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## Euchologion [Missal and Ritual of the Orthodox Church]

In Greek, manuscript on paper

Byzantium, probably the Laura of St Athanasius on Mount Athos, dated 1442

131 leaves, paper folded in 4°, chain-distance 29 mm, watermarks generally similar to <PICCARD [www.piccard-online.de](http://www.piccard-online.de)> no. 150031 (attested in Venice, 1470 AD); quires (signed by a later hand in the central lower margins of their first and last page): iv (of 8, ff. 1-2 and 5-6 lost), viii (of 8), viii (of 8), viii (of 8), viii (of 8), viii (of 8), viii (of 8), vi (of 8, ff. 4-5 lost), viii (of 8), vii (of 8, f. 8 lost), vii (of 8, f. 8 lost), iv (of 8, ff. 1-3 and 5 lost), i (out of place: belongs three quires further), viii (of 8), viii (of 8), vi (of 8, f. 4 separated and misbound, f. 5 lost), iv (of 8, ff. 1-3 and 5 lost), viii (of 8), viii (of 8), iv (of 6, ff. 1 and 6 [flyleaf] lost), 17 (texts [1]-[8]) and 21 (texts [9]-[10]) lines per page, justification 147 x 85 mm., 2- and 3-line initials in pale red ink, headers in red ink in majuscule. Binding probably sixteenth or seventeenth-century Russian of plain brown leather over angled wooden board, remains of two straps, four raised ridges on the spine, flyleaves lost, front pastedown lost, back pastedown partially torn off (underneath it is a strip of paper with a fragmentary Church Slavonic text in sixteenth-century Cyrillic semi-uncials). Dimensions 213 x 140 mm.

Signed and dated by the scribe, Anthimus, who worked at the monastery of the Laura (Lavra), the oldest and largest monastery on Mount Athos, this manuscript is a representative example of a Euchologion used during services by bishop, priest, and deacon. A scribal colophon informs us how long it took Anthimus to copy the manuscript, thus contributing precious information on segmentation of copy in Byzantium. Anthimus's scribal activity is an interesting example of Christian book production in the immediate wake of the Ottoman conquest.

## TEXT

### I.

ff. 1r-20r, <Divine Liturgy of St John Chrysostom

[http://analogion.gr/glt/texts/Oro/Lit\\_with\\_Deacon.uni.htm](http://analogion.gr/glt/texts/Oro/Lit_with_Deacon.uni.htm)>, beginning lost;

### II.

ff. 20r-51v, <Divine Liturgy of St Basil the Great (of Caesarea)

[http://analogion.gr/glt/texts/Oro/Basil\\_Liturgy.uni.htm](http://analogion.gr/glt/texts/Oro/Basil_Liturgy.uni.htm)>.

### III.

ff. 52r-64r, <Divine Liturgy of the Pre-Sanctified Gifts

<http://analogion.gr/glt/texts/Oro/Pro.uni.htm>>.

#### IV.

ff. 64v-68v, weekly Epistle and Gospel readings for Monday through Sunday, each preceded by the respective *makarismoi* (hymns chanted to the same melody as the Beatitudes), *prokeimenon* (introductory chant) and *stichos* (introductory psalm verse) and followed by the respective *koinonikon* (communion hymn); end (readings for Sunday) lost;

#### V.

ff. 69r-84v, 86r-88v, Epistle and <Gospel <http://analogion.gr/glt/misc/Evangelion.htm#Saints>> readings for the feast days of martyred monks (beginning and end lost), bishop saints, monastic saints, physician saints, and prophets, each framed by the respective *prokeimenon*, *stichos* and *koinonikon*;

#### VI.

ff. 89r-97v, <Office of the Lesser Blessing of Waters  
<http://analogion.gr/glt/texts/Euch/Agiasmos.htm>>;

