помыслѡвѣх соблюдатнел, воздержатнжел ѡ вечерѣ, и бдѣти даже до времени службенаго.

И по вседневномѣ правилѣ, и по часѣхѣ причастныхѣ и по млтвѣхѣ еже ко стѡмѣ причащенїю. Времени же приспѣвшѣ бжѣтвенна литургия, творѣтѣ исрїи и дїаконѣ къ настоѣтелю ѡбычное поклонѣнїе. и прїемше ѡ негѡ прощѣнїе и благословѣнїе. И идѣтѣ къ цркви глѡще сице.



THE ORDER OF THE DIVINE SERVICE

of the Most Holy and Blessed Archbishop of Constantinople, the New Rome, and Ecumenical Patriarch, John Chrysostom. The Order of the Divine Liturgy, On How It Behooves a Priest to Serve with a Deacon;

Before all else, it behooves the priest and the deacon who are to perform the Divine Mystery to be at peace, to have nothing in their hearts against anyone, and, as far as it is in their power, to keep themselves from evil thoughts, to be abstinent from the evening before, and to be vigilant until the time of the service.

After the Daily Rule, the Hours for Communion, and the Prayers before Holy Communion, when the time has come for the Divine Liturgy, the priest and the deacon make the usual reverence to the rector. Having received his forgiveness and his blessing, they go to the church, saying:

Гласъ радости и спсѣніа въ
селѣхъ праведныхъ, возходѣ на
небѣ со славою горѣ, къ цркви
хртѣ бгѣ нашемѣ. ѿгдѣже спсѣніе
всѣхъ насъ. всѣхъ немощи
наша, гдѣ же хртѣ бже нашъ
помилѣ насъ. *поѣмъ.*

Проліаша стопы мои въ
правдѣ. познахъ гдѣ, и возве
селѣхъ ѡ рѣкшихъ мнѣ, видѣхъ
въ домъ гдѣнь. азъ же
множествомъ милости твоеѣ видѣхъ
въ домъ твоѣ. поклонюся къ
цркви стѣнѣ твоѣ въ стѣнѣ
твоѣмъ. прославлю въ три лица
ѿдино бжтвѣ, оца и сна и стѣгво
дха, ннѣ и прѣнѣ и во всѣхъ
вѣкѣхъ, аминь.

Тѣже. Псаломъ дѣвидовъ, дѣ.

Гдѣ, кто ѡбитае въ жилищи
твоѣмъ; ли кто вселитѣ во

The voice of rejoicing and salva-
tion is in the tents of the right-
eous; it ascendeth to heaven on
high with glory, to the church of
Christ our God. May His sanctifi-
cation be upon us all. Thou know-
est our infirmities: Lord Jesus
Christ our God have mercy on us.

Then:

My steps are directed to right-
eousness. I have known the
Lord, and I was glad because of
them that said unto me: Let us go
into the house of the Lord. But as
for me, in the multitude of Thy
mercy shall I go into Thy house; I
shall worship toward Thy holy
temple in fear of Thee. I glorify in
One Godhead Three Persons, the
Father and the Son and the Holy
Spirit, now and ever, and unto the
ages of ages, Amen.

Psalm of David, 14

O Lord, who shall abide in Thy
tabernacle? And who shall

стѣю горѣ твоѣ; ходѣи безъ
порока, и дѣлаи правдѣ. глѣни
истинѣ въ сердцы своѣмъ, иже не
оульсти ѡзыкомъ своѣмъ, и не
сотвори искреннемъ своѣмъ зла,
и поношенїа не прїатъ на бли
жнїа своѣ. оуничиженъ єсть
предъ нимъ лукавыи, бо
щымажеа гдѣ славитъ. кленїица
искреннемъ своѣмъ и не ѡметѣ
аца. серебра своего не дасть въ
лихвѣ, и мзды на неповинныхъ
не прїатъ. творѣи єѣ не под
вижитца во вѣки.

Ѳлѡмъ, дѣдокъ, кѣ.

Гдѣ пасѣтъ мѣ, и ничтоже мѣ
лишитъ. на мѣстѣхъ злачнѣхъ
тамъ веселѣ мѣ. на водѣхъ
покойнѣхъ воспитѣ мѣ, душѣ мою
ѡбрати. настѣви мѣ на стезѣхъ
правды имене ради єго. ѡще бо и
пойдѣ посредѣ стѣней смѣртныхъ,

dwell in Thy holy mountain? He
 that walketh blameless and wor-
 keth righteousness, speaking
 truth in his heart, who hath not
 spoken deceitfully with his
 tongue, neither hath done evil to
 his neighbour, nor taken up a re-
 proach against those near him. In
 his sight he that worketh evil is set
 at nought, but He glorifieth them
 that fear the Lord. He giveth oath to
 his neighbour, and forsweareth
 not. He hath not lent his money on
 usury and hath not received bribes
 against the innocent. He that doeth
 these things shall never be shaken.

Psalm of David, 22.

The Lord is my Shepherd, and I
 shall not want. In a place of
 green pasture, there hath He
 made me to dwell; beside the wa-
 ter of rest hath He nurtured me.
 He hath converted my soul, He
 hath led me on the paths of right-
 eousness for His name's sake. For

НЕ ОУБОЮСА СЛА, ІАКЪ ТЫ СО
МНОЮ БИ. ПАЛНИЦА ТВОА И ЖЕЗЛЪ
ТВОИ, ТА МА ОУТЪШИСТА.
ОУГОТОВАЛЪ БИ ПЕРЕДО МНОЮ
ТРАПЕЗУ ПРЕДСТУЖАЮЩИХЪ МНЕ.
ОУМАСТИЛЪ БИ БЛЕОМЪ ГЛАВУ
МОЮ, И ЧАША ТВОА ОУПОЛВАЮЩИ
МА ІАКЪ ДЕРЖАВНА. И МЛТЬ ТВОА
ПОЖЕНЕТЪ МА ВЪ ДНИ ЖИВОТА
МОЕГО. И ВСЕЛИТИМЕСА ВЪ ДОМЪ
ГДЕНЬ, ВЪ ДОЛГОУ ДНИИ.

И ВХОДАТЪ ВЪ ЦРКОВЬ, ТВОРАТЪ, Г,
ПОКЛОНЬ, ГЛЮЩЕ КОЖДО ВЪ СЕБЕ ВТАИ.

БЖЕ МЛТНВЪ ВЪДИ МНЕ ГРЕШНО
МУ. БЖЕ УЧИСТИ МА ГРЕШНАГО И
ПОМИЛДИ МА. БЕЗЪ ЧИСЛА СОГРЕ
ШНУХЪ ГДИ ПРОСТИ МА.

ПОТОМУ, ДОСТОИНО БИТИ. СЛОВА, И
НИИ, ГДИ ПОМИЛДИ, Б, ГДИ БЛГОСЛОВИ.

ЗА МЛТВЪ ПРЕЧТЫА ТВОЕА
МТРЕ. [ЩЕ БИТИ ХРАМЪ ИЛИ ПРАЗДНИКЪ

though I should walk in the midst
of the shadow of death, I will fear
no evil, for Thou art with me; Thy
rod and Thy staff, they have com-
forted me. Thou hast prepared a
table before me in the presence of
them that afflict me. Thou hast
anointed my head with oil, and
Thy cup which filleth me, how ex-
cellent it is. And Thy mercy shall
pursue me all the days of my life,
and I will dwell in the house of
the Lord unto length of days.

They enter the church and make three
bows, each saying to himself silently:

God, be merciful to me a sinner.
God cleanse me a sinner, and have
mercy on me. I have sinned im-
measurably, Lord, forgive me.

Then: It is truly meet. Glory, Now and ever.
Lord have mercy. (2) Lord, bless.

Through the prayers of Thy
most pure Mother, (if in a church of the
Mother of God or on her feast, say: of her ho-

вѣщѣ, рцѣ: чѣстнаго и славнаго ѣд
и мѣкз.] силою чѣстнаго и живо
творящаго крѣта. и стѣго англа
хранителя моего, [и стѣго едоже
ѣсть храмз, и мѣкз. и едоже ѣсть день.]
и всѣхъ стѣхъ, гдѣ и се хрѣте снѣ
вжѣи помилуй ма грѣшнаго.

И стѣкз предѣ црѣкни двѣрми, и во
злагаетз ѣрѣи на сѣкѣ патрахиль.

ѣще ѣсть дѣаконз, глетз. Блѣвѣ
влко.

ѣрѣи, блѣгословѣнз вѣз нашз все
гда и ннѣ и прѣно и во вѣки
вѣкѣомз, амѣнь.

Глѣютз кождо сѣкѣ: Црѣо нѣныи. трѣтѣе.
и по сѣче нашз. ѣрѣи. Иѣкѣ твоѣ ѣсть
црѣтѣо и сила. гдѣ помилуй, вѣ. слава и
ннѣ. Прѣидѣте поклонѣмз, г. тѣже
тропарѣ сѣд.

Радѣнса двѣри вжѣта. радѣнса
прѣчѣта дѣво стѣта. радѣнса
влѣще и застѣпнице мѣрѣ. радѣнса

nourable and glorious N.,) by the power
of the precious and life-giving
Cross, and of my holy Guardian
Angel, (and of Saint N., whose temple this
is, and of Saint N., whose day it is,) and of
all the Saints: Lord Jesus Christ,
Son of God, have mercy on me a
sinner.

Standing before the royal doors, the priest
puts on the epitrachelion.

If there is a deacon, he says: Bless,
master.

The priest: Blessed is our God, al-
ways, now and ever, and unto the
ages of ages, Amen.

And they say, each to himself: Heavenly
King. Trisagion. Our Father. The priest says:
For Thine is the kingdom. Lord have mercy.
(12). Glory, Now and ever. Come let us wor-
ship. Then these troparia:

Rejoice door of God. Rejoice
most pure holy Virgin.
Rejoice, O Mistress and Mediatrix

СТѢНО ꙗко прибежище, ꙗко покрове
градъ нашемъ.

Подъ твою мѣть прибегаемъ,
бже дбо, мѣтвхъ нашихъ не
презри въ скорбехъ, но ѿ бѣдъ
избави насъ, едина чѣла ꙗко
благословенна.

Гди, ѿими ѿ мене беззаконїа
моѣ, ꙗко прегрѣшенїа моѣ, да
достойнѣ вниду въ достоянїе
сѣаго храма твоего.

Непреодолима двере, тайно
знаменана, благословенна бже
дбо, приими мѣтвы наша, ꙗко при
неси а снъ своемъ ꙗко бгъ нашемъ,
да спасетъ тебе ради душъ нашихъ.

ꙗко творятъ вѣтри къ востоку по
клоны ꙗко, пре сѣими дверми црскими, ꙗко
на ѡбѣ страны, сѣимъ иконамъ: къ
правои странѣ творятъ поклоны, глетъ.

Слава. Входи въ домъ твой,

of the world. Rejoice, wall and
refuge and protection of our city.

Under thy mercy we take
refuge, O Virgin Mother of
God. Despise not our prayers in
our afflictions, but deliver us from
woes, O Thou who alone art pure
and blessed.

O Lord, take away mine iniqui-
ties and my transgressions
from me, that I may worthily enter
into the portion of Thy holy tem-
ple.

O impassible door, mystically
sealed, blessed Virgin
Mother of God, accept our prayers
and present them to Thy Son and
our God, that through thee He
may save our souls.

And together they make three bows toward
the east: before the holy royal doors and to the
holy icons on both sides. [The priest] bows to
the right and says:

Glory: As I enter into Thy

ПОКЛОНИ́ЮСА ТБѢ, ОЦѢ И СЫ́НУ И
СЪО́МУ ДХ҃У, НЕРАЗДѢЛЬНУ СЪЩЕЮ
ВѢОМЪ, ВЪ ТР҃ИХЪ ЛИЦѢХЪ СЛА́ВА
ЕДИ́НОГО Б҃ГА.

И НИ́КѢ. Б҃ГА И́ЗЪ ТБѢ КОПЛО́ЩЬ
ШАГОСА РАЗУМѢХОМЪ ВѢЕ ДѢО,
ТОГО́ МОЛИ́ О СПАСЕ́НІИ ДУШЪ
НАШИ́ХЪ.

*Та́же, къ лѣвой сторонѣ, творитъ
покло́нъ, гл҃етъ.*

ГД҃И ОУ́СТНѢ МОИ́ ѠВѢ́РЗИ НА
МОЛѢ́ВУ, И́ ПРОСВѢ́ТИ О́ЧИ
ТА́ЙНИИ ДУШѢ МОЕ́А, ГА́КО ПРИ
ШЛЕ́ЦЪ Е́СМЪ Я́ЗЪ НА ЗЕМЛѢ. НЕ
СКРЫ́И Ѡ МЕНЕ́ ЗАПОВѢ́ДИ ТВОѢ,
ВСЕГДА́ И́ НИ́КѢ И́ ПР҃И́О И́ ВО́ ВѢ́КИ
ВѢ́КѠМЪ, А́МИНЬ.

Та́же, тропа́рь, гл҃. в̃.

ПРЕ́ЧТОМУ́ ЧИ́ О́БРАЗУ́ ПОКЛО́Н
Я́ЕМСА БЛ҃ГИИ, ПРОСЯ́ЩЕ ПРО
ЩЕ́НІА ПРЕГРЕ́ШЕ́НІЕМЪ НАШЫ́МЪ
ХР҃И́ТЕ БЖЕ́, ВОЛЕЮ́ ВО БЛ҃ГОИЗВО́ЛНАХЪ

house, I worship Thee, the Father
and the Son and the Holy Spirit,
undivided in essence, and I glorify
one God in three Persons.

Now and ever: We have known
God incarnate of thee, O Virgin
Mother of God. Entreat Him for
the salvation of our souls.

Then he bows to the left and says:

O Lord, open my lips for
prayer, and enlighten the
mystical eyes of my soul; for I am a
wanderer upon the earth. Hide not
from me Thy commandments, al-
ways, now and ever, and unto the
ages of ages, Amen.

*Then this troparion,
in the second tone:*

We venerate Thy most pure
image, O Good One, and ask
forgiveness for our transgressions,
O Christ our God. For of Thine
own will Thou wast pleased to as-

ѸСІИ ВЗЫТИ НА КРѢТѢ, ДА
ИЗБАВИШИ ІАЖЕ СОЗДАѢ РАБОТЫ
ВРАЖІА. ТѢМЪ БЛАГОДАРАЩЕ ВО
ПІЕМЪ ТИ, РАДОСТИ ВСѢ ИСПОЛ
НИВЫИ СПСЕ НАШЪ, ПРИШЕДЫИ
СПАСТИ МІРЪ. ПОТОМУ.

 ТЕБѢ РАДУЕТСА ѸБРАДО
ВАННАА ВСѢ ТВАРЬ, АРХАНГЛ
СКІИ СОБОРЪ, И ЧЛЧЕСКІИ РОДЪ. О
ѸЩІЕННАА ЦРКВИ, РАЮ СЛОВЕСНЫИ,
ДѢСТВЕНАА ПОХВАЛО. ИЗ НЕАЖЕ БГЪ
ВОПЛОТИСА И МЛАДЕНЕЦЪ БЫСТЬ,
ПРЕЖДЕ ВѢКЪ СЫН БГЪ НАШЪ. ЛО
ЖЕИНА ВО ТВОѢ ПРЕСТОЛЪ СОТВОРИ,
И ЧРЕВО ТВОЕ ПРОСТРАННЕ НБСЪ
СОДѢЛА ДѢЦЕ. Ѹ ТЕБѢ РАДУЕТСА
ѸБРАДОВАННАА ВСѢКАА ТВАРЬ СЛѢВА
ТЕБѢ.

И ПОКЛОНЪ ДО ЗЕМЛИ. АЩЕ ЁСТЬ НЛА,
ГЛН, ТРОѢ ВОСКРЪНЪ, НАСТОЦІАГѢ ГЛАСА. И
БЛГОВѢЩЕНІЮ ТРОПАРЬ, ГЛА. Д.

and the Cross, that Thou might-
est deliver from the bondage of the
enemy them that Thou didst fash-
ion. Wherefore we cry to Thee
thankfully: Thou didst fill all
things with joy, O our Saviour,
when Thou camest to save the
world. **Then:**

In thee rejoiceth all creation, O
thou who art full of grace: the
assembly of archangels and the
race of men. O hallowed church,
mystical paradise, glory of virgins,
of whom God, our God, before all
ages, took flesh and became a
child. For He made thy body a
throne, and thy womb He made
more spacious than the heavens, O
Virgin. In thee rejoiceth all cre-
ation, O thou who art full of grace:
glory to thee.

And a bow to the ground. If it be Sunday,
say the troparion of the Resurrection in the
current tone. Then the troparion of the
Annunciation, 4th tone.

Днесь сп̄сенію нашѣмъ нача́токъ,
и вѣчнѣй тайнѣ я́вленіе, сн̄х
бж̄їи сн̄х дв̄ичь быва́етъ. гаврі́лаъ
ра́дость бл̄говѣстѣ́етъ. тѣмъ и
мы съ нимъ вѣ́ѣ возопі́емъ.
ра́дуйся ѡб́радованна, гд̄ь съ
тобо́ю.

По́томъ. трѣ́ днѣ, и́ли прѣ́зникъ.
та́же, тропáрь и конда́къ хра́мъ и зла
то́ѣтъ. и́ аще вѣ́детъ сл̄жба васи́лѣва,
и́ли прѣ́жесці́нна, то гл̄и тропáрь
васи́лію, и́ли гр̄нгорію па́пѣ ст̄араго
рима, и́ ст̄омъ, ѡ́гдѣ ѣ́тъ дѣнь.

ст̄омъ іо́аннъ злато́ѣтъ
тропа́рь, гла́съ ѱ̄.

Ѡу́ѣтъ твои́хъ ꙗ́коже свѣ́то
л̄чнаа зар̄а́ возсі́авши
бго́мъ да́ннаа т̄и бл̄года́тъ, все
л̄нн̄ю просвѣ́тї, не сребролю́бно
мірови сокрови́ще сниск̄а, но

Today is the beginning of our
salvation and the manifesta-
tion of the eternal mystery. The
Son of God becometh the Son of
the Virgin, and Gabriel announ-
ceth the good tidings of grace;
therefore, let us also cry out with
him to the Mother of God: Rejoice,
O thou that art highly favoured;
the Lord is with thee.

Then say the troparion of the day or of the
feast, the troparion and kontakion of the tem-
ple and to Saint John Chrysostom. But if it be
the Liturgy of St. Basil or of the Presanctified
Gifts, the troparion to St. Basil or to Saint
Gregory, Pope of Old Rome is said. Also [say]
the troparion to the saint whose day it is.

Troparion to St. John Chrysostom,
in the 8th tone:

Shining forth from thy mouth
like the bright rays of the dawn,
thy God-given grace hath illu-
minated the whole world. Thou
didst gain for the world a treasure
of not being greedy for gain, and

ВЫСОТѸ НАМЪ СМЕРНОМЪ ДРІА
ПОКАЗА. И СВОИМИ СЛОВЕСИ НАКА
ЗА, ОЧЕ ІОАННЕ ЗАМОУСТЕ,
МОЛИ ХРІТА БГА СПІТИСА ДШАМЪ
НАШЫМЪ.

Кондакъ, гласъ 5.

ОНБЕСЪ ПРИИМЪ БЖІТВЕНЮ БЛГО
ДАТЬ, И СВОИМИ ОУСТНАМИ
ВСА ОУЧИШИ ПОКЛОНАТИСА ВЪ
ТРЦѢ ЕДИНОМУ БГУ, ІОАННЕ
ЗАМОУСТЕ, ВСЕБЛЖЕННЕ ПРЕПОДОБНЕ,
ДОСТОИНОУ ХВАЛИМЪ ТА, ЕСИ БО
НАСТАВНИКЪ, ІАКЪ БЖІСІТВЕНАА
ІАВЛАА.

*Таже, цѣлаѡ на столбцѣ оу црѣскихъ
дверей образъ епископа, гл҃еть стихъ,
твореніе ст҃аго германа, патріарха кон
стантинѣ града.*

ГДИ ІСЕ ХРІТЕ, ИЖЕ СИМЪ ОБРА
ЗОМЪ ІАВЛЫСА НА ЗЕМЛИ,
СПІСЕНІА РАДИ НАШЕГО, И ИЗВОЛИВЪ
СВОЕЮ ВОЛЕЮ НА КРІТѢ ПРИГВОЗДИТИ

didst show us the heights of hu-
mility. As by thy words thou in-
structed us, O Father John
Chrysostom, beseech Christ God,
that our souls may be saved.

And his kontakion, in the 6th tone:

From heaven hast thou received
grace divine, and by thy lips
thou dost teach all to worship the
One God in Trinity. O all-blessed
and godly John Chrysostom, right-
ly do we praise thee, for thou art a
teacher, revealing things divine.

*Then kissing the image of the Saviour on
the pillar of the royal doors, he says this verse,
the composition of St. Germanus, Patriarch of
Constantinople:*

Lord Jesus Christ, Who didst ap-
pear on earth in this image for
the sake of our salvation, Who of
Thine own will didst choose to nail
Thy hands and feet to the Cross;

рѣцѣ своѣ и нозѣ, и давыи
намъ крѣтъ своѣ на прогнаніе
всѣакогѡ врагѣ и сопостѣта,
помилуй ны на тѣмъ оуповающихъ.

И целова, на дрѣвѣмъ столбцѣ пре
чтыа образъ, глетъ.

Гѣла еще не забуди людѣи
своихъ, тебѣ бо и мамы за
ступницѣ и помощницѣ вѣрнѣи,
тобою надѣемса прощеніе грѣ
хѡвъ прѣдѣти, и спасеніе ползчѣти.

Целова на црквихъ двѣрехъ бѣговѣщеніе
пречтыа и архангѣла. глетъ трѡ. Днесь
спасенію нашемъ начатокъ. Тѣже, цѣ
лзуютъ и прочіа икѡны

Целова крѣтъ глетъ. Силою и за
ступленіемъ чѣнагѡ крѣта твоегѡ
гдѣи, помилуй мѣ и помози ми
грѣшномъ.

Прѣчеи. Сѣын великѣи ісѡанне
пророче и прѣче крѣтителю гдѣнь,

and Who gavest us Thy Cross to
drive out every enemy and adver
sary: Have mercy on us who trust
in Thee.

And kissing the image of the most-pure
Lady on the other pillar, he says:

Holy Mother of God, forget not
thy people, for we the faith
ful have thee as our protectress
and helper. Through thee we hope
to receive forgiveness of sins and
to obtain salvation.

Kissing the Annunciation to the most-pure
Lady and the Archangel on the royal doors, he
says the troparion, Today is the beginning of
our salvation, as given above. They also kiss
the other icons, and say the troparia and kon
takia.

Kissing the Cross, he says: **By** the pow
er and protection of Thy precious
Cross, O Lord, have mercy on me,
and help me, a sinner.

To St. John the Forerunner: **Holy** and
great John, prophet, forerunner

МОЛИ Ѡ ѢЖЕ ИЗБАВИТИСА НАМЪ
БЪДУЩАГО ПЛАМЕНЕ, И СТРАШНАГО
И НЕПОСТОЯННАГО МЪЧЕНІА.

Архангѣлѣ. СѢТЫИ АРХАНГѢ ХРІТОВЪ
ИМѢКЪ, ѠГРАДИ МА БЖІТВЕННЫМЪ СІ
ПРЕДСТАТЕЛЬСТВОМЪ, И МОЛИ Ѡ
ѢЖЕ СПАСТИСА Ѡ ГРАДУЩИХЪ
ИСКУШЕНІИ.

Апѣтолѣ. СѢТЫИ АПѢТЛЕ, ИМѢКЪ,
ИЖЕ МІРСКІА КОНЦЫ ПРИВЕДЫИ КЪ
БГУ, МОЛИ ЕГО Ѡ ѢЖЕ СПАСТИСА
НАМЪ, И ИЗБАВИТИ НАСЪ ИЖЕ ВО
АДѢ МЪЧЕНІА.

Пророкъ. СѢТЫИ ПРОРОЧЕ, ИМѢКЪ,
ИЖЕ ПРОВІДАН ИЗДАЛЕЧА ПОВЕ
ЛѢННОЕ Ѡ ГДА ПРОПОВѢДАНІЕ, К
НЕМУ ЖЕ ИМѢА ВЕЛІЕ ДЕРЗНОВЕНІЕ,
МОЛИ ЕГО Ѡ НАСЪ СПАСТИСА НАМЪ.

Сѣлю. СѢТІЮ ХРІТОВЪ ИМѢКЪ, ИЖЕ
ВОЛЮ ГДНЮ И ѠПРАВДАНІА ОУСЕРДНО
СОБЛЮДАА, КЪ НЕМУ ЖЕ ИМѢА

and baptist of the Lord, pray that we may be delivered from the future flames and from terrible and unendurable torment.

To an Archangel: Holy archangel of Christ N., guard me by thy divine protection, and pray that I be saved from temptations to come.

To an Apostle: Holy apostle N., who broughtest the ends of the earth unto God, beseech Him to save us and to deliver us from the torments of hell.

To a Prophet: Holy prophet N., who from afar didst foresee the message ordained by the Lord, and who hast great boldness before Him, beseech Him on our behalf, that we may be saved.

To a Hierarchy: Hierarchy of Christ N., who didst diligently perform the Lord's will and statutes, and

ДЕРЗНОВѢНІЕ, МОЛИ ЄГО СПАСІТИСА
НАМЪ.

Прѣпѣномъ. Преподобне и оуго
днице бжїи, **имкз**, иже ревнѣа
повелѣвшемъ крѣтъ носити, к
немъ же и дерзновѣнїе имыи,
моли єго єже спастї насъ.

Мчнкъ. Сгѣи мчнице **имкз**,
пострадавыи за хрѣта, кз немъ
же имашн дерзновѣнїе, моли да
спсѣтъ ма твоими мѣтвами.

ѿще ли, и ны образы мѣстни,
цѣлоуа глѹтъ, тропарї, и кондакї.

Посѣмъ, вхѹдаѣтъ малыми двѣрми кз
жертвеникъ, и творѣтъ поклѹны, г,
гла, сїю мѣтвѣ.

Гди низпогли рѹкѹ твою, и
высоты стѣгѹ жнища
твоегѹ, и оукрѣпи ма кз пред
лежащей слѹжебѣ твоей, гакѹ да
не ѡсѹжденнѹ прѣстанѹ стѣраш
номъ престѹлѹ твоемъ, и

who hast boldness before Him, be-
seech Him that we be saved.

To a Monastic: Venerable N., pleas-
ing to God, who wast zealous for
Him Who commanded [us] to car-
ry the Cross, and who hast bold-
ness before Him, beseech Him to
save us.

To a Martyr: Holy martyr N., who
didst suffer for Christ, before
Whom thou hast boldness: pray
that He save me by thy prayers.

And if there be other local icons, they kiss
them saying the troparia and kontakia.

After this, they enter before the table of
oblation by the lesser doors and make three
bows, saying this prayer:

O Lord, stretch forth Thy hand
from Thy holy habitation on
high, and strengthen me for Thy
service which lieth ahead of me,
that I may stand before Thy dread
throne without condemnation,
and perform the Bloodless Sacri-

БЕЗКРѠВНЮ ЖЕРТВУ СОВЕРШУ. ГАКѠ
ТВОА ѢСТЬ СИЛА КО ВЪКИ
ВЪКОМЪ, АМИНЬ.

Вшедъ же ко олтарю, и прѣсмлютъ
каждо стихарь свою, иерею, съ
патрахилю, и дѣаконы со оуларемъ. и ко
злагодѣютъ кождо на лѣвое рамо свое,
сочворѣютъ поклоны, г, къ
востокомъ, предъ стѣмъ прѣоломъ,
глаголюще къ себѣ.

Бже оучити ма грѣшнаго и
помилуй ма. Создавыи ма гди
помилуй ма. Безъ числа
согрѣшихъ гди прости ма.

и творѣтъ прощеніе, и цѣлуютъ
престолъ. приходитъ дѣаконы ко иерею, дер
жа стихарь на плещи со оуларемъ, малю
главу приклонъ глетъ тихимъ гласомъ.

Благоловѣ вѣко облачѣтиса во
стѣи стихарь.

Иерею благоговѣла егѠ рѣкою. и
глетъ,

Благоловѣнъ бгъ нашъ всегда и
нигѣ и прѣно и ко вѣки вѣкомъ.

face. For Thine is the power unto
the ages of ages, Amen.

Having entered the sanctuary, each takes
his sticharion --the priest with the epitrache-
lion, the deacon with the orarion-- and places
it on his left shoulder. They make three bows
toward the east before the holy altar, saying to
themselves:

God cleanse me a sinner and
have mercy on me. **Thou** hast cre-
ated me: **Lord**, have mercy on me. **I**
have sinned immeasurably: **Lord**,
forgive me.

They ask forgiveness, and kiss the holy al-
tar. The deacon comes to the priest, holding
the sticharion and orarion on his shoulder; he
inclines his head slightly and says softly:

**Bless [me], master, to vest in the
holy sticharion.**

The priest blesses the deacon with his
hand and says:

**Blessed is our God, always, now
and ever, and unto the ages of**

ДІАКОНЪ ГЛѢТЪ АМІНЬ .

И ТѢКѢ СТАНУТЪ НА СВОИХЪ МѢСТѢХЪ . И
ОБЛАЧАЮСЯ КЪЖДО ВЪ СТИХАРЬ СВОЮ ГЛЮЩЕ
ВЪ СЕБѢ .

ДА ВОЗРАДУЕТСЯ ДУША МОЯ ѿ
ГДѢ . ОБЛЕЧЕ БО МЯ ВЪ РИЗѢ
СПАСЕНІЯ , И ОДЕЖДЕЮ ВЕСЕЛІЯ
ОБЛОЖИ МЯ , ЯКѢ НА ЖЕНИХА БО
ЗЛОЖИ НА МЯ ВѢНЕЦЪ , И ЯКѢ
НЕВѢСТѢ ОУКРАСИ МЯ КРАСОТОЮ .

ТѢЖЕ ІЕРЕЙ ВЗЕМЪ ПАТРАХІЛЪ И ЦѢЛУА
КОЗАГАЕТЪ НА СѢ ГЛА .

БИШЕ ІСА , СВАЗАВШЕ , ПРЕДАША
ЕГО ПОНТИЙСКОМУ ПИЛАТУ
ИГЕМОМУ .

ДІАКОНЪ ЖЕ КОЗАГАА НА ЛѢВОЕ РАМО
ОУЛАРИ СВОЮ ЦѢЛУА ГЛѢТЪ .

ГЛЪ , СГЛЪ , СГЛЪ , ГДЪ САВАѠЪ ,
И СПОЛНЪ НЕБО И ЗЕМЛЮ СЛАВЫ
ЕГО .

ІЕРЕЙ ЖЕ ЦѢЛУА ПОЯСЪ , ѠПОЯСАЕА
ГЛѢТЪ .

ages. The deacon responds: Amen.

And thus they take their places. As each
vests in his sticharion, he says to himself:

Let my soul rejoice in the Lord,
for He hath clothed me with
the robe of salvation and hath put
on me the garment of joy; He hath
put a crown on me as on a bride-
groom, and adorned me with
comeliness as a bride.

Then the priest takes the epitachelion,
kisses it, and puts it on, saying:

Having taken Jesus, they
bound Him and delivered
Him to Pontius Pilate the gover-
nor.

The deacon places the orarion on his left
shoulder, kisses it, and says:

Holy, Holy, Holy is the Lord of
Sabaoth: heaven and earth
are full of His glory.

The priest kisses the belt, and girds him-
self saying:

Бгъ преподѣла мѧ силю, и́ поло
жи непороченъ путь мой,
совершаа́ нозѣ мои́ гакѡ ѡлени,
и́ на высокихъ поставлаа́ мѧ.

На деснѣю рѣкѣ возлагаа́ порѣчь,
и́срѣи, и́ дѣаконъ глѡтъ кѡждѡ въ себѣ.

Десница́ гдѧ сотвори́ силу,
десница́ гдѧ вознесе́ мѧ,
десница́ твоѧ гдѧ прослави́ла въ
крѣпости, деснаа́ ти́ рѣкѧ гдѧ
сокруши́ враги́, и́ мно́жествомъ
славы́ твоѧ стѣрлаъ ѡи́ сопоста́ты.

На лѣвѣю же рѣкѣ, полагаа́ порѣчь
и́срѣи, и́ дѣаконъ глѡтъ.

Рѣцѣ твоѧ сотвори́тъ мѧ и́
созда́тъ мѧ, вразуми́ мѧ и́
испытѧю заповѣди твоѧ.

Тѧже, и́срѣи, ѡблѣчѧса въ фелѡнь,
глѡтъ.

God hath girded me with pow-
er and hath made my path
blameless, Who maketh my feet
like the feet of a hart, and setteth
me upon high places.

Placing a cuff on the right hand, the priest
and the deacon say to themselves:

The right hand of the Lord hath
wrought strength, the right
hand of the Lord hath exalted me.
Thy right hand, O Lord, hath been
glorified in strength. Thy right
hand, O Lord, hath shattered ene-
mies and in the multitude of Thy
glory hast Thou ground down the
adversaries.

Placing a cuff on the left hand, the priest
and deacon say:

Thy hands have made me and
fashioned me; give me under-
standing, and I will learn Thy com-
mandments.

Then the priest vests in the phelonion, say-
ing:

ЩЕ́ННИЦЫ ТВОѦ О́БЛЕКУ́ТСА ВЪ
ПРА́ВДУ, Ѣ́ ПРѢ́ПНІИ ТВОѦ ВОЗРА
ДУЮ́ТСА.

ТѢ́ЖЕ, І́СРѢ́Й, Ѣ́ ДІА́КОНЪ, ПРШЕ́ДШЕ КО
КЛА́ДЕЗЮ, ОУ́МЫВАЮ́ЩЕ РЪ́КИ СВОѦ, ГЛЮ́ТЪ
КО́ЖДО КЪ СЕБѢ́.

ОУ́МЫЮ ВЪ НЕПОВІ́ННЫХЪ РЪ́ЦѢ
МОѦ Ѣ́ О́БЫДУ О́ЛТАРЬ ТВОѦ
ГДІ́И, ОУ́СЛЫ́ШАТИ МНѢ́ ГЛАСЪ ХВА́ЛЫ
ТВОЕѦ Ѣ́ ПОВѢ́ДАТИ ВСѦ́ ЧУ́ДЕСА
ТВОѦ. ГДІ́И ВОЗЛЮ́БИХЪ БЛГО́ЛѢ́ПІЕ
ДО́МУ ТВОЕГѦ, Ѣ́ МѢ́СТО ВСЕЛѢ́НІА
СЛА́ВЫ ТВОЕѦ. ДА НЕ ПОГУ́БИШИ СЪ
НЕЧЕСТІ́ВЫМИ ДУ́ШУ МОЮ́, Ѣ́ СЪ
МУ́ЖИ КРѢ́ВІИ ЖИВО́ТЪ МОѦ. Ѣ́ХЪ
ЖЕ ВЪ РЪ́КУ БЕЗЗАКѢ́НІА, Ѣ́
ДЕСНІ́ЦА Ѣ́ХЪ НЕПО́ЛНИА МЪ́ДЫ.
Ѣ́ЗЪ ЖЕ НЕСЛѢ́БОЮ МОЕЮ́ ХОДИ́ХЪ,
Ѣ́ЗБА́ВИ МА́ ГДІ́И Ѣ́ ПОМНІ́УИ МА́.
НОГѦ́ МОѦ СѢ́А НА ПРА́ВОУ́ЦѢ, ВЪ
ЦѢ́РКВАХЪ БЛГО́СЛОВЛЮ́ ТЕА ГДІ́И.

Thy priests shall be clothed
with righteousness, and Thy
righteous shall rejoice.

Then the priest and the deacon go to the
well. Washing their hands, they say to them-
selves:

I will wash my hands in inno-
cency and I will compass Thine
altar, O Lord, that I may hear the
voice of Thy praise and tell of all
Thy wondrous works. O Lord, I
have loved the beauty of Thy
house, and the place where Thy
glory dwelleth. Destroy not my
soul with the ungodly, nor my life
with men of blood, in whose hands
are iniquities; their right hand is
full of bribes. But as for me, in
mine innocence have I walked; re-
deem me, O Lord, and have mercy
on me. My foot hath stood in up-
rightness; in the congregations
will I bless Thee, O Lord.

ДІАКОНЪ ГЛ҃ЕТЪ КЪ ЦІ́ЕННИК҃У.
БЛ҃ГОСЛОВІ́И ВЛ҃КО БЛ҃ГОУКРАША́ТИ
С҃ТІ́АА.

І́СР҃Е́Й ГЛ҃ЕТЪ. БЛ҃ГОСЛОВЕ́НЪ БГ҃Ъ
НА́ШЪ ВСЕГДА́, Ѳ́ НН҃Ѣ Ѳ́ ПРН҃ЩО Ѳ́ ВО
ВѢ́КИ ВѢ́КѠМЪ.

ДІАКОНЪ, А́МІ́НЬ. ГД҃Ъ ПОМО́
ЛИМѢА. ГД҃И ПОМІ́ЛШ҃И.

И́ оустроѣетъ с҃тіаа соуды. с҃тіи
оубо некосъ цѣлобаки поставлетъ на
с҃тѣмъ жертвенницѣ, ѿ десныа с҃трани,
и потиръ поставлетъ ѿ лѣвыа с҃трани,
и покровы по с҃транамъ полагаетъ. І́ср҃ей
же с҃тавъ предъ с҃тіимъ престоломъ,
гл҃етъ, мѣтвѣ сѣю засѣ вѣи.

ВЛ҃КО ГД҃И ВСЕДЕРЖИ́ТЕЛЮ, НЕ
ХОТѢ́И СМЕР́ТИ ГРѢШНИКОМЪ, НО
О́БРАЩЕ́НІЕ ДА́ВЪ, О́ДИНРО́ДНЫМЪ
СНОМЪ ТВОИ́МЪ, ГДЕМЪ НА́ШИМЪ
І́СОМЪ ХР҃ТО́МЪ, И́ЖЕ ПОКА́ЗА НА́МЪ
П҃ТЬ НОВЪ И С҃ТЪ, О́БРАЗЪ
ПРОПИСА́ВЪ ПОКА́НІА ДРЕ́ВНИМЪ БЛ҃ДА

The deacon says to the priest: **Bless**
[me], master, to arrange aright the
holy things.

The priest says: **Blessed** is our God,
always, now and ever, and unto the
ages of ages.

The deacon says: **Amen.** Let us pray
to the Lord. **Lord** have mercy.

