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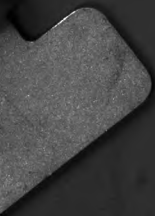
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The Primitive Liturgies.



I. M. H.



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THE LITURGIES

OF

**S. MARK, S. JAMES, S. CLEMENT,
S. CHRYSOSTOM, S. BASIL.**



Liturgies - Greek Rite -
K Leisourgikou. - I.

THE LITURGIES

OF

S. MARK, S. JAMES, S. CLEMENT,
S. CHRYSOSTOM, S. BASIL :

OR,

ACCORDING TO THE USE OF THE CHURCHES OF
ALEXANDRIA, JERUSALEM, CONSTANTINOPLE,

AND THE FORMULA OF THE

Apostolic Constitutions.

EDITED BY

THE REV. J. M. NEALE, D.D.,
WARDEN OF SACKVILLE COLLEGE.

SECOND EDITION.

WITH PREFACE BY DR. LITLEDALE.



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TO THE
LORD BISHOP OF EXETER,
THE CHAMPION
OF PRIMITIVE LITURGICAL DOCTRINE
IN THE
CHURCH OF ENGLAND,
These Liturgies,
THE EVERLASTING HERITAGE OF THE WHOLE
CATHOLIC CHURCH,
ARE, BY HIS LORDSHIP'S PERMISSION,
DEDICATED.

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PREFACE

TO THE

SECOND EDITION.

THE present Edition of the PRIMITIVE GREEK LITURGIES is practically a reimpression of the former one. A few errors of type and of accentuation have been corrected, and, in one or two instances, a reading of the text which appeared to be preferable has been substituted for that previously adopted. The great impetus which has been given to Liturgical studies by causes which lie deeper than the mere passing controversies of the day is a sufficient warrant for bringing these priceless reliques of early Christian times once more before the public; and even in reference to those controversies it is impossible to overrate the clearness or importance of this testimony to the cardinal dogmas of the Real Objective Presence and the Propitiatory Sacrifice of the Eucharist for the living and the dead.

R. F. L.

Advent, 1867.

PREFACE BY THE EDITOR

TO THE

FIRST EDITION.

It has always been my wish, since, some twenty years ago, I began to make the Eastern Liturgies the subject of my especial study, to publish their Primitive Forms in a shape which might be accessible to every one.

That desire, through the mercy of God, has now been accomplished; and the Liturgies which, till lately, could not be procured in one volume, nor at a less expense than twenty or five-and-twenty shillings, are now placed within the reach of all my brethren.

I had at first intended to reprint them in the original only; but, as the work advanced, I was so earnestly entreated to bring out a translation in the same shape, that I could not decline a task which, it was urged, might be exceedingly useful.

The change of plan must account for the omission

of any notes to the latter Liturgies, or an introduction to the whole; these I reserve for the translation.*

I earnestly trust that this collection of valuable monuments of Christian antiquity may tend to the propagation among us of the Primitive Faith regarding the Holy Eucharist. These documents are the purest fountains of Eucharistic teaching. I feel it a great privilege to have been made the means of rendering them more accessible than ever before to my brethren.

SACKVILLE COLLEGE, *Jan. 21, 1859.*

* "The Translations of the Primitive Liturgies" have been published by Mr. Hayes since the above was written.

THE LITURGY
OF
SAINT MARK THE EVANGELIST,
OR,
ACCORDING TO THE USE OF THE
Alexandrian Church.

PREFACE
TO THE
LITURGY OF SAINT MARK.

THE general form and arrangement of the Liturgy of S. Mark may safely be attributed to the Evangelist himself, and to his immediate followers, S. Anianus, S. Abilius, and S. Cerdo. With the exception of certain manifestly interpolated passages, it had probably assumed its present appearance by the end of the second century. Its Liturgical peculiarity is the prefixing of the Great Intercession for Quick and Dead to the words of Institution, instead of affixing them to the Invocation of the HOLY GHOST, as does the Antiochene family: or inserting them between the words of Institution and the Invocation, as does the Nestorian.

There is but one important manuscript of this Liturgy, the *Codex Rossanensis*. In my edition (in the *Tetralogia Liturgica*) I had followed, almost implicitly, Renaudot's reprint of that Codex. The few places where I then varied from it, or where nine

years' additional study have led me to prefer another reading, are marked thus, †. The clauses in brackets [] are additions which seemed required by the sense, and are given either from conjecture or from the parallel passages in other Liturgies.

Those who are anxious to pursue the subject of the Alexandrian Liturgy may consult Renaudot, *Liturgiarum Orientalium Collectio* (Leslie, 1847), vol. ii. pp. 120—148; Daniel, *Codex Liturgicus* (Leipsic, Weigel, 1853), Pars iv. Fasc. i. pp. 134—167; or my own *Introduction to the Holy Eastern Church*, vol. i. pp. 359—526.

SACKVILLE COLLEGE, *Easter Eve*, 1858.

Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΟΥ ΜΑΡΚΟΥ ΜΑΘΗΤΟΥ ΤΟΥ ΑΓΙΟΥ ΠΕΤΡΟΥ.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

Εὐχαριστοῦμέν σοι καὶ ὑπερευχαριστοῦμεν, Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ πάντα, καὶ διὰ πάντων, καὶ ἐν πᾶσιν, ὅτι ἐσκέπασας, ἐβοήθησας, ἀντελάβου, καὶ παρήγαγες ἡμᾶς τὸν παρελθόντα χρόνον τῆς ζωῆς ἡμῶν, καὶ ἤγαγες ἡμᾶς ἕως τῆς ὥρας ταύτης, ἀξιώσας πάλιν παραστήναι ἐνώπιόν σου ἐν τόπῳ ἁγίῳ σου ἄφεςιν αἰτοῦντας τῶν ἁμαρτιῶν ἡμῶν, καὶ ἴλασμόν παντὶ τῷ λαῷ σου. Καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλόανθρωπε, ἀγαθέ, δὸς ἡμῖν τὴν ἁγίαν ἡμέραν ταύτην, καὶ ἅπαντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἐπιτελέσαι ἀναμαρτήτως, μετὰ πάσης χαρᾶς, ὑγιείας, σωτηρίας, καὶ παντὸς ἁγιασμοῦ, καὶ τοῦ σοῦ φόβου. Πάντα δὲ φθόρον, πάντα φόβον, πάντα πειρασμόν, πᾶσαν σατανικὴν ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπιβουλὴν, ἐκδίωξον ἀφ' ἡμῶν ὁ Θεός, καὶ ἀπὸ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Τὰ κατὰ καὶ τὰ συμφέροντα ἡμῖν ἐπιχορήγησον· εἴ τι σοι ἡμάρτομεν ἐν λόγῳ, ἢ ἔργῳ, ἢ κατὰ διάνοιαν, σὺ ὡς ἀγαθὸς καὶ

φιλόανθρωπος παριδεῖν καταξίωσον, καὶ μὴ ἐγκαταλίπης ἡμᾶς ὁ Θεὸς ἐλπίζοντας ἐπὶ σοι, μηδὲ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ ἐκ τῶν ἔργων αὐτοῦ, χάριτι καὶ οἰκτιρισμῷ καὶ φιλοανθρωπία τοῦ μονογενοῦς σου Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος, ἐν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ βασιλέως.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

Δέσποτα Κύριε ὁ Θεός, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε, τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ ἀνδρία καὶ δικαιοσύνῃ διαφύλαξον. Καθυπόταξον αὐτῷ ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐπιλαβοῦ ὄπλου καὶ ἰθυροῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ. Δὸς αὐτῷ ὁ Θεὸς νίκας, εἰρηνικὰ φρονεῖν ἡμᾶς, καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, χάριτι καὶ οἰκτιρισμοῖς καὶ φιλοανθρωπία τοῦ μονογενοῦς σου Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ Πάπα καὶ ἐπισκόπου.

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεύς.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε φιλόανθρωπε, ἀγαθέ, τὸν ἀγιώτατον καὶ μακαριώτατον ἀρχιερέα ἡμῶν Πάπαν Δ' καὶ τὸν ὀσιώτατον ἐπίσκοπον Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, εἰρηνικῶς ἐκτελοῦντας τὴν ὑπὸ σου ἐμπειπιστευμένην ἀγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις, πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀναγνωσταῖς, ψάλταις τὲ καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἀγίας καὶ μόνης καθολικῆς ἐκκλησίας, εἰρήνην καὶ ὑγιείαν καὶ σωτηρίαν αὐτοῖς χαριζόμενος. Τὰς δὲ εὐχὰς αὐτῶν, ἃς ποιοῦσιν ὑπὲρ ἡμῶν, καὶ ἡμεῖς ὑπὲρ αὐτῶν, πρόσδεξαι, Κύριε, εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ λογικόν σου θυσιαστήριον. Πάντα δὲ ἐχθρόν τῆς ἀγίας σου ἐκκλησίας καθυπόταξον ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχῆν σταθῆτε.

Ὁ λαός. Κύριε ἐλέησον. τρίς.

Ὁ δὲ ἱερεὺς ἐπεύχεται εὐχὴν τῆς εἰσόδου καὶ εἰς τὸ θυμίαμα.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν δωδεκαφωτον λαμπάδα τῶν δώδεκα ἀποστόλων ἐκλεξάμενος, καὶ ἐξαποστείλας αὐτοὺς ἐν ὅλῳ τῷ κόσμῳ κηρύξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς βασιλείας σου, καὶ θεραπεύειν [πᾶσαν] νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα αὐτῶν, καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα ἅγιον, τὸ παράκλητον· ἃν τινῶν ἀφίετε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἃν τινῶν κρατεῖτε, κεκράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς περιστηκότας δούλους σου, ἐν τῇ εἰσόδῳ τῆς ἱεουργίας, † σὺν τοῖς ἐπισκόποις, πρεσβυτέροις, διακόνοις, ἀναγνώσταις, ψάλταις τε καὶ λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· ῥύσαι ἡμᾶς, Κύριε, ἀπὸ ἀρᾶς καὶ κατάρας, καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ καὶ ἀφορισμοῦ, καὶ ἐκ τῆς μερίδος τοῦ ἀντικειμένου· καὶ καθάρισον ἡμῶν τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ καὶ ἀπὸ πάσης ῥαδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδίῳ προσφέρωμέν σοι τὸ θυμίαμα τοῦτο, εἰς ὁσμὴν εὐωδίας, καὶ εἰς ἄφῃσιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς Υἱοῦ [Ἐκφώνως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ [σου] Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὁρθοί.

Καὶ ψάλλουσιν. Ὁ μονογενὴς [Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτήριαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστέ ὁ Θεός, θανάτῳ θάνατον πατή-

σας εἰς ὧν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.]

Καὶ γίνεται ἡ εἴσοδος τοῦ ευαγγελίου, καὶ λέγει ὁ διάκονος, Ἐπὶ προσευχῇν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχῇν.

Ὁ λαός. Κύριε ἐλέησον.

Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Ὁ ἱερεὺς εὐχεται εὐχῇν τοῦ τρισαγίου.

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ συναϊδιος Λόγος τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμᾶς γενόμενος κατὰ πάντα χωρὶς ἁμαρτίας ἐπὶ σωτηρία τοῦ γένους ἡμῶν· ὁ ἐξαποστείλας τοὺς ἁγίους σου μαθητάς καὶ ἀποστόλους κηρύττει καὶ διδάξει τὸ εὐαγγέλιον τῆς βασιλείας σου, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ σου, αὐτὸς καὶ νῦν, Δέσποτα, ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· καὶ καταύγασον τοὺς ὀφθαλμοὺς τῆς διανοίας εἰς κατανόησιν τῶν θείων σου λογίων. καὶ ἰκάνωσον ἡμᾶς ἀκροάτας αὐτῶν γενέσθαι· καὶ μὴ μόνον ἀκροάτας, ἀλλὰ καὶ ποιητάς λόγου· γινόμενοι εἰς τὸ καρποφορήσαι, καὶ ποιῆσαι καρποὺς ἀγαθούς, ἀνὰ τριάκοντα καὶ ἐν ἑκατόν, ὅπως καταξιωθῶμεν τῆς βασιλείας τῶν οὐρανῶν· καὶ ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε [Ἐ κ φ ὶ ν ω ς]· σὺ γὰρ εἶ εὐαγγελισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν καὶ τὸν τρισαγίον ὕμνον ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Καὶ μετὰ τρισαγιου, σφραγίζει ὁ ἱερεὺς τὸν λαόν, λέγων. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Εἶτα τὸ Πρόσχωμεν, ὁ Ἀπόστολος, ὁ πρόλογος τοῦ ἀλληλουϊα. Οἱ διάκονοι κατὰ ῥητὸν λέγουσι, Κύριε εὐλόγησον.

Ὁ ἱερεὺς λέγει. Ὁ Κύριος εὐλογήσῃ καὶ συνδιακονήσῃ ὑμῖν, τῇ αὐτοῦ χάριτι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα, λέγων οὕτως.

Θυμίαμα προσφέρωμεν ἐνώπιον τῆς ἁγίας δόξης σου, ὁ Θεός· προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος, ὅτι εὐλογημένος ὑπάρχεις, καὶ σὺ τὴν δόξαν σου ἀνάπεμψον.

Ὁ διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον λέγει, Κύριε εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσῃ καὶ ἐνισχύσῃ, καὶ ἀκροατὰς ἡμᾶς ποιήσῃ τοῦ ἁγίου αὐτοῦ εὐαγγελίου, ὁ ὢν εὐλογητὸς Θεός, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Στάθητε, ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματι σου.

Καὶ λέγει τὸ εὐαγγέλιον ὁ διάκονος.

Τὴν συνάπτην ὁ ἱερεὺς ἐπεύχεται.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτμοῖς ἴασαι. Τοὺς ἀποδημήσαντας

ἡμῶν ἀδελφούς, ἣ μέλλοντας ἀποδημεῖν, ἐν τῷ τόπῳ κατευόδωσον ἕκαστον εἰς τὸν καιρὸν. Τοὺς ἀγαθοὺς ἕτεροὺς καταπέμφου ἐπὶ τοὺς χρῆζοντας καὶ ἐπιδεομένους τόπους. Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν, κατὰ τὴν σὴν χάριν. Τοὺς καρποὺς τῆς γῆς αὐξησον εἰς σπέρμα καὶ εἰς θερισμόν. Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρίᾳ καὶ δικαιοσύνῃ καὶ γαληνότητι διαφύλαξον. Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλόχριστον πόλιν ταύτην, ῥύσαι αὐτήν, ὁ Θεός, ἀφ' ἡμερῶν πονηρῶν, ἀπὸ λιμοῦ, λοιμοῦ, καὶ ἐπιστάσεως ἔθνῶν, ὡς καὶ Νινευὶ τῆς πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ οἰκτιρῶν εἶ, καὶ ἀμνησικάκος ἐπὶ κακίας ἀνθρώπων. Σὺ διὰ τοῦ προφήτου σου Ἡσαΐου εἶπας, Ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης, τοῦ σῶσαι αὐτήν δι' ἐμέ, καὶ διὰ Δαβὶδ τὸν παῖδά μου. Δι' ὃ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι τῆς πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ εὐαγγελιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν ὁδὸν τῆς σωτηρίας, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐκ φώ νως] δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ διάκονος. Ἄρξαι.

Καὶ λέγουσι τὸν στίχον. Ὁ διάκονος λέγει Τὰς τρεῖς.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε· τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ὑπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. Τὸν ἀγιώτατον καὶ μακαριώτατον ἡμῶν Πάπαν τὸν Δ'· καὶ τὸν ὀσιώτατον ἡμῶν

ἐπίσκοπον τὸν Δ'. συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτεσι πολλοῖς, εἰρηρικῶς, ἐκτελοῦντας τὴν ὑπό σου ἐμπειστευμένην ἁγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριον σου θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις, πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀναγνώσταις, ψάλταις, σὺν παντὶ τῷ πληρώματι τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον· δὸς αὐτὰς ἀκωλύτως καὶ ἀνεμποδίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα· οἴκους εὐχῶν, οἴκους εὐλογιῶν, ἡμῖν τὲ καὶ τοῖς μεθ' ἡμᾶς δούλοις σου εἰς τὸν αἰῶνα δώρησαι.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθῆτωσαν οἱ ἐχθροὶ σου· φυγέτωσαν πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. Τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον· ποιήσον αὐτὸν εἰς χιλιάδας καὶ μυριάδας, καὶ μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, [Ἐ κ φ ὶ ω ν ω ς] δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

Βλέπετε μή τις τῶν κατηγουμένων.

Καὶ ψάλλουσι τὸν χερουβικόν.

Οἱ τὰ χερουβιμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ἄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν Βασιλέα τῶν ὄλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλουΐα.

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὸ εἰσόδιον, καὶ εὐχεται.

Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντων ἀπροσδεής, δέξαι τὸ θυμίαμα τοῦτο, ἐξ ἀναξίου χειρὸς προσφερόμενον, καὶ τῆς παρά σου εὐλογίας πάντας ἡμᾶς ἀξιώσον. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν.

ΚΑΙ εἰσέρχονται τὰ ἅγια εἰς τὸ
θυσιαστήριον,

καὶ ὁ ἱερεὺς εὐχεται οὕτως.

Ἄγιε, ὑψιστε, φοβερé, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε, αὐτὸς ἡμᾶς ἁγιάσον, καὶ ἀξιώσον τῆς φοβέρας σου ἱερωσύνης, καὶ προσάγαγε ἡμᾶς τῷ τιμίῳ σου θυσιαστηρίῳ, μετὰ πάσης συνειδήσεως ἀγαθῆς. καὶ καθάρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ· πᾶσαν αἴσθησιν πονηρὰν ἐκδίωξον ἀφ' ἡμῶν. Ἄγιάσον τὸν νοῦν καὶ τὴν ψυχὴν· καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν ἐπιτελεῖν λατρείαν, μετὰ φόβου σου, ἐξιλασκόμενοι τὸ πρόσωπόν σου διὰ παντὸς. Σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν.

Ὁ διάκονος.

Ἀσπάσασθε ἀλλήλους.

Ὁ ἱερεὺς εὐχεταί τὸν ἀσπασμόν.

Δέσποτα Κύριε παντοκράτορ, οὐρανόθεν ἐπιβλέψου ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποίμνιόν σου, καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης· καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν, καὶ κατὰπεμψον ἡμῖν τὴν δωρεὰν τοῦ παναγίου σου Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ καὶ συνειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλήλους

ἐν φιλήματι ἀγίῳ, μὴ ἐν ὑποκρίσει, μὴ τὴν τοῦ ἄλλοτρίου κεκτημένοι προαίρεσιν, ἀλλὰ ἄμωμον καὶ ἄσπιλον ἐν ἐνὶ πνεύματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἐν σῶμα καὶ ἐν πνεῦμα, ἐν μιᾷ πίστει, καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν, ὅπως καταστήσωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπεραντον στοργήν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ.

Ἐἶτα ὁ ἱερεὺς βάλλει θυμίαμα, λέγων.

Θυμίαμα προσφέρεται τῷ ὀνόματί σου ἀναληφθῆται δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἀμαρτωλῶν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμην εὐωδίας, εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου. Ὅτι σοι πρέπει πᾶσα δόξα, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὸν ἀσπασμόν ἐκφώνως ὁ διάκονος.

Προσφέρειν κατὰ τρόπον στάθητε.

Ὁ ἱερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια, ἐκφώνως.

Πιστεύω εἰς ἓνα Θεόν, κ.τ.λ.

Ὁ διάκονος. Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τῶν προσφερόντων.

Ὁ ἱερεὺς λέγει εὐχὴν τῆς προθέσεως.

Δέσποτα Ἰησοῦ Χριστέ, Κύριε, ὁ σύναρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ ἀγίου Πνεύματος, ὁ μέγας ἀρχιερεὺς, ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, καὶ ἀναγαγὼν ἐκ φθορᾶς τὴν ζωὴν ἡμῶν, ὁ δούς ἑαυτὸν ἄμνον ἄμωμον ὑπὲρ τῆς τοῦ κόσμου ζωῆς, δεόμεθα καὶ

παρακαλοῦμέν σε, Κύριε φιλόνηρωπε, ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα ἃ ἡ παναγία τράπεζα ὑποδέχεται δι' ἄγγελικῆς λειτουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ ἱερατικῆς ἱερουργίας, εἰς σὴν δόξαν καὶ ἀνακαινισμόν τῶν ἡμετέρων ψυχῶν, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος.

Καὶ ὅταν λέγει ὁ λαός. Καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, ποιεῖ σταυρόν. Καὶ σταυρωθέντα ὑπὲρ ἡμῶν. Καὶ πάλιν σφραγίζει. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

Ὁμοίως καὶ μετὰ τὴν πίστιν, σφραγίζει ὁ ἱερεὺς τὸν λαόν, ἐκφωνῶν.

Ὁ ΚΥΡΙΟΣ μετὰ πάντων.

Ὁ λαός.

Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς.

Ἄνω ἡμῶν τὰς καρδίας.

Ὁ λαός.

Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς.

Εὐχαριστῶμεν τῷ Κυρίῳ.

Ὁ λαός.

Ἄξιον καὶ δίκαιον.

Ὁ ἱερεὺς ἄρχεται τῆς ἀναφορᾶς.

Ἀληθῶς γὰρ ἄξιόν ἐστι καὶ δίκαιον, ὁσίόν τε καὶ πρέπον, καὶ ταῖς ἡμετέραις ψυχαῖς ἐπωφελές, ὁ ὢν, Δέσποτα Κύριε Θεέ, Πάτερ παντοκράτορ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖσθαι νύκτωρ

τε καὶ καθ' ἡμέραν ἀκαταπαύστῳ στόματι καὶ ἀσυγή-
τοις χεῖλεσι καὶ ἀσιωπῆτῳ καρδίᾳ· σοὶ τῷ ποιήσαντι
τὸν οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν τῇ γῇ,
θάλασσαν, πηγάς, ποταμούς, λίμνας, καὶ πάντα τὰ ἐν
αὐτοῖς· σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰ-
κόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παρα-
δείσῳ τρυφήν· παραβάντα δὲ αὐτὸν οὐχ ὑπερίδες, οὐδὲ
ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νό-
μου, ἐπαιδαγωγήσας διὰ προφητῶν, ἀνέπλασας καὶ
ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανοῦ
μυστηρίου τούτου· πάντα δὲ ἐποίησας διὰ τῆς σῆς σο-
φίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου
Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ· δι' οὗ σοὶ σὺν αὐτῷ καὶ ἀγίῳ Πνεύματι εὐχα-
ριστοῦντες, προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον
λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ
ἔθνη, ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν, ἀπὸ
ἄρκτου καὶ μεσημβρίας· ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι
τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται
τῷ ὀνόματι ἀγίῳ σου καὶ θυσία καὶ προσφορά.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε,
ἀγαθέ.

Μνήσθητι, Κύριε, τῆς ἀγίας καὶ μόνης καθολικῆς καὶ
ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι
τῶν περάτων αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν
ποιμνίων σου.

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων
ἡμῶν καρδίαις· ἀλλὰ καὶ τὴν βίου τούτου τὴν εἰρήνην
ἡμῖν δώρησαι.

Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βου-
λάς, δήμους, γειτονίας, εισόδους καὶ ἐξόδους ἡμῶν, ἐν
πάσῃ εἰρήνῃ κατακόσμησον.

Βασιλεῦ τῆς εἰρήνης, τὴν σὴν εἰρήνην δὸς ἡμῖν ἐν
ὁμοιοῖᾳ καὶ ἀγάπῃ· κτῆσαι ἡμᾶς, ὁ Θεός· ἐκτός σου

ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά σου ὀνομάζομεν· ζωοποιήσον τὰς ἀπάντων ἡμῶν ψυχάς, καὶ μὴ κατισχύσει θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι.

Ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν· τὸ πνεῦμα τῆς ἀσθενείας ἐξάλειψον ἀπ' αὐτῶν. Τοὺς ἐν μακροῖς ἀρρώσθημασι προκατακειμένους ἐξανάστησον. Τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι. Τοὺς ἐν φυλακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδίκαις, ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον· ὅτι σὺ ὁ Θεὸς ἡμῶν, ὁ λύων πεπεδημένους, ὁ ἀνορθῶν τοὺς κατερραγμένους, ἢ ἐλπίς τῶν ἀπελπισμένων, ἢ βοήθεια τῶν ἀβοηθήτων, ἢ ἀνάστασις τῶν πεπτωκότων, ὁ λιμῆν τῶν χειμαζομένων, ὁ ἔδικος τῶν καταπονουμένων· πάση ψυχῇ Χριστιανῇ θλιβομένη καὶ περιερχομένη δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν. Ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἰατρὲ ψυχῶν καὶ σωμάτων, ἐπίσκοπε πάσης σαρκός, ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ τοῦ σωτηρίου σου. Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατευόδωσον, εἴτε διὰ γῆς, ἢ ποταμῶν, ἢ λιμνῶν, ἢ ὁδοιποριῶν, ἢ οἰφδήποτε τρόπῳ τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὐδίου, εἰς λιμένα σωτηρίου· σύμπλους καὶ συνοδοίπορος αὐτῶν γενέσθαι καταξίωσον· ἀπόδος τοῖς οἰκείοις αὐτῶν χαίροντας χαίρουσιν, ὑγιαίνοντας ὑγιαίνουσιν· ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῆ καὶ ἀχειμαστον μέχρι τέλους διαφύλαξον. Τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατάπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπὶ τοὺς δεομένους τόπους· εὐφρανου

καὶ ἀνακαίνισον τῇ καταβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς, ἵνα ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθῇ ἀνατέλλουσα. Ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ ἴδιον μέτρον αὐτῶν, εὐφρανον καὶ ἀνακαίνισον τῇ ἀναβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς. Τοὺς αὐλακας αὐτῆς μέθυσον, πλήθυνον τὰ γεννήματα αὐτῆς. Τοὺς καρπούς τῆς γῆς, Κύριε, εὐλόγησον, σώους καὶ ἀκεραίους ἡμῖν διατήρησον παράστησον ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς θερισμόν. Εὐλόγησον καὶ νῦν, Κυριε, τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὄρφανον, διὰ τὸν προσήλυτον, δι' ἡμᾶς πάντας τοὺς ἐλπίζοντας ἐπὶ σε καὶ ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. Οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ. Ὁ διδοὺς τροφήν πάσῃ σαρκί, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Βασιλεῦ τῶν βασιλευόντων, καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ ἀνδρία καὶ δικαιοσύνῃ [διαφύλαξον. Ὑπόταξον ὑπὸ τοὺς πόδας αὐτοῦ], ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιόν τε καὶ ἀλλόφυλον ἐπιλαβοῦ ὄπλου καὶ† θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτοῦ ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς ψυχὰς

ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν, μνησθεὶς τῶν ἀπ' αἰ-
 ὄνων προπατέρων, πατέρων, πατριαρχῶν, προφητῶν,
 ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων,
 δικαίων, παντὸς πνεύματος ἐν πίστει Χριστοῦ τετελει-
 ωμένων καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν
 ποιούμεθα, καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ
 ἀποστόλου καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν
 ὁδὸν σωτηρίας.

Χαίρε κεχαριτωμένη, ὁ Κύριος μετὰ σου εὐλογη-
 μένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς
 κοιλίας σου, ὅτι ἔτεκες Σωτῆρα τῶν ψυχῶν ἡμῶν
 [Ἐκ φ ὠ ν ω ς] Ἐξαιρέτως τῆς παναγίας, ἀχράντου,
 εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου
 Μαρίας.

Ὁ διάκονος. Κύριε εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλόγησιν σε τῇ αὐτοῦ
 χάριτι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμη-
 μένων.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται.

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον, Δέσποτα
 Κύριε ὁ Θεὸς ἡμῶν, ἐν ταῖς τῶν ἁγίων σου σκηναῖς, ἐν
 τῇ βασιλείᾳ σου, χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν
 σου ἀγαθὰ, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε,
 καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ
 Θεὸς, τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. Αὐτῶν
 μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας οὐρανῶν
 καταξιώσον ἡμῖν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ
 εὐάρεστα καὶ ἀναμάρτητα δώρησαι καὶ δὸς ἡμῖν με-
 ρίδα καὶ κλῆρον ἔχειν μετὰ πάντων τῶν ἁγίων σου.
 Τῶν προσφερόντων τὰς θυσίας καὶ τὰς προσφοράς, τὰ
 εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπου-
 ράνιον καὶ νοερόν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν
 οὐρανῶν, διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν

τὸ πολὺ καὶ ὀλίγον, κρύφα καὶ παρρησίᾳ, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφορὰς προσευγκάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου σου Ἄβελ, [καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ λέγει], τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ θυμίαμα, Κορηλίου τὰς ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια. Τὸν ἀγιώτατον καὶ μακαριώτατον Πάπαν Δ'. ὃν προέγνωσ καὶ * * * προχειρίσασθαι τὴν ἀγίαν σου καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ τὸν ὀσιώτατον ἐπίσκοπον Δ'. τὸν ἡμέτερον, συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς, ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ τοῦ ἐμπειπιστευμένην ἀγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας. Μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, λαϊκῶν. Μνήσθητι, Κύριε, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκοῦντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων. Μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ τῶν ἀδελφῶν ἡμῶν· δὸς αὐτοῖς ἐν ἐλέει καὶ οἰκτιρμοῖς εἶναι ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς. Μνήσθητι, Κύριε, καὶ ἡμῶν τῶν ἀμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἀμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός. Μνήσθητι, Κύριε, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ τὰς ἀμαρ-

τίας μου ἐξάλειψον, ὡς φιλόανθρωπος Θεός. Συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι. Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. Τὴν εἰδωλολατρείαν τέλειον ἐκρίζωσον ἀπὸ τοῦ κόσμου. Τὸν Σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν. Τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, ὡς πάντοτε, καὶ νῦν ταπεινώσον. Γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δεῖξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς πανουργίας ἃς ποιοῦσι καθ' ἡμῶν ἀπράκτους ποιήσον. Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸν ἅγιον. Τὸν δὲ λαὸν σου τὸν πιστὸν καὶ ὀρθόδοξον [εὐλόγησον], ἐπ' εὐλογίας χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιούντας τὸ θέλημά σου τὸ ἅγιον.

Ὁ διάκονος. Οἱ καθήμενοι ἀνάστητε.

Ὁ ἱερεὺς λέγει εὐχὴν.

Δύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον, σαλευομένους στηρίξον, νενοσηκότας ἴασαι· πάντας, ἀγαθέ, εἰς τὴν ὁδὸν τῆς σωτηρίας συναψον, καὶ αὐτοὺς * * * τῇ ἀγίᾳ σου ποίμνῃ· ἡμᾶς δὲ ῥύσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος.

Ὁ διάκονος. Εἰς ἀνατολήν.

Καὶ κλίνει ὁ ἱερεὺς καὶ εὐχεται.

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι.

Σοὶ παραστήκουσι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. Σοὶ παραστήκουσι τὰ δύο τιμιώτατά σου ζῶα, τὰ πολυόμματα χερουβὶμ, καὶ τὰ ἑξαπτέρυγα σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἰπτάμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις θεολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ἄδοντα, βοῶντα, δοξολογοῦντα, κεκραγόντα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ.

