

**THE KYIVAN MANUAL FOR LAITY:
PRAYERS AT THE DIVINE LITURGY**

A Guide to Liturgical Spirituality

(Extract from doctoral dissertation)

Circumstances of the Appearance of the Prayers

Over a decade ago, Stanley S. Harakas, an Orthodox priest and professor of theology, pondering the question of improved involvement of laity in celebration of the Divine Liturgy, made the following confession:

For years, I searched the literature on the Divine Liturgy of St. John Chrysostom, seeking to find concrete guidance in the specifics of participation which might link the objective liturgical reality with the inner experience, which in any case appropriates and personalizes the spiritual treasure which is the Liturgy. My search in the books and pamphlets about the liturgy was in vain.¹

Even though Father Stanley could not find anything, the matter of improving involvement of laity in the Divine Liturgy was on the mind of responsible people centuries ago. Indeed, it was addressed in a pastoral way in 1749, when the printers of the Kyivo-Pechers'ka Lavra published a brief manual for laity under the heading *Molytvy pry Bozhestvennoj Liturhii* (*Prayers at the Divine Liturgy*).² The purpose was clear: to help lay worshippers to participate in celebration of the Divine Liturgy in a more personal way. It was

¹ Stanley S. Harakas, *The Melody of Prayer: How to Personally Experience the Divine Liturgy*, Light and Light Publishing Company, Minneapolis, Minnesota, 1979, p. 14.

² Yakym Zapasko and Yaroslav Isayevych, *Pamiatky knyzhkovoho mystestva, Kataloh starodrukiv vydanykh na Ukraini, Knyha druha, chastyna persha (1701-1764)*, Vydavnytstvo Obyednannia (Vyscha Shkola), L'viv, 1984, p. 83.

quite an admirable thought. However, the very appearance and the fate of the manual are surrounded by mystery, which requires our attention.

In the previous chapter we dealt with vibrant activities within the Orthodox Church of Ukraine during the first half of the XVIIth century. Many of these were carried out under the protection of Kozak forces and thus, in relative freedom. With the subjugation of Ukraine after the treaty of 1654, and of the Orthodox Church of Ukraine under the Patriarch of Moscow in 1686, the situation was changed for the worse. Beginning with Tsar Peter I's ban on the Pechers'ka Lavra's printing in 1720, followed by repeated restrictions of the Holy Synod, free printing in Ukraine was prohibited. Hence, the manual of 1749 could have been an illegal publication and very likely much of it was destroyed as a consequence of the *Imperial Ukaz* of 1735.³ According to this *Ukaz* all Ukrainian liturgical literature was to be confiscated and replaced by approved editions.

Although *Molytvy pry Bozhestvennoj Liturhii* appears to be an anonymous publication, it was certainly printed by the Kyivo-Pechers'ka Lavra printers in 1749. The catalogue of old publications in Ukraine marks it with number 1661.⁴ The initiative to compose such a manual and to have it printed in precarious circumstances is strong evidence that the

³ Prof. I. Ohienko's *Istoria ukrains'koho drukarstva*, p. 285.

⁴ *Pamiatky knyzhnoho mystetstva*. The count begins with the *Apostol* of L'viv printed in 1574. It ends in 1800 with a total of 4,176 books.

laity's role in celebration of the Divine Liturgy was an active concern in the first half of the XVIIIth century. A manual for the clergy was prepared and printed in the 1620s, but the idea of liturgical manuals did not begin in Kyiv. St. Germanus, Patriarch of Constantinople (715-730), wrote one⁵ as well, as did St. Symeon of Thessalonike (+ 1429).⁶ Thus liturgical manuals of the XVIIth and XVIIIth centuries followed an established tradition, but a liturgical manual for laity appears to have originated in Kyiv.

Emergence of the Manual of Liturgical Prayers for Laity

The catalogue of printed books in Ukraine has *Molytvy pry Bozhestvennoj Liturhii* registered, but provides only its title, place, and year of publication.⁷ Before I was directed to the remarkable sources of the catalogue, I presumed that the manual was composed or compiled in the first half of the XVIIth century quite possibly by Tarasij Zemka. Zemka did compose a manual for the priesthood, *Izvestie Uchytelnoe*; and he personally contributed to the publication of over fifteen liturgical books.⁸ The spirit and the intent of *Izvestie Uchytelnoe* and of the *Molytvy pry*

⁵ St. Germanus of Constantinople, *On the Divine Liturgy*, translated by Paul Meyendorff, SVS Press, Crestwood, New York, 1984.

⁶ Symeon of Thessalonike, *Treatise on Prayer. An Explanation of the Services Conducted in the Orthodox*, translated by H.L.N. Simmons, Hellenical College Press, Brookline, Mass., 1984.

⁷ *Kataloh starodrukiv, vydanykh na Ukraini, knyha druha, chastyna druha (1765-1800)*, p. 83.

