



THE DIVINE LITURGY

of our Father among the Saints

JOHN CHRYSOSTOM

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

**Erie, Pennsylvania
2010**



БЖ́ЕСТВЕННАА СЛЪЖБА

И́ЖЕ ВО С҃҃ЫХЪ О҃ЦА НАШЕГО
И҃ОА́ННА ЗЛАТОУ҃СТАГО



THE DIVINE LITURGY

of our Father among the Saints

JOHN CHRYSOSTOM



Полученіе ко ієреомъ предъ вѣтвенною стѣною
службою, иже ко стѣнѣхъ оца нашего
василіа великаго, архієпископа кесаріи каппадокіи
каппадокіи, какъ достѣнитъ цѣнникъ со
дѣлакомъ служити.

Внемани себѣ съ іерею, и вѣмъ
иже хощеши оучити, и блюди
службу юже пріѣлъ еси, да совер
шиши ю. не бо земленѣй службѣ
връчилася еси, но небуѣй. не чело
вѣчестѣй, но ангельстѣй. поспѣ
ши себѣ представити гдѣви дѣла
тѣла непостыдна, прѣвѣ прѣвѣща
слово егѡ истинное. ниже когда
да станеша въ собраніи имѣа вра
жду на когѡ, да не ѡженѣши
оучитѣлѣа въ днѣ собраніа, да
не пришеа, ниже прекословствуй
ѡнѡдѣ, но на ѡсѡбѣ помолѣа и
прочитай, даже 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

ѿ ѿли́ка сѣла ѿ лѹка́выхъ
 пѣ́мысѣхъ со́блюда́ти сѣ. ѿ та́кѡ
 оу́бѡ со́ стѣрахомъ предѣта́ни
 стѣ́омꙋ жѣ́ртовникꙋ, не ѡбѣ́зира́
 а сѣ оу́бѡ ни на когѡ, ни
 спѣ́хомъ мѣ́твы со́краща́а. не
 прѣ́емли оу́бѡ ли́ца, но зрѣ́
 предле́жащаго цѣ́а, да не ли́це
 мѣ́рствѣа пода́си стѣ́е тѣ́ло,
 ѿдѣ́же не подо́ба́етъ. себѣ́ до́с
 то́йна со́твори сѣ́енническѣхъ
 пра́вилъ. ѿ да не сѣ́жши сѣ
 тѣ́ми, ѿхъ же пра́вила ѿ
 мѣ́щѣтъ. зрѣ́ оу́бѡ ка́кѡ пред
 сто́иши; ка́кѡ сѣ́жши; ка́кѡ ѿ
 ко́нмъ разда́еши; ѿ ка́кѡ
 спрѣ́тѣши; блюди́, да не забѣ́
 деши за́повѣди гдѣ́ни глѣ́ща, не
 дади́те стѣ́а пѣ́омъ, ѿ про́чее. да
 не стѣ́рахомъ оу́бѡ похѣ́тиши сѣ
 члѣ́скнмъ. не преда́ждь сѣа бѣ́жѣа
 въ рѣ́ки недо́сто́йныхъ. не оу́сѣты

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
 respecter 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

днѣа сла́внѣхъ землѣ, ни
самогѡ ѿже дѣ́дѣмъ носѣ́щаго
да не оустраши́шесѣ вѣ часѣ сѣхъ.
Зрѣ же ѿже вѣ домѡвѣ хотѣ́
щихъ дѣрѣ прѣ́имати, ка́кѡ пода
ва́еши; ѿзѣ вѣ́щи не ѿмамѣ,
ты ѿзриши. Зрѣ ѿѣвѣ ѿ́кѡ да
не пода́еши, ѿмже бжѣ́твеннаѣ
пра́вила не повелѣ́вають, ѿ́кѡ
ѿзы́чницы бо вѣ́нѣшасѣ. ѿ
прѣ́жде ѡбра́щенїѣ ѿхъ го́ре пода
ва́ющимъ ѿмѣ. Зрѣ же ѿ сѣ, да
не ка́кѡ мышѣ, ѿлѣ ѿно чѣ́
прико́снетсѣ бжѣ́твенныхъ та́иннѣ.
да не ѡ небреже́нїѣ твоѣгѡ сѣ́
ѡмо́крѣтсѣ, ѿлѣ ѡча́дѣтсѣ ѿлѣ
врѣ́чѣтсѣ неспѣ́еннымъ. сѣ́
подо́бнаѣ сѣмъ сохрани́й, ѿ себѣ
самогѡ спѣ́еши, ѿ послѣ́шающихъ
тебѣ.

[сѣж. ѣ 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).



СѢДЬШАГО И БѢЖЕННАГО

архієпископа константи́нна гра́да, но́ваго рима, и вселѣ́нскаго патріа́рха, ісѣа́нна златоу́стаго, оуставъ бѣтвенныхъ слоу́жбы, ка́ко доуто́нѣхъ цѣ́нникъ со діа́кономъ слѣ́жити.

Хотѣ́ши ісрѣ́ю и діа́конъ бѣтвенѣю соверши́ти та́инъ, доуто́нѣхъ оу́бо ѿмъ прѣ́жде всегѡ́ бы́ти ми́рнымъ, и не ѿмѣ́ти на когѡ́ что́ на срѣ́цы своѣ́мъ, и ѣ́лика си́ла, ѡ́ лѣ́кавыхъ помысла́въ соблюда́ти еѣ, возде́ржа́ти же еѣ ѡ́ вѣ́чера, и бди́ти да́же до́ време́не слѣ́женнаго.

И по вседнѣ́вномъ пра́вилѣ, и по часѣ́хъ прича́стныхъ и по млѣ́твахъ ѣ́же ко сѣ́омъ прича́щенію. Вре́мени же приспѣ́вшъ бѣтве́ныхъ ли́тургій, твора́тъхъ ісрѣ́ю и діа́конъхъ къ насто́ителю ѡ́бы́чное поклона́нїе. и прѣ́емше ѡ́ негѡ́ прощѣ́нїе и бѣ́гословѣ́нїе. И и́дѣхъ къ цр́кви глѣ́юще си́це.



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 ѿ спсѣніа въ
селѣхъ праведныхъ, возходѣ на
небѣ со славою горѣ, къ цркви
хртѣ бгѣ нашемѣ. ѿгдѣ спсѣніе
всѣмъ намъ. вѣси немощи
наша, гдѣ ісе хртѣ бже нашъ
помилѣ насъ. **поѣмъ.**

Пролѣзаша стопы моѣ въ
правдѣ. познахъ гдѣ, ѿ возве
селѣхъ ѿ рекшихъ мнѣ, внидемъ
въ домъ гдѣнь. азъ же
множествомъ млти твоѣ внидѣ
въ домъ твоѣ. поклонюся къ
цркви стѣнѣ твоѣ въ стѣнѣ
твоѣмъ. прославлю въ три лица
ѿдѣно бжтвѣ, оца ѿ сѣна ѿ стѣгво
дха, ннѣ ѿ прѣнѣ ѿ вѣ вѣки
вѣкомъ, аминь.

Тѣже. Псаломъ дѣвоу, дѣ.

Гдѣ, кто ѿбѣтѣтъ въ жилищи
твоѣмъ; а ѿ кто вселѣтъ 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

сѣѣю горѣ твоѣ; ходѣи безъ
 порока, и дѣлаи правдѣ. глѣни
 истинѣ въ сѣрдцы своѣмъ, иже не
 оулыстѣи ѡзѣкомъ своѣмъ, и не
 сотвори искреннемъ своемъ зла,
 и поношенїа не прїаѣтъ на бли
 жнїа своѣ. оуничиженъ єсть
 предъ нимъ лѣкавыи, бо
 щыиже сѣ гдѣ славитъ. кленѣи сѣ
 искреннемъ своемъ и не ѡметѣ
 асѣ. серебра своего не даѣтъ въ
 лихвѣ, и мзды на непоквинныхъ
 не прїаѣтъ. творѣи сѣ не под
 вїжитсѣ во вѣки.

Ѳлѣомъ, дѣдокъ, кѣ.

Гдѣ пасѣтъ мѣ, и ничтѣже мѣ
 лишѣтъ. на мѣстѣ злѣчѣ
 тамъ вселѣ мѣ. на водѣ
 покойнѣ воспитѣ мѣ, дѣшъ мою
 ѡбратѣ. наставѣ мѣ на стѣзѣ
 правы имене гдѣ єгѣ. ѡце 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 ОУБѢЮЩА СЛѦ, ІАКѦ ТЫ СО
МНОЮ БЫ. ПАЛНИЦА ТВОѦ И ЖЕЗЛ
ТВОЙ, ТА МА ОУТѢШИСТА.
ОУГОТОВАЛХ БЫ ПЕРЕДЪ МНОЮ
ТРАПЕЗУ ПРЕДСТѢЖАЮЩИХЪ МНѢ.
ОУМАСТИЛХ БЫ СЛѢЗОМЪ ГЛАВУ
МОЮ, И ЧАША ТВОѦ ОУПОДѢВЛЮЩА
МА ІАКѦ ДЕРЖАВНА. И МЛТЬ ТВОѦ
ПОЖЕНІТХ МА ВСѦ ДНИ ЖИВОТѦ
МОЕГѦ. И ВСЕЛЕНИМНЕСА ВЪ ДОМѦ
ГДЕНЬ, ВЪ ДОЛГОТѢ ДНІЙ.

И ВХОДЯТЪ ВЪ ЦРКОВЬ, ТВОРЯТЪ, Г,
ПОКЛѢНЫ, ГЛЮЩЕ КОЖДО ВЪ СЕБѢ ВТАЙ.

БЖЕ МЛТНИКЪ БУДИ МНѢ ГРЕШНО
МУ. БЖЕ ОЧИСТИ МА ГРЕШНАГО И
ПОМИЛУЙ МА. БЕЗЪ ЧИСЛА СОГРЕ
ШНІХЪ ГДИ ПРОСТИ МА.

ПОТОМУ, ДОСТОЙНУ БЫТЪ. СЛѢВА, И
НІВѢ, ГДИ ПОМИЛУЙ, Б, ГДИ БЛАГОСЛОВИ.

ЗА МЛТВЪ ПРЕЧІСТА ТВОЕѦ
МТРЕ. [ЩЕ БЫТЪ 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, рцы: честнаго и славнаго ѿ
имѣхъ.] силою честнаго и живо
творящаго крѣта. и стѣго англа
хранителя моего, [и стѣго егдаже
ѣсть храмъ, имѣхъ. и егдаже ѣсть день.]
и всѣхъ стѣхъ, гдѣ же хрѣте снѣ
вѣи помилуй мѣ грѣшнаго.

И стѣхъ предъ цркви двѣрми, и во
злагаетъ іерей на себѣ патрахиль.

ѿще ѣсть дѣаконъ, глетъ. Блѣви
вѣко.

іерей, блгословѣхъ вѣхъ нашихъ все
гда и ннѣ и прѣво и во вѣки
вѣкомъ, аминь.

Глѣтъ кождо себѣ: Црю нѣныи. трѣтѣе.
и по сѣе нашихъ. іерей. ѿкъ твоѣ ѣсть
црѣво и сила. гдѣ помилуй, вѣ. слава и
ннѣ. Прѣидѣте поклонимъ, ѿ. тѣже
тропарѣ сѣ.

Радѣхъ двѣри вѣи. радѣхъ
прѣчѣта дѣо стѣа. радѣхъ
вѣчѣе и застѣпнице мѣрѣ. радѣхъ

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 ꙗже прибежище, ꙗже покрове
градъ нашемъ.

Поу твою мѣть прибегаемъ,
бже дѣво, мѣтвѣ нашихъ не
прѣзри въ скорбѣхъ, но ѿ бѣдъ
избави насъ, едина чѣла ꙗже
благословѣла.

Гди, ѿними ѿ мене беззаконїа
моѣ, ꙗже прегрѣшенїа моѣ, да
достойнѣ вниду въ достоѣнїе
сѣла храма твоего.

Непреходїма двѣре, тайно
знаменана, благословѣла бже
дѣво, прїими мѣтвѣ нашихъ, ꙗже при
неси а҃и сѣи своемъ ꙗже бг҃ъ нашемъ,
да спасетъ тебѣ ради душъ нашихъ.

И творѣтъ всѣхъ къ востоку по
клоны ꙗже, прѣ сѣими двѣрми цр҃ьскими, ꙗже
на ѡбѣ страны, сѣимъ иконамъ: къ
правоу странѣ творѣтъ поклонъ, г҃летъ.

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

поклона́юся тебѣ, о́цѣ ѿ сѣ́ и́
сѣ́и до вѣ́ка, нераздѣ́льнѣи сѣ́и
вѣ́ка, въ трѣ́хъ ли́цахъ сла́ва
сѣ́и бѣ́га.

И нѣ́кѣ. **Бѣ́га** ѿзѣ́ тебѣ́ коплѣ́и
шаго́а разѣ́мѣ́хомъ вѣ́ до,
того́ моли́ ѿ спа́сѣ́и до
на́шихъ.

**Та́же, къ лѣ́вой стѣ́нѣ́, тѣ́и
покло́и, глѣ́тѣ́.**

Гдѣ́и о́усти́и моѣ́и ѿвѣ́ри на
мо́лю, ѿ про́свѣ́ти о́чи
та́йни до́и моѣ́и, ꙗ́ко при
шлѣ́и сѣ́и ѿзѣ́ на зе́млю. не
скры́и ѿ мене́ за́повѣ́ди твоѣ́и,
всѣ́гда ѿ нѣ́кѣ ѿ прѣ́и ѿ вѣ́ки
вѣ́комъ, а́минь.

Та́же, тропѣ́рь, глѣ́. бѣ́.

Прѣ́и то́и тѣ́и о́бразъ́ покло́и
а́мѣ́и бѣ́и, про́сѣ́и про
ще́и прѣ́ише́и на́шими
хрѣ́и бѣ́и, вѣ́и во бѣ́и

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-

Ѣ́СН ВЗЫ́ТИ НА КРѢ́ТЪ, да
и́ЗБА́ВИШИ я́же со́здà ѿ рабѡ́ты
вра́жїѦ. тѢ́мъ блáгодаря́ще во
пї́емъ тѢ́, рáдостнѣ всà и́спол
нивыи сп̑се нáшъ, прише́дын
спасѣ́ти мї́ръ. **Потѡ́мъ.**

 тѢ́бѣ рáдѡуетсѦ ѡ́бръдо
ваннаѦ всà твáрь, а́рхáнгль
скїѦ собо́ръ, и́ члѣскїѦ родъ. Ѿ
ѡ́щїѣннаѦ цр̑кви, раю́ словесныи,
дѣственаѦ похвалѡ́. и́З неáже бг̑х
воплотїсѦ и́ младе́нецъ вы́стъ,
прѣ́жде вѣ́къ сынъ бг̑х нáшъ. ло
жеи́на во твоѡ́ престѡ́лѣ сотворѣ́,
и́ чрѣ́во твоѡ́ прострáннѣе нѣ́съ
содѣ́ла дѣ́ще. ѿ тѢ́бѣ рáдѡуетсѦ
ѡ́бръдованнаѦ всàкѦ твáрь сла́ва
тѢ́бѣ.

И́ поклѡ́нъ до зема́нї. я́ще ѣ́сть нѡ́а,
гѡ́нъ, трѡ́ вокрѣ́нъ, настѡ́щѡгѡ гла́са. и́
блáговѣ́щенїю трѡпáрь, гла́. д̑.

cend 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 сп҃сенію на́шему нача́токъ,
и вѣчнѣй тайнѣ я́вленіе, сн҃ъ
бж҃їи сн҃ъ дѣи́чъ быва́етъ. гаврі́їлъ
ра́дость бл҃говѣстѣ́етъ. тѣмъ и
мы съ нимъ вѣ́ѣ возопі́емъ.
ра́дуйся ѡб́радованнаѧ, гдѣ съ
тобо́ю.

По́томъ. трѣ́ днѣ, илѣ́ прѣ́зникъ.
та́же, тропáрь и конда́къ хра́мъ и зла́
то́ѣтъ. и́ аще́ вѣ́детъ слѣ́жба васнáїева,
илѣ́ прѣ́жесці́ннаѧ, то́ гл҃и тропáрь
васнáїю, илѣ́ грѣ́горію па́пѣ стáрагѡ
рѣ́ма, и стѣ́омъ, ѣ́гдаже́ ѣ́сть дѣнь.

Стѣ́омъ іѡáннъ злато́ѣтъ
тропáрь, глáсъ ѿ.

Ѡу́ѣтъ твои́хъ ꙗ́коже свѣ́то
лѣ́чнаѧ зра́ѣ возсѣ́авши
бгѡмъ да́ннаѧ тѣ́ бл҃года́тъ, все
лѣ́ннѡю просвѣ́тѣ, не сребролю́бно
мі́рови сокрови́ще сн҃искá, 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-
mined the whole world. Thou
didst gain for the world a treasure
of not being greedy for gain, and

высотѣ́ на́мъ смиреномѣ́рїа
показѣ́. ѿ́ твои́ми сло́веси́ на ка
зѣ́а, ѿ́че ѿ́а́нне злато́усте,
моли́ х́р҃ста б́га сп҃сѣ́ти ду́шамъ
на́шимъ.

Конда́къ, гла́съ 5̣.

ѿ́ не́бесъ прѣ́имъ бж҃твеннѣ́ю б́го
да́ти, ѿ́ твои́ми оу́стнѣ́ми
всѣ́ оу́чиши поклона́тиа въ
тѣ́лѣ́ е́диномѣ́ б́гѣ́, ѿ́а́нне
зато́усте, всебл́женне преподо́бне,
достой́но хва́лимъ тѣ́, е́си бо
наста́вникъ, ꙗ́ко бж҃с҃твеннаа
я́вляа́.

Та́же, цѣ́лаѣ́ на столѣ́цѣ́ оу́ цр҃ьскихъ
дверей ѿ́браза́ еписко́въ, гла́голю́щихъ,
творѣ́нїе ст҃а́го германа, патріа́рха кон
станти́нна гра́да.

Гд҃и ѿ́се х́р҃тѣ́, ꙗ́же сѣ́мъ ѿ́бра
зомъ ꙗ́вляа́ на землѣ́,
сп҃сѣ́нїа ра́ди на́шегѡ, ѿ́ нзвѣ́стнѣ́хъ
свое́ю во́лею на кр҃стѣ́ пригвозди́ти

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 нѣзѣ, и дѣвыи
на́мъ крѣтѣ своѣ на прогна́нїе
всѣакогѡ врагѣ и сопоста́та,
помяну́и ны на тѣхъ оупова́ющихъ.

И цѣлѡа, на дрѣво́мъ столбѣ пре
чѣтыа ѡбразъ, гл҃етъ.

Г҃ѣа е́ще не забѣди люде́и
свои́хъ, тебѣ бо и́мѡмы за
стѣпни́цѣ и помо́щницѣ вѣрніи,
тобо́ю надѣ́емсѡ прощѣ́нїе грѣ
хѡвѣ прѣ́ати, и спсе́нїе полѣ́чїти.

Цѣлѡа на цр҃квихъ двѣрехъ бл҃говѣ́щенїе
пречѣтыа и архангѣла. гл҃етъ трѡѡ. днѣсь
спсе́нїю на́шемѣ нача́токъ. та́же, цѣ
лѣютъ и прочіа и́кѡны

Цѣлѡа крѣтѣ гл҃етъ. Сн҃лою и за
стѣплѣ́нїемъ чѣ́нагѡ крѣ́та твоегѡ
гд҃и, помяну́и мѡ и помози́ ми
грѣ́шномѣ.

Прѣ́течи. Г҃ѣи́и вели́кїи іс҃а́нне
проро́че и прѣ́тче крѣ́ти́телю гд҃нь,

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: **H**oly and
great John, prophet, forerunner

МОЛИ ѿ ѿже ѿзбави́тисѧ на́мѧ
бѣдѣщѧго пла́мене, ѿ стра́шнаго
ѿ непосто́ннаго мѣче́нїѧ.

Архангѣлѣ. Сѣ́тъи́и архангѣ́ле хрѣ́стовѧ
ѿмѣкѧ, ѿгради́ ма бѣ́твеннымъ е́и
предста́тельствомъ, ѿ моли́ ѿ
ѿже спа́сѣсѧ ѿ гра́дѣщѧхъ
ѿскѣ́шенїи.

Апѣ́толѣ. Сѣ́тъи́и апѣ́тле, **ѿмѣкѧ**,
ѿже мѣ́рскїѧ концы́ приве́дыи къ
бгѣ́, моли́ бгѣ́ ѿ ѿже спа́сѣсѧ
на́мѧ, ѿ ѿзбави́ти на́сѧ ѿже во
а́дѣ мѣ́че́нїѧ.

Проро́кѣ. Сѣ́тъи́и проро́че, **ѿмѣкѧ**,
ѿже про́видѧи ѿздалѣ́ча пове́
лѣ́нное ѿ гдѣ́ проповѣ́данїе, ꙗ́
немы́ же ѿмѣ́ѧ ве́лїе дерзнове́нїе,
моли́ бгѣ́ ѿ на́сѧ спа́сѣсѧ на́мѧ.

Сѣ́тлю. Сѣ́тлю хрѣ́стовѧ **ѿмѣкѧ**, ѿже
во́лю гдѣ́ню ѿ ѿпра́вдѧнїѧ оу́сѣ́рднѧ
соблю́даѧ, ꙗ́ немы́ же ѿмѣ́ѧ

and baptist of the Lord, pray that
we may be delivered from the fu-
ture 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 tor-
ments of hell.

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

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

дѢРЗНОВѢНІЕ, МОЛИ ѿГДѢ СПАСѢТИСА
НАМЪ.

Прѣпѣномъ. Преподобне ѿ оу҃го
дннче бж҃їи, **ѿмѣкхъ**, ѿже ревнѣа
повелѣвшемъ кр҃стѣ носити, к
немъ же ѿ дерзновѣнїе ѿмыи,
моли ѿГДѢ ѿже спастѣ насъ.

Мѣнкъ. С҃ѣи мѣннче **ѿмѣкхъ**,
пострадавыи за хр҃та, къ немъ
же ѿмашн дерзновѣнїе, моли да
спсѣтъ ма твоеи мѣтвами.

ѿще ли, ѿ ѿны о҃бразы мѣстнїи,
цѣлоуѣа гл҃ютъ, тропарїи, ѿ кондакїи.

Посѣмъ, вхѣдѣтъ малыи двѣрми къ
жертвенникъ, ѿ творѣтъ поклоны, г҃,
г҃ла, сїю мѣтвѣ.

Гдѣи низполи рѣкѣ твоеѣ, ѿ
высоты с҃ѣаго жилища
твоегѣ, ѿ оу҃крѣпїи ма къ пред
лежащей слѣжеѣ твоеї, ѿакѣ да
не ѿсѣжденнѣ прѣстанѣ с҃ѣраш
номъ престѣлѣ твоемъ, ѿ

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-

БЕЗКРѢВНУЮ ЖЕРТВУ СОВЕРШУ. ГЛАГОЛѢ
ТВОА ЕСТЬ СИЛА ВО ВСЕКИ
ВѢКОМЪ, АМИНЬ.

ВШЕДЪ ЖЕ ВО ОУЛТАРЬ, И ПРИСЛАЮТЪ
КАЖДО СТИХАРЬ СВОИ, ІЕРЕЙ, ИЗ
ПАТРАХІІЮ, И ДІАКОНЪ СО ОУЛАРЕМЪ. И ВО
ЗЛАГАЮТЪ КАЖДО НА ЛѢВОЕ РАМО СВОЕ,
СОТВОРАЮТЪ ПОКЛѢНЫ, Г, КЪ
ВОСТОКОМЪ, ПРЕДЪ СТЫМЪ ПРѢТОЛОМЪ,
ГЛАГОЛѢ.

БЖЕ ОЧИСТИ МЯ ГРЕШНАГО И
ПОМНИ МЯ. БОЖАВЫИ МЯ ГДИ
ПОМНИ МЯ. БЕЗЪ ЧИСЛА
СОГРЕШИХЪ ГДИ ПРОСТИ МЯ.

И ТВОРАЮТЪ ПРОЩЕНІЕ, И ЦѢЛЮТЪ
ПРЕСТОЛЪ. ПРИХОДИТЪ ДІАКОНЪ КО ІЕРЕЮ, ДЕР
ЖА СТИХАРЬ НА ПЛЕЩИ СО ОУЛАРЕМЪ, МАЛУ
ГЛАВУ ПРИКЛОНИ ГЛАГОЛѢ ТИХИМЪ ГЛАГОЛѢ.

БЛАГОСЛОВИ ВЛКО ОБЛАЧИТИСЯ ВО
СТЫИ СТИХАРЬ.

ІЕРЕЙ БЛАГОСЛОВЛѢ ЕГО РУКОЮ. И
ГЛАГОЛѢ,

БЛАГОСЛОВЕНЪ БГЪ НАШЪ ВСЕГДА И
ННѢ И ПРѢНУ И ВО ВСЕКИ ВѢКОМЪ.

fice. 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 ГЛ҃ЕТЪ АМІННЬ.

И ТАКЪ СТАНУТЪ НА СВОИХЪ МѢСТѢХЪ. И
ОБЛАЧАЮСЯ КЪЖДО ВЪ СТИХАРЬ СВОЙ ГЛ҃ЮЩЕ
ВЪ СЕБѢ.

ДА ВОЗРАДУЕТСЯ ДШѦ МОѦ Ѿ
ГД҃Ѣ. ѾБЛЕЧЕ БО МѦ ВЪ РИЗѢ
СПАСЕНІА, И ѾДѢЖДЕЮ ВЕСЕЛІА
ѾБЛОЖИ МѦ, ЯКЪ НА ЖЕНИХА БО
ЗЛОЖИ НА МѦ ВѢНЕЦЪ, И ЯКЪ
НЕВѢСТѢ ѸКРАСИ МѦ КРАСОТОЮ.

ТАЖЕ ІЕР҃ЕЙ ВЗЕМЪ ПАТРАХІЛЪ И ЦѢЛЪА
КОЗАГАЕТЪ НА СѦ ГЛ҃А.

БИШЕ І҃СА, СВѢЗѢВШЕ, ПРЕДАША
ЕГѸ ПОНТІЙСКОМУ ПИЛАТУ
ИГ҃ЕМОМУ.

ДІАКОНЪ ЖЕ КОЗАГАѦ НА ЛѢВОЕ РАМО
ѸЛАРЬ СВОЙ ЦѢЛЪА ГЛ҃ЕТЪ.

ГЛ҃Ъ, СГ҃Ъ, СГ҃Ъ, ГД҃Ъ САВАѸДЪ,
ИСПОЛНЬ НЕБО И ЗЕМЛЮ СЛАВЫ
ЕГѸ.

ІЕР҃ЕЙ ЖЕ ЦѢЛЪА ПОМѢХЪ, ѾПОМѢШАЕА
ГЛ҃ЕТЪ.

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:

Бѣ́гъ преподо́бра ма̀ сі́лоу , ѿ́ поло
жи́ непоро́ченъ пѣ́тъ мо́й ,
соверша́а но́зѣ моѿ ꙗ́ко ѿ́ле́ни ,
ѿ́ на вы́сокихъ поста́вля́а ма̀ .

На десну́ю рѣ́къ возлагáа по́рѣчь ,
і́срѣ́й , ѿ́ ді́аконы́ глѣ́ютъ ко́ждоу въ себѣ́ .

Десни́ца гд́на сотвори́ сі́лѣ ,
десни́ца гд́на вознесе́ ма̀ ,
десни́ца тво́а гд́н просла́вися въ
крѣ́пости , десна́а тѣ́ рѣ́ка гд́н
сокру́ши врагѣ́ , ѿ́ мно́жествомъ
сла́вы тво́еа і́сѣ́рлѣ́х ѿ́сопосѣ́аты .

На ле́вѣю́ же рѣ́къ , полага́а по́рѣчь
і́срѣ́й , ѿ́ ді́аконы́ глѣ́ютъ .

Рѣ́цѣ́ твоѿ сотвори́те́ ма̀ ѿ́
созда́ете́ ма̀ , вразуми́ ма̀ ѿ́
испытáю за́повѣди тво́а .

Та́же , і́срѣ́й , ѡ́блacha въ фелѡ́нь ,
глѣ́тъ .

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:

Сщ҃енницы твоѣ ѡблекѹтся въ
правдѣ, и прѣпѣни твоѣ возра
дѹются.

Тѣже, іерѣи, и діаконѣ, пришедше ко
кладезю, оумывающе рѣки своѣ, гл҃ютъ
каждо къ себѣ.

Оумыю въ неповинныхъ рѣцѣхъ
моихъ и ѡбыдѣ олтарь твой
гд҃и, оуслышати ми гласъ хвалы
твоеѣ и повѣдати всѣ чудеса
твоя. гд҃и возлюбихъ бл҃гоутѣпѣ
дѡмъ твой, и мѣсто вселеніа
славы твоеѣ. да не погубиши съ
нечестивыми душѣ мою, и съ
мужемъ кровіи животъ мой. ихъ
же въ рѣкѣ беззаконіа, и
десница ихъ исполнена мзды.
Азъ же не злобою моею ходихъ,
избави мѣ гд҃и и помилуй мѣ.
нога моя стѣ на правотѣ, въ
церквахъ бл҃гословлю тѣ гд҃и.

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 Ц҃ЬННИК҃У.
БЛ҃ГОСЛОВИѢ ВЛ҃КО БЛ҃ГОУКРАШАТИ
С҃ТІА.