"Ἄγιος, ἅγιος, ἅγιος Κύριος σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης. [Ἐκφώνως.] Πάντοτε μὲν πάντας ἀγιάζῃ, ἀλλὰ καὶ μετὰ πάντων τῶν σε ἀγιάζόντων, δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἀγιασμόν, σὺν αὐτοῖς ὑμνούντων καὶ λεγόντων,

Ὁ λαός.

"Ἄγιος, ἅγιος, ἅγιος Κύριος.

Ὁ ἱερεὺς σφραγίζει τὰ ἅγια, λέγων.

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός, καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος. "Ὅτι αὐτὸς ὁ Κύριος καὶ ὁ Θεός καὶ παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς τῇ νυκτὶ ἧ παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων ὑψίστατον * * * θάνατον σαρκί, συνανακλιθεὶς μετὰ τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων, λαβὼν ἄρτον μετὰ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχαριστήσας, εὐλο-

γήσας, ἀγίασας, κλάσας, διέδωκε τοῖς ἀγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών.

Ἐκφώνως.

Λάβετε, φάγετε.

Ὁ διάκονος. Ἐκτείνετε.

Ὁ ἱερεὺς ἐκφώνως.

Τοῦτο γάρ ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς λέγει ἐπευχόμενος.

Ὡσαύτως καὶ το ποτήριον μετὰ τὸ δειπνήσαι λαβών, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οὐρανὸν πρὸς σε τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχαριστήσας, εὐλογήσας, πλήσας Πνεύματος ἀγίου, μετέδωκε τοῖς ἀγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών,

Ἐκφώνως.

Πίετε ἐξ αὐτοῦ πάντες.

Ὁ διάκονος. Ἐπι ἐκτείνετε.

Ὁ ἱερεὺς ἐκφώνως.

Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὐχεται οὕτως.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, πίνητε δὲ καὶ ποτήριον τοῦτο, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω.

Τὸν θάνατον, Δέσποτα Κύριε παντοκράτορ, ἐπουράνιε βασιλεῦ, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦμεν, καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν, καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ἧ μέλλει ἔρχεσθαι κρῖναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ, καὶ ἀποδοῦναι [ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ], σοί, Κύριε ὁ Θεὸς ἡμῶν, τὰ σὰ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώπιόν σου.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σέ, φιλόανθρωπε ἀγαθέ, ἐξαπόστειλον ἐξ ὑψους τοῦ ἁγίου σου, ἐξ ἐτοίμου κατοικητηρίου σου, ἐκ τῶν ἀπεριγράπτων κόλπων, αὐτὸν τὸν Παράκλητον, τὸ Πνεῦμα τῆς ἀληθείας, τὸ ἅγιον, τὸν κύριον, τὸ ζωοποιόν, τὸ ἐν νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλήσαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πληροῦν, ἐνεργοῦν τε αὐτεξουσίως, οὐ διακομικῶς, ἐφ' οὗς βούλεται, τὸν ἁγιασμὸν εὐδοκίᾳ τῇ σῇ, τὸ ἀπλοῦν τὴν φύσιν, τὸ πλημερὲς τὴν ἐνέργειαν, τὴν τῶν θείων χαρισμάτων πηγὴν· τό σοι ὁμοούσιον· τὸ ἐκ σοῦ ἐκπορευόμενον· τὸ σύνθρονον τῆς βασιλείας σου, καὶ τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ἐτι δὲ ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ τὰ ποτήρια ταῦτα τὸ Πνεῦμα σου τὸ ἅγιον [κατάπεμψον], ἵνα αὐτὰ ἀγιάσῃ καὶ τελειώσῃ, ὡς παντοδύναμος Θεός, [Ἐκφώνως] καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφώνως.

Τὸ δὲ ποτήριον, αἷμα τῆς καινῆς διαθήκης, αὐτοῦ τοῦ

Κυρίου καὶ Θεοῦ καὶ Σωτῆρος, καὶ παμβασιλέως ἡμῶν
Ἰησοῦ Χριστοῦ.

Ὁ διάκονος. Κατέλθετε οἱ διάκονοι.

Ὁ ἱερεὺς ἐκφώνως.

Ἴνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμ-
βάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφρο-
σύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς, σώματος,
καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου
καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνό-
ματος, εἰς ἄφεσιν ἁμαρτιῶν ἵνα σου καὶ ἐν τούτῳ,
καθὼς καὶ ἐν παντί, δοξασθῆ καὶ ὑμνηθῆ καὶ ἁγιασθῆ
τὸ πανάγιον καὶ ἔντιμον καὶ δεδοξασμένον σου ὄνομα
σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ Πνεύματι.

Ὁ λαός. Ὡσπερ ἦν καὶ ἐστίν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὔχεται καθ' ἑαυτόν.

Θεὸς φωτός, γεννητὸρ ζωῆς, ἀρχηγὸς χάριτος, ποιητὰ
αἰῶνων, θεμελιωτὰ γνώσεως, δωρητὰ σοφίας, θησαυρὸς
ἁγιοσύνης, διδάσκαλε εὐχῶν καθαρῶν, ψυχῆς εὐερ-
γέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σὲ πεπειθῶσι διδοὺς ἅ
ἐπιθυμοῦσιν ἄγγελοι παρακύψαι· ὁ ἀναγαγὼν ἡμᾶς
ἐξ ἀβύσσου εἰς φῶς, ὁ δοὺς ἡμῖν ἐκ θανάτου ζωὴν, ὁ
χαρισάμενος ἡμῖν ἐκ δουλείας ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν
σκότος τῆς ἁμαρτίας διὰ τῆς παρουσίας τοῦ μονογενοῦς
σου Υἱοῦ λύσας, αὐτὸς καὶ νῦν, Δέσποτα Κύριε, διὰ τῆς
ἐπιφοτήσεως τοῦ παναγίου σου Πνεύματος, καταύγα-
σον τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν, εἰς τὸ μεταλα-
βεῖν ἀκατακρίτως τῆς ἀθανάτου καὶ ἐπουρανίου ταύτης
τροφῆς· καὶ ἁγιάσον ἡμᾶς ὀλοτελῶς ψυχῇ, σώματι, καὶ
πνεύματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ ἀπο-
στόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύτην, τὸ

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐξ ἧς.

Ἐκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλάνθρωπε Κύριε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἐν ἀπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν·

Ὁ λαός.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, κ.τ.λ.

Ὁ ἱερεὺς εὐχεται.

Ναὶ Κύριε, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία, ὅτι οὐ δυνάμεθα ὑπενέγκειν διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. Σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄψεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. [Ἐκφώνως.] Ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Τὰς κεφαλὰς ὑμῖν τῷ Ἰησοῦ κλίνατε.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ καθήμενος ἐπὶ τῶν χειρουβίμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων οὐρανὸν σκευάσας, καὶ τοῖς τῶν ἀστέρων χοροῖς κατακοσμήσας· ὁ ἐν ὑψίστοις ἀσωμάτους ἀγγέλων συστησάμενος στρατιὰς πρὸς ἀεννάους δοξολογίας· σοὶ ἐκλίναμεν τὸν ἀνχένα τῶν ψυχῶν καὶ τῶν

σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαίνοντες, καὶ δεόμεθά σου, τὰς σκοτοειδεῖς τῆς ἀμαρτίας ἐφόδους ἐκ τῆς ἡμῶν διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου σου Πνεύματος θεοειδεσιν ἀγγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει σου πληθυνόμενοι, ἀξίως μετασχοιμεν τῶν προκειμένων ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἀμαρτιῶν, διὰ τὴν πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθότητα, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ. [Ἐκφώνως.] Δί' οὗ καὶ μεθ' οὗ σοι ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Πνεύματι.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Μετὰ φόβου Θεοῦ [πρόσχωμεν].

Ὁ ἱερεὺς εὐχεται.

Ἄγιε, ὑψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε, ἀγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος. Σὺ γὰρ εἶπας, Δέσποτα, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος εἰμί. Κύριος ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε, συναἰδιε, καὶ σύναρχε, πρόσδεξαι τὸν ἀκήρατον ὕμνον, σὺν τοῖς χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἀμαρτωλοῦ καὶ ἀναξίου δούλου σου, ἐξ ἀναξίων μου χειλέων βοῶντα καὶ λέγοντα,

Ὁ λαός. Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ὁ ἱερεὺς ἐκφώνως.
ΤΑ ἍΓΙΑ ΤΟΙΣ ἍΓΙΟΙΣ.

Ὁ λαός.

Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς ἅγιος, ἐν Πνεῦμα ἁγιον,
 εἰς ἐνότητα Πνεύματος ἁγίου. Ἀμήν.

Ὁ διάκονος.

Ἵπὲρ σωτηρίας καὶ ἀντιλήψεως.

Ὁ ἱερεὺς σφραγίζων τὸν λαὸν ἐκ-
 φώνως.

Ὁ Κύριος μετὰ πάντων.

Καὶ κλάνει ὁ ἱερεὺς τὸν ἄρτον, καὶ
 λέγει.

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς [ἁγίοις, καὶ τὰ ἐξῆς
 τοῦ ψαλμοῦ].

Καὶ μελίξει ὁ ἱερεὺς λέγων τοῖς πα-
 ροῦσιν.

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει, διὰ τῆς
 μεγάλης, κ.τ.λ.

Καὶ λέγει ὁ ἱερεὺς.

Κελεύετε.

Ὁ κλῆρος.

Τὸ Πνεῦμα τὸ ἅγιον κελεύει καὶ ἁγιάζει.

Ὁ ἱερεὺς.

Ἴδου ἡγιασται καὶ τετελείωται.

Ὁ κλῆρος.

Εἰς Πατὴρ ἅγιος τρίς.

Καὶ λέγει ὁ ἱερεὺς.

Ὁ Κύριος μετὰ πάντων.

Ὁ κλῆρος.

Καὶ μετὰ τοῦ πνεύματος σου.

Ὁ ἱερεὺς λέγει.

Αὐτὸς εὐλόγησεν αὐτόν.

Καὶ μεταλαμβάνει ὁ ἱερεὺς.

Εὐχή.

Τῆς κατὰ φιλανθρωπίας.

Ἄλλως.

Ὅν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τῆς πηγῆς.

Καὶ ὅταν μεταδιδοῖ τῷ κλήρῳ, λέγει.

Σῶμα ἁγίου.

Καὶ εἰς τὸ ποτήριον λέγει.

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν.

Καὶ μετὰ τὸ πληρῶσαι, λέγει ὁ διάκονος.

Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς.

Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται τὴν εὐχαριστίαν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσία καὶ ἁγιασμῷ καὶ σωτηρίᾳ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλόφιλανθρωπε, ἀγαθὲ Κύριε, χάρισαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, εἰς πίστιν ἀκαταίσχυτον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν θεοσεβείας, εἰς ἀποτροπὴν ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον

ζωῆς αἰωνίου, εἰς ἀπολογία ἐνπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου [ἐκφώνως] δι' οὗ καὶ μεθ' οὗ, σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Εἶτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαόν, λέγων.

Αναξ μέγιστε, καὶ τῷ Πατρὶ σύναρχε, ὁ τῷ σῶ κράτει τὸν ἄδην σκυλεύσας, καὶ τὸν θάνατον πατήσας, καὶ τὸν ἰσχυρὸν δεσμεύσας, καὶ τὸν Ἀδὰμ ἐκ τάφου ἀναστήσας τῇ θεουργικῇ σου δυνάμει καὶ φωτιστικῇ αἴγλη τῆς σῆς ἀρρήτου θεότητος, αὐτός, Δέσποτα, διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου σου αἵματος ἔξαπόστειλον τὸν ἀόρατόν σου δεξιάν, τὴν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκτείρησον, σθένωσον τῇ θεϊκῇ σου δυνάμει, καὶ περίελε ἀφ' ἡμῶν τὴν κακοθητὴ καὶ ἁμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν καταύγασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σύναψον ἡμᾶς τῷ παμμακαρίστῳ, τῷ εὐαρεστήσαντι σοι συλλόγῳ, ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι πᾶς ὕμνος πρέπει, τιμὴ, κράτος, προσκύνησις τε καὶ εὐχαριστία, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ διάκονος. Πορεύεσθε ἐν εἰρήνῃ.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

Ὁ ἱερεὺς ἐκφώνως.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, ἡ χάρις τοῦ Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ, ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος, εἴη μετὰ πάντων ἡμῶν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ λαός. Ἀμήν.

Εἶη τὸ ὄνομα Κυρίου εὐλογημενον.

Ὁ ἱερεὺς ἐπεύχεται ἐν τῷ διακονικῷ
λέγων.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετου-
σία τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ
μονογενοῦς σου Υἱοῦ· δὸς ἡμῖν τὴν χάριν καὶ τὴν δω-
ρεὰν τοῦ παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς
ἀμώμους ἐν τῷ βίῳ, καὶ ὁδήγησον εἰς τὴν τελείαν ἀπο-
λύτρωσιν καὶ υἰοθεσίαν, καὶ εἰς τὰς μελλούσας αἰωνίους
ἀπολαύσεις. Σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν
δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Καὶ ἀπολύει λέγων.

Εὐλογεῖτω ὁ Θεὸς ὁ εὐλογῶν καὶ ἀγιάζων καὶ σκέ-
πων καὶ διατηρῶν πάντας ἡμᾶς διὰ τῆς μεθέξεως τῶν
ἁγίων αὐτοῦ μυστηρίων, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

NOTES.

Page 7, first line. The Pope—that is, of Alexandria; the technical title of the Bishop of that city, as well as of Rome. Eastern Canonists make *Patriarch* the proper appellation of the Bishop of Antioch, and *Archbishop* of him of Constantinople.

Page 9, line 8. This is the Little Entrance: the Great Entrance being that of the Elements, page 13.

Page 9, line 9. The three Liturgical hymns in the Eastern Church are, The *Ter Sanctus*, given here; the *Cherubic Hymn*, at the bottom of page 12, and the *Angelic*, which Western writers frequently call the *Ter Sanctus*, page 22, line 11.

Page 10, line 5. The “Apostle:” that which we call the Epistle.

Page 11, line 9 from the bottom. The Stichos, a short varying versicle and response, answers virtually to that which is called the Alleluia in the Constantinopolitan rite; to the Gradual in the Roman, though that precedes the Gospel; to the *Lauda* in the Mozarabic. It is not agreed what is meant by the Rubric, *The Deacon says the three*. Some imagine it to signify three collects here to be recited; others, a hymn with that beginning: for example, “*The Three Persons in one Godhead*,” &c.

Page 13, line 9 from the bottom. The technical expression for the recital of the prayer while the kiss of peace was being given by the men to the men, and the women to the women.

Page 15, line 15. Here begins the second great division of the Liturgy, the Anaphora.

Page 15, line 4 from the bottom. The insertion of the Great Intercession for Quick and Dead in this place is (see Preface) *the peculiarity of this Liturgy*.

Page 17, line 11. Notice the mention of the mines—that is, with reference to the Christians condemned to work in them—as a proof of the extreme antiquity of this prayer.

Page 19, line 5. These references to S. Mark, and to the Blessed Virgin, are clearly later insertions.

Page 19, line 18. The *Diptychs of the departed*: that is, the record of the names of former Bishops and other distinguished personages connected with the See. The fierce disputes regarding the erasure from, or retention in, the Diptychs of a particular name, as a test of orthodoxy, especially between Rome and Constantinople, are well known to all students of Ecclesiastical history.

Page 24, line 10. The words within the brackets I have added from the cognate Liturgy of S. Cyril.

Page 26, line 10. This is the short prayer against temptation, which occurs in all Liturgies after the LORD'S PRAYER (the Clementine only excepted, where the LORD'S PRAYER itself is not found), and which is called the *Embolismus*.

Page 26, line 7 from bottom. This is called the Prayer of Intense Adoration, and answers to the worship paid by the Western Church at the Elevation of the Host.

Page 28, line 2. The *Sancta sanctis*, a component part of all Eastern Liturgies, as well as of the Mozarabic and Gallican, and so frequently referred to by the Fathers. But for the extraordinary interpretation which a late able writer would affix to the expression, it would be needless to observe that the sense has always been understood, as it still is understood, by the Eastern Church, "Holy things for holy persons:" and never "The Holy things are lifted up to the holy places."

Page 31. This last prayer is a manifest addition, taken from some other Office, and having no business here.

(85)

THE LITURGY
OF
SAINT JAMES,
THE BROTHER OF THE LORD:
OR,
ACCORDING TO THE USE OF THE
Church of Jerusalem.

PREFACE

TO THE

LITURGY OF SAINT JAMES.

THE Liturgy of S. JAMES may claim the first place for value among all the primitive Liturgies. The direct parent of those of S. Basil and S. Chrysostom, it is itself still said in some of the islands of the Archipelago on S. James's Day.

There are but two MSS., with the fragment of a third, from which the ancient text is derived. The first of these, belonging to the Basilian Library at Rome, was written at Antioch during the twelfth century: the second appears to have been transcribed in Mount Sinai during the tenth. The earliest edition was published at Rome in 1526, by Demetrius Ducas; then we have the Paris edition of 1560; then the reprints in the *Bibliotheca Patrum*, the *Codex Apocryphus Novi Testamenti*, and the *Codex Liturgicus* of Assemani. Bishop Rattray published, in 1742, "The Ancient Liturgy of the Church at Jerusalem;" or S. James's, restored, as he conceived, to its original purity by the omission of later inser-

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tions : a valuable work, from the collation of parallel passages in the other primitive Liturgies, though the supposed restoration is unsatisfactory enough. Then follow Mr. Trollope's "Greek Liturgy of S. James, with an English Introduction and Notes" (Edinburgh, 1848); my own edition in the *Tetralogia Liturgica*; and, finally, Dr. Daniel's, in his *Codex Liturgicus*, who has done me the honour of quoting largely from my notes.

The present edition is not an exact reprint of any of the above-mentioned, as further consideration has induced me to prefer one or two readings which I had rejected in the *Tetralogia*.

The Liturgy of S. Clement, with GOD'S help, will be the next to follow.

SACKVILLE COLLEGE, *June 9th*, 1858.

Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ ΑΔΕΛΦΟΘΕΟΥ ΙΑΚΩΒΟΥ.

Ὁ ἱερεὺς.

ἘΝ πλήθει ἁμαρτιῶν μεμολυσμένον με μὴ ἐξουδενώσης, δέσποτα Κύριε ὁ Θεὸς ἡμῶν· ἰδοὺ γὰρ προσήλθον τῷ θείῳ τούτῳ καὶ ἐπουρανίῳ μυστηρίῳ σου, οὐχ ὡς ἄξιος ὑπάρχων· ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγαθότητα, ἀφήμῃ σοι τὴν φωνήν, ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ· ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἄξιος ἀντοφθαλμῆσαι τῇ ἱερᾷ σου ταύτῃ καὶ πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς σου Υἱὸς καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐμοὶ τῷ ἁμαρτωλῷ, καὶ πάσῃ κηλίδι κατεστιγμένῳ, μυστικῶς πρόκειται εἰς θυσίαν. Διὸ ταύτην σοι τὴν ἰκεσίαν καὶ εὐχαριστίαν προσάγω, τοῦ καταπεμφθῆναί μοι τὸ Πνεῦμά σου τὸ Παράκλητον ἐνισχύον καὶ καταρτίζον με πρὸς τὴν λειτουργίαν ταύτην, καὶ τὴν παρὰ σοῦ μοι τῷ λαῷ ἐπαγγελθεῖσαν φωνήν, ἀκατακρίτως ταύτην ἀποφθέγγασθαι καταξιώσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ καὶ ὁμοουσιῳ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Εὐχὴ τῆς παραστάσεως.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαῖῳ φωτὶ τῆς θεότητος, τῆς ἐν τριάδι μοναδικῶς ὑπαρχούσης, καὶ διαιρουμένης ἀδιαιρέτως· τριάς γὰρ εἰς Θεὸς παντοκράτωρ, οὗ τὴν δόξαν οἱ οὐρανοὶ διηγούνται, ἡ δὲ γῆ τὴν αὐτοῦ δεσποτείαν, καὶ ἡ

θάλασσα τὸ αὐτοῦ κράτος, καὶ πᾶσα αἰσθητὴ καὶ νοητὴ κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε· ὅτι αὐτῷ πρέπει πᾶσα δόξα, τιμὴ, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ τοῦ θυμιάματος τῆς εἰσόδου τῆς ἐνάργεως.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὦ Θεοῦ Λόγε, ὁ ἔκουσίως ἑαυτὸν θυσίαν ἄωμον ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσαγαγών, ὁ διφυῆς ἄνθραξ, ὁ τῇ λαβίδι τῶν τοῦ προφήτου χειλέων ἀψάμενος, καὶ τὰς ἀμαρτίας αὐτοῦ ἀφελόμενος, ἄψαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ παράστησον ἡμᾶς ἄγνους τῷ ἁγίῳ σου θυσιαστηρίῳ τοῦ προσενέγκαι σοι θυσίαν αἰνέσεως· καὶ πρόσδεξαι ἀφ' ἡμῶν τῶν ἀχρεῶν δούλων σου τὸ παρὸν θυμίαμα, εἰς ὄσμην εὐωδίας· καὶ εὐωδίασον ἡμῶν τὸ δυσῶδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ἁγίασον ἡμᾶς τῇ ἁγιαστικῇ δυνάμει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶ μόνος ἅγιος, ὁ ἁγιάζων καὶ τοῖς πιστοῖς μεταδιδόμενος· καὶ πρέπει σοι ἡ δόξα σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ τῆς ἐνάργεως.

Εὐεργέτα βασιλεῦ τῶν αἰώνων, καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστω τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντα εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἁγιασμοῦ σου, ἐπισυναγων ἡμᾶς ἐν τῇ ἁγίᾳ σου ἐκκλησίᾳ, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς.

εἰ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.
Ἀμήν.

Ὁ διάκονος.

Ἔτι τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς, εὐχὴν τοῦ θυμιάματος τῆς
εἰσόδου τῆς συνάξεως.

Ὁ Θεὸς ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα, Νῶε καὶ
Ἀβραὰμ τὴν θυσίαν, Ἀαρὼν καὶ Ζαχαρίου τὸ θυμίαμα,
πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἀμαρτωλῶν τὸ
θυμίαμα τοῦτο εἰς ὁσμὴν εὐωδίας καὶ ἄφεισιν τῶν ἀμαρ-
τιῶν ἡμῶν, καὶ παντὸς τοῦ λαοῦ σου, ὅτι εὐλογημένοι
ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ διάκονος.

Κύριε εὐλόγησον.

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς Χριστός, ὁ δι'
ὑπερβολὴν ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα σταυ-
ρωθεὶς, καὶ λόγῃ καὶ ἥλοις παρήναι μὴ ἀπανηνάμενος·
ὁ τὴν κρυφίαν καὶ ἐπίφοβον ταύτην τελετήν, εἰς ἀνάμ-
νησιν αἰωνίαν ἡμῖν ἐκτενῆ παρασχόμενος· εὐλογῆσαι
τὴν ἐν Χριστῷ τῷ Θεῷ διακονίαν σου, καὶ εὐλογῆσαι
τὴν εἴσοδον ἡμῶν, καὶ ἐντελῶς τελειῶσαι τὴν παρά-
στασιν τῆς λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ
εὐσπλαγγνίᾳ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.

Εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου.

Ὁ Κύριος εὐλογῆσαι καὶ ἀξιῶσαι ἡμᾶς σεραφικῶς
δωροφορῆσαι, καὶ προσᾶσαι τὴν πολυύμνητον ᾠδὴν τοῦ
ἐνθεαστικοῦ καὶ τρισαγίου, τῷ ἀνευδεεῖ καὶ ὑπερπλήρει
πάσης τῆς ἁγιαστικῆς τελειότητος, νῦν καὶ ἀεὶ.

Εἶτα ἄρχεται ἀειδεῖν ὁ διάκονος ἐν τῇ εἰσόδῳ.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ ὁ Θεός, θανάτῳ θάνατον πατήσας, εἰς ὧν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην ἀπὸ τῶν πυλῶν ἕως τοῦ θυσιαστηρίου.

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλῶνυμος Κύριος, ὁ δὸς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν ἁγίων, διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμφοβοι καὶ ἔντρομοὶ ἔσμεν, μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, ἕξαπόστειλον ἐφ' ἡμᾶς ὁ Θεὸς τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ἀλλοίωσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν, ἵνα ἐν καθαρῷ συνειδότητι προσφέρωμεν σοι δῶρα, δόματα, καρπώματα, εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων, καὶ εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἰ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Μετὰ τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει ὁ ἱερεὺς.

Εἰρήνη πᾶσιν.

Ὁ λαός.

Καὶ τῷ πνεύματί σου.

Ὁ ἱερεὺς.

Ὁ Κύριος εὐλογῆσαι πάντας ἡμᾶς, καὶ ἀγιάσαι ἐπὶ τῇ εἰσόδῳ καὶ ἱερουργίᾳ τῶν θείων καὶ ἀχράντων μυστηρίων,¹ καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἀγίων καὶ δικαίων, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπία, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα λέγει ὁ διάκονος συναπτῆν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπερ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπερ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπερ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως τῶν πλημμελημάτων ἡμῶν, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Εἶτα οἱ ψάλλται τὸν τρισάγιον ψάλλουσιν ὕμνον.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Καὶ ὁ ἱερεὺς ἐπεύχεται ἐπικλινόμενος.

Οἰκτίρμον καὶ ἐλεῆμον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον ἡμῶν τῶν σῶν ἱκετῶν, καὶ ῥύσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀνθρωπίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν τὴν σὴν βοήθειαν, μηδὲ βαρυτέρας τῆς ἡμετέρας δυνάμεως παιδείας ἐπαγάγῃς ἡμῖν· ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ ἀντιπίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε, εἰς τὸ σῶζειν ἐκ πάντων τῶν ἐναντιωμάτων· σῶσον ἡμᾶς ὁ Θεὸς ἐκ τῶν δυσχερῶν τοῦ κόσμου τούτου κατὰ τὴν χρηστότη-

τά σου, ὅπως εἰσελθόντες ἐν καθαρᾷ συνειδήσει πρὸς τὸ ἅγιόν σου θυσιαστήριον, τὸν μακάριον καὶ τρισάγιον ὕμνον, σὺν ταῖς ἐπουρανίαις δυνάμεσιν, ἀκατακρίτως ἀναπέμπωμέν σοι καὶ τὴν εὐάρεστόν σοι καὶ θείαν ἐπιτελέσαντες λειτουργίαν, καταξιωθῶμεν τῆς αἰωνίου ζωῆς.

Ἐκφώνησις.

Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐν ἁγίοις κατοικεῖς καὶ ἐπαναπαύῃ, καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον ὕμνον ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Οἱ ψάλται. Ἀλληλουῖα.

Εἶτα ἀναγινώσκεται² διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης καὶ τῶν προφητῶν, καὶ ἀποδείκνυται ἡ τοῦ Υἱοῦ τοῦ Θεοῦ ἐνανθρώπησις, τὰ τε πάθη καὶ ἡ ἐκ νεκρῶν ἀνάστασις, ἡ εἰς τοὺς οὐρανοὺς ἄνοδος, καὶ πάλιν ἡ δευτέρα αὐτοῦ μετὰ δόξης παρουσία καὶ τοῦτο γίνεται καθ' ἑκάστην ἐν τῇ ἱερᾷ καὶ θείᾳ ἱερουργίᾳ.

Μετὰ δὲ τὸ ἀναγνῶσαι καὶ διδάξαι λέγει ὁ διάκονος·

Εἶπωμεν πάντες, Κύριε ἐλέησον.

Κύριε παντοκράτορ ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον.

Ἐπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως

πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπερ σωτηρίας καὶ ἀντιλήψεως παντὸς τοῦ φιλοχρίστου λαοῦ, δεόμεθά σου ἐπάκουσον.

Ἐπερ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχμαλωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν ἡμῶν, δεόμεθά σου ἐπάκουσον.

Ἐπερ τοῦ περιεστῶτος λαοῦ καὶ ἀπεκδεχομένου τὸ παρά σου πλούσιον καὶ μέγα ἔλεος, ἰκετεύομέν σε, σπλαγχνίσθητι καὶ ἐλέησον.

Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς.

Ἐψωσον κέρας Χριστιανῶν τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ.

Ἰκετεύομέν σε πολυέλεε Κύριε, ἐπάκουσον ἡμῶν δεομένων σου, καὶ ἐλέησον.

Ὁ λαὸς ἐκ τρίτου.

Κύριε ἐλέησον.

Ὁ διάκονος.

Ἐπερ ἀφέσεως ἁμαρτιῶν ἡμῶν, καὶ συγχωρησεως πλημμελημάτων, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον οἱ πάντες παρά τοῦ Κυρίου διελθεῖν αἰτησώμεθα.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρά τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρά τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρά τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, καὶ καλὴν ἀπολογίαὺν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Ὁ ἱερεὺς.

Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς.

Τῆς πάναγίας, ἀχράντου, ὑπερενδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων καὶ δικαίων, μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς.

Ὁ ἐνηχῆσας ἡμᾶς Θεὸς τὰ θεῖά σου, λόγια καὶ σωτήρια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προλεχθέντων κατάληψιν, ὡς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἄμεμπτον, πολιτείαν ἀνέγκλητον.

Ἐκφώνησις.

Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ πάναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός.

Καὶ τῷ πνεύματί σου.

Ὁ διακονος.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται λέγων.

Δέσποτα ζωοποιε καὶ τῶν ἀγαθῶν χορηγέ, ὁ δούς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κυρίον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς ἐν ἀγιασμῷ καὶ ταύτην σοι τὴν θείαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος.

Ἐκφώνησις.

Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, καὶ εἰς φῶς ἀληθείας ὀδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Ἱῶ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος.

Μή τις τῶν κατηχομένων, μή τις τῶν ἀμυήτων, μή τις τῶν μὴ δυναμένων ἡμῖν συνδεθῆναι· ἀλλήλους ἐπίγνωτε· τὰς θύρας ὀρθοὶ πάντες. Ἐτι τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος.

Δέσποτα παντοκράτορ, βασιλεὺ τῆς δόξης,³ ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν, αὐτὸς πάρεσον ἡμῖν ἐν τῇ ᾧρα ἁγία ταύτῃ ἐπικαλούμενοι σε· καὶ λύτρωσαι ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθαρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ πάσης διαβολικῆς ἐνεργείας· καὶ πρόσδεξαι ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο, ὡς προσεδέξω τὴν προσφορὰν Ἀβελ καὶ Νῶε καὶ Ἀαρῶν

καὶ Σαμουήλ, καὶ πάντων σου τῶν ἁγίων, ῥύόμενος ἡμᾶς ἀπὸ παντὸς πονηροῦ πράγματος, καὶ σώζων εἰς τὸ πάντοτε εὐαρεστεῖν καὶ προσκυνεῖν καὶ δοξάζειν σε τὸν Πατέρα καὶ τὸν μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Καὶ ἄρχονται οἱ ἀναγνώσται τοῦ χερουβικοῦ.

Οἱ τὰ χερουβίμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ἄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν βασιλέα τῶν ὄλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλούϊα.

