



БЖ́ЕСТВЕННЫА СЛЪЖБЫ

иже во свѣ́хъ О́тца на́шихъ

Васи́лїа Вели́каго

архіе́йца кесарі́и каппадо́кійскій

и

Григо́ріа ,

Па́пы ста́раго рѣ́ма

Russian Orthodox Church
of the Nativity of Christ

Erie, Pennsylvania

2010



THE DIVINE LITURGIES

of our Fathers among the Saints

Basil the Great

Archbishop of Caesarea in Cappadocia

and

Gregory,

Pope of Old Rome

Russian Orthodox Church
of the Nativity of Christ

Erie, Pennsylvania

2010



БЖ́ЕСТВЕННАА СЛЪЖБА

иже во свѣ́тыхъ О́ца на́шего

БАСІ́ЛІА ВЕЛІ́КАГО

Архіе́пископа ке́саріи каппадо́кійскіи



THE DIVINE LITURGY

of our Fathers among the Saints

BASIL THE GREAT

Archbishop of Caesarea in Cappadocia



ПОУЧЕНІЕ КО ІСРІУМЪ ПРѢДЪ ВЖИТВЕНОЮ СГОЮ
 СЛЪЖБОУ, ИЖЕ ВО СГОХЪ ОЦА НАШЕГО
 ВАСИЛА ВЕЛИКАГО, АРХІЕПКА КЕСАРИИ КАП
 ПАДОКІЙСКІА, КАКЪ ДОСТОИТЪ СЦІЕННИКЪ СО
 ДІАКОНОМЪ СЛЪЖИТИ.

ВЗЕМЛѢ СЕБѢ СЪ ІСРІЮ, И ВСѢМЪ
 ИЖЕ ХОЩЕШИ ОУЧИТИ, И БЛЮДИ
 СЛЪЖБУ ЮЖЕ ПРИЯЛЪ ЕСИ, ДА СОВЕР
 ШИШИ Ю. НЕБО ЗЕМЛЕНЪЙ СЛЪЖБѢ
 ВРЪЧІЛАСА ЕСИ, НО НЕБЕНЪЙ. НЕ ЧЕЛО
 ВѢЧЕСТЪЙ, НО АНГЛЕСТЪЙ. ПОСПѢ
 ШИ СЕБѢ ПРЕДСТАВИТИ ГДЕВИ ДѢЛА
 ТЕЛА НЕПОСТЫДНА, ПРАВЕ ПРАВАЩА
 СЛОВО ЕГО ИСТИННОЕ. НИЖЕ КОГДА
 ДА СТАНЕШИ ВЪ СОБРАНИИ ИМѢА ВРА
 ЖДУ НА КОГО, ДА НЕ ОУЖЕНЕШИ
 ОУТѢШИТЕЛА ВЪ ДНЬ СОБРАНИА, ДА
 НЕ ПРИШЕЛЪ, НИЖЕ ПРЕКОСЛОВСТВЫ
 ОУНОДЪ, НО НА ШОБѢ ПОМОЛІА И
 ПРОЧИТАЙ, ДАЖЕ ДО ЧАСА СЛЪЖБЫ,
 И СЛІКА СИЛА ШО ЛКАВЫХЪ ПОУМЫ



An Instruction to priests before the divine and
 holy service, by our Father among the Saints,
 Basil the Great, Archbishop of Caesarea in
 Cappadocia.

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 ministry
 art thou committed, but a heavenly;
 not a human service, but an angelic
 one. Haste thou to present thyself
 before the Lord not as an husband
 man who is ashamed, but as one
 who rightly divideth the word of
 His truth. Never stand at the as
 sembly while bearing enmity to
 ward anyone, lest thou drive the
 Comforter away. On the day of the
 assembly quarrel not, neither ar
 gue, but rather pray and read in pri
 vate until the hour of the service.

лѣ соблю́дѣти. ѿ та́коу оубо́ со́
страхо́мъ предста́ни стѣ́омъ
же́ртовникѹ, не ѡбзира́еа оубо́
ни на когò, ни спѣ́хомъ мѣ́твы
сокраща́а. не пріе́мши оубо́ лицѧ,
но зрѣ́ предлежа́щаго цр҃ѧ, да не
лицемѣ́рствѧ пода́си стѣ́е чѣ́ло,
и́дѣже не подоба́етъ. себѣ́ до́с
то́йна сотвори́ шѣ́нническихъ
пра́внѧ. ѿ да не сѣ́жиши съ
тѣ́ми, и́хъ же пра́вила
ѡмѣ́щѹтъ. зрѣ́ оубо́ ка́ко пред
сто́иши; ка́ко сѣ́жиши; ка́ко ѿ
ко́нмъ раздава́еши; ѿ ка́ко
спра́тъеши; блюди́, да не забѹ́
дѣши за́повѣди г҃ѧни г҃ѧща, не
дади́те стѣ́а псѡ́мъ, ѿ прѡ́чѣе. да
не стра́хомъ оубо́ похнѣ́тишиа
чл҃веческимъ. не преда́ждь с҃ѧ бж҃ѣа
въ рѹ́ки недостѡ́йныхъ. не оубо́ты
днѣа сла́вныхъ земли́, ни самогѡ́
и́же дѣ́днмъ носѧ́щаго да не

Guard thyself from evil thoughts,
insofar as thou art able. Moreover,
stand with fear before the holy al
tar, without looking around at any
one else, and do not abbreviate thy
prayers with haste. Make no dis
tinction of persons, but rather look
to the King Who is present before
thee, lest, being a respecter of per
sons, 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 minister
est; how and to whom thou givest
[Communion]; and how thou keep
est [the Holy Gifts.] Take care that
thou not forget the Lord's com
mand: 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 hands of the un
worthy. Be not intimidated by the

оустрашѣннѣа въ часѣ о́нѣ. Зрѣ
же ѿже въ домо́вѣ хотѣ́щихъ
да́ръ прѣ́имати, ка́кѡ подава́еши;
а́зѣ вѣ́щи не ѿмамъ, ты о́узри
ши. Зрѣ о́убо ѿ́акѡ да не подаеи,
ѿмже бжѣтвеннаа пра́вила не пове
лѣва́ютъ, ѿ́акѡ ѿзы́чницы бо
вмѣ́нишасѣ. ѿ прѣ́жде ѡбра́щенїа
ѿхъ го́рѣ подава́ющимъ ѿ́мъ. Зрѣ
же ѿ се, да не ка́кѡ мышь, ѿли
ѿно что̀ прико́снетсѣ бжѣтвенныхъ
та́инъ. да не ѡ́ небреже́нїа
твоегѡ́ сїа ѡмо́крѣтсѣ, ѿли
ѡча́дѣтсѣ ѿли врѣ́читсѣ
нещѣ́ннымъ. сїа ѿ подо́бнаа
сїмъ сохрани́й, ѿ себѣ́ са́мого
спѣ́еши, ѿ послѣ́шающихъ тебѣ́.

[ѿлѣж. ѿ гѡ лѣт.]

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 noth-
ing. 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
[Communion] before their conver-
sion. 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).



БЖ́ЕСТВЕННАА СЛЪЖБА

И́ЖЕ ВО С҃҃҃҃ХЪ С҃҃҃ЦА НАШЕГО

ВАСНІ́А ВЕЛІ́КАГО



THE DIVINE LITURGY

of our Father among the Saints

BASIL the GREAT



ИЖЕ ВО СТЫХЪ ОУА НАШЕГО

БАСІІА ВЕЛІКАГО , АРХІЕПІКОПА КЕСАРІИ КАППА
ДОКІЙСКІА , ОУСТАВЪ ВЖИТВЕННА СЛЪЖБЫ ,
КАКЪ ДОСТОИТЕЦЪ СЩЕЩЕННИКЪ СО ДІАКОНОМЪ СЛЪ
ЖИТИ

ХОТАЩЕ ІСРІЮ И ДІАКОНЪ ВЖИТВЕНДЮ
СОВЕРШИТИ ЧАИНЪ , ДОСТОИТЕЦЪ ОУБѢ ИМЪ
ПРЕЖДЕ ВСЕГѢ БЫТИ МИРНЫМЪ , И НЕ
ИМѢТИ НА КОГѢ ЧТО НА СРЦЫ СВОЕМЪ , И
СЛІКА ЕЛА , ѿ ЛЪКАВЫХЪ ПОМЫСЛОВЪ
СОБЛЮДАТИСЯ , ВОЗДЕРЖАТИСЯ ѿ СВѢЧЕРА ,
И БДИТИ ДАЖЕ ДО ВРЕМЕНЕ СЛЪЖЕБНАГО .

И ПО ВСЕДНЕВНОМЪ ПРАВИЛѢ , И ПО
ЧАСѢХЪ ПРИЧАСТНЫХЪ И ПО МЛТВАХЪ ЁЖЕ
КО СТОМЪ ПРИЧАЩЕНІЮ . ВРЕМЕНИ ЖЕ
ПРИСПѢВШЕ ВЖИТВЕННА ЛИТЪРГІИ , ТВОРАТЪ
ІСРІИ И ДІАКОНЪ КЪ НАСТОАТЕЛЮ ѿБЫЧНОЕ



OUR FATHER AMONG THE SAINTS

Basil the Great, Archbishop of Caesarea in
Cappadocia. The Order of the Divine Service.
How it Behooveth a Priest to Celebrate 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

ПОКЛОНА́НІЕ. ꙗ́ прїѣ́мше ѿ негѡ̀ прощѣ́ніе
и́ бѣ́гословѣ́ніе. ꙗ́ ѡ́дѣ́тъ кѡ́ цр҃кви гл҃юще
сн҃це.

Гласъ радости и́ сп҃сѣ́ніа въ
сѣлѣ́хъ прѣ́ведныхъ, восхо́дѣ
на нѣ́бѣ со сла́вою горѣ́, кѡ́ цр҃кви
хр҃тѣ́ бг҃ѣ́ на́шемѣ́. ѿгѡ́же щѣ́ніе
бѣ́дъ всѣ́мъ на́мъ. вѣ́си не́мощи
на́ша, гд҃и́ і́сѣ́ хр҃тѣ́ бж҃е́ на́шъ
помнѣ́ши на́съ. **по́сѣ́мъ.**

Прошѣ́ша сѣ́ны моѣ́ въ
прѣ́дѣ́. позна́хъ гд҃а́, и́
возвесе́лихѣ ѡ́ рѣ́кшихъ мнѣ́,
вни́демъ въ до́мъ гд҃ень. ѡ́зъ же
мно́жествомъ мѣ́ти твоеѣ́ вни́дѣ
въ до́мъ тво́й. поклони́хѣ кѡ́
цр҃кви стѣ́нъ твоѣ́й въ стѣ́нѣ́хъ
твоѣ́мъ. просла́влю въ трѣ́ лица
ѡ́днѣ́ бж҃твѣ́, о́ца и́ сѣ́на и́ стѣ́гъ
дх҃а, ннѣ́ и́ прѣ́нѡ и́ во́ вѣ́ки
вѣ́кѡ́мъ, а́минь.

rector. Having received his forgiveness
and his blessing, they go to the church,
saying:

The voice of rejoicing and sal-
vation is in the tents of the
righteous; it ascendeth to heaven
on high with glory, to the church
of Christ our God. May His sancti-
fication be upon us all. Thou
knowest 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.

ТѢЖЕ. Псаломъ дѣдовъ, дѣ.

Гдѣ, кто ѡбитаѣтъ въ жилищи твоѣмъ; ли кто вселитѣся во сѣѣю гору твою; ходѣи безъ порока, и дѣлаи правду. Глаголю истину въ сердце своему, иже не оубластитъ азъ языкомъ своимъ, и не сотвори истинному моему зла, и поношенїа не прїаѣтъ на ближнїа свои. оублаженъ естъ предъ нимъ лукавыи, боащыи же сѣ славитъ. кленуица истинному моему и не ѡметѣла. серебра своего не даѣтъ въ лихву, и мзды на неповинныхъ не прїаѣтъ. творѣи сѣ не подвижитѣся во вѣки.

Псаломъ, дѣдовъ, кѣ.

Гдѣ пасѣтъ мѣ, и ничтоже мѣ лишитъ. на мѣстѣ злачнѣ тамъ вселѣ мѣ. на водѣ покойнѣ воспитѣ мѣ, доу мою

Psalm of David, 14

O Lord, who shall abide in Thy tabernacle? And who shall dwell in Thy holy mountain? He that walketh blameless and worketh 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 reproach 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 water of rest hath He nurtured me. He hath

Ѡбрати. настави мѧ на стези
правы имене ради ѿго. ѡще бо и
пойдѹ по среди стѣней смѣртныхъ,
не ѡубоюся зла, ѡакѡ ты со
мною еси. палица твоѧ и жезлы
твои, та мѧ ѡутѣшиста.
ѡготовляхъ еси предо мною
трапѣзы предстѣжающихъ мнѣ.
ѡмастити хъ еси елеемъ главѹ
мою, и чаша твоѧ ѡпоивающи
мѧ ѡакѡ держава. и млать
твоѧ поженѣтъ мѧ всѧ дни
жизнѣ моегѡ. и величитися
въ домъ гдѣнь, въ долготѣ днѣй.

И вхѡдѣтъ въ црковь, творѣтъ, гъ,
поклоны, гл҃юще кождѡ въ себѣ втай.

Бже млѣтвѣхъ вѣди мнѣ грѣшно
мѹ. Бже ѡчиисти мѧ грѣшнаго и
помилѹи мѧ. Бже чина согрѣ
шихъ гдѣи прости мѧ.

Потѡмъ, Достѡйно естъ. Слава, и
нѣтъ, гдѣи помилѹи, бже, гдѣи бл҃гослови.

converted my soul, He hath led me
on the paths of righteousness for
His name's sake. For 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 comforted me.
Thou hast prepared a table before
me in the presence of them that af-
flict me. Thou hast anointed my
head with oil, and Thy cup which
filleth me, how excellent 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.

За мѣтвѣхъ прѣчитыа твоѣа
мѣтрѣ. [ѿще ѣсть храмъ или праздникъ
вѣщъ, рцы: честнаго и славнаго сѣа
имѣа.] силюю честнаго и живо
творящаго крѣта. и сѣаго а҃н҃гла
хранителя моего, [и сѣаго сѣоже
ѣсть храмъ, имѣа. и сѣоже ѣсть день.]
и всѣхъ сѣыхъ, гдѣ исе хрѣте сѣе
вѣи помилѣи ма грѣшнаго.

И сѣахъ прѣдъ црѣкни двѣрми, и во
злагаетъ ѣрѣи на сѣбѣ патрахиль.

ѿще ѣсть дѣаконъ, глетъ. Бл҃гвѣ
вѣко.

ѣрѣи, бл҃гословѣнъ вѣхъ нашь все
гда и нѣѣ и прѣно и во вѣки
вѣкѣмъ, аминь.

Глѣтѣ кождо сѣбѣ: Црю нѣныи. трѣтоѣ.
и по сѣе нашь. ѣрѣи. И҃ко твоѣ ѣсть
црѣтво и сила. гдѣ помилѣи, вѣ. слава и

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-
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 epitachelion.

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. Glory, Now and ever. Most
Holy Trinity. Lord have mercy. (3) Glory, Now
and ever. Our Father. The priest says: For
Thine is the kingdom. Lord have mercy. (12).

нѣѢ. Прїидѣте поклонїмса, Ѣ. тѣже
тропарї сїѧ.

РАДШЕСА ДВЕРН ВЖІА. РАДШЕСА
ПРЕЧТАА ДБО СТІАА. РАДШЕСА
ВЛЦЦЕ І ЗАСТУПНИЦЕ МІРШ. РАДШЕСА
СТІБНО І ПРИВІЇЖИЦЕ, І ПОКРОВЕ
ГРАДШ НАШЕМШ.

ПОДЪ ТВОЮ МЛѢТЬ ПРИВѢГЛАЕМЪ,
БЦЕ ДБѦ, МЛѢТВЪ НАШИХЪ НЕ
ПРЕЗРИ ВЪ СКОРБѢХЪ, НО Ѡ БѢДѢ
ИЗБАВИ НАСЪ, ЕДИНА ЧТЛА И
БЛОСЛОВЕНЛА.

ГДН, ѿНМН ѿ МЕНЕ БЕЗЗАКОНІА
МОѦ, І ПРЕРѢШЕНІА МОѦ, ДА
ДОСТОЙНѢ ВНИДѸ ВЪ ДОСТОЯНІЕ
СѢАГѠ ХРАМА ТВОЕГѠ.

Непреодо́димаѣ дѣ́ре, та́йно
Зна́менана, бѣ́гослове́наѣ ѿ
дѣ́о, прѣ́имнѣ мѣ́твы на́ша, ѿ прѣ́
несѣ́ ѿ сѣ́о свое́мѣ ѿ бѣ́о на́шемѣ,
да спасе́тъѣ тебѣ́ ра́ди дѣ́а на́ша.

**Glory, Now and ever. Come let us worship.
Then these troparia:**

Rejoice door of God. Rejoice
most pure holy Virgin.
Rejoice, O Mistress and Mediatrix
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 iniquities and my transgressions from me, that I may worthily enter into the portion of Thy holy temple.

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.

И творѣтъ вѣспѣ къ восто́кѣ по
кло́ны ꙗ́, прѣ стѣ́ми двѣ́рми црѣ́кни ,
и на ѡбѣ́ страны , стѣ́ми ико́намъ : къ
пра́вой страны́ творѣтъ покло́ны , гл҃етъ .

Гл҃ава . Вхо́ди въ до́мъ тво́й ,
покло́наюся тебѣ́ , о́цъ и сн̑ъ и
стѣ́омъ дх̑ъ , нера́здѣ́льнъ сущи́и
тво́мъ , въ трѣ́хъ ли́цехъ
сла́ва е́диного б҃га .

И ны́нѣ . Б҃га и́зъ тебѣ́ ко́плоть
шаго́а разумѣ́хомъ е́ще́ дѣ́во ,
того́ моли́ ѡ́ спасѣ́нїи дш̑и
на́шихъ .

Та́же , къ лѣ́вой страны́ , творѣтъ
покло́ны , гл҃етъ .

Гди́ оустны́и мои́ ѡ́бѣ́рзи на
мо́льбу , и просвѣ́ти о́чи
та́йни дш̑и мое́а , ꙗ́ко пришлѣ́цъ
е́смь ѡ́зъ на зе́мли . не скрѣ́пи ѡ́
мене́ за́повѣди тво́а , все́гда и
ны́нѣ и прѣ́сно и во́ вѣ́ки вѣ́комъ ,
а́минь .

Та́же , тропа́рь , гла́ . в̑ .

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
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 my-
stical 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 tone 2:

ПРЕЧТОМУ ТИ СЪБРАЗУ ПОКЛОНА
ЕМСА БЛГІН, ПРОСАЩЕ ПРО
ЩЕНІА ПРЕГРѢШЕНІЕМЪ НАШЫМЪ
ХРТЕ БЖЕ, КОЛЕЮ КО БЛГО
ИЗВОЛИАХ ЕСИ ВЗЫТИ НА КРѢТЪ,
ДА ИЗБАВИШИ ІАЖЕ СОЗДА ѿ
РАБОТЫ ВРАЖІА. ТѢМЪ БЛГО
ДАРАЩЕ ВОПІЕМЪ ТИ, РАДОСТИ ВСА
ИСПОЛНИВЫИ СПСЕ НАШЪ, ПРИШЕДЫИ
СПАСИТИ МІРЪ. **ПОТОМУ.**

 ТЕБѢ РАДУЕТСА ѾБРАДО
ВАННАА ВСА ТВАРЬ, АРХАНГЛ
СКІИ СОБОРЪ, И ЧЛЧЕСКІИ РОДЪ. О
ѾЩІЕННАА ЦРКВИ, РАЮ СЛОВЕСНЫИ,
ДѢСТВЕННАА ПОХВАЛО. ИЗ НЕАЖЕ БГЪ
ВОПЛОТИСА И МАЛАДЕНЕЦЪ БЫСТЪ,
ПРЕЖДЕ ВѢКЪ СЫН БГЪ НАШЪ. ЛО
ЖЕИНА КО ТВОА ПРЕСТОЛЪ СОТВОРИ,
И ЧРЕКО ТВОЕ ПРОСТРАННІЕ НБСЪ
СОДѢЛА ДѢЦЕ. Ѿ ТЕБѢ РАДУЕТСА
ѾБРАДОВАННАА ВСАКАА ТВАРЬ СЛАВА

We venerate Thy most pure im-
age, O Good One, and ask
forgiveness for our transgressions,
O Christ our God. For of Thine
own will Thou wast pleased to as-
cend the Cross, that Thou mightest
deliver from the bondage of the en-
emy them that Thou didst fashion.
Wherefore we cry to Thee thank-
fully: 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:

ТѢБѢ. И ПОКЛОНѢ ДО ЗЕМЛИ.

ѿЩЕ ѿЩЕ НѦѦ, ГѦН, ТРѦ КОКѦНѦ,
НАСТОѦЩАГО ГЛАѦ. Н БѦГОВѦЩЕНІЮ
ТРОПѦРѦ, ГЛАѦ. Ѧ.

Днѣсь спсѣнію нашѣмꙋ нача
токъ, и вѣчнѣй тайнѣ
явлѣніе, снѣхъ вѣжнъ снѣхъ дѣицъ
бываѣтъ. гавріїлѣхъ радость
бл҃говѣстѣхъ. тѣмъ и мы
сѣхъ нѣмъ вѣѣхъ возопіемъ.
радѣхъ ѡбѣрадованнахъ, гдѣхъ сѣхъ
тобѣю.

Потомъ. трѣ днѣ, илѣ праздникѣ.
таже, тропарь ѡ кондакѣ храмѣ. ѡ аще
бѣдетъ служба василіева, илѣ
прежещеннаа, то глѣ тропарь василію,
илѣ григорію папѣ етаравѣ рѣма, ѡ
стѣмѣ, ѣгѣже ѣтъ дѣнь.

Тропарь Васи́лію вели́комꙋ, гласъ ѿ:

По всю зѣмлю и зыде вѣщаніе
твоѣ, ꙗко пріѣмше слово

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.

Today is the beginning of our salvation and the manifestation of the eternal mystery. The Son of God becometh the Son of the Virgin, and Gabriel announceth 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, and the troparion and kontakion of the temple. 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. Basil the Great, Tone 1

Thy sound hath gone forth into
all the earth, which hath re-

твоѣ, ѿмже бѣгоуѣхъ наѹчи́хъ
ѣсѣ, и ѣстество ѣщихъ
оуѣснѣхъ ѣсѣ, члѣскѣа оуѣчан
оуѣраѣхъ ѣсѣ, црѣкое ѣщѣнѣе,
оуѣе прѣпѣне вѣснѣе. моли хрѣта
бѣа да спѣсѣтъ дшѣа наѣша.

Кондакъ вѣснѣе, глѣхъ ѣ,
по ѿвѣсѣ:

Ивѣсѣ стѣопѣ непоколебѣ
мыи црѣкви, и стѣпѣнѣ оу
тѣвержѣнѣа, подаѣ вѣсѣмъ
члѣкомъ некрѣдомое сокровѣще,
и запечатлѣа своѣми вѣсѣ
нѣми, нѣоѣвлѣнѣе вѣснѣе
прѣпѣне.

тропарѣ стѣнѣтею григѣрѣю, папѣ стѣрагѣ
рѣма, глѣхъ ѣ:

Иже ѿ бѣа ѣвѣше бѣжѣствѣнѣю
блѣгодѣтъ воспрѣсѣмъ, славѣ

ceived thy word, whereby thou
hast divinely taught the faith.
Thou hast explained the nature of
things that exist; thou hast beauti-
fied the customs of men. O name-
sake of the royal priesthood, holy
father Basil, entreat Christ our
God to save our souls godly father
Basil, thou royal priesthood, be-
seech Christ our God that our
souls may be saved.

Kontakion to St. Basil,
Tone 4, to the melody of Yavisya.

Thou hast proved to be an un-
shakable pillar of the Church
and its firm foundation, as thou
givest all men an inviolate treasure
and sealest it with thy doctrines, O
godly Basil, revealer of heavenly
things.

Troparion to St. Gregory,
Pope of Old Rome, in Tone IV:

O thou who didst receive di-
vine grace from God on high,

ГРИГО́РІЕ, ꙗ́ко тогѡ́ сі́лоу оу́крѣ-
плáемь, ѿвѣ́альски ходи́ти
ѡ́звѡлѡхъ ѿ́и, ѡ́ниѡ́дѡже ѡ́ хрѣ́ста
во́змѣ́здѣ́е тѣ́рѡмъ ѡ́бѣ́тѣ, все-
блáженне. ѿ́гѡ́же моли́ да спáсѣ́тъ
дѡ́шѡ́ на́ша.

Конда́къ григо́рію,
глаго́лю ꙗ́ко: Дѡ́ша днѣ́сь:

Чредоначáльникъ показáлся, на-
чáльника пáстырѣмъ хрѣ́ста.
ѡ́ноко́мъ чредѣ́и, ѡ́че григо́ріе, ко-
ѡ́градѣ́ на́става́а ѡ́бѣ́и,
по́добникъ по́сѣтникомъ ѡ́бѣ́и ꙗ́ви́ся ꙗ́-
ѡ́бразъ. ѡ́тѡ́дѡ́ на́учи́въ стáдо
хрѣ́стово́ за́повѣ́демъ ѿ́гѡ́. ѡ́нѣ́-
же съ ѡ́ниѡ́ ра́дѡе́и́ся, ꙗ́ко ликѡ́еши
въ не́бесныхъ кро́вѣ́хъ.

Та́же, ѡ́бѣ́а на́ столѣ́цѣ оу́ црѣ́скихъ
дѡ́верей ѡ́бразъ спáсовъ, глаго́лю стѣ́хъ, тво-
ро́еніе стáгѡ гѣ́рманъ, патріа́рха конста́н-
ти́нна гра́да.

glorious Gregory, strengthened by
His power, thou didst choose to
walk in the way of the Gospel;
hence, thou didst receive from
Christ the reward of Thy labours,
O all-blessed one. Do thou be-
seech Him to save our souls.

Kontakion to St. Gregory, in Tone III, to
the melody of *Dyevaya Dnes'*.

Thou hast shown thyself to be a
leader of the flocks of the chief
Shepherd by guiding flocks of
monks to the heavenly fold, O fa-
ther Gregory. Unto fasters thou
hast shown thyself to be His imita-
tor and image, teaching the flock
of Christ His commandments, and
now with them thou dost rejoice
and exult in the heavenly man-
sions.

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:

Гдѣ ѿсе хрѣтѣ, ѿже сѣмъ о́бра
зоу явльсѣ на землѣ,
спсѣніѣ ради нашегѡ, ѿ ѿзвѣнхъ
своею волею на крѣстѣ пригвоздѣти
руцѣ свои ѿ нѡзѣ, ѿ давни
нашихъ крѣстѣ свои на прогнаніе
всѣхѡ врагѡ ѿ сопостѣта,
помяну ны на тѣмъ оуповающихъ.

И цѣлаѡ, на другѡмъ столбцѣ пре
читѡ о́бразъ, гл҃етъ.

Гдѣ ещѣ не забуди людеи
своихъ, тебе бо ѿ мамы застѣ
пницѣ ѿ помощницѣ вѣрніи,
тобою надѣемсѣ прощеніе грѣ
хѡвъ прѣити, ѿ спсѣніе
получити.

Цѣлаѡ на црквихъ двѣрехъ бл҃говѣщеніе
пречитѡ ѿ архангѣла. гл҃етъ трѡ. Днѣсь
спсѣнію нашемъ начѣтокъ. Тѣже, цѣ
лѡтъ ѿ прочіа икѡны

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;
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.

ЦѢЛАЯ КРѢТЯ ГЛ҃ЕТЯ. С҃НЛОЮ Ѳ ЗАСТ҃
ПЛѢНІЕМЯ Ч҃ТНАГ҃О КРѢТѦ ТВОЕГ҃О
Г҃ДНѢ, ПОМНѢИ МѦ Ѳ ПОМОЗІ МН
ГРѢШНОМУ.

Прѣтечѣ. С҃ТЫН ВЕЛІКІН ІС҃ОАННЕ
ПРОРОЧЕ Ѳ ПРѢТЧЕ КРѢТІТЕЛЮ Г҃ДНѢ,
МОЛНѢ Ѳ С҃ЖЕ ІЗБАВННІСЯ НАМЯ
Б҃Д҃ЩАГ҃О ПЛАМЕНЕ, Ѳ СТРАШНАГ҃О
Ѳ НЕПОСТОЯННАГ҃О М҃ЧЕНІА.

Архангелѣ. С҃ТЫН АРХАНГЕЛѢ ХР҃ТОВЯ
ИМЯ, ѲГРАДНѢ МѦ БЖ҃ТВЕННЫМЯ ЕН
ПРЕДСТАТЕЛСТВОМЯ, Ѳ МОЛНѢ Ѳ
С҃ЖЕ СПАСНІСЯ Ѳ ГРАДЩИХЯ
ИСК҃ШЕНІЙ.

Апѣтолѣ. С҃ТЫН АПѢТЛЕ, ИМЯ,
ИЖЕ МІРСКІА КОНЦЫ ПРИВЕДЫН КЯ
Б҃Г҃У, МОЛНѢ С҃ГО Ѳ С҃ЖЕ СПАСНІСЯ
НАМЯ, Ѳ ІЗБАВННІ НАСЯ ИЖЕ ВО
АДѢ М҃ЧЕНІА.

Пророкѣ. С҃ТЫН ПРОРОЧЕ, ИМЯ,
ИЖЕ ПРОВІДАН ІЗДАЛЕЧА ПОВЕ

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

To St. John the Forerunner: Holy and great John, prophet, forerunner and baptist of the Lord, pray that we may be delivered from the future flames and from terrible and unendurable torment.

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

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

To a Prophet: Holy prophet N., who from afar didst foresee the mes-

лѣнное ѿ гдѣ проповѣданіе, ꙗкоже
немѹ же ѿмѣа вѣліе дерзновѣніе,
моли егѡ ѿ насъ спастіа насъ.

Сѣлю. Сѣлю хрѣтовъ ѿмѣа, ѿже
волю гдѣню и ѡправданіа оусерднѡ
соблюдаа, ꙗкоже немѹ же ѿмѣа
дерзновѣніе, моли егѡ спастіа
насъ.

Прѣпономѹ. Прѣподобне и
оугѡднице бжїи, ѿмѣа, ѿже
ревнѡ повелѣшемѹ крѣтѣ
носіти, ꙗкоже немѹ же и дерзновѣніе
ѿмыи, моли егѡ еже спасті
насъ.

Мѣнкѹ. Сѣи мѣниче ѿмѣа,
пострадавыи за хрѣта, кѣ немѹ
же ѿмѣа дерзновѣніе, моли да
спсѣтѣ маѣ твоими мѣтвами.

ѿще ли, и ѿны оѣразы мѣстнии,
цѣлоуа глѹтѣ, тропари, и кондаки.

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
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.

Посѣмъ, вхѡдѣтъ малыи двѣрми къ жѣртвенникѸ, ѡ твораѣтъ поклѡны, г҃, г҃ла, сѣѡ мѣтвѸ.

Гдѣи низпослѣи рѸкѸ твоѡ, ѡ высоты сѣѡго жилища твоѡ, ѡ оукрѣпѣи ма къ предлежащей слѸжебѣ твоѡй, ѡѡкъ да не ѡсѸжденно прѣстанѸ страшноѸ престѡлѸ твоѡмѸ, ѡ безкрѡвнѸю жѣртвѸ совершѸ. ѡѡкъ твоѡ сѣѣтъ сила во вѣки вѣкомъ, ѡмѣнь.

Вшѣдъ же во ѡлтарѣ, ѡ прѣсмыютъ кѣждѡ стѣхарѣ своѡ, ѡрѣѣи, сѣ патрахѣлѣю, ѡ дѣѡконъ со ѡуларѣмъ. ѡ во злагаютъ кѡждѡ на лѣвое рамо своѡ, сотвораютъ поклѡны, г҃, къ востѡкомъ, прѣд сѣѡимъ прѣтѡломъ, г҃юще въ себѣ.

Бже ѡчиисти ма грѣшнаго ѡ помѣлѣи ма. **С**оздавыи ма гдѣи помѣлѣи ма. **Б**езъ числа согрѣшихъ гдѣи прѡсти ма.

ѡ твораѣтъ прѡщѣнѣе, ѡ цѣлѸютъ

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

Having entered the sanctuary, each takes his sticharion –the priest with the epitachelion, 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. **T**hou hast created me: Lord, have mercy on me. **I** have sinned immeasurably: Lord, forgive me.

They ask forgiveness, and kiss the holy al-

престѡлѣ. прихѡдитъ дѣакоу ко іѡрѣю, держа стихѡрь на плещи со оуларемъ, малѡ главѣ приклонъ глѣтъ тихимъ гласомъ.

Бл҃гословѣ бл҃го ѡблачѣнїа во стѣи стихѡрь.

Іѡрѣй бл҃гословѣа ѡгдѣ рѣкою. и глѣтъ, бл҃гословѣнъ бг҃ъ нашъ всегда и ннѣ и пѣнѡ и во вѣки вѣкомъ. дѣакоу глѣтъ аминь.

и такѡ стѡнѣтъ на своихъ мѣстѣхъ. и ѡблачаѣа коѣждо въ стихѡрь свой гл҃юще въ себѣ.

Да возрадѣтеа дшѡ моѡ ѡ гдѣ. ѡблечѣ во мѡ въ рѣзѣ спасѣнїа, и одѣждею веселїа ѡбложѣ ма, ѡакѡ на женихѡ во зложѣ на мѡ вѣнѣцъ, и ѡакѡ невѣстѣ оукрашѣ ма красотѡю.

Тѡже іѡрѣй взѣмъ патрахиль и цѣлаъ возлагѣтъ на сѡ глѡ.

Бмше іѡса, свѡзѡвше, предаша ѡгдѣ понтііскомѣ пилѡтъ игѣмонѣ.

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 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 bridegroom, and adorned me with comeliness as a bride.

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

Having taken Jesus, they bound Him and delivered Him to Pontius Pilate the governor.

ДІАКОНЪ ЖЕ ВОЗЛАГА́А НА ЛѢВОЕ РА́МО
ОУ́ЛАРЬ СВО́Й ЦѢЛѢА ГЛѢТЪ.

ГѢ́ТЪ, СѢ́ТЪ, СѢ́ТЪ, ГДѢ́ САВАО́УЪ,
НѢПО́ЛНЪ НѢКО́ НЪ ЗЕМЛЮ́ СЛА́ВЫ
СГО́.

ІЄРѢ́Й ЖЕ ЦѢЛѢА ПО́ЯСЪ, УПО́ЯСАЕА
ГЛѢТЪ.

БѢ́ТЪ ПРЕПО́СА МА́ СІ́ЛОЮ, НЪ ПОЛО
ЖИ́ НЕПО́РОЧЕНЪ ПѢ́ТЬ МО́Й,
СОВЕРША́А НО́ЗѢ МОИ́ ІА́КВ СЛѢ́НИ,
НЪ НА ВЫСО́КНУХЪ ПОСТАВЛѢ́А МА́.

НА ДЕСНЮ́Ю РЪ́КЪ ВОЗЛАГА́А ПО́РЪЧЬ,
ІЄРѢ́Й, НЪ ДІАКОНЪ ГЛЮ́ТЪ КО́ЖДО ВЪ СЕБѢ́.

ДЕ́СНИЦА ГДѢ́А СОТВО́РИ СІ́ЛЪ,
ДЕ́СНИЦА ГДѢ́А ВОЗНЕ́СЕ МА́,
ДЕ́СНИЦА ТВОѦ́ ГДѢ́А ПРОСЛА́ВИЕА ВЪ
КРѢ́ПОСТИ, ДЕ́СНАА ТИ́ РЪ́КА ГДѢ́А
СОКРЪ́ШИ ВРА́ГНЪ, НЪ МНО́ЖЕСТВО́МЪ
СЛА́ВЫ ТВОЕѦ́ СТЕ́РАХЪ СѢ́И СОПО
СТА́ТЫ.

НА ЛѢ́ВУЮ ЖЕ РЪ́КЪ, ПОЛАГА́А ПО́РЪЧЬ
ІЄРѢ́Й, НЪ ДІАКОНЪ ГЛЮ́ТЪ.

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:

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:

Рѡцѣ твоѣ сотвори́тъ мѧ ѡ
сзда́тъ мѧ, вразу́мѧ мѧ ѡ
испы́таю за́повѣди твоѧ.

Та́же, іѡреѣ, ѡблѣча́са въ фелѡ́нь,
глаго́лютъ.

Сщѣ́нницы твоѣ ѡблѣкѣ́тся въ
пра́вду, ѡ прѣ́бываніи твоѣ
возра́дуются.

Та́же, іѡреѣ, ѡ ді́аконы, прѣ́идше ко
кла́дезю, ѡу́мывающе рѣ́ки своѧ, глаго́лютъ
ко́ждо къ себѣ.

Оу́мыю въ не́пови́нныхъ рѡцѣ́хъ
моѣхъ ѡ ѡбѣ́дѣ о́лтаря твоѣ
гдѣ, ѡу́слы́шатъ мѧ гла́сы хвалы́
твоѧ ѡ повѣ́дати всѧ чѡ́деса
твоѧ. гдѣ возлю́бѣхъ бѣ́голю́щіе
до́мъ твоѣ, ѡ мѣ́сто вселѣ́нія
сла́вы твоѧ. да не погуби́ши съ
нече́стны́ми ду́шѣ моѣ, ѡ съ
мѡ́ужи кро́ви жи́вотѣ моѣ. ѡ
же въ рѣ́кѣхъ беззако́нѣ, ѡ
десни́ца ѡхъ испо́лниша мзды́.

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:

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

ѾЗЯ ЖЕ НЕЗЛОБОЮ МОЕЮ ХОДИХЪ,
ИЗБАВИ МЯ ГДН И ПОМНИШЬ МЯ.
НОГА МОЯ СТА НА ПРАВОТѢ, ВЪ
ЦЕРКВАХЪ БЛГОСЛОВЛЮ ТЕА ГДН.

ДІАКОНЪ ГЛЕТЪ КЪ СЦѢННИКЪ.
БЛГОСЛОВИ ВЛКО БЛГОУКРАШАТИ
СѢАА.

ІСРІЙ ГЛЕТЪ. БЛГОСЛОВЕНЪ БГЪ
НАШЪ ВСЕГДА, И ННѢ И ПРНѢ И ВО
ВѢКИ ВѢКѢМЪ.

ДІАКОНЪ, АМІНЬ. ГДѢ ПОМО
ЛИМА. ГДН ПОМНИШЬ.

И ОУСТРОАЕТЪ СѢАА СОУДЫ. СѢИН
ОУБѢ ДНЕКОЕЦѢ ЦѢЛОВАКЪ ПОСТАВЛАЕТЪ НА
СѢБѢ ЖЕРТВЕНИЦѢ, Ѡ ДЕСНЫА СТРАНЫ,
И ПОТІРЬ ПОСТАВЛАЕТЪ Ѡ ЛѢВЫА СТРАНЫ,
И ПОКРѢВЫ ПО СТРАНАМЪ ПОЛАГАЕТЪ. ІСРІЙ
ЖЕ СѢАВЪ ПРЕДЪ СѢИМЪ ПРЕТОЛОМЪ,
ГЛЕТЪ, МЛТВѢ СЮ ЗАСѢ ВТАЙ.

ВЛКО ГДН ВСЕДЕРЖИТЕЛЮ, НЕ
ХОТАИ СМЕРТИ ГРѢШНИКОМЪ,
НО ѠБРАЩЕНІЕ ДАВЪ, ЕДИННОРОДНЫМЪ

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.

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:

О Master, Lord Almighty,
Who desirest not the death
of sinners, but hast granted
[them] conversion through Thine

сѣ́номъ твоѣ́мъ, гдѣ́мъ на́шимъ
 ѿ́номъ хрѣ́томъ, и́же показѣ́ намъ
 пѹ́ть но́въ и сѣ́тъ, о́бразъ
 пропѣ́авъ пока́нїѧ дре́внимъ блѹ́
 дникѡ́мъ, дре́внимъ разбо́йни
 комъ, дре́внимъ мыто́ицѣмъ,
 пода́въ блѹ́дницѣ́ исто́чникъ слѣ́зъ.
 тѣ́мже вѣ́ко и́ мене́ оуподо́би, не
 помни́а мо́ихъ безчи́сленныхъ
 соблѣ́знь, но мѣ́мѡ ведѣ́ моѹ́ пре
 грѣ́шєніѧ. е́динъ бо е́си безгрѣ́
 шенъ миро́сѣрдъ и́ премиро́стивъ,
 ка́саѡ ѡ́ сло́вахъ члѣ́скихъ,
 прїѣ́мла покло́нїѧ ѡ́ всеѧ́ твѣ́ри.
 хвали́мыи непрестѣ́нно небѣ́сными
 сїла́ми, стра́шенъ сынъ херу́бимъ
 и́ серафї́мъ, и ѡ́ тѣ́хъ слѹ́жебъ
 нензрече́ннѹ́ прїѣ́мла. и́ па́ки на
 землѣ́ собо́ю къ тебѣ́ о́цѹ́
 же́ртвѹ́ возне́съ, зако́ленїѧ
 прїѣ́мъ, ѡ́акѡ́ агна́ несло́бено, и́
 своѣ́ю кро́вію ѡ́свѣ́щъ вѣ́сь мі́ръ, и́

Only-begotten Son, our Lord
 Jesus Christ, Who showed us a
 new and holy path; Who present-
 ed an image of repentance to the
 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
 service. Moreover, Thou didst of-
 fer 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

повелѣвъхъ намъ недостойнымъ
 рабѣмъ твоимъ, твоѣ ѿ твоихъ
 тебѣ приносѣти. ты и нѣ въ
 пресѣи, презри моѣ безчисла
 согрѣшенѣя, и раздвѣни оустѣ
 моѣ, и исполни твоегѣ хвалѣнѣя.
 срѣе чисто созижди во мнѣ бже,
 и дхъ правъ ѡбнови во оутробѣ
 моеѣ, и прѣими ма дерзѣюща
 вѣсти во свѣтилице твоѣ, и
 вознести тебѣ твоѣ ѿ твоихъ,
 ꙗкоже прѣдалъ еси стѣмъ своимъ
 оученикомъ и апѣломъ. и мы ѿ
 тѣхъ прѣѣмше, страшнымъ тво
 имъ тайнамъ причѣстницы бы
 вѣемъ, не по нашемъ недосто
 инствѣ, но твоегѣ ради мило
 сѣрдѣя. ѡмый въ гнѣзѣ ѿ души
 моеѣ, и сквернѣ ѿ плоти моеѣ,
 и всего ма ѡчѣи сѣлоу твоѣю
 невидѣмоу. нѣсть бо вѣщи
 оутѣиѣнѣя ѿ тебѣ могѣщѣя, но

world; and Thou hast command-
 ed us, Thine unworthy servants,
 to offer Thee Thine own of Thine
 own. Do Thou also now, O most
 holy Master, disregard my count-
 less sins; open my mouth, and
 fill it with Thy praise. Create in
 me a clean heart, O God, and re-
 new 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 received [this service]
 from them, we also become par-
 takers of Thy dread Mysteries,
 not because of our own unwor-
 thiness, but on account 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 hidden from

всѣ ѡбнаже́на и́ я́вlena прѣдъ
о́чи́ма твои́ма сѣть. вѣ́мъ вѣ́ко ,
я́ко неодо́ланныхъ мои́хъ зрѣ́та
о́чи твоѣ́ , и́ въ кни́гахъ твои́хъ
всѣ́ напѣ́сана сѣть. тѣ́мже не
ѡмра́зи́ моегѡ́ недоу́мства ,
и́ ли́ца твоегѡ́ не ѡврати́ ѡ
мене́ , да не возвра́щася со сѣ́
до́мъ пора́мленъ ѡ́ тебе́ , но спо
до́би ма́ порабо́тати сѣ́и́мъ
твои́мъ та́йна́мъ. я́ко подо́баетъ
ти́ всѣ́ка сла́ва че́сть и́
поклона́нїе , со о́цѣ́мъ и́ сѣ́и́мъ
дхѡ́мъ , ннѣ́ и́ прѣ́сно и́ во́ вѣ́ки
вѣ́комъ , а́минь .

Моли́тва , хотѣ́емъ і́зрѣ́ковн
бжѣ́твеню́ соверши́ти стра́шнѡ́ та́инъ .

Гди́ бжѣ́ нашъ , е́дине́ бл҃гїи́ и́
чл҃колю́бче , е́дине́ сѣ́и́и и́
на сѣ́и́хъ почи́аи , и́же верхо́вно
мъ тво́емъ а́пѣ́ла́ петро́у ,

Thee; rather, all things are ex-
posed and made manifest before
Thine eyes. I know, O Master,
that my deeds not yet done Thine
eyes have seen, and in Thy
books, all things are written.
Therefore, loathe not mine un-
worthiness, and turn not Thy
face from me, lest I turn away in
disgrace, put to shame by Thee,
but vouchsafe me to serve Thy
Holy Mysteries. For unto Thee is
due all glory, honour and wor-
ship, together with the Father
and the Holy Spirit, now and
ever, and unto the ages of ages,
Amen.

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

O Lord our God, Who alone
art good and lovest man-
kind; Who alone art holy and
restand in the holies; Who by the
vision which was revealed to Thy

ѿвѣщаѣмъ видѣніемъ, ни
 чтоже скверна, ни нечиста
 мнѣти, ѿ тебе сотворенныхъ, на
 пищѣ и въ наслажденіе члвкомъ. и
 соудомъ твоимъ избраннымъ апѣ-
 ломъ павломъ, всѣ чиста чѣ-
 стнымъ заповѣдавъ. ты самъ вѣко
 прѣтѣи, призваніемъ страшнаго и
 пречистаго ти имени, и образомъ
 чистаго и животворящаго крѣта,
 бгословѣи и ѿчисти раба своего
нмкх, ѿсквернышагоа ѿ всѣаго
 неприѣзненнаго дѣла, и ѿ всѣа
 каго мечтанія и гада ядовитаго,
 ѿ всѣаго беззаконія, ѿ
 всѣаго потвора, ѿ всѣа
 лести, ѿ всѣа сѣты, ѿ
 всѣаго недѣла, ѿ всѣа язы, и
 ѿ всѣаго противнаго
 злодѣйства діавола. нынѣ же не
 достойнаго раба своего, **нмкх**, спо-
 добн ма по мѣрдію твоёмъ слѣ

chief apostle Peter [didst charge
 him] to consider nothing defiled
 or unclean which hath been cre-
 ated by Thee for the nourishment
 and pleasure of man; and Who
 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

жѣтѣ прѣчѣтымъ твоимъ тайнамъ.
 но прѣжде гдѣи ѡчисти мѣ душѣ и
 тѣло ѡ всѣхъ сквернъ, и
 ѡстави мѣ всѣ согрѣшѣнія
 вольная и невольная, вѣдомая и
 невѣдомая, ѣже согрѣшихъ во
 всѣ дни живота моего, во дни и
 въ нощи и на всѣхъ часъ, деломъ
 и словомъ и помышлѣниемъ и до
 нынѣшняго часа. и дайже мѣ гдѣи
 служеніе се стращное небныхъ
 чинѡвъ, и причастіе животво
 ращаго ти тайнства, не въ сѣдъ,
 ни во ѡсужденіе, но въ прощеніе
 грѣхѡвъ, и въ дѣла стѣаго при
 шествіе, и въ жизнь прено
 сѣцныа радости, ѣже оуготоваахъ
 сѣи истиннымъ служебникомъ
 твоимъ. сохрани ма вѣко всенѣне
 ѡ всѣхъ словъ и грѣхѣ. соблюди
 нескверна и непорѡчна, ѡ всѣхъ
 стѣти противнаго діавола. и дай

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
 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

же мѣ гдѣи сѣдѣти тебѣ въ пре-
 подобіи и правдѣ, до послѣднаго
 дне и часа и издыханія. ты бо еси
 самъ благоговѣи и стѣи вселенскѣи,
 христѣ бже нашъ. и тебѣ славу
 возсылаемъ со безначальнымъ ти
 оцемъ, и съ пресвѣтымъ и блгнмъ и
 животворящимъ дхомъ, ннѣ и
 прѣи и во вѣки вѣкомъ, аминь.

Мѣтва прощальная, глѣма ѿ
 архіерѣа, или ѿ дхоннаго оца,
 хотѣемъ причастити сѣи бжтвенныхъ и
 животворящихъ таинъ. и егда сѣдѣти
 іерѣю бжтвеннаа литургіа глѣтъ сѣи
 мѣтвѣ за сѣи.