And he arranges the holy vessels. Having
kissed the holy diskos, he places it on the right
side of the table of oblation, opposite his left
hand. The chalice he places on the left side,
opposite his right hand. The veils he places on
either side. Meanwhile, the priest goes and
stands before the holy altar, and says this
prayer for himself, silently:

O Master, Lord Almighty,
Who desirest not the death
of sinners, but hast granted
[them] conversion through Thine
Only-begotten Son, our Lord
Jesus Christ, Who showed us a
new and holy path; Who present-
ed an image of repentance to the

НИКѠМЪ, ДРѢВНИМЪ РАЗБОЙНИ
КѠМЪ, ДРѢВНИМЪ МЫТОНЦѠМЪ,
ПОДАВЪ ВЛАДНИЦЕ ИСТОЧНИКЪ СЛЕЗЪ.
ТѢМЖЕ ВЛКО И МЕНЕ ОУПОДОБИ, НЕ
ПОМИНАА МОИХЪ БЕЗЧИСЛЕННЫХЪ
СОБЛАЗНЪ, НО МИМО ВЕДИ МОА ПРЕ
ГРѢШЕНІА. ЕДИНЪ БО ЕСИ БЕЗГРѢ
ШЕНЪ МИЛОСЕРДЪ И ПРЕМИЛОСТИВЪ,
КАКЪА Ѡ СЛѠБАХЪ ЧЛЧЕСКИХЪ,
ПРІЕМЛА ПОКЛОНАНІЕ Ѡ ВСЕА ТВАРИ.
ХВАЛИМЫИ НЕПРЕСТАННО НЕБЕСНЫМИ
СИЛАМИ, СТРАШЕНЪ СЫИ ХЕРУВІМѠМЪ
И СЕРАФІМѠМЪ, И Ѡ ТѢХЪ СЛЪЖЕВ
НЕНЗРЕЧЕННЪ ПРІЕМЛА. И ПАКИ НА
ЗЕМЛИ СОБОЮ КЪ ТЕБѢ ОЦЪ ЖЕРТВЪ
ВОЗНЕСЪ, ЗАКОЛЕНІЕ ПРІИМЪ, ГАКѠ
АГНА НЕСЛѠБЕНКО, И СВОЕЮ КРѠВІЮ Ѡ
СВЯЦИ ВЕСЬ МІРЪ, И ПОВЕЛѢВЪ НАМЪ
НЕДОСТОЙНЫМЪ РАБѠМЪ ТВОИМЪ,
ТВОА Ѡ ТВОИХЪ ТЕБѢ ПРИНОСИТИ.
ТЫ И НИГѢ ВЛКО ПРЕСТЫИ, ПРЕЗРИ
МОА БЕЗЧИСЛЕНАА СОГРѢШЕНІА, И

prodigals, thieves and publicans
of old; and Who gave the sinful
woman a fountain of tears: Deal
likewise with me, O Master.
Remember not my countless
faults, but pass over my trans-
gressions; for Thou alone art sin-
less, clement and most merciful;
Thou repentest Thee of men's
evil deeds, and acceptest adora-
tion from all creation; Thou art
unceasingly praised by the heav-
enly powers; Thou art awesome
to the cherubim and seraphim,
and receivest their ineffable serv-
ice. Moreover, Thou didst offer
Thyself on earth as a sacrifice to
Thy Father, Who accepted Thine
immolation as that of a blameless
Lamb; by Thy blood Thou didst
hallow the whole world; and
Thou hast commanded us, Thine
unworthy servants, to offer Thee
Thine own of Thine own. Do
Thou also now, O most holy

РАЗДВИГНИ ОУСТА МОА, И ИСПОЛНИ
ТВОЕГѠ ХВАЛЕНІА. СРЦЕ ЧИСТО
СОЗІЖДИ ВО МНѢ БЖЕ, И ДХЪ
ПРАВЪ ѠБНОВИ ВО ОУТРОБѢ МОЕЙ, И
ПРИИМИ МА ДЕРЗАЮЩА ВНИТИ ВО
СВАТИЛИЩЕ ТВОЕ, И ВОЗНЕСТИ
ТЕБѢ ТВОА Ѡ ТВОИХЪ, ІАКОЖЕ
ПРЕДАЛЪ СІИ СТЫМЪ СВОИМЪ
ОУЧЕНИКОМЪ И АПОСТОЛМЪ. И МЫ Ѡ
ТѢХЪ ПРИЕШЕ, СТРАШНЫМЪ ТВО
ИМЪ ТАЙНАМЪ ПРИЧАСТНИЦЫ БЫ
ВЪЕМЪ, НЕ ПО НАШЕМУ НЕДОСТО
ИНЫСТВУ, НО ТВОЕГѠ РАДИ МИЛО
СЕРДІА. ѠМЫИ ВЛКО ГНЪСЪ Ѡ ДУШИ
МОЕА, И СКВЕРНЪ Ѡ ПЛОТИ МОЕА,
И ВСЕГО МА ѠСТИ СИЛОЮ ТВОЕЮ
НЕВИДИМОЮ. НѢСТЬ БО ВѢЩИ
ОУТАИТНЕСА Ѡ ТЕБѢ МОЩІА, НО
ВСА ѠБНАЖЕНА И ІАВЛЕНА ПРЕД
ОЧИМА ТВОИМА СЪТЬ. ВЪЕМЪ ВЛКО,
ІАКО НЕСОДЪЛАННЫХЪ МОИХЪ ЗРИТА
ОЧИ ТВОИ, И ВЪ КНИГАХЪ ТВОИХЪ

Master, disregard my countless
sins; open my mouth, and fill it
with Thy praise. Create in me a
clean heart, O God, and renew a
right spirit within me. Receive
me who dare to enter into Thy
sanctuary and to offer Thee
Thine own of Thine own, as Thou
didst hand down to Thy holy
apostles and disciples. Having re-
ceived [this service] from them,
we also become partakers of Thy
dread Mysteries, not because of
our own unworthiness, but on ac-
count of Thy loving-kindness. O
Master, wash away the filth from
my soul and the defilement from
my flesh, and sanctify me wholly
by Thine invisible power. For
there is nothing that can be hid-
den from Thee; rather, all things
are exposed and made manifest
before Thine eyes. I know, O
Master, that my deeds not yet
done Thine eyes have seen, and

всѣ напѣсана сѣть. чѣмже не
омрази моегѣ недостоинства, и
лица твоегѣ не ѡврати ѡ мене,
да не возвраща со стыдомъ по
срамленз ѡ тебе, но сподоби мѣ
поработати стѣмъ твоимъ
тайнамъ. ѡко подобаетъ ти
всѣ слава честь и поклоненіе, со
отцемъ и стѣмъ дхѣмъ, ннѣ и
прѣво и во вѣки вѣкомъ, аминь.

*Молитва, хотѣемъ іерееви
бжтвеню совершити страшню тайну.*

Гди бже нашъ, едине блгн и
чллюбче, едине стѣи и
настѣихъ почиваи, иже верхов
номъ твоемъ аптлѣ петрѣ,
гавльшася емѣ видѣніемъ, ни
чтоже скверна, или нечиста
мнѣти, ѡ тебе сотворенныхъ, на
пищѣ и въ наслажденіе члкомъ. и
сладомъ твоимъ избраннымъ

in Thy books, all things are writ-
ten. Therefore, loathe not mine
unworthiness, and turn not Thy
face from me, lest I turn away in
disgrace, put to shame by Thee,
but vouchsafe me to serve Thy
Holy Mysteries. For unto Thee is
due all glory, honour and wor-
ship, together with the Father
and the Holy Spirit, now and
ever, and unto the ages of ages,
Amen.

*A Prayer for the Priest Who is to Celebrate
the Dread Divine Mystery*

O Lord our God, Who alone
art good and lovest man-
kind; Who alone art holy and
retest in the holies; Who by the
vision which was revealed to Thy
chief apostle Peter [didst charge
him] to consider nothing defiled
or unclean which hath been creat-
ed by Thee for the nourishment
and pleasure of man; and Who

апѣломъ павломъ, всѣ чиста чистымъ заповѣдавъ. ты самъ вѣко прѣтн, призываніемъ страшнаго и прѣчтаго ти имени, и образомъ чинаго и животворящаго крста, благоловн и ѡчисти раба своего **имѣ**, ѡсквернышагося ѡ всѣаго неприазненнаго дѣха, и ѡ всѣаго мечтанія и гада гадовитаго, ѡ всѣаго беззаконія, ѡ всѣаго потвора, ѡ всѣаго льсти, ѡ всѣаго суеты, ѡ всѣаго недѣга, ѡ всѣаго гѣзы, и ѡ всѣаго противнаго слодѣйства дѣвола. нынѣ же не достоинаго раба своего, **имѣ**, сподоби мѣ по милрдію твоемѣ служити прѣчтымъ твоимъ тайнамъ. но прѣжде гдн ѡчисти мнѣ дшѣ и тѣло ѡ всѣакихъ сквернъ, и ѡстави мнѣ всѣ согрѣшенія вольнаа и невольнаа, вѣдомаа и

through Thy chosen vessel, the Apostle Paul, didst charge that *unto the pure all things are pure*; Do Thou Thyself, most holy Master, by the invocation of Thine awesome and most pure Name, and by the sign of the precious and life-giving Cross, bless me, Thy servant **N.**, and cleanse me who have been defiled of every hostile spirit, every apparition of the poisonous serpent, every iniquity, every sorcery, every deceit, every vanity, every illness, every disease and every adverse evildoing of the devil. And now, in Thy mercy, vouchsafe me Thine unworthy servant **N.**, to serve Thy most pure Mysteries, but first cleanse my soul and body, O Lord, from all defilements, and forgive me all my sins, willing and unwilling, those committed with knowledge or in ignorance, which I have

НЕВѢДѢШАМА, ГДѢЖЕ СОГРѢШИХЪ ВО
ВСѢ ДНИ ЖИВОТѢ МОЕГО, ВО ДНИ И
ВЪ НОЩИ И НА ВСАКЪ ЧАСЪ, ДѢЛОМЪ
И СЛОВОМЪ И ПОМЫШЛЕНІЕМЪ И ДО
НЫНѢШНАГО ЧАСА. И ДАИЖЕ МНѢ ГДѢ
СЛУЖЕНІЕ СЕ СТРАШНОЕ НБНЫХЪ
ЧИНОВЪ, И ПРИЧАСТІЕ ЖИВОТВО
РАЩАГО ТИ ТАИНСТВА, НЕ ВЪ СЪДЪ,
НИ ВО ѠСЪЖДЕНІЕ, НО ВЪ ПРОЩЕНІЕ
ГРѢХОВЪ, И ВЪ ДХА СГГѢ ПРИ
ШЕСТВІЕ, И ВЪ ЖИЗНЬ ПРИНО
СЪЩНЫА РАДОСТИ, СЪЖЕ ОУГОТОВАЛЪ
СЯ ИСТИННЫМЪ СЛУЖЕБНИКОМЪ
ТВОИМЪ. СОХРАНИ МА БЛГО
ВСЕИЛЕНЕ Ѡ ВСАКИА СЛѢБЫ И ГРѢХА.
СОБЛЮДИ НЕСКВЕРНА И НЕПОРОЧНА, Ѡ
ВСАКИА СѢТИ ПРОТНВНАГО ДІАВОЛА.
И ДАИЖЕ МНѢ ГДѢ СЛУЖИТИ ТБѢ
ВЪ ПРЕПОДѢИИ И ПРАВДѢ, ДО ПОСЛѢ
ДНАГО ДНѢ И ЧАСА И ИЗДЫХАНІА. ТЫ
БО СЯ САМЪ БЛГОСЛОВА И СГГѢ
ВСАЧЕСКАА, ХРГѢ БЖѢ НАШЪ. И ТБѢ

committed all the days of my life,
during the day, at night and at
every hour, in deed, word and
thought, until the present hour.
And grant me also, O Lord, this
awesome service of the heavenly
orders and the communion of Thy
life-giving Mystery, not unto
judgement or condemnation, but
for forgiveness of sins, for the
communion of the Holy Spirit,
and for the life of everlasting joy
which Thou hast prepared for
Thy true ministers. All-powerful
Master, keep me from every
wickedness and sin; preserve me
undefiled and unspotted from
every snare of [our] adversary,
the devil. And grant me to serve
Thee, O Lord, in godliness and
righteousness until my last day
and hour and breath. For Thou
Thyself art He Who blesseth and
sanctifieth all things, O Christ
our God, and unto Thee do we

СЛАВУ ВОЗЫЛАЕМУ СО ВЪЗНАЧАЛЬ
НЫМУ ТИ ОЦЕМУ, И СЪ ПРЕСВЯТЫМУ
И БЛАГОМУ И ЖИВОТВОРАЩИМУ
ДХОМУ, ННѢ И ПРНУ И КО ВѢКИ
ВѢКѠМУ, АМИНЬ.

МѢТКА ПРОЦАЛЬНАА, ГЛѢМА Ѡ
АРХІЕРѢА, ИЛИ Ѡ ДХОВНАГО ОЦА,
ХОТЯЩЕМУ ПРИЧАСТИТИСЯ ВЖИВЕННЫХ И
ЖИВОТВОРАЩИХ ТАИНН. И СГДА СЛЖИТИ
ІЕРѢЮ ВЖЕСТВЕНАА ЛИТЪРГІА ГЛЕТЪ СЮ
МѢТВУ ЗА СѦ.

ГДН ІСЕ ХРТЕ БЖЕ НАШ, СНЕ И
СЛОВЕ БГА ЖИВАГО, ПАСТЫРЮ И
АГНЬЧЕ, ВЗЕМЛАН ГРѢХИ МІРУ, ИЖЕ
ДОЛГЪ ДВѢМА ДОЛЖНИКОМА ѠСТА
ВИВЫИ, И ГРѢШНѢИ ЖЕНѢ
ѠСТАВЛЕНІЕ ГРѢХѠВЪ ДАРОВАНЪ,
ИЖЕ ИЩЕЛЕНІЕ РАЗЛАБЛЕНОМУ ДАРО
ВАНЪ, И ѠСТАВЛЕНІЕ ГРѢХѠВЪ
СГО. ТЫ СМЪ ГДН ЧАКОЛЮБЧЕ
ѠСЛАБИ И ѠСТАВИ, И ПРОСТИ ГРѢХИ
ЖЕ И БЕЗЗАКОНІА, И ПРЕГРѢШЕНІА
ВОЛЬНАА И НЕВОЛЬНАА, ВѢДОМАА И

send up glory, together with
Thine unoriginate Father and the
most holy, good and life-giving
Spirit, now and ever, and unto
the ages of ages, Amen.

A Prayer of Pardon, said by a Bishop or
Spiritual Father for One Who Is Going to
Partake of the Divine and Life-giving
Mysteries. (When a priest is to celebrate the
Divine Liturgy he says this prayer for himself.)

Lord Jesus Christ our God,
Son and Word of the Living
God, Shepherd and Lamb Who
takest away the sins of the
world; Who forgavest the two
debtors their debt and granted
the sinful woman remission of
her sins; Who didst bestow
healing on the paralytic and
pardon of his sins: Do Thou
Thyself, O Lord Who lovest
man, absolve, remit and forgive
the sins, offenses and trans-

НЕВѢДОМАА , ІАЖЕ ПРЕСТУПЛЕНІЕМЪ
И ѠСЛѢШАНІЕМЪ ТВОРИМАА МНОЮ
НЕДОСТОЙНЫМЪ РАБОМЪ ТВОИМЪ
ИМѢМЪ , СЛІКѠ ІАКѠ ЧЛѢКЪ ПЛОТЬ
НОСѠ ВЪ МІРѢ СЕМЪ ЖИВЫИ
ПРЕСТУПНІХЪ , ИЛИ СОГРЕШНІХЪ СЛѠ
ВОМЪ , ИЛИ ДѢЛОМЪ , ИЛИ ПОМЫ
ШЛЕНІЕМЪ , ВѢДАА ИЛИ НЕ ВѢДАА ,
ВЪ НОЩИ ЖЕ И ВО ДНИ . ИЛИ ВЪ
ПРОКЛАТІЕ И КЛАТВѢ АРХІЕПРЕЙСКѢ
ВПАДОУХЪ , ИЛИ ВЪ СВОЕ КЛАТІЕ ТАКО
ЖДЕ ВПАДОУХЪ . ИЛИ КЛАТВОЮ
КЛАХСА ИМЕНЕМЪ БЖІИМЪ , И СІЕ
ПРЕСТУПНІХЪ . ИЛИ НЕПОДОБНЫМЪ ГНѢ
ВОМЪ КОГѠ Ѡ ХРИСТІАНЪ КЛАХЪ ,
ИЛИ ПРОКЛАХЪ , ИЛИ ПОНОСИХЪ , ИЛИ
ѠКЛЕВЕТАХЪ , ИЛИ ѠСЛѢДИХЪ , ИЛИ
СКВЕРНО ГЛАХЪ , ИЛИ ЗАВИДѢХЪ , ИЛИ
СОЛГАХЪ , ИЛИ СЛѠ ВОСПОМИНАХЪ ,
ИЛИ ПРОГНЕВАХСА , ИЛИ РАЗ
АРИХСА , ИЛИ РАЗГОРДѢХСА , ИЛИ
ѠБЛЕНИХСА , ИЛИ ЛѢКАВСТВОВАХЪ ,

gressions, willing and unwill-
ing, committed with knowledge
and in ignorance, by trespass-
ing and disobedience commit-
ted by me Thine unworthy ser-
vant **N.**, and as many sins and
offenses as I have committed,
inasmuch as I am a man bearing
flesh and living in this world,
whether in word, deed, or
thought, knowingly or un-
knowingly, at night or in the
day: if I have fallen under the
ban or curse of a bishop, or
have fallen under mine own
curse; if I have sworn an oath in
God's name and then broken it;
if I have cursed a Christian
with unbecoming anger, or
have used swearing and abusive
language, or have slandered or
judged anyone; if I have used
foul language, or have been en-
vious, or have lied; if I have re-
membered wrongs, or have

ИЛИ ЛИХВЪ ВЗАХЪ, ИЛИ ТЩЕ
СЛАВИХСА, ИЛИ ВЪ СРЕБРОЛЮБИЕ ВПА
ДОХЪ. ИЛИ ОПИВСА БЛЕВАХЪ, ИЛИ КО
ОБАВНИКОМЪ И ВОЛХВОМЪ, И
ПОДОБНАМЪ СМЪ ХОДИЛЪ БЪДЪ, ИЛИ
ОБЪАДОХСА, ИЛИ ВЪ НЕНАСЫЩЕНІИ
БЫХЪ. ИЛИ СОБЛАДИХЪ, ИЛИ
ОУБИЙСТВО СОТВОРИХЪ, ИЛИ
ПРЕЛЮБОДѢЙСТВО ВАХЪ. ИЛИ РЪЧНЫИ
БЛЪДЪ СОДѢЛАХЪ, ИЛИ КРОВО
МѢШЕСТВО СОТВОРИХЪ. ИЛИ ВЪ
ДѢТНИЦѢ РАСТЛѢНИИ БЫХЪ, ИЛИ МУ
ЖЕБЛЪДІЕ, ИЛИ ВЪ СОДОМСКАМЪ ДѢЛА
ВПАДОХЪ, ИЛИ СО СКОТОМЪ СОБЛА
ДИХЪ, ИЛИ ПТИЧЕБЛЪДІЕ СОТВОРИХЪ,
ИЛИ ПОХИТИХЪ, ИЛИ ОУКРАДОХЪ, ИЛИ
КОГѠ ОУДАРИХЪ, ИЛИ НЕМИЛОСЕРДІЕМЪ
И СКЪПОСТІЮ ОДЕРЖИМЪ, НИЩЫМЪ
НЕПОМОЛОВАХЪ, ИЛИ ПО СИЛѢ СВОЕЙ
НЕПОДАХЪ, ИЛИ ПОХЪЛЕНІЕМЪ
ПОХЪЛИХЪ ЧТО ЛЮБО. ИЛИ СКВѢРНАМЪ
ПОМЫШЛЕНІА ВОСПОМАНЪХЪ. ИЛИ

been angry or infuriated; if I
have been proud, or lazy, or de-
ceitful; if I have taken usury, or
have have been vainglorious, or
have fallen into avarice; if I
have vomited from excessive
drinking, or have gone to sor-
cerers, conjurers and the like,
or have been gluttonous or in-
satiated; if I have committed for-
nication, murder, adultery,
masturbation, incest, child
molestation, homosexual acts,
sodomy, or unnatural acts with
beasts or birds; if I have seized
or stolen anything, or have
struck anyone; if, possessed by
mercilessness and miserliness,
I have not had compassion on
the poor, or did not give to
them according to my ability, or
if I have reviled anyone with
abuse; if I have remembered
impure thoughts, or have de-
famed anyone, or have grieved

ѡболгахъ, или брата ѡкорихъ,
или ѡгорчихъ. или стоащѣ ми на
молитвѣ, оумъ мой ходиашъ
бѣдетъ по житійскихъ вѣщехъ. или
самолюбивъ. или чревѣ побабѣ
члвкъ бѣдѣ, или паче мѣры
питалъ бѣдѣ, или скверно гадѣхъ.
или бистро глахъ, или безумно
смѣалъ, или добротѣ сретню
оузрѣхъ, и ѡ той оуазвено
бысть сердце мое вожаделѣнемъ.
или непотрѣбнаа празнословилъ
ѣсмь, или иному члвкъ коснѣла
бѣдѣ, или своемѣ нестицаніе
сотворихъ. или братне согрѣшеніе
видѣхъ и посмѣалъ, и ѡсудихъ.
или своѣ прегрѣшеніа презрѣхъ и
немогъ, и ѡ мѣтвѣ своѣй
ѡблѣнилъ, или заповѣди оца
своего дхѣвнаго не сохранихъ,
или оуныхъ. или дерзновѣнно,
гакѡ целомудрена мнѣ себѣ

my brother or offended him; if
when standing in prayer, my
mind hath wandered over
earthly things, or [if I have
been possessed by] self-love, or
I have been a slave of my belly,
or I have eaten excessively, or
have eaten what is unclean; if I
have spoken rashly, or have
laughed mindlessly, or I have
seen vain beauty, and my heart
was thereby wounded with de-
sire for it; if I have engaged in
idle and useless talk, or have
touched another's body or mine
own and [sinned thereby]; if I
have seen my brother's sin and
laughed, or have condemned
[him]; if I have disregarded and
ignored my transgressions, or
have been lazy in prayer, or
have not kept the directions of
my spiritual father; if I have
been despondent, or have spo-
ken shamelessly, imagining

глаголахъ. или что ино лукаво
сотворихъ. и что много воспо
минаа глаголю, о вѣхъ сихъ
слыхъ и яже симъ подобнаа,
вѣдѣмаа и невѣдѣмаа раба
твоегѡ **нмкз**, члѣколюбче гди. и
ѣже ино яко члѣкъ согрѣшихъ
твоѣй неизреченнѣй бл҃гости,
помилуй ма, и прости ми вса.
ѣи влѣко гди бже нашъ, оуслыши
мене грѣшнаго раба твоегѡ,
молѣщагоса твоѣй бл҃гостыни,
прѣзри ми яко неслѣбикъ,
нечистаа и безчлѣснаа вса пре
грѣшенїа моа, яже яко члѣкъ
содѣлахъ, или помыслихъ. нынѣ
оубо самъ азъ окаянный и грѣ
шнын, исповѣдаюса предъ цр҃твїемъ
твоимъ, яко недостоинъ рабъ
твоѣй, яко сїа и ина множайшаа
содѣлахъ. и мл҃ти твоѣа ради
оуслыши ма недостоиннаго раба

myself to be chaste, or have
done any other wicked thing.
For the many things I have re-
called and said, for all these
evil things and similar ones, for
the sins committed with knowl-
edge or in ignorance by Thy ser-
vant **N.**, and for anything else
wherein I as a man have sinned
against Thine unutterable
goodness, O Lord Who lovest
man, forgive me and have mer-
cy on me. Yea, O Master, Lord
our God, hear me Thy sinful
servant as I beseech Thy benign-
ity. As Thou art blameless, re-
gard not all my numberless im-
pure transgressions, which as a
man I have committed or con-
templated. For now I myself,
Thy wretched and sinful and
unworthy servant, confess be-
fore Thy majesty that I have
committed these sins and many
others. And for the sake of Thy

твоего, и избави мя от вечных мук, и наследника мя сотвори вечным твоим благим, со угодившими тебе от века. и сподоби мя не осужденно причастити страшным твоим и безмерным, и животворящим, и пречытым божественным тайнам. ты бо рекл еси вско, яко елика свяжете на земли, будут связаны на небех. и елика разрешите на земли, будут разрешены на небех. яко ты еси безгрешен и силен оставляти грехи. и тебе подобает слава слава честь и держава, и поклонение, величие же и величье со безначальным твоим отцом, и с пречытым и благим и животворящим твоим духом, ныне и прено и во веки веком, аминь.

mercy hearken unto me, Thine unworthy servant: deliver me from eternal punishment, and make me an heir of Thine eternal blessings with all who have been pleasing unto Thee in every age. And vouchsafe me to partake without condemnation of Thy dread, immortal, life-giving and most pure Mysteries. For Thou hast said, O Master: whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. For Thou art sinless and hast power to remit sins, and unto Thee is due all glory, honour, dominion, worship, greatness and magnificence, together with Thine unoriginate Father, and with Thy most holy, good, and life-giving Spirit, now and ever, and unto the ages of ages, Amen.

МѢТКА.

ГДН ІСѢ ХРІТѢ СНѢ БЖІИ, БЛГІИ
ПРЕМЪДИ, ЧЛКОЛЮБИВИИ ВЕМО
ГІИ, ОУЩЕДРИ МА, И ВЕА ПРОШЕНІА
БЛГА ПОДАЖДЬ МН, И ИЗБАВИ Ѡ
ВСАКІА НАПАСТИ, НАУЧИ, ВРАЗУ
МН, ПОМОЗИ И СПАСИ, ЗАЩИТИ,
СОХРАНИ ѠЧИСТИ, РАДОСТИ ДХОВНЫА
НАПОЛНИ ДШУ МОЮ, ТѢЛУ МОЕМУ
ЗАСТЪПНИКУ БУДИ, И ПОДАЖДЬ
ПРОШЕНІЕ ГРѢХѠВЪ МОИХЪ, И
ПРИЧАСТНИКА ОУЧИНИИ ПРЕЧТЫХЪ
ТАИНЪ ТВОИХЪ. ВЪ ДЕНЬ СЪДНЫИ
ПОМНІУИ, И БЛГОСЛОВИ ВО ВСА ДНИ
ЖИВОТА МОЕГО. ІАКЪ ТЕБѢ ПОДО
БАЕТЪ ВСАКА СЛАВА, ЧЕСТЬ И ПО
КЛОНАНІЕ СО БЕЗНАЧАЛЬНЫМЪ ТИ
ОЦЕМЪ, И СЪ ПРЕЧТЫМЪ И БЛГІМЪ
И ЖИВОТВОРАЩИМЪ ДХОМЪ, НИТѢ И
ПРНѠ И КО ВѢКИ ВѢКѠМЪ,
АМІНЬ.

*МѢТКА ПРѢДЪ СЛЪЖБОУ ІСРІЮ, ПО
ѠБЛАЧЕНІИ, ЗА ЖИВЫА И МЕРТВЫА.*

Prayer.

Lord Jesus Christ, Son of God,
good and most wise, Who
lovest mankind and art all-power-
ful, have pity on me, and grant all
my petitions unto good, and deliv-
er me from every trial. Teach me,
give me understanding; help and
save me; defend me; guard me; pu-
rify me; fill my soul with spiritual
joy, be the protector of my body,
and grant me forgiveness of my
sins, and make me a communicant
of Thy most pure Mysteries. In the
day of judgement have mercy, and
bless me all the days of my life. For
unto Thee is due all glory, honour
and worship, together with Thine
unoriginate Father and with Thy
most holy, good and life-giving
Spirit, now and ever, and unto the
ages of ages, Amen.

*A Prayer before the Service, for the Priest,
after Vesting, for the Living and the Dead. [In*

[мѣтва еѣ въ слѣжебницѣ патриарха
іосифа написана бѣ по главы ѿ
запѣнѣ.]

Вѣко гдѣн ісе хрѣтѣ бжѣ нашъ,
нѣстинныи црю, оуслышавыи
всѣхъ оуповающихъ на тѣ. такъ
и нынѣ приклонѣ оухо твоѣ ех
нбсѣ стѣгво твоегѡ, и оуслыши
менѣ грѣшнаго сщениоѣрѣа,
нѣмкз, мѣтвѣ тебѣ за живыа
творяща, а за мѣртвыа по
твоемѣ блговолѣнїю ѡпѣста
грѣхѡвкз прощаща, и деснагво
твоегѡ стоанїа, въ твоѣ
страшноѣ пришествїе, и блженныи
твоѣи оуслышатѣ глагз, ѣже
прїндѣте блгословѣнїи оца
моегѡ. и сподобѣ мѣ чїстымъ
срдцемъ на вѣко врѣма хвалѣ
ти взылатѣ, за вѣа живыа и
мѣртвыа въ правослѣвнѣи вѣрѣ
скончавшихся, и ѡ всѣхъ грѣхъ

the Sluzhebник of Patriarch Joseph, this prayer
was located after the chapter concerning the
Curtain.]

Our Master, Lord Jesus Christ
our God, true King, Who
hast heard all who hope in Thee,
do Thou now also incline Thine
ear from Thy holy heaven and
hearken unto me, the sinful
priest N., as I offer Thee my
prayer for the living, and as for
the dead I ask forgiveness of sins
according to Thy good will, that
at Thy dread coming they may
stand at Thy right hand and hear
Thy blessed voice saying, *Come,
ye blessed of My Father.* And
vouchsafe that with a pure heart I
may send up praise to Thee at all
times on behalf of all the living,
and the dead who have completed
their lives in the Orthodox faith,
and who repent of all their sins.
For Thou repentest Thee of all

ка̀ющи́хѣа . ꙗ̀кѡ ты̀ є̀си́ ка̀маа ѡ
всѣ́хъ непра́вдахъ на́шихъ , ѿ
ѡжди́аа ѡбра́щенїа грѣ́шныхъ ,
ты̀ бо є̀си́ є́динъ кроми́ѣ вса́каго
грѣ́ха , ѿ тебѣ́ сла́вѣ возсыла́емъ
со ѡце́мъ , ѿ стѣ́мъ дѣ́омъ , ны́нѣ
ѿ прѣ́шнѡ ѿ во́ вѣки вѣ́комъ ,
а́минь .

Посѣ́мъ , млѣ́твѣ ѿнѡ глѣтѣ́ ѿррѣ́и на́д
вино́мъ , хотѣ́щимъ сла́вити .

Гди́ бже́ на́шъ , бл҃гїи́ чл҃колю́бче ,
при́зри на вино́ є̀е́ , ѿ бл҃гослови́
є́ , ꙗ̀коже́ бл҃гослови́ахъ є̀си́
кля́дѣзь ꙗ̀ковль , ѿ кѡпѣ́ль
сна́дѣмлю , ѿ ча́шѣ стѣ́ихъ твонѣ́хъ
а́птлѣхъ , ѿ прише́дѣхъ въ канага́лию ,
во́дѣ въ вино́ претво́ривъ , ѿ сла́вѣ
свою́ ꙗ̀вль оу́ченикѡ́мъ своѣ́мъ ,
тѣ́ бл҃года́ть послѣ́ ѿ на вино́ є̀е́ ,
ѿ бл҃гослови́ є́ дѣ́омъ твонѣ́мъ
стѣ́мъ . ꙗ̀кѡ бл҃гослови́а ѿ про
сла́висѣа , пречестно́е ѿ велико́лѣпое

our misdeeds, and Thou awaitest
the conversion of sinners; for
Thou alone art wholly without
sin, and unto Thee do we send up
glory, with the Father and the
Holy Spirit, now and ever, and
unto the ages of ages. Amen.

And then the priest says this prayer over
the wine with which he will liturgize:

O Lord our God, good Lover
of man, look upon this
wine and bless it as Thou didst
bless Jacob's well, the pool of
Siloam and the cup of Thy holy
apostles. As Thou didst come to
Cana of Galilee and change wa-
ter into wine, thus revealing
Thy glory to Thy disciples, send
also that grace upon this wine,
and bless it by Thy Holy Spirit.
For blessed and glorified is Thy
most honourable and majestic
Name, together with Thine uno-

И́МА ТВОЕ́ , СО БЕЗНАЧА́ЛЬНЫМЪ ТИ́
ОЦѢ́МЪ , И́ СЪ ПРЕСЪ́ТЫМЪ И́ БЛ҃ГИ́МЪ
И́ ЖИВОТВОРА́ЩИМЪ ДХ́ОМЪ , НИ́КѢ И́
ПРѢ́НУ И́ КО́ ВѢ́КН ВѢ́КѠМЪ ,
А́МИНЬ .

И́ прекрѣ́титъ іерейъ рѣ́кою въ соудѣ́
вино́ ѡщѣ́нное . тѣ́же , іерейъ , начина́етъ
часы́ .

Бл҃гослове́нъ бѣ́тъ на́шъ всегда́
ни́кѢ И́ ПРѢ́НУ И́ КО́ ВѢ́КН ВѢ́КѠМЪ .

Ѳаломѣ́нъ , а́минь .

И́ глѣ́тъ часы́ , по оу́ставѣ́ ко́ е́динъ
гдѣ́ . часы́ г , с , ѡ . и́ по ѡ́ мѣ́ часѣ́
мѣ́тва . Ѳако́ гдѣ́ іе́с хрѣ́те́ вѣ́е на́шъ .
Ѳалмы́ же , бл҃гослови́ душе́ моѣ́ гдѣ́ , и́
хвали́ душе́ моѣ́ гдѣ́ , и́ проче́ до конца́
предъ́ литѣ́ргію , не глѣ́тъ , поне́же
исполни́тъ все́ въ литѣ́ргію .

Блюди́ ѡ́ іерейю́ , и́ сѣ́лѡ ѡ́па́ену
внемли́ , да не дерз́неши́ бж҃твенныа
литѣ́ргію́ сдѣ́жити́ безъ́ часѡ́въ , да не
вѣ́деши́ въ прокла́тїи́ ѡ́ стѣ́хъ апѣ́лз и́
стѣ́хъ о́цз . часы́ же да глѣ́тъ ѡ́

originate Father, and with the
most holy, good, and life-giving
Spirit, now and ever, and unto
the ages of ages, Amen.

And the priest makes the sign of the Cross
over the blessed wine in its vessel. Then the
priest begins the Hours:

**Blessed is our God, always, now
and ever, and unto the ages of
ages.**

The reader: Amen.

And he says the Hours, according to the
Typikon: the Third, Sixth, and Ninth Hours,
and after the Ninth Hour, the prayer: *O
Master Lord Jesus Christ our God. The
psalms: Bless the Lord, O my soul, and Praise
the Lord, O my soul, are not said before the
Liturgy, because they are said during the
Liturgy.*

Take heed, O priest, and be very careful
and attentive that you never dare celebrate the
Divine Liturgy without the Hours, lest you
come under the anathema of the holy apostles
and the holy fathers. Let the Hours be said by

кличка во время дѣйства, ѣже ѣсть
предпронисаніа. Іерей же глѣтъ во
время дѣйства на часѣхъ по оѣе нашъ и
по четвѣишю возгласъ, вѣтъ, а не въ
слѣхъ.

И иже глѣтъ часы по заштрени, и
тыа часы выкаютъ предъ сажкою
причащеніа. и на сихъ причастныхъ часѣхъ
глаголемъ трѡ и ко, причащенію. и апѣтъ
и ѣвѣліе чтемъ причащенію. Ище ли же
придчнѣтъ по оѣтѣвѣ рѣдъ вычитати,
апѣтъ и ѣвѣліе, то на часѣхъ ѣже по
заштрени выкаютъ, прѣже чтемъ апѣтъ и
ѣвѣліе рѣдъ. потѡмъ апѣтъ и ѣвѣліе
чтемъ причащенію. и такъ исполнителъ
оѣтѣвъ по преданію стѣхъ оѣъ вѣтѣ
ныа сажбы. По часѣхъ же оѣтренихъ
глѣтъ сажба причащенію. Такожъ да не
дѣрзнешн о іерейо сажнѣти безъ часовъ
причастныхъ, ище и не въ цѣкви, то въ
домѣ глаголетел не премѣнишъ, іакъже
прѣже оѣказѣл.

Ѣгда же начнетъ іерей часы, и по
началѣ часовъ прихѡдитъ со діаконѡмъ
къ стѡмъ жѣртвеникѣ. и стѡкше предъ
жѣртвеникомъ творѣтъ оѣба, по ѣ, по

a cleric during the Prothesis, which is the
preparation of the Holy Gifts. At the Hours,
during the Prothesis, the priest says the excla-
mations after the Our Father and the More
Honourable, in order, aloud.

But the same Hours which are said after
Matins also occur before the Service of
Communion. At these Communion Hours we
say the troparion and kontakion for
Communion, and we read the Epistle and
Gospel for Communion. But if it happens that
according to the Typicon the regular Epistle
and Gospel are to be read, then at the Hours
after Matins we read the Epistle and Gospel
of the day first, and then we read the Epistle
and Gospel for Communion. Thus the rule is car-
ried out according to the tradition of the holy
fathers concerning the Divine Service. The
Service for Communion is said after the morn-
ing Hours. Likewise, O priest, do not dare to
serve without the Communion Hours. If they
are not said in church, they are said at home
without fail, as was indicated above.

When the priest has begun the Hours, after
their beginning he comes to the table of obla-
tion with the deacon. Standing before the
table of oblation, they both make three bows,

кля́ны , мола́щеа въ себѣ , си́це гл҃юще .

Бѣ́же ѡчнѣти ма̀ грѣ́шнаго и́
помнѣ́и ма̀ . Го́здыи ма̀ гд҃и
помнѣ́и ма̀ . Бе́зъ числа́
согрѣ́шихъ гд҃и про́сти ма̀ .

И́ пое́мъ , твора́тъх про́щѣнїе . та́же ,
тропа́рь , гл҃ютъ .

И́скѹ́пилъ ны́ ѿ́и , ѡ́ кля́твы
зако́нныа , чѣ́тною си́ кро́вию ,
на кр҃стѣ́ распѣ́са , и́ ко́пїемъ про
боде́са въ́ ребра , безме́ртїе
и́сточилъ ѿ́и чл҃комъ : спсе́ на́ших
сла́ва тебѣ́ .

Дїа́конъ гл҃етъ . Бл҃го́словїи́ вл҃ко
за́кляти́ ст҃ыи́ агне́цъ .

Іерѣ́й , гл҃етъ . Бл҃го́словѣ́нъ бг҃ъ
на́шихъ всегда́ и́ ны́нѣ́ и́ прѣ́во и́ во
вѣ́ки вѣ́комъ . дїа́конъ , ѿ́мїнь .

Та́же прїе́млетъ , іерѣ́й , въ́ ле́вои
оубо́ рѹ́цѣ́ просфирѹ́ , въ́ деснѣ́и же́ ст҃о́е
копїе́ , и́ зна́менаетъ́ съ́ нимъ , трѣ́и ,
верхо́у просфирѹ́ кр҃тособра́зно , гла́ си́це .

praying and saying to themselves:

God cleanse me a sinner, and
have mercy on me. Thou hast cre-
ated me: Lord, have mercy. on me.
I have sinned immeasurably: Lord,
forgive me.

And they ask forgiveness. And they say
this troparion:

Thou hast redeemed us from
the curse of the Law by Thy
precious blood; having been nailed
to the Cross and pierced in the side
by the spear, Thou hast shed im-
mortality on men: O our Saviour,
glory to Thee.

The deacon says: Bless, master, the
immolation of the holy Lamb.

The priest says: Blessed is our God,
always, now and ever, and unto the
ages of ages. Deacon: Amen.

Then the priest takes a prosphoron in his
left hand and the holy lance in his right; with
it he makes the sign of the Cross thrice over
the prosphoron, saying:

РОСПОМИНАНІЕ ТВОРИМЪ ВЕЛИКАГО
ГДА БГА И СПСА НАШЕГО ІСА ХРТА.
ТРИ.

ДІАКОНЪ ГЛЕТЪ, АМІНЬ. ГДЪ
ПОМОЛИМЪ. ГДН ПОМИЛЪИ.

ТАЖЕ, ІСРІЙ, КОНЧИТЪ КОПИЕ, Ѡ
ДЕСНЮ СТРАНЪ ЗНАМЕНІА ПРОСФИРЪ, И
РѢЖА Ѡ СЕБЕ, ГЛЕТЪ.

ІАКЪ ѠВЧА НА ЗАКОЛЕНІЕ ВЕДЕ
СА.

ДІАКОНЪ, НА КОЕЖДО ПЕРѢЗАНІИ
ГЛЕТЪ. ГДЪ ПОМОЛИМЪ. ГДН
ПОМИЛЪИ.

ІСРІЙ, ЛѢВЮ СТРАНЪ ПРОСФИРЪ РѢЖА,
ГЛЕТЪ.

И ІАКЪ АГНЕЦЪ ПРАМО
СТРИГЪЩЕМЪ ЕГО БЕЗГЛАСЕНЪ, СИЦЕ
НЕ ѠВЕРЗАЕТЪ ОУСТА СВОИХЪ.

НА ГОРНЕЙ ЖЕ ЧАСТИ ПРОСФИРЪ РѢЖА,
ГЛЕТЪ.

ВО СМНРЕНІИ ЕГО СЪДЪ ЕГО
ВЗАТЪА.

We make the remembrance of
our great Lord, God and
Saviour Jesus Christ. (3).

The deacon says: Amen. Let us pray
to the Lord. Lord have mercy.

Then the priest thrusts the lance into the
prosphoron on the right side of the seal and
cuts away from himself, saying:

He was led as a sheep to the
slaughter.

At each incision the deacon says: Let us
pray to the Lord. Lord have mercy.