Ὁ ἱερεὺς.

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, Χριστὸς ὁ Θεὸς ἡμῶν προέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρώσιν τοῖς πιστοῖς· προηγούνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβίμ, καὶ τὰ ἑξαπτέρυγα σεραφίμ τὰς ὄψεις καλύπτοντα, καὶ βοῶντα τὸν ὕμνον ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα.

Ὁ ἹΕΡΕΥΣ· εἰσάγων τὰ ἅγια δῶρα,
λέγει τὴν εὐχὴν ταύτην.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἑξαποστείλας, σωτῆρα, καὶ λυτρωτὴν, καὶ εὐεργέτην, εὐλογοῦντα, καὶ ἁγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον,

ὡς ἀγαθὸς καὶ φιλόανθρωπος, τῶν προσενεγκάντων, καὶ δι' οὓς προσήγαγον· καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς.

Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Κύριε εὐλόγησον.

Ὁ ἱερεὺς.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων πάντας ἡμᾶς ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

Ἐν σοφίᾳ πρόσχωμεν.

Ἀρχεται ὁ ἱερεὺς.

Πιστεύω εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς· καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ. Καὶ τὰ ἐξ ἧς τοῦ συμβόλου τῆς πίστεως.

Ἐπειτα ἐπεύχεται κλινὰς τὸν αὐχένα.

Ὁ πάντων Θεὸς καὶ Δεσπότης, ἀξίους ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης τοὺς ἀναξίους, φιλόανθρωπε· ἵνα καθαρεύοντες παντὸς δόλου καὶ πάσης ὑποκρίσεως, ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγάπης συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς θεογνωσίας ἀγιασμῷ, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆ-

ρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογτὸς εἰ σὺν νῶ
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος.

Στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν μετὰ φό-
βου Θεοῦ καὶ κατανύξεως. Ἐν εἰρήνῃ τοῦ Κυρίου
δεηθῶμεν.

Ὁ ἱερεὺς.

Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρμῶν, καὶ
φιλανθρωπίας ὑπάρχεις σύ, καὶ ὁ μονογενὴς σου Υἱός,
καὶ τὸ Πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι ἀγίῳ. Τὰς
κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει τὴν εὐχὴν
ταύτην.

Ὁ μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς κλίνουσι
τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ ἀγίου θυσιαστηρίου,
καὶ ἐπιζητοῦσι τὰς παρὰ σοῦ πνευματικὰς δωρεάς,
ἐξαπόστειλον τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγη-
σον πάντα ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ καὶ ἀνα-
φαιρέτῳ, ὃ ἐν ὑψηλοῖς κατοικῶν, καὶ ταπεινὰ ἐφορῶν.

Ἐκφώνησις.

Ὅτι αἰνετὸν καὶ προσκυνητὸν καὶ ὑπερένδοξον
ὑπάρχει τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ
Υἱοῦ καὶ τοῦ ἀγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

Κύριε εὐλόγησον.

Ὁ ἱερεὺς.

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει πᾶσιν ἡμῖν
τῇ αὐτοῦ χάριτι καὶ φιλανθρωπία.

Καὶ πάλιν.

Ὁ Κύριος εὐλογήσει, καὶ ἀξίους ποιήσει τῆς παρα-
στάσεως τοῦ ἁγίου θυσιαστηρίου, πάντοτε, νῦν καὶ ἀεὶ
καὶ εἰς τοὺς αἰῶνας.

Καὶ πάλιν.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων πάντας
ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱεουργίᾳ τῶν ἀχράντων
αὐτοῦ μυστηρίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος ποιεῖ καθολικὴν^δ συναπτὴν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ λαός. Κύριε ἐλέησον.

Ὁ διάκονος.

Σῶσον, ἐλέησον, οἰκτείρησον, καὶ διαφύλαξον ἡμᾶς,
ὁ Θεὸς τῇ σῇ χάριτι.

Ἐπεὶ τῆς ἀνωθεν εἰρήνης, καὶ Θεοῦ φιλανθρωπίας,
καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώ-
σεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ
Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν
ταῖς ἀγίαις τοῦ Θεοῦ ἐκκλησίαις, μεμνημένων τῶν
πενήτων, χηρῶν καὶ ὀρφανῶν, ξένων καὶ ἐπιδεομένων,
καὶ τῶν ἐντειλαμένων ἡμῖν ὥστε μνημονεύειν αὐτῶν ἐν
ταῖς προσευχαῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν ἐν γῆρα καὶ ἀδυναμίᾳ ὄντων, νοσοῦντων,
καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχ-

λουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν ἐν παρθενίᾳ, καὶ ἀγγελίᾳ, καὶ ἀσκήσει, καὶ ἐν σεμνῷ γάμῳ διαγόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄποις τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ ἀφέσεως ἀμαρτιῶν, καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν παρῶν καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Καὶ ὑπὲρ πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγείας τῶν ἀσθενούντων, καὶ ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρισμοὺς αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν,

ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεθῶμεν.

Καὶ ὑπὲρ τῶν προκειμένων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ ἱερέως, Κύριον τὸν Θεὸν ἱκετεύσωμεν.

Ὁ λαός. Κύριε ἐλέησον.

Ἐκ τρίτου.

Εἶτα σφραγίζει τὰ δῶρα ὁ ἱερεὺς, καὶ ἰστάμενος λέγει καθ' ἑαυτὸν οὕτως.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Ἐκ τρίτου.

Κύριε τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.

Ἐκ τρίτου.

Πληρωθῆτω τὸ στόμα μου αἰνεσεώς σου, Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

Ἐκ τρίτου.

Τοῦ Πατρὸς. Ἀμήν. Καὶ τοῦ Υἱοῦ. Ἀμήν. Καὶ τοῦ ἁγίου Πνεύματος. Ἀμήν. Νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἐπικλινόμενος ἔνθεν καὶ ἔνθεν, λέγει.

Μεγαλύνετε τὸν Κύριον σὺν ἐμοί, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Καὶ ἀποκρίνονται ἐπικλινομένως.

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι.

Ε

Εἶτα ὁ ἱερεὺς διεξοδικῶς.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέοις καὶ οἰκτιρμοῖς, δέσποτα Κύριε, καὶ χαρισάμενος παρῤῥησίαν ἡμῖν τοῖς ταπεινοῖς καὶ ἁμαρτωλοῖς καὶ ἀναξίοις σου δούλοις, παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προσφέρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνωμάτων, ἐπίβλεψον ἐπ' ἐμέ τὸν ἀχρεῖον δούλόν σου, καὶ ἐξάλειψον τὰ παραπτώματα διὰ τὴν σὴν εὐσπλαγχνίαν καὶ καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα λογισμὸν αἰσχρὸν τε καὶ ἀσύνητον, καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ παναγίου σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην καὶ πρόσδεξαί με διὰ τὴν ἀγαθότητά σου, προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ· καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ προσαγόμενα ταῦτα δῶρα διὰ τῶν ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς ἑμαῖς ἀσθενείαις, καὶ μὴ ἀπορρίψης με ἀπὸ τοῦ προσώπου σου, μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιοτήτα, ἀλλ' ἐλέησόν με κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου παρένεγκε τὰ ἀνομήματά μου, ἵνα ἀκατακρίτως προσελθὼν κατενώπιον τῆς δόξης σου, καταξιωθῶ τῆς σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμψεως τοῦ παναγίου Πνεύματος, καὶ μὴ ὡς δούλος ἁμαρτίας ἀποδοκίμος γένωμαι, ἀλλ' ὡς δούλος σὸς εὖρω χάριν καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν ἐνώπιόν σου, καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι αἰῶνι· ναὶ Δέσποτα παντοκράτορ, παντοδύναμε Κύριε, εἰσάκουσον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ πάντα ἐνεργῶν ἐν πᾶσι, καὶ τὴν παρά σου πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος, νῦν καὶ εἰς τοὺς αἰῶνας.

Ὁ Θεὸς ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπῖαν ἔξαποστείλας τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντάς σου τῇ φοβερᾷ ταύτῃ καὶ ἀναιμάκτῳ θυσίᾳ· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἔλεει σου τῷ ἀγαθῷ, δι' οὗ τὸ γένος ἡμῶν περιποιῆ· ἰκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα μὴ γένηται εἰς κατάκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησίν σου τοῦ Θεοῦ καὶ Πατρός, ἐν ἔλεει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἰ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας.

Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς τὴν ζωὴν, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν, καὶ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος, εὐδόκησον, δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλῆθος τοῦ ἔλεους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναιμάκτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος· καὶ ὁ Θεὸς ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἔπιθε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἀβελ τὰ δῶρα, Νῶε τὰς θυσίας,

Μωσέως καὶ Ἀαρῶν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς προσεδέξω ἐκ χειρὸς τῶν ἀποστόλων σου τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἁγνοημάτων, καὶ εἰς ἀνάπαυσιν νῶν προκεκοιμένων ψυχῶν ἵνα καὶ ἡμεῖς οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι δούλοί σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, καὶ εὐρωμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας καὶ ἀγαθῆς.

Εὐχὴ τοῦ καταπετάσματος.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων σου, ἣν ἀνεκαίνισας ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ Χριστοῦ σου καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκηνώματος δόξης σου, ἔσω τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ ἅγια τῶν ἁγίων κατοπτεῦσαι, προσπιπτομεν τῇ σῇ ἀγαθότητι· Δέσποτα, ἐλέησαι ἡμᾶς· ἐπειδὴ ἔμφοβοι καὶ ἔντρομοὶ ἐσμεν, μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγνοημάτων· ἐξαπόστειλον ὁ Θεὸς τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἡγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα· καὶ ἀλλοιώσον ἡμῶν τὰ φρονήματα πρὸς εὐσέβειαν, ἵνα ἐν καθαρῷ συνειδῶμεν προσφέρωμέν σοι ἔλαιον εἰρήνης, θυσίαν αἰνέσεως.

Εκφώνησις.

Ἐλέει καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ,
 μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
 ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνη πᾶσιν.

Ὁ διάκονος.

Στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου Θεοῦ καὶ
 κατανύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, εἰρήνην τῷ
 Θεῷ προσφέρειν.

Ὁ λαός. Ἐλεον εἰρήνης, θυσίαν αἰδέσεως.

Ὁ ἱερεύς.

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τελετῇ συμβο-
 λικῶς ἀμφιάσματα τῶν αἰνυγμάτων ἀνακαλύψαθι, τη-
 λαυγῶς ἡμῖν ἀνάδειξον· καὶ τὰς νοεράς ἡμῶν ὄψεις
 τοῦ ἀπεριλήπτου φωτὸς πλήωσον, καὶ καθάρας τὴν
 πτωχείαν ἡμῶν ἀπὸ παντὸς μόλυσμου σαρκὸς καὶ πνεύ-
 ματος, ἀξίαν ἀπέργασαι τῆς φοβερᾶς ταύτης καὶ φρικ-
 τῆς παραστάσεως· ὅτι ὑπερεῦσπλαγγχνος καὶ ἐλεήμων
 Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν
 ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύ-
 ματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

ΕΙΤΑ⁶ ἐκφωνεῖ.

Ἡ ἀγάπη τοῦ Κυρίου καὶ Πατρὸς, ἡ χάρις τοῦ Κυ-
 ρίου καὶ Υἱοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου
 Πνεύματος εἶη μετὰ πάντων ἡμῶν.

Ὁ λαός.

Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεύς.

Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

Ὁ λαός.

Ἀξιον καὶ δίκαιον.

Εἶτα ἐπεύχεται ὁ ἱερεύς.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέπον τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν τῷ πάσης κτίσεως ὀρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων Θεῷ καὶ Δεσπότη· ὃν ὑμνοῦσιν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν· ἡλῖός τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρον χορός· γῆ, θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς· Ἱερουσαλήμ ἡ ἐπουράνιος πανήγυρις, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς· πνεύματα δικαίων καὶ προφητῶν· ψυχὰι μαρτύρων καὶ ἀποστόλων· ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραί, καὶ τὰ χερουβὶμ πολυόμματα καὶ τὰ ἕξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλυπτει τὰ προσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα, κέκραγεν ἕτερον πρὸς ἕτερον ἀκαταπαύστοις στόμασιν, ἀσυγήτοις δοξολογίαις·

Ἐκφώνησις.

Τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς σου δόξης λαμπρᾶ τῇ φωνῇ ἄδοντα, βοῶντα, δοξολογοῦντα, κερραγοτα, καὶ λέγοντα·

Ὁ λαός.

Ἅγιος, ἅγιος, ἅγιος Κύριε σαβαώθ, πλήρης ὁ οὐρανός καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.

Ὁ ἱερεὺς σφραγίζων τὰ δῶρα λέγει.

Ἄγιος εἶ, βασιλεὺ τῶν αἰώνων, καὶ πάσης ἀγιωσύνης Κύριος καὶ δωτήρ· ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας· ἅγιον δὲ καὶ τὸ Πνεῦμα σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ Θεοῦ· ἅγιος εἶ, παντοκράτωρ, παντοδύναμη, ἀγαθὴ, φοβερή, εὐσπλαγγχε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τὴν ἐντολήν σου, καὶ ἐκπεσόντα, τοῦτον οὐ παρείδες, οὐδὲ ἐγκατέλιπες, ἀγαθὴ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγγχος πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν· ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα ἔλθῶν τὴν σὴν ἀνανεώσῃ καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθείς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ θεοτόκου συναναστραφεῖς τε τοῖς ἀνθρώποις, πάντα ᾤκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν· μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν καταδέχασθαι, ἐν τῇ νυκτὶ ἧ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Εἶτα ὁ ἱερεὺς τῇ χειρὶ τὸν ἄρτον
κατασχὼν λέγει.

λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ἀγιάσας, κλάσας, ἔδωκεν ἡμῖν· τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν.

Λέγουσιν οἱ διάκονοι.

Εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Εἶτα ἐκφωνεῖ.

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Εἶτα λαμβάνει τὸ ποτήριον, καὶ λέγει.

Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ἀγιάσας, εὐλογήσας, πλήσας Πνεύματος ἁγίου, ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς εἰπὼν, Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον, καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς.

Τοῦτο ποεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

Λέγουσιν οἱ διάκονοι.

Πιστεύομεν καὶ ὁμολογοῦμεν.

Ὁ λαός.

Τὸν θάνατόν σου, Κύριε, καταγγέλλομεν, καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν.

Ὁ ἱερεύς.

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως,

καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδρας· καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ, προσφερόμεν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν, ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χάρισθ' ἡμῖν τὰ ἐπουράνια καὶ αἰωνία σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεὸς, τοῖς ἀγαπῶσί σε·⁸ καὶ μὴ δι' ἐμέ, καὶ διὰ τὰς ἐμὰς ἁμαρτίας ἀβετήσης τὸν λαόν, φιλάνθρωπε Κύριε.

Εἶτα λέγει ἐκ τρίτου.

Ὁ γὰρ λαὸς σου καὶ ἡ ἐκκλησία σου ἱκετεύουσί σε.

Ὁ λαός.

Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ πατήρ ὁ παντοκράτωρ.

Πάλιν λέγει ὁ ἱερεὺς.

Ἐλέησον ἡμᾶς, ὁ Θεὸς ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεὸς ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκειμένα δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον.

Εἶτα κλίνας τὸν αὐχένα λέγει.

τὸ κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρί, καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον τὸ ὁμοούσιόν τε καὶ συναΐδιον· τὸ λαλήσαν ἐν νόμῳ καὶ προφήταις καὶ τῇ καινῇ σου διαθήκῃ· τὸ καταβάν

ἐν εἶδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ μείναν ἐπ' αὐτόν· τὸ καταβὰν ἐπὶ τοὺς ἀποστόλους σου ἐν εἶδει πυρίνων γλωσσῶν⁹ ἐν τῷ ὑπερώφῃ τῆς ἀγίας καὶ ἐνδόξου Σιών, ἐν τῇ ἡμέρᾳ τῆς πεντηκοστῆς· αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατάπεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα.

Καὶ ἀνισταμενος ἐκφωνεῖ.

ἵνα ἐπιφοιτήσαν τῇ ἀγίᾳ καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ, ἀγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτου σῶμα ἅγιον τοῦ Χριστοῦ σου.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς.

Καὶ τὸ ποτήριον τοῦτο, αἷμα τίμιον τοῦ Χριστοῦ σου.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς καθ' ἑαυτὸν, ἰστάμενος.

Ἴνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν, εἰς στηριγμὸν τῆς ἀγίας σου καθολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ἄδου μὴ κατισχύσωσιν αὐτῆς, ῥυόμενος αὐτὴν ἀπὸ πάσης αἰρέσεως καὶ σκανδάλων, καὶ ἐργαζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν μέχρι τῆς συντελείας τοῦ αἰῶνος.

Καὶ ἐπικλιθεὶς λέγει.

Προσφέρομεν σοι, Δέσποτα, καὶ ὑπὲρ τῶν ἀγίων¹⁰ σου τόπων, οὓς ἐδόξασας τῇ θεοφανείᾳ τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος· προηγουμένως, ὑπὲρ τῆς ἐνδόξου Σιών τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν καὶ ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην

ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου σου Πνεύματος, ἐπιχορήγησον αὐτῇ, Δέσποτα.

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἀγίων πατέρων καὶ ἀδελφῶν ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένη ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ὀρθοδόξως πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις, καὶ πικραῖς δουλείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν.

Μνήσθητι, Κύριε, τῶν νοσοῦντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ σοῦ τοῦ Θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας.

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν κοπιόντων καὶ διακονούντων ἡμῖν πατέρων καὶ ἀδελφῶν ἡμῶν διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν πάντα ἐλέησον, Δέσποτα, πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρη-

νικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας.

Μνήσθητι, Κύριε, τῶν καρποφοροῦντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίας· καὶ μεμνημένων τῶν πενήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδοσμένων καὶ πάντων τῶν ἐντειλαμένων ἡμῖν τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

Ἔτι μνησθῆναι καταξίωσον, Κύριε, καὶ τῶν τὰς προσφορὰς ταύτας προσενεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ χάρισαι αὐτοῖς βίον ἄμμεπτου, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξθαι, καὶ βαθμοὺς ἀγαθοῦ περιποίησαι, ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι· εὐαρεστησάντων κατὰ γενεάν καὶ γενεάν, προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, διδασκάλων, ὁσίων, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τοῦ Χριστοῦ σου τετελειωμένου.

Χαῖρε, κεχαριτωμένη Μαρία, ὁ Κύριος μετὰ σοῦ εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογήμενος ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.

Εἶτα ἐκφωνεῖ ὁ ἱερεὺς.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Οἱ ψάλται.

Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν θεοτόκον, τὴν ἀειμακάριστον, καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χειρουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον σὲ μεγαλύνομεν.

Καὶ πάλιν ψάλλουσιν.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις, ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὲ καὶ παράδεισε λογικέ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέγονεν ὁ πρὸ αἰῶνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει κεχαριτωμένη πᾶσα ἡ κτίσις· δόξα σοι.

Οἱ διάκονοι.

Μνήσθητι, Κύριε ὁ Θεός, ἡμῶν.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει.

Μνήσθητι, Κύριε ὁ Θεός, τῶν πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν, καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθόδοξων, ἀπὸ Ἄβελ τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτοὺς ἀνάπαυσον, ἐν χώρα ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ παραδείσου, ἐν τοῖς κόλποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν· ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός· ἐνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου, καὶ καταλάμπει διὰ παντός· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς Χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις· μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ, καὶ Σωτῆρος

ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς.

Ὁ διάκονος.

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ περιεστῶτος λαοῦ, καὶ πάντων καὶ πασῶν.

Ὁ λαός.

Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς ἐκφωνεῖ.

Δι' ὧν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλόανθρωπος,

Ὁ λαός.

Ἄνες, ἄφες, συγχώρησον, ὁ Θεὸς, τὰ παραπτώματα ἡμῶν, τὰ ἑκούσια, τὰ ἀκούσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει καὶ ἀγνοίᾳ· τὰ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ· τὰ κατὰ νοῦν καὶ διάνοιαν· τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Ὁ ἱερεὺς.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

Ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
Ἵπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων,

ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων Κυρίῳ τῷ Θεῷ δεηθῶμεν.

“Ὅπως Κύριος ὁ Θεὸς ἡμῶν προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον, νοερόν, καὶ πνευματικὸν αὐτοῦ θυσιαστήριον εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεάν τοῦ παναγίου Πνεύματος, δεηθῶμεν

τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνητοῦ Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλύνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἄφθονος ἀγαθότης, ὁ πάντων Θεὸς καὶ Δεσπότης, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χειρουβίμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ᾧ παρεστήκασιν χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί, τὰ μὲν προσενεχθέντα σοι δῶρα, δόματα, καρπώματα, εἰς ὁσμὴν εὐωδίας πνευματικῆς προσεδέξω, καὶ ἀγιάσαι καὶ τελειῶσαι κατηξίωσας, ἀγαθέ, τῇ χάριτι τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος· ἀγιάσον, Δέσποτα, καὶ τὰς ἡμετέρας ψυχὰς καὶ σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις, καὶ ἔκβαλον ἀφ’ ἡμῶν πᾶσαν ἐννοίαν πονηράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχροῦ, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τύφον καὶ ὑπόκρισιν πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν ῥαθυμίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν,

πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἀγιότητός σου.

Ἐκφώνησις.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλάνθρωπε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν.

Ὁ λαός.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου καὶ τὰ ἔξῃς.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει.

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, Κύριε, Κύριε τῶν δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ τῶν ἔργων αὐτοῦ, πάσης ἐπηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπεινώσιν.

Ἐκφώνησις.

Ὅτι σου ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ ἱερεὺς.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστός, ἔπιδε ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένους ἐκλίναμεν ἕκτεινον τὴν

χεῖρα σου την κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸν λαόν σου· διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς δοξάζωμεν σὲ τὸν μόνον ζῶντα καὶ ἀληθινὸν Θεὸν ἡμῶν, τὴν ἁγίαν καὶ ὁμοούσιον Τριάδα, Πατέρα καὶ Υἱὸν καὶ τὸ ἅγιον Πνεῦμα, νῦν καὶ αἰεὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ἐκφώνησις.

Σοὶ γὰρ πρέπει καὶ ἐποφείλεται ἢ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ, καὶ προσκύνησις καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ αἰεὶ.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται λέγων οὕτω.

Σοὶ ἐκλίνωμεν οἱ δοῦλοι σου, Κύριε, τοὺς ἡμετέρους ἀνχένας ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλούσια ἐλέη· πλουσίαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἁγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Ἐκφώνησις.

Σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ.

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἁγίας καὶ ὁμοουσίου καὶ ἀκτίστου καὶ προσκυνητῆς Τριάδος μετὰ πάντων ἡμῶν.

F

Ὁ λαός.

Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ διάκονος.

Μετὰ φόβου Θεοῦ πρόσχωμεν.

Ὁ ἱερεὺς ὑψῶν τὸ δῶρον λέγει καθ' αὐτόν.

Ἄγιε ὁ ἐν ἁγίοις ἀναπαυόμενος Κύριε, ἁγιάσον ἡμᾶς τῷ λογῷ τῆς σῆς χάριτος καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶπας, Δέσποτα, "Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεοῦ Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκήρατον ὕμνον ἐν ἁγίαις καὶ ἀναιμάκτοις σου θυσίαις, σὺν τοῖς Χερουβὶμ καὶ Σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἀμαρτωλοῦ βοῶντος καὶ λέγοντος·

Ἐκφώνησις.

Τὰ ἅγια τοῖς ἁγίοις.

Ὁ λαός.

Εἰς ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

Ἵπὲρ ἀφέσεως τῶν ἀμαρτιῶν ἡμῶν, καὶ ἰλασμοῦ τῶν ψυχῶν ἡμῶν, καὶ ὑπὲρ πάσης ψυχῆς θλιβομένης τε καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων, ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν, πάντες ἐκτενῶς εἰπόμεν, Κύριε ἐλέησον.

Ὁ λαός. Κύριε ἐλέησον.

Δωδεκάκις.

Εἶτα κλᾶ τὸν ἄρτον ὁ ἱερεὺς, καὶ κρατεῖ τῇ δεξιᾷ τὸ ἡμισυ, καὶ τῇ ἀριστερᾷ τὸ ἡμισυ, καὶ βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατῆρι, λέγων.

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς· εἶτα τούτῳ τῷ ἐσφραγισμένῳ, τὸ ἄλλο ἡμισυ καὶ εὐθέως ἄρχεται μελίξειν, καὶ πρὸ πάντων διδόναι εἰς ἕκαστον κρατῆρα ἀπλῆν λέγων.

Ἦνωται καὶ ἡγιασται καὶ τετελείωται εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ.

Καὶ ὅταν σφραγίξῃ τὸν ἄρτον λέγει.

Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, σφραγισθεὶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ ὅταν διδῶ μερίδα ἀπλῆν εἰς ἕκαστον κρατῆρα, λέγει.

Μερίς ἁγία Χριστοῦ, πλήρης χάριτος καὶ ἀληθείας, Πατρὸς καὶ ἁγίου Πνεύματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εἶτα ἄρχεται μελίξειν καὶ λέγειν.

Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερίσει, εἰς τόπον χλόης· καὶ τὰ ἐξῆς τοῦ ψαλμοῦ.

Εἶτα.

Εὐλόγησω τὸν Κύριον ἐν παντὶ κοιρῶ· καὶ τὰ ἐξῆς.

Εἶτα.

Ἰψώσω σε, ὁ Θεὸς μου ὁ βασιλεὺς· καὶ τὰ ἐξῆς.

Εἶτα.

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη· καὶ τὰ ἑξῆς.

Ὁ διάκονος.

Κύριε εὐλόγησον.

Ὁ ἱερεὺς.

Ὁ Κύριος εὐλογήσει, καὶ ἀκατακρίτους ἡμᾶς διατηρήσει ἐπὶ τῇ μεταλήψει τῶν ἀχράντων αὐτοῦ δωρῶν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Καὶ ὅταν πληρώσωσι, λέγει ὁ διάκονος.
Κύριε εὐλόγησον.

Ὁ ἱερεὺς λέγει.

Ὁ Κύριος εὐλογήσει, καὶ ἀξιώσει ἡμᾶς ἀγναῖς ταῖς τῶν δακτύλων λαβαῖς, λαβεῖν τὸν πύρινον ἄνθρακα, καὶ ἐπιθεῖναι τοῖς τῶν πιστῶν στόμασιν, εἰς καθαρισμόν καὶ ἀνακαινισμόν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων, νῦν καὶ ἀεὶ.

Εἶτα.

Γεύσασθε, καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος, ὁ μελιζόμενος καὶ μὴ μεριζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος.

Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Οἱ ψάλται.

Γεύσασθε, καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος.

Ὁ ἱερεὺς λέγει εὐχὴν πρὸ τῆς μεταλήψεως.

Κύριος ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ ζωὴ τοῦ παντός, ἡμαρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου, καὶ

οὐκ εἶμι ἄξιος μεταλαβεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὡς εὐσπλαγχνος Θεὸς ἀξίωσόν με τῇ χάριτί σου ἀκατακρίτως μετασχεῖν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος εἰς ἄφεςιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον.

[Καὶ μεταλαμβάνει.]

Ἐἵτα μεταδίδωσι τῷ κλήρῳ ὅτε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δίσκους καὶ τοὺς κρατῆρας εἰς τὸ μεταδοῦναι τῷ λαῷ, λέγει ὁ διάκονος αἴρων τὸν πρῶτον δίσκον.

Κύριε εὐλόγησον.

Ἄποκρίνεται ὁ ἱερεὺς.

Δόξα τῷ Θεῷ ἁγιάσαντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Λέγει ὁ διάκονος.

Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρατρέπεζον, λέγει ὁ ἱερεὺς.

Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν, εἰς τοὺς αἰῶνας.

Ὁ διάκονος.

Μετὰ φόβου Θεοῦ, καὶ πίστεως, καὶ ἀγάπης προσέλθετε.

Ὁ λαός.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ πάλιν ὅτε ἐπαίρει τὸν δίσκον ἀπὸ τοῦ παρατραπέζου, λέγει.

Κύριε εὐλόγησον.

[Ἡ μετάληψις.]

Ὁ ἱερεὺς.

Σώσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ὁ ἱερεὺς πάλιν.

Δόξα τῷ Θεῷ ἡμῶν, τῷ ἁγιάσαντι πάντας ἡμᾶς.

Καὶ ὅταν ἀποθῆται τὸ ποτήριον εἰς τὴν ἁγίαν τράπεζαν, λέγει ὁ ἱερεὺς.

Εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λέγουσιν οἱ διάκονοι καὶ ὁ λαός.

Πλήρωσον τὸ στόμα ἡμῶν αἰνέσεώς σου, Κύριε, καὶ χαρᾶς ἐμπλησον τὰ χεῖλη ἡμῶν, ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

Καὶ πάλιν.

Εὐχαριστοῦμέν σοι, Χριστέ ὁ Θεὸς ἡμῶν, ὅτι ἠξίωσας ἡμᾶς μετασχεῖν τοῦ σώματος καὶ αἵματός σου, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀκατακρίτους ἡμᾶς φύλαξον, δεόμεθα, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Εὐχὴ θυμιάματος εἰς τὴν ἐσχάτην
εἴσοδον.

Εὐχαριστοῦμέν σοι τῷ Σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ ἀχράντων σου μυστηρίων, καὶ προσφερομέν σοι τὸ θυμιάμα τοῦτο, δεόμενοι, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων σου, καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς μετέχειν τῶν ἁγιασμάτων σου, εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς βασιλείας οὐρανῶν κληρονομίαν ὅτι σὺ εἶ ὁ ἁγιασμοὸς ἡμῶν ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι.

Καὶ ἄρχεται ὁ διάκονος ἐν τῇ εἰσόδῳ.

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς Λόγε τοῦ Πατρός, ὅτι κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεισιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον· δόξα σοι.

Καὶ ὅταν ποιήσῃ τὴν εἰσοδον, ἄρχεται λέγειν ὁ διάκονος οὕτως.

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ὁ ἱερεὺς εὐχεται.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἁειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθῶμεθα.

Ὁ λαός· Σοὶ Κύριε.

Ὁ ἱερεὺς.

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν δούλων σου, καὶ κατηξίωσας ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουρανοῦ τραπέζης, μὴ κατακρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ τοῦ ἁγίου σου Πνεύματος, ἵνα ἄγιοι γενόμενοι, εὐρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου σου, διὰ τῶν οἰκτιρισμῶν τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ

Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι ὅτι ἠυλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος.

Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Καὶ πάλιν λέγει.

Ἐν εἰρήνῃ Χριστοῦ πορευθῶμεν.

Ὁ λαός.

Ἐν ὀνόματι Κυρίου. Κύριε εὐλόγησον,

Εὐχὴ ἀπολυτικὴ λεγομένη παρὰ τοῦ διακόνου.

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι, σὲ ὑμνοῦμεν τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας· σὲ ὑμνοῦμεν τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.

