

THE DAIRY CULTURE OF CYPRUS

HISTORY - TRADITION - FOLKLORE

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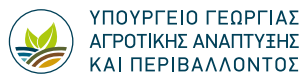
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ARCHIMANDRITE GREGORIOS IOANNIDES

**Pastoral life
and dairy products
in the Orthodox Church
and Cypriot liturgical
manuscripts
(Part A)**

ARCHIMANDRITE GREGORIOS IOANNIDES

**Pastoral life and dairy products
in the Orthodox Church
and Cypriot liturgical manuscripts
(Part A)**

Summary

Throughout its long-standing life the Orthodox Church has emphasized with special care the great importance of pastoral life and dairy products. The figure of the shepherd, farming products such as milk and dairy foods, and farming life in its entirety are blessed and appreciated by Christ Himself, as well as by Christ's Church. Pastoral life, stock-raising, and dairy products held an important place in the history of the people of Israel during the times of the Old and New Testaments. Jesus Christ, the God-man, was born in a stable and was laid in a manger, where He was worshipped by shepherds and received their gifts. Christ called Himself the "Good Shepherd" and His people the "flock and sheep". He also called His disciples "shepherds" from the offset, His voluntary sacrifice that of the "lamb of Easter" and the "slaughtered lamb", and milk and its derivatives "signs" of divine blessings, a foreshadowing and foretaste of future eternal goods.

The theological tradition of the Church, as manifested in the Holy Bible, patristic texts, ecclesiastical art, hagiography, and liturgical life (i.e. the euchological and hymnographical sources) contains a large number of references to pastoral life and dairy products. The rich and long-lived tradition of euchological manuscripts of the Middle East from Palestine and Mount Sinai, unlike the very few examples of prayer books from Constantinople, records a plethora of prayers and ordinances regarding divine blessing, providence, protection, and sanctification of all aspects of pastoral life and work. The liturgical regions of Southern Italy, Greece, and Cyprus (as seen in the examples of nine different Cypriot prayer books [euchologia]) seem to inherit and preserve a large part of the liturgical tradition of the Middle East.

This study offers a brief account of the theological foundation and liturgical practice of the Orthodox Church relating to pastoral life and dairy products, based on three different dimensions of Christian tradition and experience: 1) the Holy Bible (Old and New Testaments), 2) the liturgical tradition of the Church, and 3) Cypriot euchological manuscripts. It is divided into two Parts: Part A focuses on the Holy Bible and the liturgical tradition, while the Cyprus euchological manuscripts are separately examined in Part B.



The Holy Bible - Old and New Testament

1.1 Old Testament

Livestock-raising and pastoral life have a special place in the semi-nomadic way of life of the people of Israel in the period of the Old Testament as early as in the years of the great Patriarchs (1825-1610BC).¹ Even with the urbanization that took place after 1000 BC, the low availability of water and fertile land limited the ability to maintain field crops and lessened the importance of farming. Livestock-raising, mainly the raising of sheep and goats, was a major part of everyday life. It was the main source of milk and dairy products (e.g. cheese and butter), meat, and wool, and was also used for the offering of bloody sacrifices to Yahweh. The pastors also owned a smaller number of cattle which they used in their various farming activities, such as plowing, as well as for their sacrifices at the Temple.

Bread and dairy products were a main part of the diet of the people of Israel in the Old Testament. Meat was considered a luxury food and was only consumed at feasts and special social gatherings by people who could afford to buy it. Meat that came from “clean animals” (*Deut.* 14:4), mainly sheep and goats, cattle, and other ruminant animals with split hooves, was permitted, while the consumption of meat that derived from “unclean animals”, such as camels, hares, rabbits, pigs, horses (*Lev.* 11: 4-7), and the products obtained from these animals, was strictly forbidden.² For the Hebrews of the Old Testament it was common to drink milk alongside water and wine.

Canaan, the area of Palestine that God promised to give Abraham, is described as a blessed land from which plenty of milk and honey flows (“and to bring them up from that land to a good and large land, to a land flowing with milk and honey” [Exodus 3:8]).³ The milk products mentioned most often are butter⁴ and cheese.⁵ In the Eucharistic ode of Moses, sung after the amazing crossing of the Red Sea,⁶ Moses praised, among other things, the “curds and milk from herd and flock”.⁷ Milk and its products were considered fine and special foods: “I have eaten my honeycomb with my honey; I have drunk my wine with my milk”.⁸ In the same book, the Song of Songs, milk is one of the references used to describe the beauty of body and face.⁹ Milk carried in a bottle or skin and poured out for drinking is also mentioned.¹⁰

¹ For the overall discussion of the history and institutions of the Old Testament era, along with further bibliography about each topic, see Economou (1989); Sariyiannis (1990); De Vaux (1991)³; Vellas (1996)³; Karayiannis (2013).

² The books of *Leviticus* (11:1-47) and *Deuteronomy* (14:3-21) recount all the guidelines and regulations that concern dietary habits in the Old Testament. For further study and discussion of the creation of dietary patterns among humans based on different societies and religions, see Matala (2008) and (2015).

³ In the entire Old Testament the Promised Land is specified as “a land flowing with milk and honey”. See also *Exodus* 3:17; 13:5; 33:3; *Numbers* 13:27; 14:8; 16:13-14; *Deuteronomy* 6:3; 11:9; 26:9-10; 26:15; 27:3; 31:20; *Joshua* 5:6; *Sirach* 46:8; *Jeremiah* 11:5; 39:22; *Baruch* 1:20; *Ezekiel* 20: 6, 15.

⁴ *Genesis* 18:8; *Deuteronomy* 32:14; *Judges* 5:25; 1 *Kings* 17:29; *Proverbs* 30:33; *Isaiah* 7:15, 22.

⁵ *Psalms* 67:16-17; 118:70; *Job* 10:10; *Lamentations* 4:7.

⁶ *Deuteronomy* 32:1-43.

⁷ *Deuteronomy* 32:14.

⁸ *Deuteronomy* 32:14.

⁹ *Song of Solomon* 4:11; 5:12.

¹⁰ *Judges* 4:19.

Finally, in the Book of Sirach, milk is included among the most necessary ingredients for human life: “The principal things for the whole use of man’s life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing”.¹¹ Prophet Joel similarly completes his book with God promising an abundance of goods and blessings to His faithful people, particularly praising the products of wine and milk.¹² Great personalities of the Old Testament and the history of Israel are closely connected to pastoral life: e.g. Abel,¹³ Abraham,¹⁴ Isaac,¹⁵ Jacob,¹⁶ Moses,¹⁷ and David.¹⁸ We could also point out the following five passages of the Old Testament that are indicative of the significance of pastoral life and dairy products:

1.1.1. The reception of the three angels by Patriarch Abraham (around 1800 BC)¹⁹ is a scene prominently depicted in Byzantine art as a symbolic image and a foreshadowing of the Holy Trinity.²⁰ Here Abraham personally receives the three angels, urges his wife to knead unleavened bread, and chooses the most tender calf to cook and offer to his guests, along with butter and milk. Despite being one hundred years old, he stands next to his guests, ready to serve them.²¹

1.1.2. At 80 years of age (around 1270 BC), while looking after the sheep of his father-in-law Jethro on Mount Horeb (Sinai), Moses, the eyewitness of God, receives a revelation of God in the bush that was burned with fire but was not consumed.²² God reveals his name to him, “Yahweh”, and invites him to become the liberator of His people from their slavery in Egypt, and to lead them to the Promised

¹¹ *Sirach* 39:26.

¹² *Joel* 4:18: “The mountains will drip new wine, and the hills flow with milk”.

¹³ Abel, who “kept flocks” (*Genesis* 4:2), offers a sacrifice that is pleasing to God: “brought an offering—fat portions from some of the firstborn of his flock. The Lord looked with favor on Abel and his offering” (*Genesis* 4:4). This fact makes his brother Cain envy him and becomes the reason Cain murdered Abel (*Genesis* 4:5-16).

¹⁴ Sarigiannis (1990) 64-68; Vellas (2008) 11-50. One of the most shocking and moving accounts of the Old Testament is the description of the test of Abraham’s faith through the command to sacrifice Isaac (*Genesis* 22:1-19): When Isaac asked his father, “The fire and wood are here...but where is the lamb for the burnt offering?” Abraham answered, “God himself will provide the lamb for the burnt offering, my son” (*Genesis* 22:7-8). An angel of God stops Abraham from sacrificing his son: “Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son” (*Genesis* 22:13). Regarding the sacrifice of Abraham as a foreshadowing of the Divine Eucharist, see Filias (2016) 15-25.

¹⁵ Sarigiannis (1990) 68; Vellas (2008) 11-50.

¹⁶ Sarigiannis (1990) 68-69; Vellas (2008) 11-50.

¹⁷ Sarigiannis (1990) 78-96; Vellas (2008) 51-99.

¹⁸ Sarigiannis (1990) 125-139; Vellas (2008) 113-128.

¹⁹ *Genesis* 18:1-15.

²⁰ *Genesis* 18:1-2: “The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground”. See also Vasiliadis (2004)⁹ 144-152 and Vellas (2008) 26-28.

²¹ *Genesis* 18:7-8: “Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree”.

²² *Exodus* 3:1-2: “Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed”.

Land, the land of Canaan, “unto a land flowing with milk and honey”.²³ In response to Moses’ hesitation, qualms, and weaknesses, God gives him “the pastoral rod”²⁴ as a sign of divine power.

1.1.3. In the utmost messianic prophecy, Isaiah, around 738 BC, proclaims, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat” (*Isaiah* 7:14-15). This text provides a sign of the Messiah through His nourishment with “milk and honey”, indicating, according to John Chrysostom’s interpretation, the truth of His advent, the work of Divine Economy, and the incarnation of God, i.e. that the perfect God will also become a perfect human being, as He will take on human nature and feed Himself the way all humans do.²⁵ The same prophet, in preaching about the Messiah “as the suffering child and servant of God” (in *Isaiah* 49-57), attributes messianic meaning to the phrase “lamb of God” in describing the Passion of the Messiah that is redeeming to humans.²⁶

1.1.4. A basic element of Jewish worship at the Temple of Jerusalem was the bloody sacrifice of animals, mainly of sheep, goats, and calves, which were offered to God daily, and most importantly during great feasts.²⁷ A point of reference and self-orientation of every Jewish family since the eve of the great Exit from Egypt around 1270 BC and the crossing (Pesach-Pascha) of the Red Sea is the sacrifice and consumption of the “Easter lamb” during the Paschal supper on the evening of the 14th of the month of Nisan.²⁸ The Day of Atonement was one of the most formal Jewish feasts and the primary occasion for fasting and repentance. Its aim was the cleansing of the Temple, the country, and the entire people of Israel, including the archpriest, the priests, the nobles, and every single citizen, from sin and infection. Essential to the ritual of the feast was the sacrifice of the calf for the atonement of the sins of the archpriest, and the sacrifice of two goats for the cleansing of the sins of the entire people of Israel, one of which was offered to the altar of holocausts while the other, the “scapegoat”, was tossed alive into the steep rocks of the desert of Judah.²⁹

²³ *Exodus* 3:8: “And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey”.

²⁴ *Exodus* 4:1-5. See also *Exodus* 4:17: “And thou shalt take this rod in thine hand, wherewith thou shalt do signs.” For further discussion on the third and fourth chapter of the book of Exodus, see Psaltakis (2003)⁶ 25-35; Vellas (2008) 55-79.

²⁵ John Chrysostom, *Homilies on Isaiah*, EITE 8, 474: 7-13; 20-21: “What does he say indeed? ‘He will eat butter and honey.’ It does not suit the deity, but our nature. It is still for the same reason that the Word did not immediately form a man to live in him, but that he shut himself up in the bosom of a woman, and that for nine months, that he was born, was enveloped in langes, was nourished as one is in the first age, to close the mouth to those who would try to deny the Incarnation... To take food according to the ordinary laws of nature and the same food as other men is our condition”. See also Psaltakis and Trempelas (2002)² 80-87; Vellas (2008) 206-210, 232-236.

²⁶ Psaltakis and Trempelas (2002)² 369-425; Vellas (2008) 271-309.

²⁷ Doikou (1965); De Vaux (1991)³ 396-451; Oikonomou (1989) 369-382; Paparnakis (2012) 176-182; Karagiannis (2013) 484-494. Regarding the discussion of the sacrifices in the Old Testament as a foreshadowing of the Divine Eucharist, see Filias (2016) 15-45.

²⁸ Mpartsiotis (1963) 376-377; Doikou (1969) ; De Vaux (1991)³ 466-473; Agouridis (1985)⁴ 314-316; Oikonomou (1989) 393-397; Di Sante (1991)² 160-170; Vellas (1996)³ 206-212; Karagiannis (2013) 508-517; Filias (2016) 40-44.

²⁹ See *Leviticus* chapter 16 and *Ezekiel* 45:18-20. Regarding the feast of Atonement and its entire ritual, see Agouridis (1985)⁴ 316-317; De Vaux (1991)³ 487-489; Oikonomou (1989) 401-403; Di Sante (1991)² 215-220; Vellas (1996)³ 203-206; Karagiannis (2013) 520-522; Filias (2013) 2006-2009.

1.1.5. In the Old Testament, the real God is the ultimate shepherd of the people of Israel, and due to this, His chosen people are described as His sheep and His lambs.³⁰ The poet of Psalm 22 recounts in an exceptionally unique and beautiful manner the close relationship he experiences with his good and kind Shepherd, God: “The Lord is my shepherd; I shall not want” (*Psalms* 23:1). The poet reaffirms the divine providence, concern, care, affection, guidance, and protection that he receives every single moment as he witnesses the pastoral rod and staff of God in this life, which brings solace and comfort: “thy rod and thy staff they comfort me” (*Psalms* 23:4b). With trust and gratitude he confesses all the divine benedictions that he enjoys within the true sense of God’s presence: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me” (*Psalms* 23:4a).³¹

The leaders of the chosen people of God, religious or secular, kings or prophets, are assigned the spiritual and religious guidance of the people by God Himself, and for this reason they are called His “shepherds”.³² As we see in chapter 34 of the book of Ezekiel, the prophet scolds the bad shepherds of the people of Israel (*Ezekiel* 34:1-10).³³ They are considered unworthy spiritual leaders, for they do not carry out their mission to the highest possible degree. The prophet, however, is certain that God, the ultimate “shepherd”, will complete the work of protecting, nourishing, caring for, summoning, and leading His flock to “a good pasture” (*Ezekiel* 34:14).³⁴ The fulfillment and climax of all of the acts of God is in the promise that He will reveal to His people “the Good Shepherd Messiah” and initiate His flock to the era of the New Testament and divine blessing (*Ezekiel* 34: 23-31).³⁵ Prophet Micah emphasized that Christ the Shepherd, through His birth in Bethlehem, will lead and look after His mighty kingdom, providing constant care, affection, and protection, thus marking the beginning of a new messianic era of peace

³⁰ *Isaiah* 40:11: “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young”. See also *Numbers* 27:15-17; *Zachariah* 11: 4, 7, 11, 15-16; *Isaiah* 63:11; *Jeremiah* 3:15; 12:10; 13:20; 23:1-4; 27:6; 27:17. The book of *Psalms* refers to and greatly emphasizes the relationship of God the Shepherd with His flock, the people of Israel. *Psalms* 74:1: “Why doth thine anger smoke against the sheep of thy pasture?”; *Psalms* 77:21: “Thou ledest thy people like a flock by the hand of Moses and Aaron”; *Psalms* 78:52: “But made his own people to go forth like sheep, and guided them in the wilderness like a flock”; *Psalms* 79:13: “So we thy people and sheep of thy pasture”; *Psalms* 80:1: “Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock”; *Psalms* 95:7: “For he is our God; and we are the people of his pasture, and the sheep of his hand”; *Psalms* 100:3: Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture”.