Cutting the left side of the prosphoron, the
priest says:

And as a lamb before his shearer
is dumb, so He openeth not His
mouth.

And cutting the upper portion of the
prosphoron, he says:

In His humiliation His judge-
ment was taken away.

На до́льней же части рѣжа глѣтъ.
Рѣз же ѿгò ктò исповѣсть.

Потомъ, глѣтъ, діаконъ. Глѣтъ
помолимса. Возми вѣло.

Исрѣй, конзѣтъ копѣѣ ѿ лѣвыа
страны просфоры, и взимаа стын
агнецъ, гла сице.

Ико вземлетса ѿ земли
животъ ѿгò.

И положи въ ѿгò знакъ на длани.
И глѣтъ, діаконъ. Пожри вѣло.
И рѣжа исрѣй крѣтосвѣтъ, глѣтъ
сице.

Жретса агнецъ бжѣи вземлан
грѣхн мѣрѣ, за мѣрскѣи животъ и
спсѣнѣе.

Діаконъ глѣтъ. Положи вѣло.
Исрѣй же полагаѣтъ стын агнецъ, на
стѣмъ дискѣ, и глѣтъ.

Пологаѣтса агнецъ бжѣи за
животъ всегò мѣра.

Діаконъ глѣтъ. Проводи вѣло.

Cutting the lower portion, he says:
And who shall declare His generation?

Then the deacon says: Let us pray to the Lord. Take away, master.

The priest thrusts the lance into the left side of the prosphoron and takes away the Holy Lamb, saying:

For His life is taken away from the earth.

And he places it in his palm with the seal downwards.

The deacon says: Sacrifice, master.

The priest cuts the Lamb crosswise, saying:

Sacrificed is the Lamb of God That taketh away the sins of the world, for the life and salvation of the world.

The deacon says: Place, master.

The priest places the Holy Lamb on the holy diskos and says:

The Lamb of God is placed for the life of the world.

The deacon says: Pierce, master.

Ісрѣй прободаѡ ѡгдѣ въ деснѣю странѣ,
сѣымъ копїемъ гл҃а. Ѣдинъ ѿ воинъ
копїемъ ребра ѡмѣ прободе, и ѡбѣ
нзыде кровь и вода. и видѣвыи
свидѣтельствова, и истинно ѡсть
свидѣтельство ѡгдѣ.

Дїаконъ прїемъ въ деснѣю рѣкъ вино,
въ лѣвѣю же вода, гл҃етъ ко ісрѣю.

Бл҃гословѣ вѣко вино и вода.

Ісрѣй гл҃етъ. Бл҃гословѣнъ бг҃ъ нашъ
всегда, и ннѣ и прѣво и во вѣки
вѣкомъ.

Дїаконъ гл҃етъ, ѡминь. и вавѣетъ
во сѣын потїрь, вино и вода, и гл҃етъ.

Соединѣ вѣко.

Ісрѣй бл҃гословаѡ рѣкою, гл҃етъ.
Соединѣнїе сѣагво дх҃а, ѡакво трїе
сѣть свидѣтельствующїи, дх҃ъ,
кровь и вода, и трїе во ѡдино
сѣть. Дїаконъ же гл҃етъ, ѡминь.

Ѣгда же вавѣиши во сѣын потїрь
вино и вода, тогда съ разсмотрѣнїемъ

The priest pierces it on the right side with
the holy lance, saying:

One of the soldiers with a spear
pierced His side, and forthwith
came there out blood and water.
And he that saw it bare record, and
his record is true.

The deacon, taking wine in his right hand
and the water in his left, says to the priest:

Bless master, the wine and wa-
ter.

The priest says: Blessed is our God,
always now and ever, and unto the
ages of ages.

The deacon says: Amen. He pours wine
and water into the holy chalice and says:
Unite, master.

Blessing with his hand, the priest says:

The union of the Holy Spirit. For
there are three that bear witness:
the spirit, and the water, and the
blood: and these three are one. And
the deacon says: Amen.

When you pour wine and water into the
holy chalice, take care to pour out wine

да влнвѣши винѣ, ѡлнѣкѣ быти доволно
всѣмъ хотѣщымъ причаститисѣ, воды
же немного, понѣже растворитсѣ тепло
чюю.

Ѣще ли же тепло вѣдетъ просфирѣ, и
полагаетъ ісрѣй стын агнецъ въ знакъ,
на стѣмъ дискосѣ теплоты рѣди, и
стоитъ даже до переноса великаго.

Ѣще ли въ монастырѣ, то оубо
выбѣетъ въ дѣйство каженіе. По сое
дненіи же винѣ и воды въ потырь,
дїаконъ взѣмъ каднло, и прїимъ
блгословеніе оу ісрѣа, и сходитъ цркви
дверми, блгоговѣннѣмъ ѡтворѣетъ царски
хъ дверей ѡднѣ половинѣ. и ѣбѣ
ѡбратѣлѣ затворѣетъ цркви хъ дверей чюю
ѡтвореню половинѣ, и поклонѣтсѣ на
стоѣтелю, и каднитъ цркви хъ дверн и
ѡбразы по чинѣ, и настоѣтелѣ, и
крылосы, и братію. Кадѣ же оубо глетъ
свѣѣ въ чай ѡкченію за здравіе, и по
минаетъ црѣ и патрїарха, и за нхъ же
хощетъ. Тѣже входитъ во олтарѣ цркви
ми дверми, тѣкоже ѡтворѣ половинѣ
царскихъ дверей, и пакн затворѣетъ и
кадитъ ех предн чюю прѣтолѣ и ісрѣа, и

enough for all those who will communicate,
but only a little water, because it will be fur-
ther diluted with hot water.

If the prosphoron is warm, the priest
places the Holy Lamb with the seal down-
wards on the holy diskos, on account of the
warmth [of the bread]; it so remains until the
great transfer [of the gifts].

In a monastery, a censuring takes place at the
proskomide. After the union of the wine and
water in the chalice, the deacon takes the
censer, receives a blessing from the priest and
goes out by way of the royal doors; he rever-
ently opens one half of the royal doors.
Turning around, he immediately closes the
open half of the royal doors. he bows to the
rector, and then censes the royal doors and the
icons in order, and then the rector, the choirs,
and the brethren. While censuring, he says to
himself silently the litany for health; he re-
members [the religious and civil authorities]
and whomever else he wishes to remember.
Then he enters the sanctuary through the roy-
al doors, opening one half of the royal doors,
and closing it again. He censes only the front
of the altar, and the priest, returns the censer
to the ponomar, and stands before the table of
oblation, where together with the priest he

Ѡддѣтъ кадѣло понамарю̀, ѡ стѣнетъ предъ жерѣтвенникомъ, ѡ поминаетъ со ѡсрѣомъ оубошнихъ по чинѣ ѡкоже оуказала. Вх соборныхъ же оубо храмѣхъ вх дѣйство каженѣа неѣтъ, но точию стонѣтъ дѣаконъ со ѡсрѣомъ, предъ жерѣтвенникомъ, ѡ глѣтъ ѡкоже прѣже оуказала.

Дѣаконъ же оубо да не дерзнетъ еващѣннаа дѣйствовати ничебоже, по оубо стѣтъ стѣхъ оубо, ниже просфѣры да вынимаѣтъ, ѡкоже прѣкна повелѣваѣтъ.

Тѣже, прѣемлетъ ѡсрѣю вторю про сфѣроу̀, глѣтъ.

Гдѣ ѡсе хрѣте снѣ ежѣи, прѣимѣ приношенѣе сѣе вх чѣстѣ ѡ вх пѣмѣтъ прѣстѣла прѣчѣстѣа, ѡ прѣблѣгословѣннаа влѣцы нашеа бѣцы, ѡ прѣно дѣвы мѣрин. [ѡще ли ѣсть храмъ, ѡли прѣзаникъ бѣцы: чѣстнаго ѡ славнаго ѣа, ѡмѣх.] ѣаже молѣтѣвами прѣимѣ гдѣ жерѣтвѣ сѣо, вх пренебѣснѣи мѣслѣнѣи тѣвоѣ жерѣтвенникъ.

Дѣаконъ глаголетъ тоже. ѡ взѣмъ, чѣстѣ стѣмъ копѣмъ трѣугольнѣ наѣ

commemorates the departed in order, as prescribed. In collegiate and cathedral churches, however, there is no censuring during the proskomide; the deacon merely stands with the priest before the table of oblation and they say what was indicated above.

Moreover, let the deacon not dare to perform any priestly action, according to the Typicon of the holy fathers, nor let him take out particles from the prosphora.

Then the priest takes a second prosphoron, and says:

Lord Jesus Christ, Son of God, Accept this offering in honour and remembrance of our most holy, most pure and most blessed Lady, the Mother of God and ever-virgin Mary: (If it be the temple or feast of the Mother of God: of her honourable and glorious N.) through whose intercessions do Thou receive, O Lord, this sacrifice upon Thy most heavenly and noetic altar.

The deacon says the same. Having taken out a triangular portion with the holy lance

сѣ́тымъ дискосомъ , полага́етъ на сѣ́тмъ
дискосѣ ѿ десны́а страны́ сѣ́гво агнца .
Тако́же и́ прочіа́ части вынима́етъ на́д
сѣ́тымъ дискосомъ . Діа́конъ же
приглаша́етъ а́минь .

Та́же пріе́млетъ ісрѣ́й трѣ́тїю про
сфирѣ́ , и́ глетъ .

Гдн̄ ісе хр̄тѣ сн̄е вж̄їи , прїи́ми
приноше́нїе сїѣ́ , въ че́сть и́
сла́ву че́стны́хъ нб̄ны́хъ силъ безъ
плотны́хъ , чт̄на́гво и́ сла́внагво
проро́ка и́ пр̄тчи кресті́телеа гд̄на
ісѡ́нна , и́ всѣ́хъ сѣ́тыхъ пр̄ркъ . и́
сѣ́тыхъ сла́вны́хъ и́ всехва́льны́хъ
ап̄тл̄ъ , петра́ и́ па́вла , матѹ́ѡ ,
ма́рка , лѹ́ки и́ ісѡ́нна б̄госло́ва и́
всѣ́хъ сѣ́тыхъ ап̄тл̄ъ . И́же во
сѣ́тыхъ о́цъ на́шихъ , васи́ліа вели́
кагво , григори́а б̄госло́ва , и́
іо́анна злато́устагво , а́дана́сіа и́
кири́лла , и́ нико́лы и́же въ ми́
рѣ́хъ , сѣ́тыхъ ч̄дотво́рцевъ р̄с̄е
ски́хъ , петра́ и́ а́леѣ́а , и́ іо́ны ,

over the holy diskos, he places it on the holy
diskos, on the right side of the Holy Lamb. He
likewise takes out the other portions over the
holy diskos, while the deacon responds,
Amen.

Then the priest takes a third prosphoron
and says:

Lord Jesus Christ, Son of God,
Accept this offering to the ho-
nour and glory of the honourable
bodiless powers of heaven, of the
honourable and glorious prophet,
forerunner and baptist of the
Lord John, and of all the holy
prophets; and of the holy, glori-
ous and all-praised apostles:
Peter and Paul, Matthew, Mark,
Luke, John the Theologian and all
the holy apostles; and of our fa-
thers among the saints: Basil the
Great, Gregory the Theologian
and John Chrysostom, Athana-
sius and Cyril, Nicholas of Myra,
and the holy Russian wonder-
workers Peter, Alexis and Jonah,

НИКІТЫ ЄПІА, ІОА́ННА АРХІЕПІ́КА
НОВГОРО́ДСКИХ ЧУДОТВО́РЦОВЪ, И
ЛЕО́НТІА ЄПІ́КА РОСТОВСКАГО ЧУДО
ТВО́РЦА, И ГУ́РІА И ВАРСОНО́ФІА КА
ЗА́НСКИХ ЧУДОТВО́РЦОВЪ, И ВСѢ́ХЪ
СВѢ́ТЫХЪ СВѢ́ТЫИ. И СВѢ́ТЫИ ПЕРВО
МУ́ЧЕНИКА И ПЕРВОСЛУ́ЖИТЕЛА АРХІ
ДІА́КОНА СТЕФА́НА, И СВѢ́ТЫХЪ ВЕЛИКО
МУ́ЧНИКЪ ГЕО́РГІА, ДИМИТ́РІА,
ДЕО́ДОРА ЧІ́РОНА, ДЕО́ДОРА СТРАТИ
ЛА́ТА, НИКІ́ТЫ, ПРОКО́ПІА, БОРИ́СА
И ГЛЕ́БА. И СВѢ́ТЫИ КНІ́ЗА МИХА́НЛА
ЧЕРНИ́ГОВСКАГО, И БОЛА́РИНА СГО
ДЕО́ДОРА, И ВСѢ́ХЪ СВѢ́ТЫХЪ МУ́ЧЕ
НИКЪ. ПРѢ́ПЕНЫХЪ И БГОНО́СНЫХЪ О́ЦЪ
НА́ШИХЪ АНТОНІ́А, ЄВФІ́МІА, СА
ВЫ, ОНУ́ФРІА, И АДАНА́СІА, ИЖЕ
ВО АДО́НТЕ́ХЪ, ДЕОДО́СІА О́БЩЕ
ЖИ́ТЕЛА, ІОА́ННА ЛЕ́СТВИЧНИКА, И
ІОА́ННА ДАМАСКІ́НА, И ПРѢ́ПЕНЫХЪ
О́ЦЪ НА́ШИХЪ РУ́ССКИХЪ ЧУДОТВО́
РЦОВЪ, АНТОНІ́А И ДЕОДО́СІА

Nicetas the bishop, and John,
Archbishop of Novgorod, the
wonder-workers; Leontius, Bish-
op of Rostov, the wonder-worker;
Gurias and Barsanuphius of
Kazan, the wonder-workers, and
of all the holy hierarchs; and of
the holy protomartyr, first server
and archdeacon Stephen, and the
holy great martyrs George,
Demetrius, Theodore the Recruit,
Theodore the Commander, Ni-
cetas, Procopius, Boris and Gleb,
the holy prince Michael of
Chernigov and his boyar
Theodore, and all the holy mar-
tyrs; and of our venerable and
God-bearing fathers: Anthony,
Euthymius, Sabbas, Onuphrius,
Athanasius of Athos, Theodosius
the Cenobiarch, John Climacus,
John Damascene; and our venera-
ble fathers, the Russian wonder-
workers Anthony and Theodosius
of the Caves, Sergius and

печѣрскихъ, сѣргѣа и варлаама,
кирїла и нїкона, и димїтрїа
прилѣцагѡ, никїты переаславецка
гѡ, паднотїа боровскагѡ,
зосїмы и саватїа соловѣцкихъ чѣ
дотворцѡвъ и всѣхъ стѣхъ
прпѣныхъ оцѣ. И стѣхъ чѣдотво
рцѡвъ козмы и дамїана, кїра и
їѡанна, пантелѣймона и ѣрмо
лаа, самѣона и дїомїда, и
всѣхъ стѣхъ безрѣбренникъ, и
стѣхъ праведныхъ бгосоцѣ,
їѡакїма и анны. И стѣхъ велико
мѣченицъ, дѣклы, варвары,
кирїакїн, ѣвдїмїн, парасковїн,
ѣкатерїны, и всѣхъ стѣхъ
мѣченицъ. и стѣхъ прпѣныхъ
женѣ, пелагїн, деодосїн, анастїа
сїн, ѣвпрагїн, дѣвронїн, дѣо
дѣлїн, ѣвфросїнїн, и марїн
ѣгїптаныни, и всѣхъ стѣхъ
прпѣныхъ женѣ. и стѣгѡ ѣгоже ѣсть

Barlaam, Cyril and Nicon,
Demetrius of Priluki, Nicetas of
Pereyaslav, Paphnutius of Bo
rovsk, Zosimas and Sabbatius, of
Solovetsky Island, the wonder
workers; and of all the venerable
fathers; and of the holy wonder
workers: Cosmas and Damian,
Cyrus and John, Panteleimon and
Hermolaus, Samson and Dio
medes, and of all the holy un
mercenarys; and of the holy and
righteous forebears of God,
Joachim and Anna; and of the
holy great women martyrs: The
cla, Barbara, Cyriaca, Euphemia,
Paraskeva, Catherine and of all
holy women martyrs; and of the
venerable women: Pelagia, Theo
dosia, Anastasia, Eupraxia, Fe
bronia, Theodulia, Euphrosynia,
and Mary of Egypt, and of all the
venerable women; [and of Saint N.,
whose temple it is, and of Saint N., whose
day it is;] and of all the saints:

хра́мъ, и́ ѿгдѣ́же ѣ́сть де́нь, и́мѣ́хъ. и́
всѣ́хъ стѣ́хъ: и́хже моли́твами
посѣ́ти насъ бж́е, и́ при́мй
же́ртвѣ́ сѣю́, въ пренебѣ́сныхъ и́
мы́сленыхъ сво́й же́ртвенникъ.

Діа́конъ глаго́летъ то́же. и́ та́ко
взѣ́млетъ іерѣ́й ча́сть, и́ полага́етъ ѿ
лѣ́выхъ стѣ́раны стѣ́гѣ́ агны́ца.

Та́же, іерѣ́й взѣ́мъ четве́ртѣ́ю прос
фирѣ́, глѣ́тъ.

Гдѣ́и і́се хрѣ́стѣ́ снѣ бж́їи, при́мй
приноше́нїе сѣе́ ѿ здра́вїи и́ ѿ
спсе́нїи патрїа́рха на́шегѣ́ и́мѣ́хъ, [и́
митрополї́та на́шегѣ́, и́мѣ́хъ, и́ архїе́пкпа
и́ли е́пкпа на́шегѣ́, и́мѣ́хъ], и́ всегѣ́
ѣ́пископѣ́тва правосла́вныхъ, чѣ́на
гѣ́ презвѣ́терѣ́тва, ѣ́же ѿ хрѣ́стѣ́
и́ діа́конѣ́тва, и́ всегѣ́ свѣ́
ще́нническагѣ́ чїна.

Діа́конъ глаго́летъ то́же. и́ взѣ́мъ
іерѣ́й ча́сть, полага́етъ на стѣ́мъ
днеко́рѣ́, до́лѣ́ ѿ чѣ́хъ частѣ́й.

Та́же іерѣ́й при́мъ пѣ́тѣ́ю просфирѣ́,
глѣ́тъ.

through whose intercessions do
Thou visit us, O God, and receive
this sacrifice upon Thy most
heavenly and noetic altar.

The deacon says the same. The priest takes
out a portion and places it on the left side of
the Holy Lamb.

Then the priest takes a fourth prosphoron
and says:

Lord Jesus Christ, Son of God,
accept this offering for the
health and salvation of our
Patriarch N., [and our Metropolitan N.,
and of all the Orthodox episcopate, and of our
Archbishop or Bishop N.,] and of all the
Orthodox episcopate, of the hon-
ourable priesthood, the diaconate
in Christ, and of all the priestly
order.

The deacon says the same. And the priest
takes out a portion and places it on the holy
diskos, below the other portions.

Then the priest takes a fifth prosphoron,
and says:

ГДН ІСЕ ХРІТѢ СНЕ БЖІИ, ПРИИМИ
ПРИНОШЕНІЕ СІЕ Ѡ СТРАНИ СЕЙ И
ВЛАСТІБХЗ И ВОЄХЗ СѦ, И Ѡ
ЗДРАВІИ И Ѡ СПАСЕНІИ ВСѢХЗ
ПРАВОСЛАВНЫХЗ ХРІТІАНЗ.

ДІАКОНЗ ГЛАГОЛЕТЗ ЧОЖЕ. И ВЗЕМЗ
ЧАСТЬ ІСРЕН, ПОЛАГАЕТЗ НА СТОЛМЗ
ДИЕКОСѢ, ДОЛѢ.

ѦЩЕ ВЪДЕТЗ МНТГІРЬ, ІСРЕН ПРІЕМЗ
ШЕСТЮ ПРОСФИРѸ, ГЛЕТЗ СІЦЕ.

ГДН ІСЕ ХРІТѢ СНЕ БЖІИ, ПРИИМИ
ПРИНОШЕНІЕ СІЕ Ѡ ЗДРАВІИ И Ѡ
СПАСЕНІИ РАБА ТВОЕГО, ОЦА НАШЕГО
АРХІМАНДРИТА, ИЛИ ИГОМЕНА, ИЛИКЗ. И
Ѡ СЛУЖИТЕЛБХЗ ПРЕЗВИТЕРБХЗ И
ДІАКОНБХЗ, И Ѡ ВСЕЙ БРАТІИ
НАШЕЙ, И Ѡ СЛУЖЕБНИЦБХЗ, ИХЖЕ
ПРИЗВАЛЗ СІИ КЗ ТВОЕМОУ
ПРИЧАСТІЮ, ТВОИМЗ БЛГОСЕРДІЕМЗ
ПРЕБЛГІИ БЛКО.

ТАЖЕ, ПОМИНАЮТ, ІСРЕН И ДІАКОНЗ
ЖИВЫХЗ ПО ИМЕНИ, ИХЖЕ ХОЦЕТЗ. ѦЩЕ ЛИ

Lord Jesus Christ, Son of God,
accept this offering for this
country and its civil authorities
and armed forces, and for the
health and salvation of all
Orthodox Christians.

The priest takes out a portion and places it
on the holy diskos below [the others].

If it be a monastery, the priest, taking a
sixth prosphoron, says:

Lord Jesus Christ, Son of God,
accept this offering for the
health and salvation of Thy ser-
vant, our father and archimandrite
(or abbot) N., and for the priests
and deacons who serve, and for all
our brethren and servers, whom
Thou hast called unto Thy com-
munion in Thy compassion, O
most good Master.

Then the priest and deacon remember by
name such of the living as they wish. If the

хощетъ ісрѣи ѡ комъ вынати изъ про
сфирѣи часть за здравіе, гл҃а.

Гдн ісѣ хр҃тѣ снѣ бж҃їи, прїимѣ
приношеніе сїѣ ѡ здравіи и ѡ
спасеніи, и ѡ ѡставленіи
грѣховъ раба своего, **имѣ**,
ѣгоже призвалъ еси кз твоѣмѹ
причастію твоимъ бж҃госердїемъ
пребл҃гїи бл҃го.

ѣще ли ѡ женѣ вынати изъ про
сфирѣи часть за здравіе, гл҃а.

Гдн ісѣ хр҃тѣ снѣ бж҃їи, прїимѣ
приношеніе сїѣ ѡ здравіи и ѡ
спасеніи, и ѡ ѡставленіи грѣ
ховъ рабы твоеѣ, **имѣ**,
ѣгоже призвалъ еси кз твоѣмѹ
причастію твоимъ бж҃госердїемъ
пребл҃гїи бл҃го.

Потомѣже образъ и ѡ иныхъ вы
нмаетъ изъ просфирѣи части, и полагаетъ
долѹ икѣенѡ на стѣбмъ дискосѣхъ ехъ
прочими частями.

Потомъ поминаетъ каждо и себе.

priest wishes to take out a portion of a
prosphoron for someone's health, he says:

Lord Jesus Christ, Son of God,
Accept this offering for the
health, salvation and remission of
sins of Thy servant **N.**, whom
Thou hast called into Thy com-
munion in Thy compassion, O
most good Master.

If he takes out a portion of a prosphoron
for the health of a woman, he says:

Lord Jesus Christ, Son of God,
Accept this offering for the
health, salvation and remission of
sins of Thy handmaid **N.**, whom
Thou hast called into Thy com-
munion in Thy compassion, O
most good Master.

In like manner he also takes out portions of
prospora for others, and carefully places
them below with the others on the holy
diskos.

Then he commemorates each and himself.

ПОМАНІ ГДН ПО МНО́ЖЕСТВУ
МІЛОСТИ ТВОЕѦ, І МЕНЕ НЕДО
СТО́ЙНАГО РАБА ТВОЕГО **ИМѦ**. І
ПРОСТИ́ МИ ВСѦКО ПРѢГРѢШЕНІЕ,
ВО́ЛЬНОЕ І НЕВО́ЛЬНОЕ.

І ВЗЕМЪ ІСРѢЙ ЧАСТЬ, ПОЛАГАЕТЪ НА
СТѢМЪ ДИСКОУ, ДОЛѢ ВЪ РАДЪ.

ТА́ЖЕ ІСРѢЙ, ПРИ́МЪ СЕДЬМЮ́ ПРОС
ФИРЪ, ГЛѢТЪ.

ГДН ІСЕ ХРІ́ТЕ СНЕ БЖІИ, ПРИ́МІ
ПРИНОШЕНІЕ СІЕ Ѡ ПА́МЯТИ І Ѡ
ѠСТАВЛЕНІИ ГРѢХѠВЪ БЛАЖЕННЫХЪ
СОЗДА́ТЕЛСИ [СТЫ́А ОБИ́ТЕЛИ СЕѦ]
ХРА́МА СЕГѠ І БЛЖЕННЫХЪ І ПРИСНО
ПА́МЯТНЫХЪ ЦРЬІ І ЦРІЦЪ, І ВСЕ
ЛЕНСКИХЪ ПАТРО́ІАРХЪ, І ПРЕЩЕ́ННЫХЪ
МИТРОПОЛІ́ТѠВЪ, І БЛГОВѢ́РНЫХЪ
ВЕЛІ́КИХЪ КНАЗЕ́Й, І ВЕЛІ́КИХЪ КНА
ГІ́НЬ, БГО́ЛЮБИВЫХЪ А́РХІЕПІ́КѠВЪ І
ЄПІ́КѠВЪ, І БЛГОВѢ́РНЫХЪ КНЗЕ́Й
І КНАГІ́НЬ, І А́РХІМА́НДРИТѠВЪ, І

Remember also, O Lord, accord-
ing to Thy great mercy, me,
Thine unworthy servant **N.**, and
forgive me every transgression,
voluntary and involuntary.

The priest takes a portion and places it
with the others on the lower part of the holy
diskos.

Then the priest takes a seventh prospho-
ron and says:

Lord Jesus Christ, Son of God,
accept this offering in com-
memoration and for the remission
of the sins of the blessed founders
of this (holy dwelling) temple, and of
the blessed and ever-memorable
kings and queens, œcumenical
patriarchs, and the most reverend
metropolitans, and right-believ-
ing great princes and grand
duchesses, and God-loving arch-
bishops and bishops, and right-
believing princes and princesses,
and archimandrites and abbots,

и́гуменѡвъ, и́ вѣсь сщ҃енническїи
чїиъ, и́ мнїшескїи, и́ всѣхъ пра
восла́вныхъ хр҃тїа́нъ.

Здѣ помнѣетъ, іерей, и́ своѣхъ
родителѣи прѣтѣвльшиха, и́мѣхъ, и́ и́же
хощетъ.

Такоже и́ иныя части за оубо́пшихъ
вынмѣетъ, за и́же хощетъ, гла́ еице.

Гд҃и́ ісе хр҃тѣ́ снѣ бж҃їи, прїимѣ
приношенїе сїѣ ѡ́ пѣмѣти и́ ѡ́
ѡстѣвлѣнїи грѣхѡвъ, оубо́пшаго
раба́ твоегѡ́, и́мѣхъ, и́ оуби́ннѣ
дш҃ш ѣгѡ́ въ сѣлѣхъ прѣведныхъ
чл҃колю́бче.

и́ще ли ѡ́ женѣ́ глѣтъ еице.

Гд҃и́ ісе хр҃тѣ́ снѣ бж҃їи, прїимѣ
приношенїе сїѣ ѡ́ пѣмѣти и́ ѡ́
ѡстѣвлѣнїи грѣхѡвъ, оубо́пша
рабы́ твоеѣ, и́мѣхъ, и́ оуби́ннѣ
дш҃ш ѣѣ въ сѣлѣхъ прѣведныхъ
чл҃колю́бче.

and the whole priestly and
monastic order, and all Orthodox
Christians.

Here the priest remembers his departed
parents by name, and whomever he wishes.

Likewise he takes out other portions for
the departed whom he wishes [to remember],
saying:

Lord Jesus Christ, Son of God,
accept this offering* in com-
memoration and for the remission
of the sins of Thy departed servant
N., and establish his soul in the
dwellings of the righteous, O
Lover of mankind.

Or, if he [wishes to pray] for a woman, he
says:

Lord Jesus Christ, Son of God,
accept this offering in com-
memoration and for the remission
of the sins of Thy departed hand-
maid **N.**, and establish her soul in
the dwellings of the righteous, O
Lover of mankind.

Потомъ глеть. И ѿ всѣхъ ѿже ѿ
надѣжди воскресѣнїа и жїзни
вѣчныа и твоегѡ причастїа,
прежде усопшихъ оцъ и братїи
нашихъ, ѿже заѣ лежащихъ, и
повсюду православнохъ хрїтіанъ,
оучинїи дѡхн ихъ въ селѣхъ пра
ведныхъ члколюбче гдн.

И вземъ часть, полагаеть на стѣмъ
дискосѣ, долѣ съ прочими частями въ
радъ, и ѿще крохи еѡдѡтъ въ небреженїи,
около стѡгѡ блюда, собравъ и чѣ къ
частемъ же приложитъ, и прїимъ
фїникъ, собираеть крохи около стѡгѡ
агньца, ѡакѡ да въ соблюденїи еѡдѡтъ,
да ни едино ѡ нихъ ѡпадѣтъ. Дїаконъ,
прїимъ кадїло, и вложивъ днмїанъ,
глетъ ко ісрїю.

Блгословнѣ влко кадїло и
днмїанъ. гдѡ помолнмса.

ісрїен, гдн помнлшн. и прекреститѣтъ
кадїло, гла млтвѡ кадїльншю.

Afterwards he says: And for all our
fathers and brethren, Orthodox
Christians who have already fallen
asleep in the hope of resurrection
and eternal life and communion
with Thee, and who have been laid
[to rest] here and everywhere.
Establish their spirits in the dwell-
ings of the righteous, O Lord and
Lover of mankind.

And taking a portion, he places it with the
other portions in order on the lower part of the
holy diskos. If there are crumbs scattered near
the holy diskos, he gathers them up also, and
adds them to the other portions. He takes a
brush and gathers the crumbs around the
Holy Lamb, that they may be kept and not one
of them may fall. The deacon takes the censer,
places incense in it, and says to the priest,

**Bless master, the censer and the
incense. Let us pray to the Lord.**

The priest says: **Lord have mercy.**

He makes the sign of the Cross over the
censer and says the prayer of the censer:

Кадило ти приносимъ хрѣте бже
нашъ въ коню благоуханіа. ѿже
пріимъ въ пренбныхъ твоихъ
жертвеникъ, низпосли намъ
благодать пресѣгво твоегѡ дха.

Діаконъ. **Гдѣ** помолнмса.
Постаѡи влѡко стѣю свѣздѣ, на
стѣмъ дискосѣ.

Іерей, вземъ свѣздѣ, поканивъ ю
діаконъ, постаѡлетъ іерей верхѣ стѣгво
агньца, гла еце.

Гдѣ помилуй. Пришеде свѣзда
ста верхѣ, идеже бѣ отроча.

Діаконъ глетъ, **Аминь.** **Гдѣ** помолнмса.
Покрыи влѡко стѣю свѣздѣ стѣю.

Іерей вземъ первын покровецъ, покы
летъ стѣин дискосъ со свѣздою, гла.

Гдѣ помилуй.

Пломъ, двѡкъ, чѣ.

Incense do we offer unto Thee, O
Christ our God, for a sweet-
smelling savour, which do Thou
accept upon Thy most heavenly al-
tar, and send down upon us the
grace of Thy Most Holy Spirit.

The deacon says: Let us pray to the
Lord. **Master,** place the holy star
upon the holy diskos.

**The priest takes the star after the deacon
has censed it. He places it over the Holy Lamb,
saying:**

**Lord have mercy. And the star
came and stood over where the
young Child was.**

**The deacon says: Amen. Let us pray
to the Lord. Master, cover this holy
star.**

**The priest takes the first veil and covers
[with it] the holy diskos and star, saying:**

Lord, have mercy.

And this Psalm of David, 92:

ГДѢ ВОЦРѢСА ВЪ ЛѢПОТЪСА
ЎБЛЕЧЕ. ЎБЛЕЧЕСА ГДѢ БЪ СІЛЪ И
ПРЕПОАСА. ИБО ОУТВЕРДИ ВСЕ
ЛЕННЮ, ІАЖЕ НЕ ПОДВИЖИТСА.
ГОТОВЪ ПРѢОЛЪ ТВОЙ ѠГОЛѢ, Ѡ
ВѢКА ТЫ СІИ. ВОЗДВИГОША РѢКИ
ГДИ, ВОЗДВИГОША РѢКИ ГЛАСЪ
СВОЙ. КОЗМУТЪ РѢКИ СТЪДИ СВОА
Ѡ ГЛАСОВЪ ВЪДЪ МНОГЪ. ДІВНЫ
ВЫСОТЫ МОРЕКІА, ДІВЕНЪ ВЪ
ВЫСОКНЪХЪ ГДѢ. СВИДѢНІА ТВОА
ОУВѢРИШАСА СІЕЛѠ. ДОМЪ ТВОЕМЪ
ПОДОВАЕТЪ СТЪИНИ ГДИ ВЪ ДОЛГОТЪ
ДНИИ.

Діаконы же, на коємждо покрѣтити
кадитъ покрѣвцы.

Тѣже, глѣтъ, діаконы, ІАМИНЬ. ГДѢ
ПОМОЛИМСА. ПОКРЫИ ВЛКО СТЪЮ
ЧАШЪ СІЮ.

Іереи прїимъ вторыи покрѣвцы,
покрѣваетъ стѣю чашю, глѣ.

The Lord is King, He is clothed
with majesty; The Lord is
clothed with strength and He hath
girt Himself. For He established
the world which shall not be shak-
en. Thy throne is prepared of old;
Thou art from everlasting. The
rivers have lifted up, O Lord, the
rivers have lifted up their voices.
The rivers will lift up their waves
at the voices of many waters.
Wonderful are the surgings of the
sea, wonderful on high is the Lord.
Thy testimonies are made very
sure. Holiness becometh Thy
house, O Lord, unto length of
days.

At each covering [of the gifts] the deacon
censes the veils.

Then the deacon says: Amen. Let us
pray to the Lord. Master, cover this
holy chalice.

The priest takes the second veil and covers
the holy chalice, saying:

ГДН помнѣши. Покрыи небеса
добродѣтель твоѣ хрѣте, и хвалы
твоѣ исполниса земля.

Діаконъ глѣтъ. Амѣнь, гдѣш
помолнмса. Покрыи вѣко обоѣ
сїѣ стѣла.

Іерей. Гдн помнѣши. И прїимъ
третїи покроецъ, еже естъ воздѣхъ,
покрываетъ обоѣ, глѣ.

Покрыи насъ кровомъ крилу
твоѣю, и ѡженѣ ѡ насъ вѣдкаго
врага и сопостага, и оумри
нашѣ жизнь гдн, и помнѣши
насъ, и миръ свой, и спасѣ душѣ
наша, гакъ блгъ и члколюбѣцъ.

Таже, іерей приложивъ рѣцѣ свои къ
перемъ своимъ крѣтообразно, поклон
летса со благоговѣнїемъ прѣмъ
жертвенику, на немже стѣла положѣна
быша, глѣ сїце.

Благословенъ бгъ иже сїце иъ
вѣки вѣки, и ннѣ и прїснѣ
и во вѣки вѣкомъ.

Lord have mercy. Thy virtue, O
Christ, covered the heavens, and
the earth was full of Thy praise.

The deacon says: Amen. Let us pray
to the Lord. Master, cover both of
these holy things.

The priest says: Lord have mercy.
And taking the third veil, that is the aer, he
covers both saying:

Shelter us with the shelter of
Thy wings, and drive away from us
every enemy and adversary. Give
peace to our life, O Lord; have
mercy on us and on Thy world, and
save our souls, for Thou art good
and lovest mankind.

The priest places his hands on his breast in
the form of a cross and bows reverently before
the table of oblation upon which the holy
things have been placed. He says:

Blessed is God Who hath willed
thus, always, now and ever, and
unto the ages of ages.

ДІАКОНЪ ГЛѢТЪ, АМІНЬ. **Ѹ** ПРѢДЛО
ЖЕННЫХЪ ЧТѢНЫХЪ ДАРѢХЪ, ГДѸ
ПОМОЛИМСЯ.

Ісрѣи, Гдѣи помилуй.

главѸ преклонь, молигса.

Дѣтва, предложѣнїа.

БЖЕ БЖЕ НАШЪ, ИЖЕ НБѢНЫИ
ХЛѢБЪ ПИЩѸ ВСЕМѸ МІРѸ, ГДА
НАШЕГО И БГА ІСА ХРІТА
НИЗПОСЛАВЪ, СПСА И ИЗБАВИТЕЛА
И БЛГОДАТЕЛА, БЛГОСЛОВАЮЩА И
ЩІАЮЩА НАСЪ, САМЪ БЛГОСЛОВИ
ПРЕДЛОЖЕНІЕ СЕ, И ПРИМИ СЪ ВЪ
ПРЕНБНЫИ ТВОИ ЖЕРТВЕННИКЪ.
ПОМНИ ГДѣи ІАКѠ БЛГЪ И ЧЛКО
ЛЮБИЦЪ ПРИНЕСШИХЪ, И ИХЪ ЖЕ РАДИ
ПРИНЕСОША, И НАСЪ НЕОСЪЖДѢНЫ
СОХРАНИ, ВО СЩЕНОДѢИСТВІИ
ВЖТВЕННЫХЪ ТИ ЧАИСТВЪ. ІАКѠ
БЛГОСЛОВИСА И ПРОСЛАВИСА ПРЕ
ЧТНОЕ И ВЕЛИКОЛѢПОЕ ИМА ТВОЕ,
ОЦА И СНА И СТАГѠ ДХА, НИКѢ И

**The deacon says: Amen. For the pre-
cious Gifts [here] set forth, let us
pray to the Lord.**

The priest says: Lord have mercy.

Bowing his head, he prays thus:

Prayer of the Offering

O God, our God, Who didst
send down the heavenly
Bread as food for the whole world,
even our Lord and God Jesus
Christ, the Saviour and Redeemer
and Benefactor Who blesseth and
sanctifieth us: Do Thou Thyself
bless this offering, and accept it
upon Thy most heavenly altar. As
Thou art good and lovest
mankind, remember O Lord, those
that have offered it, and those on
whose behalf it is offered; and
keep us uncondemned in the sa-
cred service of Thy Divine
Mysteries. For blessed and glori-
fied is Thy most honourable and
majestic name, of the Father, and

п̄рнѡ ѿ вѣкн вѣкѡмъ,
амѣнь.

Тѣже, гл҃ютъ тропарь.

Рѡ гробѣ плѡтъскѣ, во ѡдѣ же
сѣ душѣю гакѡ бг҃ъ, въ раі же
сѣ разбойникомъ. ѿ на прѣтолѣ
баше хр҃тѣ со оцѣмъ ѿ дх҃омъ,
всѣ ѿполнѣа не ѡпнѣаннын.

Посѣмъ кадитъ іерей ст҃ла, ѿ, ѿ
дїакона, ѿ прїимъ кадило дїаконъ,
ѡтворѣтъ цр҃кѣ двѣри ѿ кадитъ ст҃ын
прѣтолѣ околѡ кр҃тѡображеню, гл҃а к
себѣ. ѡломъ ѿ, помнѣи ма бж҃е по
величїи. іерей же ст҃авъ ѡдѣнѣю
ст҃ранѣ прѣстола гл҃етъ тѡнже ѡломъ.

дїаконъ же кадитъ ст҃ла ѿ вѣсь
ѡлтарь. ѿ ст҃авъ въ цр҃кнѣхъ двѣрехъ,
кадитъ настоѣтелѣ, ѿ правын кр҃ы
лозъ, ѿ лѣвын, ѿ прѣмѡ западныхъ
дверей, ѿ ѡбращѣа, кадитъ ст҃ын прѣ
толѣ, ѿ іерей, ѿ ѡдѣтъ кадило.

of the Son, and of the Holy Spirit,
now and ever, and unto the ages of
ages, Amen.

Then they say this troparion:

In the tomb with Thy flesh, as
God in hell with the soul, in par-
adise with the thief, and on the
throne with the Father and the
Spirit wast Thou, O Christ, filling
all things, yet uncircumscribed.