Ὁ ἱερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου μέχρι τοῦ σκευοφυλακίου.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες θείαν λειτουργίαν, καὶ νῦν δεόμεθά σου, Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς· ὀρθοτόμησον τὴν ὁδὸν ἡμῶν· ῥίζωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίου βασιλείας ἀξίωσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος.

Ἔτι καὶ ἔτι καὶ διὰ παντος ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ
μετὰ τὴν ἀπόλυσιν.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἀγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀνώμους ἐν τῇ πίστει. ὁδήγησον ἡμᾶς εἰς τελείαν υἰοθεσίαν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἀγιασμὸς καὶ φωτισμὸς ἡμῶν ὁ Θεός, καὶ ὁ μονογενής σου Υἱός, καὶ τὸ Πνεῦμα σου πανάγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ διάκονος.

Ἐν εἰρήνῃ Χριστοῦ διαφυλαχθῶμεν.

Ὁ ἱερεύς.

Ἡὐλόγηται ὁ Θεὸς ὁ εὐλογῶν, καὶ ἀγιάζων διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ζωοποιῶν καὶ ἀχράντων μυστηρίων, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Εἶτα εὐχὴ τοῦ ἰλασμοῦ.

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ τοῦ ζῶντος, ἀμνε καὶ ποιμὴν ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ τὸ δά-
νειον τοῖς δυσὶ χρεωφειλέταις χαρισάμενος, καὶ τῇ ἁμαρτωλῷ τὴν ἄφεσιν τῶν ἁμαρτιῶν αὐτῆς δούς, ὁ τὴν ἴασιν τῷ παραλυτικῷ δωρησάμενος, σὺν τῇ ἀφέσει τῶν ἁμαρτιῶν αὐτοῦ, ἄνες, ἄφες, συγχώρησον ὁ Θεὸς τὰ πλημμελήματα ἡμῶν τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ παρακοῇ

γενόμενα ἃ οἶδε τὸ Πνεῦμά σου τὸ πανάγιον ὑπὲρ τοὺς δούλους σου· καὶ εἴ τι τῶν ἐντολῶν σου ἄνθρωποι σάρκα φοροῦντες καὶ τὸν κοσμον τοῦτον οἰκοῦντες, ἢ ἐκ τοῦ διαβόλου ἐπλανήθησαν, εἴτε ἐν λογῷ ἢ ἐν ἔργῳ εἴτε ὑπὸ κατάραν ὑπέπεσαν, ἢ τῷ ἰδίῳ ἀναθέματι, παρακαλῶ καὶ δέομαι τὴν ἄφατον σου φιλανθρωπίαν, τῷ μὲν λόγῳ λυθῆναι, συγχωρηθῆναι δὲ αὐτοῖς τῷ ὄρκῳ καὶ τῷ ἰδίῳ ἀναθέματι κατὰ τὴν σὴν ἀγαθοτητα. **Ναί, Δέσποτα Κύριε,** εἰσακουσον τῆς δεήσεώς μου ὑπὲρ τῶν δούλων σου, καὶ πάριδε ὡς ἀμνησικάκος τὰ ἐπταισμένα αὐτῶν ἅπαντα· συγχώρησον αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον· ἀπάλλαξον αὐτοὺς τῆς αἰωνίου κολάσεως· σὺ γὰρ εἶ ὁ ἐντειλάμενος ἡμῖν λέγων ὅτι· Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τοῖς οὐρανοῖς· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τοῖς οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν καὶ ἀφιέναι ἁμαρτίας δυνάμενος, καὶ πρέπει σοι ἡ δόξα σὺν τῷ ἀνάρχῳ Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

NOTES.

(¹) The omission of the word *καὶ* would make the sentence run more easily.

(²) This Rubric is a decisive proof of the very great antiquity of this Liturgy. It is not certain what is the exact meaning of the word *διεξοδικώτατα*: whether, as some would have it, *continuously and consecutively*, or, as others, *at very great length*.

(³) Some of the editions insert *δ Θεός* before *δ εἰδώς*.

(⁴) Here again we have the Great Entrance, as in the Liturgy of S. Mark, page 15, line 7.

(⁵) The Universal Collect: which, in the Liturgies of the Constantinopolitan family, is called the Ectene or Ectenes: whether from the *intense* or from the *prolonged* character of the supplications.

(⁶) The commencement of the Anaphora, as in S. Mark's Liturgy, page 15, line 15.

(⁷) The word *ἡμῶν* in this place seems emphatic, and to shew that this part of the Canon was composed by one present at the Last Supper. No other primitive Liturgy, not even S. Mark's, has this word here. L.

(⁸) This is the famous passage which S. Paul quotes in 1 Cor. ii. 9, thereby proving the primitive date of this Liturgy. The superficial resemblance to Isaiah lxiv. 4 vanishes on comparing the Greek of the lxx. with that of the Apostle. See *Neale's Essays on Liturgiology*, pp. 414 seq. L.

(⁹) Notice the far more graphic detail of the descent of the HOLY GHOST here than in the other primitive Liturgies, as if it were indeed written by an eye-witness of the first Pentecost.

(¹⁰) In the Liturgy of the Church of Jerusalem, the Holy Places have, with singular propriety, special mention.

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THE LITURGY
OF
SAINT CLEMENT,
OR,
ACCORDING TO THE USE OF THE
Apostolical Constitutions.

PREFACE

TO THE

LITURGY OF SAINT CLEMENT.

It is needless to discuss the question as to the age of the Apostolical Constitutions ; a question on which so much learning has been expended, and which can never be answered with certainty. We shall do well, with the generality of learned men, to assign them to the Third Century ; but the Liturgy which they contain is probably of a far earlier date.

Some have considered it to be the production of a Judaizing set of Christians ; an opinion for which I cannot see the least ground. I could more easily imagine that it was the Liturgy—in all its main points—given by S. Paul to the Churches of his foundation : the whole language and tenor of thought so closely resembling that of the Apostle of the Gentiles, and one expression of his—“cleansing ourselves from all filthiness both of the flesh and spirit”—actually occurring seven times in its course.

At the same time it is not actually certain that the

Clementine Liturgy was ever actually used anywhere; or that it was more than a kind of normal liturgy, drawn up by the compiler, whoever he were, of the Apostolical Constitutions.

Its Liturgical peculiarity, as everyone is aware, is omission of the Lord's Prayer; an omission which, according to the opinion, though mistaken, of some Canonists, would render the Liturgy itself invalid.

The text of the following pages does not entirely follow that of any preceding edition, though it but seldom departs from that of Cotelerius (Amsterdam: 1698).

It will be followed, with God's help, by the Liturgy of S. Chrysostom.

SACKVILLE COLLEGE, *Sept.* 13, 1858.

THE

LITURGY OF S. CLEMENT.

ΚΑΙ τῇ ἔωθεν ἐνθρονιζέσθω εἰς τὸν αὐτῷ διαφέροντα τόπον παρὰ τῶν λοιπῶν ἐπισκόπων, πάντων αὐτὸν φιλησάντων τῷ ἐν Κυρίῳ φιλήματι. Καὶ μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, τῶν τε ἐπιστολῶν ἡμῶν καὶ τῶν πράξεων καὶ τῶν εὐαγγελίων, ἀσπασάσθω ὁ χειροτονηθεὶς τὴν ἐκκλησίαν, λέγων.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Καὶ πάντες ἀποκρινέσθωσαν· Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ μετὰ τὴν πρόσρησιν προσλαλησάτω τῷ λαῷ λόγους παρακλήσεως· καὶ πληρώσαντος αὐτοῦ τὸν τῆς διδασκαλίας λόγον· Φημὶ ἐγὼ Ἀνδρέας ὁ ἀδελφὸς Πέτρου· ἀναστάντων ἁπάντων, ὁ διάκονος ἐφ' ὑψηλοῦ τιος ἀελθὼν κηρυττέτω· Μὴ τις τῶν ἀκροωμένων· μὴ τις τῶν ἀπίστων. Καὶ ἡσυχίας γενομένης λέγετω·

Εὐξασθε οἱ κατηχούμενοι· Καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν, λέγοντες· Κύριε ἐλέησον. Διακονεῖτω δὲ ὑπὲρ αὐτῶν λέγων. Ὅτι τῶν κατηχουμένων πάντες τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθὸς φιλόπρωπος εὐμενῶς εἰσακούσῃ τῶν δεήσεων αὐτῶν καὶ τῶν παρακλήσεων, καὶ προσδεξάμενος αὐτῶν τὴν ἰκεσίαν ἀντιλάβηται αὐτῶν καὶ δῶ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τοῦ Χριστοῦ αὐτοῦ, φωτισῇ.

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αὐτοὺς καὶ συνετίση, παιδεύση αὐτοὺς τὴν θεογνωσίαν, διδάξῃ αὐτοὺς τὰ προστάγματα αὐτοῦ καὶ τὰ δικαιώματα, ἐγκαταφυτεύση ἐν αὐτοῖς τὸν ἀγνὸν αὐτοῦ καὶ σωτήριον φόβον, διανοίξῃ τὰ ὦτα τῶν καρδιῶν αὐτῶν πρὸς τὸ ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός, βεβαιώσῃ δὲ αὐτοὺς ἐν τῇ εὐσεβείᾳ, ἐνώσῃ καὶ ἐγκαταριθμήσῃ αὐτοὺς τῷ ἁγίῳ αὐτοῦ ποιμνίῳ, καταξιώσας αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας, τῆς ὄντως ζωῆς, ῥύσῃται δὲ αὐτοὺς ἀπὸ πάσης ἀσεβείας, καὶ μὴ δῶ τόπον τῷ ἄλλοτρίῳ κατ' αὐτῶν, καθαρίσῃ δὲ αὐτοὺς ἀπὸ παντοῦ μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐνοικήσῃ τε ἐν αὐτοῖς καὶ ἐμπεριπατήσῃ διὰ τοῦ Χριστοῦ αὐτοῦ, εὐλογήσῃ τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους, καὶ κατευθύνη αὐτοῖς τὰ προκείμενα εἰς τὸ συμφέρον. Ἐπι ἐκτενωῶς ὑπὲρ αὐτῶν ἰκετεύσωμεν, ἵνα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μνήσεως, ἀξιωθῶσι τῶν ἁγίων μυστηρίων καὶ τῆς μετὰ τῶν ἁγίων διαμονῆς. Ἐγείρεσθε, οἱ κατηχούμενοι. Τὴν εἰρήνην τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ αἰτήσασθε, εἰρηνικὴν ἡμέραν καὶ ἀναμάρτητον καὶ πάντα τὸν χρόνον τῆς ζωῆς ὑμῶν, χριστιανὰ ὑμῶν τὰ τέλη, ἴλεων καὶ εὐμενῆ τὸν Θεόν, ἀφῆσιν πλημμελημάτων, ἑαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παράθεσθε, κλίνατε καὶ εὐλογεῖσθε.

Ἐφ' ἐκάστῳ δὲ τούτων, ὃν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαός· Κύριε ἐλέησον· καὶ πρὸ πάντων τὰ παιδία. Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογεῖτω αὐτοὺς ὁ χειροτονηθεὶς ἐπίσκοπος εὐλογίαν τοιαύτην. Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ μόνος ἀληθινὸς Θεός, ὁ Θεὸς καὶ πατὴρ τοῦ Χριστοῦ σου τοῦ μονογενοῦς Υἱοῦ σου, ὁ Θεὸς τοῦ Παρακλήτου, καὶ τῶν ὄλων Κύριος· ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς ἐπιστήσας πρὸς μάθησιν τῆς εὐσεβείας, αὐτὸς καὶ νῦν ἔπι δε ἐπὶ

τοὺς δούλους σου, τοὺς κατηχουμένους τὸ εὐαγγέλιον τοῦ Χριστοῦ σου· καὶ δὸς αὐτοῖς καρδίαν καινὴν, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις αὐτῶν, πρὸς τὸ εἰδέναι καὶ ποιεῖν τὸ θέλημά σου, ἐν καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ· καταξίωσον αὐτοὺς τῆς ἁγίας μυστήσεως, καὶ ἔνωσον αὐτοὺς τῇ ἁγίᾳ σου ἐκκλησίᾳ, καὶ μετόχους ποιήσον τῶν θείων μυστηρίων, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, τοῦ ὑπὲρ αὐτῶν ἀποθανόντος· δι' οὗ σοι δόξα καὶ τὸ σέβας, ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

Καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω, προέλθετε οἱ κατηχούμενοι ἐν εἰρήνῃ. Καὶ μετὰ τὸ ἐξελθεῖν αὐτοὺς, λεγέτω· Ἐὔξασθε οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. ἔκτενωσ πάντες ὑπὲρ αὐτῶν δεηθῶμεν, ὅπως ὁ φιλόανθρωπος Θεὸς διὰ Χριστοῦ ἐπιτιμήσῃ τοῖς ἀκαθάρτοις καὶ πονηροῖς πνεύμασι, καὶ ῥύσῃται τοὺς αὐτοῦ ἰκέτας ἀπὸ τῆς τοῦ ἄλλοτριῶν καταδυναστείας· ὁ ἐπιτιμήσας τῷ λεγεῶνι τῶν διαμόνων καὶ τῷ ἀρχεκάκῳ διαβόλῳ, ἐπιτιμήσῃ αὐτὸς καὶ νῦν τοῖς ἀποστάταις τῆς εὐσεβείας, καὶ ῥύσῃται τὰ ἑαυτοῦ πλάσματα ἀπὸ τῆς ἐνεργείας αὐτοῦ, καὶ καθαρῖσῃ αὐτά, ἃ μετὰ πολλῆς σοφίας ἐποίησεν. Ἔτι ἔκτενωσ ὑπὲρ αὐτῶν δεηθῶμεν, σώσον καὶ ἀνάστησον αὐτοὺς ὁ Θεός, ἐν τῇ δυνάμει σου. Κλίνετε οἱ ἐνεργούμενοι καὶ εὐλογεῖσθε. Καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων. Ὁ τὸν ἰσχυρὸν δεῖσας, καὶ πάντα τὰ σκεύη αὐτοῦ διάρπάσας· ὁ δὸς ἡμῖν ἐξουσίαν ἐπάνω ὄφρων καὶ σκορπίων πατεῖν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· ὁ τὸν ἀνθρωποκτόνον ὄφιν δεσμώτην παραδοὺς ἡμῖν, ὡς στρουθίον παιδίον· ἢ πάντα φρίττει καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου· ὁ ῥήξας αὐτὸν ὡς ἀστραπὴν ἐξ οὐρανοῦ εἰς γῆν, οὐ τοπικῶ ῥήγματι, ἀλλὰ ἀπὸ τιμῆς εἰς ἀτιμίαν, δι' ἐκούσιον αὐτοῦ κακόνοιαν, οὐ τὸ βλέμμα ξηραίνει ἀβύσσους, καὶ ἡ ἀπειλὴ τήκει ὄρη, καὶ ἡ

ἀλήθεια μένει εἰς τὸν αἰῶνα· ὃν αἰνεῖ τὰ νήπια, καὶ εὐλογεῖ τὰ θηλάζοντα· ὃν ὑμνοῦσι καὶ προσκυνοῦσιν ἄγγελοι· ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν ὁ ἀπτόμενος τῶν ὀρέων, καὶ καπνίζονται· ὁ ἀπειλῶν θαλάσσην καὶ ξηραίνων αὐτὴν, καὶ πάντα τοὺς ποταμοὺς αὐτοὺς ἐξηρημῶν· οὐ νεφέλαι κοινορτὸς τῶν ποδῶν· ὁ περιπατῶν ἐπὶ θαλάσσης, ὡς ἐπ' ἐδάφους· μονογενῆς Θεέ, μεγάλου Πατρὸς Υἱέ, ἐπιτίμησον τοῖς πονηροῖς πνεύμασι, καὶ ῥῦσαι τὰ ἔργα τῶν χειρῶν σου ἐκ τῆς τοῦ ἀλλοτρίου πνεύματος ἐνεργείας· ὅτι σοι δόξα, τιμὴ καὶ σέβας, καὶ διὰ σοῦ τῷ σῷ Πατρὶ, ἐν ἀγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. ἁμήν·

Καὶ ὁ διάκονος λεγέτω· προέλθετε οἱ ἐνεργούμενοι· καὶ μετ' αὐτοὺς προσφωνεῖτω· εὐξασθε οἱ φωτιζόμενοι. Ἐκτενωῶς οἱ πιστοὶ πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν, ὅπως ὁ Κύριος καταξιώσῃ αὐτοὺς μνηθέντας εἰς τὸν τοῦ Χριστοῦ θάνατον συναναστήναι αὐτῷ, καὶ μετόχους γενέσθαι τῆς βασιλείας αὐτοῦ, καὶ κοινωνοὺς τῶν μυστηρίων αὐτοῦ ἐνώση καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ. Σῶσον καὶ ἀνάστησον αὐτοὺς ἐν τῇ σῇ χάριτι. Κατασφραγισάμενοι τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ, κλίναντες εὐλογεῖσθωσαν παρὰ τοῦ ἐπισκόπου τῆνδε τὴν εὐλογίαν. Ὁ προειπὼν διὰ τῶν ἀγίων σου προφητῶν τοῖς μνουμένοις· λούσασθε, καθαροὶ γίνεσθε· καὶ διὰ τοῦ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους, καὶ εὐλόγησον αὐτοὺς καὶ ἀγιάσον, καὶ παρασκεύασον ἀξιόους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς, καὶ τῆς ἀληθινῆς υἰοθεσίας τῶν πνευματικῶν σου μυστηρίων, τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν· δι' οὗ σοι δόξα, τιμὴ καὶ σέβας ἐν ἀγίῳ Πνεύματι, εἰς τοὺς αἰῶνας· ἁμήν.

Καὶ λεγέτω ὁ διάκονος· προέλθετε οἱ φωτιζόμενοι. Καὶ μετὰ τοῦτο κηρυττέτω· Εὐξασθε οἱ ἐν τῇ μετανοίᾳ. ἔκτενῶς πάντες ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν παρακαλέσωμεν, ὅπως ὁ φιλοκτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας, προσδέξῃται αὐτῶν τὴν παλινοφθίαν καὶ τὴν ἐξομολόγησιν, καὶ συντρίψῃ τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, καὶ λυτρώσῃται αὐτοὺς ἀπὸ τῆς παγίδος τοῦ διαβόλου καὶ τῆς ἐπηρείας τῶν δαιμόνων, καὶ ἐξέλῃται αὐτοὺς ἀπὸ παντὸς ἀθεμίτου λόγου, καὶ πάσης ἀτόπου πράξεως, καὶ πονηρᾶς ἐννοίας· συγχωρήσῃ δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν, τὰ τε ἑκούσια καὶ τὰ ἀκούσια, καὶ ἐξαλείψῃ τὸ κατ' αὐτῶν χειρόγραφον, καὶ ἐγγάψῃται αὐτοὺς ἐν βίβλῳ ζωῆς· καθαρῇ δὲ αὐτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ ἐνώσῃ αὐτοὺς ἀποκαταστήσας εἰς τὴν ἁγίαν αὐτοῦ ποιμήνην, ὅτι αὐτὸς γινώσκει τὸ πλάσμα ἡμῶν. "Ὅτι τίς καυχῆσεται ἁγνὴν ἔχειν καρδίαν; ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπο ἁμαρτίας; πάντες γὰρ ἐσμεν ἐν ἐπιτιμίῳις. ἔτι ὑπὲρ αὐτῶν ἔκτενέστερον δεηθῶμεν, ὅτι χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ὅπως ἀποστραφέντες πᾶν ἔργον ἀθέμιτον, προσοικειωθῶσι πάσῃ πράξει ἀγαθῇ ἵνα ὁ φιλόανθρωπος Θεὸς ἢ τάχος εὐμενῶς προσδεξάμενος αὐτῶν τὰς λιτάς, ἀποκαταστήσῃ αὐτοῖς ἀγαλλίασιν τοῦ σωτηρίου, καὶ πνεύματι ἡγεμονικῷ στηρίξῃ αὐτούς, ἵνα μηκέτι σαλευθῶσι· κοινωνοὶ γενέσθαι τῶν ἁγίων αὐτοῦ ἱερῶν, καὶ μέτοχοι τῶν θείων μυστηρίων· ἵνα ἄξιοι ἀποφανθέντες τῆς υἰοθεσίας, τύχῳσι τῆς αἰωνίου ζωῆς. "Ἐτι ἔκτενῶς πάντες ὑπὲρ αὐτῶν εἴπωμεν· Κύριε ἐλέησον, σῶσον αὐτοὺς ὁ Θεός, καὶ ἀνάστησον τῷ ἐλέει σου. Ἄναστάντες τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ, κλίνατε καὶ εὐλογεῖσθε. Ἐπευχέσθω οὖν ὁ ἐπίσκοπος τοιαυδε. Παντοκράτορ Θεὲ αἰώνιε, δέσποτα τῶν ὅλων, κτίστα καὶ πρῦτανι τῶν πάντων

ὁ τὸν ἄνθρωπον κόσμον κόσμον ἀναδείξας διὰ Χριστοῦ, καὶ νόμον δούς αὐτῷ ἔμφυτον καὶ γραπτὸν πρὸς τὸ ξῆν αὐτὸν ἐνθέσμως, ὡς λογικόν καὶ ἁμαρτόντι ὑποθήκην δούς πρὸς μετάνοιαν τὴν σαυτοῦ ἀγαθότητα· ἔπιδε ἐπὶ τοὺς κεκλικότας σοι αὐχένα ψυχῆς καὶ σώματος· ὅτι οὐ βούλει τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν, ὥστε ἀποστρέψαι αὐτὸν ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. Ὁ Νινευιτῶν προσδεξάμενος τὴν μετάνοιαν· ὁ θέλων πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· ὁ τὸν υἱὸν προσδεξάμενος, τὸν καταφαγόντα τὸν βίον αὐτοῦ ἀσώτως, πατρικοῖς σπλάγγχοις, διὰ τὴν μετάνοιαν· αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἱκετῶν σου τὴν μετάγνωσιν· ὅτι οὐκ ἔστιν ὃς οὐχ ἁμαρτήσεται σοι· ἔαν γὰρ ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἴλασμός ἐστι καὶ ἀποκατάστασον αὐτοὺς τῇ ἀγίᾳ σου ἐκκλησίᾳ ἀξία καὶ τιμῇ, διὰ τοῦ Χριστοῦ τοῦ Θεοῦ σωτῆρος ἡμῶν· δι' οὗ σοὶ δόξα καὶ προσκύνησις, ἐν τῷ ἀγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἄμην.

Καὶ ὁ διάκονος λεγέτω· ἀπολύεσθε οἱ ἐν μετανοίᾳ· καὶ προστιθέτω μήτις τῶν μὴ δυναμένων προελθέτω· ὅσοι πιστοὶ κλίνωμεν γόνυ. Δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ. Πάντες συντονως τὸν Θεὸν διὰ τοῦ Χριστοῦ αὐτοῦ παρακαλέσωμεν.

Ἐπεὶ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων ἐκκλησιῶν δεηθῶμεν ὅπως ὁ τῶν ὅλων Θεὸς ἀίδιον καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληροφορίᾳ τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ.

Ἐπεὶ τῆς ἀγίας καὶ καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων δεηθῶμεν ὅπως ὁ Κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον δια-

φυλάξῃ καὶ διατηρήσῃ μέχρι τῆς συντελείας τοῦ αἰῶνος, τεθεμελιωμένην ἐπὶ τὴν πέτραν.

Καὶ ὑπὲρ τῆς ἐνθάδε ἀγίας παροικίας δεηθῶμεν ὅπως καταξιώσῃ ἡμᾶς ὁ τῶν ὄλων Κύριος ἀνευδότως τὴν ἐπουράνιον αὐτοῦ ἐλπίδα μεταδιώκειν, καὶ ἀδιάλειπτον αὐτῷ τῆς δεήσεως ἀποδιδόναι τὴν ὀφειλήν.

Ἐπὲρ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐραναν τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας δεηθῶμεν καὶ ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου Κλήμεντος καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Εὐδοίου καὶ τῶν παροικιῶν δεηθῶμεν ὅπως ὁ οἰκτιρμων Θεὸς χαρίσῃται αὐτοὺς ταῖς ἀγίαις αὐτοῦ ἐκκλησίαις σώους, ἐντίμους, μακροημερεύοντας, καὶ τίμιον αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ.

Καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος, καὶ σώων καὶ ἐντίμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι.

Ἐπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν, ὅπως ὁ Κύριος ἀμεμπτον διακονίας αὐτοῖς παράσχηται.

Ἐπὲρ ἀναγνωστῶν, ψαλτῶν, παρθένων, χησῶν τε καὶ ὀρφανῶν δεηθῶμεν, ὑπὲρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν, ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ.

Ἐπὲρ εὐνούχων ὁσίως πορευομένων δεηθῶμεν ὑπὲρ τῶν ἐν ἐγκρατεία καὶ εὐλαβείᾳ δεηθῶμεν ὑπὲρ τῶν καρποφορούντων ἐν τῇ ἀγίᾳ ἐκκλησίᾳ καὶ ποιούντων τοῖς πένησι τὰς ἐλεημοσύνας δεηθῶμεν καὶ ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων Κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν ὅπως ὁ πανάγαθος Θεὸς ἀμείψῃται αὐτοὺς ταῖς ἐπουρανίαις αὐτοῦ δωρεαῖς, καὶ δῶ αὐτοῖς ἐν τῷ παρόντι ἑκατονταπλασίονα καὶ ἐν τῷ μέλλοντι

ζωὴν αἰώνιον καὶ χαρίσῃται αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια.

Ἐπεὶ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος στηρίξῃ αὐτοὺς καὶ βεβαιώσῃ.

Ἐπεὶ τῶν ἐν ἀρρώστια ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν, ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας καὶ σώους ἀποκαταστήσῃ τῇ ἀγία αὐτοῦ ἐκκλησία.

Ἐπεὶ πλεόντων καὶ ὀδοιπορούντων δεηθῶμεν, ὑπερ τῶν ἐν μετάλλοις καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν· ὑπερ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν· ὑπερ ἐχθρῶν καὶ μισούντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν, ὅπως ὁ Κύριος πραΰνας τὸν θυμὸν αὐτῶν διασκεδάσῃ τὴν καθ' ἡμῶν ὀργήν.

Ἐπεὶ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν, ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ.

Τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν, ὅπως ὁ Κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ εἰς μέτρον ἡλικίας ἀγάγῃ.

Ἐπεὶ ἀλλήλων δεηθῶμεν, ὅπως ὁ Κύριος τηρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ῥύσῃται ἡμᾶς τοῦ πονηροῦ καὶ πάντων τῶν σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ σώσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

Ἐπεὶ πάσης ψυχῆς χριστιανῆς δεηθῶμεν. Σώσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου.

Ἐγχειρώμεθα.

Δεηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα.

Ἐπευχέσθω δὲ ὁ ἀρχιερεὺς καὶ λεγέτω· Κύριε παντοκράτορ, ὑψίστε, ὁ ἐν ὑψηλοῖς κατοικῶν, ἅγιε ἐν ἀγίοις ἀναπανόμενε, ἄναρχε, μόναρχε· ὁ διὰ Χριστοῦ κήρυγμα γνώσεως δούς ἡμῖν εἰς ἐπίγνωσιν τῆς σῆς δόξης καὶ

τοῦ ὀνόματός σου, οὐ ἐφάνέρωσεν ἡμῖν εἰς κατάληψιν αὐτὸς καὶ νῦν ἔπιδε δι' αὐτοῦ ἐπὶ τὸ ποιμνίόν σου τοῦτο· καὶ λύτρωσαι αὐτὸ πάσης ἀγνοίας καὶ ποιηρᾶς πράξεως καὶ δὸς φόβῳ φοβεῖσθαι σε καὶ ἀγάπῃ ἀγαπᾶν σε καὶ στέλλεσθαι ἀπὸ προσώπου δόξης σου εὐμενῆς αὐτοῖς γενοῦ καὶ ἴλεως καὶ ὑπήκοος ἐν ταῖς προσευχαῖς αὐτῶν, καὶ φύλαξον αὐτοὺς ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους, ἵνα ὡσιν ἅγιοι σώματι καὶ ψυχῇ, μὴ ἔχοντες σπίλον ἢ ρύπιδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ὡσιν ἄρτιοι καὶ μηδεὶς ἐν αὐτοῖς ἢ ἀτελής. Ἄρωγέ δυνατέ, ἀπροσωπόληπτε, γενοῦ ἀντιλήπτωρ τοῦ λαοῦ σου τούτου, ὃν ἐξηγόρασας τῷ τιμίῳ τοῦ Χριστοῦ σου αἵματι προστάτης, ἐπίκουρος, ταμίας, φύλαξ, τεῖχος ἐρυμνότατον, φραγμός, ἀσφάλεια, ὅτι ἐκ τῆς σῆς χειρὸς οὐδεὶς ἀρπάσαι δύναται· οὐδὲ γὰρ ἐστι θεὸς ὡσπερ σὺ ἕτερος, ὅτι ἐν σοὶ ἡ ὑπομονὴ ἡμῶν. Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, ὅτι ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν. Ἀπροσχάριστε, ἀπαραλόγιστε, ῥύσαι αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, παντὸς παραπτώματος, πάσης ἐπηρείας καὶ ἀπάτης, ἀπὸ φόβου ἐχθροῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος ἐν σκότει διαπορευομένου· καὶ καταξιώσον αὐτοὺς τῆς αἰωνίου ζωῆς, τῆς ἐν Χριστῷ τῷ ὑἱῷ σου τῷ μονογενεῖ, τῷ Θεῷ καὶ σωτῆρι ἡμῶν, δι' οὗ σοὶ δόξα καὶ σέβας ἐν Ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων ἀμήν.

Καὶ μετὰ τοῦτο λεγέτω ὁ διάκονος· **Πρόσχωμεν.** Καὶ ἀσπαξέσθω ὁ ἐπίσκοπος τὴν ἐκκλησίαν καὶ λεγέτω· ἡ εἰρήνη τοῦ Θεοῦ μετὰ πάντων ὑμῶν. Καὶ ὁ λαὸς ἀποκρινάσθω· καὶ μετὰ τοῦ πνεύματός σου. Καὶ ὁ διάκονος εἰπάτω πᾶσιν· ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. Καὶ ἀσπαξέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Τὰ παῖδια δὲ στηκέτωσαν πρὸς τῷ βήματι.

Καὶ διάκονος αὐτοῖς ἕτερος ἕστω ἐφεστῶς, ὅπως μὴ ἀτακτῶσι. Καὶ ἄλλοι διάκονοι περιπατεῖτωσαν καὶ σκοπεῖτωσαν τοὺς ἄνδρας καὶ τὰς γυναῖκας, ὅπως μὴ θόρυβός τις γένηται, καὶ μὴ τις νεύση ἢ ψιθυρίση ἢ νυστάξῃ. Οἱ δὲ διάκονοι ἰστάσθωσαν εἰς τὰς τῶν ἀνδρῶν θύρας καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν, ὅπως μῆτις ἐξέλθοι μῆτε ἀνοιχθῆ ἡ θύρα, κἂν πιστός τις ᾖ, κατὰ τὸν καιρὸν τῆς ἀναφορᾶς. Εἰς δὲ ὑποδιάκονος διδῶτω ἀπόνιψιν χειρῶν τοῖς ἱερεῦσι, σύμβολον καθαρότητος ψυχῶν Θεοῦ ἀνακειμένων.