³¹ Regarding Psalm 22 (23) 22, see Trempeles (2007)⁶ 98-10; Vellas (2010)⁴ 129-13; Mavropoulos (2017) 253-255; Kaimakis (2010) 113-114.

³² Gkikas (2005)² 16.

³³ See also the relevant sermons and inferences of prophet Nahum (*Nahum* 3:18: “Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust”); Zachariah (*Zachariah* 10:3: “Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle”; 11:4: “Thus saith the Lord my God; Feed the flock of the slaughter”); and Jeremiah (*Jeremiah* 12:10: “Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness”; 22:22: “The wind shall eat up all thy pastors”; 23:1-2: “Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them”).

³⁴ *Ezekiel* 34:11: “Indeed I Myself will search for My sheep and seek them out”; 34:15 “‘I will feed My flock, and I will make them lie down’, says the Lord God”.

³⁵ *Ezekiel* 34:23: “I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd”. See also Psaltakis (2002)² 283-293.

and prosperity (*Micah* 5:1-4).³⁶ Prophet Jeremiah also stressed in his teaching that the divine gift during the messianic era will be the gifted spiritual leaders who will most effectively carry out the mission of leading the people of God with wisdom, prudence, and discretion: “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding” (*Jeremiah* 3:15).

1.2 New Testament

1.2.1. The Birth of Christ

The “metropolis of festivals”; the world-saving “beyond intellect and reason”; the “strange and paradoxical, inconceivable, and awe-full Mystery” of the Incarnation of the Son and Logos of God takes place inside a stable. The manger, the crib of the sheep, welcomes the “Uncontainable in the entire universe”.³⁷ In the Byzantine icon of the Nativity one may see the depiction of two animals, “the ox and

³⁶ *Micah* 5:4-5: “And He shall stand and feed *His flock* In the strength of the Lord, In the majesty of the name of the Lord His God; And they shall abide, For now He shall be great To the ends of the earth; And this *One* shall be peace”. See the whole discussion in Papadopoulou (2000) 143-153.

³⁷ All of the hymns of this feast greatly encapsulate the “great and glorious miracle” which is “wrought today...the one that has no beginning, begins and the Word is made flesh”. The Church theologically praises the “Word who took flesh”, “the bodily Birth of our Lord God and Savior Jesus Christ ...God is it the begotten, but the Mother is Virgin; what greatest news has the world seen”? (25th of December, Matins, Synaxarion and Lyrics). The many references in the Services of the Christmas Day itself as well as in the hymns of both the pre-festive and post-festive days of Christmas to “the shepherds, the cave and the crib” exult in a unique way their involvement in the event of the Incarnation of Christ the Messiah, and give evidence of the high importance that they have in Christian/liturgical theology. In the following lines we will only provide a brief synopsis of the more immediate references to the shepherds, the cave, and the crib which can be found in the hymnography of the 25th of December alone: A) Vespers: “The shepherds keep watch”; “for the Savior of our souls has revealed himself in the flesh”; “O Christ, what shall we offer You...the shepherds, their wonder; “the earth provides a cave and the desert, a manger”; “You were born in a cave, hidden from the eyes of all”; “and a star found You, whom nothing can contain, manifested in the cave”; “The cave and the crib received Him. The shepherds proclaim the miracle”; “the angels and shepherds give praise, and we exclaim with them: Glory to God in the highest and peace on earth”; “The Angels alongside the Shepherds glorify Him and with them we call out”; “Eden offers the cave...the shepherds behold a miracle, while the angels exclaim”; “You have dwelt in a cave, O Christ God, and a manger received You; the shepherds and the Magi adored You”; “May Christ our true God, who for our salvation was born in a cave in Bethlehem of Judea, and lay in a manger”. B) Matins: “Come O believers let us see where Christ is born...The angels are praising Him there unceasingly; the shepherds are singing a worthy song which says: Glory to God in the highest; glory to Him who Is born of the Virgin in a cave in Bethlehem”; “Rejoice, O Bethlehem, for you are the Queen among the princes of Judah; because from you comes forth, in the sight of all, Christ himself, the Shepherd who watches over Israel, and He that is seated upon the Cherubim”; “Calling the Magi by a star, heaven brought forth the first fruits of the Gentiles to You, a Babe lying in a manger; and they were amazed to see neither scepter nor throne but only utter poverty. For what is poorer than a cave, and what is humbler than swaddling clothes? Yet in these shone forth the wealth of Your divinity: glory to You, O Lord”; “All the heavenly powers rejoice, and all who dwell on earth are happy for the Lamb of God was born on earth, redeeming the world”; “Today the Virgin gives birth to the Transcendent One; and the earth offers a cave to the Unapproachable. The angels sing his glory with the shepherds”; “Bethlehem has opened up Eden for us. Come and let us see the delights that we have found there in secret / Come and let us gather the fruits of Paradise that are within the cave”; “Today we commemorate the Shepherds who saw the Lord. Leaving their flock the Shepherds proceed to see Christ the Shepherd”; “An angel of the Lord appeared to the shepherds keeping night watch over their flocks. The shepherds were frightened as they saw the glory of the Lord around the angel and heard him say: Rejoice, for Christ is born”; “When the angel had returned to heaven, the shepherds said to one another: Let us go and see this event which the Lord has made known to us. They hastened to Bethlehem and worshiped with Mary the One whom she had borne. They cried out: Blessed are You, O God of our Fathers”; “I see a strange and marvelous mystery: the cherubic throne, a virgin; the manger has become the place heaven is a cave; the cherubic throne, a virgin; the manger has become the place in which Christ the incomprehensible God lies down”; “O my soul, extol the King, who was born in the cave”; “The Magi and the Shepherds, came to worship the newborn Christ in the town of Bethlehem”; “Today the Virgin gives birth to the Lord inside the cave”; “Today the Shepherds see the Savior, wrapped in swaddling clothes and laid down in the manger”; “The shepherds glorify with hymns the newborn Babe”; “Shepherds marvel”; “With Gabriel, we sing your

the donkey”, that keep Christ warm with their own breath. Angels announce the miraculous event to the shepherds: “For there is born to you this day in the city of David a Savior, who is Christ the Lord” (*Luke 2:12*).³⁸ The simple-minded shepherds, due to their inner purity, are given the gift of being the first to listen to the angelic hymn “Glory to God in the highest, And on earth peace, goodwill toward men!” (*Luke 2:14*); of worshipping the divine infant, and of offering their pastoral presents while becoming truthful witnesses of the “only mystery that is new under the sun”.³⁹

1.2.2. “The Good Shepherd”

In the person of Jesus of Nazareth, the prophecies and longings of many centuries for the coming of the Messiah Christ, as the Savior and liberator of the world, are fulfilled.⁴⁰ Lord Jesus Christ, in His divine and human person, brings about the messianic era and the new world of the kingdom of the Messiah, for He is the only one who can describe Himself by saying “I am the good shepherd” (*John 10:11*). Christ is the ultimate “Good Shepherd” (*John 10:1-16, 26-28*);⁴¹ He comes to this flock “by the door” and knows it personally, while the sheep know and recognize Him and follow their “good shepherd” who comes before them; He is their guardian, their protector, their benefactor, their giver, the one that gives life to His flock through His own self-sacrifice and love (Image 1).⁴²

The salvific care, love, and philanthropy of the “Good Shepherd” has an ecumenical and catholic

praises; and with the shepherds we glorify you, saying: O Mother of God, implore Him who became incarnate from you, that He may save our souls”; “The Magi offer gifts to the Master; the shepherds proclaim the marvel”.

³⁸ *Luke 2:8*: “Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night”. Luke the Evangelist recounts both the announcement of the good news to the shepherds by the angels and the veneration of the newborn Christ by the Shepherds (*Luke 2:8-20*). See also the discussion of the matter in Patronos (1997)² 120-138; Sakkos (2008) 100-106.

³⁹ The Basilica of the Birth of Christ in Bethlehem, a world heritage site, is one the most ancient and most important early Christian Basilicas still in use. Millions of people throughout the centuries have gone through the low entrance into the church and the staircase that leads to the cave and the manger of the Birth of the Lord, thus transforming this over the centuries into one of the most sacred and holy sites of universal Christendom, second only to the Temple of the Resurrection in the Holy Land. To this day the “Holy Monastery of Shepherds” (today a succursal of the Lavra of Saint Savvas) is still preserved, situated two and a half kilometers east of Bethlehem in the village of Beit Sahour, where one may see the graves of the three shepherds next to the cave of the joyful doxological announcement. The place has been transformed since the time of Saint Helen in the fourth century AC into a church with an arched ceiling and a nice coating mosaic decorated with geometric patterns. See for example the following, which include all relevant bibliography: Varvounis (2010); Tsoulkanakis (2018). Regarding the theological interpretation of the icon of the Birth of Christ and all relevant bibliography, see Kalokiris (1998) 145-146; Zias (1999)⁵ 187-207; Kontoglou (2000)⁴ 156-158; Skliris (2006) 113-123; Kafsokalivitis (2011)².

⁴⁰ *Matthew 2:6*: “But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel.” (See also *Micah 5:3*; *2 Kings 5:2*; *1 Peter 11:2*). *1 Peter 2:25*: “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls” (See also *Isaiah 53:6*; *Ezekiel 34:5-6* and *Matthew 9:36*).

⁴¹ *John 10:14-15*: “I know My *sheep*, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep”; *John 10:4*: “And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.” For further discussion and comments on the image of Christ as the “Good Shepherd”, see Damalas (2010) 460-469 and Mavropoulos (2017) 253-264.

⁴² *John 10:10-1*: “I have come that they may have life, and that they may have *it* more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep”. See also Giannakopoulou (2004) 17-20.

dimension, since it not only includes the “little flock”⁴³ and the “lost sheep”,⁴⁴ but extends to the sheep outside His flock,⁴⁵ having an eschatological fulfillment in the “new Israel”, the Church of Christ, and in the invitation of all humans to take part in the Kingdom of God until “there will be one flock and one shepherd” (*John* 10:16).⁴⁶ Those who believe in Jesus as the true Christ, the Messiah and Savior of the world, are included in the flock that God the Father gave up to the authority of His Son, to whom the Lord promises His protection and the partaking in eternal life through the Trinitarian communion and relationship (*John* 10:22-30).⁴⁷ In the parable of “the lost sheep”, the Good Shepherd “goes after the one which is lost until he finds it. And when he has found it, he lays it on his shoulders, rejoicing” (*Luke* 15:4-5).⁴⁸ Through His public ministry Christ, as the “Good Shepherd, receives and comforts the exhausted human beings, embraces them through His teachings, benefits them through His miracles, and saves them through the totality of the work of the Divine Economy”.⁴⁹

The Sabbath holiday is not violated by the redeeming intervention of the man who saves his sheep that fell into the pit.⁵⁰ The casting of robbers out of the Temple mentioned in the Gospel of John mostly refers to the merchants of animals that were needed for bloody sacrifices.⁵¹ The “Sheep Pool” that “was called Bethesda” and is mentioned by John in his Gospel when recounting the healing of the man “who had an infirmity thirty eight years” (*John* 5:1-15) was situated nearby the Temple at the “Sheep Gate” of the city, where one would find sheep for sale to be offered at the Temple for sacrifice.⁵² The image of the final judgment shows a shepherd who separates sheep from goats (*Matthew* 25:32: “as a shepherd

⁴³ *Luke* 12:32: “Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom”. See also Sakkos (2010) 222.

⁴⁴ See *Matthew* 18:12-14 and *Luke* 15:1-7.

⁴⁵ *John* 10:16: “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice”.

⁴⁶ See Damalas (2010) 468-469; Mavropoulos (2017) 262-264.

⁴⁷ *John* 10:28-30: “And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand. I and My Father are one”. See also Damalas (2010) 472-478; Mavropoulos (2017) 265-267.

⁴⁸ *Luke* 15:1-7. See Sakkos (2010) 309-319. The 9th catechism in the Second Book of Catechisms by Saint Neophytos the Recluse is dedicated to “the nine and the ninety-nine sheep of the parable about repentance”. See Katsaros (1998) 340-343; Christodoulou (2009) 563-565.

⁴⁹ *Matthew* 9:36: “But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd”. *Mark* 6:34: “And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things”. See also Trakatellis (1983) 98-102; Karavidopoulos (1988) 219-225.

⁵⁰ *Matthew* 12:11: “Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out?”

⁵¹ *John* 2:14-15: “And He found in the temple those who sold oxen and sheep and doves... When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers’ money and overturned the tables”. See Damalas (2010) 150-153; Mavropoulos (2017) 78-86.

⁵² Damalas (2010) 259-261; Mavropoulos (2017) 133-134. Today this gate is known as the “Gate of Saint Stephan”, since it is very close to the place where the first martyr and archdeacon was stoned. Nearby the “Sheep Gate” a temple was built in the fifth century AC that was later related to the feast of the birth of the Theotokos, due to neighboring house of Joachim and Anna, the righteous ancestors of God. See Krausmüller (2011) 220 and footnote 6.

divides his sheep from the goats”).⁵³ Finally, a while before the terrible hour of His approaching Passion, the Lord foretells his abandonment by everyone, even by the circle of his selected disciples: “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, And the sheep of the flock will be scattered’” (*Matthew 26:31*).⁵⁴

The fulfillment of the messianic prophecy, according to which the Messiah would choose the gifted spiritual leaders who would lead the people of God, is made evident when Christ says to His disciples “Behold, I send you out as sheep in the midst of wolves” (*Matthew 10:16*),⁵⁵ thus describing their pastoral role in the world. In the closing remarks of the Gospel of John, after the Resurrected Lord had healed the three denials of Peter through the latter’s three confessions of love for Him, He then asked and ordered (three times) his first-in-order apostle and disciple to take on the role of the good shepherd, “shepherding the flock of God’s people” (*John 21:15-17*).⁵⁶

The work that is accomplished by Christ, the ultimate “great Shepherd of the sheep” (*Hebrews 13:20*) is undertaken by the Disciples and Apostles after the Pentecost, so they become good and prudent shepherds who follow Christ’s example,⁵⁷ as their main concern is to lead the totality of the Church “to the Shepherd and Overseer of your souls” (*1 Peter 2:25*), Christ the Savior.⁵⁸ God donates the gifts of the Holy Spirit to the Church—the ministries within the ecclesiastical Body—in order to enable the spiritual growth and holistic salvation of the “flock”, the people, that is, the apostles, prophets, evangelists, pastors and teachers.⁵⁹ As “True and good Shepherds”, all the uninterrupted successors of the Apostles

⁵³ *Matthew 25:31-46*. See the discussion by Agouridis (2000) 223-229.