Then the priest censes the holy things
thrice, and the deacon, and he gives the censer
back to the deacon. The deacon takes the
censer and censes the priest. He then goes to
the royal doors and opens them. He goes
around the holy altar and censes it crosswise,
saying to himself the 50th Psalm, *Have mercy
on me, O God, according to Thy great mer-
cy.* The priest stands to the right of the holy al-
tar and says the same Psalm.

The deacon censes the holy things and the
whole sanctuary. Standing in the doorway of
the royal doors he censes the rector, the right
choir, the left choir, and towards the western
doors [of the church]. Turning around, he
censes the altar and the priest, and surrenders
the censer.

Посемъ іерей стѣвъ въ цркви дврѣхъ,
творитъ ѡпѣтъ, глѣ.

Слава тебѣ вѣкѣ нашъ,
оупованіе наше слава тебѣ.

пѣвцы же глѣтъ, слава ѿ нынѣ, гдѣ
помилуй, ѿ, гдѣ блгословнѣ.

Посемъ іерей творитъ ѡпѣтъ, на
западѣ ѡбратѣлъ

Хрѣтосъ истинный бгъ нашъ. **ѿще**
ли въ нѣю: Воскрѣсъ ѿ мѣртвыхъ,
Хрѣтосъ истинный бгъ нашъ,
млтвами пречтыа ѡго мтрѣ, ѿ
ѿже во стѣхъ оца нашего
іоанна златоустого, патрїарха
црл града, ѿ всѣхъ ради стѣхъ,
помилуетъ ѿ спасетъ насъ, такъ
блгъ ѿ члколюбецъ.

Тѣже, діаконъ затворѣтъ стѣа
дверн. іерей же со діакономъ, ѡбратѣлъ
къ престолѣ, творѣтъ прощѣніе. ѿще ли
іерей ѡднѣхъ слжитъ, творитъ прощѣніе
на всю црковь, не затворѣа цркихъ
дверей.

Then the priest standing in the doorway of
the royal doors, performs the dismissal.
Facing east, he says:

**Glory to Thee, our God, our
Hope, glory to Thee.**

The chanters say: **Glory, Now and ever.
Lord have mercy. (2), Lord bless.**

Then the priest turns to the west and per-
forms the dismissal:

**May Christ our true God (But if it
be Sunday, he says: May He Who is risen from
the dead, Christ our true God) through
the prayers of His most pure
Mother, and of our father among
the saints, John Chrysostom,
Patriarch of Constantinople, and
for the sake of all the saints, have
mercy on us and save us, for He is
good and loveth mankind.**

Then the deacon closes the holy doors. The
priest and the deacon turn to the holy altar
and ask forgiveness [of each other]. If the
priest is serving alone, he asks forgiveness of
the whole church, before closing the royal
doors.

ТѢЖЕ ДІАКОНЪ , ГЛѢТЪ ТИХИМЪ ГЛѢОМЪ .
БЛГОСЛОВІИ БЛКО .

ІСРІИ , БЛГОСЛОВІЕНЪ БГЪ НАШЪ ВЪ
ГДА И НИГЕ И ПРНО И ВО ВЕКИ
ВЕКѢМЪ .

ДІАКОНЪ , АМІНЬ .

И МОЛѢТЕА ГЛЮЩЕ ВЪ СЕБѢ . ЦРЮ
НБНЫИ , ВЕЕ ДО КОНЦА ДАНОЦИ .

ТѢЖЕ . ГЛАВА ВЪ ВЫШНИХЪ БГЪ , И
НА ЗЕМЛИ МИРЪ , ВЪ ЧЛОВѢЦЕХЪ
БЛГОВОЛЕНІЕ , Г . И ПОКЛОНЯТЕА , Г .

ТѢЖЕ . ГДИ ОУСТНѢ МОИ
ОУВЕРЗЕШИ , И ОУСТА МОА ВОЗВЕ
СТАТЪ ХВАЛЪ ТВОЮ , В . И ПОКЛОНЯ
ТЕА , В .

ГЛА , ІСРІИ , ЦЕЛѢТЪ СГОЕ ЕВАЛІЕ .
ДІАКОНЪ ЖЕ СТИИ ПРЕТОЛЪ . И
ПРЕКЛОНЯЕТЪ ГЛАВЪ СВОЮ ІСРІЮ , ДЕРЖА ОУ
ЛАРЪ СВОИ ТРЕМИ ПЕРСТА ДЕСНЫА РЪКИ , И
ГЛѢТЪ . ВРЕМѢ ПОСЛАЖИТИ ГДВИ ,
БЛГОСЛОВИ БЛКО .

Then the deacon says in a low voice:
Bless, master.

The Priest answers: **Blessed is our
God, always, now and ever, and
unto the ages of ages.**

The Deacon: **Amen.**

And they say to themselves the prayer:
Heavenly King, (entirely, once).

Then: **Glory to God in the high-
est, and on earth peace, good will
among men. (3). And they bow thrice.**

**O Lord Thou shalt open my lips
and my mouth shall declare Thy
praise. (2). And they bow twice.**

Then the priest kisses the holy Gospel and
the holy altar. The deacon kisses his orarion
and the holy altar. He bows his head to the
priest, holding the orarion with three fingers
of his right hand, and he says: **It is time to
serve the Lord. Bless, master.**

Ісрѣй, зна́менѡа ѿгò рѹко́ю крѣтѣ на гла́вѣ, глѣтѣ.

Бл̑гословѣнѣ бг̑ѣ на́шѣ всегд̑а, ѿ нн̑ѣ ѿ пр̑нѡ ѿ во́ вѣки вѣкѡ́мѣ.

Діа́конѣ, а́мѣнь. Та́же, діа́конѣ. Помолѣ́са ѡ́ мнѣ́ бл̑ко.

Ісрѣй. Испра́вѣтѣ гд̑ѣ стопы́ твоѡ́.

ѿ па́ки діа́конѣ. Поманѣ́ ма бл̑ко ст̑ыи́.

Ісрѣй. Поманѣ́тѣ тѡ́ гд̑ѣ бг̑ѣ во цр̑твѣи́ своѣ́мѣ, всегд̑а ѿ нн̑ѣ ѿ пр̑нѡ ѿ во́ вѣки вѣкѡ́мѣ.

Діа́конѣ, а́мѣнь.

ѿ покло́ньса ѿхо́дитѣ ст̑ыми́ двѣ́рми, ѿ ст̑ѡѣ на ѡ́бычнѡ́мѣ мѣ́стѣ, прѡ́мѡ ст̑ы́х двѣ́рей, покло́нѣтѣса, г̑, ѿ всѡ́кнѣмѣ бл̑гоговѣ́нїемѣ, гл̑а вѣ себѣ́, г̑:

Гд̑ѣ о́у́стнѣ́ моѡ́ ѡ́вѣ́рзеши, ѿ о́у́стѡ́ моѡ́ возвѣ́стѣ́тѣ хвал̑ѣ твоѡ́.

The priest makes the sign of the Cross over the deacon's head with his hand, saying:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Deacon: Amen. Pray for me, master.

The priest: The Lord direct thy steps.

The Deacon: Remember me, holy master.

The priest: The Lord God remember thee in His kingdom, always, now and ever, and unto the ages of ages.

The Deacon: Amen.

Having bowed, he goes out the holy doors and stands at his usual place in front of the holy doors. He bows thrice with all reverence, saying to himself:

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.



Ⲙ ЧЕРЕТВЫХЪ ПРОСФОРЪХЪ.

И́АКЪ НЕПОДОБѢТЪ НАДЧЕРЕТВЫМИ ПРОСФОРЪМИ СЛЪЖИТИ БЖ҃ЕСТВЕННЫМЪ ЛИТЪРГІИ.

ЛЮДИ ОУ́БѢ Ⲙ ІСР҃ЕЮ И́ ѠБ҃Е, РАЗОУ́МНО ЖЕ И́ ОПА́ЕНУ ВНЕМАИ, ДА НЕДЕРЗНЕШИ ПРОСФОРЪМИСАТИ ПРОСФОРЫ КА́КЪ ПРОСФОРЪ ПЕЧЕНА БОУ́ДЕТЪ ПРѢЖЕ ТОГѠ ДНА, Ъ КО ТОРЫИ БЫКѢТЪ СЛОУ́ЖБА ЗЛАТОУСТОВА, ИЛИ́ ВЕНАІЕВА; НО ТОГѠ ДНА ДА БОУ́ДЕТЪ ПРОСФОРЫ ПЕЧЕНЫ, КОЕГѠ ДНА БЫТИ БЖ҃ТВЕННѢИ СТ҃Б҃И СЛОУ́ЖБѢ, ДА НЕ ЕРИМСКИ МИ ЕРЕТНИКѢ ПРОКЛА́ТІЮ ДОСТѠННЪ БОУ́ДЕШИ ОНИ́ ОУ́БО ОКАМНИИ И́АКЪ НА МЕРТВЫМЪ ЧЛ҃ЧЕСКИМЪ ТѢЛОМЪ СЛОУ́ЖАТЪ, СИРѢЧЬ НА ОПРѢНОКИ. ТАКОЖЕ И́ НА ЧЕРЕТВОЮ ПРОСФОРЮ СЛЪЖИТИ, ТОМЪЖЕ ПРОКЛА́ТІЮ ПО ДЛЕЖИТЪ. ТЫ́ЖЕ ПА́КИ СЕГѠ БЛЮДИСА, И́ ОПА́ЕНУ ХРАНИСА. И́ ПОНОМАРЮ НАКА́ЗЫВАЙ ДА НЕ ПРИНОСИТЪ ТАКИХЪ ПРОСФОРЪХЪ.

Ⲙ ЗАПѠНИѢ СТ҃АГѠ ОЛТАРѠ, КОГДА́ ѠВЕРЗА́ЕТСА, И́ КОГДА́ ЗАТВОРА́ЕТСА.

ПО ОУ́СТАВУ СТ҃ЫА ГОРЫ́ ЧЕСТНЫХЪ МОНАСТЫРЕ́И ЦА́РЬСТВУЮЩАГѠ ГРА́ДА, СГ҃ДА́



Concerning Stale Prospora:

That it is not proper to serve the Divine Liturgy with stale prospora.

Beware, O priest, and pay careful attention that you do not dare to perform the prothesis with prospora that was baked earlier than that day on which the service of Chrysostom or Basil is to take place. But let the prospora be baked on that day on which the divine holy service is to take place, lest you fall under a curse with the Roman heretics. For they, the wicked ones, serve, as it were, over a dead human corpse, that is, on unleavened bread. And so, serving on stale prospora falls under that same curse. And so again, beware of this and take heed, and instruct the sacristan not to bring such prospora.

Concerning the curtain of the sanctuary:
When it is opened, and
when it is closed.

According to the typicon of the Holy Mountain and of the venerable monaster-

ХОЩЕГЪ БЫТИ СГЛА ЛИТЪРГІА, ПО
СОВЕРШЕНІИ ПРОСКОМІДИ, И ПО ѠПЪСЕТѢ
ЧАСОВНОМЪ, ѠВЕРЗАЕТСА, И ПО ѠПЪСЕТѢ ЧА
СОВЪ, СГЛА ДВЕРИ ЗАТВОРАЮТСА. ЗАПОНА
ЖЕ ѠВЕРЗЕНА БЫВАЕТЪ ДАЖЕ ДО ПЕРЕНОСА
СГЛЪХЪ ДАРОВЪ, И АБѢ ЗАТВОРАЮТСА ВЪСПѢ
СГЛА ДВЕРИ И ЗАПОНА, И НЕ ѠВЕРЗАЮТСА
ДО СОВЕРШЕНІА СГЛЪ ПРІЧАЩЕНІА, СГДА
ЕЛЪЖИГЪ СДНЪ ІСРѢИ. А СГДА ЖЕ СО
ДІАКОНОМЪ, ѠВЕРЗАЕТСА ЗАПОНА, КО
ИПОЛНИМЪ МЛТВЫ СЖЕ ПО ИЗРАДНѢ, И
СГОИГЪ ѠВЕРЗЕНА ДАЖЕ ДО СГЛА СГЛІМЪ.
ГЛА ДІАКОНЪ ВОНМЕМЪ, И ВХОДИГЪ ВО СГЛІН
ОЛТАРЬ. И ПРИИМЪ ПРОЩЕНІЕ ОУ ІСРѢА, И АБѢ
ЗАПОНА ЗАТВОРАЕТСА ДІАКОНОМЪ. И СГОИГЪ
ЗАПОНА И ДВЕРИ ЗАТВОРЕНЪ, ДАЖЕ И ДО
СОВЕРШЕНІА СГЛЪ СОВЕРШЕНІА, ІАКЪЖЕ
ВЫШЕ РѢХОМЪ. И ПО ПРІЧАЩЕНІИ ПАКИ
ѠВЕРЗАЕТСА. ПО ѠПЪСЕТѢ ЖЕ ЛИТЪРГІИ СОВЕР
ШЕННУ ЗАТВОРАЕТСА. НА ВЕЧѢРНИ ЖЕ НАЧИ
НАА ѠВЕРЗАЕТСА ЗАПОНА, И СГОИГЪ
ѠВЕРЗЕНА ДАЖЕ ДО ѠПЪСТА. НА ОУТРЕНИ
ТАКОЖЕ, А ПО ѠПЪСЕТѢ А ГЪ ЧАСЪ ЗАТВО
РАЕТСА. И СГДА МОЛѢБЕНЪ ПОЕТСА, ТАКЪ Ѡ
НАЧАЛА И ДО ѠПЪСТА ѠВЕРЗЕНА БЫВАЕТЪ.
СГДА ЖЕ ЧАСОВЕ ПОЮТСА БЕЗЪ ЛИТЪРГІИ,

ies of the Imperial City, when there is to be a
Holy Liturgy, it is opened after the comple-
tion of the Proskomide and the dismissal of
the Hours, and after the dismissal of the
Hours the holy doors [remain] closed. But the
curtain remains open until the transfer of the
Holy Gifts, when at once the holy doors and
the curtain together are closed; they are not
opened [again] until the completion of Holy
Communion, when a priest celebrates alone.
When he celebrates with a deacon, however,
the curtain is opened at *Let us complete our
prayers* which is after *Epecially*, and it re-
mains open until *Holy Things unto the holy*.
When the deacon has said, *Let us attend*, he
enters the sanctuary, receives the priest's for-
giveness, and immediately closes the curtain.
The curtain and the doors remain closed until
the completion of Holy Communion, as was
stated above. After the dismissal of the
Liturgy it is closed altogether. At the begin-
ning of Vespers the curtain is opened, and it
remains open until the dismissal, and like-
wise at Matins; it is closed after the dismissal
of the First Hour. When a Moleben is chant-
ed, it is open from the beginning to the dis-
missal. When the Hours are chanted without
the Liturgy, the curtain is opened before the

Ўкѣрзаетца за пона ко чтѣнію апѣла, и
стоитъ до ѡпѣста ѡкѣрзена, по ѡпѣстѣ
же затвораетца.

Ѡ томъ, ѣже не входити ко олтарѣ
мірекнѣмъ людемъ, кромѣ пономарѣ.

Люднѣ же ко стѣнѣ олтарѣ никтѣоже да
не входитъ, развѣ единогоу црѣ
православнаго, егда дары гдѣви принесетъ,
по ѣд. мѣ правнаѣ, ѣже въ трѣллиѣ.

reading of the Epistle and remains open until
the dismissal; after the dismissal, it is closed.

**That Laymen, apart from the Ponomar, Are
not to Enter the Sanctuary**

Let no layman enter the sanctuary except
the Orthodox Emperor alone, when he of-
fers gifts to the Lord, according to the 69th
canon of the Council in Trullo.



БЖЕСТВЕННАЯ СЛУЖБА ИЖЕ

во стѣхъ оца нашего, стѣйшаго и
блженнаго архієпископа константина
града, новаго рима, вселенскаго патрї
арха, ісѡанна златоустѣаго.

Діакоуз начинаетъ велеглаголю: Благо
словнъ вѣко.

Іерей глетъ: Благословено црство
оца и сна и стѣаго дха, ннѣ и
прно и во вѣки вѣкѡмъ. Прѣвцы
глютъ: Ѳминь.

Рѣкъ же іерей да не простираетъ и не
воздѣвлетъ на высотѣ

Діакоуз, глетъ, ѣктенїю.

Мнрѡ гдѣ помолнмса. Прѣвцы же
поютъ, гдѣ помнлѣи, пѣнїемъ.

И егда діакоуз глетъ, Ѳ свѣшнемъ



THE DIVINE LITURGY OF OUR FATHER

among the Saints, the Most Holy and Blessed
Archbishop of Constantinople the New Rome,
the Œcumenical Patriarch John Chrysostom

The deacon begins, aloud: **Bless, mas-**
ter.

The priest says: **Blessed is the king-**
dom of the Father and of the Son
and of the Holy Spirit, now and
ever, and unto the ages of ages. The
chanters say: Amen.

Let not the priest stretch out his hands or
lift them up on high.

The deacon says the litany:

In peace, let us pray to the Lord.

The chanters sing: Lord have mercy.

When the deacon says, *For the peace from*

миръ, и прочая моленія, и певцы ѿжидаютъ гдѣ помолнмса, и поютъ, гдѣ помнѣи. такожде и дѣаконы въ то время да не глѣтъ ѡктенїи, ѡгда поютъ гдѣ помнѣи.

Ѡ свѣшнемъ миръ, и ѿспсѣнїи душъ нашихъ, гдѣ помолнмса. гдѣ помнѣи.

Ѡ миръ всегѡ мира, и ѿ блгостоянїи стѣхъ бжїихъ цркѡ, и ѿ совокупленїи всѣхъ, гдѣ помолнмса. гдѣ помнѣи.

Ѡ стѣмъ храмѣ сѣм, и ѡже ѣ вѣрою и блгоговѣнїемъ, и соотрахо бжїимъ въ ходѡщихъ вѡнь, гдѣ помолнмса. гдѣ помнѣи.

Ѡ патрїархѣ нашѣ, імк, [и ѿ митрополитѣ нашемъ імк, ѿ архї ѡпкопѣ нашемъ імк, ѿ ѡпкопѣ нашемъ, імк], честнѣмъ презвїтерствѣ, и ѡже ѿ хртѣ дѣаконствѣ, и ѿ

on high... and the other prayers, the chanters wait for the words Let us pray to the Lord and then they sing Lord have mercy. Likewise, let the deacon not say the petitions at the same time the chanters are singing Lord have mercy.

For the peace from on high, and for the salvation of our souls, let us pray to the Lord. Lord have mercy,

For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all, let us pray to the Lord.

Lord have mercy,

For this holy temple and them that with faith, reverence and the fear of God enter herein, let us pray to the Lord. Lord have mercy,

For our Patriarch N., [and for our Metropolitan N., for our Archbishop N., for our Bishop N.] for the honourable priesthood, the diaconate in Christ, and

всѣмъ причѣмъ, и ѡ людехъ, гдѣ помолнмса. Гдѣ помнѣи.

Ѡ странѣ сей, и властехъ и воехъ еѣ, гдѣ помолнмса. Гдѣ помнѣи.

Ѡ и збавити люди своѣ ѡ врагъ, видимыхъ и невидимыхъ, въ насъ же оутвердити единомыслие, братолюбие и блгочестие, гдѣ помолнмса. Гдѣ помнѣи.

Ѡ градѣ се [ѡще монастырь: ѡ стѣнѣи обителн сей.] и ѡ всѣмъ градѣ и странахъ, иже въ рою живущихъ бнхъ, гдѣ помолнмса. Гдѣ помнѣи.

Ѡ блгораствореннн воздохъ, и ѡ оумноженнн плодохъ земны, и ѡ временехъ мирны, гдѣ помолнмса. Гдѣ помнѣи.

Ѡ плавающихъ, и пъть шествующнхъ недоугвующнхъ, страждущнхъ плбненнхъ, и ѡспсенннхъ, гдѣ

for all the clergy and the people, let us pray to the Lord. Lord have mercy,

For this country, its civil authorities and its armed forces, let us pray to the Lord. Lord have mercy,

That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord. Lord have mercy,

For this city (if in a monastery: and for this holy house) and for every city and country and them that with faith dwell therein, let us pray to the Lord. Lord have mercy,

For favourable weather, for the increase of the fruits of the earth and for peaceful times, let us pray to the Lord. Lord have mercy,

For them that sail and them that travel, for the sick, the suffering and the captive, and for their salvation, let us pray

ПОМОЛИМЪА . ГДН ПОМНІАУИ .

Ѡ ИЗБАВИТИСЪА НАМЪА ѠБРАЖІА
СКОРБИ , ГНѢВА И НОУЖДЫ , ГДЪ
ПОМОЛИМЪА . ГДН ПОМНІАУИ .

ЗАСТУПИ СПАСИ , ПОМНІАУИ , И
СОХРАНИ НАСЪА ВЪЖЕ СВОЕЮ БЛАГОДАТІЮ .
ГДН ПОМНІАУИ .

ПРЕСТОУЮ ЧТЮ И ПРЕБЛГВЕНЮ
ВЛЦЮ НАШЮ БЦЮ И ПРНѠ ДВЮ
МРІЮ , СОВЕѢМИ СТЫМИ ПОМАНОУ
ВШЕ , САМИ СЕБѢ , И ДРОУГЪ ДРОУГА ,
И ВЕСЬ ЖИВОТЪ НАШЪА ХРТОУ БГЮ
ПРЕДАДИМЪА . ТЕБѢ ГДН .

ІСРЕН ГЛЕТЪА МЛТВЪА
СОГЛАСІА ПЕРВАГО :

ГДН ВЪЖЕ НАШЪА , ТВОА ОУБѠ ДЕР
ЖАВА БЕЗПРИКЛАДНА , И СЛАВА
НЕПОСТІЖИМА , И МЛТЬ БЕЗМѢ
РНА , И ЧЛКОЛЮБИЕ НЕИЗРЕЧЕННО .
САМЪА ВЛКО ПО БЛГОУТРОБИЮ
ТВОЕМУ , ПРИЗРИ НА НЫ И НА СТЫИ
ХРАМЪА СЕИ , И СОТВОРИ СЪ НАМИ И

to the Lord. Lord have mercy,

That we may be delivered from
all tribulation, wrath and need, let
us pray to the Lord. Lord have mercy,

Help us, save us, have mercy on
us, and keep us, O God, by Thy
grace. Lord have mercy,

Calling to remembrance our
most holy, pure and most blessed
Lady, the Mother of God and ever-
virgin Mary, with all the Saints, let
us commit ourselves and one an-
other and all our life unto Christ
our God. To Thee, O Lord.

**The priest says the
Prayer of the First Antiphon:**

O Lord our God, Thy might is
incomparable and Thy glory
unattainable; Thy mercy is im-
measurable and Thy love toward
man ineffable. Do Thou, O
Master, in Thy compassion look
down upon us and upon this holy
temple, and grant us and them

сѣ мола́щимися сѣ на́ми, бога́
тыа́ мѣлостѣ твоѣѣ ѿ щедрѡ́ты
твоѣѣ.

Возгласъ: **И**ко́ подо́баетъ ти
всѣа́ сла́ва, че́сть ѿ поклона́нїе,
о́цѣ ѿ сѣнѣ ѿ стѡ́мѣ дѣхѣ, ннѣѣ ѿ
пѣнѣ ѿ во́ вѣки вѣкѡ́мъ. **А**ми́нь.

И по а́минѣѣ ѱаломщи́къ глѣтъ
ѱа́ломъ, рѣ. **Д**ѣа́конъ же по сконча́нїи
сѣктенїи стѡнетъ о́у стѣхѣ двереѣ на
лѣвоѣ стѣранѣѣ. По сконча́нїи же ѱалма́,
сѡтворѣвъ покло́нѣнїе, ѿ держа́ о́ула́ръ
своѣѣ тѣрѣми пѣрѣты десны́а рѣкѣ, па́ки
стѡнетъ предъ стѣыми двѣрми, ѿ глѣтъ:

**Па́ки ѿ па́ки мѣромъ гдѣ помо́
лимся. Гдѣ помнѣлѣѣ.**

Застѣпнѣ, спасѣнѣ, помнѣлѣѣ, ѿ
сохранѣ насѣ бже́ своѣю́ бже́годѣтїю.
Гдѣ помнѣлѣѣ.

Пресѣѣю, чѣѣю ѿ прѣблѣгослѡвѣ́
нѣю влѣцѣ нашѣ вѣѣ ѿ пѣнодѣвѣ
мѣрю, со всѣми стѣыми помѣ
нѣвше, сѣми себѣ ѿ дрѣгѣ дрѣга, ѿ

that pray with us Thy rich mercies
and bounties.

Exclamation: For unto Thee is due
all glory, honour and worship, to
the Father and to the Son and to
the Holy Spirit, now and ever, and
unto the ages of ages. **Amen.**

After the Amen, the reader says Psalm 102.
The deacon, after completing the litany,
stands at the left side of the holy doors.
After the Psalm, he bows and again stands
before the holy doors, holding his orarion
with three fingers of his right hand; he says:

**Again and again in peace, let us
pray to the Lord. Lord have mercy,**

**Help us, save us, have mercy on
us, and keep us, O God, by Thy
grace. Lord have mercy,**

**Calling to remembrance our
most holy, pure and most blessed
Lady, the Mother of God and ever-
virgin Mary, with all the saints, let
us commit ourselves and one an-**

вѣсь живѡтъѣ нашѣ хрѣстѣ бгѣ преда
дѣмъ. Тебѣ гдѣ.

Іерей глаголетъ молитвѣ
соголасїа втораго:

Гдѣ бже нашѣ, спаси люди твоѣ
и благвѣ достоѣнїе твое,
исполненїе цркви твоеѣ сохрани,
устѣ любавыя блгоупїе домѣ
твоегѡ, тыѣ воспрослави бже
ственноу тѣ слаю, и не остави
насѣ оуповающихѣ на тѣ.

Возгласъ: Иже твоѣ держава, и
твое ѣсть црство и сла и слава,
оца и сна и ст҃аго дха, ннѣ и
прѣнѡ и во вѣки вѣкомъ.
пѣвцы, аминь.

Дїаконъ же поклѡньсѣ шхѡдитъ къ
предреченномѣ мѣстѣ. И по аминѣ
псаломщикъ глетъ псаломъ, рме. Сгдаже
изглетъ. тѣже ликъ поетъ, слава, и
ннѣ, ѣдинороднын снѣ слово бже. и по
скончанїи, дїаконъ стѣвѣ предъ ст҃ыми
дверми, и поклѡньсѣ глетъ:

other and all our life unto Christ
our God. To Thee, O Lord.

The priest says

The Prayer Of The Second Antiphon:

Lord our God, save Thy peo-
ple and bless Thine inheri-
tance. Preserve the fulness of Thy
Church; sanctify them that love
the beauty of Thy house; glorify
them by Thy divine power, and
forsake not us who hope in Thee.

Exclamation: For Thine is the do-
minion, and Thine is the kingdom,
and the power, and the glory, of
the Father and of the Son and of
the Holy Spirit, now and ever, and
unto the ages of ages. Chanters: Amen.

Having bowed. the deacon goes to his
place, as mentioned above. After the Amen,
the reader says Psalm 145. When he finishes
this, the choir sings Glory, Now and ever, O
Only-begotten Son and Word of God.
Afterwards, the deacon, standing before the
holy doors and having bowed, says:

Пáки и пáки мíромъ гдѣ
помóлимся. Гдѣ помнѣи.

Застѣпѣ, спасѣ, помнѣи, и
сохранѣ насъ бже своѣю блгодáтїю.
Гдѣ помнѣи.

Престѣю, чистѣю и преблгоело
вѣннѣю влчцѣ нашѣ вцѣ и прѣ
одѣѣ мрїю, со вѣвми стѣими
поманѣвше, сáми себѣ и дрѣ
дрѣга, и вѣсь жнвóтъ нашъ хрѣ
вѣѣ предадѣмъ. Тебѣ гдѣ.

Іерѣй глаголетъ мѣтвѣ
согласїа трѣтїаго:

Иже сѣщїа и согласныа намъ
даровáвыи мѣтвы, иже
двѣма илї трѣемъ совѣщáющымъ
ѡ имени твоѣмъ, прошѣнїа дáти
ѡбѣщáвъ, сáмъ и ннѣ, гдѣ, рѣвъ
своихъ прошѣнїа къ полѣзномѣ
исполни, подадѣ намъ въ настѣ
щемъ жнчїи познáнїе твоѣ

Again and again in peace, let us
pray to the Lord. Lord have mercy.

Help us, save us, have mercy on
us, and keep us, O God, by Thy
grace. Lord have mercy.

Calling to remembrance our
most holy, pure and most blessed
Lady, the Mother of God and ever-
virgin Mary, with all the saints, let
us commit ourselves and one an-
other and all our life unto Christ
our God. To Thee, O Lord.

The priest says
the Prayer Of The Third Antiphon:

Thou Who hast bestowed
upon us these common and
concordant prayers, and Who hast
promised that when two or three
are gathered together in Thy Name
Thou wilt grant their requests:
Fulfill now, O Lord, the petitions
of Thy servants, as may be most
expedient for them, granting us in
the present life knowledge of Thy

ИСТИНЫ, И ВЪ ВЪДУЩЕМЪ ЖИЗНЬ
ВЪВѢЧНЮ ДАЮДА.

Возгласъ: **И**КѠ БЛГЪ И ЧАКО
ЛЮБИЦЪ БГЪ СЪИ, И ТРЕБЕ СЛАВУ
ВОЗСЫЛАЕМЪ, СО БЕЗНАЧАЛЬНЫМЪ
ТИ СЦЕМЪ И СО ПРЕСЪИМЪ И
БЛГИМЪ И ЖИВОТВОРАЩИМЪ ТИ
ДХОМЪ, НИИЕ И ПРНО И КО ВЪКИ
ВЪКѠМЪ. **И**МИНЬ.

ДІАКОНЪ ЖЕ ПОКЛОНЕНА ВХОДИТЪ КО
СЪИИ СЪТАРЬ, И СТАНЕТЪ СО ЛѢВУЮ
СТРАНЮ СЪТАГѠ ПРТОЛА, И ТВОРИТЪ ТРИ
ПОКЛОНА ПРДЪ СЪИМЪ ПРТОЛОМЪ, И ЦѢ
ЛЪЕТЪ ОУЛАРЬ И ПРТОЛЪ, И ПОКЛОНАЕТСА
ИЗРЕЮ. ВНЕГДА ЖЕ ПЕКЦЫ НАЧНУТЪ ПѢТИ
СЛАВУ НА БЛЖЕННѢ, ТОГДА ИЗРЕИ СО
ДІАКОНОМЪ ПРДЪ СЪИМЪ ПРТОЛОМЪ ПО
КЛОНАЮТСА, Г, БЛГОЧИИНО, И ВЪЕМЪ
СЪОЕ СЪЛАИЕ, И ДАЕТЪ ДІАКОНУ. ДІАКОНЪ ЖЕ
ПРИИМЪ, ЦѢЛЪЕТЪ ЕГО ВЪ РЪКУ, И ОВРА
ЩАЕТСА НА ПРАВУЮ СТРАНЮ, И ИСХОДИТЪ КЪ
МАЛЫМЪ ДВЕРЕМЪ. ВНЕГДА ЖЕ ПРИИДУТЪ
ПРАМО ЖЕРТВЕННИКА, ПОКАЗЪЕТЪ ДІАКОНЪ
СО ОУЛАРЕМЪ КО СЪОМУ ЖЕРТВЕННИКУ, ГЛА
КО ИЗРЕЮ:

truth, and in the world to come,
life everlasting.

Exclamation **F**or Thou art a good
God and lovest mankind and unto
Thee do we send up glory, with
Thine unoriginate Father, and with
Thine all-holy, good and life-giving
Spirit, now and ever, and unto the
ages of ages. **A**men.

The deacon, having bowed, enters
the holy sanctuary, stands to the left of
the holy altar, makes three bows
before it, kisses it and his orarion, and bows
to the priest. When the singers start to
sing the **G**lory of the Beatitudes, the
priest and deacon bow before the holy
altar in good order. The priest takes up
the Holy Gospel and gives it to the dea-
con. Taking it, the deacon kisses the
priest's hand, and turns the Gospel
around. They go towards the lesser
doors. When they come in front of the
table of oblation, the deacon points to
it with his orarion, saying to the
priest:

БЛАГОВѢ ВЛАКО СГОЕ ПРЕДЛОЖЕНІЕ СЕ .

ИЗРЕИ БЛГОСЛОВИТЪ РУКОЮ НА СГАА КРТО
ОБРАЗНО , ГЛАГОЛА :

БЛГОСЛОВЕНО ПРЕДЛОЖЕНІЕ СЩЕН
НЫХЪ И БЖИТВЕННЫХЪ ТВОИХЪ
ТАИИХЪ , ВСЕГДА И НИГДЕ И ПРНУ И ВО
ВѢКИ ВѢКОВОМЪ . ДІАКОНЪ : АМІНЬ .

И ТАКО ИЗШЕДШЕ МАЛЫМИ ДВЕРМИ ,
ТВОРАТЪ ВХОДЪ . И СТАВЪ ПРОТИВЪ ЦРКВИХЪ
ВРАТЪ . ИЗРЕИ ГЛЕТЪ МЛТВОУ КТАИ ВХОДЪ :

ВЛАКО ГДИ БЖЕ НАШЪ , ОУСТАВНВЫИ
НА НБСѢХЪ ЧИНЫ И КВОНСТВА
АГГЛЪ И АРХАГГЛЪ ВЪ СЛЪЖЕУ СЛАВЫ
ТВОЕА , СОТВОРИ СО ВХОДОМЪ
НАШИМЪ , ВХОДЪ СТЫХЪ АГГЛЪ
ВЫТИ , СОСЛЪЖАЩИХЪ СЪ НАМИ И
СОСЛАВЩИХЪ ТВОЮ БЛГОСТЬ . ИАКО
ПОДОБАЕТЪ ТИ ВСАКА СЛАВА , ЧЕСТЬ
И ПОКЛОНАНІЕ , ОЦУ И СНУ И
СГОМУ ДХУ , НИГДЕ И ПРНУ И ВО
ВѢКИ ВѢКОВОМЪ . ДІАКОНЪ : АМІНЬ .

И ПО МОЛИТВѢ ДІАКОНЪ ЖЕ СО СТЫМЪ
СВЛАЕМЪ ОБРАЩАЕТСЯ КО ИЗРЕИ , И

Bless master, this holy offering.

The priest blesses the holy things with his
hand cross-wise, saying:

**Blessed is the offering of Thy sa-
cred and divine Mysteries, always,
now and ever, and unto the ages of
ages. The Deacon: Amen.**

And thus they go out through the lesser
doors and make the Entrance, standing before
the royal gates. The priest silently says the
Prayer of the Entrance.

O Master, Lord our God, Who
hast established armies and
ranks of angels and archangels for
the service of Thy glory in heaven:
Grant that with our entrance there
may be an entrance of holy angels
to minister with us, and with us to
glorify Thy goodness. For unto
Thee is due all glory, honour and
worship, to the Father, and to the
Son and to the Holy Spirit, now
and ever, and unto the ages of
ages. Deacon: Amen.

After the prayer, the deacon with the Holy

сотворѣвъ поклонѣнїе. Іерей же цѣлуетъ
сѣое ѣвѣліе. по цѣлованїи же діаконъ
мáлш ѡвѣдъ сѣое ѣвѣліе въ лѣвѣю руку
странѣ, преклонѣ главу свою ко іерееу
глетъ тѣхнмъ глаголюмъ:

Блѣгвѣ влко вхóдъ сѣгын.

Іерей же десницею крѣтосвразнш
знаменавъ главу ѣгвò глетъ тѣгнш.

Блгогловѣнъ вхóдъ сѣгыхъ
твонѣхъ гдн, всегдà, ннѣ н прѣнш
н вó вѣки вѣкшмъ. **Амѣнъ.**

Ѣще оубо вѣдетъ тѣ сѣгнтель, при
ходитъ діаконъ ко сѣгнтелю со ѣвѣліемъ,
н цѣлуетъ сѣое ѣвѣліе сѣль, н
блгогловаетъ діакона. по семѣ же чинѣ
вывѣетъ н ко сѣгыхъ сѣгнтелѣхъ. Іерей
же ко олтарѣ цѣлуетъ ѣвѣліе.

Тáже, діаконъ воздвнѣгъ мáлш сѣое
ѣвѣліе горѣ, крѣтъ же не творитъ, н глтъ
велегáенш:

Премростъ прóстн,

н тáкш вхóдѣтъ ко сѣгын олтарѣ.
Діаконъ оубо полагаетъ сѣое ѣвѣліе на
сѣгѣмъ прѣтолѣ, пѣвцы же поютъ:

Gospel turns to the priest, and makes a bow.
The priest kisses the holy Gospel. After the
kissing, the deacon moves the holy Gospel
aside slightly to his left, bows his head to the
priest and says in a soft voice:

Bless, master, the holy entrance.

The priest makes the sign of the Cross with
his right hand over the deacon's head, saying
secretly:

**Blessed is the entrance of Thy
holies, O Lord, always, now and
ever, and unto the ages of ages.
Amen.**

If a bishop be present, the deacon goes to
the bishop with the Gospel. The bishop kisses
the Holy Gospel and blesses the deacon. The
same order is followed in the holy monaster-
ies. In this case the priest kisses the Gospel in
the sanctuary.

Then the deacon elevates the holy Gospel a
little, without making the sign of the Cross.
He says in a loud voice:

Wisdom. Upright.

Then they enter the sanctuary. The deacon
places the Holy Gospel on the altar. The

Прѣидѣте поклонѣмса: тѣже глѣютъ
ѡбычныа тропарѣ и кондакѣ, во єдинѣхъ
гласѣхъ, и по тропарѣхъ, іерей стго̀ предъ
престоломъ, глѣтъ мѣтвѣ трисѣгво:

Бже стѣи, иже во стѣихъ
почиваи, иже трисѣгвѣмъ
гласомъ ѡ серафѣмъ воспѣва
емъ, и ѡ херувѣмъ славо̀словни
мъ, и ѡ всѣхъ небныхъ силъ
поклонѣемъ, иже ѡ небытїа
во єже быти привѣдъ вѣчѣскаа,
создавыи чѣла по образѣ своему
и по подобїю, и вѣческими да
рми своими оукраивъ, даа просѣ
шемъ премѣдрость и разумъ, и
не презрѣ согрѣшающа, но поло
живъ на спсѣнїе покаѣнїе,
сподобивши насъ смиренныхъ и не
достойныхъ рабѣ твоихъ въ часъ
сей стѣти предъ славою стѣгво
твоегѡ жертвенника и должное
тебѣ поклонѣнїе и славо̀словїе при
носїти. Самъ вѣко, прїимѣ ѡ

singers sing: *Come let us worship and they say
the usual troparia and kontakia in one voice.*
After the troparia, standing before the altar,
the priest says the Prayer of the Trisagion:

O Holy God, Who restest in
the holies; Who art praised
by the seraphim in the thrice-holy
hymn; Who art glorified by the
cherubim and worshipped by
every heavenly power; Who from
non-being hast brought all things
into being; Who hast fashioned
man in Thine image and likeness,
and adorned him with Thine every
gift; Who givest wisdom and un
derstanding to him that asketh,
and Who despisest not him that
sinneth, but hast appointed repen
tance unto salvation; Who hast
vouchsafed us, Thy lowly and un
worthy servants, even in this hour
to stand before the glory of Thy
holy altar, and to offer Thee due
worship and glorification: Do
Thou, O Master, accept from the

оуѣтъ насъ грѣшныхъ трисѣѣю
пѣенъ, и посѣтѣ насъ во бѣгости
своеѣ. Прости намъ всѣко пре
грѣшеніе вольное же и невольное,
оуѣтѣ наша дша и тѣлесѣ, и
даждь намъ въ преподобіи слѣ
жити тебѣ во всѣ дни живота
нашего, молитвами пресѣѣа
бцы и всѣхъ стѣхъ, иже оу вѣка
тебѣ бѣгудодѣвшихъ.

Бѣга же начнѣтъ глати слава, и
нѣѣ, послѣдніи кондакъ, дѣѣконъ глетъ
іѣрѣю тихимъ гласомъ:

Бѣгословѣ, вѣко, вѣма
трисѣѣю.