⁸ In the Catalogue of printed books in Ukraine, Zemka's contributions are mentioned over twenty times. He was noted for composing introductions, epilogues, and dedications, as well as doing translations from Greek and Latin. He wrote in Ukrainian.

Bozhestvennoj Liturhii are similar in some respects, but they were composed 120 years apart. If Zemka had written the *Molytvy* it would have been published in his time for pastoral concern over the well-being of laity was on the rise in the 1630s and 1640s. Petro Mohyla spoke emphatically about the needs of the laity in his *Evchologion* of 1646,⁹ and Zemka (+1632) was a strong supporter of Mohyla's efforts and concerns. So it was a later author who brought these concerns to a practical resolution in 1749. The manual seems to have been popular and it has had a lasting impact on people's spirituality. Some of the prayers in the manual were committed to memory and still remain the vehicle for people's piety. For example in the parish I serve there is a 95-year-old man who is illiterate, but he is very pious and recites prayers he memorized in his youth. In 1975, at my request, he repeated the entire order of his prayers so that I could record them. He begins with the usual (*obychni*) prayers,¹⁰ then moves on to some basic catechismal statements. Many words in his prayers are changed beyond recognition, but to him they are words of real spiritual power. Some of the prayers he recited can be found on pages of the *Prayers at the Divine Liturgy*.¹¹

⁹ See his Introduction to the *Evchologion*, Kyiv, 1646, p. 2, note particularly his charge to the bishops to feed the lambs and not to abuse their privileged position for personal benefits. See quotation of his admonition on page 25, in chapter one.

¹⁰ Every order of Eastern Orthodox prayers begins with the Prayer to the Holy Spirit, the *Trisagion*, Prayer to the Holy Trinity and the Lord's Prayer.

¹¹ J. Dynko-Nikolskyj, *Sluzhba Bozha dlia myrian*, Warszawa, 1939, pp. 25-29.

I also recall hearing this tradition in the praying of several other people. This clearly indicates that, even though we know little of its genesis or its immediate fate after it was published in 1749, the people accepted the manual and made it a part of their spiritual legacy.

The manual also attracted the attention of the Holy Synod of the Orthodox Church of Poland, which used it to compile a manual of prayers for Orthodox Christians published in 1929.¹² In this edition prayers during the Divine Liturgy are given in the order of the Divine Liturgy parallel to the priestly prayers with the following introduction:

The Order of the Divine Liturgy of St. John Chrysostom with Russian translation, explanations and addition of prayers in Russian translation for the reading by the laity during the Divine Liturgy.¹³

One year later, Father Joseph Dyn'ko-Nikols'kyj, with the blessing of Metropolitan Dionysios, published the Kyivan text of the *Molytvy pry Bozhestvennij Liturhii*, with only minor editorial adjustments. In his introduction, he stated that the manual is "an exact reprint of an old book, published in Kyiv by the Pechers'ka Lavra under the heading *Molytvy pry Bozhestvennij Liturhii*." It is certainly significant that a manual for laity, originally composed and published in Kyiv, gained such popularity among the Orthodox

¹² *Polnyj Molytvoslov Pravoslavaho Christianyna*, Synodalna Typohrafia, Warszawa, 1929.

¹³ The Warsaw manual of prayers for the Orthodox Christians is bilingual -- Old Ukrainian and Russian.

of Poland that it enjoyed two different editions, one in 1929, the other in 1930.

The Orthodox Church of Poland, however, was not the first to introduce a liturgical manual for its laity. The Orthodox diocese of Mukacev, Czechoslovakia, published one in 1923. It was prepared by Father Aleksander Duchnovich and authorized for publication by the diocesan authorities. The English translation, together with the original Slavonic version, was published in the U.S.A. in 1949.¹⁴ The Mukacev manual contains more prayers than the Kyivan manual, and the text of the prayers is different, but this work served the same purpose -- to involve laity in celebration of the Divine Liturgy in a more personal way. The Romanian Orthodox Episcopate of America proposed for its laity the Kyivan model of prayers and had it translated into the English language. Archbishop Valerian Trifa, in his foreword to the *Holy Liturgy for Orthodox Christians*, felt it necessary to write:

The private prayers for the faithful are not a prescribed or an integral part of the Holy Liturgy, but we felt that they are of great help to those who wish to participate more actively in the Service. Some of these prayers have been translated for the first time into English.¹⁵

¹⁴ *Chlib Dushi ili Sobranie Molitv i Pisnej*, Vestal Publishing Company, Perth Amboy, N.J., 1949.

¹⁵ *Holy Liturgy for Orthodox Christians*, The Romanian Orthodox Episcopate of America, Jackson, Michigan, n.d.

This makes it quite clear that as recently as 1949, and later, Orthodox hierarchs decided that individualization in celebration of the Divine Liturgy, by means of private prayers, did not work against the very spirit and intent of the Liturgy. A more corporate liturgical awareness has since arisen.