⁵⁴ *Matthew 26:31*. See also *Zachariah 13:7* and *Mark 14:27*. See Agouridis (2000) 244-247.

⁵⁵ *Matthew 10:16*. See Agouridis (2000) 123-135. See also *Luke 10:3* and Sakkos (2010) 100-101.

⁵⁶ *John 21:15-17*: “Feed My lambs”; “Tend My sheep”; “Feed My sheep”. See also Damalas (2010) 729-731; Mavropoulos (2017) 475-476. See also the relevant theological exegesis and synopsis of the ecclesiastical hymnography: “Three times you denied Christ oh Peter; and through your three responses, your violation is healed, most glorifiable Peter, indicating support to those who are shaken” (The Veneration of the Chains of the holy, glorious, and illustrious apostle Peter, 16th of January, Matins, 7th Ode, Canon b, 1st troparion); “Christ asked three times: Peter, do you love me? Thereby he satisfied the three-fold denial; and Simon, understanding the mystery, cried to the Lord: You know all things; You know that I love you. After this, Christ said to him: Feed my sheep, feed my lambs; feed those sheep which I have fashioned [for salvation] with my own blood. Therefore, O blessed apostle of God, beseech him to grant us great mercy” (The Preeminent Apostles Peter and Paul, June 29, Vespers, Glory of Stichera). “The triple denial preceding the Passion, the Lord abolishes through the triple question, reaffirming the love” (The Preeminent Apostles Peter and Paul, June 29, Matins, Ode 7, Canon of Apostle Peter, 3rd troparion). “Having denied the Lord three times, now declaring his love equal times, reassumes familiarity (with Christ)” (The Synaxis of the Twelve Apostles, June 30, Ode 5, Canon of the Preeminent, 2nd troparion).

⁵⁷ Saint Peter the Apostle stresses to “The elders...Shepherd the flock of God...being examples to the flock” (*1 Peter 5:1-3*). Saint Paul calls upon the Christians of Corinth, “Imitate me, just as I also imitate Christ” (*1 Corinthians 11:1*).

⁵⁸ *Acts 20:28-29*: “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock” (A homily of Saint Paul to the elders of Ephesus, *Acts 20:17-38*).

⁵⁹ *Ephesians 4:11-13*: “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ”. Both Christ and the Apostles stress the purpose and the objective of the pastoral care of the Church, that is, the mission of a pastor at all times, as well as the spiritual qualities that pastors should possess. Finally, let us note that the *Epistles* of the Apostles in the New Testament both refer to and try to resolve specific problems and issues in the pastoral work of local



Image 1: Jesus Christ, “The Great High Priest”, holding the Gospel open to a text referring to the Good Shepherd Christ [John 10:11-12a]. (Portable icon by Philaretos, 1756 AD, Holy Church of Panagia Sia).

are equally honored; i.e. the Holy Bishops, the Ecumenical Teachers, the Great Hierarchs, Priests, Holy Martyrs, holy people, Preachers and Missionaries who undertook the pastoral and spiritual guidance of the People of God, “the flock”, the “reasoning sheep” of Christ.⁶⁰ The pastoral work that was initiated on earth by the God-man Jesus Christ, and that has been continued throughout the centuries by the Church and Its Shepherds, is described as Pastoral, while the entire ministry and work is described as Pastoral Science.⁶¹

1.2.3. “The lamb of God”

The naming of the Messiah as “Lamb of God” acquired great theological significance in the New Testament.⁶² Saint John the Evangelist begins the 1st chapter of his Gospel by describing how John the Baptist and Forerunner points to the Son of God, the anticipated Messiah in the person of the Jesus of Nazareth: “Behold! The Lamb of God who takes away the sin of the world!” (*John* 1:29).⁶³ In the same Gospel, while Jews slaughtered the paschal lamb for the great supper, Christ dies willingly on the Cross as the “paschal lamb”, putting His signature on the redemption of humans with His royal fingers, using the Cross covered in His own blood as His pen. This constitutes the New Testament between God and the New Israel, the Church of Christ, which is revealed in the sacraments that are primarily foreshadowed in the passion of the Cross, i.e. Baptism and Divine Eucharist (*John* 19:12-42).⁶⁴

The reason that deacon Philip preached about Christ and baptized the Ethiopian officer is given in the reading of the related passage on the voluntary passion of “the lamb of God” (*Isaiah* 53:7-8).⁶⁵ Saint Peter the Apostle underlines the redeeming and salvific passion of Christ for the sins of the world: “you were...redeemed...with the precious blood of Christ, as of a lamb without blemish and without spot”.⁶⁶

churches. Two of the letters of Saint Paul to his apprentice Timothy (Bishop of Ephesus) and Titos (Bishop of Crete) are titled “pastoral” to this day. They sum up the interest, care, and provision of the Apostle of nations, Paul, for the Churches he had established, since through them he instructs the pastors in confronting various problems relating to worship, faith, heretics, and other issues pertaining to the guidance of the local Church. For the discussion regarding the pastoral epistles of Saint Paul, along with relevant bibliography, see Agouridis (1991)³ 315-330; Panagopoulos (1995) 295-319; Voulgaris (2014)² 604-656; Karavidopoulos (2016) 352-362.

⁶⁰ The Gospel reading of the day of the commemoration of the Holy Hierarchs is that of the “Good Shepherd”, the Christ (*John* 10:1-16). In Matins the scheduled reading from the Gospel is *John* 10:1-9, and during Divine Liturgy *John* 10:9-16.

⁶¹ For a basic study of the Pastoral Science of the Church, see Kornarakis (1972) and (1993); Kapsanis (2003); Giannakopoulou (2004); Gkikas (2005)²; Stavropoulos (2006); Efthymios (2007); Amiralis (2008); Stavropoulos (2012); Kalliakmanis (2013); Stavropoulos (2013); Avgoustidis (2015) and (2017).

⁶² Siotis (1963) 377-379; Terlimpakou (2010) 280-281.

⁶³ See Damalas (2010) 110-124; Mavropoulos (2017) 54-56. See also Vasiliadis (2007) 238-267; Daniélou (2013).

⁶⁴ See Damalas (2010) 687-706; Mavropoulos. See also the doxastikon of stichera in the Vespers of the Sunday of the Veneration of the Holy Cross: “Christ our Lord, You were voluntarily subjected to crucifixion in order to lead the human race to a common resurrection; in red colors Your fingers bled to relieve us from the things that should be forgiven through Your kingly and loving condescension, so do not forsake us, your troubled people, who are still in danger of departing from You, but sympathize with us O most forbearing and stand up to fight against those who fight against us, Omnipotent Lord”. See also *I Corinthians* 5:7: “For indeed Christ, our Passover, was sacrificed for us”. See the entire discussion in Daniélou (1981) 172-186.

⁶⁵ See *Acts* 8:26-40. See also Despotis (2019) 323-348.

⁶⁶ *I Peter* 1:18-19. See also Galitis (1990) 107-112. Following the tradition of John, the Churches of Asia Minor and Christians of Jewish origin celebrated Easter on the 14th of the month of Nisan, so they were called “Quartodecimans” (“Fourteenths”). For a more complete discussion of the content and celebration of Easter in the early Church (second to fourth centuries), see Can-

The epistle to the Hebrews emphasizes the incomparable superiority and excellence of the redeeming sacrifice of the archpriest Christ, which he made “once for all” in contrast to the Jewish offering of sacrifices to the Temple.⁶⁷

In the Book of *Revelation* there are at least twenty-eight references to Jesus Christ as “the Lamb who was slain/slaughtered”, who receives the sealed book from the right hand of God (*Revelation* 5:7), and through His own blood washes away, cleanses, and whitens “the robes...of the elders” (*Revelation* 7:13-14) and shepherds and leads his faithful followers to “living fountains of waters” (*Revelation* 7:17; see also *Isaiah* 49:9-10). He redeems His supporters (*Revelation* chapter 14) and defeats every opposing enemy (*Revelation* 17:4). The faithful servants of “the lamb” partake in the marriage supper (*Revelation* 19:7-9), enter into and rejoice in His Temple (*Revelation* 21:22), are enlightened by the light of its glory (*Revelation* 21:23-24), and write their names “in the Lamb’s Book of Life” (*Revelation* 21:27).⁶⁸

1.2.4. Saint Paul affirms that he who tends the sheep particularly rejoices in the gift of milk.⁶⁹ The two preeminent Apostles, Peter and Paul, both utilize infants as symbolic figures in order to talk about newly recruited Christians who, in regards to spiritual matters, will have to start with the simple and basic things, just as infants in the first stages of their life only consume milk, which is their first and main nourishment before they receive solid food: “as newborn babes, desire the pure milk of the word, that you may grow” (*1 Peter* 2:2).⁷⁰

2. The Liturgical Tradition of the Church

2.1 Neophytes receive honey and milk

As soon as they are baptized, the neophytes are for the first time united with the Eucharistic gathering in order to participate in the Divine Liturgy, which will culminate in their partaking of Holy Communion. Along with the Holy Communion, they also receive a separate cup that contains milk and honey, denoting, on the one hand, that through their baptism they have experienced a second birth “through water and Spirit” and, similar to infants who consume basic nutrition, they also consume the milk of divine teachings; while, on the other hand, they have now arrived in the Promised Land of God (“I will bring you up to a land flowing with milk and honey”), living as inheritors in the Land of Resurrection, eternal blissfulness, and fulfillment of all divine promises.

talamessa (1978); Talley (1986) 1-37; Feidas (1992) 271-284; Bradshaw (2000) 111-124; Bradshaw and Johnson (2011) 39-68.

⁶⁷ See *Hebrews* 7-10. The apostolic reading that is scheduled on the commemoration of Holy hierarchs is about the superiority of the archpriesthood of Christ (*Hebrews* 7:26-28 and 8,1-2). See the entire discussion, including further bibliography, in Tomasovits (1990) 97-217; Voulgaris (1996); Filias (2013) 2009-2019.

⁶⁸ See Giannakopoulos (1999)²; Agouridis (2004); Skiadaresis (2007)²; Despotis (2007-2008) especially pp. 173-208 in Volume A; Skiadaresis (2011); Vassiliadis (2013)³; Mavropoulos (2020).

⁶⁹ *1 Corinthians* 9:7: “Or who tends a flock and does not drink of the milk of the flock?”

⁷⁰ *1 Corinthians* 3:2: “I fed you with milk and not with solid food”; *Hebrews* 5:12-13: “and you have come to need milk and not solid food. For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe”.

The symbolic liturgical practice of the partaking of neophytes in the cup which contains milk mixed with honey is witnessed in Churches both of the East (Syria and Alexandria) and the West (Rome and South Africa).⁷¹ However, the Synod of Carthage (May of 419) underlines in its 37th canon the offering of just bread and wine mixed with water for the sanctification during the service of the Divine Eucharist, forbidding the giving of milk and honey to infants after their Holy Communion.⁷² The Fifth-Sixth Synod (Constantinople, 692) through its 57th canon similarly reaffirms the prohibition of the offering of milk and honey during the Divine Liturgy.⁷³

2.2 The portrayals of Good Shepherd and the Lamb in early Christian Art

Two of the most commonly used themes of Christianity that depict Christ, the Apostles, and the faithful in early Christian art are the symbolic portrayals of the Good Shepherd and the “Lamb” together with the sheep. The portrayal (especially between the 2nd and 5th centuries) of the Good Shepherd carrying the sheep or even the Cross on His shoulders is considered the most favored illustration in early Christian art; it is prevalent in catacombs (the most ancient example is the catacomb of Saint Kallistos in Rome, early second century), on the ceilings of funerary chambers during the period of persecutions as well as on church vessels and oil lamps, and in many mosaic depictions (the most well-known example is that of the Mausoleum of Galla Placidia in Ravenna, mid fifth century). The fact that the depiction of the Good Shepherd was wide-spread is made evident by the many embossed or curved depictions on sarcophagi as well as on the small statues that decorated Christian fountains and graves, the greatest and finest of which is the statue in the Lateran Museum (early fourth century).⁷⁴

The symbolic depiction of the “Lamb” has been found since the fourth century in many places, including catacombs and other cemeteries, lamps, sarcophagi, capitals, and various early Christian mosaics. The portrayal of the Lamb appeared in many symbolic variations. For instance, a single Lamb symbolizes Christ and is sometimes surrounded by another two Lambs symbolizing the Apostles Peter

⁷¹ One may find similar evidence in the texts “Odes of Solomon” (second century) and in the works of the writers Clement of Alexandria (150-216), Tertullian (155/60 to early third century), Hippolytus’s Apostolic Tradition (early third century), Zeno, Bishop of Verona (between 362-370/1), and John, Deacon of Rome (late fifth to early sixth centuries). See Johnson (2007)² 47-49, 69, 11; Ferguson (2009) 213, 315-316, 333, 345, 650, 768. See also the relevant comments in Theodorou (1988) 150, 167; Trempelas (1993)² 186, 200; Filias (2006) 448-449, 455. In Gnostic groups, Marcion and his followers offered milk and honey to the neophytes during their baptismal ceremony. See Feidas (1992) 162.

⁷² CANON XXXVII. “It is not lawful to offer anything in the Holy Mysteries except bread and wine mixed with water. In the sacraments of the body and blood of the Lord nothing else shall be offered than that which the Lord himself ordained, that is to say, bread and wine mixed with water. But let the first-fruits, whether honey or milk, be offered on that one most solemn day, as is wont, in the mystery of the infants. For although they are offered on the altar, let them have nevertheless their own benediction, that they may be distinguished from the sacraments of the Lord’s body and blood; neither let there be offered as first-fruits anything other than grapes and corns”. See Joannou (1962b) 257. See also Alivizatou (1949)² 245-246 and the comments of (Metropolitan of Corinthia) Karanikolas (1970) 84.

⁷³ CANON LVII. “It is not right to offer honey and milk on the altar. No one should offer honey or milk at the altar”. See Joannou (1962a) 194. See also Alivizatou (1949)² 101.

⁷⁴ See also the respective examples of the Good Shepherd of the fourth century in the Louvre Museum, the Byzantine Museum of Athens, Constantinople etc. Regarding the portrayal of the Good Shepherd, see Sklavou-Mavroeidi (1998) 81-86; Antouraki (2003) 92-96, 125-127; Stoufi-Poulimenou (2013)² 62-63; and most importantly the study by Senanikis (2010) 1-120, 210-213.

and Paul, or by twelve sheep divided into two sub-choruses—six on the left hand side and six on the right—symbolic of the “chorus” of the twelve Apostles.

