II.—The Deacon’s Litany of the Liturgy of S. Chrysostom. 1

Ὁ Διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεσθῶμεν.
Ὁ Χορός. Κύριε ἐλέησον.
Ὑπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεσθῶμεν. Κύριε ἐλέησον.
Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησίων, καὶ τῆς τῶν πάντων ἐνώσεως.
Ὑπὲρ τοῦ ἁγίου Οἰκονομοῦ τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰλικρίνων ἐν αὐτῷ.
Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεινοῦ), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντὸς τοῦ Κλήρου, καὶ τοῦ Λαοῦ.
Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκων Βασιλέων ἡμῶν, παντὸς τοῦ Παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν.
Ὑπὲρ τῆς ἁγίας Μονῆς (ἡ τῆς πόλεως) ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν πίστευκέντων ἐν αὐταῖς.
Ὑπὲρ εὐκρασίας ἁγίων εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καρπῶν εἰρήμικοι.
Ὑπὲρ πλεοντῶν, ὠδιποροῦντων, νοσοῦντων, καμνότων, αἰχμα λῶντων, καὶ τῆς σωτηρίας αὐτῶν.
Ὑπὲρ τοῦ ἑιρηνικοῦ ἡμᾶς ἀπὸ πασχη θλίψεως, ὀργῆς, καινίου, καὶ ἀναγκῆς, τοῦ Κυρίου δεσθῶμεν.
Ἄντιλαβού, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.
Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποινῆς ἡ, ὑν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων ἀνθρωποδύναμτες, ἐναντίως καὶ ἀλλήλους καὶ πάσαν τὴν ἔως ἡμῶν Ἰχριστὸν τῷ Θεῷ παραθώμεθα.
Ὁ Χορός. Σοὶ Κύριε.
Ὁ Ἰερεὺς ἐκφώνω. ὁ θεοτόκος ἡμῶν, ὁ ἐν Θεοτόκω, ὁ Πατὴρ, καὶ τῷ Χριστῷ, καὶ τῷ Θεῷ Ἐνθρωπίνης, νῦν, καὶ ἀει, καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.
Ἔκαστον. "Ἀμήν.

THE ANAPHORA OF S. CHRYSOSTOM'S LITURGY.

III.—The Anaphora of S. Chrysostom's Liturgy.1

H ΑΝΑΦΟΡΑ ΤΗΣ ΘΕΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ.1

'Ο Διάκονος: Στάμων καλώς στάμων μετά φοβίσμα πρόσχωμε την άγιαν Αναφοράν εν ειρήνη προσφέρειν.

'Ο Χορός: Ἐλέει εἰρήνης, Θεοί αἴτεσίς.

Καὶ ὁ μὲν Ἰερέως, ἐπάρει τὰς Ἀράς ἀπὸ τῶν Ἀγίων, ἀποτείθεντα αὐτοῖς ἐν ἑνί τόπῳ, λέγειν τῷ Ναῷ, Κύριε, κ.τ.λ. 'Ο δὲ Διάκονος προσκυνήσεις εἰσέχεται εἰς τὸν ἁγίον Βήματι καὶ λαβὼν Ῥιπτίδιον2 ριπτίζει τὰ Ἀγια εὐλαβείς.

'Ο Ἰερέως, στραφεῖς πρὸς τὸν λαόν, εἰκονίζει:

'Η χώρα τοῦ Κοινοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ η ἁγιαινα τοῦ Θεοῦ καὶ Πατρός, καὶ η κοινωνία του Ἁγίου Πνεύματος εἰς μετα πάντων ἠμῶν.

'Ο Χορός: Καὶ μετὰ τοῦ πνεύματος σου.

'Ο Ἰερέως: Ἀνω σχομέν τοῖς καρδίαις.

'Ο Χορός: Ἐχομεν πρὸς τὸν Κυριον.

'Ο Ἰερέως: Εὐχαριστήσωμεν τῷ Κυρίῳ.

'Ο Χορός: Ἀξίων καὶ δικαίων ἐστι προσκυνεῖν Πατέρα, Υἱόν, καὶ Αγίον Πνεύματα, Τριάδα ἀμοιβowości καὶ ἀνόμωσιν.