Whatever practical or liturgical value these prayers possess, their inception and introduction proves that pastoral concern about the people's part in worship has been alive among leaders of the Orthodox Church for centuries. This concern was as genuine in the past as it is now; the spiritual legacy it produced must be acknowledged. This legacy can be traced to the concerns of the creators of the manual of 1749, to the piety of the people described by Paul of Aleppo, to the pastoral concerns of Petro Mohyla, and the Kyivan group of scholars in the 1620s, even to public demands to produce printed liturgical literature. Among liturgical books printed in response to demands by the people was the controversial *Akathist* for the Feast of the Dormition¹⁶ which refers to the idea of the Latin doctrine of *Assumptio*. Published by the Pechers'ka Lavra in 1606, it contained the explanation that it was being printed "strictly for the appeasement of demands of the parishioners

¹⁶ The Greek term *Dormition* in reference to the Theotokos means that She literally fell asleep as all humans do. Latin *Assumptio* means that She did not suffer the human death but was taken to Heaven without dying.

of the Lavra."¹⁷ In 1625 it was reprinted with a preface by Filofej Kyzarevych,¹⁸ hieromonk of the Kyivo-Pechers'ka Lavra, but references to the *Assumptio* question were left intact.

The liturgical manual for use of the laity during the Divine Liturgy has served its purpose in the past and has evidently had an impact on the spirituality of the people. However, is the concept of a manual in the laity's hands during celebration of the Divine Liturgy in harmony with the spirit of Eastern Orthodoxy? Is it a product of western influences, both Catholic and Protestant, where the worshippers cannot do without a manual in their hands? Kyiv in the

¹⁷ Dr. George Mulyk-Lutsyk, "Problema tilesnoho pidnesennia Divy Marii v Kyivs'kykh Akafistakh 1625," *Visnyk*, no. 19, 1957, p. 3.

¹⁸ Prof. Ivan Ohienko, *Istoriia Ukrain's'koho Drukarstva*, second edition, Research Institute of Volyn', Winnipeg, 1983, p. 262.

XVIth - XVIIth centuries was very much under the influence of the West; so is the Orthodox Church in Poland and the Trans-Carpathian Orthodox Eparchies. However, repeated calls for the attention of the laity in the Eastern Orthodox liturgy seem to direct their focus not to a manual, not to some individualized efforts, but precisely to *liturgical, corporate* action.

Model for the Prayers for Laity

Even though no clear evidence about the source of prayers for laity to use during celebration of the Divine Liturgy has been found, the model for these prayers must have been liturgical prayers which are read silently by the celebrating bishop or priest. The Kyivan prayers for laity were intended to be used during celebration of the Divine Liturgy but they constitute only 18 pages of the 51-page manual. They are followed by two pages of private prayers for the Orthodox Christian, some major catechetical statements, a brief model for the conduct of confession, preparation of the Orthodox Christian for Holy Eucharist, some spiritual canticles.

It is interesting that the publishers (of the prayers for the laity at the Divine Liturgy) did not print the whole text of the liturgy and place the prayers in their prescribed order. They apparently assumed that the worshipper was familiar with the order of the Liturgy, so the manual simply indicated that when the priest performed a liturgical

act the worshipper should accompany this act by reading the appropriate prayer. Moreover, the instructions also direct the worshipper to read a prayer upon entry into the church, on beginning the Holy Liturgy, on singing of the *Trisagion*, on reading of the Scripture and so on. All this suggests that every significant act during celebration of the Divine Liturgy called for an appropriate prayer from the worshipper. Thus, each significant act in the Divine Liturgy served as a sign for the worshipper to respond in a personal way. This collection of prayers was offered to those who were able to read. The illiterate were excluded from the benefits offered by means of the prayers. We can understand Paul of Aleppo's surprise over the dimensions of literacy in the Kozak Land,²⁰ but there were also many illiterates and for them liturgical prayers for the laity offered only indirect service. But illiterates were influenced by this development as can be seen from the case of the 95-year-old cited above.

Some of the prayers for the laity are similar in content to priestly prayers even though they are more individualized and are, therefore, not liturgical, but private prayers. Indeed, they could serve the purpose of a *Typika*²¹ and be used for personal devotion in some isolated

²⁰ See page 2, chapter one of this work, footnote 3.

²¹ The *Typika* in the Eastern Orthodox Church is a lay service replacing the Eucharistic Liturgy when no ordained priest is available, or when the Eucharistic Liturgy, for some reason, cannot be celebrated.

situation. In such cases these prayers could indeed be quite potent spiritual resources.

Clearly the creators of prayers for laity at the Divine Liturgy were motivated by strong pastoral concerns for the spiritual well-being of their people. It was to increase popular participation as they understood it that they produced a manual.