In some cases, Christ/the Lamb is depicted in the midst of many sheep, which symbolize the faithful. In other cases, Christ is symbolically portrayed as the “Lamb of the Revelation”, wearing a wreath and a cross and bearing the apocalyptic letters “A-Ω”; as a Lamb with a wreath, blessing baskets that contain bread; resurrecting Lazarus; inside a disk held by the Precursor; and in numerous other separate images.⁷⁵ The symbolic portrayal of Christ as the “Lamb” can very often be found in the early Christian art of the western areas of the Roman Empire. In the East, there is a clear preference for the depiction of the human figure of Christ; the Quinisext Council (Constantinople, 619AC), through its 82nd canon, banned the symbolic representation of Christ as the Lamb.⁷⁶

2.3 Fathers of the Church

Fathers of the Church and Teachers have repeatedly dealt with the theological topic of Pastoral care, Pastors, and the congregation with the deep knowledge evident in their relevant texts.⁷⁷

2.4 Saints who are greatly celebrated in Cyprus for their relationship with pastoral life and animals

In the hagiographical synaxarion (biographies of saints) we often come across cases of Saints who were themselves shepherds and had developed a close relationship with their animals, and who are to this day honored as “protectors” of livestock farming, flocks, animals, and agriculture. We will refer to seven examples of Saints who are especially connected to liturgical celebration and piety in Cyprus.

⁷⁵ See Sklavou-Mavroeidi (1998) 81-86; Antouraki (2003) 95-96; Stoufi-Poulimenou (2013)² 63-65; and, most importantly, the studies by Selanikis (2010) 121-172, 213-215 and Trivizadaki (2010) 282-283.

⁷⁶ CANON LXXXII. “On why the painters should not portray the Precursor pointing his finger towards the Lamb”: “In some pictures of the venerable icons, a lamb is painted to which the Precursor points his finger, which is received as a type of grace, indicating beforehand through the Law, our true Lamb, Christ our God. Embracing therefore the ancient types and shadows as symbols of the truth, and patterns given to the Church, we prefer ‘grace and truth,’ receiving it as the fulfilment of the Law. In order therefore that ‘that which is perfect’ may be delineated to the eyes of all, at least in coloured expression, we decree that the figure in human form of the Lamb who taketh away the sin of the world, Christ our God, be henceforth exhibited in images, instead of the ancient lamb, so that all may understand by means of it the depths of the humiliation of the Word of God, and that we may recall to our memory the life of the incarnated Christ, his passion and salutary death, and his redemption which was wrought for the whole world”. See Joannou (1962a) 218-220. See also Alivizatou (1949)² 109-110. The Church in the West did not follow this Canon and therefore preserved the symbolic depiction of the “Lamb” (see the mural in the Basilica of Saint Cosmas and Damian in Rome, around 692-701). The iconographic representation of Christ as “The Lamb” survived both in the East and the West, mainly in iconographic cycles of the *Revelation*. See Selanikis (2010) 170-172, 214-215; Stoufi-Poulimenou (2013)² 65.

⁷⁷ Let us only mention the most important of those works: “The Shepherd” of Hermas (first half of the second century), the title of which indicates the importance of the Pastor and pastoral care even in the early Church; “In Defence of His Flight to Pontus” by Gregory the Theologian; the exquisite 6 “Homilies on Priesthood” by John Chrysostom; the “Word to the Pastor” by John Climacus of Sinai; and finally the “Pastoral Lesson” by a Saint of the twentieth century (died 1920), Saint Nektarios, Metropolitan of Pentapoly and Silivria, which was used as a textbook in the relevant course on Pastoral Care which he taught at the Rizarios Ecclesiastical Seminary for 14 years (1894-1908). This book was first published in 1898 and was republished in Thessaloniki in 1974. For an introductory discussion and further bibliography on the contribution of Fathers of the Church and Teachers to the pastoral work of the Church, see Kapsanis (2003); Giannakopoulou (2004); Gkikas (2005)²; Giannakopoulou (2005).



Image 2: Saint Spyridon (12th century, a mural in the catholicon of the Holy Monastery of Panagia Amasgou).

2.4.1 Saint Spyridon, Bishop of Trimythounta, the thaumaturgic (December 12th – BHG 1647)

The extended version of the biography of Saint Spyridon (Image 2) was written by Theodor, Bishop of Pafos, and was publicly recited on the 14th of December 655 AC in the church of the Saint in Trimythounta on the day of his feast during a divine liturgy that was celebrated by many bishops.⁷⁸ The name of the Saint, as well as the portrayal of his figure, is to this day related to the “spyrida”, his headband made of braided palm leaves, which is no different from the headband of shepherds and farmers. The simple, innocent, humble, holy, and God-bearing Saint, even after he had become Bishop of Trimythounta, continued to have his own flock, tending his sheep and carrying out his agricultural tasks.⁷⁹ In an old list of the Saint’s twenty-five miracles affirming his title as the “thaumaturgic”, recorded between the

⁷⁸ Van Den Ven (1953); Schizas (1997) 4, 93-112; Metallinos (2007) 23-30; Refugee Association “Agios Spyridon Tremetousias” (2009); Ioannidis (2015); Triantafyllopoulos (2015) 457-476. For a comprehensive discussion of the Life of Saint Spyridon and the Sources, see Konstantinidis (to be published).

⁷⁹ “How can one say enough about Spyridon? For there was so much holiness in this pastor, that he became worthy of being a pastor to human beings; he occupied the diocese of Trimythounta, one of the cities on the island of Cyprus, and due to his complete lack of arrogance he shepherded the flock of the diocese. A lot has been said about him, but I will only mention one or two [things]”. See Van Den Ven (1953) 78.16-79.6 (Num. 18); Ioannidis (2015) 50-51 (Num. 18).



Image 3: Saint Spyridon admonishes the thieves of his cattle (2010, hagiography workshop, “Antifonitis”; a detail from the biographical portable icon of Saint Spyridon, kept in the private residence of the Bishop of the Holy Metropolis of Trimythounta).

mid fourth and seventh centuries, the first miracle refers to the termination of a drought, as well as the stopping of an overwhelming rainfall that followed his miracle, while the second refers to the saving of a farmer from hunger, and the sixteenth to the safekeeping of the flock of Sofronia, the “friend of Christ”. Two miracles that are particularly connected to pastoral life are the following:

A. In the story of the tenth miracle, the Saint uncovers the fraud of the greedy animal trader who buys one hundred goats from the Saint’s flock, but only pays for ninety-nine, so one of the goats does not follow him and returns to the flock. As soon as the trader pays the amount of money due for the one hundredth goat, following the discreet exhortation of the Saint (“See my child, perhaps you didn’t pay for it and this is why the unreasoning animal screams and cries loudly”), it peacefully joins the other ninety-nine and follows the trader.⁸⁰

B. The 18th miracle is about the release of the immobilized thieves who had stolen his cattle: the Saint admonishes and frees them, giving them a ram as a present for the “labor of their vigil” (“he gave them a ram and let them go in good spirits, saying that their vigil should not go to waste”).⁸¹ (Image 3)

2.4.2. Holy Great Martyr Mamas (September 2nd– BHG 1018–1022)

Saint Mamas came from Gangra of Paflagonia in Northwestern Asia Minor. His biography emphasizes the fact that the young saint used to be a shepherd of wild animals. Through his miraculous pastoral staff and his gift of taming wild animals, even lions, he would milk female beasts on the mountains and make cheese to satisfy his own needs as well as the needs of the poor people of Caesarea and Cappadocia. His martyrdom took place in 273-274 AC when he was just 15 or 16 years old. The story and commemoration of the Great Martyr Mamas reached Cyprus very early on, together with his relics, and to this day it is centered on the cathedral in the town of Morfou, where he is its patron saint. Ancient murals as well as portable icons of the Saint are found in Cyprus dating from the twelfth/thirteenth centuries onwards, while as many as seventy churches and monasteries honor his name. There is also a village in the district of Limassol that bears his name.⁸²

“Mamas the esteemed, shepherd and martyr”: this is how Saint Gregory the Theologian describes and praises him.⁸³ Saint Basil, in his Homily dedicated to the Saint on the occasion of his feast day, points out the greatness of the festival by mentioning a gathering of large crowds from the entire area of Cappadocia. Praising the Martyr, he underlines his profession as a “shepherd” emulating the great shepherds of the Old Testament, and also the true shepherd and king of the New Testament, Jesus

⁸⁰ Van Den Ven (1953) 53-56 (Num. 10); Ioannidis (2015) 50-51 (Num. 10).

⁸¹ Van Den Ven (1953) 78-79 (Num. 18); Ioannidis (2015) 70-71 (Num. 18).

⁸² For the biography of the Saint and the special honor that he receives in Cyprus, including all further bibliography, see Schizas (1994) A', 9-30; Marava-Chatzinikolaou (1995)²; Kourris (2000) 229-239; Chatzichristodoulou (2010); Tsilipakou and Chatzichristodoulou (2013); Lazarou (2018).

⁸³ Gregory Nanzianzen, Oration 44: “On New Sunday”, EPIE 5, 238.10. In Cappadocia, during the fourth century, the memory of Saint Mamas was celebrated both on the 2nd of September and on the Sunday after the Sunday of Easter; see Buchinger (2014) 52-54.

Christ.⁸⁴ Saint Neophytos the Recluse writes a laudatory speech “to the saint of Christ, Great Martyr Mamas and his parents”, stressing both his job as a shepherd as well as his God-given charisma that allowed him to tame even wild animals, following the example of Adam the ancestor in Paradise.⁸⁵

Saint Mamas is celebrated as the protector of animals and shepherds. He is depicted seated on a lion with a shepherd’s staff, holding a lamb in his hand.⁸⁶ To this day liturgical prayers for flocks and animals bear his name and are used in services:⁸⁷

1. “A blessing/prayer that is offered for animals by the Great Martyr Mamas”:

Inc. “Ἰδοὺ ἐγὼ ὁ ἁμαρτωλὸς καὶ ἐλάχιστος Μάμας, ὑπάρχων ἐν τοῖς ὄρεσι...”⁸⁸

2. “A blessing/prayer for the fallen sheep, by Saint Mamas”:

Inc. “Δέσποτα παντοκράτωρ Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ σπλάγγνα ἐλέους σου καὶ οἰκτιρμῶν...”⁸⁹

2.4.3. Saint Modestos (December 16th – BHG 1299)

Saint Modestos, Archbishop of Jerusalem, is celebrated as the ultimate protector of animals, since even when he was alive he used to heal sick animals and bring dead animals back to life.⁹⁰ The service for the lesser sanctification of the water is performed in various places on the day of Saint Modestos’ feast, accompanied by the prayers that bear his name: “for beasts” and “on the occasion of sick animals”.⁹¹

⁸⁴ Basil the Great, Homily 23: “On the Holy Martyr Mamas”, EΠΕ 7, 274-289. EΠΕ 7, 278.2-4: “We celebrate the memory of the martyr and the entire country is moved, every city has been preparing for the feast”. EΠΕ 7, 280.8-11: “Behold then, whose special day is this feast, for whom we are all joyous, for whom has life been transformed. Since we commemorated the shepherd, let us not be ashamed of the name”. EΠΕ 7, 280.23-26: “For this reason, having assumed both, the Lord is a shepherd and a king, shepherding the unreasoning sheep and leading the more reasoning ones under the supervision of His kingdom”.

⁸⁵ Papatriantafillou-Theodoridi (1999) 116-124; see also *ibid* 116.10-117.16: “The one who received the authority the arch-ancestor Adam had before the violation, to rule over beasts as tamed and extra tamed before God, who milked them like goodwill sheep and made cheese from them to feed himself and other poor people; who did not, like Abel, sacrifice the beauty of the sheep to God, but turned his own self into a sacrifice to God through martyrdom and various tortures”. Saint Neophytos knows about and refers to the eulogy/praise of Saint Gregory the Theologian to Saint Mamas, as well as to the two yearly feasts of the Saint, on the 2nd of September and the Sunday after Easter (Antipascha). See *ibid* 122.175-184: “He dies on the second of September; and his blissful relic is placed outside the city of Constantinople, about a mile away, and his grave becomes therapeutic for various diseases. And on the New Sunday of Antipascha a large feast takes place in that location, of which Saint Gregory is reminded in his speech on the New Sunday by saying: ‘Mamas the esteemed, ‘our own wreath-bearer’ and so forth”.

⁸⁶ See, for example, the three portable images/icons of the Saint in Cyprus in the fourteenth, fifteenth, and seventeenth centuries respectively. Iera Mitropolis Morfou-Politistiko Idryma Trapezis Kyprou (2000) 274-275, 288-289, 316-317, and especially the Catalogue of a relevant exhibition in the Museum of Byzantine Culture, Thessaloniki; Tsilipakou and Chatzichristodoulou (2013).

⁸⁷ A prayer of the homonymous Saint for the salvation of the reasoning and unreasoning flock is preserved in Cyprus, particularly in a manuscript of the Holy Church of Saint Mamas in Morfou: “Lord, My God, do not remember my torturers’ actions, but forgive them as well as those of the whole world and have mercy on everyone”. See Kliridis (1951) 136-137. During the late period of the Ottoman Rule, a great number of exorcisms and prayers were created for the healing of sick animals and the protection of flocks from every evil thing, all in the name of Saint Mamas. See Marava-Chatzinikolaou (1995)² 41-44, 82-84; Mouzakis (2001).

⁸⁸ Iera Moni Simonos Petras (2002)² 67-68; Agathangelos (2012)¹⁹ 369-370.

⁸⁹ Iera Moni Simonos Petras (2002)² 69.

⁹⁰ For information on the Saint’s life, with further bibliography, see Schizas (1997) 4, 142-156.

⁹¹ The shepherds sprinkle their flocks with the holy water of the lesser sanctification and mix it with water in the watering cans of animals. *Koliva*, blessed in honor of the Saint Modestos, is distributed to the faithful and the animals.

1. “A prayer for beasts of Saint Modestos”:

Inc. “Ὁ τοῦ φωτός δημιουργός, Κύριε Ἰησοῦ Χριστέ, καταξίωσόν με τῆς βασιλείας σου ἐπιτυχεῖν...”⁹²

2. “Another prayer of Saint Modestos (a poem by Nicodemus the Hagiorite)”

Inc. “Κύριε, Ἰησοῦ Χριστέ ὁ Θεός μου, ὁ ἐλεήμων καὶ πανάγαθος, ὁ πᾶσαν τὴν νοητὴν καὶ αἰσθητὴν κτίσιν ἐν σοφίᾳ δημιουργήσας...”⁹³

2.4.4. Saint Tryphon (February 1st– BHG 1856-1858)

Saint Tryphon, who worked as a goose shepherd, came from Lampsakos of Frygia and through God’s grace would heal humans and animals.⁹⁴ The faithful invoked him and asked for his help in protecting gardens, vines, crops, and farms from any kind of assault, including raids by harmful animals and insects. Today’s euchological practice preserves a special ordinance that bears Saint Tryphon’s name. It is recited at the end of the service for the lesser sanctification of the water, on the day of his feast (February 1st), or when it is deemed necessary. The crops are then blessed and sprinkled with holy water. The ordinance includes an Exorcism and a Prayer/Blessing:

1. “Exorcism of Saint Tryphon that is recited for gardens, vines and farms”:

Inc. “Ὁντος μου ἐν Λαμψάκου κώμῃ καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος”.