Гдѣи ісе христѣ бже нашъ, снѣ и
 слово бга живаго, пастырю и
 агньче, вземаи грѣхѣи міръ, иже
 долгъ двѣмѣи должникомѣи ѿста-
 вивъи, и грѣшнѣи женѣи
 ѿставленіе грѣхѣи даровавъ, иже
 ищѣленіе разслабленомъ даро-

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
 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

вѣкънъ, ѿ ѿставленіе грѣхѡвъ ѿгѡ.
 ты самъ гдѣ члѣколюбче ѡслаби ѿ
 ѡстаѣнъ, ѿ прости грѣхѣ же ѿ
 беззаконїа, ѿ прегрѣшєніа
 вольнаа ѿ невольнаа, вѣдомаа ѿ
 невѣдомаа, ꙗже престѹплєніемъ ѿ
 ѡслашанїемъ творимаа мною не
 достоѣнымъ рабѡмъ твоимъ
 ѿмѣкъ, ѿмѣкъ ꙗкъ члѣкъ плѡть
 ногѡ въ мїрѣ сѣмъ живѣи
 престѹпнѣхъ, ѿнѣ согрѣшнѣхъ слѡ
 вомъ, ѿнѣ дѣломъ, ѿнѣ помы
 шленїемъ, вѣдаа ѿнѣ не вѣдаа, въ
 ноци же ѿ во дни. ѿнѣ въ
 проклѣтїе ѿ клѣтвѹ архїерейскѹ
 впадѡхъ, ѿнѣ въ своѣ клѣтїе тако
 же впадѡхъ. ѿнѣ клѣтвою клѣхѣа
 ѿменемъ бжїимъ, ѿ сїѣ престѹпнѣхъ.
 ѿнѣ неподѡбнымъ гнѣвомъ когѡ ѿ
 христїанъ клѣхъ, ѿнѣ проклѣхъ,
 ѿнѣ поноснѣхъ, ѿнѣ ѡклеветѣхъ, ѿнѣ
 ѡсѣднѣхъ, ѿнѣ скверно глѣхъ, ѿнѣ

healing on the paralytic and par-
 don of his sins: Do Thou
 Thyself, O Lord Who lovest
 man, absolve, remit and forgive
 the sins, offenses and transgres-
 sions, willing and unwilling,
 committed with knowledge and
 in ignorance, by trespassing and
 disobedience committed by me
 Thine unworthy servant **N.**, and
 as many sins and offenses as I
 have committed, inasmuch as I
 am a man bearing flesh and liv-
 ing in this world, whether in
 word, deed, or thought, know-
 ingly or unknowingly, at night
 or in the day: if I have fallen un-
 der 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

ЗАВѢДѢХЪ, ИЛИ СОЛГАХЪ, ИЛИ СЛО
 ВОПОМИНАХЪ, ИЛИ ПРОГНѢВАХЪ,
 ИЛИ РАЗЪЯРИХЪ, ИЛИ РАЗГОРДѢХЪ,
 ИЛИ ШЕЛЕНИХЪ, ИЛИ ЛЖКАВСТВО
 ВАХЪ, ИЛИ ЛХВЪ ВЗАХЪ, ИЛИ ТЩЕ
 СЛѢВИХЪ, ИЛИ ВЪ СРЕБРОЛЮБИЕ ВПА
 ДОХЪ. ИЛИ ШПНѢА БЛЕВАХЪ, ИЛИ КО
 ШБАВНИКШМЪ И ВОЛХВШМЪ, И
 ПОДОБНАА СМЪ ХОДИА ВЪДЪ, ИЛИ
 ШЕЗАДОХЪ, ИЛИ ВЪ НЕНАСЫЩЕНІИ
 БЫХЪ. ИЛИ СОБЛЪДИХЪ, ИЛИ ОУБИСТВО
 СОТВОРИХЪ, ИЛИ ПРЕЛЮБОДѢЙСТВО
 ВАХЪ. ИЛИ РЪЧНЫИ БЛЪДЪ СОДѢЛАХЪ,
 ИЛИ КРОВОМѢШЕСТВО СОТВОРИХЪ. ИЛИ
 ВЪ ДѢТННѢ РАСТЛѢНІИ БЫХЪ, ИЛИ
 МЪЖЕБЛЪДИЕ, ИЛИ ВЪ СОДШМСКАА
 ДѢЛА ВПАДОХЪ, ИЛИ СО СКОТОМЪ
 СОБЛЪДИХЪ, ИЛИ ПТИЧЕБЛЪДИЕ
 СОТВОРИХЪ, ИЛИ ПОХИТИХЪ, ИЛИ
 ОУКРАДОХЪ, ИЛИ КОГДѢ ОУДАРИХЪ, ИЛИ
 НЕМНОГОСЕРДЕМЪ И КЪ ПОСѢТІЮ ШДЕ
 РЖИМЪ, НИЩЫА НЕПОМИЛОВАХЪ, ИЛИ

anyone; if I have used foul lan-
 guage, or have been envious, or
 have lied; if I have remembered
 wrongs, or have been angry or
 infuriated; if I have been proud,
 or lazy, or deceitful; 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 sorcerers, conjurers and
 the like, or have been glutton-
 ous or insatiate; if I have com-
 mitted fornication, 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, pos-
 sessed by mercilessness and
 miserliness, I have not had com-
 passion on the poor, or did not
 give to them according to my
 ability, or if I have reviled any-

по силѣ своѣй неподѣхъ, ѿли по
 хуленіемъ похуленъ что любо. ѿли
 скверная помышленія возпо
 манѣхъ. ѿли ѡколѣхъ, ѿли брата
 ѡкорѣхъ, ѿли ѡгорчѣхъ. ѿли
 стоѣхъ ми на молитвѣ, оумъ
 мой ходилъ бѣдетъ по житіескихъ
 вѣщехъ. ѿли самолюбивъ. ѿли чрево
 поработилъ бѣхъ, ѿли паче мѣры
 питалъ бѣхъ, ѿли скверно гдѣхъ.
 ѿли быстрѡ глѣхъ, ѿли безъмѣрно
 смѣхалъ, ѿли добротѣ сѣтихъ
 оузрѣхъ, и ѡ той оуазвено
 бысть сердце мое вожделеніемъ. ѿли
 непотребная празднословилъ сѣмь,
 ѿли иномѣ телѣхъ коенѣхъ бѣхъ,
 ѿли своимъ истицаніемъ сотворѣхъ.
 ѿли братне согрѣшеніемъ видѣхъ и
 посмѣхалъ, и ѡсудѣхъ. ѿли своѣ
 прегрѣшенія презрѣхъ и немо
 тѣхъ, и ѡ мѣтвѣ своѣй ѡблѣ
 нѣхъ, ѿли заповѣди оца моего

one with abuse; if I have re-
 membered impure thoughts, or
 have defamed anyone, or have
 grieved 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 there-
 by wounded with desire for it; if
 I have engaged in idle and use-
 less talk, or have touched anothe-
 r'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 fa-

дѣ́ловаго не сохрани́хъ, и́ли
 оуны́хъ. и́ли дерзнове́ннѡ, ꙗ́ко
 цѣ́ломудрена мнѣ́ себѣ́ глаго́лахъ.
 и́ли что́ и́но лѣ́каѡ сотвори́хъ. и́
 что́ мно́гѡ воспомина́а глаго́лю,
 ѡ́ вѣ́хъ си́хъ слы́хъ и́ ꙗ́же си́мъ
 подѡ́бнаа, вѣ́дѡмаа и́ не
 вѣ́дѡмаа раба́ твоегѡ́ **и́мѣхъ**,
 чѣ́лоубче́ гдѣ́. и́ ѣ́же и́но ꙗ́ко
 чѣ́къ согрѣ́шихъ твоѣ́й неизрече́ннѣ́й
 бѣ́гости, помнѣ́хъ ма́, и́ прости́
 ми вѣ́. ѣ́и вѣ́ко гдѣ́ бже́ на́шъ,
 оуслы́ши мене́ грѣ́шнаго раба́
 твоегѡ́, мола́щагоса твоѣ́й бѣ́го
 стѣ́ни, прѣ́зи ми ꙗ́ко не
 сло́бихъ, нечи́стаа и́ безчи́слѣ́наа
 вѣ́а прегрѣ́шенїа моа́, ꙗ́же ꙗ́ко
 чѣ́къ содѣ́лахъ, и́ли помы́слихъ.
 ны́нѣ оубѡ́ са́мъ ѡ́зъ о́ка́ннын и́
 грѣ́шнын, исповѣ́даюса́ прѣ́дъ
 црѣ́твїемъ твои́мъ, ꙗ́ко
 недосто́инъ раба́ твоѣ́й, ꙗ́ко е́а и́

ther; if I have been despondent,
 or have spoken shamelessly,
 imagining myself to be chaste,
 or have done any other wicked
 thing. For the many things I
 have recalled and said, for all
 these evil things and similar
 ones, for the sins committed
 with knowledge or in ignorance
 by Thy servant **N.**, and for any-
 thing else wherein I as a man
 have sinned against Thine unut-
 terable goodness, O Lord Who
 lovest man, forgive me and have
 mercy on me. Yea, O Master,
 Lord our God, hear me Thy sin-
 ful servant as I beseech Thy be-
 nignity. As Thou art blameless,
 regard not all my numberless
 impure 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

ѿна мно́жайшаа содѣлахъ. ѿ мѣти
 твоеѧ ра́ди оуслы́ши мѧ недо
 сто́йнаго раба твоего, ѿ ѿзбави
 мѧ ѿ вѣчныхъ мѣки, ѿ наслѣдни
 ка мѧ сотвори вѣчнымъ твои́мъ
 бѣгѣмъ, со оугодѣвшими тебѣ ѿ
 вѣка. ѿ подобен мѧ не ѿсужде́ннѡ
 причастѣ́тисѧ стра́шнымъ твои́мъ
 ѿ безме́ртнымъ, ѿ живо́творя
 щимъ, ѿ пречѣ́тымъ бжѣтвеннымъ
 та́йнамъ. ты бо ре́кашъ еси́ вѣ́ко,
 ꙗ́ко ели́ка свѣ́жете на земли,
 бѣдѣтъ свѣ́зани на небеси. ѿ ели́ка
 разрѣ́шитѣ на земли, бѣдѣтъ
 разрѣ́шени на небеси. ꙗ́ко ты еси́
 безгрѣ́шенъ ѿ ели́кихъ ѡста́вляти
 грѣхѣ. ѿ тебѣ́ подобѣ́тъ всѧ́ка
 сла́ва, че́сть ѿ держа́ва, ѿ по
 кланѣ́нїе, вели́чїе же ѿ велелѣ́пота
 со безнача́льнымъ тѣ́ оцѣ́мъ, ѿ съ
 пречѣ́тымъ ѿ бѣгѣмъ ѿ живо
 творя́щимъ тѣ́ дхѡмъ, нѣ́ѣ ѿ

committed these sins and many
 others. And for the sake of Thy
 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-giv
 ing and most pure Mysteries.
 For Thou hast said, O Master:
 whatsoever ye shall bind on
 earth shall be bound in heaven;
 and whatsoever ye shall loose
 on earth shall be loosed in heav
 en. For Thou art sinless and
 hast power to remit sins, and
 unto Thee is due all glory, hon
 our, dominion, worship, great
 ness and magnificence, together
 with Thine unoriginate Father,
 and with Thy most holy, good,
 and life-giving Spirit, now and

пѣнѡ ѿ вѣки вѣкѡмъ, ѿмѣнь.

МѢТВА.

ГДН ІСХ ХРТЕ СНЕ БЖІН, БЛГІН
ПРЕМЪРІН, ЧЛКОЛЮБІВЫН ВЕМО
ГІН, ОУЩЕДРИ МѦ, ѿ ВСѦ ПРОШЕНІѦ
БЛГА ПОДАЖДЬ МНѦ, ѿ ѿЗБАВІИ ѿ
ВСѦКІѦ НАПѦСТИ, НАУЧИ, ВРАЗУ
МНѦ, ПОМОЗІ ѿ СПАСІИ, ЗАЩИТИ,
СОХРАНИ ѿ ЧНІСТИ, РАДОСТИ
ДХОВНЫѦ НАПОЛНИ ДШУ МОЮ,
ТѢЛУ МОЕМУ ЗАЩИТНИКУ БЪДИ, ѿ
ПОДАЖДЬ ПРОЩЕНІЕ ГРЕХѡВЪ
МОИХЪ, ѿ ПРИЧАСТНИКА ОУЧИНИ
ПРЕЧІТЫХЪ ТАИНЪ ТВОИХЪ. ВЪ ДЕНЬ
СЪДНЫИ ПОМИЛДИ, ѿ БЛГОСЛОВІИ КО
ВСѦ ДНИ ЖИВОТА МОЕГО. ГЛАГО
ТЕБѢ ПОДОБАЕТЪ ВСѦКА СЛАВА,
ЧЕСТЬ ѿ ПОКЛОНЕНІЕ СО БЕЗНА
ЧАЛЬНЫМЪ ТИ ОЦЕМЪ, ѿ
ПРЕСВѢТЫМЪ ѿ БЛГІМЪ ѿ ЖИВО
ТВОРАЦИМЪ ДХОМЪ, ННѢ ѿ Пѣнѡ

ever, and unto the ages of ages,
Amen

Prayer.

Lord Jesus Christ, Son of God,
good and most wise, Who
lovest mankind and art all-pow-
erful, have pity on me, and grant
all my petitions unto good, and
deliver me from every trial.
Teach me, give me understand-
ing; help and save me; defend
me; guard me; purify 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, ho-
nour and worship, together with
Thine unoriginate Father and
with Thy most holy, good and
life-giving Spirit, now and ever,

и́ во́ вѣки вѣкѡмъ, ѿмѣнь.

Мѣтва предъ слѣжею іѣрею, по
ѡблаченіи, за живыѣ и мѣртвыѣ.
[мѣтва сѣѣ въ слѣжебниѣ патриѣрха
іѡсифа написана въ по главы ѡ
запѡнѣ.]

Рѣко гдѣи іѣс хрѣтѣ вѣже наші,
и́стинныи црю, оуслѣшавыи
всѣхъ оуповающихъ на тѣ. тѣко
и нынѣ приклонѣ оухо твоѣ сѣ
нѣсѣ сѣаго твоегѡ, и оуслѣши
менѣ грѣшнаго сѣенноіѣреѣ,
и́мъ, мѣтвѣ тебѣ за живыѣ
творяща, а за мѣртвыѣ по
твоемѣ бѣговолѣнію ѡпѣста
грѣхѡвѣхъ прощаща, и деснаго
твоегѡ стоѣніѣ, въ твоѣ
страшноѣ пришѣствіѣ, и бѣженныи
твоѣи оуслѣшатѣ глѣсѣ, ѣже
прѣидѣте бѣгословѣніи оца
моегѡ. и сподѡби мѣ чѣстѣмъ

and unto the ages of ages, Amen.

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

сѣрдцемъ на всако время хвалѣ
ти всылаѣти, за вса живыѣ и
мѣртвыѣ въ православиѣи вѣрѣ
 скончающихся, и ѿ всѣхъ грѣхъ
 кающихся. ѿкоу ты еси каже ѿ
 всѣхъ неправдахъ нашихъ, и
 ѿжидая ѿбращенїа грѣшныхъ,
 ты бо еси единъ кромѣ всакаго
 грѣха, и тебе славу возсылаемъ
 со оцѣмъ, и свѣтымъ дхомъ, ннѣ
 и прѣво и во вѣки вѣкомъ,
 аминь.

Посѣмъ, млтвѣ сїю гл҃гоу іерей надъ
виномъ, хотѣющимъ служити.

Гдн бже нашъ, блг҃н чл҃колюбче,
прїзри на вино се, и бл҃гослови
ѣ, ѿкоже бл҃гословиа еси
кладязь іаковль, и купель
саламю, и чашу свѣтыхъ твоихъ
ап҃лазъ, и пришедъ въ канагалію,
водѣ въ вино претворивъ, и славу
свою явль оученикомъ своимъ,

ing, and the dead who have com-
pleted their lives in the Orthodox
faith, and who repent of all their
sins. For Thou repentest Thee of
all our misdeeds, and Thou
awaitest the conversion of sin-
ners; 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,

ѲѸ БЛ҃ГОДАТЬ ПОСЛѢ НѢ НА ВИНѢ СѢ,
НѢ БЛ҃ГОСЛОВИ СѢ ДѢХОМЪ ТВОИМЪ
С҃Т҃ЫМЪ. ІАКѢ БЛ҃ГОСЛОВИСА НѢ ПРО
СЛАВИСА, ПРЕЧЕСТНОЕ НѢ ВЕЛИКОЛѢПОЕ
ИМѢ ТВОЕ, СО БЕЗНАЧАЛЬНЫМЪ ТИ
ОЦЕМЪ, НѢ СЪ ПРЕС҃Т҃ЫМЪ НѢ БЛ҃ГІМЪ
НѢ ЖИВОТВОРАЩИМЪ ДѢХОМЪ, ННѢ НѢ
ПРѢНѢ НѢ ВО ВѢКИ ВѢКѢМЪ, АМІНЬ.

НѢ ПРЕКРѢТИТЪ ІЕР҃ЕЙ Р҃УКОЮ ВЪ СОУДАѢ
ВИНѢ ѠЩЕННОЕ. ТАЖЕ, ІЕР҃ЕЙ, НАЧИНАЕТЪ
ЧАСЫ.

БЛ҃ГОСЛОВЕНЪ БГ҃Ъ НАШЪ ВСЕГДА
ННѢ НѢ ПРѢНѢ НѢ ВО ВѢКИ ВѢКѢМЪ.

ѲАЛОМЩИКЪ, АМІНЬ.

НѢ ГЛ҃ЕТЪ ЧАСЫ, ПО ѠУСТАВѢ ВО С҃ДИНЪ
ГЛА. ЧАСЪ Г, С, Д. НѢ ПО Д МЪ ЧАСѢ
МЛ҃ТВА. БЛ҃ГО ГД҃И ІСѢ ХР҃ТЕ БЖЕ НАШЪ.
ѲАЛМЫ ЖЕ, БЛ҃ГОСЛОВИ ДШЕ МОѦ ГДА, НѢ
ХВАЛИ ДШЕ МОѦ ГДА, НѢ ПРОЧЕДО КОНЦА
ПРЕДЪ АНГ҃ЕЛ҃СКОЮ, НЕ ГЛ҃ЕТСА, ПОНЕЖЕ
ИСПОЛНИТЕСА ВСЕ ВЪ АНГ҃ЕЛ҃СКОЮ.

БЛ҃ГДА СѢ ІЕР҃ЕЮ, НѢ СѢЛѢ ѠПАСНѢ
ВНЕМАИ, ДА НЕ ДЕРЗНЕШИ БЖ҃ТВЕННЫМЪ

and bless it by Thy Holy Spirit.
For blessed and glorified is Thy
most honourable and majestic
Name, together with Thine un-
originate Father, and with the
most holy, good, and life-giving
Spirit, now and ever, and unto
the ages of ages, Amen.

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

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

The reader: Amen.

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

Take heed, O priest, and be very careful
and attentive that you never dare celebrate the

ЛИТЪРГІИ СЛЪЖИТИ БѢЗЪ ЧАСОВЪ, ДА НЕ
БѢДАШИ ВЪ ПРОКЛАТІИ Ѡ СѢИХЪ АПѢЛЪ И
СѢИХЪ ОЦѢ. ЧАСЫ ЖЕ ДА ГЛЮТѢА Ѡ
КЛИРКА ВО ВРЕМѢ ДѢИСТВА, ЁЖЕ ЁСТЬ
ПРОДНОМІСАНІА. ІЕРІИ ЖЕ ГЛЕТЪ ВО
ВРЕМѢ ДѢИСТВА НА ЧАСѢХЪ ПО ОЧЕ НАШЕ И
ПО ЧЕСТНОБІИШЮ ВОЗГЛѢА, БѢИИ, А НЕ ВЪ
СЛОВѢХЪ.

и́ и́же глѣтѣа часы по заштрени, и тыа часы бываютья предъ сажжею причащѣнїа. и на сїхх причащтвыхх часѣхх глаголемх трѡ и ко, причащѣнїю. и аптаз и ѣвалїе чтѣмх причащѣнїю. ище ли же приащчїтѣа по оутѣавъ рѡдх вычн тѣти, аптаз и ѣвалїе, то на часѣхх ѣже по заштрени бываютья, прѣже чтѣмх аптаз и ѣвалїе рѡдх. потѡмх аптаз и ѣвалїе чтѣмх причащѣнїю. и тѣкѡ испѡлнитѣа оутѣавх по предѣнїю стѣхх оцѣ бжѣтвеныа сажжеы. По часѣхх же оутреннихх глѣтѣа сажжеа причащѣнїю. Такоже да не дерзнешн ѿ іерѣю сажжїтн бѣз часѡвх причащтвыхх, ище и не вх црквн, то вх домѣ глаголютѣа не премѣннѡ, іакѡже прѣже оуказѣа.

Ѣгда же на́чнетъ іерей часы, ѡ по

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 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

началѣ часовъ прихóднѣхъ со дѣакономъ
къ стóму жѣртвенникѣ. и́ ставше предъ
жѣртвенникомъ творѣтъ о́ба, по г, по
клоны, мола́щесѧ въ себѣ, си́це глѣюще.

Бже ѡчи́сти мѧ грѣшнаго и́
помни́ши мѧ. **Г**озда́выи мѧ гдѣи
помни́ши мѧ. **Б**езъ числа́
согрѣшихъ гдѣи прости́ мѧ.

и́ посе́мъ, творѣтъ прощѣнїе. та́же,
тропа́рь, глѣютъ.

Искѹпѣ́лъ ны́ еси́, ѡ́ кля́твы
зако́нныа, чѣтною́ си́ кро́вію,
на крѣ́стѣ́ распѣ́сѧ, и́ копі́емъ про
боде́сѧ въ рѣ́бра, безме́ртїе
исто́чилъ еси́ члѣ́комъ: спсе́ на́шихъ
сла́ва тебѣ́.

Дѣако́нъ глѣтъ. Бл́гослови́ вл́ко за
кля́ти стѣ́и агне́цъ.

Іерей, глѣтъ. Бл́гослове́нъ бгъ
на́шихъ всегда́ и́ ннѣ́ и́ прѣ́нѡ и́ во́
вѣ́ки вѣ́комъ. дѣако́нъ, ѿмѣ́нь.

their beginning he comes to the table of obla-
tion with the deacon. Standing before the
table of oblation, they both make three bows,
praying and saying to themselves:

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

And they ask forgiveness. And they say
this troparion:

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

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

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

ТѦЖЕ прїѣмлетъ, іѡрѣй, въ лѣвѡй
оуѣвѡ рѣцѣ проѡфнрѣ, въ деснѣй же стѣѡе
копїѣ, и знаменаеъ съ нїмъ, трїѣ,
верхуѣ проѡфнрѣ крѣтоѡбрѣзѡу, гла
сїце.

Воспоминаніѣ творїмъ великаго
бгга бгга и спса нашего іса
хр҃та. трїѣ.

дїакоѡзъ глѣтъ, аминь. Гдѣ
помолимсѡ. Гдѣ помнѣмъ.

ТѦЖЕ, іѡрѣй, конзїтъ копїѣ, ѡ
деснѡу странѣ знаменїѡ проѡфнрѣ, и
рѣжа ѡ себѣ, глѣтъ.

їѡкѡ ѡвчѡ на заколенїѣ веде
сѡ.

дїакоѡзъ, на коѣмъждо прерѣзанїи
глѣтъ. Гдѣ помолимсѡ. Гдѣ
помнѣмъ.

іѡрѣй, лѣвѡу странѣ проѡфнрѣ рѣжа,
глѣтъ.

и ѡкѡ агнеца прѡмѡ
стрїгѣщемъ ѡго безглавѣнъ, сїце
не ѡверзѣтъ оуѣтъ ѡвоуѣхъ.

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, say-
ing:

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.

На горнѣй же чѣсти проѣфнрѣ рѣжа, глѣтѣ.

Во смиренїи ѿгдѣ сѣдѣ ѿгдѣ възвѣща.

На дольнѣй же чѣсти рѣжа глѣтѣ.

Родѣ же ѿгдѣ ктѣ исповѣсть.

Потомѣ, глѣтѣ, діаконѣ. Глѣтѣ помолнмѣ. Возмѣ вѣко.

Исрѣй, конзѣтѣ копѣѣ ѿ лѣвыя страны проѣфнрѣ, и възмѣа стѣи ѿгнецѣ, глѣтѣ снѣ.

Ико въземлетѣ ѿ земли живѣтѣ ѿгдѣ.

И положѣтѣ ѿгдѣ възнѣх на длѣни.

И глѣтѣ, діаконѣ. Пожрѣ вѣко.

И рѣжа исрѣй крѣтѣовѣзѣнѣ, глѣтѣ снѣ.

Жрѣтѣ ѿгнецѣ бжѣи въземлѣн грѣхѣ мѣрѣ, за мѣрѣкѣи живѣтѣ и спѣенѣе.

Діаконѣ глѣтѣ. Положѣ вѣко.

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

In His humiliation His judgement was taken away.

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.

Ісрѣй же полагаѣтъ стѣи агнецъ, на
стѣмъ дискосѣ, и глѣтъ.

Полагаѣтъ агнецъ въѣи за
животъ всегѡ міра.

Діаконъ глѣтъ. Прободѣ вѣко.

Ісрѣй прокодаѣ ѡгѡ въ деснѡу странѡ,
стѣмъ копіемъ глѣ.

Бдинъ ѡ конъ копіемъ рѣбра
ѡмѡ прободѣ, и ѡбѣ и зыде кровъ
и вода. и видѣвыи свидѣ
тельствова, и истинно ѡтъ
свидѣтельство ѡгѡ.

Діаконъ пріемъ въ деснѡу рѡкъ вино,
въ лѣвѡу же водѡ, глѣтъ ко ісрѣю.

Блгословѣ вѣко вино и водѡ.

Ісрѣй глѣтъ. Блгословѣнъ бѣи нашъ
всегда, и ннѣ и прѣнѡ и во вѣки
вѣкѡмъ.

Діаконъ глѣтъ, ѡмнѣ. И вливѣтъ
во стѣи потѣрь, вино и водѡ, и глѣтъ.

Соединѣ вѣко.

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.**

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.

Ісрѣй бл҃гословѣа рѣкоу, г҃летъ
Госдинѣнїе ст҃агѡ д҃ха, г҃акѡ
трѣѣ сѣть свидѣтельствующїи,
д҃хъ, кровь и вода, и трѣѣ во
ѣди́но сѣть. дїаконъ же г҃летъ,
Ѧмїнь.

Б҃гда же вливашїи во ст҃ын потїрь
вино и водоу, тогда съ разсмотрѣнїемъ
да вливашїи вина, ѣлико быти доволно
всѣмъ хотѣщимъ причастїи́тися, водоу
же немного, понеже разтворїтсѣ тепло
тоу.

Ѧще ли же тепло вѣдетъ проѣхрѣ, и
полагаетъ ісрѣй ст҃ын агнецъ въ знакъ,
на ст҃ѣмъ некѡеѣ теплоуѣ радн, и
стоитъ да́же до перенѡса великагѡ.

Ѧще ли въ монастырѣ, то оуѣво
выкаетъ въ дѣйство каженїе. По сое
динѣнїи же вина и водоу въ потїрь,
дїаконъ взѣмъ кадїло, и прїимъ
бл҃гословѣнїе оу ісрѣа, и сѣхѡдитъ цр҃квини
дверми, бл҃гоговѣишо ѡтворѣетъ царєки
хъ дверей ѣдинѣ половинѣ. и ѡбѣ
ѡбратѣа затворѣетъ цр҃кихъ дверей тѣю
ѡтворѣнѣю половинѣ, и покланѣтсѣ

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

If the prosphoron is warm, the priest places the Holy Lamb with the seal downwards 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 reverently 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,

насто́аѣтелю, ѿ кади́тъ цр҃кѣ двѣри ѿ
о́бразы по́ чинѸ, ѿ насто́аѣтеле, ѿ
кры́лосы, ѿ бра́тїю. Када́ же оубо гл҃етъ
себѣ въ та́и ѡ́бщениѹ за здравіе, ѿ по
мина́етъ цр҃а ѿ па́триарха, ѿ за ѿхъ же
хощетъ. Та́же вхо́дитъ во о́лтарь цр҃ьски
ми двѣрми, та́коже о́творѣа́ половниѸ
ца́рекихъ двѣрей, ѿ па́ки за́творѣетъ ѿ
кади́тъ съ пре́дѣ то́чию прѣ́стола ѿ іср҃ѣа, ѿ
о́бда́етъ кади́ло понама́риѸ, ѿ ста́нетъ пре́д
же́ртвеникомъ, ѿ помина́етъ со іср҃ѣомъ
оубо́ишихъ по́ чинѸ ѿа́коже оуба́зѣа. Съ
соко́рныхъ же оубо храме́хъ въ дѣ́йство
каже́нїа нѣ́сть, но то́чию сто́итъ дїа́конъ
со іср҃ѣомъ, пре́д же́ртвеникомъ, ѿ гл҃итъ
ѿа́коже прѣ́же оуба́зѣа.

Дїа́конъ же оубо да не де́рзнетъ
сващ҃еннаа дѣ́йствовати ни́чесо́же, по
оуба́зѣа ст҃ы́хъ о́цъ, ни́же просфѣры да
вынима́етъ, ѿа́коже пра́вила повелѣ́ютъ.

та́же, прїе́млетъ іср҃ей второ́ю про
сфѣро́у, гл҃етъ.

Гд҃и іс҃е хр҃тѣ сн҃е бж҃їи, прїѣ́мѣ
приноше́нїе сїѣ въ че́сть ѿ въ
па́мѣть пресѣ́а пречі́стѣа, ѿ

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
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

ПРЕБЛАГОСЛОВЕННЫѦ ВЛЧЦЫ НАШЕѦ
 БЦЫ, ꙗко прѣнѡ дѣвы мѣрин. [Ѽще ли
 ѣсть храмъ, или праздникъ бѣцъ:
 честнаго ꙗко славнаго ѣдѣ, ѿмѣкъ.] Ѵже
 молитвами прѣимѣ гдѣ жерѣтвѣ
 сѣю, въ пренебесныи мыслени
 твоѣи жерѣтвеникъ.

Дѣаконъ глаголетъ тоже. ꙗко взѣмъ,
 часть сѣимъ копѣемъ трѣхъгълѣнъ на
 сѣимъ дискосомъ, полагаѣтъ на сѣимъ
 дискосѣ ѿ десныѦ страны сѣаго агнца.
 Такоже ꙗко прочѣи части вынимаѣтъ на
 сѣимъ дискосомъ. Дѣаконъ же
 приглаголетъ ѿмѣнѣ.

Тѣже прѣимлетъ ѿсѣен третѣю просфѣ
 рѣ, ꙗко глѣетъ.

Гдѣ ѿсе хрѣстѣ сѣе бжѣи, прѣимѣ
 приношенѣе сѣе, въ чѣсть ꙗко
 славу честныхъ небныхъ силъ безъ
 плѣтнихъ, чѣтнаго ꙗко славнаго
 пророка ꙗко прѣтчи креститѣла гдѣна
 ѿсѣанна, ꙗко всѣхъ сѣихъ прѣркъ. ꙗко

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
 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,
 Laccept this offering to the ho-
 nour and glory of the honourable
 bodiless powers of heaven, of
 the honourable and glorious
 prophet, forerunner and baptist

сѣ́рыхъ сла́вныхъ ѿ всѣхвальныхъ
 апѣ́талъ, петра̀ ѿ па́вла, матѣ́а,
 ма́рка, лѹ́ки ѿ ісѡ́нна бѣ́оулова ѿ
 всѣ́хъ сѣ́рыхъ апѣ́талъ. И́же во
 сѣ́рыхъ о́цъ на́шихъ, васи́ла вели́
 каго, григо́рія бѣ́оулова, ѿ
 іо́анна златоу́стаго, а́дана́сія ѿ
 ки́рила, ѿ ни́колы и́же въ ми́
 ру́хъ, сѣ́рыхъ чѣ́дотво́рцевъ русси́
 хъ, петра̀ ѿ а́лѣѣ́а, ѿ іо́ны,
 никі́ты е́пѣ́а, іо́анна архіе́пѣ́а
 новгоро́дскихъ чѣ́дотво́рцовъ, ѿ
 лео́нтіа е́пѣ́а росто́вскаго чѣ́до
 тво́рца, ѿ ге́оргіа ѿ варсоно́фіа ка
 за́нскихъ чѣ́дотво́рцовъ, ѿ всѣ́хъ
 сѣ́рыхъ сѣ́лей. И́ сѣ́аго
 первоу́ченика ѿ первоу́дѣ́нителя
 архіди́акона сте́фана, ѿ сѣ́рыхъ ве
 ликомѣ́нхъ ге́оргіа, димі́тріа,
 деодо́ра ти́рона, деодо́ра стра́ти
 ла́та, никі́ты, проко́піа, бо́риса
 ѿ гла́ба. ѿ сѣ́аго кнѣ́за ми́хаила

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 Theo-
 logian and John Chrysostom,
 Athanasius and Cyril, Nicholas
 of Myra, and the holy Russian
 wonder-workers Peter, Alexis
 and Jonah, Nicetas the bishop,
 and John, Archbishop of Novgo-
 rod, the wonder-workers; Leon-
 tius, Bishop of Rostov, the won-
 der-worker; Gurias and Barsa-
 nuphius of Kazan, the wonder-
 workers, and of all the holy hier-
 archs; and of the holy protomar-
 tyr, first server and archdeacon
 Stephen, and the holy great mar-
 tyrs George, Demetrius,
 Theodore the Recruit, Theodore
 the Commander, Nicetas, Proco-

черниговскаго, и боярина егѣ
 деодора, и всѣхъ стѣхъ мѣче
 никъ. Прпѣныхъ и бѣгонѣныхъ
 оцѣ нашихъ антоніа, еѣфиміа,
 савы, онѣфріа, и аданасіа, иже
 во адонѣхъ, деодосіа обще
 житела, іоанна лѣствичника, и
 іоанна дамаскіна, и прпѣныхъ
 оцѣ нашихъ русскихъ чѣдо
 творцовъ, антоніа и деодосіа
 печерскихъ, сергіа и варлаама,
 кирила и нѣкона, и димитріа
 прилѣзкаго, никіты переа
 славскаго, паѣнотіа боровскаго,
 зосімы и саватіа соловѣцкихъ
 чѣдотворцовъ и всѣхъ стѣхъ
 прпѣныхъ оцѣ. И стѣхъ чѣдо
 творцовъ козмы и дамїана,
 кіра и іоанна, пантелѣймона и
 ермолаа, самѣона и діоміда, и
 всѣхъ стѣхъ безсребренникъ, и
 стѣхъ правѣдныхъ бѣосѣхъ,

pius, Boris and Gleb, the holy
 prince Michael of Chernigov and
 his boyar Theodore, and all the
 holy martyrs; and of our venera-
 ble and God-bearing fathers:
 Anthony, Euthymius, Sabbas,
 Onuphrius, Athanasius of Ath-
 os, Theodosius the Cenobiarch,
 John Climacus, John Damascene;
 and our venerable fathers, the
 Russian wonder-workers Antho-
 ny and Theodosius of the Caves,
 Sergius and Barlaam, Cyril and
 Nikon, Demetrius of Priluki,
 Nicetas of Pereyaslav, Paph-
 nutius of Borovsk, 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 Diomedes, and of
 all the holy unmercenaries; and
 of the holy and righteous fore-

іѡакі́ма ѡ́ ѡ́нны. Ѣ́ стѣ́хъ велико
мѣ́ченицъ, де́клы, барва́ры,
кирїа́кїи, е́вдї́мїи, парасковїи,
е́катери́ны, ѡ́ всѣ́хъ стѣ́хъ
мѣ́ченицъ. ѡ́ стѣ́хъ прѣ́бныхъ
же́нъ, пелагїи, деодѡ́сїи, а́на
ста́сїи, е́впра́жїи, деѡро́нїи,
деоду́лїи, е́вфросї́нїи, ѡ́ ма́рїи
е́гїпта́ныни, ѡ́ всѣ́хъ стѣ́хъ
прѣ́бныхъ же́нъ. ѡ́ стѣ́хъ е́же е́сть
хра́мъ, ѡ́ е́же е́сть де́нь, ѡ́ мѣ́хъ. ѡ́
всѣ́хъ стѣ́хъ: ѡ́хъже моли́твами
посѣ́ти насъ бж́е, ѡ́ прї́мїи
же́ртѡ́у сїю́, въ пренебѣ́сныхъ ѡ́
мы́сленныхъ сво́йхъ же́ртвенныхъ.

Дїа́конъ глаго́летъ то́же. Ѣ́ та́ко
взе́млетъ іерей ча́сть, ѡ́ полага́етъ ѡ́
ле́вѣмъ стѣ́хъ стѣ́хъ а́гнца.

Та́же, іерей взе́мъ четве́ртю про
сфо́рѡ́у, гла́етъ.

Гдѣ́и і́сѣ хрї́стѣ́ снѣ́ бж́їи, прї́мїи
приноше́нїе сїѣ́ ѡ́ за́рава́и ѡ́ ѡ́

bears of God, Joachim and Anna;
and of the holy great women
martyrs: Thecla, Barbara,
Cyriaca, Euphemia, Paraskeva,
Catherine and of all holy women
martyrs; and of the venerable
women: Pelagia, Theodosia,
Anastasia, Eupraxia, Febronia,
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:
through whose intercessions do
Thou visit us, O God, and re-
ceive 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

спієніи патріарха нашего **НМК**, [и
митрополита нашего, **НМК**, и архієпископа
НЛН епископа нашего, **НМК**], и всего
епіскопства православных,
чтѣнаго презвітерства, еже ѡ
хрѣтѣ и діаконства, и всего
свещенническаго чина.

Діаконъ глаголетъ тоже. И взѣмъ
іерей часть, полагаетъ на свѣтѣхъ
дискосѣ, доль ѡ тѣхъ частѣхъ.

Таже іерей пріимъ плѣхъ просфорѣ,
глетъ.

Гдѣи іѣсѣ хрѣтѣ снѣ вѣжѣи, пріимѣ
приношеніе сѣе ѡ странѣ сѣи
и властѣхъ и вѣсѣхъ сѣа, и ѡ
здрѣвѣи и ѡ спасеніи всѣхъ
православныхъ хрѣтіанъ.

Діаконъ глаголетъ тоже. И взѣмъ
часть іерей, полагаетъ на свѣтѣхъ
дискосѣ, доль.

Ѥще вѣдетъ мнѣтырь, іерей пріемъ
шестѣхъ просфорѣ, глетъ снѣе.

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 or-
der.

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:

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:

Гдѣи ѿсе хрѣтѣ снѣ вжѣи, прѣимѣ
прѣношенїе сѣѣ ѿ здрѣвѣи ѿ ѿ
спасѣнїи раба твоегѡ, оца нашегѡ
архѣмандрита, **или ижемена, иликз.** ѿ
ѿ слѣжнѣтелѣхз прѣзвѣнѣтерѣхз ѿ
дѣаконѣхз, ѿ ѿ всѣи брѣтѣи
нашей, ѿ ѿ слѣжѣбнѣцѣхз, иже
прѣзвалз сѣи кз твоемѣ
прѣчѣстїю, твоимѣ бѣгосѣрдїемѣ
прѣблѣгѣи вѣко.

Тѣже, помнѣют, иже и дѣаконз
живѣхз по имени, иже хѡщѣтз. иже ли
хѡщѣтз иже ѿ комз вынѣти иже про
фѣры чѣстѣ здрѣвѣе, глѣ.

Гдѣи ѿсе хрѣтѣ снѣ вжѣи, прѣимѣ
прѣношенїе сѣѣ ѿ здрѣвѣи ѿ ѿ
спасѣнїи, ѿ ѿ ѿставлѣнїи
грѣхѡвз раба своегѡ, **иликз,**
сѣгѣже прѣзвалз сѣи кз твоемѣ
прѣчѣстїю, твоимѣ бѣгосѣрдїемѣ
прѣблѣгѣи вѣко.

иже ли ѿ женѣ вынѣтѣ иже про

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
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

сфнрѣ часть за здравіе, гла.

Гдн ісе хрѣтѣ снѣ бжѣи, прїимѣ
приношеніе сѣѣ ѡ здравіи ѡ
спасеніи, ѡ ѡставленіи грѣ
хѡвх рабы твоеѣ, **нмкх**, ѣже
прїзвалх єси кх твоемѹ
прїчастію твоимх бжгосердїемх
преблгн блго.

Потомѣже сѣразѹ ѡ иныхъ вы
нимаютх нз просфнрх части, ѡ полагаютх
долѹ нскѣнѡ на стѣмх дискѡѣхъ из
прѡчнми частымн.

Потомѣ помнѣютх кѡждѡ ѡ сѣбѣ.

Помнѣи гдн по многостѣмѹ
мнѡгости твоеѣ, ѡ менѣ недо
стойнаго раба твоего **нмкх**. ѡ
прѡстн ми всѣко прегрѣшеніе,
вѡльное ѡ невѡльное.

ѡ взѣмх ісрѣн часть, полагаютх на
стѣмх дискѡѣхъ, долѣхъ въ радх.

Тѣже ісрѣн, прїимх седьмѹю про
сфнрѹ, глаютх.

for the health of a woman, he says:

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

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

Then he commemorates each and himself.

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:

Гдѣ ѿсе хрѣтѣ снѣ бжѣи, прѣимѣ
 приношенїе сѣѣ ѿ пѣмѣтнѣ и ѿ
 ѿставлѣнїи грѣхѡвѣхъ блаженнѣхъ
 создѣтелѣи [сѣѣ ѿбѣтѣли сѣѣ]
 храма сѣѣ и блженнѣхъ и
 приносѣ пѣмѣтнѣхъ црѣи и
 црѣицѣ, и вселѣнскѣхъ патрїархѣ, и
 пресѣеннѣхъ мѣтрополїтѡвѣ, и
 блговѣрнѣхъ велїкѣхъ кнѣзѣи, и
 велїкѣхъ кнѣгїнѣ, бгѡлюбивѣхъ
 архїеѣкѡвѣхъ и еѣкѡвѣхъ, и
 блговѣрнѣхъ кнѣзѣи и кнѣгїнѣ, и
 архїмѣандрїтѡвѣхъ, и игѣменѡвѣхъ,
 и всѣѣ сѣеннїчѣскїи чїнѣ, и мнї
 шѣскїи, и всѣѣхъ правослѣвнѣхъ
 хрѣтїѣнѣ.

Здѣ помнѣетѣ, їсрѣи, и сѡнѣхъ
 родїтелѣи прѣстѣвѣшнѣхъ, їмѣкѣ, и
 їхѣже хѡщѣтѣ.

Тѣѡже и їнѣѣ чѣстїи за ѡѣѡпшнѣхъ
 вынмѣетѣ, за їхѣже хѡщѣтѣ, глѣ снѣѣ.

Lord Jesus Christ, Son of God,
 accept this offering in com-
 memoration and for the remis-
 sion 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 metropol-
 itans, and right-believing great
 princes and grand duchesses,
 and God-loving archbishops and
 bishops, and right-believing
 princes and princesses, and
 archimandrites and abbots, 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:

Гдѣи ісѣ хрѣтѣ снѣ бжѣи, прѣимѣ
прѣношеніе сѣѣ ѡ пѣмѣти ѣ ѡ
ѡсѣавленіи грѣхѡвѣ, ѡсѣопшаго
раба твоего, **нѣмѣ**, ѣ ѡчѣни
дѣшѣ сѣго въ сѣлѣхѣ прѣведныхѣ
чѣколюбѣе.

Ѥще ли ѡ женѣ глѣтъ сѣе.

Гдѣи ісѣ хрѣтѣ снѣ бжѣи, прѣимѣ
прѣношеніе сѣѣ ѡ пѣмѣти ѣ ѡ
ѡсѣавленіи грѣхѡвѣ, ѡсѣопшѣ
рабы твоеѣ, **нѣмѣ**, ѣ ѡчѣни
дѣшѣ сѣѣ въ сѣлѣхѣ прѣведныхѣ
чѣколюбѣе.

Потѡмъ глѣтъ. Ѥ ѡ всѣхѣ ѣже ѡ
надѣждѣ воскресѣніѣ ѣ жѣзни
вѣчныѣ ѣ твоего прѣчѣстїѣ,
прѣжде ѡсѣопшихѣ оцѣ ѣ брѣтѣи
нашихѣ, ѣже зѣѣ лежащихѣ, ѣ
повсюдѣ правослѣвныхѣ хрѣтѣанѣ,

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.

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 dwel-

оучи́ни ѿ дѣхъ ѿ хъ въ сѣлѣхъ прѣвѣ
дныхъ чѣлоубче гдѣ.

И взѣмъ часть, полагаѣтъ на сѣлѣхъ
дискосѣ, долѣ еъ прочими частями въ
рѣдѣ, и ѿще крохи вѣдѣтъ въ небрежѣнѣи,
ѿколо сѣлѣхъ блюда, собираѣтъ и чѣхъ къ
частѣмъ же приложитъ, и прѣимъ
фѣнникъ, собираѣтъ крохи ѿколо сѣлѣхъ
ѿгнѣца, ѿкъ да въ соблюденѣи вѣдѣтъ,
да ни сѣдно ѿ нихъ ѿпадѣтъ. Дѣаконъ,
прѣимъ кадѣло, и вложивъ дѣмѣанъ,
гѣтъ ко ѿсрѣю.

Блѣгословѣ вѣко кадѣло и
дѣмѣанъ. гдѣ помѣлимъ.

ѿсрѣи, гдѣ помѣлѣи.

и прѣкрѣтитъ кадѣло, гѣмъ мѣтѣтъ
кадѣльнѣю.

Кадѣло тѣ приносимъ хрѣте бже
нашъ въ коню блѣгосханѣа. сже
прѣимъ въ прѣнѣнын твоѣ
жѣртвеникъ, низполѣ намъ
блѣгодѣть прѣсѣлѣхъ твоѣгѣ дѣа.

lings 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:

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

ДІАКОНЪ. ГДѸ ПОМОЉИМѢА.
ПОСТАВИ ВЛКО СТѸЮ СВѢЗДѸ, НА
СТѢМЪ ДИСКОУѢ.

ІЕРЕЙ, ВЗЕМЪ СВѢЗДѸ, ПОКАНИВЪ Ю
ДІАКОНЪ, ПОСТАВЛЯЕТЪ ІЕРЕЙ ВЕРХѸ СТѸГѸ
АГНЬЦА, ГЛА ЕЩЕ.

ГДН ПОМНІАѸИ. ПРИШЕДЪ СВѢЗДА
СТА ВЕРХѸ, ИДѢЖЕ БѢ ОТРОЧѢ.

ДІАКОНЪ ГЛЕТЪ, АМІНЬ. ГДѸ ПОМО
ЛИМѢА. ПОКРЫИ ВЛКО СТѸЮ СВѢ
ЗДѸ СЮ.

ІЕРЕЙ ВЗЕМЪ ПЕРВЫИ ПОКРОВАЦЪ, ПОКРЫ
ВАЕТЪ СТЫИ ДИСКОУѢ СО СВѢЗДОЮ,
ГЛА ГДН ПОМНІАѸИ.

ПЛОМЪ, ДѢДОВЪ, ЧВ.

ГДЪ ВОЦРІЕА ВЪ ЛѢПОТѸЕА
ОБЛЕЧЕ. ОБЛЕЧЕА ГДЪ ВЪ СИЛѸ
И ПРЕПОАЕА. ИКО ОУТВЕРДИ ВЪ
ЛЕННЮ, ИЖЕ НЕ ПОДВИЖИТЕА.
ГОТОВЪ ПРѢТОЛЪ ТВОИ ОТОЛѢ,
О ВѢКА ТЫ ЕИ. ВОЗДВИГОША

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:

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

рѣки гдѣ, воздвигоша рѣки
гласъ свой. возмѹтъ рѣки
стрѹи своѣ ѿ гласѹвъ водъ
многъ. днѣны вы́соты морскѣа,
днѣны въ вы́сокихъ гдѣ.
свидѣнїа твоѣ оувѣришася
сѣлѹ. до́мъ твоѹ подобѣтъ
сѣѣни гдѣ въ долготѹ днѣ.

Дїако́нъ же, на ко́емждо покрѣтїи
ка́нѣтъ покрѹвцы. та́же, глѣтъ,
дїако́нъ,

А́ми́нь. Гдѹ помо́лимся.
Покры́й вѣ́ко сѣѹ ча́шѹ сѣю.

Іерѣ́й прї́имъ второ́йн покрѹвѣцъ,
покрыва́етъ сѣѹ ча́шю, гла.

Гдѣ по́милѹй. Покры́ нѣсѣ
добродѣ́тель твоѣ хрѣ́тѣ, ѿ хвалы
твоѣа испо́лниша зе́мля.

Дїако́нъ глѣтъ. А́ми́нь, Гдѹ
помо́лимся. Покры́й вѣ́ко о́боѣ
сѣѣ сѣѣа.

Іерѣ́й. Гдѣ по́милѹй.

rivers have lifted up, O Lord, the
rivers have lifted up their voices.
The rivers will lift up their waves
at the voices of many waters.
Wonderful are the surgings of the
sea, wonderful on high is the Lord.
Thy testimonies are made very
sure. Holiness becometh Thy
house, O Lord, unto length of
days.

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

**Amen. Let us pray to the Lord.
Master, cover this holy chalice.**

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

**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.

И прїимѣ третїи покрѡвецѣ, ѣже
ѣсть воздѣхѣ, покрываѣтъ о́боѡ, гла .

Покрый насъ кровомъ крыль
твоѡю, и ѡженѣ ѡ насъ
всѡкаго врагѣ и сопостѣта, и
оумири нашѣ жизньъ гдѣи, и по
милуй насъ, и миръ свой, и спасѣ
душѣ нашѣ, ѡ́уа бл҃гѣ и
чл҃вколюбецѣ .

Таже, іерей приложивъ рѣцѣ свои къ
перемъ своимъ кр҃естообразно, покло
нается со бл҃гоговѣніемъ прѣмъ
жертвенникѣ, на немже стѣла положѣна
быша, гла сн҃це .

Бл҃гословѣнъ бѣи ѣже сн҃це и́звѣ
ствованъ всегда, и ннѣ и прїснѣ и
во вѣки вѣкомъ ,

дїаконы гл҃ѣтъ, ѡ́минь . **Ѹ** предло
женныхъ чт҃ныхъ дарѣхъ, гдѣ
помолимся .

іерей, гдѣи помилуй .

главѣ преклонѣ, моли́тся .

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 rev-
erently 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.**

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:

Мѣтва , предложѣнїѧ .

Бѣже бѣже нашъ , ѣже нѣныи
хлѣбъ пицѣ всемѣ мїрѣ , гдѣ
нашего и бѣга їса хрїста
низпославъ , спаса и избавителя и
благодателя , благословляюща и
ощипающа насъ , самъ благословїи
предложѣнїе сѣ , и прїимїи сѣ въ
пренѣныи твоѣи жертвенникъ .
помани гдѣи їакѡ бѣгъ и члѣко
любещъ принѣсшихъ , и ѣхъ же ради
принесѡша , и насъ неощаждѣны
сохранїи , во щїеннодѣйстви
бжтвенныхъ ти таинствъ . їакѡ
благословїса и прославїса пре
чїтноѣ и великолѣпоѣ ѣма твоѣ ,
оца и сїна и сїагѡ дха , ннѣ и
прѣнѡ и во вѣки вѣкомъ ,
амѣнь .

Тѣже , гл҃ютъ тропарь .