Translation of Prayers for Laity

There is an English translation of prayers during the Divine Liturgy, made for the use of laity of the Romanian Orthodox Episcopate of America. However, this edition omits some of the prayers included in the Kyivan manual. Moreover, not all the prayers are true translations of the Kyivan text. Therefore, I provided my own translation here, even though the peculiar old-Ukrainian syntax made this a challenging task.²²

Prayer on entering the church:

I was exceedingly glad when they said: Let us go into the House of the Lord. Lord, according to Thy great Mercy, I will enter Thy House and I will bow down before Thy Holy Temple in Thy fear. Lord, guide me in Thy righteousness, make my path straight before Thee for the sake of my enemies, so that without stumbling I would glorify One Divinity of the Father, and the Son, and the Holy Spirit unto ages of ages. Amen.

²² I have translated the Prayers for laity at the Divine Liturgy from the Old Ukrainian text, published by Father Joseph Dyn'ko-Nikols'kyj in Warsaw, Poland, in 1930, under the title *Sluzhba Bozha dla Myrian*.

Prayer before the Divine Liturgy begins:

O Lord, Jesus Christ, good and merciful to all who implore Thee in truth! I pray Thee and I beseech Thee. Grant me with attentiveness, love, fear and all the devotion to the very end of this Divine Service to remain with contrite heart, and pray to Thee, Merciful God, in clear conscience. O, Lord God, hear me begin to beseech Thee, and grant me remission of my sins. For Thou art the Blessed One with the Father and the Holy Spirit for ever. Amen.

**Prayer, when the priest proclaims
Blessed is the Kingdom:**

O God, my God! Look down upon me, a sinner, and guide the prayer of my mouth. Take away evil thoughts from my heart and cleanse my mind by the light of Thy Wisdom. Give Thy ear and hear me who am praying and awaiting Thy mighty Mercy. For Thou art my One God and before Thee, standing in this Thy Temple, I humbly beseech Thee: strengthen me and enlighten me, Merciful God, in Thy fear. Amen.

**Prayer on entrance with the Holy Gospel after
the call Wisdom! Attend!:**

O Lord, Jesus Christ, Our God! Who made me, a sinner, worthy to see the entrance with Thy Holy Gospel, and recall Thy Divine appearance and sojourn with the people. Look upon me in Thy loving-kindness, grant me understanding of Thy Holy Commandments and true adherence to them, and always worthily to sing Thee: O come, let us worship and fall down before Christ. Save us, O Son of God, Who art risen from the dead (or other...)²³ who sing unto Thee: Alleluia.

²³ The words "O come, let us worship" belong to the *eisodikon*, or the Hymn of Entry, which has a different ending on Sundays, and on days in honour of various Saints. As Sunday is dedicated to Christ's Resurrection, the Hymn ends with the words: "Who rose from the dead, save us who sing to You: Alleluia." On weekdays we sing: "Who are wondrous among Your saints."

Prayer when the Trisagion is sung:

O Lord, Almighty God, Who accepts the trice-holy song from Thy heavenly Hosts, accept from me, Thy unworthy servant, this trice-holy singing and grant me all the days of my life and at all times, without sin, to send glory to Thee: Father, Son and Holy Spirit and in fear to sing: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Prayer before the reading of the Apostle, when the Prokimen is sung:

Grant me, O Lord, with love and worthily to listen to the good news of Thy Holy Apostles, who proclaim to us peace and goodwill. Grant me that from the revelation of their words my spirit will be enlightened and made reasonable by Thy Grace. Amen.

Prayer after the reading of the Apostle when the Alleluia is sung:

O, All Holy and Undivided Trinity: Father, Son and Holy Spirit! Raising to Thee our glorification, with the Angelic Hosts, we sing: Alleluia. And we pray Thee: heal all our infirmities spiritual and bodily, so that being in good health, we could sing to Thee, our God, Alleluia. O Transubstantial, Divine and Good Trinity, Father, Son and Holy Spirit, One Divinity! To those who pray for it, Thou grantest wisdom, guide us that we, praising Thee, may worthily sing Alleluia. Life-giving Trinity, Lord our God, save us from eternal death and grant that we, together with all the Saints, who are in Thy mansions, would sing Thee: Alleluia. O All-bearing and All-merciful Trinity! Grant me remission of my sins and help me to inherit eternal life so that I could in eternity sing Thee: Alleluia.

Prayer after the reading of the Gospel:

Glory to Thee, Lord King, Son of the Living God! Thou made me, unworthy, to hear Thy Divine words and the voice of Thy Holy Gospel. Strengthen me by this Thy Mighty Voice so that in conversion and repentance I could pass the night of this present life; guard me from all

visitations and evil of the visible and invisible enemies. For Thou Alone art Mighty and Ruling for eternity. Amen.