Inc. “Δέσποτα Κύριε, Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλόγησας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανῆ...”⁹⁵

In the years 1820-1821, Archbishop Cyprian of Cyprus published a special announcement to the people, instructing them with regard to “the killing of locusts”. At the Archbishop’s command a large number of icons of Saint Tryphon were painted (about 150 icons have been found until today), bearing an inscription with a part of the Saint’s exorcism: “I exorcise you, most evil beasts...”⁹⁶ (Image 4)

2.4.5 Saint George of the Seeds (April 23rd and November 3rd respectively - BHG 670-691)

The memory of the Feast of the Holy Great Martyr George the trophy-bearer is celebrated on the 23rd of April.⁹⁷ On the 3rd of November the Church celebrates the memory of the recovery of the Saint’s relics and their transfer to the church dedicated to him in Lydda of Palestine.⁹⁸ The feast on the 3rd of November is one of the greatest festivals of the saint, who is very popular in Cyprus.⁹⁹ He is called Saint

⁹² Iera Moni Simonos Petras (2002)² 63; Agathangelos (2012)¹⁹ 365-366.

⁹³ Iera Moni Simonos Petras (2002)² 64-66; Agathangelos (2012)¹⁹ 366-368.

⁹⁴ Regarding the life of the Saint, with further bibliography, see Schizas (1998) 5, 111-125.

⁹⁵ Goar (1730)² 554-556; Zervos (1862)² 500-503; Papadopoulos (1927) 379-38; Iera Moni Simonos Petras (2002)² 48-51; Agathangelos (2012)¹⁹ 353-357; Bilalis (2014) 556-558.

⁹⁶ For an overall discussion, see Chatzichristodoulou (2012) 373-408.

⁹⁷ About the biography of the saint, and for further bibliography, see Schizas (1996) 3, 19-4; Kikkotis (2014) 13-104, 297-428.

⁹⁸ Schizas (1996) 3, 19-41. See also Papadakis (2003); Kartsonas (2007)².

⁹⁹ Large churches and monasteries are dedicated to Saint George, especially in areas with a rich heritage of livestock-raising and farming, such as Latsia, Larnaka (monastery of Saint George “the Short”), Paralimni, Saint Phyla, Athienou, Maroni, etc., which celebrate and hold festivals to this day on the 3rd of November, rather than on the 23rd of April.

George “of the seeds”, for the feast coincides with the period of sowing for farmers. The pious farmers of our country have always asked for the help and intervention of the so-called Saint of “farming, the farmer and the land that is cultivated”, so that he will bless the forthcoming “sowing”.¹⁰⁰ To this day, our liturgical practice is that farmers offer a grain of wheat, together with an artoklasia (a special bread-blessing ceremony), in honor of the Saint, so that the wheat grain will be blessed before being mixed with the rest of the seeds for the sowing to begin.

2.4.6. Saint Theosevios of Arsinoe (October 12th)

Saint Theosevios was born in the village of Melandra, 12 kilometers northeast of Arsinoe, in today’s Polis (or Polis Chrysochous). He lived during the late fourth and early fifth century and was mostly known as a shepherd of sheep, both in his youth when he tended the flock of his parents, and after his wedding to a virtuous daughter from the neighboring village of Filousa. The Saint loved pastoral life, for it gave him spiritual calmness and the ability to pray unceasingly. Even his holy death, inside the cave that was later named after him, took place while he was tending his sheep in the company of his shepherd dog. Saint Neophytos the Recluse wrote a “laudatory speech to the life and miracles” of Saint Theosevios that is recited in the church of the Saint on the 12th of October, the day of his feast, in the presence of his “therapeutic and sacred relics”.¹⁰¹ (Images 5 & 6)

2.4.7. Saint Athanasius of Pentaschinos (July 10th)

Saint Athanasius was born at the beginning of the seventh century and grew up in Pentaschinos, a village by the sea (six kilometers north of the village of Aghios Theodoros). He died at a young age (shortly after his 20th birthday) and was buried in his village. After his passing, many miracles were made known through the grace of God and the intercession of the Saint. Everything we know about Saint Athanasius and his first known miracles is due to the writings of another Cypriot Saint, Anastasios of Sinai (see particularly his “Soul-nurturing and supportive stories” of the late eighth century).¹⁰²

¹⁰⁰ The service itself and the hymns of the feast of the Saint give special emphasis to the above concepts derived from Saint George’s name. See for example: “You lived according to the meaning of your name, as is fitting, O warrior George” (Doxastikon of the Stichera of Vespers); “Through the feats of excellence you cultivated the ultimate things” (2nd troparion of Lite/procession); “Having beautifully cultivated the seed of divine commandments” (Kathisma troparion/Podoben); “You became a gentle crop of God, George, that was cultivated through the acts of martyrdom” (2nd troparion of the 7th Ode of the 2nd Canon of the Saint); “Having been nurtured by God, the most decent farmer of piety, and having collected the fruits of virtues and sown through your tears, you harvest through joyfulness” (Kontakion); “You wisely cultivated the divine seed, and multiplied it” (3rd troparion of the 7th Ode of the 2nd Canon of the Saint); “Having beautifully cultivated the seed” (3rd troparion of the Lauds). Archbishop Arkadios (626-642) in his Homily “On the holy Great Martyr George”, on the occasion of the feast of the Saint on November 3rd, points out, among other things: “the reason for all this is George, the cultivator of the vine”; “George, the farmer and co-farmer”; “George, the guard of flocks. George, the blessing of the grinding. George, the fertility of the vine”. See Schizas (1996) 3, 31. See the publication of the Homily in Schizas (1996) 3, 30-32 and 39-40 (contains all relevant bibliography).

¹⁰¹ Papatriantafillou-Theodoridi (1999) 266.129-130 (Num. 9). The 12th Homily of Saint Neophytos in his work “Panegyric”, entitled “A eulogy to the life and miracles of the holy and God-bearing father Theosevios of Arsinoe”, is the only written source about the Saint. See the edition, *ibid* 262-284. About Saint Theosevios also see Kakkouras (2010) 468-469; Schizas (2010) 11, 60-79 (with all further bibliography).

¹⁰² About the life of the Saint, with all further bibliography, see Iera Moni Stavrovouniou (2001); pages 57-68 provide an account of the life of the Saint. See also Schizas (2005) 9, 49-61. To this day we do not know the date of Saint Athanasius’ liturgical commemoration. In 2000, through the initiative of the Holy Metropolis of Kition and the recommendation of His



Image 5: Saint Theosevios of Arsinoe (12th century, co-diocese of Arsinoe).



Image 6: Saint Theosevios of Arsinoe (2019, portable icon by Charalambos Epaminondas, Holy Monastery of Saint George at Mavrovouni).



Image 7: Saint Athanasius of Pentaschinos with a shepherd's crook (19th century, Holy Church of Saint Theodore the Tyron in the village of Aghios Theodoros, Larnaka).

To this day, a large part of the once majestic church of the Saint built on top of his underground tomb is preserved, though its ceiling was torn down by the great earthquake on the 24th/25th of April 1491.¹⁰³ According to a local verbal tradition, in earlier years the residents of Aghios Theodoros performed the divine liturgy in the church of the Saint every Easter Monday. During the liturgy, a mother goat would come into the church, bringing a kid (a young goat) with her as an offering to the Saint, which the faithful would slaughter and eat as a gift from the Saint for the joy of the feast. However, one time some feasters who were drunk slaughtered the mother goat together with the kid, and as a result the marvelous event did not occur again.¹⁰⁴ (Image 7)

2.5 Liturgical Practice

2.5.1. The “Lamb” in Divine Liturgy

In the “prosforon”, the small loaf of leavened bread used in liturgies, the Christogram—the central square part bearing the square seal “IC XC NI KA” (meaning Jesus Christ Prevails)—is called “Lamb”. This is extracted and placed in the holy paten during the “Prothesis” (the act of placing the Eucharistic elements on the credence table), so that it is sanctified in the Divine Liturgy and altered into the “Body of Christ” itself.¹⁰⁵ Christ is the one who “was led as a lamb to the slaughter”, and, “as a sheep before its shearers is silent”, willingly sacrifices Himself for the salvation of the lost sheep, the human being.¹⁰⁶ In the Divine Liturgy, the “Elevation of the Holy Bread” is followed by the “Melismos”, which is accompanied by the phrase: “The Lamb of God is apportioned and distributed; apportioned, but not divided; ever eaten, yet never consumed; but sanctifying those who partake”.¹⁰⁷

Eminence Metropolitan Chrysostomos of Kition (at the time), the Holy Synod of the Church of Cyprus set the 10th of July as the day of the celebration of his memory.

¹⁰³ Saint Athanasius’ grave can still be found in an underground built chamber. In 2011, the Holy Metropolis of Trimythounta created the fundraising committee of Saint Athanasius of Pentaschinos; this committee, along with the entire village of Aghios Theodoros, has been tirelessly working to complete the excavation and all other endeavors necessary for the preservation and promotion of the holy place and pilgrimage of the miraculous patron Saint. For a first presentation of the church of the Saint, see Philotheou (2008) 227-242, 493-497.

¹⁰⁴ Iera Moni Stavrovouniou (2001) 63-64.

¹⁰⁵ In order for the “Lamb” to be separated from the prosforon, the square part is cut on each of its four sides, while the relevant verses from the prophecy of Isaiah about the Passion of Messiah (*Isaiah* 53:7-8) are recited: “He was led as a lamb to the slaughter.” “And as a sheep before its shearers is silent, So He opened not His mouth”. “He was taken from prison and from judgment”. “And who will declare His generation?” Meanwhile the extraction and elevation of the “Lamb” from the prosforon is accompanied by the verse, “For He was cut off from the land of the living”. Subsequently, the priest sacrifices/offers the inverted “Lamb” in the paten, carving a cross on it and reciting the phrase, “The Lamb of God who takes away the sin of the world is sacrificed for the life and salvation of the world”. For an overall theological discussion of the preparation of the Holy Gifts in the layout of the “Prothesis”, including further bibliography, see Grigorios (2009)⁴ 91-99; Filias (2016) 25-45, 525-530, 651-657; Keselopoulos (2018) 234-259, 314-403.

¹⁰⁶ Saint Gregory the Theologian stresses the matter of the voluntary sacrifice of Christ: “Lamb, for he was a victim... For this reason a sheep is received due to its innocence and the garment of the ancient nakedness (such was the one who was slaughtered for our sake, a garment of incorruptibility in truth and in name)”. See EHE 5: 432.17, 178.15-18. See also Filias (2013) 2009-2033. In this regard, it is indicative that in the Byzantine era “Lamb” was the name of the liturgical cloth of the “Air-Epitaph”. See Xyngopoulos (2003) 303-305.

¹⁰⁷ For an overall discussion of the “melismos” and the liturgical theology of “the Lamb of God”, see Taft (2000) 318-379. Regarding the “melismos” in Byzantine art, see Konstantinidi (2008).

2.5.2. The scapular and the pastoral crook of the Bishop

The distinct vestment of the 3rd grade of priesthood, i.e. the Bishop, is the Scapular. The archpriest bears the Scapular on his shoulders, following the example of the “Good Shepherd”, Christ, and due to this, the scapular needs to be made from sheep’s wool.¹⁰⁸ The pastoral crook of the Bishop is none else but the pastoral crook and crutch, denoting the pastoral ministry of the Bishop and imitating the “Good Shepherd”, Christ. The pastoral crook symbolizes the power of the Holy Spirit in the authority of the Bishop to support and guide His flock.¹⁰⁹

2.5.3. Tyrini or Cheese Week

The Week of Tyrini, or Cheese Week, also known as the White Week, follows the week of the “Apokreo” (meaning the fast from meat) and is the last week before the beginning of the strict fasting period of the Great Lent. Its name is derived from the fact that this is the beginning of the period of fasting and abstinence from meat, when only the consumption of dairy products is permitted; this is why its spiritual significance is highly emphasized. Saint Theodore the Studite calls it “pre-fasting”, and all of the hymnography of the Week of Tyrini in the book of Triodion describes it as a pre-cleansing week and a pre-festive “prelude, introduction, entrance, pre-gate, beginning and pre-entrance” to Lent.¹¹⁰

¹⁰⁸ Saint Symeon, Archbishop of Thessaloniki, stresses the following about the Bishop’s Scapular: “The scapular should be made of wool and not any other material...[it] denotes the lost sheep’s (which is us as humans) salvation and revocation, whose form indeed the Savior took on, and having suffered in it He saved us through his cross, therefore (it should be made) only of wool” (PG 155, 260C-D); and “For this therefore (it should be made) of wool, for it symbolizes the sheep, that He carried on His shoulders, that is, our own nature, and descending from heavens He became flesh and was called lamb since He was slaughtered for our sake...for it says: ‘having carried our disoriented nature on your shoulders, Christ, you then ascended to heavens and led it with you to the God and Father’” (PG 155, 716B-C). See the overall discussion about the Scapular with further bibliography in Kallinikou (1969)⁴ 488-489; Larin (2010) 217-228; Chrysostomou and Vlachopoulou (2012) 70-73.

¹⁰⁹ The delivery of the shepherd’s staff to the newly ordained archpriest is accompanied by this phrase: “Receive the staff in order to shepherd the Christ’s flock that was trusted to you; and to the good-willed members of it this should be their support and their crutch; but with those who are disobedient and unserious, use it to rebuke and to educate”. See Zervos (1862)² 175; Apostoliki Diakonia (1994)³ 94; Bibalis (2014) 142. Saint Symeon of Thessaloniki describes and interprets the pastoral staff of Bishops from a liturgical perspective: “The staff that he possesses denotes the authority of the Spirit and the support to the people and the pastoral care and the ability to lead, and the rebuke of the disobedient and the summoning of those who are distant. For this reason, there are handles on it like anchors, and it enables them to chase away the wild and infectious, and last but not least, it symbolizes the cross of Christ and the trophy by which we become victorious and feel supported and guided and led by and sealed and educated and attracted to Christ, defeating our passions and chasing the enemies, protected from everything” (PG 155, 257 A-B). See also the relevant comments in Kallinikos (1969)⁴ 492-493; Chrysostomou and Vlachopoulou (2012) 96-99.

¹¹⁰ Schmemmann (1981) 31-3; Koutsas (1991)³ 76-84. See the Triodion–Tyrini (Cheese week): “joyful pre-festive day of abstinence, bright prelude of Fasting” (Monday, Ode A, 1st troparion of 1st Canon); “this is the pre-cleansing Week, most venerable of the holy Lent” (Monday, Ode A, 2nd troparion of 2nd Canon); “this pre-festive introduction to the Lent” (Monday, Ode IX, 2nd troparion of 1st Canon); “the entrances to the fasting period, the propylaea of all of us...” (Monday, Ode IX, 3rd troparion of 1st Canon); “for, the beginning of the spiritual struggles has arrived” (Tuesday, Aposticha of Lauds, 1st troparion); “having brightly entered the propylaea of the holy Lent together” (Tuesday, Ode IX, 4th troparion of 1st Canon); “welcome the pre-cleansing (day) of Lent” (Wednesday, Kathisma, first troparion); “the pre-gate of the Lent has opened” (Wednesday, Ode III, 3rd troparion of 1st Canon); “by saying entrance we also mean the access to the pre-gates” (Wednesday, Ode VIII, 5th troparion of the 2nd Canon); “the greatest of Lents, for such as it is, it firmly secures our pre-cleansing” (Wednesday, Ode VIII, 6th troparion of 2nd Canon).