Рѡ гробѣ плѡтски , во адѣ же
сѣ душею їакѡ бѣгъ , въ раїи же

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
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-

сѣ разбоѣникомъ. ѿ на прѣто́лѣ
бѣше хрѣ́стѣ со о́цѣмъ ѿ дѣ́хомъ,
всѣ̀ ѿполна́а не ѡ́писаннынъ.

Посѣ́мъ кади́тъ ѿсрѣ́й стѣ́ла, ꙗ́ко, ѿ
дѣ́акона, ѿ прѣ́мъ кади́ло дѣ́ако́нъ,
ѡ́творѣ́тъ црѣ́кѣ́ двѣ́ри ѿ кади́тъ
стѣ́н прѣ́то́ла о́коло
крѣ́тошбразнѣ́, гла́къ себѣ́. Псѣ́омъ
ѿ, помнѣ́ѣ ма́ бжѣ́ по вели́цѣ́й.
ѿсрѣ́й же стѣ́лкѣ́ ѡ́деснѣ́ю стѣ́нѣ́
прѣ́то́ла гла́тъ то́нже псѣ́омъ.

дѣ́ако́нъ же кади́тъ стѣ́ла ѿ ве́сь
о́лта́рь. ѿ стѣ́лкѣ́ въ црѣ́кѣ́хъ
двѣ́рехъ, кади́тъ насто́ѣтелѣ́, ѿ
пра́вын крѣ́лоу, ѿ ле́вын, ѿ
пра́мѣ́ за́падныхъ двѣ́рѣ́й, ѿ
ѡ́бращѣ́а, кади́тъ стѣ́н прѣ́то́ла, ѿ
ѿсрѣ́а, ѿ ѡ́да́тъ кади́ло.

Посѣ́мъ ѿсрѣ́й стѣ́лкѣ́ въ црѣ́кѣ́хъ
двѣ́рѣ́хъ, тѣ́ворѣ́тъ ѡ́пѣ́тъ, гла́къ.

Гла́ва тебѣ́ бжѣ́ на́шъ,
о́упова́нїе на́ше сла́ва тебѣ́.

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 mercy.*
The priest stands to the right of the holy altar
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.

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.

пѣвцы же гл҃ютъ, сла́ва ѿ ны́нѣ, гд҃и
помяну́и, ѿ, гд҃и бл҃гослови́.

По́семъ іѡрѣи́ творѣтъ ѡпѣетъ, на
за́падѣ ѡбрати́ся

Хр҃тосъ и́стинныи бг҃ъ на́шъ. **ѿще**
ли въ нѣю: **Воскрѣ** и́з мѣртвыхъ,
хр҃тосъ и́стинныи бг҃ъ на́шъ,
мл҃твами пречѣ́тыѧ ѡго́ мѣре, и
и́же во ст҃ыхъ о́ца на́шего
іѡ́нна златоу́стаго, патріа́рха
цр҃ѧ гра́да, и всѣ́хъ ра́ди ст҃ыхъ,
помяну́етъ и спаса́етъ насъ, ѿкѡ
блг҃ъ и чл҃колю́бецъ.

Та́же, діа́конъ затвори́тъ ст҃ыѧ
двери́. іѡрѣи́ же со діа́кономъ, ѡбрати́ся
къ престолу́, творѣтъ прощѣ́ніе. **ѿще** ли
іѡрѣи́ е́динъ служитъ, творѣтъ прощѣ́ніе
на всю цр҃ковь, не затвори́а цр҃кихъ
двери́.

Та́же діа́конъ, гл҃етъ ти́химъ гла́сомъ.
Бл҃гослови́ бл҃го.

іѡрѣи́, бл҃гослови́еъ бг҃ъ на́шъ все

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.

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

The Priest answers: **Blessed is our**

гдѧ ѡ нѣѣ ѡ прѣнѡ ѡ во вѣки
вѣкѡмъ.

Діаконы, ѿмѣнь.

И молятся глаголюще къ себѣ.

Прѣю нѣбъныи, вѣсь до концѧ ѣдино
ци.

Тѧже. Слава въ вышнихъ бгѣхъ, ѡ
на земли мѣхъ, въ члѡвѣцѣхъ
блговоленіе, ѿ. ѡ покланѧются, ѿ.

Тѧже. Гдѣ оуспѣи моѡ
ѡвѣрзеши, ѡ оуспѣ моѡ возвѣ
стѧтъ хвалѣ твоѡ, ѿ. ѡ покланѧ
ются, ѿ.

Тѧ, ісрѣи, цѣлуетъ стѡе ѣвѧліе.
Діаконы же стѡи прѣстѡлѧ. ѡ
прекланѧются главѣ своѡ ісрѣю, держа оу
ларъ своѡ трѣми персты десныѧ рѣки, ѡ
глетъ.

Врѣмѧ послѡжити гдѣви, блго
словѣ блго.

Ісрѣи, знаменѡа ѣгѡ рѣкою крѣтъ на

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.

The priest makes the sign of the Cross over

глаголю, гл҃гоу.

Благословѣнъ бѣ́хъ на́шъ всегдѣ́, и
нѣ́кѣ и прѣ́шъ и во́ всеки вѣ́кѣмъ.

Ді́акоу, а́мѣнь. Та́же, ді́акоу.
Помоли́са ѡ́ мнѣ́ вл҃ко.

Іерѣ́й. Испра́витъ гд҃ь стѣ́пы
твоѣ́.

И па́ки ді́акоу. Пома́ни ма
вл҃ко стѣ́ны.

Іерѣ́й. Пома́нѣтъ тѣ́ гд҃ь бѣ́хъ во
цр҃ствіи́ своѣ́мъ, всегдѣ́ и нѣ́кѣ и
прѣ́шъ и во́ всеки вѣ́кѣмъ.

Ді́акоу, а́мѣнь.

И покло́нѣа́ ихо́дитъ стѣ́ми
дверѣ́ми, и ста́въ на ѡ́бычнѣ́мъ мѣ́стѣ́,
пра́мъ стѣ́хъ дверѣ́й, поклона́ется, ꙗ́ко,
со всѣ́хъ блага́говѣ́ніемъ, гла́ въ себѣ́,
г҃ъ:

Гд҃и о́усти́ твоѣ́ мои́ ѡ́тверзи́, и
о́уста́ моѣ́ возве́стѣ́тъ хвалѣ́
твою́.

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. **P**ray for me,
master.

The priest: **T**he Lord direct thy
steps.

The Deacon: Remember me, holy
master.

The priest: **T**he Lord God remem-
ber 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.



ѿ чѣрствыхъ просѣдрѣхъ.

И́къ неподобаѣтъ надѣрствыми
просѣдрѣми слѣжити бжѣтвенныа
лнѣр҃гн̄.

Блюди оубо ѿ іерее и ѿ еѣ,
бразоумно же и опаену внимай, да
не дерзнеша просѣдромнѣти просѣдрѣ
каѣ просѣдрѣ печенѣ боудѣтъ прѣже
тогѡ днѣ, ꙗко кѡторымъ быкаѣтъ
служба златошестока, или каснліека;
но тогѡ днѣ да боудѣтъ просѣдрѣ
печенѣ, коегѡ днѣ быти бжѣтвеннѣй
сѣѣй службѣ, да не іеріемскими
еретикѣ проклѣтїю достѡннѣ боудѣши
онѣ оубо окалннѣи іѣкъ на мѣртвымъ
члѣекимъ тѣломъ служатъ, снрѣчь
на опрѣсноки. такоже и на чѣрствѡю
просѣдрѡю слѣжити, томѣже проклѣ
тїю подлежаѣтъ. тыже пакн сего блю
ди, и опаену храни. И пономарю
наказывай да не принѡситъ такихъ
просѣдрѣхъ.



Concerning Stale Prosphora,

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

Beware, O priest, and pay careful
attention that you do not dare to
perform the prothesis with prospho
ra 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.

ѿ запѡнѣ стѣгѡ олтарѣ ,
когда ѡверзаетсѧ , и
когда затворѣетсѧ .

По оустѣавѣ стѣгѡ горы чрепныхъ
монастырей царьствующаго града , егда
хощетсѧ быти стѣгѡ литургїѧ , по совершенїи
прокомидїи , и по ѡпѣетѣ часѡвномъ ,
ѡверзаетсѧ , и по ѡпѣетѣ часѡвѣ , стѣгѡ
двери затворѣютсѧ . Запѡна же ѡверзена
бываетсѧ даже до перенѡса стѣгѡ дарѡвѣ , и
ѣкѣ затворѣютсѧ вкѡпѣ стѣгѡ двери и
запѡна , и не ѡверзѣютсѧ до совершенїѧ
стѣгѡ причащенїѧ , егда сѣжитсѧ единъ
іерей . ѿ егда же со діакономъ , ѡверзѣ
етсѧ запѡна , ко **исполнимъ** мѣтвы **ѣже**
по **изрѣченїю** , и стоїтъ ѡверзена даже до
стѣгѡ стѣгѡмъ . гла діаконъ **вѡнмемъ** , и
входитъ ко стѣгѡ олтарѣ . и прїимъ
прощенїе оу іерейѧ , и ѣкѣ запѡна
затворѣетсѧ діакономъ . и стоїтъ запѡна
и двери затворены , даже и до совершенїѧ
стѣгѡ совершенїѧ , ѣкѡже выше рѣхомъ . и

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 venera-
ble monasteries of the Imperial City,
when there is to be a Holy Liturgy, it is
opened after the completion 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 to-
gether are closed; they are not opened
[again] until the completion of Holy
Communion, when a priest celebrates
alone. When he celebrates with a dea-
con, however, the curtain is opened at
Let us complete our prayers which is
after *Especially*, and it remains open
until *Holy Things unto the holy*. When
the deacon has said, *Let us attend*, he
enters the sanctuary, receives the
priest's forgiveness, and immediately
closes the curtain. The curtain and the
doors remain closed until the comple-
tion of Holy Communion, as was stat-

по причащеніи пакѣ ѿверзаетсѧ. по ѿпѣ
сѣѣ же литургіи совершенно затвораетсѧ.
На вечерни же начинаѧ ѿверзаетсѧ
запѣна, ѡ стоитъ ѿверзена даже до
ѿпѣста. На ѡтрени такоже, а по
ѿпѣстѣ а гл҃а часѣ затвораетсѧ. Ѣгда
молѣбенъ поетсѧ, такѡ ѡ начала ѡ до
ѿпѣста ѿверзена бываетъ. Ъгда же часове
поютсѧ безъ литургіи, ѿверзаетсѧ запѣна
ко чтенію апѣла, ѡ стоитъ до ѿпѣста
ѿверзена, по ѿпѣстѣ же затвораетсѧ.

Ѿ тѡмъ, ѣже не вхѡдити во олтарь
мѣрскѣмъ людемъ, кромѣ пономарѣ.

Людинъ же во стѣнѣ олтарь никтѡже да
не вхѡдитъ, рѣзвѣ единаго цр҃а
православнаго, ѡгда дары гд҃ви принесетъ,
по ѣд. мѣ правнаѣ, ѣже въ трѣлліѣ.

ed above. After the dismissal of the
Liturgy it is closed altogether. At the
beginning of Vespers the curtain is
opened, and it remains open until the
dismissal, and likewise at Matins; it is
closed after the dismissal of the First
Hour. When a Moleben is chanted, it is
open from the beginning to the dis-
missal. When the Hours are chanted
without the Liturgy, the curtain is
opened before the reading of the
Epistle and remains open until the dis-
missal; 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.



БЖЕСТВЕННАА СЛУЖБА ЙЖЕ ВО

сѣхѣхъ оца нашего ввєнлаа вєнлааго ,
архїєпископа кєсарїн каппадокіека

Дїаконъ начинаетъ вєлєглаєнѣ : Бл҃гословѣ
вѣко .

Ієрєй глєтѣ : Бл҃гословєнно цр҃тво
оца и сѣа и сѣаго дха , ннѣ и
прѣнѣ и во вѣки вѣкомѣ . Людіє :
Амѣнь .

Рѣкѣ же ієрєй да не прєстїраєтѣ и не
вєдѣкѣтѣ на вєсѣтѣ

Дїаконъ , глєтѣ , ѣктєнїю .

Мнѣо гдѣ помѣлмєа . Пѣвцы же
поютѣ , Гдѣ помнѣлѣ , пѣнїємѣ .

И єгда дїаконъ глєтѣ , ѡ свѣшнємѣ
мнѣ , и прѣчаа молєнїа , и пѣвцы
ѡжндаютѣ гдѣ помѣлмєа , и поютѣ ,
Гдѣ помнѣлѣ . Такожде и дїаконъ вѣ тѣ



THE DIVINE LITURGY OF OUR FATHER

among the Saints, Basil the Great,
Archbishop of Caesarea in Cappadocia

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
people: 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
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

время да не глетъ ѣктеній, ѡгда поють
гдѣ помнѣи.

Ѡ свѣшнемъ мѣрѣ, и ѡспѣніи
дшѣ нашихъ, гдѣ помолѣмъ. Гдѣ
помнѣи.

Ѡ мирѣ всегѡ мѣра, и ѡ
блгоглаголіи стѣхъ бжїихъ црквѣ,
и ѡ совокупленіи всѣхъ, гдѣ
помолѣмъ. Гдѣ помнѣи.

Ѡ стѣмъ храмѣ сѣмѣ, и ѡже
ѣ вѣрою и блгоговѣніемъ, и
сѡстрахѡ бжїимъ въ ходѣщихъ
вѡнѣ, гдѣ помолѣмъ. Гдѣ
помнѣи.

Ѡ патріархѣ нашѣ, імѣ, [и ѡ
митрополитѣ нашемъ імѣ, ѡ
архієпископѣ нашемъ імѣ, ѡ єпископѣ
нашемъ, імѣ], честнѣмъ презвѣ
терствѣ, и ѡже ѡ хрѣтѣ
діако́нствѣ, и ѡвсѣмъ причтѣ, и
ѡ людѣхъ, гдѣ помолѣмъ. Гдѣ
помнѣи.

time the chanters are singing Lord have
mercy.

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

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

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

For our Patriarch N., [and for our
Metropolitan N., for our Archbishop N., for our
Bishop N.] for the honourable priest-
hood, the diaconate in Christ, and
for all the clergy and the people,
let us pray to the Lord. Lord have
mercy,

Ѡ странѣ сѣй, ѡ властѣхъ ѡ
воѣхъ ѣѧ, гдѣ помолнимся. Гдѣ
помнѣи.

Ѡ ѡзбавити люди своѧ ѡ
врагъ, видимыхъ ѡ невидимыхъ,
въ насъ же ѡутвердити
ѣдиномыслие, братолюбие ѡ
благочестіе, гдѣ помолнимся. Гдѣ
помнѣи.

Ѡ градѣ сѣ [ѣще монастырь: ѡ
сѣбѣ обителѣ сѣй.] ѡ всѣхъ градѣ ѡ
странахъ, ѡже въ рою живущихъ
бнихъ, гдѣ помолнимся. Гдѣ
помнѣи.

Ѡ благораспорѣніи воздѣхъ, ѡ
ѡмноженіи плодѣхъ земныхъ,
ѡ временехъ мирныхъ, гдѣ помо
лимся. Гдѣ помнѣи.

Ѡ плавающихъ, ѡ пѣть шествахъ
ющихъ недоуговыхъ, страдающихъ
плѣнныхъ, ѡ ѡспеніи ѡ, гдѣ
помолнимся. Гдѣ помнѣи.

**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 sal-
vation, let us pray to the Lord. Lord
have mercy,**

Ѡ ѿзбавитисѧ намѧ ѿ всѧкъѧ
скорби, гнѣва ѿ нѡужды, гдѣ
помѡлимсѧ. **Г**дѣ помѡлѣи.

Застѣпѣ спасѣ, помѡлѣи, ѿ
сохранѣ насѧ бжѣ своѣю бл҃годѣтїю.
Гдѣ помѡлѣи.

Престѡи́ю чѣстѣю ѿ пребл҃гвенѣю
вл҃чцѣ на́шу бцѣ ѿ прѣво дѣвѣ
мѣрю, совѣѣми ст҃ы́ми помѡноу́
вше, сѧ́ми себѣ, ѿ дру́гъ дру́га,
ѿ всѣхъ живѡтѣ на́шихъ хр҃тоу бгѣ
преда́дѣмъ. **Т**ебѣ гдѣ.

Исрѣ́и гл҃етъ мѣтѣхъ согл҃асїѧ пѣрваго:

Гдѣ бжѣ на́шъ, твоѡ оубѡ
держѧ́ва безпрѣклѧ́днѧ, ѿ сла́ва
непостѣжѣмѧ, ѿ мѣ́ть безмѣ́рнѧ,
ѿ чл҃колю́бїе неизречѣ́ннѡ. Сѧ́мъ
вѣ́ко по бл҃гоутрѡбѣю твоѣмѣ,
прѣзри на ны ѿ на ст҃ы́и хр҃амѣ
сѣи, ѿ сотвори ѿ насѧ ѿ мо́лѧ

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

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

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

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

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

ѿнимисѧ ѿ насѧ, богѧтыѧ мѧло
ѿти твоѧ ѡ ѿ щедрѡты твоѧ.

Возгласъ: **И**ко подобаетъ ти
всѧка слава, честь ѡ поклонѧнїе,
ѡцѣ ѡ сѧ ѡ стѡмѣ дѣхъ, нѣѣ ѡ
пѣнѡ ѡ во вѣки вѣкѡмъ.
Аминь.

И по аминѣ ѿалѡмшникъ глѣтъ
ѿаѡмъ, рѣ. **Дѣаконъ** же по скончанїи
ѿктенїи стѧнетъ ѡу стѣхъ дверей на
лѣвой странѣ. По скончанїи же ѿалма,
сѡтворѧ поклонѧнїе, ѡ держѧ ѡуларь
своѡ тремя персты десныѧ рѣки, пакѧ
стѧнетъ предъ стѣми дверми, ѡ глѣтъ:

Пакѧ ѡ пакѧ мѧромъ гдѣ помѡ
лимсѧ. **Гдѧ** помѧлѣи.

Застѣпѧ, спасѧ, помѧлѣи, ѡ
сохранѧ насѧ вѣже своѡю бѧгодѧтїю.
Гдѧ помѧлѣи.

Престѣю, чтѣю ѡ пребѧгословѣ
нѣю вѣчѣцѣ нашѣ вѣцѣ ѡ пѣнодѣвѣ
мѣрю, со всѣми стѣми помѧ
нѣвше, сѧми себѣ ѡ дрѣгъ дрѣга, ѡ

that pray with us Thy rich mercies
and bounties.

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

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

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

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

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

вѣсь живѡтъ нѡшъ хрѣтъ бгѣ преда
дѣмъ. Тебѣ гдѣ.

Іерей глаголетъ молитвѣ
соголасѣа втораго:

Гдѣ бже нѡшъ, спаси люди твоѣ,
и благѣи достоѣнїе твоѣ,
исполненїе цркви твоѣа сохрани,
ѡстѣи любящыа благолѣпїе домѣ
твоегѡ, тыѣа воспрелѣви бже
сѣвенноу ти силѡу, и не ѡстаѣи
насъ оуповающихъ на теѣ.

Возгласъ: **И**ко твоѣ державѣ, и
твоѣ сѣтъ црѣтво и сила и слава,
ѡца и сѣна и сѣаго дха, ннѣ и
пѣноу и во вѣки вѣкомъ.
пѣщѣи, аминь.

Дїаконъ же поклѡньсѣ ѡходѣтъ къ
предреченномѣ мѣстѣ. И по аминѣ
псаломщикъ глѣтъ псаломъ, рмѣ. сѣдаже
и зглѣтъ. таже анкѣ поѣтъ, слава, и
ннѣ, едннороднын сѣнъ слово бже. и по
скончанїи, дїаконъ сѣаѣкъ предъ сѣымѣи
дверѣми, и поклѡньсѣ 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 people and bless Thine inheritance. 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 dominion, 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:

ПѦКНІ И ПѦКНІ МІРОМЪ ГДѦ
ПОМОЇМЕСЯ. ГДН ПОМІЛѦИ.

ЗАСТѦПНІ, СПАСІИ, ПОМІЛѦИ, И
СОХРАНИ НАСЪ БЖЕ СВОЕЮ БЛАГОДАТІЮ.
ГДН ПОМІЛѦИ.

ПрестѦЮ, ЧІСТѦЮ И ПРЕБЛГОСЛО
ВЕННЮ ВЛЧЦѦ НАШѦ БЦѦ И ПРН
ОДѦ МРІЮ, СО ВѦКМН СТЫМН
ПОМАНѦШЕ, СѦМН СЕБѦ И ДРѦГЪ
ДРѦГА, И ВЕСЬ ЖИВОТЪ НАШЪ ХРѦТѦ
БГѦ ПРЕДАДІМЪ. ТЕБѦ ГДН.

ІсрѦй глаголетъ мѦтвѦ
СОГЛАСІА ТРѦТІАГО:

ИЖЕ СЪБЩІА И СОГЛАСНЫА НАМЪ
ДАРОВАВЫИ МѦТВЫ, ИЖЕ
ДВѦМА ИЛИ ТРІЕМЪ СОВѦЩАЮЩИМЪ
О ИМЕНИ ТВОЕМЪ, ПРОШЕНІА
ДАТИ ОБѦЩАВЪ, СѦМЪ И ННѦ,
ГДН, РАБЪ СВОИХЪ ПРОШЕНІА КЪ
ПОЛЕЗНОМУ ИСПОЛНИ, ПОДАДІ НАМЪ
ВЪ НАСТОЯЩЕМЪ ЖИТІИ ПОЗНАНІЕ

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

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

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

The priest says
the Prayer Of The Third Antiphon:

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

твоеѧ истинны, и въ вѣдѹщемъ
жизнь вѣчную дарѹа.

возгласъ: **И**ко бѣгъ и
чѣлоубецъ бѣгъ єси, и тебѣ
слава возсылаемъ, оцѣ и снѣ и
сѣомѹ дхѹ, ннѣ и прѣко и во
вѣки вѣкѹмъ. **амѣнь.**

Діаконы же поклѣнѣа вхѹдѣтъ во
сѣынѣ олтѣрь, и стѣнетъ съ лѣвѹю
сторонѹ стѣгѹ прѣтѣла, и творѣтъ три
поклѣны предъ сѣымъ прѣтѣломъ, и цѣ
лѣетъ оҹларѣ и прѣтѣла, и поклѣнѣетѣа
ієрѣю. Внегда же пѣвцы начнѹтъ пѣти
слава на бѣженнѣ, тогда ієрѣй со
діакономъ предъ сѣымъ прѣтѣломъ по
клѣнѣетѣа, **Г**, бѣгочиннѹ, и вѣзмѣ
сѣое єѹлѣе, и даѣтъ діаконѹ. Діаконы же
прѣимѣ, цѣлѣетъ єго въ рѹкѹ, и ѡбра
цаѣетѣа на прѣвѹю сторонѹ, и нѣхѹдѣтъ къ
мѣлымъ двѣремъ. Внегда же прѣидѣтъ
прѣмѹ жѣртвенника, показѣетъ діаконы
со оҹларемъ ко сѣомѹ жѣртвенникѹ, гла
ко ієрѣю:

Блѣгнѣ вѣко сѣое предложѣніе єе.

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

Exclamation For Thou art a good
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.**

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 deacon. Taking
it, the deacon kisses the priest's hand,
and turns the Gospel around. They go to
wards the lesser doors. When they come
in front of the table of oblation, the dea
con points to it with his orarion, saying to
the priest:

Bless master, this holy offering.

сотворѣхъ поклонѣнїе. Іерей же цѣлуетъ
сѣбѣ ѡбѣтъ. по цѣлованїи же дїаконъ
малѡ ѡвѣдъ сѣбѣ ѡбѣтъ въ лѣвѡю себѣ
странѣ, преклонѣ главу ко иерееу
глаголетъ тихими гласомъ:

Благѣнъ вѣко вхождъ сѣй.

Іерей же десницею крестообразно
знаменовахъ главу ѡбѣтъ глаголетъ тайно.

**Благословенъ вхождъ сѣихъ
твоихъ гдѣ, ввѣгда, ннѣ и прѣ
и во вѣки вѣкомъ. Ѥмѣнь.**

Ѥще оубо вждетъ тѣ сѣитель, при
ходитъ дїаконъ ко сѣителю со ѡбѣтомъ,
и цѣлуетъ сѣбѣ ѡбѣтъ сѣль, и
благословляетъ дїакона. по семъ же чинѣ
выкаетъ и ко сѣихъ ѡбѣтѣхъ. Іерей
же ко олтарѣ цѣлуетъ ѡбѣтъ.

Тѣже, дїаконъ воздвигъ малѡ сѣбѣ
ѡбѣтъ горѣ, крѣтъ же не творитъ, и глѣтъ
велегласно:

**Премѣрость прѣстѣи,
и тѣко вхождѣтъ ко сѣи олтарѣ.**

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 dea-

ДІАКОНЪ ОУКѠ ПОЛАГАЕТЪ СТОЕ ЄВѠІЕ НА
СТѢМЪ ПРѢТОЛѢ, ПѢВЦЫ ЖЕ ПОЮТЪ:
ПРІИДѢТЕ ПОКЛОНИМѢА: ТАЖЕ ГЛЮТЪ
ОБЫЧНЫА ТРОПАРІ И КОНДАКІ, ВО ЄДИНЪ
ГЛАСЪ, И ПО ТРОПАРѢХЪ, ІСРЕН СТОЛ ПРѢДЪ
ПРЕСТОЛОМЪ, ГЛЕТЪ МЛТВѠ ТРИСТАГѠ:

БЖЕ СТЫИ, ИЖЕ ВО СТЫХЪ ПОЧИ
ВААИ, ИЖЕ ТРИСТЫМЪ ГЛАСОМЪ
О СЕРАФИМЪ ВОСПѢВАЕМЫИ, И О
ХЕРУВИМЪ СЛАВОСЛОВИМЫИ, И О
ВСАКІА НЕБНЫА СИЛЫ ПОКЛОНА
ЕМЫИ, ИЖЕ О НЕБЫТІА ВО ЄЖЕ
БЫТИ ПРИВЕДЪ ВСАЧЕСКАА,
СОЗДАВЫИ ЧЛКА ПО СЪБРАЗУ СВОЕМУ
И ПО ПОДОБИЮ, И ВСАЧЕСКИМИ
ДАРИМИ СВОИМИ ОУКРАСИВЪ, ДАА
ПРОСѢЩЕМУ ПРЕМУДРОСТЬ И РА
ЗУМЪ, И НЕ ПРЕЗРА СОГРЕШАЮЩА,
НО ПОЛОЖИВЪ НА СПСЕНІЕ ПОКАНИЕ,
СПОДОБИВЫИ НАСЪ СМНРЕННЫХЪ И НЕ
ДОСТОЙНЫХЪ РАБЪ ТВОИХЪ ВЪ ЧАСЪ
СЕЙ СТАТИ ПРѢДЪ СЛВКОЮ СТАГѠ
ТВОЕГѠ ЖЕРТВЕННИКА И ДОЛЖНОЕ

con places the Holy Gospel on the altar. The
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 retest 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

тебѣ покланѣніе и славоу твою
приносѣти. Глаголюще, приими ѿ
устъ наших грѣшныхъ трисѣю
пѣнь, и посети насъ во благоу
твоему. Прости намъ всѣмъ пре
грѣшеніе вольное же и невольное,
ѿстѣ наша душа и тѣло, и
даждь намъ въ преподобіи сла
вити тебѣ во всѣ дни живота
нашего, молитвами пресвѣта
и цѣлы и всѣхъ свѣтыхъ, иже ѿ вѣка
тебѣ благоугодившихъ.

Бѣгда же начнѣтъ гл҃ати гл҃ава, и
и҃ѣ, послѣдній кондакъ, дѣконъ гл҃етъ
іерѣю тихимъ гл҃акомъ:

Благоулови, глаголюще, время
трисѣю.

Іерѣй же зрѣ ко престоу гл҃етъ
возгласъ: И҃ко стѣ сѣи бже наши,
и тебѣ слава возсылаемъ, ѿца
и сн҃ и ст҃ому дх҃у, и҃ѣ и пр҃во.

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

*When the Glory, Now and ever of the 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.**

ДІАКОНЪ ПОКАЗѸА РЪКОЮ ЕО ОУЛАРЕМЪ
КО ВНЕШНИМЪ, ГЛАГОЛЕТЪ ВЕЛЕГЛАГЕНОУ:

И ВО ВѢКН ВѢКѸМЪ.

ПѢВЦЫ ЖЕ РЕКѸТЪ: АМІНЬ, И ПОЮТЪ
ТРЕТІЕ.

И ПОЮТЪ ТРЕТІЕ. ПЕРВЫН ЛІКЪ ПОЮТЪ
ЕДИНѸДА. ТАЖЕ, ВТОРЫН ЛІКЪ ЕДИНѸ
ДА. ПОСЕМЪ ПЕРВЫН ЛІКЪ, ѿ. И ПАКИ
ВТОРЫН ЛІКЪ, СЛАВА, И НЫНѢ, СТЫН
ВЕЗЕМЕРТНЫН. ПОСЕМЪ ПЕРВЫН ЖЕ ЛІКЪ,
ПОЮТЪ, ТРЕТІЕ, ЕДИНЪ ЛІКЪ ПО ЕДИНОМУ,
ПЕРЕЖИДАЕА, А НЕ ВКѸПѢ.

ІСРІЙ ЖЕ И ДІАКОНЪ, ГЛЮЩЕ И САМИ КЪ
СЕБѢ БѢТАИ ТРИТЕІЕ ТРИЖДА, И ТВОРАТЪ
ВКѸПѢ ТРИ ПОКЛѸНЫ ПРЕДЪ СТЫМЪ
ПРѢТОЛОМЪ. ПО СКОНЧАНИИ ЖЕ ТРИТЕІАГО,
ГЛЕТЪ ДІАКОНЪ ІСРІЮ:

ПОВЕЛИ ВЛКО.

ІСРІЙ ГЛЕТЪ: ПОВЕЛѢНІЕМЪ ГДННМЪ
НБСА ОУТВЕРДИШАСА, И ДХОМЪ
ОУСИТЪ ЕГѸ ВСА СИЛА НХЪ.

ДІАКОНЪ ГЛЕТЪ: БЛГОСЛОВИ ВЛКО
ИЗЫТИ КО СТОМУ МѢСТУ.

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

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.**

Ісрѣй же ѿходѣ къ горнемѹ мѣстѹ
глаголю: Благословѣнъ градыи во имя
гдѣне.

Діаконъ глаголю: Благви вѣко горнии
прѣтолы.

Ісрѣй: Благословѣнъ єси, иже на
прѣтолы славы црѣтвіа своегѡ
сѣдѣи, всегда, и ннѣ и прѣнѡ и
во вѣки вѣкомъ, ѡмнѣнь.

Глаголю діаконъ: Ронмемъ.

Ісрѣй: Миръ вѣмъ. Чтѣцъ: И
дѹхови твоемѹ.

Діаконъ: Премѹдрость, ронмемъ.

Чтѣцъ: Прокіменъ, ѱаломъ дѣдовъ.

И глаголю прокіменъ ѡплѹ. И прокі
менъ поѣтъ первын лики. тѣже, чтѣцъ
глаголю. стихи, и по стихѣ вторыи лики
поѣтъ той же прокіменъ. и пакы чтѣцъ
глаголю проѡк и поѣтъ первын лики. ѡще ли
єсть стѡмѹ прокіменъ, и чтѣцъ

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

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

ска́жетъ пѣрвомѹ лѣкѹ вми́стѣ
дневна́го .

Діа́конъ глѣтъ , Премѹдрость .
Чте́цъ , надписаніе а́пола .

Діа́конъ : БѢНЕМЪ .

А́полъ же что́мѹ , іерейъ еѣдитъ , а
діа́конъ предъ нѣмъ еѣдитъ .

Егда́ же а́полъ что́мѹ , взѣмъ діа́конъ
кади́ло ѿ днѣи́а , прихóдитъ ко іерейю
глаго́лю .

Бл҃гоглаго́лю вѣ́ко кади́ло ѿ
днѣи́а . Глаго́лю помóлимъ . Глаго́лю
помнѣ́й .

И бл҃говѣ́тъ іерейъ рѣко́ю , крѣ́тъ о́бразъ
творѣ́ на кади́лѣ , ѿ мѣ́твѹ глѣтъ :
кади́ло прино́симъ . діа́конъ кади́тъ
сѣ́н прѣ́тоа , ѿ прѣ́д ѿ ѿкѣ́тъ , да
глѣтъ же діа́конъ себѣ́ та́й , ѿло́мъ , ѿ ,
Егда́ кади́тъ . та́же сѣ́н жерѣ́твенникъ . на
нѣмъ же сѣ́а ѿ о́лтарѣ́ вѣ́сь , ѿ двѣ́ри
цр҃кѣ́а , ѿ на цр҃ковѣ́ , прѣ́же насто́ителѣ́ ,
ѿ на пра́выи крѣ́лоа , ѿ на ле́выи , ѿ къ
за́паднымъ двѣ́ремъ , ѿ па́ки насто́ителѣ́ .
ѿ ѿбрати́а къ восто́ку , па́ки прѣ́тоа

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**.

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

кади́тъя спредѣ ѿ іѡрѣа.

По скончани́и же ап̑ла діаконъ.
вѣнчѣмъ.

іѡрѣй востѣвъ, гл҃етъ. **Миръ ти.**
чтѣецъ. ѿ дх҃ови твоёмѹ.

діаконъ. Премудростѣ вѣнчѣмъ.

чтѣецъ. ѿломъ дв҃довъ, а́ллуаѣа.

Пѣвцы́ же пою́тъ а́ллуаѣа, пѣрвыи
лѣкъ, а. ѿ с҃гдѣ пропою́тъ, ѿ чтѣецъ
гл҃етъ, ст҃ихъ. ѿ по ст҃ихѣ, вторыи лѣкъ
пою́тъ а́ллуаѣа, а. та́же, чтѣецъ гл҃етъ
вторыи ст҃ихъ. ѿ по ст҃ихѣ пѣрвыи лѣкъ
пою́тъ а́ллуаѣа, а. та́же, чтѣецъ гл҃етъ
вторыи лѣкъ пою́тъ. та́же чтѣецъ гл҃етъ,
а́ллуаѣа, ѿ пѣрвыи лѣкъ пою́тъ трѣтїю,
а́ллуаѣа. Та́же іѡрѣй гл҃етъ мѣтѣмъ,
стоѡ на горѣмъ мѣстѣ къ востокѹ.

Росїѣи въ с҃цахъ нашихъ вѣко,
вѣгоразѹмїа твоегѡ непристѹ
пныи свѣтъ, ѿ мы́сли нашеа

again censeth 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.

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

The reader: Psalm of David, **Alleluia.**

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

O Master, make the unap-
proachable light of Thy di-
vine knowledge to shine in our
hearts, and open the eyes of our

О́чи ѿвѣрзи, во ѣже разꙋмѣти
 ѿвѣстка твоѧ проповѣданїа.
 Вложи же нѧмъ и страхъ
 бжѣственыхъ твоѣхъ заповѣдей,
 ꙗко да твоѧ слава желанїа
 поправше, дхѡвное жителство
 пройдемъ, всегда ꙗже ко бгѡго
 жденїю твоемꙋ и мщдрствемъ и
 творимъ. Ты бо єси просвѣщенїе
 душъ нашихъ, хрѣте бже, и тебе
 слава воспоймъ, со безначаль
 нымъ твоимъ оцемъ и со свѣтымъ
 и бгѡмъ и животворящимъ твоимъ
 дхѡмъ, ннѣ и прѣнѡ и во вѣки
 вѣкомъ, ѧминь.

Поюмъ іерей гл҃го вѣтъ
 мѣтъ сѣгѡ ѿвѣта:

Гдѣ бже нашъ, приклони срѣца
 наша къ послѣданїю бжѣственныхъ
 твоѣхъ повелѣнїи, и ѿврати о́чи
 помышленїа нашего, не приле
 жити къ прѣтѡшнѡмъ мїра сего̀,

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
 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

но вѣдѣти намъ красотѣ славы
твоеѣ подобен. ꙗко ты еси бгъ
нашъ, бгъ милости, молитвами
пречѣтыѣ тѣ мѣре пречѣтыѣ вѣны,
и всехвалѣныхъ апѣлъ, и
евѣнгѣлъ, матѣеѣ, марка, лѣкѣи
и ѳѣанна, ѿхже молитвами спасѣи
и помилѣи насъ, ꙗко бгъ и
человѣколюбецъ.

По каженѣи же дѣаконъ ѿдаѣвъ кадѣло,
вѣзметъ стѣѣнъ крѣтъ со прѣтѣла, и поло
житъ егѣ на правѣой рѣцѣ на оѣларѣ, при
носѣтъ ко ѳерѣю. ѳерѣѣ же вѣзѣмъ стѣѣнъ
крѣтъ, и знаменасѣ ѿмъ цѣлуѣтъ егѣ
гѣла:

Сѣлою и застѣплѣнѣемъ
чѣтѣнагѣо крѣтъ твоѣгѣо, гѣи
помилѣи мѣ и помози ми
грѣшномѣ.

И потѣмъ вѣгѣнѣтъ дѣакѣна. дѣаконъ
же прѣѣмъ крѣтъ, и поцѣловѣвъ, гѣѣтъ
тѣ же ꙗкоже и ѳерѣѣ, и полагаѣтъ егѣ
на стѣѣмъ прѣтѣла. ѿще ли же ѳерѣѣ

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
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

ѣдѣнѣ сѣжѣтъ, кадѣтъ сѣмѣ по чинѣ,
ѣкоже предѣ оуказѣа. Тѣже дѣакоу,
сѣаѣ предѣ сѣымѣ прѣоломѣ, тѣорѣтъ
трѣ поклоуы, ѣ потомѣ гѣтъ
велегѣа:

Бѣгословѣ вѣко бѣговѣстѣтъ
бѣговѣстѣ сѣагѣ сѣавнагѣ ѣ все
хѣавнагѣ вселѣнскагѣ бѣговѣ
сѣтника, ѣлла ѣ ѣвлѣта ѣмѣ.

ѣ взѣмѣ дѣакоу сѣое ѣвлѣ, ѣ
сѣаѣтъ прѣтѣ ѣрѣа. ѣрѣ сѣоѣ на
горѣмѣ мѣсѣ, гѣтъ:

Бѣ за молѣтъ сѣагѣ
сѣавнагѣ ѣ всехѣавнагѣ вселѣ
нскагѣ бѣговѣстѣтника, ѣлла ѣ
ѣвлѣта ѣмѣ, дѣтъ тѣ глаголѣ
во ѣже бѣговѣстѣтъ сѣаѣ мнѣгѣ.

Дѣакоу же поклоуѣа ѣрѣю,
ѣсѣдѣтъ цѣркѣмѣ двѣрѣмѣ на ѣбѣчноѣ
мѣсѣ.

Тѣже ѣрѣ гѣтъ велегѣа: Прѣмѣ
дрѣтъ, прѣтъ, оуслѣшѣмѣ
сѣагѣ ѣвлѣа.

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 proclamation
of the good tidings of the holy, glo-
rious, all-praised, universal, her-
ald, 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.**

ДІАКОНЪ ГЛ҃ЕТЪ: ѿ НМ̑КЪ С҃ТІГѠ
ЄВѢЛІА ЧТЕНІЕ.

Ісрѣй: РОНМЕМЪ.

Ѥще ли слѣжитъ дрѣгн діаконъ, тоѡ
діаконъ гл҃етъ: Премѣдростъ, прѣстн:
чѣкожде ѡ РОНМЕМЪ.

Кончанѣ же кѣкшѣ с҃томѣ ЄВѢлію,
приходнтъ ісрѣй ѿ горнагѡ мѣста, ѡ
с҃тавъ ко с҃тыѣхъ двѣрехъ. пріемлетъ оѡ
діакона с҃тоѣ ЄВѢліе. чнѣхѡ гл҃а с҃моѡ.

Мнѣрѣ чнѣ.

ѡ цѣлѣтъ с҃тоѣ ЄВѢліе. Ѥще ли с҃тъ
ѡ ннн слѣжѣщн, цѣлѣютъ всѣ с҃тоѣ
ЄВѢліе. ѡ поставлѣютъ на с҃тѣмъ
прѣтолѣ, позадн лнчѣна, лнчѣнъ же
распростнраѣютъ на с҃тѣмъ прѣтолѣ,
нѣѣже поставнтн с҃тѣа. діаконъ же
с҃тавъ на ѡбычномъ мѣстѣ, прѣтивъ
с҃тыѣхъ двѣрсѣн, гл҃етъ с҃ктенію, снѣ.

Рцѣмъ всн. Гдн помнѣлѣн.

ѿ всѣа дшн, ѡ ѿ всѣгѡ помы
шленіа, рцѣ всн. Гдн помнѣлѣн.

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.**

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

Peace be unto thee.

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

Let us all say. Lord have mercy.

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

ГДН вседержителю бже оцъ
нашъ, моли мѣся. ГДН помилѣй.

Помилѣй насъ бже повелѣнѣй
милости твоѣй, моли мѣся тѣ ГДН
оуслыши и помилѣй. ГДН помилѣй,
г.

еще моли мѣся ѡ странѣ сѣй, и
властѣхъ и воѣхъ еѣ, и ѡ право
славныхъ живѣщихъ въ ней, и ѡ
ѡставленіи грѣхѣ ихъ, и ѡ еже
избавити гдѣи люди своѣ ѡ
врагъ, видимыхъ и невидимыхъ,
въ насъ же оутвердити едино
мыслѣ, братолѣбіе и блгочестіе,
рцемъ вси. ГДН помилѣй, ѿ

іерей гл҃ѣтъ, моли тѣѣ сѣю,
прилѣжнаго моленіѣ. вѣтъ.

ГДН бже нашъ, прилѣжное сѣ
моленіе прїимѣ ѡ своихъ рабъ,
и помилѣй на помноженіе мѣти
твоѣѣ, и щедрѣты твоѣѣ ниспослѣ

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
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:

O 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

нанѣ, ꙗко на всѣ люди твоѣ,
чл҃вчїи ѣже ѿ тебе богатыя
милости;

Ѣще молимо ѿ патриарха
наше, ѿ мѣ, [и ѿ митрополита
нашего мѣ, ѿ архієпископа нашего мѣ,
ѿ єпископа нашего, мѣ], ѿ здравїи и
ѿ спасенїи. Гд҃и помилуй, **Ѥ**

Ѣще молимо гд҃у бг҃у
нашему, помилovati раба своиа
мѣ, оумножити лѣтъ живота
и́хъ, и избавити ихъ ѿ всѣхъ
скорби гнѣва и нужди, и
ѿ всѣхъ болѣзней, душевныхъ и
тѣлесныхъ, и простити имъ всѣ
согрѣшенїе во́льное и нево́льное,
сцемъ вси. Гд҃и помилуй, **Ѧ**

Ѣще молимо ѿ благопробы
ванїи, ѿ мира, и ѿ тишины, и
ѿ оустроенїи, и ѿ оставленїи
грѣховъ всегѡ православному

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.**

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

христїанства, рцѣмъ всѣмъ. Гдѣи
помнѣи, ѿ

ѣще ли єсть монастырь, рцы єе.

Ѣще молимо ѡ оцѣ нашіе игоуменѣ
імѣ, и ѡ всѣмъ, ѣже ѡ хрѣтѣ братїи
нашей, ѡ здравїи и ѡ спасенїи. Гдѣи
помнѣи, ѿ.

Ѣще молимо ѡ всѣхъ слѣ
жащїи и ѡ послѣжившихъ во
сѣмъ храмѣ сѣмъ. [ѣще єсть
монастырь, рцы. во сѣмъ обителїи сѣмъ,]
ѡ здравїи и ѡ спасенїи. Гдѣи
помнѣи. ѿ.

ѣще єсть кромѣ монастырѣ,
приложимъ и єе: Ѣще молимо ѡ
предстоѣщихъ людемъ, и чающихъ
ѣже ѡ тебѣ великіа мѣти, ѡ
здравїи и ѡ спасенїи. Гдѣи помнѣи.
ѿ.

Ѣще молимо ѡ творѣщїи
милостыню, ѡ здравїи и ѡ
спасенїи. Гдѣи помнѣи. ѿ.

Orthodox Christendom, let us all
say: Lord have mercy, 12.

If in a monastery, add this petition:

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

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

ѢЩЕ МОЛИМСЯ ЗА ВСЮ БРАТІЮ И
ЗА ВСѦ ХРІТІАНЫ, Ѡ ЗДРАВІИ И Ѡ
СПСЕНІИ. ГДН ПОМНІАИ. **Ѳ.**

ВОЗГЛАСЯ. **И**ЖО МЛЧНВХ И ЧЛКО
ЛЮБЕЦХ БГХ БСН. И ТБѢ СЛАВХ
ВОЗСЫЛАЕМХ, ѠЦХ И СНХ И СТѠМХ
ДХХ, ННѢ И ПРНѠ И КО ВѢКИ
ВѢКО. **ПѢВЦЫ ПОЮТХ, АМІНЬ.**

ТАЖЕ ДІАКОНХ ГЛЕТХ: ПОМОЛНІТЕСЯ
ѠГЛАШЕННІИ КО ГДХ. ГДН ПОМНІАИ.

ВѢРНІИ Ѡ ѠГЛАШЕННЫХЪ ПОМО
ЛНІТЕСЯ, **И**ЖО ДА ГДЬ ПОМНІАЮТХ
ИХХ. ГДН ПОМНІАИ.

ѠГЛАСНІТХ ИХХ СЛѠВОМХ ИСТИН
НЫМХ. ГДН ПОМНІАИ.

ѠКРЫЕТХ ИМХ БѢЛІЕ ПРѠВДѢ.
ГДН ПОМНІАИ.

ПРІЕДИННІТХ ИХХ СТѢИ СВОЕЙ
СОБОРНѢИ И АПѠСТѢИ ЦРКВИ. ГДН
ПОМНІАИ.

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. **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,
Catholic and Apostolic Church.
Lord have mercy.

Спаси́, помни́ши, засту́пи и́
сохрани́ ихъ бже́ свое́ю благода́тїю.
Гд́и помни́ши.

Ѡглаше́ннїи, главы́ ва́ша гд́евн
прекло́ни́те. **Пѣвцы:** Тебѣ́ гд́и.

Дѣтва Ѡ Ѡглаше́нныхъ
пре́же стѣгъ возноше́нїа:

Гд́и бже́ на́шх, ѡже́ на́ не́стѣхъ
живы́и и́ при́зрѣа́ на всѣ́ дѣла
твоѣ́, при́зри на рабы́ твоѣ́
Ѡглаше́нныа, прекло́ниши́хъ твоѣ́
вы́а пре́д тобо́ю. и́ подѣ́ждь
и́мъ ле́гкїи я́ремъ сво́й, сотвори́
и́хъ оуды́ стѣ́а твоѣ́ цр́кве, и́
сподо́би и́хъ ба́ни па́ки быті́а,
Ѡста́вленїа грѣхѡ́вхъ и́ Ѡде́жди
не́чисти́а, въ позна́нїе тебѣ́
и́стиннагѡ бга́ на́шегѡ.

Возгласъ: Да́ и́ тїи́ съ на́ми
сла́вѣтъ пречѣ́но́е и́ велико́лѣпое
и́ма твоѣ́, Ѡца́ и́ снѣ́ и́ стѣгъ

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
Before the Holy Offering

O Lord our God, Who dwellest
in the heavens and lookest
upon all Thy works: Look upon
Thy servants the catechumens
who have bowed down their necks
before Thee, and grant them Thine
easy yoke. Make them members of
Thy holy Church, and vouchsafe
unto them the laver of regenera-
tion, the remission of sins and the
garment of incorruption, unto the
knowledge of Thee, our true God.

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

ДѢХА, ННѢ И ПРѢНУ И ВО ВѢКИ
ВѢКѢМЪ. АМІНЬ.

ДІАКОНЪ: БЛЖЕНЫ ОУГЛАШЕННЫИ
ИЗЫДѢТЕ. АЩЕ ЕСТЬ ДРУГІИ ДІАКОНЪ,
ВОУГЛАШАЕТЪ ТОЙ: ОУГЛАШЕННЫИ ИЗЫ
ДѢТЕ. ТАЖЕ ПАКИ ПЕРВЫИ: БЛЖЕНЫ
ОУГЛАШЕННЫИ, ИЗЫДѢТЕ, ДА НЕ КТО
ОУ ОУГЛАШЕННЫИ, НО БЛЖЕНЫ ВѢРНІИ,
ПАКИ И ПАКИ МІРОМЪ ГДѢ ПО
МОЛИМЕСЯ. ДІАКОНЪ: ГДѢ ПОМНІАЙ.

ІСРІЕН ГЛѢТЪ МЛЧѢ ПЕРВЮ О ВѢРНЫ
ХЪ, ПО ПРОСТРѢНІИ ЛИТОНА:

Ты ГДѢ ПОКАЗАЛЪ ЕСИ НАМЪ
ВЕЛИКЮ СЮ СПАСЕНІА ЧАЙНУ,
ТЫ СПОДОБИЛЪ ЕСИ НАСЪ СМЕРЕННЫ
ХЪ И НЕДОСТОЙНЫХЪ РАБЪ ТВОИХЪ
БЫТИ СЛЖИТЕЛЕМЪ СЪАГѢ
ТВОЕГѢ ЖЕРТВЕНИКА. ТЫ ОУДОБЛІ
НАСЪ СИЛОЮ СЪАГѢ ТВОЕГѢ ДѢХА ВЪ
СЛЖЕВЪ СЮ, ІАКѢ ДА
НЕОУЖДЕНЫ СЪАВШЕ ПРЕДЪ СЪОЮ
СЛАВОЮ ТВОЕЮ, ПРИНЕСЕМЪ ТИ

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

The deacon says: As many as are cat-
echumens, depart. If there be a second
deacon, he exclaims: Catechumens, de-
part. 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.

Thou, O Lord, hast made
known unto us this great
mystery of salvation. Thou hast
vouchsafed us, Thy humble and
unworthy servants, to be minis-
ters of Thy holy altar. Do Thou fit
us for this service by the power of
Thy Holy spirit, that, standing
without condemnation before Thy
holy glory, we may offer unto
Thee the sacrifice of praise. For

жѣртвѣ хвалѣ, ты бо єси
дѣйстви въ всѣхъ. даждь
гдѣи ѿ нашихъ согрѣшенїихъ ѿ
людикихъ невѣжествѣихъ прїятнѣ
быти жѣртвѣ нашей, ѿ
блгопрїятнѣ предъ тобою.