#### VII.

ff. 97v-104v, 85r-v, 105r-107v, Order (*Taxis*) if something polluted or unclean happens to have recently fallen into a wine or oil vessel [Goar, 481-2], Prayers over polluted water [Goar, 479], over polluted utensils or one who has eaten polluted food [Dmitrievskii, II: 468 *supra* (incl. variants in the footnotes)], over penitents [Goar, 536], over persons making confession [Goar, 537], for forgiveness or remission [Goar, 533], over persons who have hastily sworn an oath [Goar, 534], on tasting the first grapes [Goar, 552], for the blessing of wine [Goar, 553], for the *kolyba* of saints (actually the planting of seed) [Goar, 524] (end lost), <for the deceased  
<http://analogion.gr/glt/texts/Euch/Trisagion.htm>> (beginning lost), of forgiveness - said by the spiritual father after confession [evidently unpublished, inc. Ὁ Θεὸς ὁ μέγας καὶ φοβερὸς καὶ ἔνδοξος, ὁ μακρόθυμος καὶ πολυέλεος, ὁ διὰ τῆς αὐτοῦ φιλανθρωπίας καὶ ἀγαθότητος δεχόμενος τὴν μετάνοιαν τῶν ἐν ἀληθείᾳ μετανοούντων, etc.], over one making confession [Goar, 537 *infra*], of forgiveness - said by the bishop or spiritual father over one about to take Communion [Goar, 536-7] (end lost);

#### VIII.

ff. 108r-110r, Hymns and scriptural readings (Genesis 7:1-3, end lost; Proverbs 13:1-9, beginning lost) for Vespers during Great Lent, i.e. before the Liturgy of the Pre-Sanctified Gifts;

#### IX.

ff. 110v-127v, <Instruction (*Diataxis*) for the Celebration of the Divine Liturgy of St John Chrysostom by the Priest and Deacon  
[http://www.myriobiblos.gr/texts/greek/chrysostom\\_liturgy2.htm](http://www.myriobiblos.gr/texts/greek/chrysostom_liturgy2.htm)> [~Goar, 47-69], end lost;

#### X.

ff. 128r-131r, Instruction (*Diataxis*) for the Celebration of the Liturgy of the Pre-Sanctified Gifts by the Priest and Deacon [~Goar, 161-8], beginning lost;

The last page (f. 131v) is blank.

The Euchologion is one of the chief liturgical books of the Orthodox Church, containing the portions of the services that are said by the bishop, priest, and deacon (it corresponds more or less with the Catholic Missal and Ritual). The oldest such text is a Greek manuscript written around 790 (Barberini Euchologion, Gr. 336), and the first printed edition was published in Venice in 1526. No two manuscript Euchologia are identical. In spite of its relatively late date, the present manuscript merits further study and may be of interest to liturgical scholars.

## SCRIBAL NOTES

(64r, lower margin) + μαῖω α': i.e. "[finished] on May 1", (110v, upper margin) Ἰ(ησοῦ) ὦ μου, βοήθει μοι, i.e. "My Jesus, help me!", (131r, bottom of page) + ὅταν εἰς θε(ο)ν τὰς χεῖρας ἐκπετάσῃς, / εὐχου, ὦ θύτα, Ἀνθίμω ἀμονάχῳ: + ἐν ἔτ(ει) ,Ϛξν', μηνὶ μαῖω ιδ': [this colophon consists of two dodecasyllabic verses], i.e. "When you raise [your] hands toward God [at the altar], pray, O celebrant, for Anthimus the non-monk" ["non-monk" is a *topos* of monastic humility], "[finished] in the year 6950 [1442 AD], on May 14." It is not common to have copying dates included in Greek manuscripts.

It took the scribe two weeks (May 1-14) to pen the (originally) 156 pages of text between f. 64v and f. 131r. The same Anthimus also copied and signed (in 1445 and 1446 respectively) a pair of liturgical volumes, now nos. 21 and 22 at the library of the Vlatadon Monastery in Thessaloniki (Lamertz, 61 and pl. xvii/fig. 25). In notes he left in them he reports that he came from Rhodes and worked at the Lavra of St Athanasius, the oldest and largest monastery on Mount Athos. The monastery of the Lavra (or Lavra) of St. Athanasius was founded in 963, and this date marks the beginning of organized monastic life at Mount Athos. Manuscripts copied at the Lavra of St Athanasius are fairly numerous; the earliest ones date from the tenth century (this is treated in detail in Lamertz's article on manuscript production on Mount Athos, see Literature below).

Anthimus's very fine calligraphic hand belongs to the so-called "Hodegon style" developed in fourteenth-century Constantinople (see Politis; Pérez Martín; and Hutter). At the time he worked at the Lavra, however, Athos was already under Turkish rather than Byzantine rule. Anthimus's scribal activity is an interesting example of Christian book production in the immediate wake of the Ottoman conquest.

## LITERATURE

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## ONLINE RESOURCES

*Wasserzeichenkartei Piccard*, on-line  
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