'Ο Ἰερέως μυστικῶς, πρὸς ἀνατολαίς ἐστραμμένος:

'Ἀξίων καὶ δικαίων σε ἁμαρτίαν, σε εὐλογίαν, σε αἰνίαν, τοῖς εὐχαριστεῖν, σε προσκυνεῖν εἰς πάντα τόπο τῆς δεσποτᾶς σου' σὺ γερ ἡ Θεός ἀνέκφραστος, ἀπερίφορος, ἀφάροις, ἀκατάληπτος, δι' ὅν, ἀναθετός ὑμᾶς καὶ τοῦ μονογενῆς σου Υἱοῦ καὶ τοῦ Πνεύματος σου τοῦ Ἁγίου σὺ ἐν τῷ ἱερῷ ὑμῶν εἰς τὸ ἑνίον ἡμῶν παρήγησαν καὶ

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1 Εὐχολόγιον τοῦ μέγα, περεξέχω τὰς ἐντὸν μιστρών ἀκολουθίες: pp. 61 sqq. Venice, 1862. Αἱ θει- λειτουργίας: pp. 17 sqq. Venice, 1867. The Divine Liturgy of our Father among the Saints, John Chrysostom, Archbishop of Constantinople. Done into English, with some Preparatory Notes, and the original Greek of the open parts. London, 1866. 2 The Air (ἀείρ or κεφέλη) is the outer covering, placed over the Paten and Cup, each being first covered with its own veil. Neale, p. 170; Divine Liturgy, p. 4. 3 The Air (Φιλέλλη, Μαρτυρία), originally of light material, to keep away insects, in process of time came to signify mystically the vibration of the wings of the Seraphim: they are now generally made of silver, and in the shape of cherubs' heads and wings. Neale, Liturgies, p. xxv. note. 4 Cf. Martyrim S. Potharzi, § 14.
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The Oblation and Invocation.

O δὲ Ἰερεὺς εὐλογῶν ἀμφότερα τὰ Ἀγιὰ λέγειν:
Metaballon τὸ Πνεύματος σὸν τῷ Ἀγίῳ.
Οἱ Διάκονοι: Ἀμήν, Ἀμήν, Ἀμήν.
Καὶ τὴν κεφαλὴν ὑπόκλινας τῷ Ἰερεῖ, καὶ εἰπὼν τῷ Μυστηρίῳ μου, ἀγαθὸς θρόνος, τοῦ ἀμαρτίας, ἵστατα ἐν θεοῦ πρότερον ἵστατο τίνως καὶ λαβὼν τῷ Πιστίου, μιπέτε τὰ Ἀγιὰ, ἢς καὶ τὸ πρότερον.
Ο Ἰερεὺς μυστικῶς: Ὑστεροβαῖνον τοῖς μεταλλάξασθαι εἰς νήφοις ψυχῆς, εἰς ἀφάνειαν ἁμαρτίων, εἰς κομοίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείαν οἰκονομίας πλήρους, εἰς παράδοσιν τῆς προς αὐτήν, ἢς ἢς τοιούτως ἐκ κατὰ σάρκα, ἢς ἢς κατὰ σάρκα.
Εἰτε προσφέροντοι τῷ ἁγίῳ ταύτῃ λατρείᾳ ὑπὲρ τῶν ἐν εἰστε ἁναπάντησιν Ἰσπαθίων, Ἰάσιων, Παυλίων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κυριέων, Βασιλείων, Συναγωγῶν, Ἁγίων Προσκύνεων, καὶ πάντως πνεύματος ἐν πίστει τετελεσμένοι.
Εἰτα θυμίων τῆς ἁγίας Τραπέζης κατέμπροσθε, λέγει ἐκφώνως:
Ἐξομοίωσε τῆς παναγίας, ἰχθύντων, ὑπερευλογημένης, ἐνδόξως, δεσποίνης ἡμῶν Θεοῦ, καὶ αὐτοπλήθους Μαριὰς.
Καὶ ἐπιδέδωκε τῷ θυματήριον τῷ Διακόνῳ, ὡστε κυρίως τῆς ἁγίας Τραπέζης κύκλῳ, μνημονεύει ἐπίτευγά τὰ Δικτυχία τῶν Κεκυρμένων. Μνημονεύει δὲ καθ’ ἑαυτὸν καὶ ἀν βουλεῖται ξύνων καὶ πενθωτῶν.
Ο Ἰερεὺς ἐπέξεσται μυστικῶς:
Τοῦ ἁγίου Ἰεωνίου, Προφήτων, Παρθένων, καὶ Βαπτιστῶν τῶν ἁγίων ἐνδόξως καὶ πανευμόνως Ἀποστόλων τῶν ἁγίων (τῶν ἐκ τῶν ὑπέρ τῶν ἀνθρώπων καί τῶν ἁγίων οὐ καὶ τῆς τινὸς ἐπηλεύσει, καὶ πάντως συμμέτοιον τῶν ἁγίου ὀν τὰς ἱερασίας ἐπισκέπτεται ἡμᾶς ὁ Θεός. καὶ μνημοσύνης πάντων τῶν κεκυρωμένων ἐπὶ ἑκατέρα ἁναπάντησις ζωῆς οἰκίας) (Ο Ἰερεὺς μουμονεύει ἐκεί Θεός καὶ θαῦμα πάντως, ἀν αὐτῶς τὸ ἱερό ἡμῶν, ὅπως ἐπικατάλευκα τοῦ ἡμῶν προσκύνησις).
Ἐπε παρακαλοῦντες ἡμᾶς ἤσσεται, συμβολής Ἑλπιδοφόρων, τῶν ἀνθρωπομομάχων τῶν λόγων τῆς ἀληθείας, πάντως τῶν Προσφυριών, τῆς ἐν Χριστῷ Διακονίας, καὶ πάντως Ἰεραπετῶς, καὶ Μοναχικοῦ Γάμματος.
Ἐπε προσφέροντοι σὺ τῆς λατρείας ταύτῃ ὑπὲρ τῆς Οἰκουμένης, ὑπὲρ τῆς ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας, ὑπὲρ ὑπὲρ τῶν ἐν ἁγίων καὶ σεμεία πολεμίων διαμονών, ὑπὲρ
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The Blessing.