2.6. The Euchological liturgical practice today

Within the richness of the liturgical life of the Orthodox Church, several prayers refer or point to pastoral life.

2.6.1. Through their future integration with the Church, the various categories of catechumens are included together with the rest of the faithful in the flock of Jesus Christ, the “Good Shepherd”, since they will be fully united with Him and bear His name—Christians:

1. “Prayers on the occasion of bringing a child to the church 40 days after their birth”:
 - a. First prayer for the mother: “Lord, God Almighty...the child that she gave birth to...to be counted in your holy flock through your only begotten Son”.¹¹¹
 - b. Second prayer for the infant: “Oh God, the Father, the almighty...count this [child] in your holy flock of reasoning sheep, which have been given the name of your Christ”.¹¹²
2. Pre-baptismal services:
 - a. “A prayer for the making of a catechumen”: “In your name...write him/her in the book of your life and enable him/her to join the flock of your inheritance”.¹¹³
 - b. “A prayer following the making of a catechumen to the one who will soon be baptized”: “The existing Lord, God...make him a reasoning sheep of the holy flock of your Christ, a decent member of your Church”.¹¹⁴
3. The Divine Liturgy of Saint John Chrysostom:
 - a. “Prayer of the catechumens”: “Lord our God...Unite them to Your holy, catholic, and apostolic Church, and number them among Your chosen flock”.¹¹⁵
4. Liturgy of the Pre-sanctified Gifts:
 - a. “Prayer for the Catechumens”: “and numbering them among Your reasoning flock”.¹¹⁶
 - b. “Double catechumens”: “numbering them among His holy and chosen flock”.¹¹⁷

2.6.2. The Divine Liturgy, the climax of which lies in the partaking of the Holy Communion, the bloodless sacrifice of Jesus Christ the Lamb of God “for the forgiveness of sins and life eternal”:

1. The Divine Liturgy of Saint Basil the Great:
 - a. “Prayer of the Proskomide”: “accept it as You accepted the gifts of Abel”.¹¹⁸
 - b. “The Prayer behind the Ambo”: “O Christ, our God, accept from those who call upon You with all their heart this spiritual sacrifice without the shedding of blood as a sacrifice of praise and true

¹¹¹ See Zervos (1862)² 123; Bilalis (2014) 158.

¹¹² See Zervos (1862)² 124; Bilalis (2014) 159.

¹¹³ See Zervos (1862)² 130; Bilalis (2014) 164.

¹¹⁴ See Zervos (1862)² 134; Bilalis (2014) 168.

¹¹⁵ See Apostoliki Diakonoia (1994)⁴ 16.

¹¹⁶ See Apostoliki Diakonoia (1994)⁴ 67.

¹¹⁷ See Apostoliki Diakonoia (1994)⁴ 68.

¹¹⁸ See Apostoliki Diakonoia (1994)⁴ 48.

worship. You are the Lamb and Son of God who bears the sins of the world; the blameless calf who does not accept the yoke of sin and who freely sacrificed Yourself for us”.¹¹⁹

2. Divine Liturgy of the Presanctified Gifts:

- a. “A prayer for the withdrawal of the Gifts”: “Lord our God, You have guided us...Unite us to Your spiritual flock”.¹²⁰

2.6.3. Through the sacrament of repentance and confession of sins, Jesus Christ, the Shepherd and Lamb, grants remission and forgiveness, reintegrating the repentant into the flock of the reasoning sheep of God:

1. “A prayer for the regretful who confess”: “Lord Jesus Christ, Son of the living God, Shepherd and Lamb, who takes away the sin of the world”.¹²¹
2. “A prayer for the termination of excommunication for a laity who was disciplined by a priest”: “Compassionate Lord...do not separate him from your holy, catholic and apostolic Church, but unite him with your pure flock of sheep”.¹²²

2.6.4. Through the Sacrament of the Unction, the “Good Shepherd” Christ seeks and saves the wandering sheep, embraces and heals the sickness of soul and body in humans:

1. Second Prayer: “O God, great and supreme...You sought the wandering sheep”.¹²³
2. Fifth Prayer: “O Lord our God...and to mediate for Your reason-endowed sheep”.¹²⁴
3. Sixth Prayer: “We thank You, Lord...You are the Good Shepherd, Who came in search of the wandering sheep”.¹²⁵

2.6.5. Through his ordination, a Bishop takes on the shepherding of the flock of Christ, the local Church, and is called upon to follow the example of Jesus the “Good Shepherd”:

1. Holy Sacrament of the ordination to the Archpriesthood—Second prayer: “Lord our God...make him become an imitator of the true Shepherd, sacrificing his own soul for his sheep”.¹²⁶

2.6.6. The Monastery and monastic life is a symbol or metaphor of the flock of Christ; for this reason the Abbot assumes the role of the Shepherd, while, through his tonsure, each monk enters the flock of salvation as a reasoning sheep.

¹¹⁹ See Apostoliki Diakonoia (1994)⁴ 59. See also the discussion in Filias (2016) 15-45.

¹²⁰ See Apostoliki Diakonoia (1994)⁴ 74.

¹²¹ See Zervos (1862)² 225; Apostoliki Diakonoia (1994)⁴ 132; Iera Moni Simonos Petras (2002)² 254; Bilalis (2014) 250.

¹²² See Iera Moni Simonos Petras (2002)² 265.

¹²³ See Zervos (1862)² 274; Iera Moni Simonos Petras (2002)² 116; Bilalis (2014) 232.

¹²⁴ See Zervos (1862)² 281; Iera Moni Simonos Petras (2002)² 130; Bilalis (2014) 239.

¹²⁵ See Zervos (1862)² 283; Iera Moni Simonos Petras (2002)² 134-135; Bilalis (2014) 242.

¹²⁶ See Zervos (1862)² 180-181; Apostoliki Diakonoia (1994)⁴ 94; Bilalis (2014) 135.

1. Procheirisis of an Abbot:

Availability of the candidate: "...is willing to receive the holy prayers and to be enthroned as an Abbot and Shepherd of this revered Monastery".¹²⁷

First Prayer: "God, our Lord...who gathers this reasoning flock in this place...and (enables him) to tirelessly...be vigilant so that not even one of the sheep that was trusted to him is corrupted by the influence of the intelligible wolf".¹²⁸

Deacon's prayers: "For the one that is now appointed (name) as an Abbot and Shepherd of this venerable Monastery (name) let us pray to the Lord".¹²⁹

Second prayer in the bending of our head: "Bend your ear Lord, and listen to our supplication and make this servant of yours, the Abbot of this venerable Monastery, a faithful and solemn caretaker of this reasoning flock that was entrusted to him by your grace".¹³⁰

Enthronement: "The servant of God (name), priest and monk, is enthroned as an Abbot and Shepherd of this respectable Monastery".¹³¹

The delivery of the Abbot's staff: "Receive your staff and stand firmly with it in order to lead your flock, for you have to report on it to our God on the day of Judgment".¹³²

2. Monastic tonsure:

Prayer: "Lord, our God, who always delivers His order...number him/her among (the sheep of) Your holy flock".¹³³

Prayer: "Lord, our God, initiate your servant (name) into your spiritual yard, number him/her among the sheep of your reasoning flock...For You are the Shepherd and bishop of our souls".¹³⁴

"I am among the sheep of your reasoning flock, and in you, the good Shepherd, I find refuge; look for me for I have been lost my God, and have mercy on me".¹³⁵

2.7 Ecclesiastical Hymnography

Byzantine hymnography depicts and sums up the entirety of the liturgical theology of our Church in its poetry, rhythm, and musical interpretation through the chanting that becomes prayer. The pen of the

¹²⁷ See Zervos (1862)² 182; Bilalis (2014) 299. See also Apostoliki Diakonoia (1994)⁴ 100.

¹²⁸ See Zervos (1862)² 182; Bilalis (2014) 299. See also Apostoliki Diakonoia (1994)⁴ 100.

¹²⁹ See Zervos (1862)² 183; Bilalis (2014) 299. See also Apostoliki Diakonoia (1994)⁴ 101.

¹³⁰ See Zervos (1862)² 183; Apostoliki Diakonoia (1994)⁴ 101; Bilalis (2014) 300.

¹³¹ See Zervos (1862)² 183; Bilalis (2014) 300. See also Apostoliki Diakonoia (1994)⁴ 101.

¹³² See Zervos (1862)² 184; Bilalis (2014) 300. See also Apostoliki Diakonoia (1994)⁴ 101.

¹³³ See Bilalis (2014) 326.

¹³⁴ See Zervos (1862)² 196-197, 216; Bilalis (2014) 310.

¹³⁵ See Zervos (1862)² 205; Bilalis (2014) 319 (The service of the Great Schema, Antiphon III, 3rd troparion).

God-bearing Hymnographers inspired by God explains, unfolds, interprets, and sheds light on all the topics that are mentioned in the Holy Bible through the grace of the Holy Spirit. From the great wealth and variety of ecclesiastical hymnography we choose to refer to only a few notable theological topics and cases in which pastoral life and dairy products are mentioned:¹³⁶

2.7.1.1. Jesus Christ is the “Good Shepherd” of the living¹³⁷ and the dead.¹³⁸ He looks for the lost sheep,¹³⁹ carries it on His shoulders,¹⁴⁰ protects it from the wolves that long for a chance to devour it,¹⁴¹ and, finally, reaches even death on the cross for the salvation of his flock.¹⁴²

¹³⁶ It should be presumed that the excerpts of the hymns about the saints whose life is closely connected to pastoral life that we have already quoted are not mentioned here.

¹³⁷ “You are the good shepherd, and as my soul is wandering on the mountains due to its transgressions, let it return to You and save it, so that the enemy does not entirely devour me” (Parakletiki, Second Tone, Tuesday, Matins, Ode VIII, 2nd troparion); “When you ascended... without being separated from us, the good shepherd” (Pentecostarion, Thursday of Ascension, Vespers, Stichera at the Lite, 6th troparion).

¹³⁸ “Shepherding Lord, in a place of green grass, and leading the faithful to a spring” (Pentecostarion, Saturday of Souls, Matins, Ode IV, 1st troparion).

¹³⁹ “The Good Shepherd implore oh divine Disciples to long for and save me for I have wandered on the mountains because of my trespass” (Parakletiki, Tone Plagal of the Second Tone, Thursday, Matins, Ode VII, 3rd troparion); “You are the Good Shepherd; look for me the sheep and even though I have been lost, do not forsake me” (Triodion, Thursday of the Great Canon, Matins, Ode III, 6th troparion).

¹⁴⁰ “David the prophet, forefather of God through you... Having found the stray sheep caught in the mountains, he laid it on his shoulders and brought it to the Father” (Parakletiki, Fourth Tone, Saturday, Vespers, Theotokion of Stichera).

¹⁴¹ “Have mercy on your own creature and as a shepherd look for the lost sheep; I have been lost but snatch me from the wolf and have me graze in the pasture of your own sheep” (Triodion, Thursday of the Great Canon, Matins, Ode VIII, 19th troparion).

¹⁴² “You ascended the cross, Shepherd, and extended your hands screaming: come to me mortal humans and be enlightened” (Parakletiki, Plagal of the Second Tone, Thursday, Vespers, Sticheron of the cross, 3rd troparion); “Looking at the Lamb and Shepherd and the Savior of the world as He was hanging on the cross his Mother was saying in tears” (Horologion, Ninth Hour, Theotokion).

2.7.1.2. Christ is the lamb that offers itself to be slaughtered,¹⁴³ “the paschal lamb” that is voluntarily sacrificed,¹⁴⁴ and through His death on the cross,¹⁴⁵ redeems the world from sin.¹⁴⁶

2.7.2. Theotokos, the Most Holy Mother of Christ, the paschal lamb that is offered and sacrificed,¹⁴⁷ follows the path of Passion,¹⁴⁸ and is found on the terrible Golgotha at the time of Crucifixion,¹⁴⁹ mourning the unjust death of her Son.¹⁵⁰ The exquisite “Akathist Hymn”, dedicated to Panagia, recounts,

¹⁴³ “Judas the servant and deceiver...he gave a kiss and handed over Christ; and like a sheep to the slaughter so he followed, for he alone is compassionate and the lover of mankind” (Triodion, Great Thursday, Matins, Lauds, 4th troparion); “The Lamb whom Isaiah proclaimed comes willingly to the slaughter” (Triodion, Great Thursday, Matins, Lauds, “Glory be to the Father... Now and Forever”); “Like a lamb you ascended the cross, looking for your own lost sheep Word of God, and when you found it you included it in those you had remained in the flock, glory to your power” (Parakletiki, Plagal of the Second Tone, Wednesday, Matins, Ode I, 2nd troparion).

¹⁴⁴ “O Lord God, Lamb of God, Son of the Father, Who takes away the sins of the world, have mercy on us! You, Who take away the sins of the world, receive our prayer!” (Matins, Doxology, 4th verse); “Accept me as I chant to you every day, Lamb who takes away the sins of the world” (Triodion, Wednesday of the 5th week, Vespers, Stichera prosomia, 28th troparion); “Christ appeared as a male...but our Pascal lamb is also blameless for he tasted no corruption, for as he is truly God he hath been called perfect” (Pentecostarion, Easter Sunday, Matins Ode IV, 1st troparion); “As a yearling lamb, the Pascal lamb that cleanses, who is glorified by us, hath like a crown of goodness, willingly sacrificed himself for us” (Pentecostarion, Easter Sunday, Matins Ode IV, 2nd troparion).

¹⁴⁵ “Judas the deceitful traitor, with a deceitful kiss handed over the Lord and Saviour; he sold the Master of all as a slave to the transgressors, and like a sheep to the slaughter, so the Lamb of God, the Son of the Father, followed, for He alone is plenteous in mercy” (Triodion, Great Thursday, Matins, Lauds, 3rd troparion); “O Lawgivers of Israel, ye Jews and Pharisees, the company of the Apostles cries out to you: Behold the temple that ye have destroyed. Behold the Lamb that ye have crucified” (Triodion, Great Friday, Matins, 12th Antiphon, 3rd troparion); “Today the most pure Virgin saw thee hanging on the Cross, O Word... Why do you vanish from my sight, O Lamb of God?” (Triodion, Great Friday, Matins, Aposticha, 3rd troparion); “You were led as a sheep to the slaughter, O Christ King, and as an innocent lamb you were nailed to the Cross by lawless men for our sins, O Lover of mankind” (Triodion, Great Friday, First Hour, 2nd idiomelon troparion).

¹⁴⁶ “The lamb of old was in secret sacrificed, but under open skies, O Saviour long-suffering, cleansing all creation, you were sacrificed” (Triodion, Great Saturday, Matins, Lamentations, 1st Stasis, 40th troparion); “The Lamb of God, who takes away everyone’s sin” (Triodion, Thursday of the Great Canon, Matins, Ode I, 16th troparion).