Іс҃рѣй гл҃етъ. БЛ҃ГОСЛОВЕНЪ БГ҃Ъ
НАШЪ ВСЕГДА, И Н҃НѢ И ПР҃НУ И ВО
ВѢКИ ВѢКѢМЪ.

ДІАКОНЪ, АМІНЬ. ГД҃У ПОМО
ЛИМЪ. ГД҃И ПОМИЛ҃И.

И ОУСТРОАЕТЪ С҃ТІА СОУДЫ. С҃ТІИ
ОУБѢ ДНЕКОЕ ЦѢЛОВАЕТЪ ПОСТАВЛЯЕТЪ НА
С҃ТѢМЪ ЖЕРТВЕННИЦѢ, ѿ ДЕСНЫА С҃ТРАНЫ,
И ПОТІРЬ ПОСТАВЛЯЕТЪ ѿ ЛѢВЫА С҃ТРАНЫ,
И ПОКРѢВЫ ПО С҃ТРАНАМЪ ПОЛАГАЕТЪ. Іс҃рѣй
ЖЕ С҃ТАВЪ ПРЕД С҃ТІМЪ ПРЕСТОЛОМЪ,
ГЛ҃ЕТЪ, МЛ҃ТВУ СЮ ЗАСѢ ВТАИ.

ВЛ҃КО ГД҃И ВСЕДЕРЖИТЕЛЮ, НЕ
ХОТЯИ СМЕРТИ ГРѢШНИКОМЪ, НО
ѾБРАЩЕНІЕ ДАВЪ, ѸДИНORОДНЫМЪ
СНОМЪ ТВОИМЪ, ГДЕМЪ НАШИМЪ
ІСОМЪ ХРІСТОМЪ, ИЖЕ ПОКАЗА НАМЪ
ПУТЬ НОВЪ И С҃ТЪ, ѾБРАЗЪ
ПРОПИСАВЪ ПОКАНІА ДРЕВНИМЪ 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

НИКОМЪ, ДРЕВНИМЪ РАЗБОЙНИ
КОМЪ, ДРЕВНИМЪ МЫТОМЦЕМЪ,
ПОДАВЪ ВЛАДНИЦЕ ИСТОЧНИКЪ СЛЕЗЪ.
ЧѢМЪЖЕ ВЛКО Н МЕНЕ ОУПОДОБИ, НЕ
ПОМИНАА МОИХЪ БЕЗЧИСЛЕННЫХЪ
СОБЛАЗНЪ, НО МИМО ВЕДИ МОА ПРЕ
ГРѢШЕНІА. ЕДИНЪ БО ЕСИ БЕЗГРѢ
ШЕНЪ МИЛОСЕРДЪ Н ПРЕМИЛОСТИВЪ,
КААА Ѡ СЛОВАХЪ ЧЛЧЕСКИХЪ,
ПРІЕМЛА ПОКЛОНЕНІЕ Ѡ ВСЕА ТВАРИ.
ХВАЛИМЫИ НЕПРЕСТАННО НЕБЕСНЫМИ
СИЛАМИ, СТРАШЕНЪ СЫИ ХЕРУВІМЪМЪ
Н СЕРАФІМЪМЪ, Н Ѡ ЧЛЧХЪ СЛЪЖЕВЪ
НЕЗРЕЧЕННЪ ПРІЕМЛА. Н ПАКИ НА
ЗЕМЛИ СОБОЮ КЪ ТЕБѢ ѠЦЪ ЖЕРТВЪ
ВОЗНЕСЪ, ЗАКОЛЕНІЕ ПРІИМЪ, ІАКО
АГНА НЕСЛОБЕНКО, Н СВОЕЮ КРѢВІЮ Ѡ
СВЯЦЬ ВЕСЬ МІРЪ, Н ПОВЕЛѢВЪ НАМЪ
НЕДОСТОЙНЫМЪ РАБѢМЪ ТВОИМЪ,
ТВОА Ѡ ТВОИХЪ ТЕБѢ ПРИНОСИТИ.
ТЫ Н НИГѢ ВЛКО ПРЕСТЫИ, ПРЕЗРИ
МОА БЕЗЧИСЛЕНАА СОГРѢШЕНІА, Н

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

раздвѣгнѣ оутѣ моѣ, ѿ исполни
 твоегѡ хвалѣнїа. ѿрце чисто
 созижди во мнѣ бже, ѿ дхъ
 правъ ѡбновѣ во оутрѣбѣ моѣй, ѿ
 прїимѣ ма дерзѡща вниѣти во
 свѣтѣлице твоѣ, ѿ вознесѣти
 тебѣ твоѡ ѡ твоихъ, ꙗкоже
 предаѡ ѿсѣ стѣмъ своимъ
 оученикомъ ѿ апѣломъ. ѿ мы ѡ
 тѣхъ прїѣмше, страшнымъ тво
 имъ тайнамъ причѣстницы бы
 ваемъ, не по нашемъ недосто
 инствѣ, но твоегѡ ради мило
 ердїа. ѡмыѣнъ вѣко гнѣхъ ѡ душѣ
 моѣ, ѿ сквернъ ѡ плоти моѣ, ѿ
 всего ма ѡсѣти сїлою твоєю
 невидимою. несть бо вѣщи
 оутѣгнѣнѣ ѡ тебѣ могущїа, но
 всѡ ѡбнажеѣна ѿ ꙗвлѣна предъ
 очїма твоима сѣтъ. вѣмъ вѣко,
 ꙗкоже нескрѣпленныхъ моихъ зрїта
 очї твоѣ, ѿ въ книгѣхъ 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. тѣмже не
омрази моегѡ недостѡинства, и
лица твоегѡ не ѡврати ѡ мене,
да не возвращеа со сѣдомъ по
срамленъ ѡ тебѣ, но сподоби мѧ
поработати сѣымъ твоимъ
тайнамъ. ѡакъ подобаетъ ти
всѧка слава чѣсть и поклонѣнїе, со
сѣмъ и сѣымъ дѡмъ, ннѣ и
прѣнѡ и во вѣки вѣкомъ, аминь.

Молѣтва, хотѣемъ іерееви
бжтвеню совершити страшнѡ тайнѡ.

Гдѣи бже нашъ, еди́не блгѣи и
члѣколюбче, еди́не сѣын и
насѣыхъ почивааи, иже верхов
номъ твоемъ апѣла петръ,
явльшѣа емѡ видѣнїемъ, ни
чтоже екверна, или нечѣста
мнѣти, ѡ тебѣ сотворѣнныхъ, на
пишѡ и въ наслаждѣнїе члѣкомъ. и
сѣдомъ 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

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 чистѣ чистѣ
 тымъ заповѣдавъ. ты самъ вѣко
 прѣтѣи, призываніемъ страшнаго
 и прѣчѣтаго тѣи имени, и обра
 зомъ чѣтнаго и животворѣщаго
 крѣта, бѣгловѣи и ѡчищеніи раба
 своего **имѣи**, ѡсквернышагося ѡ
 всѣмъ нечѣстнѣмъ духомъ, и
 ѡ всѣмъ мечтаніемъ и гаданіемъ
 вѣтаго, ѡ всѣмъ беззаконіемъ,
 ѡ всѣмъ потворѣмъ, ѡ всѣмъ
 лѣстѣмъ, ѡ всѣмъ сѣмъ, ѡ
 всѣмъ недѣламъ, ѡ всѣмъ
 и ѡ всѣмъ противнаго
 слодѣиства діавола. нынѣ же не
 достѣйнаго раба своего, **имѣи**, спо
 добѣи мѣ по мѣрдѣю твоѣмъ сѣ
 жити прѣчѣтымъ твоѣмъ тайнамъ.
 но прѣжде гдѣи ѡчищеніи мѣ душѣи и
 тѣломъ ѡ всѣмъ сквернамъ, и
 ѡсѣбѣи мѣ всѣмъ согрѣшеніемъ
 вѣмъ и невѣмъ, вѣдомъ 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 pre
 cious and life-giving Cross, bless
 me, Thy servant **N.**, and cleanse
 me who have been defiled of
 every hostile spirit, every appar
 ition 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, vouch
 safe 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

НЕВѢДѢША МАА, ꙗже согрѣшихъ во
 всѣ дни живота моего, во дни и
 въ нощи и на всѣхъ часахъ, дѣломъ
 и словомъ и помышлѣніемъ и до
 нынѣшняго часа. и дайже ми гдѣ
 служеніе се стѣсненное нѣмыхъ
 чинѣвъ, и причастіе животво
 ращаго ти таинства, не въ сѣдѣхъ,
 ни во ѡсужденіи, но въ прощеніи
 грѣхѣвъ, и въ дѣхѣ стѣаго при
 шествіи, и въ жизнь прино
 сѣшныа радости, еже ѡготовляхъ
 єси истиннымъ служебникомъ
 твоимъ. сохрани ма вѣко
 всенѣне ѿ всѣхъ словъ и грѣхѣ.
 соблюди нескверна и непорочна, ѿ
 всѣхъ стѣти противнаго дѣвола.
 и дай же ми гдѣ служити тебѣ
 въ преподобіи и правдѣ, до послѣ
 днаго дне и часа и ѡздыханія. ты
 бо єси самъ бѣгословъ и стѣа
 всѣческаа, хрѣте бже нашъ. и тебѣ

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 БЕЗНАЧАЛ-
НЫМЪ ТѢ ОЦЕМЪ, И СЪ ПРЕСВЯТЫМЪ
И БЛАГОМЪ И ЖИВОТВОРАЩИМЪ
ДХОМЪ, ННѢ И ПРНУ И ВО ВѢКИ
ВѢКѢМЪ, АМИНЬ.

МЛТВА ПРОЩАЛЬНАЯ, ГЛ҃ЕМА ѿ
АРХІЕР҃ЕА, ИЛИ ѿ ДХОВНАГО ОЦА,
ХОТЯЩЕМОУ ПРИЧАСТИТСЯ ВЖИВЕННЫХ И
ЖИВОТВОРАЩИХ ТАИНЪ. И СГДА СЛЖИТИ
ІЕР҃ЕЮ ВЖИВЕНАА ЛИТЪРГІА ГЛ҃ЕТЪ СЮ
МЛТВУ ЗА СЯ.

ГДН ІСХ ХРТЕ ВЖЕ НАШ, СНЕ И
СЛОВЕ БГА ЖИВАГО, ПАСТЫРЮ И
АГНЧЕ, ВЗЕМЛАН ГРѢХИ МІРУ, ИЖЕ
ДОЛГЪ ДВѢМА ДОЛЖНИКОМА ѠСТА-
ВИВЫН, И ГРѢШНѢИ ЖЕНѢ
ѠСТАВЛЕНІЕ ГРѢХѢ ДАРОВАН, ИЖЕ
ИЩЕЛЕНІЕ РАЗЛАБЛЕНОМУ ДАРО-
ВАН, И ѠСТАВЛЕНІЕ ГРѢХѢ
СГО. ТЫ СЛМЪ ГДН ЧЛКОЛЮБЧЕ
ѠСЛАБИ И ѠСТАВИ, И ПРОСТИ ГРѢХИ
ЖЕ И БЕЗЗАКѢНІА, И ПРЕГРѢШЕНІА
ВОЛНАА И НЕВОЛНАА, 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, ꙗже прѣстѹплѣнїемъ
и ѡсѣдшанїемъ творїмаа мною
недостойнымъ рабѡмъ твоимъ
ѿмѣхъ, ѡлико ꙗко члвкъ плѡть
носѣ въз мїрѣ сѣмъ живыи
прѣстѹпнїхъ, илї согрѣшнїхъ слѡ
вомъ, илї дѣломъ, илї помы
шлѣнїемъ, вѣдаа илї не вѣдаа,
въ нощи же и во дни. илї въз
проклѣтїе и клѣтвѹ архїерейскѹ
впадѡхъ, илї въз своѣ клѣтїе тако
жде впадѡхъ. илї клѣтвою
клѣхъа ѿменемъ вѣиимъ, и сїе
прѣстѹпнїхъ. илї неподобнымъ гнѣ
бомъ когѡ ѿ христїанъ клѣхъ,
илї проклѣхъ, илї поноснїхъ, илї
ѡклеветѣхъ, илї ѡсѣднїхъ, илї
скверно глѣхъ, илї завидѣхъ, илї
солгѣхъ, илї слѡ воспоминахъ,
илї прогнѣвахъ, илї разъ
арнїхъ, илї разгордѣхъ, илї
ѡбленнїхъ, илї лѹкавствовахъ,

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

и́ли ли́хвъ взѣ́хъ, и́ли тще
сла́вихъ, и́ли въ сре́ролюбі́е впа
до́хъ. и́ли ѡ́пнѣхъ влѣва́хъ, и́ли ко
ѡ́бавникѡмъ и́ волю́хъ, и́
подо́бнаа́ сѣмъ хо́дѣхъ бѣ́хъ, и́ли
ѡ́бѣдо́хъ, и́ли въ ненасыще́нїи
бы́хъ. и́ли соблѣ́дѣхъ, и́ли
оубѣ́йство сотвори́хъ, и́ли
прелюбоу́дїе сотвори́хъ. и́ли рѣ́чныи
блѣ́хъ содѣ́лахъ, и́ли кро́во
мѣ́шество сотвори́хъ. и́ли въ
дѣ́тнѣ́ растлѣ́нїи бы́хъ, и́ли мѹ́
жеблѣ́дїе, и́ли въ содо́мскѡ́мъ дѣ́ла
впадо́хъ, и́ли со́ ското́мъ соблѣ́
дѣхъ, и́ли птичеблѣ́дїе сотвори́хъ,
и́ли похѣ́тихъ, и́ли оубрадо́хъ, и́ли
когдѣ́ оублѣ́хъ, и́ли немилосе́рдїемъ
и́ скѹ́постїю ѡ́держѣ́хъ, ни́щыа
непомѣ́лахъ, и́ли по сѣ́лѣ́ своѣ́й
непода́хъ, и́ли похлѣ́нїемъ
похлѣ́хъ что́ лю́бо. и́ли скѹ́снаа́
помышлѣ́нїа воспомя́хъ. и́ли

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

ѿбога́хъ, ѿ брѣ́та ѿко́рѣхъ,
 ѿ ѿго́рчихъ. ѿ ѿсто́ящѣ мѣ́ на
 моли́твѣ, ѿ ѿума́ моѣ́ хо́дихъ
 бѣ́детъ по жи́тѣйскыхъ вѣ́щехъ. ѿ ѿ
 самолю́бїи. ѿ ѿчре́вѣ́ порабо́
 тнаго бѣ́дѣ́, ѿ ѿпаче́ мѣ́ры
 пита́нїа бѣ́дѣ́, ѿ ѿскве́рно їа́дохъ.
 ѿ ѿбы́стрѣ́ гла́хъ, ѿ ѿбеззѣ́мнѣ́
 смѣ́хася, ѿ ѿдобро́тѣ́ сѣ́тнѣ́ю
 ѿ ѿзрѣ́хъ, ѿ ѿ ѿто́й ѿ ѿа́звено
 бы́сть срѣ́це моѣ́ вожа́дѣнїемъ.
 ѿ ѿнепо́требнаго праздносло́вїа
 сѣ́мь, ѿ ѿино́мѣ́ тѣ́лѣ́ ко́снѣ́ася
 бѣ́дѣ́, ѿ ѿсвоемѣ́ не́стїи́
 сотвори́хъ. ѿ ѿбратне́ согрѣ́шенїе
 ви́дѣ́хъ ѿ по́смѣ́хася, ѿ ѿ ѿсѣ́дихъ.
 ѿ ѿсвоѣ́ прегрѣ́шенїа презрѣ́хъ ѿ
 несмотрѣ́хъ, ѿ ѿ мѣ́твѣ́ своѣ́
 ѿблѣ́нихъ, ѿ ѿза́повѣ́ди ѿца́
 своегѣ́ дхѣ́внаго не сохрани́хъ,
 ѿ ѿ ѿуны́хъ. ѿ ѿ дерзновѣ́ннѣ́,
 їа́ко цѣ́ломѣ́дренъ мнѣ́ себѣ́

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 что́ и́но лѣкаѡ
 сотвори́хъ. и́ что́ мно́гѡ возпо
 минáа глаго́лю, ѡ́ всѣ́хъ снѣхъ
 слы́хъ и́ я́же снѣхъ подѡбнаа,
 вѣ́дѡмаа и́ невѣ́дѡмаа раба́
 твоегѡ́ **и́мѣхъ**, члѣ́колю́бче́ гдѣ́. и́
 ѣ́же и́но я́кѡ члѣ́хъ согрѣ́шихъ
 твоѣ́й неизрече́ннѣй бл҃гости,
 помнѣ́хъ ма́, и́ прости́ ми всѣ́.
 ѣ́и влѣ́ко гдѣ́ бже́ нашъ, оу́слы́ши
 мене́ грѣ́шнагѡ раба́ твоегѡ́,
 мола́щася твоѣ́й бл҃госты́ни,
 прѣ́зри мнѣ́ я́кѡ неслѡ́бнѣхъ,
 нечи́стаа и́ безчи́сленаа всѣ́ пре
 грѣ́шенїа́ моа́, я́же я́кѡ члѣ́хъ
 содѣ́лахъ, и́ли помы́слихъ. ны́нѣ
 оу́бѡ сáмъ я́зъ сѡка́ннын и́ грѣ́
 шнын, исповѣ́даюся́ предъ́ цр҃твїе́мъ
 твои́мъ, я́кѡ недосто́ннъ ра́бъ
 тво́й, я́кѡ сїа́ и́ и́на мно́жайшаа
 содѣ́лахъ. и́ мѣ́ти твоѣ́а́ ра́ди
 оу́слы́ши ма́ недосто́ннаго раба́

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 неслѣдника мя сотвори
вечнымъ твоимъ бѣгъ, со
оугодишими тебе во всяка. и спо
добенъ мя не ѿсужденно прича
стѣтися страшнымъ твоимъ и
безсмертнымъ, и животворя
щимъ, и пречымымъ бжтвеннымъ
тайнамъ. ты бо рекъ еси вѣко,
яко елика свѣжете на земли,
бѣдѣти свѣзанн на небеси. и
елика разрешитѣ на земли,
бѣдѣти разрешени на небеси. яко
ты еси безгрѣшенъ и силенъ
ѿставляти грѣхъ. и тебе подо
баетъ слава слава чѣсть и
державъ, и поклонѣнїе, величїе же
и величїепома со безначальнымъ
ти оцѣмъ, и съ пречымымъ и
бѣгъ и животворящимъ ти
дхомъ, ннѣ и прѣнѣ и во вѣки
вѣкомъ, аминь.

mercy hearken unto me, Thine
unworthy servant: deliver me
from eternal punishment, and
make me an heir of Thine eter
nal 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 Mys
teries. 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, wor
ship, greatness and magnifi
cence, together with Thine uno
rinate Father, and with Thy
most holy, good, and life-giving
Spirit, now and ever, and unto
the ages of ages, Amen.

МѢТКА .

ГДН ІСѦ ХРІТѦ СНѦ БЖІН , БЛГІН
ПРЕМЪРЫН , ЧЛКОЛЮБІВЫН ВРЕМО
ГІН , ОУЩЕДРИ МА , І ВСА ПРОШЕНІА
БЛГА ПОДАЖДЬ МН , І ІЗБАВИ Ѡ
ВСАКІА НАПАСТИ , НАУЧИ , ВРАЗУ
МН , ПОМОЗИ І СПАСИ , ЗАЩИТИ ,
СОХРАНИ ѠЧИСТИ , РАДОСТИ ДХОВНЫА
НАПОЛНИ ДШУ МОЮ , ТѢЛУ МОЕМУ
ЗАСТѢПНИКА БУДИ , І ПОДАЖДЬ
ПРОЩЕНІЕ ГРѢХѠВЪ МОИХЪ , І
ПРИЧАСТНИКА ОУЧИНИ ПРЕЧТЫХЪ
ТАИНЪ ТВОИХЪ . ВЪ ДЕНЬ СЪДНЫН
ПОМНИ МН , І БЛГОСЛОВИ ВО ВСА ДНИ
ЖИВОТА МОЕГО . ІАКѠ ТЕБѢ ПОДО
БАЕТЪ ВСАКА СЛАВА , ЧЕСТЬ І ПО
КЛОНЕНІЕ СО БЕЗНАЧАЛЬНЫМЪ ТИ
ОЦЕМЪ , І СЪ ПРЕСВЯТЫМЪ І БЛГІМЪ
І ЖИВОТВОРАЩИМЪ ДХОМЪ , ННѢ І
ПРНѠ І ВО ВѢКИ ВѢКѠМЪ ,
АМІНЬ .

МѢТКА ПРѢДЪ СЛЪЖБОУ ІСРІЮ , ПО
ѠБЛАЧЕНІИ , ЗА ЖИВЫА І 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 сѣѣ въ слѣженницѣ патриарха
іоанфа написана бѣ по главы ѿ
запѣнѣ.]

Вѣлако гдѣи ісѣ хрѣте вѣже наші, истинныи црю, оуслышавшии всѣхъ оуповающихъ на тѣ. такъ и нынѣ приклони оухо твое из несе стѣгъ твоегѡ, и оуслыши мене грѣшнаго сщенноісрѣа, **имѣ**, мѣтвѣ тебѣ за живыа творѣща, а за мѣртвыа по твоемѣ благоволенію ѡпѣста грѣхѡвъ проѣща, и деи агъ твоегѡ стоѣніа, въ твое стѣрашное пришествїе, и блженныи твои оуслышатъ глагола, еже прїидѣте блгословенїи оца моего. и подобенъ мѣ чїстымъ срдцемъ на вѣлако время хвалѣти вылати, за вѣла живыа и мѣртвыа въ православиѣи вѣрѣ скончавшихъ, и ѡ всѣхъ грѣхъ

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

O 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

кающихся. яко ты еси камае о
всехъ неправдахъ нашихъ, и
ожидаетъ обращенїа грѣшныхъ,
ты бо еси единъ кромѣ всакаго
грѣха, и тебѣ славу возсылаемъ
со оцѣмъ, и сѣмъ дхомъ, ннѣ
и прѣнѣ и во вѣки вѣкомъ,
амѣнь.

Поемъ, мѣтѣхъ еи гл҃етъ іерей надъ
виномъ, хотѣющимъ славити.

Гди бже нашъ, бл҃гїи чл҃колюбче,
прїзри на вино се, и бл҃гослови
е, якоже бл҃гословиа еси
кладѣзь іаковль, и купѣль
синаѣмлю, и чаши сѣихъ твоихъ
апѣла, и пришедъ въ канагалію,
водѣ въ вино претворивъ, и славу
свою явилъ оученикомъ своимъ,
тѣ бл҃годать послѣ и на вино се,
и бл҃гослови е дхомъ твоимъ
сѣимъ. яко бл҃гословиа и про
славиа, пречестное и величїе твое

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 твоѣ, со безнача́льнымъ ти́
о́цѣмъ, и́ съ пресѣ́ымъ и́ бл҃гымъ
и́ животво́рающимъ дх́омъ, ннѣ́ и
прѣ́нѡ и́ во́ вѣ́ки вѣ́кѡмъ,
а́ми́нь.

И прекрѣ́титъ іерейъ рѣ́кою въ соудѣ́
вино́ ѡщѣ́нное. та́же, іерейъ, начина́етъ
часы́.

Бл҃гослове́нъ бг҃ъ на́шъ всегда́
ннѣ́ и прѣ́нѡ и́ во́ вѣ́ки вѣ́кѡмъ.

Ѳа́лѡмшикъ, а́ми́нь.

и́ гл҃етъ часы́, по оу́ставѣ́ во є́динъ
гд҃а. часы́ г, ѡ, ѡ. и́ по ѡ́ мѡ часѣ́
мл҃тва. Ѳа́ко гд҃и́ іее́ хр҃тѣ́ вж҃е́ на́шъ.
Ѳа́лмы́ же, бл҃гослови́ душе́ моѡ́ гд҃а, и́
хвали́ душе́ моѡ́ гд҃а, и́ про́чее до конца́
предъ́ литѣ́ргію, не гл҃етъ, поне́же
испо́лнитъ все́ въ литѣ́ргіи.

Блюди́ ѿ іерейю́, и́ сѣ́лѡ ѡ́пасѡ
внемли́, да не дерз́нешь бж҃твенны́
литѣ́ргіи сдѣ́жати безъ́ часѡ́въ, да не
вѣ́дѣши въ прокла́тїи ѡ́ стѣ́хъ апѣ́лаз и́
стѣ́хъ о́цъ. часы́ же да гл҃ютъ ѡ́

riginate 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

кличьница во время дѣйства, ѣже есть посредникомъ. Іерей же глѣтъ во время дѣйства на часѣхъ по оѣе нашъ и по четвѣишю возгласъ, вѣтъ, а не въ словѣхъ.

И иже глѣтъ часы по заштрени, и тыа часы бывають предъ сажбою причащенья. и на сихъ причащеньныхъ часѣхъ глаголемъ трѣ и ко, причащенью. и апѣтъ и ѣвѣліе чтемъ причащенью. Аще ли же причащенья по оутѣвѣ рѣдъ вычитати, апѣтъ и ѣвѣліе, то на часѣхъ ѣже по заштрени бывають, прѣже чтемъ апѣтъ и ѣвѣліе рѣдъ. потомъ апѣтъ и ѣвѣліе чтемъ причащенью. и такъ исполнитъ оутѣвѣ по преданію свѣихъ оѣхъ вѣтъке ныа сажбы. По часѣхъ же оутреннихъ глѣтъ сажба причащенью. Также да не дерзнешь о іерейю сажнѣти безъ часовъ причащеньныхъ, аще и не въ цркви, то въ домѣ глаголетъ не премѣнишъ, ѣкже прѣже оуказѣа.

Егда же начнетъ іерей часы, и по началѣ часовъ прихѣдитъ со діаконѣмъ къ свѣомѣ жертвенникѣ. и свѣакше предъ жертвенникомъ творѣтъ оѣа, по г, по

a cleric during the Prothesis, which is the preparation of the Holy Gifts. At the Hours, during the Prothesis, the priest says the exclamations 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 carried out according to the tradition of the holy fathers concerning the Divine Service. The Service for Communion is said after the morning 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 oblation with the deacon. Standing before the table of oblation, they both make three bows,

клоны, молящеся въ себѣ, сице глаголюще.

Бже ѡчисти мѧ грѣшнаго и помилуй мѧ. **Г**осдавыи мѧ гдѣи помилуй мѧ. **Б**езъ числа согрѣшихъ гдѣи прости мѧ.

И поемъ, творѣтъ прощѣнїе. тѣже, тропарь, глгоутъ.

Искѹпилъ ны ѣси, ѡ клѣтвы законныя, чиноу си кровїю, на крѣтѣ распенсѧ, и копїемъ прободеши въ ребра, безмертїе источилъ єси члвкомъ: спсе нашъ слава тебѣ.

Дїаконъ глгоутъ. **Б**гословѣ вѣко заклѣти стѣи агнецъ.

Исрїей, глгоутъ. **Б**гословенъ бгъ нашъ всегда и ннѣ и прѣно и во вѣки вѣкомъ. **Д**їаконъ, **А**минь.

Тѣже прїемлетъ, исрїей, въ лѣвой оубо рѹцѣ просфирѹ, въ деснѣй же стѣе копїе, и знаменаетъ сѧ нїмъ, трїѣ, верхоу просфирѹ крѣтосбразно, гла сице.

praying and saying to themselves:

God cleanse me a sinner, and have mercy on me. **T**hou hast created 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 immortality 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:

РОСПОМИНА́НІЕ ТВОРИ́МЪ ВЕЛИ́КАГО
ГДА БГА И СПСА НАШЕГО ІСА ХРТА.
ТРН.

ДІАКОНЪ ГЛЕТЪ, АМІНЬ. ГДѸ
ПОМО́ЛИМЪ. ГДН ПОМНІ́ЛЪ.

ТА́ЖЕ, ІСРІ́Й, КОНЗНІ́ТЪ КОПІ́Е, ѿ
ДЕСНЮ́ СТРАНѸ ЗНА́МЕНІА ПРОСФІ́РЫ, И
РѢ́ЖА ѿ СЕБѸ, ГЛЕТЪ.

И́КЪ О́ВЧА НА ЗАКОЛѢ́НІЕ ВЕДѢ́
СА.

ДІАКОНЪ, НА КО́ЕМЖДО ПРЕРѢ́ЗАНІИ
ГЛЕТЪ. ГДѸ ПОМО́ЛИМЪ. ГДН
ПОМНІ́ЛЪ.

ІСРІ́Й, ЛѢ́ВЮ СТРАНѸ ПРОСФІ́РЫ РѢ́ЖА,
ГЛЕТЪ.

И́ ІА́КЪ А́ГНЕЦЪ ПРА́МЪ
СТРИ́ГШЕМОУ́ Е́ГО БЕЗГЛА́СЕНЪ, СІ́ЦЕ
НЕ ѾВЕРЗА́ЕТЪ ОУ́СТЪ СВОИ́ХЪ.

НА ГО́РНИ́Й ЖЕ ЧА́СТИ ПРОСФІ́РЫ РѢ́ЖА,
ГЛЕТЪ.

ВО СМНРѢ́НІИ Е́ГО Е́ДЪ Е́ГО
ВЗА́ТІА.

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 до́льнѣй же ча́сти рѣ́жа глѣтъ.
Ро́дъ же ѿгдѣ ктѣ́ исповѣ́тъ.

По́томъ, глѣтъ, дѣ́аконъ. Глѣтъ
по́молѣмъ. Ро́змѣ́ вѣ́ко.