Prayer during the Litany of Fervent Supplication:

O, Lord, our God! Great and Merciful. In the depths of our hearts we humbly pray to Thee; under the cover of Thy goodness protect from all evil us, Orthodox Christians; on all our paths guard us by Thy Holy Angels so that our enemy would not prevail over us, and the son of lawlessness would not establish us in evil. Fill us with the length of our days and with the strength of our powers so that what we do would be for Thy glory and for the good of our people; that encouraged by the gladness of Thy bountiful Providence towards us we would always praise and glorify Thy All-Holy Name: Father, Son and the Holy Spirit. Amen.

Prayer during the Litany for the Dead:

Remember, Lord our God, those Thy servants who in faith and hope for eternal life had departed; and as Good and Loving-mankind forgive their sins, overlook wrongdoings, forgive all their voluntary and involuntary transgressions. Save them from eternal suffering and from the fire of Hades and grant them communion and enjoyment of Thy eternal bliss, prepared for those who love Thee, even if they sinned but did not abandon Thee and without doubt believed in Thee: Father, Son, and the Holy Spirit, God glorified in Holy Trinity, and Thee, the One in Trinity, confessed in an Orthodox way even unto the last of their breath. Therefore, be merciful towards them, and their faith in Thee accept in place of good works and rest them among Thy Saints, for Thou art Good and there is not man who lives and does not sin. Only Thou Alone art God of mercy and goodness and of loving-kindness, and we glorify Thee: Father, and Son, and the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer on singing the Cherubic Song:

Today, my soul, seeing the transference of the venerable Gifts, lay aside all vain thoughts and in fear sing: "We who mystically represent the Cherubim sing the thrice holy hymn to the life-giving Trinity. Let us set aside all the cares of life that we may receive the King of All invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia." Glory to Thee, Lord, Jesus Christ, our God, the only Immortal lover of mankind. Glory to Thee, Who issues from the Father's depths and came down from Heavenly glory, and from the Holy Virgin became man and became like us according to the body in order to make us like unto Thy glory. Glory to Thee Who triumphantly made entry into Jerusalem sitting upon a colt of a donkey, and in it suffered wounds and crucifixion for the sake of our salvation. Give today, O Christ, tears to my eyes so that I could wash away the evil of my transgressions. As Thou did deem worthy Joseph and Nicodemus to take down Thy Holy Body from the cross and carry it with fear, grant likewise to me, seeing today the transfer of the Holy and Divine Gifts, to worship Thee, sitting on the Altar, with fear, and for all Thy care and blessings to offer Thee thanksgiving, and with feeling to confess Thee my Savior and God. Thou, O Merciful One, accept this from me, grant good ending of my life, and on the Judgment Day, grant me to stand on the right side of Thee and hear Thy good voice: "Come, blessed of my Father, take possession of the Kingdom prepared for you." Amen.

Prayer during the transfer of the Holy Gifts:

Remember me, O Lord, when Thou comest in Thy Kingdom; remember me, O Master, when Thou comest in Thy Kingdom, remember me, O Holy one, when Thou comest in Thy Kingdom; O Lord, Jesus Christ, Son of God, as Thou justified the thief who only once called upon Thee: remember me, O Lord, in Thy Kingdom, likewise remember me, O Lord, my God, unceasingly calling upon Thee, and as Thou justified him, so also justify me, for Thou art good and love Mankind. Amen.

**Prayer after the transfer of the Holy Gifts
upon the Altar:**

O Master and Lord Jesus, my God, because of Thy Suffering, Crucifixion upon the Cross and Burial, do not leave me to perish in my sins, even though I am very sinful; but according to Thy great mercy cleanse all my transgressions, and grant me under Thy protection to live my life without afflictions and grant me to inherit the joy of Thy Saints, for Thou art good and love Mankind. Amen.

**After the call "The doors, the doors!
In wisdom let us attend," say:**

I believe in One God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages, Light of Light, true God of true God, begotten, not made, of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified also for us under Pontius Pilate, and suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead; of His Kingdom there shall be no end. And in the Holy Spirit; the Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spoke through the prophets. In one Holy Catholic and Apostolic Church; I confess one baptism for the forgiveness of sins; I look for the resurrection of the dead, and the life of the age to come. Amen.

Prayer after the confession of the Creed:

Establish me, O Lord, in this true Faith, which we confess, and grant me to reject everything worldly, and hold my heart lifted up to Thee, and worthily to praise Thy All-Holy Name: Father, Son, and the Holy Spirit, now and for ever and unto ages of ages. Amen.

**Prayer after the exclamation
"Singing the Hymn of Victory":**

The Hosts of Holy Angels and Archangels with all the Heavenly Powers sing unto Thee and say: Holy, Holy, Holy, Lord Sabaoth! The Heaven and the Earth are full of Thy Glory. Hosanna in the Highest! Blessed is he who cometh in the Name of the Lord. Hosanna in the Highest! Save me, O King Who is in the High. Save me and sanctify, Who art the source of sanctification. From Thee all creation receives strength. To Thee all the countless armies of Heavens offer worship and unceasingly sing the trice-holy hymn; to Thee, sitting in the unapproachable light and Whom fears everything, even I unworthy pray: enlighten my mind, cleanse my heart and open my mouth so that I could worthily sing Thee: Holy, Holy, Holy art Thou, O Lord, unto endless ages. Amen.