Διάταξις Ἰακώβου τοῦ ἀδελφοῦ Ἰωάννου τοῦ Ζεβεδαίου.

Φημί δὴ κἀγὼ Ἰάκωβος, ὁ ἀδελφὸς Ἰωάννου τοῦ Ζεβεδαίου, ἵν' εὐθὺς ὁ διάκονος λέγῃ· μὴ τις τῶν κατηχουμένων, μὴ τις τῶν ἀκρωμένων, μὴ τις τῶν ἀπίστων, μὴ τις τῶν ἑτεροδόξων. Οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε· τὰ παιδιά προσλαμβάνεσθε αἱ μητέρες· μὴ τις κατὰ τινος, μὴ τις ἐν ὑποκρίσει. Ὅρθοι πρὸς Κύριον μετὰ φόβου καὶ τρόμου ἐστῶτες ὧμεν προσφέρειν. Ὡν γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον· καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων στηκέτωσαν ὡς ἂν μαθηταὶ παρεστῶτες διδασκάλῳ. Δύο δὲ διάκονοι ἐξ ἑκατέρων τῶν μερῶν τοῦ θυσιαστηρίου κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπιδίων ἢ πτερῶν ταῶνος, ἢ ὀθόνης· καὶ ἤρεμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἵπταμένων ζώων, ὅπως ἂν μὴ ἐγχερίμπτωνται εἰς τὰ κύπελλα.

Εὐξάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς ἅμα τοῖς ἱερεῦσιν καὶ λαμπρὰν ἐσθῆτα μετενδὺς καὶ στὰς πρὸς τῷ θυσιαστηρίῳ, τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῆ χειρὶ ποιησάμενος εἰς πάντας, εἰπάτω· ἡ χάρις τοῦ παντοκράτορος Θεοῦ καὶ ἡ ἀγάπη τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος ἕστω μετὰ πάντων ὑμῶν· καὶ πάντες συμφώνως λεγέτωσαν· ὅτι καὶ μετὰ τοῦ πνεύματος σου.

Καὶ ὁ ἀρχιερεὺς· ἄνω τὸν νοῦν.

Καὶ πάντες· ἔχομεν πρὸς τὸν Κύριον.

Καὶ ὁ ἀρχιερεὺς εὐχαριστήσωμεν τῷ Κυρίῳ·

Καὶ πάντες ἄξιον καὶ δίκαιον.

Καὶ ὁ ἀρχιερεὺς εἰπάτω· Ἄξιον ὡς ἀληθῶς καὶ δίκαιον, πρὸ πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα Θεόν, τὸν πρὸ τῶν γεννητῶν ὄντα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται, τὸν μόνον ἀγέννητον καὶ ἀναρχον καὶ ἀβασίλευτον, καὶ ἀδέσποτον, τὸν ἀνευδεῆ, τὸν παντὸς ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα, τὸν πάντοτε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα· ἐξ οὗ τὰ πάντα, καθάπερ ἕκ τινος ἀφεταιρίας, εἰς τὸ εἶναι παρήλθεν. σὺ γὰρ εἶ ἡ ἀναρχος γνώσις, ἡ αἰδῖος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία· ὁ πρῶτος τῇ φύσει, καὶ νόμος τῷ εἶναι, καὶ κρείττων παντὸς ἀριθμοῦ. Τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν διὰ τοῦ μονογενοῦς σου υἱοῦ· αὐτὸν δὲ πρὸ πάντων αἰώνων γεννήσας βουλήσει, καὶ δυνάμει, καὶ ἀγαθότητι, ἀμεσιτεύτως, υἱὸν μονογενῆ, Λόγον Θεόν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως, ἄγγελον τῆς μεγάλης βουλῆς σου, ἀρχιερέα σόν, βασιλέα δὲ καὶ Κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως, τὸν πρὸ πάντων, δι' οὗ τὰ πάντα· σὺ γάρ, Θεέ αἰώνιε, δι' αὐτοῦ τὰ πάντα πεποίηκας, καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἄξιοις. δι' οὗ γὰρ τὸ εἶναι ἐχαρίσω, δι' αὐτοῦ καὶ τὸ εἶναι ἐδωρήσω. ὁ Θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου· ὁ δι' αὐτοῦ πρὸ πάντων ποιήσας τὰ Χερουβὶμ καὶ τὰ Σεραφίμ, αἰῶνάς τε καὶ θρόνους, ἀρχαγγέλους τε καὶ ἀγγέλους. καὶ μετὰ ταῦτα πάντα, ποιήσας δι' αὐτοῦ τὸν φαινόμενον τούτον κόσμον, καὶ πάντα τὰ ἐν αὐτῷ. σὺ γὰρ εἶ ὁ τὸν οὐρανὸν ὡς καμάραν στήσας καὶ ὡς δέρριν ἐκτείνας, καὶ τὴν γῆν ἐπ' οὐδενὸς ἰδρύσας γνώμη μόνῃ· ὁ πήξας στερέωμα, καὶ νύκτα καὶ ἡμέραν κατασκεύασας· ὁ ἐξαγαγὼν φῶς ἐκ θησαυρῶν, καὶ τῇ τούτου στολῇ ἐπαγαγὼν τὸ σκότος,

εἰς ἀνάπαυλαν τῶν ἐν τῷ κόσμῳ κινουμένων ζώων ὁ τὸν ἥλιον τάξας εἰς ἀρχὰς τῆς ἡμέρας ἐν οὐρανῷ καὶ τὴν σελήνην εἰς ἀρχὰς τῆς νυκτός, καὶ τὸν χορὸν τῶν ἀστέρων ἐν οὐρανῷ καταγράψας, εἰς αἶνον τῆς σῆς μεγαλοπρεπείας· ὁ ποιήσας ὕδωρ πρὸς πόσιν καὶ κάθαρσιν, ἀέρα ζωτικὸν πρὸς εἰσπνοὴν καὶ φωνῆς ἀπόδοσιν διὰ γλώττης πληττούσης τὸν ἀέρα, καὶ ἀκοὴν συνεργουμένην ὑπ' αὐτοῦ ὡς ἐπατεῖν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλιάν· ὁ ποιήσας πῦρ πρὸς σκότους παραμυθίαν, πρὸς ἐνδείας ἀναπλήρωσιν, καὶ τὸ θερμαίνεσθαι ἡμᾶς καὶ φωτίζεσθαι ὑπ' αὐτοῦ· ὁ τὴν μεγάλην θάλασσαν χωρίσας τῆς γῆς, καὶ τὴν μὲν ἀναδείξας πλωτήν, τὴν δὲ ποσὶ βάσιμον ποιήσας, καὶ τὴν μὲν ζώοις μικροῖς καὶ μεγάλοις πληθύνας, τὴν δὲ ἡμέροις καὶ ἀτιθασσοῖς πληρώσας, φυτοῖς τε διαφόροις στέψας, καὶ βοτάναις στεφανώσας, καὶ ἄνθεσι καλλύνας, καὶ σπέρμασι πλουτίσας· ὁ συστησάμενος ἄβυσσον, καὶ μέγα κῆτος αὐτῇ περιθείς, ἀλμυρῶν ὑδάτων σεσωρευμένα πελάγη, περιφράξας δὲ αὐτὴν πύλαις ἄμμου λεπτοτάτης· ὁ πνεύμασί ποτε μὲν αὐτὴν κορυφῶν εἰς ὄρεων μέγεθος, ποτὲ δὲ στρωννύων αὐτὴν εἰς πεδίον, καὶ ποτε μὲν ἐκμαίνων χειμῶνι, ποτὲ δὲ πρᾶντων γαλήνῃ, ὡς ναυσιπόροις πλωτήρσιν εὐκόλον εἶναι πρὸς πορείαν· ὁ ποταμοῖς διαζώσας τὸν ὑπὸ σοῦ διὰ Χριστοῦ γενόμενον κόσμον, καὶ χειμάρροις ἐπικλύσας, καὶ πηγαῖς ἀενάοις μεθύσας, ὄρεσι δὲ περισφίγξας εἰς ἔδραν ἀτρεμῆ γῆς ἀσφαλεστέατην. ἐπλήρωσας γάρ σου τὸν κόσμον, καὶ διεκόσμησας αὐτὸν βοτάναις εὐόσοις καὶ ἰασίμοις, ζώοις πολλοῖς καὶ διαφόροις, ἀλκίμοις καὶ ἀσθενεστέροις, ἐδωδίμοις καὶ ἐνεργοῖς, ἡμέροις καὶ ἀτιθάσσοις· ἐρπετῶν συριγμοῖς, πτηνῶν ποικίλων κλαγγαῖς· ἐνιαυτῶν κύκλοις, μηνῶν καὶ ἡμερῶν ἀριθμοῖς, τροπῶν τάξεσι, νεφῶν ὀμβροτόκων διαδρομαῖς, εἰς καρπῶν γονὰς καὶ ζώων σύστασιν, σταθμὸν ἀνέμων

διαπνεύοντων, ὅτε προσταχθῶσι παρὰ σοῦ, τῶν φυτῶν καὶ τῶν βοτανῶν τὸ πλῆθος. καὶ οὐ μόνον τὸν κόσμον ἐδημιούργησας, ἀλλὰ καὶ τὸν κοσμοπολίτην ἄνθρωπον ἐν αὐτῷ ἐποίησας, κόσμου κόσμον αὐτὸν ἀναδείξας. εἶπας γὰρ τῇ σῇ σοφίᾳ· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν· καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ. Διὸ καὶ πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ· τῆς μὲν ἐκ τοῦ μὴ ὄντος, τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων· καὶ δέδωκας αὐτῷ, κατὰ μὲν τὴν ψυχὴν, τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν, δικαίου καὶ ἀδίκου παρατήρησιν· κατὰ δὲ τὸ σῶμα τὴν πένταθλον ἐχαρίσω αἰσθησιν, καὶ τὴν μεταβατικὴν κίνησιν. σὺ γὰρ Θεὸς παντοκράτορ, διὰ Χριστοῦ παράδεισον ἐν Ἐδέμ κατὰ ἀνατολὰς ἐφύτευσας, παντοίων φυτῶν ἔδωδῖμων κόσμῳ, καὶ ἐν αὐτῷ ὡς ἂν ἐν ἐστία πολυτελεῖ εἰσήγαγες αὐτόν· κἂν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον, ὅπως οἰκοθεν καὶ παρ' ἑαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογνωσίας. εἰσαγαγὼν δὲ εἰς τὸν τῆς τρυφῆς παράδεισον, πάντων μὲν ἀνήκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν, ἐνὸς δὲ μόνου τὴν γεῦσιν ἀπειπας ἐπ' ἐλπίδι κρειττόνων, ἵνα ἐὰν φυλάξῃ τὴν ἐντολὴν, μισθὸν ταύτης τὴν ἀθανασίαν κομίσηται· ἀμελήσαντα δὲ τῆς ἐντολῆς καὶ γευσάμενον ἀπηγορευμένου καρποῦ ἀπάτη ὄψεως καὶ συμβουλία γυναικός, τοῦ μὲν παραδείσου δικαίως ἔξωσας αὐτόν, ἀγαθότητι δὲ εἰς τὸ παντελὲς ἀπολλύμενον οὐχ ὑπερείδες· σὸν γὰρ ἦν δημιουργημᾶ· ἀλλὰ καθυποτάξας αὐτῷ τὴν κτίσιν, δέδωκας αὐτῷ οἰκείοις ἰδρώσι καὶ πόνοις πορίζειν ἑαυτῷ τὴν τροφήν, σοῦ πάντα φύοντος καὶ αὔξοντος καὶ πεπαίνοντος· χρόνῳ δὲ πρὸς ὀλίγον αὐτὸν κοιμίσας, ὄρκῳ εἰς παλιγγενεσίαν ἐκάλεσας· ὄρον θανάτου λύσας, ζῶν ἐξ ἀναστάσεως ἐπηγγείλω. καὶ οὐ τοῦτο

μόνον, ἀλλὰ καὶ τοὺς ἕξ αὐτοῦ εἰς πλῆθος ἀνάριθμον χέας, τοὺς ἐμμείναντάς σοι ἐδόξασας, τοὺς δὲ ἀποστάντας σου ἐκόλασας. Καὶ τοῦ μὲν Ἀβὲλ ὡς ὀσίου προσδεξάμενος τὴν θυσίαν, τοῦ δὲ ἀδελφοκτόνου Καὶν ἀποστραφεῖς τὸ δῶρον, ὡς ἐναγοῦς. Καὶ πρὸς τούτοις τὸν Σὴθ καὶ τὸν Ἐνώσ προσελάβου, καὶ τὸν Ἐνώχ μετατέθεικας. σὺ γὰρ εἶ ὁ δημιουργὸς τῶν ἀνθρώπων, καὶ τῆς ζωῆς χορηγός, καὶ τῆς ἐνδείας πληρωτής, καὶ τῶν νόμων δοτῆρ, καὶ τῶν φυλαττοῦντων αὐτοὺς μισθοποδότης, καὶ τῶν παραβαινόντων αὐτοὺς ἕκδικος· ὁ τὸν μέγαν κατακλυσμὸν ἐπαγαγὼν τῷ κόσμῳ διὰ τὸ πλῆθος τῶν ἀσεβησάντων, καὶ τὸν δίκαιον Νῶε ῥυσάμενος ἐκ τοῦ κατακλυσμοῦ ἐν λάρνακι σὺν ὀκτῶ ψυχαῖς, τέλος μὲν τῶν παρῳχηκότων, ἀρχὴν δὲ τῶν μελλόντων ἐπιγίνεσθαι. ὁ τὸ φοβερὸν πῦρ κατὰ τῆς Σοδομηνῆς πενταπόλεως ἐξάλφας, καὶ γῆν καρποφόρον εἰς ἄλμην θεμενος ἀπο κακίας τῶν κατοικούντων ἐν αὐτῇ, καὶ τὸν ὄσιον Ἀὼτ ἐξαρπάσας τοῦ ἐμπρησμοῦ. σὺ εἶ ὁ τὸν Ἀβραὰμ ῥυσάμενος προγονικῆς ἀσεβείας, καὶ κληρονόμον τοῦ κόσμου καταστήσας, καὶ ἐμφανίσας αὐτῷ τὸν Χριστὸν σου· ὁ τὸν Μελχισεδὲκ ἀρχιερέα τῆς λατρείας προχειρισάμενος· ὁ τὸν πολῦτλαν θεράποντά σου Ἰὼβ νικητὴν τοῦ ἀρχεκάκου ὄφεως ἀναδείξας· ὁ τὸν Ἰσαὰκ ἐπαγγελίας υἱὸν ποιησάμενος· ὁ τὸν Ἰακώβ πατέρα δώδεκα παιδῶν, καὶ τοὺς ἕξ αὐτοῦ εἰς πλῆθος χέας, καὶ εἰσαγαγὼν εἰς Αἴγυπτον ἐν ἑβδομήκοντα πέντε ψυχαῖς. σὺ Κύριε, Ἰωσήφ οὐχ ὑπερείδες· ἀλλὰ μισθὸν τῆς διὰ σέ σωφροσύνης ἔδωκας αὐτῷ τὸ τῶν Αἰγυπτίων ἄρχειν. σὺ, Κύριε, Ἐβραίους ὑπὸ Αἰγυπτίων καταπονουμένους οὐ περιείδες, διὰ τὰς πρὸς τοὺς πατέρας αὐτῶν ἐπαγγελίας· ἀλλ' ἐῤῥύσω, κολάσας Αἰγυπτίους. παραφθεράντων δὲ τῶν ἀνθρώπων τὸν φυσικὸν νόμον, καὶ τὴν κτίσιν, ποτὲ μὲν αὐτόματον νομισάντων, ποτὲ δὲ πλείον

ἡ δεῖ τιμησάντων, καὶ σοι τῷ Θεῷ τῶν πάντων συντατόντων· οὐκ εἶσας πλανᾶσθαι, ἀλλὰ ἀναδείξας τὸν ἅγιόν σου θεράποντα Μοῦσῆν, δι' αὐτοῦ πρὸς βοήθειαν τοῦ φυσικοῦ τὸν γραπτὸν νόμον δέδωκας, καὶ τὴν κτίσιν ἐδειξας σὸν ἔργον εἶναι, τὴν δὲ πολύθεον πλάνην ἐξώρισας· τὸν Ἀαρὼν καὶ τοὺς ἐξ αὐτοῦ ἱερατικῇ τιμῇ ἐδόξασας, Ἐβραίους ἀμαρτόντας ἐκόλασας, ἐπιστρέφοντας ἐδέξω· τοὺς Αἰγυπτίους δεκαπλήγῃ ἐτιμωρήσω· θάλασσαν διελὼν Ἰσραηλίτας διεβίβασας· Αἰγυπτίους ἐπιδιώξαντας ὑποβρυχίους ἀπώλεσας· ξύλῳ πικρὸν ὕδωρ ἐγλύκανας· ἐκ πέτρας ἀκροτόμου ὕδωρ ἀνέχεας· ἐξ οὐρανοῦ τὸ μάννα ὕσας· τροφήν ἐξ ἀέρος ὀρτυγομήτραν· στῦλον πυρὸς τὴν νύκτα πρὸς φωτισμόν, καὶ στῦλον νεφέλης ἡμέραν πρὸς σκιασμόν θάλπους. τὸν Ἰησοῦν στρατηγὸν ἀναδείξας, ἑπτὰ ἔθνη Χανααίων δι' αὐτοῦ καθεῖλες, Ἰορδάνην διέρρηξας, τοὺς ποταμοὺς Ἡθαμ ἐξέρανας, τεῖχην κατέρριψας ἀνευ μηχανημάτων καὶ χειρὸς ἀνθρωπίνης. Ὑπὲρ ἀπάντων σοι ἡ δόξα, δέσποτα παντοκράτορ. Σὲ προσκυνοῦσιν ἀνάριθμοι στρατιαὶ ἀγγέλων, ἀρχαγγέλων, θρόνων, κυριοτήτων, ἀρχῶν, ἐξουσιῶν, δυνάμεων, στρατιῶν αἰωνίων· τὰ Χερουβίμ, καὶ τὰ ἑξαπτέρυγα Σέραφίμ, ταῖς μὲν δυσὶ κατακαλύπτοντα τοὺς πόδας, ταῖς δὲ δυσὶ τὰς κεφαλὰς, ταῖς δὲ δυσὶ πετόμενα, καὶ λέγοντα ἅμα χιλιάις χιλιάσιν ἀρχαγγέλων, καὶ μυριάις μυριάσιν ἀγγέλων, ἀκαταπαύστως καὶ ἀσιγήτως βοώσαις· καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω· ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

Καὶ ὁ ἀρχιερεὺς ἐξῆς λεγέτω· Ἅγιος γὰρ εἶ ὡς ἀληθῶς, καὶ πανάγιος, ὑψιστος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. ἅγιος δὲ καὶ ὁ μονογενὴς σου υἱὸς ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός, ὃς εἰς πάντα

ὑπηρετησάμενός σοι τῷ Θεῷ αὐτοῦ καὶ πατρί, εἰς τε δημιουργίαν διάφορον, καὶ πρόνοιαν κατάλληλον, οὐ περιεΐδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενον, ἀλλὰ μετὰ φυσικὸν νόμον, μετὰ νομικὴν παραίνεσιν, μετὰ προφητικούς ἐλέγχους καὶ τὰς τῶν ἀγγέλων ἐπιστάσις, παραφθειρόντων σὺν τῷ θεῷ καὶ τὸν φυσικὸν νόμον καὶ τῆς μνήμης ἐκβαλλόντων τὸν κατακλυσμὸν, τὴν ἐκπύρωσιν, τὰς κατ' Αἰγυπτίων πληγὰς, τὰς κατὰ Παλαιστηνῶν σφαγὰς, καὶ μελλόντων ὅσον οὐδέπω ἀπόλλυσθαι πάντων, εὐδόκησεν αὐτὸς γνώμη σῆ ὁ δημιουργὸς ἀνθρώπου, ἄνθρωπος γενέσθαι, ὁ νομοθέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερείου, ὁ ποιμὴν πρόβατον, καὶ ἐξευμενίσαστό σε τὸν ἑαυτοῦ Θεὸν καὶ πατέρα, καὶ τῷ κόσμῳ κατήλλαξε, καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ἠλευθέρωσε, γενόμενος ἐκ παρθένου, γενόμενος ἐν σαρκί, ὁ Θεὸς Λόγος, ὁ ἀγαπητὸς υἱὸς, ὁ πρωτότοκος πάσης κτίσεως, κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προῤῥηθείσας προφητείας ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ, καὶ φυλῆς Ἰούδα· καὶ γέγονεν ἐν μήτρᾳ παρθένου ὁ διαπλάσσων πάντας τοὺς γενομένους, καὶ ἐσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγέννηται· πολιτευσάμενος ὁσίως καὶ παιδεύσας ἐνθέσμῳ, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐξ ἀνθρώπων ἀπέλασας, σημειᾷ τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας· τροφῆς καὶ ποτοῦ καὶ ὕπνου μεταλαβὼν ὁ τρέφων πάντας τοὺς χρήζοντας τροφῆς, καὶ ἐμπιπλῶν πᾶν ζῶον εὐδοκίας· ἐφάνέρωσέ σου τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτό, τὴν ἄγνοιαν ἐφυγάδευσε, τὴν εὐσέβειαν ἀνεζωπύρωσε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον δ' ἔδωκας αὐτῷ ἐτελείωσέ· καὶ ταῦτα πάντα κατορθώσας, χερσὶν ἀνόμων κατασχεθεὶς ἱερέων καὶ ἀρχιερέων ψευδωνύμων καὶ λαοῦ παρανόμου, προδοσίᾳ τοῦ τὴν κακίαν νοσήσαντος, καὶ πολλὰ παθὼν ὑπ' αὐτῶν, καὶ πᾶσαν ἀτιμίαν ὑποστάς τῇ συγχωρήσει, παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι,

καὶ κριθεὶς ὁ κριτῆς, καὶ κατακριθεὶς ὁ σωτὴρ, σταυρῶ
 προσηώθη ὁ ἀπαθής, καὶ ἀπέθανεν ὁ τῆ φύσει ἀθά-
 νατος, καὶ ἐτάφη ὁ ζωοποιός, ἵνα πάθους λύση καὶ
 θανάτου ἐξέλῃται τούτους τοὺς δι' οὓς παρεγένετο, καὶ
 ῥήξῃ τὰ δεσμὰ τοῦ διαβόλου, καὶ ῥύσῃται τοὺς ἀνθρώ-
 πους ἐκ τῆς ἀπάτης αὐτοῦ. καὶ ἀνέστη ἐκ νεκρῶν τῆ
 τρίτῃ ἡμέρᾳ· καὶ τεσσαράκοντα ἡμέρας ἐνδιατρίψας
 τοῖς μαθηταῖς, ἀνελήφθη εἰς τοὺς οὐρανοὺς, καὶ ἐκα-
 θέσθη ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ.

Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦ-
 μέν σοι, Θεὲ παντοκράτορ, οὐχ ὅσον ὀφειλομεν, ἀλλ'
 ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν. ἐν
 ἣ γὰρ νυκτὶ παρεδίδοτο, λαβὼν ἄρτον ταῖς ἀγίαις καὶ
 ἀμώμοις αὐτοῦ χερσί, καὶ ἀναβλέψας πρὸς σὲ τὸν
 Θεὸν αὐτοῦ καὶ πατέρα, καὶ κλάσας, ἔδωκε τοῖς μαθη-
 ταῖς, εἰπὼν· τοῦτο τὸ μυστήριον τῆς καινῆς διαθήκης·
 λάβετε ἐξ αὐτοῦ, φάγετέ· τοῦτό ἐστι τὸ σῶμά μου,
 τὸ περὶ πολλῶν θρυπτόμενον εἰς ἄφεσιν ἀμαρτιῶν.
 ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος,
 καὶ ἀγιάσας, ἐπέδωκεν αὐτοῖς, λέγων· πίετε ἐξ αὐτοῦ
 πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ περὶ πολλῶν ἐκχυ-
 νόμενον εἰς ἄφεσιν ἀμαρτιῶν. τοῦτο ποιεῖτε εἰς τὴν
 ἐμὴν ἀνάμνησιν. ὅσακις γὰρ ἔαν ἐσθίητε τὸν ἄρτον
 τούτου, καὶ πίνητε τὸ ποτήριον τοῦτο, τὸν θάνατον τὸν
 ἐμὸν καταγγέλλετε, ἄχρις ἂν ἔλθω.

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανά-
 του καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς
 ἐπανόδου, καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας,
 ἐν ἣ ἔρχεται μετὰ δόξης καὶ δυνάμεως, κρίναι ζῶντας
 καὶ νεκρούς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,
 προσφερομέν σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ τὴν αὐτοῦ
 διάταξιν, τὸν ἄρτον τούτου, καὶ τὸ ποτήριον τοῦτο, εὐ-
 χαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς

H

ἑστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι καὶ ἀξιουμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνευδεὴς Θεός, καὶ εὐδοκῆσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ Κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαμβάνοντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσεβείαν, ἀφέσεως ἁμαρτημάτων τύχῃσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχῃσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ.

*Ἐτι δεόμεθά σου, Κύριε, καὶ ὑπὲρ τῆς ἁγίας σου ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν διαφυλάξῃς ἄσειστον καὶ ἀκλυδώνιστον, ἄχρι τῆς συντελείας τοῦ αἰῶνος. καὶ ὑπὲρ πάσης ἐπισκοπῆς τῆς ὀρθοτομούσης τὸν λόγον τῆς ἀληθείας. ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντος σοι οὐδενίας, καὶ ὑπὲρ παντὸς τοῦ πρεσβυτερίου, ὑπὲρ τῶν διακόνων καὶ παντὸς τοῦ κλήρου, ἵνα πάντας σοφίσας Πνεύματος ἁγίου πληρώσῃς. ἔτι παρακαλοῦμέν σε, Κύριε, ὑπὲρ τοῦ βασιλέως, καὶ τῶν ἐν ὑπεροχῇ, καὶ παντὸς τοῦ στρατοπέδου, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς· ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν, δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν. ἔτι προσφερομέν σοι καὶ ὑπὲρ πάντων τῶν ἀπὸ αἰῶνος εὐαρεστησάντων σοι ἁγίων, πατριάρχων, προφητῶν, δικαίων, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν, λαϊκῶν καὶ πάντων, ὧν αὐτὸς ἐπίστασαι τὰ ὀνό-

ματα. ἔτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τοῦτου, ἵνα ἀναδείξῃς αὐτὸν εἰς ἔπαινον τοῦ Χριστοῦ σου βασιλείου ἱεράτευμα, ἔθνος ἅγιον ὑπὲρ τῶν ἐν παρθενία καὶ ἀγνείᾳ, ὑπὲρ τῶν χηρῶν τῆς ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογονίαις, ὑπὲρ τῶν νηπίων τοῦ λαοῦ σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσῃς. ἔτι ἀξιούμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοικούντων, ὑπὲρ τῶν ἐν ἀρρώστιάις, ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ, ὑπὲρ τῶν ἐν ἔξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων, καὶ ὁδοιπορούντων, ὅπως ἐπίκουρος γένη, πάντων βοηθὸς καὶ ἀντιλήπτωρ. ἔτι παρακαλούμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς καὶ διωκόντων ἡμᾶς διὰ τὸ ὄνομά σου, ὑπὲρ τῶν ἕξω ὄντων καὶ πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθόν, καὶ τὸν θυμὸν αὐτῶν πραύνης. ἔτι παρακαλούμέν σε καὶ ὑπὲρ τῶν κατηχουμένων τῆς ἐκκλησίας, καὶ ὑπὲρ τῶν χιμαζομένων ὑπὸ τοῦ ἀλλοτρίου, καὶ ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν ὅπως τοὺς μὲν τελειώσῃς ἐν τῇ πίστει, τοὺς δὲ καθαρίσῃς ἐκ τῆς ἐνεργείας τοῦ πονηροῦ, τῶν δὲ τὴν μετάνοιαν προσδέξῃ, καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν. ἔτι προσφέρομέν σοι καὶ ὑπὲρ τῆς εὐκρασίας τοῦ ἀέρος καὶ τῆς εὐφορίας τῶν καρπῶν ὅπως ἀνελλειπῶς μεταλαμβάνοντες τῶν παρὰ σοῦ ἀγαθῶν, αἰνῶμέν σε ἀπαύστως, τὸν δίδοντα τροφήν πάσῃ σαρκί. ἔτι παρακαλούμέν σε καὶ ὑπὲρ τῶν δι' εὐλογου αἰτίαν ἀπόντων, ὅπως ἅπαντας ἡμᾶς διατηρήσῃς ἐν τῇ εὐσεβείᾳ, ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου, τοῦ Θεοῦ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους· ὅτι σοι πᾶσα δόξα, σέβας καὶ εὐχαριστία, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς ἀνελλειπέεις καὶ ἀτελευτητούς αἰῶνας τῶν αἰῶνων. Καὶ πᾶς ὁ λαὸς λεγέτω ἁμήν.

Καὶ ὁ ἐπίσκοπος εἰπάτω· ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν.

Καὶ πᾶς ὁ λαὸς λεγέτω· καὶ μετὰ τοῦ πνεύματός σου.

Καὶ ὁ διάκονος κηρυσσέτω πάλιν· Ἔτι καὶ ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ ὑπὲρ τοῦ δώρου προσκομισθέντος Κυρίῳ τῷ Θεῷ· ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον εἰς ὁσμὴν εὐωδίας.

Ἐπεὶ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν ὑπὲρ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας, παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν, ὅπως ὁ Κύριος πάντα διατηρήσῃ καὶ διαφυλάξῃ.

Ἐπεὶ βασιλέων καὶ τῶν ἐν ὑπεροχῇ δεηθῶμεν, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς· ὅπως ἤρεμον καὶ ἡσύχιον βίον ἔχοντες διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Τῶν ἀγίων μαρτύρων μνημονεύσωμεν, ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν.

Ἐπεὶ τῶν ἐν πίστει ἀναπαυσαμένων.

Ἐπεὶ τῆς εὐκрасίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν.

Ἐπεὶ τῶν νεοφωτίστων δεηθῶμεν, ὅπως βεβαιωθῶσιν ἐν τῇ πίστει. Πάντες ὑπὲρ ἄλλων παρακαλέσθωσαν. Ἀνάστησον ἡμᾶς ὁ Θεὸς ἐν τῇ χάριτί σου ἀναστάντες ἑαυτοὺς τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα.

Καὶ ὁ ἐπίσκοπος λεγέτω· ὁ Θεὸς ὁ μέγας καὶ μεγαλῶνυμος, ὁ μέγας τῇ βουλῇ καὶ κραταῖος τοῖς ἔργοις· ὁ Θεὸς καὶ πατὴρ τοῦ ἀγίου παιδός σου Ἰησοῦ τοῦ σωτῆρος ἡμῶν, ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸ

ποίμνιόν σου τούτο, ὃ δι' αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός σου, καὶ ἀγιάσας ἡμῶν τὸ σῶμα καὶ τὴν ψυχὴν καταξιώσον καθαρὸς γενομένους ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, τυχεῖν τῶν προκειμένων ἀγαθῶν· καὶ μηδένα ἡμῶν ἀνάξιον κρίνης, ἀλλὰ βοηθὸς ἡμῶν γενοῦ, ἀντιλήπτωρ, ὑπερασπιστής, διὰ τοῦ Χριστοῦ σου, μεθ' οὗ σοι δόξα, τιμὴ, αἶνος, δοξολογία, εὐχαριστία, καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας· ἀμήν.