¹⁴⁷ “Hail, Mother who has borne for the faithful the sacrificial Victim without blemish; hail, Ewe that hast brought forth the Lamb of God who takes away the sins of all the world. Hail, mercy-seat, our fervent intercessor” (Triodion, Saturday of the Akathist, Matins, Ode III, 2nd troparion); “The lamb that gave birth to the innocent sheep, that came to heal all the sin of the world, oh Most Pure through His own blood, and was slaughtered for our sake and gave life to all things; you clothe me with the wool of your offspring, the garment of holy grace, for I was stripped of all incorruptibility” (30th of July, Vespers, Stavrotheotokion of the Stichera).

¹⁴⁸ “The much-praised Lamb, as she was seeing the Sheep being drawn to His voluntary Passion, and crucified in flesh, was screaming and crying as she praised His forbearance” (Parakletiki, Plagal of the Forth Mode, Wednesday, Matins, Ode III, Stavrotheotokion); “Seeing her own Lamb led to the slaughter, Mary followed him” (Triodion, Great Friday, Matins, Ikos).

¹⁴⁹ “Seeing the Sheep, the *Shepherd* and Savior on the Cross, she screamed in tears and bitterly exclaimed” (Parakletiki, Plagal of the Fourth Mode, Wednesday, Matins, Kathisma After the 1st Stichologia, Stavrotheotokion); “The immaculate Lamb cried out when she saw the Sheep and Shepherd hanging on the Cross” (Parakletiki, Plagal of the Fourth Mode, Wednesday, Matins, Kathisma After the 3rd Stichologia, Stavrotheotokion); “When she saw the Lamb attached to the Cross the immaculate Virgin...” (Triodion, Wednesday of Tyrini, Aposticha of Lauds, Stavrotheotokion); “Seeing You, the immaculate Shepherd attached to the wood, she motherly mourned and screamed, my Son how wrongly these ungrateful people have judged You, condemning you to death” (Triodion, Wednesday of 5th week, Matins, Kathisma after the 3rd Stichologia, Stavrotheotokion); “Seeing You upon the tree, the Virgin raised her voice in grief, as does a heifer for her calf” (Triodion, Great Saturday, Lamentations, 3rd Stasis, 27th troparion); “When she saw You on the cross, the Lamb and Shepherd, the Lamb that gave birth to You was in tears beating herself and in a motherly manner said: my most desirable Son, why were You attached to the Cross? How have Your hands and feet been nailed by lawless people and Your blood shed?” (The Veneration of the Chains of the holy, glorious, and illustrious Apostle Peter, 16th of January, Matins, Lauds, Stavrotheotokion).

¹⁵⁰ “Having seen her own calf being attached to the wood, the faultless heifer was screaming in tears ‘my Child’” (Parakletiki,

among many other events, the annunciation of the Birth of Christ the Messiah to the shepherds by the angels;¹⁵¹ the incarnation of the anticipated “Good Shepherd”¹⁵² and “cultivator” of our salvation¹⁵³ through His Mother, the Virgin Mary, protector of the “spiritual sheep”.¹⁵⁴ Panagia, as the Theotokos, i.e. the Mother of God, is called “Promised Land”, since she marks the beginning of the new chapter in the completion of the plan of Divine Economy, and also “Life-giving Font”, due to the several divine and salvific donations and benefits that she bestowed on the world.¹⁵⁵

2.7.3. The Church, as the living Body of Christ, whose head is Christ Himself, and its members—His Mother, Panagia, the Saints of the Old and the New Testament and every baptized Christian, alive or dead (the Striving and the Celebrating Church)—is called the “Flock” of Salvation, and is experienced as such.¹⁵⁶

2.7.4. John the Baptist of Christ is the ultimate prophet and preacher of the coming of Jesus the Messiah as “the Lamb of God” for the salvation of the world”.¹⁵⁷ The Solemn Precursor was raised with the

Plagal of the Fourth Mode, Wednesday, Matins, Ode IV, Stavrotheotokion); “When the Lamb who gave birth to You saw that You were being nailed on the wood, she scratched her face and screamed in tears; My Son, how can you bear this unfair massacre? How can You, the immortal, die in Your human nature? Give me a reason oh my sweetest light, look at Your Mother who is now mourning for You, and glorify her Word through Your Resurrection” (Parakletiki, Plagal of the Fourth Mode, Wednesday, Matins, Aposticha Stichera, Stavrotheotokion); “The Ewe lamb, seeing her Lamb that was slain, was pierced with anguish and cried aloud in grief: calling all the flock with her to lament” (Triodion, Great Saturday, Matins, Lamentations, First Stasis, 51st troparion); “As she was standing by the Cross, Your ewe oh Jesus, was screaming in tears: Where are you heading, my Son? Why do you depart, my lamb who was slaughtered for the sake of All?” (Pentecostarion, Sunday of the Myrrhbearers, Matins, Ode III of the Myrrhbearers, 4th troparion); “As the immaculate ewe saw her own sheep driven willingly to the slaughter like any mortal human, she said: You will soon make me, Your Mother, childless, oh Christ, why are You doing this, Redeemer of the world? But I am praising and glorifying Your inconceivable benevolence, Lover of Humanity” (Saint martyrs Cyricus and Joylitta, 15th of July, Matins, Lauds, Stavrotheotokion).

¹⁵¹ “The shepherds heard the angels glorify Christ’s coming in the flesh. Quickly they ran to the Shepherd, and beheld Him as a lamb without spot, that had been pastured in the womb of Mary; and they sang praises to her” (7th Ikos).

¹⁵² “Wishing to save the world, the Fashioner of all things came to it of His own free choice. As God He is our Shepherd” (18th Ikos).

¹⁵³ “Hail, for thou tendest the Husbandman who loves mankind: hail, for thou hast borne the Gardener who cultivates our life” (5th Ikos).

¹⁵⁴ “The shepherds heard the angels...and beheld Him as a lamb without spot, that had been pastured in the womb of Mary; and they sang praises to her, saying: Hail, Mother of the Lamb and Shepherd: hail, fold of spiritual sheep” (7th Ikos).

¹⁵⁵ “Hail, promised land: hail, source of milk and honey” (Ikos 11th).

¹⁵⁶ “Lord, You place strong fences around your flock and along with the intercession of the Apostles You protect it from the actions of the enemies and keep it peaceful” (Parakletiki, Plagal of the Fourth Mode, Wednesday, Vespers, Stichera, 2nd troparion).

¹⁵⁷ “Sweet fragrance is meet for John...the Forerunner of grace, proclaimed the beginning of our salvation, leaping up in his mother’s womb and crying out in the wilderness, announcing the Lamb and entreating the Savior in behalf of our souls” (The Nativity of the Holy Forerunner, 24th of June, Small Vespers, Glory of Stichera); “O prophet and forerunner John, you were the preacher of the Lamb who is the Word of God. You prophesied the future; you spoke beforehand to the ends of the earth: Behold the Lamb of God who takes away the sins of the world and grants great mercy to all” (The Nativity of the Holy Forerunner, 24th of June, Vespers, Lite, 3rd troparion); “Like a lamb you shone before...as a prophet you preached about Christ, the revealed Lamb of God” (The Beheading of John the Baptist, 29th of August, Matins, Ode VII, Canon A, 3rd troparion); “The head that declared the manifestation of the Lamb of God in flesh” (First and Second Finding of the honorable Head of the Forerunner, 24th of February, Vespers, Stichera Prosomia, 3rd troparion); “Blissful Prophet, you preached about the Lamb that takes away the sin of the world and the heavy burden of my own sins” (Parakletiki, First Mode, Tuesday, Ode III, Canon of the Forerunner, 3rd troparion); “Having preached about the lamb who takes away the sin of the world, Glorious Forerunner, ask Him to alienate me from the fate of the kids, and put me on his right side along with the other sheep” (Parakletiki, Second Mode, Tuesday, Matins, Ode VII, Canon of the Forerunner, 3rd troparion).

“milk” of the mosaic Law,¹⁵⁸ and he is called and named “innocent lamb”,¹⁵⁹ “honorable bullock”,¹⁶⁰ an “arch-pastor”¹⁶¹ who prays and becomes an ambassador for the spiritual sheep of the flock of Christ.¹⁶²

2.7.5. The disciples and Apostles of the Church all over the world continue the work of their teacher as both “shepherds”¹⁶³ and “sheep” of the “Good Shepherd” Christ. They do so by protecting believers from the “devil-wolf”,¹⁶⁴ and also by transforming the ferocity of the unbelievers through the power of faith,¹⁶⁵ the sharing of the Gospel,¹⁶⁶ and the grace of the Holy Sacraments.¹⁶⁷

¹⁵⁸ “Nurtured by the law as with milk, thou didst oppose the vile adultery, sealing the legitimacy of lawful union like a seal of the law” (The Beheading of John the Baptist, 29th of August, Matins, Ode I, Canon A, 3rd troparion).

¹⁵⁹ “You did offer yourself to the Creator as a sacred unblemished sacrifice O divine Forerunner, and were slaughtered like an innocent lamb. Wherefore I pray thee with Faith. Deliver me from all the malice of the enemy” (Parakletiki, Grave Mode, Tuesday, Ode I, Canon of the Forerunner, 2nd troparion).

¹⁶⁰ “A husbandman hath come forth to tend barren hearts; an axe is already forged to fell the passions; an honorable bullock is nurtured on abstinence” (Conception of the Honorable Forerunner, 23rd of September, Matins, Ode VIII, 2nd troparion).

¹⁶¹ “The most meek emperor and the Christ-loving people greet you earnestly, O all-praised one; and the archpastor stretches forth his hand to you and, clasping it to his breast, dances with gladness and cries out in thanksgiving: You people, exalt Christ supremely forever!” (Third Finding of the Precious Head of the Forerunner, 25th of May, Matins, Ode VIII, 2nd troparion).

¹⁶² “O voice who art a sign from God... Make supplication... and be especially mindful of your flock, that it be preserved unharmed” (Nativity of the Honorable Forerunner, 24th of June, Vespers, Lite, 2nd troparion); “As of old, O Forerunner, thou did through the Holy Spirit manifestly preach the Son, Who is the Lamb of God Who takes away the sins of the world, ask you remission of offenses for your flock” (Nativity of the Honorable Forerunner, 24th of June, Matins, Ode IX, 2nd troparion); “You did preach the Lamb of God who takes away the sins of humans, oh godly John the Forerunner. Him do you beseech, that He loose the burden of my sins and vouchsafe unto me the portion of the saved” (Parakletiki, Third Mode, Tuesday, Matins, Ode VIII, Canon of the Forerunner, 1st troparion); “Surround your flock with righteousness, O prophet, delivering us from every attack of the demons and from everlasting torment” (Parakletiki, Plagal of the Second Mode, Tuesday, Matins, Ode VI, Canon of the Forerunner, 3rd troparion).

¹⁶³ This troparion refers to the Preeminent Apostle Peter: “You were deservedly called rock, in which the Lord strengthened the firm faith of the Church, making you the Arch-shepherd of the spiritual sheep” (Commemoration of Holy, Glorious, All-praised & Preeminent Apostles Peter & Paul, 29th of June, Matins, Lauds, 3rd sticheron prosomion; Synaxis of the Twelve Holy, Glorious & All-praised Apostles, 30th of June, Vespers, Aposticha, 3rd troparion); “You did call the all-seeing God the Word as witness to your love for Christ, O Peter; wherefore, He entrusted the beloved flock to you” (Commemoration of Holy, Glorious, All-praised & Preeminent Apostles Peter & Paul, 29th of June, Matins, Ode VII, Canon of the Holy Apostle Peter, 4th troparion); “As a most excellent shepherd of Christ Peter had received the flock, and Paul became their divine teacher; and they cry aloud: O God of our fathers, blessed art You!” (Synaxis of the Twelve Holy, Glorious & All-praised Apostles, 30th of June, Matins, Ode VII, Canon of the Preeminent, 3rd troparion).

¹⁶⁴ “As reason-endowed shepherds, as sheep of the Shepherd, as lambs of Christ the Lamb, our Deliverer, O apostles who beheld God, unceasingly pray that He deliver me from the noetic wolf and vouchsafe me the portion of the saved” (Parakletiki, First Mode, Thursday, Matins, Ode VIII, 2nd troparion).

¹⁶⁵ “O divinely chosen sheep of the good Shepherd, who scattered throughout the world, by faith you transformed all the bestiality of the wolves into the meekness of lambs” (Parakletiki, Fourth Mode, Thursday, Matins, Ode VI, 1st troparion); “Once Saul crouched like a lion, wrathfully destroying the Church of Christ; but he was seized by the divine voice of the Lamb of God, Whom he had persecuted, and Who entrusted His flock to him as shepherd” (Commemoration of Holy, Glorious, All-praised & Preeminent Apostles Peter & Paul, 29th of June, Matins, Ode IV, Canon of the Holy Apostle Paul, 1st troparion).

¹⁶⁶ “As reason endowed members of the flock of the Lamb and Shepherd, O wise ones, you were sent by Him like Lambs into the midst of wolves to preach God; and you transformed their savagery into meekness, so that with faith they cry out with steadfast intent: Remember us, O Savior, in Your Kingdom” (Parakletiki, Fourth Mode, Thursday, Divine Liturgy, Beatitudes, 2nd troparion); “As the Wisdom of God... O Peter, rock of faith, and Paul, boast of the whole world, make steadfast the flock which you acquired by your teachings” (Commemoration of Holy, Glorious, All-praised & Preeminent Apostles Peter & Paul, 29th of June, Vespers, Lite, Glory).

¹⁶⁷ “The great Shepherd sent forth, His godly apostles, like sheep among wolves, transforming them by the divine grace of baptism and the goodness of your words” (Parakletiki, Second Mode, Thursday, Matins, Ode V, 1st troparion).

2.7.6. The successors of the Apostles of Christ, the Holy Fathers of the Church,¹⁶⁸ the Hierarchs and Teachers of the World, have become true Shepherds¹⁶⁹ of the flock of the Arch-shepherd Christ¹⁷⁰ through their theology, and through their work that is consistent with the Gospel.¹⁷¹ They achieve this by following the example of sacrifice that was set by their Teacher.¹⁷²

2.7.7. The Holy Martyrs emerge as chosen, spiritual sheep of the flock of Christ¹⁷³ and they do not hesitate to fight even with the “wild wolves”,¹⁷⁴ following the example and sacrifice of their Lord.¹⁷⁵ On

¹⁶⁸ We chose to mention only a few examples from the rich Hymnography of the commemoration of the 318 Fathers of the First Ecumenical Synod (7th Sunday after Easter) and of the three Great Hierarchs and Ecumenical Teachers: Basil the Great (1st of January), Gregory the Theologian (25th of January), and Saint John Chrysostom (13th of November). See, for example, from the commemoration of the Holy Fathers (Pentecostarion, Sunday of the 318 Fathers of the First Ecumenical Synod, Matins, Ode H, of the Holy Fathers, 1st, 2nd and 3rd troparion): A) “The good Shepherds, who were illuminated with the rays of the Trinity, confessed You to be the Lord and Creator of the existence of all, Whom we exalt supremely for all ages”; “Having assembled the ever memorable choir of pastors, now with divine wisdom theologizing, concerning the uncreated Trinity, teaches all to cry out: You do we exalt supremely for all ages”; “The hierarchs, the right glorious pastors, enlighten the Church of Christ, each in a different way sanctifying, and exalting her supremely for all ages”; B) Stichera Prosomoia of Lauds, 3rd troparion of the Fathers: “Having mustered all their pastoral skill and then being moved to wrath most just, as champions, and most true servants of Christ and most sacred keepers of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably”.