дїаконъ: Застѣпи, спаси, помни
лѣи, ѿ сохрани насъ бже своею
блгодѣтїю. Гдѣи помилѣи.

дїаконъ: Премѣрѣтъ.

іерей, возгласъ: ѿкъ подобаетъ
ти вѣка слава, чѣсть ѿ по
клоненїе, оцѣи ѿ снѣи ѿ сѣомѣ
дхѣи, ннѣи ѿ прѣи ѿ во вѣки
вѣкомѣи. аминь.

таже дїаконъ: Паки ѿ паки
міромѣи гдѣи помолнимѣи. Гдѣи
помилѣи.

ѿ свѣшнемѣи мнѣи ѿ
спасенїи дшѣи нашихъ, гдѣи
помолнимѣи. Гдѣи помилѣи.

Thou art He Who worketh all in
all. Grant, O Lord, that our sacri-
fice may be acceptable and well-
pleasing in Thy sight, for our own
sins and for the errors of the peo-
ple.

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 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.**

Ѡ мирѣ всегѡ міра ѡ ѡ бѣго
стоѡніи стѣхъ вѣіхъ црквахъ, ѡ
ѡ совокѡплѣніи всѣхъ, гдѣ
помѡлимсѧ. Гдѣ помѡлѣи.

Ѡ стѣмъ храміѣ сѣмъ ѡ ѣже
сѧ вѣрою ѡ бѣгоговѣніемъ ѡ со
страхомъ вѣіемъ вѣходѡщихъ
вонъ, гдѣ помѡлимсѧ. Гдѣ
помѡлѣи.

Ѡ ѡзбѣвѣти сѧ намъ ѡ всѣхъ
скѡрбенъ, гнѣва ѡ ѡнѣжѣ, гдѣ
помѡлимсѧ. Гдѣ помѡлѣи.

Ісрѣи глѣтѣ мѣтѣ вѣторѣю
ѡ вѣрныхъ.

Бже посѣщѡи вѣ мѣти ѡ щедро
вѣхъ смиреніе нѡше, посѣ
вѣвыи нѡсѣ смиренныхъ ѡ грѣшны
хъ ѡ недостоѣныхъ рабѣ своихъ,
прѣдъ стѡю сѡбѡю тѡею, сѡжѣти
стѡмъ жѣртѣвѣнѣкѣ тѡемѣ, тѣ
оѡкрѣпѣи нѡсѣ сѡлою стѡгѡ тѡегѡ
дѣхѡ вѣ сѡжѣсѣ сѡю, ѡ дѡждѣ нѡмъ

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.

O God, Who in mercy and
bounties dost visit our
lowliness, and Who hast
placed us, Thy humble, sinful
and unworthy servants before
Thy holy glory to serve Thy
holy altar: Do Thou strengthen
us for this service by the pow-
er of Thy Holy Spirit, and give

сЛОВО КО ѠВЕРЗѢНІЕ о҃у҃стѣ на́шихъ ,
КО Ѣ́ЖЕ ПРИЗЫВА́ТИ БЛ҃ГОДА́ТЬ
с҃ТА́ГѠ ТВОЕГѠ ДѢ́ХА НА ХОТѢ́ЩЫА
ПРЕДЛАГА́ТИСѦ ДѢ́РЫ .

ДѢ́АКОНЪ : Засѣ́хъ , спасѣ́хъ , помѣ́
лѣ́хъ , ѡ́ сохрани́ насъ БЖ́Е СВОЕ́Ю
БЛ҃ГОДА́ТІЮ . ГД҃И помѣ́лѣ́хъ .

ТѢ́ЖЕ ГЛ҃ЕТѢ ВЕЛЕГЛА́СНО : Прѣ́мростѣ́ .

І́срѣ́й же гл҃етѣ́ во́глѣ́ , ко прѣ́то́лѣ
Зрѣ́ . І́ѡ́у да ПОДДЕРЖА́ВОЮ ТВОЕ́Ю
ВСЕГДА́ ХРАНИ́МНІ , ѡ́ ТЕБѣ́ СЛА́ВѢ
ВОЗСЫ́ЛАЕМЪ , о҃цѣ́ ѡ́ СѢ́НѢ ѡ́ с҃ТО́мѣ
ДѢ́ХѢ , нѣ́нѣ́ ѡ́ прѣ́нѣ́ ѡ́ ко́ вѣ́ки
вѣ́кѡ́мъ . Ѥ́мѣ́нъ .

ДѢ́АКОНЪ же вхо́дитѣ́ ко с҃ТЫ́Н
с҃ЛТА́рь , ѡ́ ТВОРИ́ТѢ ТРИ́ ПОКЛО́НЫ ПРѢДЪ
с҃ТЫ́МЪ прѣ́то́ломъ , ѡ́ КО І́срѣ́ю ТВОРИ́ТѢ
ПРОЩЕ́НІЕ . ТѢ́ЖЕ ПРІЕ́МЛЕТѢ ДѢ́АКОНЪ КАДНА́ЛО
ѡ́ ДИМІА́НЪ . І́срѣ́й БЛ҃ГОСЛОВИ́ВЪ ГЛ҃ЕТѢ
МЛ҃ТВѢ́ КАДНА́ЛѢ , ѡ́ ДѢ́АКОНЪ КАДИ́ТѢ с҃ТЫ́Н
прѣ́то́лѢ , ѡ́ с҃ТА́Ѣ , ѡ́ с҃ЛТА́рь вѣ́сь , І́ѡ́коже
ПРЕДѢ́ о҃у҃КАЗѢ́Ѣ , ГЛА́ ВЪ СЕБѣ́ ТА́Н ПСѢ́ЛОМЪ

us speech to open our mouths
to invoke the grace of Thy Holy
Spirit upon the gifts which are
about to be set forth.

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.

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 censens the holy altar, the holy
things, and the entire sanctuary, saying silent-
ly to himself Psalm 50, as indicated previously.

и́. ѿсрѣи́ гл҃етъ мѣтѣхъ въ себѣ,
херувимскою пѣснн пѣва́емѣи:

Никто́же досто́инъ ѿ сѣа́зѣ
вшихсѧ съ плотьскѣми желанѣ
ми и́ сластьми, приходи́ти и́ли
прибли́житисѧ, и́ли слѣ́жити тебѣ́
цр҃ю сла́вы. Ѣ́же бо слѣ́жити
тебѣ́, вели́ко и́ стра́шно и́ самѣ́мъ
не́бнымъ си́ламъ. Но о́баче ра́ди
неизрече́ннаго и́ безмѣ́рнаго тѣ́
чѧколю́біѧ, непрело́женъ и́ не
измѣ́ненъ бы́въ чл҃вкъ, и́ перво
сѣи́тель на́мъ бы́лъ еси́, и́ слѣ́
же́ныѧ сѣѧ́ и́ безкро́вныѧ
же́ртвы сщ҃еннодѣ́нствіе прѣ́далъ
еси́ на́мъ, ѿ́къ вѣ́ка вѣ́ческихъ.
Ты́ бо еди́нъ, гд҃и бже́ на́шъ,
вѣ́чествѣ́ши не́бными и́ земны́ми,
и́же на прѣ́сто́лѣ херувимстѣ́
сѣ́даши, и́же серафѣ́мъ гд҃ь и́
цр҃ь и́и́левъ, и́же еди́нъ сѣ́тъ и́ во
сѣ́тихъ почи́аши. Тебѣ́ ни́къ молю́

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 minis-
ter before Thee, O King of glory,
for to serve Thee is a great and
fearful thing, even for the heaven-
ly powers themselves. Yet in
Thine ineffable and immeasurable
love toward man, Thou didst be-
come man, without change or al-
teration, and wast made our High
Priest, and Thyself hast commit-
ted 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 en-

ѿдѣнаго благаго и благопола-
 шиваго, призри на мѧ грѣшнаго
 и непотребнаго раба твоего, и
 ѡчисти ми душѹ и сердце ѿ
 совѣсти лѣкавы, и оудовли ма
 силою стѣго твоего дѣла, ѡболенна во
 священства благаго, предъ стати
 стѣи твоей сѣи трапѣзѣ, и
 священнодѣйствовать стѣи и пречисто
 твое тѣло и чистѹ кровь. Къ
 тебѣ во прихождѹ преклонѣи своѹ
 вѣи, и молютисѧ, да не
 ѡвратиши лица своего ѿ мене,
 ниже ѡриниши мене ѿ оцроковъ
 твоихъ, но сподоби принесѣи мѧ
 быти мною грѣшнымъ и недо-
 стоѣинымъ рабомъ твоимъ
 даромъ сѣи. Ты бо сѣи приносиши
 и приносимы, и прѣимаши и
 раздаваемы, хрѣте бже нашъ, и
 тебѣ славу возсылаемъ, со безна-
 чальнымъ твоему оцѣмъ, и съ

treat now, Who alone art good and
 inclined to hear: Look upon me, a
 sinner, Thine unprofitable ser-
 vant; 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 be-
 fore this Thy holy table, and to
 perform the sacred Mystery of
 Thy holy and most pure Body and
 Thy precious Blood. Thee do I ap-
 proach 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 of-
 fered unto Thee by me, Thy sinful
 and unworthy servant. For it is
 Thou, O Christ our God, Who of-
 ferest and art offered, Who re-
 ceivest and art distributed, and
 unto Thee do we send up glory, to-
 gether with Thine unoriginate
 Father and with Thy most holy,

пресѣ́тымъ ѿ бл҃гѣ́мъ ѿ живо́твора́щимъ ти дѣ́ломъ, нѣ́бѣ ѿ прѣ́вно ѿ во́ вѣки вѣ́комъ, а́минь.

Ѣще ли нѣсть дѣ́лѣ коня, то кади́тъ сѧ́мъ ісрѣ́й. ѿ по каже́нїи дѣ́лѣ коня стѧ́нетъ ѿ лѣ́вѣхъ страны стѧ́го прѣ́тола со всѧ́кимъ бл҃гоговѣ́нїемъ, ѿжди́а соверше́нїа мѣ́твы, то́й же соверше́нѣ, гл҃ютъ ко́ждо въ себѣ́ херу́вимскѣ́ю пѣ́снь, ю́же ѿвѣ́чнѣ́ ѿбѣ́ржѣ́тъ вселѣ́нскаа цр҃ковь, твѣ́рѣнїе́ ѿже́ во стѣ́хъ о́ца́ на́шего ісѣ́янна злато́сѣ́таго, патріа́рха цр҃а гра́да:

Н́же херу́вѣ́мы та́йнѣ́ ѿбразѣ́юще, ѿ живо́твора́щей трѣ́це́ тристѣ́хъ пѣ́снь прино́сѣ́ще, всѧ́кѣ́хъ нѣ́бѣ́хъ житѣ́йскѣ́ю ѿвѣ́ржемъ печа́ль, ꙗ́ко цр҃ъ всѣ́хъ по́д ѣ́млюще, а́ггѣ́льскѣ́ми не́вѣ́днѣ́мо дароно́сѣ́ма чѣ́нїи. а́лѣлу́ѣа.



Ѣ вели́кїи четве́ртѣ́хъ вѣ́сѣ́тъ херу́вѣ́мскѣ́а пѣ́снь поѣ́мъ:

good and life-giving Spirit, now and ever, and unto the ages of ages, Amen.

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



On Great Thursday, we sing this hymn thrice instead of the Cherubic Hymn.

Речеши твоѣй тайнѣи, днесь сѣ
бѣжѣи прича́стника ма̀ прїимѣи,
не повѣмъ бо врагѡмъ твоимъ
тайны твоѣѣ, ни лобзаниа ти
дамъ ꙗ́ко ѱѡда, но ꙗ́ко
разбойникъ исповѣдаася вопїю
ти: помани ма̀ гдѣи во црѣтвѣи
сѣ: а́ллуѣа, **трижды**.

ѿ сѣ пѣнь херѡмская, во стѣю и
великую сѣбѡтъ, творѣнїе великаго
васнїа.

Да молчѣтъ всѣа плѡть члѣа,
и да стоѣтъ со страхомъ и
трепетомъ, и ничтоже земнаго
б себѣ да помышляетъ, црѣи бо
царюющимъ и гдѣ гдѣствующимъ
хрѣтосъ бгъ нашъ, пронсходѣтъ за
клѣтиа, и дѣтиа въ снѣдъ
вѣрнымъ. Прѣдѣдѣтъ же семѣ
лицы а́нѣльстѣи со всѣми нача́лы

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, in Thy
Kingdom. Alleluia. **(3)**

On Holy and Great Saturday, we sing this
Cherubic Hymn, composed by St. Basil the
Great:

Let all mortal flesh keep si-
lence, and with fear and
trembling stand, and ponder
nothing earthly within itself,
for the King of kings and
Lord of lords, Christ our God,
goeth forth to be sacrificed
and to be given as food to the
faithful. Before Him go choirs
of angels, with many-eyed

и́ властѣмъ, многосѣи́таа херу́
ви́мъ и́ шестокрыла́таа серафи́мъ,
лицѣ́ закрыва́юще, и́ вопі́юще
пѣ́снь: **Аллилу́ѳа**, трѣ́жды.



Посѣ́мъ твора́тъ покло́ны трѣ́ предъ
сѣ́мъ прѣ́толомъ, гла́юще къ себѣ́:

Бже́ ѡчи́сти мѧ́ грѣ́шнаго и́
помни́ши мѧ́. **С**озда́выи мѧ́ гдѣ́и
помни́ши мѧ́. **Б**езъ́ числа́
согрѣ́шихъ, гдѣ́и прости́ мѧ́.

и́ твора́тъ прощѣ́ніе предъ прѣ́толомъ и́
цѣ́луетъ сѣ́и прѣ́тола, и́ ѡхо́дѣтъ къ
же́ртвенику́. іерѣ́й при́мъ кади́ло, и́
покади́тъ сѣ́а и́ дѣ́акона и́ ѡда́етъ
кади́ло дѣ́акону, и́ дѣ́аконъ покади́тъ
іерѣ́а. и́

глаго́летъ дѣ́аконъ: **Г**дѣ́и помо́лимъа.
Возми́ вѣ́ко сѣ́а.

іерѣ́й же, **Г**дѣ́и помни́ши. и́
взе́мъ воздѣ́хъ, возлага́етъ на де́сныѣ

cherubim and the six-winged
seraphim, covering their faces
and crying out the hymn:
Alleluia. (3).



**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 censures
him, saying:**

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

**The priest responds: Lord have
mercy. The priest takes the aer and lays it**

рѣмо дѣакоу, гла: Возмѣте рѣки
вѣша во стѣа, ѡ бл҃гословѣте
гдѣ.

Таже, ѡ стѣи дискосъ взѣмъ,
поставляѣтъ на вѣрхъ главы дѣакоу.
прѣѣмшъ же ономъ соотрахомъ, ѡ
вѣлкимъ бж҃дѣнїемъ ѡ крѣпостѣю. тако
жде ѡр҃ею прѣѣмшъ стѣи потѣръ, ѡ
такъ творѣтъ вѣлїкїи вхѣдъ.
Предходящъ же дѣакоу, держащъ ѡ
кадило съ стѣимъ дискосомъ, на ѣдиномъ
перстѣ десныа рѣки, ѡ правъ ходящъ ѡ
ни малъ не наклоняющѣа, ѡмъ же пред
ходитъ ногѣи свѣщникъ. ѡ вхѣдѣщимъ
ѡмъ въ цр҃ковь, гл҃ютъ кождо къ себѣ.
первѣ дѣакоу, по немъ ѡр҃ей.

Всѣхъ васъ да поманѣтъ гдѣ
бг҃ъ во цр҃твѣи своѣмъ, вѣгда ѡ
нѣѣ ѡ прѣнѣ ѡ во вѣки вѣкомъ.

ѡ стѣи противъ западныхъ дверей
гл҃ютъ: Да поманѣтъ гдѣ бг҃ъ всѣхъ
васъ во цр҃твѣи своѣмъ, вѣгда ѡ
нѣѣ ѡ прѣнѣ ѡ во вѣки вѣкомъ.

on the deacon's right shoulder, saying: **Lift**
up your hands unto the holies, and
bless the Lord.

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

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

ТѢЖЕ ѠБРАЩЬШЕСѦ КЪ ПОЛЪДЕННѢЙ
СТРАНѢ ГЛЮТЪ: ВѢХЪ КАСЪ ДА
ПОМАНѢТЪ ГДЬ БГЪ ВО ЦРѢТВІИ
СВОЕМЪ, ВЕГДА Н ННѢ Н ПРНѠ Н
КО ВѢКИ ВѢКѠМЪ.

ѢЩЕ ЛИ ТЪ СТИТЕЛЬ БѢТЬ, Н ГЛЮТЪ:
ДА ПОМАНѢТЪ ГДЬ БГЪ СТИТЕЛЬСТВО ТВОЕ
ВО ЦРѢТВІИ СВОЕМЪ, ВЕГДА Н ННѢ Н ПРНѠ
Н КО ВѢКИ ВѢКѠМЪ.

ѢЩЕ ЛИ БѢТЬ КЪ МОНАСТЫРНѢ, Н ТЪ
НГЪМЕНЪ БѢТЬ, ГЛЮТЪ: ДА ПОМАНѢТЪ ГДЬ
БГЪ СЩЕНСТВО ТВОЕ ВО ЦРѢТВІИ СВОЕМЪ,
ВЕГДА Н ННѢ Н ПРНѠ Н КО ВѢКИ
ВѢКѠМЪ.

Н ВХОДѦЩИМЪ НМЪ КЪ ЦРѢКІѦ ДВѢРНѢ,
ГЛЮТЪ КЪ СЕБѢ ТИХѠ:

БЛГОСЛОВЕНЪ ГРАДЫН КО НМА
ГДНЕ, БГЪ ГДЬ Н ІАВНІѦ НАМЪ.

ТѢЖЕ ПОСТАВЛѢТЪ ІСРѢЙ СТИН ПОТІРЬ
ПРЕЖДЕ НА СТИМЪ ПРѢТОЛѢ. ПОЕМЪ ВЪН
МАЕТЪ СТИН ДНЕСКОЕ СО ГЛАВЫ ДІАКОНОВЫ,
Н ПОСТАВЛѢТЪ НА СТИМЪ ПРѢТОЛѢ, БЛІЗЪ
Ѡ ДЕСНЫѦ СТРАНЫ СТАГѠ ПОТІРѦ.

Then turning to the south side, they say:
All of you may the Lord God re-
member in His kingdom, al-
ways, 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 remem-
ber thy priesthood in His kingdom, always,
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
the holy altar, to the near right of the holy
chalice, (On the left side of the priest) The

ДІАКОНЪ ЗАТВОРАЕТЪ ЦРЬКІА ДВЕРИ, ІСРІЙ
ЖЕ ШЕМАЕТЪ ПОКРОВЫ І ПОЛАГАЕТЪ НА
СВѢТЪМЪ ПРѢТОЛѢ, І ВЗЕМЪ СВѢТЪН ВОЗДУХЪ
ПОКРЫВАЕТЪ СВѢТЪА, ГЛА ТРОПАРЬ СІЙ:

БЛГОВОБРАЗНЫИ ІСЪСНФЪ СО КРѢТѢ
СНЕМЪ ПРЕЧТОЕ ТѢЛО ТВОЕ, І
ПЛАЩАНИЦЕЮ ЧИСТОЮ ШЕВНѢХЪ, СО
БЛГОУХАНЬМИ БО ГРОБѢ НОВѢ ЗА
КРЫВЪ ПОЛОЖИ, НО ВЪ ТРЕТІИ
ДЕНЬ ВОСКРЕСЕ ГДЬ, ДАРУА МИРОВИ
ВЕЛИЮ МЛЧЬ.

ТАЖЕ ІСРІЙ, ПРИНМЪ КАДІЛО, І КАДІТЪ
СВѢТЪА ТРИЖДЫ, ГЛА ІНЦЕ:

ОУБЛЖИ ГДН БЛГОВОЛЕНІЕМЪ
ТВОИМЪ ІСЪСНА, І ДА СОЗНІ
ЖДУТЪА СВѢТЪНЫ ІСРІИМСКІА, ТО
ГДА БЛГОВОЛИШИ ЖЕРТВѢ ПРАВДѢ,
ВОЗНОШЕНІЕ І ВЕСОЖЕГАЕМАА, ТО
ГДА ВОЗЛОЖАТЪ НА ОЛТАРЬ ТВОЙ
ТЕЛЦА.

deacon closes the royal doors. The priest re-
moves the small veils and lays them on the
holy altar. He takes the aer and covers the holy
things with it saying this troparion:

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

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

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

Посѣмъ кадѣтъ дѣкона ѿ глѣтъ. Дѣхъ
сѣтъ ѿ нѣйдетъ на тѣ, ѿ сѣла
вышнѣго ѿсѣнѣтъ тѣ.

Дѣконъ глѣтъ. Дѣхъ твоѣ блѣгѣ на
сѣтъ мѣ на зѣмлю прѣвѣ.

ѿ прѣимѣтъ кадѣло. Тѣже прѣдъ
сѣтъ прѣстѣломъ тѣворѣще трѣ поклѣны
до полѣ, сѣтрахомъ ѿ блѣгоговѣнѣемъ,
глаголюще кѣждо кѣ себѣ:

Бѣже ѿчѣсти мѣ грѣшнаго ѿ
помѣлѣ мѣ. Создѣвы мѣ гдѣ
помѣлѣ мѣ. Бѣзъ чѣслѣ
сѣгрѣшѣхъ, гдѣ прѣсти мѣ.

Тѣже приложѣше рѣки крѣтоверѣзѣ
кѣ прѣсемъ сѣоѣмъ, ѿ главы прѣклѣнѣше,
тѣворѣтъ прѣцѣнѣе, ѣкоже вышѣ пѣсѣно.

Посѣмъ дѣконъ кадѣтъ ѿсѣа глѣ:
Дѣхъ сѣтъ ѿ нѣйдетъ на тѣ, ѿ сѣла
вышнѣго ѿсѣнѣтъ тѣ.

ѿ пакѣ дѣконъ глѣтъ: Помѣнѣ
мѣ блѣко сѣтъ.

After this, he censures 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 censures 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: Помянѣтъ тѣ́ гд҃ь
вѣ́хъ во цр҃квѣ́и своѣ́мъ, вѣ́гда ѿ
нѣ́кѣ ѿ прѣ́нѣ ѿ во́ вѣ́ки вѣ́кѣмъ.

Ді́аконъ: А́минь.

И покло́нѣа вре́мѣ прѣ́сѣмъ, ѿхо́дитъ
сѣ́верными двѣ́рми въ цр҃ковь, ѿ ста́въ
пре́д сѣ́ыми двѣ́рми гл҃етъ:

Испо́лнимъ мѣ́твы на́ша гд҃евн.
Гд҃и помя́луй.

Ѥ прѣ́дложе́нныхъ цѣ́ныхъ да
ро́къ, гд҃ѹ помо́лимъ. Гд҃и
помя́луй.

Ѥ сѣ́мъ хра́мѣ се́мъ, ѿ ѣ́же
ѣ́ вѣ́рою ѿ бѣ́гоговѣ́нїемъ, ѿ со́
страхо́мъ бж҃їимъ вхо́дѣ́щихъ
во́нь, гд҃ѹ помо́лимъ. Гд҃и помя́луй.

Ѥ ѿзбави́тисѣ на́мъ ѿ вѣ́кѣа
ско́рби, гнѣ́ва ѿ нѣ́жди, гд҃ѹ
помо́лимъ. Гд҃и помя́луй.

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.

МѢТКА ПРИНОШЕНІА,
ПО ѢЖЕ НА СЪТѢМЪ ПРѢТОЛѢ БЖЕ
СЪТВЕННЫМЪ ДАРОВАМЪ ПОЛОЖЕНІИ.

ГДН БЖЕ НАШЪ СОЗДАВШИ НАСЪ, И
БВѢДЪ ВЪ ЖИЗНЬ СЮ,
ПОКАЗАВШИ НАМЪ ПУТЬ СПСЕНІА,
ДАРОВАВШИ НАМЪ НЕБНЫХъ ТАИНЪ
ѦКРОВЕНІЕ, ТЫ ЕИ ПОЛОЖИВШИ
НАСЪ КЪ СЛЪЖЕВЪ СЮ ЕНЛОЮ ДХА
ТВОЕГѦ СЪТАГѦ. БЛГОВОЛИ ЖЕ ГДН
БЫТИ НАМЪ СЛЪЖИТЕЛСМЪ НОВАГѦ
ТВОЕГѦ ЗАВѢТА, СЛЪГАМЪ СЪТЫХъ
ТВОИХъ ТАИНСТВЪ. ПРИИМИ НАСЪ ПРИ
БЛИЖАЮЩИХСЯ СЪТОМЪ ТВОЕМЪ
ЖЕРТВЕННИКЪ, ПО МНОЖЕСТВЪ МЛТИ
ТВОЕѦ, ІАКО ДА БУДЕМЪ ДОСТОЙНИ
ПРИНОСИТИ ТЕБѢ СЛОВЕСНЮ СЮ И
БЕЗЪКРОВНЮ ЖЕРТВЪ, Ѧ НАШИХъ
СОГРѢШЕНІИ И Ѧ ЛЮДСКИХъ НЕВѢ
ЖЕСТВІИХъ, ЮЖЕ ПРИЕМЪ ВО СЪТИ И
ПРЕНѢНЫИ, И МЫСЛЕНИИ ТВОИ
ЖЕРТВЕННИКЪ, ВЪ КОНЕ БЛГОУХАНИА,

The Offertory Prayer,
after the Divine Gifts are placed
on the holy altar.

O Lord our God, Who hast
created us and brought us
into this life; Who hast shown us
the way of salvation and given us
the revelation of heavenly mys-
teries: Thou art He Who hath
placed us in this ministry by the
power of Thy Holy Spirit. Deign,
O Lord, that we may be ministers
of Thy New Testament and ser-
vants of Thy Holy Mysteries.
According to the multitude of
Thy mercies do Thou accept us
who draw nigh unto Thy holy al-
tar, that we may be worthy to of-
fer unto Thee this rational and
bloodless sacrifice for our own
sins and for the errors of the peo-
ple; and having accepted it upon
Thy holy, most heavenly and
noetic altar for a sweet-smelling
savour, send down upon us the

ни́зпо́слѣ на́ дѣ́ръ е́ѣагѡ твоегѡ
 дѣ́а. При́зри на ны́ бже́, ѡ́ вѣ́жда
 на слѣ́жеѸ сѣ́ю на́шѸ, ѡ́ при́имѣ сѣ́а
 ꙗ́коже при́а́тъ ꙗ́велевы дѣ́ры,
 нсѣ́вы жѣ́ртвы, ꙗ́враа́моко все
 пло́дѣ, моу́сеѣсѡва ѡ́ а́арсѡ́нова
 сѣ́щенства, самѣ́нѡва мѣ́рнаа,
 ꙗ́коже при́а́тъ ѡ́ е́ѣхъ свѣ́нхъ
 а́пѣѡлѡх ѡ́стѣннѡю сѣ́ю слѣ́жеѸ,
 сѣ́це ѡ́ ѡ́ рѣ́къ на́сѡ грѣ́шнѡхъ при́и
 мѣ́ дѣ́ры сѣ́а въ бѣ́гостѣ твоеѣ
 гѣ́н, ꙗ́кѡ да сподо́бѡшесѡ слѣ́
 житѣ́ безъ поро́ка е́ѣомѸ твоемѸ
 жѣ́ртвенникѸ, ѡ́бращѣ́емѡ мѡ́дѸ
 вѣ́рнѡхъ ѡ́ мѣ́дрѡхъ е́ѣро́нѣль бѣ́
 днѣ́ е́ѣра́шнѡнѡ возда́нѣа твоегѡ
 пра́веднагѡ.

Дѣ́ако́нъ гл҃етъ: Застѣ́пѣ, спасѣ́,
 помѣ́лѣѡ, ѡ́ сохрани́ на́сѡ бже́
 своѣ́ю бѣ́годѣ́тѣю. Гѣ́н помѣ́лѣѡ.

gift of Thy Holy Spirit. Look upon us, O God, and behold this, our service, and accept it as Thou didst accept the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly offices of Moses and Aaron and the peace offerings of Samuel. Even as Thou didst receive from Thy holy apostles this true worship, so also do Thou in Thy goodness accept these gifts at the hands of us sinners, O Lord; that having been counted worthy to minister blamelessly at Thy holy altar, we may receive the reward of the faithful and wise stewards in the fearful day of Thy just retribution.

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

Днѣ всегѡ совершенна, сѣа,
мирна и безгрѣшна оу гдѣа про
симъ. **П**одаи гдѣи,

Аггѣла мирна, вѣрна настаѣни
ка, храниѣла дшѣамъ и тѣлѡмъ
нашимъ, оу гдѣа просимъ. **П**одаи
гдѣи,

Млѣти и ѡстаѣнѣа грѣхѡвъ и
сѡблѣзѡмъ нашимъ, оу гдѣа
просимъ. **П**одаи гдѣи,

Добрыхъ и полѣзныхъ дшѣамъ
нашимъ, и мира мирѡви оу гдѣа
просимъ. **П**одаи гдѣи,

Прѡчаа лѣѣта жнѡѡтѣа нашегѡ
ѣ мираѣ и ѣ покаѣнѣи кончѣти,
оу гдѣа просимъ. **П**одаи гдѣи,

Хрѣтѣански кончѣти жнѡѡтѣ
нашъ, безѣстраѣтныи и непѡсты
дныи, мирныи и добрыи ѡвѣтѣ,
ѣже на сѣтрашнѣмъ сѣдѣ хрѣтѡвѣ
просимъ. **П**одаи гдѣи.

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

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

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

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

That we may complete the re
maining time of our lives in peace
and repentance, let us ask of the
Lord. **G**rant 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.

Престѣлю чѣлю и пребѣгосло
вѣннулю влччу нашѣ бѣху и прѣну
дѣху мрїю со всѣми стѣими
поманѣше, сѣми себѣ и дрѣху
дрѣга, и вѣсь живѣтъ нашѣ хрѣху
бѣху предадѣмъ. **Т**ебѣ гдѣ.

И҃срїи, возгласѣ: Щедрѣтами
ѣдннорѣднаго ѿна твоего, ѿ
ни́мже бѣгословѣнъ ѣси, и ѿ прѣ
стѣымъ и бѣгнмъ и живо
творящнмъ ти дѣомъ, ни́ѣ и
прѣно и во вѣки вѣкѣмъ. **Ѹ**мнѣнь.

Ісусъ: Миръ всѣмъ. Аки, ѿ дѣлѣ
твоѣмъ.

ДѢЛОНЪ: **В**ОЗЛЮБИМЪ ДРЪГЪ
ДРЪГА, ДА **Е**ДИНОМЫСЛѢМЪ **И**СПО
ВѢМЪ.

Прѣвѣцы же поубѣхъ: ѿца и сѣна и сѣгаго
дѣха, сѣгю трѣцѣ единагошчиню и не
раздѣльнѣ.

Ісрѣи внѣтърь етоѡ тѡврѣтъ поклѡны
трѣ, глѡ к себѣ:

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.

Exclamation: Through the bountiful mercies 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. 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:

Возлюблю́ тѣ гдѣи́ крѣпости
моѣ, гдѣ оутверженіе моѣ, и
прибѣжище моѣ, и избавитель
моѣ.

Мѣтва предъ цѣлованіемъ.

Гдѣи́ ісѣ хрѣ бже́ нашъ, любви́
твѣрче́ и бѣгѣмъ да́телю,
да́выи́ намъ рабѣмъ твоимъ
любѣти дрѣга дрѣга, ꙗ́коже ты́
на́съ возлюбѣ, да е́диною любѣію
оу́единѣни́ е́ще, тебѣ́ мо́лимся, и
хва́лѣ тебѣ́ возсыла́емъ, и
причасті́мся стѣхъ и пречѣхъ
тѣи́ та́инъ, ꙗ́ко ты́ еси́ любви́
на́ша, и тебѣ́ сла́вѣ возсыла́емъ,
со безнача́льнымъ тѣи́ о́цѣмъ, и
съ пресѣ́тымъ и бѣгѣмъ и живо
творя́щимъ тѣи́ дѣхѣмъ, нѣ́ѣ и
пѣ́нѣ и во́ вѣки вѣкѣмъ,
а́минь.

Та́же ісрѣи́ цѣлѣетъ стѣа, ꙗ́же е́сть
покрѣсна, пѣрвое верхѣ́ стѣаго́ дѣскаго,
потѣмъ верхѣ́ стѣаго́ потѣра, и кра́и

I will love Thee, O Lord, my
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-

сѣ́аго прѣ́тола , ѿ́предѣ́ предѣ́ собо́ю . ꙗ́ще ли
же вѣ́детъ ѿ́ собо́рѣ , ѿ́ нѣ́нѣ ѿ́щенницы
цѣ́лѣ́ютъ то́чїю ѿ́днѣ́ сѣ́ю трапѣ́зѣ , ѿ́
насто́а́телеа во о́у́стѣ , цѣ́лоу́а́шаго
сѣ́а . Цѣ́ла́а же насто́а́н рече́тъ :

Хрѣ́то́съ посре́дѣ́ на́съ .

**О́нѣ́ же ѿ́вѣ́ща́ютъ : Ъ́сть ѿ́
вѣ́детъ .**

ѿ́ ста́ва́телеа ѿ́ негѣ́ по́чинѣ́ рѣ́домъ .
Цѣ́лѣ́ютъ же ѿ́ са́ми дрѣ́тъ дрѣ́га по́чинѣ́ .
ꙗ́ще ли же ѿ́ нѣ́нѣ дѣ́акони вѣ́дѣ́тъ ,
цѣ́лѣ́ютъ ѿ́ тѣ́н о́у́ла́рь сво́й ѿ́ межа́ѣ
себе́ , то́же глаго́люще . Цѣ́ла́етъ же ѿ́
дѣ́аконѣ́ о́у́ла́рь сво́й , сѣ́а предѣ́ сѣ́ымѣ
двѣ́рми .

**Та́же дѣ́аконѣ́ глаго́летъ : Двѣ́ри ,
двѣ́ри , мѣ́дростїю во́нмемъ .**

ѿ́срѣ́н же возави́гнетъ на главѣ́
воздѣ́хъ ѿ́ держа́тъ на́д сѣ́ымѣ дѣ́рми ,
гла́ ѿ́ себе́ : вѣ́рѣ́ю во ѿ́днѣ́аго б́га : ꙗ́ще
ли ѿ́ нѣ́нѣ ѿ́щенницы ѿ́ дѣ́акони слѣ́
жа́щїи , та́коже возави́зѣ́ютъ сѣ́ын
воздѣ́хъ на́д сѣ́ымѣ дѣ́рми , то́ же

nally, the edge of the holy altar before him. If
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 himself: I believe in one God. If
other priests and deacons are also serv-
ing, they likewise lift the holy aer over
the Holy Gifts and say the same Creed,

глаголютъ. То же и людѣ глгоутъ, вѣрѹю во
ѣдинаго бѣа: вѣсь до конца. Тѣже
цѣлѹютъ воздѹхъ всѣмъ сѣдѣющимъ,
глаголюще кождо къ себѣ:

Сѣтинъ бже, сѣтинъ крѣпкѣинъ,
сѣтинъ безсмертныи помилѹи насъ.

И положатъ воздѹхъ на сѣтѣмъ
прѣтѣмъ.

Поимъ дѣлконъ глгоутъ: Сѣанемъ
добрѣ, сѣанемъ соотрахомъ,
вонмемъ сѣтѣмъ возношеніе во
смирѣніи приносѣти. **Людѣ:** Милость
миръ жертва и пѣніе.

Исрѣи, возгласъ: Благодѣтъ гдѣ
нашегѣо іса хрѣта, и любви бѣа и
оца, и причастіе сѣтѣмъ дха бѣди
со всѣмъ нами. **Людѣ:** И со дхомъ
твоимъ.

Исрѣи: Горѣ имѣемъ сѣтѣмъ. **Людѣ:**
И мамы ко гдѣ.

Исрѣи: Благодаримъ гдѣ. **Людѣ:**
Достоинъ и праведно.

which the people too, repeat. Then all
the concelebrants kiss the aer, as each
says to himself:

**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.

ДѢАКОНЪ ЖЕ ВШЕДЪ КО СЪТѢН СЪЛТАРЬ,
СТАНЕТЪ Ѡ ДЕСНЫА СТРАНЫ СЪТАГѠ
ПРѢТОЛА, ПОКЛАНЯЕТСЯ ТРИЖДЫ, И
ЦѢЛУЕТЪ СЪТѢН ПРѢТОЛА, И ТВОРИТЪ
ПРОЩЕНІЕ КО ІЕРЕЮ.

ѤЩЕ ЛИ БЪДЕТЪ ДРЪГІН ДѢАКОНЪ ВЪ
СЛЪЖЕБѢ, ЦѢЛУЮТЪ ДРЪГЪ ДРЪГА. ПЕРВЫН
ГЛАЕТЪ: ХРІСТОУ ПОСРЕДѢ НАСЪ. ДРЪГІН ЖЕ
ѠТВѢЩАЕТЪ: БѢСТЬ И БЪДЕТЪ.

ТАЖЕ ІГНБАЮТЪ ВОЗДЪХЪ И СЪТѢА
ПОКРѠВЦЫ, И ПОЛАГАЮТЪ КО ѢДИНѠЙ
СТРАНЕ НА СЪТѢМЪ ПРѢТОЛѢ. ІЕРЕЙ
ПРЕКЛОНЯА МОЛИТСА:

СЫНЪ ВЛКО ГДІН БЖЕ СЪЧЕ ВЪСЕДЕРЖІ
ТЕЛЮ ПОКЛОНАЕМЫН, ДОСЪТѠННѠ
ІАКѠ КОІСЪТННЪ И ПРАВЕДНѠ, И
ПОДОБАЮЩЕЕ ВЕЛНКОЛѢПІЮ СЪТѢННІ
ТВОЕА, ТЕБѢ ХВАЛІТИ, ТЕБѢ ПѢТИ,
ТЕБѢ БЛГОСЛОВІТИ, ТЕБѢ
КЛАНЯТИСА, ТЕБѢ БЛГОДАРІТИ, ТЕБѢ
СЛАВИТИ, ѢДИНАГО КОІСЪТННЪ СЪЩАГО
БГА, И ТЕБѢ ПРИНОСИТИ ѢЩЕМЪ
СОКРЪЩЕНОМЪ И ДЪХОМЪ СМНРЕНІА
СЛОВЕСНЮ СІЮ СЛЪЖЕУ НАШУ, ІАКѠ

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-
ness of the priest.

If a second deacon is also serving, they ex-
change 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:

O Thou Who art, O Master
and Lord, God the Father,
almighty and adorable, it is meet
and truly right and befitting the
majesty of Thy holiness to praise
Thee, to hymn Thee, to bless
Thee, to worship Thee, to give
thanks unto Thee and to glorify
Thee, the only truly existent
God, and to offer unto Thee this
our reasonable service with a
contrite heart and a humble spir-
it; for Thou art He Who hath be-

тѣ ѿ дарова́выи на́мъ позна́нїе
 твоѡ́ истинны, и́ кто̀ дово́ленъ
 возглаго́люи твоѡ́, слы́шаны
 сотвори́ти всѡ́ хвалы́ твоѡ́, и́ли
 повѣ́дати всѡ́ чюдеса́ твоѡ́ во
 всѡ́ко вѣ́мя, вѡ́ко всѡ́ческихъ,
 гдѣ́ не́бѣ и́ земли́ и́ всеѡ́ твѡ́ри
 ви́димыя же́ и́ не́ви́димыя, сѣ́дѣи
 на прѣ́сто́лѣ сла́вы и́ призира́и
 бѣ́заны; бѣ́знача́льне, не́ви́днѣ,
 не́пости́жимѣ, не́о́писаннѣ, не́
 и́змѣннѣ, о́че гдѣ́ на́шего́ і́са
 хри́ста, вели́каго́ бга́ и́ спси́телѣ,
 оупова́нїѣ на́шего́, и́же є́сть
 о́бразъ твоѡ́ бгостѣи, печа́ть
 равноо́бразнаѣ, в́ не́мъ показѡ́
 себѣ́ о́ца, сло́во живо́ бгѡ́ истин
 ныи, прѣвѣ́чнаѣ прѣмѡ́рѣи,
 живо́тъ, о́щѣнїе, крѣ́пость,
 свѣ́тъ истинныи, ѿ негѡ́же дхъ
 стѣ́и я́вилѣ, истинныи дхъ,
 ино́положе́нїѣ да́ръ, о́бръѡ́ченїе

stowed upon us the knowledge
 of Thy truth. And who is ade-
 quate to declare Thy mighty acts,
 to make all Thy praises to be
 heard, or to tell of all Thy won-
 ders at all times, O Master? O
 Master of all, Lord of heaven and
 earth and of all creation visible
 and invisible; Who sittest upon a
 throne of glory and lookest upon
 the depths; Who art unoriginate,
 invisible, incomprehensible, un-
 circumscribed and immutable: O
 Father of our Lord Jesus Christ,
 our great God and Saviour, our
 Hope, Who is the Image of Thy
 goodness, the Seal of equal type,
 showing Thee, the Father, in
 Himself, the living Word, true
 God, pre-eternal Wisdom, the
 Life, Sanctification, Power, the
 true Light, through Whom was
 manifest the Holy Spirit: the
 true Spirit, the Gift of adoption,
 the Earnest of an inheritance to

БѢДѸЩАГО НАСЛѢДІА, НАЧАТОКЪ
 ВѢЧНЫХЪ БЛАГЪ, ЖИВОТВОРИВАА
 СИЛА, ИСТОЧНИКЪ ѠЩЕЩЕНІА, Ѡ
 НЕГѠЖЕ ВСѦ ТВѦРЬ СЛОВЕСНАА ЖЕ И
 МЫСЛЕННА ОУКРѢПЛАЕМА, ТЕБѢ
 СЛѸЖИТЪ И ТЕБѢ ПРИСНОСѸЩНОЕ
 ВОЗЪСЛАДѢТЪ СЛАВОСЛОВІЕ, ІАКѠ
 ВСѦЧЕСКАА РАБОТНА ТЕБѢ. ТЕБѢ БО
 ХВАЛѦТЪ АНГЛІИ, АРХАНГЛІИ, ПРѢТОЛИ,
 ГДѢТВІА, НАЧАЛА, ВЛАСТИ, СИЛЫ И
 МНОГОСЧІТАА ХЕРУВІМІИ, ТЕБѢ
 ПРЕДСТОѦТЪ ѠКРѸТЪ СЕРАФІМІИ,
 ШЕСТЬ КРІЛЪ СЪДНОМѸ, И ШЕСТЬ
 КРІЛЪ ДРѸГОМѸ, И ДВѢМА ОУБѠ
 ПОКРЫВАЮТЪ ЛИЦА СВОѦ, ДВѢМА ЖЕ
 НОГИ, И ДВѢМА ЛѢТАЮЩЕ, ВЪЗЫ
 ВАЮТЪ СЪДІНЪ КО ДРѸГОМѸ НЕПРЕС
 ТАНЫМИ ОУСТЫ, НЕМОЛЧНЫМИ
 СЛАВОСЛОВІЕМІИ.

Возгласъ: **ПОВѢДНЮ** ПѢСНЬ
 ПОЮЩА И ВОПІЮЩА, ВЪЗЫВАЮЩА И
 ГЛЮЩА.

come, the First-fruits of eternal
 good things, the life-giving
 Power, the Fountain of sanctifi-
 cation; sustained by Him, every
 rational and intelligent creature
 doth serve Thee and send up
 unto Thee an everlasting doxolo-
 gy, for all things are Thy ser-
 vants. For angels and arch-
 angels, thrones, dominions,
 principalities, powers and
 virtues, and the many-eyed
 cherubim praise Thee; before
 Thee, round about, stand the
 seraphim, one having six wings,
 and another having six wings,
 and with twain they cover their
 faces, and with twain their feet,
 and with twain do they fly, and
 they cry out one to another with
 never-ceasing voices and never
 silent doxologies:

Exclamation: **Singing the triumphal**
 hymn, shouting, crying aloud, and
 saying:

И людіе: сѣхъ, сѣхъ, сѣхъ гдѣ
савасѡѡхъ, и сполнь нѣо и зѣмлю славы
твоеѡ, ѡсанна въ вышнихъ, бѣгословѣхъ
градъи въ нма гдѣне. ѡсанна въ выш
нихъ.

И дѣакохъ вѣзймаѣхъ свѣздаѡ, и
трижды притычетъ ко сѣомѡ дискосѡ, и
ѡтерѣхъ на лигѡнѣ, поцѣловаѣхъ полагаѣхъ
схъ коздаѡхъ, таже прехѡдитъ и стоитъ
на лѣвой странѣ сѣаго прѣтѡла. И ѡще
ѡѣхъ сѣхъ рипида, прѣѣмъ ю дѣакохъ, и
стоитъ вѣтра сѣаа тиѡхъ, со всѡхъ
внимѡиѣмъ и страѡхъ, верхѡ сѣхъхъ,
ѡако не сѣхъти мѡхъмъ, илѣ иномѡ
котѡромѡ таковѡ. ѡще ли же нѣхътъ
рипида, творитъ сѣ со сѣхънѣмъ ѡ
покрѡвѣцъ, стрѣжѣхъ же, сѣлика сѣла, да
не кѡкѡ прѣткнетъ ко сѣомѡ потирѡ, и
и спрокѣнетъ тогоѡ.

И сѣрѣи прѣклѡнѣа мѡлитѣа, дѣакохъ
же на коѡюжда мѡтѣхъ гѣхъхъ: Гдѡ
помѡлимѣа.

И ѡтерѣхъ на лигѡнѣ, поцѣловаѣхъ по
лагаѣхъ ѣ коздаѡхъ.

И сѣрѣи же прѣклѡнѣа мѡлитѣа:

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.

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.**

He wipes it [the star -ed.] on the eilikon,
kisses it, and places it with the aer.