Καὶ μετὰ τὸ πάντα εἰπεῖν· ἀμήν, ὁ διάκονος λεγέτω· πρόσχωμεν· καὶ ὁ ἐπίσκοπος προσφωνήσαστω τῷ λαῷ οὕτω·

ΤΑ ἍΓΙΑ ΤΟΙΣ ἍΓΙΟΙΣ.

Καὶ ὁ λαὸς ὑπακούετω· εἰς ἅγιος, εἰς Κύριος, εἰς Ἰησοῦς Χριστος, εἰς δόξαν Θεοῦ πατρός, εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Ὡσαννὰ τῷ υἱῷ Δαβίδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνοματι Κυρίου. Θεὸς Κύριος καὶ ἐπέφανη ἡμῖν. Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Καὶ μετὰ τούτο μεταλαμβάνετω ὁ ἐπίσκοπος· ἔπειτα οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ ὑποδιάκονοι καὶ οἱ ἀναγνώσται καὶ οἱ ψάλται καὶ οἱ ἄσκηταί, καὶ ἐν ταῖς γυναῖξιν αἱ διακόνισσαι καὶ αἱ παρθένοι καὶ αἱ χῆραι, εἶτα τὰ παιδιά, καὶ τότε πᾶς ὁ λαὸς κατὰ τάξιν καὶ μετὰ αἰδοῦς καὶ εὐλαβείας ἄνευ θορύβου.

Καὶ ὁ μὲν ἐπίσκοπος διδόντω τὴν προσφορὰν, λέγων·

Σῶμα Χριστοῦ.

Καὶ ὁ δεχόμενος λεγέτω·

Ἀμήν.

Ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον καὶ ἐπιδιδούς λεγέτω·

Αἷμα Χριστοῦ, ποτήριον ζωῆς.

Καὶ ὁ πίνων λεγέτω·

Ἀμήν.

Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῷ μεταλαμβάνειν πάντας τοὺς λοιποὺς· καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα εἰσφερέτωσαν εἰς τὰ πασφορία.

Καὶ ὁ διάκονος λεγέτω, παυσαμένου τοῦ ψάλλοντος· Μεταλαμβάνοντες τοῦ τιμίου σώματος, καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων, καὶ παρακαλέσωμεν, μὴ εἰς κρίμα, ἀλλ' εἰς σωτηρίαν ἡμῖν γενέσθαι, εἰς ὠφέλειαν ψυχῆς καὶ σώματος, εἰς φυλακὴν εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν τοῦ μέλλοντος αἰῶνος· ἐγειρώμεθα. ἐν χάριτι Χριστοῦ ἑαυτοὺς τῷ Θεῷ, τῷ μόνῳ ἀγεννήτῳ Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ παραθώμεθα.

Καὶ ὁ ἐπίσκοπος εὐχαριστεῖτω. Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου τοῦ εὐλογητοῦ παιδός, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε ἐπήκοος, ὁ καὶ τῶν σιωπώντων ἐπιστάμενος τὰς ἐντεῦξεις· εὐχαριστοῦμέν σοι, ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν ἁγίων σου μυστηρίων, ἃ παρέσχου ἡμῖν, εἰς πληροφορίαν τῶν καλῶς ἐγνωσμένων, εἰς φυλακὴν τῆς εὐσεβείας, εἰς ἄφεσιν πλημμελημάτων· ὅτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοι προσωκειώμεθα. ὁ χωρίσας ἡμᾶς τῆς τῶν ἀσεβῶν κοινωνίας, ἔνωσον ἡμᾶς μετὰ τῶν καθωσιωμένων σοι, στήριξον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τοῦ ἁγίου Πνεύματος ἐπιφοιτήσει· τὰ ἀγνοούμενα ἀποκάλυψον, τὰ λείποντα προσαπαπλήρωσον, τὰ ἐγνωσμένα κράτυνον· τοὺς ἱερεῖς ἀμώμους διαφύλαξον ἐν τῇ λατρείᾳ σου· τοὺς βασιλεῖς διατήρησον ἐν εἰρήνῃ, τοὺς ἄρχοντας ἐν δικαιοσύνῃ, τοὺς ἀέρας ἐν εὐκρασίᾳ, τοὺς καρποὺς ἐν εὐφορίᾳ, τὸν κόσμον ἐν παναλκείᾳ προνοίᾳ. τὰ ἔθνη τὰ πολεμικὰ πρᾶυνον· τὰ πεπλανημένα ἐπίστρεψον, τὸν λαόν σου

ἀγιάσον τοὺς ἐν παρθενίᾳ διατήρησον τοὺς ἐν γάμῳ
 διαφύλαξον ἐν πίστει τοὺς ἐν ἀγνεΐᾳ ἐνδυνάμωσον
 τὰ νήπια ἄδρυνον τοὺς νεοτελεῖς βεβαίωσον τοὺς ἐν
 κατηχήσει παιδεύσον, καὶ τῆς μνήσεως ἀξίους ἀνά-
 δεῖξον καὶ πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῶν
 οὐρανῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν
 μεθ' οὗ σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἀγίῳ Πνεύ-
 ματι, εἰς τοὺς αἰῶνας. ἀμήν.

Καὶ ὁ διάκονος λεγέτω· Τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ
 κλίνατε καὶ εὐλογεῖσθε.

Καὶ ὁ ἐπίσκοπος ἐευχέσθω, λέγων· Ὁ Θεὸς ὁ παντο-
 κράτωρ, ὁ ἀληθινὸς καὶ ἀσύγκριτος, ὁ πανταχοῦ ὢν
 καὶ τοῖς πᾶσι παρὼν καὶ ἐν οὐδενὶ ὡς ἐνόν τι ὑπάρχων,
 ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος,
 ὁ αἰῶσι μὴ περατούμενος, ὁ λόγοις μὴ παραγόμενος, ὁ
 γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ
 φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει
 ἀναλλοιώτος, ὁ φῶς οἰκῶν ἀπρόσιτον, ὁ τῇ φύσει
 ἀόρατος, ὁ γνωστὸς πάσαις ταῖς μετ' εὐνοίας ἐκ-
 ζητούσαις σε λογικαῖς φύσεσιν, ὁ καταλαμβανό-
 μενος ὑπὸ τῶν ἐν εὐνοίᾳ ἐπιζητούντων σε· ὁ Θεὸς
 Ἰσραήλ, τοῦ ἀληθινῶς ὄρωντος, τοῦ εἰς Χριστὸν πι-
 στεύσαντος λαοῦ σου· εὐμενῆς γενόμενος ἐπάκουσόν
 μου διὰ τὸ ὄνομά σου, καὶ εὐλόγησον τοὺς σοι κεκλι-
 κότας τοὺς ἑαυτῶν ἀυχένας, καὶ δὸς αὐτοῖς τὰ αἰτήματα
 τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ μηδένα
 αὐτῶν ἀπόβλητον ποιήσης ἐκ τῆς βασιλείας σου, ἀλλὰ
 ἀγιάσον αὐτούς, φρούρησον, σκέπασον, ἀντιλαβοῦ,
 ῥύσαι τοῦ ἀλλοτρίου, καὶ παντὸς ἐχθροῦ, τοὺς οἴκους
 αὐτῶν φύλαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους
 φρούρησον· ὅτι σοι δόξα, αἶνος, μεγαλοπρέπεια, σέβας,
 προσκύνησις, καὶ τῷ σῷ παιδί Ἰησοῦ τῷ Χριστῷ σου

τῷ Κυρίῳ ἡμῶν καὶ Θεῷ καὶ βασιλεῖ, καὶ τῷ ἁγίῳ
Πνευματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.

Καὶ ὁ διάκονος ἐρεῖ· Ἀπολύεσθε ἐν εἰρήνῃ.

Ταῦτα περὶ τῆς μυστικῆς λατρείας διατασσόμεθα ἡμεῖς οἱ ἀπό-
στολοι ὑμῖν τοῖς ἐπισκόποις καὶ τοῖς πρεσβυτέροις καὶ τοῖς δια-
κόνοις.

THE LITURGY
OF
SAINT CHRYSOSTOM,
ACCORDING TO THE USE OF THE
Great Church
(CONSTANTINOPLE),
AND THE
Holy Mountain
(ATHOS).

PREFACE

TO THE

FIRST EDITION

OF THE

LITURGY OF SAINT CHRYSOSTOM.

THE Liturgy of S. Chrysostom, derived and abbreviated from that of S. Basil, as the latter from that of S. James, is in use through the four Patriarchates and Russia, except on the few days on which S. Basil's Liturgy is said.

It is thus the least ancient of the Greek Liturgies but it has the advantage of being a living, and not, as the others, a dead, rite.

The following pages are a reprint from the Venice Edition of 1840, corrected by a later Edition at Constantinople. I have, however, always given *σοφία*, in the exclamations of the Deacon, instead of the modern *σοφία*.

I have not added any notes. They will be found at

great length in the forthcoming Translation* of this Liturgy; and to have given them in duplicate would only have been to increase the expense.

SACKVILLE COLLEGE, *Nov. 8, 1858.*

* Since published in "Translations of the Primitive Liturgies."
By the late REV. DR. NEALE. J. T. HAYES, Lyall Place, Eaton Square.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ

ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ

ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ.

Εὐχὴ τῆς Προθέσεως.

Ὁ ΘΕΟΣ, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐρανίον Ἄρτον, τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν, καὶ Θεὸν Ἰησοῦν Χριστὸν ἐξαποστείλας σωτήρα, καὶ λυτρωτὴν, καὶ εὐεργέτην, εὐλογούντα καὶ ἀγιάζοντα ἡμᾶς· αὐτὸς εὐλόγησον τὴν Πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον, ὡς ἀγαθὸς καὶ φιλόανθρωπος, τῶν προσενεγκάντων, καὶ δι' οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱεουργίᾳ τῶν θείων σου Μυστηρίων. Ὅτι ἡγιασται, καὶ δεδόξασται τὸ πάντιμον, καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκονος· Εὐλόγησον Δέσποτα. Ὁ Ἱερεὺς, ἐκφώνως.

Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ὁ Χορὸς· Ἀμήν.

Ὁ Διάκονος.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Ὁ Χορὸς· Κύριε ἐλέησον.

Ἐπεὶ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας

τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος) τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντὸς τοῦ Κλήρου, καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν εὐσεβεστάτων καὶ Θεοφυλάκτων Βασιλέων ἡμῶν, παντὸς τοῦ Παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ συμπολεμῆσαι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμιον, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς ἁγίας Μονῆς ταύτης, πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθῶμεθα.

Ὁ Χορός· Σοὶ Κύριε.

Ὁ Ἱερεὺς· ἐκφώνως.

“Οτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ Χορός. Ἀμήν.

Καὶ ψάλλεται τὸ πρῶτον Ἀντίφωνον παρὰ τῶν Ψαλτῶν καὶ ὁ Ἱερεὺς λέγει τὴν Εὐχὴν τοῦ Ἀντιφώνου ὁ δὲ Διάκονος προσκυνήσας μεθίσταται ἐκ τοῦ τόπου αὐτοῦ, καὶ ἀπελθὼν ἵσταται ἐνώπιον τῆς Εἰκόνας τῆς Θεοτόκου, βλέπων πρὸς τὴν Εἰκόνα τοῦ Χριστοῦ, κρατῶν καὶ τὸ Ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός.

Εὐχὴ Ἀντιφώνου α΄.

Κύριε ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος ἀνείκαστον, καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον, καὶ ἡ φιλανθρωπία ἄφατος· αὐτὸς Δέσποτα, κατὰ τὴν εὐσπλαγγχίαν σου ἐπίβλεψον ἐφ’ ἡμᾶς, καὶ ἐπὶ τὸν ἅγιον Οἶκον τοῦτον, καὶ ποιήσον μεθ’ ἡμῶν, καὶ τῶν συνευχομένων ἡμῖν, πλούσια τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου.

Μετὰ δὲ τὴν συμπλήρωσιν τοῦ Ἀντιφώνου, ἔλθων ὁ Διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, καὶ προσκυνήσας, λέγει·

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς ὁ Θεός.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου.

Ἐκφώνησις.

“Οτι σὸν τὸ κράτος, καὶ σοῦ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ

τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ψάλλεται ὁμοίως παρὰ τῶν Ψαλτῶν τὸ β. Ἀντίφωνον. Ὁ δὲ Διάκονος ὁμοίως ποιεῖ, ὡς καὶ ἐν τῇ προτέρᾳ Εὐχῇ.

Εὐχὴ Ἀντιφώνου β.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν Λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον, ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ Οἴκου σου. Σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπης ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

Ὁ Διάκονος.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς ὁ Θεός.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου.

Ἐκφώνησις.

Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοῦ αἰῶνας τῶν αἰώνων.

Εὐχὴ Ἀντιφώνου γ.

Ὁ τὰς κοινὰς ταύτας, καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυσὶ καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγελιάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

Ψαλλομενου δὲ τοῦ τρίτου Ἀντιφώ-
νου παρὰ τῶν Ψαλτῶν, ἢ τῶν Μακαρισ-
μῶν, εἴαν ἐστι Κυριακῆ, ὅταν ἔλθωσιν
εἰς τὸ Δόξα, ὁ Ἱερεὺς καὶ ὁ Διάκονος
ἔμπροσθεν τῆς ἁγίας Τραπέζης, ποι-
οῦσι προσκυνήματα τρία. Εἶτα λαβὼν
ὁ Ἱερεὺς τὸ ἅγιον Εὐαγγέλιον, δίδωσι
τῷ Διακόνῳ. Καὶ οὕτως ἐξελθόντες διὰ
τοῦ βορείου μέρους, προπορευομένων
αὐτοῖς λαμπάδων, ποιοῦσι τὴν μικρὰν
Εἴσοδον καὶ στάντες ἐν τῷ συνήθει
τόπῳ, κλίνουσιν ἀμφοτέρῳι τὰς κεφα-
λάς. Καὶ τοῦ Διακόνου εἰπόντος ἡρέμα,
Τοῦ Κυρίου δεηθῶμεν, λέγει ὁ Ἱερεὺς τὴν
Εὐχὴν τῆς Εἴσοδου μυστικῶς.

Εὐχὴ τῆς Εἰσόδου.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν
οὐρανοῖς τάγματα, καὶ στρατίας Ἀγγέλων καὶ Ἀρ-
χαγγέλων εἰς λειτουργίαν τῆς σῆς δόξης, ποιήσον σὺν
τῇ Εἰσόδῳ ἡμῶν, Εἰσόδον ἁγίων Ἀγγέλων γενέσθαι,
συλλειτουργούντων ἡμῖν, καὶ συνδοξολογούντων τὴν
σὴν ἀγαθότητα. "Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ,
καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ
Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Τῆς Εὐχῆς δὲ τελεσθείσης, λέγει ὁ
Διάκονος πρὸς τὸν Ἱερέα, δεικνύων
πρὸς ἀνατολὰς τῇ δεξιᾷ, κρατῶν ἅμα
καὶ τὸ Ὠράριον τοῖς τρισὶ δακτύλοις·

Εὐλόγησον Δέσποτα τὴν ἁγίαν Εἴσοδον.

Καὶ ὁ Ἱερεὺς εὐλογῶν, λέγει·

Εὐλογημένη ἡ Εἴσοδος τῶν Ἀγίων σου, πάντοτε,
νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εἰθ' οὕτως ἀπέρχεται πρὸς τὸν Ἡγούμενον ὁ Διάκονος, καὶ ἀσπάζεται τὸ Εὐαγγέλιον, εἰ πάρεστι· εἰδ' οὐ, ἀσπάζεται τούτο ὁ Ἱερεύς. Πληρωθέντος δὲ τοῦ τελευταίου Τροπαρίου, εἰσέρχεται ὁ Διάκονος εἰς τὸ μέσον, καὶ στὰς ἔμπροσθεν τοῦ Ἱερέως, ἀνυψοῖ μικρὸν τὰς χεῖρας, καὶ δεικνύων τὸ ἅγιον Εὐαγγέλιον, λέγει μεγαλοφώνως·

Σοφία, ὀρθοί.

Εἶτα προσκυνήσας αὐτός τε, καὶ ὁ Ἱερεύς κατόπισθεν αὐτοῦ, εἰσέρχονται εἰς τὸ ἅγιον Βῆμα καὶ ὁ μὲν Διάκονος ἀποτίθησι τὸ ἅγιον Εὐαγγέλιον ἐν τῇ ἁγίᾳ Τραπέζῃ, οἱ δὲ Ψάλλται λέγουσι τὰ συνήθη Τροπάρια· καὶ ὅτε εἴπωσι τὸ ὕστερον, λέγει ὁ Διάκονος·

Τοῦ Κυρίου δεηθῶμεν. Ὁ Ἱερεύς.

“Ὅτι Ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεί.

Ὁ Διάκονος.

Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ὁ Χορός. Ἀμήν.

Ψαλλομένου δὲ τοῦ Τρισαγίου, λέγει ὁ Ἱερεύς τὴν εὐχὴν ταύτην μυστικῶς.

Εὐχὴ τοῦ Τρισαγίου Ὕμνου.

Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ Τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφίμ ἀνυμνούμενος, καὶ ὑπὸ τῶν Χερουβὶμ δοξολογούμενος, καὶ ὑπὸ πάσης ἐπουρανίου Δυνάμεως προσκυνούμενος· ὁ ἐκ τοῦ μῆ ὄντος εἰς

τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ παντί σου χαρίσματι κατακοσμήσας· ὁ διδούς αἰτοῦντι σοφίαν, καὶ σύνεσιν, καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου Θυσιαστηρίου, καὶ τὴν ὀφειλομένην σοι προσκύνησιν, καὶ δοξολογίαν προσάγειν· αὐτός, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν Τρισάγιον Ὑμνον, καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἐκούσιόν τε, καὶ ἀκούσιον. Ἀγιάσον ἡμῶν τὰς ψυχὰς, καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας Θεοτόκου, καὶ πάντων τῶν Ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων. Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ταύτης δὲ τελεσθείσης, λέγουσι καὶ αὐτοί, ὃ τε Ἱερεὺς καὶ ὁ Διάκονος, τὸ Τρισάγιον, ποιοῦντες ὁμοῦ καὶ προσκυνήματα τρία ἔμπροσθεν τῆς ἁγίας Τραπέζης.

Εἶτα λέγει ὁ Διάκονος πρὸς τὸν Ἱερέα.

Κέλευσον Δέσποτα. Καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ.

Καὶ ὁ Ἱερεὺς λέγει ἀπερχόμενος.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ἔθ δὲ Διάκονος· Εὐλόγησον Δέσποτα τὴν ἄνω Καθέδραν.

Καὶ ὁ Ἱερεὺς· Εὐλογημένος εἶ ὁ ἐπὶ θρόνου δόξης τῆς Βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ συμπλήρωσιν τοῦ Τρισαγίου, ὁ Διάκονος ἔλθων ἔμπροσθεν τῶν ἁγίων Θυρῶν, λέγει·

Πρόσχωμεν. Καὶ ὁ Ἀναγνώστης· Ἀλληλούϊα, Ψαλμὸς τῷ Δαυτῷ. Καὶ ὁ Διάκονος αὐθις· Σοφία. Καὶ ὁ Ἀναγνώστης τὸ Προκείμενον τοῦ Ἀποστόλου. Καὶ αὐθις ὁ Διάκονος· Πρόσχωμεν. Καὶ τοῦ Ἀποστόλου πληρωθέντος, λέγει ὁ Ἱερεὺς· Εἰρήνη σοι. Καὶ ὁ Ἀναγνώστης· Ἀλληλούϊα, Ψαλμὸς τῷ Δαυτῷ. Τοῦ δὲ Ἀλληλούϊα, ψαλλομένου, λαβὼν ὁ Διάκονος τὸ Θυμιατήριον, καὶ τὸ θυμίαμα, πρόσεισι τῷ Ἱερεῖ, καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ θυμιάσῃ τὴν ἁγίαν Τράπεζαν γύρωθεν, καὶ τὸ Ἱερατεῖον ὅλον, καὶ τὸν Ἱερέα. Καὶ ὁ Ἱερεὺς λέγει τὴν Εὐχὴν ταύτην.

Εὐχὴ πρὸ τοῦ Εὐαγγελίου.

*Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Δέσποτα, τὸ τῆς σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμούς, εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανοήσιν. *Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονούντες, καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν, καὶ τῶν σωμάτων ἡμῶν, Χριστέ ὁ Θεός, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ, καὶ

ἀγαθῶ, καὶ ζωποιοῦ σου Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ δὲ Διάκονος τὸ Θυματήριον ἀποθέμενος, ἔρχεται πρὸς τὸν Ἱερέα, καὶ ὑποκλίνας αὐτῷ τὴν κεφαλὴν, κρατῶν τὸ Ὠράριον σὺν τῷ ἀγίῳ Εὐαγγελίῳ ἄκροισ τοῖς δακτύλοις, δηλονότι ἐν ἐκείνῳ τῷ τόπῳ τῆς ἀγίας Τραπέζης, λέγει.

Εὐλόγησον Δέσποτα τὸν Εὐαγγελιστὴν τοῦ ἀγίου Ἀποστόλου, καὶ Εὐαγγελιστοῦ (τοῦ δε).

Ὁ δὲ Ἱερεὺς σφραγίζων αὐτόν, λέγει·

Ὁ Θεὸς διὰ πρεσβειῶν τοῦ ἀγίου ἐνδόξου Ἀποστόλου, καὶ Εὐαγγελιστοῦ (τοῦ δε), δῶη σοι ῥῆμα τῷ εὐαγγελιζομένῳ, δυνάμει πολλῇ, εἰς ἐκπλήρωσιν τοῦ Εὐαγγελίου τοῦ ἀγαπητοῦ Υἱοῦ αὐτοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ Διάκονος εἰπὼν τό, Ἀμήν, καὶ προσκυνήσας μετ' εὐλαβείας τὸ ἅγιον Εὐαγγέλιον, αἶρει αὐτό· καὶ ἐξελθὼν διὰ τῶν ἀγίων Θυρῶν, προπορευομένων αὐτῷ λαμπάδων, ἔρχεται, καὶ ἵσταται ἐν τῷ Ἀμβωνι, ἢ ἐν τῷ τεταγμένῳ τόπῳ.

Ὁ δὲ Ἱερεὺς ἱστάμενος ἔμπροσθεν τῆς ἀγίας Τραπέζης, καὶ βλέπων πρὸς δυσμάς, ἐκφωνεῖ· Σοφία, ὀρθοί, ἀκούσωμεν τοῦ ἀγίου Εὐαγγελίου. Εἰρήνη πᾶσι. Καὶ ὁ Διάκονος· Ἐκ τοῦ κατὰ (τόν δε) ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα. Ὁ Ἱερεὺς· Πρόσχωμεν.

Καὶ πληρωθέντος τοῦ Εὐαγγελίου, λέγει πρὸς τὸν Διάκονον ὁ Ἱερεὺς· Εἰρήνη σοι τῷ εὐαγγελιζομένῳ. Καὶ ὁ Διάκονος ἐλ-

θῶν ἕως τῶν ἁγίων Θυρῶν, ἀποδίδωσι τὸ ἅγιον Εὐαγγέλιον τῷ Ἱερεὶ καὶ σταῖς ἐν τῷ συνήθει τόπῳ, ἄρχεται οὕτως.

Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν.

Ὁ Χορός. Κύριε ἐλέησον, γ'.

Κύριε Παντοκράτορ, ὁ Θεὸς τῶν Πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Ἐλέησον ἡμᾶς ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον, καὶ ἐλέησον.

Εὐχὴ τῆς ἐκτενοῦς ἰκεσίας.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην ἰκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων, καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου κατώπεμψον ἐφ' ἡμᾶς, καὶ ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος.

Ὁ Διάκονος.

Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν, καὶ ὀρθοδόξων Χριστιανῶν.

Ἐτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).

Ἐτι δεόμεθα ὑπὲρ τῶν Ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ἐτι δεόμεθα ὑπὲρ τῶν μακαρίων, καὶ ἀειμνήστων Κτητόρων τῆς ἁγίας Μονῆς ταύτης, καὶ ὑπὲρ πάντων τῶν προαναπαυσασμένων πατέρων, καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε κειμένων, καὶ ἀπανταχοῦ Ὀρθοδόξων.

Ἐτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υγιείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως ἁμαρτιῶν, τῶν δούλων τοῦ Θεοῦ, τῶν ἀδελφῶν τῆς ἁγίας Μονῆς ταύτης.

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων, καὶ καλ-
μεργούντων ἐν τῷ ἁγίῳ, καὶ πανσέπτῳ Ναῶ τούτῳ,
κοπιώντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιστώτος
Δαοῦ, τοῦ ἀπεκδεχομένου τὸ παρά σου μέγα καὶ
πλούσιον ἔλεος.

Ἐκφώνησις.

Ὅτι ἐλεήμων, καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Ἱῳ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰῶνων.

Ὁ Διακόνος.

Εὐξασθε οἱ Κατηχούμενοι τῷ Κυρίῳ.

Οἱ Πιστοὶ ὑπὲρ τῶν Κατηχουμένων δεηθῶμεν.

Ἴνα ὁ Κύριος αὐτοὺς ἐλεήσῃ· κατηχήσῃ αὐτοὺς τὸν
λόγον τῆς ἀληθείας· ἀποκαλύψῃ αὐτοῖς τὸ Εὐαγγέλιον
τῆς δικαιοσύνης· ἐνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ Καθο-
λικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτοὺς
ὁ Θεός.

Οἱ Κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ
κλίνατε.

Εὐχὴ Κατηχουμένων πρὸ τῆς ἁγίας
Ἀναφορᾶς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ
ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀν-
θρώπων ἐξαποστείλας τὸν μονογενῆ σου Υἱόν, καὶ
Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον
ἐπὶ τοὺς δούλους σου τοὺς Κατηχουμένους, τοὺς
ὑποκεκλικότας σοὶ τὸν ἑαυτῶν ἀνχένα· καὶ καταξίωσον
αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλυγενεσίας,
τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς
ἀφθαρσίας· ἐνωσον αὐτοὺς τῇ ἁγίᾳ σου Καθολικῇ, καὶ

*Ἀποστολικῇ Ἐκκλησίᾳ, καὶ συγκαταρίθμησον αὐτοὺς
τῇ ἐκλεκτῇ σου ποιίμνῃ.*

Ἐκφώνησις.

*Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον, καὶ
μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ,
καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.*

Ὁ Χορὸς Ἀμὴν.

Καὶ ἕξαπλοῖ τὸ Εἰλητόν ὁ Ἱερεὺς.

Καὶ ὁ Διάκονος.

*Ὅσοι Κατηχούμενοι προέλθετε, οἱ Κατηχούμενοι
προέλθετε· ὅσοι Κατηχούμενοι προέλθετε· μήτις τῶν
Κατηχουμένων ὅσοι Πιστοί.*

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

*Εὐχὴ Πιστῶν, ἀ. μετὰ τὸ ἀπλωθῆναι τὸ
Εἰλητόν.*

*Εὐχαριστοῦμέν σοι Κύριε ὁ Θεὸς τῶν Δυνάμεων, τῷ
καταξιώσαντι ἡμᾶς παραστήναι καὶ νῦν τῷ ἁγίῳ σου
Θυσιαστηρίῳ, καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ
τῶν ἡμετέρων ἀμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγ-
νοημάτων· πρόσδεξαι, ὁ Θεὸς, τὴν δέησιν ἡμῶν· ποιή-
σον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δεήσεις,
καὶ ἱκεσίας, καὶ θυσίας ἀναιμάκτους, ὑπὲρ παντὸς τοῦ
λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν δια-
κονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου
τοῦ ἁγίου, ἀκαταγνώστως, καὶ ἀπροσκόπτως, ἐν καθαρῷ
τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαι σε
ἐν παντὶ καιρῷ, καὶ τόπῳ· ἵνα εἰσακούων ἡμῶν, ἴλεως
ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.*

Ὁ Διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον. Σοφία.

Ἐκφώνησις.

“Οτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Διάκονος.

Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ Πιστῶν, β’.

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν, καὶ σοῦ δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθάρσις ἡμῶν τὰς ψυχάς, καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· καὶ δόξης ἡμῖν ἀνένοχον, καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου Θυσιαστηρίου· χάρισαι δὲ, ὁ Θεός, τοῖς συνευχομένοις ἡμῖν, προκοπὴν βίου, καὶ πίστεως, καὶ συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν σοὶ ἀνενόχως, καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου Μυστηρίων, καὶ τῆς ἐπουρανίου σου Βασιλείας ἀξιοθῆναι.

Ὁ Διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον. Σοφία.

Ἐκφώνησις.

“Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς. Ἀμήν.

Εὐχὴ, ἣν λέγει ὁ Ἱερεὺς καθ’ ἑαυτόν,
τοῦ Χερουβικῆ ἀδομένου.

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις, καὶ ἡδοναῖς, προσέρχεσθαι, ἢ προσεγγίζειν, ἢ λειτουργεῖν σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοὶ μέγα, καὶ φοβερόν, καὶ αὐταῖς ταῖς ἐπουρανίαις

Δυνάμεσιν Ἄλλ' ὅμως διὰ τὴν ἄφατον, καὶ ἀμέτρητον σου φιλανθρωπίαν, ἀτρέπτως, καὶ ἀναλλοιώτως γέγονας ἄνθρωπος, καὶ Ἀρχιερεὺς ἡμῶν ἐχρημάτισας, καὶ τῆς λειτουργικῆς ταύτης, καὶ ἀναιμάκτου θυσίας τὴν Ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων· σὺ γὰρ ὁ μόνος, Κύριε ὁ Θεὸς ἡμῶν, δεσπόμενος τῶν ἐπουρανίων, καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου Χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφίμ Κύριος, καὶ Βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος Ἅγιος, καὶ ἐν ἁγίοις ἀναπαύομενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθόν, καὶ εὐήκοον, ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δούλον σου, καὶ καθάρισόν μου τὴν ψυχὴν, καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς· καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν, παραστήναι τῇ ἁγία σου ταύτῃ Τραπεζῇ, καὶ ἱερουργῆσαι τὸ ἅγιον, καὶ ἄχραντόν σου Σῶμα, καὶ τὸ τίμιον Αἷμα. Σὲ γὰρ προσέρχομαι, κλίνας τὸν ἔμαντοῦ ἀνχένα, καὶ δέομαί σου· Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παιδῶν σου· ἀλλ' ἀξίωσον προσενεχθῆναι σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ, καὶ ἀναξίου δούλου σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων, καὶ προσφερόμενος, καὶ προσδεχόμενος, καὶ διαδιδόμενος, Χριστέ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Πληρωθείσης δὲ τῆς εὐχῆς, λέγουσι καὶ αὐτοὶ τὸν Χερουβικὸν ὕμνον. Εἶτα λαβὼν ὁ Διάκονος τὸν θυμιατόν, καὶ θυμίαμα βαλὼν, πρόσσεισι τῷ Ἱερεὶ καὶ λαβὼν εὐλογίαν παρ' αὐτοῦ, θυμιᾷ τὴν ἁγίαν Τράπεζαν γύρωθεν, καὶ τὸ Ἱερατεῖον ὅλον, καὶ τὸν Ἱερέα λέγει δὲ καὶ

τὸν Πεντηκοστόν, καὶ Τροπάρια κατα-
 νυκτικὰ ὅσα καὶ βούλεται, ὁμοῦ μετὰ
 τοῦ Ἱερέως. Καὶ ἀπέρχονται ἐν τῇ Προ-
 θέσει, προπορευομένου τοῦ Διακόνου.
 Αὐτὸς δὲ θυμιάσας τὰ Ἅγια, καθ' ἑαυτὸν
 εὐχόμενος τό, Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρ-
 τωλῷ, λέγει πρὸς τὸν Ἱερέα, Ἐπαρον Δέσποτα.
 Καὶ ὁ Ἱερεὺς ἄρας τὸν Ἀέρα, ἐπιτίθησι
 τῷ ἀριστερῷ ὤμφ αὐτοῦ, λέγων

Ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε
 τὸν Κύριον.