Prayer at the time of exclamation of "Take, eat":

I believe, O Lord, and I confess that Thou art in truth Christ, the Son of the Living God, Who came into the world to save the sinners, and the greatest of them am I.

**Prayer at the time of exclamation of
"Drink ye all of this":**

Of Thy Mystical Supper, Son of God, accept me today, for I will not reveal Thy Mystery to Thy enemies, and will not give Thee a kiss like Judas, but like the thief I call upon Thee: Remember me, Lord, in Thy Kingdom!

**Prayer for the exclamation
"Thine own of Thine own":**

We sing Thee, we praise Thee, we offer thanksgiving to Thee, O Lord, and we pray to Thee, our God: grant us to receive Thy Grace and Mercy, show Thy rich goodness unto us so that we would not be ashamed at Thy Judgment. Do not deprive us the right to stand on Thy right hand, for Thy is the Kingdom for ever. Amen.

**Prayer after the exclamation:
"Especially our All-Holy Theotokos":**

Hail, Virgin, Theotokos, Blessed Mary, the Lord is with Thee! Thou art Blessed among the women and blessed is the seed of Thy womb, for Thou did give birth to the Savior of our souls. Hail, the only One, Most Pure Mother of the Co-creator, the Lord God and our Savior Jesus Christ. Be my Protectress in the Day of the Awesome Examination, when I appear before the all-just Judge, so that I can be spared from the terrible torments in fire through Thy prayers, the Only Blessed One.

**Prayer after the exclamation
"Among the first, remember, O Lord":**

O Eternal Hierarch, Christ our God, I fervently beseech Thee, by Thy Most-High blessing, bless our Venerable Metropolitan and all our Orthodox Hierarchs, establish and strengthen them, preserve them in peace, and grant them to Thy Church wholesome, virtuous, healthy, long-living and in truth serving the Word of Thy Truth; from all the snares of visible and invisible enemies mercifully spare them.

**Prayer during the Litany
"Having remembered all the Saints":²⁴**

Our Master, Lord God, Thou art in eternity, Thou brought all things from non-being to being and established everything by Thy Wisdom, made all in order to grant them Thy coming Kingdom. Remember Thy Holy, Catholic and Apostolic Church which extends from one end of the World to another; make this our Temple to stand firm to the end of the age. Instill into the hearts of our rulers goodwill towards Thy Church and towards all Thy people. Remember, Lord, those who do good deeds to us and think of the needs of the poor: reward them with Thy rich gifts; grant them instead of earthly goods, the heavenly; instead of temporary, the eternal; instead of perishable, the unperishable

²⁴ This prayer for the laity is composed of elements of the priestly prayer of intercessions from the Liturgy of St. Basil. The Liturgy of St. Basil was not appended with any separate prayers for the laity.

and fill their garners with all goods. Remember, O Lord, those who live in chastity and in fasting. Guard all marriages and keep them in peace and harmony; teach, Lord, all children, guide the young, strengthen the aged, comfort the troubled, sail with the travelling by sea, travel with the travelling by dry land, stand by the widows, be on guard of the orphans, heal the sick, free those who are imprisoned and exiled, in hard labour, in any kind of sorrow and in needs. Remember, Lord, all Thy people and pour upon all Thy rich mercy; answer the prayers of those who pray for salvation, and Thyself be everything for all; for Thou knowest all and their praying and their needs. Guard, Lord, us, and all the countries and cities from starvation, destruction, earthquakes, flood, fire, the sword, invasion by foreigners, fraternal wars. Show Thyself to us, O Lord, in Thy rich mercies and do not deprive us of Thy earthly goods: send us good seasons and peaceful rains to the earth to make it fruitful and bless the crown of season by Thy goodness. Accept us all, O Lord, into Thy Kingdom and make us sons of light and sons of the day. Grant us, Lord, to be thankful for Thy good deeds for us in worthy manner -- the deeds Thou did for us in the past and art doing them now. For to Thee belongs glory, to Thee belongs singing, Father and Son and the Holy Spirit. Amen.

The Lord's Prayer:

Our Father, we are Thy sons by faith in Christ Jesus, *Who art* our hope, placed for us, *in Heaven*.

Hallowed be Thy Name, so that we can be saints and pure before Thee in love.

Thy Kingdom come, so that being justified by Thy Grace, we become the inheritors through placing hope for eternal life.

Thy will be done, the saving grace for all humanity, which tells us *as it is in Heaven* to await the blessed hope and revelation of the Glory of the Great God and Savior Jesus Christ; therefore, *and on earth*, to those who denied unclean and worldly cravings and lived chastely and truthfully.

Our daily bread not for bodily pleasure, but for fulfillment of life's necessity *give us this day*, not over the need but according to need.