И́срѣ́й, конзѣ́тъ ко́пѣ ѿ ле́выа
сѣ́раны́ просѣ́ры, ѿ вѣ́нѣа сѣ́н
а́гнецъ, гла́ сѣ́.

И́къ вѣ́млетъ ѿ зе́млі
жѣ́вѣтъ ѿгдѣ́.

И́ положи́тъ ѿгдѣ́ вѣ́нѣа на ле́нѣ.
И́ глѣтъ, дѣ́аконъ. По́жрѣ́ вѣ́ко.
И́ рѣ́жа и́срѣ́й крѣ́тѣа вѣ́нѣа, глѣтъ
сѣ́.

Жрѣ́тъ а́гнецъ вѣ́нѣа вѣ́млен
грѣ́хѣ́ мѣ́рѣ, за мѣ́рѣн жѣ́вѣтъ ѿ
сѣ́нѣ́.

Дѣ́аконъ глѣтъ. Поло́жѣ́ вѣ́ко.
И́срѣ́й же полагѣ́тъ сѣ́н а́гнецъ, на
сѣ́мѣа дѣ́кѣ́, ѿ глѣтъ.

Полагѣ́тъ а́гнецъ вѣ́нѣа за
жѣ́вѣтъ вѣ́нѣа мѣ́ра.

Дѣ́аконъ глѣтъ. Про́водѣ́ вѣ́ко.

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 ,
сѣѣмъ копѣемъ гла . Ѣдѣнъ ѡ вѣнъ
копѣемъ рѣбра ѡмѣ прободе , и ѡбѣ
нѣзде кровѣ и водѣ . и вѣдѣвыи
свидѣтельствова , и истинно ѡсть
свидѣтельство ѡгдѣ .

Дѣаконъ прѣемъ въ деснѣю рѣкѣ винѣ ,
въ лѣвѣю же водѣ , глѣтъ ко Ісрѣю .

Бѣгословѣнѣ вѣко винѣ и водѣ .

Ісрѣй глѣтъ . Бѣгословѣнъ бѣ наѣшъ
всѣгда , и нѣѣ и прѣнѣ и во вѣки
вѣкѣмъ .

Дѣаконъ глѣтъ , ѡмѣнѣ . и вѣвѣтъ
во сѣѣнѣ потѣръ , винѣ и водѣ , и глѣтъ .

Сѣдинѣнѣ вѣко .

Ісрѣй бѣгословаѡ рѣкѣю , глѣтъ .
Сѣдинѣнѣ сѣѣгѣ дѣѣ , ѡѣкѣ трѣѣ
сѣтъ свидѣтельствѣющѣи , дѣѣ ,
кровѣ и водѣ , и трѣѣ во ѡдѣно
сѣтъ . Дѣаконъ же глѣтъ , ѡмѣнѣ .

Ѣгда же вѣвѣѣнѣ во сѣѣнѣ потѣръ
винѣ и водѣ , тогда ѣѣ разѣмотрѣнѣмъ

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 вливаяши вина, елика быти довольно
вечем хотащымъ причаститица, воды
же немного, понеже растворитца тепло
тою.

Иже ли же тепла вѣдетъ проефирѣ, и
полагаетъ иереи стын агнецъ въ знакъ,
на стѣмъ дискосѣ теплоты ради, и
стоитъ даже до переноса великаго.

Иже ли въ монастырѣ, то оубо
выбаетъ въ дѣйство каженіе. По сое
диненіи же вина и воды въ потырь,
дѣаконъ вземъ кадило, и прѣимъ
благословеніе оу иереа, иеходитъ цркви
дверми, благоговѣннѣ штвораетъ царски
хъ дверей единѣ половинѣ. и ѣте
шбратѣла затвораетъ цркви хъ дверей тѣю
штворенію половинѣ, и покланѣтелѣ на
стоѣтелю, и кадитъ цркѣа двѣри и
ообразы по чинѣ, и настоѣтелѣ, и
крылосы, и братію. Кадѣ же оубо глетъ
себѣ въ тай ектенію за здравіе, и по
минаетъ црѣа и патриарха, и за ихъ же
хощетъ. Тѣже входитъ во олтарѣ цркви
ми двѣрми, тѣкоже штворѣ половинѣ
царскихъ дверей, и пакѣ затвораетъ и
кадитъ ех предѣ точию прѣтола и иереа, 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

ѿда́етъ кади́ло понама́рю, ѿ ста́нетъ пре́д
же́ртвенникомъ, ѿ помина́етъ со ісрѣ́омъ
оу́бопшихъ по́ чинѸ іа́коже оу́каза́ла. Въ
собо́рныхъ же оу́бо храме́хъ въ дѣ́йство
каже́ніа не́сть, но то́чию стои́тъ
діа́конъ со ісрѣ́омъ, пре́д же́ртвенникомъ,
ѿ гла́голетъ іа́коже прѣ́же оу́каза́ла.

Діа́конъ же оу́бо да не де́рзнетъ
сващѣ́ннаа дѣ́йствовати ни́чесо́же, по
оу́ста́вѸ стѣ́хъ о́цъ, ни́же просфѣ́ры да
вынима́етъ, іа́коже пра́вила повеле́вають.

Та́же, пріѣ́млетъ ісрѣ́нъ второ́ю про
сфѣ́роу, гла́етъ.

Гдѣ́и і́сѣ хрѣ́стѣ́ снѣ́е вѣ́ѣи, пріѣ́мнѣ
приноше́ніе сѣ́е въ че́сть ѿ въ
па́мать пресѣ́тыа пречі́стыа, ѿ
прее́лгослове́нныа влѣ́щы нашеа
вѣ́щы, ѿ прѣ́нѸ дѣ́вы мѣ́рин. [ѿ́ще ли
ѣ́сть хра́мъ, ѿли́ прѣ́занныа вѣ́щы:
че́стнаго ѿ сла́внаго ѣ́а, ѿмѣ́хъ.] ѣ́а́же
моли́твами пріѣ́мнѣ гдѣ́и же́ртвѸ
сѣ́ю, въ пренебѣ́сныи мы́слени
тво́и же́ртвенникъ.

Діа́конъ глаго́летъ то́же. ѿ вѣ́емъ,
ча́сть стѣ́мъ копи́емъ тро́ухого́льнѸ на́д

commemorates the departed in order, as pre-
scribed. 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 per-
form 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 glo-
rious N.) through whose interces-
sions 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

сѣ́лымъ диско́сомъ , полага́етъ на сѣ́бѣмъ
диско́бѣ ѿ де́сныхъ страна́хъ сѣ́аго ѡ́гньца .
Та́коже и прѡ́чїа ча́сти вынма́етъ на́дъ
сѣ́лымъ диско́сомъ . Дїа́конъ же
приглаша́етъ ѡ́мнїѣмъ .

ТѢЖЕ ПРИЕМЛЕТЪ ІЗРѢН ТРЕТІЮ ПРО
ЕФНУ, И ГЛЕТЪ.

Гдн ѿсе хрѣтѣ снѣ бжїи, прїимн
приношенїе сїѣ, вз чѣсть и
славѣ честныхъ нбныхъ силъ без
плотныхъ, чтѣнаго и славнаго
пророка и прѣтчи крестнїтеля гднѧ
їсѡнна, и всѣхъ стѣхъ прѣкх. и
стѣхъ славныхъ и всехвальныхъ
апѣлѧ, петрѧ и пѧвѧ, матѣѧ,
мѧрка, лѧкнѧ и їсѡнна бгослова и
всѣхъ стѣхъ апѣлѧ. Иже во
стѣхъ оцѧ нашихъ, васїлїѧ вели
каго, григорїѧ бгослова, и
їѡанна златоустѧго, аѧнасіѧ и
кирїѧ, и николѧ иже вз мнѣ
рѣхъ, стѣхъ чѣдотворцевъ рѣс
скихъ, петрѧ и аѧлѣѧ, и їѡны,

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 honour 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, glorious and all-praised apostles: Peter and Paul, Matthew, Mark, Luke, John the Theologian and all the holy apostles; and of our fathers among the saints: Basil the Great, Gregory the Theologian and John Chrysostom, Athanasius and Cyril, Nicholas of Myra, and the holy Russian wonderworkers Peter, Alexis and Jonah.

никіты єпѣ, іωάνна архієпѣпа
 новгородскихъ чюдотворцевъ, и
 леонтіа єпѣпа ростовскаго чдо
 творца, и гѣрїа и варсонофіа ка
 занскихъ чюдотворцевъ, и всѣхъ
 стѣхъ стѣлєй. И стѣго перво
 мѣченика и перволажнїтеля архі
 діакона стѣфана, и стѣхъ велико
 мѣнкъ геωргїа, димїтрїа,
 деодора тїрона, деодора страти
 лаѣта, никіты, прокопїа, борїса
 и глѣба. и стѣго кнѣза михаїла
 черниговекаго, и болярїна єгѡ
 деодора, и всѣхъ стѣхъ мѣче
 никъ. Прѣбныхъ и бѣгоносныхъ оцѣ
 нашихъ антѡнїа, євфїмїа, іа
 вы, онѣфрїа, и аданасїа, иже
 во іѡвнѣхъ, деωδωсїа обще
 жїтеля, іωάνна лѣствичника, и
 іωάνна дамаскина, и прѣбныхъ
 оцѣ нашихъ русскихъ чюдотво
 рцевъ, антѡнїа и деωδωсїа

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 ѿ варлаама,
кириѣла ѿ нѣкона, ѿ димѣтрѣа
прилѣцагѡ, никѣты переаславецка
гѡ, пафнотѣа боровскагѡ,
зосѣмы ѿ саватѣа соловѣцкихъ чѡ
дотворѣцѡвъ ѿ всѣхъ стѣхъ
прѣбныхъ оцѣ. ѿ стѣхъ чѡдотворѣ
цѡвъ козмы ѿ дамѣана, кѣра ѿ
ѡанна, пантелѣймона ѿ ѣрмо
лаа, самѡѡна ѿ дѡмѣда, ѿ
всѣхъ стѣхъ безрѣбренникъ, ѿ
стѣхъ праведныхъ бгосѡцѣ,
ѡакѣма ѿ анны. ѿ стѣхъ велико
мѣченицъ, дѣклы, варвары,
кирѣакѣн, ѣвдѣмѣн, парасковѣн,
ѣкатерѣны, ѿ всѣхъ стѣхъ
мѣченицъ. ѿ стѣхъ прѣбныхъ
жѣнъ, пѣлагѣн, дѣодѡсѣн, анастѣ
сѣн, ѣвпраѣсѣн, дѣвронѣн, дѣо
дѣлѣн, ѣвфросѣнѣн, ѿ мѣрѣн
ѣгѣптѣнѣн, ѿ всѣхъ стѣхъ
прѣбныхъ жѣнъ. ѿ стѣгѡ ѣгѡже 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, ѿ ѿго́же ѣ́сть де́нь, ѿмѣ́хъ. ѿ
всѣ́хъ стѣ́хъ: ѿхъже моли́твами
посѣ́ти насъ бж́е, ѿ прїи́ми
же́ртвѣ́ сїю́, въ пренебѣ́сныхъ ѿ
мы́сленныхъ сво́й же́ртвенникъ.

Дїа́конъ глаго́летъ то́же. ѿ та́ко
взе́млетъ іерѣ́й ча́сть, ѿ полага́етъ ѿ
лѣ́выхъ стѣ́хъ стѣ́ху агньца.

Та́же, іерѣ́й взѣ́мъ четве́ртю прос
фиро́у, гла́етъ.

Гдѣ́и ісѣ́ хрѣ́стѣ́ снѣ́ бж́їи, прїи́ми
приноше́нїе сїѣ́ ѿ здра́вїи ѿ ѿ
спсе́нїи патріа́рха на́шего ѿмѣ́хъ, [ѿ
митрополи́та на́шего, ѿмѣ́хъ, ѿ архіе́пкпа
на́шего е́пкопа на́шего, ѿмѣ́хъ], ѿ все́хъ
е́пископствъ правосла́вныхъ, чѣ́на
хъ прѣ́звитерства, ѿже́ ѿ хрѣ́стѣ́
ѿ дїа́конства, ѿ все́хъ свѣ́
щенни́ческихъ чїна́.

Дїа́конъ глаго́летъ то́же. ѿ взѣ́мъ
іерѣ́й ча́сть, полага́етъ на стѣ́хъ
днѣко́рѣ, до́лѣ ѿ тѣ́хъ чѣ́стѣ́й.

Та́же іерѣ́й прїи́мъ па́тѣ́ю просфиро́у,
гла́етъ.

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 ІЄЕ ХРІТЄ ЄНЄ БЖІН , ПРІНМІ
ПРИНОШЕНІЄ ЄІЄ Ѡ СТРАНѢ СЕЙ І
ВЛАСТІѢХЗ І ВѠЄХЗ ЁА, І Ѡ
ЗДРАВІН І Ѡ СПАСЕНІН ВСѢХЗ
ПРАВОСЛАВНЫХЗ ХРІТІАНЗ .

ДІАКОНЗ ГЛАГОЛЕТЗ ТОЖЕ . І ВЗЕМЗ
ЧАСТЬ ІЄРІН , ПОЛАГАЕТЗ НА СТѢМЗ
ДИЕКОРѢ , ДОЛѢ .

ѦЩЕ БѢДЕТЗ МНѢГІРЬ , ІЄРІН ПРІЕМЗ
ШЕСТЮ ПРОСФІРѢ , ГЛЕТЗ ЄНЦЕ .

ГДН ІЄЕ ХРІТЄ ЄНЄ БЖІН , ПРІНМІ
ПРИНОШЕНІЄ ЄІЄ Ѡ ЗДРАВІН І Ѡ
СПАСЕНІН РАБА ТВОЕГО , ѠЦА НАШЕГО
АРХІМАНДРИТА , ІАИ ІГ҃МЕНА , ІМѢХЗ . І
Ѡ СЛѢЖИТЕЛѢХЗ ПРЕЗВІТЕРѢХЗ І
ДІАКОНѢХЗ , І Ѡ ВСЕЙ БРАТІН
НАШЕЙ , І Ѡ СЛѢЖЕБНИЦѢХЗ , ІХЖЕ
ПРІЗВАЛЗ ЄСІ КЗ ТВОЕМѢ
ПРИЧАСТІЮ , ТВОИМЗ БЛГОСЕРДІЕМЗ
ПРЕБЛГІН БЛКО .

ТАЖЕ , ПОМИНАЮТ , ІЄРІН І ДІАКОНЗ
ЖИВЫХЗ ПО ІМЕНН , ІХЖЕ ХОЩЕТЗ . 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 іѣрѣи ѡ ко́мъ вы́нати ѡ́з про
сфирѣи́ часть за здрáвїе, гл҃а.

Гдѣи́ іѣсѣ хр҃тѣ снѣ бж҃їи, прїимѣ
приношенїе сѣѣ ѡ здрáвїи ѡ ѡ
спасѣнїи, ѡ ѡ ѡставленїи грѣ
хѡвъ раба́ своегѡ, **ѡмѣ**,
ѣгѡже прїзвалъ єси́ къ твоемѹ
причастїю твоѣмъ бж҃госердїемъ
прѣбл҃гїи вл҃ко.

Ѣще ли ѡ женѣ вынмáтъ ѡ́з про
сфирѣи́ часть за здрáвїе, гл҃а.

Гдѣи́ іѣсѣ хр҃тѣ снѣ бж҃їи, прїимѣ
приношенїе сѣѣ ѡ здрáвїи ѡ ѡ
спасѣнїи, ѡ ѡ ѡставленїи грѣ
хѡвъ рабы́ твоеѣ, **ѡмѣ**,
ѣгѡже прїзвалъ єси́ къ твоемѹ
причастїю твоѣмъ бж҃госердїемъ
прѣбл҃гїи вл҃ко.

Потомѹже ѡбразѹ ѡ ѡ ины́хъ вы
нмáетъ ѡ́з просфирѣи́ части, ѡ полагаѣтъ
дѡлѹ икѣенѡ на стѣмъ дискѡѣхъ
прѡчними частѹми.

Потѡмъ поминáетъ ко́ждо ѡ себѣ.

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
prosphora for others, and carefully places
them below with the others on the holy
diskos.

Then he commemorates each and himself.

ПОМАНІ ГДН ПО МНО́ЖЕСТВѸ
МІЛОСТИ ТВОЕѦ, Ѣ МЕНЕ НЕДО
СТО́ЙНАГО РАБА ТВОЕГО **НМКХ**. Ѣ
ПРОСТИ МИ ВСѦКО ПРЕГРѢШЕНІЕ,
ВО́ЛЬНОЕ Ѣ НЕВО́ЛЬНОЕ.

Ѣ ВЗЕМЪ ІСРѢЙ ЧАСТЬ, ПОЛАГАЕТЪ НА
СТѢМЪ ДИСКО́ВѢ, ДО́ЛѢ ВЪ РА́ДЪ.

ТА́ЖЕ ІСРѢЙ, ПРИ́МЪ СЕДЬМѸЮ ПРОС
ФНРѸ, ГЛѢТЪ.

ГДН ІСЕ ХРІ́ТЕ СІ́Е БЖІ́И, ПРИ́МЪ
ПРИНОШЕНІЕ СІ́Е Ѡ ПА́МЯТИ Ѣ Ѡ
ѠСТАВЛЕНІИ ГРѢХѠВЪ БЛАЖЕННЫХЪ
СОЗДА́ТЕЛСЬ [СТЫ́А ОБИ́ТЕЛИ СЕѦ]
ХРА́МА СЕГѠ Ѣ БЛЖЕННЫХЪ Ѣ ПРИСНО
ПА́МЯТНЫХЪ ЦР҃СЬ Ѣ ЦР҃НЦЪ, Ѣ ВСЕ
ЛЕНСКИХЪ ПАТРІА́РХЪ, Ѣ ПРЕСВѢ́ЕННЫХЪ
МИТРОПОЛІ́ТѠВЪ, Ѣ БЛГОВѢ́РНЫХЪ
ВЕЛІ́КИХЪ КНАЗЕ́Й, Ѣ ВЕЛІ́КИХЪ КНА
ГІ́НЬ, БГО́ЛЮБИВЫХЪ А́РХІЕПІ́КѠВЪ Ѣ
Є́ПІ́КѠВЪ, Ѣ БЛГОВѢ́РНЫХЪ КНЗЕ́Й
Ѣ КНАГІ́НЬ, Ѣ А́РХІМА́НДРИТѠВЪ, Ѣ

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,

и́мѣнѡмъ, ѿ вѣсь сщ҃енническѣи
чѣиъ, ѿ мнѣшескѣи, ѿ всѣхъ пра
восла́вныхъ хр҃тіа́нъ.

Здѣ поминáетъ, ісрѣй, ꙗко свои́хъ
родѣ́телеѣ прѣстáвъшихсѧ, ѿмѣ́хъ, ꙗко ѿхъже
хощетъ.

Такоже и нынѣ части за оубошнихъ
вынмаетъ, за ихже хочетъ, глаголюще.

Гдн ѿсе хрѣтѣ снѣ бжїи, прїимѣ
прїношенїе сїѣ ѡ пѣмѣти н ѡ
ѡсѣтавлѣнїи грѣхѡвѣ, ѡуѣсѡпшагѡ
раба твоегѡ, **нмкз**, н ѡуѣиннѣ
дѡшѡ ѣгѡ вѣ сѣлѣхѣх прѣведныхѣ
члѣколѡбѣе.

ИЩЕ ЛИ О ЖЕНѢ ГЛѢТЪ СІЦЕ.

Гдн ісе хрїтє снє бжїи, прїимнї
принношенїе сїє ѡ пámати н ѡ
ѡставлєнїи грѣхѡвх, оусопшїа
рабы твоеа, **нмкз**, н оучиннї
дшѡ еа вх селѣхх прáведныхх
члколюбче.

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 глѣтъ. И ѿ всѣхъ ѿже ѿ
надѣждн воскресѣнїа и жїзни
вѣчныа и твоегѡ причастїа,
прѣжде оусѡпшихъ оцъ и братїи
нашихъ, ѿже здѣ лежащихъ, и
повсюду православныхъ хрїтіанъ,
оучини дѡху ихъ въ селѣхъ прѣ
вѣдныхъ чл҃колюбче гд҃и.

И взѣмъ часть, полагаѣтъ на стѣмъ
дискѣ, долѣ съ прочими частями въ
радѣ, и ѿще крохи бѣдѡтъ въ небреженїи,
около стѣгѡ блюда, собравъ и тѣ къ
частемъ же приложитъ, и прїимъ
фїникъ, собираѣтъ крохи около стѣгѡ
а҃гнца, ꙗко да въ соблюденїи бѣдѡтъ,
да ни єдино ѿ нихъ ѡпадѣтъ. Дїаконъ,
прїимъ кадїло, и вложивъ днмїанъ,
глѣтъ ко ісрїю.

Бл҃гословѣ вл҃ко кадїло и
днмїанъ. гд҃и помѡлимсѧ.

ісрїи, гд҃и помилуй. и прекреститъ
кадїло, гла мѣтвѣ кадильнѡю.

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:

Кадѣло тѣ прино́симъ хрѣ́тѣ бжѣ
на́шѣ въ коню̀ бѣ́гоу́ха нѣ́а. ѿ́же
прѣ́имъ въ прене́бныи тво́и
же́ртвеникъ, низпо́слѣ на́мъ
бѣ́годѣть пресѣ́аго твоегѡ́ дхѣ́а.

Дѣ́акоу. **Гдѣ́** по́молимсѣ́.
По́стави вѣ́ко сѣ́ю свѣ́здѣ́, на
сѣ́мъ дискѡ́сѣ́.

Исрѣ́й, взе́мъ свѣ́здѣ́, по́кади́въ ю́
дѣ́акоу, по́ставля́етъ исрѣ́й верхѣ́ сѣ́аго
а́гнца, глѣ́ и́ще.

Гдѣ́ по́мни́аи. **Прише́дъ** свѣ́здѣ́
сѣ́а верхѣ́, и́дѣ́же бѣ́ отрочѣ́.

Дѣ́акоу глѣ́тъ, **а́ми́нь.** **Гдѣ́** по́мо
лимсѣ́. **Покры́и** вѣ́ко сѣ́ю свѣ́з
дѣ́ сѣ́ю.

Исрѣ́й взе́мъ пе́рвыи по́кроу́ецъ, по́кры
ва́етъ сѣ́и дискѡ́сѣ́ ю́ свѣ́здою́, глѣ́.

Гдѣ́ по́мни́аи.

Пѣ́ломъ, **дѣ́довъ,** **ѣ́в.**

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:

ГДЬ ВОЦРЬСА ВЪ ЛѢПОТЪСА
 ѠБЛЕЧЕ. ѠБЛЕЧЕСА ГДЬ Ъ СНАЪ И
 ПРЕПОАСА. ИБО ОУТВЕРДИ ВСЕ
 ЛЕННЮ, ИАЖЕ НЕ ПОДВИЖИТСА.
 ГОТОВЪ ПРѢОЛЪ ТВОЙ ѠТОЛѢ, Ѡ
 ВѢКА ТЫ СЕИ. ВОЗДВИГОША РѢКИ
 ГДИ, ВОЗДВИГОША РѢКИ ГЛАСЪ
 СВОЙ. ВОЗМУТЪ РѢКИ СТРУИ СВОИ
 Ѡ ГЛАСОВЪ ВѠДЪ МНОГЪ. ДИВНЫ
 ВЫСОТЫ МОРЕКИА, ДИВЕНЪ ВЪ
 ВЫСОКИХЪ ГДЬ. СВИДѢНІА ТВОА
 ОУВѢРИШАСА СЕБѠ. ДОМЪ ТВОЕМЪ
 ПОДОБАЕТЪ СТЫНИ ГДИ ВЪ ДОЛГОТЪ
 ДНИИ.

ДІАКОНЪ ЖЕ, НА КОЕМОДО ПОКРЫТИИ
 КАДИТЪ ПОКРѢВЦЫ.

ТАЖЕ, ГЛЕТЪ, ДІАКОНЪ, **А**МИНЬ. **Г**ДЬ
 ПОМОЛИМСА. **П**ОКРЫИ ВЛКО СТЬЮ
 ЧАШЪ СІЮ.

ІЕРЕЙ ПРИИМЪ ВТОРЫИ ПОКРѢВЦЪ,
 ПОКРЫВАЕТЪ СТЬЮ ЧАШЮ, ГЛА.

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: **A**men. **L**et us
 pray to the Lord. **M**aster, cover this
 holy chalice.

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

ГДН помнѣлѣи. Покрѣи нѣсѣ
добродѣтель твоѣ хрѣтѣ, и хвалѣ
твоѣи исполни сѣ землѣ.

Діаконъ глѣтъ. Аминь, гдѣ
помолимсѣ. Покрѣи вѣко обоѣ
сѣи сѣи.

Іерей. ГДН помнѣлѣи. И прїимъ
третїи покрѣи, ѣже сѣи воздѣхъ,
покрѣи обоѣ, глѣ.

Покрѣи насъ кровомъ крилѣ
твоѣи, и ѡженѣи ѡ насъ вѣкаго
врагѣ и сопостѣи, и оумнрѣи
нашѣ жїзнь гдѣ, и помнѣлѣи
насъ, и мнрѣи своѣи, и спасѣи дѣшѣ
наша, ѣкѣ вѣи и члѣколюбѣи.

Тѣже, іерей приложѣи рѣцѣи своѣи къ
перемѣи своѣи крѣтѣи, поклонѣи
сѣи блѣгоговѣнїемъ прѣмѣи
жертвеникѣи, на нѣмѣи сѣи положѣи
вѣи, глѣ сѣи.

Блѣгословѣи бѣи ѣже сѣи и зѣ
вѣи вѣи, и нѣи и прїемѣи
и вѣи вѣи вѣи.

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.

ДѢАКОНЪ ГЛ҃ЕТЪ, АМІНЬ. **СѢ** ПРЕДЛО
ЖЕННЫХЪ ЧТ҃НЫХЪ ДАРѢХЪ, ГД҃У
ПОМОЛИМСЯ.

Исрѣи, ГД҃и помилуй.

ГЛАВѸ ПРЕКЛОНЫ, МОЛИТСЯ.

ДѢТВА, ПРЕДЛОЖЕНІА.

БЖЕ БЖЕ НАШЪ, ИЖЕ НБ҃НЫИ
ХЛѢБЪ ПИЩѸ ВСЕМѸ МІРѸ, ГДА
НАШЕГО И БГА ІСА ХР҃ТА
НИЗПОСЛАВЪ, СПСА И ИЗБАВИТЕЛА
И БЛ҃ГОДАТЕЛА, БЛ҃ГОСЛОВАЮЩА И
ЩЕЩАЮЩА НАСЪ, САМЪ БЛ҃ГОСЛОВИ
ПРЕДЛОЖЕНІЕ СЕ, И ПРИИМИ СѢ ВЪ
ПРЕНБ҃НЫИ ТВОИ ЖЕРТВЕННИКЪ.
ПОМНИ ГД҃и ІАКѠ БЛ҃ГЪ И ЧЛ҃КО
ЛЮБЕЦЪ ПРИНЕСШИХЪ, И ИХЪ ЖЕ РАДИ
ПРИНЕСОША, И НАСЪ НЕОУЖДЕНЫ
СОХРАНИ, ВО СЩЕНОДѢЙСТВІИ
БЖТВЕННЫХЪ ТИ ЧИНСТВЪ. ІАКѠ
БЛ҃ГОСЛОВИСЯ И ПРОСЛАВИСЯ ПРЕ
ЧТНОЕ И ВЕЛИКОЛѢПОЕ ИМЯ ТВОЕ,
ОЦА И СНА И С҃ТАГѠ ДХ҃А, НИГѢ 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

пѣнѡ ѿ вѣкѣн вѣкѡмъ,
амѣнь.

Тѣже, гл҃ютъ тропѣрь.

Рѡ гробѣ плѣтъскѣ, во ѡдѣ же
сѣ дѡшѣю ѡбѣ бѣ, въ раі же
сѣ разбѡйникомъ. ѿ на прѣтѡлѣ
бѡше хр҃тѣ со оцѣмъ ѿ дѡмъ,
всѣмъ ѿполнѣа не ѡпѣсаннынъ.

Посѣмъ кадѣтъ ісрѣй сѣа, ѿ, ѿ
дѣаконѣ, ѿ прѣмъ кадѣло дѣаконѣ,
ѡтворѣтъ цр҃кѣ двѣри ѿ кадѣтъ сѣынъ
прѣтѡлѣ околѡ крѣтѡбразнѡ, гл҃а к
сѣбѣ. ѡлѡмъ ѿ, помнѣи ма бѣже по
велицѣи. ісрѣй же сѣавъ ѡдѣснѡ
сѣанѣ прѣтѡла гл҃етъ тѡнже ѡлѡмъ.

дѣаконѣ же кадѣтъ сѣа ѿ всѣхъ
сѣтарѣ. ѿ сѣавъ въ цр҃кѣхъ двѣрехъ,
кадѣтъ настѡитѣла, ѿ правѣнъ крѣ
лѡсѣ, ѿ лѣвѣнъ, ѿ прѣмѡ западнѣхъ
дверей, ѿ ѡбращѣа, кадѣтъ сѣынъ прѣ
тѡлѣ, ѿ ісрѣа, ѿ ѡдѣсѣ кадѣло.

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 іѣреѣи стѣвѣ въ цркви двѣрѣ,
творѣтъ ѿпѣвѣтъ, гл҃а.

Слава тебѣ бже нашъ,
оупованіе наше слава тебѣ.

пѣвцы же гл҃ютъ, слава ѿ ннѣ, гд҃и
помилѹи, ѿ, гд҃и бг҃ословѣ.