іѣрѣю же зрѣ ко пресѣѣоу глетъ
возгласъ: Іѣко стѣ сѣи бѣе нашъ,
и тебѣ славу возсылаемъ, оуѣ
и сѣи и стѣомѣ дхѣ, нѣѣ и прѣно.

Дѣѣконъ показѣ рѣкою со оуларѣмъ
ко внѣшнимъ, гласѣтъ велегласно:

mouths of us sinners the thrice-
holy hymn, and visit us in Thy
goodness. Pardon us every trans-
gression, voluntary and involun-
tary. Sanctify our souls and bodies,
and grant us to serve Thee in holi-
ness all the days of our life,
through the prayers of the most
holy Mother of God and of all the
saints who from ages past have
been well-pleasing unto Thee.

When the *Glory, Now and ever* of the fi-
nal kontakion are begun, the deacon says to
the priest in a low voice:

**Bless, master, the time of
the Thrice-holy.**

The priest, facing the altar, says the
Exclamation:

**For holy art Thou, O our God,
and unto Thee do we send up glo-
ry, to the Father, and to the Son,
and to the Holy Spirit, now and
ever.**

With his orarion in his hand, the deacon
points to those without and says in a loud
voice:

И́ БО ВѢКИ ВѢКѠМЪ.

Прѣвцы́ же рѣшѣтѣ: ѿми́нь, и́ пою́тъ
трѣ́тѣе.

и́ пою́тъ трѣ́тѣе. пѣрвыи́ ли́къ поѣтъ
ѣди́ножды. та́же, вто́рыи́ ли́къ ѣди́но
жды. посе́мъ пѣрвыи́ ли́къ, ѿ. и́ па́ки вто
ры́и ли́къ, сла́ва, и́ ны́нѣ, свѣ́тъ
безе́мѣтныи́. посе́мъ пѣрвыи́ же ли́къ,
поѣтъ, трѣ́тѣе, ѣди́нъ ли́къ по ѣди́номъ,
пережидáеа, а́ не вкѣпѣ.

И́срѣ́й же и́ дѣ́ако́нъ, глѣ́юще и́ са́ми кѣ
себѣ́ вѣтай́ трне́тѣе трѣ́жды, и́ тѣворáтъ
вкѣпѣ́ трѣ́ покло́ны прѣдъ́ свѣ́тымъ
прѣ́толомъ. По́ сконча́ннн же́ трне́тáгъ,
глѣ́тъ дѣ́ако́нъ и́срѣ́ю:

ПОВЕЛѢ́ ВЛКО́.

И́срѣ́й глѣ́тъ: ПОВЕЛѢ́ННЕМЪ́ ГДННМЪ́
НБСА́ ОУ́ТВЕРДИ́ШАСА, и́ ДХО́МЪ
ОУ́СѢ́ТЪ ѣ́ГѠ́ ВСА́ СИ́ЛА И́ХЪ.

Дѣ́ако́нъ глѣ́тъ: БЛГО́СЛОВИ́ ВЛКО́
И́ЗЫ́ТИ КО́ СВѠ́МЪ́ МѢ́СѢ́ТЪ́.

И́срѣ́й же́ ѡ́ходá къ́ горне́мъ́ мѢ́СѢ́ТЪ́
глѣ́тъ: БЛГО́СЛОВЕ́НЪ́ ГРА́ДЫ́И БО́ И́МА
ГДНЕ́.

And unto the ages of ages.

The chanters respond: Amen, and they
sing the Trisagion.

The first choir sings it once; then the sec-
ond choir, once; then the first choir once
again. The second choir sings Glory, Now and
ever, Holy Immortal One. Then the first choir
sings the Trisagion again. The choirs sing sep-
arately, not all together, but one choir waiting
for the other to finish.

The priest and the deacon say the Trisagion
to themselves secretly, thrice. They make
three bows together before the holy altar.
After the completion of the Trisagion, the dea-
con says to the priest:

Command, master.

The priest says: By the command of
the Lord were the heavens estab-
lished and all the might of them by
the Spirit of His mouth.

The deacon says: Bless, master, our
going to the holy place.

The priest, going toward the high place,
says: Blessed is He that cometh in
the Name of the Lord.

Діа́конъ глѣтъ: Бл҃гѣнѣ вл҃ко го́рнїи
прѣто́лъ.

Іѡр҃ей: Бл҃гословѣнъ єси, ѿже на
прѣто́лѣ славы цр҃твїа своєгѡ
сѣдѣи, вєєгда, ѿ ннѣ ѿ прѣнѡ ѿ
вѡ вѣки вѣкѡмъ, а́минь.

Глѣтъ діа́конъ: Рѡ́нмемъ.

Іѡр҃ей: Миръ вѣѣмъ. Чтѣецъ: ѿ
дѡхови чѡемѡ.

Діа́конъ: Премѡдрость, вѡ́нмемъ.

Чтѣецъ: Прокі́менъ, Псаломъ дѡвоъ.

ѿ глѣтъ прокі́менъ а́плѡ. ѿ
прокі́менъ поѣтъ пѣрвыи ли́къ. чѡже,
чтѣецъ глѣтъ. стїхъ, ѿ по стїхѣ вѡроуи
ли́къ поѣтъ тоу же прокі́менъ. ѿ паки
чтѣецъ глѣтъ прѡкъ ѿ поѣтъ пѣрвыи ли́къ.
ѿще ли єсть стѡмѡ прокі́менъ, ѿ чтѣецъ
скажетъ пѣрвомѡ ли́къ вѡѣстѡ
днєвнѡгѡ.

Діа́конъ глѣтъ, Премѡдрость.
Чтѣецъ, надписанїе а́пѡко.

Діа́конъ: Рѡ́нмемъ.

The deacon says: **Bless, master, the
high throne.**

The priest: **Blessed art Thou Who
sittest upon the throne of glory of
Thy kingdom, always, now and
ever, and unto the ages of ages,
Amen.**

The deacon says: **Let us attend.**

The priest: **Peace be unto all. The
reader: And to thy spirit**

The deacon again: **Wisdom, Let us
attend.**

The reader: The prokeimenon, Psalm of
David.

He says the prokeimenon of the Epistle.
The first choir sings the prokeimenon. Then
the reader says the verse, and the second choir
repeats the prokeimenon. The reader says the
prokeimenon once again, and the first choir
again sings it. If there is also a prokeimenon
for a saint's day, the reader says it, the first
choir sings it instead of repeating the
prokeimenon of the day.

The deacon says: **Wisdom.** The reader
states the title of the Epistle.

The deacon says: **Let us attend.**

ѲПЛА ЖЕ ЧТОМУ, ІСРІЙ СѢДИТЪ, А
ДІАКОНЪ ПРЕДЪ НИМЪ СТОИТЪ.

СГДА ЖЕ ѲПЛА ЧТОМУ, ВЗЕМЪ ДІАКОНЪ
КАДИЛО И ДИМІАНЪ, ПРИХОДИТЪ КО ІСРІЮ
ГЛА.

БЛГОСЛОВИ КЛКО КАДИЛО И
ДИМІАНЪ. ГДУ ПОМОЛИМСА. ГДИ
ПОМИЛУИ.

И БЛГНИТЪ ІСРІЙ РУКОЮ, КРТА ОБРАЗЪ
ТВОРА НА КАДИЛѢ, И МЛТВУ ГЛЕТЪ:
КАДИЛО ПРИНОСИМЪ. ДІАКОНЪ КАДИТЪ СТЫИ
ПРТОЛЪ, І ПРДИ И УКРТЪ, ДА ГЛЕТЪ ЖЕ
ДІАКОНЪ СЕБѢ ТАИ, ПЛОМЪ, И, СГДА
КАДИТЪ. ТАЖЕ СТЫИ ЖЕРТВЕНИКЪ. НА
НЕМЖЕ СТА И ОЛТАРЬ ВЕСЬ, И ДВЕРИ
ЦРКИ, И НА ЦРКОВЬ, ПРЕЖЕ НАСТОАТЕЛА,
И НА ПРАВИИ КРЫЛОСЪ, И НА ЛѢВИИ, И КЪ
ЗАПАДНЫМЪ ДВЕРЕМЪ, И ПАКИ НАСТОАТЕЛА.
И УБРАТАСА КЪ ВОСТОКУ, ПАКИ ПРТОЛЪ
КАДИТЪ СПРДИ И ІСРЕА.

ПО СКОНЧАНИИ ЖЕ ѲПЛА ДІАКОНЪ.
ВОИМЕМЪ.

ІСРІЙ ВОСТАВЪ, ГЛЕТЪ. МИРЪ ТИ.

ЧТЕЦЪ. И ДХОВИ ТВОЕМУ.

While the Epistle is being read, the priest
sits, but the deacon stands before him.

While the Epistle is read, the deacon takes
the censer and incense, and comes to the
priest saying:

**Bless, master, the censer and in-
cense. Let us pray to the Lord. Lord
have mercy.**

The priest blesses the censer, making the
sign of the Cross over it with his hand, and
saying the prayer: *Incense do we offer unto
Thee.* The deacon censers the altar from the
front and all around, as he says to himself se-
cretly Psalm 50. He then censers the table of
oblation, where the holy things are, the whole
sanctuary, the royal doors, and then the
church--the rector first, then the right choir,
the left choir, toward the western doors, and
the rector once again. Turning to the east, he
again censers the altar from the front, and the
priest.

After the Epistle, the deacon says: **Let us
attend.**

Having risen from his place, the priest
says: **Peace be unto thee.**

The reader: And to thy spirit.

діако́нъ. Премѣдростѣ конне́мъ.

Чте́цъ. Пѣ́снь дѣ́воу, а́ллилу́и́а.

Пре́вцы же пою́тъ а́ллилу́и́а, пе́рвыи ли́къ, а́. и́ ѿгда́ пропою́тъ, и́ чте́цъ глѣ́тъ, стѣ́хъ. и́ по стѣ́хѣ́, вто́рыи ли́къ пою́тъ а́ллилу́и́а, а́. та́же, чте́цъ глѣ́тъ вто́рыи стѣ́хъ. и́ по стѣ́хѣ́ пе́рвыи ли́къ пою́тъ а́ллилу́и́а, а́. та́же, чте́цъ глѣ́тъ вто́раго́ апѳо́ла, стѣ́хъ, и́ по́семъ па́ки вто́рыи ли́къ пою́тъ. та́же чте́цъ глѣ́тъ, а́ллилу́и́а, и́ пе́рвыи ли́къ пою́тъ тре́тью, а́ллилу́и́а. Та́же іѳре́й глѣ́тъ млѣ́къ, сто́ на го́рнѣ́мъ мѣ́стѣ́ къ восто́ку.

Росі́аи въ срѣ́ахъ на́шихъ вѣ́ко, вѣ́го разѣ́мѣ́а тво́егѡ́ непристѣ́пныи свѣ́тъ, и́ мы́сли на́шеа́ о́чи ѡ́вѣ́рзи, во ѣ́же разѣ́мѣ́ти ѡ́ульска́а тво́а́ проповѣ́дані́а. вло́жи́ же на́мъ и́ стѣ́хъ вѣ́стѣ́венныхъ ти́ за́повѣ́дей, і́акъ да тѣ́лесна́а желані́а попра́вше, дѣ́ховное́ житѣ́льство́ про́йдемъ, всегда́ і́же ко б́гоудго́ждѣ́нію

The deacon: Wisdom, Let us attend.

The reader: Psalm of David, Alleluia.

The choirs sing Alleluia. The first choir sings it once. When it finishes, the reader says the verse. After the verse, the second choir sings Alleluia once. Then the reader says the second verse. After the verse, the first choir sings Alleluia. Then the reader says the verse of the second Epistle. The second choir sings Alleluia. Then the reader says Alleluia, and the first choir sings Alleluia for the third time. At this time, the priest, standing before the high place and facing east, says the prayer:

Master, make the unapproachable light of Thy divine knowledge to shine in our hearts, and open the eyes of our mind to understand the preaching of Thy Gospel. Instill in us also the fear of Thy divine commandments, that trampling down all bodily desires, we may pursue a spiritual life, and that we may both think and do always that which is well-

ТВОЕМЪ И МЪДРЕТВЪЕМЪ И
ТВОРИМЪ. ТЫ ВО СЕИ ПРОСВѢЩЕНІЕ
ДШЪ НАШНХЪ, ХРІТЕ БЖЕ, И ТЕБѢ
СЛАВЪ КОСЫЛАЕМЪ, СО БЕЗНАЧАЛЬ
НЫМЪ ТИ ОЦЕМЪ И СЪ ПРЕСЪТЪИМЪ
И БЛГІМЪ И ЖИВОТВОРАЩИМЪ ТИ
ДХОМЪ, ННѢ И ПРНУ И ВО ВѢКИ
ВѢКЪМЪ, АМИНЬ.

ПОЕМЪ ІЕРЕЙ ГЛЕТЪ ВТАИ
МЛТВЪ СТАГЪ СЪЛІА:

ГДН БЖЕ НАШЪ, ПРИКЛОНИ СРЦА
НАША Ъ ПОСЛУШАНІЕ БЖІТВЕННЫХЪ
ТИ ПОВЕЛЕНІИ, И ѠВРАТИ ОЧИ
ПОМЫШЛЕНІА НАШЕГЪ, НЕ ПРИЛѢ
ЖАТИ Ъ ПЪСТЪШНАА МІРА СЕГЪ,
НО ВІДѢТИ НАМЪ КРАСОТУ СЛАВЫ
ТВОЕА СПОДОБИ. ІАКЪ ТЫ СЕИ БГЪ
НАШЪ, БГЪ МІЛОВАТИ, МЛТВАМИ
ПРЕЧЪТАА ТИ МТРЕ ПРЕСЪТАА ВЦЫ,
И ВСЕХВАЛЬНЫХЪ АПЛЪ, И
СЪЛІИСТЪ, МАТДЕА, МАРКА, ЛУКИ
И ІОАННА, ИХЖЕ МОЛІТВАМИ СПАСИ

pleasing to Thee, for Thou art the
enlightenment of our souls and
bodies, O Christ our God, and
unto Thee do we send up glory, to-
gether with Thine unoriginate
Father, and Thy most holy, good
and life-giving Spirit, now and
ever, and unto the ages of ages,
Amen.

Then the priest says secretly
the Prayer of the Holy Gospel.

Lord our God, incline our
hearts unto the hearing of
Thy divine commands; turn away
the eyes of our thoughts from at-
tachment to the trifling things of
this world; rather vouchsafe that
we may behold the beauty of Thy
glory; for Thou art our God, the
God Who hast mercy through the
prayers of Thy most pure Mother,
the most holy Mother of God, and
of the all-praised apostles and
evangelists Matthew, Mark, Luke
and John. Through their prayers

и́ помилѹи́ насъ , ꙗ́ко вѣлѣи́ и́
человѣколюбецъ .

По каженіи же діаконъ ѿдаѣвъ кадїло ,
вѣзметъ свѣтъ крѣтъ со прѣтѣла , и́ поло-
житъ ѣго на правои рѣцѣ на оуларь , при-
носитъ ко іереею . Іерей же вѣзметъ свѣтъ
крѣтъ , и́ знаменася имъ цѣлуетъ ѣго
глаголю :

Силою и́ заступленіемъ чѣнаго
крѣта твоего , гдѣи помилѹи́
мѣ и́ помози ми грѣшному .

И́ потѣмъ благѣнитъ діакона . діаконъ
же прїимъ крѣтъ , и́ поцѣловавъ , глѣтъ
то же ꙗ́коже и́ іерей , и́ полагаѣтъ ѣго
на свѣтъ прѣтѣла . ꙗ́коже ли же іерей
ѣдинъ слѣжитъ , кадїтъ самъ по чину ,
ꙗ́коже предѣ оуказаеа . Таже діаконъ ,
сѣвъ предъ свѣтъ прѣтѣломъ , творитъ
три поклоны , и́ потѣмъ глѣтъ
велеглаголю :

Благословѣи́ вѣко блгословѣити
блгословѣитѣ сѣгѣ славногѣ и́ все

save and have mercy on us, for
Thou art good and lovest man.

After the censuring, the deacon puts aside
the censer. He takes the Holy Cross from the
altar, places it on the orarion in his right hand,
and brings it to the priest. The priest takes the
holy Cross, crosses himself with it, and kisses
it, saying:

By the power and protection of
Thy precious Cross, O Lord, have
mercy on me, and help me, a sin-
ner.

Then he blesses the deacon. The deacon
takes the Cross and kisses it, saying the same
words as the priest. He replaces the Cross on
the holy altar. If, however, a priest serves
alone [without a deacon], he himself censes in
the proper order, as was indicated earlier.
Then the deacon stands before the holy altar,
makes three bows and says aloud:

Bless, master, the proclama-
tion of the good tidings of the
holy, glorious, all-praised, uni-

ХВА́ЛЬНАГѠ ВСЕЛѢ́НСКАГѠ БЛ҃ГОВѢ́СТНИ
КА, А́ПЛА И ѿВѢ́ЛІСТА И́МѢКХ.

И́ ВЗѢ́МХ ДІА́КОНХ СТО́Е ѿВѢ́ЛІЕ, И
СТА́НЕТХ ПРОТІ́ВХ І́СРѢА. І́СРѢ́Й СТО́А НА
ГО́РНЕМХ МѢ́СТѢ, ГЛ҃ЕТХ:

Б҃ГХ ЗА МОЛІ́ТВХ СТО́АГѠ
СЛА́ВНАГѠ И́ ВСЕХВА́ЛЬНАГѠ ВСЕЛѢ́НСКА
ГѠ БЛ҃ГОВѢ́СТНИКА, А́ПЛА И
ѿВѢ́ЛІСТА И́МѢКХ, ДА́СТХ ТИ́ ГЛАГО́ЛХ
ВО ѿ́ЖЕ БЛ҃ГОВѢ́СТІ́ТИ СИ́ЛѠ МНО́ГѠ.

ДІА́КОНХ ЖЕ ПОКЛО́НЫА І́СРѢ́Ю,
И́СХО́ДИТХ ЦР҃КНИИ ДВѢ́РМИ НА О́БЫ́ЧНОЕ
МѢ́СТО.

ТА́ЖЕ І́СРѢ́Й ГЛ҃ЕТХ ВЕЛЕГЛ҃АСНѠ: ПРѢМѠ
ДРОСѠТЬ, ПРѠ́СѠТИ, ОУ́СЛЫ́ШИМХ
СТО́АГѠ ѿВѢ́ЛІА.

ДІА́КОНХ ГЛ҃ЕТХ: Ѿ́ И́МѢКХ СТО́АГѠ
ѿВѢ́ЛІА ЧТѢ́НІЕ.

І́СРѢ́Й: ВО́ИМЕМХ.

И́ЩЕ ЛИ СЛ҃ЖИ́ТХ ДР҃ГІИ ДІА́КОНХ, ТО́Й
ДІА́КОНХ ГЛ҃ЕТХ: ПРѢМѠДРОСѠТЬ, ПРѠ́СѠТИ:
ТА́КОЖДЕ И́ ВО́ИМЕМХ.

versal, herald, apostle and evan-
gelist **N**.

The deacon takes up the Holy Gospel and
stands opposite the priest. Standing at the
high place, the priest says:

May God, through the prayers
of the holy, glorious, all-praised,
universal, herald, apostle and
evangelist **N**., give thee speech to
proclaim the good tidings with
great power.

The deacon having bowed to the priest,
goes out by way of the royal doors to the usual
place.

Then the priest says, aloud: **Wisdom,
Upright.** Let us hear the Holy
Gospel.

The deacon says: **A** reading from the
Holy Gospel according to **[Saint]
N**.

The priest says: **Let us attend.**

If a second deacon is also serving, it is he
who says *Wisdom! Upright!* [*Let us hear the
Holy Gospel*] and *Let us attend*.

Кончѣнъ же выѣшъ стѣомъ ѡвѣлію, при
ходитъ ѡрѣнъ ѡ горнаго мѣста, и стѣвъ
во стѣихъ двѣрехъ. пріѣмлетъ оу діакона
стѣе ѡвѣліе. тихо гла ѡмоу.

Миръ ти.

и цѣлуетъ стѣе ѡвѣліе. аще ли ѡеть
и нѣнѣ слѣжащѣи, цѣлуютъ вси стѣе
ѡвѣліе. и поставляютъ на стѣмъ
прѣтолѣ, позади антона, антонъ же
распростираютъ на стѣмъ прѣтолѣ, и дѣже
поставити стѣа. діаконъ же стѣвъ на
ѡбычномъ мѣстѣ, прѣтнхъ стѣихъ
дверѣнъ, глетъ ѡктенію, еице.

Рцѣмъ вси. Гдѣи помнѣи.

Ѡ всеѣ души, и ѡ всеѣ помы
шленіа, рцѣ вси. **Гдѣи помнѣи.**

Гдѣи вседержителю бже оцъ
нашѣхъ, молимтеа. **Гдѣи помнѣи.**

Помнѣи насъ бже повелѣнѣи
милости твоѣи, молимса ти гдѣи
оуслыши и помнѣи. **Гдѣи помнѣи,**
г.

Ѡцѣ молимса ѡ странѣ сѣи, и
властѣхъ и вѣсѣхъ ѡа, и ѡ право

When the Holy Gospel is finished, the
priest comes from the high place, stands at the
holy doors, receives the Holy Gospel from the
deacon, and says to him quietly:

Peace be unto thee.

The priest kisses the holy Gospel. If there
are other concelebrants, they all kiss the Holy
Gospel, and place it on the holy altar, behind
the eiliton, and they spread out the eiliton on
he holy altar where the holy things are to be
placed. The deacon goes and stands at his usu-
al place opposite the holy doors. He says the
Litany thus:

Let us all say. Lord have mercy.

**With all our soul and all our
mind, let us all say: Lord have mercy.**

**O Lord Almighty, God of our fa-
thers, we pray Thee. Lord have mercy.**

**Have mercy on us, O God, ac-
cording to Thy great mercy; we
pray Thee, O Lord, hearken and
have mercy. Lord have mercy, 3.**

**Furthermore we pray for this
country, for its civil authorities**

ѪЩЕ МОЛИМСА ГДѪ БГѪ
НАШЕМѪ, ПОМНІЛОВАТИ РАБѪ СВОИХѪ
ІМКЪ, ОУМНОЖИТИ ЛѢТѪ ЖИВОТѪ
ИХѪ, И ИЗБАВИТИ ИХѪ Ѡ ВСѢКІА
СКОРБИ ГНЕВА И НУЖДИ, И
ѠВСѢКІА БОЛѢЗНИ, ДУШЕВНЫА И
ТѢЛЕСНЫА, И ПРОСТИТИ ИМЪ ВСѢКОЕ
СОГРЕШЕНІЕ ВОЛНОЕ И НЕВОЛНОЕ,
РЦЕМЪ ВСИ. ГДН ПОМНІДН, КІ

ѪЩЕ МОЛИМСА Ѡ БЛГОПРЕБЫ
ВАНІИ, ѠМИРѢ, И Ѡ ТИШИНѢ, И
Ѡ ОУСТРОЕНІИ, И Ѡ ОСТАВЛЕНІИ
ГРЕХѠВѪ ВСЕГѠ ПРАВОСЛАВНАГѠ
ХРИСТИАНСТВА, РЦЕМЪ ВСИ. ГДН
ПОМНІДН, КІ

ѦЩЕ ЛИ БѢТЬ МОНАСТЫРЬ, РЦИ ЕЕ.

ѪЩЕ МОЛИМСА Ѡ ОЦѢ НАШЕ ИГОУМЕНѢ
ІМКЪ, И Ѡ ВСЕИ, ІАЖЕ Ѡ ХРІТѢ БРАТІИ
НАШЕИ, Ѡ ЗДРАВІИ И Ѡ СПАСЕНІИ. ГДН
ПОМНІДН, Г.

ѪЩЕ МОЛИМСА Ѡ ВСѢХѪ СЛѪ
ЖАЩИ И Ѡ ПОСЛУЖИВШИХѪ ВО СѢБѪ

Furthermore, we pray to the Lord our God, that He have mercy on His servants **NN.**, and that He increase the years of their lives, and deliver them from all tribulation, wrath and need, and from every disease of soul and body, and forgive them every transgression, voluntary and involuntary, let us all say: **Lord have mercy, 12.**

Furthermore, we pray for the prosperity, peace, tranquility, order, and remission of sins of all Orthodox Christendom, let us all say: **Lord have mercy, 12.**

If in a monastery, add this petition:

Furthermore, we pray for our father, Abbot **N.**; for all our brethren in Christ; and for their health and salvation. **Lord have mercy, 3**

Furthermore we pray for all who serve or have served in this holy

храмѣ сѣмъ. [ѿце ѣсть монастырь,
рцы. во стѣнѣ обителн сѣи,] ѡ здравїи
и ѡ спсѣнїи. Гдѣ помнѣи. ѿ.

ѿце ѣсть кромѣ монастырѣ,
приложимъ и сѣ: ѿще мѡлимса ѡ
предстоѡщихъ людехъ, и чающихъ
ѣже ѡ тебѣ великіа мѣти, ѡ
здравїи и ѡ спсѣнїи. Гдѣ помнѣи.
ѿ.

ѿще мѡлимса ѡ творѡщїи
милостыню, ѡ здравїи и ѡ
спсѣнїи. Гдѣ помнѣи. ѿ.

ѿще мѡлимса за всю брѣтїю и
за всѣ хрѣтіаны, ѡ здравїи и ѡ
спсѣнїи. Гдѣ помнѣи. ѿ.

возгласъ. И҆ко мѣтнвхъ и чѣко
любещъ бгѣ сѣи. и тебѣ славу возъ
сылаемъ, оцѣ и снѣ и стѡмѣ
дхѣ, ннѣ и прѣнѡ и во вѣки
вѣкѡ. ѿминь.

temple (if in a monastery: in this holy
house) and for their health and sal-
vation. Lord have mercy, 3.

Outside a monastery we add this:
Furthermore, we pray for the peo-
ple here present; for them that
await of Thee great mercies; and
for their health and salvation. Lord
have mercy, 3.

Furthermore, we pray for those
who give alms; and for their health
and salvation. Lord have mercy, 3.

Furthermore, we pray for all the
brethren and for all Christians;
and for their health and salvation.
Lord have mercy, 3.

Exclamation: For Thou art a merci-
ful God and lovest mankind, and
unto Thee do we send up glory, to
the Father and to the Son and to
the Holy Spirit, now and ever, and
unto the ages of ages. Amen.



Ѣще ли вѣдетъ ѡ оубоѣвшихъ приношеніе,
дѣлконъ, или іерей, глетъ сктенію сѹ.

Ѣще молима ѡ ѡставленіи согрѣшеніихъ
иже во вѣженнѣи пѣмачи прѣставльшиха рабѣхъ
твоихъ, **имѣхъ**, ѡ нихже поминаніе творима.
Прѣвцы же, Гдѣ помилѹи, ѿ.

Ѹ прѣгнѣти имъ вѣско согрѣшеніе вольное и
невольное. **Гдѣ помилѹи, ѿ.**

Ико да гдѣ бѣхъ нашихъ оубиннѣхъ дѣшы ихъ въ
мѣстѣ свѣтлѣ, въ мѣстѣ злѣчнѣ, въ мѣстѣ
покойнѣ, въ нѣдрѣхъ авраама и ісаака и іакова.
Гдѣ помилѹи, ѿ.

Милостъ бжѣю и црѣтво нѣное, и ѡставленіе
грѣхѣвъхъ испроивше чѣмъ, и сѣми себѣ и дрѣхъ
дрѣхъ, и вѣрь жнѣотъ нашихъ хрѣтѣ бѣхъ прѣддѣимъ.
И прѣвцы, тебѣ гдѣ.

дѣлконъ: Гдѣ помолима. **Прѣвцы:** Гдѣ
помилѹи, мѣ.

**іерей глаголетъ молиѣхъ
за оубоѣхъ:**

Бже дѣховѣмъ и вѣскои плѣти, иже смѣртъ
поправын и дѣвола оубразднѣвын, и жи
вѣотъ мѣрѣ вѣемѣ даровѣвын, сѣмъ покой гдѣ



If there is a commemoration of the faithful departed, the
priest or deacon says this litany:

Furthermore we pray for the remission of
the sins of Thy servants **NN.**, who have de-
parted in blessed memory (for whom we make
this commemoration.) **Lord have mercy. (3)**

That they be forgiven every transgression,
voluntary and involuntary. **Lord have mercy.**
(3)

That the Lord our God would establish
their souls in a place of brightness, a place of
green pasture, a place of rest, in the bosom of
Abraham, Isaac and Jacob. **Lord have mercy.**
(3)

Having implored for them the mercy of
God, the kingdom of heaven and the remis-
sion of sins, let us commit ourselves and one
another and all our life unto Christ our God.
To Thee, O Lord.

Deacon: Let us pray to the Lord. **Chanters:**
Lord have mercy. (40)

The priest says this Prayer
for the Departed, secretly:

О God of spirits and of all flesh, Who hast
trampled down death and defeated the
devil and given life unto all the world: Do
Thou Thyself, O Lord, give rest to the souls of

дшѣ ѿже во бл҃жѣннѣй пѣмѣти прѣстѣвль
шнхѣа рѣвѣ тѣвоихѣ, **нѣмѣхѣ**, въ мѣстѣ
свѣтлѣ, въ мѣстѣ злѣчнѣ, въ мѣстѣ
покойнѣ, ѿнѣдѣ же ѿбѣжѣ всѣа болѣзнь,
н печаль, н воздыханіе, н всѣко согрѣшеніе
содѣланное ѿми, слѣвомѣ н дѣломѣ н помы
слѣніемѣ, ѿкѣ бл҃гн члѣколѣбцѣа г҃хѣ прѣстѣ,
ѿкѣ нѣсть члѣа, ѿже живѣ бывѣ, н кѣ тѣбѣ
не согрѣшнѣ. тѣомѣ тѣ ѣднѣхѣ кромѣ всѣагѣо
г҃хѣа, прѣвѣда тѣомѣ прѣвѣда во вѣкнѣ, н слѣво
тѣоѣ нѣстнѣна.

Возгласъ: **нѣкѣ** тѣ ѣснѣ воскресѣніе, н
живѣтѣ н покой ѿже во бл҃жѣннѣй пѣмѣти
прѣстѣвльшнхѣа рѣвѣ тѣвоихѣ **нѣмѣхѣ**, ѿ нѣхѣ же
н помнѣннѣ тѣворнѣмѣ, х҃г҃ѣе вѣже нашѣ, н
тѣбѣ слѣвѣ возгласѣемѣ, со безначальнымѣ
тѣмѣ оцѣемѣ, н со прѣстѣымѣ н бл҃гнмѣ н живѣ
тѣворѣщнмѣ тѣмѣ дѣхомѣ, ннѣ н прѣнѣ н во
вѣкнѣ вѣкѣомѣ.

**ѿще ли ѣсть сѣвѣотѣа мѣсопѣстнѣа, нли
сѣвѣотѣа великагѣо погѣа, вѣ, гѣ, дѣ, н сѣвѣотѣа
ѣ по пѣецѣ, глѣтѣа еѣа ѣктеннѣа вѣмѣстѣо
вы шѣпѣаннѣа:**

ѣще молнѣмѣ ѿ ѿстѣвлѣннѣа согрѣшеннѣхѣ
нѣже во бл҃жѣннѣй пѣмѣти прѣстѣвльшнхѣа рѣвѣ
тѣвоихѣ, стѣннѣхѣа вселѣнскнѣхѣа патрѣархѣа,
бл҃гочестнѣвнѣхѣа црѣнѣ н црнцѣа, прѣвосцѣеннѣхѣа
митрополнѣтѣвнѣхѣа, бл҃говѣрнѣхѣа великнѣхѣа

Thy servants , **NN.**, who have departed in
blessed memory, in a place of brightness, a
place of green pasture, a place of rest, whence
all sickness, sadness, and sighing have fled
away. Inasmuch as Thou art God, Who art
good and lovest mankind, forgive every trans-
gression committed by them, in word, deed
and thought. For there is no man that hath
lived and not sinned against Thee; for Thou
alone art without sin; Thy righteousness is an
everlasting righteousness, and Thy word is
truth.

Exclamation: For Thou art the Resurrection
and the Life and the Rest of Thy servants **NN.**,
who have departed in blessed memory, for
whom we make this commemoration, O
Christ our God, and unto Thee do we send up
glory, with Thine unoriginate Father and Thy
most holy, good and life-giving Spirit, now
and ever, and unto the ages of ages.

If it is Saturday of Meat-Fare Week, the second, third, or
fourth Saturday of Great Lent, or the seventh Saturday after
Pascha, the following petitions are said instead of those
above:

Furthermore we pray for the remission of
sins of Thy servants who have departed in
blessed memory: the most holy ecumenical
patriarchs, pious kings and queens, the most

кнѣзѣй, и бѣговѣрныхъ великихъ кнѣгнѣ, бѣго
любивыхъ архієпископѣ и єпископовѣ, и бѣго
вѣрныхъ кнѣзѣй и кнѣгнѣ, архимандритовѣ и
игуменовѣ, и всегѣ священническагѣ и иноче
скагѣ чина, прѣоцѣ, оцѣ и братѣи нашихъ,
иже здѣ лежатѣ и повсюду православныхъ
христіанѣ.

Ѿ прости҃ти ѿмѣ всѣко согрѣшеніе и прѣча.
таже ісрѣй, глѣтѣ мѣтѣ вѣтѣи, бже дховѣомѣ.
и возгласѣ, писана назадѣ.

☆ ☆ ☆

Прѣвцы поютѣ, ѿмнѣ.

Таже діаконѣ глѣтѣ: Помолѣтѣса
ѡглашеннѣи ко гдѣ. Гдѣ помнѣлѣи.

Вѣрнѣи ѡ ѡглашенныхъ помо
лѣтѣса, іакѣ да гдѣ помнѣлѣтѣ
нѣхъ. Гдѣ помнѣлѣи.

Ѿгласѣтѣ нѣхъ слѣвомѣ истин
нымѣ. Гдѣ помнѣлѣи.

Ѿкрыѣтѣ ѿмѣ євѣліе прѣвдѣ.
Гдѣ помнѣлѣи.

Прѣединѣтѣ нѣхъ стѣбѣи своѣи

reverend metropolitans, right-believing great
princes, and right-believing great princesses,
God-loving archbishops and bishops, right-
believing princes and princesses, archiman-
drites, abbots and all the priestly and monas-
tic ranks, our forefathers, fathers and
brethren, Orthodox Christians who lie here
and in every place.

That they be forgiven every transgres-
sion... And the rest. And the priest says the secret prayer O
God of spirits... and the exclamation as given above.

☆ ☆ ☆

The Chanters sing: Amen.

The deacon says: Ye catechumens,
pray to the Lord. Lord have mercy.

Ye faithful, pray for the catechu-
mens, that the Lord have mercy on
them. Lord have mercy.

That He instruct them in the
word of truth. Lord have mercy.

That He reveal unto them the
Gospel of righteousness. Lord have
mercy.

That He unite them to His Holy,

собо́рнѣи ѿ а́пльстѣи цркви. Гдѣи
помнѣи.

Спасѣи, помнѣи, заступѣи ѿ
сохранѣи ихъ бже своею бгдодѣтѣю.

Гдѣи помнѣи.

Ѡглашеннѣи, главы вѣша гдѣви
преклонѣте. Пѣвцы: Тебѣ гдѣи.

*Мѣтва ѿ ѿглашенныхъ прѣжде стѣгѣ
вознесѣнѣа, глаголетъ ісрѣи вѣтѣи:*

Гдѣи бже нашъ, ѿже на
высокихъ живѣи ѿ на сми
реннѣа призираѣа, ѿже спасѣнѣе
родѣ члчскомѣ ни послѣа, ѣдино
роднаго чѣи сѣа гдѣа нашего іса
хрѣта, призи на рабы твоѣ
ѿглашеннѣа, преклоншѣа тебѣ
своѣ вѣа, ѿ сподобѣи ихъ во
врема бгдполѣчно бѣнѣ пакѣ
бытѣистѣи, ѿстаклѣнѣю грѣхѣвѣ
ѿ ѿдѣлѣнѣю негѣнѣа. Соединѣи
ихъ стѣи твоѣи собо́рнѣи ѿ
а́пльстѣи цркви ѿ сопрѣчѣи ихъ

Catholic and Apostolic Church.

Lord have mercy.

Save them, have mercy on them,
help them and keep them, O God,
by Thy grace. Lord have mercy.

Ye catechumens, bow your
heads unto the Lord. Chanters: To
Thee, O Lord.

*Prayer for the Catechumens.,
which the priest says secretly before the holy
oblation.*

Lord our God, Who dwellest
on high and lookest upon the
lowly; Who didst send down the
salvation of the human race, Thine
Only-begotten Son, our Lord Jesus
Christ: Look upon Thy servants
the catechumens who have bowed
down their necks before Thee, and
at a seasonable time vouchsafe
unto them the laver of regenera-
tion, the remission of sins and the
garment of incorruption. Unite
them to Thy Holy, Catholic and
Apostolic Church, and number

ИЗВРА́ННОМУ́ ТИ́ СТО́ДУ.

Возгласъ: Да́ и́ тѣи́ съ́ нами́ сла́вѣтъ пречѣ́тно́е и́ велико́лѣ́пое́ и́ма́ твоѣ́, О́ца́ и́ сѣ́на́ и́ стѣ́го́ дѣ́ха, ны́нѣ́ и́ прѣ́сно́ и́ во́ вѣ́ки вѣ́кѣ́мъ. **А́ми́нь.**

Ді́ако́нъ: **Блѣ́ко** ѡ́глаше́ннїи́ и́зѣ́дѣ́те. **ѿще́ ѣ́сть дрѹ́гїи́ ді́ако́нъ,** **возгласѣ́тъ то́и:** **Ѹ́глаше́ннїи́ и́зы** **дѣ́те.** **Та́же па́ки пе́рвыи:** **Блѣ́ко** ѡ́глаше́ннїи́, и́зѣ́дѣ́те, да́ не́ кто́ ѡ́ глаше́нны́, но́ блѣ́ко вѣ́рнїи́, па́ки и́ па́ки ми́ромъ гдѣ́ по мо́лимъ. **Ді́ако́нъ:** **Гдѣ́ помнѣ́й.**

Мі́тва ѡ́ вѣ́рныхъ пе́рва́,
по́ простре́нїи́ и́лїто́на:

Бла́гоуда́римъ те́бѣ́ гдѣ́ бже́ сі́лѣ́,
сподо́бльша́го насъ́ предста́ти
ны́нѣ́ стѣ́му́ твоѣ́му́ же́ртвенникѹ́ и́
припа́сти къ́ щедро́тамъ твои́мъ ѡ́
свои́хъ согрѣ́шенїихъ́ и́ ѡ́ людскї́хъ
невѣ́жествїихъ́. **Прїи́ми бже́**

them among Thy chosen flock.

Exclamation: That with us they also may glorify Thy most honourable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto the ages of ages. **Amen.**

The deacon says: As many as are catechumens, depart. **If there be a second deacon, he exclaims:** Catechumens, depart. **The first deacon again:** As many as are catechumens, depart. Let none of the catechumens remain, but as many as are of the faithful: Again and again in peace let us pray to the Lord. **Choir:** Lord have mercy.

The First Prayer of the Faithful,
after the Eilikon is Spread out.

We give thanks unto Thee, O Lord God of hosts, Who hast vouchsafed us even now to stand before Thy holy altar and to fall down before Thy compassion for our sins and for the errors of the people. Accept, O

МОЛѢНІЕ НАШЕ, СОТВОРИ НАСЪ ДОСТУПНЫМЪ БЫТИ, ѢЖЕ ПРИНОСИТИ ТЕБѢ МОЛѢНІА И МОЛЬБЫ И ЖЕРТВЫ БЕЗКРОВОНЫА Ѡ ВСѢХЪ ЛЮДЕХЪ ТВОИХЪ. И ОУДОВЛИ НАСЪ, ИХЪЖЕ ПОЛОЖИЛЪ ЕСИ ВЪ СЛЪЖЕВѢ ТВОЮ СІЮ, ВЪ СИЛѢ ДЪХА ТВОЕГѠ СЪАГѠ, НЕУСЪЖДѢННО И НЕПРЕТКНОВѢННО, ВЪ ЧИСТѢ СВИДѢТЕЛЬСТВѢ СОВѢСТИ НАШЕА, ПРИЗЫВАТИ ТѢ ВО ВСАКОМЪ ВРЕМЕНИ И МѢСТѢ, ГЛАКО ДА ПОСЛУШАА НАСЪ МИЛОСТИВЪ БЪДЕШИ НАМЪ, ВО МНОЖЕСТВѢ ТВОЕМЪ БЛАГОСТИ.