The priest, having bowed, prays thus:

ГѢ СѢМИ БЛАЖЕННЫМИ СИЛАМИ,
 ВЛАКО ЧЛКОЛЮБЧЕ, И МЫ
 ГРѢШНИИ ЗОВЕМЪ И ГЛАГОЛАЕМЪ: СѢ
 СѢ ИАКЪ ВОИСТИНѢ И ПРЕСѢ, И
 НѢСТЬ ЧИСЛА ВЕЛИКОЛѢПІЮ СѢИНИ
 ТВОЕѢ, И ПРЕПОДОБЕНЪ ВО ВСѢХЪ
 ДѢЛѢХЪ ТВОИХЪ, ИАКЪ ПРАВДОЮ И
 СДОМОЮ ИСТИННЫМЪ ВСѢ НАВЕЛЪ
 СѢ НА НЫ, СОЗДАВЪ ВО ЧЛКА
 ПЕРЕСТЪ ВЗЕМЪ ѿ ЗЕМЛИ, И ОБРА
 ЗОМЪ СВОИМЪ БЖЕ ПОЧЕТЪ, ПО
 ЛОЖИ СѢГО ВЪ РАИ ПИЩИ, БЕЗЪ
 СМЕРТИ ЖИЗНИ, И ВОСПРІАТИ
 ВѢЧНЫХЪ БЛАГЪ, ВЪ СОБЛЮДЕНІЕ
 ЗАПОВѢДЕЙ ТВОИХЪ, ѿБѢТОВАВЪ
 СѢМЪ. Но преславаша тѢ
 ИСТИННАГО БГА, СОЗДАВШАГО
 СѢГО, И ПРЕЛЕСТИЮ ЗМІЕВОЮ
 ПРИВЛЕКШАСА, ОУМЕРЩВЕНА ЖЕ
 ВОИМИ СѢМЪ ПРЕГРѢШЕНЬМИ,
 ИЗГНАВЪ СѢ СѢГО ПРАВЕДНЫМЪ

With these blessed Powers, O
 Master Who lovest man-
 kind, we sinners also call out and
 say: Holy indeed and most holy art
 Thou, and there are no bounds to
 the majesty of Thy holiness, and
 holy art Thou in all Thy works, for
 in righteousness and true judge-
 ment hast Thou brought all upon
 us. For when Thou hast fashioned
 man, taking dust from the earth,
 and hast honoured him with Thine
 own image, O God, Thou didst set
 him in a paradise of delight, and
 didst promise him immortal life
 and the obtainment of eternal
 good things in the keeping of Thy
 commandments. But when he dis-
 obeyed Thee, the true God Who
 had created him, and was allured
 by the deceit of the serpent, and
 was deadened by his own trans-
 gressions, Thou, O God, in Thy
 just judgement didst exile him

тѣ́ ѿдо́мъ бжѣ, ѿ ра̀ѣ́ въ мѣ́рѣ
 сѣ́и, и́ возвратѣ́лъ сѣ́и въ
 зѣ́млю, ѿ не́ѣже възѣ́тъ
 бы́сть, оу́строѣ́лъ сѣ́и ѣ́же
 па́ки быті́ѣ спсе́ніе, въ са́мо́мъ
 хрѣ́стѣ тво́емъ. Небѣ́ ѿврати́са
 со́здані́ѣ свое́у въконе́цъ, ѣ́же
 сотвори́лъ сѣ́и блѣ́же, ни́же
 забы́ дѣ́ло рѣ́къ сво́ихъ, но
 поѣ́ти мно́гоу́бръѣ́нѣ́, ра́ди
 мно́госѣ́рді́ѣ ма́ти тво́еѣ:
 прѣ́рѣ́ки поѣ́лъ сѣ́и, сотвори́лъ
 сѣ́и си́лы стѣ́ми сво́ими, и́же
 въ ко́емъждо́ ро́дѣ́ и́ ро́дѣ́
 блѣ́гоу́бо́днѣ́ми тѣ́, гла́ на́мъ
 оу́сты́ ра́въ тво́ихъ прѣ́рѣ́къ,
 прѣ́возвѣ́ща́ѣ хотѣ́ще бы́ти
 спсе́ніе, за́ко́нъ да́лъ сѣ́и въ
 по́мощь, а́нѣ́лы воста́вля́лъ сѣ́и
 храни́телеѣ. Ѣ́гда́ же прѣ́иде
 и́сполне́ніе вре́менъ, глаго́ла
 на́мъ са́мѣ́мъ сѣ́и тво́и́мъ,

from paradise to this world, and
 didst turn him back to the earth
 from which he was taken, and
 didst decree for him the salvation
 of regeneration in Thy Christ
 Himself. For Thou didst not utter-
 ly turn away from Thy creature
 which Thou hadst made, O Good
 One, neither didst Thou forget the
 work of Thy hands, but in divers
 manners didst visit him in the
 mercy of Thy loving-kindness.
 Thou sentest prophets; Thou didst
 perform mighty acts through Thy
 saints who have been well-pleas-
 ing to Thee in every generation;
 Thou spakest unto us by the
 mouths of Thy servants the
 prophets, foretelling unto us the
 salvation to come. Thou gavest the
 Law for a help; Thou didst appoint
 angels as guardians. And when the
 fulness of time was come Thou
 didst speak unto us by Thy Son
 Himself, by Whom also Thou

ѿмже ѿ вѣки сотвори, ѿже
 єсть о́бразъ сла́вы твоеѧ, ѿ
 начертáнїе сота́ва твоегѡ,
 носѧ же всѧ глѡмъ си́лы своеѧ,
 не возхищѣнїемъ нещекѧ бы́ти
 ра́венъ тебѣ́ вѣ́ѡ ѿ о́цѡ, но вѣ́ѡ
 сынъ превѣ́чнынъ, на земли
 я́вилъ ѿ члѣвѣвъ ѡ́живѣ, ѿ ѡ
 дѣвы стѣ́ѡ воплощѣ́ѡ, ѿзлѣ́ѡ
 себѣ́, о́бразъ раба́ прїѣ́ѡ,
 соо́бра́зенъ бы́въ тѣ́лѡ смире́нїѡ
 на́шегѡ, ꙗ́кѡ да на́съ
 соо́бра́зны сотвори́тъ о́бразѡ
 сла́вы є́гѡ. Понѣ́же бо ра́ди
 члѣ́вѡ грѣ́хъ вни́де въ мѡ́ръ, ѿ
 грѣ́хѡ ра́ди сме́рть, бл҃говоли́
 є́диноро́днынъ тво́й снъ, сынъ в
 нѣ́дрѣхъ твои́хъ бѣ́ѡ ѿ о́цѡ,
 роди́тисѡ ѡ́ жены стѣ́ѡ вѣ́ѡ ѿ
 прѣ́ѡ дѣ́вы мѡ́ринъ, ѿ бы́въ по́д
 за́кономъ, ѡ́сѡди́ грѣ́хъ плѡ́тїю
 свое́ю, ꙗ́кѡ да ѿ́же въ а́дамѣ́

madest the worlds; Who, being
 the brightness of Thy glory and
 the express image of Thy Person,
 and upholding all things by the
 word of His power, thought it not
 robbery to be equal with Thee,
 God the Father, but though He is
 God pre-eternal, yet He appeared
 upon earth and dwelt with men.
 And being incarnate of the holy
 Virgin, He emptied Himself and
 took upon Him the form of a ser-
 vant, being made in the likeness of
 our lowly body, that He might
 make us conformed to the image
 of His glory. For inasmuch as by
 a man sin entered into the world,
 and by sin death, Thine Only-be-
 gotten Son, Who is in the bosom
 of Thee, O God and Father, was
 well-pleased to be born of a
 woman, the holy Mother of God
 and Ever-Virgin Mary. Being under
 the Law, He condemned sin in His
 flesh, that they who were dead in

оумирающеѣ ѡживотворѣти въ
 самомъ христѣ твоёмъ, и по
 живъ въ мѣстѣ семъ давъ по
 велѣнїа спасенїа, ѡставивъ
 насъ прелесть идолюскїа, и при
 ведъ въ познанїе твое, бѣа и
 оца, ставѣвъ насъ себѣ люди
 израѣльны, цркое шїенїе, языкъ
 стъ, и ѡчистивъ водою, и
 ѡсѣнивъ дхомъ стымъ, дастъ
 себѣ измѣнѣ смѣрти, въ нейже
 держимъ бѣхомъ, продани подъ
 грѣхомъ, и сшѣдъ ради крѣта во
 адъ, да исполнитъ собою всѣ,
 разрѣши болѣзнь смѣртныа,
 и воскресъ въ третїи день, и
 пѣтъ сотвори въ всей плоти,
 еже и зъ мертвыхъ воскрѣнїе,
 яко не баше мочно держимъ
 быти тлѣнїемъ начальникъ
 жнзи, бысть начатокъ оу
 мершымъ, первенецъ и зъ мерт

Adam might be quickened in Thy
 Christ Himself; Who, dwelling in
 the world, gave [us] saving com-
 mandments, and having taken us
 away from the deceit of idols,
 brought us unto knowledge of
 Thee, God the Father, and ac-
 quired us for Himself as [His] pe-
 culiar people, a royal priesthood, a
 holy nation, having cleansed us
 with water and sanctified us by the
 Holy Spirit. He gave Himself a ran-
 som unto death, wherein we were
 held, sold under sin; and having
 descended into hell through the
 Cross, that He might fill all things
 with Himself, he loosed the pains
 of death; and having risen on the
 third day and made a way for all
 flesh unto the resurrection of the
 dead--for it was not possible that
 the Author of Life should be hold-
 en of corruption--He became the
 first fruits of them that slept, the
 first-born from the dead, that He

вѣхъ, ꙗко да вѣдетъ сѧмъ
 всѧ, во вѣхъ первенствѣхъ, и
 возше́дъ на нѣбѧ, сѣде ѡдеснѣю
 величествїѧ твоегѡ на вы
 со́кнхъ, ѡже прїидетъ возда́ти
 комѣждо по дѣломъ егѡ,
 ѡста́ви же воспомина́нїѧ на́мъ
 спсе́нныхъ своихъ страсте́й сѧ,
 ꙗже предло́жише по егѡ
 за́повѣдемъ. Хо́тѧ бо ѡзы́ти
 на во́льнѣю и прѣпо́мощнѣю, и
 животвори́вѣю егѡ смѣ́рть, в
 но́щь, в нѡ́же преда́ше себѣ ѡ
 мїро́комъ животи́, прїе́мъ
 хлѣ́бъ на стѣ́хъ своихъ и пре
 чѣ́тыхъ рѣка́хъ, и показáвъ тебѣ
 бгѣ и о́цѣ блага́ривъ,
 бгослови́въ, ѡстѣ́ивъ, пре
 ло́мль.

Возгласъ: Дáстъ стѣ́мъ своимъ
 оучени́комъ и апѣ́ломъ рѣкъ:
 Прїимите и ѧ́дите, се́ е́сть тѣ́ло

might be all in all, having pre-emi-
 nence. And having ascended into
 heaven, He sat down on the right
 hand of Thy majesty on high, and
 He shall come [again] to render to
 every man according to his deeds.
 He hath also left us as remem-
 brances of His saving Passion,
 these things which we have of-
 fered according to His command-
 ments. For when He was about to
 go forth to His voluntary and ever-
 memorable and life-giving death,
 in the night in which He gave
 Himself up for the life of the
 world, He took bread in His holy
 and most pure hands, and when
 He had shown it unto Thee, God
 and Father, and had given thanks,
 and blessed it, and hallowed it,
 and broken it,

Exclamation: He gave it to His holy
 disciples and apostles, saying:
 Take and eat; This is My Body,

МОЕ, ѿЖЕ ЗА ВѢЛОМНІМОЕ ВО
УСТАНОВЛЕНІЕ ГРЕХОВЪ. И ЛЮДІЕ:
АМІНЬ.

Іерей покажетъ деиною рѣкою ко
сѣтому дискосу, и дѣаконъ такожде со
оуларемъ покажетъ, се же іерей втай
нѣ глѣтъ:

ПОДОБНѢ И ЧАШУ ѿ ПЛОДА
ЛОЗНАГѢ ПРИСМЪ, НАЛИВЪ
БЛАГОДАРИВЪ, БЛАГОВИВЪ, УСТНІВЪ.

Возгласъ: ДАСТЪ СѢИМЪ СВОИМЪ
УЧИНИКОМЪ И АПОСТОЛѢМЪ РЕКЪ:
ПИЙТЕ ѿ НЕА ВИНЪ, СЕ ЕСТЬ КРОВЬ
МОА НОВАГО ЗАВѢТА, ІАЖЕ ЗА
ВѢ И ЗА МНОГИ ИЗЛѢВЛЕМАА, ВО
УСТАНОВЛЕНІЕ ГРЕХОВЪ. **Людѣ:**
АМІНЬ.

Іерей покажетъ ко сѣтому потиру, и
дѣаконъ со оуларемъ такожде покажетъ.
Іерей преклонивъ мольбѣ:

ГЕ ТВОРИТЕ КЪ МОЕ ВОСПОМИ
НАНІЕ, СЛѢЖДЫ ВО АЩЕ ІАСТЕ

Which is broken for you for the re-
mission of sins. **People:** Amen.

The priest points to the holy diskos with
his right hand, and the deacon does likewise
with his orarion. Then, the priest says these
words secretly:

Likewise, He took also the cup of
the fruit of the vine, and when
He had mingled it, and had given
thanks, and blessed it, and hal-
lowed it:

Exclamation: He gave it to His holy
disciples and apostles, saying:
Drink ye all of it; This is My Blood
of the New Testament, which is
shed for you and for many, for the
remission of sins. **People:** Amen.

The priest points to the holy chalice, and
the deacon does likewise with his orarion.
Having bowed, the priest prays [secretly]:

Do this in remembrance of
Me; for as often as ye eat

ХЛѢБЪ СЕИ, И ЧАШѢ СІЮ ПІЕТЕ,
МОЮ СМЕРТЬ ВОЗВѢЩАЕТЕ, МОЕ
ВОСКРѢНІЕ ИСПОВѢДАЕТЕ. ПОМИНАЮЩЕ
ОУБѢ ВЛКО И МЫ СПЕЧАА ЕГѢ
СТРАДАНІА, ЖИВОТВОРИВЫИ КРѢТЪ,
ТРИДНѢВНОЕ ПОГРЕБЕНІЕ, ЕЖЕ ИЗ
МЕРТВЫХЪ ВОСКРѢНІЕ, ЕЖЕ НА НЕБѢ
ВОШЕСТИЕ, ЕЖЕ ОДЕСНѢЮ ТЕБѢ БѢ
ОЦА СЕДАНИА, И СЛАВНАГО И СТРА
ШНАГО ЕГѢ ПРИШЕСТИА.

ТАЖЕ ПОКАЗѢТЪ ІЕРІИ НА ОБОѢ СѢА,
ТАКОЖЕ И ДІАКОНЪ СО ОУЛАРЕМЪ ПОКАЗѢТЪ
КО СѢЫМЪ.

ВОЗГЛАСЪ: ТВОА Ѡ ТВОИХЪ К
ТЕБѢ ПРИНОСАЩЕ Ѡ ВСѢХЪ И ЗА
ВСА.

И ЛЮДІЕ: ПОЕМЪ ТѢ, БЛАГОСЛОВИМЪ
ТѢ, БЛАГОДАРИМЪ ТѢ ГДН, МОЛИМЪ ТИА
БЖЕ НАШЪ.

ІЕРІИ ПРЕКЛОНЫА МОЛИТІА:

ЕГѢ РАДИ, ВЛКО ПРЕСѢТІИ, И
МЫ ГРЕШНИИ И НЕДОСТОИИИ

this Bread and drink this Cup, ye
do show My death and confess
My resurrection. Wherefore, O
Master, we also are mindful of
His saving Passion, the life-giving
Cross, the Burial for three days,
the Resurrection from the dead,
the Ascension into heaven, the
Sitting at the right hand of Thee,
God and Father, and His glorious
and fearful Coming again.

Now the priest points to both holy things,
while the deacon does likewise with his orari-
on.

Exclamation: Thine own of Thine
own, we offer unto Thee on behalf
of all and for all. (Bow).

People: We hymn Thee, we bless Thee, we
give thanks unto Thee, O Lord, and we pray
unto Thee, O our God.

Having bowed, the priest prays:

Wherefore, most holy Master,
we also, Thy sinful and un-

рабѣ твоѣ, сподобльшесѧ
 служити стѣомѸ твоемѸ
 жерътвеникѸ, не ради правдѧ
 нашихъ, не бо сотворихомъ что
 благо на землѣ, но ради милътей
 твоихъ и щедротѧ твоихъ, иже
 изліалъ еси богатство на ны,
 надѣюшесѧ приближаемсѧ стѣомѸ
 тѣи жерътвеникѸ, и предложше
 тождество разна стѣаго тѣла и
 крове хрѣта твоего, тебѣ просимъ
 и тебѣ молимсѧ: стѣ стѣихъ,
 благоволенїа твоеа блгости, при
 тѣ дхѸ твоемѸ стѣомѸ на ны и
 на предлежащыа дары еѣ, и блго
 словити ихъ и ѡсвятити и
 показати:

Тѣже іерей, и діаконъ творѧтъ три
 поклоны предъ стѣимъ прѣтоломъ, глаголюще къ
 себѣ:

Гди иже пресѣи свой дхъ въ
 третїи часъ апѣломъ своимъ
 пославъ, тогѡ блгїи не ѡнимѣ ѡ

worthy servants, whom Thou hast
 vouchsafed to minister at Thy holy
 altar, not on account of our own
 righteousnesses, for we have done
 nothing good on the earth, but for
 the sake of Thy mercies and boun-
 ties, which Thou hast richly
 poured out upon us; we draw nigh
 in confidence to Thy holy altar,
 and having offered like figures of
 the holy Body and Blood of Thy
 Christ, we beseech Thee and we
 pray unto Thee, O Holy of holies,
 by the good pleasure of Thy good-
 ness, that Thy Holy Spirit may
 come upon us and upon these gifts
 here set forth, and may bless
 them, and hallow them, and show

Here the priest and the deacon bow thrice
 before the holy altar, 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

на́съ, но ѡбновѣ на́съ мола
ѡщихтисѧ.

Сти́хъ же дѣако́нъ гл҃етъ. Сти́хъ ѧ:
Ср҃це чѣсто ѡзѣжди во мнѣ
бже, ѡ дх҃ъ пра́въ ѡбновѣ во
оутрѣбѣ моѣй.

Іерѣ́й: Гд҃и ѡже пресѣ́и твоѣ
дх҃ъ въ трѣ́тѣи часѣ апѣ́ломъ
твоѣмъ посла́въ, тогѡ́ бл҃гѣи не
ѡмнѣ ѡ на́съ, но ѡбновѣ на́съ
молаѡщихтисѧ.

Дѣако́нъ, сти́хъ в: Не ѡвѣрзи
менѣ ѡ лицѧ твоегѡ́, ѡ дх҃а
твоегѡ́ ст҃агѡ не ѡмнѣ ѡ менѣ.

Іерѣ́й: Гд҃и ѡже пресѣ́и твоѣ
дх҃ъ въ трѣ́тѣи часѣ апѣ́ломъ
твоѣмъ посла́въ, тогѡ́ бл҃гѣи не
ѡмнѣ ѡ на́съ, но ѡбновѣ на́съ
молаѡщихтисѧ.

Та́же дѣако́нъ, показѧ ѡ оу́ларѣмъ
ко стѡ́мѡ дѣкоѡ, гл҃етъ:

One, but rather renew us who pray
unto Thee.

The deacon says this verse: Create in
me a clean heart, O God, and re-
new 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 says another verse: Cast me
not away from Thy presence, and
take not Thy Holy Spirit from me.

Priest: O Lord, Who at the third
hour didst send Thy Most Holy
Spirit upon Thine Apostles: take
Him not away from us, O Good
One, but rather renew us who pray
unto Thee.

Then the deacon points with his orarion to
the holy diskos, and says:

Благословѣ вѣко, свѣтъ хлѣбъ
свѣтъ.

Иерей благословляетъ верхъ стѣго
хлѣба и глѣтъ: чѣхнмъ гласомъ:

Хлѣбъ оубо свѣтъ сѣмоу чѣтноу
чѣло гдѣ бѣга и свѣта нѣшегоу їса
хрѣта.

Діаконъ: ѿмѣнь. и пакѣ діаконъ
глѣтъ: Благословѣ вѣко свѣтъ чашѣ
свѣтъ.

Иерей же благословляетъ верхъ стѣго
потирѣ и глѣтъ: Чаша же сѣмоу сѣмоу
чѣтноу кровѣ гдѣ бѣга и свѣта
нѣшегоу їса хрѣта.

Діаконъ: ѿмѣнь.

и пакѣ діаконъ показѣтъ оуларѣмъ
на стѣла и глѣтъ:

Благословѣ вѣко оубо сѣмоу
стѣла.

Иерей благословляетъ оубо, свѣтъ
дискосъ и свѣтъ потирѣ, глѣтъ:
ИЗЛѣннаа за мѣрскѣ живѣтъ.

Bless, master, this holy bread.

The priest blesses the holy bread, saying
quietly:

**This bread to be the precious
and very Body of our Lord, God
and Saviour Jesus Christ.**

**Deacon: Amen. Again, the deacon says:
Bless, master, this holy cup.**

The priest blesses the holy chalice, saying:

**And this cup to be the precious
and very Blood of our Lord, God
and Saviour Jesus Christ.**

Deacon: Amen.

Again, 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:

**Which was shed for the the life
of the world.**

ДѢАКОНЪ: АМІНЬ. И ГЛАВЪ ПРЕКЛОНЬ
КО ІСРІЮ, ГЛЕТЪ: ПОМАНІ МА СТЫИ
БЛГО ГРѢШНАГО.

ІСРІЙ: ПОМАНЕТЪ ТѦ ГДЬ БГЪ ВО
ЦРКВІИ СВОЕМЪ, ВСЕГДА И ННѢ И
ПРНУ И ВО ВѢКИ ВѢКѦМЪ.

ДѢАКОНЪ: АМІНЬ.

ІСРІЙ ПРЕКЛОНЯА МОЛИТЕА:

НѦСЪ ЖЕ ВСѢХЪ, ИЖЕ ѿ ЕДИ
НАГѦ ХЛѢБА И ѿ ЧАШИ ПРИЧА
ЩАЮЩИХСѦ, СОВОКУПИ ДРЪГЪ КО
ДРЪГЪ ВО ЕДИНАГѦ ДХА СТАГѦ
ПРИЧАСТІЕ, И НИ ЕДИНАГѦ ЖЕ НѦСЪ
БЪ СЪДЪ ИЛИ ВО ѠСЪЖДЕНІЕ СОТВО
РИШИ ПРИЧАСТІТИСѦ СТАГѦ ТѢЛА И
КРОВЕ ХРІСТА ТВОЕГѦ, НО ДА
ѠБРАЩЕМЪ МІЛОСТЬ И БЛГОДАТЬ
СО ВСѢМИ СТЫИМИ, ИЖЕ ѿ ВѢКА
ТЕБѢ БЛГОУГОДИВШИМИ, ПРАСѢТЦЪ,
СѢТЦЪ, ПАТРІАРХЪ, ПРРѦВЪ, АПЛЪ,
ПРОПОВѢДНИКЪ, БЛГОВѢСТНИКЪ,

Deacon: Amen. And bowing his head to
the priest, the deacon says: Remember
me, a sinner, 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.

Having bowed, the priest prays:

And all of us who are partakers
of the one Bread and of the
Cup do Thou join one with another
unto communion of the one
Holy Spirit; and suffer none of us
to partake of the Holy Body and
Blood of Thy Christ unto judge
ment or condemnation, but that
we may obtain mercy and grace
with all the Saints who have been
well-pleasing unto Thee from the
beginning: Forefathers, Fathers,
Patriarchs, Prophets, Apostles,
Preachers, Evangelists, Martyrs,
Confessors, Teachers, and with

мѸченикѹ, исповѣдникѹ, оучи-
тель, ѿ всѧкомѹ дѹшею прѧ-
ведныхъ, въ вѣрѣ скончавшихся.

Діаконѹ, пріемѹ кадило, кадитѹ съѹгнъ
прѣтѣла.

Іерей, возглаголетъ: **И**ЗРАДНѸ ѿ
престѣла, пречѣла, прелѧго
словеннѣла, влѧщѣ нашей вѣла ѿ
прѣла дѣла мѣла.

Прѣвцы же поютъ вѣрѣла достѣла:

Ѹтебѣ радѹется ѿбрѧдованнаѹ всѧ-
тварѹ, архангелскѣ собѣла ѿ члѣвскѣ
родѹ. Ѹ ѿщѣеннаѹ цркви, радѣ сло-
веснын, дѣвственнаѹ похвалѣ, ѿз неѧже
бѣла воплощѣла ѿ младѣнецѹ бысть,
прѣжде вѣкѹ сынъ бѣла нашъ: ложе на бо-
твоѹ прѣтѣла сотвори, ѿ чрево твоѣ про-
стрѧниче нѣла содѣла дѣла. Ѹ тебѣ
радѹется, ѿбрѧдованнаѹ, всѧкаѹ тварѹ,
слава тебѣ.

Ѹще ли въ великѣи четвертокѹ, ѿнѣ въ
великѹю сѹсѣла, тогда поютъ ѿрмѣла
деѧтыѹ прѣла днѣ тогѣ.

every righteous spirit in faith
made perfect.

The deacon takes the censer and censes the
holy altar.

The priest exclaims: **E**specially 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 and sing, instead of *It is truly meet*:

In thee rejoiceth all creation, O thou who
art full of grace: the assembly of archangels
and the race of men. O hallowed church, mys-
tical paradise, glory of virgins, of whom God,
our God before all ages, took flesh and be-
came 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.

If it be Great Thursday or Great Saturday,
the Heirmos of the Ninth Ode of the day is
sung instead.

Исрѣй же преклоныѣа молиѣа:

Бѣаго исраѣнна прѣрока и прѣте
чи, крѣтитѣла, и стѣихъ и все
хвалѣныхъ апѣтолъ, и бѣаго,
имѣа, бѣагоже памѣть совершѣ
емъ, и всеѣхъ стѣихъ твоихъ,
иже моленѣми посѣти насъ бже.

И помани всеѣхъ оубоипшихъ,
имѣа, ѡ надежди воскресѣнѣа
и жиѣзни вѣчныа, и оубокои
ихъ, ижеже присѣцѣетъ свѣтъ
лицѣ твоегѡ.

Бже же ѡ здравѣи:

Бже молимътеа, помани гди
стѣю твою соборную и апѣтолъ
скую црковъ, иже ѡ концѣ
даже до концѣ вселѣнныа, и
оумири бѣа, иже наздаа бѣи
чѣною кровѣю хрѣта твоегѡ, и
стѣи храмъ сѣи оутверди даже до
концѣ вѣка.

Having bowed, the priest prays:

And with the holy Prophet,
Forerunner and Baptist John,
the holy and all-praised Apostles,
Saint **N.**, whose memory we keep,
and with all Thy saints, through
whose prayers do Thou visit us, O
God.

And remember all those who
have fallen asleep in the hope
of resurrection and eternal life **N.**,
and grant them rest where the
light of Thy countenance watcheth
over them.

The priest further prays for health:

Moreover, we beseech Thee:
Remember, O Lord, Thy
Holy, Catholic and Apostolic
Church which [stretcheth] from
one end of the world to another,
and give peace to that which Thou
hast purchased with the precious
Blood of Thy Christ, and confirm
this holy temple even unto the end
of the ages.

Помани́ гдѣи́ иже́ да́ры сѣѡ
тебѣ́ прине́сшихъ, и ѡ́ иже́,
и ра́ди кѣихъ, и и́миже ты́ѡ при
несо́ша.

Помани́ гдѣи́ плодоноса́щихъ и
добро́ твора́щихъ во стѣ́ихъ
твои́хъ цр́квахъ, и помни́ающихъ
ни́щыѡ: возда́ждь и́мъ бога́
тыми твои́ми и́ и́ными дарми́,
да́руи́ и́мъ вѣ́стѡ зе́мныхъ
и́вѣснаѡ, вѣ́стѡ вре́менныхъ
вѣ́чнаѡ, вѣ́стѡ тлѣ́нныхъ
нетлѣ́ннаѡ.

Помани́ гдѣи́, иже́ в пѹ́сты́нахъ
и́ гора́хъ и́ пеще́рахъ, и про
па́стѣхъ зе́мныхъ.

Помани́ гдѣи́, иже́ в дѣ́ствѣ́ и
бл́гоговѣ́нствѣ́, и безмо́л
ви́и и́ в чѣ́стѣ́ житїи́ пребы
ва́ющихъ.

Remember, O Lord, them that
have offered Thee these gifts,
and them for whom, by whom and
in behalf of whom they are of
fered.

Remember, O Lord, them that
bear fruit and do good works
in Thy holy churches, and them
that are mindful of the poor.
Reward them with Thy rich and
heavenly gifts. Bestow upon them
things heavenly for things earthly,
things eternal for things temporal,
things incorruptible for things cor
ruptible.

Remember, O Lord, them that
[dwell] in deserts, on moun
tains, and in dens and caves of the
earth.

Remember, O Lord, them
that abide in virginity, de
votion, silence and purity of
life.

Помани́ гдѣ правосла́вныя лю́ди
 страны́ еѣ, ѿхже ѡпра́вдалъ
 еси́ цр҃ствова́ти на зе́млі
 о́рѡжїемъ и́стины, о́рѡжїемъ
 б́говоле́нїа вѣнча́й ихъ. ѡбѣни́
 на́дъ главо́ю ихъ во́ время бр́ани,
 о́укрѣпи́ ихъ мы́шцѣ, возвы́си
 ихъ де́сныцѣ, о́удержа́ви ихъ цр҃тво.
 покорѣ́ имъ всѣ́ варварскѣ́
 ꙗзы́ки, бр́ани хотѣ́щыя. да́руй
 имъ гл҃боко́и и неѡс҃лае́мыи
 ми́ръ. возг҃ли въ ср҃дцѣ́хъ ихъ б́гѡа
 ѡ цр҃кви твое́й, и всѣ́хъ лю́дехъ
 твои́хъ, ꙗ́ко да въ ти́шинѣ́ ихъ,
 ти́хѡ и безмо́лвнѡ жи́тїе по́жи
 вѣ́мъ, во всѣ́комъ б́гобѣ́рїи и
 чи́стотѣ́.

Помани́ гдѣ всѣ́ко нача́ло и
 вла́сть, и всѣ́ ко́инство: б́гѡа
 во б́гости со́блюди́, а́зѣкѣ́
 б́ги сотвори́ во б́гости твое́й.

Remember, O Lord, the Ortho-
 dox people of this country and
 its civil authorities whom Thou
 hast ordained to rule on earth.
 Crown them with a shield of
 truth, a shield of Thy good will.
 Spread Thy shelter over their
 heads in time of battle. Streng-
 then their arm; exalt their right
 hand; Establish their rule. Subject
 to them all the barbarian peoples
 which want war. Grant them deep
 and inviolable peace. Inspire their
 hearts with good things for Thy
 Church and for all Thy people,
 that in their tranquility we may
 lead a quiet and peacable life in all
 godliness and purity.

Remember, O Lord, every au-
 thority and government, our
 brethren who are in their service,
 and all the armed forces. Preserve
 the good in goodness and make
 the evil good in Thy goodness.

Помани́ гдѣи́ прѣдсто́ящымъ
лю́ди, ѿ ра́ди бѣгоу́щихъ
вѣнъ по́сланныхъ, ѿ е́ще ихъ ѿ
на́съ по мно́жеству́ мѣти твоеѣ,
сокро́вища ихъ испо́лни всѣ́хъ
бѣга, ѿпрѣ́ги ихъ въ ми́ръ ѿ во
ѣди́нствѣ́ соблюди́, младе́нцы
воспита́й, юно́сть накажи́, ста́
рость подѣржи́, младоу́шнымъ
оутѣ́ши, расхо́щеннымъ собери́,
прельще́нныхъ о́брати ѿ совоку́пи
стѣ́й твоѣ́й собо́рнѣ́й ѿ а́птъ
стѣ́й цркви́, оубре́жамъ ѿ
дѣху́въ нечисти́хъ свобо́ди,
пла́вающимъ сплѣ́вай, вдови́цамъ
прѣдста́ни, си́рыхъ за́щити, пла́
чущихъ ѿбѣ́ди, больны́хъ исцѣ́ли.

Помани́ бже́ ѿ всѣ́хъ трѣ́бю
щихъ вели́каго ти́ бѣго
у́тробѣ́а, любащихъ на́съ ѿ нена

Remember O Lord, the people
here present, and them that
are absent with good cause, and
save them and us according to the
multitude of Thy mercies. Fill their
storehouses with every good
thing. Maintain their marriage-
bonds in peace and unity. nourish
the infants; instruct the young;
support the aged; encourage the
faint-hearted; gather together the
scattered; lead back them that
have gone astray, and join them to
Thy Holy, Catholic, and Apostolic
Church. Set free them that are
vexed with unclean spirits. Sail
with them that sail. Protect the
widows; defend the orphans; de-
liver the captives; heal the sick.

Remember, O God, also them
that are in need of Thy
great compassion; them that
love us and them that hate us;

вѣдающихъ, и заповѣдавшихъ
намъ недостойнымъ молитися
ѡ нихъ.

И всѣ люди твоѣ помани гдѣ
еже нашъ, и на всѣ изліѣй
богатую твою милость, всѣмъ
подаѣ иже ко спасенію прошеніа,
и ихъже мы не поманихомъ
невѣденіемъ, или забвеніемъ,
или множествомъ именъ, самъ
помани еже, вѣдыи коегѡждо
возрастъ и именованіе, вѣдыи
коегѡждо ѡ оутробы матере ѿгнѣ.
Ты бо еси гдѣ помозишь безпо-
мощнымъ, надежда безнадѣ-
жнымъ, ѡбщевѣаемымъ спаси-
тель, плавающимъ пристанище,
больнымъ врачъ. Самъ всѣмъ
всѣхъская буди, вѣдыи кое-
гѡждо, и прошеніе ѿгнѣ, домъ и
потребу ѿгнѣ.

and them that have charged us
to pray for them, unworthy
though we be.

And all Thy people do Thou re-
member, O Lord our God, and
upon all pour out Thy rich mercy,
granting unto all such of their peti-
tions as are unto salvation. And
them that we have not remem-
bered, whether through ignorance
or forgetfulness or the multitude
of names, do Thou Thyself remem-
ber, O God, Who knowest the
name and age of each, Who know-
est every man even from his moth-
er's womb. For Thou, O Lord, art
the Help of the helpless, the Hope
of the hopeless, the Saviour of the
storm-tossed, the haven of sailors
and the Physician of the sick. Be
Thou Thyself all things to all men,
O Thou Who knowest every man
and his petition, [every] house and
its need.

ИЗМѢ ГДН ГРАДЪ СЕИ [И ОБИТЕЛЬ
СИЮ], И ВСАКЪ ГРАДЪ И СТРАНѢ,
О ГЛАДА, ГДЕБИТЕЛЬСТВА, ТРЪСА И
ПОТОПА, ОГНА, МЕЧА, НАШЕСТВІА
ИНОПЛЕМЕННЫХЪ И ОУРОБНЫА БРАНИ.

ВОЗГЛАСЪ: ВЪ ПЕРВЫХЪ ПОМАНІИ
ГДН, ГДНА НАШЕГО СЪТѢЙШАГО ПА
ТРИАРХА ИМѢКЪ, [И ГДНА НАШЕГО ПРЕОСВѢЩЕН
НИЙШАГО МИТРОПОЛИТА ИМѢКЪ, И ГДНА
НАШЕГО ПРЕОСВѢЩЕННИЙШАГО АРХІЕПІСКОПА
ИМѢКЪ, ИЛИ ЕПІСКОПА ИМѢКЪ,] ЕГОЖЕ
[ИХЖЕ] ДАЖДЪ СЪТѢМЪ ТВОИМЪ
ЦРКВАМЪ, Ъ МИРѢ, ЦѢЛА [ЦѢЛЫХЪ],
ЧЕСТНА [ЧЕСТНЫХЪ], ЗДРАВА [ЗДРА
ВЫХЪ], ДОЛГОДѢИТЕЛЬЮЩА [ДОЛГО
ДѢИТЕЛЬЮЩИХЪ] И ИСПРАВЛЯЮЩА [ИСПРА
ВЛЯЮЩИХЪ] СЛОВО ТВОЕ ИСТИНЫ.

ДІАКОНЪ ЖЕ ПОМИНАЕТЪ КЪ СЕБѢ СОЗ
ДАТЕЛА ХРАМА ИЛИ ОБИТЕЛИ, ЯЩЕ ЖИВИ
ЕСТЬ, ЯЩЕ ЕСТЬ МОНАСТЫРЬ, ИГУМЕНА И
БРАТІЮ. ТАКО ЖЕ ПОМИНАЕТЪ И ИНЫХЪ

Deliver, O Lord, this city (and
this dwelling) and every city
and land from famine, pesti
lence, earthquake, flood, fire,
sword, from foreign invasion and
civil strife.

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 Arch
bishop 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 silently commemorates the
founders of the church or monastery, if they
be alive, and whomsoever he will of the living.
In a monastery, he commemorates the abbot

жнѣхъ, ѡликихъ хощетъ. Іерей
преклонься молюще:

Помани гдѣ всѣко ѡбщество
православныхъ, исправляющихъ
слово твоеѡ истинны.

Помани гдѣ по множеству
щедротъ твоихъ, и мое недо
стоинство. прости ми всѣко пре
грѣшеніе, вольное же и
невольное, и не ради моихъ грѣ
ховъ, возврати блага твоя
и твою дѣла, ѡ предле
жащихъ даровъ.

Помани гдѣ прѣдѣтели твои
ѡже ѡ хрѣтѣ и дѣятели твои, и
всѣхъ священническихъ чинъ, и ни
однаго же насъ попраши, ѡ
крестъ стоящихъ у твоего
жертвенника. Прости насъ во
благости твоей гдѣ, и вѣдай насъ
богатыми твоими щедротами.
Благодѣтели и полезны воз

and the brethren. The priest having bowed,
prays thus:

Remember, O Lord, every bish
op of the Orthodox who right
ly divideth the word of Thy truth.

Remember, O Lord, according
to the multitude of Thy boun
ties, also mine unworthiness; for
give mine every transgression,
whether voluntary or involuntary;
and withhold not because of my
sins the grace of Thy Holy spirit
from these gifts here set forth.

Remember, O Lord, the
priesthood, the diaconate in
Christ and every priestly order;
and put none of us to shame who
stand around Thy holy altar.
Visit us in Thy goodness, O
Lord. Reveal Thyself to us in Thy
rich bounties. Grant us season
able and beneficial winds. Give
[us] gentle rains for the fruitful-

ДѢХИ НАМЪ ДАРѢИ, ДОЖДА МІРНЫ
ЗЕМЛѢ КЪ ПЛОДНОСТІЮ ДАРѢИ,
БЛАГОСЛОВИ ВѢНЦЪ ЛѢТѢ БЛАГОСТИ
ТВОЕѢ, НЕ ДАЖДЕ БЫТИ РАЗДРАНИА
ЦЕРКВАМЪ, ОУТИШИ ВОСТАНИА ІАЗЫ
ЧЕСКАА, ЕРЕТИЧЕСКАА ВОСТАНИА
СКОРѢ РАЗОРѢ СІЛОЮ СѢАГѢ
ТВОЕГѢ ДѢА. ВСЕХЪ НАСЪ ПРИМИ
ВО ЦРКѢ ТВОЕ, СЫИ СВѢТА И СЫИ
ДНЕВНИ ПОКАЖИ. ТВОИ МИРЪ И ТВОЮ
ЛЮБОВЬ ДАРѢИ НАМЪ ГДІИ БЖЕ НАШИ,
ВѢА БО ВОЗДАДЕ СЕБѢ НАМЪ.

ВОГЛА. И ДАЖДЕ НАМЪ ЕДИНѢМИ
ОУСТЫ, И ЕДИНѢМЪ СРЦЕМЪ,
СЛАВИТИ И ВОСПѢВАТИ ПРЕЧІТОЕ И
ВЕЛИКОЛѢПОЕ ІМА ТВОЕ ОЦА И СНА
И СѢАГѢ ДѢА, ННѢ И ПРНѢ И БО
ВѢКНИ ВѢКѢМЪ. И ЛЮДІЕ, АМИНЬ.

ІЕРІИ ГЛЕТЪ. И ДА БѢДУТЪ МЛТИ
ВЕЛИКАГѢ БГА И СПСА НАШЕГѢ ІСА
ХРІСТА, СО ВСѢМИ ВАМИ. **ЛЮДІЕ,** И СЪ
ДѢОМЪ ТВОИМЪ.

ness of the earth. Bless the
crown of the year with Thy good-
ness. Suffer not divisions in the
Churches. Quell the raging of
the heathen. Swiftly destroy the
uprising of heresy by the power
of Thy Holy Spirit. Receive us all
into Thy Kingdom. Show us to
be children of light, children of
the day. Thy peace and Thy love
bestow upon us, O Lord our
God, for Thou hast given all
things unto us.

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
people:** And with thy spirit.

ДѢАКОНЪ ПОЦѢЛОВАВЪ СѢТѢН ПРѢТОЛЪ И
ПОКЛОНѢА ІСРІЮ, ИСХОДИТЪ ВЪ ЦРКОВЬ
СѢВЕРНЫМИ ДВЕРИМИ, И СТАВЪ НА
ОБЫЧНОМЪ МѢСТѢ, ГЛАГОЛАЕТЪ:

ВСѢ СѢТѢА ПОМАНУВШЕ, ПАКИ И
ПАКИ МИРОМЪ ГДѢ ПОМОЛИМЕСА. **Г**ДѢ
ПОМИЛѢИ.

Ѡ ПРИНЕСЕНЫХЪ И ОЩЕЩЕННЫХЪ
ЧТНЫХЪ ДАРѢХЪ ГДѢ ПОМОЛИМЕСА.
ГДѢ ПОМИЛѢИ.

ИЖЕ ДА ЧЛКОЛЮБЕЦЪ БГЪ НАШЪ
ПРІЕМЪ А ВО СѢТѢН ПРЕНЕНЫИ И
МЫСЛЕННЫИ СВОИ ЖЕРТВЕНИКЪ, Б
ВОНЮ БЛАГОУХАНІА ДХОВНАГО,
НИЗПОСЛАЕТЪ НАМЪ БЛАГОДАТЬ И ДАРЪ
СѢАГО ДХА, ГДѢ ПОМОЛИМЕСА. **Г**ДѢ
ПОМИЛѢИ.

Ѡ ИЗБАВИТИСА НАМЪ Ѡ ВСѢКІА
СКОРБИ, ГНѢВА И НУЖДЫ, ГДѢ
ПОМОЛИМЕСА. **Г**ДѢ ПОМИЛѢИ.

ІСРІИ ПРЕКЛОНѢА МОЛИТСА:

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 :

Having remembered all the
saints, again and again in peace let
us pray to the Lord. **L**ord have mercy.

For the precious Gifts here of-
fered and sanctified, let us pray to
the Lord. **L**ord have mercy.

That our God, Who loveth man,
having accepted them upon His
holy, most heavenly and noetic al-
tar for an odour of spiritual fra-
grance, send down upon us the
grace and gift of the Holy Spirit,
let us pray to the Lord. **L**ord have
mercy.

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

The priest, having bowed,
prays thus:

Бѣже нашъ, бѣже спасаѣти, ты
 насъ научи благодарити тѣ до
 стоѣнно ѿ благадѣтельствъ твоихъ,
 иже сотвори насъ, и
 твориши ѿ насъ. Ты еси бгъ
 нашъ, прїѣмыи дары сїа, ѿчисти
 насъ ѿ всѣхъ сквернъ плоти и
 дѣла, и научи насъ совершати
 стѣнно въ страхѣ твоѣмъ, яко да
 чистымъ свидѣтельствомъ совѣ
 сти нашею прїемающе часть стѣнъ
 твоихъ, совокупимся съ тѣмъ
 тѣломъ и кровію хрѣта твоего, и
 подѣляюще ихъ достоѣнѣ,
 имамы хрѣта живѣща въ срѣдѣхъ
 нашихъ, и бѣдемъ храмы стѣго
 твоего дѣла. Ѣй бѣже нашъ, и ни
 единого же насъ повинна сотво
 риши страшныхъ снхъ небесныхъ
 таинъ, ниже немошною дѣєю и
 тѣломъ, ѿ еже недостѣнѣ снхъ

Our God, God of salvation,
 do Thou teach us to give
 thanks unto Thee worthily for
 the benefits which Thou hast
 given and dost give us. Thou art
 our God, Who acceptest these
 gifts; do Thou purify us from
 every defilement of flesh and
 spirit, and teach us to perfect ho-
 liness in Thy fear, that, receiving
 a portion of Thy Holy Things
 with the testimony of a pure con-
 science, we may be united unto
 the holy Body and Blood of Thy
 Christ; and that having received
 Them worthily, we may have
 Christ living in our hearts, and
 may become the temple of Thy
 Holy Spirit. Yea, O our God, let
 none of us be made guilty by rea-
 son of these fearful and heavenly
 Mysteries, or weak in soul or
 body through an unworthy par-
 taking of the same; but grant us

прича́титсѧ , но да́ждь на́мъ
да́же до послѣ́днѧго на́шегѧ
и́здыха́нїѧ досто́йнѣ при́мѧти
наде́ждѧ стѣ́иныхъ твои́хъ , ѣ́же напѣ́тїе
жизни́ вѣ́чныхъ , во ѿвѣ́тъ б́лаго
прїѧ́тенъ , и́же на стра́шномъ сѣ́дѣ
хрѣ́ста твоегѡ , ꙗ́ко да и́ мы со
все́ми стѣ́ими , и́же ѿ вѣ́ка тебѣ́
блгоу́годни́вшими , вѣ́демъ прича́
стни́цы вѣ́чныхъ твои́хъ бла́гъ ,
и́хже о́угото́валъ еси́ люба́щимъ
тебѣ́ гд́и .

Ді́аконъ гл҃етъ : Застѣ́пи , сп҃се ,
помя́луй , и́ сохрани́ насъ б́же
свое́ю б́лгодѧ́тїю . Гд́и помя́луй .

Дне́ всегѡ́ соверше́на , стѣ́а ,
ми́рна и́ безгрѣ́шна , о́у гд́а
про́симъ . **Пода́й гд́и .**

А́гг҃ла ми́рна , вѣ́рна наста́
вника , храни́телеѧ ду́шамъ и́
тѣ́ломъ на́шимъ , о́у гд́а
про́симъ . **Пода́й гд́и .**

even unto our last breath worthily to receive the confidence of Thy Holy Things unto provision for the way of eternal life, and as an acceptable defense at the dread judgement seat of Thy Christ, that with all the saints who have been well-pleasing unto Thee from the beginning, we also may be made partakers of Thine everlasting good things, which Thou hast prepared for them that love Thee, O Lord.

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

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

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

Мѡлѣти ѡ ѡставленїѡмъ грѣхѡмъ ѡ
собоу ѡмъ нашимъ, оу гдѣ
пробѡмъ. **П**одай гдѣ.

Добрыхъ ѡ полѣзныхъ дѡмъ
нашимъ, ѡ мїра мїрови оу гдѣ
пробѡмъ. **П**одай гдѣ.

Прѡчаѡмъ лѣта жикѡтѡ
ѡ мїрѣ ѡ ѡпокаянїи кончѡти,
оу гдѣ пробѡмъ. **П**одай гдѣ.

Хрїтїѡнеки кончѡти жикѡтѡ
нашъ, безстрастныи, непорѡч
ныи, мїрныи ѡ добрыи ѡбѣтѡ,
ѡже на страшнѣмъ сѡдѣ хрїтѡмъ
пробѡмъ. **П**одай гдѣ.

Ѧдинѣнїе вѣры ѡ причѡстїе
сѡгѡ дѡхѡ испросїше, сѡмн себѣ
ѡ дрѡгѡ дрѡгѡ, ѡ всѡ жикѡтѡ
нашъ хрїтѡмъ бѡгѡ предадѡмъ. **Т**ебѣ
гдѣ.

Pardon and remission of our
sins and offenses, let us ask of the
Lord. **G**rant this, O Lord.

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

That we may complete the re-
maining time of our lives in peace
and repentance, let us ask of the
Lord. **G**rant 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. **T**o Thee, O
Lord.

Ісрѣй, возглаголю: И сподобѣ насъ
благое, из дерзновенїемъ, неосуд
жаденно смѣти, призывати тебе
небнаго бга оца и глати:

Глаголю тихомъ: Оче нашъ: тоже и
люди глаголю: Оче нашъ:

Ісрѣй, возглаголю: Иже твоѣ сѣтъ
црѣтво и сила и слава, оца и сна
и ст҃аго дха, ннѣ и прѣнѣ и во
вѣки вѣкомъ, люди: аминь.

Ісрѣй: Миръ всѣмъ. люди же: и
дхови твоему

дїаконъ: главы ваши гдѣви пре
клоните, люди же: тебе гдѣ.

Ісрѣй преклонѣа молитѣа:

Благо гдѣ, Оче щедротъ и бже
всѣако оутѣшенїа, прекло
нѣа тебе своа главы благо
словѣ, ѡстѣ, оутвѣдѣ, ѡградѣ,

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:

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:

O Master and Lord, Father of
mercies and God of all com-
fort, bless, sanctify, confirm,
guard and strengthen them that

оуѣрѣпѣ, ѿ вса́кагѡ дѣла лѹка́ва
ѿста́ви, вса́комꙋ же дѣлу́ бл҃гꙋ
сочета́й, и́ сподо́би неѡсꙋжде́ннꙋ
прича́стїи́и пречѣ́тыхъ си́хъ и́
живото́роу́щихъ та́инъ, во ѡста́
влѣніе́ грѣхѡ́въ, въ дѣ́ла свѣ́та
прича́стїе.

Возгласъ. Благодѣ́тїю и́ щедро́тами
и́ чл҃колю́бїемꙋ є́диноро́днагѡ сѣна
твоегѡ́, съ нѣ́мже бл҃гослове́нъ
є́си, съ пречѣ́тымъ и́ бл҃гнѣ́мъ и́ жи
вото́роу́щимъ ти́ дѣ́ломъ, нѣ́бѣ и́
прѣ́сно и́ во́ вѣки вѣкѡ́мъ. **И́**
пѣвцы́: ѿ́мниъ.

Іерейъ покло́нѣа мо́литѣа:

Во́мни гдѣ́ іисе́ хрѣ́тѣ бж҃е на́шъ, ѿ
свѣ́тагѡ жили́ща твоегѡ́, и́ ѿ
прѣ́стола сла́вы цр҃твїа́ твоегѡ́, и́
прїи́ди во є́же ѡсѣ́нїи на́съ, и́же
госѣ́ со о́цѣмъ свѣ́дан, и́ за́бѣ

have bowed their heads unto Thee,
and turn them aside from every
evil work. To every good work
unite them, and vouchsafe that
without condemnation they may
partake of these most pure and
life-giving Mysteries unto the re-
mission of sins and the commun-
ion of the Holy Spirit.

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

НА́МЪЗ НЕВѢ́ДНОМО СПРЕБЫ́ВАА , ꙗ́ СПО
ДО́БИ ДЕРЖА́ВНОЮ ТѢ́ РЪКО́Ю ПОДА́ТИ
НА́МЪЗ ПРЕЧИ́СТОЕ ТѢ́ЛО ТВОЕ́ ꙗ́
ЧЕСТИ́НЮ ТѢ́ КРОВО́ВЪ , ꙗ́ НА́МИ ВСТѢ́МЪЗ
ЛЮ́ДЕМЪЗ ТВОИ́МЪЗ .

ВѢ́ДА́ же ПРИСПѢ́ЕТЪЗ ВРЕ́МЯ , ВОЗДВІ́ГНѸ
ТИ СѢ́ЫН А́ГНЕЦЪ , ДІА́КОНЪЗ же , ПРЕДЪ
СѢ́ЫМИ ДВЕРИ́МИ ПОКЛОНИ́ВША , ГЛѢ́ТЪЗ
ВЕЛЕГЛА́СНУ :

ВОНЬМЕ́МЪЗ .

І́СРѢ́Й , ПОКЛОНИ́ВША БЛ҃ГОГОВѢ́ЙНУ
ПРІ́СМАА СѢ́ЫН ХЛѢ́БЪЗ Ѡ́БНО́ХЪ РЪ́КЪЗ ТРЕМІ́
ПѢ́РСТЫ , ꙗ́ ВОЗГЛА́ШАЕТЪЗ .

СТА́А СѢ́ЫМЪЗ .

ꙗ́ ТВОРИ́ТЪЗ КРѢ́ТЪЗ НАДЪ СѢ́ЫМЪЗ ДНѢ́КО
СОМЪ СѢ́ЫМЪЗ А́ГНЬЦЕМЪЗ .

ЛЮ́ДИЕ́ же ПОЮ́ТЪЗ : ВѢ́ДИ́НЪ СѢ́Ъ , СѢ́ДИ́НЪ
ГДѢ́ І́СЪ ХРІ́СТО́СЪ , ВЪ СЛА́ВѸ БГ҃Ъ О́ЦѸ ,
А́МИНЬ . ТА́же ПРИЧА́СТНО ДНЮ́ .

ДІА́КОНЪЗ же ВШЕ́ДЪЗ ВО СѢ́ЫН О́ЛТА́РЬ ,
СТА́НЕТЪЗ Ѡ́ ЛѢ́ВЫА СТО́РАНИ СѢ́АГ҃У
ПРЕСТО́ЛА , ꙗ́ ГЛѢ́ТЪЗ .

РА́ЗДРОБИ́ БЛ҃ГО СѢ́ЫН А́ГНЕЦЪ .

with the Father on high, and art in-
visibly present with us. And with
Thy mighty hand deign to bestow
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.