And forgive us our debts, as Father forgives the debts of his sons and not as a judge prescribes punishment, as we, being ourselves evil, forgive our debtors, all the more Thou, being good by nature, do the same (for us).

And lead us not into temptation, may no affliction meet us, and even if the temptation by men will fall upon us, Thou, Powerful God, do not allow that we are tempted above our powers. But, allowing with temptation also endurance, in order to help us to bear, deliver us from evil, so that it does not affect us, but leaves us and lets Thee work in us always, in our desires and our deeds in goodwill.

For Thine the Father, Almighty, is the Kingdom, and the Son, Redeemer, the Power, and the Spirit, the Sanctifier, glory for ever. Amen.

Prayer when the server says "Peace be with you all":

To Thee, Lord, my God, I bow my head and in deep confession sing: I have sinned, O Lord, sinned before heaven and before Thee, and am not worthy to ask for Thy forgiveness; but Thou, as loving mankind, simply, as the Prodigal son, have mercy upon me, and as the tax collector, justify me and, as the thief, make me worthy of Thy Kingdom.

**Prayer after the exclamation
"Through the grace and compassion":**

O God, Almighty, Who created everything out of Thy Wisdom! Do lift me, fallen through my many transgressions, by Thy hand; give me Thy help and make me get free from worldly temptations, from the devil's net and from bodily cravings. Be merciful and forgive me everything by whatever I have sinned before Thee through all the days of my life; anoint my soul by the oil of grace and goodness of Thy Only Son, the Lord and our Savior Jesus Christ, with Whom to Thee and to Thy Holy Spirit belongs all the glory unto ages. Amen.

**Prayer for the exclamation
"Holy Things are for the holy":**

One Holy of holies, One King of performing kingship and Lord of doing lordship, Jesus Christ, my God! To Thee, Who is in the depths and in the eternal Glory of God the Father, Who suffered for us and under the appearance of bread and wine in these All-holy Mysteries, to true God and Man, Who is in Heaven, I do worship, and glorifying Thee, as God and my Savior, I beseech: Look down upon me at this time, and at all the days of my life and have mercy on me; and on the day of separation of my soul from my body, accept it in Thy hands in peace and having it saved, place it among Thy Saints.

Prayer during the singing of the Communion Hymn:

O Master and Lord Jesus Christ, our God, for the sake of remembering of Thy Holy passions, the dusk of my death and burial causing passions disperse and enlighten my darkened eyes so that I could know Thy truth; and be not repulsed by my sighing for even though I am unclean and sinful, I do dare to extend my prayers to Thee and call upon Thy All-Holy and Awesome Name; but as Thou Alone art merciful, and One Who sees the weakness of human nature and all that we need, I humbly pray to Thee: show upon me, unworthy, great richness of Thy mercy, grant me remission of my sins and visit me with Thy grace so that Thy word could enter and dwell in me and I become the temple of Thy All-Holy Spirit; lead me upon the path of Thy Commandments, so that I could always walk in Thy truth and teach me to perform holy things with Thy fear so that even at the time of departure of my soul from my body I could be deemed worthy to accept part in Thy Holy places; and today with fear and faith under the appearance of bread I could see Thy raising All-Holy Body and under the appearance of wine Thy life-giving Blood. For Thou art truly incarnate my God, and through Thee I hope to be saved from all evil and from Thee receive salvation, glorifying Thee with the Father and the Holy Spirit unto ages. Amen.

**Prayer on the exclamation
"With fear of God," prostrating, say:**

Blessed is he who comes in the Name of the Lord, God is the Lord and hath revealed Himself unto us, Jesus Christ, Whose All-Holy Body and Blood I see today under the appearance of bread and wine in this Divine Cup, I worship and glorify, saying: Hail, All-Holy and deified and spirit-filled Body of Lord Jesus Christ, crucified for us, suffered, and was buried and on the third day raised for the sake of our salvation; Hail, All-pure, life-giving, Divine Blood, which was shed from His Divine side for the remission of our sins and bestowing life to the faithful; Hail, Life of the faithful; Hail, O Light of the Saints; Hail, our salvation and leading into Heaven those who partake of Thee; Hail, bread of life, spiritual manna, unceasing source of ever-living drink, fill my thirsting and starving soul by Thy Divine and sweet communion all the days of my life and on the day of my death. Amen. And grant me, Lord, Jesus Christ, my God, I pray Thee, everlasting memory of Thy All-Holy suffering, which Thou ordained to bring to remembrance in the Mystery of Thy True and Worshipful Body and Blood and have them instilled in my heart and mind and never to allow that Thy saving suffering -- raising upon the cross and shedding of Thy Divine Blood -- become vain in me; but let them be for me, as they are for all called by Thee, for salvation and life eternal.