Εἶτα τὸν ἅγιον Δίσκον λαβὼν, ἐπι-
 βάλλει τῇ τοῦ Διακόνου κεφαλῇ μετὰ
 πάσης προσοχῆς, καὶ εὐλαβείας, κρα-
 τοῦντος ἅμα τοῦ Διακόνου καὶ τὸν Θυ-
 μιατὸν ἐνὶ τῶν δακτύλων. Αὐτὸς δὲ τὸ
 ἅγιον Ποτήριον ἀνὰ χεῖρας λαβὼν, ἐξέρ-
 χονται διὰ τοῦ βορείου μέρους, προπο-
 ρευομένων αὐτοῖς λαμπάδων καὶ πε-
 ριέρχονται τὸν Ναόν, εὐχόμενοι ἀμφό-
 τεροι ὑπὲρ πάντων καὶ λέγοντες

Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῇ Βασιλείᾳ
 αὐτοῦ, πάντοτε, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων.

Εἰσελθὼν δὲ ὁ Διάκονος ἔνδον τῶν
 ἁγίων Θυρῶν, ἵσταται ἐν τοῖς δεξιοῖς.
 Καὶ μέλλοντος τοῦ Ἱερέως εἰσελθεῖν,
 λέγει πρὸς αὐτὸν ὁ Διάκονος.

Μνησθείη Κύριος ὁ Θεὸς τῆς Ἱερωσύνης σου ἐν τῇ
 Βασιλείᾳ αὐτοῦ.

Καὶ ὁ Ἱερεὺς πρὸς αὐτόν.

Μνησθείη Κύριος ὁ Θεὸς τῆς Ἱεροδιακονίας σου ἐν τῇ

Βασιλεία αὐτοῦ, πάντοτε, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Καὶ ὁ μὲν Ἱερεὺς ἀποτίθησι τὸ ἅγιον Ποτήριον ἐν τῇ ἁγίᾳ Τραπέξῃ· τὸν δὲ ἅγιον Δίσκον λαβὼν ἀπὸ τῆς τοῦ Διακόνου κεφαλῆς, ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ Τραπέξῃ, λέγων·

Ὁ εὐσχήμων Ἰωσήφ ἀπὸ τοῦ ξύλου καθελῶν.

Ἐν τάφῳ σωματικῶς, ἐν ἄδου δὲ μετὰ ψυχῆς.

Ὡς ζωηφόρος, ὡς Παραδείσου ὠραιότερος.

Εἶτα τὰ μὲν Καλύμματα ἄρας ἀπὸ τοῦ ἱεροῦ Δίσκου, καὶ τοῦ ἁγίου Ποτηρίου, τίθησιν ἐν ἐνὶ μέρει τῆς ἁγίας Τραπέξης, τὸν δὲ Ἀέρα ἀπὸ τῶν τοῦ Διακόνου ὤμων, καὶ θυμιάσας, σκεπάζει δι' αὐτοῦ τὰ Ἅγια, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, ἕως τοῦ, Κηδεύσας ἀπέθετο.

Καὶ λαβὼν τὸν Θυματὸν ἐκ τῶν τοῦ Διακόνου χειρῶν, θυμιά τὰ Ἅγια τρίς, λέγων.

Τότε ἀνοίσουσιν ἐπὶ τὸ Θυσιαστήριόν σου μόσχους.

Καὶ ἀποδοὺς τὸν Θυματόν, καὶ χαλάσας τὸ Φελώνιον, κλίνας τε τὴν κεφαλὴν, λέγει πρὸς τὸν Διάκονον·

Μνήσθητί μου ἀδελφέ, καὶ συλλειτουργέ.

Καὶ ὁ Διάκονος, πρὸς αὐτόν·

Μνησθεῖη Κύριος ὁ Θεὸς τῆς Ἱερωσύνης σου ἐν τῇ Βασιλείᾳ αὐτοῦ.

Εἶτα ὁ Διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν, κρατῶν ἅμα καὶ τὸ Ὠρά-

ριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς,
λέγει πρὸς τὸν Ἱερέα·

Εὐξαι ὑπὲρ ἐμοῦ, Δέσποτα ἅγιε.

Καὶ ὁ Ἱερεύς·

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
Ἑψίστου ἐπισκιάσει σοι.

Καὶ ὁ Διάκονος· Αὐτὸ τὸ Πνεῦμά συλλειτουργ-
γήσει ἡμῖν, πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

Καὶ αὐθις ὁ αὐτός· Μνησθητί μου Δέσποτα
ἅγιε.

Καὶ ὁ Ἱερεύς· Μνησθεῖ σου Κύριος ὁ Θεὸς
ἐν τῇ Βασιλείᾳ αὐτοῦ, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.

Καὶ ἐπειπὼν τό, Ἀμήν, καὶ ἀσπασάμε-
νος τὴν τοῦ Ἱερέως δεξιάν, ἐξέρχεται, καὶ
σταὺς ἐν τῷ συνήθει τόπῳ, λέγει·

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός· Κύριε ἐλέησον.

Ἐπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου
δεηθῶμεν.

Ἐπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως,
εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ
Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀρ-
γῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ τῆς Προσκομιδῆς, μετὰ τὴν ἐν τῇ
ἀγίᾳ Τραπέξῃ τῶν θείων Δώρων ἀπόθεσιν.

Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχό-
μενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων σε ἐν
ὄλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν

δέησιν, καὶ προσάγαγε τῷ ἁγίῳ σου Θυσιαστηρίῳ, καὶ ἰκάνωσον ἡμᾶς προσευεγκεῖν σοι Δῶρά τε, καὶ Θυσίας πνευματικὰς ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἁγνοημάτων, καὶ καταξιώσον ἡμᾶς εὐρεῖν χάριν ἐνώπιόν σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν Θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός σου τὸ ἀγαθὸν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα, καὶ ἐπὶ πάντα τὸν λαόν σου.

Ὁ Διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν, καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός· Παράσχου Κύριε.

Συγγώμην καὶ ἄφεσιν τῶν ἀμαρτιῶν, καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ, καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογία, τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου.

Ὁ Ἱερεὺς ἐκφώνως.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Εἰρήνη πᾶσι.

Ὁ Διάκονος.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμολοίᾳ ὁμολογήσωμεν.

Ὁ Χορός. Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον, καὶ ἀχώριστον.

Καὶ ὁ μὲν Ἱερεὺς προσκύνησας τρίς, ἀσπάζεται τὰ Ἅγια οὕτως, ὡς εἰσὶ κεκαλυμμένα, λέγων μυστικῶς·

Ἀγαπήσω σε Κύριε ἡ ἰσχὺς μου, Κύριος στερέωμά μου, καὶ καταφυγή μου.

Ἐκ γ'.

Ὁμοίως καὶ ὁ Διάκονος συμπροσκυνεῖ, ἐν ᾧ ἴσταται τόπῳ, ἀσπάζεται καὶ τὸ Ὠράριον αὐτοῦ, ἐνθα ἐστὶ Σταυροῦ τύπος, καὶ οὕτως ἐκφωνεῖ·

Τὰς θύρας, τὰς θύρας ἐν σοφίᾳ πρόσχωμεν.

Ὁ Λαὸς τό, Πιστεύω εἰς ἓνα Θεόν.

Ὁ Διάκονος.

Στῶμεν καλῶς, στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν Ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ Χορός. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Καὶ ὁ μὲν Ἱερεὺς ἐπάρας τὸν Ἀέρα ἀπὸ τῶν Ἀγίων, ἀποτίθησιν ἐν ἐνὶ τόπῳ, λέγων·

Ἡ χάρις τοῦ Κυρίου ἡμῶν.

Ὁ δὲ Διάκονος προσκυνήσας, εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι καὶ λαβῶν Ριπίδιον, ριπίζει τὰ Ἅγια εὐλαβῶς.

Ὁ Ἱερεὺς ἐκφωνεῖ.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ Χορός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ Ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.

Ὁ Χορός. Ἐχομεν πρὸς τὸν Κύριον.

Ὁ Ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός. Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα. Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον, καὶ ἀχώριστον.

Ὁ Ἱερεὺς ἐπεύχεται.

Ἄξιον, καὶ δίκαιον, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τῷ τύπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ τὴν Βασιλείαν σου ἔχαρισω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν, καὶ ἀφανῶν ἐνεργεσιῶν, τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς Λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καὶ τοι σοι παρεστήκασι χιλιάδες Ἀρχαγγέλων, καὶ μυριάδες Ἀγγέλων, τὰ Χερουβὶμ, καὶ τὰ Σεραφὶμ ἑξαπτέρυγα, πολυόματα, μετάρσια, πτερωτά.

Ἐκ φώνως.

Τὸν ἐπινίκιον ὕμνον ἄδοντα, βοῶντα, κεκραγότα, καὶ λέγοντα.

Ὁ Χορός.

Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ, πλήρης ὁ οὐρανός, καὶ ἡ γῆ δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.

Ἐνταῦθα πάλιν λαβὼν ὁ Διάκονος τὸν Ἀστερίσκον ἐκ τοῦ ἁγίου Δίσκου, ποιεῖ Σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἀσπασάμενος αὐτὸν ἀποτίθησιν.

Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων Δυνάμεων, Δέσποτα φιλόνηρωπε, βοῶμεν, καὶ λέγομεν· Ἅγιος εἶ καὶ πανάγιος, σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμα σου τὸ ἅγιον. Ἅγιος εἶ καὶ πανάγιος, καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὃς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον· ὃς ἐλθὼν, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἧ παρεδίδοτο, μᾶλλον δὲ αὐτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας, καὶ εὐλογήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν·

Ἐκφώνως.

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ Χορός. Ἀμήν.

Τούτου δὲ λεγομένου, δεικνύει τῷ Ἱερεῖ ὁ Διάκονος τὸν ἅγιον Δίσκον, κρατῶν καὶ τὸ Ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς· ὁμοίως καὶ ὅταν λέγῃ ὁ Ἱερεὺς τό· Πίετε ἐξ αὐτοῦ πάντες, συνδεικνύει καὶ αὐτὸς τὸ ἅγιον Ποτήριον.

Εἶτα μυστικῶς ὁ Ἱερεὺς.

Ὅμοίως καὶ τὸ Ποτήριον μετὰ τὸ δειπνήσαι, λέγων

κ

Ἐκφώνως.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ Αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν, καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεὺς ἐπεύχεται.

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριήμερου Ἀναστάσεως, τῆς εἰς οὐρανούς Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας,

Ἐκφώνως.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ παντα, καὶ διὰ πάντα.

Ὁ Χορός.

Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ Ἱερεὺς ἐπεύχεται.

Ἐτι προσφερόμεν σοὶ τὴν λογικὴν ταύτην, καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν, καὶ δεόμεθα, καὶ ἱκετεύομεν· Κατάπεμψον τὸ Πνεῦμά σου το ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα.

Καὶ ὁ μὲν Διάκονος ἀποτίθησι τὸ Ῥιπίδιον, καὶ ἔρχεται ἐγγύτερον τῷ Ἱερεῖ, καὶ προσκυνοῦσιν ἀμφοτέροι τρεῖς ἔμπροσθεν τῆς ἁγίας Τραπέζης, εὐχόμενοι καθ' ἑαυτούς, καὶ λέγοντες τό, Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Εἶτα τό, Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα.

Στίχ. Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεός.

Στ. Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου.

Εἶτα, Δόξα.

Εὐλογητὸς εἶ Χριστὲ ὁ Θεὸς ἡμῶν ὁ πανσόφους τοὺς Ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας, φιλάνθρωπε δόξα σοι.

Καὶ νῦν.

Ὅτε καταβὰς τὰς γλώσσας συνέχεε, διεμέριζεν ἔθνη ὁ Ἕψιστος· ὅτε τοῦ πυρὸς τὰς γλώσσας διένειμεν, εἰς ἐνότητα πάντα ἐκάλεσε· καὶ συμφώνως δοξάζομεν τὸ πανάγιον Πνεῦμα.

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ Διάκονος, καὶ δεικνύων σὺν τῷ Ὠραρίῳ τὸν ἅγιον Ἄρτον, λέγει μυστικῶς·

Εὐλόγησον Δέσποτα τὸν ἅγιον Ἄρτον.

Καὶ ὁ Ἱερεὺς ἀνιστάμενος, σφραγίζει τρεῖς τὰ ἅγια Δῶρα, λέγων·

Καὶ ποιήσον τὸν μὲν Ἄρτον τοῦτον, τίμιον Σῶμα τοῦ Χριστοῦ σου.

Ὁ Διάκονος· Ἀμήν. Καὶ αὐθις ὁ αὐτός·
Εὐλόγησον Δέσποτα τὸ ἅγιον Ποτήριον.

Καὶ ὁ Ἱερεὺς εὐλογῶν, λέγει·

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμιον Αἷμα τοῦ Χριστοῦ σου.

Ὁ Διακονός· Ἀμήν. Καὶ αὐθις ὁ Διάκονος δεικνύων μετὰ τοῦ Ὠραρίου ἀμφότερα τὰ ἅγια, λέγει·

Εὐλόγησον Δέσποτα.

Ὁ δὲ Ἱερεὺς εὐλογῶν ἀμφότερα τὰ ἅγια λέγει·

Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

Ὁ Διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.

Καὶ τὴν κεφαλὴν ὑποκλίνας ὁ Διάκονος τῷ Ἱερεῖ, καὶ εἰπὼν τό, Μνήσθητί μου ἅγιε Δέσποτα τοῦ ἁμαρτωλοῦ, ἵσταται ἐν ᾧ πρότερον τόπω, καὶ λαβὼν τὸ Ῥιπίδιον, ριπίζει τὰ Ἅγια, ὡς καὶ τὸ πρότερον. Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς Βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ κρίμα, ἢ εἰς κατάκριμα. Ἐτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Ἐγκρατευτῶν, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

Ὁ δὲ Διάκονος θυμιᾷ τὴν ἁγίαν Τράπεζαν γύρωθεν, καὶ μνημονεύει ὧν βούλεται ζώντων, καὶ τεθνεώτων.

Ὁ Ἱερεὺς ἐκφώνως.

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας.

Ὁ Διάκονος μνημονεύει τὰ Δίπτυχα τῶν κεκοιμημένων.

Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Τοῦ ἁγίου Ἰωάννου Προφήτου Προδρόμου, καὶ Βαπτιστοῦ, τῶν ἁγίων ἐνδόξων, καὶ πανευφήμων Ἀποστόλων, τοῦ Ἁγίου (τοῦ δεῖνος) οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων, ὧν ταῖς

ἰκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου. Ἔτι παρακαλοῦμέν σε· Μνήσθητι Κύριε πάσης ἐπισκοπῆς Ὁρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ τάγματος. Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἀγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνεῖα καὶ σεμνῇ πολιτεῖα διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν Βασιλέων, παντὸς τοῦ Παλατίου, καὶ τοῦ Στρατοπέδου αὐτῶν. Δὸς αὐτοῖς Κύριε εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ, καὶ σεμνότητι.

Ἐκφώνως.

Ἐν πρώτοις μνήσθητι Κύριε τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), ὃν χάρισαι ταῖς ἀγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἐντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ Διάκονος πρὸς τῇ Θύρᾳ στάς, λέγει
Τοῦ δεῖνος Πατριάρχου, Μητροπολίτου, ἢ Ἐπισκόπου,
ὅς τις ἂν ᾗ.

Ἐῖτα μνημονεύει ὁ αὐτὸς τὰ Δίπτυχα τῶν ζώντων.

Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Μνήσθητι Κύριε τῆς Πόλεως, ἐν ἣ παροικοῦμεν, καὶ πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς. Μνήσθητι Κύριε πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων, καὶ τῆς

σωτηρίας αὐτῶν. Μνήσθητι Κύριε τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἔλεη σου ἐξαπόστειλον.

Ἐκφώνως.

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον, καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁμοίως.

Καὶ ἔσται τὰ ἔλεη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

Ὁ δὲ Διάκονος λαβὼν καιρὸν παρὰ τοῦ Ἱερέως, καὶ ἐξέλθων, καὶ σταὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν Ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων Δώρων.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν αὐτοῦ Θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κ. τ. λ.

Ὁ Ἱερεὺς ἐπεύχεται.

Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν, καὶ τὴν ἐλπίδα, Δέσποτα φιλόανθρωπε, καὶ παρακαλοῦμεν καὶ δεόμεθα, καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου, καὶ φρικτῶν Μυστηρίων

ταύτης τῆς ἱερᾶς, καὶ πνευματικῆς Τραπέζης, μετὰ καθαρῶν συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν, εἰς Βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

Ὁ Διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τὴν ἡμέραν πᾶσαν τελείαν.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν.

Συγγνώμην, καὶ ἄφεσιν.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς.

Τὸν ὑπόλοιπον χρόνον.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα.

Τὴν ἐνότητα τῆς Πίστεως, καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Ἱερεὺς ἐκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σέ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν·

Ὁ Λαὸς τό, Πάτερ ἡμῶν.

Ὁ Ἱερεὺς· Ὅτι σοῦ ἐστίν. Εἴτα, Εἰρήνη πᾶσι.

Ὁ Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὃ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθόν

ἐξομάλισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦντας ἰασαι, ὁ ἱατρὸς τῶν ψυχῶν, καὶ τῶν σωμάτων ἡμῶν.

Ἐκφώνησις.

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἱερεὺς ἐπεύχεται.

Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς Βασιλείας σου, καὶ ἐλθέ, εἰς τὸ ἀγιασαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὧδε ἡμῖν ἀοράτως συνῶν· καὶ καταξιώσον τῇ κραταιᾷ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ ἀχράντου Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Εἶτα προσκυνεῖ ὁ Ἱερεὺς, ὁμοίως καὶ ὁ Διάκονος ἐν ᾧ ἵστανται τόπῳ, λέγοντες μυστικῶς τρίς· Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Ὅταν δὲ ἴδῃ ὁ Διάκονος τὸν Ἱερέα ἐκτείνοντα τὰς χεῖρας, καὶ ἀπτόμενον τοῦ ἁγίου Ἄρτου, πρὸς τὸ ποιῆσαι τὴν ἁγίαν Ὑψωσιν, ἐκφωνεῖ Πρόσχωμεν.

Καὶ ὁ Ἱερεὺς ὑψῶν τὸν ἅγιον Ἄρτον, ἐκφωνεῖ

Τὰ Ἁγια τοῖς ἁγίοις.

Εἶτα ζώννυται ὁ Διάκονος τὸ Ὠράριον αὐτοῦ σταυροειδῶς, καὶ εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι, καὶ σταὲς ἐκ δεξιῶν,

τοῦ Ἱερέως κρατοῦντος τὸν ἅγιον Ἄρτον, λέγει·

Μέλισσον Δέσποτα τὸν ἅγιον Ἄρτον.

Ὁ δὲ Ἱερεὺς μερίζων αὐτὸν εἰς τέσσαρα, μετὰ προσοχῆς καὶ εὐλαβείας, λέγει·

Μελίζεται, καὶ διαμερίζεται ὁ Ἄμνος τοῦ Θεοῦ, ὁ μελιζόμενος, καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος, καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἀγιάζων.

Καὶ ὁ Διάκονος δεικνύων σὺν τῷ Ὁραρίῳ τὸ ἅγιον Ποτήριον, λέγει·

Πλήρωσον Δέσποτα τὸ ἅγιον Ποτήριον.

Ὁ δὲ Ἱερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα, ποιεῖ σὺν αὐτῇ Σταυρὸν ἐπάνω τοῦ ἁγίου Ποτηρίου, λέγων·

Πλήρωμα πίστεως, Πνεύματος ἁγίου.

Καὶ οὕτως ἐμβάλλει εἰς τὸ ἅγιον Ποτήριον.

Ὁ Διάκονος Ἀμήν. Καὶ δεχόμενος τὸ Ζέον, λέγει πρὸς τὸν Ἱερέα·

Εὐλόγησον Δέσποτα τὸ Ζέον·

Ὁ δὲ Ἱερεὺς εὐλογεῖ, λέγων·

Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου, πάντοτε, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.

Καὶ ὁ Διάκονος ἐκχέει τὸ ἄρκοῦν σταυροειδῶς ἔνδον τοῦ ἁγίου Ποτηρίου, λέγων·
Ζέσις πίστεως, πλήρης Πνεύματος ἁγίου· Ἀμήν.

Ἐκ γ'.

Καὶ ἀποτιθέμενος τὸ Ζέον, ἵσταται

μικρὸν ὄπισθεν. Ὁ δὲ Ἱερεὺς λαβὼν
μίαν Μερίδα τοῦ ἁγίου Ἄρτου, λέγει·

Τὸ τίμιον καὶ πανάγιον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ,
καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοται μοι,
(τῷ δεῖνι) Ἱερεῖ, εἰς ἄφεσιν μου ἁμαρτιῶν, καὶ εἰς
ζωὴν αἰώνιον.

Πιστεύω Κύριε, καὶ ὁμολογῶ, καὶ, Τοῦ Δείπνου σου
τοῦ μυστικοῦ σήμερον· καὶ τελευταίου τὸ,
Μή μοι εἰς κρίμα, ἢ εἰς κατάκριμα γένοιτο ἢ μετάληψις
τῶν ἁγίων σου Μυστηρίων, Κύριε, ἀλλ' εἰς ἴασιν ψυχῆς
καὶ σώματος.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ
μετὰ φόβου, καὶ πάσης ἀσφαλείας. Εἶτα
λέγει· Ὁ Διάκονος πρόσελθε.

Καὶ προσελθὼν ὁ Διάκονος, ποιεῖ με-
τάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν ὁ
δὲ Ἱερεὺς κρατῶν τὸν ἅγιον Ἄρτον, δί-
δωσι τῷ Διακόνῳ· καὶ ἀσπασάμενος ὁ
Διάκονος τὴν μεταδιδούσαν αὐτῷ χεῖρα,
λαμβάνει τὸν ἅγιον Ἄρτον, λέγων·
Μετάδος μοι Δέσποτα τὸ τίμιον καὶ ἅγιον Σῶμα τοῦ
Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ Ἱερεὺς λέγει·

(Τῷ δεῖνι) Ἱεροδιακόνῳ μεταδίδοται τὸ τίμιον,
καὶ ἅγιον, καὶ ἄχραντον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ,
καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν αὐτοῦ
ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὁ Διάκονος ὄπισθεν
τῆς ἱερᾶς Τραπέζης, κλίνας τὴν κεφα-
λήν, καὶ προσεύχεται, ὡς ὁ Ἱερεὺς.

Εἶτα ἀναστὰς ὁ Ἱερεὺς, λαμβάνει ταῖς
χερσὶν ἀμφοτέραις μετὰ Καλύμματος

τὸ ἅγιον Ποτήριον, καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ, καὶ οὕτω τά, τε ἴδια χεῖλη, καὶ τοῦ ἱεροῦ Ποτηρίου, τῷ ἐν χερσὶ Καλύμματι ἀποσπογγίσας, καλεῖ τὸν Διάκονον, λέγων·

Διάκοι προσέλθε.

Καὶ ὁ Διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ, λέγων·

Ἴδου προσέρχομαι τῷ ἀθανάτῳ Βασιλεῖ· καὶ τό, Πιστεύω Κύριε, καὶ ὁμολογῶ, ὅλον· καὶ λέγει ὁ Ἱερεύς. Μεταλαμβάνει ὁ δούλος τοῦ Θεοῦ Διάκονος, (ὁ δεῖνα) τὸ τίμιον, καὶ ἅγιον Αἷμα τοῦ Κυρίου, καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ Διακόνου, λέγει ὁ Ἱερεύς.

Τούτου ἤψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομιίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε λαβὼν τὸν ἅγιον Δίσκον ὁ Διάκονος, ἐπάνω τοῦ ἁγίου Ποτηρίου, ἀποσπογγίζει τῷ ἀγίῳ Σπόγγῳ πάνυ καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ ἅγιον Ποτήριον τῷ Καλύμματι, ὁμοίως καὶ ἐπὶ τὸν ἅγιον Δίσκον ἀνατίθησι τὸν Ἀστέρα, καὶ τὰ Καλύμματα.

Εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας Εὐχὴν ὁ Ἱερεύς.

Εὐχαριστοῦμέν σοι Δέσποτα φιλόφιλῳ, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρουσίᾳ ἡμέρα κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου, καὶ ἀθανάτων Μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωὴν,

ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς, καὶ ἰκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν Ἁγίων σου.

Καὶ οὕτως ἀνοίγουσι τὴν Θύραν τοῦ ἁγίου Βήματος. Καὶ ὁ Διάκονος προσκυνήσας ἄπαξ, λαμβάνει τὸ Ποτήριον μετὰ εὐλαβείας, καὶ ἔρχεται εἰς τὴν Θύραν, καὶ ὑψῶν τὸ ἅγιον Ποτήριον, δείκνυσιν αὐτὸ τῷ λαῷ, λέγων·

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.

Ὁ δὲ Ἱερεὺς εὐλογεῖ τὸν λαόν, ἐπιλέγων ἐκφώνως·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Καὶ ἐπιστρέφουσιν, ὁ, τε Διάκονος, καὶ ὁ Ἱερεὺς εἰς τὴν ἁγίαν Τράπεζαν, καὶ θυμιᾷ ὁ Ἱερεὺς τρίς, λέγων καθ' ἑαυτόν. Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Εἶτα λαβὼν τὸν ἅγιον Δίσκον, τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ Διακόνου καὶ ὁ Διάκονος λαβὼν μετ' εὐλαβείας, θεωρῶν ἔξω πρὸς τὴν Θύραν, οὐδὲν λέγων, ἀπέρχεται εἰς τὴν Πρόθεσιν, καὶ ἀποτίθησιν αὐτόν· ὁ δὲ Ἱερεὺς προσκυνήσας, καὶ λαβὼν τὸ ἅγιον Ποτήριον, καὶ ἐπιστραφεὶς πρὸς τὴν Θύραν, ὁρᾷ τὸν λαόν, λέγων μυστικῶς· Εὐλογητὸς ὁ Θεὸς ἡμῶν· εἶτα ἐκφωνεῖ· Πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἐξελθὼν ὁ Διάκονος, καὶ σταὸς ἐν τῷ σννήθει τόπῳ, λέγει·

Ὁρθοὶ μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ Μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς.

Τὴν ἡμέραν πᾶσαν, τέλειαν, ἁγίαν, εἰρηικὴν.

Ἐκφώνησις.

Ὅτι σὺ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορὸς. Ἀμήν.

Ὁ Ἱερεὺς. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ Διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ Ὁπισθάμβωνος.

ἐκφωνουμένη παρὰ τοῦ Ἱερέως ἔξω τοῦ Βήματος.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἁγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον· ἁγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς Ἱερεῦσι, τοῖς Βασιλεῦσιν ἡμῶν, τῷ Στρατῷ, καὶ παντὶ τῷ Λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δώρημα τέλειον, ἄνωθὲν ἐστὶ, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ταύτης δὲ τελεσθείσης, ὁ μὲν Ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων θυρῶν, καὶ

ἀπελθὼν ἐν τῇ Προθέσει, λέγει τὴν παροῦσαν Εὐχὴν.

Εὐχὴ λεγομένη ἐν τῷ συστείλαι τὰ ἅγια μυστικῶς.

Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν, αὐτὸς ὑπάρχων Χριστὸς ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν Πατρικὴν οἰκονομίαν, πληρώσων χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διακονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἱερεὺς. Εὐλογία Κυρίου ἐφ' ὑμᾶς. Εἶτα. Δόξα σοι ὁ Θεὸς ἡμῶν, δόξα σοι.

Ὁ Λαος. Δόξα, καὶ νῦν. Καὶ γίνεται Ἀπόλυσις.

Ὁ δὲ Διάκονος εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους, συστέλλει τὰ ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας, ὥστε μηδὲν τι τῶν ἁγίων λεπτοτάτων ἐκπεσεῖν, ἢ καταλειφθῆναι, καὶ ἀπονίπτεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ. Ὁ δὲ Ἱερεὺς ἐξελθὼν, δίδωσι τῷ λαῷ τὸ Ἀντίδωρον. Εἶτα εἰσελθὼν ἐν τῷ ἁγίῳ Βήματι, ἀποδύεται τὴν Ἱερατικὴν στολὴν, λέγων

Νῦν ἀπολύεις τὸ Τρισάγιον καὶ τὰ λοιπά. Εἶτα τὸ Ἀπολυτικίον τοῦ Χρυσοστόμου.

Ἡ τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις, τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Τό, Κύριε ἐλέησον, ιβ'. Δόξα, καὶ νῦν. Τὴν
τιμωτέραν. Καὶ ποιεῖ Ἀπόλυσιν. καὶ
προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ
ἐπὶ πᾶσιν ἐξέρχεται.

Τέλος τῆς Θείας Λειτουργίας τοῦ
Χρυσοστόμου.

THE LITURGY
OF
SAINT BASIL,
ACCORDING TO THE USE OF THE
Great Church
(CONSTANTINOPLE),
AND THE
Holy Mountain
(ATHOS).

L

PREFACE
TO THE
LITURGY OF SAINT BASIL.

THE Liturgy of S. Basil, modified from that S. James, as the Liturgy of S. Chrysostom is from that of St. Basil, is still said in the Eastern Church on all Sundays in Lent (except Palm Sunday), on Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of S. Basil (Jan. 1).

It is here reprinted from the same source as the Liturgy of S. Chrysostom, which is always printed with it, and precedes it.

SACKVILLE COLLEGE,
Jan. 21, 1859.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ

ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ

ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ.

Εὐχὴ ὑπὲρ τῶν Κατηχομένων πρὸ τῆς
ἁγίας Ἀναφορᾶς, ἣν ὁ Ἱερεὺς λέγει
μυστικῶς.

ΚΥΡΙΕ ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοικῶν, καὶ ἐπι-
βλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς
δούλους σου τοὺς Κατηχομένους, τοὺς ὑποκεκλικότας
τοὺς ἑαυτῶν ἀνχένας ἐνώπιόν σου, καὶ δὸς αὐτοῖς τὸν
ἐλαφρὸν ζυγόν· ποιήσον αὐτοὺς μέλη τίμια τῆς ἁγίας
σου Ἐκκλησίας, καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ
τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ
τοῦ ἐνδύματος τῆς ἀφθαρσίας, εἰς ἐπίγνωσιν σοῦ τοῦ
ἀληθινοῦ Θεοῦ ἡμῶν.