ѿсрѣй же соскѣпнмъ блюдѣнїемъ
 раздроблѣтъ стѣи агнецъ, на четыре
 части, и полагаѣтъ части на стѣмъ
 дискосѣ крѣтѣмъ брѣзну, крѣтнмъ
 знаменїемъ долъ къ стѣмъ дискосѣ,
 закланїемъ же горѣ. **И**ъ, оубо поло
 гай на вышнѣй стѣи стѣгъ дискоса.
Хрѣтосъ же ѿ долъ. а ѿ стѣгъ
 потирѣ, **К**а. **Н**и, противъ лѣвыя
 ескѣ рѣкѣ. **И**ъ же часть взѣмъ,
 исполня стѣю чашѣ. **Х**рѣтосъ же часть
 раздроблѣи ѿсрѣомъ и діакономъ. Тыя
 же двѣ части стѣи, ѿже, **Н**и, и
 ѿже, **К**а, причащеникомъ да разро
 блѣши на части малы. и ѿлѣкѣ
 вѣдетъ доволнѣ посмотрѣнїю творѣи и
 благѣши въ потирѣ. а ѿ части
 пресѣи вѣи, и ѿ части стѣихъ, и
 ѿлѣкѣ ихъ на стѣмъ дискосѣ сѣтъ,
 никогѣ да не причащѣши, точїю ѿ
 двоѣи частей стѣгъ агнеца. и ѿгда же
 причащѣи вѣи, тогда прочїа часть
 полагаютъ во стѣи потирѣ. глѣтъ же
 сѣи вѣгда раздроблѣтъ:

Раздроблѣтъ и раздѣлѣтъ
 агнецъ бжїи, раздроблѣмыи

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 down
 ward on the holy diskos, and the *Sacrifice*
 [i.e., the incision] upward. Place the
 Portion marked **IC** on the upper side of
 the holy diskos; **XC** on the lower side;
NI at your left hand, and **KA** nearest to
 the holy chalice. Take the portion **IC** to
 fill the holy chalice.. Divide the Portion
XC among the priests and deacons.
 Break up the other two holy Portions, **NI**
 and **KA** into small pieces for the commu
 nicants. 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 oth
 ers on the diskos, but only with the two
 Portions of the Holy Lamb. When all have
 received Communion, then the other por
 tions 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-

и не раздѣлѣнѣа, иже всегда
недѣлимъ и николѣже снѣдаемыи.

✠ ✠ ✠

Зри: ѿще вѣдетъ сѣжба великаго василѣа въ
нѣхъ великаго поста, тогда вынимаются агнцы
на сѣбже прѣжещѣнныа. Заѣ іѣрѣй напѣетъ ихъ
сѣю кровію гда нашего іѣа хрѣта ѿ сѣаго потирѣ,
глаголю:

Напоетъ агнецъ бжїи, вземлетъ
грѣхѣи всего міра, за мїрскїи
жнвѣтъ и спасенїе.

и полагетъ ихъ крѣпко въ оуготованное
мѣсто. дїаконъ же показѣтъ со оуларемъ на
каждо напоенїе коелѣеа сѣаго агнца, и глѣтъ:

Сѣ агнецъ бжїи вземлетъ грѣхѣи всего
міра, аминь.

✠ ✠ ✠

дїаконъ показѣтъ со сѣомъ потирѣ
со оуларемъ и глѣтъ:

Исполни влѣко сѣю чашѣ.

іѣрѣй же, прїемъ горнюю часть трѣми

ble; ever eaten, yet never consumed.

✠ ✠ ✠

If the Liturgy of St. Basil the Great is celebrated on
a Sunday of Great Lent, extra Lambs are prepared for
the Liturgy of the Presanctified. Now the priest moistens
them with the holy Blood of our Lord Jesus Christ
from the holy chalice, as he says:

Moistened is the Lamb of God that taketh
away the sins of the whole world, for
the life and salvation of the world.

And he places them seal-downward in the prepared
place. The deacon points with his orarion at the moistening
of each holy Lamb, saying:

Behold the Lamb of God Who taketh away
the sins of the whole world, Amen.

✠ ✠ ✠

The deacon points with his orarion to the
holy chalice, saying:

Fill, master, the holy cup.

The priest takes the uppermost Portion

пѣрсты, ѿвѣнхъ роуѣхъ, творитъ ѿ
нѣю крѣтъ верхѹ сѣаго потирѣ,
глетъ:

Исполненіе сѣаго дѣа.

И тако благлетъ чаетъ во сѣын
потирѣ.

И пріемлетъ дѣакохъ соудъ со
оуѣропомъ, и глетъ ко ісрѣю:

Блѣви вѣко теплотѹ.

ісрѣй оуѣво блѣвлетъ ю и глетъ:

Теплотѣ сѣаго дѣа.

И дѣакохъ: **Аминь.**

И вилѣетъ теплотѹ во сѣын потирѣ.

Бѣдѣ же разтворѣши сѣымъ
оуѣропомъ бжѣтвеню кровъ вѣчню, тогда
да вилѣеши оуѣропъ теплѣхъ ехъ раземо
трѣнїемъ, и блѣнко быти доволно вѣемъ
хотѣщимъ причаститисѣ. и послѣдѣ
никако ничеожѣ да вилѣеши. Посѣмъ,
ісрѣй со дѣакономъ, творѣтъ вѣшпѣ, три
поклѣны предъ сѣымъ прѣоломъ, глѣще
кождо к себѣ:

Бже, ѡчїстї мѣ грѣшнаго и

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

ПОМНѢИ МѢ. СОЗДАВЫИ МѢ ГДН
И ПОМНѢИ МѢ. БЕЗЪ ЧИСЛА
СОГРЕШИХЪ, ГДН ПРОСТИ МѢ.

ТАЖЕ, ПРЕКЛОНЯЕТСЯ ДО ПОЛЪ, СО
ВЛАКНЫМЪ БЛГОГОВѢНІЕМЪ, И ТВОРАТЪ
ПРОЩЕНІЕ ВЪСѢМЪ, ГЛЮЩЕ, КОЖДО КЪ СЕБѢ,
ПРОСТИ МѢ, ОЧЕ СЪН: ВСѢ ДО КОНЦА.

ТАЖЕ, ДІАКОНЪ УПОМОЩЕТЕЛ ОУЛАРЕМЪ
СВОИМЪ КРЪТОВЕРАЗНУ, И СТОИТЪ МАЛУ
ДАЛЕКЕ. ІЕРЕЙ, ПРИМАЕТЪ ЧАСТЬ НИЖНЮЮ,
СЪАГВЪ АГНЦА, ТРЕМН ПЕРСТЫ ДЕСНЫМЪ
РЪКНЪ, ВКЛАДАЕТЪ ВЪ ДЛАНЫ СВОЮ. И ДЕРЖИТЪ
ВЪ ДЛАНИ СВОЕЙ, И ГЛЕТЪ КЪ СЕБѢ.

ЧТНОЕ И ПРЕЧТНОЕ ТѢЛО ГДА БГА
И СПСА НАШЕГВ ТСА ХРТА ПОДАЕТСЯ
РАБЪ ВЖІЮ ІЕРЕЮ **ИМѢ**, ѿ ПРТОЛА
ГДА БГА И СПСА НАШЕГВ ТСА ХРТА,
ВЪ ХРАМѢ **ИМѢ**, НА ПАМАТЬ
СЪАГВЪ **ИМѢ**, СГВЖЕ СЪТЪ ДЕНЬ, ВО
УСТАВЛЕНІЕ ГРЕХОВЪ И ВЪ ЖІЗНЬ
ВѢЧНЮ. [АЩЕ ЛИ СЪТЪ ХРАМЪ ИЛИ ПРА
ЗДНИКЪ ХРТОВЪ, ИЛИ БЦЫНЪ, ТО ГЛЕТЪ,
ВЪ ХРАМѢ **ИМѢ**, НА ПРАЗДНИКЪ **ИМѢ**.]

have mercy on me. **Thou** hast cre-
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.**)

дрзгѣю же часть прїемлетъ іѣрѣй тре
мѣ персты тоа же деенѣа рѣкѣ, глѣтъ
тѣхѣ дїаконѣ,

Прнстѣпнѣ.

дїаконѣ же прнстѣпнѣкѣ, тѣорнѣтъ по
клонѣ до полѣ со вѣакнѣмѣ бѣлого
вѣнѣемѣ, ѣ цѣлѣтъ стѣнѣ прѣтоа. іѣрѣй
же подаѣа ѣмѣ часть, юже держнѣтъ
трѣмѣ персты, глѣтъ.

чѣтнѣ ѣ прѣчѣтнѣ тѣло гдѣ
бѣа, ѣ еѣа нашегѣ іѣа хрѣта, по
даѣтъа раѣѣ бѣжѣю дїаконѣ, ѣмѣкѣ,
ѣ прѣтоа гдѣ бѣа ѣ еѣа нашегѣ
іѣа хрѣта, вѣ храмѣ ѣмѣкѣ, на
пѣмѣтъ стѣаго, ѣмѣкѣ, ѣгѣѣ ѣтъ
дѣнѣ, во ѣстаѣлѣнѣе грѣхѣѣ ѣ бѣ
жнѣзнь вѣѣчнѣю.

дїаконѣ же цѣлѣтъ рѣкѣ, подаѣшѣю
ѣмѣ часть стѣагѣ хлѣѣа, іѣрѣй глѣтъ
дїаконѣ: хрѣтоѣа посреѣѣ наѣа. дїаконѣ
же глѣтъ, ѣтъ ѣ бѣѣтъ. ѣ тѣорѣтъ
цѣлоѣанѣе дрзгѣ дрзга во ѣѣтѣ.

ѣ ѣхѣднѣтъ дїаконѣ кѣ стѣанѣ стѣагѣ

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. And they
kiss each other on the lips.

The deacon goes off to one side of the holy

прѣтѣла. И гл҃ютъ мѣтвѣ сѣю кѣждо к себѣ:

Вѣрѣю гд҃и и исповѣдѣю, ѿкѣ
ты сѣи хр҃тоу, сн҃ъ б҃га
живѣгѣ, пришедыи въ мѣръ
грѣшникии спастѣи, ѿ ныхже
первыи сѣмь ѿзъ. Вѣрѣю, ѿкѣ
воистиннѣ сѣ сѣтъ сѣмое пречѣтѣе
тѣло твоѣ, и сѣ сѣтъ сѣмаа
чѣтнаа кровѣ твоа. Бг҃ѣже радѣи
молютѣсѣ, помнѣи мѣ и
простѣи мѣ, и ѿслабѣи мѣ прегрѣ
шѣнѣи моа вѣольнаа и не
вѣольнаа, ѿже словѣмъ, ѿже
дѣломъ, ѿже вѣденѣемъ и невѣ
денѣемъ, ѿже рѣзумѣмъ и
мыслѣю. И сподѣи мѣ неѣс
ждѣннѣи причастѣтѣсѣ пречѣтѣихъ
тѣи чѣинствѣи, во ѿстаѣленѣе
грѣхѣвѣи и въ жѣзнь вѣчнѣю,
ѿкѣ бг҃огловѣнъ сѣи во вѣки,
амѣнъ. **Тѣже,**

altar. The priest and the deacon each say this
prayer to themselves.

I believe, O Lord, and I con-
fess that Thou art the Christ,
the Son of the living God, Who
didst come into the world to
save sinners, 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 forgive
me, and absolve my transgres-
sions, voluntary and involun-
tary, whether in word or deed,
with knowledge or in igno-
rance, whether in mind or
thought. And count me worthy
to partake without condemna-
tion of Thy most pure Mys-
teries unto the remission of
sins and life everlasting; for
blessed art Thou unto the ages,
Amen.

Речеши твоѣй тайнѣ, днесь сѣ
бѣжи причастника мѧ прїимѣ,
не повѣмъ бо врагѡмъ твоимъ
тайны твоѣ, ни лобзаниа ти
дамъ ѣкѡ юда, но ѣкѡ
разбойникъ исповѣдаася вопію
ти: помани мѧ гдѣ, егда
прїидеши во црѣви сѣ.

Посѣмъ гл҃ютъ мѡтѡѡ сїѡ:

Бл҃го гдѣ чл҃колюбче, да не во
ѡсѡжденїе мѣ вѣдетъ при
частїе ст҃ыхъ ти тайнъ, но во
ѡчищенїе и ѡсѡщенїе душѣ же и
тѣла, и во ѡбрътєнїе вѣдущїа
жизни и црѣви, ѣкѡ бл҃гвенъ
сѣ во вѣки, аминь.

*И такѡ причащаются пречѣстѡ тѣла
хр҃това, со страхомъ и благоговѣнїемъ
великимъ. Также, ѡчираютъ длани евоѧ
на лѣтѣ, ѣкѡ да не какѡ малъ есеръ
ѡстанетъ на длани комѡждо ихъ, и
погрѣшенїе страшно вѣдетъ. Также, іерей*

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.

*And they partake with fear and great rever-
ence of the most pure Body of Christ. Then
they wipe their palms on the eilicon, lest a tiny
Pearl somehow remain on the palm of either
and cause a fearful transgression. Then the*

прїѣмлетъ оубѣма рѣкама сѣын потїрь
со сѣымъ покрѣомъ, и глѣтъ:

Бготворѣшю кровъ оублаженїа,
чѣче зрѣ, оугль бо єсть, не
достѣнныхъ ѡпалаа: бжїа
плѣтъ ѡбожеветъ ма и
питѣетъ, ѡбожѣетъ дхъ, оумъ
же питѣетъ стрѣннѣ и чюднѣ. ѿ
человѣче, оублаженїа, єда їаи не
достѣннѣ, огнь бо єсть грѣхѣ
попалаа. но ѡчїстї ма гдѣ ѡ
всѣкїа скверны. Тѣже, и дїаконъ
глѣтъ.

Потѣмъ їерей глѣтъ:

Чтѣнаа и бготѣчнаа кровъ, гдѣ
бга и спса нашегѡ їа хрѣта,
подаѣтсѣ рабѣ бжїю їерейю, **имѣхъ**,
ѡ прѣтѣла гдѣ бга и спса нашегѡ
їа хрѣта, въ храмѣ **имѣхъ**, на
пѣмѣтъ сѣаго, **имѣхъ**, єгѡже єсть
дѣнь, во ѡставлѣнїе грѣхѣвъ и в
жїзнь вѣчнѣю.

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
N., from the throne of our Lord
God and Saviour Jesus Christ, in
the temple of **N.**, on the commem-
oration of St. **N.**, whose day it is; unto
the remission of sins and life ever-
lasting.

И причащается трижды святей и
пречистой, и животворящей крови гдѣни.
Посѣмъ, ѡтираетъ оустныѣ свои
покрѡвцемъ, держимый святыи потиръ, и
край егѡ потирѣ. призываетъ акѣ
дѣакона и глетъ,

Присѣпѣ.

И пришедъ дѣаконъ, поклѡнься иерееу.
прощѣніе ѡ негѡ испросивъ.

Иерей же глетъ: **Честнаа** и
бгѡтѡчнаа кровь гдѣ бга и спса
нашегѡ іса хрѣта подаётся рабѣ
вѣжѣю дѣаконѣ, **имѣ**, ѡ прѣтѡла
гдѣ бга и спса нашегѡ іса хрѣта. въ
храмѣ, **имѣ**, на пѣмѣтъ егѡго,
имѣ, егѡже естъ дѣнь, во ѡставленіе
грѣхѡвъ, и въ жизнь вѣчнѣю.

И причащается дѣаконъ святей крови,
ѡ егѡго потирѣ, трижды, иереемъ
держимагѡ вѣщѣ, со святымъ по
крѡвцемъ. По причастіи же, ѡтеръ оу
стныѣ свои святымъ покрѡвцемъ, и
цѣлуетъ святыи потиръ, и творитъ про
щѣніе, и глетъ **Гдѣ** помѡлимъ, гдѣ
помнѣи..

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 remis-
sion of sins and life everlasting.**

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.**

и поѣ, діаконъ пріѣ стѣи дискѣ, и
гоубѣ на то оуставленю, блюдомоу б
лигѣ, и спускаетъ вѣд части и крохи,
ѣже на стѣмъ дискѣ, во стѣи
почирь, соотрахомъ и вѣщѣмъ
блюденіемъ, ѣкѣ да не кѣкѣ ѣдино
мѣишихъ частіи что ѣпадѣтъ, или
ѣстанѣтъ, и погнѣнетъ небреженіемъ.

и покрываетъ стѣю чашѣ покрѣвцемъ.
на стѣи же дискѣхъ возлагаетъ свѣздаѣ
и покрѣвцы, и ѣвѣ рарѣшаетъ оуларь
сѣи. семѣ же творимѣ, іерей глѣтъ
мѣтѣвѣ блгодѣрственю.

іерей преклонѣя молитѣ:

Блгодаримъ тѣ гдѣи бжѣ нашѣ,
ѣ причастіи стѣихъ пречіи
стѣихъ, безмѣртныхъ нѣиныхъ
твоихъ тѣиныхъ, иѣже дѣлѣ ѣи
намъ во блгодарованіѣ и ѣщѣеніѣ,
и здравіѣ дшѣмъ нашимъ и
тѣломъ. самъ вѣко вѣѣхъ,
дѣждѣ намъ быти причастію
стѣгѣ тѣла и кровѣ хрѣтѣ
твоегѣ, вѣ вѣрѣ непорѣднѣ, вѣ

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 says this Prayer of Thanksgiving:

Having bowed, the priest prays:

We give Thee thanks, O Lord
our God, for the commun-
ion of Thy most pure, immortal,
heavenly, and holy Mysteries,
Which Thou hast given us for the
benefit, hallowing and health of
our souls and bodies. Do Thou
Thyself, O Master of all, grant
that this communion of the Body
and Blood of Thy Christ may be
for us unto faith unashamed, unto
love unfeigned, unto the increase

ЛЮБОВЬ НЕЛИЦЕМѢРНУ, ВЪ ПРЕДМНО
ЖЕНІЕ ПРЕДЪСМЕРТИ, ВО ИЩЕБЛЕНІЕ
ДШНѢ И ТѢЛА, ВО ѠГНАНІЕ ВСАКАГО
СОПРОТИВНАГО, Ъ ДѢЛАНІЕ
ЗАПОВѢДЕЙ ТВОИХЪ, ВО ѠВѢДѢНІЕ
БЛГОПРІАТЕНЪ ИЖЕ НА СТРАШНѢМЪ
СЪДИЩИ ХРІСТА ТВОЕГО.

[ТАЖЕ ІЕРЕЙ ПРИЕМАЕТЪ КАДІЛО,]
ДІАКОНЪ ЖЕ ѠВЕРЗАЕТЪ СЪТІА ДВЕРИ,
ПРИЕМАЕТЪ СЪТІН ПОТІРЬ. И ѠБРАЩЬСЯ КЪ
ЗАПАДОМЪ, ПОКАЗУЕТЪ КО ВНЕШНИМЪ И
ГЛАЕТЪ:

ГО СТРАХОМЪ ВЖИМЪ И ВѢРОЮ
ПРИСТУПИТЕ.

ДІАКОНЪ: БЛГВЕНЪ ГРАДЫНЪ КО ИМА ГДНЕ,
БГЪ ГДЪ И ІАВНІА НАМЪ.

И ѠБРАЩЬСЯ ПАКИ ДІАКОНЪ,
ПОСТАВЛЯЕТЪ СЪТІН ПОТІРЬ НА СЪТѢМЪ
ПРЕСТОЛѢ. ИЩЕ ОУБѢ СЪТЪ ИБЦЫН
ХОТАЩІИ ПРИЧАСТИТИСЯ, ПРЕЧІСТЫХЪ
ТАННЪ, ІЕРЕЙ, ПРИЕМАЕТЪ Ѡ ДІАКОНА СЪТІН
ПОТІРЬ СО ЛЖИЦЕЮ, И ИЗШЕДЪ ИЗЪ
ОЛТАРА ПРИЧАЩАЕТЪ ИХЪ, ГЛА.

of wisdom, unto the healing of
soul and body, unto the averting
of every adversary, unto the keep-
ing of Thy commandments, and
unto an acceptable defense at the
dread judgement seat of Thy
Christ.

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
sanctuary, and gives them Communion,
saying:

Честно́е ѿ пречестно́е тѣло ѿ
кро́вь гдѣ бѣа ѿ спѣса на́шего ꙗ́ко
хрѣ́ста . ѿ про́чаа ꙗ́коже предѣ́и пи́сано .

Прѣ́кцы же пою́тъ . Тѣло хрѣ́тово при́и
ми́те , ѿ исто́чника безсме́ртнаго
вкꙋ́сите . до́ндеже ве́и причаста́теа .
послѣ́дѣи пою́тъ со а́ллуѣ́ю .

По причаще́нїи же , вхо́дитъ іерѣ́й во
сѣ́и о́лтарь , ѿ поста́витъ сѣ́а на
сѣ́мъ прѣ́о́лѣ . ѿ прѣ́млетъ кади́ло , ѿ
гѣ́тъ .

спѣ́и бже́ лю́ди твоѣ́ , ѿ бла́гвѣ́
досто́иїе твоѣ́ .

ѿ пока́жетъ сѣ́а три́жды ,
гдѣ́ три́хъ :

Вознесѣ́а на нѣ́бѣ́ бже́ , ѿ по
всѣ́и земли́ сла́ва твоѣ́ .

ѿ кади́тъ дѣ́акона , ѿ ѡ́дѣ́тъ кади́ло .
дѣ́ако́нъ при́навъ кади́ло кади́тъ іерѣ́а .

іерѣ́й же поставлѣ́тъ же сѣ́енныи
дѣ́ско́ѣ на гла́вѣ́ дѣ́ако́нѣ́ , ѿмѣ́щъ
сѣ́вѣ́зѣ́ накры́тъ покрѣ́вцы , сѣ́мъ же
іерѣ́й прѣ́млетъ сѣ́и потѣ́ръ .

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-
con's head. The priest himself takes the holy
chalice.

ДѢАКОНЪ, ГЛѢТЪ ЧИХЪ: БЛГОСЛОВИ
ВЛКО.

ІСРЕН: БЛГОСЛОВЕНЪ БГЪ НАШЪ. И
ОБРАЩЕА КЪ ЗАПАДОМЪ, СТАВЪ ВЪ ЦРКН
ХЪ ДВЕРЕХЪ, И ГЛѢТЪ ВЕЛЕГЛЕНУ: ВСЕГДА
И НИГѢ И ПРИСНУ И ВО ВѢКИ
ВѢКЪМЪ.

ЛЮДІЕ: АМИНЬ. ДА ИСПОЛНАТЕА ОУСТА
НАША ПБНІА ТВОЕГѠ ГДН, ІАКѠ ДА ПОЕМЪ
СЛАВѠ ТВОЮ, ІАКѠ СПОДОБИЛЪ ЕСИ НАСЪ
ПРИЧАСТИТЕА СЪИМЪ ТВОИМЪ БЖЕСТВЕН
НЫМЪ БЕЗМЕРТНЫМЪ И ЖИВОТВОРАЩИМЪ
ТАЙНАМЪ, И СОБЛЮДИ НАСЪ ВЪ ТВОЕЙ
СЪИНИ, ВСЕЪ ДЕНЬ ПОУЧАТИЕА ПРАВДѢ
ТВОЕЙ: АЛЛАДІА.

И ТАКѠ ОНОСАЮТЪ СЪАА КЪ ЖЕРТВЕН
НИКѠ, ПРЕХОДАЩІ ДѢАКОНѠ, И ТАМЪ
ПОСТАВЛЯЮТЪ СЪАА. ДѢАКОНЪ ЖЕ, ПОКА
ДНВЪ СЪАА, ОДАЕТЪ КАДИЛО, И ИСХОДИТЪ
ЦРКНИ ДВЕРМИ, И СТАВЪ НА ОБЫЧНЕМЪ
МѢСТѢ ГЛѢТЪ:

ПРОСТИ ПРИИМШЕ БЖЕСТВЕННЫХЪ
СЪИХЪ ПРЕЧИСТЫХЪ, БЕЗМЕРТНЫХЪ

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 holiness, that all the day
long we may meditate on Thy righteous-
ness. 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

и животворящихъ твоихъ, благо
даримъ гдѣ. Гдѣ помилуй.

Заступи, спаси, помилуй, и
сохрани насъ бже своею благодатию.
Гдѣ помилуй.

Деньъ весь совершенийъ, съ
миренъ и безгрешенъ испросивше,
самн себѣ и другъ другъ, и весь
животъ нашъ хртъ бгъ
предадимъ. Аки, Тебѣ гдѣ.

Исрѣй, возгласъ: Ико ты сѣи
ощиение наше, и тебѣ слава воз
сылаемъ, оцъ и снъ и стѣмъ
дхъ, ннѣ и прѣнѣ и во вѣки
вѣкомъ. Аминь.

Бгда же глетъ дѣаконъ, Прѣсти
прѣмше, тогда исрѣй егнѣетъ антѣнъ на
прѣтѣ, и цѣлуетъ стѣе ѣвѣлѣ и пола
гаетъ на антѣнѣ, и покрываетъ стѣи
прѣтѣ и стѣе ѣвѣлѣ покровомъ.

Дѣаконъ глетъ: Сх миромъ изы
демъ: Люде: Ѡ имени гдѣ:

give thanks unto the Lord. Lord have
mercy.

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

Having asked that this whole
day be perfect, holy, peaceful and
sinless, let us commit ourselves
and one another and all our life
unto Christ our God. To Thee, O Lord.

Exclamation of the priest: For Thou art
our sanctification, and unto Thee
do we send up glory, to the Father,
and to the Son, and to the Holy
Spirit, now and ever, and unto the
ages of ages. Amen.

When the deacon says *Upright!* Having re-
ceived, the priest folds the eilikon on the holy
altar and kisses the holy Gospel, and places it
on top of the eilikon, 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.

ДѢАКОНЪ ГЛ҃ЕТЪ. ГД҃Ъ ПОМОЉИМЪА.
ЛЮДІЕ. ГД҃И ПОМИЛ҃ШИ.

И ВХОДѢТЪ ВО С҃ТЫН СЛ҃ТАРЬ. ІЕР҃ЕЮ ЖЕ
ИЗШЕДЪ И С҃ТАВШЪ НА С҃ВЫЧНОМЪ МѢСТѢ,
СРЕДѢ ЦР҃КВЕ, ГЛ҃ЕТЪ МОЛІТВУ ЗА
АМВОННЮ:

БЛ҃ГОСЛОВИ БЛ҃ГОСЛОВАЩІА ТѢ
ГД҃И, И СВАТІ НА ТѢ ОУПОВА
ЮЩІА. СПАСИ ЛЮДИ СВОѦ И
БЛ҃ГОСЛОВИ ДОСТОЯНІЕ ТВОЕ,
ИСПОЛНЕНІЕ ЦР҃КВИ ТВОЕѦ СОХРАНИ,
ОС҃ТІ ЛЮБАЩІА БЛ҃ГОЛѢПІЕ ДОМУ
ТВОЕГ҃О, ТѢХЪ ВОПРОСЛАВИ
БЖ҃ЕСТВЕННОЮ ТИ СІЛОЮ, И НЕ
ОСТАВИ НАСЪ ОУПОВАЮЩИХЪ НА ТѢ.
МИРЪ МІРОВИ ТВОЕМУ ДА БУДЕ, И
ЦР҃КВАМЪ ТВОИМЪ, СЦ҃ЕННИКОМЪ
И ВСѢМЪ ЛЮДЕМЪ ТВОИМЪ. ИЖЕ
ВСѦКОЕ ДАДАНІЕ БЛ҃ГО, И ВСѦКЪ ДАРЪ
СОВЕРШЕНЪ, СВЫШЕ ЕСТЬ, СХОДАНЪ
ОТЪ ТЕБѢ ОЦА СВѢТЛЫХЪ, И ТЕБѢ
СЛАВУ И БЛАГОДАРЕНІЕ, ЧЕСТЬ И ПО

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

КЛО^НА^НІЕ ВО^СЫЛ^АЕМЪ, СО ЕДИННО
РО^ДНЫМЪ ТИ ЕНОМЪ, И ИЗ ПРЕ
С^ВЯТЫМЪ, БЛ^ГГОМЪ И ЖИВОТВО
РА^ЦИМЪ Д^ХОМЪ, НН^Ѣ И ПРИСНУ И
ВО^ВЕК^ВЕК^ОМЪ.

ПО СКО^НЧА^НІИ ЖЕ МЛ^ТВЫ ЛЮ^ДІЕ
ГЛА^ГО^ЛЮТЪ: А^МІНЬ. БУ^ДИ ИМА ГД^{НЕ} БЛ^ГО
СЛОВЕНО ѿ НЫ^НѢ И ДО^ВЕК^А, ТРИ^ЖДЫ.
СЛА^ВА, И НН^Ѣ, П^САЛО^МЪ А^Г, БЛ^ГОСЛОВЛ^Ю
ГДА НА ВСА^{КО} ВРЕ^МА: ВС^Я ДО КОНЦА.

МЛ^ТВА Б^ТАН,
ВНЕГДА ПОТРЕБИТИ С^ТАА:

И^СПОЛНИСА И СОВЕРШИ^СА, СЛ^ВК^О
Б^Ж НАШЕЙ СЛ^ВѢ, ХР^ИТЕ БЖЕ НАШЪ,
ТВОЕГ^О СМОТРЕ^НІА ТА^ИНСТВА:
ИМ^ѢЕМЪ ВО СМ^РТИ ТВОЕ^А ПА
МАТЬ, ВИ^ДѢХОМЪ ВОСК^РНІА
ТВОЕГ^О С^ВЕРА^ЗЪ, НАПОЛНИХОМ^СА
БЕСКОНЕЧНЫА ТИ ЖИ^ЗНИ, ВОСПРІА
ХОМЪ НЕИ^СЧЕРПАЕ^МЫА ТИ ПИ^ЩИ,
ЮЖЕ И Б^УДУЩЕМЪ В^ѢЦѢ, ВСѢХЪ
НАСЪ СПОДОБИТИ БЛ^ГОВОЛ^ІИ, БЛ^ГО

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:

Fulfilled and accomplished, in-
sofar as is in our power, is the
Mystery of Thy Dispensation, O
Christ our God. For we have had
the commemoration of Thy
Death; we have seen the figure of
Thy Resurrection; we have been
filled with Thine unending life;
we have received of Thine inex-
haustible Food, which also be
Thou pleased to grant us in the
age to come, through the grace of

дѣтѣю прѣчѣтагѡ тѣ оца, и
сѣагѡ и благагѡ и
животворѣагѡ тѣ дѣа, нѣѣ и
прѣно и во вѣки вѣкѡмѡ.

по скончаніи же мѣтѡвѣ, ѣще ѣсть
прічѣстницы, іерей раздѣлѣтъ дорѣ
людемѡ. И вхѡдитѣ іерей во сѣын
олатѣрь, и ѡбращѣа на црковѣ кѡ
зѣпадѣ, возглаголетѣ:

Благѡеніе гдѣе на всѣхѣ вѣсѣ,
всѣгда и нѣѣ и прѣно и во вѣки
вѣкѡмѡ.

Се же гла, благѡитѣ ѡбѣнѣнемѡ крѣта
рѣкою вѡкупѣ и людемѡ, и посѣмѡ глетѣ:

Мѣтѡамн прѣчѣтѡ тѣ мѣрѣ и
всѣхѣ сѣтѣхѣ тѡнѣхѣ, гдѣ ісе хрѣте
бже нашѣ помнѣи насѣ.

Людіе: ѡмнѣ. Достѡнно ѣсть:

Діаконѣ: Премѣрѡсѣтъ.

Іерей: Пресѣтаа гже бже спсѣ
насѣ.

Thy most pure Father, and of Thy
holy, good and life-giving Spirit,
now and ever, and unto the ages
of ages.

Upon finishing the prayer, if there be com-
municants, 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:

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.

И людїе: Чтѣишю херубимъ:

Исрѣи, зрѣ къ востокѹ гл҃етъ. Слава тебѣ бже нашъ, оупованїе наше, слава тебѣ.

Людїе: Слава: и ннѣ: Гд҃и помилуй, дважды, гд҃и благослови.

Исрѣи же творитъ ѿпѣетъ. Христосъ истинный бг҃ъ нашъ: гл҃етъ же еѣ по на стоащемѹ днѣ, или прѣздникѹ.

По ѿпѣетѣ же людїе: ѿмнѣ. Многолѣтны соблюди гд҃и и помилуй:

Покнегда же реци дїаконъ, Премоудрость, взѣмъ ѿ исрѣа благвенїе, ѿходитъ къ жертовникѹ, и потребалетъ сѣа со всѣмъ блуденїемъ и ѿпасенїемъ. Внегда же похранитъ сѣа, помываетъ трижды сѣын потїрь виномъ и водою, и испиваетъ, полѣди же потираетъ сѣын потїрь губою, ѣкѡ ни малѡ мокроуѣ ѡстѣи въ немъ, и потѡмъ потребалетъ дорѹ, и бг҃ородичины хлѣбъ, и предотечекъ, и просфирѹ.

People: More honourable than the cherubim:

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

After the dismissal prayer, the people respond: Amen. For many years, O Lord, 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 he thus 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

дїакоу же похранишѣ стѣла, и ѿѿнныа
соеѣды слоужбеныа сложишѣ, и
оумываютьсѣ рѣцѣ и оустниѣ свои, на
мѣстѣ, и дѣже оуставлено єсть
оумывати, кождо въз себѣ глаголю: И ѿ
ѿпущаеши раба своего: всѣх до конца, и
третье, и по о҃че наших, тропарѣ и
кондакѣ цркви, и дню, и тропарь василію
великому, гласъ а:

Ро всю зѣмлю изыде вѣщаніе
твоѣ, ѿкоу приѣмшю слово
твоѣ, иже боголюбиво научилъ
єси, и єстество сущихъ оуяснилъ
єси, члвчскіа обычаи оукрашилъ
єси, црское ѿнѣніе, о҃че прѣне
василіе, моли хр҃ста б҃га спастіи
дшамъ нашимъ.

Кондакъ гласъ а, по іавнѣа:

Ивѣа стѣла непоколебимыи
цркви, и степенѣ оутве
рженіа, подаѣ вѣмъ члвкомъ не

the Holy Gifts and put the sacred liturgical
vessels in order, he and the priest 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. Basil the Great, in the
1st tone:

Thy sound hath gone forth into
all the earth, for it hath re-
ceived thy word. Thereby thou
didst teach most excellently: thou
didst expound the nature of things
which exist, and thou didst adorn
the customs of men. O godly fa-
ther Basil, thou royal priesthood,
beseech Christ our God that our
souls may be saved.

*Kontakion, Tone 4,
to the melody of Yavisya.*

An unshakable pillar of the
Church hast thou shown thy-
self, and its firm foundation; to all
men thou grantest an inviolable

кРА́ДОМОЕ сокровище , запечатлѣа
свои́ми вели́чїи , нѢОАВЛѢННЕ
васи́лїе прѣпѣне .

Сла́ва , ѿ ны́нѣ , вѣ́городиченъ . Та́же ,
чѣ́стѣйшю херу́вїмъ : Сла́ва , ѿ ны́нѣ , гдѣ
помни́ши , двѣ́жды , гдѣ бѣ́гослови .

И ѿпѣютъ по о́бываю творѣ́тъ ко́ждо къ
себе́ . И облача́тъ ѿ о́деждъ свои́хъ
сцѣ́ническихъ , и койже покло́нѣа
и помолѣ́а къ себе́ , творѣ́тъ
дрѣ́тъ ко́ дрѣ́тъ прощѣ́нїе .

И бѣ́годарѣ́тъ бѣ́а
нѣхо́дѣтъ нѣ́а
цр́кви .



treasure, sealing it with thy doc-
trines, O godly Basil, revealer of
heavenly things.

Glory, Now and ever, Theotokion. Then:
More honourable than the cherubim: Glory,
Now and ever. Lord have mercy. (2). Lord, bless.

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.





ОУСТА́ВЪ
 Ѡ СѢ́ИХЪ И БЖѢ́ТВЕННЫХЪ
 АГНЬЦѢ́ХЪ,
 ИЖЕ СОВЕРША́ЕТСЯ

ВЪ НА́МЪХЪ СѢ́АГѠ ВЕЛІ́КАГѠ ПОСТѢ́.

По Обы́чномъ Благословѣ́ніи Ѡ наесто
 а́телеа, прихóдитъ іѡре́н со ді́акономъ
 прѣ́дъ сѢ́АГѠ жѣ́ртвенника, и ді́аконъ
 оу́строа́етъ сѢ́ИА сое́ды по́ чинѸ,
 ді́скосъ оу́бо по́става́етъ Ѡ де́сныа
 стѣ́рны, поті́ръ же Ѡ ле́выа, и
 покрóвы со свѣ́здѡю по стѣ́рнѡмъ пола
 га́етъ. И чѣ́корѡ́тъ по трѣ́ поклóны прѣ́дъ
 сѢ́ИМЪ жѣ́ртвенникомъ, глѣ́юще ко́ждо к
 себѣ́: БЖЕ́ млѣ́твѡхъ вѣ́ди мнѣ́ грѣ́шномѸ,
 и прѡ́чаа, чѣ́же прощѣ́ніе. По́семъ глѣ́ютъ
 тропа́рь: ИскѸ́пѡахъ ны́ ѡ́бѣ́и Ѡ кла́твы
 зако́нныа:

По́семъ ді́аконъ глѣ́тъ: Бла́гѡи́ вѣ́ко за
 кла́ти сѢ́ИИ АГНЕ́ЦЪ.

Іѡре́н глѣ́тъ: Бла́гословѣ́нъ бѣ́хъ на́шъ все
 гда́, и ны́нѣ́ и прѣ́сно и во́ вѣ́ки вѣ́комъхъ.
 ді́аконъ: А́минь.



The Order concerning THE HOLY AND DIVINE LAMBS

Which is served on the Sundays of
 the Holy Great Lent.

After the usual blessing of the rector,
 the priest with the deacon come before the
 holy table of oblation. The deacon
 arranges the holy vessels in order, placing
 the diskos on the right side and the chal-
 ice on the left, with the covers and star on
 the sides. They make 3 bows before the
 table of oblation, saying each to himself:
*God, be merciful to me a sinner. And the
 rest. And they ask forgiveness. And they
 say this troparion of the 8th tone: Thou
 hast redeemed us from the curse of the
 Law.*

The deacon says: Bless, master, the im-
 molation of the Holy Lamb.

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

ТѦЖЕ ІСРѢЙ ПРИЕМЛЕТЪ КЪ ДЕСНЮЮ РЪКЪ
СГОЕ КОПИЕ, ЪЛѢВЮ ЖЕ ПРОСФИРЪ, И
ЗНАМЕНАЕТЪ КОПИЕМЪ ВЕРХЪ ПРОСФИРЫ
ТРИЖДЫ КРѢСТОБРАЗОУ, ГЛА:

ВОСПОМНѢНІЕ ТВОРИМЪ ВЕЛИКАГО ГДА
БГА И СПСА НАШЕГО ІСА ХРСТА, ТРИЖДЫ.

ДІАКОНЪ ГЛЕТЪ:

АМИНЬ. ГДѸ ПОМОЛИМСЯ. ГДН
ПОМИЛѸИ.

И ѦКІЕ ІСРѢЙ ВОЗНИТЪ КОПИЕ Ѧ ДЕСНЫА
СТРАНЫ ЗНАМЕНІА ПРОСФИРЫ, И
ПРЕРѢЗАЕТЪ КЪ ВЕРХЪ, ГЛА СІЦЕ:

ИѦКѸ ѸВЧА НА ЗАКОЛѢНІЕ ВЕДЕСА.

ДІАКОНЪ ЖЕ НА КОЕМЪЖДО ПРЕРѢЗАНІИ
ГЛЕТЪ: ГДѸ ПОМОЛИМСЯ, ГДН ПОМИЛѸИ.

Ѧ ЛѢВЫА ЖЕ СТРАНЫ РѢЖА ГЛЕТЪ:

И ІѦКѸ ѦГНЕЦЪ ПРАМО СТРИГШЕМОУ
СГО БЕЗГЛАСЕНЪ, СІЦЕ НЕ ѦВЕРЗАЕТЪ ОУСТА
СВОИХЪ.

НА ГОРНѢИ ЖЕ СТРАНЕ РѢЖА ГЛАГОЛЕТЪ:

ВО СМНРѢНІИ СГО СДЪ СГО ВЗАТІА.

НА ДОЛНѢИ ЖЕ СТРАНЕ РѢЖА ГЛЕТЪ:

РОДЪ ЖЕ СГО КТО ИПОВѢСТЬ;

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

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.

Immediately the priest thrusts the
lance into the prosphora on the right side
of the seal and cuts toward the top, say-
ing:

He was led as a sheep to the slaughter.

The deacon says at each incision:

Let us pray to the Lord. Lord have
mercy.

The priest, cutting the left side of the
prosphora says:

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

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

In His humiliation His judgement was
taken away.

Cutting the lower portion, he says:

And who shall declare His generation?

ТѦЖЕ ДІАКОНЪ ГЛѢТЪ: ГДѢ ПОМОЛИМЕА ,
ВОЗМИ ВЛКО .

ІСРІЙ ЖЕ , ВЫИМАА СТЫН АГНЕЦЪ ,
ГЛѢТЪ: ИЖО ВЗЕМЛЕТЕА ѿ ЗЕМЛИ
ЖИВОТЪ СГѢ .

И ПОЛАГАЕТЪ СГѢ ВЗНАКЪ НА ДЛАНН
ЛѢВЫА РЪКНѢ .

ДІАКОНЪ ГЛѢТЪ: ПОЖРИ ВЛКО .

ІСРІЙ ПРЕРѢЗАЕТЪ СГѢ КРѢТОСВРАЩЕА ,
ГЛА: ЖРЕТЕА АГНЕЦЪ ВЖІИ , ВЗЕМЛАН
ГРѢХН ВЕРГѢ МИРА , ЗА МИРСКІИ ЖИВОТЪ И
СПАСЕНІЕ .

ДІАКОНЪ ГЛѢТЪ: ПОЛОЖИ ВЛКО .

ІСРІЙ ПОЛАГАЕТЪ СГѢ ННЦЪ НА СТЫМЪ
ДИСКОВѢ . АЩЕ НѢЕТЪ ТѢПЛА , И НЕ ПРОКО
ДАЕТЪ СГѢ ОУВѢ , НО ПРИЕМЛЕТЪ ДРДГЮ
ПРОСФЕРѢ , И НЕ ГЛѢТЪ НАЧАЛА , БЛГОСЛОВЕНЪ
БГЪ НАШЪ , НО ГЛѢТЪ ТРОПАРЬ ИСКУПИЛЪ НЫ
СНѢ ѿ КЛАТВЫ ЗАКОННЫА ,

И ПОТОМЪ ГЛѢТЪ: ВОСПОМНИАНІЕ
ТВОРИМЪ ВЕЛИКАГО ГДА БГА И СПСА НАШЕГО
ІСА ХРСТА , ТРИЖДЫ .

ПОСЛЕМЪ ГЛѢТЪ РѢЖА: ИЖО СВЧА НА ЗА
КОЛЕНІЕ ВЕДЕСА : И ПРѢЧАА , ТАКОЖЕ ПРЕДИ

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

The priest takes out the Holy Lamb,
saying: For His life is taken away from the
earth.

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

The deacon says: Sacrifice, master.

The priest cuts it crosswise, saying:
Sacrificed is the Lamb of God that taketh
away the sins of the whole world, for the
life and salvation of the world.

The deacon says: Place, master.

The priest places it downward on the
holy diskos, if it is not warm, and does
not pierce it. He takes another prosphora,
not saying the beginning, *Blessed is our
God, but rather the troparion, Thou hast
redeemed us from the curse of the Law.*

He then says: We make the remem-
brance of our great Lord, God and Saviour
Jesus Christ. (3).

Then as he makes the incisions, he
says, *He was led as a sheep to the slaugh-*

іа́влено . Та́кожде твори́тъ і́ на́дъ про́чимъ
а́гньцы , ѿ́лико ѿ́хъ вѣ́детъ на́добно , і́
полагаетъ ѿ́хъ на стѣ́мъ дискосѣ , по
страна́мъ дне́внѣго а́гнца .

Послѣ́дні́ же пробода́етъ ко́пїемъ по
ѿ́дїному́ ко́гѣдо ѿ́хъ , гла́ :

ѿ́дїнъ ѿ́ ко́ннъ ко́пїемъ рѣ́бра ѿ́мѣ
прободе́ , і́ а́бѣ і́зыде́ кро́вь і́ вода́ , і́
ви́дѣвыи свидѣ́тельствова , і́ і́стинно
ѿ́сть свидѣ́тельство ѿ́го .

Посѣ́мъ ді́ако́нъ , прїе́мъ въ де́нзю
рѣ́ку ви́но , въ ле́вую же ко́да , глѣ́тъ ко
і́срїю : Бла́говѣ́лако ви́но і́ вода́ .

І́срїи́ : Бла́гвѣ́нъ бѣ́зѣ на́шъ всегда́ і́ ны́нѣ
і́ прѣ́во і́ во́ вѣ́ки вѣ́комъ .

Ді́ако́нъ : А́ми́нь , і́ кли́четъ ви́но і́
вода́ во стѣ́и поти́ръ , і́ глѣ́тъ : Го́сдини́
бла́го .

І́срїи́ же , благо́слови́ла рѣ́кою , глѣ́тъ :
Го́сдинѣ́нїе стѣ́го дѣ́а .

і́ прѣ́чаа дѣ́йствѣ́тъ по ѿ́бычаю
про́фиро́мнїа до ко́нцѣ , і́ако́же ѿ́сть
пї́сано прѣ́дъ сла́вкою злато́сетаго ,

ter, and the rest, as indicated previously.
He does likewise over the other Lambs, as
many as will be needed, and places them
on the holy diskos, on the sides of the
Lamb for that day.

Finally he pierces them one by one,
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 water.

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

Deacon: Amen. He pours wine and wa-
ter into the holy chalice and says: Unite,
master.

Blessing with his hand, the priest says:
The union of the Holy Spirit.

He performs the usual Preparation to
the end, as is written for the service of
Chrysostom. The Liturgy is served ac-

ЛНТѢРГІА ЖЕ СОВЕРШАЕТСЯ ПО ОУСТАВУ,
ВЕЛИКАГО ВАСІЛА, ИЛИ ЗАТОУСТАВУ.

ВГДА ЖЕ ПРИПѢЕТЪ ВРЕМЯ ВОЗВНГНУ
ТИ СЪІА АГНЫЦЫ, ТОГДА ДІАКОНЪ ГЛЕТЪ
ВЕЛЕГЛАСНО: ВѢНЕМЕ. ІЕРЕЙ ЖЕ
ПРІЕМЛЕТЪ ВСѦ СЪІА АГНЫЦЫ ОБѢМА
РЪКАМА, И ВОЗВНГЪ МАЛУ, ГЛЕТЪ: СЪІА
СЪІМЪ, И ТВОРИТЪ КРЪТЪ НАДЪ СЪІМЪ
ДНЕКОМОУ ВЪКМН СЪІМН АГНЫЦЫ. ТОГДА
ІЕРЕЙ ЕДИНЪ АГНЕЦЪ ПЕРВЫН РАЗДРОБЛЕТЪ
НА ЧЕТЫРЕ ЧАСТИ ГЛА:

РАЗДРОБЛЕТСЯ И РАЗДѢЛЕТСЯ АГНЕЦЪ
ВЖІИ, РАЗДРОБЛЯЕМЫН И НЕ РАЗДѢ
ЛАНСЯ, ИЖЕ ВСЕГДА ІАДОМЫН И НИКОЛІЖЕ
ЕКОНЧАЕМЫН.

И РАЗДРОБИВЪ СЪІН АГНЕЦЪ, ПОЛАГАЕТЪ
ЕГО КРЪТОУБРАЗОУ НА СЪІМЪ ДНЕКОУ.

ДІАКОНЪ ГЛЕТЪ: ИПОЛНИ ВЛКО СЪІЮ
ЧАШУ.

ІЕРЕЙ ПРИЕМЪ ГОРНЮЮ ЧАСТЬ СЪІА
АГНЫЦА, ВЛАГАЕТЪ КО СЪІН ПОТІРЬ ГЛА:
ИПОЛНЕНІЕ СЪІА ДХА.

ДІАКОНЪ ВЛИВАЕТЪ ТЕПЛОТУ КО СЪІН

according to the order of Basil the Great or
Chrysostom.

When it comes time for the elevation of
the holy Lambs, then the deacon says
aloud, *Let us attend*. The priest takes up
all the holy Lambs with both hands and
lifts them a little saying, *Holy Things*
unto the holy. He makes the Cross over
the holy diskos with all the holy Lambs.
Then the first Lamb alone he divides into
four portions, saying,

Broken and divided is the Lamb of
God: broken, yet indivisible; ever eaten,
yet never consumed.

And he divides the holy Lamb, placing
it cross-wise on the holy diskos.

The deacon says, Fill, master, the holy
cup.

The priest takes the uppermost por-
tion of the holy Lamb, and places it in the
holy chalice saying, The fulness of the
Holy Spirit.

The deacon pours hot water into the

ПОТНРЬ, ꙗ́ гл҃етъ: Бл҃гѣнъ вѣ́ко теплоуѣ.

Іѡр҃ей же гл҃етъ: Теплоуѣ сѣ́аго дх҃а.

Посѣмъ іѡр҃ей взнмѣа лжнѣю чѣнѣю
крѡвь хр҃тоуѣ ѿ сѣ́аго потнрѣ,
напоуѣтъ сѣ́аго агнѣцы кр҃ста ѡбразнѣ,
г҃ла трѣждѣ:

Напоуѣтъ агнѣцъ вѣ́нъ, взѣмѣа
грѣхѣнъ вѣ́го мѣра, за мѣрѣнъ жнѣотъ ꙗ́
спасѣнѣ.

ꙗ́ полагѣтъ ѿхъ вѣ́накъ ко
оу҃гогоуѣ мѣсто. Дѣакоуѣ же
показѣтъ со оу҃ларѣмъ на вѣ́ко напоуѣнѣ
коу҃гождѣ сѣ́аго агнѣца, ꙗ́ гл҃етъ: Сѣ́
агнѣцъ вѣ́нъ взѣмѣа грѣхѣнъ вѣ́го мѣра,
амѣнъ.