Prayer on the exclamation "Always, now and ever":

Thou hast ascended to Heaven, Christ, our God, lift our mind so that having left aside all bodily reasoning and worldly cares we could think and follow Thy saving commandments. Fill our mouths with Thy praises so that we could sing glory, for Thou made us worthy to partake of Thy All-Holy, All-Pure and Immortal Mysteries. Establish us in Thy Holiness so that in all days we would be mindful of Thy Truth. Amen.

**Prayer on the exclamation
"Blessing of the Lord and His mercy":**

O God, be kindly to us, bless us, and shine Thy Countenance upon us and have mercy on us, so that we would know Thy path on the Earth and obtain Thy salvation for eternity. Amen.

Prayer to the Theotokos after the Dismissal:

Most-pure and most Glorious of all the Heavenly Hosts, Virgin, Theotokos Mary, Who gave birth to God the Word without corruption! Look upon my unworthy praying, I humbly beseech Thee: with the bodiless Hosts and all the Saints, having outstretched Thy God-bearing hands, make merciful to me Thy Son, my Master, Judge, and Lord. Today and on the day of my death, and on the Awesome Judgment, in the Motherly way pray Him, so that He would place me on His right side. Thou can do what Thou willst, O Thou Guardian and Protectress of all Christians.

Prayer of thanksgiving after the Divine Liturgy:

I thank Thee, Heavenly King, and with all my body and soul I bring Thee praise, glory, worship, and I exult Thee, for Thou made me, a sinner, worthy this day in this Thy Temple to witness Thy Divine and wondrous, bloodless and reasonable, by thy priestly celebrants offered for our sins, Sacrifice; as also the remembrance of Thy Suffering, the glorious Resurrection, and Ascension into Heaven and the awesome Second Coming of our Lord and Savior Jesus Christ; for all this, I pray Thee, wash away all my transgressions, cleanse, forgive and grant me in all the days of my life to remember Thy good deeds and in clean conscience offer Thee prayers and thanksgiving; Eternal Father with Thy Only-begotten Son and All-Holy and life-giving Spirit, now and ever and unto ages of ages. Amen.

Prayer before departing from the church:

Into the hands of Thy great mercy, O my God, I entrust my soul and body, my feelings and my words; my conscience and my thoughts, my

deeds and all the movements of my body and soul; the course and the end of my life; day and time of my last breath, my dying and falling asleep and the resurrection of my soul and body. Thou, O Merciful God, the Goodness untouched by the sins of all the world and free of evil, Lord. Me, the greatest sinner of all, accept into the hands of Thy protection and save me from all evil; cleanse the uncountable measure of my transgressions, grant improvement to my evil and sinful life and protect me from future falling into grave sins; let me by no means and ever to anger Thy loving kindness towards mankind; protect my weakness by Thy kindness from demons, passions and evil people; forbid my visible and invisible enemies, guiding me on the path of salvation; lead me to Thyself, the end of my protection and desires. Grant me a Christian ending: shameless and peaceful; from the spirits of evil protect me and at Thy Awesome Judgment be merciful to me, Thy servant, and count me among the sheep standing on Thy right side, so that even I with them would glorify Thee, my Creator, for ever. Amen.

Description of the Prayers and Their Use

The Kyivan manual for the laity includes thirty-three prayers. They are intended to be used by the laity during celebration of the Divine Liturgy, and specific directions are provided for when each prayer is to be read. Each prayer is read as the liturgical action continues, thus leaving the reader of the prayer behind, and apart from the central liturgical action. In the final analysis, this individual action during the Divine Liturgy leads the worshipper to disregard liturgical calls to be attentive to some particular liturgical event or action and to be responsive to the call in a liturgically appropriate way. The worshipper is thus unable to respond fully and consciously with "Amen." Without such a conscious response there can be no liturgy

but only another *mnogoglasie*. This situation is totally inappropriate in liturgical worship, and especially, in the Divine Liturgy, even though it may have been acceptable to people of the XVIth - XVIIth centuries, who had little understanding of the role of the community in liturgical worship.

Nevertheless, a liturgical novelty, the Kyivan manual is interesting. It certainly reveals strong pastoral concern over the spiritual well-being of the worshipping community as well as admirable intellectual and spiritual resourcefulness in its author. The texts of the prayers do not reveal serious theological flaws and hold to the established tradition of referring present spiritual conditions to their symbols in the past. However, some of the prayers reflect the "life of Christ" liturgical symbolism which was then current, but modern liturgists have a problem with this. The prayers for the laity, are to be read at certain moments, usually simultaneously with prayers recited silently by the bishop or priest. However, while the priestly prayers are liturgical -- recited on behalf of the entire worshipping community -- the prayers of the laity, even though they may be of similar intent, are individual -- not liturgical but private. Yet they help to comprehend the liturgical instance.

Looking at the priestly prayers and the prayers for the laity side-by-side is helpful for it shows that the same basic themes appear in both. This very clearly indicates that the priestly liturgical prayers served as models for the prayers written for the laity.