Діаконъ: Застѹпи, спаси, помилуй, и сохрани насъ бже своею благодатію. Гди помилуй.

Діаконъ: Премростъ.

Іерей, возгласъ: И҃ко подобаетъ ти слава слава, честь и поклонаніе, о҃цѣ и снѣ и сѣомѹ дхѹ, ннѣ и прѣно и во вѣки

God, our supplication. Make us worthy to offer unto Thee prayers and entreaties and bloodless sacrifices for all Thy people. And enable us, whom Thou hast appointed to this Thy ministry, to call upon Thee in the power of Thy Holy Spirit, without condemnation or faltering, with the testimony of a clean conscience, at all times and in all places; that hearing us, Thou mayest be merciful to us in Thy manifold goodness.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace. Lord have mercy.

Deacon: Wisdom.

The exclamation of the priest: For unto Thee is due all glory, honour and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto

вѣкѡмъ . Ѿмѣнь .

Тѣже дїаконъ: Пѣки ѿ пѣки
мїромъ гдѣ помѡлимъ . Гдѣ
помнѣй .

Ѿ свѣшнемъ мнрѣ ѿ ѡ
спасѣнїи дшѣ нашнхъ , гдѣ
помѡлимъ . Гдѣ помнѣй .

Ѿ мнрѣ всегѡ мїра ѿ ѡ блгос
тоанїи стѣхъ вжїнхъ црквхъ , ѿ
ѡ совокѡплѣнїи вѣхъ , гдѣ
помѡлимъ . Гдѣ помнѣй .

Ѿ стѣмъ храмѣ емъ ѿ ѣже
сѣ вѣрою ѿ блгоговѣнїемъ ѿ со
страхомъ вжїнмъ вхѡдѣнхъ
вонь , гдѣ помѡлимъ . Гдѣ
помнѣй .

Ѿ ѿзбѣвннѣ намъ ѡ вѣкѣмъ
скѡрби , гнѣва ѿ нѣжди , гдѣ
помѡлимъ . Гдѣ помнѣй .

**Іерей глѣтъ мѣтѣ вѣрнхъ ,
вторѣю :**

the ages of ages. Amen.

Deacon: Again and again in peace
let us pray to the Lord. Lord have
mercy.

**For the peace from on high, and
for the salvation of our souls, let us
pray to the Lord. Lord have mercy.**

**For the peace of the whole
world, for the good estate of the
holy churches of God, and for the
union of all, let us pray to the Lord.
Lord have mercy.**

**For this holy temple and them
that with faith, reverence and the
fear of God enter herein, let us
pray to the Lord. Lord have mercy.**

**That we may be delivered from
all tribulation, wrath and need, let
us pray to the Lord. Lord have mercy.**

**The priest says the
Second Prayer of the Faithful.**

ПАКИ И МНОГАЖДЫ ТЕБѢ ПРИПА-
ДАЕМЪ И ТЕБѢ МОЛИМЪ,
БЛГІИ ЧЛКОЛЮБЧЕ, ІАКЪ ДА
ПРИЗРѢВЪ НА МЛТВУ НАШУ,
ОЧИСТИШИ НАША ДША И ТѢЛЕСА О
ВСАКІА СКВЕРНЫ ПЛОТИ И ДХА, И
ДАСИ НАМЪ НЕПОВІННУ И НЕУС-
ЖДЕННУ ПРЕДСТОАНИЕ СТЫГВ
ТВОЕГѠ ЖЕРТВЕННИКА. ДАРУИ ЖЕ
БЖЕ И МОЛЩИМЪА І НАМН ПРЕ-
СПЕАНИЕ ЖИТІА И ВѢРЫ, И
РАЗУМА ДХОВНАГѠ, ДАРУИ ИМЪ ВСЕ-
ГДА СО СТРАХОМЪ И ЛЮБОВІЮ СЛУ-
ЖИТИ ТЕБѢ, НЕПОВІННО И НЕУС-
ЖДЕННО ПРИМАТИ СТЫХЪ ТВОИХЪ
ТАИНЪ, И НБНАГѠ ТИ ЦРТВІА СПО-
ДОВИТИА.

ДІАКОНЪ: ЗАСЛУПИ, СПАСИ, ПОМИ-
ЛУИ, И СОХРАНИ НАСЪ БЖЕ СВОЕЮ
БЛГОДАТІЮ. ГДИ ПОМИЛУИ.

ТАЖЕ ГЛЕТЪ ВЕЛЕГЛАСНО: ПРЕМРОСТЬ.

Again and oftentimes we fall
down before Thee and entreat
Thee, O Good One Who lovest
man, that Thou wouldst regard
our prayer, and cleanse our souls
and bodies from all defilement of
flesh and spirit, and grant us to
stand before Thy holy altar with-
out guilt or condemnation. Grant
also unto such as pray with us, O
God, an increase of life, faith and
spiritual understanding. Grant
that they may always serve Thee
with fear and love; that they may
receive Thy Holy Mysteries with-
out guilt or condemnation; and
that they may be deemed worthy
of Thy heavenly kingdom.

Deacon: Help us, save us, have
mercy on us, and keep us, O God,
by Thy grace. Lord have mercy.

The deacon says in a loud voice:
Wisdom.

Ісрѣи же глѣтъ въ глаѣ, ко прѣтолу
зрѣ. И ѡ да поддержавою твоѣю
всегда храними, и тебе славу
возсылаемъ, оуцѣ и сиѣ и стѣомѣ
дхѣ, ниѣ и прѣно и во вѣки
вѣкомъ. Ѱминь.

Діаконъ же вхѣдитъ во стѣин
оутарь, и творитъ три поклоны предъ
стѣимъ прѣтоломъ, и ко ісрѣю творитъ
прощѣнїе. Таже прїемлетъ діаконъ кадїло
и днмїанъ. Ісрѣи бѣголовнѣхъ глѣтъ
мѣтѣ кадїлѣ, и діаконъ кадїтъ стѣин
прѣтолу, и стѣа, и оутарь весь, ѣкоже
предъ оуказѣа, гла въ себѣ пѣнѣ ѡлому
и. Ісрѣи глѣтъ мѣтѣ въ себѣ,
херѣвнѣскои пѣснѣ пѣвѣемѣи:

Никтоже достоинъ ѡ свѣзѣ
вшнѣа съ плотьскїми желѣнѣ
ми и сластьми, приходити илї при
блїжитисѣ, илї служити тебе
црѣю славы. Ѣже бо служити тебе,
велико и стѣашно и самѣмъ
нѣнымъ силамъ. Но оуаче ради

The priest, looking toward the altar, says
the exclamation: **T**hat, always guarded
under Thy dominion, we may send
up glory unto Thee, to the Father
and to the Son and to the Holy
Spirit, now and ever, and unto the
ages of ages. **A**men.

The deacon enters the sanctuary, makes
three bows before the holy altar, and asks for-
giveness of the priest. Then, the deacon takes
the censer and incense; the priest blesses
them, saying the usual prayer of the censer;
The deacon censers the holy altar, the holy
things, and the entire sanctuary, saying silen-
tly to himself Psalm 50, as indicated previously.
Meanwhile, the priest says this prayer to him-
self, as the Cherubic Hymn is sung:

None is worthy, among them
that are bound by carnal de-
sires and pleasures, to approach
Thee, or to draw nigh and minister
before Thee, O King of glory, for
to serve Thee is a great and fearful
thing, even for the heavenly pow-
ers themselves. Yet in Thine inef-

НЕИЗРЕЧЕННАГО И БЕЗМѢРНАГО ТИ
ЧЛЮБІА, НЕПРЕЛОЖЕНА И НЕ
ИЗМѢНЕНА БЫВША ЧЛЮБІА, И ПЕРВО
СЪИТЕЛ НАМЪ БЫЛЪ СІИ, И СЛУЖЕБ
НЫА СІА И БЕЗКРОВАНА ЖЕРТВА
СЩЕНОДѢИСТВІЕ ПРЕДАЛЪ СІИ НАМЪ,
ІАКО ВЛА ВЕЛІЧЕСКИХЪ. ТЫ ВО
ЕДИНЪ, ГДИ БЖЕ НАШЪ, ВЛЧЕ
СЪДЕШИ НЕБНЫМИ И ЗЕМНЫМИ, ИЖЕ
НА ПРТОЛѢ ХЕРУВІМЦѢ СЕДАНЪ,
ИЖЕ СЕРАФІМЪМЪ ГДЪ И ЦРЬ ІІЛЕВЪ,
ИЖЕ ЕДИНЪ СЪИ И ВО СЪИХЪ ПОЧИ
ВАНЪ. ТЕБѢ НИИѢ МОЛЮ ЕДИНАГО
БЛАГО И БЛАГОПОСЛУШАНАГО, ПРИЗРИ
НА МА ГРѢШНАГО И НЕПОТРЕБНАГО
РАБА ТВОЕГО, И ОЧИСТИ МИ ДУШУ И
СЕРДЦЕ ТВОЕ СОВѢСТИ ЛУКАВНЫ, И
ОУДОВЛІ МА СИЛОЮ СЪАГО ТИ ДХА,
ОБОЛЧЕНА ВО СЩЕНОСТВА БЛАГОДАТЬ,
ПРЕДЪ СЪАТИ СЪИ ТВОЕЙ СІИ
ТРАПЕЗѢ, И СЩЕНОДѢИСТВОВАТИ
СЪОЕ И ПРЕЧТОЕ ТВОЕ ТѢЛО И

fable and immeasurable love to-
ward man, Thou didst become
man, without change or alteration,
and wast made our High Priest,
and Thyself hast committed unto
us the sacred rite of this liturgical
and bloodless sacrifice, as Master
of all. For Thou alone, O Lord our
God, hast dominion over those in
heaven and those on earth; Who
sittest upon the throne of the
cherubim; Who art Lord of the
seraphim and King of Israel; Who
alone art holy and restest in the
holies. Thee do I entreat now, Who
alone art good and inclined to
hear: Look upon me, a sinner,
Thine unprofitable servant; and
purge my heart and soul of an evil
conscience; and by the power of
Thy Holy Spirit, enable me, who
am invested with the grace of
priesthood, to stand before this
Thy holy table, and to perform the
sacred Mystery of Thy holy and

ЧѢНЮ КРѠВЬ. КЪ ТЕБѢ ВО ПРИХОЖІЮ
ПРЕКЛОНЬ СВОЮ ВЪЮ, И МОЛЮТИСА,
ДА НЕ ѠВРАТИШИ ЛИЦА СВОЕГО Ѡ
МЕНЕ, НИЖЕ ѠРИНЕШИ МЕНЕ Ѡ
ѠТРОКЪ ТВОИХЪ, НО СПОДОБИ ПРИНЕ
СѢНЫМЪ БЫТИ МНОЮ ГРѢШНЫМЪ И
НЕДОСТОЙНЫМЪ РАБОМЪ ТВОИМЪ
ДАРОМЪ СИМЪ. ТЫ БО СЕИ ПРИНОСИ
И ПРИНОСИМЫ, И ПРЕМАИ И РАЗДА
ВЛЕМЫ, ХРѢТЕ БЖЕ НАШЪ, И ТЕБѢ
СЛАВУ ВОЗЪСЛАЕМЪ, СО БЕЗНАЧАЛ
НЫМЪ ТИ ѠЦЕМЪ, И СЪ ПРЕСЪТЪИМЪ
И БЛГІМЪ И ЖИВОТВОРАЩИМЪ ТИ
ДХОМЪ, НИГѢ И ПРѢНУ И ВО ВѢКИ
ВѢКѠМЪ, АМИНЬ.

ѢЩЕ ЛИ НѢСТЬ ДІАКОНА, ТО КАДИТЪ
САМЪ ІСРЕН. И ПО КАЖЕНІИ ДІАКОНЪ
СТАИЕТЪ Ѡ ЛѢВЫА СТРАНЫ СТАГО ПРѢТОЛА
СО ВЕЛИКИМЪ БЛГОГОВѢНІЕМЪ, ѠЖДАА
СОВЕРШЕНІА МЛТВЫ, ТОИ ЖЕ СОВЕРШЕНѢ,
ГЛЮТЪ КОЖДО В СЕБѢ ХЕРУВИМСКОЮ ПѢСНЬ,
ЮЖЕ ѠБЫЧНѢ ѠБЪДЕРЖИТЪ ВСЕЛЕНСКАА
ЦРКОВЬ, ТВОРЕНІЕ ИЖЕ ВО СЪИХЪ ѠЦА

most pure Body and Thy precious
Blood. Thee do I approach now
with bended neck, and I beseech
Thee: Turn not Thy face from me,
neither reject me from among Thy
servants, but vouchsafe that these
gifts be offered unto Thee by me,
Thy sinful and unworthy servant.
For it is Thou, O Christ our God,
Who offerest and art offered, Who
receivest and art distributed, and
unto Thee do we send up glory, to-
gether with Thine unoriginate
Father and with Thy most holy,
good and life-giving Spirit, now
and ever, and unto the ages of
ages, Amen.

If there is no deacon, the priest himself
censes. After the censuring the deacon stands at
the left side of the holy altar with great rever-
ence awaiting the completion of the prayer.
When it has been completed, each says to him-
self the Cherubic Hymn, which the
Ecumenical Church commonly holds. The
composition of our Father among the Saints,

нашего ісѡанна златоустѡго, патріарха
црѣа града:

Нже херувїмы тайно образѣ
юще, и животворящей трїце
трїстѣю пѣснь приносяще,
всѣхъ нѣе житейскѣю ѡвержемъ
печаль, ꙗко црѣа всѣхъ под-
ѣмлюще, аггльскимъ невидимо
дароносїма чїнїми. ѡллиѡїа.

Посѣмъ творѣтъ поклоны три предъ
сѣтымъ прѣоломъ, глающе къ себѣ:

Бже ѡчїстї мѧ грѣшнаго и
помилѡи мѧ. **Б**оздѣвыи мѧ гдїи
помилѡи мѧ. **Б**езъ числѧ
согрѣшихъ, гдїи прости мѧ.

И творѣтъ прощенїе предъ прѣоломъ и
цѣлѡетъ сѣын прѣоломъ, и ѡходѣтъ къ
жертвенникѣ. ісрїей прїимъ кадїло, и
покадїтъ сѣгѧ и дїакона и ѡдѣетъ
кадїло дїаконѣ, и дїаконъ покадїтъ
ісрїѧ. и

глетъ дїаконъ: **Г**дѣ помолїмѧ.
Бозмїе влко сѣгѧ.

John Chrysostom, Patriarch of Constan-
tinople.

Let us, who mystically represent
the cherubim, and who offer
the thrice-holy hymn unto the life-
giving Trinity, now cast aside all
earthly cares, As we receive the
King of all, Who is invisibly borne
as a gift by ranks of angels.
Alleluia.

Then they make three bows before the holy
altar, saying to themselves:

God cleanse me a sinner and
have mercy on me. **T**hou hast cre-
ated me: Lord, have mercy. on me.
I have sinned immeasurably: Lord,
forgive me.

And they ask forgiveness before the altar
and kiss the holy altar and go to the table of
oblation. The priest takes the censer and cens-
es the holy things and the deacon. He hands
the censer back to the deacon, who cens-
es him, saying:

Deacon: Let us pray to the Lord.
Lift up, master, the holy things.

Ісрѣй же, Гдѣ помилуй.

И вземъ воздѣхъ, возлагаетъ на десноѣ рамо діаконѣ, гла:

Возмите рѣки ваши во стѣла, и благословите гдѣ.

Таже, и стѣн дискосъ вземъ, поругавлетъ на верхъ главы діаконѣ. прїемшъ же ономѣ соотрахомъ, и великимъ блуденїемъ и крѣпостїю. тако же ісрѣю прїемшъ стѣн потїрь, и тако творятъ великїи входы. Предходящїи же діаконѣ, держащїи и кадїло съ стѣмъ дискосомъ, на єдиномъ перестѣ десныа рѣки, и правѣ ходящїи и ни малѣ не наклоняющїе, имъ же предходитъ носан евѣщникъ. и входящымъ имъ въ црковь, глѣтъ кождо къ себѣ. первїе діаконъ, по немъ ісрѣй.

Всѣхъ васъ да поманетъ гдѣ бгъ во црствїи своѣмъ, всегда и ннѣ и прѣво и во вѣки вѣкомъ.

И стѣвъ противъ западныхъ дверей глѣтъ: Да поманетъ гдѣ бгъ всѣхъ

The priest responds: **Lord have mercy.**

The priest takes the aer and lays it on the deacon's right shoulder, saying:

Lift up your hands unto the holies, and bless the Lord.

He takes the holy diskos and places it on top of the deacon's head. The deacon receives it with all awe, attentiveness and firmness. The priest takes the holy chalice, and they make the Great Entrance. The deacon goes first; together with the diskos, he also holds the censer on one finger of his right hand; he walks erect, not bowing in the least. A candle-bearer precedes them. As they enter the church, each says to himself, first the deacon, and after him the priest:

All of you may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

Standing opposite the western doors, they say: **May the Lord God remember**

вѣсѣ во црѣтвѣи своѣмъ, вѣгда ѿ
ннѣ ѿ прѣно ѿ во вѣки вѣкѡмъ.

Тѣже ѡбращышеса къ полѣденнѣи
странѣ глѡутъ:

всѣхъ вѣсѣ да поманѣтъ гдѣ
бгъ во црѣтвѣи своѣмъ, вѣгда ѿ
ннѣ ѿ прѣно ѿ во вѣки вѣкѡмъ.

ѿще ли тѣ стѣитель ѣсть, ѿ глѡутъ:
да поманѣтъ гдѣ бгъ стѣительство твоѣ
во црѣтвѣи своѣмъ, вѣгда ѿ ннѣ ѿ прѣно
ѿ во вѣки вѣкѡмъ. ѿще ли ѣсть въ
монастырѣи, ѿ тѣ игѣменъ ѣсть, глѡутъ:
да поманѣтъ гдѣ бгъ стѣительство твоѣ во
црѣтвѣи своѣмъ, вѣгда ѿ ннѣ ѿ прѣно ѿ
во вѣки вѣкѡмъ.

ѿ вхѡдѣющимъ ѿмъ въ црѣкѣи двѣри,
глѡутъ къ себѣ тихо:

блгословѣнъ градъи во ѿма
гдѣне, бгъ гдѣ ѿ гдѣица нѣмъ.

Тѣже поставлѣтъ ѿрѣи стѣи потѣръ
прѣжде на стѣмъ прѣтолѣ. Посѣмъ ѣзи
мѣтъ стѣи дѣкоуз со глѣкѣ дѣконовы, ѿ
поставлѣтъ на стѣмъ прѣтолѣ, влѣзъ ѡ

all of you in His kingdom, always,
now and ever, and unto the ages of
ages.

Then turning to the south side, they say:

All of you may the Lord God re-
member in His kingdom, always,
now and ever, and unto the ages of
ages.

If a bishop be present, they say: May the
Lord God remember thine episcopate in His
kingdom, always, now and ever, and unto the
ages of ages. If it be in a monastery, and the
abbot be present, they say: May the Lord God
remember thy priesthood in His kingdom, al-
ways, now and ever, and unto the ages of ages.

As they enter through the royal doors, they
say to themselves silently:

Blessed is He that cometh in the
name of the Lord: God is the Lord and
hath appeared unto us.

The priest first places the holy chalice on
the holy altar; then, he takes the holy diskos
from the deacon's head and places it also on

ДЕЯНЫА СТРАНЫ СЪАГО ПОТИРА. ДІАКОНЪ
ЗАТВОРАЕТЪ ЦРКІА ДВѢРИ, ІСРІЙ ЖЕ Ѡ
СМАЕТЪ ПОКРѢВЫ И ПОАГАЕТЪ НА СЪТѢМЪ
ПРѢТОЛѢ, И ВЗЕМЪ СЪГЫН ВОЗАДЪХЪ ПО
КРЫВАЕТЪ СЪАА, ГЛА ТРОПАРЬ СІЙ:

БЛГОУБРАЗНЫИ ІСОУСИФЪ СО КРЪТѢ
СНЕМЪ ПРЕЧТОЕ ТѢЛО ТВОЕ, И
ПЛАЦИАНИЦЕЮ ЧИСТОЮ ѠБВІВЪ, СО
БЛГОУДХАНЬМИ КО ГРОБѢ НОВѢ ЗА
КРЫВЪ ПОЛОЖИ, НО ВЪ ТРЕТІИ
ДЕНЬ ВОСКРЕСЕ ГДЬ, ДАРУА МІРОВИ
ВЕЛІЮ МЛЧЬ.

ТАЖЕ ІСРІЙ, ПРИМЪ КАДИЛО, И КАДИТЪ
СЪАА ТРИЖДЫ, ГЛА СІЦЕ:

ОУБЛЖИ ГДИ БЛГОВОЛЕНІЕМЪ
ТВОИМЪ СІСОУА, И ДА СОЗІ
ЖДУТЪА СЪТѢНЫ ІСРІИМЪКІА, ЧТО
ГДА БЛГОВОЛИШИ ЖЕРТВѢ ПРАВДѢ,
ВОЗНОШЕНІЕ И ВСЕОЖЕГАЕМАА, ЧТО
ГДА ВОЗЛОЖАТЪ НА ѠЛТАРЬ ТВОЙ
ТЕЛЦА.

the holy altar, to the near right of the holy
chalice, (On the left side of the priest) The
deacon closes the royal doors. The priest re-
moves the small veils and lays them on the
holy altar. He takes the aer and covers the holy
things with it saying this troparion:

The noble Joseph took Thy
most pure Body down from
the Cross, wrapped It in a clean
shroud with sweet spices, and laid
and closed It in a new tomb, but on
the third day the Lord arose, grant-
ing the world great mercy.

Next, the priest takes the censer and cens-
es the holy things thrice, saying:

Do good, O Lord, in Thy good
pleasure unto Sion, and let
the walls of Jerusalem be builded.
Then shalt Thou be pleased with a
sacrifice of righteousness, with
oblation and whole-burnt offer-
ings. Then shall they offer a bul-
lock upon Thine altar.

Іерей гл҃етъ: Помяне́тъ тѣ́ гдѣ́
вѣ́ въ цр҃твѣ́и своѣ́мъ, вѣ́гда ѿ
ннѣ́ ѿ прѣ́нѡ ѿ во́ вѣ́ки вѣ́кѡмъ.
Діаконъ: Ѿ́мниъ.

И́ покло́нѣа вре́мѡ прі́ѣмъ, ѿхо́дитъ
сѣ́верными двѣ́рми къ цр҃ковѣ́, ѿ стѣ́нъ
прѣ́д сѣ́лыми двѣ́рми гл҃етъ:

И́сполнимъ мѣ́твы на́ша гдѣ́ви.
Гдѣ́ помнѣ́й.

Ѿ́ прѣ́дложе́нныхъ цѣ́нны́хъ да
рѣ́хъ, гдѣ́ помѡ́лимъ. Гдѣ́ по
мнѣ́й.

Ѿ́ стѣ́мъ хра́мѣ́ се́мъ, ѿ ѣ́же
ѣ́ вѣ́рою ѿ бл҃гоговѣ́нїемъ, ѿ со́
страхо́мъ бж҃їимъ вхо́дѡщнхъ
во́нь, гдѣ́ помѡ́лимъ. Гдѣ́ помнѣ́й.

Ѿ́ ѿзбави́тисѡ на́мъ ѿ вѣ́кїа
ско́рби, гнѣ́ва ѿ нѣ́жди, гдѣ́
помѡ́лимъ. Гдѣ́ помнѣ́й.

Іерей гл҃етъ мѣ́твѣ́ приноше́нїѡ, по
ѣ́же на стѣ́мъ прѣ́дѡ́лѣ́ бж҃твеннымъ
дарѡ́мъ положѣ́н:

The priest says: May the Lord God
remember thee in His kingdom, al-
ways, now and ever, and unto the
ages of ages. **The Deacon:** Amen.

The deacon bows and goes out into the
church through the north doors. He stands be-
fore the holy doors and says the Litany:

Let us complete our prayers to
the Lord. Lord have mercy.

For the precious Gifts here set
forth, let us pray to the Lord. Lord
have mercy.

For this holy temple and them
that with faith, reverence, and the
fear of God enter herein, let us
pray to the Lord. Lord have mercy.

That we may be delivered from
all tribulation, wrath and need, let
us pray to the Lord. Lord have mercy.

**The priest says this Offertory Prayer
after the transfer of the Holy Gifts
to the holy altar:**

ГДН БЖЕ ВСЕДЕРЖИТЕЛЮ, БДИНЕ
СТЕ, ПРИЕМЛИ ЖЕРТВУ ХВАЛЫ
О ПРИЗЫВАЮЩИХ ТЕА ВСЕМ
СРЦЕМЪ, ПРИМИ И НАСЪ ГРЕШНЫХ
МЛТВУ, И ПРИНЕСИ СТОМУ ТВОЕМУ
ЖЕРТВЕННИКУ, И ОУДОВЛИ НАСЪ ПРИ
НОСИТИ ТЕБЕ ДАРЫ ЖЕ И ЖЕРТВЫ
ДХОВНЫА, О НАШИХЪ СОГРЕШЕНИИХЪ
И О ЛЮДСКИХЪ НЕКЕЖЕСТВИИХЪ, И
СПОДОБИ НАСЪ ОБРЕСТИ БЛАГОДАТЬ
ПРЕД ТОБОЮ, СЖЕ БЫТИ ТЕБЕ
БЛОПРИАТНЕ ЖЕРТВЕ НАШЕЙ, И
ВСЕЛИТИСА ДХУ БЛАГОДАТИ ТВОЕА
БЛОМУ В НАСЪ, И НА ПРЯДЕ
ЖАЩИХЪ ДАРКЪХЪ СИХЪ, И НА ВСЕХЪ
ЛЮДЕХЪ ТВОИХЪ.

ДІАКОНЪ ГЛЕТЪ: Застѹпи, спаси,
помилуй, и сохрани насъ бже
своею благодатию. ГДН помилуй.

ДНЕ ВСЕГО СОВЕРШЕННА, СТА,

O Lord God Almighty, Who
alone art holy, Who dost ac-
cept the sacrifice of praise from
such as call upon Thee with their
whole heart: accept also the
prayer of us sinners, and bring it
to Thy holy altar. And enable us to
offer unto Thee gifts and spiritual
sacrifices for our sins and for the
errors of the people. And account
us worthy to find grace in Thy
sight, that our sacrifice may be ac-
ceptable unto Thee, and that the
good Spirit of Thy grace may
come upon us, upon these gifts
here set forth, and upon all Thy
people.

The Deacon: Help us, save us, have
mercy on us, and keep us, O God,
by Thy grace. Lord have mercy.

That the whole day may be per-

ми́рна ѿ безгрѣшна оу́ гдѣа про́снмъ. **Подѡи гдѣа,**

Аггѣла ми́рна, вѣрна наставни
ка, храни́телеа дшѡамъ ѿ чѣловѣмъ
нашымъ, оу́ гдѣа про́снмъ. **Подѡи гдѣа,**

Млѣти ѿ ѡставленїа грѣхѡвъ ѿ
собла́зномъ нашымъ, оу́ гдѣа
про́снмъ. **Подѡи гдѣа,**

Добрыхъ ѿ полезныхъ дшѡамъ
нашимъ, ѿ мира́ мирѡви оу́ гдѣа
про́снмъ. **Подѡи гдѣа,**

Прѡчаа лѣтаа живо́таа нашегѡ
ѿ ми́рѣа ѿ покая́нїи конча́ти,
оу́ гдѣа про́снмъ. **Подѡи гдѣа,**

Хрѣті́ански конча́ти живо́тъ
нашъ, безстра́стныи ѿ непорѣ́
дныи, ми́рныи ѿ добрыи ѡвѣ́тъ,
ѣже на стра́шнѣмъ еѡдѣ хрѣ́товѣ
про́снмъ. **Подѡи гдѣа.**

Пресѣ́лю чѣ́лю ѿ прѣвѣ́гло

fect, holy, peaceful and sinless, let
us ask of the Lord. **Grant this, O Lord.**

An angel of peace, a faithful
guide, a guardian of our souls and
bodies, let us ask of the Lord. **Grant**
this, O Lord.

Pardon and remission of our
sins and offences, let us ask of the
Lord. **Grant this, O Lord.**

Things good and profitable for
our souls, and peace for the world,
let us ask of the Lord. **Grant this, O**
Lord.

That we may complete the re-
maining time of our lives in peace
and repentance, let us ask of the
Lord. **Grant this, O Lord.**

A Christian ending to our life,
painless, blameless and peaceful,
and a good defense at the dread
judgement of Christ, let us ask.
Grant this, O Lord.

Calling to remembrance our

вѣннѣю влчцѣ нашѣ вѣцѣ и прѣнѣ
дѣѣ мрїю со вѣѣми стѣими
поманѣвше, самѣ себѣ и дрѣгѣ
дрѣга, и вѣсь живѣтѣ нашѣ хрѣтѣ
вѣѣ предадѣмѣ. **Тѣѣ гдѣ.**

Іѣрѣй, возгласъ: Щедрѣтами
ѣдннорѣднѣгѣ ѣна тѣвѣгѣ, ѣ
нѣмѣже бѣгѣловѣнѣ ѣѣи, и ѣ прѣ
стѣимѣ и бѣгѣимѣ и живѣ
тѣворѣщимѣ тѣ дѣхѣмѣ, нѣѣ и
прѣнѣ и вѣ вѣки вѣкѣмѣ. **Аминѣ.**

Іѣрѣй: Мирѣ вѣѣмѣ. **Дѣкѣ,** и дѣхѣ
тѣвѣмѣ.

Дѣкѣ: Возлюбимѣ дрѣгѣ
дрѣга, да ѣдннѣмыслѣемѣ иѣпо
вѣѣмы.

Прѣвѣцѣ же поѣтѣ: Ѣѣѣ и ѣна и стѣѣго
дѣѣ, стѣѣю тѣѣѣ ѣдннѣѣщнѣю и не
раздѣльнѣ.

**Іѣрѣй внѣтѣрь стѣѣѣ тѣворѣтѣѣ поклѣны
тѣѣ, глѣѣ кѣ себѣѣ:**

Возлюблю тѣѣ гдѣѣ крѣѣпѣстѣѣ

most holy, pure and most blessed
Lady, the Mother of God and ever-
virgin Mary, with all the saints, let
us commit ourselves and one an-
other and all our life unto Christ
our God. **To Thee, O Lord.**

Exclamation: Through the bounti-
ful mercies of Thine Only-begot-
ten Son, with Whom Thou art
blessed, together with Thy most
holy, good and life-giving Spirit,
now and ever, and unto the ages of
ages. **Amen.**

Priest: Peace be unto all. **Choir:** And
to thy spirit.

Deacon: Let us love one another,
that with one mind we may con-
fess:

Chanters: The Father, and the Son, and the
Holy Spirit, the Holy Trinity one in essence
and undivided.

**The priest standing within, makes three
bows, saying to himself thrice:**

I will love Thee, O Lord, my

МОѦ, ГДѦ ОУТВЕРЖЕНІЕ МОѦ, И
ПРИЕБѢЖИЦЕ МОѦ, И ИЗБАВИТЕЛЬ
МОИ.

МѢЛТВА ПРѢД ЦѢЛОВАНИЕМЪ.

ГДН ІСѦ ХРІТѢ БЖЕ НАШЪ, ЛЮБВИ
ТВОРЧЕ И БЛГІМЪ ДАТЕЛЮ,
ДАВЫИ НАМЪ РАВѦМЪ ТВОИМЪ
ЛЮБИТИ ДРУГЪ ДРУГА, ІАКОЖЕ ТЫ
НАСЪ ВОЗЛЮБИ, ДА ЕДИНОЮ ЛЮБОВІЮ
ОУЕДИНЕНИ СЪЩЕ, ТЕБѢ МОЛИМСА,
И ХВАЛѸ ТЕБѢ ВОЗЫМАЕМЪ, И
ПРИЧАСТИМСА СЪТЪХЪ И ПРЕЧЪХЪ
ТИ ТАНЪ, ІАКЪ ТЫ ЕСИ ЛЮБЫ
НАША, И ТЕБѢ СЛАВѸ ВОЗЫМАЕМЪ,
СО БЕЗНАЧАЛЬНЫМЪ ТИ ОЦЕМЪ, И
СЪ ПРЕСЪТЪМЪ И БЛГІМЪ И ЖИВО
ТВОРАЩИМЪ ТИ ДЪХОМЪ, ННѢ И
ПРЪНЪ И ВО ВѢКН ВѢКѦМЪ,
АМИНЬ.

ТѢЖЕ ІСРѢИ ЦѢЛЪЕТЪ СЪГѦ, ІАЖЕ СЪТИ
ПОКРОВѢНА, ПЕРВОЕ ВЕРХѸ СЪГѦ ДИСКОСА,
ПОТОМЪ ВЕРХѸ СЪГѦ ПОТЪРА, И КРАИ
СЪГѦ ПРЪТОЛА, ІПРЕДИ ПРѢД СОБОЮ. ЯЩЕ ЛИ

strength; the Lord is my founda-
tion, and my refuge and my deliv-
erer.

The Prayer Before the Kiss

O Lord Jesus Christ our God,
Author of love and Giver of
good things, Who hast given us,
Thy servants, to love one another
as Thou hast loved us, that we
might be united by the unity of
love: We pray to Thee, we send up
praise to Thee, and we shall par-
take of Thy holy and most pure
Mysteries; for Thou art our Love,
and unto Thee do we send up glo-
ry, together with Thine unorigi-
nate Father and Thy most holy,
good and life-giving Spirit, now
and ever, and unto the ages of
ages, Amen.

Then the priest kisses the holy things,
which are veiled. First he kisses the top of the
holy diskos, next the top of the holy chalice; fi-
nally, the edge of the holy altar before him. If

же вѣдетъ къ соборѣ, и инѣи священницы
цѣлуютъ точно единому стѣю трапѣзѣ, и
настоителю во оутѣ, цѣловавшаго
стѣа. Цѣла же настои речетъ:

Христосъ посреде насъ.

Онѣ же отвѣщаютъ: **Бѣтъ и
вѣдетъ.**

И стѣвателю ѿ него почина
радомъ. Цѣлуютъ же и еѣми дрѣгъ
дрѣга почина. Аще ли же и инѣи дѣа
кони вѣдѣтъ, цѣлуютъ и чѣи оуларь
своѣи и междѣ себѣ, тожде глаголюще.
Цѣлуетъ же и дѣаконъ оуларь своѣи,
стоѣ предѣ стѣими дѣрми.

Тѣже дѣаконъ глетъ: **Дѣри,
дѣри, мудростѣю вѣнемъ.**

Иерѣи же воздѣвнѣтъ на главѣ
воздѣхъ и держитъ надѣ стѣими дѣрми,
гла къ себѣ: **Вѣрю во единого бѣа:** аще
ли и инѣи священницы и дѣакони слѣ
жащѣи, тѣкоже воздѣвнѣютъ стѣи
воздѣхъ надѣ стѣими дѣрми, то же
глетъ. То же и людѣ глетъ, **Вѣрю во
единого бѣа:** вѣсь до концѣ. Тѣже
цѣлуютъ воздѣхъ вѣи слѣжащѣи,
глаголюще кождо къ себѣ:

other priests are concelebrating, they kiss only
the holy altar, and then they kiss the lips of the
first priest who kissed the holy things.
Kissing them, he says:

Christ is in our midst.

And they answer: **He is and shall be.**

And they stand next to him in a row, ac-
cording to their rank, and kiss one another in
order. If there are other deacons, each kisses
his own orarion and then they exchange the
kiss among themselves, saying the same
words as the priests. The deacon who is stand-
ing before the holy doors kisses his orarion.
Then he says:

**The doors, the doors! In wisdom
let us attend.**

The priest lifts the aer up to his head and
holds it over the Holy Gifts as he says to him-
self: **I believe in one God.** If other priests and
deacons are also serving, they likewise lift the
holy aer over the Holy Gifts and say the same
Creed, which the people too, repeat. Then all
the concelebrants kiss the aer, as each says to
himself:

С҃ТЫ́Н БЖЕ , С҃ТЫ́Н КР҃КПКІ́Н ,
С҃ТЫ́Н БЕЗСМЕРТНЫ́Н ПОМНѸ́Й НАСЪ .

И́ ПОЛОЖА́ТЪ ВОЗДУ́ХЪ НА С҃ТѢ́МЪ
ПРЕСТО́ЛѢ .

ПОСѢ́МЪ ДѢ́ЛКО́НЪ ГЛ҃ЕГЪ : С҃ТА́НЕМЪ
ДОБРѢ́ , С҃ТА́НЕМЪ СО́ТРАХО́МЪ ,
ВО́НМЕМЪ С҃ТО́Е ВОЗНОШЕ́НІЕ ВО
СМНРЕ́НІИ ПРИНОСИ́ТИ . ДЮ́ДІЕ : МНЛОСТЬ
МИ́РЪ ЖЕРТ́ВА И́ ПѢ́НІЕ .

И́СР҃Е́Й , ВОЗГЛ҃АЕЪ : БЛ҃ГОДА́ТЬ ГДА́
НА́ШЕГѠ І́СА ХР҃И́СТА , И́ ЛЮБЫ́ БГА́ И́
О́ЦА́ , И́ ПРИЧА́СТІЕ С҃ТА́ГѠ ДХ҃А БЖДИ
СО ВСѢ́МИ ВА́МИ . ДЮ́ДІЕ : И́ СО́ ДХ҃О́МЪ
ТВО́ИМЪ .

И́СР҃Е́Й : ГОРѢ́ И́МѢ́ЕМЪ С҃ЦА́ . ДЮ́ДІЕ :
И́МАМЫ́ КО́ ГДА́ .

И́СР҃Е́Й : БЛ҃ГОДАРИ́МЪ ГДА́ . ДЮ́ДІЕ :
ДОС҃ТО́ИМѠ И́ ПРА́ВЕДНѠ .

ДѢ́ЛКО́НЪ ЖЕ́ ВШЕ́ДЪ ВО С҃ТЫ́Н О́ЛТА́РЬ ,
С҃ТА́НЕГЪ Ѡ́ ДЕСНЫ́А С҃ТРАНЫ́ С҃ТА́ГѠ ПР҃Т́ОЛА ,
ПОКЛАНЯ́ЕТСЯ ТРИ́ЖДЫ , И́ ЦЕ́ЛУЕ́ТЪ С҃ТЫ́Н
ПР҃Т́О́ЛЪ , И́ ТВОРИ́ТЪ ПРО́ЩЕ́НІЕ КО́ І́СР҃Е́Ю .

**Holy God, Holy Mighty, Holy
Immortal, have mercy on us.**

And they place the aer on the holy altar.

**Deacon: Let us stand aright; let us
stand with fear; let us attend, that
we may offer the holy oblation in
peace. People: Mercy, peace, sacrifice and
song.**

**Priest exclaims: The grace of our
Lord Jesus Christ, and the love of
God the Father, and the commun-
ion of the Holy Spirit be with you
all. People: And with thy spirit.**

**Priest: Let us lift up our hearts.
People: We lift them up unto the Lord.**

**Priest: Let us give thanks unto the
Lord. People: It is meet and right.**

**The deacon enters the sanctuary, takes his
place at the right side of the holy altar, bows
thrice, kisses the holy altar, and asks forgive-**

ѿще ли вѣдѣтъ дрѹгин дїаконъ въ
слѹжебѣ, цѣлѹютъ дрѹгъ дрѹга.

Первыи глѣтъ: Хрїстоу посредѣ
насъ.

Дрѹгин же ѡвѣщаѣтъ: Бѣтъ и
вѣдѣтъ.