Ὁ Ιερέως νοστικός· Μηνήσθη, Κώρη, τῆς Πόλεως ἡ ἐπαρχούση, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πιστῶν ἀδελφῶν σου ἐν εἰρήνῃ, σῶον, ἐντῷ, ἑαυτῶν, µακροπροθείνεται, καὶ ἀρδευόμενον τῶν λόγων τῆς σοὶ Ἀλληλες.

Ὅς ἐν πρώτως μενεθήσῃ, Κύριε, τῶν Ἀρχηγῶν ἡμῶν (τοῦ δηνοῦ), ἵνα χάρισον τοῖς ἁγίοις σου Ἐκκλησίας εἰς εἰρήνην, σῶον, ἐντῇ, ἑαυτῶν, µακροπροθείνεται, καὶ ἀρδευόμενον τῶν λόγων τῆς σοὶ Ἀλληλες.

Ὁ Διάκονος μηνούνει τὰ δίπτυχα τῶν ἔωντων.

Ὁ Ἰερέως νοστικός· Μηνήσθη, Κώρη, τῆς Πόλεως ἡ ἐπαρχούση, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πιστῶν ἀδελφῶν σου ἐν εἰρήνῃ, σῶον, ἐντῇ, ἑαυτῶν, µακροπροθείνεται, καὶ ἀρδευόμενον τῶν λόγων τῆς σοὶ Ἀλληλες.

Καὶ ὅσος Ἰησοῦς, ἐν ὑμῖν στάματι καὶ μὴ καρδία ἀκούεις καὶ ανυμενεῖ τὸ πάσιμον καὶ μεγαλάνεται ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος, ὅτι καὶ αὐτός, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χριστὸς· Ἀμήν.

Ὁ Διάκονος λαβὼν καιρὸν παρὰ τοῦ Ἰερέως, καὶ ἐξάνθηκεν, καὶ στὰς ἐν τῷ συνήθεις τόπῳ, λέγει·

Πάντων τῶν Ἀγίων μηνούνεται, εἰς, καὶ εἰς, ἐν εἰρήνῃ τοῦ Κυρίου δεσμώμενοι.

Ὅς πρὸς τῶν προκομισθέντων καὶ ἀγιώτατῶν τοῖς καὶ ἀποτέλεσιν τοῦ Κυρίου δεσμώμενοι.

Ὅς τὸν καὐτόν και ἄκατον καὶ ἀγαθόν καὶ ἁγιάζοντα τῶν ἡσυχόντων τοῦ Κυρίου δεσμώμενοι.

Ὅς τὸν ηὐσθήμαν ἡμᾶς ἑκάστης Θείων, ὑπήκοα, καθὼς καθὼς, καὶ ἀναγίγνη, τοῦ Κυρίου δεσμώμενοι.

Ὅς Ἰερέως νοστικός· Σοὶ παρακαταθήμεθα τῆς ζωῆς ἡμῶν.
Kai o Diakonos deikouvnon su ton 'Omarie to agion Potierion, legei: Pliromou, Diakousta, to agion Potierion. O de 'Ierous, labyon tov on' kaimenon meridia, ton exousian dehadi tov onoma 12, poiei aiv auton staurodeis evanw tov agion Potierion, legw.

Pliromou Potierion, pisteus, Pneumatos 'Agion.

Kai autwn emballx atun aig to agion Potierion.