Посемъ іѣреѣи творѣтъ ѿпѣвѣтъ, на
зѣпадѣ ѿбратѣа

Хр҃тосъ истинныи бг҃ъ нашъ. **ѿще**
ли въ нѣю: Воскрѣсъ ѿ мѣртвыхъ,
Хр҃тосъ истинныи бг҃ъ нашъ,
мл҃твами пречѣтыа ѡго мтрѣ, ѿ
ѿже во стѣхъ оца нашегѡ
іѡанна златоустѣа, патрїярха
цр҃а града, ѿ всѣхъ ради стѣхъ,
помилѹетъ ѿ спасетъ насъ, іакѡ
бг҃ъ ѿ чл҃колюбецъ.

Тѣже, дїаконъ затворѣтъ стѣла
дверѣ. іѣреѣи же со дїакономъ, ѿбратѣа
къ престолѹ, творѣтъ прощѣніе. **ѿще ли**
іѣреѣи ѡднѣхъ слѹжитъ, творѣтъ прощѣніе
на всю цр҃ковь, не затворѣа цр҃кихъ
дверѣи.

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 ТИХНМЪ ГЛАГОМЪ.
БЛГОСЛОВИ БЛГО.

ІСРІЙ, БЛГОСЛОВЕНЪ БГЪ НАШЪ ВЕ
ГДѢ И ННѢ И ПРНѢ И ВО ВѢКИ
ВѢКѢМЪ.

ДІАКОНЪ, АМІНЬ.

И МОЛѢТЕ ГЛЮЩЕ ВЪ СЕБѢ. ЦРЮ
НБННІИ, ВЕЕ ДО КОНЦА ДННОЩІИ.

ТѢЖЕ. ГЛАВА ВЪ ВЫШНИХЪ БГѢ, И
НА ЗЕМЛИ МІРЪ, ВЪ ЧЛОВѢЦѢХЪ
БЛГОВОЛЕНІЕ, Г. И ПОКЛОНЯЮТЕ, Г.

ТѢЖЕ. ГДН ОУСТНѢ МОИ
ОУВЕРЗЕШИ, И ОУСТА МОА ВОЗВѢ
СТАТЪ ХВАЛѢ ТВОЮ, Б. И ПОКЛОНЯЮ
ТЕ, Б.

ТѢ, ІСРІЙ, ЦѢЛУЕТЪ СТОЕ ЕВѢЛІЕ.
ДІАКОНЪ ЖЕ СТЫИ ПРЕТОЛЪ. И
ПРЕКЛОНЯЕТЪ ГЛАВѢ СВОЮ ІСРІЮ, ДЕРЖА ОУ
ЛАРЬ СВОИ ТРЕМН ПЕРСТЫ ДЕННЫА РЪКИ, И
ГЛѢТЪ. ВРЕМѢ ПОСЛАЖИТИ ГДВН,
БЛГОСЛОВИ БЛГО.

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 ѿгдѣ рѹко́ю крѣ́тъ на гла́вѣ, гл҃етъ.

Бл҃госло́вѣнъ бѣ́тъ на́шъ всегдѣ́, ѿ ннѣ́ ѿ прѣ́шѹ ѿ во́ вѣ́ки вѣ́кѡмъ.

Ді́ако́нъ, а́мѣнь. Та́же, ді́ако́нъ. По́молѣ́са ѡ́ мнѣ́ вл҃ко.

Ісрѣ́й. Испра́витъ гд҃ь стѡпы́ твоѣ́.

Ѿ па́ки ді́ако́нъ. По́мани ма́ вл҃ко ст҃ы́и.

Ісрѣ́й. По́мани́тъ тѣ́ гд҃ь бѣ́тъ во цр҃кѣ́и сво́еи, всегдѣ́ ѿ ннѣ́ ѿ прѣ́шѹ ѿ во́ вѣ́ки вѣ́кѡмъ.

Ді́ако́нъ, а́мѣнь.

Ѿ покло́нѣ́а ѿхо́дитъ ст҃ы́ми двѣ́рми, ѿ ста́въ на ѡ́бычно́мъ мѣ́стѣ́, прѣ́шѹ ст҃ы́хъ двѣ́рей, покло́на́етсѣ, ꙗ́ко, ѿ все́хъ бл҃гоговѣ́ніеи, гл҃а въ себѣ́, ꙗ́ко:

Гд҃и о́устьи́ твоѣ́ моѣ́ ѡ́твѣ́рзи, ѿ о́устьи́ твоѣ́ возвѣ́стѣ́тъ хва́ла твоѣ́.

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.

ѲѲКѲ НЕПОДОБѢТЪ НАДЪ ЧЕРЕТВЫМИ ПРОСФОРѢИ
РАМНИ СЛЪЖИТИ БЖЕСТВЕННЫМЪ ЛИТЪРГИИ.

БЛЮДИ ОУБѲ Ⲙ ИСРѢЮ И ѠЩЕ, РАЗОУМНО
ЖЕ И ОПАСЕШО ВНЕМАИ, ДА НЕДЕРЗНЕШИ
ПРОСФОРѢИ СЪСТАТИ ПРОСФОРѢИ КАКЪ ПРОСФОРѢИ
ПЕЧЕНА БУДЕТЪ ПРЕЖЕ ТОГѲ ДНА, БЪ КО
ТОРЫИ БЫВАЕТЪ СЛУЖБА ЗЛАТОСЪТОВА,
ИЛИ ВАСИЛИЕВА; НО ТОГѲ ДНА ДА БУДЕТЪ
ПРОСФОРѢИ ПЕЧЕНА, КОЕГѲ ДНА БЫТИ
БЖЕСТВЕННѢИ СЪТѢИ СЛУЖБѢ, ДА НЕ ЕРИМСКИ
МИ ЕРЕТИКИ ПРОКЛАТІЮ ДОСТОИНЫ БУДЕШИ
ОНИ ОУБѲ ОКАМНИИ ѲѲКѲ НА МЕРТВЫМЪ
ЧЛѢСКИМЪ ТѢЛОМЪ СЛУЖАТЪ, СИРѢЧЬ НА
ОПРѢНОКИ. ТАКОЖЕ И НА ЧЕРЕТВОЮ ПРОСФОРѢИ
РОЮ СЛЪЖИТИ, ТОМЪЖЕ ПРОКЛАТІЮ ПО
ДЛЕЖИТЪ. ТЫЖЕ ПАКИ СЕГѲ БЛЮДИСА, И
ОПАСЕШО ХРАНИСА. И ПОНОМАРЮ НАКАЗЫВАЙ
ДА НЕ ПРИНОСИТЪ ТАКИХЪ ПРОСФОРЪХЪ.

Ⲙ ЗАПОНѢ СЪТАГѲ ОЛТАРѢ,
КОГДА ѠВЕРЗАЕТЕСѲ, И
КОГДА ЗАТВОРАЕТЕСѲ.

ПО ОУСТАВѢ СЪТАГѲ ГОРЫ ЧЕСТНЫХЪ
МОНАСТЫРЕИ ЦАРЬСТВУЮЩАГѲ ГРАДА, СЕГДА



Concerning Stale Prospora:

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

Beware, O priest, and pay careful atten-
tion that you do not dare to perform
the prothesis with prosphora that was
baked earlier than that day on which the
service of Chrysostom or Basil is to take
place. But let the prosphora 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 prosphora
falls under that same curse. And so again,
beware of this and take heed, and instruct
the sacristan not to bring such prosphora.

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-

хощетъ быти еѣаа антѣргіа, по
 совершеніи прокомидіи, и по ѿпѣтѣ
 часономъ, ѿверзаетъ, и по ѿпѣтѣ ча
 совъ, еѣаа двѣри затвораютъ. Запѣна
 же ѿверзена бываетъ даже до переноса
 еѣихъ даровъ, и ѣще затвораютъ вѣщѣ
 еѣаа двѣри и запѣна, и не ѿверзаетъ
 до совершеніа еѣаго причащеніа, егда
 елѣжитъ единъ іерей. Ѥ егда же со
 діакномъ, ѿверзаетъ запѣна, ко
 нѣполнимъ мѣтвѣ еѣе по иѣзраднѣ, и
 етоитъ ѿверзена даже до еѣаа еѣимъ.
 гѣа діаконъ вѣнмемъ, и вхѣдитъ во еѣын
 ѡлтарь. и пріимъ прощеніе ѡу іерей, и ѣще
 запѣна затвораетъ діакномъ. и етоитъ
 запѣна и двѣри затворены, даже и до
 совершеніа еѣаго совершеніа, іакѡже
 вѣше рѣхомъ. и по причащеніи пакѣ
 ѿверзаетъ. по ѿпѣтѣ же антѣргіи совер
 шенно затвораетъ. На вечерни же начи
 наа ѿверзаетъ запѣна, и етоитъ
 ѿверзена даже до ѿпѣта. На ѡутрени
 такоже, Ѥ по ѿпѣтѣ ѣ го часѣ затво
 раетъ. и егда молѣбенъ поетъ, такѡ ѿ
 начала и до ѿпѣта ѿверзена бываетъ.
 егда же часѡе поютъ безъ антѣргіи,

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

Ἐκκερζάρετλα ζαπόνα κο χτένιη ἀπῆλλα, ἡ
στονίτχ δο ὠπῆρετα ἠκερζενα, πο ὠπῆρετκ
ζε ζαττωράρετλα.

Ї ТО́МЪ, Ї́ЖЕ НЕ ВХО́ДІТИ ВО О́ЛТА́РЬ
мі́рскіхъ лю́демъ, кро́мѣ понома́рѣ.

ЛЮДИНЪ ЖЕ ВО С҃ЫИ ОЛТАРЬ НИКТОЖЕ ДА
НЕ ВХОДИТЪ, РАЗВѢ ЕДИНУ ЦРЬ
ПРАВОСЛАВНАГО, ЕГДА ДАРЫ ГДѢИ ПРИНЕСЕТЪ,
ПО БЖЕ МЪ ПРАВИЛО, ЕЖЕ ВЪ ТРЪЛЛѢ.

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 offers gifts to the Lord, according to the 69th canon of the Council in Trullo.



БЖЕСТВЕННАЯ СЛУЖБА ИЖЕ

ко сѣхъ оца нашего, сѣйшаго и
блженнаго архієпископа константина
града, новаго рима, вселенскаго патрі
арха, ісѣанна златоустѣаго.

Діаконы начинають велеглаголю: Благо
словнъ глаголю.

Іерей глеть: Благословено црство
оца и сѣна и сѣаго дха, ннѣ и
прѣнѣ и во вѣки вѣкомъ. Прѣцы
глаголють: Аминь.

Рѣкъ же іерей да не простираетъ и не
воздвѣгаетъ на высотѣ

Діаконы, глеть, ѣктенію.

Мирѣ гдѣ помолнимся. Прѣцы же
поютъ, гдѣ помнѣи, пѣнемъ.

И егда діаконы глеть, ѣ 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, ꙗко прочаа моленіа, ꙗко пѣвцы ѡжидаютъ гдѣ помолнмса, ꙗко поютъ, гдѣ помнѣи. такожде ꙗко дѣакоу възъ тѣ время да не глѣтъ ѡктеніи, ѡгда поютъ гдѣ помнѣи.

Ѣ свѣшнемъ мирѣ, ꙗко ѡспѣніи душъ нашихъ, гдѣ помолнмса. гдѣ помнѣи.

Ѣ мирѣ всеѡ миру, ꙗко ѡ бѣгостоаніи стѣхъ бжїихъ цркѣ, ꙗко ѡ совокупленіи всѣхъ, гдѣ помолнмса. гдѣ помнѣи.

Ѣ стѣмъ храмѣ сѣмъ, ꙗко ѡже ѣ вѣроу ꙗко бѣгоговѣніемъ, ꙗко соѣтрахѣ бжїимъ въ ходѣиныхъ вѣнъ, гдѣ помолнмса. гдѣ помнѣи.

Ѣ патріархѣ нашѣ, імѣ, [ꙗко ѡ митрополитѣ нашемъ імѣ, ѡ архіѣпископѣ нашемъ імѣ, ѡ ѣпископѣ нашемъ, імѣ], честнѣмъ презвѣтѣствѣ, ꙗко ѡже ѡ хрѣствѣ дѣаконоствѣ, ꙗко ѡ

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. **L**ord 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. **L**ord 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 причѣ, и ѡлюдехъ, гдѣ
помолимся. Гдѣ помнѣи.

Ѥ странѣ еей, и властѣхъ и
воѣхъ еѣ, гдѣ помолимся. Гдѣ
помнѣи.

Ѥ иЗбавити люди своѣ ѡ
врагъ, видимыхъ и невидимыхъ,
вѣ насъ же оутвердити едино
мыслие, братолюбие и бѣгочестіе,
гдѣ помолимся. Гдѣ помнѣи.

Ѥ градѣ еѣ [ѣще монастырь: ѡ
сѣбѣи обители еей.] и ѡ всѣхъ градѣ и
странахъ, иже вѣрою живуцихъ
бнихъ, гдѣ помолимся. Гдѣ
помнѣи.

Ѥ бѣгоствореніи воздѣхъ, и
ѡ оумноженіи плодѣвъ земныхъ,
и ѡ временехъ мирныхъ, гдѣ помо
лимся. Гдѣ помнѣи.

Ѥ плавающихъ, и пѣть шествѣ
ющихъ недоуговыхъ, страждущихъ
плѣненыхъ, и ѡспеніи и, гдѣ

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

For this country, its civil author-
ities 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

ПОМО́ЛИМСЯ. ГДН ПОМІ́ЛҀЙ.

Ѡ ѲЗБАВѲТѲСѲ НАМЪ ѠВѲСѲКІА
СКѲРБИ, ГНѲВА Ѳ ПОУЃДЫ, ГДѲ
ПОМОЃНѲСѲ. ГДѲ ПОМѲНѲИ.

Застѹпни спаси, помни́лѣи, и
сохрани́ насъ бжѣ своєю́ бля́годѣтїю.
Гди помни́лѣи.

Престѣоуію чѣдоу ѿ превлѣвенію
влѣцѣ нашу вѣцѣ ѿ прѣво дѣво
мѣроу, совѣѣми стѣіми поману
вше, сѣми себѣ, ѿ друігѣ друіга,
ѿ вѣсь живѣтѣ нашѣ хрѣтоу бѣво
предадѣмѣ. Тебѣ гдѣ.

Ἰερέη γλῆτῃ μλ̣τβδ
 ρογλ̣α̣ς̣ῖ̣α πέρβαγω:

ГДН БЖЕ НАШЪ, ТВОА ОУБЪ ДЕР
ЖАВА БЕЗПРИКЛАДНА, И СЛАВА
НЕПОСТЫЖИМА, И МАТЬ БЕЗМѢ
РНА, И ЧЛКОЛЮБІЕ НЕИЗРЕЧЕННО.
САМЪ ВЛКО ПО БЛГОУТРОБІЮ
ТВОЕМОУ, ПРИЗРИ НА НЫ И НА СТЫН
ХРАМЪ СЕЙ, 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 another 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 immeasurable 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

ѿ мола́щихъ ѿ на́ми, бога́
тыя ми́лости твоѧ ѿ щедро́ты
твоѧ.

Возгласъ: **И**ко подобаетъ ти
всѧ сла́ва, чѣсть ѿ поклона́нїе,
ѡцѣ ѿ сѣнѣ ѿ сѣ́омѣ дѣхѣ, ннѣ ѿ
прѣнѣ ѿ во́ вѣки вѣ́комъ. **А**минь.

И по а́минѣ ѱаломщи́къ глѣтъ
ѱа́омъ, рѣ. **Д**ѣако́нъ же по сконча́нїи
ѡктенїи ста́нетъ оу́ сѣ́хъ двере́й на
лѣ́вой стѣнѣ. По сконча́нїи же ѱалма́,
сотвори́въ покло́нѣнїе, ѿ держа́ оу́ла́рь
своѣи́ тремя́ пе́рсты́ десны́а рѣкѣ, па́ки
ста́нетъ предъ сѣ́ыми́ двѣ́рми, ѿ глѣтъ:

Па́ки ѿ па́ки ми́ромъ гдѣ́ помо́
лимъ. **Г**дѣ́ по́милѣй.

Застѣ́пи, спасѣ́, по́милѣй, ѿ
сохра́нѣ на́съ бже́ своѣю́ блага́тїю.
Гдѣ́ по́милѣй.

Пре́стѣ́ю, чѣ́стѣ́ю ѿ пре́блго́словѣ́
нѣю́ влѣ́щѣ́ на́шѣ́ вѣ́стѣ́ ѿ прѣ́но́дѣ́
мѣ́ю, со всѣ́ми сѣ́ыми́ по́ма
нѣ́ше, са́ми себѣ́ ѿ дрѣ́гъ дрѣ́га, 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. **A**men.

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. **L**ord have mercy,

Help us, save us, have mercy on
us, and keep us, O God, by Thy
grace. **L**ord 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 хрѣтъ бгѣ преда
дѣмъ. **Тѣбѣ гдѣ.**

Іерей глаголетъ молитвѣ

соголасѣа втораго:

Гдѣ бжѣ нашѣ, спасѣ люди твоѣ
и блгвѣ достоѣнїе твоѣ,
исполненїе цркви твоѣ сохрани,
ѡбѣти любящыа блгоутѣпїе домѣ
твоѣмѣ, тыа воспрослави бжѣ
свѣтеною ти сїлою, и не ѡстави
насъ ѡуповающихъ на тебѣ.

Возгласъ: **И**кѣ твоѣ державѣ, и
твоѣ сѣтъ цркви и сїла и слава,
сїла и сїла и сїла дха, ннѣ и
прѣнѣ и во вѣки вѣкомъ.
пѣвцы, аминь.

Дїаконъ же поклѡньа ѡходѣтъ къ
предреченномѣ мѣстѣ. И по аминѣ
псаломщикъ глѣтъ псаломъ, рмѣ. сѣдаже
изглѣтъ. таже лики поѣтъ, слава, и
ннѣ, единороднын снѣ слово бжѣе. и по
скончанїи, дїаконъ ставѣ предѣ сѣыми
дверми, и поклѡньа глѣтъ:

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

The priest says

The Prayer Of The Second Antiphon:

O 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:

Па́ки и па́ки ми́ромъ гдѸ
помо́лимся. **Г**дѸ помяну́й.

**Засѣпѣ, спасѣ, помѣлѣ, ѿ
сохранѣ насѣ бжѣ своѣю блѣгодѣтѣю.
Гдѣ помѣлѣ.**

Пресѣѣю, чѣстѣю ѿ прѣбл҃го сло
вѣннѣю влѣщѣ нашѣ вѣщѣ ѿ прѣн
одѣвѣ мр҃ію, со всѣми ст҃ыми
поманѣвшѣ, сѣми себѣ ѿ др҃згѣ
др҃зга, ѿ всѣхъ живѣотѣ нашѣ хр҃тѣ
бг҃ѣ предадѣмъ. **Текѣ** гд҃н.

Ісрѣй глаголетъ мѣтвѣ
согласїа трѣтїаго:

Н же ѿбщїа ѿ согласныхъ намъ
 даровавѣи мѣтвы, ѿже
 двѣмѣ или трѣмъ совѣщающимъ
 ѿ имени твоемъ, прошенїа дати
 ѿбщавъ, самъ ѿ нѣбъ, гдѣи, рабъ
 своихъ прошенїа къ полѣзному
 исполни, подадѣ намъ въ настоѣ
 щемъ житїи познанїе твоеѣ

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

**The priest says
the Prayer Of The Third Antiphon:**

O 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

и́стинны, и́ въ вѣдѹщемъ жи́знь
въѣчнѹ дѣ́ла.

Возгласъ: **И**ко́ бѣ́гъ и́ чѣ́ко
лю́бѣцъ бѣ́гъ ѿ́ насъ, и́ тебѣ́ сла́вѹ
возсыла́емъ, со безнача́льными
ти́ о́цѣмъ и́ съ пресвѣ́тымъ и́
бл҃гѣмъ и́ животворя́щимъ ти́
дх́омъ, ны́нѣ и́ прѣ́сно и́ во вѣ́ки
въѣ́комъ. **Ѹ**ми́нь.

Ді́ако́нъ же покло́нѣа вхо́дитъ во
свѣ́тъ о́лтарь, и́ ста́нетъ съ лѣ́вѹ
сѣ́нѹ о́лтаря прѣ́доло́, и́ твори́тъ три
покло́ны прѣ́дъ свѣ́тымъ прѣ́доло́мъ, и́ цѣ́
лѹетъ о́лтарь и́ прѣ́доло́, и́ покланя́етсѣ
і́срѣ́ю. Внегда́ же свѣ́щцы на́чнѹтъ свѣ́ти
сла́вѹ на бл҃же́ннѣ, тогда́ і́срѣ́й со
ді́ако́номъ прѣ́дъ свѣ́тымъ прѣ́доло́мъ по
клоня́ютсѣ, **Г**, бл҃гочини́и, и́ вѣ́мъ
свѣ́то́е ѿ́ насъ, и́ да́тъ ді́ако́нѹ. Ді́ако́нъ же
прі́имъ, цѣ́лѹетъ ѿ́го въ рѣ́къ, и́ о́бра
ща́етсѣ на пра́вѹ сѣ́нѹ, и́ исхо́дитъ къ
мѣ́лымъ двѣ́ремъ. Внегда́ же прі́идѹтъ
пра́мѹ жерѣ́твенника, показѹетъ ді́ако́нъ
со о́лларѣ́мъ ко свѣ́томѹ жерѣ́твенникѹ, гла́
ко і́срѣ́ю:

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 **Glory** 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 КЛКО СГОЕ ПРЕДЛОЖЕНІЕ СЕ .

ІСРІЕИ БЛГОСЛОВИТЪ РЪКОЮ НА СГЛА КРТО
ОБРАЗОУ , ГЛАГОЛА :

БЛГОСЛОВЕНО ПРЕДЛОЖЕНІЕ СЦІЕН
НЫХЪ И БЖІТВЕННЫХЪ ТВОИХЪ
ТАИНЪ , ВСЕГДА И ННѢ И ПРНУ И ВО
ВѢКИ ВѢКѡМЪ . ДІАКОНЪ : АМІНЬ .

И ТАКО ИЗШЕДШЕ МАЛЫМИ ДВЕРМИ ,
ТВОРАТЪ ВХОДЪ . И СТАВЪ ПРОТИВЪ ЦРКНХЪ
ВРАТЪ . ІСРІЕИ ГЛЕТЪ МЛТКѢ БТАИ ВХОДЪ :

БЛКО ГДН БЖЕ НАШЪ , ОУСТАВНВЫИ
НА НБСѢХЪ ЧІНЫ И ВѡННСТВА
АГГЛЪ И АРХАГГЛЪ ВЪ СЛЪЖЕЪ СЛАВЫ
ТВОЕѦ , СОТВОРИ СО ВХОДОМЪ
НАШИМЪ , ВХОДЪ СГЫХЪ АГГЛЪ
БЫТИ , СОСЛЪЖАЮЩЕ СЪ НАМИ И
СОСЛАВЛЯЮЩЕ ТВОЮ БЛГОСТЬ . ІАКО
ПОДОБАЕТЪ ТИ ВСѦКА СЛАВА , ЧЕСТЬ
И ПОКЛОНЕНІЕ , ОЦЪ И СНЪ И
СГОМЪ ДХЪ , ННѢ И ПРНУ И ВО
ВѢКИ ВѢКѡМЪ . ДІАКОНЪ : АМІНЬ .

И ПО МОЛИТВѢ ДІАКОНЪ ЖЕ СО СГЫМЪ
СВѢІЕМЪ ОБРАЩАЕТСЯ КО ІСРІЕИ , 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

сотвори́въ поклоне́нїе. ѿрѣ́й же цѣлѣ́тъ
сѣ́ое ѡ́вѣіе. по цѣлоуа́нїи же дїа́конъ
ма́лѡ ѡ́вѣ́дъ сѣ́ое ѡ́вѣіе въ ле́вѡю се́бе
сѣ́ранѸ, прекло́нь главо́ своѡ ко ѿрѣ́ю
глаго́летъ ти́хнмъ глаго́мъ:

Бла́говѣ̑ вѣ́ко вхо́дъ сѣ́ын.

ѿрѣ́й же десни́цею крѣ́тѡвбра́зѡ
зна́менахъ главо́ ѡ́гѡ глаго́летъ та́йнѡ.

**Бла́гослове́нъ вхо́дъ сѣ́ыхъ
твои́хъ гдѣ́, всегда́, нѣ́ѣ ѡ́ прѣ́ѡ
ѡ́ во вѣ́ки вѣ́комъ. Ѿ́ми́нь.**

Ѿ́ще о́убо вѣ́детъ тѸ сѣ́и́тель, при
хо́дитъ дїа́конъ ко сѣ́и́телю со ѡ́вѣіемъ,
ѡ́ цѣлѣ́тъ сѣ́ое ѡ́вѣіе сѣ́ль, ѡ́
бла́гослова́етъ дїа́кона. по семѸ же чи́нѸ
выва́етъ ѡ́ ко сѣ́ыхъ ѡ́бѣ́телѣхъ. ѿрѣ́й
же ко ѡ́лтарѣ цѣлѣ́тъ ѡ́вѣіе.

Та́же, дїа́конъ воздвѣ́гъ ма́лѡ сѣ́ое
ѡ́вѣіе го́рѣ, крѣ́тъ же не твори́тъ, ѡ́ глаго́летъ
велеглаго́лю:

Пре́мрѡстѣ́ прѡ́стѣ́,

ѡ́ та́ко вхо́дѣтъ ко сѣ́ын ѡ́лтарѣ́.
дїа́конъ о́убо полага́етъ сѣ́ое ѡ́вѣіе на
сѣ́ѣмъ прѣ́то́лѣ, прѣ́цы́ же пою́тъ:

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 поклонѣмъ: тѣже глѣютъ
ѡбычныа тропарѣ и кондакѣ, во ѣдинъ
гласъ, и по тропарѣхъ, ѿречѣи сѣго предъ
престоломъ, глѣтъ мѣтвѣ трисѣгъ:

Бже сѣын, иже во сѣыхъ
почивааи, иже трисѣимъ
гласомъ ѡ серафѣимъ воспѣва
емъ, и ѡ херувѣимъ славословѣ
мын, и ѡ всѣхъ небныхъ силъ
поклонѣмын, иже ѡ небытіа
во ѣже быти привѣдъ всѣхъ,
создавыи члвчъ по образу своему
и по подобію, и всѣхъ дар
ми своимъ оукраивъ, даа просѣ
щимъ премѣдрость и разумъ, и
не презрѣа согрѣшающа, но поло
живъ на спсѣніе покаѣніе,
сподобивъ насъ смиренныхъ и не
достойныхъ рабъ твоихъ въ часъ
сей стати предъ славою сѣгъ
твоею жертовника и должно
тебѣ поклонѣніе и славословіе при
носити. Самъ вѣко, прѣимъ 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

оуѣстѣ насѣ грѣшныхъ тристѣѣю
пѣснь, ѿ посѣтѣ насѣ во бѣгости
своеѣ. Простѣ намѣ всѣко пре
грѣшеніе вольное же ѿ невольное,
ѡсѣтѣ наша дѣша ѿ тѣлесѣ, ѿ
дѣждѣ намѣ въ преподобіѣ слѣ
житѣ тѣбѣ во всѣ дни животѣ
нашегѣ, молитвами пресѣтыѣ
бѣцы ѿ всѣхъ стѣхъ, ѿже ѡ вѣка
тѣбѣ бѣгѣгоднѣвшихъ.

Ѣ́гда же на́чнѹтъ гл҃ати гла́ва, и́
ни́ѣ, послѣ́днїи ко́ндакх, дѣ́лконх гл҃етх
іс҃рѣю тѣ́хнмх гла́сомх:

**Благословѣ, вѣко, вѣмѣ
тристаго .**

ИЗРѢЙ ЖЕ ЗРѢ КО ПРЕСТОЛѸ ГЛ҃Г҃Х
ВОЗГЛ҃АХ: **И**ЖЕ С҃Т҃Х ѿ С҃Н БЖЕ НАШХ,
И ТРЕБѢ СЛАВѸ ВОЗСЫЛАЕМХ, ОЦѸ
И С҃НѸ И С҃ТОМУ ДХ҃У, ННѢ И ПРНУ.

ΔΙΔΑΚΟΝΤΙ ΠΟΛΥΣΤΕΡΑ ΡΗΚΟΝΤΙ ΕΙΣ ΟΥΛΑΡΕΜΑ
ΚΟ ΒΗΓΗΝΝΗΜΙ, ΓΛΑΓΟΛΕΓΤΙ ΒΕΛΕΓΛΑΙΩ :

mouths of us sinners the thrice-holy hymn, and visit us in Thy goodness. Pardon us every transgression, voluntary and involuntary. Sanctify our souls and bodies, and grant us to serve Thee in holiness 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 final 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 вѣкѣ вѣкѣмъ.

Прѣвцы́ же рече́тъ: ѿми́нь, и́ пою́тъ
трѣ́тѣе.

и́ пою́тъ трѣ́тѣе. пе́рвыи ли́къ поётъ
ѣди́ножды. та́же, вто́рой ли́къ ѣди́но
жды. посе́мъ пе́рвыи ли́къ, ѿ. и́ па́ки вто
ры́и ли́къ, сла́ва, и́ ны́нѣ, е́тъи
безе́мѣртныи. посе́мъ пе́рвыи же ли́къ,
поётъ, трѣ́тѣе, ѣди́нъ ли́къ по ѣди́номъ,
пережидáеа, а́ не вкѣ́пѣ.