Тѣже ѡгнѣютъ воздѹхъ и стѣла
покрѡвцы, и полагаютъ ко ѣдиной
странѣ на стѣмъ прѣтолѣ. Іерей
преклонься молитъ:

Достоинъ и праведенъ, тебѣ
пѣти и тебѣ благоловити,
тѣ хвалити, тѣ благодарити,
тебѣ кланатися во вѣкомъ
мѣстѣ вѣчествїа твоегѡ, ты
во єси вѣкъ несказаненъ,
недовѣдомъ, невидимъ, непости
жимъ, прѣно сынъ, такожде сынъ,
ты и єдинородный твои єиъ, и
дѹхъ твои стѣи. Ты ѡ небытїа
въ бытїе насъ привѣлъ єси, и
падшихъ возтѣвѣлъ єси пакн, и не
ѡстѹпилъ єси вѣа творѣа, донде

ness of the priest. If a second deacon is also
serving, they exchange the kiss.

The first deacon says: **Christ** is in our
midst.

The second replies: **He** is and shall
be.

Then they fold the aer and the holy veils
and place them to one side of the holy altar.
The priest, having bowed, prays thus:

It is meet and right to hymn
Thee, to bless Thee, to praise
Thee, to thank Thee [and] to wor
ship Thee in every place of Thy do
minion; for Thou art God inex
pressible, unknowable, invisible,
unattainable, ever-existing, always
the same: Thou, and Thine Only
begotten Son, and Thy Holy Spirit.
Thou didst bring us from non-be
ing into being; and when we had
fallen away, didst raise us up
again; and didst not cease to do all
things until Thou hadst lifted us
up to heaven and hadst bestowed

же насъ на неба возвелъ еси, и
црство твоё даровалъ еси вѣдущее.
ѡсихъ вѣхъ благодаримъ тѣ, и
единороднаго твоего сѣна, и дха
твоего стѣго, ѡ вѣхъ ихже
вѣмы и ихже не вѣмы, явлен
ныхъ и не явленныхъ благодарен
ихъ еже на насъ бывшихъ, благо
даримъ тѣ, и ѡ служебѣ сѣй,
юже ѡ рѣкъ нашихъ прѣати спо
добилъ еси, таже тебѣ предъ
стоахъ тысащи архангелъ и тмы
ангелъ, херубимъ и серафимъ,
шестокрылатъ, многоочитъ,
возвышающаяся пернатъ.

Возгласъ: Побѣдную пѣснь
поюща и вопиюща, зывающа и
глаголюща.

И людѣ: Сѣхъ, сѣхъ, сѣхъ гдѣ
савасѡдахъ, испольнъ небо и зѣмлю славы
твоеѣ, ѡсанна въ вышнихъ, благословенъ
градъи въ имя гдѣне. ѡсанна въ вы
шнихъ.

upon us Thy kingdom which is to
come. For all these things we give
thanks unto Thee, and unto Thine
Only-begotten Son, and unto Thy
Holy Spirit; for all things whereof
we know and whereof we know
not; for benefits both manifest and
hidden which have been wrought
upon us. We give thanks unto
Thee also for this service which
Thou hast been pleased to accept
from our hands, though before
Thee stood thousands of arch-
angels and myriads of angels,
cherubim and seraphim, six
winged, many-eyed, borne aloft on
their wings,

Exclamation: Singing the triumphal
hymn, shouting, crying aloud, and
saying:

And the people: Holy, Holy, Holy, Lord of
Sabaoth; heaven and earth are full of Thy glo-
ry. Hosanna in the highest. Blessed is He that
cometh in the name of the Lord. Hosanna in
the highest.

И дѣлконъ взимаетъ звезду, и трижды пригычетъ ко святому дискосу, и штиръ на лигониѣ, пощеловавъ полагаетъ ея воздохомъ, таже преходитъ и стоитъ на лѣвонъ странѣ свѣта прѣтѣла. И ѡще оубо есть рипида, прѣемъ ю дѣлконъ, и стоитъ вѣтра свѣта тишю, со всѣкимъ вниманіемъ и страхомъ, верхъ стѣихъ, гакъ не свести мѣхамъ, илн иномъ котѣромъ такоу. ѡще ли же несть рипиды, творитъ еѣ со единемъ ш покровѣцъ, стрекетъ же, свѣла свѣла, да не какъ приткнетъ ко святому потиру, и испрокинетъ того.

Исрѣи преклонѣла молитѣла, дѣлконъ же на коуиждо мѣтѣл глетъ:

ГДѢ ПОМОЛИМѢА.

Исрѣи мѣтѣл:

Гъ свѣми и мѣ бжѣственими свѣлами, вѣко чѣколюбче, взывѣемъ и глемъ: Гтъ свѣи и пресѣтъ, ты и единородныи твоѣи свѣи, и дѣхъ твоѣи свѣи. Гтъ свѣи и пресѣтъ, и великолѣпна свѣла твоѣа, иже миръ твоѣи такъ

The deacon lifts the star and thrice touches it to the holy diskos. He wipes it on the eiliton, kisses it, and places it with the aer. Then he comes and stands at the left side of the holy altar. If there is a ripidion, the deacon takes it and fans the Holy Things gently, with awe and attentiveness, so that no fly or other such thing settle on top of the Holy Things. If there is no ripidion, he uses one of the veils, being careful not to use too much force, lest he hit the holy chalice and cause it to spill.

Bowing, the priest prays, and at each prayer, the deacon says:

Let us pray to the Lord.

The priest says the prayer:

With these divine powers, O Master Who lovest mankind, we also cry out and say: Holy art Thou and most holy, Thou, and Thine Only-Begotten Son, and Thy Holy Spirit. Holy art Thou and most holy, and majestic is Thy glory; Who so loved Thy world that

ВОЗЛЮБИ, ꙗко и сына своего единно
роднаго дати, ꙗко да всѣхъ
вѣрѣхъ вѣрѣхъ не погибнетъ, но
имать живѣхъ вѣчныхъ, иже при
шедъ, и все еже о насъ
смотрѣнїе исполнѣхъ, въ ношѣ,
въ нѣже предадѣша, паче же себе
предадѣша за мирскїи живѣхъ,
прїемъ хлѣбъ стѣми своими и
прѣчтѣми, и непорочными рѣ
кѣми, благодарѣхъ и благословѣхъ,
осѣнѣхъ преломѣхъ, дѣхъ стѣми
своимъ оученикомъ и апломъ,
рѣхъ:

Возгласъ: Прїимѣте и їдѣте, се
ѣсть тѣло мое, еже за вы
ломѣное, во осѣвленїе грѣ
хѣхъ. И людїе: ѿмнѣ.

Іерей и людїе поклѣхъ творѣхъ. Іерей
же гла се, рѣкою десною показѣхъ ко
стѣмъ дискосѣ. Дїаконъ показѣхъ со
орарѣмъ своимъ и глѣхъ: ѿмнѣ.

Thou gavest Thine Only-begotten
Son, that whosoever believeth in
Him should not perish but have
everlasting life; Who, when He
had come and had fulfilled all the
dispensation concerning us, in the
night in which He was betrayed, or
rather gave Himself up for the life
of the world, took bread with His
holy, most pure and blameless
hands, and when He had given
thanks, and had blessed it, and
hallowed it, and broken it, He gave
it to His holy disciples and apos-
tles, saying:

Exclamation: Take, eat: This is My
Body, Which is broken for you for
the remission of sins. **People:** Amen.

The priest and the people make a bow.
While the priest is saying these words, he
points with his right hand to the holy diskos,
while the deacon points with his orarion and
responds: **Amen.**

СІЕ ІСРІЙ ВЪТІЙ ГЛЕТЪ: ПОДОБНѢ Н
ЧАШУ ПО ВѢЧЕРИ ГЛА:

ВОЗГЛАСЪ: ПІЙТЕ ѿ НЕА ВСИ, СЕ
ЕСТЬ КРѠВЬ МОА НОВАГО ЗАВѢТА,
ІАЖЕ ЗА ВЪ Н ЗА МНОГИ НЗАНВА
ЕМАА, ВО ѠСТАВЛЕНІЕ ГРѢХѠВЪ.
ПОКЛОНЪ. Н ЛЮДІЕ: АМІНЬ.

ГЛА СІЕ ІСРІЙ ПОКАЗУЕТЪ РУКОЮ КО
СГОМУ ПОТІРІЮ, Н ДІАКОНЪ ТАКѠ ЖЕ
ПОКАЗУЕТЪ СО ОУЛАРЕМЪ КО СГОМУ
ПОТІРІЮ, ІСРІЙ ЖЕ ПРЕКЛОНЬСА МОЛНТЕА:

ПОМИНАЮЩЕ ОУБѠ ННѢ СПСИ
ТЕЛЬНЮ СІЮ ЗАПОВѢДЬ, Н
ВСѢХЪ СЖЕ Ѡ НАСЪ БЫВШИХЪ, КРТА,
ГРОБА, ТРИДНЕВНАГО ВОСКРЕНІА,
СЖЕ НА НЕСА ВОЗШЕСТВІА, СЖЕ
ѠДЕСНЮ СЕДАНІА, Н ВТОРАГО Н
СЛАВНАГО ПАКИ ПРИШЕСТВІА.

ВОЗГЛАСЪ: ТВОА ѿ ТВОИХЪ К
ТЕБѢ ПРИНОСАЩЕ, Ѡ ВСѢХЪ Н ЗА
ВСА. ПОКЛОНЪ.

Then the priest says secretly: And like-
wise the cup after supper, saying:

Exclamation: Drink ye all of it; This
is My Blood of the New Testament,
which is shed for you and for
many, for the remission of sins.
People: Amen. The priest and the people
make a bow.

While the priest is saying these words, he
points with his right hand to the holy chalice,
and the deacon also points with his orarion to
the holy chalice. Bowing, the priest prays :

Mindful, therefore, of this sav-
ing commandment and of all
those things which came to pass
for us: the Cross, the Grave, the
Resurrection on the third day, the
Ascension into heaven, the Sitting
at the right hand, and the Second
and Glorious Coming again,

Exclamation: Thine own of Thine
own, we offer unto Thee on behalf
of all and for all. **Bow.**

Людіе: Поёмъ тѣ, бѣгословимъ тѣ,
благодаримъ тѣ гдѣи, и молимъ ти еѣ,
вѣже нашъ.

Показываетъ же и рѣкою іерей на
сѣбо. Такъ же и дѣаконы со оуларемъ
показываетъ ко сѣимъ.

Иерей преклоняетъ молителъ:
Бже приносимъ ти словеснѣю
сѣю и безкрѣвнѣю жертвѣ,
молимъ и просимъ и мѣлимъ
дѣемъ, послѣ дѣхъ твоѣхъ сѣимъ на
насъ и на предлежащѣа дары сѣа.

Вгда же хочетъ іерей творити призы
ваніе сѣаго дѣа, ѡлагаетъ дѣаконы сѣже
въ рѣкахъ имѣеть рипидѣ или покрѣецъ,
и приходитъ близъ іерей, и
покланяютелъ сѣа трижды предъ сѣимъ
прѣоломъ, молящелъ въ сѣбѣ, еице
глаголюще:

Гдѣи иже пресѣимъ твоѣхъ дѣхъ въ
трѣтѣи часѣ апѣломъ твоимъ
пославимъ, того бѣгѣи не ѡнимѣ ѡ
насъ, но ѡбновѣ насъ мола
щителъ.

People: We hymn Thee, we bless Thee, we
give thanks unto Thee, O Lord, and we pray
unto Thee, O our God.

And the priest points to both Holy Things
with his hand, while the deacon does likewise
with his orarion.

Having bowed, the priest prays:

Moreover, we offer unto Thee
this rational and bloodless
sacrifice; we pray and ask and im-
plore Thee: send Thy Holy Spirit
upon us and upon these Gifts set
forth.

When the priest is about to perform the
Invocation of the Holy Spirit, the deacon puts
aside the ripidion or veil which he has in his
hand, and draws near the priest. They both
bow thrice before the holy altar, praying and
saying to themselves:

O Lord, Who at the third hour
didst send Thy Most Holy
Spirit upon Thine Apostles: take
Him not away from us, O Good
One, but rather renew us, who
pray unto Thee.

С҃ТНХІ ЖЕ ДІАКОНЪ ГЛ҃ЕТЪ. С҃ТНХЪ А:
С҃РЦЕ ЧИСТО СОЗІЖДИ ВО МНѢ
БЖЕ, И ДХ҃Ъ ПРА́ВЪ УБНОВИ́ ВО
ОУТРО́БѢ МОЕ́Й.

Ісрѣй: ГД҃И ИЖЕ ПРЕС҃ТЫ́И СВО́Й ДХ҃Ъ
ВЪ ТРЕ́ТІИ ЧАСѢ АП҃ТЛѠМЪ СВОНМЪ
ПОСЛАВЫИ, ТОГО̀ БЛГІИ НЕ УИМИ́ У
НАСЪ, НО УБНОВИ́ НАСЪ МОЛА
ЦИХХ҃ТНЕСА.

ДІАКОНЪ, С҃ТНХЪ Б: НЕ УВЕРЗИ
МЕНЕ́ У ЛИЦА́ ТВОЕГѠ И ДХ҃А
ТВОЕГѠ С҃ТАГѠ НЕ УИМИ́ У
МЕНЕ́.

Ісрѣй: ГД҃И ИЖЕ ПРЕС҃ТЫ́И СВО́Й ДХ҃Ъ
ВЪ ТРЕ́ТІИ ЧАСѢ АП҃ТЛѠМЪ СВОНМЪ
ПОСЛАВЫИ, ТОГО̀ БЛГІИ НЕ УИМИ́ У
НАСЪ, НО УБНОВИ́ НАСЪ МОЛА́
ЦИХХ҃ТНЕСА.

ТА́ЖЕ ДІАКОНЪ, ПОКАЗѠ СО ОУ́ЛАРЕМЪ
КО С҃ТОМУ́ ДИСКѠСУ, ГЛ҃ЕТЪ:

БЛГОСЛОВИ́ ВЛКО С҃ТЫ́И ХЛѢ́БЪ
С҃ЕН.

The deacon says this verses: Verse 1:
Create in me a clean heart, O God,
and renew a right spirit within me.

Priest: O Lord, Who at the third
hour didst send Thy Most Holy
Spirit upon Thine Apostles: take
Him not away from us, O Good
One, but rather renew us, who
pray unto Thee.

The deacon, Verse 2: Cast me not
away from Thy presence, and take
not Thy Holy Spirit from me.

Priest: O Lord, Who at the third
hour didst send Thy Most Holy
Spirit upon Thine Apostles: take
Him not away from us, O Good
One, but rather renew us, who
pray unto Thee.

Then the deacon points with his orarion to
the holy diskos, and says:

Bless, master, this holy bread.

Ἰσρέϊй же, бѣгословлѣа верхѸ сѣгѡ
хлѣба, глѣтѣ чѣхнмѣ глѣсомѣ:

Сотвори оубѡ хлѣбѣ сѣй чѣтноѡ
тѣло хрѣта твоегѡ. дїаконѣ:
Ѧминь.

И пѣки дїаконѣ, показѡа ко сѣгомѸ
потирю, глѣтѣ:

Бѣгослови вѣко сѣгѡ чашѸ сїѡ.

Ἰσρέϊй же бѣгословлѣтѣ верхѸ сѣгѡ
потирѣ, глѣ:

И сѣже въ чашѣ сѣй, чѣтноѸю
крѡвь хрѣта твоегѡ. дїаконѣ:
Ѧминь.

Тѣже дїаконѣ показѣтѣ со оублрѣмѣ
на сѣаѣ и глѣтѣ:

Бѣгослови вѣко оубоѣ сїѣ
сѣаѣ.

Ἰσρέϊй же, бѣгословлѣа оубоѣ, сѣын
днѣкоѣ и сѣын потирѣ, глѣтѣ:

Преложѣ ѣ дѣхомѣ твоемѣ
сѣымѣ.

The priest blesses over the holy bread, say-
ing quietly:

And make this bread the
Precious Body of Thy Christ.
Deacon: Amen.

The deacon points to the holy chalice, and
says:

Bless, master, this holy cup.

The priest blesses over the holy chalice,
saying:

And that which is in this cup,
the Precious Blood of Thy Christ.
Deacon: Amen.

The deacon points with his orarion to the
Holy Gifts, and says:

**Bless, master, both of these
Holy Things.**

Now the priest blesses both the holy diskos
and the holy chalice, saying:

**Change them by Thy Holy
Spirit.**

ДІАКОНЪ: АМІНЬ. И ГЛАВУ ПРЕКЛОНЬ
КО ІСРІЮ, ГЛЕТЪ: ПОМАНІ МА ВЛКО
СТЫИ.

ІСРІЙ: ПОМАНЕТЪ ТА ГДЬ БГЪ ВО
ЦРТВИИ СВОЕМЪ, ВСЕГДА И НИЧЕ И
ПРНУ И ВО ВЕКИ ВЕКѠМЪ.

ДІАКОНЪ РЕКЪ: АМІНЬ.

И ПРХОДИТЪ НА МѢСТО, НА НЕМЖЕ
СТОЛЪ ВШЕ ПЕРВІЕ, И ПРИЄМЪ РИПИДЪ,
ТВОРИТЪ, ТАКОЖЕ И ПЕРВІЕ. ІСРІЙ
ПРЕКЛОНЬСА МОЛНТЕА:

ИКОЖЕ БЫТИ ПРИЧАЦІЮЩИМСА
И ВО ОУМОВЕНІЕ ДШИ, ВО ѠСТАВ
ЛЕНІЕ СОГРѢШЕНІИ, ВЪ ПРІѠБЩЕНІЕ
СТІАГѠ ТИ ДХА, ВО ЦРТВА НБНАГѠ
ИСПОЛНЕНІЕ, ВЪ ДЕРЗНОВЕНІЕ, ЕЖЕ
КЪ ТЕБѢ, НЕ БЪ СЪДЪ ИЛИ ВО ѠСЪ
ЖДЕНІЕ. ЕЩЕ ПРИНОСИМЪ ТИ
СЛОВЕСНЮ СІЮ СЛЪЖВЪ Ѡ ЕЖЕ БЪ
ВЪРѢ ПОЧИВШИХЪ ПРАѠЦѢХЪ,
ѠЦѢХЪ, ПАТРІАРХѢХЪ, ПРРОЦѢХЪ,
АПѢХЪ, ПРОПОВѢДНИЦѢХЪ, БЛГО
ВѢСТНИЦѢХЪ, МЧНИЦѢХЪ, ИСПОВѢ

Deacon: Amen. And bowing his head to
the priest, the deacon says: Remember
me, holy master.

Priest: May the Lord God remem-
ber thee in His kingdom, always,
now and ever, and unto the ages of
ages.

Deacon: Amen.

The deacon returns to his previous place,
takes the ripidion and fans the Holy Gifts. The
priest, having bowed, prays thus:

That for such as partake thereof
they may be unto cleansing of
soul, unto remission of sins, unto
communion of Thy Holy Spirit,
unto the fulfillment of the king-
dom of heaven, unto boldness to-
ward Thee, not unto judgement or
condemnation. Moreover, we offer
unto Thee this rational service for
them that have reposed in faith:
the forefathers, fathers, patri-
archs, prophets, apostles, prea-
chers, evangelists, martyrs, con-

Ѣ́ГѠЖЕ ПА́МАТЬ ТВО́РИМЪ , ꙗ́ всѣ́хъ
сѣ́рыхъ , ꙗ́же мо́леньми по́сѣти
на́съ бже́ , ꙗ́ помани́ всѣ́хъ
о́успшихъ ѡ́ наде́жди воскресѣ́нїа
жизни́ вѣ́чнаа , **Ѹ́МЪ** , помани́
Ѹ́хъ ꙗ́же прѣ́щае́тъ свѣ́тъ
лицѣ́ твоегѡ́ .

ꙗ́ па́ки мо́литѣа і́срѣ́й ѡ́ зра́кѣи :

Бще́ мо́лимъ тѣ́ , помани́ гдѣ́и
вса́ко е́пѣкопство́ правосла́в
ныхъ , ꙗ́справля́ющихъ сло́во тво
еѣ́ истины́ , ꙗ́ вса́ко презвѣ́
терство́ , е́же ѡ́ хрѣ́стѣ́ ꙗ́ дїа
конство́ , ꙗ́ ѡ́ вса́комъ щѣ́нни
ческомъ чинѣ́ .

Бще́ прино́симъ ти́ словеснѡ́
сїю́ жер́твѣ́ ѡ́ вселеннѣ́й , ѡ́
сѣ́хъ соборнѣ́й ꙗ́ а́пльстѣ́й
цркви́ , ꙗ́ ѡ́ е́же въ чѣ́стѣ́ ꙗ́
блгоу́чпотнѣ́ житїи́ пре́вѣаю
щихъ . (Ѧ) блговѣ́рныхъ ꙗ́ хрѣ́сто
любѣ́выхъ правосла́вныхъ хрѣ́ста́

whose memory we keep, and all the
saints, through whose prayers do
Thou visit us, O God. Remember
all those who have fallen asleep in
the hope of resurrection and eter
nal life, **NN**. Remember them
where the light of Thy counte
nance watcheth over them.

The priest further prays for health:

Moreover, we beseech Thee:
Remember, O Lord, all the
Orthodox episcopate who rightly
divide the word of Thy truth, the
whole priesthood, the diaconate in
Christ and every sacred order.

Also we offer unto Thee this
rational Sacrifice for the
whole world; for the Holy,
Catholic and Apostolic Church;
for them that live in purity and
good order; for right-believing
and Christ-loving Orthodox
Christians; for this country, its

нѣхъ, ѡ странѣ сѣй, правителѣхъ
и воѣхъ сѣа, даждь имъ гдѣ
мироно жителство, ꙗкѡ да и
мы въ тишинѣ ихъ, тихѡ и без
молвнѡ житїе поживѣмъ во
всѣкомъ благоверїи и чистотѣ.

возгласъ: Въ первыхъ помани
гдѣ, гдѣна нашего стѣйшаго па
триарха имъ, [и гдѣна нашего преосвѣен
нѣйшаго митрополита имъ, и гдѣна
нашего преосвѣеннѣйшаго архїєпископа имъ,
или єпископа имъ,] сѣгоже [ихъже]
даждь стѣимъ твоимъ црквамъ, въ
миротѣ, цѣла [цѣлыхъ], чѣстна [чѣст
ныхъ], здрава [здравыхъ], долго
дѣнствующа [долгодѣнствующихъ] и
исправляюща [исправляющихъ] слово
твоеа истинны.

Паки дѣлконъ поминаетъ создателей
храма или обител, ꙗще живи сѣть. ꙗще
ли сѣть монастырь, и игумена, и
братїю, такѡ же и иныхъ живыхъ, ихъже
хощетъ.

civil authorities and armed
forces. Grant them, O Lord, a
peaceful governance, that we
also in their tranquility may
lead a quiet and peaceable life
in all godliness and purity.

Exclamation: Among the first,
remember, O Lord, our lord,
the Most Holy Patriarch N.,
[and our lord, the Most Reverend
Metropolitan N., and our lord the Most
Reverend Archbishop N., or Most
Reverend Bishop N.], whom do Thou
grant unto Thy holy churches
in peace, safety, honour,
health and length of days,
rightly dividing the word of
Thy truth.

The deacon commemorates the founders
of the church or monastery, if they be alive,
and whomsoever he will. In a monastery,
he commemorates the abbot and the
brethren, as well as other of the living as he
wishes..

Ісрѣй преклоньша мольбу:

Помани гдѣи обитель ея, въ ней же живѣемъ, и всѣхъ градъ и странъ, иже вѣрою живущихъ въ нихъ.

Иже же во градѣ, глетъ ісрѣй:

Помани гдѣи градъ сей, въ немъ же живѣемъ.

Иже ли же кромѣ града, глетъ ісрѣй: Помани гдѣи градъ нашъ и мѣсто ея, иже живѣемъ,

и всѣхъ градъ и странъ, и вѣрою живущихъ въ нихъ. Также.

Помани гдѣи плавающихъ, путь шествующихъ, болящихъ, страждущихъ, плененныхъ, и спсѣніа ихъ.

Помани гдѣи плодоносящихъ и добротворящихъ во стѣхъ твоихъ црквахъ, и поминующихъ нищія, и на всѣхъ насъ милости твоѣ низпосли.

И поминетъ ісрѣй живыхъ по

The priest having bowed, prays thus:

Remember, O Lord, this habitation in which we dwell, and every city and country, and the faithful that dwell therein.

In a city, the priest says:

Remember O Lord, this city in which we dwell.

Outside his city, the priest says:

Remember O Lord our city and this place in which we dwell, and every city and country, and those who with faith dwell therein.

Also:

Remember, O Lord, them that sail and them that travel, the sick, the suffering and the captive, and their salvation.

Remember, O Lord, them that bear fruit and do good works in Thy holy churches, and them that are mindful of the poor, and upon us all send down Thy mercies.

The priest remembers by name such of the

ИМЕНИ, ИХЖЕ ХОЩЕТЪ. ЧАЖЕ, И Ѡ СЕБѢ
ГЛЕТЪ.

ПОМАНИ ГДН ПО МНОЖЕСТВУ
МИЛОСТИ ТВОЕА, И МОЕ НЕДО
СТОИНСТВО, И ПРОСТИ МИ ВСАКО
СОГРЕШЕНИЕ ВОЛЬНОЕ И НЕВОЛЬНОЕ, И
НЕ РАДИ МОИХЪ ГРЕХОВЪ
ВОЗВРАНИШИ БЛАГОДАТИ СЪАГВО ДХА
Ѡ ПРЕДЪЖАЩИХЪ ДАРОВЪ СИХЪ.

ВОГЛА. И ДАЖДЕ НАМЪ ЕДИНЪМИ
ОУСТАМИ, И ЕДИНЪМЪ СРЦЕМЪ,
СЛАВИТИ И ВОСПЕВАТИ ПРЕЧНОЕ И
ВЕЛИКОЛЕПОЕ ИМА ТВОЕ ОЦА И СНА
И СЪАГВО ДХА, НИТЕ И ПРЪНѠ И ВО
ВЕКИ ВЕКОВЪ. И ЛЮДИЕ, АМИНЬ.

ІСРІИ ГЛЕТЪ. И ДА БЪДУТЪ МЛТИ
ВЕЛИКАГО БГА И СПСА НАШЕГО ІСА
ХРІТА, СО ВСЕМИ ВАМИ. **ЛЮДИЕ,** И СЪ
ДХОМЪ ТВОИМЪ.

ДІАКОНЪ ПОЦЕЛОВАВЪ СЪИИ ПРЪТОЛЪ И
ПОКЛОНЬА ІСРІЮ, ИХОДИТЪ ВЪ ЦРКОВЬ
СЪВЕРНЫМИ ДВЕРМИ, И СТАВЪ НА
ѠБЫЧНОМЪ МЪСТѢ, ГЛЕТЪ:

living as he will. Then he prays for himself:

Remember, O Lord, according
to the multitude of Thy mer-
cies, also mine unworthiness: and
forgive mine every offense,
whether voluntary or involuntary;
and withhold not because of my
sins the grace of the Holy Spirit
from these gifts here set forth.

Exclamation: And grant us with one
mouth and one heart to glorify and
hymn Thy most honourable and
majestic name, of the Father, and
of the Son, and of the Holy Spirit,
now and ever, and unto the ages of
ages. **The people:** Amen.

The Priest says: And may the mer-
cies of our great God and Saviour
Jesus Christ be with you all. **The peo-
ple:** And with thy spirit.

The deacon kisses the holy altar, bows to
the priest and goes out into the church
through the north doors. He stands in his usu-
al place and says :

Всѣмъ свѣтѣ поманѹше, пакѣ и пакѣ мѣромъ гдѹ помолѣмъ. Гдѣ помилѹи.

Ѡ принесенныхъ и освященныхъ чистыхъ дарѣхъ гдѹ помолѣмъ. Гдѣ помилѹи.

Ико да чѣколюбецъ бгъ нашъ прѣсмы а во свѣтѣ пренбныи и мысленныи своѣи жертвеникъ, въ коню благоуханїа дхѣвнаго, низпослетъ намъ благодѣть и даръ свѣта дха, гдѹ помолѣмъ. Гдѣ помилѹи.

Ѡ избавитица намъ ѿ всѣхъ скорби, гнѣва и нѹжды, гдѹ помолѣмъ. Гдѣ помилѹи.

Иерей преклонься молитца:

Тебѣ предлагаемъ животъ нашъ весь и надежю, вѣко чѣколюбче, и молѣмъ и просимъ, и мѣлимъ дѣемъ, сподоби насъ причаститица небныхъ и страшныхъ

Having remembered all the saints, again and again in peace let us pray to the Lord. Lord have mercy.

For the precious Gifts here offered and sanctified, let us pray to the Lord. Lord have mercy.

That our God, Who loveth man, having accepted them upon His holy, most heavenly and noetic altar for an odour of spiritual fragrance, send down upon us the grace and gift of the Holy Spirit, let us pray to the Lord. Lord have mercy.

That we may be delivered from all tribulation, wrath and need, let us pray to the Lord. Lord have mercy.

The priest, having bowed, prays thus:

Unto Thee do we offer all our life and hope, O Master Who lovest man, and we pray and ask and implore Thee: Account us worthy to partake of Thy heavenly and dread Mysteries at this sa-

твѡихъ тѣлнхъ, сеѡ ѡщѣнныѡ ѡ
дѡхѡвыѡ трапѣзы, съ чѣстою
сѡвѣстїю, ко ѡставлѣнїю грѣ
хѡвхъ, ѡ прощѣнїю согрѣшенїи, въ
дѡха сѡг҃аго причастїе, въ цѡтѡва нѣ
нагѡ наслѣдїе, ѡ дерзновѣнїе ѡже
ѡ тебѣ, не ѡ сѡдѡхъ, ни ко ѡсѡ
ждѣнїю;

Дїакѡнъ гл҃етъ: Застѡпї, сп҃сї,
помнїлѡнї, ѡ сохрѡнї насѡхъ бж҃е
своѣю бж҃одѡтїю. Гд҃и помнїлѡнї.

Днѣ всегѡ совершѣна, сѡг҃а,
мїрна ѡ безгрѣшна, ѡу гд҃а
просїмъ. Подѡнї гд҃и.

Агг҃ла мїрна, вѣрна насг҃а
внїка, хрѡнїтелѡ дш҃амъ ѡ
тѣлѡмъ насїмъ, ѡу гд҃а
просїмъ. Подѡнї гд҃и.

Мл҃чи ѡ ѡставлѣнїѡ грѣхѡвхъ ѡ
сѡблѡзномъ насїмъ, ѡу гд҃а
просїмъ. Подѡнї гд҃и.

cred and spiritual table with a
pure conscience, unto the remis-
sion of sins, unto the forgiveness
of offenses, unto the communion
of the Holy Spirit, unto the inher-
itance of the kingdom of heaven,
unto boldness towards Thee, not
unto judgement or condemna-
tion.

Deacon: Help us, save us, have
mercy on us, and keep us, O God,
by Thy grace. Lord have mercy.

That the whole day be perfect,
holy, peaceful and sinless, let us
ask of the Lord. Grant this, O Lord.

An angel of peace, a faithful
guide and guardian of our souls
and bodies, let us ask of the Lord.
Grant this, O Lord.

Pardon and remission of our
sins and offenses, let us ask of the
Lord. Grant this, O Lord.

Добрыхъ и полезныхъ душамъ
нашимъ, и мира миру оу гдѣ
просимъ. Подѣи гдѣ.

Прочее живота нашего
къ миру и къ покаянью кончати,
оу гдѣ просимъ. Подѣи гдѣ.

Христѣи кончати животъ
нашъ, безстрастныи, непорочныи,
мирныи и добрыи ѿвѣтъ,
ѣже на страшнѣмъ судѣ христѣ
просимъ. Подѣи гдѣ.

Единеніе вѣры и причастіе
сѣгѣ дѣа испросивше, сами себѣ
и другъ другъ, и весь животъ
нашъ христѣ бгѣ предадимъ. Тебѣ
гдѣ.

Ирѣи, возгласъ: И сподоби насъ
вѣко, съ дерзновѣніемъ, неосуд
жденно смѣти, призывати тебѣ
небаго бга оца и глати:

Things good and profitable for
our souls, and peace for the world,
let us ask of the Lord. Grant this, O
Lord.

That we may complete the re-
maining time of our lives in peace
and repentance, let us ask of the
Lord. Grant this, O Lord.

A Christian ending to our life,
painless, blameless and peaceful,
and a good defense at the dread
judgement of Christ, let us ask.
Grant this, O Lord.

Having asked for the unity of
the faith and communion of the
Holy Spirit, let us commit our-
selves and one another and all our
life unto Christ our God. To Thee, O
Lord.

The exclamation of the priest: And
vouchsafe, O Master, that with
boldness and without condemna-
tion we may dare to call upon
Thee, the heavenly God, as Father,
and to say:

Гл҃етѣ тихѡ: О҃че нашѣ: Тѡже и
людіе гл҃ютѣ: О҃че нашѣ:

Іерей, возгласѣ: И҃кѡ твоѣ єсть
цр҃тво и сила и слава, О҃ца и сѣна
и ст҃аго д҃ха, ннѣ и пр҃но и во
вѣки вѣкомѣ, людіе: ѿмнѣ.

Іерей: Мирѣ всѣмѣ. Людіе же: И
д҃хови твоємѣ

Діаконѣ: Главы вѣша гдѣви прек
лонитѣ, людіе же: Тебѣ гд҃и.

Іерей преклонѣша мѡлнтѣа:

Благодаримѣ тѣ, цр҃ю невиди
мыи, и҃кѡ не нечѣтноу ти
силоу всѣа создѣтельствоваа
єси, и множествомѣ мл҃чи
твоѣа ѿ небытіа вѣытіе всѣа
привѣдѣ. Самѣ вл҃ко є нѣсѣ
прізри на преклоншыхъ тебѣ
главы своѣ, небо преклоніша
плѡти и кровѣ, но тебѣ страшно
мѣ вг҃л҃. Ты оубѡ вл҃ко, предле

He says quietly: Our Father. The people
also say: Our Father.

The exclamation of the priest: For Thine
is the kingdom, and the power,
and the glory, of the Father, and of
the Son, and of the Holy Spirit,
now and ever, and unto the ages of
ages. People: Amen.

Priest: Peace be unto all. People: And
to thy spirit,

Deacon: Bow your heads unto the
Lord. People: To Thee, O Lord.

The priest, having bowed, prays thus:

We give thanks unto Thee, O
King invisible, for that by
Thy measureless might Thou hast
created all things, and in the multi-
tude of Thy mercies Thou hast
brought all things from non-being
into being. Do Thou Thyself, O
Master, look down from heaven
upon them that have bowed their
heads unto Thee, for they have
bowed down not to flesh and blood,
but to Thee, the awesome God. Do

жа́щаѧ вѣѣмъ на́мъ во б́лго́е
и́зравна́й, въ ко́сго́ждо своѡ
потре́бѸ: пла́вающимъ і́плабай,
пѸть шѣствѸющимъ і́шѣствѸй,
бола́щихъ и́щѣлѡи, врачѸ дш́амъ
и́ тѣлѡмъ.

Возгласъ. Б́лгодѣ́тїю и́ щедро́та
ми и́ ч́колю́бїемъ ѣ́дннорѡднаго
снѧ твоегѡ, съ нѡ́мже
б́лгословѣ́нъ є́си, съ пресѣ́тымъ и́
б́лгѡмъ и́ живото́творящымъ тѣ́
дхѡмъ, ннѣ́ и́ прѣ́во и́ во́ вѣ́ки
вѣ́кѡмъ. **И́ пѣвцы́:** ѿ́ми́нь.

Іерей поклѡньсѧ мо́литсѧ:

Ронми́ гдѡ́ і́се х́рѣ́е вѣ́же на́шъ,
ѡ́ стѣ́гѡ жилища́ твоегѡ, и́
ѡ́ прѣ́тѡла сла́вы црѣ́твїѧ твоегѡ,
и́ прїидѡ́и во ѣ́же ѡ́сѣ́тити на́съ,
и́же горѣ́ со о́цѣмъ сѣ́дан, и́
здѣ́ на́мъ невиднѡ́ спрѣ́быва́ѧ, и́
сподо́би держа́вною тѣ́ рѸко́ю

Thou, therefore, O Master, distribute the [Gifts] here set forth for the equal good of us all, to each according to his need. Voyage with them that sail; journey with them that travel; and heal the sick, O Thou Physician of souls and bodies.

Exclamation: Through the grace and bounties and love toward man of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, good and life-giving Spirit, now and ever, and unto the ages of ages. **The singers:** Amen.

The priest, having bowed, prays thus:

At tend, O Lord Jesus Christ our God, from Thy holy dwelling place, and from the glorious throne of Thy kingdom; and come to sanctify us, O Thou that sittest with the Father on high, and art invisibly present with us. And with Thy mighty hand deign to bestow

ПОДАТИ НАМЪ ПРЧНОГОЕ ТЧЛО
ТВОЕ И ЧЕРТНЮ ТИ КРОВЬ, И НАМИ
ВСЕМЪ ЛЮДЕМЪ ТВОИМЪ.

ВГДА ЖЕ ПРИСПЕЕТЪ ВРЕМА, ВОЗДВИГНУ
ТИ СТЫИ АГНЕЦ, ДІАКОНЪ ЖЕ, ПРЕДЪ
СТЫМИ ДВЕРМИ ПОКЛОНИВША, ГЛЕТЪ
ВЕЛЕГЛАСНО: **ВОНЬМЕМЪ.**

ІСРІЙ, ПОКЛОНИВША КЛГОКВІННО
ПРЕМА СТЫИ ХЛБВЪ ШОНХЪ РЪКЪ ТРЕМИ
ПЕРСТЫ, И ВОЗГЛАШАЕТЪ.

СГАА СТЫИМЪ.

И ТВОРИТЪ КРЪТЪ НАДЪ СТЫИМЪ ДІСКО
СОМЪ СТЫИМЪ АГНЦЕМЪ.

ЛЮДИЕ ЖЕ ПОЮТЪ: **ЕДИНЪ СЪТЪ, ЕДИНЪ
ГДЪ ІСЪ ХРТОСЪ, ВЪ СЛВЪ БГЪ ОЦЪ,
АМИНЪ.** ТАЖЕ ПРИЧАСТНО ДНЮ.

ДІАКОНЪ ЖЕ ВШЕДЪ ВО СТЫИ ОЛТАРЬ,
СТАНЕТЪ Ш ЛБВИА СТРАНИ СГАГ
ПРЕСТОЛА, И ГЛЕТЪ.

РАЗДРОБИ ВЛКО СТЫИ АГНЕЦЪ.

ІСРІЙ ЖЕ СОВСАКИМЪ БЛЮДЕНІЕМЪ
РАДРОБЛЕТЪ СТЫИ АГНЕЦЪ, НА ЧЕТЫРЕ
ЧАСТИ, И ПОЛАГАЕТЪ ЧАСТИ НА СТЫИМЪ
ДИСКОСЪ КРЪТОВБРАЗНО, КРЪТНЫМЪ
ЗНАМЕНІЕМЪ ДОЛЪ КЪ СТОМУ ДИСКУСЪ, ЗА

upon us Thy most Pure Body and
Thy Precious Blood, and through
us to all Thy people.

When the time has come to elevate the
Holy Lamb, the deacon bows before the holy
doors and says aloud:

Let us attend.

The priest, having bowed reverently takes
the Holy Bread with three fingers of both
hands and exclaims:

Holy Things unto the holy.

And the priest makes the sign of the Cross
with the Holy Lamb over the holy diskos.

The people sing: **One is Holy, one is Lord:
Jesus Christ, to the glory of God the Father.
Amen.** And the koinonikon (Communion
verse) of the day.

The deacon enters the sanctuary, stands at
the left of the holy altar, and he says:

Break, master, the Holy Lamb.

With all care, the priest then breaks the
Holy Lamb into four parts, and places them
on the holy diskos in the form of a Cross,
with the seal of the Cross downward on the
holy diskos, and the *Sacrifice* [i.e., the in-

клянѣмъ же горѣ. **ІСЗ**, оубо пологай на
вышней странѣ стѣгво днєкоѣ. **ХРГОСЗ**
же ѿ долѣ. а ѿ стѣгво потирѣ, **КА**.
НИ, прочивъ лѣвѣмъ своеѣ рѣкѣ. **ІСЗ** же
часть взѣмъ, исполнай стѣгво чашѣ.
ХРГОСЗ же часть раздроблай ісрѣомъ и
дїакономъ. Тыя же двѣ части стѣгва,
ѣже, **НИ**, и ѣже, **КА**, причастникомъ
да раздроблаѣши на части малы. и
ѣлико вѣдетъ довольну посмотрѣнїю
творѣ и благѣши въ потирѣ. а ѿ части
престѣгва бѣцы, и ѿ части стѣгвѣхъ, и
ѣлико ихъ на стѣгмѣхъ днєкоѣ сѣтъ,
никогѣже да не причаѣши, точїю ѿ
двоѣ частей стѣгво агнца. и ѣгда же
причастѣтъ вси, тогда прочїѣ части по
лагѣютъ во стѣгн потирѣ. глѣтъ же еѣ
внєгда раздроблѣтъ:

Раздроблѣтъ и раздѣлѣтъ
агнецъ бжїи, раздроблѣмыи
и не раздѣлѣныи, иже всегда
ядомыи и николиже снѣдаемыи.