Euloygwgmena h zetis tov 'Agion ton paito tov, aiv, kai, eis tov auwv tov auwv. Apm.

Kai o Diakonos egxei tov Zewton to arkon stauroedeis, enov tov agion Potierion, legyntos tov 'Ierewa: Zetis pisteus, plhrh Pneumatos 'Agion.


Commination of Priest.

Manuscript Activity.

The Elevations.

Cross and the letters noted above in the quarters. This projection is called Divine Liturgy, p. 2.

1 Warm water, poured into the Chalice after consecration.

2 These prayers occur in the actus.

Five loaves of oblation are usually prepared, but in Greece frequently only one. These loaves are flat leaned cakes, somewhat resembling pieces of money: in the middle is a square projection, stamped with a
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Liturgy of S. Chrysostom.

Eis, labdan miai merida tou agion "Arpeou, legye.
To tis mou kai pantzoum Swma tou Kuryou kai Theou kai Synthores hamou Ieou Xristou metaideitai mou (tou delev) Ierou, evis afhezi mou amartiai, kai evi zovn aiwnou.

Kai ouw metalembainei ton evxereti, mete fobou kai pathe afofalaias. Eista legye: O Diakonos, pristes.

Kai prosleivou oi Diakonoi, poiou metanaini ekblabhe, aitov sunchourhein o de Iereus, kratein ton agion "Arpeou, didiasi to Diakonivon kai apaqagein o Diakonos tis meteideitan autoi xeirol, labain evi ton agion "Arpeou, legye.

Metados mou, Diakonito, to timon kai agiou Swma tou Kuryou kai Theou kai Synthores hamou Ieou Xristou.

O de Iereus legye: (Tou delev) Ierousiasou metaideitan sou to timon kai agiou kai ekrypton Swma tou Kuryou kai Theou kai Synthores hamou Ieou Xristou, evi afhezi sou amartiai, kai evi zovn aiwnou.

Kai metalembainai o Diakonos apaidei twi ira twi Trapozi ofeketai kai eliana kai kefealan prospevetei, kai metalembainei, ws o Iereus.

Eista anaistais o Iereus lambraniei iatex xerxia amforiavai meta tou Kalymmatos to agiou Pothirion, kai metalembainai tretou evi autoi kai ouw to iede xeirol, kai to ierou Pothirion twi evxereti Kalymmati apqagogias, kaley to Diakonivon, legye: Diakonos, pristes.

Kai o Diakonos evrheita kai priskanei iastai, legye: Ierou proromopoi to abanato Vasilei kai to, Piofeno, Kura, kai mou, oloq, kai. Kai legye o Iereus.

Metalembainai o Dosis tou Theou Diakonos (o delev) to timon kai agiou Lirma tou Kuryou kai Theou kai Synthores hamou Ieou Xristou, evi afhezi autoi amartiai, kai evi zovn aiwnou.

Metalembainai o Diakonos, legye o Iereus.

Aphidia twi metalembais, Horologion, p. 450. In administering the communion to the people, the whole form is pronounced slowly and distinctly by the priest in the native tongue, and should be repeated after him by the communicants. See "The communicants come forwards with reverence, having their arms crossed on their breasts; and the Priest communicates them as they stand at the door of the sanctuary, saying to each, Metalembainai o Dosis tou Theou di to ekrypton kai agiou Swma kai Alma tou Kuryou kai Theou kai Synthones hamou Ieou Xristou eis afhezi autoi (or autoi) amartiai, kai evi zovn aiwnou. The Divine Liturgy, p. 78. The Bread, in very small pieces, is put into the Cup, and administered in a spoon with a little Wine; Sketches, &c., by Romanoff, p. 135."

The communicants come forwards with reverence, having their arms crossed on their breasts; and the Priest communicates them as they stand at the door of the sanctuary, saying to each, Metalembainai o Dosis tou Theou di to ekrypton kai agiou Swma kai Alma tou Kuryou kai Theou kai Synthones hamou Ieou Xristou eis afhezi autoi (or autoi) amartiai, kai evi zovn aiwnou. The Divine Liturgy, p. 78. The Bread, in very small pieces, is put into the Cup, and administered in a spoon with a little Wine; Sketches, &c., by Romanoff, p. 135.

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The ordinary Dismissal is:—

'O Διάκονος. ᾠδαὶ. Eucharistia, p. 43. Χριστός, ὁ θεὸς θεῶν, καὶ ἄνωθεν· On an ordinary Sunday it would be—'Ο ἄνωθεν· k. th.: and this opening phrase varies on the Festivals of our Lord; p. 684. 

The Eulog. Dismissal of the Ministers.