И́срѣ́й же и́ дѣ́ако́нъ, глѣ́юще и́ е́а́ми къ
себѣ́ вѣ́тай трѣ́тѣе трѣ́жды, и́ твѣ́рѣ́тъ
вкѣ́пѣ́ трѣ́ покло́ны прѣ́дъ е́тъи́мъ
прѣ́то́ломъ. По́ сконча́ни́и же трѣ́ста́го,
глетъ́ дѣ́ако́нъ И́срѣ́ю:

Пове́ли вѣ́ко.

И́срѣ́й глетъ́: Пове́лѣ́нїемъ гд́́нимъ
нѣ́сѣ́ оу́твѣ́рдѣ́шаа, и́ дѣ́хомъ
оу́стъ́ е́гоу́ вѣ́а́ е́ла́ и́хъ.

дѣ́ако́нъ глетъ́: Бл́́гословѣ́ вѣ́ко
и́зы́ти ко е́то́мъ мѣ́стѣ́.

И́срѣ́й же ѿ́ходѣ́ къ го́рнемъ мѣ́стѣ́
глетъ́: Бл́́гослове́нъ гра́дыи вѣ́о́ и́ма
гд́́не.

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.

ДѢАКОНЪ ГЛ҃ЕТЪ: БЛАГ҃ВѢ ВЛКО ГОРНІИ
ПРѢТОЛЪ.

ІСР҃ІЙ: БЛАГОСЛОВЕНЪ ЕСИ, ИЖЕ НА
ПРѢТОЛѢ СЛАВЫ ЦР҃КВІА СВОЕГѠ
СЕДѦИ, ВСЕГДА, И ННѢ И ПР҃НѠ И
ВО ВѢКИ ВѢКѠМЪ, АМІНЬ.

ГЛ҃ЕТЪ ДѢАКОНЪ: РОНЕМЪ.

ІСР҃ІЙ: МИРЪ ВСѢМЪ. ЧТ҃ЕЦЪ: И
ДѢХОВИ ТВОЕМЪ.

ДѢАКОНЪ: ПРЕМЪДРОСТЬ, РОНЕМЪ.

ЧТ҃ЕЦЪ: ПРОКІМЕНЪ, ПСАЛОМЪ ДАВІДЪ.

И ГЛ҃ЕТЪ ПРОКІМЕНЪ АП҃ЛЪ. И
ПРОКІМЕНЪ ПОЕТЪ ПЕРВЫИ ЛІКЪ. ТАЖЕ,
ЧТ҃ЕЦЪ ГЛ҃ЕТЪ. СТИХЪ, И ПО СТИХѢ ВТОРЫИ
ЛІКЪ ПОЕТЪ ТОИ ЖЕ ПРОКІМЕНЪ. И ПАКИ
ЧТ҃ЕЦЪ ГЛ҃ЕТЪ ПРѢД И ПОЕТЪ ПЕРВЫИ ЛІКЪ.
АЩЕ ЛИ ЕСТЬ СТОМЪ ПРОКІМЕНЪ, И ЧТ҃ЕЦЪ
СКАЖЕТЪ ПЕРВОМЪ ЛІКЪ ВМѢСТѠ
ДНЕВНАГѠ.

ДѢАКОНЪ ГЛ҃ЕТЪ, ПРЕМЪДРОСТЬ.
ЧТ҃ЕЦЪ, НАПИСАНІЕ АП҃ЛОКО.

ДѢАКОНЪ: РОНЕМЪ.

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.

ѿпѣлѹ же чтѡмѹ, ѿсрѣй стѣдѣтъ, а
дѣаконы предѹ нѣмѹ стоѣтъ.

ѿгда же ѿпѣлѹ чтѡмѹ, взѣмѹ дѣаконы
кадило и дѣмѣанѹ, приходѣтъ ко ѿсрѣю
гдѣ.

Бл҃гоговѣи вѣко кадило и
дѣмѣанѹ. гдѹ помѡлимсѹ. Гдѣи
помѣлѹи.

И вѣнѣтъ ѿсрѣй рѹкою, крѣтѣ ѡбразѹ
творѣ на кадилицѣ, и мѣтѣтѹ глѣтъ:
кадило приносимѹ. дѣаконы кадиѣтъ стѣи
прѣдѡлѹ, ѿ предѣи и ѡкрѣтъ, да глѣтъ же
дѣаконы себѣ тѣи, ѡлѡмѹ, и, ѿгда
кадиѣтъ. тѣже стѣи жѣртвеникѹ. на
нѣмже стѣла и ѡлтарѣ вѣи, и двѣри
цркви, и на црковѣ, прѣже настоѣтелѹ,
и на правѣи крылосѹ, и на лѣвѣи, и кѹ
зѣпаднымѹ двѣремѹ, и пакѣи настоѣтелѹ.
и ѡбратѣсѹ кѹ востѡкѹ, пакѣи прѣдѡлѹ
кадиѣтъ спредѣи и ѿсрѣи.

По скончанѣи же ѿпѣла дѣаконы.
вѡнмемѹ.

ѿсрѣи востѡкѹ, глѣтъ. Мѣръ тѣи.

чтѣецѹ. И дхѡви твоѣмѹ.

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.

дїакоуз. Премѹдростѣ конмемз.

Чтѣцз. Пѣомз дѣдовз, аллаѹїа.

Прѣкцы же поютъ аллаѹїа, пѣрвын
лнѣз, ѡ. н ѣгда пропоютъ, н чтѣцз
глѣтъ, стнхъ. н по стнхѣ, вторын лнѣз
поѣтъ аллаѹїа, ѡ. тѣже, чтѣцз глѣтъ
вторын стнхъ. н по стнхѣ пѣрвын лнѣз
поѣтъ аллаѹїа, ѡ. тѣже, чтѣцз глѣтъ
вторѣмъ апѣтла, стнхъ, н поѣмз пакн
вторын лнѣз поѣтъ. тѣже чтѣцз глѣтъ,
аллаѹїа, н пѣрвын лнѣз поѣтъ третю,
аллаѹїа. Тѣже ѣрѣн глѣтъ млѣтвѣ,
стоѡ на горнѣмъ мѣстѣ кз востокѣ.

Росїѡи въз ѣрѣцѣхъ нашіхъ вѣко,
Бѣгораѹмїа твоегѡ неприяѹ
пнын свѣтъ, н мысли нашеѣ ѡчи
ѡверзи, во ѣже разѹмѣти
ѣвѣлка твѡѡ проповѣданїа.
Бложн же намъ н стѣхъ
вѣѣствєныхъ тн заповѣдей, ѣкѡ
да тѣлѣснаѣ желѡнїа попрѣвше,
дѣховное жнтельство проїдемз,
всєгда ѣже ко бѣгоѹгождѣнїю

The deacon: Wisdom, Let us at-
tend.

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 unap-
proachable light of Thy di-
vine 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 de-
sires, we may pursue a spiritual
life, and that we may both think
and do always that which is well-

твоемѹ и мѡдретвѣемѹ и
творимѹ. Ты бо єси просвѣщеніе
душъ нашихъ, христе бже, и тебе
славѹ воссылаемѹ, со безначаль
нымъ ти оцемъ и съ пресѣтымъ
и блгымъ и животворящимъ ти
дхомъ, ннѣ и прѣвѣ и во вѣки
вѣкомъ, аминь.

Поѣмѹ іерей гл҃етѹ вѣтъ
мѣтѣмъ еѣгѡ єѡлѣа:

Гди бже нашъ, приклони срѣца
наша въ послѣшаніе бжтвенныхъ
ти повелѣній, и ѡврати очи
помыслѣній нашихъ, не прилѣ
жати въ прѣтѡшная міра сего,
но видѣти намъ красоту славы
твоеѣ сподоби. Иѣко ты єси бгъ
нашъ, бгъ мѡловати, мѣтвами
пречѣтыя ти мѣре пресѣявѣцы,
и всехвалныхъ аплѣ, и
єѡлѣистѹ, матѣѣ, марка, лѹкѣ
и іѡанна, ихже молѣтвами 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.

O 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 помѣлѣи́ насѣ́, ꙗ́ко бѣ́гъ и́
человѣ́колюбе́цъ.

По каженіи же діаконъ ѿдаѣвъ кадѣло, вѣ́зметъ свѣ́тъ крѣ́тъ со прѣ́тола, и́ поло́житъ ѣ́го на пра́вой рѣ́цѣ на оу́ларь, прино́ситъ ко іерее́ю. Іерейъ же вѣ́зметъ свѣ́тъ крѣ́тъ, и́ зна́менасѣ́ ѿмъ цѣ́луетъ ѣ́го гла́:

Сило́ю и́ застѣ́плѣні́емъ чѣ́на́
гѡ крѣ́та твое́гѡ, гдѣ́и помѣ́лѣи
мѣ́ и́ помози́ ми грѣ́шномѹ́.

И́ потѡ́мъ бѣ́гвѣ́тъ діаконъ. діаконъ же прѣ́имъ крѣ́тъ, и́ поцѣ́ловѣ́въ, глѣ́тъ что́ же ꙗ́коже и́ іерейъ, и́ полага́етъ ѣ́го на свѣ́тъ прѣ́тола. ꙗ́ще ли же іерейъ ѣ́динъ сѣ́житъ, кадѣ́тъ сѣ́мъ по́ чинѹ́, ꙗ́коже предѣ́ оу́каза́сѣ́. Та́же діаконъ, сѣ́въ предѣ́ свѣ́тъ прѣ́толомъ, твѡ́ритъ трѣ́ покло́ны, и́ потѡ́мъ глѣ́тъ веле́гласно́:

Бл҃го́словѣ́ въ́ско бл҃го́вѣ́стѣ́ти
бл҃го́вѣ́стїе́ сѣ́гѡ сѣ́внагѡ и́ всѣ́

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-

ХВА́ЛЬНАГО ВСЕЛѢ́НСКАГО БЛАГОВѢ́СТНИКА, А́ПЛА И ѿВѢ́ЛІСТА И́МѢХЪ.

И взѣмъ діа́конъ стѣѡе ѿВѢ́ліе, и стѣ́нетъ протѣ́къ іѡрѣ́а. іѡрѣ́й стѡ́дъ на го́рнемъ мѣ́стѣ, глѣтъ:

Бѣ́тъ за моли́тъвъ стѣ́аго сла́внаго и всехва́льнаго вселѣ́нскаго благовѣ́стника, а́пла и ѿВѢ́лІСТА И́МѢХЪ, да́стъ тѣ́ глаго́лъ во ѡ́же благовѣ́стѣ́ти е́аго мно́гоу.

Діа́конъ же покло́нься іѡрѣ́ю, ие́ходѣтъ цѣ́ркви двѣ́рми на о́бычное мѣ́сто.

Та́же іѡрѣ́й глѣтъ ве́легла́сно: Премѹ́дрость, прѡ́сѣти, о́услы́шимъ стѣ́аго ѿВѢ́ліа.

Діа́конъ глѣтъ: Ѽ́ И́МѢХЪ стѣ́аго ѿВѢ́ліа чте́ніе.

іѡрѣ́й: Бо́и́мемъ.

Ѥ́ще ли слѹ́житъ дрѹ́гѣ́и діа́конъ, то́й діа́конъ глѣтъ: Премѹ́дрость, прѡ́сѣти: та́коже и Бо́и́мемъ.

versal, herald, apostle and evangelist **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*.

Кончанъ же бывшъ сѣомъ ѡвѣстїю, при
ходитъ ѡсрѣи ѡ горнаго мѣста, и ставъ
во сѣихъ дверехъ. прїемлетъ оу дїакона
сѣе ѡвѣстїе. тихо глаголю.

Миръ ти.

и цѣлуетъ сѣе ѡвѣстїе. аще ли есть
и нїи сѣжащїи, цѣлуютъ вси сѣе
ѡвѣстїе. и поставляютъ на сѣмъ
прѣтѣ, позади алтона, алтонъ же
распростираютъ на сѣмъ прѣтѣ, и дѣже
поставити сѣа. дїаконъ же ставъ на
обычномъ мѣстѣ, противъ сѣихъ
дверей, глаголетъ ѡктенїю, сїце.

Рцемъ вси. Гдѣ помнѣи.

Ѡ всеа дшїи, и ѡ всеѡ помы
шленїа, рце вси. **Гдѣ помнѣи.**

Гдѣ вседержителю бже оцъ
нашїхъ, моли мѣа. **Гдѣ помнѣи.**

Помнѣи насъ бже повелїи
мїлости твоѣи, моли мѣа ти гдѣ
оуслыши и помнѣи. **Гдѣ помнѣи,**
г.

Ѡцѣ моли мѣа ѡ странѣ сѣи, и
властехъ и воцехъ сѣа, 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 eilikon, and they spread out the eilikon on
the holy altar where the holy things are to be
placed. The deacon goes and stands at his usual
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**

сла́вныхъ живѣщихъ вѣ́й, ѿ
ѡставле́ннѣ грѣхѣ́ ихъ, ѿ ѣ́же
нѣба́внѣи гдѣ́и лю́ди своѧ ѡ
вра́гъ, вѣ́днѣмѣхъ ѿ невѣ́днѣмѣхъ,
вѣ́ насъ же ѡу́тверди́ти ѣ́дино
мы́слѣ, бра́толю́бѣ ѿ бѣ́гочѣ́стѣ,
рѣ́емъ всѧ. Гдѣ́и помѣ́ли, ѿ

ісрѣ́й глѣ́тъ, моли́тъ сѣю́,
приле́жнаго моле́нѣа. вѣ́и.

Гдѣ́и бѣ́же на́шѣ, приле́жное сѣ
моле́нѣе прѣ́имѣ ѡ́ своѣ́хъ ра́бѣ,
ѿ помѣ́ли на́ помно́женѣмъ мѣ́ти
твоѣ́, ѿ щедро́ты твоѣ́и ни́зпосла́
нны́, ѿ на всѧ́ лю́ди твоѧ́,
ча́ющѣ́ ѣ́же ѡ́ тебѣ́ бога́тыа
мѣ́ти;

ѡ́щѣ́ мо́лимсѧ ѡ́ патриа́рхѣ
на́ше, і́мѣ́, [ѿ ѡ́ митрополи́тѣ
на́шемъ і́мѣ́, ѿ архіе́пископѣ́ на́шемъ і́мѣ́,
ѿ е́пископѣ́ на́шемъ, і́мѣ́], ѿ здра́вѣи ѿ
ѡспасѣ́ннѣ. Гдѣ́и помѣ́ли, ѿ

and armed forces; and for the
Orthodox who dwell therein, and
for the remission of their sins; and
that the Lord deliver His people
from enemies, visible and invis-
ible, and confirm in us oneness of
mind, brotherly love and piety, let
us all say: Lord have mercy, 12.

The priest prays this Prayer of Fervent
Supplication, secretly:

О Lord our God, accept this
fervent supplication from
Thy servants, and have mercy on
us according to the multitude of
Thy mercies, and send down Thy
bounties upon us and upon all Thy
people who await of Thee rich
mercy.

Furthermore, we pray for our
Patriarch N., [and for our Metropolitan N.,
and for our Archbishop N., or our Bishop N.] for
health and for salvation. Lord have
mercy, 3.

ѢЩЕ МОЛИМСА ГДѸ БГѸ
НАШЕМѸ, ПОМНІЛОВАТИ РАБѸ СВОИХѸ
ІМКЪ, ОУМНОЖИТИ ЛѢТѸ ЖИВОТѸ
ИХѸ, И ИЗБАВИТИ ИХѸ ѿ ВСАКІА
СКОРБИ ГНЕВА И НѢЖДИ, И
ѿ ВСАКІА БОЛѢЗНИ, ДУШЕВНЫА И
ТѢЛЕСНЫА, И ПРОСТИТИ ИМЪ ВСАКОЕ
СОГРѢШЕНІЕ ВОЛНОЕ И НЕВОЛНОЕ,
РЦЕМЪ ВСѦ. ГДѦ ПОМНІАИ, КІ

ѢЩЕ МОЛИМСА ѿ БЛГОПРЕБЫ
ВАНІИ, ѿ МИРѢ, И ѿ ТИШИНѢ, И
ѿ ОУСПРОЕНІИ, И ѿ ОСТАВЛЕНІИ
ГРѢХѸВѸ ВСЕГѸ ПРАВОСЛАВНАГО
ХРИСТІАНСТВА, РЦЕМЪ ВСѦ. ГДѦ
ПОМНІАИ, КІ

ѦЩЕ ЛИ ЁСТЬ МОНАСТЫРЬ, РЦѦ ЕЄ.

ѢЩЕ МОЛИМСА ѿ ОЦѢ НАШЕ ИГОУМЕНѢ
ІМКЪ, И ѿ ВСЕИ, ІАЖЕ ѿ ХРІСТѢ БРАТІИ
НАШЕИ, ѿ ЗДРАВІИ И ѿ СПАСЕНІИ. ГДѦ
ПОМНІАИ, Г.

ѢЩЕ МОЛИМСА ѿ ВСѢХѸ СЛѸ
ЖАЩИ И ѿ ПОСЛУЖИВШИХѸ ВО СѢБѸ

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 tribula-
tion, 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, or-
der, 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 mer-
cy, 3**

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

хра́мѣ сѣмъ. [ѿце ѣсть монастырьъ,
рцы. во стѣнѣи ѡбители сѣи,] ѡ здрáвїи
и ѡ спсѣніи. Гдѣи помнѣи. ѿ.

ѿце ѣсть кромѣ монастырѣ,
приложимъ и сѣ: ѿще моли́мса ѡ
прѣдсто́ящихъ лю́дехъ, и ча́ющихъ
ѣже ѡ тебѣ вели́кѣи мѣти, ѡ
здрáвїи и ѡ спсѣніи. Гдѣи помнѣи. ѿ.

ѿще моли́мса ѡ твора́щїи
милос́тїю, ѡ здрáвїи и ѡ
спсѣніи. Гдѣи помнѣи. ѿ.

ѿще моли́мса за всю́ брáтїю и
за всѣхъ хрѣті́аны, ѡ здрáвїи и ѡ
спсѣніи. Гдѣи помнѣи. ѿ.

во́згласъ. И́ко мѣтихъ и чл́ко
лю́бещъ бгѣи. и тебѣ сла́вѣ во́з
сыла́емъ, о́цѣи и снѣи и стѣомѣ
дхѣи, ннѣи и прѣи и во́ вѣки
вѣкѣи. а́минь.

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.



ѿще ли вѣдетъ ѡ оубоѣвшихъ приношеніе,
дѣлаконыхъ, и ѿ іерей, глѣтъ ѡктеніѣ сѣѣ.

Ѿще молимо ѡ ѡбтѣвленіи согрѣшеніихъ
иже во бжєннѣй пѣмѣти прѣстѣвльшихъ рѣбѣ
твоихъ, и мѣхъ, ѡ нѣхъже поминаніе твоихъ.
Прѣвцы же, гдѣ помнѣи, ѿ.

Ѿ прѣгнѣи и мѣхъ вѣско согрѣшеніе вѣльное и
невѣльное. гдѣ помнѣи, ѿ.

Ико да гдѣ бѣхъ нашихъ оубоѣвшихъ дѣшѣ ихъ въ
мѣстѣ свѣтлѣ, въ мѣстѣ злѣчнѣ, въ мѣстѣ
покойнѣ, въ нѣдрѣхъ авраѣма и ісаѣа и іаковѣ.
гдѣ помнѣи, ѿ.

Милостѣ бжѣи и црѣво нѣное, и ѡбтѣвленіе
грѣхѣхъ испросѣхъ чѣмъ, и сѣмѣи свѣѣ и дрѣхъ
дрѣхъ, и вѣхъ жнѣхъ нашихъ хрѣѣхъ бѣхъ прѣдѣи мѣхъ.
и прѣвцы, тебѣ гдѣ.

дѣлаконыхъ: гдѣ помолѣмо. Прѣвцы: гдѣ
помнѣи, мѣ.

іерей глаголетъ молиѣхъ
за оубоѣхъ:

Бже дхѣхъ и вѣско плѣти, иже смѣрѣхъ
попѣхъ и дѣлакола оубоѣхъ, и жнѣ
хѣхъ мѣхъ вѣмѣхъ дарѣхъ, сѣмѣи 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:

O 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

дѣшѣ ѿже во бѣжѣннѣй пѣмѣти прѣстѣвль
шнхѣ рѣбѣ твоихѣ, **ѿмѣхѣ**, въ мѣстѣ
свѣтлѣ, въ мѣстѣ злѣчнѣ, въ мѣстѣ
покойнѣ, ѿнѣдѣ же ѿбѣжѣ всѣа болѣзнь,
и печаль, и воздыханіе, и всѣко согрѣшеніе
содѣланное ѿми, словомъ и дѣломъ и помы
слѣніемъ, ѿкъ бѣгн члѣколѣбцѣ бѣхъ прѣстѣ,
ѿкъ нѣсть члѣа, ѿже живѣ бывѣ, и къ тебѣ
не согрѣшнѣ. токъмѣ ты ѣдинѣ кроми всѣаго
грѣхѣ, прѣвѣа твоѣ прѣвѣа во вѣки, и слово
твоѣ истина.

Возгласъ: **ѿ**къ ты ѣси воскресѣніе, и
животъ и покой ѿже во бѣжѣннѣй пѣмѣти
прѣстѣвльшнхѣ рѣбѣ твоихѣ **ѿмѣхѣ**, ѿ нѣхѣ же
и помнѣніе творимъ, хрѣте бже нашѣ, и
тебѣ славу возсылаемъ, со безначальнымъ
тѣмъ оцѣмъ, и съ прѣстѣмъ и бѣгмъ и живо
творѣщимъ тѣмъ дѣомъ, нѣмъ и прѣмъ и во
вѣки вѣкомъ.

**ѿще ли ѣсть сѣвѣота маслѣотнаѣ, ѿли
сѣвѣоты великаго постѣ, вѣ, гѣ, дѣ, и сѣвѣота
ѣ по пѣсѣ, глѣтѣ ѣѣ ѣктеніѣмъ вѣмѣтѣмъ вы
шеписаннымъ:**

ѿще молиме ѿ ѿстѣвлѣннѣхъ согрѣшеніихъ
ѿже во бѣжѣннѣй пѣмѣти прѣстѣвльшнхѣ рѣбѣ
твоихѣ, сѣѣшнхъ вселѣнскихъ патрѣархѣ,
бѣгочестивыхъ црѣи и црѣицѣ, прѣосѣѣнныхъ
митрополитѣмъ, бѣговѣрныхъ великихъ

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, ѡ бѣговѣрныхъ великихъ кнѣгнѣхъ, бѣго
любивыхъ архієпископѣ ѡ єпископѣхъ, ѡ бѣго
вѣрныхъ кнѣзѣй ѡ кнѣгнѣхъ, архимандритѣхъ ѡ
игуменѣхъ, ѡ всегѣхъ священническихъ ѡ иноче
скихъ чинахъ, прѣдѣхъ, оцѣхъ ѡ братіи нашихъ,
ѡже здѣ лежашихъ ѡ повсюду православныхъ
христіанъ.

Ѥ просити ѡмъ велико согрѣшеніе ѡ прочахъ.
Тѣже іерей, гл҃етъ мѣтѣхъ вѣдѣхъ, бже дховѣхъ.
ѡ возгласъ, писана назадѣ.

☆ ☆ ☆

Прѣдѣхъ поютъ, ѡмнѣхъ.

Тѣже діаконъ гл҃етъ: Помолитѣся
ѡглашенніи ко гд҃у. Гд҃и помилуй.

Бѣрніи ѡ ѡглашенныхъ помо
литѣся, ѡакѣ да гд҃ъ помилуетъ
ихъ. Гд҃и помилуй.

Ѥгласитъ ихъ словѣхъ истин
нымъ. Гд҃и помилуй.

Ѥкрыетъ ѡмъ євѣліе прѣдѣхъ.
Гд҃и помилуй.

Пріединитъ ихъ стѣнѣ своѣй

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
поми́лѹи.

Спасѣи, поми́лѹи, заступѣи ѿ
сохранѣи ихъ бже своєю́ благода́тїю.
Гдѣи поми́лѹи.

Ѡглаше́ннїи, главы́ ва́ша гдѣви
прекло́нїте. Пѣвцы: Тебѣ гдѣи.

Мѣтва ѿ ѿглаше́нныхъ прѣжде стѣгѹ
вознесѣнїа, глаго́летъ ісрѣи вѣтай:

Гдѣи бже на́шъ, ѿже на
высо́кихъ живѹи ѿ на смн
рѣнныа призира́а, ѿже спасѣнїе
ро́дѹ члчскомѹ нїпола́вѹ, є́дино
ро́днаго тѣи сѣна гдѣа на́шего їса
хрѣ́ста, прїзри на рабы́ твоѣ
ѿглаше́нныа, прекло́ншыа тебѣ
своѣ вѣа, ѿ сподо́би ихъ во
вре́мѣа благополѹчно ба́нѣ пакн
бытѣйствѣи, ѿста́вленїю грѣхѹвъ
ѿ ѿдѣ́анїю негѣ́нїа. Со́едини
ихъ стѣи твоѣи собо́рнѣи ѿ
а́пльстѣи цркви ѿ сопричтѣи 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

и́збра́нномѸ тѣ стѣа́дѸ.

Возгласъ: Да и́ тѣи́ еѡ на́ми
сла́вѣтѡ пречѣ́тноѡ и́ велико́лѣпоѡ
и́ма твоѡ, о́ца и́ сѣа и́ стѣа́гѡ
дѣа, и́и́ѣ и́ прѣ́но и́ во́ вѣ́ки
вѣ́кѡмѡ. а́ми́нь.

Дѣако́нъ: Ё́ли́кѡ ѡ́глаше́ннѣи
и́зыдѣ́те. а́ще ѣ́сть дрѹ́гѣи дѣа́ко́нъ,
во́згласѣ́тѡ тѡи́: ѡ́глаше́ннѣи и́зы
дѣ́те. та́же па́ки пе́рвыи: Ё́ли́кѡ
ѡ́глаше́ннѣи, и́зыдѣ́те, да не ктѡ
ѡ ѡ́глаше́ннѣи, но ё́ли́кѡ вѣ́рнѣи,
па́ки и́ па́ки ми́ромѡ гдѣ́ по
мо́лимѡ. **Дѣа́къ:** Гдѣ́ по́мни́дѣи.

Мѣ́тва ѡ́ вѣ́рныхъ пе́рваа,
по прѡстѣ́рѣнѣи и́ли́то́на:

Бла́года́ри́мѡ тѣа́ гдѣ́и бѣ́е сѣа́,
сподо́бльша́го на́сѡ прѡдѣ́стѣи
и́и́ѣ стѡ́мѸ твоѡмѸ жѣ́ртвенникѸ и́
припа́сѣи кѡ щедро́тамѡ твои́мѡ ѡ
свои́хъ согрѣ́шенѣи́хъ и́ ѡ лю́дски́хъ
невѣ́жы́ствѣи́хъ. Прѣ́имѣ́и бѣ́е

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 Eilition 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 ДОСТУПНЫМИ БЫТИ, ѢЖЕ ПРИНОСИТИ ТЕБѢ МОЛѢНІА И МОЛБЫ И ЖЕРТВЫ БЕЗКРѢВНЫА Ѡ ВСѢХЪ ЛЮДЕХЪ ТВОИХЪ. И ОУДОБЛИ НАСЪ, ИХЪЖЕ ПОЛОЖИЛЪ ЕСИ ВЪ СЛѢДѢ ТВОЮ СЮ, ВЪ СИЛѢ ДѢХА ТВОЕГО СѢАГО, НЕОУДОБЛЕННО И НЕПРЕТКНОВЕННО, ВЪ ЧИСТѢ СВИДѢТЕЛЬСТВѢ СОВѢСТИ НАШЕА, ПРИЗЫВАТИ ТѢ ВО ВСАКОМЪ ВРЕМЕНИ И МѢСТѢ, ЯКѢ ДА ПОСЛАШАА НАСЪ МНОГООБРАЗНЫ БѢДЕШИ НАМЪ, ВО МНОЖЕСТВѢ ТВОЕО БЛАГОСТИ.

ДІАКОНЪ: Застѹпи, спаси, помилуй, и сохрани насъ бже своею благадѣтїю. Гдѣ помилуй.

ДІАКОНЪ: Премѹрость.

Іерей, возгласъ: Иже подобаетъ ти слава слава, честь и поклоненіе, оцѹ и снѹ и сѹомѹ дхѹ, ннѣ и прѣнѹ 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 дїаконы: Пѣки и пѣки
мїромъ гдѣ помѡлимся . Гдѣ
помѣлѣи .

Ѿ свѣшнемъ мѣрѣ и ѡ
спасѣнїи дшѣ нашіхъ , гдѣ
помѡлимся . Гдѣ помѣлѣи .

Ѿ мѣрѣ всегѡ мїра и ѡ бѣгѡ
тоѡнїи стѣхъ бжїихъ црквахъ , и
ѡ совокупленїи вѣхъ , гдѣ
помѡлимся . Гдѣ помѣлѣи .

Ѿ стѣмъ храмѣ еѣмъ и ѣже
сѣ вѣрою и бѣгоговѣнїемъ и ѡ
страхомъ бжїимъ вхѡдѣщихъ
воны , гдѣ помѡлимся . Гдѣ
помѣлѣи .

Ѿ нѣбѣвнїи намы ѡ вѣкѣ
скѡрби , гнѣва и нѣжди , гдѣ
помѡлимся . Гдѣ помѣлѣи .