Ἐκφώνησις.

Ἰνα καὶ αὐτοί, κ.τ.λ.

Εὐχὴ Πιστῶν πρώτη, μετὰ τὸ ἀπλω-
θῆναι τὸ Εἰλητόν, ἣν ὁ Ἱερεὺς λέγει
μυστικῶς.

Σὺ Κύριε κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτη-
ρίας μυστήριον· σὺ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς
καὶ ἀναξίους δούλους σου, γενέσθαι λειτουργοὺς τοῦ
ἁγίου σου Θυσιαστηρίου· σὺ ἰκάνωσον ἡμᾶς τῇ δυνάμει
τοῦ ἁγίου Πνεύματος εἰς τὴν διακονίαν ταύτην, ἵνα
ἀκατακρίτως στάντες ἐνώπιον τῆς ἁγίας δόξης σου,

προσάγωγμέν σοι θυσίαν αινέσεως. Σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· δὸς, Κύριε, καὶ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν, καὶ εὐπρόσδεκτον ἐνώπιόν σου.

Εὐχομένου τοῦ Ἱερέως, ὁ Διάκονος λέγει τὰ Εἰρηνικά, εἰ ἔστιν, ἔξω τοῦ ἁγίου Βήματος.

Ἔτι, καὶ ἔτι. Ἀντιλαβοῦ, σῶσον. Τῆς Παναγίας, ἀχράντου.

Ὁ Διάκονος· Σοφία. Ἐκφώνως ὁ Ἱερεὺς·

Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ Πιστῶν δευτέρα, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Ὁ Θεὸς ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν ταπεινώσειν ἡμῶν, ὁ στήσας ἡμᾶς τοὺς ταπεινοὺς, καὶ ἁμαρτωλοὺς, καὶ ἀναξίους δούλους σου κατενώπιον τῆς ἁγίας δόξης σου, λειτουργεῖν τῷ ἁγίῳ σου Θυσιαστηρίῳ, σὺ ἐνίσχυσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος εἰς τὴν διακονίαν ταύτην, καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἐπὶ τῶν μελλόντων προτιθεσθαι Δώρων.

Εὐχὴ τῆς Προσκομιδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ Τραπέζῃ τῶν θείων Δώρων ἀποθέσειν, ἣν ὁ Ἱερεὺς λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας, καὶ ἀγαγὼν ἡμᾶς εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν

σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ ἁγίου. Εὐδόκησον δὴ, Κύριε, τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου Διαθήκης, λειτουργοὺς τῶν ἁγίων σου Μυστηρίων· πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου Θυσιαστηρίῳ, κατὰ τὸ πλήθος τοῦ ἐλέους σου· ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην, καὶ ἀναίμακτον θυσίαν, ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἦν προσδεξάμενος εἰς τὸ ἅγιον, καὶ νοερόν σου Θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος. Ἐπίβλεψον ἐφ' ἡμᾶς, ὁ Θεός, καὶ ἔπιδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἀβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς· ὡς προσεδέξω ἐκ τῶν ἁγίων σου Ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἀμαρτωλῶν πρόσδεξαι τὰ Δῶρα ταῦτα ἐν τῇ χρηστότητί σου Κύριε· ἵνα καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου Θυσιαστηρίῳ, εὐρωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας.

Ὁ Ἱερεὺς ἐκφώνως.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ Χορός· Καὶ μετὰ τοῦ Πνεύματός σου.

Ὁ Ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας.

Ὁ Χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ Ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός Ἄξιον καὶ δίκαιον ἐστὶ, προσκυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ Ἱερεὺς κλινόμενος, ἐπεύχεται μυστικῶς.

Ὁ Ὡν, Δέσποτα, Κύριε, Θεέ, Πάτερ παντοκράτορ, προσκυνητέ, ἄξιον ὡς ἀληθῶς, καὶ δίκαιον, καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σοὶ εὐχαριστεῖν, σὲ δοξάζειν τὸν μόνον ὄντως ὄντα Θεόν, καὶ σοὶ προσφέρειν ἐν καρδίᾳ συντετριμμένη, καὶ πνεύματι ταπεινώσεως, τὴν λογικὴν ταύτην λατρείαν ἡμῶν ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. Καὶ τίς ἱκανὸς λαλῆσαι τὰς δυναστείας σου, ἀκουστὰς ποιῆσαι πάσας τὰς αἰνέσεις σου ; ἢ διηγῆσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ ; Δέσποτα τῶν ἀπάντων, Κύριε οὐρανοῦ, καὶ γῆς, καὶ πάσης κτίσεως ὀρωμένης τε καὶ οὐχ ὀρωμένης, ὁ καθήμενος ἐπὶ θρόνου δόξης, καὶ ἐπιβλεπων ἀβύσσους, ἄναρχε, ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλλοιώτε, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος τῆς ἐλπίδος ἡμῶν ὅς ἐστιν εἰκὼν τῆς σῆς ἀγαθότητος, σφραγὶς ἰσότυπος, ἐν ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινὸς πρὸ αἰώνων, σοφία, ζωὴ, ἁγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν, παρ' οὗ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ τῆς ἀληθείας Πνεῦμα, τὸ τῆς υἰοθεσίας χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης κληρονομίας, ἡ ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ, παρ' οὗ πᾶσα κτίσις λογικὴ τε, καὶ νοερά, δυναμουμένη σοὶ λατρεύει, καὶ σοὶ τὴν ἀίδιον ἀναπέμπει δοξολογίαι, ὅτι τὰ σύμπαντα δούλα σά. Σὲ γὰρ αἰνοῦσιν Ἄγγελοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί, Ἐξουσίαι, Δυνάμεις, καὶ

τὰ πολυόμματα Χερουβίμ· σοι παρίστανται κύκλω τὰ Σεραφίμ, ἕξ πτέρυγες τῷ ἐνι, καὶ ἕξ πτέρυγες τῷ ἐνί· καὶ ταῖς μὲν δυσὶ κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶ πετόμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στόμασιν, ἀσυγήτοις δοξολογίαις·

Ἐκφώνως ὁ Ἱερεὺς.

Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα, καὶ λέγοντα·

Ὁ Χοροσ. " Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις.

Κἀνταῦθα ὁ Διάκονος τὰ αὐτὰ ποιεῖ, ὡς ἐν τῇ τοῦ Χρυσοστόμου Λειτουργίᾳ· ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς.

Μετὰ τούτων τῶν μακαρίων Δυνάμεων, Δέσποτα φιλόνητο, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν, καὶ λέγομεν· " Ἄγιος εἶ ὡς ἀληθῶς καὶ πανάγιος, καὶ οὐκ ἔστι μέτρον τῇ μεγαλοπρεπείᾳ τῆς ἀγιωσύνης σου, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις σου, ὅτι ἐν δικαιοσύνῃ, καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῆ, ὁ Θεός, τιμησας, τέθεικας αὐτὸν ἐν τῷ Παραδείσῳ τῆς τρυφῆς, ἀθανασίαν ζωῆς, καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σου ἐπαγγελιάμενος αὐτῷ· ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ, τοῦ κτίσαντος αὐτὸν, καὶ τῇ ἀπάτῃ τοῦ ὄφως ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παραπτώμασιν, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρίσιᾳ σου, ὁ Θεός, ἐκ τοῦ Παραδείσου εἰς τὸν κόσμον τούτου, καὶ ἀπέστρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὴν ἐκ

παλιγγενεσίας σωτηρίαν, τὴν ἐν αὐτῷ τῷ Χριστῷ σου. Οὐ γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος, ὃ ἐποίησας, ἀγαθὲ, οὐδὲ ἐπελάθου ἔργα χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως διὰ σπλάγχχνα ἐλέους σου· Προφήτας ἔξαπέστειλας· ἐποίησας δυνάμεις διὰ τῶν Ἁγίων σου τῶν καθ' ἐκάστην γενεὰν εὐαρεστησάντων σοι· ἐλάλησας ἡμῖν διὰ στόματος τῶν δούλων σου τῶν Προφητῶν, προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔσεσθαι σωτηρίαν· νόμον ἔδωκας εἰς βοήθειαν· Ἀγγέλους ἐπέστησας φύλακας. "Ὅτε δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ Υἱῷ σου, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας. "Ὅς ὢν ἀπαύγασμα τῆς δόξης σου, καὶ χαρακτήρ τῆς ὑποστάσεώς σου, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα σοὶ τῷ Θεῷ, καὶ Πατρί· ἀλλὰ Θεὸς ὢν προαιώνιος, ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη, καὶ ἐκ Παρθένου ἀγίας σαρκωθείς, ἐκένωσεν ἑαυτὸν, μορφήν δούλου λαβὼν, σύμμορφος γενόμενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκόνας τῆς δόξης αὐτοῦ. Ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογενὴς σου Υἱός, ὁ ὢν ἐν τοῖς κόλποις σου τοῦ Θεοῦ καὶ Πατρός, γενόμενος ἐκ γυναικὸς τῆς ἀγίας Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, γενόμενος ὑπὸ νόμον, κατακρίναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ σὺτοῦ· ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες, ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σου· καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δὸς προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς τῆς πλάνης τῶν εἰδώλων, προσήγαγε τῇ ἐπιγνώσει σου τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρός, κτησάμενος ἡμᾶς ἑαυτῷ λαὸν περιούσιον, βασιλείον ἱεράτευμα, ἔθνος ἅγιον· καὶ καθάρισας ἐν ὕδατι, καὶ ἀγιάσας τῷ Πνεύματι τῷ ἀγίῳ, ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ, ἐν τῷ κα-

τειχόμεθα πεπραγμένοι ὑπὸ τὴν ἁμαρτίαν· καὶ κατελθὼν διὰ τοῦ Σταυροῦ εἰς τὸν ἄδην, ἵνα πληρώσῃ ἐαυτῷ τὰ πάντα, ἔλυσε τὰς ὀδύνας τοῦ θανάτου· καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα ἢ αὐτοὺς τὰ πάντα ἐν πᾶσι πρωτεύων· καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς· ὃς καὶ ἤξει ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ Πάθους, ταῦτα, ἃ προτεθείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων γὰρ ἐξιέναι ἐπὶ τὸν ἐκούσιον καὶ αἰδιδιμον, καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκτὶ ἣ παρεδίδου ἐαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ, καὶ ἀχράντων χειρῶν, ἀναδείξας σοὶ τῷ Θεῷ, καὶ Πατρὶ, εὐχαριστήσας, εὐλογήσας, ἀγιάσας, κλάσας,

Ὁ Ἱερεὺς αἶρων τῇ δεξιᾷ αὐτοῦ,
δεικνύει τὸν ἅγιον Δίσκον, λέγων
ἐκφώνως·

Ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις,
εἰπὼν· Δάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ
ὑπὲρ ὑμῶν κλώμενον, εἰς ἄφεςιν ἁμαρτιῶν.

Ὁ Χορὸς ψάλλει· Ἀμήν.

Τότε ὁ Ἱερεὺς, καὶ ὁ Διάκονος, τὰ αὐ-
τὰ πράττουσιν, ὡς ἐν τῇ τοῦ Χρυσοστό-
μου.

Ὁ δὲ Ἱερεὺς μυστικῶς.

Ὁμοίως καὶ τὸ Ποτήριον ἐκ τοῦ γεννήματος τῆς
ἀμπέλου λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας,
ἀγιάσας.

Καὶ αἵρων τῇ δεξιᾷ δεικνύει ὁμοίως μετ' εὐλαβείας τὸ ἅγιον Ποτήριον, λέγων ἐκφώνως.

Ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν· Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστὶ τὸ Αἷμά μου τὸ τῆς καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεςιν ἁμαρτιῶν.

Ὁ Χορὸς ψάλλει Ἀμήν.

Ὁ Ἱερεὺς κλίνει τὴν κεφαλὴν, ἐπεύχεται μυστικῶς.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὅσάκις γὰρ ἂν ἐσθίητε τὸν Ἄρτον τοῦτον, καὶ τὸ Ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε. Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ Παθημάτων, τοῦ ζωοποιοῦ Σταυροῦ, τῆς τριημέρου Ταφῆς, τῆς ἐκ νεκρῶν Ἀναστάσεως, τῆς εἰς οὐρανοὺς Ἀνόδου, τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς Καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ Παρουσίας,

Ἐκφώνως ὁ Ἱερεὺς.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν, κατὰ πάντα, καὶ διὰ πάντα.

Ὁ Χορὸς ψάλλει τὸ, Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ Ἱερεὺς κλίνει τὴν κεφαλὴν, εὐχεται μυστικῶς.

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δούλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου Θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν· οὐ γὰρ ἐποιήσαμεν τι ἀγαθὸν ἐπὶ τῆς γῆς· ἀλλὰ

διὰ τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρόυντες προσεγγίζομεν τῷ ἁγίῳ σου Θυσιαστηρίῳ, καὶ προσθέντες τὰ ἀντίτυπα τοῦ ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα, καὶ σὲ παρακαλοῦμεν, "Αγιε' Ἄγιον, εὐδοκία τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα, καὶ εὐλογήσαι αὐτὰ, καὶ ἀγιάσαι, καὶ ἀναδεῖξαι.

Ὁ Διάκονος ὑποτίθησι τὸ Ῥιπίδιον, ὃπερ ἐκράτει, ἢ Κάλυμμα, καὶ ἔρχεται ἐγγύτερον τῷ Ἱερεῖ καὶ προσκυνοῦσιν ἀμφοτέρω τρις ἔμπροσθεν τῆς ἁγίας Τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοὺς τὸ,

Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Λέγουσι δὲ αὐτὸ μυστικῶς τρίς.

Εἶτα.

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ τρίτῃ ὥρᾳ τοῖς Ἀποστόλοις σου καταπέμφσας, τοῦτο, ἀγαθέ, μὴ ἀνταπέμψῃς ἡμῶν.

Στίχ. Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεός, καὶ Πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Δόξα. Εὐλογητὸς εἶ Χριστέ ὁ Θεὸς ἡμῶν. } Ζήτει
Καὶ νῦν. Ὅτε καταβὰς τὰς γλώσσας } σελ. 135.
συνέχεε.

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ Διάκονος δείκνυσι τῷ Ὁραρίῳ τὸν ἅγιον Ἄρτον, καὶ λέγει μυστικῶς

Εὐλόγησον Δέσποτα τὸν ἅγιον Ἄρτον.

Καὶ ὁ Ἱερεὺς ἀνιστάμενος σφραγίζῃ τὰ ἅγια Δῶρα, λέγων μυστικῶς

Τὸν μὲν Ἄρτον τούτου, αὐτὸ τὸ τίμιον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ Διάκονος. Ἀμήν. Καὶ αὐθις ὁ αὐτός.
Εὐλόγησον Δέσποτα τὸ ἅγιον Ποτήριον.

Ὁ δὲ Ἱερεὺς εὐλογῶν, λέγει
Τὸ δὲ Ποτήριον τούτο, αὐτὸ τὸ τίμιον Αἷμα τοῦ Κυρίου,
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
Ὁ Διάκονος. Ἀμήν.

Καὶ ὁ Ἱερεὺς.

Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
Ὁ Διάκονος. Ἀμήν. Καὶ αὐθις ὁ αὐτὸς
δεικνύων μετὰ τοῦ Ὠραρίου τὰ Ἅγια ἄμφω,
λέγει

Εὐλόγησον Δέσποτα τὰ ἀμφότερα.
Ὁ δὲ Ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς
ἀμφότερα τὰ Ἅγια, λέγει
Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

Ὁ Διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.
Καὶ τὴν κεφαλὴν ὁ Διάκονος ὑποκλίνας
τῷ Ἱερεῖ, καὶ εἰπὼν τό, Μνήσθητί μου ἅγιε
Δέσποτα τοῦ ἁμαρτωλοῦ, μεθίσταται ἐν ᾧ
πρότερον ἵστατο τόπῳ, λαβὼν καὶ τὸ
Ῥιπίδιον αὐθις, ὡς πρότερον.

Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Ἡμᾶς δὲ πάντας τοὺς ἐκ τοῦ ἐνὸς Ἄρτου, καὶ τοῦ
Ποτηρίου μετέχοντας, ἐνώσαις ἀλλήλοις εἰς ἐνὸς Πνεύματος
ἁγίου κοινωνίαν, καὶ μηδένα ἡμῶν εἰς κρίμα, ἢ
εἰς κατάκριμα ποιήσαις μετασχεῖν τοῦ ἁγίου Σώματος,
καὶ Αἵματος τοῦ Χριστοῦ σου· ἀλλ' ἵνα εὐρωμεν ἔλεον
καὶ χάριν μετὰ πάντων τῶν Ἁγίων, τῶν ἀπ' αἰῶνος σοι
εὐαρεστησάντων, Προπατόρων, Πατέρων, Πατριάρχων,

Προφητῶν, Ἀποστόλων, Κηρῶν, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Διδασκάλων, καὶ παντὸς πνεύματος δικαίου, ἐν πίστει τετελειωμένου.

Εἶτα ἐκφώνως.

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας.

Ὁ Χορὸς ψάλλει. Ἐπὶ σοὶ χαίρει.

Εἰ δέ ἐστιν ἡ μεγάλη Πέμπτη, ψάλλει, κατ' Ἦχον πλ. β'.

Τοῦ Δείπνου σου τοῦ μυστικοῦ σήμερον, Τίε Θεοῦ, κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ Μυστήριον εἶπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ Αἰσθητὴς ὁμολογῶ σοι· Μνήσθητί μου Κύριε ἐν τῇ Βασιλείᾳ σου.

Εἰ δέ ἐστι τὸ μέγα Σάββατον, ψάλλει τοῦτο τὸ παρὸν Τροπάριον, εἰς Ἦχον πλ. α'.

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου, καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογίζεσθω· ὁ γὰρ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, προέρχεται σφαγιασθῆναι, καὶ δοθῆναι εἰς βρώσιν τοῖς πιστοῖς. Προηγούνται δὲ τούτου οἱ χοροὶ τῶν Ἀγγέλων μετὰ πάσης Ἀρχῆς καὶ Ἐξουσίας, τὰ πολυόμματα Χερουβίμ, καὶ τὰ ἑξαπτέρυγα Σεραφίμ, τὰς ὄψεις καλύπτοντα, καὶ βοῶντα τὸν ὕμνον· Ἀλληλούϊα.

Ὁ Διάκονος θυμιᾷ γύρωθεν τὴν ἁγίαν Τράπεζαν, καὶ τὰ Δίπτυχα τῶν τε ζώντων καὶ κεκοιμημένων, ὧν βούλεται, μνημονεύει.

Ὁ δὲ Ἱερεὺς εὐχεται μυστικῶς.

Τοῦ ἁγίου Ἰωάννου Προφήτου Προδρόμου, καὶ Βαπτιστοῦ τῶν ἁγίων καὶ πανευφήμεων Ἀποστόλων τοῦ Ἁγίου (τοῦ δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελούμεν, καὶ πάντων τῶν Ἁγίων σου, ὧν ταῖς ἰκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.

Ἐνταῦθα ὁ Ἱερεὺς μνημονεύει ὧν θέλει ζώντων, καὶ τεθνεώτων καὶ ὑπὲρ μὲν ζώντων λέγει·

Ἵπὲρ σωτηρίας, ἐπισκέψεως, ἀφέσεως τῶν ἀμαρτιῶν τοῦ δούλου τοῦ Θεοῦ (τοῦ δεῖνος).

Ἵπὲρ δὲ τεθνεώτων, λέγει·

Ἵπὲρ ἀναπαύσεως, καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου (τοῦ δεῖνος), ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη, καὶ στεναγμός, ἀνάπαυσον αὐτόν, ὁ Θεὸς ἡμῶν.

Καὶ τὴν Εὐχὴν ταύτην μυστικῶς.

Καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου. Ἐτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς ἁγίας σου Καθολικῆς, καὶ Ἀποστολικῆς Ἐκκλησίας, τῆς ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, καὶ εὐρήνευσον αὐτήν, ἣν περιεποιήσω τῷ τιμίῳ Αἵματι τοῦ Χριστοῦ σου, καὶ τὸν ἅγιον Οἶκον κούτον στερέωσον μέχρι τῆς συντελείας τοῦ αἰῶνος. Μνήσθητι, Κύριε, τῶν τὰ Δωρά σοι ταῦτα προσκομισάντων, καὶ ὑπὲρ ὧν, καὶ δι' ὧν, καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν. Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου Ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων. Ἀμειψαὶ αὐτοὺς τοῖς πλουσίοις σου καὶ

ἐπουρανοῖς χάρισμασι. Χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγεῶν τὰ ἐπουρανια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα. Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις, καὶ ὄρεσι, καὶ σπηλαιῖοις, καὶ ταῖς ὄπαῖς τῆς γῆς. Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, καὶ εὐλαβείᾳ, καὶ ἀσκήσει, καὶ σεμνῇ πολιτείᾳ διαγόντων. Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων, καὶ πιστοτάτων ἡμῶν Βασιλέων, οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὄπλῳ ἀληθείας, ὄπλῳ εὐδοκίας στεφάνωσον αὐτούς· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐνίσχυσον αὐτῶν τὸν βραχίονα· ὑψώσον αὐτῶν τὴν δεξιάν· κράτυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη, τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτοῖς βαθεῖαν καὶ ἀναφαίρετον εἰρήνην· λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς Ἐκκλησίας σου, καὶ παντὸς τοῦ λαοῦ σου· ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διαγώμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξουσίας, καὶ τῶν ἐν Παλατίῳ ἀδελφῶν ἡμῶν, καὶ παντὸς τοῦ στρατοπέδου. Τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητί σου διατήρησον· τοὺς πονηροὺς ἀγαθοὺς ποιήσον ἐν τῇ χρηστότητί σου. Μνήσθητι, Κύριε, τοῦ περιστώτος Λαοῦ, καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμεία αὐτῶν ἐμπλησον παντὸς ἀγαθοῦ· τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ, καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἐκθρεψον· τὴν νεότητα παιδαγωγήσον· τὸ γῆρας περικράτησον· τοὺς ὀλιγοψύχους παραμύθησον· τοὺς ἐσκορπισμένους ἐπισυνάγαγε· τοὺς πεπλανημένους ἐπανάγαγε, καὶ συναψον τῇ ἀγίᾳ σου Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον· τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόστηθι· ὀρφανῶν ὑπερά-

σπισον· αἰχμαλώτους ῥύσαι· νοσοῦντας ἴασαι· τῶν ἐν βήμασι, καὶ ἐξορίας, καὶ πάσῃ θλίψει, καὶ ἀνάγκῃ, καὶ περιστάσει ὄντων, μνημόνευσον, ὁ Θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας· καὶ τῶν ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὐχεσθαι ὑπὲρ αὐτῶν. Καὶ παντὸς τοῦ Λαοῦ σου μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐπὶ πάντα ἔκχεον τὸ πλοῦσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα. Καὶ ὡς ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοϊαν, ἢ λήθην, ἢ πλῆθος ὀνομάτων, αὐτὸς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἕκαστου τὴν ἡλικίαν, καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιλίας μητρὸς αὐτοῦ. Σὺ γὰρ εἶ, Κύριε, ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἐλπίς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμῆν, ὁ τῶν νοσοῦντων ἰατρός· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ, ὁ εἰδὼς ἕκαστον, καὶ τὸ αἶτημα αὐτοῦ, οἶκον, καὶ τὴν χρεῖαν αὐτοῦ. Ῥύσαι, Κύριε, τὴν Πόλιν ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέμου.

Εἶτα ἐκφωνεῖ.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος)· ὃν χάρισαι ταῖς ἀγλαῖς σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὁ Διάκονος λέγει πρὸς τῆ θύρα
στάς.

Τοῦ δεῖνος Πανιερωτάτου Μητροπολίτου, ἢ Ἐπισκόπου, (ὅστις ἂν ᾖ), καὶ ὑπὲρ τοῦ προσκομίζοντος

τὰ ἅγια Δῶρα ταῦτα· καὶ τὰ λοιπὰ μέχρι τοῦ, Καὶ πάντων καὶ πασῶν.

Καὶ ὁ Χορὸς ψάλλει· Καὶ πάντων καὶ πασῶν.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς.

Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς Ὁρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας. Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, καὶ τῆς ἐμῆς ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἀμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἀπὸ τῶν προκειμένων Δώρων. Μνήσθητι, Κύριε, τοῦ Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος, καὶ μηδένα ἡμῶν καταισχύνης, τῶν κυκλούντων τὸ ἅγιόν σου Θυσιαστήριον. Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου Κύριε· ἐπιφάνηθι ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι· ὄμβρους τῇ γῇ πρὸς καρποφορίαν δώρησαι· εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· παῦσον τὰ σχίσματα τῶν Ἐκκλησιῶν· σβέσον τὰ φρυάγματα τῶν Ἐθνῶν· τὰς τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον, τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος· πάντα ἡμᾶς πρόσδεξαι εἰς τὴν Βασιλείαν σου, υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας ἀναδειξας· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριε ὁ Θεὸς ἡμῶν πάντα γὰρ ἀπέδωκας ἡμῖν.

Ἐκφώνως.

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Ἱερεὺς ἐπιστρέφει πρὸς τῇ θύρᾳ, καὶ εὐλογῶν, λέγει ἐκφώνως·

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μετὰ πάντων ἡμῶν.

Καὶ ὁ Διάκονος ἐξέρχεται, (εἰ ἔστιν, εἰ δ' οὐ ὁ Ἱερεὺς), καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν Ἀγίων μνημονεύσαντες. Ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Καὶ τὰ λοιπά, ὡς ἐν τῇ τοῦ Χρυσοστόμου Λειτουργίᾳ.

Ἐπεὶ τῶν προσκομισθέντων.

Ὅπως ὁ φιλόφρων Θεὸς ἡμῶν.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς.

Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σώζειν, σὺ ἡμᾶς διδάξον εὐχαριστεῖν σοὶ ἀξίως ὑπὲρ τῶν ἐνεργεσιῶν σου, ὧν ἐποίησας, καὶ ποιεῖς μεθ' ἡμῶν. Σὺ ὁ Θεὸς ἡμῶν, ὁ προσδεξάμενος τὰ Δῶρα ταῦτα, καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ διδάξον ἀγιοσύνην ἐπιτελεῖν ἐν φόβῳ σου· ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθῶμεν τῷ ἁγίῳ Σώματι, καὶ Αἵματι τοῦ Χριστοῦ σου· καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν, καὶ γενώμεθα ναὸς τοῦ ἁγίου σου Πνεύματος. Ναί, ὁ Θεὸς ἡμῶν, καὶ μηδένα ἡμῶν ἐνοχον ποιήσης τῶν φρικτῶν σου τούτων, καὶ ἐπουρανίων Μυστηρίων, μηδὲ ἀσθενῆ ψυχῇ καὶ σώματι, ἐκ τοῦ ἀναξίως τούτων μεταλαρβάνειν· ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχά-

της ἡμῶν ἀναπνοῆς, ἀξίως ὑποδέχεσθαι τὴν μερίδα τῶν ἁγιασμάτων σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογία ἐνπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου· ὅπως ἂν καὶ ἡμεῖς μετὰ πάντων τῶν Ἁγίων, τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν, ὧν ἠτοιμάσας τοῖς ἀγαπῶσί σε Κώριε.

Ὁ Διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τὴν ἡμέραν πᾶσαν τελείαν.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν.

Συγγνώμην καὶ ἄφεσιν.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς.

Τὸν ὑπόλοιπον χρόνον.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν.

Τὴν ἐνότητα τῆς Πίστεως.

Ἐκφώνησις παρὰ τοῦ Ἱερέως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν.

Ὁ Λαὸς τό, Πάτερ ἡμῶν.

Ὁ Ἱερεὺς ἐκφώνως.

Ὅτι σου ἐστὶν ἡ Βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

Ὁ Ἱερεὺς· Εἰρήνη πᾶσι.

Ὁ Διάκονος.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ δὲ Ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως, τοὺς ὑποκεκλικότας σοὶ τὰς ἑαυ-

τῶν κεφαλὰς εὐλόγησον, ἀγίασον, ἐνδυνάμωσον, ὀχύρωσον, ἀπὸ παντὸς ἔργου ποιηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον, καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων, καὶ ζωοποιῶν Μυστηρίων, εἰς ἀφεσιν ἁμαρτιῶν, εἰς Πνεύματος ἁγίου κοινωνίαν.

Ἐκφώνως.

Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγιῷ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἱερεὺς ἐπεύχεται.

Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὠδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ ἀχράντου Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Ἐκφώνως.

Ὁ Διάκονος Πρόσχωμεν.

Ὁ Ἱερεὺς Τὰ Ἅγια τοῖς Ἁγίοις.

Εἶτα τῆς Μεταλήψεως τελειωθείσης, καὶ τῶν ἁγίων Μυστηρίων ἀπὸ τῆς ἱερᾶς ἀρθέντων Τραπέζης, ἐπεύχεται ὁ Ἱερεὺς.

Εὐχαριστοῦμέν σοι Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ Μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου Μυστηρίων, ἃ ἔδωκας ἡμῖν ἐπ' εὐεργεσία, καὶ ἁγιασμῷ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. Αὐτός, Δέσποτα τῶν ἀπάντων, δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου Σώματος, καὶ Αἵματος

τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἴασις ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογία ἐμπρόσδεκτον, τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ σου.

Ὁ Διάκονος· Ὁρθοὶ μεταλαμβάνοντες τῶν θείων, ἀγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν Μυστηρίων.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς ὁ Θεός.

Τὴν ἡμέραν πᾶσαν τελείαν, ἀγίαν, εἰρηνικὴν.

Ὁ δὲ Ἱερεὺς ἐκφωνεῖ.

Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἱερεὺς· Ἐν εἰρήνῃ προέλθωμεν.

Ὁ Διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ. Ὁπισθάμβωνος, ἐκφωνουμένην παρὰ τοῦ Ἱερέως.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν Λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον· ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ Οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς Ἱερεῦσι, τοῖς Βασιλεῦσιν ἡμῶν, τῷ Στρατῷ, καὶ παντὶ τῷ Λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δώρημα τέλειον, ἄνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμ-

πομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι,
νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εὐχὴ ἐν τῷ συστεῖλαι τὰ Ἅγια.

Ἦνυσται, καὶ τετέλεσται, ὅσον εἰς τὴν ἡμετέραν
δύναμιν, Χριστὲ ὁ Θεὸς ἡμῶν, τὸ τῆς σῆς οἰκονομίας
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τῆς ἀτελευτήτου σου ζωῆς, ἀπηλαύσαμεν τῆς ἀκνώ-
του σου τρυφῆς, ἧς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντα
ἡμᾶς καταξιωθῆναι εὐδόκησον. Χάριτι τοῦ ἀνάρχου
σου Πατρός, καὶ τοῦ ἁγίου, καὶ ἀγαθοῦ, καὶ ζωοποιοῦ
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