Посѣмъ іѡр҃ей раздѣлѣетъ ꙗ́ прѡчѣа
трѣ чѣсти пѣрваго сѣ́аго агнѣца, ѿ
нѣхъже причѣстѣ прѣѣмѣютъ всѣ ѡцѣнѣнѣ
цы ꙗ́ дѣакоуѣ. Тѣже причѣаютеа сѣ́аго
чѣнѣ чѣла ꙗ́ крѡвѣ г҃да нашего іѡс҃а
хр҃та, по чнѣ, ѣкоже пѣсѣно вѣ
сѣждѣ іѡанновѣ.

ѡ тѣ дѡры, ѿ нѣхъже вѣнѣмѣа
сѣ́аго агнѣцы, блѡдоуѣ сѣ́тъ ко ѿнѣмъ

holy chalice saying, Bless, master, the
warm water.

The priest says, The warmth of the
Holy Spirit.

Then the priest taking the precious
Blood of Christ with the spoon from the
chalice, moistens the holy Lambs cross-
wise, saying thrice:

Moistened is the Lamb of God Who
taketh away the sins of the whole world,
for the life and salvation of the world.

And he places them seal-downward in
the prepared place. The deacon points
with his orarion at the moistening of each
holy Lamb, saying: Behold the Lamb of
God Who taketh away the sins of the
whole world, Amen.

The priest then divides the other three
portions of the first holy Lamb, from
which all the priests and deacons will re-
ceive Communion. Then they commune of
the holy Mysteries of the Body and Blood
of our Lord Jesus Christ by rank, as indi-
cated in the service of John (Chrysostom).

The dora from which the Lambs have
been taken are kept in a separate contain-

сѣдѣ, нѣнѣ къ тѣмъ же сѣдѣ, но
предѣлы ѿмѣще промежь сѣтыхъ агньцевъ
и доръ. ꙗкоже нѣни творѣтъ сѣце:
напола сѣтъ агньцы, клагѣютъ ѿхъ
пѣки къ тѣмъ же доръ, ѿ нѣхъ же вынманы
сѣть. Се оубо ѿнѣдъ неподѣбно и не
разумныхъ сѣ сѣть, но ѿсѣбѣ должи
сѣть пребывѣти сѣтъ агньцы.

er, or in the same vessel, but separated
from the holy Lambs. Some do this : after
moistening the holy Lambs, they place
them again with the dora from which they
have been taken. This is entirely improper
and ignorant. The holy Lambs must be
kept separately.



БЖ́ЕСТВЕННАА СЛЪЖБА
Прѣдесѣщѣ́нныхъ

иже во свѣ́тыхъ О́цѣхъ на́шихъ

ГРИГО́РІА

па́пы ста́рагѡ рѣ́ма

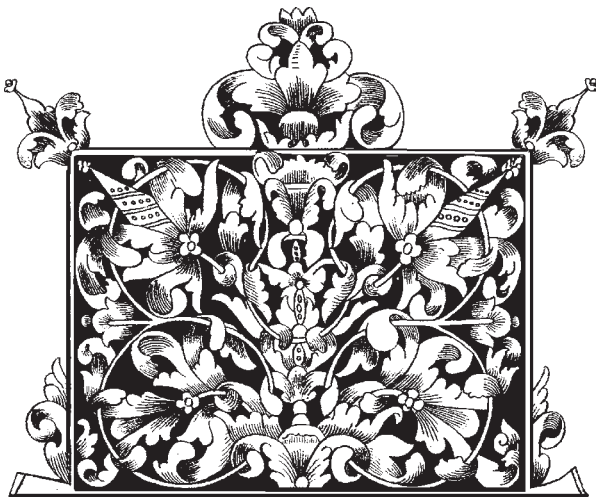


THE DIVINE LITURGY
OF THE PRESANCTIFIED

of our Fathers among the Saints

GREGORY

Pope of Old Rome

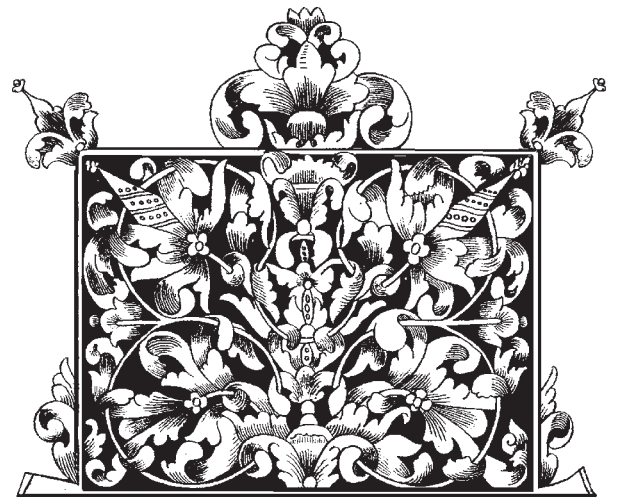


БЖТВЕНАА СЛУЖБА ПРЕДЕСВЩЕННЫХ

творѣніе свѣтѣйшаго григоріа
папы старшаго рима.

Прежде ѿпѣста девѣтаго часа, іерей
со діаконѣмъ вхѣдѣтъ во свѣтъ олтарь и
облачѣются во всю священную ѿдежду по
чину. Іерей творитъ ѿпѣсти часѣмъ,
поминаетъ же свѣтаго ѿмѣка, настоѣщаго
днѣ. И затвориши двѣри творѣтъ
прощѣніе и прощаѣ, ꙗкоже оуказано предъ
сѣдѣющею златошестѣмъ.

Посѣмъ діаконъ ижехѣдѣтъ и начинѣтъ
вечерню, гла велегласно:



THE DIVINE LITURGY OF THE PRESANCTIFIED

composed by Saint Gregory,
Pope of Old Rome.

Before the dismissal of the Ninth Hour, the
priest and the deacon enter the sanctuary and
vest in full priestly vestments, each according
to his rank. The priest then says the dismissal
of the Hours, commemorating the saint of the
current day. The doors are closed, and they
ask forgiveness, and otherwise do what is indi-
cated before the Liturgy of St. John
Chrysostom.

Then the deacon goes out and begins
Vespers, saying aloud:

Благословѣ́ въ́ко .

Іерей: Благословѣ́но црѣ́тво о́ца ѿ
сна ѿ ст҃аго дха , ннѣ́ ѿ прѣ́во ѿ
во́ вѣ́ки вѣ́комъ .

И гл҃ѣтъ на то́ оуст҃а́бленныи кли́рики :
а́минь . Прѣ́идите поклонѣ́мся : трѣ́жды ,
та́же ѡ́сломъ ѡ́г , бл҃гѣ́н дш҃е моѣ́ гд҃а :

мѣ́тва . а́нтифо́на , а́ го .

Иже немолчными пѣсньми , ѿ
непрестанными славо́словѣ́нь
ми , въ́ вышнѣ́ ѡ́ ст҃ыхъ сн҃ахъ
воспѣ́ваемыи , исполни́ оуст҃а́
наша́ пѣ́нїа тво́егѡ , ѣ́же пода́ти
вели́чествїе́ и́мени тво́егоу
ст҃ому́ . ѿ да́ждь на́ оуча́стїе ѿ
наслѣ́дїе , со всѣ́ми бо́жїими
тебѣ́ истинно́ю , ѿ хранѣ́щими
за́повѣди твоѣ́ , мѣ́твами
прѣ́тѣа́ вѣ́цы , ѿ всѣ́хъ ст҃ыхъ
твои́хъ ; **возгласѣ́ .** И́ко подоба́етъ
ти́ вса́ка сла́ва , че́сть ѿ

Bless, master.

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.

And the appointed reader responds: Amen.
Come let us worship. (3) **And Psalm 103:** Bless
the Lord, O my soul,

Prayer of the Fourth Antiphon

O Thou Who art hymned on
high by the holy hosts in
never-silent songs and never
ending doxologies, fill our
mouths with Thy praise, that we
may magnify Thy holy name.
And grant us a portion and in-
heritance with all them that fear
Thee in truth and keep Thy com-
mandments, through the
prayers of the most holy Mother
of God and of all Thy saints.
Exclamation: For unto Thee is due
all glory, honour, and worship,
to the Father and to the Son and

ПОКЛОНА́НІЕ ѠЦ҃У Ѣ С҃НУ Ѣ С҃ТОМУ
ДХ҃У, НН҃Ѣ Ѣ ПР҃НУ Ѣ ВО ВѢКИ
ВѢКО҃, АМІ́НЬ;

мѣтва, антифона, ѿ г҃а.

БЛАГОВЕНЪ С҃СН ГД҃И БЖ҃Е ВСЕДЕРЖИ́
ТЕЛЮ, Ё ВѢДЫИ ОУ́МЪ ЧЕЛО
ВѢЧЬ. СВѢДЫИ НХ҃ЖЕ ПОТРЕ́БЪ
ИМѢЕМЪ, Ѡ МНОГО МНѠЖАЕ,
НХ҃ЖЕ ПРОСИ́МЪ, ИЛИ РАЗУ́МѢ
ВЛЕ́МЪ. СА́МЪ ЧЛ҃КОЛЮ́БЧЕ ЦР҃Ю, Ѣ
ВО ВСЕМЪ БЛГ҃ИИ, ОУДО́ВЛИ НА́СЪ
ВОМНО́ЖЕСТВѢ ЩЕДРО́ТЪ ТВО́И,
НЕПОС҃ТЫ́ДНОЮ СО́ВѢСТІЮ ПРИЗЫ
ВА́ТИ С҃ТОЕ И́МА ТВОЕ Ѣ НЕ БВЕ́ДИ
НА́СЪ ВОИСКУ́ШЕ́НІЕ, НО ИЗБА́ВИ НА́СЪ
Ѡ ЛУКА́ВАГ҃У. Ѣ ВСА И́ЖЕ К
ПОЛЕ́ЗНОМУ НА́ ОУ́СТРО́И. **коЗгласѣ.**
ИК҃У ПОДОВА́ЕТЪ ТИ ВСА́КА СЛА́ВА,
ЧЕ́СТЬ Ѣ ПОКЛОНА́НІЕ, ѠЦ҃У Ѣ С҃НУ
Ѣ С҃ТОМУ ДХ҃У, НН҃Ѣ Ѣ ПР҃НУ Ѣ ВО
ВѢКИ ВѢКО҃, АМІ́НЬ.

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

Prayer of the Fifth Antiphon

Blessed art Thou, O Lord God
Almighty, Who knowest the
mind of man, Who knowest that
we have need of much more than
we ask or understand: Do Thou
Thyself, O King Who lovest
mankind, and Who art good in all
things, in the multitude of Thy
bounties enable us to call upon
Thy holy name with conscience
unashamed. And lead us not into
temptation, but deliver us from
the evil one; and order all things
to our profit. **Exclamation:** For unto
Thee is due all glory, honour and
worship, to the Father and to the
Son and to the Holy Spirit, now
and ever, and unto the ages of
ages, **Amen.**

мѣтва . антифона , 5 го .

Гдѣи гдѣи , ѿже прѣтою ти сѣлою
содержанъ всѣческаа , долго
терпанъ ѿ всѣхъ насъ , и кааа ѿ
слоба нашѣи , и оудалаа ѿ насъ
беззаконїа наша , помани
щедротѣ твоихъ , и мѣти твоѣ ,
и посѣти насъ твоєю бѣгостїю . и
даждь намъ и прочее настоащаго
днѣ , и збѣжати ѿ лѣкаваго
многоплетѣнныхъ козней , и нена
вѣтенъ животѣ нашъ соблюди ,
бѣгостїю сѣаго ти дѣа . **возгласѣ .**
Бѣгостїю и чѣколюбїемъ
сѣаннороднаго ти сѣа . снїмже
бѣгословенъ сѣи , и сѣпресѣтымъ и
бѣгїмъ и животворащимъ ти
дѣомъ нѣѣ и прѣно и ко вѣки
вѣкѣмъ , аминь ;

мѣтва , антифона , 3 го .

Бже великїи и дѣвныи , ѿже
не и зречѣнною бѣгостїиною ,

Prayer of the Sixth Antiphon

O Lord, Lord Who upholdest
all things by Thy most pure
power; Who art long-suffering to-
ward us all, and repentest Thee of
our evils, and puttest our iniqui-
ties far from us: Remember Thy
compassions and Thy mercies, and
visit us with Thy goodness. And
grant that for the remainder of the
present day we may escape the
many snares woven by the evil
one; and through the grace of Thy
Holy Spirit keep our life unas-
sailed. **Exclamation:** Through the
grace 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. Amen.

Prayer of the Seventh Antiphon

O great and wonderful God,
Who with ineffable goodness

и́ бога́тыи про́мысломъ оустроа́а
члѣе́скѣи живо́тъ, и́же и́ ми́ръ
ка́а на́ блага́а дарова́въ, и́ порѹ
чи́въ на́мъ ѡбѣ́тованное
црѣ́тво, ра́ди о́уже дарова́нны
на́мъ бла́га, сотвори́вѣи на́, и́
ни́ѣшнаго днѣ́ ми́моше́дшю
ча́сть, ѡ вса́когѡ о́уклонѣ́тиса
сла́, да́рѹи на́мъ и́ ѡста́вшее,
бе́зро́ка соверши́ти прѣ́стою
славою́ тѣ́, сла́вити́ тѣ́ е́ди́ного
блага́го, и́ члѣ́колю́бѣаго б́га
на́шего. **возгласъ.** **И́**ко мѣ́тѣи и́
члѣ́колю́бе б́гъ е́си. и́ тебѣ́
сла́вѹ восыла́емъ, о́цѹ и́ снѹ и́
сѣ́омѹ дхѹ́, ни́ѣ и́ прѣ́нѡ и́ во́
вѣ́ки вѣ́кѡ, а́минь;

мѣ́тва. а́нтифо́на, и́ го.

Бже́ вели́кѣи и́ высо́кѣи, и́же
е́ди́нъ и́мѣ́аи бе́смѣ́ртѣе, и́ во
свѣ́тѣ́ живѣ́и не́присто́упнѣ́.

and abundant providence orderest
the lives of men; Who hast also
granted us earthly good things,
and hast given us a pledge of the
promised kingdom through the
benefits already bestowed upon
us; Who hast caused us to shun all
evil during that part of today
which is past: Grant that we may
complete the remainder [of this
day] blamelessly before Thy holy
glory, and may glorify Thee, Who
alone art our good God and lovest
mankind. **Exclamation:** For Thou art a
merciful God and lovest mankind,
and unto Thee do we send up glo-
ry, to the Father, and to the Son,
and to the Holy Spirit, now and
ever, and unto the ages of ages.
Amen.

Prayer of the Eighth Antiphon

O great and most high God,
Who alone hast immortality
and dwellest in light unapproach-

ѿже всю твѣрь премудростію
 соудавъ. раздѣливыи посредѣ
 свѣта, ѿ посредѣ тмы. ѿ снѣ
 оубо положи во ѿбласть днѣи,
 луноу же ѿ звѣзды во ѿбласть
 нощи. сподобивыи насъ грѣшны
 хъ, ѿ бѣ настоѣщїи часъ предъ
 варити лицѣ твое ко ѿпо
 вѣданїи, ѿ вечернюю ти слоужбу
 принестѣ. Самъ члѣколюбче гдѣи,
 ѿсправи мѣтву нашу ѿко
 кадило прѣтобою, ѿ прїимѣ ю бѣ
 коню блгоуханїа, подаждь намъ
 вечеръ сей, ѿ приходѣщую нощь
 мирну. ѿдѣи насъ ѿрѣжѣ
 свѣта, ѿ ѿбави насъ ѿ страха
 нощнаго, ѿ всѣхъ вѣщю котмѣ
 приходѣщихъ. ѿ даждь намъ
 сонъ, ѿгдѣже воупокоенїе немощи
 нашей даровалъ єси, всѣкогѣ
 бѣсовскаго мечтанїа премѣ
 нѣныи. ѿи вѣко блгїи подателю,

able, Who hast fashioned all cre
 ation in wisdom; Who didst divide
 the light from the darkness, and
 didst appoint the sun to rule the
 day, and the moon and the stars to
 rule the night, Who hast vouch
 safed also unto us sinners at this
 present hour to come before Thy
 countenance with thanksgiving
 and to offer Thee [our] evening
 service; Do Thou Thyself, O Lord
 Who lovest mankind, direct our
 prayers as incense before Thee,
 and accept it as an odour of sweet
 savour. Grant unto us that this
 evening and the coming night may
 be peaceful. Clothe us with the ar
 mour of light. Deliver us from the
 terror of the night, and from every
 thing that walketh in darkness.
 And grant that our sleep, which
 Thou hast given for the repose of
 our weakness, may be free from
 every phantasy of the demons. Yea,
 O Master, Giver of [all] that is

да ѿ наложѣхъ нашихъ ѿ въ ноцѣхъ
оумиляемъ, помниаема пресѣѣ
ѿма твоѣ. ѿ поученіѣ твоихъ
заповѣдѣхъ ѿсѣѣаема, въ ра
достѣхъ душевнѣхъ востаема,
къ славоу твоѣхъ благоу,
мольбѣхъ ѿ моленіѣхъ къ твоѣму
благоу приносима, ѿсѣѣхъ
согрѣшеніихъ, ѿ всѣхъ людемъ
твоихъ. ѿже мѣтвами пресѣѣа
емъ, въ мѣтѣхъ посѣѣти ѿ насъ.
възглаголюхъ. **И**же благоу ѿ чѣлоубецъ
бѣхъ ѿсѣѣ. ѿ тебѣ славоу возсы
лаема, оуцѣхъ ѿ сѣхъ ѿ сѣомъ
дѣхъ, нѣхъ ѿ прѣхъ ѿ воу вѣхъ
вѣхъ, **амѣнь.**

Посѣма дѣакоу глѣхъ ѣктенію:

Мѣроу гдѣхъ помолѣма. **Пѣвцы же**
поучѣхъ, гдѣхъ помолѣхъ, пѣніема.

Ѿ свѣшнемъ мѣроу, ѿ ѿсѣѣніхъ

good, may we be touched by com
punction upon our beds in the
night and remember Thy most
holy name enlightened by medita
tion on thy commandments; may
we arise in joyfulness of soul to
glorify Thy goodness, offering
prayers and supplications to Thy
loving-kindness for our own sins
and for those of all Thy people. In
Thy mercy do Thou visit them and
us, through the prayers of the most
holy Mother of God. **Exclamation:** **F**or
Thou art a good 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.**

Then the deacon says the Litany:

In peace, let us pray to the Lord.
The chanters sing: Lord have mercy.

For the peace from on high, and

дѡѡ́хъ нѡ́шихъ , гдѣ́шѡ́ помѡ́лимсѡ́ . Гдѣ́шѡ́ помнѡ́шѡ́ .

Ѡ́ мнрѣ́ вѡ́сѡ́ мнѡ́ , н ѡ́ бѡ́гѡ́стѡ́ннѡ́ стѣ́хъ бѣ́жѡ́нхъ цѣ́квѡ́ , н ѡ́ совоку́плѣ́ннѡ́ вѣ́хъ , гдѣ́шѡ́ помѡ́лимсѡ́ . Гдѣ́шѡ́ помнѡ́шѡ́ .

Ѡ́ стѣ́мъ хрѡ́мѣ́ сѣ́мъ , н ѣ́же ѣ́ вѣ́рою н бѡ́гѡ́говѣ́ннѡ́мъ , н со́страхѡ́ бѣ́жѡ́нмъ вѣ́ ходѡ́щнхъ вѡ́нъ , гдѣ́шѡ́ помѡ́лимсѡ́ . Гдѣ́шѡ́ помнѡ́шѡ́ .

Ѡ́ патрѣ́архѣ́ нѡ́шѣ́ , **ѡ́мѣ́** , [н ѡ́ мнѡ́рополнѣ́ нѡ́шемъ ѡ́мѣ́ , ѡ́ архѣ́пѣ́копѣ́ нѡ́шемъ ѡ́мѣ́ , ѡ́ е́пѣ́копѣ́ нѡ́шемъ , ѡ́мѣ́] , чѣ́стнѣ́мъ прѣ́звѣ́тѣ́рствѣ́ , н ѣ́же ѡ́ хрѣ́стѣ́ дѣ́ако́нствѣ́ , н ѡ́вѣ́мъ прѣ́чтѣ́ , н ѡ́лю́дѣ́хъ , гдѣ́шѡ́ помѡ́лимсѡ́ . Гдѣ́шѡ́ помнѡ́шѡ́ .

Ѡ́ стѡ́ранѣ́ сѣ́нъ , н влѡ́стѣ́хъ н вѡ́дѣ́хъ ѣ́а , гдѣ́шѡ́ помѡ́лимсѡ́ . Гдѣ́шѡ́ помнѡ́шѡ́ .

for the salvation of our souls, let us pray to the Lord. Lord have mercy,

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

Lord have mercy,

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

For our Patriarch **N.**, [and for our Metropolitan **N.**, for our Archbishop **N.**, for our Bishop **N.**] for the honourable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord. Lord have mercy,

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

Ѡ ѿзбавити люди своѧ ѡ
врагѣ, видимыхъ и невидимыхъ,
въ насѣ же оутвердити едино
мыслие, братолюбїе и бѣгочестїе,
гдѣ помолнмса. Гдѣ помнѧѣи.

Ѡ градѣ еѣ [ѡще монастырь: ѡ
сѣѣи обителѣи сѣи.] и ѡ всѧкъ градѣ и
странѧхъ, иже въ рою живущихъ
бнихъ, гдѣ помолнмса. Гдѣ
помнѧѣи.

Ѡ бѣгостворѣни воздѡухъ, и
ѡ оумноженїи плодѡвъ земныхъ,
и ѡ временехъ мирныхъ, гдѣ помо
лнмса. Гдѣ помнѧѣи.

Ѡ плавающихъ, и пѣть шествѣ
ющихъ недоуговыхъ, страдающихъ
плѣненыхъ, и ѡспѣни и, гдѣ
помолнмса. Гдѣ помнѧѣи.

Ѡ ѿзбавитиса намъ ѡ всѧкъ
скорби, гнѣву и ноужды, гдѣ
помолнмса. Гдѣ помнѧѣи.

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 sal
vation, 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,

Застѹпѣ спасѣ, помнѣ, и
сохрани насъ бже своею бгдѣтїю.
Гдѣ помнѣ.

Престѹю чѹю и преблгвѣнѹю
влчцѹ нашоу бцѹ и прѣноу дѣѹ
мрію, совѣми стѣми поманѹ
вше, самѣ себѣ, и дрѹгѹ дрѹга,
и всѣ живѹтѣ нашѣ хрѣтоѹ бгѹ
предадѣмъ. Тебѣ гдѣ.

Ісрѣй глѣтѣ мѣтѣ

антѣфѣна прѣваго:

Гдѣ щѣдрын, и мѣлѣстѣкын,
долготѣрпѣливѣ и много мѣтѣ
внѣшѣ мѣтѣ нашоѹ, и конмѣ
глѣсѣ молѣнїѣ нашоѹ, и сотѣврѣ
ѣнами знаменїѣ во бгѣ, и на
стѣвѣ насѣ на поѹтѣ тѣоѣ, ѣже
шѣстѣковати констѣнѣ тѣоѣ.
воѣвеселѣ срѣцѣ наша, ѣже
боѣтѣса ѣмене тѣоѣго стѣго.
Занѣже велѣ ѣсѣ тѣ. и тѣорѣи
чѣдѣсѣ, тѣ ѣсѣ бгѣ ѣдѣнѣ. и

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

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

The priest says the Prayer of the
First Antiphon

Lord, compassionate and
merciful, long-suffering and
plenteous in mercy: Give ear unto
our prayer and attend unto the
voice of our supplication. Work in
us a sign unto good, and guide us
in Thy way, that we may walk in
Thy truth. Make glad our hearts,
that we may fear Thy holy name.
For Thou art great, and workest
wonders; Thou alone art God, and
there is none like unto Thee

нѣсть подобенъ тебѣ възѣхъ
гдѣи силенъ въ милостѣхъ, и бѣгъ въ
силѣхъ ѣже помогати и оутѣшати,
и спасати всѣхъ оуповающихъ во
имѣ твое ѣтоѣ. **вѣлаѣхъ.** **И**ко
подобаетъ ти всѣмъ слава чѣсть и
поклонѣнїе, оцѣ и снѣ и сѣомѣ
дхѣ, ннѣ и прѣнѣ и во вѣки
вѣкѣ, **амѣнь.**

Тѣже глѣхъ кадемѣ нѣ, во гдѣхъ вне
гдѣ скорѣхъ: и на коѣждѣмъ слѣхъ
творѣхъ поклѣны трѣ, и дѣаконѣтва
мѣлаѣ.

Пѣки и пѣки мѣрѣ гдѣхъ помѣ
лимѣ. Гдѣи помѣлѣи.

Застѣпѣи, спасѣи, помѣлѣи, и
сохранѣи нѣ бжѣ своѣю бѣгѣтѣю. Гдѣи
помѣлѣи.

Престѣоуѣ чѣхъ и прѣбѣлѣнѣю
вѣлѣцѣхъ нѣшю бѣцѣхъ и прѣнѣ дѣхъ
мѣрѣю, сохѣмѣи сѣтѣмѣи помѣноуѣ
вѣше, сѣмѣи сѣбѣ, и дрѣуѣхъ дрѣуѣга,

among the gods, O Lord, mighty in
mercy, gracious in strength, to
help and to comfort and to save all
that hope in Thy holy name. **Excla-**
mation: For unto Thee is due all glo-
ry, honour and worship, to the
Father, and to the Son, and to the
Holy Spirit, now and ever, and
unto the ages of ages. **Amen.**

Then the Eighteenth Kathisma is read;
Unto the Lord in my affliction have I cried,
And after each Stasis, three bows are made.
This is followed by the Little Litany:

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

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

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

и всѣхъ животоу нашѣхъ христовѣ вѣсѣ
предадѣмъ. **Тебѣ гдѣ.**

**Иерей гл҃етъ мѣтвѣ антифона
второго:**

Гдѣ, да не ѡбѣди твоѣю ѡбѣди
чѣши насъ, ниже гнѣвъ тво
имъ покажеши на. но сотвори
снѣми по мѣти твоѣй, врачу и
исцѣлѣтелю душъ нашихъ, наста
вляя насъ ко пристѣпнищѣ
хотѣнїа твоегѡ. просвѣти ѡчи
срѣцъ нашихъ, вѣ познѣнїе твоеѡ
истины. и даруй намъ прочее
настоѣщагѡ днѣ, мирно и
бѣсѣшнѡ, и всѣкое лѣто живота
нашегѡ, мѣтвами прѣстѣла вѣцы,
и всѣхъ стѣхъ твоихъ. **возгласъ.**
Ико твоѡ держава, и твоѡ сѣсть
црѣтво, и сила и слава, ѡца и снѣ
и стѣгѡ дха, ннѣ и прѣно и во
вѣки вѣкомъ. **амѣнь.**

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

**The priest says the
Prayer of the Second Antiphon**

O Lord, rebuke us not in Thine
anger, nor chasten us in Thy
wrath, but deal with us according
to Thy mercy, O Physician and
Healer of our souls, and guide us
to the haven of Thy will. Enlighten
the eyes of our hearts to the
knowledge of Thy truth, and grant
unto us that the remainder of the
present day, and every year of our
life, may be peaceful and sinless,
through the prayers of the most
holy Mother of God and of all Thy
saints. **Exclamation:** For Thine is the
dominion, and Thine is the king-
dom, 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. **Amen.**

МѢТВА АНТИФОНА ТРЕТІАГО:

ГДН БЖЕ НАШ, ПОМАНН НАС
ГРѢШНЫХ, И НЕДОСТОЙНЫХ
РАБЪ ТВОИХЪ, ВНЕГДА ПРИЗЫВАТИ
НАМЪ СГОЕ И ПОКЛОНАЕМОЕ ИМА
ТВОЕ. И ДА НЕПОСРАМИШ НАС
ЩААНІА МЛТИ ТВОЕА, НО ДАРЪИ
НАМЪ ГДН ВСА ІАЖЕ КО СПСЕНІЮ
ПРОШЕНІА. И СПОДОБИ НАСЪ ЛЮБИТИ,
И БОЛѢТИ ТЕБѢ Ш ВСЕГДА СРЦА
НАШЕГО, И ТВОРИТИ КО ВСЕМЪ
ВОЛЮ ТВОЮ СГОЮ. **ВОЗГЛАСЪ.** **І**ЖЕ
БЛГЪ И ЧЛКОЛЮБЕЦЪ БГЪ СІИ, И
ТЕБѢ СЛАВЪ ВОЗСЫЛАЕМЪ, ОЦЪ И
СНЪ И СГОМЪ ДХЪ, ННѢ И ПРНУ И
КО ВѢКИ ВѢКО. **АМИНЬ.**

По скончаніи Псалтыри, діаконъ гл҃етъ
Ѳк҃тенію: **П**АКИ И ПАКИ МІРОМЪ ГДЪ
ПОМОЛНМЪ:

ІСР҃ЕИ, **В**ОЗГЛАСЪ: **І**ЖЕ ТЫ СІИ
БГЪ НАШ, БГЪ МИЛОВАТИ И
СПАСАТИ, И ТЕБѢ СЛАВЪ ВОЗСЫ

Prayer of the Third Antiphon

O Lord our God, remember us
Thy sinful and unworthy ser-
vants, when we call upon Thy holy
and venerable name; and turn us
not away in shame from the expec-
tation of Thy mercy, but grant us,
O Lord, all our petitions which are
unto salvation, and vouchsafe that
we may love and fear Thee with
our whole heart, and may do Thy
holy will in all things. **Exclamation:**
For Thou art a good 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.**

At the end of the kathisma, the deacon
again says the Little Litany, and the priest says
this

Exclamation: **F**or Thou art our God,
the God of mercy and salvation,
and unto Thee do we send up glo-

лѧемъ, ѿцѣ и снѣ и сѣомѣ дхѣ,
ннѣ и прѣнѣ и во вѣки вѣкѣмъ.
амѣнь.

Тѧже, гдѣи возвѣщѧ къ тебѣ: ѱалмы
ѡбычны, и поютъ стѣхѣры. Іерей же со
дѧкономъ ѡходѧтъ ко сѣомѣ
жертвенникѣ, и поставѧтъ дѧконъ
сѣмѣ соуды по ѡбычаю. Іерей же,
взѣмъ прѣжесѣенныи сѣи хлѣбъ со
блговѣнемъ многимъ, и полагѧтъ на
сѣмѣ дискѣ. Дѧконъ же блѧвѧтъ
винѣ и водѣ во сѣи потѣръ, и
покрѣше сѣмѣ дѧры, и покладѣше
нѣходѧтъ. Не глѣютъ же дѣйствѣюще
ничѣтоже ѡ ѡбычныхъ, но чѣмъ сѣ
сѣино:

Мѧтѣмъ сѣихъ ѿцѣ нашихъ,
гдѣи ісе хрѣте снѣ бжѣи помилѣи
насъ.

Прѣжде сѣена во сѣть сѣи и соврѣена
жертѣ.

И чѣорѧтъ вѣходъ съ кадѣломъ,
прѣдѣдѣи прѣдъ нѣми со свѣщѣю. Ѥще ли
прѣдѣдѣи пѧмѣть ѡбрѣтенѣя глѣвы
прѣдѣдѣи, нѣи мѣ мѣнкъ, нѣи нѣомѣ

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

Then the chanters sing the usual psalms:
Lord, I have cried unto Thee with the stichera.
Meanwhile, the priest and the deacon go to
the table of oblation, and the deacon arranges
the sacred vessels in the usual manner. The
priest takes the Presanctified Holy Bread with
great reverence and places it on the holy
diskos. The deacon pours wine and water into
the holy chalice, covers and censes them, and
they leave. As they perform these actions, they
do not say any of the usual prayers, they say
only:

Through the prayers of our holy
fathers, Lord Jesus Christ, Son of
God, have mercy on us,

for this sacrifice has been previously sancti-
fied and completed.

The priest and the deacon make the en-
trance with the censer, preceded by a candle-
bearer with a candle. However, if there should
occur the commemoration of the Finding of
the Head of the Forerunner, or of the Forty

ВЕЛИКАГО С҃ТАГО ПАМЯТЬ, ТОГДА Выходя
выбываетъ со свѣтѣмъ. Іерей гл҃етъ мѣтвѣ
входѣ:

Вечерѣ и зѣтра и полудне,
хвалимъ, благословимъ, благо-
даримъ и молимътеся вѣко вѣ-
чехъ, исправи мѣтвѣ нашѣ
яко кадило предъ тобою, и да не
оуклониши ср҃ца наша во словеса
лѣкоствѣа, но избави насъ ѿ
всѣхъ ловащихъ душѣ наша, яко
къ тебѣ гд҃и, гд҃и очі наши и на
тебѣ оуповахомъ, да не посрамѣши
насъ, бже нашъ, **яко** подобаетъ
ти вѣка слава, чести и покло-
неніе, ѿцѣ и снѣ и сѣмѣ дх҃у,
ннѣ и прѣнѣ и во вѣки вѣкомъ.

Діаконъ гл҃етъ тихимъ гласомъ:
Ѹминь. Бл҃говѣ вѣко входѣ с҃тын.

Іерей: Благословенъ входѣ
с҃тыхъ твоихъ гд҃и, всегда, ннѣ

Martyrs, or of some other great saint, then the
entrance is made with the Gospel, The priest
says the Prayer of the Entrance:

Evening, morning and noonday,
we praise Thee, we bless Thee,
we give thanks unto Thee, and we
pray unto Thee, O Master of all:
Direct our prayer as incense before
Thee, and incline not our hearts
unto words of evil, but deliver us
from all that seek to ensnare our
souls. For unto Thee, O Lord, O
Lord, are our eyes; in Thee have we
hoped; let us not be put to shame,
O our God. **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.

The deacon says in a low voice: **Amen.**
Bless, master, the holy entrance.

Priest: Blessed is the entrance of
Thy holies, O Lord, always, now

и прѣнѡ и во вѣки вѣкѡмъ.
дїакоу: ѿмѣнь.

Тѣже дїакоу возгласитъ: Премѡ
дростъ, прѡсти. Свѣте тихїи:

Пѣвцы: Стыѡ славы: и прѡчаѡ.

дїакоу: Премѡдростъ.

Чтецъ: прокїменъ

дїакоу: Премѡдростъ.

Тѣже чтецъ: Бытїѡ чтенїе..

дїакоу: Бѡнмемъ. и чтенїе.

и по скончанїи чтенїѡ пѣваѡ,
дїакоу: Премѡдростъ.

Чтецъ, вторыи прокїменъ.

Иерей же прїемлетъ въ деснѡю рѣкѡ
кадіѡ и свѣщѡ горѡщѡ, триплетѣнѡ, и
сѣѡвъ предъ сѣѡмъ прѣтѡломъ,
знаменаѣтъ кадіѡмъ со свѣщїю крѣ
тѡсѡбразнѡ.

дїакоу глѣтъ: Премѡдростъ,
прѡсти.

and ever, and unto the ages of
ages. Deacon: Amen.

And after the censuring, the deacon says
aloud: Wisdom. Upright. O Gentle
Light.

And the chanters take up the hymn: Of the
holy glory...

Deacon says: Wisdom.

Reader says the prokeimenon,

Deacon: Wisdom.

Reader: A reading from the Book of
Genesis.

Deacon: Let us attend, followed by the
reading..

After the first reading, the Deacon again
says: Wisdom.

The reader says the second prokeimenon

The priest takes the censer in his right
hand, together with a lighted three-fold can-
dle. Standing before the holy altar, he makes
the sign of the Cross with the censer and the
candle.

The deacon says: Wisdom. Upright.

Ісрѣй же, зрѣ кх востокѣ, речеѣтъ:

Свѣтъ хрѣтоу:

и ѡбръщѣа на западѣ глѣтъ:

Просвѣщѣетъ всѣхъ.

и кадиѣтъ по крѣлоуомъ и на всю црковь.

Діаконъ: Премѣдрость.

Тѣже чтецъ: Ѽ прѣтчей чтѣніе.

Діаконъ: Рѡнмемъ.

и кадиѣтъ ѡкрестъ стѣгѡ прѣтола и всѣхъ олтарѣ. И по скончаніи чтѣніа,

исрѣй: Миръ ти.

Діаконъ: Премѣдрость.

Чтецъ или діаконъ: Да сѣ испраѣвитъ мѣтва моѣ, ѣкѡ кадило прѣдъ тобою, воздѣланіе рѣкѣ моѣю, жерѣтва вечѣрнаѣ.

Тѡжде и пѣвцы поѡтъ. И пакѣ діаконъ, стѣхъ пѣрвын: **Гдѣи возваѣхъ кх тебѣ, ѡуслыши мѣ, вонми**

Facing eastward, the priest says:

The light of Christ

And turning around to the west, he says:

Enlighteneth all men.

And he censes each choir, and towards the whole congregation.

Deacon: Wisdom.

Reader: A reading from the Book of Proverbs.

Deacon: Let us attend.

And the priest censes all around the altar. After the reading, he says:

Priest: Peace be unto thee.

Deacon: Wisdom.

Reader, or Deacon: Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice.

The first choir then sings this same verse. When they have finished, the deacon says the next verse: **Lord, I have cried unto Thee, hearken unto me; attend to**

ГЛА́СЪ МЛѢ́ТВЫ МОЕѦ , Ѣ́ГДА Ѣ́ЗОВѸ
Ѣ́ ТЕБѢ́ .

Второ́й ли́къ : Да сѧ́ испра́витъ

Сти́хъ второ́й : Положи́ гдѣ́
храни́нїе о́усто́мъ мои́мъ , и́ двѣ́рь
о́граждѣ́нїа о́ о́устна́хъ мои́хъ .

Перво́й ли́къ : Да сѧ́ испра́витъ

Сти́хъ тре́тїи : Не о́укло́ни ѿ́
моѣ́ во сло́веса́ лѣ́каѣ́ствїа , не́щце
вѣ́сти ви́ны ѿ́ грѣ́шнѣ́хъ .

Второ́й ли́къ : Да сѧ́ испра́витъ

Ѣ́ГДА́ же поѣ́тъ пе́рвыи ли́къ , пре́кла
на́етъ ко́лѣни дрѹ́гїи ли́къ мола́сѧ , и́
Ѣ́ГДА́ поѣ́тъ дрѹ́гїи ли́къ , пре́кланѧ́етъ
ко́лѣни пе́рвыи ли́къ .

Та́же ді́ако́нъ : Да сѧ́ испра́витъ
млѣ́тва моѧ́́ ѡ́́акъ ка́дїло́ пре́дъ
тобо́ю .

И́ пе́рвыи ли́къ : Воздѣ́ланїе́ рѹ́къ
моѣ́ю , же́ртѣ́а вѣ́черна́а .

the voice of my supplication when
I cry unto Thee.

The second choir then sings: Let my prayer
be set forth.

Verse 2: Set, O Lord, a watch be-
fore my mouth, and a door of en-
closure round about my lips.

Again the first choir sings: Let my prayer
be set forth.

Verse 3: Incline not my heart unto
words of evil, to make excuse with
excuses in sins.

Again the second choir sings: Let my
prayer be set forth.

While the first choir sings, the other choir
prays while kneeling (prostrating). And when
the other choir sings, the first choir prays
while kneeling (prostrating).

Then the deacon says: Let my prayer
be set forth as incense before
Thee:

And the first choir sings: The lifting up of
my hands as an evening sacrifice.

ВѢДОМО ЖЕ ДА ВЪДЕРГЪ, ГЛАКО АЩЕ
ПРИЛЪЧНІЕ ПАМЯТЬ ОБРЪЩЕНІА ГЛАВЫ
ПРЕДЪЧІИ, ИЛИ МЪЧЕНИКЪ, ИЛИ ИНАГО
ВЕЛИКАГО СЪАГО, ИМЖЕ ПОЕТСЯ МНОГО
МІЛОСТНВО: ПО ДА СѦ НЕПРАВИТЪ МОЛИТВА
МОА, СЪКТЕНІИ МАЛЫА НЕ ГЛАГОЛЕМЪ, НО
ТОЧІЮ ПРОКІМЕНЪ И АПОТОЛЪ, АЛЛАДІА, И
СЪВІАЕ СТОМА, ТАЖЕ СЪКТЕНІА:

РЦЕМЪ ВСИ. ГДН ПОМІАЛЪИ.

О ВСЕА ДШІИ, И О ВСЕГО ПОМЫ
ШЕНІА, РЦЕ ВСИ. ГДН ПОМІАЛЪИ.

ГДН ВСЕДЕРЖІТЕЛЮ БЖЕ ОЦЪ
НАШІИ, МОЛИМТСЯ. ГДН ПОМІАЛЪИ.

ПОМІАЛЪИ НАСЪ БЖЕ ПОВЕЛИЦЕИ
МІЛОСТИ ТВОЕЙ, МОЛИМСЯ ТИ ГДН
ОУСЛЫШИ И ПОМІАЛЪИ. ГДН ПОМІАЛЪИ,
Г.

БЩЕ МОЛИМСЯ О СТРАНЕ СЕЙ, И
ВЛАСТЕХЪ И ВОЕХЪ СѦ, И О ПРАВО
СЛАВНЫХЪ ЖИВУЩИХЪ ВНЕЙ, И О
ОСТАВЛЕНІИ ГРЕХѦ ИХЪ, И О СЖЕ
ИЗБАВИТИ ГДЕВИ ЛЮДИ СВОА О
ВРАГЪ, ВІДИМЫХЪ И НЕВІДИМЫХЪ,

Let it be known also, that if there should
occur the commemoration of the Finding of
the Head of the Forerunner, or of the Forty
Martyrs, or of any other great saint, on which
the Polyeleos is sung, then after *Let my prayer
be set forth*, the Little Litany is not said, but
only the Prokeimenon, Epistle, Alleluia and
Gospel of the saint's day. Then the Litany:

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
and armed forces; and for the
Orthodox who dwell therein, and
for the remission of their sins; and
that the Lord deliver His people

вѣ насѣже оутвердѣти едино
мыслѣе, братолюбіе и бѣгочестіе,
рцемъ всѣмъ. Гдѣ помилѣи, бѣ

іерей гл҃етъ, молѣтъ сѣю,
прилежнаго моленіа. вѣтай.

Гдѣ бже нашъ, прилежное сѣ
моленіе прѣимѣи ѿ своихъ рабъ,
и помилѣи на помноженіе мѣти
твоеѣ, и щедроты твоѣ низпослѣ
наны, и на всѣ люди твоѣ,
чающіи еже ѿ тебе богатыа
мѣти;

ещѣ молиме ѿ патріархѣ
нашѣ, імѣ, [и ѿ митрополитѣ
нашемъ імѣ, ѿ архієпископѣ нашемъ імѣ,
ѿ єпископѣ нашемъ, імѣ], ѿ здравіи и
ѿ спасеніи. Гдѣ помилѣи, ѿ

ещѣ молиме гдѣ бгѣ
нашемъ, помилостивити рабъ своихъ
імѣ, оумножити лѣтъ живота
ихъ, и избавити ихъ ѿ всѣхъ

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.

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-

скѡрби гнѣва и нѣжди, и
ѡвсѡкїа болѣзни, дѡшѣвныа и
тѣлесныа, и прости́ти ѿмъ всѡкое
согрѣше́нїе во́льное и нево́льное,
рце́мъ всѣмъ. Гдѣи помни́и, ѿ

ѡще́ моли́мъ ѡ бѣгопрѣбы
ва́нїи, ѡми́ръ, и ѡ ти́шинѣ, и
ѡ оу́строѣнїи, и ѡ ѡста́вленїи
грѣхѡвъ всегѡ правосла́внагѡ
христїа́нства, рце́мъ всѣмъ. Гдѣи
помни́и, ѿ

ѡще ли ѣсть монастырь, рцы еѣ.

ѡще́ моли́мъ ѡ ѡцѣ́ на́шей иго́умѣ
ѿмѣ, и ѡ всѣмъ, ѿже ѡ хрѣ́стѣ бра́тїи
на́шей, ѡ здра́вїи и ѡспасѣ́нїи. Гдѣи
помни́и, ѿ.

ѡще́ моли́мъ ѡ всѣ́хъ слѡ
жа́щїи и ѡ послѡ́живши́хъ во
сѣ́мъ хра́мѣ сѣмъ. [ѡще ѣсть
монастырь, рцы. во сѣ́мъ ѡбї́тели сѣи,]
ѡ здра́вїи и ѡ сп́сѣнїи. Гдѣи
помни́и. ѿ.

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, tran-
quility, order, and remission
of sins of all Orthodox
Christendom, let us all say:
Lord have mercy, 12.

If in a monastery, add this petition:

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

Furthermore we pray for all who
serve or have served in this holy
temple (if in a monastery: in this holy
house) and for their health and sal-
vation. Lord have mercy, 3.

ѿце ѣсть кромѣ монастырѣ,
приложимъ и сѣ: ѿще молимы ѡ
предстоѧщихъ людемъ, и чающихъ
ѣже ѡ тебѣ великіа мѡлти, ѡ
здравіи и ѡ спсѣніи. Гдѣ помилѡи.
✠.

ѿще молимы ѡ творящѣ
милостыню, ѡ здравіи и ѡ
спсѣніи. Гдѣ помилѡи. ✠.

ѿще молимы за всю брѧтію и
за все хрѣтіѧны, ѡ здравіи и ѡ
спсѣніи. Гдѣ помилѡи. ✠.

возгласъ. Иѡко мѡлчимъ и чѡко
любимъ бгъ сѣи. и тебѣ славу
возсылаемъ, оцѣ и снѣ и стѡмѣ
дхѣ, ннѣ и прѣнѡ и во вѣки
вѣкѡ. Пѣвцы поютъ, ѡминъ.

Діаконъ глѣтъ ѣктенію: Помо
ли́теся ѡглашенніи ко гдѣ. Гдѣ
помилѡи.

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. The Chanters
sing: Amen.

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

**Вѣрніи ѿ ѿглашенныхъ помо
ли́тсѧ, ѿ́къ да гдѣ помнѣетъ
и́хъ. Гдѣ помнѣи.**

**Ѡ́гласи́тъ и́хъ сло́вомъ и́стин
нымъ. Гдѣ помнѣи.**

**Ѡ́крыетъ имъ сѣ́лѣе прѣ́вды.
Гдѣ помнѣи.**

**Прѣедини́тъ и́хъ сѣ́бѣи своѣи
соборнѣи и́ апѣстѣи цркви. Гдѣ
помнѣи.**

**Спасѣ помнѣи застѣпи́ и
сохрани́ и́хъ бжѣ своѣю бѣ́годѣтїю.
Гдѣ помнѣи.**

**Ѡ́глашенніи, главы́ ва́ша гдѣви
преклоні́те. Тебѣ гдѣ.**

Моли́тва ѿ ѿглашенныхъ:

**Бжѣ, бжѣ на́шъ, создѣ́телю и́
зидѣ́телю всѣ́хъ, и́же всѣ́мъ
хотѣи́ спасті́сѧ и́ бѣ́ рѣ́шмъ
и́стиннымъ прѣ́нтѣи, прѣ́зри на
рабы́ твоѣ ѿглашенныѧ, и́**

**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,
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. To Thee, O Lord.**

The Prayer for the Catechumens

**O God, our God, Maker and
Fashioner of all things, Who
willest that all men be saved and
come unto the knowledge of the
truth: Look upon Thy servants the**

и́збави́ и́хъ дре́внїа прѣлести, и́
козней сопро́тивнаго, и́ призови́
и́хъ въ жи́знь вѣ́чнѹю,
просвѣща́а и́хъ дшѡ и́ тѣлесѡ, и́
сопричѣ́аа и́хъ словесно́мꙋ тѣ́
стѡ́мꙋ, на нѣ́хже ѿ́ма твоѡ стѡ́е
на́рече́но бы́сть.

Возгласъ: Да и́ тѣи́ ѿ́ на́ми
сла́вѣтъ пречестно́е и́ велико́лѣпое
ѿ́ма твоѡ, о́ца и́ сѡна и́ стѡ́го
дѡ́ха, нѣ́ѣ и́ прѣ́сно и́ во́ вѣ́ки
вѣ́комꙋ. **Ѿ́минь.**

И́ по возгласѣ́ распростира́етъ ѿ́рѣи́
а́нгѡнъ, и́дѣ́же поста́вити стѡ́ла.

Дїаконъ: Ѿ́лико́ ѡ́глашеннїи́ и́зы
дѣ́те, ѡ́глашеннїи́ и́зыдѣ́те,
Ѿ́лико́ ѡ́глашеннїи́ и́зыдѣ́те. Да
никтѡ́ ѿ́ ѡ́глашенныхъ, но
Ѿ́лико́ вѣ́рнїи́, па́ки и́ па́ки
ми́ромꙋ гдѡ́ помѡ́лимсѡ.

ѿ́рѣи́ глѣ́тъ мѡ́ткъ: Бже́ вели́кий и́

catechumens, and deliver them
from their former delusion and
from the wiles of the adversary.
And call them unto life eternal, en-
lightening their souls and bodies
and numbering them with Thy ra-
tional flock, which is called by Thy
holy name.

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.**

After the exclamation, the priest spreads
out the eiliton, where the Holy Things are to
be placed.

The deacon says: **As** many as are cat-
echumens, depart. Catechumens,
depart. As many as are catechu-
mens, depart. Let none of the cate-
chumens remain, but as many as
are of the faithful: Again and again
in peace let us pray to the Lord.

The priest says the prayer, O great and

ХВАЛЬНЫИ [ПИСАНА НА ЛН 392].

☆☆☆

СѦ ѿ ДѦИНА ТОЧѦЮ ГЛѦСМА СЪТЬ, ДАЖЕ
ДО СРЕДЫ ЧЕТВѢРТЫА НЕДѢЛѦ ПОСТѦ. Ѿ
СРЕДЫ ЖЕ ЧЕТВѢРТЫА НЕДѢЛѦ, Ѿ ПРЕ
ПОЛОВѢНІА ПОСТѦ, ПО СЪЖЕ РЕЦІИ ІСРѢЮ: ДА
И ТІИ СЪ НАМИ СЛАВѦТЪ ПРЕЧЕСТНОЕ:
ДІАКОНЪ ГЛАГОЛЕТЪ СѦ ДІАКОНЕТВА:

БЛЖЕ ѿГЛАШЕННІИ ИЗЫДѢТЕ,
Ѿ ѿГЛАШЕННІИ ИЗЫДѢТЕ, БЛЖЕ
КЪ ПРОСВѢЩЕНІЮ ПРИСТУПИТЕ,
ПОМОЛИТЕСѦ ИЖЕ КЪ ПРОСВѢЩЕНІЮ.
ГДН ПОМНІАИ.