Іерей глѣтъ мѣтѣ вѣрныхъ ,
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,
БЛАГІИ ЧЛКОЛЮБЧЕ, ІАКЪ ДА
ПРИЗРѢВЪ НА МЛТВУ НАШУ,
ОЧИСТИШИ НАША ДША И ТѢЛЕСА ѿ
ВСАКІА СКВѢРНЫ ПЛОТИ И ДХА, И
ДАСИ НАМЪ НЕПОВІННУ И НЕОУС-
ЖДѢННУ ПРЕДСТОЯНІЕ СТОАГО
ТВОЕГѦ ЖЕРТВЕННИКА. ДАРУИ ЖЕ
БЖЕ И МОЛАЩИМЪА І НАМН ПРЕ-
СПѢАНІЕ ЖИТІА И ВѢРЫ, И
РАЗУМА ДХОВНАГО, ДАРУИ ИМЪ ВСЕ-
ГДА СО СТРАХОМЪ И ЛЮБОВІЮ СЛУ-
ЖИТИ ТЕБѢ, НЕПОВІННО И НЕОУС-
ЖДѢННО ПРИИМАТИ СТЫХЪ ТВОИХЪ
ТАИНЪ, И НБНАГО ТИ ЦРКВІА СПО-
ДОБИТИА.

ДІАКОНЪ: Застѹпи, спаси, помни
лѹи, и сохрани насъ бжѣ своею
благодѣтїю. Гди помилѹи.

ТАЖЕ ГЛЕТЪ ВЕЛЕГЛАШУ: Премѹрость.

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.

Ісрѣй же глѣтъхъ вогаѣ, ко прѣто́лѣ
зрѣ. И́къ да поддержа́вою твоѣю
всегда́ храни́ми, и́ тебѣ́ сла́вѣ
возсыла́емъ, о́цѣ́ и́ сѣ́ и́ сѣ́омѣ́
дѣ́хѣ́, нѣ́ и́ прѣ́ и́ ко́ вѣ́ки
вѣ́комъ. Ѿ́ми́нь.

Дѣ́ако́нъ же вхо́дитъ ко сѣ́и́
о́лта́рь, и́ твори́тъ три́ покло́ны предъ
сѣ́и́мъ прѣ́то́ломъ, и́ ко ісрѣ́ю твори́тъ
про́щѣніе. Та́же пріе́млетъ дѣ́ако́нъ кади́ло
и́ днѣ́и́. Ісрѣ́й бл҃гого́ловѣ́хъ глѣтъхъ
мѣ́теѣ́ кади́ла, и́ дѣ́ако́нъ кади́тъ сѣ́и́
прѣ́то́лѣ, и́ сѣ́а, и́ о́лта́рь вѣ́, іа́коже
предѣ́ оу́каза́са, гла́ въ себѣ́ та́и ѱѣ́ломъ
и́. Ісрѣ́й глѣтъхъ мѣ́теѣ́ въ себѣ́,
херу́вимско́й пѣ́снѣ пѣ́ваемѣ́и:

Никто́же досто́инъ ѿ́ ева́́
вшихъ́ съ плотьскѣ́ми жела́́
ми и́ сла́стѣ́ми, приходи́ти и́ли при
бли́жити́са, и́ли слѣ́жити́ тебѣ́
црѣ́ сла́вы. Ё́же бо слѣ́жити́ тебѣ́,
вели́ко и́ стра́шно и́ самѣ́мъ
не́нымъ́ си́ламъ. Но́ о́баче́ ра́ди

The priest, looking toward the altar, says
the exclamation: **That**, 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. **Amen.**

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-

НЕИЗРѢННАГО И БЕЗМѢРНАГО ТИ
 ЧЛКОЛЮБІА, НЕПРЕЛОЖЕНА И НЕ
 ИЗМѢНЕНА БЫВША ЧЛКА, И ПЕРВО
 СТИТЕЛЬ НАМЪ БЫЛЪ СІИ, И СЛУЖЕБ
 НЫА СІА И БЕЗКРОВНЫА ЖЕРТВЫ
 СЩЕНОДѢЙСТВІЕ ПРЕДАЛЪ СІИ НАМЪ,
 ТАКЪ ВЛАКА ВСАЧЕСКИХЪ. ТЫ ВО
 ЕДИНЪ, ГДИ БЖЕ НАШЪ, ВЛЧЕ
 СТВУЕШИ НЕБНЫМИ И ЗЕМНЫМИ, ИЖЕ
 НА ПРТОЛѢ ХЕРУВІМСТВЕ СЕДАН,
 ИЖЕ СЕРАФІМОВЪ ГДЬ И ЦРЬ ІІЛЕВЪ,
 ИЖЕ ЕДИНЪ СЪИ И ВО СТЫХЪ ПОЧИ
 ВААН. ТЕБѢ НИИѢ МОЛЮ ЕДИНАГО
 БЛАГО И БЛАГОПОСЛАШАНАГО, ПРИЗРИ
 НА МА ГРѢШНАГО И НЕПОТРЕБНАГО
 РАБА ТВОЕГО, И ОЧИСТИ МИ ДУШУ И
 СЕРДЦЕ Ѡ СОВѢСТИ ЛУКАВНЫ, И
 ОУДОБЛІ МА СИЛОЮ СЪАГО ТИ ДХА,
 ѠБОЛЧЕНА ВО СЩЕНОСТВА БЛАГОДАТЬ,
 ПРЕДЪ СЪАТИ СЪѢИ ТВОЕЙ СЕИ
 ТРАПЕЗѢ, И СЩЕНОДѢЙСТВОВАТИ
 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 retest 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

ЧѢНШЮ КРѠВЬ. Къ тебѣ бо прихождѣ
 преклонѣ своѣ кыю, и молютисѣ,
 да не ѡвратиши лица своего ѡ
 мене, ниже ѡринеша мене ѡ
 ѡтрока твоѣхъ, но сподоби прине
 сѣннымъ быти мною грѣшнымъ и
 недостойнымъ ракомъ твоимъ
 даромъ симъ. Ты бо сѣи приносѣи
 и приносимыи, и прѣемлѣи и разда
 вѣемыи, хрѣте бже нашъ, и тебѣ
 славу возсылаемъ, со безначаль
 нымъ ти оцѣмъ, и съ пресѣтымъ
 и блгымъ и животворящимъ ти
 дхомъ, ннѣ и прѣво и во вѣки
 вѣкомъ, аминь.

Ѥще ли нѣсть діакона, то кадитъ
 самъ іерей. И по каженіи діаконъ
 стѣнетъ ѡ лѣвыя стѣны стѣго прѣтѣла
 со великимъ благоговѣніемъ, ѡжидѣ
 совершенїа мѣтвы, той же совершенѣ,
 глѣютъ кождо въ себѣ херувимскѣю пѣснь,
 юже ѡбычнѣ ѡбдержитъ вселенская
 црковь, твореніе нже во стѣхъ оцѣ

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
 Œcumenical Church commonly holds. The
 composition of our Father among the Saints,

нашего ісѡанна златоустѣаго, патріарха
црѣа града:

Нже херувѣмы тайно ѡбразѣ
юще, и животворящей трѣцѣ
тристѣю пѣснь приносяще,
всѣхъ нѣе житейскѣю ѡвѣржемъ
печаль, ꙗко црѣа всѣхъ подѣ
смающе, ѡггльскимъ невидимо
дароносѣма чинѣми. ѡллуѡѡ.

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

Бже ѡчиисти мѣ грѣшнаго и
помилѣи мѣ. **С**оздаѣвыи мѣ гдѣи
помилѣи мѣ. **Б**езъ числа
согрѣшихъ, гдѣи прости мѣ.

И творѣтъ прощѣнѣе предъ прѣоломъ и
цѣлѣетъ сѣын прѣолъ, и ѡходѣтъ къ
жертвенникѣ. ісрѣи прѣимъ кадѣло, и
покадѣтъ сѣаа и дѣакона и ѡдѣетъ
кадѣло дѣаконѣ, и дѣаконъ покадѣтъ
ісрѣа. и

гдѣтъ дѣаконъ: **Г**дѣи помѣлимъ.
Возмѣ вѣко сѣаа.

John Chrysostom, Patriarch of Constantinople.

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 помилѹй.

И вземъ воздѹхъ, возлагаетъ на
десное рамо діаконѹ, глаголю:

Возмите рѹки ва́ша во стѣла,
и благословите Гдѣ.

Тѣмъ же, и стѣнъ днѣкомъ вземъ,
представляетъ на верхъ главы діаконѹ.
пріемшъ же ономъ соотрахомъ, и
великимъ блюденіемъ и крѣпостію. тѣмъ
же ісрѣю пріемшъ стѣнъ потиръ, и тѣмъ
творятъ великіи входы. Предходящъ же
діаконъ, держащъ и кадло съ стѣмъ
днѣкомъ, на єдиномъ перстѣ деснаго
рѹки, и правъ ходящъ и ни малѹ не
наклоняюща, имъ же предходитъ носѣи
свѣщеникъ. и входящымъ имъ въ црковь,
глаголютъ кождо къ себѣ. первіе діаконъ, по
нимъ ісрѣй.

Всѣхъ вѣсѣ да поманѣтъ Гдѣ
бгъ во црствіи своѣмъ, всегда и
нынѣ и прѣнѹ и во вѣки вѣкомъ.

И стѣмъ противъ западныхъ дверей
глаголютъ: Да поманѣтъ 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 re-
ceives it with all awe, attentiveness and
firmness. The priest takes the holy chalice,
and they make the Great Entrance. The dea-
con 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 him-
self, first the deacon, and after him the
priest:

**All of you may the Lord God re-
member 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
нѣѣ ѿ прѣно ѿ во вѣки вѣкѡмъ.

Тѣже ѡбращышесѣ къ полѣденнѣи
странѣ глѣютъ:

Всѣхъ вѣсѣ да помянѣтъ гдѣ
бгъ во црѣтвѣи своѣмъ, вѣгда ѿ
нѣѣ ѿ прѣно ѿ во вѣки вѣкѡмъ.

Ѥще ли тѣ стѣитель ѣсть, ѿ глѣютъ:
да помянѣтъ гдѣ бгъ стѣительство твоѣ
во црѣтвѣи своѣмъ, вѣгда ѿ нѣѣ ѿ прѣно
ѿ во вѣки вѣкѡмъ. Ѥще ли ѣсть въ
монастырѣ, ѿ тѣ нѣменъ ѣсть, глѣютъ:
да помянѣтъ гдѣ бгъ щѣенство твоѣ во
црѣтвѣи своѣмъ, вѣгда ѿ нѣѣ ѿ прѣно ѿ
во вѣки вѣкѡмъ.

ѿ вхѡдѣющимъ ѿмъ въ црѣкѣ двѣри,
глѣютъ къ себѣ тѣхъ:

Блѣгословѣнъ градъ ѿи во ѿмѣ
гдѣне, бгъ гдѣ ѿ ѡбнѣсѣ нѣмъ.

Тѣже поставлѣтъ ѡсѣи стѣи потѣръ
прѣжде на стѣмъ прѣтолѣ. Посѣмъ ѣзи
мѣтъ стѣи дѣкоу со главы дѣконоу, ѿ
поставлѣтъ на стѣмъ прѣтолѣ, блѣзъ 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

дѣсныѧ страны стѣго потираѧ. дїаконъ
затворѧетъ цркви дѣри, іерей же ѿ
ѡмлетъ покровы и полагѧтъ на стѣмъ
прѣтолѣ, и взѣмъ стѣнъ воздохъ по
крывѧетъ стѣмъ, гла тропарь сїи:

Блгоубръзныи ісѡсифъ со крѣтѧ
снѣмъ пречѣтѡе тѣло твоѡ, и
плащаницею чїстою ѡбвиѧъ, со
блгоуханьми ко гробѣ нѡвѣ за
крывъ положи, но въ третїи
дѣнь воскресѡ гдѣ, дарѡмъ мїрови
вѣлїю млѣть.

Тѧже іерей, прїимъ кадїло, и кадїтъ
стѣмъ трїжды, гла сїце:

Оубѣжи гдѣ блговоленїемъ
твоимъ ісѡна, и да вознѣ
ждѣтѣ стѣны іерлїмскїѧ, то
гдѣ блговолиши жертвѡ правдѣ,
возношенїе и всесожегѧемаѧ, то
гдѣ возложѧтъ на олтарь твоѣ
тѣльцѧ.

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 built.
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.

Посѣмъ кадѣтъ дѣакона ѿ глѣтъ. Дѣхъ
сѣтъи ѿидетъ на тѣ ѿ сѣла
вышнѣго ѿсѣнитъ тѣ.

Дѣакоу глѣтъ. Дѣхъ твоѣ блѣги на
сѣавитъ мѣ на зѣмлю прѣвѣ.

ѿ прѣметъ кадѣло. Тѣже прѣдъ
сѣмъ прѣстѣломъ тѣорѣще трѣ поклѣны
до полѣ, сѣтрахомъ ѿ блѣговѣнѣемъ,
глагѣюще кѣждо къ сѣбѣ:

Бѣже ѿчѣсти мѣ грѣшнаго ѿ
помѣлѣи мѣ. Создѣвыи мѣ гдѣи
помѣлѣи мѣ. Бѣзъ числѣ
сѣгрѣшѣхъ, гдѣи прѣсти мѣ.

Тѣже приложѣше рѣки крѣтѣверѣзѣ
къ прѣемъ сѣомъ, ѿ главы прѣклѣнѣе,
тѣорѣтъ прѣцѣнѣе, ѿкоже вышѣ писано.

Посѣмъ дѣакоу кадѣтъ ѿсѣла глѣ:
Дѣхъ сѣтъи ѿидетъ на тѣ, ѿ сѣла
вышнѣго ѿсѣнитъ тѣ.

ѿ пакѣ дѣакоу глѣтъ: Помѣни мѣ
влѣко сѣтъи.

After this, he censes the deacon, saying:
The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.

The deacon responds: Thy good Spirit shall lead me in the land of uprightness.

And he takes the censer. Then, they make three prostrations before the holy altar with awe and reverence, as each says to himself:

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

Then they place their hands crosswise on their breasts, bow their heads, and ask forgiveness, as written above.

Then the deacon censes the priest, saying:
The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.

The deacon says: Remember me, holy master.

Ісрѣй гл҃етъ: Поманѣтъ тѣ гд҃ь
бг҃ъ во цр҃твѣи своѣмъ, вѣгда ѿ
ннѣ ѿ прѣнѣ ѿ во вѣки вѣкѣмъ.
дїаконъ: ѿмнѣ.

И поклѣнѣа времѣ прїѣмъ, нх҃одитъ
сѣверными двѣрми въ цр҃ковь, ѿ стѣнъ
прѣд сѣтыми двѣрми гл҃етъ:

Исполнимъ мѣтвы наша гд҃евѣ.
Гд҃и помнѣ.

Ѿ предложѣнныхъ ч҃тныхъ да
рѣхъ, гд҃ь помѣлимъ. Гд҃и по
мнѣ.

Ѿ стѣмъ храмѣ сѣмъ, ѿ ѣже
ѿ вѣроу ѿ бг҃оговѣнїемъ, ѿ со
страхомъ бж҃їмъ вхождѣщихъ
воны, гд҃ь помѣлимъ. Гд҃и помнѣ.

Ѿ избѣвѣтисѣ намъ ѿ всѣхъ
скѣбѣи, гнѣва ѿ нѣжди, гд҃ь
помѣлимъ. Гд҃и помнѣ.

Ісрѣй гл҃етъ мѣтвѣ приношенїа, по
ѣже на стѣмъ прѣтѣ бж҃твеннымъ
дарѣмъ положѣн:

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, ЕДИНЕ
СТЕ, ПРИЕМАЕИ ЖЕРТВУ ХВАЛЫ
Ѡ ПРИЗЫВАЮЩИХЪ ТА ВСКЛЫ
ЩЕЦЕМЪ, ПРИИМИ И НАСЪ ГРЕШНЫХЪ
МЛТВУ, И ПРИНЕСИ СТОМУ ТВОЕМУ
ЖЕРТВЕННИКУ, И ОУДОВЛИ НАСЪ ПРИ
НОСИТИ ТЕБѢ ДАРЫ ЖЕ И ЖЕРТВЫ
ДХОВНЫА, Ѡ НАШИХЪ СОГРЕШЕНИИХЪ
И Ѡ ЛЮДСКИХЪ НЕВѢЖЕСТВИИХЪ, И
СПОДОБИ НАСЪ ѠБРЕСТИ БЛАГОДАТЬ
ПРЕДЪ ТОБОЮ, ЕЖЕ БЫТИ ТЕБѢ
БЛОПРИАТНѢ ЖЕРТВѢ НАШЕЙ, И
ВСЕЛИТИСЯ ДХЪ БЛАГОДАТИ ТВОЕА
БЛОМУ ВЪ НАСЪ, И НА ПРЕДЛЕ
ЖАЩИХЪ ДАРѢХЪ СИХЪ, И НА ВСѢХЪ
ЛЮДЕХЪ ТВОИХЪ.

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

ДНЕ ВСЕГѠ 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-

мѣрна ѿ безгрѣшна оу́ гдѣа про́снмъ. **Подай гдѣа,**

Аггѣла мѣрна, вѣрна наставни
ка, храни́теля дш́амъ ѿ тѣлѣомъ
на́шымъ, оу́ гдѣа про́снмъ. **Подай гдѣа,**

Млѣти ѿ ѡста́вленїа грѣхѣвъ ѿ
со́блзномъ на́шымъ, оу́ гдѣа
про́снмъ. **Подай гдѣа,**

Добрыхъ ѿ полѣ́зныхъ дш́амъ
на́шимъ, ѿ мѣра мѣрови оу́ гдѣа
про́снмъ. **Подай гдѣа,**

Прѣчаа лѣта живѣтѣа на́шегѣ
ѿ мѣрѣ ѿ по́каанїи конча́ти,
оу́ гдѣа про́снмъ. **Подай гдѣа,**

Хрѣ́тіански конча́ти живѣ́тъ
на́шъ, безстра́стныи ѿ непорѣ́
дныи, мѣрныи ѿ добрыи ѡвѣ́тъ,
ѣже на стра́шнѣмъ сѣдѣ́ хрѣ́товѣ
про́снмъ. **Подай гдѣа.**

Пресѣ́лю чѣ́лю ѿ прѣ́лого

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

вѣннѹ влчцѹ нашѹ вѣцѹ ѿ прѣнѹ
дѣѹ мѣю со вѣѣми стѣими
поманѹше, сѣми себѣ ѿ дрѹгѹ
дрѹга, ѿ вѣсѹ живѹтѹ нашѹ хрѣтѹ
бгѹ предадѣмѹ. **Тебѣ гдѣ.**

Ісрѣй, возгласъ: **Щедрѹтами**
ѣдннорѹднагѹ сѣна твоегѹ, ѿ
нѣмѣже бгѹсловѣнѹ сѣи, ѿ ѿ прѣ
стѣимѹ ѿ бгѣимѹ ѿ живѹ
творящимѹ тѣи дѣомѹ, нѣѣ ѿ
прѣнѹ ѿ вѹ вѣѣи вѣѣмѹ. **Аминѣ.**

Ісрѣй: **Мирѹ вѣѣмѹ.** **Дѣкѹ, ѿ** дѣовѣ
твоемѹ.

Дѣаконѹ: **Возлюбимѹ** дрѹгѹ
дрѹга, да ѣдннѹмѣслѣемѹ ѿпо
вѣѣмы.

Прѣвѣцѹ же поѹтѹ: **Ѣѣѣ ѿ сѣна ѿ стѣаго**
дѣа, стѣѹ трѣѹ ѣдннѹсѣѣнѹ ѿ не
раздѣльнѹ.

Ісрѣй вѣѣтрѣ стѹѣѣ твѹрѣтѹ поклѹны
трѣѣ, глѣ кѣ себѣ:

Возлюблю тѣа гдѣи крѣѣпѹсти

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

моѡ, гдѣ оутверженіе моѡ, и
притежище моѡ, и избавитель
моѡ.

Мѡтва предѣ цѣлованіемъ.

Гдѣ ісѣ хрѣтѣ бжѣ нашъ, любви
творче и бжгмъ дателю,
давъи намъ рабѡмъ твоимъ
любви дрѡга дрѡга, іакѡже ты
насъ возлюбѣ, да єдинѡю любовію
оудинѣни єще, тебѣ молимъ,
и хвалѣ тебѣ возсылаемъ, и
причастимъ стѣхъ и пречѣхъ
тѣ тѣхъ, іакѡ ты єси любѣ
наша, и тебѣ славу возсылаемъ,
со безначальнымъ тѣ оцѣмъ, и
со свѣтымъ и бжгмъ и живо
творящимъ тѣ дхѡмъ, ннѣ и
прѣнѡ и во вѣки вѣкомъ,
амѣнь.

Тѣже іерей цѣлуетъ стѣла, іакѡже єсть
покровѣна, первое верхѣ стѣлаго дискога,
потѡмъ верхѣ стѣлаго потѣра, и край
стѣлаго прѣтѡла, іпредѣ предѣ 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 точію єдинѣ стѣю трапѣзѣ, и
настоѣтеля во оутѣ, цѣловавшаго
стѣа. Цѣла же настоѣи речетъ:

Христосъ посреде насъ.

Онѣ же ѡвѣщаютъ: **Бѣтъ и
вѣдетъ.**

И стѣаватъ ѡ негѣ починѣ
рядомъ. Цѣлуютъ же и єаки дрѣгъ
дрѣга починѣ. Аще ли же и инѣи дѣа
кони вѣдѣтъ, цѣлуютъ и тѣи оутѣ
євоѣ и межаѣ себѣ, тожде глаголюще.
Цѣлѣтъ же и дѣаконѣ оутѣ євоѣ,
єтоѣ предъ стѣими дѣрми.

Тѣже дѣаконѣ глѣтъ: **Дѣрн,
дѣрн, мѣдростію вѣнчаемъ.**

Іерей же воздѣгнетъ на главѣ
воздѣхъ и держитъ надъ стѣими дѣрми,
гла въ себѣ: **Вѣрѣю во єдинѣаго бѣа:** Аще
ли и инѣи священницы и дѣакони єа
жащѣи, тѣкоже воздѣзѣютъ стѣи
воздѣхъ надъ стѣими дѣрми, то же
глѣтъ. То же и людѣ глѣтъ, **Вѣрѣю во
єдинѣаго бѣа:** **вѣсъ до концѣ.** Тѣже
цѣлуютъ воздѣхъ вѣи єажащѣи,
глаголюще кождѣ 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 КР҃ПКІ́Н ,
С҃ТЫ́Н БЕЗСМЕРТНЫ́Н ПОМІ́Л҃И НА́С.

И́ ПОЛОЖА́ТЪ КОЗА́ЩХ НА С҃ТѢ́МЪ
ПРЕСТО́ЛѢ .

ПОСѢ́МЪ ДІ́АКОНЪ ГЛ҃ЕТЪ : С҃ТА́НЕМЪ
ДОБРО́Ѣ , С҃ТА́НЕМЪ СО́СТРАХО́МЪ ,
КО́НМЕМЪ С҃ТО́Е КОЗНО́ШЕНІЕ́ КО
СМНРЕ́НІИ ПРІНОСИ́ТИ . ДІО́ДІЕ : МНО́ЛОСТЬ
МИ́РЪ ЖЕРТ́ВА И́ ПѢ́НІЕ .

І́СР҃Е́Й , КОЗГЛА́СЪ : БЛА́ГОДА́ТЬ ГДА́
НА́ШЕГ҃О І́СА ХР҃И́СТА , И́ ЛЮ́БЫ БГА́ И́
О́ЦА , И́ ПРИЧА́СТІЕ С҃ТА́Г҃О ДХ҃А БЖДИ
СО ВСѢ́МИ ВА́МИ . ДІО́ДІЕ : И́ СО́ ДХ҃О́МЪ
ТВО́ИМЪ .

І́СР҃Е́Й : ГОРѢ́ И́МѢ́ЕМЪ С҃РЦА́ . ДІО́ДІЕ :
И́МА́МЫ КО́ ГДА́ .

І́СР҃Е́Й : БЛА́ГОДАРИ́МЪ ГДА́ . ДІО́ДІЕ :
ДОС҃ТО́ИИШО́ И́ ПРА́ВЕДИШО́ .

ДІ́АКОНЪ ЖЕ́ ВШЕ́ДЪ КО С҃ТЫ́Н О́ЛТА́РЬ ,
С҃ТА́НЕТЪ ѿ́ ДЕСНЫ́А С҃ТРАНЫ́ С҃ТА́Г҃О ПР҃ТО́ЛА ,
ПОКЛАНА́ЕТСЯ ТРИ́ЖДЫ , И́ ЦЕ́Л҃АЕТЪ С҃ТЫ́Н
ПР҃ТО́ЛА , И́ ТВОРИ́ТЪ ПРОЩЕ́НІЕ КО 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-**

ѿше ли бѣдетъ дрѹгѣн дѣакоу въ
сѣжѣѣ, цѣлѹютъ дрѹгъ дрѹга.

Первыи глѣтъ: Хрѣтоу посредѣ
насъ.

Дрѹгѣн же ѡвѣщаѣтъ: Бѣтъ и
бѣдетъ.

Тѣже ѡгибаютъ воздѹхъ и стѣна
покрѡвы, и полагаютъ ко ѣдиной
сторонѣ на стѣнѣ прѣтолѣ. Іерей
преклонѣша мѡлѣтъ:

Достоѣноу и прѣвѣдноу, тебѣ
пѣти и тебѣ бѣгословѣти,
тѣ хвалѣти, тѣ бѣгодарѣти,
тебѣ кланѣтиа во вѣкомъ
мѣстѣ вѣчествѣа твоегѡ, ты
во ѣи вѣгъ нескѣзѣненъ,
недовѣдомъ, невидимъ, непости
жимъ, прѣно сынъ, тѣкожде сынъ,
ты и ѣдинородныи твоѣи сѣи, и
дѹхъ твоѣи стѣи. Ты ѡ небытѣа
въ бытѣе насъ привѣлѣ ѣи, и
падшихъ востѣвѣлѣ ѣи пакѣ, и не
ѡстѣпѣлѣ ѣи вѣа творѣа, дѡнде

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 нѣсѧ возвѣлѧ ѿи, и
црѣтво твоѧ даровѧлѧ ѿи вѣдѣще.
ѡиѧхъ вѣѣхъ бѣгодарѣмъ тѧ, и
ѡднороднаго твоегѧ сѧ, и дѧ
твоегѧ сѧго, ѡ вѣѣхъ ѿхже
вѣмы и ѿхже не вѣмы, явлѣн
ныхъ и не явлѣнныхъ бѣгодѣлѣн
ихъ ѡже на насъ бывшихъ, бѣго
дарѣмъ тѧ, и ѡ сѧжебѣ сѧ, и
ѡже ѡ рѣкъ нашихъ прѣѧти спо
добилѧ ѿи, таже тѣбѣ прѣд
стоѧхѣ тыѣсѧци архѧггѧлѣ и тмы
ѧггѧлѣ, херубимѣ и серафимѣ,
шестокрылатѣ, многосчитѣ,
возвышающѣся пернатѣ.

Возгласъ: Побѣднѣю пѣснь
поющѧ и вопіющѧ, взывающѧ и
глаголющѧ.

И людѣ: Сѧ, сѧ, сѧ гдѣ
сѧвасѧдѧ, испѧль нѣбо и зѣмлю сѧбы
твоеѧ, ѡсѧнна въ вышнихъ, бѣгословѣнъ
градѣи въ нѣмѧ гдѣ. ѡсѧнна 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 дѣакоу взимаетъ свѣзда, и трижды притычетъ ко еѣому дискосу, и ѡтеръ на лиѣонѣ, поцѣловѣвъ полагаетъ еъ воздѣхомъ, таже преходитъ и стоитъ на лѣвѣй сторонѣ еѣаго прѣтѣла. И ѡще ѡуѣо ѣсть рипида, прѣемъ ю дѣакоу, и стоитъ вѣтра еѣаа тиѣхъ, со всѣакии вѣнчѣми и страхомъ, верхѣ еѣтиѣхъ, ѣако не еѣетъ мѣхамъ, илѣ иномѣ которѣмѣ такоу. ѡще ли же неѣтъ рипиды, творитъ еѣ со еѣдинѣми ѡ покрѣвѣи, стрѣжетъ же, ѣлика еѣла, да не како прѣткнетъ ко еѣому потирѣ, и ипрокинетъ того.

Исрѣи преклѣнѣа молиѣа, дѣакоу же на коуѣждѣ мѣтѣа глѣтъ:

Гдѣ помѣлимъа.

Исрѣи мѣтѣа:

Гдѣ еѣми и мѣ бжѣетѣнныи еѣлами, вѣко чѣколюбѣ, взывѣемъ и глѣмъ: Гдѣ еѣи и прѣтѣа, ты и еѣдинорѣдныи твоѣи еѣи, и дѣхъ твоѣи еѣи. Гдѣ еѣи и прѣтѣа, и великолѣпна слава твоѣа, иже мѣи твоѣи такоу

The deacon lifts the star and thrice touches it to the holy diskos. He wipes it on the eilikon, 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 ѿ сѣна своего едино
роднаго дати, ꙗко да всѣхъ
вѣрѣхъ вѣнъ не погибнетъ, но
имать живѣти вѣчныи, ѿже при
шедъ, ѿ всѣхъ ѿ насъ
смотрѣнїе исполни, въ нощи,
въ нейже предашесѣ, паче же себѣ
предаше за мнѣхъ живѣти,
прїемъ хлѣбъ свѣтъми своимъ и
пречѣтѣми, и непорочными рѣ
ками, благодаривъ и благословивъ,
осѣнивъ преломъ, дастъ свѣтъми
своимъ оученикомъ и апломъ,
рече:

Возгласъ: Прїимите и ядите, сѣ
есть тѣло мое, ѿже за вы
ломимое, во осѣтвленїе грѣ
хѣхъ. И людїе: ѿмѣнь.