дїаконъ показѣтъ ко стѣгмѣ потирѣ
со оубрѣмъ и глѣтъ:

Исполни влко стѣгво чашѣ.

cision] upward. Place the Portion marked **IC** on the upper side of the holy diskos; **XC** on the lower side; **NI** at your left hand, and **KA** nearest to the holy chalice. Take the portion **IC** to fill the holy chalice.. Divide the Portion **XC** among the priests and deacons. Break up the other two holy Portions, **NI** and **KA** into small pieces for the communicants. Make as many pieces as will be sufficient in your judgement [for all the communicants]. Do not communicate anyone with the portions in honor of the Mother of God or the Saints, or with others on the diskos, but only with the two Portions of the Holy Lamb. When all have received Communion, then the other portions are placed in the holy chalice. He says this while he breaks [the Holy Bread]:

Broken and divided is the Lamb
of God: broken, yet indivisi-
ble; ever eaten, yet never con-
sumed.

The deacon points with his orarion to the
holy chalice, saying:

Fill, master, the holy cup.

Ісрѣй же, пріѣмъ горнюю часть трѣми персты, свѣжихъ роукъ, творитъ ѣ нѣю крѣтъ верхѣ стѣгво потирѣ, глѣтъ:

Исполненіе стѣгво дѣа.

И такъ влагаетъ часть во стѣын потирѣ.

И пріѣмлетъ дѣаконъ сосудъ со оукропомъ, и глѣтъ ко ісрѣю:

Благви вѣко теплотѣ.

Ісрѣй оубо вѣвлагетъ ю и глѣтъ:

Теплотѣ стѣгво дѣа.

И дѣаконъ: **Аминь.**

И вливаетъ теплотѣ ко стѣын потирѣ.

Бгда же растворѣши стѣымъ оукропомъ вжѣтвенѣю кровъ вѣчню, тогда да вливѣши оукропъ теплѣ съ раземо трѣнѣемъ, и ѣлико быти доволно вѣемъ хотѣщимъ причаститисѣ. и по слѣдѣ никакъ ничесѣже да вливѣши. Посѣмъ, ісрѣй со дѣакономъ, творитъ вѣспѣ, три поклѣны предъ стѣымъ прѣоломъ, глѣюще кождо к себѣ:

Бже, ѡчисти мѣ грѣшнаго и помилѣй мѣ. Сосдавни

The priest takes the uppermost Portion with three fingers of both hands, makes the sign of the Cross with it over the holy chalice, and says:

The fulness of the Holy Spirit.

And he places the Portion in the holy chalice.

The deacon now takes a vessel of hot water, saying to the priest:

Bless, master, the warm water.

The priest blesses it, saying:

The warmth of the Holy Spirit.

Deacon: **Amen.**

And he pours the warm water into the holy chalice.

When you dilute the Divine Blood of the Master with the holy hot water, pour carefully as much hot water as is necessary for all those who are to receive Communion. Do not pour in anything else afterward. Then the priest and the deacon together make three bows before the holy altar, as each says to himself:

God cleanse me a sinner, and have mercy on me. Thou hast cre-

мѧ гдѧи ѡ помилуѧи мѧ. **Безъ**
числѧ согрѣшнѣхъ, гдѧи прости
мѧ.

Тѧже, преклонѧете до полѸ, со
вѣлѣнимъ благоговѣнїемъ, ѡ творѧтъ
прощенїе вѣсѣмъ, глѡущемъ, кождо къ себѣ,
Прости мѧ, оче отцынъ: весь до конца.

Тѧже, дїаконъ ѡполоснетъ оубрѣмъ
своимъ крѣтособразно, ѡ стонѣтъ малю
далѣе. Іерей, прїмлетъ часть нижнюю,
отъ агнца, тремя персты десныа
рѣкнѣ, вкладаетъ въ длань свою. ѡ держитъ
въ длани своей, ѡ глѣтъ къ себѣ.

Чтѣное ѡ прѣчитное тело гдѧа бга
ѡ спса нашегѡ їса хрѣта подаѣтъ
равѸ вжїю їерейю **имѣхъ**, ѡ прѣтола
гдѧа бга ѡ спса нашегѡ їса хрѣта,
въ храмѣ **имѣхъ**, на пѧмать
отъ агнца **имѣхъ**, **сегоже сѣтъ день**, во
ѡставленїе грѣховъ ѡ въ жизнь
вѣчнѣю. [ѡще ли сѣтъ храмъ ѡли прѣза
никъ хрѣтовъ, ѡли вѣщнъ, то глѣтъ, въ
храмѣ **имѣхъ**, на прѣздникъ **имѣхъ**.]

ated me: Lord, have mercy on me. I
have sinned immeasurably: Lord,
forgive me.

Then they prostrate themselves with all
reverence, and together they ask forgiveness
as each says to himself: Forgive me, holy fa-
ther, and the rest.

Then the deacon girds the orarion around
himself in the form of a Cross, and stands
back a little. The priest takes the lower
Portion of the Holy Lamb with three fingers of
his right hand and places it in his palm.
Holding It in his palm, he says to himself:

The precious and most hon-
ourable Body of our Lord God and
Saviour Jesus Christ is given to the
servant of God, the priest **N.**, from
the throne of our Lord God and
Saviour Jesus Christ, in the temple
of **N.**, on the commemoration of
Saint **N.**, whose day it is; unto the re-
mission of sins and life everlast-
ing. (If it be a church or a feast dedicated to
Christ or the Mother of God, then say: in the
temple of **N.**, on the feast of **N.**)

Дрѹгѹю же часть прїемлетъ іерейъ тре
мѣ перстыю тою же десныя рукоу, глетъ
тихω дїаконѹ,

Присѹпнї.

Дїаконъ же присѹпнївъ, творитъ по
клонъ до пола со великимъ благомъ
вѣнїемъ, и целуетъ стын прѹтола. Іерейъ
же подавая ѹмѹ часть, юже держитъ
тремѣ персты, глетъ.

Чтїное и пречтїное тѣло гдѣ
бга, и спса нашегω їса хрїта, по
дается рабѹ бжїю дїаконѹ, **нмкз**,
ѿ прѹтола гдѣ бга и спса нашегω
їса хрїта, въ храмѣ **нмкз**, на
памать ст҃аго, **нмкз**, **ѡгѡже ѣсть**
дѣнь, во ѡставленїе грѣхѡвъ и въ
жїзнь вѣчнѹю.

Дїаконъ же целуетъ рукоу, подавшю
ѹмѹ часть ст҃аго хлѣба.

Іерейъ глетъ дїаконѹ: **Хрїтѡсъ**
посредѣ насъ.

Дїаконъ же глетъ, **ѣсть** и
вѣдетъ.

The priest takes another Portion with three
fingers of the same right hand, and says softly
to the Deacon:

Draw near.

The deacon draws near, makes a prostra-
tion with great reverence, and kisses the holy
altar. The priest gives him the Portion, holding
it with three fingers and saying:

The precious and most hon-
ourable Body of our Lord, God and
Saviour Jesus Christ is given to the
servant of God, the deacon **N.**,
from the throne of our Lord God
and Saviour Jesus Christ, in the
temple of **N.**, on the commemora-
tion of St. **N.**, **whose day it is**; unto the
remission of sins and life everlast-
ing.

The deacon kisses the hand which has giv-
en him a Portion of the Holy Bread.

The priest says to the Deacon: **Christ is**
in our midst.

The deacon replies: **He is and shall be.**

и творятъ целованіе другъ друга ко
оугта̃.

Ище ли во дни свѣтлыа нли, то̃ въ
тогѡ мѣсто, іерей глетъ: Хр̃тосъ
воекрсе. Діаконъ ѡвѣщаетъ, воектинъ
воекрсе. Сіе глетъ и до ѡданіа стѣла
пѣчи.

И ѡходитъ діаконъ къ странѣ стѣго
прѣтѡла. И глѡтъ мѣтвѣ сѣю кождо к
себѣ:

Вѣрѡю гди и исповѣдѡю, іакѡ
ты еси хр̃тосъ, снъ бга
живагѡ, пришедъи въ мїръ
грѣшники спасти, ѡ нѣже
первыи есмь азъ. Вѣрѡю, іакѡ
воектинъ се естъ самое пречѣтѡе
тѣло твоѡ, и се естъ самаа
чїстнаа кровь твоа. Бгѡже ради
молютнѣа, помилѡи мѡ и
прости ми, и ѡслаби ми прегрѣ
шенїа моа вольнаа и не
вольнаа, іаже словомъ, іаже
дѣломъ, іаже вѣденїемъ и невѣ
денїемъ, іаже разумомъ и

And they kiss each other on the lips.

During Bright Week, the priest says in-
stead: Christ is risen. The deacon replies:
Truly He is risen. The same is said until the
Apodosis (Leave-taking) of Pascha.

The deacon goes off to one side of the holy
altar. The priest and the deacon each say this
prayer to themselves.

I believe, O Lord, and I confess
that Thou art the Christ, the
Son of the living God, Who didst
come into the world to save sin-
ners, of whom I am chief. I believe
that this is truly Thine own most
pure Body, and this is Thine own
precious Blood. Wherefore I pray
Thee: Have mercy on me and for-
give me, and absolve my transgres-
sions, voluntary and involuntary,
whether in word or deed, with
knowledge or in ignorance, whe-
ther in mind or thought. And
count me worthy to partake with-

мыслию. И сподоби мѧ неведе
жденно причастити сея пречистых
ти тайнствъ, во оставленіе
грѣхѡвъ и въ жизнь вѣчную,
ѡко благоволенъ еси во вѣки,
аминь. **Таже,**

Речеши твоѣй тайнѣй, днесь се
бжеи причастника мѧ приими,
не повѣмъ во врагѡмъ твоимъ
тайны твоѣ, ни лобзаніа ти
дамъ ѡко юда, но ѡко
разбойникъ исповѣдала копію
ти: помани мѧ гди, егда
приидеши во цркви си.

Поѣмъ гл҃ютъ мѧтѣв҃ сиѡ:

Рѡко гди чѧколюбче, да не во
осужденіе мѧ бѣдетъ при
частіе стыхъ ти тайнъ, но во
очищеніе и ощеніе души же и
тѣла, и во обрѣтеніе вѣдущіа
жизни и цркви, ѡко благоволенъ
еси во вѣки, аминь.

out condemnation of Thy most
pure Mysteries unto the remission
of sins and life everlasting; for
blessed art Thou unto the ages,
Amen.

Of Thy mystical supper, O Son
of God, accept me today as a
communicant; for I will not speak
of Thy Mystery to Thine enemies,
nor like Judas will I give Thee a
kiss, but like the thief I cry unto
Thee in confession: Remember
me, O Lord, when Thou comest in
Thy kingdom.

Then this prayer:

O Master and Lord, Who
lovest mankind, let not the
communion of Thy Holy Mysteries
be to my condemnation, but rather
unto the cleansing and sanctifica
tion of soul and body, and unto the
acquisition of the life and kingdom
to come. For blessed art Thou unto
the ages, Amen.

И́ такъ причащаются пречѣстѣю чѣла
хрѣтова, со страхомъ и благоговѣніемъ
вѣкиимъ. Тѣже, ѡтираютъ длани своѣ
на лигѣнѣ, ꙗко да не какъ малъ вѣсеръ
ѡстанетъ на длани комѣждо ихъ, и
погрѣшеніе страшно вѣдетъ. Тѣже, іерей
пріѣмлетъ ѡбѣма рѣками стын потыръ
со стымъ покрѣвомъ, и глетъ:

Бготворѣщию кровъ оужасниѣа,
чѣче зрѣа, оугль бо ѣсть, не
достѣиныхъ ѡпалаа: вѣѣа плѣтъ
ѡбожеветъ ма и питаетъ,
ѡбожаетъ дхъ, оумъ же питаетъ
страннѣ и чюднѣ. Ѣ человекѣ,
оужасниѣа, ѣда ꙗси недостѣинѣ,
огнь бо ѣсть грѣхи попалаа. но
ѡчисти ма гди ѡ вѣкиа
скверны. Тѣже, и дѣконъ глетъ.

Потѣмъ іерей глетъ:

Чтѣнаа и бгѣотѣчнаа кровъ,
гда бга и спса нашегѣ ѣа
хрѣта, подаѣтѣа рабѣ вѣѣю
іерейю, **имкх**, ѡ прѣтѣла гда бга

And they partake with fear and great
reverence of the most pure Body of Christ.
Then they wipe their palms on the eilition,
lest a tiny Pearl somehow remain on the
palm of either and cause a fearful trans-
gression. Then the priest takes the holy
chalice and holy cloth with both hands, and
says:

Tremble, O man, as thou seest
the deifying Blood, for it is a
live coal, burning the unworthy.
The Flesh of God deifieth and
nourisheth me: It deifieth the spir-
it, while it strangely and won-
drously nourisheth the mind.
Tremble, O man, lest thou
shouldst eat thereof unworthily,
for it is a fire, consuming sins: But
cleanse me, O Lord, from every
impurity. *The deacon also says this prayer.*

Now the priest says:

The precious and divinely-flow-
ing Blood of our Lord, God
and Saviour Jesus Christ, is given
to the servant of God, the priest

и спса нашегѡ їса хрѣта, въ хра́мѣ **и́мѣ**, на па́мать стѣ́го, **и́мѣ**, **сѣ́гоже сѣть де́нь**, во ѡставле́нїе грѣхѡвъ и въ жи́знь вѣ́чнѹю.

И прича́етсѧ трижды стѣ́и и прѣ́чѣи, и живото́ро́ущей кро́ви гдѣни. Посѣ́мъ, ѡчи́раетъ оу́стни́к своѣ покрѡ́вцемъ, держа́мъ стѣ́и поти́ръ, и кра́и стѣ́го поти́ра. Призы́ваетъ ѡ́бѣ дѣ́акона и глѣтъ,

Пристѹпи́.

И пришѣ́дъ дѣ́аконъ, покло́нѧ іерѣ́ю. про́щенїе ѡ́ негѡ́ испро́ситъ.

Іерѣ́й же глѣтъ: **Че́стна́а и бѣ́готѡ́чнаа кро́вь гдѣ бѣ́а и спса нашегѡ їса хрѣ́та пода́етсѧ рабѹ бѣ́жїю дѣ́аконѹ, **и́мѣ**, ѡ́ прѣ́тола гдѣ бѣ́а и спса нашегѡ їса хрѣ́та. въ хра́мѣ, **и́мѣ**, на па́мать стѣ́го, **и́мѣ**, **сѣ́гоже сѣть де́нь**, во ѡставле́нїе грѣхѡвъ, и въ жи́знь вѣ́чнѹю.**

N., from the throne of our Lord God and Saviour Jesus Christ, in the temple of **N.**, on the commemoration of St. **N.**, whose day it is; unto the remission of sins and life everlasting.

The priest partakes thrice of the holy, most precious and life-giving Blood of the Lord. He then wipes his lips with the cloth with which he holds the holy chalice, and wipes also the edge of the holy chalice. Next, he summons the deacon, saying:

Draw near.

The deacon draws near, bows to the priest and asks forgiveness of him.

The priest says: **The precious and divinely-flowing Blood of our Lord, God and Saviour Jesus Christ is given to the servant of God, the deacon N., from the throne of our Lord God and Saviour Jesus Christ, in the temple of N., on the commemoration of St. N., whose day it is; unto the remission of sins and life everlasting.**

И причащается дїаконъ свѣтъ кровнѣ, ѿ свѣтаго потирѣ, трижды, іереемъ держи магъ вѣщпѣ, со свѣтымъ покрѡвцемъ. По причащенїи же, ѡтеръ оутерѣ своѣ свѣтымъ покрѡвцемъ, и цѣлуетъ свѣтъ потирѣ, и творитъ прощенїе, и глетъ ГДѢ помолнмса, гдн помнлшн..

И поѣ, дїаконъ прїе свѣтъ дискѡ, и гоубѣ на то оутѣвленю, блюдомю в лнтѡнѣ, и спдекаетъ всѣ части и крохи, іакже на свѣтѣмъ дискѡвѣ, во свѣтъ потирѣ, състрахомъ и вѣщпѣмъ блюденїемъ, іакъ да не какъ ѣдно малѣйшихъ частн что ѡпадѣтъ, или ѡстанѣтъ, и погнѣнетъ невреженїемъ.

И покрываетъ свѣтъ чашѣ покрѡвцемъ. на свѣтъ же дискѡвѣ возлагаетъ звѣзда и покрѡвцы, и авїе рарѣшаетъ оуларѣ своѣ. Семъ же творимъ, іерей глетъ млтвѣ блгодѣтвеню, преклонѣмъ, мѡлтсѣ.

Блгодаримъ тѣ вѣко члколѡбче, блгодѣтелю дшн нашихъ, іакъ и внастоѡщїи денъ сподѡблѣ єсн насъ нѣныхъ твоихъ и безъ

The deacon partakes thrice of the Holy Blood from the holy chalice, which the priest holds with the holy cloth. After communicating, he wipes his lips with the holy cloth, and kisses the holy chalice and asks forgiveness and says: **Let us pray to the Lord, Lord have mercy.**

Then the deacon takes the holy diskos and the sponge which is kept on the eiliton, and he lowers all the portions and crumbs which are on the holy diskos into the holy chalice with fear and great caution, so that not one of the tiniest particles falls off, or remains on the diskos and is lost through carelessness.

And he covers the holy chalice with the veil. He places the star and the veils atop the holy diskos. Immediately thereafter, he looses his orarion. While this is being done, the priest, having bowed, says this Prayer of Thanksgiving::

We give Thee thanks, O Master, Lover of mankind and Benefactor of our souls, for that in this present day also Thou hast accounted us worthy of Thy

емѣртныхъ тѣннхъ. Исправн нашъ
пѣть, оукрѣпн насъ всѣхъ въ
страхѣ твоѣмъ, оградн нашъ
животъ, оутвердн наша стопы,
молитвами и моленіемъ пресла
вныа бѣи и прѣво дѣи мѣи, и
всѣхъ стѣихъ твоихъ.

[Тѣже іерей пріѣмлетъ каднло,
дїаконъ же ѡверзаетъ стѣла двѣри,
пріѣмлетъ стѣин потнрь. и ѡбращьса къ
западомъ, показзетъ ко внѣшнимъ и
глетъ:

Го страхомъ вѣимъ и вѣрою
пристѣпнте.

Діодіе: Блгвенъ грядн ко нма гдне,
вѣ гдъ и гвнса намъ.

И ѡбращьса пакн дїаконъ,
поставлетъ стѣин потнрь на стѣмъ
престолѣ. аще оубо есть нѣцыи
хотѣнн причастннса, пречнстыхъ
тѣннхъ, іерей, пріѣмлетъ ѡ дїакона стѣин
потнрь со лжнцею, и нзшедъ нзъ
олтарѣ причацаетъ ихъ, гла.

heavenly and immortal Mysteries.
Make straight our ways; establish
us all in Thy fear; guard our life;
make steadfast our steps; through
the prayers and supplications of
the most glorious Mother of God
and ever-virgin Mary and of all
Thy saints.

Then the priest takes the censer, [If there
are no communicants. -ed.] The deacon opens
the holy doors. He takes the holy chalice, and
turning to the west, he shows it to those
standing outside the sanctuary, and he says:

**With fear of God and with faith,
draw near.**

People: Blessed is He that cometh in the
Name of the Lord. God is the Lord, and hath
appeared unto us.

The deacon turns around and places the
holy chalice on the holy altar. If there are any
who wish to partake of the most pure
Mysteries, the priest takes the chalice and
spoon from the deacon, and leaves the sanctu-
ary, and gives them Communion, saying:

Честно́е и пречестно́е тѣло и
крѡвь гдѣ бга и спса нашегѡ їса
хр҃та . и прочаѡ ꙗкоже предѣ писано .

Прѣвцы же пою́тъ . Тѣло хр҃тово при
имѣте , и исто́чника безсмертнагѡ
вкусѣте . до́ндеже вси причаста́те .
послѣдѣ пою́тъ со ѡмнѡшїю .

По причащенїи же , вхо́дитъ ісрѣй во
свѣын олта́рь , и поста́витъ сѣ́ла на
сѣ́лах прѣто́лѣ . и прѣсма́етъ кадїло , и
глаго́летъ .

Спсѣ бже лю́ди своѡ , и бл҃гвѣ
досто́лїе своѡ .

И пока́жетъ сѣ́ла трѣ́жды , гла́ тихо :

Вознесѣ́а на нѣбѡ бже , и по
всѣй землѣ́ сла́ва твоѡ́ .

и кадї́тъ дїа́кона , и ѡда́етъ кадїло .
дїа́конъ прина́вкъ кадїло кадї́тъ ісрѣ́а .

ісрѣ́й же поста́вляетъ же сѣ́нныи
дїеко́въ на главѣ́ дїа́конѣ , и мѡщѣ

The precious and most hon-
ourable Body and Blood of our
Lord, God and Saviour Jesus
Christ: And the rest as was written previ-
ously.

The singers sing: Receive the Body of
Christ, and taste of the Fountain of
Immortality, until all have communicated. The
final time they sing it with Alleluia.

After giving Communion, the priest re-
turns to the sanctuary, places the Holy Gifts
on the holy altar, takes the censer, and says:

O God, save Thy people, and
bless Thine inheritance.

And he censures the Holy Gifts thrice,
saying softly:

Be Thou exalted above the heav-
ens, O God, and Thy glory above
all the earth

He censures the deacon, and returns the
censer to the him. The deacon takes it and
censures the priest.

The priest places the sacred diskos, which
has the star covered by the veils, upon the dea-

СВѢДАѸ НАКРЫТѸ ПОКРОВАЦЫ, СЪМЪ ЖЕ
ИЗРЕИ ПРІЕМЛЕТЪ СЪЫН ПОТНЬ.

ДІАКОНЪ, ГЛЕТЪ ТИХѸ: БЛГОСЛОВИ
ВЛКО. ИЗРЕИ: БЛГОСЛОВЕНЪ БГЪ НАШЪ.
И ѠБРАЩЕА КЪ ЗАПАДОМЪ, СТАВЪ ВЪ
ЦРКНХЪ ДВЕРЕХЪ, И ГЛЕТЪ ВЕЛЕГЛАСНО:
ВСЕГДА И НИГДѢ И ПРИСНО И ВО ВѢКИ
ВѢКѸМЪ.

ЛЮДИЕ: АМИНЬ. ДА ИСПОЛНАТСА ОУСТА
НАША ПЕНІА ТВОЕГѸ ГДН, ТАКѸ ДА ПОЕМЪ
СЛАВѸ ТВОЮ, ТАКѸ ИПОДОБИЛЪ ЕСИ НАСЪ
ПРИЧАСТИТИСА СЪЫМЪ ТВОИМЪ БЖЕ
СЪВЕННЫМЪ БЕЗСМЕРТНЫМЪ И ЖИВОТВОРА
ЩИМЪ ТАЙНАМЪ, И СОБЛЮДИ НАСЪ ВЪ ТВОЕЙ
СЪЫНИ, ВЕСЬ ДЕНЬ ПОУЧАТИСА ПРАВДѢ
ТВОЕЙ: АЛЛІЛУІА.

И ТАКѸ ѠНОСАТЪ СЪАА КЪ ЖЕРТВЕН
НИКѸ, ПРЕХОДАЩІ ДІАКОНЪ, И ТАМЪ
ПОСТАВЛЯЮТЪ СЪАА. ДІАКОНЪ ЖЕ, ПОКА
ДНЪ СЪАА, ѠДАЕТЪ КАДИЛО, И ИХОДИТЪ
ЦРКНИ ДВЕРИ, И СТАВЪ НА ѠБЫЧНѢМЪ
МѢСТѢ ГЛЕТЪ:

ПРОСТИ ПРИИМШЕ БЖЕСТВЕННЫХЪ
СЪЫХЪ ПРЧИСЪТНЫХЪ, БЕЗСМЕРТНЫХЪ

con's head. The priest himself takes the holy
chalice.

The deacon says quietly: **Bless, mas-
ter. Priest: Blessed is our God,**
Turning towards the west and standing at the
royal doors, he continues in a loud voice:
**Always, now and ever, and unto
the ages of ages.**

People: Amen. Let our mouth be filled with
Thy praise, O Lord, that we may hymn Thy
glory; for Thou hast accounted us worthy to
partake of Thy holy, divine, immortal and life-
giving Mysteries. And keep us in Thy holi-
ness, that all the day long we may meditate on
Thy righteousness. Alleluia.

Thus they carry the Holy Gifts to the table
of oblation, where they place them. The dea-
con precedes the priest. The deacon, after
censing the Holy Gifts, gives away the censer
and goes out through the royal doors, and
stands at his usual place, and says :

**Upright! Having received the di-
vine, holy, most pure, immortal
and life-giving Mysteries, let us**

и́ живо́твора́щихъ ча́инъ , благо
да́ри́мъ гдѣ . Гдѣ поми́луй .

Застѹпи́ , спаси́ , поми́луй , и́
сохрани́ насъ бже́ своѣю́ благода́тїю .
Гдѣ поми́луй .

Дѣнь вѣсь соверше́нъ , стѣхъ
ми́ренъ и́ безгрѣшенъ испро́сївше ,
са́ми себѣ́ и́ дрѹгъ дрѹгѹ , и́ вѣсь
живо́тъ нашъ хрѣ́стѹ бгѹ
преда́димъ . А́нжъ , тебѣ́ гдѣ .

Исрѣ́й , возгла́еъ : И́же ты́ еси́
во́щїе́нїе наше́ , и́ тебѣ́ сла́вѹ возъ
сыла́емъ , о́цѹ́ и́ снѹ́ и́ стѹ́омѹ́
дхѹ́ , ннѣ́ и́ прѣ́но и́ во́ вѣки
вѣ́кѹмъ . а́минь .

Егда́ же глѣтъ дїа́конъ , Прѣ́ти
прїѣ́мше , тогда́ исрѣ́й сги́бае́тъ ли́то́нъ на
прѣ́то́лкѣ , и́ цѣ́лае́тъ стѹ́ое́ е́вѣ́лїе́ и́ пола
га́е́тъ на ли́то́нѣ , и́ покрыва́е́тъ стѹ́и́и
прѣ́то́лѹ́ и́ стѹ́ое́ е́вѣ́лїе́ покрѹ́комъ .

Дїа́конъ глѣтъ : **Съ** ми́ромъ
и́зы́демъ : **Людіе :** **Ѡ** и́мени гдѣни :

give thanks unto the Lord. Lord have
mercy.

Help us, save us, have mercy on
us, and keep us, O God, by Thy
grace. Lord have mercy.

Having asked that this whole
day be perfect, holy, peaceful and
sinless, let us commit ourselves
and one another and all our life
unto Christ our God. To Thee, O Lord.

Exclamation of the priest: For Thou art
our sanctification, and unto Thee
do we send up glory, to the Father,
and to the Son, and to the Holy
Spirit, now and ever, and unto the
ages of ages. Amen.

When the deacon says *Upright!* Having re-
ceived the priest folds the eiliton on the holy
altar and kisses the holy Gospel, and places it
on top of the eiliton, and he then covers the
holy altar and the Holy Gospel with a cloth.

The deacon says: **Let us go forth in
peace.** People: **In the name of the Lord.**

ДІАКОНЪ ГЛ҃ЕТЪ. ГД҃Ъ ПОМО́ЛИМЪА.
ЛЮ́ДІЕ. ГД҃И ПОМНІ́ДИ.

И́ ВХО́ДИТЪ КО С҃ТІИ О́ЛТА́РЬ. І́СРІЮ ЖЕ
И́ЗШЕ́ДЪ И́ С҃ТА́ВШЪ НА О́БЫЧНОМЪ М҃К҃СТѢ,
СРЕДѢ́ ЦР҃КВЕ, ГЛ҃ЕТЪ МОЛІ́ТВУ
ЗА́ЛМВО́ННЮ:

Бл҃госло́ви бл҃госло́ващыа́ тѣ́
ГД҃И, и́ свѣтѣ́ на тѣ́ оупова́
ющыа́. Спа́си лю́ди своѣ́ и
бл҃госло́ви до́стоѣніе́ твое́,
и́сполне́ніе цр҃кви твоеѣ́ сохрани́,
ѡсѣ́ни лю́башыа́ бл҃гоу́бо́їе до́му
твоегѡ́, тѣ́хъ воспросла́ви
бж҃е́ственою́ тѣ́ сі́люю, и́ не
ѡсѣ́ави на́съ оупова́ющихъ на тѣ́.
Мі́ръ мі́рови твоемѹ́ да́рди, и́
цр҃квамъ твои́мъ, сщ҃енникомъ
и́ всѣ́мъ лю́демъ твои́мъ. И́же
всѣ́кое да́ніе́ бл҃го, и́ всѣ́къ да́ръ
соверше́нъ, свы́ше́ е́сть, сходи́и ѡ́
тебѣ́ о́ца́ свѣ́тловъ, и́ тебѣ́
сла́ву и́ бл҃года́реніе́, че́сть и́ пок

Deacon: Let us pray to the Lord.
People: Lord have mercy.

The deacon enters the sanctuary. The priest goes out, stands at the customary place in the middle of the church, and says the Prayer before the Ambo.

Bless them that bless Thee, O Lord, and sanctify them that put their trust in Thee. Save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify them that love the beauty of Thy house; do Thou in turn glorify them by Thy divine power, and forsake not us that hope in Thee. Grant peace to Thy world, to Thy churches, to the priests and to all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights; and unto Thee do we send up glory and thanksgiving, honour

ЛОУАНИЕ ВОСЫЛАЕМЪ, СО ЕДИНО
РОДНЫМЪ ТИ СНОМЪ, И СЪ ПРЕ
СЪТЫМЪ, БЛАГИМЪ И ЖИВОТВО
РАЩИМЪ ДХОМЪ, НИЧЕ И ПРИСНО И
ВО ВЪКИ ВЪКЪМЪ.

ПО СКОУАНИИ ЖЕ МЛТВЫ ЛЮДИЕ
ГЛАГОЛЮТЪ: АМИНЬ. БУДИ ИМА ГДНЕ БЛГО
СЛОВЕНО ОУ НИЧЕ И ДО ВЪКА, ТРИЖДЫ.
СЛАВА, И НИЧЕ, ПСАЛОМЪ ЛГ, БЛГОСЛОВИЮ
ГДА НА ВСАКО ВРЕМЯ: ВЕСЬ ДО КОНЦА.

ИЕРЕЙ ГЛЕТЪ МЛТВУ ВТАИ, ВНЕГДА ПОТРЕ
ВИТИ СТАА.

ИСПОЛНЕНИЕ ЗАКОНУ И ПРРКЪМЪ,
САМЪ ЕСИ ХРТЕ БЖЕ НАШЪ,
ИСПОЛНИВШИ ВСЕ ОЧЕЕ СМОТРЕНИЕ,
ИСПОЛНИ РАДОСТИ И ВЕСЕЛИА СРЦА
НАША, ВСЕГДА И НИЧЕ И ПРНО И ВО
ВЪКИ ВЪКЪМЪ.

ПО СКОУАНИИ ЖЕ МЛТВЫ, АЩЕ ЕСТЬ
ПРИЧАСТНИЦЫ, ИЕРЕЙ РАЗДАЕТЪ ДОРО
ЛЮДЕМЪ. И ВХОДИТЪ ИЕРЕЙ ВО СЪТИИ
ОЛТАРЬ, И ОВРАЩАЕТЪ НА ЦРКОВЬ КЪ
ЗАПАДУ, ВОЗГЛАШАЕТЪ:

and worship, together with
Thine Only-begotten Son and
the most holy, good and life-giv-
ing Spirit, now and ever, and
unto the ages of ages.

After this the people say: Amen. Blessed be
the name of the Lord henceforth and forever-
more. (3). Glory, Now and ever, Psalm 33: I
will bless the Lord at all times. and the rest.

When the Holy Gifts are to be consumed, the
priest says this prayer secretly:

Thou Thyself art the fulfillment
of the Law and the prophets,
O Christ our God, Who didst ful-
fill all the Father's dispensation.
Fill our hearts with joy and glad-
ness always, now and ever, and
unto the ages of ages.

Upon finishing the prayer, if there be commu-
nicants, the priest distributes the Doron to the
people. Then he returns to the sanctuary and
turns around to the west, toward the church,
and he exclaims:

Блѣвѣніе гдѣ на всѣхъ вѣсѣхъ,
всегдѣ и ннѣ и прѣнѣ и вѣ вѣки
вѣкѣмъ.

Сѣ же гла, блѣвѣнѣнѣмъ крѣтѣ
рѣкѣмъ вѣкѣмъ и людемъ, и поемъ глѣтѣ:

Млѣтвами прѣчѣтѣмъ тѣмъ мѣре и
всѣхъ стѣхъ тѣмъ, гдѣ исе хрѣтѣ
бжѣ нашѣ помнѣнѣмъ насѣ.

Людѣ: Амѣнъ. Достѣнно сѣтѣ:

Дѣакѣмъ: Прѣмѣрѣмъ.

Исрѣнъ: Прѣстѣмъ гжѣ бѣе стѣнѣ
насѣ.

И людѣ: Чѣнѣнѣмъ хѣрѣмъ:

Исрѣнъ, зрѣмъ кѣ вѣтѣмъ глѣтѣ. Слѣва
тѣмъ бжѣ нашѣ, оупѣнѣмъ насѣ,
слѣва тѣмъ.

Людѣ: Слѣва: и ннѣ: гдѣ помнѣнѣмъ,
дѣмъ, гдѣ блѣгѣмъ.

Исрѣнъ же тѣмъ стѣмъ. Хрѣтѣмъ
нѣтѣнѣмъ бѣмъ насѣ: глѣтѣ же сѣ по на

The blessing of the Lord be
upon all of you, always, now and
ever, and unto the ages of ages.

Saying this, he blesses the people by mak-
ing the Sign of the Cross over them with his
hand. After this, he says:

Through the prayers of Thy
most pure Mother and of all Thy
saints, Lord Jesus Christ our God,
have mercy on us.

People: Amen. It is truly meet:

Deacon: Wisdom!

Priest: Most holy Lady, Mother of
God, save us.

People: More honourable than the cheru-
bim:

The priest: Glory to Thee, our
God, our Hope, glory to Thee.

People: Glory, Now and ever. Lord have
mercy (2), Lord, Bless.

The priest then says the dismissal, facing
the church: May Christ our true God. And he

сѣто́щѣмъ днѣ , и́ли прѣзѣдникъ .

По ѿпѣсѣтѣ же людіе: ѿмѣнь .
Многочѣтны соблюди гдѣи и помилуй :

Повнегда́ же рещи́ дѣаконъ ,
Премро́стѣ , взѣмъ ѿ ісрѣа блѣвѣнїе ,
ѿходитъ къ жерѣтвенику , и потреблаетъ
сѣла со всѣмихъ блюдѣемъ и
ѿпасѣнемъ . Внегда́ же похранитъ сѣла ,
помыкаетъ трижды сѣынъ поти́ръ виномъ
и водою , и испиваетъ , поелѣди́ же поти
раетъ сѣынъ поти́ръ губою , іакъ ни малю
мокро́тѣ ѿсѣати къ нѣмъ , и потѣомъ
потреблетъ до́ръ , и бѣгородичныи хлѣбъ ,
и предотѣчевъ , и проедитъ . Дѣаконъ же
похранивъ сѣла , и щѣнныа соеды
елъжѣбныа сложивъ , и оумываютъ
рѣцѣ и оуѣтнѣ свои , на мѣстѣ , и дѣже
оуѣтавлено ѣсть оумывати , кождо къ
себѣ гла : Ии́ѣ ѿпѣщѣши раба́ своегѣ :
вѣсь до конца , и тристѣе , и по ѿче
нашъ , тропари́ и кондаки́ цркви , и днѣ ,
и іоаннъ Златоустъ тропарѣ глаголетъ и :

Ѿоуѣстъ твоихъ іакже свѣто
лучнаа зарѣ возсіавши

says it in the usual manner, according to the
current day or feast.

After the dismissal prayer, the people re-
spond: Amen. For many years, preserve [us],
O Lord, and have mercy.

After the deacon has said, *Wisdom*, he re-
ceives a blessing from the priest, goes to the
table of oblation, and consumes the Holy Gifts
with all care and caution. And when he guards
the Holy Gifts, he washes the holy chalice
three times with wine and water, and then
drinks it. Lastly he wipes the holy chalice with
a sponge, so that no moisture remains in it,
and then they consume the Doron, the
prophora of the Mother of God and the
Forerunner, and the others. When the deacon
has taken care of the Holy Gifts and put the
sacred liturgical vessels in order, and they
wash their hands and lips in the appointed
place. Each says to himself: Lord, now lettest
Thou Thy servant depart: *Trisagion*. Our
Father. After Our Father, the troparia and kon-
tokia of the church and of the day. Also, the
troparion to St. John Chrysostom, in the 8th
tone:

Shining forth from thy mouth
like the bright rays of the dawn,

БГОМЪ ДАННАА ЧН БЛГОДАТЬ, ВЕ
ЛЕННЮ ПРОСВѢТН, НЕ СРЕБРОЛЮБНО
МІРОВН СОКРОВИЦЕ СНИКВЪ, НО
ВЫСОТЪ НАМЪ СМИРНОМЪ ДРІА
ПОКАЗЪ. Н СВОИМИ СЛОВЕСЫ НАКА
ЗЪА, ОЧЕ ІОАННЕ ЗЛАТОУСТЕ,
МОЛИ ХРІТА БГА СПІТНЕСА ДШАМЪ
НАШЫМЪ.

Кондакъ, гласъ 5.

О НБЕСЪ ПРИИМЪ БЖІТВЕНЮ БЛГО
ДАТЬ, Н СВОИМИ ОУСТНАМИ
ВСА ОУЧИШИ ПОКЛОНАТИСА ВЪ
ТРЦѢ ЕДИНОМУ БГУ, ІОАННЕ ЗЛА
ТОУСТЕ, ВСЕБЛЖЕННЕ ПРЕПОДОБНЕ,
ДОСТОИНОУ ХВАЛИМЪ ТА, ЕСИ БО
НАСТАВНИКЪ, ІАКЪ БЖІТВЕНАА
ІАВЛАА.

Гласъ, и ннѣ, бгороднченъ. Таже,
чтнѣишю херубимъ: Гласъ, и ннѣ, гди
помнѣи, дважды, гди благословѣ.

thy God-given grace hath illu-
minated the whole world. Thou didst
gain for the world a treasure of not
being greedy for gain, and didst
show us the heights of humility. As
by thy words thou instructed us, O
Father John Chrysostom, beseech
Christ God, that our souls may be
saved.

And his kontakion, in the 6th tone:

From heaven hast thou received
grace divine, and by thy lips
thou dost teach all men to worship
the One God in Trinity. O all-
blessed and godly John Chryso-
stom, rightly do we praise thee, for
thou art a teacher, revealing things
divine.

Glory, Now and ever, Theotokion. Then:
More honourable than the cherubim: Glory,
Now and ever. Lord have mercy. (2). Lord,
bless.

И ѿпѣсѣтъ по ѿбѣчаню творѣтъ кождо къ
себѣ. И облачѣтъ ѿ одѣждъ сво
ихъ щенническихъ, и койже поклонѣ
тъ и помолѣтъ къ себѣ,
творѣтъ дрѣтъ ко дрѣ
гѣ прощеніе. И блго
дарѣтъ бга нѣхо
датъ нзъ
цркве.

*

And they say the customary dismissal to
themselves. They take off the sacred
vestments, each bows and prays
silently; they ask forgiveness
of one another; and they
leave the church,
giving thanks
to God.

*