БЖЕ ИЖЕ КО СТОМУ
ПРОСВѢЩЕНІЮ ГОТОВАЮЩИЕСѦ БРАТІИ
НАШИХЪ, И СПАСЕНІИ ИХЪ, ГДЪ ПОМО
ЛИТЕСѦ. ГДН ПОМНІАИ.

ИЖЕ ДА ГДЪ БЖЕ НАШИ ОУТВЕР
ДИТЪ ИХЪ И ОУКРЕПИТЪ. ГДН
ПОМНІАИ.

ПРОСВѢТИТЪ ИХЪ ПРОСВѢЩЕНІЕМЪ
РАЗУМА И БЛАГОЧЕСТІА. ГДН ПОМНІАИ.

praiseworthy God, (below, pg. 393).

☆☆☆

Note this additional Litany: Until Wednesday of the Fourth Week of Lent, this much only is said; from Wednesday of the Fourth Week, Mid-Lent, however, after the priest has said the exclamation That with us they also may glorify the deacon says the following Litany:

As many as are catechumens, depart. Catechumens, depart. As many as are preparing for illumination, draw near. Pray, ye who are preparing for illumination. **Lord** have mercy.

Ye faithful, for our brethren who are making ready for holy illumination, and for their salvation, let us pray to the Lord. **Lord** have mercy.

That the Lord our God may confirm and strengthen them. **Lord** have mercy.

That He may enlighten them with the illumination of knowledge and piety. **Lord** have mercy.

СПОДОБИТЪ ИХЪ ВО ВРЕМЯ БЛАГО
ПОТРЕБНО БАНН ПАКИ БЫТИА,
УСТАВЛЕНІЮ ГРЕХОВЪ И УДѢЛЕНІЮ
НЕПЛАЧЕНІА. ГДН ПОМНІАИ.

ПОРОДИТЪ ИХЪ ВОДОЮ И ДХОМЪ.
ГДН ПОМНІАИ.

ДАРУЕТЪ ИМЪ СОВЕРШЕНІЕ ВѢРЫ.
ГДН ПОМНІАИ.

СОПРИЧТЕТЪ ИХЪ СТОМУ СВОЕМУ
ИЗБРАННОМУ СТАДУ. ГДН ПОМНІАИ.

СПСИ ПОМНІАИ ЗАСТУПИ, И СО
ХРАНИ ИХЪ БЖЕ СВОЕЮ БЛАГОДАТІЮ.
ГДН ПОМНІАИ.

ИЖЕ КО ПРОСВѢЩЕНІЮ ГЛАВЫ
ВАША ГДЕВИ ПРЕКЛОНИТЕ. ТЕБѢ ГДН.

МЛТВА Ѡ ГОТОВАЮЩИХЪ КО СТОМУ
ПРОСВѢЩЕНІЮ.

ИВѢ ВЛКО ЛИЦЕ ТВОЕ НА ИЖЕ КО
СТОМУ ПРОСВѢЩЕНІЮ БЛАГО
УКРАШАЮЩИХЪ, И ЖЕЛАЮЩИХЪ ГРЕ
ХОВНЫА СКВЕРНЫ ѠТРАСТІА,

That He may vouchsafe unto
them in due time the laver of re-
generation, the remission of sins
and the garment of incorruption.

Lord have mercy.

That He may give them birth of
water and Spirit. Lord have mercy.

That He may grant them perfec-
tion of faith. Lord have mercy.

That He may number them with
His holy and elect flock. Lord have
mercy.

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

Ye who are preparing for
illumination, bow your heads unto
the Lord. To Thee, O Lord.

The Prayer for Them That are Preparing
for Holy Illumination

Show Thy countenance, O
Master, unto them that are
preparing for holy illumination,
and that desire to cast off the filth

просвѣтити ѿхъ мѣсль, оукрѣпити
ѿхъ въ вѣрѣ, и оутвердити въ
надѣждѣ, совершити въ любви, оуды
честны хрѣта твоего покажи,
давшася себѣ измѣнѣ ѡ душѣхъ
нашихъ.

Возгласъ: **И**же ты еси
просвѣщеніе наше, и тебѣ слава
возсылаемъ, оцѣ и снѣ и сѣомѣ
дхѣ, ннѣ и прѣнѣ и во вѣки
вѣкомъ.

Діаконъ: **Е**лицы къ просвѣщенію
изыдѣте, **и**же къ просвѣщенію
изыдѣте, **Е**лико ѡглашенніи
изыдѣте, **да** никто ѿ ѡглашен
ныхъ, но елико вѣрніи, пакы и
пакы міромъ гдѣ помолнимся. **Г**дѣ
помилѣи.

Даже до здѣ иже ѿ четвѣртыя нѣи
преположеніа поста гл҃ама. Сѣа же
сѣзбѣа ѡглашеніа, и мѣтва ѿ
готовѣщихъ къ просвѣщенію, гл҃етсѣ не

of sin. Enlighten their minds.
Make them firm in faith, strong in
hope, and perfect in love. Show
them to be honourable members of
Thy Christ, Who gave Himself as a
ransom for our souls.

Exclamation: **For** Thou art our
Illumination, 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.

Deacon: **As** many as are preparing
for illumination, depart. **Ye** who
are preparing for illumination, de-
part. **As** many as are catechumens,
depart. **Let** none of the catechu-
mens remain, but as many as are
of the faithful: Again and again in
peace let us pray to the Lord. **Lord**
have mercy.

Thus is the Litany said starting with the
Fourth Week of Lent, Mid-Lent. This addition-
al litany with the Prayer for Them That Are
Preparing for Illumination, is said not only at

ТОКМѢ НА ПРЕЖЕШЕННЫХЪ, НО И ВЪ
САМЫХЪ СЪБОТЫ И НЕДѢЛѢ НА
ЗЛАТОУСЛОВНЫХЪ И ВАСИЛІЕВЫХЪ ЛИТЪРГІ
АХЪ, КРОМѢ СЪБОТЫ ЛАЗАРЕВЫ, И НАН
ЦВѢТНОСИМЫХЪ, И БЛАГОВѢЩЕНІЕВА ДНѢ,
ГЛАГОЛА ДО ВЕЛИКІА СРЕДЫ, А ВЪ ВЕЛИЦІИ
ЦРКВИ, ДО ВЕЛИКАГО ПЯТКА.

☆☆☆

Мѣтва ѡ вѣрныхъ пѣрваѡ
по прострѣніи лицѡна .

БЖЕ ВЕЛИКІИ Н ХВАЛНЫИ, ІАЖЕ
ЖИВОТВОРНОЮ ХРТА ТВОЕГѦ
СМЕРТІЮ ВЗ НЕТЛЕНІЕ НАСЪ Ѡ
ТЛЕНІА ПРЕЛОЖІВЪ, ТЫ ВСА НАША
ЧЪСТВА СТРАСТНАГѦ ОУМЕРЩІВЕНІА
СВОБОДН, БЛАГА ТЕМЪ ВЛАСТЕЛИНА
ВНУТРЕНАГО ПОМЫСЛА НАДСТАВІВЪ, Н
ОЧИ ОУБѦ ДА НЕ ПРІѠБЩНЫ БѢДѦТЪ
ВСАКАГѦ ЛѢКАВАГѦ ЗРЕНІА, ОУШЕСА
ЖЕ СЛЫШАНІА СЛОВЪ ПРАЗДНЫХЪ
НЕПРИСТѢПНЫ, АЗЫКЪ ЖЕ ДА БѢДЕТЪ
ЧИСТЪ Ѡ СЛОВЕСЪ НЕПОДОБНЫХЪ, Н
ѠЧИСТИ НАША ОУСТНЫ ХВАЛЩИА

the Liturgy of the Presanctified, but also at the Liturgies of St. John Chrysostom and St. Basil on the Saturdays and Sundays of Lent, except for the feast of the Annunciation, Lazarus Saturday and Palm Sunday. It is said until Great Wednesday (in the Great Church, until Great Friday.)

★ ★ ★

**The First Prayer of the Faithful,
after the Eiliton is spread out.**

O great and praiseworthy God, Who by the life-giving death of Thy Christ hast translated us from corruption to incorruption: from deadly passions do Thou free all our senses, setting over them as a good governor the mind that is within. And let our eyes be not partakers of any evil sight; let our ears be inaccessible to the hearing of idle words; and let our tongues be free of unseemly speech. Purify our lips that praise Thee, O Lord, and make

тѣ́ гдѣ́, рѣ́ки же́ на́ша сотвори́
лѣ́кѣвъхъ оубѣ́ ѡ́шлѣ́тисѧ дѣ́лѣ́хъ,
дѣ́лати же́ ѣ́дина то́чию тебѣ́
оубѣ́днаѧ, всѣ́ на́ша оубѣ́ и́ мы́сль
твоѣ́ю ѡ́градѣ́ бл҃года́тїю.

Ді́ако́нъ: Застѣ́пи, спасѣ́, помни́
лѣ́хъ, и́ сохрани́ на́сѧ бж҃е своѣ́ю
бл҃года́тїю. Гдѣ́ помни́лѣхъ.

Ді́ако́нъ: Премѣ́дрость.

Іерейъ, возгласѣ́: И́къ подобѣ́етъ
тѣ́ всѧ́ка сла́ва чѣ́сть и́ по
клонѣ́нїе, ѡ́цѣ́хъ и́ снѣ́хъ и́ стѣ́омѣ́хъ
дѣ́хъ, ннѣ́хъ и́ прѣ́хъ и́ во́ вѣ́ки вѣ́
кѡ́мъ. А́минь.

Ді́ако́нъ: Па́ки и́ па́ки ми́ромъ
гдѣ́хъ помѡ́лимсѧ. Гдѣ́ помни́лѣхъ.

Ѡ́ свѣ́шнѣ́мъ ми́рѣ́хъ и́ ѡ́
спасѣ́нїи́ дѣ́хъ на́шихъ, гдѣ́хъ
помѡ́лимсѧ. Гдѣ́ помни́лѣхъ.

Ѡ́ ми́рѣ́хъ все́гѡ́ ми́ра, и́ ѡ́
бл҃госло́вїи́ стѣ́хъ бж҃їихъ
цр҃квахъ, и́ ѡ́ совоку́плѣ́нїи

our hands abstain from evil
deeds and do only those things
which are pleasing to Thee. All
our members and our minds do
Thou guard by Thy grace.

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

Deacon: Wisdom.

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

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

всѣхъ, гдѣ помолнмса. Гдѣн
помнѣи.

Ѡ сѣмъ храмѣ сѣмъ, и ѣже
ѣ вѣроу и благоговѣнїемъ и со
страхомъ вѣимъ вѣходѣи
вонъ, гдѣ помолнмса. Гдѣн
помнѣи.

Ѡ ѣзбѣи нѣмъ Ѡ вѣкѣи
скорѣи, гнѣва и нѣжды, гдѣ
помолнмса. Гдѣн помнѣи.

Исрѣи молнмса: Мѣтва вѣторѣи
Ѡ вѣрныхъ.

Бѣко сѣи прѣбѣи, молнмса
тѣи вѣ мѣлостѣхъ богѣтомъ,
мѣлостнѣи бѣи нѣмъ грѣ
шнымъ, и дорѣи нѣи
сѣтворѣи прѣѣтѣи ѣдинорѣнагѣ
тѣи сѣи и бѣи нѣи, цѣи сѣи.
Сѣи бо прѣѣтѣи сѣи тѣи и живѣ
творѣи сѣи крѣи, вѣ на
сѣи чѣи вѣи, тѣи
сѣи прѣѣи хотѣи тра

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 prays the
Second Prayer of the Faithful

O holy and most good Master,
we pray to Thee Who art rich
in mercies, that Thou wouldst be
merciful to us sinners. And make
us worthy to receive Thine Only-
begotten Son and our God, the
King of Glory. For behold, His
most pure Body and His life-giving
Blood entering at this present
hour, are about to be set forth on
this mystical table, invisibly borne

пѣзѣ, мно́жествомъ вѣ́нствы
нѣ́нымъ не́видимѡ дароносѣ́ма,
и́хже прича́стїа не́ощужде́нно
на́мъ да́ръши, да тѣ́ми о́умными
о́чесы́ просвѣ́щенн, сы́нове свѣ́та
и́ днѣ́ бѣ́демъ.

Діа́конъ: Застѣ́пи, спасѣ́и,
помни́ши, и́ сохрани́ насъ бже́
свое́ю блага́тїю. Гдѣ́и помни́ши.

Премудро́сть.

Ісрѣ́й, возглаго́лю: По да́рѡ хрѣ́ста
тво́егѡ, ѿ́ ны́мже блага́словѣ́нъ
ѣ́си, съ престо́лымъ и́ блага́мъ и́
животвора́ющимъ ти́ дхѡмъ, ны́нѣ
и́ прѣ́сно и́ во́ вѣ́ки вѣ́комъ.

И́ пѣ́щы пою́тъ: А́минь. Ны́нѣ си́лы
нѣ́ныа: Пѣ́снь херу́вимска́я.

Ны́нѣ си́лы не́бесныа́ ѿ́ на́ми
не́видимѡ слѣ́жатъ, се́ бо
вхо́дитъ црѣ́ сла́вы, се́ же́ртва
та́йнаа́ свѣ́рше́на дарми́ при
но́ситсѧ. Вѣ́рою и́ со́страхо́мъ

as a gift by a multitude of the heav-
enly hosts. Grant that we may par-
take of Them without condemna-
tion, that with the eyes of our un-
derstanding thereby enlightened,
we may become children of light
and of the day.

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

Wisdom.

Priest's Exclamation: Through the
gift of Thy Christ, with Whom
Thou art blessed, together with
Thy most holy, good and life-giv-
ing Spirit, now and ever, and unto
the ages of ages.

Chanters: Amen. And they sing the
Cherubic Hymn:

Now the powers of heaven min-
ister with us invisibly; for, be-
hold, the King of glory doth enter;
behold the Mystical Sacrifice, [al-
ready] accomplished is brought in

пристѹпимъ , да прича́стницы
жѣ́зни вѣ́чныѧ вѹ́демъ . **Алли**
лу́ѧ .

Дѣ́ако́нъ же вѣ́мъ кади́ло , ѿ пока
ди́тъ престо́ла сопре́дѣ то́чию , ѿ ісрѣ́а , ѿ
тво́раѣтъ покло́ны три́ пре́дъ стѣ́мъ
престо́ломъ ѿ проще́нїе , ѿ ѡхо́дѣтъ къ
же́ртвеникѹ . Ісрѣ́й прѣ́емъ кади́ло пока
ди́тъ стѣ́а , ѿ ѡда́етъ кади́ло дѣ́ако́нѹ .
Та́же ісрѣ́й вѣ́мъ воздѹ́хъ , возлагáетъ
дѣ́ако́нѹ на десно́е ра́мо , ѿ стѣ́н дискосъ
по́сѣаа́етъ на гла́вѹ е́мѹ , е́амъ же
прѣ́млетъ стѣ́н поти́ръ , ѿ исхо́дѣтъ въ
цр́ковь .

Пре́жде глѣ́тъ дѣ́ако́нъ : **Всѣ́хъ ва́сѣ**
да по́мнѣтъ гдѣ́ бгѣ́ во цр́твѣ́и
сво́емъ , всегда́ ѿ ннѣ́ ѿ прѣ́нѹ ѿ
во́ вѣ́ки вѣ́кѹмъ . Ісрѣ́й по нѣ́мъ
то́жде глѣ́тъ .

ѿ па́ки дѣ́ако́нъ : **Да по́мнѣтъ гдѣ́**
бгѣ́ всѣ́хъ ва́сѣ во цр́твѣ́и сво́емъ ,
всегда́ ннѣ́ ѿ прѣ́нѹ ѿ во́ вѣ́ки
вѣ́кѹмъ .

ѿ па́ки : **Всѣ́хъ ва́сѣ** да

these Gifts. With faith and fear let
us draw near, that we may become
partakers of eternal life. **Alleluia.**

The deacon takes the censer and censes
only the front of the altar and the priest. The
priest and the deacon make three bows before
the holy altar, ask forgiveness, and go to the
table of oblation. The priest takes the censer,
censes the Holy Things, and returns the
censer to the deacon. The priest then takes the
aer, and places it on the deacon's right shoul-
der, the holy diskos he places on the deacon's
head. The priest himself takes the holy chal-
ice, and they go forth into the church.

The deacon says: **All of you may the**
Lord God remember in His king-
dom, always, now and ever, and
unto the ages of ages. The priest re-
peats this.

Deacon: **May the Lord God re-**
member all of you in His kingdom,
always now and ever, and unto the
ages of ages.

And again: **All of you may the Lord**

ПОМАНѢТЪ ГДѢ БГЪ ВО ЦРѢВІИ
СВОЕМЪ, ВСЕГДА И ННѢ И ПРНѢ И
ВО ВѢКИ ВѢКѢМЪ.

ѢЩЕ ЛИ ТѢ БЪДЕТЪ СѢНТЕЛЪ, ИЛИ
НГЪМЕНЪ, ТОГДА ГЛЮТЪ НМЪ ПО
ПОСЛАДОВАНІЮ СЛЪЖБЫ ІСОАННОВЫ.

И ВХОДЯЩЕ ВО ОЛТАРЬ ГЛЮТЪ, КЪЖДО
К СЕБѢ ТНХѢ: БЛГВЕНЪ ГРАДЫИ ВО
ИМА ГДНЕ, БГЪ ГДѢ И ІАВНЕСА НАМЪ.

ТАЖЕ ПОСТАВЛЯЕТЪ ІСРЕН СѢЫН ДНЕСѢ
И ПОТІРЬ НА СѢМЪ ПРЕТОЛѢ, И
ОЛАГАЕТЪ ПОКРѢВЫ ПО СТРАНАМЪ, И ПОКРЫ
ВАЕТЪ СѢА ВОЗДЪХОМЪ. И ПОКАДНВШЕ
ТВОРАЕТЪ ПОКЛОНЫ ТРН И ПРОЩЕНІЕ. ТАЖЕ
ДІАКОНЪ НСХОДНТЪ И ГЛЕТЪ:

ИСПОЛНИМЪ ВЕЧЕРНІА МОЛНТВЫ
НАША ГДЕВИ. ГДН ПОМНЛН.

Ѡ ПРЕДЛОЖЕННЫХЪ И ПРЕЖЕ
СЩЕННЫХЪ ЧТНЫХЪ ДАРѢХЪ, ГДѢ
ПОМОЛНМЕСА. ГДН ПОМНЛН.

ИКО ДА ЧЛКОЛЮБЕЦЪ БГЪ НАШЪ,

God remember in His kingdom,
always, now and ever, and unto the
ages of ages.

If a bishop or an abbot is present, they
commemorate him as at the Liturgy of St. John
Chrysostom.

As they enter the sanctuary, each says to
himself silently: **Blessed is He that**
cometh in the name of the Lord:
God is the Lord, and hath ap-
peared unto us.

The priest places the holy diskos and chal-
ice on the holy altar. He puts aside the small
veils, and covers the Holy Things with the aer.
After censuring them, he makes three bows and
asks forgiveness. Then the deacon goes out
and says:

Let us complete our evening
prayers unto the Lord. Lord have
mercy.

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

That our God, Who loveth man,

пріѣмъ ѿхъ во стѣи ѿ пренѣи ѿ
мыленни свои жертовникъ, въ
воню благоуханіа, ѿ ниспослетъ
намъ благодать ѿ даръ стѣи дѣа,
гдѣ помолимся. Гдѣ помилуй.

Ѿ избавити насъ ѿ всѣхъ
скорби, гнѣва ѿ нужды, гдѣ
помолимся. Гдѣ помилуй.

Молтва по поставленіи
стѣихъ даровъ:

Нже неизреченныхъ ѿ невиди-
мыхъ таинствъ бже, оу
негѣже стѣ сокровища пре-
мудрости ѿ разума потаена, ѿже
служеніе службы сеѣ ѿкрыви
намъ, ѿ положи въ насъ грѣ-
шныхъ, ради многаго тѣ чѣло
любѣа, во еже приносити тебѣ
дары ѿ жертвы ѿ своихъ согрѣ-
шеніихъ ѿ людскихъ неразум-
ныхъ, самъ невидимый црю, тво

having accepted them upon His
holy, most heavenly and noetic al-
tar for an odour of spiritual fra-
grance, may 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 Prayer after the Placing of the Holy Gifts
upon the Altar:

O God of ineffable and invis-
ible mysteries, in Whom are
hid the treasures of wisdom and
knowledge; Who hath opened
unto us the service of this min-
istry, and Who in Thy great love
toward man hast ordained us sin-
ners to offer to Thee gifts and
sacrifices for our sins and for the
errors of the people: Do Thou
Thyself, O invisible King, Who
doest things great and in-

ра́ни вели́кая и неизслѣдованная, сла́вная же и дивная, ѿмже не́сть числа, прѣзри на ны́ надостѡ́нныя рабы твоя́, ѿже стѣи́и сей́ жерѣтвеника, ѿкѡ херу́вими твоѣи́ ѡбсто́аще прѣто́ла, на не́мже ѡднородныи твоѣи́ сы́и и бѣ́и наши́, пре́лежащими стѣра́шными почи́ають та́инства, и вса́кѣа нечистоты́ свободи́въ насъ, и вѣ́рныа тѣ́и лю́ди, ѡсѣ́и всѣ́хъ насъ ду́ша и тѣ́леса ѡсѣ́нїемъ неѡб́ра́зимымъ, ѿкѡ да чи́стою со́вѣстїю, непо́бра́зимымъ ли́цемъ, бжѣ́твеннымъ си́мъ причаща́ющимъ стѣ́инамъ, и тѣ́ми ѡживо́творѣ́ми, со́едини́мса само́мъ хрѣ́стомъ тво́емъ, истинно́мъ бѣ́и на́шемъ, рѣ́кшемъ: ѿды́и плоть мою́ и пи́и кро́вь мою́, во мнѣ́ пре́быва́ють, и азъ́ въ не́мъ, ѿкѡ да живѣ́юще въ насъ и шѣ́ствующе

scrutable, glorious and wondrous, which cannot be numbered: Look upon us, Thine unworthy servants who stand before this holy altar as before Thy cherubic throne, for upon it resteth Thine Only-begotten Son and our God in the awesome Mysteries here set forth; and having freed us and Thy faithful people from all uncleanness, do Thou sanctify us all, soul and body, with a sanctification which cannot be taken away, that partaking with a pure conscience, a face unashamed and an enlightened heart of these divine Holy Things, and thereby being vivified, we may be united unto Thy Christ Himself, our true God, Who said: He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him; that with Thy word, O Lord, dwelling and walking in us, we may be-

сЛОВОУ ТВОЕМОУ ГДН, ВЪДЕМЪ ХРА́МЪ
ПРЕСТА́ВУ И ПОКЛОНА́ЕМАЮ ТИ
ДХА, ИЗБА́ВЛЕНИ ВСА́КА ДІА́ВОЛЬ
СКІА КО́ЗНИ, ІА́ЖЕ ДѢЛОМЪ ИЛИ СЛО
ВОМЪ, ИЛИ МЫСЛІЮ ДѢ́ЙСТВУЕМЫА, И
ПОЛУЧИ́МЪ УБѢ́ТОВА́ННѢХЪ НА́МЪ
БЛА́ГЪ СО ВСѢ́МИ СЪ́ТЫМИ, И́ЖЕ У
ВѢ́КА ЧЕБѢ́ БЛАГОУГО́ДИШИМИ.

ДІА́КОНЪ: ЗАСТУ́ПИ, СПАСИ́,
ПОМИ́ЛЫ, И СОХРА́НИ НА́СЪ БЖЕ
СВОЕЮ БЛАГОУ́ГОДІЮ. ГДН ПОМИ́ЛЫ.

ВѢ́ЧЕРА ВСЕГѢ́ СОВЕРШЕ́НА, СЪ́ТА
МИ́РНА И БЕЗГРЕ́ШНА, ОУ́ ГДА
ПРО́СИМЪ. ПОДА́Й ГДН.

А́НГЛА МИ́РНА, ВѢ́РНА НАСТА́
ВНИКА, ХРАНИ́ТЕЛА ДШ́АМЪ И
ТѢ́ЛОМЪ НА́ШИМЪ, ОУ́ ГДА ПРО́
СИМЪ. ПОДА́Й ГДН.

МЛТИ́ И УСТА́ВЛЕНІА ГРЕ́ХѠ́ВЪ,
И СОБЛА́ЗНОМЪ НА́ШИМЪ, ОУ́ ГДА
ПРО́СИМЪ. ПОДА́Й ГДН.

ДО́БРЫХЪ И ПОЛѢ́ЗНЫХЪ ДШ́АМЪ

come the temple of Thy most holy
and adored Spirit, redeemed
from every snare of the devil
wrought by deed, word, or
thought, and we may attain the
good things promised unto us
with all the saints who have been
well-pleasing unto Thee from the
beginning.

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

That the whole evening may be
perfect, holy, peaceful and sinless,
let us ask of the Lord. **Grant** this, O
Lord.

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

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

Things good and profitable for

нашимъ, ѿ мира мірови, оу̑ гдѣа
про́симъ. Подѣи гдѣи.

Прѡчаа лѣта жикѡтѣ нашегѡ
ѿ мѣрѣ ѿ ѿ покаѣніи кончѣти,
оу̑ гдѣа про́симъ. Подѣи гдѣи.

Хрѣті́анеки кончѣти жикѡтѣ
нашъ, безѣстрѣтныи непорѣ
дныи, мѣрныи добрыи ѡвѣтѣ,
ѿже на стрѣшнѣмъ сѣдѣ хрѣтѡвѣ
про́симъ. Подѣи гдѣи.

Ѣдинѣніе вѣры ѿ причѣстїе
сѣагѡ дѣа ѿпросѣше сѣа ми себѣ ѿ
дрѣгѣ дрѣгѣ, ѿ вѣсѣ жикѡтѣ нашъ
хрѣтѣ бѣгѣ предадѣмъ. Тебѣ гдѣи.

Іерѣй, возгласѣ: ѿ спѡдѡби насѣ
вѣко, ѿ дерзновѣніемъ неѡсѣ
жѣенно смѣти призывѣти тебѣ
небѣнаго бѣа ѡца, ѿ глѣти:

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:

Пѣвцы: О́че на́ш: ѿрѣ́й ти́хѡ
то́жде гл҃гоу.

Та́же возглаго́лю: И́же твоѣ́ сѣ́тъ
цр҃тво ѿ́ сѣ́ла ѿ́ сла́ва, о́ца ѿ́ сѣ́ла
ѿ́ ст҃аго́ д҃ха, ны́нѣ ѿ́ прѣ́сно ѿ́ во́
вѣ́ки вѣ́комъ. Лю́ди: а́минь.

Миръ вѣ́комъ. Лю́ди: ѿ́ дх҃ови
твоѣ́мъ.

Ді́аконъ: Главы́ ва́ша гд҃еви пре
клонѣ́те. Лю́ди: Тебѣ́ гд҃и.

ѿрѣ́й мо́литва:

Бже́ е́динъ бг҃и ѿ́ бг҃оу
трѣ́бъ, и́же въ́шнихъ
жизни́ ѿ́ на смире́нныхъ призи
ра́а, при́зри бг҃оу трѣ́бнымъ
о́комъ на всѣ́хъ лю́ди твоѣ́, ѿ́
соблюди́ ихъ, ѿ́ сподо́би всѣ́хъ ны́
нео́сужденно́у причасті́тисѣ́ живо
творя́щихъ сѣ́хъ та́инъ, тебѣ́ бо
своѣ́ по́клоні́хомъ главы́, ча́юще
ю́же ѿ́ тебѣ́ бога́тѣ́ю мѣ́лостъ.

The Singers: (the priest says it quietly):
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 prays:

O God, Who alone art good
and compassionate, Who
dwestest on high yet lookest upon
the lowly; look with eyes of com
passion upon all Thy people, and
preserve them. And vouchsafe that
we may all partake without con
demnation of these, Thy life-giv
ing Mysteries, for unto Thee have
we bowed our heads, awaiting
from Thee abundant mercy.

Возгласъ: Благодѣтїю ѿ щедротамъ ѿ чѣлоубїемъ единого роднаго сѣна твоего, съ нѣмже благословенъ сѣи съ пресвѣтымъ ѿ бл҃гнѣмъ ѿ животворящимъ тѣмъ дхѣмъ, нѣтъ ѿ прѣнѣ ѿ вѣки вѣки вѣкомъ. **Люди:** ѿмѣнь.

Іерей молится:

Воспомни гдѣи іисе хрѣте бже нашъ ѿ стѣгъ жилища твоего, ѿ прѣстола црѣтвїа твоего, ѿ прѣиди, во бже ѿстѣити насъ, иже горѣ со оцѣмъ сѣдѣи, ѿ заѣ намъ невидимѣ испребывѣи, сподоби державною тѣмъ рѣкою подаѣти намъ пречѣсто тѣло твое ѿ чѣтнѣю кровѣ, ѿ нами вѣемъ людемъ твоимъ.

Дїаконъ гл҃етъ велегласно:

Воспомемъ.

Іерей же малѣ воздвигъ испредѣ край

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. **People:** Amen.

The priest 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 upon us Thy most pure Body and Thy precious Blood, and through us to all Thy people.

The deacon says aloud:

Let us attend.

The priest slightly lifts the front edge of

сѣ́аго воздѣ́ха, касаете́а де́сною рѣ́кою
сѣ́омѹ а́гнѣцѹ и́ глѣтѣ́:

Прѣже́сщѣ́ннаа сѣ́аа сѣ́ѣмѹ.

[Не воздѣ́вѣетѣ́ во зѣ́бѣ і́срѣ́й сѣ́аго
а́гнѣца, зане́же прѣ́же щѣ́енѹ сѣ́тъ и́
соверше́нѹ.]

Лю́діе́ же́ глѣтѣ́: ѿ́дѣ́нѹ сѣ́тъ, ѿ́дѣ́нѹ
гдѣ́ і́сх хрѣ́стоѹ, въ́ сла́вѹ бѣ́ѹ сѣ́ѹ,
а́ми́нь.

Та́же прѣ́ча́стѣ́нѹ: ѿ́кѹсѣ́те и́ вѣ́дите,
і́ако́ блѣ́тъ гдѣ́. пою́ще́ сѣ́ двѣ́жды. и́
блѣ́гоблѣ́ю гдѣ́ на́всѣ́ко вѣ́мѹ, ѿ́. и́
а́лѣлу́ѣа.

Дѣ́ако́нѹ же́ вше́дѹ во сѣ́ѣн ѡ́лѣ́а́рь, и́
глѣтѣ́. **Разро́бѣ́ вѣ́ко сѣ́ѣн а́гнѣцѹ.**

Та́же і́срѣ́й ѡ́сѣ́млетѣ́ во́здѣ́хѹ и́ раз́
дро́блѣ́тѣ́ сѣ́ѣн а́гнѣцѹ по ѡ́бы́чаю, гдѣ́:

**Разро́блѣ́етѣ́ а́гнѣцѹ вѣ́ѣн,
разро́блѣ́емыи и́ не разѣ́
лѣ́нѣа, и́же́ вѣ́гда і́адо́мыи и́
нико́лѣ́же і́конча́емыи.**

И́ ча́шѹ и́по́лнитѣ́, дѣ́ако́нѹ же́ те́пло
тѣ́ блѣ́ветѣ́ во сѣ́ѣн по́чѣ́ръ. По́сѣ́мѹ

the aer and touches the Holy Lamb with his
right hand, saying:

**Presanctified Holy Things unto
the holy.**

He does not elevate the Holy Lamb, since it
was presanctified and elevated [earlier].

The people say: One is Holy, one is Lord:
Jesus Christ, to the glory of God the Father.
Amen.

And they sing the Communion Hymn: O
Taste and see that the Lord is good. This is
sung twice, then I will bless the Lord at all
times, (1) then Alleluia.

The deacon enters the sanctuary and says:
Break, master, the Holy Lamb.

Now the priest removes the holy aer and
breaks the Holy Lamb in the usual manner,
saying:

**Broken and divided is the Lamb
of God: broken, yet indivisi-
ble; ever eaten, yet never con-
sumed.**

And he fills the cup, and the deacon pours
in the hot water. They then make bows and

твора́тъ покло́ны ѿ прощѣ́нїе, ѿ
прича́щанїа пречисти́хъ та́инъ, по
послѣ́дованїю сла́вы ісуса́нновы.

И посѣ́мъ ісрѣ́й гл҃етъ мѣ́твъ
бла́годарственнѹ по прича́стїи
свѣ́тыхъ та́инъ:

Бла́годаримъ те́бѣ спаси́телеа всѣ́хъ
бѣ́га, ѡ всѣ́хъ нѣ́же по́далъ єси́
на́мъ бла́гнѣхъ, ѿ ѡ прича́стїи
свѣ́та тѣ́ла ѿ кро́ве хр҃ста
твоегѡ, ѿ мо́лимъ ти́а вѣ́ко
чл҃колю́бче, соблюди́ насъ подъ
кро́вомъ крилѣ твоѣ́ю, ѿ да́ждь
на́мъ да́же до послѣ́днѣгѡ
нашегѡ нѣ́здыха́нїа, досто́инѣ
прїѡбща́ти́а свѣ́тъ твои́хъ, вѣ́
просвѣ́щенїе ду́ши ѿ тѣ́ла, вѣ́
цр҃тѡа нѣ́нагѡ насле́дїе.

Та́же ді́ако́нъ ѡ́верзаетъ цр҃ьскїа
дверѣ, ѿ прїѣ́мъ свѣ́тъ потѣ́ръ гл҃етъ:

Бо́ ст҃рахо́мъ вѣ́имъ ѿ вѣ́рою
пристѹ́пнѣте.

ask forgiveness, and partake of the most pure
Mysteries, all as indicated in the Liturgy of St.
John Chrysostom.

Afterwards, The priest says the prayer of
Thanksgiving after Communion of the
Holy Mysteries:

We give thanks unto Thee, the
Saviour and God of all, for
all the good things which Thou
hast given us, and for the
Communion of the holy Body and
Blood of Thy Christ. And we pray
unto Thee, O Master Who lovest
mankind, protect us under the
shelter of Thy wings, and grant
that even unto our last breath we
may worthily partake of Thy Holy
Things, unto the enlightenment of
soul and body and unto the inheri-
tance of the Kingdom of heaven.

The priest takes the censer. The deacon
opens the royal doors. He takes the holy chal-
ice and says:

With fear of God and with faith
draw near.

И́ вмѣсто Благословѣнхъ гдѣи во
имѣ гдѣе, поѣмъ причащенхъ, Благословлю
гдѣ навсѣко время, ѿ. и́ аллилу́їа.

Вгдѣ же причащаются и́ клирицы
поютъ: Благословлю гдѣ навсѣко время,
дождеже вси причащаются. послѣднѣ
поютъ со аллилу́їею.

Исрѣи глѣтъ: Спасѣи бжѣ люди твоѣ
и́ благвѣи достоѣнїе твоѣ.

И́ покади́хъ свѣа, ѿдастъ кадило
дїаконъ, и́ вѣзмъ свѣи́и дискосъ
поставляетъ на главѣ дїаконъ, самъ же
прѣмлетъ свѣи́и потиръ.

И́ глѣтъ дїаконъ ти́хъ: Благвѣи влѣко.

Исрѣи: Благвѣнхъ бгъ нашъ: и́
ѡбръшьсѣ на западъ, глѣтъ ко вѣ
шнимъ: Всегда и́ ннѣ и́ прѣи́и и́ во
вѣки вѣкѡмъ. И́ ѡно́сѣтъ свѣа къ
жертвенникъ.

Люди́е: ѿмѣнь.

Благодаримъ тѣ хрѣтѣ бжѣ нашъ, гакѡ по
добилъ еси́ насъ причащенникомъ быти

Instead of *Blessed is He that cometh*, we
sing another Communion verse: I will bless
the Lord at all times, (1), and: Alleluia.

During the Communion of the Divine
Mysteries, the choir sings: I will bless the Lord
at all times, the final time with Alleluia.

The priest says: O God, save Thy
people, and bless Thine inheri-
tance.

And he censes the Holy Gifts and returns
the censer to the deacon. The priest places the
sacred diskos upon the deacon'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 he says: Always, now
and ever, and unto the ages of
ages. And they carry the Holy Gifts to the
table of oblation.

People: Amen.

We give thanks to Thee, O Christ our God,
that Thou hast counted us worthy to be com-
municants of Thy most pure Body and Thy

пречѣтомѹ твоємѹ тѣлѹ и чѣтнѣи твоѣи
крѡви, и злѣи́иѣи за вѣсь мѣръ во
ѡставлѣнїе грѣхѡвъ, смотрѣнїа твоегѡ
чѣинствѹ, а́ллуѣа.

Дѣако́нъ гл҃етъ: Прѡ́сти прї́имше
бж҃е́ствєныхъ ст҃ы́хъ пречѣ́тыхъ
бєзсмѣ́ртныхъ нѣ́ныхъ и живото́во
ра́щихъ чѣ́инъ, б́лгодари́мъ гд҃а.
Гд҃и по́милуй.

Застѹ́пи, спасѣ́и, по́милуй, и
сохрани́ насъ бж҃е своѣю б́лгодати́ю.
Гд҃и по́милуй.

Вѣ́чера вє́гѡ соверше́на, ст҃а
ми́рна и бєзгрѣ́шна испроси́вше
са́ми себѣ́ и дрѹ́гъ дрѹ́гѹ, и вѣсь
живо́тъ нашъ хр҃тѹ́ бг҃ѹ
преда́димъ. **Дѹ́ди:** Тебѣ́ гд҃и.

Ієрѣ́й, возгласѣ́: И́же ты́ сѣи́
ѡщїѣ́нїе наше, и тебѣ́ сла́вѹ воз
сыла́емъ, о́цѹ́ и сѣ́нѹ́ и ст҃о́мѹ
дх҃ѹ, ннѣ́ и пѣ́нѡ́ и во́ вѣ́ки
вѣ́кѡ́мъ.

precious Blood, which Thou hast poured out
for the whole world unto the remission of sins,
through the mystery of Thy dispensation:
Alleluia.

The deacon says the Litany: Upright!
Having received the divine, holy,
most pure, immortal and life-giv-
ing Mysteries, let us 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
evening be perfect, holy, peaceful
and sinless, let us commit our-
selves 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.

ДІАКОНЪ ГЛ҃ЕТЪ: СѢ МІРОМЪ
ИЗЫДЕМЪ: ГД҃Ъ ПОМОЉИМЪ. И ѿ
ИМЕНИ ГД҃НИ:

ДІАКОНЪ: ГД҃Ъ ПОМОЉИМЪ. ЛЮДІЕ.
ГД҃И ПОМИЛУЙ.

Іср҃ей гл҃етъ мѣтвѣ замвѣннѣю:

БЛ҃ГО ВСЕДЕРЖИТЕЛЮ, ИЖЕ ВЕЮ
ТВАРЬ ПРЕМРОСТІЮ СОДѢЛАВЪ, И
НЕИЗРЕЧЕННЫМЪ ТИ ПРОМЫСЛОМЪ И
МНОГОЮ БЛ҃ГОСТІЮ ВВЕДЫИ НАСЪ ВЪ
ПРЕЧЕСТНЫѦ ДНИ СІѦ, КО УЧИ
ЩЕНІЮ ДУШАМЪ И ТѢЛАМЪ, КЪ
ВОЗДЕРЖАНІЮ СТРАСТЕМЪ, КЪ НА
ДЕЖДИ ВОСКР҃СНІѦ, ИЖЕ ЧЕТЫРЕДЕСА
ТМИ ДЕНЬМИ СКРИЖАЛИ БР҃УЧІВЪ,
БГОНАЧЕРТАННАѦ ПИСМЕНА ОУГОДНИКУ
ТВОЕМУ МОУСѢСОВИ, ПОДАЖДЬ И
НАМЪ БЛ҃ЖЕ ПОДВИГОМЪ ДОБРЫМЪ
ПОДВИЗАТИСѦ, ТЕЧЕНІЕ ПОСТА СО
ВЕРШИТИ, ВБР҃У НЕРАЗДѢЛЬНУ СОБЛЮ
СТИ, ГЛАВЫ НЕВИДНЫХЪ ЗМІЕВЪ

The deacon says: Let us go forth in
peace. In the name of the Lord.

Deacon: Let us pray to the Lord.
People: Lord have mercy.

The priest says the Prayer before the Ambo.

O Almighty Master, Who in
wisdom didst fashion all cre-
ation, and Who in Thine ineffable
providence and great goodness
hast brought us to these most ho-
nourable days for the purification
of our souls and bodies, for the re-
straining of the passions and for
the hope of the resurrection;
Thou Who after forty days didst
commit unto Thy servant Moses
the tablets with letters divinely
inscribed: Grant us, O Good One,
to fight the good fight, to finish
the course of the fast, to keep the
faith undivided, to crush the
heads of invisible serpents, to be

сокрѣшѣти, побѣдѣтельсѣмъ же
грѣхѣмъ гавѣтисѣмъ, и не ѡсѣждѣнѣмъ
достѣгнѣти и поконѣтисѣмъ стѣомъ
воскрѣнію. [Ісрѣй творѣтъ поклѣнѣ
поасѣ, клѣнѣрцы же и брѣтѣа поклѣнѣютсѣ
до земли. Ісрѣй глѣтъ:] И ѡ
блѣгословѣсѣмъ и прослѣвѣсѣмъ все
чѣтноѣ и великолѣпноѣ и мѣа твоѣ,
оца и сѣа и стѣаго дѣа, нѣѣ и
пѣнѣ и во вѣки вѣкѣмъ.

Людіѣ: ѡмѣнь. Бѣди и мѣа гдѣне блѣвѣно
ѡ нѣѣ и до вѣка, трѣжды, елѣа, и
нѣѣ, ѡсломоу лѣ: блѣгословѣю гдѣ.

Мѣтва глѣма вѣгдѣ потрѣбѣти стѣа.

Гдѣи бѣже нѣшѣ, бѣвѣдѣи нѣсѣ во
всѣчѣтнѣа днѣ стѣа, и оѣщѣники
нѣсѣ сотворѣ стѣрашнѣхѣ тѣ
тѣнѣ, сочѣтѣи нѣсѣ словѣсному
тѣ стѣадо, и наслѣдѣники покажѣ
цѣтѣа твоѣго, нѣѣ и пѣнѣ и
во вѣки вѣкѣмъ.

victorious over sin, and without
condemnation to reach and wor-
ship the holy Resurrection. (The
priest bows to the waist, while the choirs and
the people make a prostration.) The priest
continues: For blessed and glorified
is Thine all-honourable and ma-
jestic name, of the Father, and of
the Son and of the Holy Spirit,
now and ever, and unto the ages
of ages.

People: Amen. Blessed be the name of the
Lord henceforth and forevermore.(3) **Glory,**
Now and ever. **And Psalm 33: I will bless the**
Lord at all times.

**Prayer When the Holy Gifts
are to be Consumed**

O Lord our God, Who hast
brought us to these all-hon-
ourable days, and hast made us
communicants of Thine awesome
Mysteries: Join us to Thy rational
flock, and show us to be heirs of
Thy Kingdom, now and ever, and
unto the ages of ages.

ТѢ́ЖЕ І́СРѢ́Й ГЛѢ́ТЪ: БЛГВѢ́НІЕ ГДНЕ
НА ВСѢ́ХЪ ВѢ́СЪ, ВСЕГДА́ И́ ННѢ́ И
ПРѢ́НУ И́ ВО́ ВѢ́КН ВѢ́КѠ́МЪ. СЕ́ ЖЕ
ГЛА́, БЛГВѢ́НІТЪ Ѡ́СѢ́НЕНІЕМЪ КРѢ́ТА Ѡ́КОЮ
ЛЮ́ДИ, И́ ПОСѢ́МЪ ГЛѢ́ТЪ: МЛѢ́ТВАМИ
ПРЕ́ЧТЫА ТНѢ́ МТРЕ́ И́ ВСѢ́ХЪ СТЫ́ХЪ
ТВОИ́ХЪ, ГДН І́СЕ ХРѢ́ТЕ БЖЕ́ НАШЪ
ПОМНІ́АИ НА́СЪ.

ЛЮ́ДІЕ: А́МИНЬ. ДОСТО́ЙНО СѢ́ТЬ:

ДІА́КОНЪ: ПРЕМѢ́РОСЬ.

І́СРѢ́Й: ПРЕ́СТА́А ГЖЕ́ БЦЕ́ СПІ́И
НА́СЪ.

И́ ЛЮ́ДІЕ: ЧТѢ́ИШЮ́ ХЕРУВІ́МЪ:

І́СРѢ́Й: СЛА́ВА ТЕБѢ́ БЖЕ́ НАШЪ,
ОУ́ПОВА́НІЕ НА́ШЕ, СЛА́ВА ТЕБѢ́.

ЛЮ́ДІЕ: СЛА́ВА: И́ ННѢ́: ГДН ПОМНІ́АИ,
ДВА́ЖДЫ, ГДН БЛГОСЛОВІ́.

І́СРѢ́Й ТВОРИ́ТЪ Ѡ́ПШЕТЪ. ПО Ѡ́ПШЕТѢ́
ЖЕ́ ЛЮ́ДІЕ: А́МИНЬ. МНОГОЛѢ́ТНЫ СОБЛЮ́ДИ
ГДН И́ ПОМНІ́АИ:

ПО Ѡ́ПШЕТѢ́ ЖЕ́ ДІА́КОНЪ И́ І́СРѢ́Й

The priest says: 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 making 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. (half)

Deacon: Wisdom!

Priest: Most holy Lady, Mother of God, save us.

People: More honourable than the cherubim.

The priest says: Glory to Thee, our God, our Hope, glory to Thee.

People: Glory, Now and ever. Lord have mercy. (2), Lord bless.

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

After the dismissal, the priest and the dea-

сѡблачающе ѿ одеждъ своихъ
сщениическихъ, кождо къ себѣ глаголюще:
Нѣ ѡпущаеши раба своего вѣко: таже
третое, и по оуце нашихъ тропарѣ: Бже
дво радыйся: слава, Врѣтѣтелю хрѣстовъ: и
нѣ, Молите за ны сѣи апли: таже,
Подъ твою млть прибегаемъ бже дво:

таже тропарь храмъ и дню, поемъ
тропарь сѣителю григорию, папѣ стараву
рима, гласъ д:

Иже ѿ бга ѣвыше
бжественю благоуать воспрѣ
аѣтъ славне григорию, тогѡ
силою оукрѣплѣемъ, еѡльски
ходѣти изволахъ еси, ѡню
дуже ѿ хрѣта возмѣдѣе трѣ
домъ ѡбрѣте, всеблженне,
егже моли спастися дшамъ на
шимъ.

Кондакъ гласъ г, по: двѣа днесъ:

con take off their priestly vestments, as each
says to himself: Lord, now lettest Thou Thy
servant depart. **Trisagion.** Our Father. Virgin
Mother of God, rejoice. **Glory:** O Baptist of
Christ. Now and ever: Pray for us, ye holy
Apostles. Under thy mercy we take refuge.

And the troparia of the church and of the
day. Then the troparion to St. Gregory, Pope of
Old Rome, in Tone IV:

O thou who didst receive di-
vine grace from God on
high, glorious Gregory, strength-
ened by His power, thou didst
choose to walk in the way of the
Gospel; hence, thou didst receive
from Christ the reward of Thy
labours, O all-blessed one. Do
thou beseech Him to save our
souls.

Kontakion in Tone III, to the melody of
Dyevaya Dnes'.

Чредоначальникъ показася, на
чальника пастыремъ хр҃та,
инокомъ чреды, о҃че григоріе,
ко ѡградѣ наставляа нѣнѣи.
подобникъ поствникомъ явиася
и о҃бразъ. ѡт҃ъдѣ наѣчивъ
стадо хр҃тово заповѣдемъ
ѡг҃о, ннѣ же съ ннми
радѣешиа, и ликѣши въ небѣ
сныхъ кровѣхъ.

Поѡемъ, г҃дн помнѡи, м, г҃дн
бл҃гословнѣ.

іерей: ѡын бл҃гословенъ хр҃тосъ
бг҃ъ нашъ всегда ннѣ и прѣнѡ и во
вѣки вѣкомъ.

таже мѡтва великаго васіліа: нѣныи
цр҃ю: г҃дн помнѡи, ѡ, слава, и ннѣ,
чтѣнѣишю херѡвнѣ: именемъ г҃днимъ
бл҃гвѣ о҃че, таже достоинѡ ѡтъ: и
ѡпѣтъ.

Thou hast shown thyself to be
a leader of the flocks of the
chief Shepherd by guiding flocks
of monks to the heavenly fold, O
Father Gregory. Unto fasters
thou hast shown thyself to be His
imitator and image; teaching the
flock of Christ His command-
ments, and now with them thou
dost rejoice and exult in the
heavenly mansions.

Lord have mercy. (40). Lord bless.

Priest: Blessed and most glorified
be He Who is, Christ our God, al-
ways now and ever, and unto the
ages of ages.

Then the prayer of St. Basil: Heavenly
King. Lord have mercy. (3) Glory, Now and
ever. More honourable than the cherubim. In
the name of the Lord, Father, bless. It is truly
meet.

Поминáетъ же сѣѣхъ настáвшагѡ днѣ ѡ
минѣшагѡ , ѡ сѣгѡже храмъ , ѡ сѣгѡ
григорѣа чюдотворца , папы
сѣарагѡ рѣма .

Ѥ кѣждѡ поклѡнѣа ѡ помолѣнѣа ѡ
сѣбѣ , ѡ творѣтъ дрѣгъ ко дрѣгѣ
прощѣнѣе , ѡ бѣгодарѣнѣе
бѣа ѡсѡдѣтъ
ѡ сѣ цѣркѣе
☆☆
☆

And the priest says the dismissal. commemorating the saints both of the current day and of the next day, the saint of the church and St. Gregory the Wonder-worker, Pope of Old Rome.

They bow and pray silently, ask
forgiveness of each other
and leave the temple,
giving thanks
to God
☆☆
☆