Иерей и людїе поклонъ творятъ. Иерей
же глаголетъ, рѣкою десною показѣтъ ко
сѣтому дискосу. Дїаконъ показѣтъ со
оуларемъ своимъ и глеть: ѿмѣнь.

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.**

СѢ ІСРѢЙ ВѢТАЙ ГЛ҃ЕТЪ: ПОДОБНѢ И
ЧАШѢ ПО ВѢЧЕРИ ГЛ҃А:

Возгласъ: ПИ́ЙТЕ ѿ НЕА̃ ВСИ̃, СЕ̃
ЕСТЬ КРѢВЬ МОА̃ НОВАГѢ ЗАВѢТА,
ІАЖЕ ЗА ВѢ И ЗА МНОГИ ИЗЛѢВ
ЕМАА, ВО ѠСТАВЛЕНІЕ ГРѢХѢВЪ.
ПОКЛѢНІА. И ЛЮДІЕ: АМѢНЬ.

ГЛ҃А СѢ ІСРѢЙ ПОКАЗѢЕТЪ РЪКОЮ КО
СГО́МУ ПОТІРЮ, И ДІАКОНЪ ТА́КО ЖЕ
ПОКАЗѢЕТЪ СО ОУЛАРЕ́МЪ КО СГО́МУ
ПОТІРЮ, ІСРѢЙ ЖЕ ПРЕКЛѢНЬЕ МОЛНТЕА:

ПОМИНА́ЮЩЕ ОУ́БѢ ННѢ СПІСІ́
ТЕЛЬНЮ СЮ́ ЗАПОВѢДЬ, И
ВСѢХЪ СЖЕ Ѡ НАСЪ БЫВШИХЪ, КР҃ТѢ,
ГРѢБѢ, ТРИДНѢВНАГѢ ВОСКР҃НІА,
СЖЕ НА НБСА̃ ВОЗШЕ́СТВІА, СЖЕ
ѠДЕСНЮ СЕДАНІА, И ВТОРА́ГѢ И
СЛА́ВНАГѢ ПА́КИ ПРИШЕ́СТВІА.

Возгласъ: ТВОА̃ ѿ ТВОИ́ХЪ К
ТЕБѢ ПРИНОСА́ЩЕ, Ѡ ВСѢХЪ И ЗА
ВСА̃. ПОКЛѢНІА.

**Then the priest says secretly: And like-
wise the cup after supper, saying:**

Exclamation: **D**rink 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.**

Дюдїе: Поёмъ тѣ, бѣгословимъ тѣ,
бѣгодаримъ тѣ гдѣ, ѿ молимъ ти еѣ,
бѣже нашъ.

Показѣтъ же ѿ рѣкою іерей на
сѣбо. Такъ же ѿ дїаконъ со оуларемъ
показѣтъ ко сѣымъ.

Иерей преклонѣѣ молишѣ:
Бѣще приносимъ ти словеснѣю
сѣю ѿ безкрѣвнѣю жерѣтѣ,
молимъ ѿ просимъ ѿ мѣлимъ
дѣемъ, послѣ дѣхъ твоѣ сѣынъ на
насъ ѿ на предлежащѣ дѣры сѣѣ.

Бѣдѣ же хощѣтъ іерей творѣти призы
ванїе сѣѣгѣ дѣхъ, ѡлагѣтъ дїаконъ сѣже
въ рѣкахъ ѿмѣетъ рипидѣ ѿлѣ покрѣецъ,
ѿ прихѣдѣтъ блѣзъ іерей, ѿ
покланѣютѣ сѣѣ трижды предъ сѣымъ
прѣоломъ, молишѣ въ сѣѣ, сѣѣ
гѣюще:

Гдѣ ѿже пресѣынъ сѣоѣ дѣхъ въ
трѣтѣ чѣсѣ апѣломъ сѣоимъ
послѣвынъ, тогѣ блѣгѣ не ѡнимъ ѡ
насъ, но ѡбновѣ насъ моли
цинхѣтѣ.

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.

С҃ТИХІ́ ЖЕ ДІА́КОНЪ ГЛ҃ЕТЪ. С҃ТИХЪ А́:
С҃Р҃ЦЕ ЧИ́СТО СОЗН́ЖДИ ВО МНѢ
БЖЕ, ꙗ́ ДХ҃Ъ ПРА́ВЪ ѠБНОВИ́ ВО
ОУТРО́БѢ МОЕ́Й.

І҃СР҃ІЙ: ГД҃И ꙗ́же пресѣ́и тво́й ДХ҃Ъ
въ трѣ́тїи часѣ́ апѣ́ломъ тво́имъ
посла́выи, тогѡ́ бл҃гїи не ѡ́имѣ ѡ́
на́съ, но ѡ́бновѣ́ на́съ мола́
щихъ ти́еѡ.

ДІА́КОНЪ, С҃ТИХЪ В́: НЕ ѡ́ВЕРЗ́И
МЕНЕ́ ѡ́ ли́ца твоегѡ́ ꙗ́ ДХ҃А
твоегѡ́ сѣ́агѡ не ѡ́имѣ ѡ́ мене́.

І҃СР҃ІЙ: ГД҃И ꙗ́же пресѣ́и тво́й ДХ҃Ъ
въ трѣ́тїи часѣ́ апѣ́ломъ тво́имъ
посла́выи, тогѡ́ бл҃гїи не ѡ́имѣ ѡ́
на́съ, но ѡ́бновѣ́ на́съ мола́
щихъ ти́еѡ.

Т́аже дїа́конъ, показѡ́ со оу́ларемъ
ко сѣ́омѹ́ дискосѹ́, гл҃етъ:

Бл҃гословѣ́ бл҃го сѣ́и хлѣ́бъ
сѣ́и.

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: **C**ast 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.

Ісрѣй же, бѣгословлѣа верхѸ сѣагѸ
хлѣба, глѣтѸ чѣхнмѸ глѣомѸ:

Сотвори оубѸ хлѣбѸ сѣй ѿтнѸе
тѣло хрѣта твоегѸ. дїаконѸ:
Ѧминь.

И пакѣ дїаконѸ, показѸа ко сѣомѸ
потирѸ, глѣтѸ:

Бѣгослови вѣко сѣѸю чашѸ сѣю.

Ісрѣй же бѣгословлѣтѸ верхѸ сѣагѸ
потирѸ, глѣа:

И сѣже вѸ чашѣ сѣй, ѿтнѸю
крѸвь хрѣта твоегѸ. дїаконѸ:
Ѧминь.

Тѣже дїаконѸ показѸетѸ со оублрѣмѸ
на сѣаѸ и глѣтѸ:

Бѣгослови вѣко оубоѸ сѣѸ
сѣаѸ.

Ісрѣй же, бѣгословлѣа оубоѸ, сѣын
днѣкоѸ и сѣын потирѸ, глѣтѸ:

Преложѣ Ѹ дѸомѸ твоѣмѸ
сѣымѸ.

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. І ГЛАВѸ ПРЕКЛОНЬ
КО ІСРІЮ, ГЛЕТЪ: ПОМАНІ МА ВЛКО
СТЫН.

ІСРІЙ: ПОМАНЕТЪ ТА ГДЬ БГЪ ВО
ЦРѢВІИ СВОЕМЪ, ВСЕГДА І ННѢ І
ПРНѠ І ВО ВѢКИ ВѢКѠМЪ.

ДІАКОНЪ РЕКЪ: АМІНЬ.

І ПРЕХОДИТЪ НА МѢСТО, НА НЕМЪЖЕ
СТОЯЛЪ ВЪШЕ ПЕРВІЕ, І ПРИЄМЪ РИПИДЪ,
ТВОРИТЪ, ТАКОЖЕ І ПЕРВІЕ. ІСРІЙ
ПРЕКЛОНЬСЯ МОЛИТЕА:

ТАКОЖЕ БЫТИ ПРИЧАЩАЮЩИМСЯ
ВО ОУМОВЕНІЕ ДШН, ВО ѠСТАВ
ЛЕНІЕ СОГРѢШЕНІЙ, ВЪ ПРИѠВЩЕНІЕ
СТѢГѠ ТИ ДХА, ВО ЦРѢВѠ НБНАГѠ
ИСПОЛНЕНІЕ, ВЪ ДЕРЗНОВЕНІЕ, ЁЖЕ
КЪ ТЕБѢ, НЕ Ъ СДЪХ ІЛН ВО ѠСѢ
ЖДЕНІЕ. ЪЩЕ ПРИНОСИМЪ ТИ
СЛОВЕСНЮ СЮ СЛЪЖВЪ Ѡ ЁЖЕ Ъ
ВѢРѢ ПОЧИВШИХЪ ПРАѠЦѢХЪ,
ѠЦѢХЪ, ПАТРІАРХѢХЪ, ПРРѠЦѢХЪ,
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-

дницѣхъ, воздѣржницѣхъ, и ѿ
всѣакоу души въ вѣрѣ сконча
вшейся.

Діаконъ же ѿлагаетъ рипидѣ, и
пріемлетъ кадило ѿ днмїѣмомъ,
благословенїе ѿ іерѣа пріѣмъ, кадитъ
прѣтола.

Іерѣй, возглаголетъ: Нѣзрѣднѣ ѿ
престѣи, пречѣи, преблго
словеннѣи, влчцѣ нашей вцѣ и
прѣно дѣи мѣи.

Клирицы же ѿба лика совокѣплъшеа
среди цркве прѣмѣ стѣхъ црѣкнхъ
дверей, поютъ, достѣино ѣтъ:

Тѣже діаконъ кадитъ ѿколо прѣтола,
и всѣхъ ѿлтарѣ, и іерѣа. Сѣ же чворѣ,
поминаетъ въ себѣ создателѣ храма, или
ѿбнѣи, прѣтавлѣшнхъ, и мѣхъ,
ѣликихъ хощетъ. Иже ли ѣдинъ іерѣй,
тѣкоже кадитъ прѣтола, ѣ прѣднѣ точїю,
трижды. Іерѣй же прѣклоныа мѣлитъ:

Ѣтагѣ ісѣанна прѣрѣока прѣдѣтѣи
и крѣтитѣла, стѣхъ и всѣхъ вѣль
ныхъ апѣтѣлѣ, и стѣгѣ и мѣхъ,

fessors, ascetics, and for every
righteous spirit in faith made per
fect.

The deacon puts aside the ripidion, and
takes the censer and incense. He receives a
blessing from the priest, and censes the holy
altar.

The priest exclaims: Especially for
our most holy, most pure and most
blessed Lady, the Mother of God
and Ever-virgin Mary.

Both choirs come together in the middle of
the church opposite the holy royal doors and
sing: It is truly meet.

The deacon censes around the altar, the en
tire sanctuary, and the priest. While doing so,
he remembers by name silently the founders
of the church or monastery who have depart
ed, whom he may wish to remember. If a
priest alone celebrates, he merely censes the
front of the altar thrice. The priest having
bowed, prays thus:

For the holy prophet, forerunner
and baptist John; the holy and
all-praised Apostles, and Saint N.,

Ѣ́ГѠ́ЖЕ ПА́МАТЬ ТВО́РИМЪ , ꙗ́ всѣ́хъ
сѣ́рыхъ , ꙗ́хъже мо́леньми посѣ́ти
на́съ бѣ́же , ꙗ́ помани́ всѣ́хъ
о́успшихъ ѡ́ наде́жди воскресѣ́нїа
жизни́ вѣ́чнаѣ , **Ѹ́МЪ** , помани́
Ѹ́хъ Ѹ́дѣ́же присѣ́щаетъ свѣ́тъ
лицѣ́ твоегѡ́ .

ꙗ́ пакѣ мо́литѣа ѿсрѣ́и ѡ́ зра́вїи :

Бѣ́же мо́лимъ тѣ́ , помани́ гдѣ́и
всѣ́ко е́пѣ́копство правосла́в
ныхъ , Ѹ́справля́ющихъ сло́во тво
еѣ́ истинны , ꙗ́ всѣ́ко презвѣ́
тство , бѣ́же ѡ́ хрѣ́стѣ ꙗ́ дїа
конство , ꙗ́ ѡ́ всѣ́комъ цѣ́нни
ческомъ чинѣ́ .

Бѣ́же прино́симъ ти́ словеснѡ́
сїю́ жерѣ́твѡ́ вселеннѣ́и , ѡ́
сѣ́бѣи соборнѣ́и ꙗ́ апѡ́стѣ́и
цркви , ꙗ́ ѡ́ бѣ́же въ чистотѣ́ ꙗ́
блгоу́боитнѣ́ житїи́ пребыва́ю
щихъ . Ѣ́ блговѣ́рныхъ ꙗ́ хрѣ́сто
любнѣ́выхъ правосла́вныхъ хрѣ́стїа́

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, правнѣхъ
и воѣхъ сѣѡ, даждь имъ гдѣ
мѣрно житѣльство, ꙗко да и
мы въ тишинѣ ихъ, тихѡ и безъ
молвнѡ житїѣ проживѣмъ во
всѣхъ бѣговѣрїи и чистотѣ.

возгласъ: Въ первыхъ помани
гдѣ, гдѣна нашего сѣѣшаго па
триарха имѣхъ, [и гдѣна нашего преосѣѣн
нѣшаго митрополита имѣхъ, и гдѣна
нашего преосѣѣннѣшаго архіѣпѣсѣпа имѣхъ,
или епѣсѣпа имѣхъ,] сѣгоже [ихъже]
даждь сѣѣмъ твоимъ црѣвамъ, въ
мѣрѣ, цѣла [цѣлыхъ], чѣстна [чѣст
ныхъ], здрава [здравыхъ], долго
дѣнствѣюща [долгодѣнствѣющихъ] и
исправляюща [исправляющихъ] слово
твоеѡ истинны.

Паки дѣлѣхъ поминѣетъ создѣтелѣй
храма или сѣѣтелѣи, ꙗже живи сѣтъ. ꙗже
ли сѣтъ монастырь, и игѣмена, и
брѣтїю, такѡ же и иныхъ живыхъ, ихъже
хѣщѣтъ.

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 преклонься моли́тѣа :

Пома́ни гдѣи́ оуби́тель еѣю , въ не́й же
жи́тельствѣмъ , ѿ всѣ́хъ гра́дъ ѿ
сѣ́верѣ , ѿже вѣ́роу жи́вѣщихъ въ нѣ́хъ .

Ѹ́ще ли же во́ градѣ , глѣ́тъ Ісрѣ́й :

Пома́ни гдѣи́ гра́дъ се́й , въ не́мъ
же жи́тельствѣмъ .

Ѹ́ще ли же кро́мѣ гра́да , глѣ́тъ
Ісрѣ́й : Пома́ни гдѣи́ гра́дъ на́шъ ѿ
мѣ́сто еѣ , въне́мже жи́тель
ствѣмъ ,

ѿ всѣ́хъ гра́дъ ѿ сѣ́верѣ , ѿ вѣ́роу
жи́вѣщихъ въ нѣ́хъ . Та́же .

Пома́ни гдѣи́ пла́вающихъ , пѹ́тъ
ше́ствѣющихъ , бола́щихъ ,
сѣ́раждѣщихъ , пленѣ́нныхъ , ѿ
спѣ́ніа ѿ́хъ .

Пома́ни гдѣи́ плодоно́сѣщихъ ѿ
добротворѣ́щихъ во сѣ́бѣхъ
твои́хъ цр́квахъ , ѿ поминáющихъ
ни́щыа , ѿ на всѣ́хъ на́сѣхъ мнѡ́сти
твоѣ́хъ низпо́слѣхъ .

Ѹ́ поминáетъ Ісрѣ́й жи́вѣхъ по

The priest having bowed, prays thus:

Remember, O Lord, this habitation in
which we dwell, and every city and coun-
try, 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 mer-
cies.

The priest remembers by name such of the

ИМЕНИ, ИХЖЕ ХОЩЕТЪ. ТАЖЕ, И ѿ СЕБѢ
ГЛЕТЪ.

ПОМАНІ ГДН ПО МНОЖЕСТВУ
МИЛОСТИ ТВОЕѦ, И МОЕ НЕДО
СТОИНСТВО, И ПРОСТИ МИ ВСѦКО
СОГРЕШЕНІЕ КОЛЬНОЕ И НЕКОЛЬНОЕ, И
НЕ РАДИ МОИХЪ ГРЕХОВЪ
ВОЗБРАНИШИ БЛАГОДАТИ СѦАГВО ДХА
ѿ ПРЕДЛАЖАЩИХЪ ДАРОВЪ СІХЪ.

КОГА. И ДАЖДЕ НАМЪ ЕДИНѢМН
ОУСТЫ, И ЕДИНѢМЪ СРЦЕМЪ,
СЛАВИТИ И ВОСПѢВАТИ ПРЕЧНОЕ И
ВЕЛИКОЛѢПОЕ ИМѦ ТВОЕ ОЦА И СНА
И СѦАГВО ДХА, ННѢ И ПРѢНѦ И ВО
ВѢКИ ВѢКѦМЪ. И ЛЮДІЕ, АМИНЬ.

ІСРІЕ ГЛЕТЪ. И ДА БѢДУТЪ МЛТИ
ВЕЛИКАГО БГА И СПСА НАШЕГО ІСА
ХРТА, СО ВСѢМН ВАМИ. **ЛЮДІЕ,** И СЪ
ДХѦМЪ ТВОИМЪ.

ДІАКОНЪ ПОЦѢЛОВАВЪ СѦЫН ПРѢТОЛЪ И
ПОКЛОНЯЕА ІСРІЮ, ИХОДИТЪ ВЪ ЦРКОВЬ
СѢВЕРНЫМИ ДВЕРМИ, И СТАВЪ НА
ѦБЫЧНОМЪ МѢСТѢ, 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 свѣтлымъ поманивши, паки и паки миромъ гдѣ помолнимъ. **Г**дѣ помилуй.

Ѡ принесенныхъ и освященныхъ чистыхъ дарѣхъ гдѣ помолнимъ. **Г**дѣ помилуй.

Иже да члвчлюбца бгъ нашъ пріемъ ѿ во свѣтъ пренбныи и мыслении своѣи жртвеникъ, въ коню благоуханіа дхбнаго, низпослетъ намъ блгодать и даръ свѣта дха, гдѣ помолнимъ. **Г**дѣ помилуй.

Ѡ избавити насъ ѿ всѣхъ скорби, гнѣва и нужды, гдѣ помолнимъ. **Г**дѣ помилуй.

Иерей преклонься молитъ:

Тебѣ предлагаемъ животоу нашъ весь и надежду, вѣко члвчлюбче, и молимъ и просимъ, и млимъ дѣемъ, подобенъ насъ причастити 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-

тѡи́хъ тѣ́ннъ, се́дѣ ꙗ́ко ѿчи́стныя ѿ
дѣ́ловъ тво́ихъ трапѣ́зы, ѿ чи́стоу
со́вѣстїю, ко ѡ́бща́нїю грѣ́
хѡ́въ, ѡ́ прощѣ́нїю согрѣ́шенїи, въ
дѣ́хѣ стѣ́гнѡ прича́стїе, въ црѣ́кви нѣ́
нагнѡ наслѣ́дїе, ѡ́ дерзнове́нїю ѡ́бже
ѡ́ тебѣ́, не ѡ́ сѡ́дѣ, ни ко ѡ́сѣ
жде́нїю;

Дѣ́аконъ гл҃гоу: Застѣ́пни, сп҃се́,
по́мни насъ, ѿ сохрани́ насъ бже́
свое́ю блага́тїю. **Гд҃и** по́мни насъ.

Днѣ́ всегѡ́ соверше́на, стѣ́га,
ми́рна ѿ безгрѣ́шна, оу́ гд҃а
про́симъ. **Подѣ́й гд҃и.**

А́гг҃ла ми́рна, вѣ́рна наслѣ́
дника, храни́телемъ ду́шамъ ѿ
тѣ́ломъ на́шимъ, оу́ гд҃а
про́симъ. **Подѣ́й гд҃и.**

Мл҃чїи ѿ ѡ́бща́нїа грѣ́хѡ́въ ѿ
соблѣ́зномъ на́шимъ, оу́ гд҃а
про́симъ. **Подѣ́й 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: **H**elp us, save us, have
mercy on us, and keep us, O God,
by Thy grace. **L**ord have mercy.

That the whole day be perfect,
holy, peaceful and sinless, let us
ask of the Lord. **G**rant 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. **G**rant this, O Lord.

ДОБРЫХЪ И ПОЛЕЗНЫХЪ ДУШАМЪ
НАШИМЪ, И МИРА МИРОВИ ОУ ГДА
ПРОСИМЪ. ПОДАЙ ГДН.

ПРѢЧАА ЛѢТА ЖИВОТѦ НАШЕГѦ
БЪ МИРѢ И БЪ ПОКААНИИ КОНЧАТИ,
ОУ ГДА ПРОСИМЪ. ПОДАЙ ГДН.

ХРѢТІАНИКИ КОНЧАТИ ЖИВОТЪ
НАШЪ, БЕЗСТРАШНЫИ, НЕПОСЫ-
ДНЫИ, МИРНЫИ И ДОБРЫИ ѠВѢТЪ,
ЩЕЖЕ НА СТРАШНОМЪ СЪДѢ ХРѢТОВѢ
ПРОСИМЪ. ПОДАЙ ГДН.

ЕДИНЕНІЕ ВѢРЫ И ПРИЧАСТІЕ
СЪАГѦ ДУХА Непросѣвше, САМИ СЕБѢ
И ДРУГЪ ДРУГЪ, И ВСѢ ЖИВОТЪ
НАШЪ ХРѢТЪ БГЪ ПРЕДАДИМЪ. ТЕБѢ
ГДН.

ІЗРѢИ, ВОЗГЛАСЪ: И СПОДОБИ НАСЪ
ВЛКО, СЪ ДЕРЗНОВЕНІЕМЪ, НЕОУ-
ЖДЕННѦ 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:**

ГЛ҃ЕТ҃Х ТИХ҃О: О҃ЧЕ НАШ҃Х: ТОЖЕ И
ЛЮДІЕ ГЛ҃ЮТ҃Х: О҃ЧЕ НАШ҃Х:

ІѲР҃ЕИ, ВОЗГЛ҃АЕХ: ІА́К҃О ТВОЕ́ ѢСТЬ
ЦР҃ТВО И́ СИЛА И́ СЛА́ВА, О҃ЦА́ И́ СНА́
И́ С҃ТА́Г҃О ДХ҃А, НН҃Ѣ И́ ПР҃Н҃О И́ ВО
ВѢКИ ВѢК҃ОМ҃Х, ЛЮДІЕ: А́МІНЬ.

ІѲР҃ЕИ: МІР҃Х ВСѢ́М҃Х. ЛЮДІЕ ЖЕ: И́
ДХОВИ ТВОЕМ҃У

ДІА́КОНХ: ГЛАВЫ́ ВАША ГД҃ЕВИ ПРЕК
ЛОНИ́ТЕ, ЛЮДІЕ ЖЕ: ТЕБѢ́ ГД҃И.

ІѲР҃ЕИ ПРЕКЛО́НЬША МОЛНТЕ́А:

БЛАГОДАРИ́М҃Х ТѢ́, ЦР҃Ю́ НЕВИ́ДИ
МЫИ, ІА́К҃О НЕ ИСЧЕ́ТНОЮ́ ТИ́
СИ́ЛОЮ́ ВСѢ́ СОДѢ́ТЕЛЬСТВО́ВША
Ѣ́СИ, И́ МНО́ЖЕСТВО́М҃Х МЛ҃ТИ
ТВОЕ́А Ѡ́ НЕБЫ́ТІА́ БЫ́ТІЕ́ ВСѢ́
ПРИВЕ́Д҃Х. СѦ́М҃Х ВЛ҃КО́ І́ НБ҃С҃Х
ПРІ́ЗРИ́ НА ПРЕКЛО́НШЫ́А ТЕБѢ́
ГЛАВЫ́ СВО́А, НЕБО́ ПРЕКЛО́НИ́ША
ПЛО́ТНІ И́ КРО́ВНІ, НО́ ТЕБѢ́ СТРА́ШНО
МУ́ БГ҃У. ТЫ́ ОУ́Б҃О ВЛ҃КО́, ПРЕДЛЕ́

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 вѣ́мъ на́мъ во б́лго́е
и́зравна́й, въ ко́рго́ждо своѹ
потре́бѸ: пла́вающимъ і́плавай,
пѹть шѣ́ствѹющимъ і́шѣ́ствѸй,
бола́щихъ и́цѣ́лѧ, врачѸ дѣ́ламъ
и́ тѣ́ломъ.

Возгласъ. Б́лгодѣ́тїю и́ щедро́та
мнѣ и́ чл́колю́бїемъ ѣ́дннорóднагѡ
снѧ твоегѡ, съ нѣ́мже
б́лгословѣ́нъ ѣ́си, съ пресѣ́тымъ и́
б́лгымъ и́ живото́вора́щимъ тѣ́
дѣ́омъ, ннѣ́ и́ прѣ́нѡ и́ во́ вѣ́ки
вѣ́комъ. И́ пѣ́вцы: ѱ́мнѣнь.

Іерей поклóньсѧ мо́литсѧ:

Ронмѣ́ гдѣ́и і́се х́р́тѣ́ вѣ́же на́шъ,
ѡ́ стѣ́гѡ жи́лїища твоегѡ, и́
ѡ́ прѣ́то́ла сла́вы цѣ́ствїѧ твоегѡ,
и́ прїи́дѣ́и во ѣ́же ѡ́сѣ́нїти на́съ,
и́же горѣ́ со о́цѣ́мъ сѣ́дѧи, и́
здѣ́ на́мъ не́вїднѡ спрѣ́бывѧ, и́
сподо́би держа́вною тѣ́ рѹ́кою

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:

Attend, 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

ПОДА́ТИ НА́МЪ ПРЕЧ́ИСТОЕ ТѢ́ЛО
ТВОЕ́ И ЧЕ́СТНУЮ ТИ́ КРÓВЬ, И́ НА́МН
ВСѢ́МЪ ЛЮ́ДЕМЪ ТВОИ́МЪ.

БѢ́ДА́ ЖЕ ПРИСПѢ́ЕТЪ ВРЕ́МЯ, ВОЗДВИ́ГНУ
ТИ СѢ́ИИ А́ГНЕЦА, ДІА́КОНЪ ЖЕ, ПРЕДЪ
СѢ́ИМИ ДВЕРИМИ ПОКЛОНИ́ВША, ГЛѢ́ТЪ
ВЕЛЕГЛА́СНО: **ВѢ́НУЕМЪ.**

І́СРѢ́Й, ПОКЛОНИ́ВША Е́ЛГОГОВѢ́ИИ
ПРІ́СЛА СѢ́ИИ ХЛѢ́БЪ Ѡ́КОНХЪ РЪ́КЪ ТРЕМѢ́
ПЕ́РСТЫ, И́ ВОЗГЛА́ШАЕТЪ.

СѢ́ИИ СѢ́ИМЪ.

И́ ТВОРИ́ТЪ КРѢ́ТЪ НАДЪ СѢ́ИМИ ДИ́СКО
СОМЪ СѢ́ИМИ А́ГНЦЕМЪ.

ЛЮ́ДІЕ ЖЕ ПОЮ́ТЪ: **Е́ДИНЪ СѢ́И, Е́ДИНЪ
ГДЬ І́СЪ ХРІ́СТОСЪ, ВЪ СЛА́ВѢ́ БГ҃Ъ Ѡ́Ц҃Ъ,
А́МІНЬ.** ТА́ЖЕ ПРИЧА́СТНО ДНЮ́.

ДІА́КОНЪ ЖЕ ВШЕ́ДЪ ВО СѢ́ИИ О́ЛТА́РЬ,
СТА́НЕТЪ Ѡ́ ЛѢ́ВЫА СѢ́РАНИ СѢ́АГО
ПРЕСТО́ЛА, И́ ГЛѢ́ТЪ.

РАЗДРО́БИ ВЛКО́ СѢ́ИИ А́ГНЕЦА.

І́СРѢ́Й ЖЕ СОВСА́КИМИ БЛЮДѢ́НІЕМЪ
РА́ДРОБА́ЕТЪ СѢ́ИИ А́ГНЕЦЪ, НА ЧЕ́ТЫРЕ
ЧА́СТИ, И́ ПОЛАГА́ЕТЪ ЧА́СТИ НА СѢ́ИИ
ДИ́СКОСѢ́ КРѢ́ТОВОБРА́ЗНО, КРѢ́ТНЫМИ
ЗНА́МЕНІЕМЪ ДО́ЛЪ КЪ СѢ́ОМУ́ ДИ́СКО́У, 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-

кланіємъ же горѣ. **Іѣ**, оуѣво полагай на
 вышней странѣ еѣгво дикѡла. **Хрѣтѡсѣ**
 же ѡ долѣ. а ѡ еѣгво потирѣ, **Кѧ**.
НН, противъ лѣвѣмъ евоѣмъ рѣкѣ. **Іѣ** же
 часть взѣмъ, исполняй еѣгво чашѣ.
Хрѣтѡсѣ же часть раздробляй іерѣомъ и
 діакѡмъ. Тыѧ же двѣ части еѣгво,
 ѣже, **НН**, и ѣже, **Кѧ**, причастникѡмъ
 да раздробляѣши на части малы. И
 ѣлико бѣдетъ довольнѡ поемѡтрѣнію
 творѣ и благѣши въ потирѣ. а ѡ части
 прѣстѣмъ бѣцы, и ѡ части еѣгво, и
 ѣлико ѣхъ на еѣгво дикѡлѣ еѣтъ,
 никогѡже да не причаѣши, тоѣю ѡ
 двоѣ части еѣгво агнѣца. и ѣгда же
 причастѣмъ вси, тогда прочѣмъ части по
 лагаютѣ во еѣгво потирѣ. глѣтъ же еѣ
 вѣгда раздробляѣтъ:

Раздробляѣтѣ и раздѣляѣтѣ
 агнѣца бжїи, раздробляѣмыи
 и не раздѣляѣмѣ, иже вѣгда
 ѧдѡмыи и николѣже еѣдѣѣмыи.

діакѡнъ показѣтъ ко еѣгво потирѣ
 со оуларѣмъ и глѣтъ:

Исполни вѣко еѣгво 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 chal-
 ice.. 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, прїѣмъ горнюю часть трѣми
персты, ѿбѣихъ роуцъ, творѣтъ ѿ нею
крѣтъ верхѹ сѣаго потирѣ, глѣтъ:

Исполненіе сѣаго дѣа.

И тако влагаетъ часть во сѣын
потирѣ.

И прїемлетъ дїаконы соудъ со
оукропомъ, и глѣтъ ко Ісрѣю:

Благви вѣко теплотѹ.

Ісрѣй оубо вѣвлагетъ ю и глѣтъ:

Теплотѣ сѣаго дѣа.

И дїаконы: **Аминь.**

И вивлагетъ теплотѹ во сѣын потирѣ.

Бгда же растворѣши сѣымъ оукро
помъ вѣтвенѹ кровъ вѣчню, тогда да
вивлаеши оукропъ теплѣ съ раземо
трѣнїемъ, и сѣнко быти доволно
всѣмъ хотѣщимъ причастїтисѣ. и по
сѣдѣ никако ничесоже да вивлаеши.
Посѣмъ, Ісрѣй со дїакономъ, творѣтъ
вѣспѣ, три поклѣны предъ сѣымъ
прѣоломъ, глѣюще кождо к себѣ:

**Бже, ѡчисти мѣ грѣшнаго
и помилѹй мѣ. Создавыи**

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 chal-
ice.

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 re-
ceive Communion. Do not pour in any-
thing 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 гдѣи ѡ помѣнѣмъ мѧ. **Б**езъ
числа согрѣшихъ, гдѣи прости
мѧ.

Тѣже, преклонѣте до пола, со
всѣми благоговѣніемъ, ѡ творѣтъ
прощеніе всѣмъ, гл҃юще, кождо къ себѣ,
Прости мѧ, ѡче отцы: весь до конца.

Тѣже, діаконъ ѡполоснетъ оубо
своимъ кр҃тособразноу, ѡ стоитъ малю
далѣе. Іерей, прѣмлетъ часть нижнюю,
отъ агнца, тремя персты десныа
рукѣ, вкладаетъ въ длань свою. ѡ держитъ
въ длани своей, ѡ гл҃етъ къ себѣ.

Чт҃ное ѡ пречт҃ное тѣло гдѣа б҃га
ѡ спаса нашего їса хр҃та подаеъ
рабѣмъ бж҃ію іерейю **имѣмъ**, ѡ прѣтола
гдѣа б҃га ѡ спаса нашего їса хр҃та,
въ храмѣ **имѣмъ**, на пѣмѣтъ
отъ агнца **имѣмъ**, **сегоже сѣтъ день**, во
ѡставленіе грѣхѣмъ ѡ въ жнзнь
вѣчнѣю. [ѡще ли сѣтъ храмъ ѡли прѣза
ннѣ хр҃товѣ, ѡли вѣмъ, то гл҃етъ, въ
храмѣ **имѣмъ**, на прѣздннѣмъ **имѣмъ**.]

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 перстыи тоа же десныа рѹкѣ, глѣтъ
τὴν αὐτὴν δίακονος,

Присѣпнѣ.

Діаконы же присѣпнѣхъ, творѣтъ по
клоны до пола со великимъ благомъ
вѣнчѣемъ, и цѣлѣтъ етъ прѣтола. Іерейъ
же подаваа еѹмъ часть, юже держитъ
тремѣ перстыи, глѣтъ.

Чтѣноу и пречтѣноу тѣло гдѣ
бѣа, и еѣса нашегѡ іса хрѣта, по
даѣтъ рабѹ бжїю діаконѹ, **и ѹмъ**,
ѡ прѣтола гдѣ бѣа и еѣса нашегѡ
іса хрѣта, въ храмѣ **и ѹмъ**, на
пѣмѣтъ еѣаго, **и ѹмъ**, **еѣже еѣтъ**
дѣнь, во ѡставлѣніе грѣхѡвъ и въ
жизнь вѣчнѹю.

Діаконы же цѣлѣтъ рѹкѹ, подавшѹю
еѹмъ часть еѣаго хлѣба.

Іерейъ глѣтъ діаконѹ: **Хрѣтоу**
посредѣ насъ.

Діаконы же глѣтъ, **еѣтъ** и
бжѣтъ.

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 цѣлованіе другъ друга во
оугтѣ.

Ище ли во дни свѣтлыа нли, то въ
тогѡ мѣсто, іерей глѣтъ: Христосъ
воскресе. Діаконъ ѡвѣщаѣтъ, констѣтъ
воскресе. Сіе глѣтъ и до ѡданиа стѣла
пѣхн.

И ѡходитъ діаконъ къ странѣ стѣго
прѣтѡла. И глѣтъ мѣтъ сѣю кождо к
себѣ:

Вѣрую гдѣи и исповѣдую, ѡакъ
ты еси христосъ, снъ бѣга
живаго, пришедъи въ міръ
грѣшники спасти, ѡ нѣхъже
первыи есмь азъ. Вѣрую, ѡакъ
констѣтъ се естъ самое прѣчѣтое
тѣло твоѡ, и се естъ самаа
чѣтнаа кровъ твоа. Бгѡже ради
молѣтѣа, помнѣи мѣ и
прѣстѣи мнѣ, и ѡслабѣи мнѣ прѣгрѣ
шѣнѣа моѣ вѡльнаа и не
вѡльнаа, ѡже словомъ, ѡже
дѣломъ, ѡже вѣденіемъ и невѣ
деніемъ, ѡже 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
Apodosia (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 сподо́би мѧ невоу́
ждѣннѡ причасті́тиѧ пречѣ́тыхъ
тѣ́хъ та́инствъ, во ѡ́бста́вленіе
грѣхѡ́въ ѡ́ въ жи́знь вѣ́чнѡю,
ѡ́гдѡ бл҃гословѣ́нъ ѡ́бъ́и во вѣ́ки,
а́ми́нь. **Та́же,**

Рече́ри твоѣ́й та́инѣ́й, днѣ́сь сѣ́
бѣ́жѣи прича́стника мѧ прѣ́имѣи,
не повѣ́мъ во врагѡ́мъ твои́мъ
та́инны твоѣ́ѧ, ни лѡбза́нїѧ тѣ́хъ
да́мъ ѡ́гдѡ ію́да, но ѡ́гдѡ
разбо́йникъ исповѣ́даѧся во́пїю
ти: по́мани мѧ гдѣ́и, ѡ́гдѡ
прѣ́идеши во цр҃кѣ́и сѣ́.

По́сѣмъ гл҃я́тъ мѧ́тѡу сѣ́и:

Рѡ́го гдѣ́и чѧ́колю́бче, да не во
ѡ́сѡ́жденіе мѣ́ бѣ́детъ при
ча́стїе сѣ́тыхъ тѣ́хъ та́инъ, но во
ѡ́чище́ніе ѡ́ ѡ́щїе́ніе ду́шѣ́ же ѡ́
тѣ́лѡ, ѡ́ во ѡ́бръ́тѣніе вѣ́дѡщїѧ
жи́зни ѡ́ цр҃кѣ́ѧ, ѡ́гдѡ бл҃гѣ́нъ
ѡ́бъ́и во вѣ́ки, а́ми́нь.

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 такѡ причащѡются пречѣстѡ тѣла
хрѣтова, со́ страхомъ и́ благоговѣніемъ
всѣмъ. Тѣже, ѡтирають дѣлѣи евоѡ
на ли́тѣ, ꙗко да не какѡ малѣ вѣсѣ
ѡстанѣтъ на дѣлѣи комѣждо ѣхъ, и́
погрѣшеніе страшно вѣдѣтъ. Тѣже, іерей
прѣмлетъ ѡбѣма рѣкама еты́и потѣрь
со еты́мъ покрѡвомъ, и́ глѣтъ:

Бготворѡщю крѡвъ оужасниѣа,
чѣче зрѣѡ, оугль бо ѣсть, не
достѡйныхъ ѡпалаѡ: бжѣа плѡтъ
ѡбожеваѣтъ ма́ и́ питѣѣтъ,
ѡбожаѣтъ дхъ, оумъ же питѣѣтъ
стра́ннѣ и́ чюднѣ. Ѹ́ человекѣ,
оужасниѣа, ѣда ꙗси недостѡйнѣ,
огнь бо ѣсть грѣхѣи поплаѡ. но
ѡчи́сти ма́ гдѣи ѡ всѣхъ
сквѣрны. Тѣже, и́ дѣакохъ глѣтъ.

Потѡмъ іерей глѣтъ:

Чтѣнаѡ и́ бготѡчнаѡ крѡвъ,
гда бѣа и́ епѣа на́шегѡ їса
хрѣта, подаѣѣа рабѣ бжѣю
іерейю, **ѡмкхъ**, ѡ прѣтѡла гда бѣа

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 сп҃са на́шего ꙗ́ко хр҃ста, въ хра́мѣ **имѣ**, на па́мать ст҃аго, **имѣ**, **сего́же єсть де́нь**, во ѡставле́нїе грѣхѡвъ и въ жи́знь вѣчнѹю.

И причаща́ется трижды ст҃ѣй и пречѣстѣй, и животворя́щей кро́ви гд҃ни. Посѣмъ, ѡтира́етъ оу́стниѣ своѣ покрѡвцемъ, держа́мъ ст҃ыи поти́ръ, и кра́й ст҃аго поти́ръ. призыва́етъ ѡбѣ дѣакона и глаго́летъ,

Пристѹпи.

И прише́дъ дѣаконъ, покло́нется іерее́ю. проше́нїе ѡ негѡ испро́ситъ.

Іерей же глаго́летъ: **Честна́а и бг҃оточна́а кро́вь гд҃а бга и сп҃са на́шего ꙗ́ко хр҃та пода́ется рабѹ бж҃їю дѣаконѹ, **имѣ**, ѡ прѣто́ла гд҃а бга и сп҃са на́шего ꙗ́ко хр҃та. въ хра́мѣ, **имѣ**, на па́мать ст҃аго, **имѣ**, **сего́же єсть де́нь**, во ѡставле́нїе грѣхѡвъ, и въ жи́знь вѣчнѹю.**

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 дѣакоуъ свѣѣи крѡви, ѿ
свѣаго потирѣ, трижды, ѡрѣшомъ держи
маго ѡбѣ, со свѣомъ покрѡвцемъ. По
причастіи же, ѡтеръ оутѣи свѡи свѣомъ
покрѡвцемъ, и цѣлуетъ свѣи потиръ, и
творитъ прощѣніе, и глѣтъ ГДѢ
ПОМОЛИМЪ, ГДѢ ПОМИЛѢИ..

И поѣ, дѣакоуъ прѣ свѣи дискѡ, и
гоубѣ на то оутѣаеи, блюдоу ѡ
лиѡнѣ, и спѣкаетъ всѣ части и крѡхи,
ѡже на свѣомъ дискѡѣ, во свѣи
потиръ, соѣтрахомъ и всѣцѣмъ
блюдеи, ѡако да не како ѡди
мѣишихъ частіи что ѡпадѣтъ, или
ѡстанѣтъ, и погѣнетъ небрежеи.

И покрываетъ свѣю чашѣ покрѡвцемъ.
на свѣи же дискѡхъ возлагаетъ свѣзѣ
и покрѡвцы, и ѡѣ рѣшаетъ оуларъ
свѡи. Семѣ же творимѣ, ѡрѣи глѣтъ
мѣтѣ блѡдарѣи, преклоуъ, мо
литѣ.

Блѡдаримъ теѣ вѣко чѣлоубѣ,
блѡдѣтелю дшъ наишихъ, ѡако
и бѣастѡѣи деи спѡдѡблѣ ѡи
наѣхъ неѣихъ твоихъ и бѣзѣ

The deacon partakes thrice of the Holy
Blood from the holy chalice, which the priest
holds with the holy cloth. After communicat-
ing, 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

смертныхъ тѣхъ. Исправь наши
путь, оукрепи насъ всѣхъ въ
страхѣ твоёмъ, оградь насъ
животъ, оутверди наши стопы,
молитвами и молениемъ пресла-
вныя бѣны и прѣнны дѣвы мѣри, и
всѣхъ свѣтыхъ твоихъ.

[Тѣже іерей пріимлетъ кадѣло,]
дѣаконъ же ѿверзаетъ свѣта двѣри,
пріимлетъ свѣтъ потѣръ. и ѿбращая къ
западомъ, показѣтъ ко вѣншнымъ и
глаголетъ:

Господи, страхомъ твоимъ и вѣрою
приступите.

Діаконъ: Благвенъ грядыи ко ѿмѣ гдѣне,
бѣтъ гдѣ и гдѣна намъ.

И ѿбращая пакы дѣаконъ,
поставляетъ свѣтъ потѣръ на свѣтъ
престолѣ. ѿще оубо естъ нѣцыи
хотѣиши причаститиса, пречистыхъ
тѣхъ, іерей, пріимлетъ ѿ дѣакона свѣтъ
потѣръ со ложницею, и изшедъ изъ
олтарѣ причащаетъ ихъ, глаголю.

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:

ЧЕРТНО́Е ѿ пречертно́е тѣло ѿ
крѡвь гдѣ бѣа ѿ спѣа на́шегѡ їса
хрѣта . ѿ прочаа ѿкоже предѣ писано .

Пѣвцы же пою́тъ . Тѣло хрѣто́во при
мѣте , ѿ исто́чника безме́ртнагѡ
вкѹщѣте . до́ндеже вси причаста́тсѧ .
послѣдѣ пою́тъ со а́ннаѡїю .

По причаще́нїи же , вхо́дитъ ісрѣ́й во
сѣ́ѣи о́лтарь , ѿ поста́витъ сѣ́ѧ на
сѣ́ѣмъ прѣто́лѣ . ѿ прѣ́млетъ кади́ло , ѿ
глаго́летъ .

Спѣи́ бже́ лю́ди твоѣ , ѿ бла́гви
до́стоѡ́нїе твоѣ .

ѿ пока́жетъ сѣ́ѧ трѣ́жды , гла́голю́ :
:

Вознесѣ́ѧ на нѣ́бѧ бже́ , ѿ по
все́й земли́ сла́ва твоѡ́ .

ѿ кади́тъ дѣ́акѡна , ѿ ѡ́дѣтъ кади́ло .
дѣ́акѡнъ при́накъ кади́ло кади́тъ ісрѣ́ѧ .

ісрѣ́й же поста́вляетъ же сѣ́ѣнныи
дѣ́коу на гла́вѣ дѣ́акѡнѣ , ѿмѣ́щъ

**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 censes the Holy Gifts thrice,
saying softly:

**Be Thou exalted above the heav-
ens, O God, and Thy glory above
all the earth**

He censes the deacon, and returns the
censer to the him. The deacon takes it and
censes the priest.

The priest places the sacred diskos, which
has the star covered by the veils, upon the dea-

СВѢЗДѸ НАКРЫТѸ ПОКРѢВЦЫ, СѦМЪ ЖЕ
ІСРІЙНЪ ПРИЕМАЕТЪ СЪТЪНЪ ПОТІРЬ.

ДІАКОНЪ, ГЛѢТЪ ТИХѸ: БЛГОСЛОВІИ
ВЛКО. ІСРІЙНЪ: БЛГОСЛОВЕНЪ БГЪ НАШЪ.
И ѠБРАЩЕША КЪ ЗАПАДОМЪ, СТАВЪ ВЪ
ЦРКНХЪ ДВЕРЕХЪ, И ГЛѢТЪ ВЕЛЕГЛАСНО:
ВСЕГДА И НИГДѢ И ПРИСНО И ВО ВѢКИ
ВѢКѸМЪ.

ЛЮДІЕ: АМИНЬ. ДА ИСПОЛНАТСЯ ОУСѢТІА
НАША ПЕНІА ТВОЕЮ ГДН, ІАКѸ ДА ПОЕМЪ
СЛАВѸ ТВОЮ, ІАКѸ ПОДОБНАЪ СЪИ НАСЪ
ПРИЧАСТИТИСЯ СЪТЪМЪ ТВОИМЪ БЖС
СТВЕННЫМЪ БЕЗСМЕРТНЫМЪ И ЖИВОТВОРА
ЩИМЪ ТАЙНАМЪ, И СОБЛЮДИ НАСЪ ВЪ ТВОЕЙ
СЪТЪНИ, ВСЬ ДЕНЬ ПОУЧАТИСЯ ПРАВДѢ
ТВОЕЙ: АЛЛІЛУІА.

И ТАКѸ ѠНОВАЮТЪ СЪАА КЪ ЖЕРТВЕН
НИКѸ, ПРЕХОДЯЩІЪ ДІАКОНѸ, И ТАМѸ
ПОСТАВЛЯЮТЪ СЪАА. ДІАКОНЪ ЖЕ, ПОКА
ДНЪ СЪАА, ѠДАЕТЪ КАДІЛО, И ИХОДИТЪ
ЦРКНМЪ ДВЕРМЪ, И СТАВЪ НА ѠБЫЧНѢМЪ
МѢСТѢ ГЛѢТЪ:

ПРОСИТИ ПРИИМШЕ БЖЕСТВЕННЫХЪ
СЪТЪХЪ ПРЕЧИСТЫХЪ, 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 живо́творю́щихъ тѣ́ниъ , благо
дарѣ́мъ гдѣ́ . Гдѣ́ помѣ́ли .

Застѣ́пѣ́ , спасѣ́ , помѣ́ли , и́
сохрани́ на́съ бжѣ́ своѣ́ю бѣ́гоуда́тїю .
Гдѣ́ помѣ́ли .

Дѣ́нь вѣ́сь соверше́нь , стѣ́
мѣ́ренъ и́ безгрѣ́шенъ испросѣ́ше ,
са́ми себѣ́ и́ дрѣ́гъ дрѣ́гъ , и́ вѣ́сь
живо́тъ на́шъ хрѣ́тъ бгѣ́
преда́дѣ́мъ . А́нѣ́ , тебѣ́ гдѣ́ .

Исрѣ́й , возгла́еъ : И́ко ты́ ѣ́и
ѡсѣ́щенїе́ на́ше , и́ тебѣ́ сла́вѣ́ воз
сыла́емъ , ѡ́цъ и́ снъ и́ стѣ́омъ
дхѣ́ , ннѣ́ и́ прѣ́нѡ́ и́ во́ вѣ́ки
вѣ́кѡмъ . а́минь .

Ѣ́гда́ же́ глѣ́тъъ дѣ́ако́нъ , Прѣ́ти
прѣ́мше , тогда́ Исрѣ́й сгиба́етъъ антѣ́нъ на
прѣ́то́лѣ́ , и́ цѣ́луетъъ стѣ́е ѣ́вѣ́ліе́ и́ пола
глетъъ на антѣ́нѣ́ , и́ покрыва́етъъ стѣ́и
прѣ́то́лѣ́ и́ стѣ́е ѣ́вѣ́ліе́ покрѡ́вомъ .

Дѣ́ако́нъ глѣ́тъъ : Ѣ́ ми́ромъ
и́зѣ́демъ : лю́дїе́ : Ѡ́ и́мени гдѣ́нн :

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 received 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. ГД҃Ш ПОМОЉИМІА.
ЛЮДІЕ. ГД҃И ПОМНІАШ.

И ВХОДІТЪ КО С҃ТЫН СЛ҃ТАРЬ. ІСР҃ІЮ ЖЕ
ИЗШЕДШ І СТАВШ НА ОБЫЧНОМЪ М҃СТѢ,
СРЕДѢ ЦР҃КВЕ, ГЛ҃ЕТЪ МОЛІТВУ
ЗААМВОННЮ:

БЛ҃ГОСЛОВИ БЛ҃ГОСЛОВАЩІА ТѢ
ГД҃И, И СВЯТИ НА ТѢ ОУПОВА
ЮЩІА. СПАСИ ЛЮДИ СВОѦ И
БЛ҃ГОСЛОВИ ДОСТОЯНІЕ ТВОЕ,
ИСПОЛНЕНІЕ ЦР҃КВИ ТВОЕѦ СОХРАНИ,
ОС҃ТИ ЛЮБАЩІА БЛ҃ГОЛ҃ЧПІЕ ДОМУ
ТВОЕГѦ, ТѢХЪ ВОСПРОСЛАВИ
БЖ҃ЕСТВЕННОЮ ТИ СІЛОЮ, И НЕ
ОСТАВИ НАСЪ ОУПОВАЮЩИХЪ НА ТѢ.
МИРЪ МІРОВИ ТВОЕМУ ДАРШИ, И
ЦР҃КВАМЪ ТВОИМЪ, СЦ҃ІЕННИКОМЪ
И ВСѢМЪ ЛЮДСМЪ ТВОИМЪ. ИЖЕ
ВСАКОЕ ДАДАНІЕ БЛ҃ГО, И ВСАКЪ ДАРЪ
СОВЕРШЕНЪ, СВЫШЕ ЕСТЬ, СХОДАН ѿ
ТЕБѢ ОЦА СВѢТОВЪ, И ТЕБѢ
СЛАВЪ И БЛАГОДАРЕНІЕ, ЧЕСТЬ И 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 inheri-
tance. 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

ЛОУА́НІЕ ВОСЫЛА́ЕМЪ, СО ЁДИНО
РО́ДНЫМЪ ТИ́ ЕНОМЪ, И ЕЪ ПРЕ
СЪТЪМЪ, БЛГІ́МЪ И ЖИВОТВО
РАЩИМЪ ДХОМЪ, ННѢ И ПРНШО И
ВО ВѢКИ ВѢКѠМЪ.

ПО СКОУЧАНІИ ЖЕ МЛТВЫ ЛЮДІЕ
ГЛАГОЛЮТЪ: АМІНЬ. БЖДИ НМА ГДНЕ БЛГО
СЛОВЕНО Ѡ НЫНѢ И ДО ВѢКА, ТРНЖДЫ.
СЛАВА, И ННѢ, ПСАЛОМЪ ЛГ, БЛГОСЛОВІЮ
ГДА НА ВСАКО ВРЕМЯ: КЕСЬ ДО КОНЦА.

ІЕРЕЙ ГЛЕТЪ МЛТВУ ВТАН, ВНЕГДА ПОТРЕ
ВІТИ СТАА.

ИСПОЛНЕНІЕ ЗАКОНУ И ПРРКѠМЪ,
САМЪ ЕСИ ХРТЕ БЖЕ НАШЪ,
ИСПОЛНИВЫИ ВСЕ СЧЕЕ СМОТРЕНІЕ,
ИСПОЛНИ РАДОСТИ И ВЕСЕЛІА СРЦА
НАША, ВСЕГДА И ННѢ И ПРНШО И ВО
ВѢКИ ВѢКѠМЪ.

ПО СКОУЧАНІИ ЖЕ МЛТВЫ, АЩЕ ЕСТЬ
ПРИЧАСТНИЦЫ, ІЕРЕЙ РАЗДАЕТЪ ДОРОУ
ЛЮДЕМЪ. И ВХОДИТЪ ІЕРЕЙ ВО СТЫИ
ОЛТАРЬ, И ѠБРАЩЕА 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:

БЛАГОВЕНІЕ ГДНЕ НА ВСѢХЪ ВАСЪ,
ВСЕГДА И ННѢ И ПРѢНУ И ВО ВѢКИ
ВѢКОВОМЪ.

СѢ ЖЕ ГЛА, БЛАГОВѢИТЪ ѠБЕЩЕНІЕМЪ КРѢТѢ
РЪКОЮ КРОУПѢ И ЛЮДИ, И ПОСЕМЪ ГЛЕТЪ:

МЛТВАМИ ПРЕЧТЫА ТН МТРЕ И
ВСѢХЪ СТЫХЪ ТВОИХЪ, ГДН ІСЕ ХРТЕ
БЖЕ НАШЪ ПОМНЛШ НАСЪ.

ЛЮДІЕ: АМИНЬ. ДОСТОЙНО СТЬ:

ДІАКОНЪ: ПРЕМРОСТЬ.

ІСРІН: ПРЕСТАА ГЖЕ БЦЕ СПСН
НАСЪ.

И ЛЮДІЕ: ЧТНѢИШЮ ХЕРУБИМЪ:

ІСРІН, ЗРА КЪ ВОСТОКУ ГЛЕТЪ. СЛАВА
ТЕБѢ БЖЕ НАШЪ, ОУПОВАНІЕ НАШЕ,
СЛАВА ТЕБѢ.

ЛЮДІЕ: СЛАВА: И ННѢ: ГДН ПОМНЛШ,
ДВАЖДЫ, ГДН БЛГОСЛОВИ.

ІСРІН ЖЕ ТВОРИТЪ ѠПЪИТЪ. ХРТОСЪ
ИСТИННЫИ БГЪ НАШЪ: ГЛЕТЪ ЖЕ СЕ 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

сѣтоуѣмѹ днѣ, ꙗко прѣзѣдникѹ.

По ѿпѣсѣ же людіе: ѿмѣнь.
Многолѣтны соблюди гдѣи и помилуй:

Покнегда же рещи дѣаконѹ,
Прѣмѣротѣ, взѣмъ ѿ ісуса блѣвеніе,
ѿходитъ къ жерѣтвенникѹ, и потребаѣтъ
сѣла со всѣмихъ блюденіемъ и
ѿпасеніемъ. Внегда же похранитъ сѣла,
помыкаѣтъ трижды сѣынъ потиръ виномъ
и водою, и испиваѣтъ, поелѣди же поти
раѣтъ сѣынъ потиръ гѣбоу, ꙗко ни малѹ
мокроутѣ ѿсѣати къ нѣмъ, и потѣмъ
потребаѣтъ дѣрѣ, и бѣгѣднѣи хлѣбъ,
и предѣтѣевъ, и проедитѣ. Дѣаконъ же
похранивъ сѣла, и ѿсѣнныа сорѣды
сѣжѣбныа сложивъ, и ѿмыкаютъ
рѣцѣ и ѿсѣтѣи евоѣ, на мѣстѣ, ꙗкоже
ѿсѣтавлено сѣтъ ѿмыкаѣти, кождо къ
сѣбѣ глаголю: Гдѣи ѿпѣсѣи раба евоѣго:
вѣсь до концѣ, и трѣсѣтѣе, и по сѣче
нашѣ, тропарѣи и кондаки цркви, и днѣ,
и іѡаннѣ Златѣсѣтъ тропарѣи глаголю и:

Ѿсѣтъ твоѣхъ ꙗкоже свѣто
лѣчнаа зарѣ возсѣлавши

says it in the usual manner, according to the current day or feast.

After the dismissal prayer, the people respond: Amen. For many years, preserve [us], O Lord, and have mercy.

After the deacon has said, *Wisdom*, he receives 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 prosphora 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 kontakia 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 ТИ БЛГОДАТЬ, ВЕ
ЛЕННЮ ПРОСВѢТИ, НЕ СРЕБРОЛЮБНО
МІРОВИ СОКРОВИЩЕ СНИКАВЪ, НО
ВЫСОТЪ НАМЪ СМЕРНОМЪДРІА
ПОКАЗА. И СВОИМИ СЛОВЕСИ НАКА
ЗА, ОЧЕ ІОАННЕ ЗЛАТОУСТЕ,
МОЛИ ХРІСТА БГА СПІТИСА ДШАМЪ
НАШЫМЪ.

Кондакъ, гласъ 5.

ѦНБЕЗЪ ПРИИМЪ БЖТВЕНЮ БЛГО
ДАТЬ, И СВОИМИ ОУСТНАМИ
ВСА ОУЧИШИ ПОКЛОНАТИСА ВЪ
ТРЦѢ ЕДИНОМУ БГУ, ІОАННЕ ЗЛА
ТОУСТЕ, ВЕБЛЖЕННЕ ПРЕПОДОБНЕ,
ДОСТОЙНУ ХВАЛИМЪ ТА, ЕСИ БО
НАСТАВНИКЪ, ІАКЪ БЖЕСТВЕНАА
ІАВЛАА.

ГЛАВА, И НИѢ, БГОРОДЧЕНЪ. ТАЖЕ,
ЧТЕНІИШЮ ХЕРУБИМЪ: ГЛАВА, И НИѢ, ГДИ
ПОМНІИ, ДВАЖДЫ, ГДИ БГОСЛОВИ.

thy God-given grace hath illu-
mined 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 ѿпѣстѣ по ѿбѣчаю творѣтъ кождо къ
себѣ. И сѣлачѣ ѿ одѣждѣ ско
нѣхъ священническихѣхъ, и койже поклѣнь
сѣ и помолѣсѣ къ себѣ,
творѣтъ дрѣвѣхъ ко дрѣ
вѣхъ прощѣнїе. И бл҃го
дарѣвѣхъ б҃га нѣхо
дѣтъ н҃зѣ
цркви.

*

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.

*