¹⁶⁹ “O father who are the namesake of kingship, when thou, the royal priesthood, did shepherd the holy Christian nation with skill and love of wisdom” (January 1st, Vespers, Stichera Prosomia of the Saint, 1st troparion); “Praising you with love, the great high priest and pastor, innocent and venerable” (November 13th, Vespers, Stichera Idiomela of the Lite, 2nd troparion).

¹⁷⁰ “Most blessed, most holy Father, the Good Shepherd and student of the Arch-shepherd Christ who offers his soul for the sake of His sheep” (January 25th, Matins, Idiomelon after the 50th Psalm).

¹⁷¹ “Grace was poured forth in thy lips, O venerable father, and thou wast a shepherd of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead” (January 1st, Vespers, Glory of the Lite); “The pastoral flute of your Theology, defeated the phalanxes of the orators” (January 25th, Vespers, Apolytikion of Saint Gregory the Theologian); “Grace was poured forth in thy lips, O venerable father John Chrysostom, for which cause God anointed thee a high priest for His people, to shepherd His flock in holiness and righteousness” (November 13th, Vespers, Stichera Idiomela of the Lite, 2nd troparion).

¹⁷² “The lyre of the Spirit... as children of the Church let us praise the wise Arch-Shepherd through theological hymns by saying: You are the Good Shepherd, who gave up himself O Gregory, just like Christ the Teacher did for us” (January 25th, Matins, Glory of Lauds); “You were unfairly expelled from your flock Holy Father” (November 13th, Matins, Stichera of the Lauds, 4th troparion).

¹⁷³ “Slaughtered like lambs, as reason-endowed sheep, your members pitilessly severed, O all-praised martyrs, you offered yourself as sheep unto Him Who was slain, and now illuminate the Holy Church of the firstborn” (Parakletiki, Second Mode, Wednesday, Matins, Ode I, Martyrikon, 1st troparion); “The reason-endowed lamb of Christ Julitta, along with her three year old lamb Cyricus, brazenly preaching the calling of Christ; were not at all discouraged by the threats of the tyrants; and now wearing their wreaths in heaven are rejoicing in being next to Christ” (Commemoration of Saint Julitta and Cyricus, 15th of July, Apolytikion); “The martyr resembled a lamb and bearing her son like a sheep, she passed through the wolves that surrounded her and remained unharmed and inhabited a heavenly stable for ever. Through their supplications, O Lord save us, who honor their holy memory” (Commemoration of Saint Julitta and Cyricus, 15th July, Matins, Ode IX, 4th troparion); “The fold of your flock has been preserved unharmed by the beasts of heresy; for the stout staff of your sufferings, which you did hold fast, O glorious one, has been shown to drive wolves away” (Commemoration of the Holy Martyr Callinicus, 29th of July, Matins, Ode VI, 1st troparion).

¹⁷⁴ “O Martyrs of the Lord, you animate sacrifices, noetic holocausts, perfect offerings to God, you lambs who know God and are known of Him, and to whose fold the wolves have no entry: Pray you that with you we also may be tended by the water of peace” (Parakletiki, Fourth Mode, Wednesday, Vespers, Aposticha, Martyrikon); “As sheep of the true Shepherd, you remained unharmed even in the midst of wild wolves, O passion-bearers; and having finished your race well, O divine ones, you now dwell in the fold of heaven” (Parakletiki, Plagal of the Fourth Mode, Wednesday, Matins, Ode VI, Martyrikon, 2nd troparion); “You the immaculate lamb the hostile wolves have devoured, O Martyr, through the insulting treatment they made you entirely pure, God’s own divine priestly vessel and sacrificial offering” (Commemoration of the Holy Great Martyr Marina, 17th of July, Matins, Ode IV, 2nd Canon of the Saint, 3rd troparion).

¹⁷⁵ “Your Lamb, O Jesus, cried out with a loud voice... Accept me as an unblemished sacrifice, who offer myself to You with

the other hand, holy people ascetically embrace virtue, for “above all” they desire the communion with the flock of the sweetest bridegroom, Christ.¹⁷⁶

2.7.8. The glorious Second Coming of Jesus Christ and the Final Judgment of humans is depicted in the evangelical image of the Arch-shepherd Christ separating the sheep from the goats.¹⁷⁷

2.7.9. Both the sacrifice of the “paschal lamb” as well as that of the “calf” refer to and symbolize the Divine Liturgy, the climax of which is the Divine Eucharist.¹⁷⁸

2.7.10. Those who partake in the three orders of Priesthood (Bishops, Priests and Deacons) are all called “Shepherds”,¹⁷⁹ since they are called upon to preach “the Lamb of God” through their ministry, and even sacrifice their lives if they need to, following the example that was set by their Teacher.¹⁸⁰

love!” (Commemoration of the Holy Great Martyr Euphemia, 16th of September, Apolytikion); “You grew like an ever-blossoming tree...and like a ram you nicely led the flock, and were seized and slaughtered, becoming an offering to the One who had been slain for His compassion, and gladly ran to Him Oh Blaise” (Commemoration of the Holy Hieromartyr Blaise, 11th of February, Matins, Kathisma after the Ode III); “You shepherded the reasoning sheep with holiness, but were led to Christ as a welcomed victim and burnt alive in the coals of martyrdom, most venerable and sacred Mystic that was led to Christ” (Commemoration of the Holy Hieromartyr Blaise, 11th of February, Matins, Ode IV, 3rd troparion); “Like a ram you were willingly sacrificed, as a well-received sacrificial animal, an innocent lamb, happily led to the Lamb that was sacrificed for us and joined the gathering of Martyrs” (Commemoration of the Holy Hieromartyr Blaise, 11th of February, Matins, Ode IV, 3rd troparion); “You have become a part of Me and a divine glory O Demetrius; for you are a sheep of My flock” (Commemoration of the Holy Great Martyr Demetrius, 26th of October, Matins, Ode I, 2nd Canon of the Saint, 1st troparion); “A beautiful heifer Julitta, you bring Cyricus with you as a young calf and a glorious vivid sacrifice to the Lamb, who rose from the Holy Virgin and was slaughtered due to His ultimate compassion” (Commemoration of Saint Julitta and Cyricus, 15th of July, Matins, Ode VIII, 3rd troparion); “Having followed the divine traces, you suffered for Him the voluntary passion, O Martyr and dwell in a heavenly stable, where every battalion of martyrs lives” (Commemoration of Great Martyr Marina, 17th of July, Matins, Ode IV, 2nd Canon of the Saint, 4th troparion).

¹⁷⁶ “Like a heifer desiring the divine beauty of the Herdsman, you did cry out: “Where now do You tend Your flock? Tell me: At what place have You come to rest? I desire to behold the transcendent vision of You, and am wholly consumed!” (Commemoration of Blessed Xenii, 24th of January, Matins, Ode V, 1st troparion); “ ‘Seeking the beauty of My love, and having shone forth with the virtues,’ the Bridegroom cried, ‘look for Me in the heavens! There do I tend My flock, and thither do I ever call My sheep!’” (Commemoration of Blessed Xenii, 24th of January, Matins, Ode V, 2nd troparion).

¹⁷⁷ “At your fearful second coming, O Master, number me with the sheep at Your right hand, overlooking the multitude of my sins” (Triodion, Great Tuesday, Matins, Ode IX, 2nd troparion); “When You shall come, O Jesus, in glory with the angelic hosts and shall sit upon the throne of judgment, do not send me from Your presence, O good Shepherd. You do accept those who stand upon the right, but those upon the left have turned away from You. Destroy me not with the goats, though I am hardened in sin, but number me with the sheep on Your right hand, and save me in Your love for mankind” (Triodion, Great Tuesday, Matins, Aposticha, 2nd troparion).

¹⁷⁸ “Let all mortal flesh keep silent. . .For the King of kings and Lord of Lords draws near to be sacrificed and given as food to the faithful” (Triodion, Great Saturday, Divine Liturgy, Cherubic Hymn); “The table is full-laden; feast ye all sumptuously. The calf is fattened; let no one go hungry away. Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no one bewail his poverty, for the universal kingdom has been revealed” (Pentecostarion, Easter Sunday, The Catechetical Sermon); “You willingly became flesh O merciful and offered Yourself for the sins of mortal people; therefore, I beg you to cleanse my own trespasses” (Service before the Holy Communion, Canon, Ode IV, 1st troparion).

¹⁷⁹ “Arrayed in the sacred priesthood, and wisely guiding it to Christ, the priests and pastors fittingly adorned the discourse of doctrine, having truly been enriched from on high” (Pentecostarion, Sunday of All Saints, Matins, Ode III, Canon of Saints, 1st troparion).

¹⁸⁰ “Those who preached the Lamb of God, and were slaughtered like sheep, and have moved to the immortal life...” (Evlogitaria for the Dead, 2nd troparion).

2.7.11. Faithful Christians are called sheep of the Church's flock and of the "Good Shepherd" Christ.¹⁸¹ Even the lost sheep seek refuge in the Church and ask for Christ, the only Savior,¹⁸² by partaking in the "heavenly and immortal sacrament", the untainted Body and the venerable Blood of Him, and praying that the merciful and benevolent Lord enters the manger and the cave of their humble soul and body "for the forgiveness of their sins, sanctification and for life eternal".¹⁸³

2.7.12. A monastery is called "holy fold and flock"¹⁸⁴ and its Abbot a "Shepherd",¹⁸⁵ and the monastic brotherhood around him is described as a "flock of reason-endowed sheep".¹⁸⁶

¹⁸¹ "We are in the midst of an abyss and there is no one here to save us; we have become sacrificial lambs. Our God, save us, Your people, for You are the strength of the ailing and their recovery" (Hirmos, First Mode, Ode VI); "O crowned martyr Demetrius, guide thy most sacred flock along the straight paths to the kingdom of heaven, to the pasture of salvation, to the eternal fold" (Commemoration of the Holy Great Martyr Demetrius, 26th of October, Matins, Ode IX, 1st Canon of the Saint, 2nd troparion); "Which flock Christ redeemed through His blood" (Commemoration of the Holy Great Martyr Demetrius, 26th of October, Matins, Ode IX, 2nd Canon of the Saint, 4th troparion); "My soul, said the Prophet, will live on and praise You; look for me, the lost sheep, and number me among the other sheep of Your fold" (Triodion, Wednesday in the 5th Week, Vespers, Stichera Prosoimia, 11th troparion).

¹⁸² "I am the sheep of Your reason-endowed flock, and I flee to You, the good Shepherd. Seek me out who am lost, O God, and have mercy on me" (Pentecostarion, Monday of the Week of the Samaritan Woman, Matins, Lauds, 2nd troparion); "I have gone astray like a sheep that is lost. Seek Your servant, for I have not forgotten Your commandments" (Funeral Service, Third Stasis of Amomos, See also *Psalms* 119:176); "The Choir of the Saints...the sheep that was lost am I; call me up to You, O Savior, and save me" (Evlogetaria for the Dead, 1st troparion).

¹⁸³ See "Service before the Holy Communion, 3rd Prayer": "And as You did consent to lie in a cave and in a manger of dumb beasts, so also consent to lie in the manger of my unspiritual soul and to enter my defiled body".

¹⁸⁴ "O Savvas most wise, entreat the Lord unceasingly in behalf of your flock" (Commemoration of Saint Savvas the Sanctified, 5th of December, Matins, Ode VII, 4th troparion); "Never cease to watch over your flock, O venerable father" (Commemoration of St. Theodosius the Coenobiarch, 11th of January, Matins, Ode IX, Canon of the Saint, 5th troparion); "The ladder of the virtues... he tended his people piously and caused them to dwell in the holy fold...Forget not even now your flock, O most blessed Theodosius" (Commemoration of St. Theodosius the Coenobiarch, 11th of January, Matins, Glory of the Lauds); "Guiding souls by the discourse...Be you mindful of this your flock, which ever honors you, O you who are inspired of God" (Commemoration of Saint Nicetas the Confessor Abbot of the Monastery of Medikion, 3rd of April, Vespers, Stichera Prosoimia, 1st troparion); "From on high...and asking salvation of soul for your flock" (Commemoration of Saint Nicetas the Confessor Abbot of the Monastery of Medikion, 3rd of April, Matins, Ode VIII, 4th troparion); "The inexhaustible light...through His supplications, Christ our Lord this flock of Yours safeguard" (Commemoration of Saint Athanasius the Athonite, 5th of July, Vespers, Stichera Idiomela of the Lite, 1st troparion); "The beauty of the Fathers...therefore Athanasius, do not cease to entreat Christ the Lord on behalf of your flock" (Commemoration of Saint Athanasius the Athonite, 5th of July, Vespers, Glory of the Aposticha).

¹⁸⁵ "Having instituted ascetic training...luminary and shepherd of monastics!" (Commemoration of God-bearing Father Anthony the Great, 17th of January, Vespers, Stichera Idiomela of the Lite, 1st troparion); "You did nurture the flock on the verdure of the kingdom of the Most High" (Commemoration of Saint John of the Ladder, 30th of March, Ode VI, 2nd troparion); "Since your youth...therefore the Most benevolent God rightly anointed you a shepherd of His own sheep" (Commemoration of Saint Athanasius the Athonite, 5th of July, Kathisma after the 3rd Ode).

¹⁸⁶ "The earthly angel...he hath increased the flock of Christ's reason-endowed sheep in holiness and righteousness" (Commemoration of God-bearing Father Anthony the Great, 17th of January, Stichera Idiomela of the Lite, 2nd troparion); "Thrilled the minds...Therefore all generations of the pious people glorify you, and most of all your own venerable flock" (Commemoration of Saint Athanasius the Athonite, 5th of July, Vespers, Stichera Idiomela of the Lite, 3rd troparion).

05

ARCHIMANDRITE GREGORIOS IOANNIDES

**Pastoral life
and dairy products
in the Orthodox Church
and Cypriot liturgical
manuscripts
(Part B)**

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3. Cypriot manuscript Euchological sources

Pastoral activities are indispensable, since they are the means of obtaining basic sources of subsistence—dairy products and meat—as well as raw materials for the production of clothing. Consequently, it is no coincidence that the manuscript *Euchologia* (Prayer Books) of the Orthodox Church contain a multitude of prayers and prescriptions relevant to pastoral life.¹

A.1.² Rome, Biblioteca Apostolica Vaticana, Barb. gr. 336 (second half of the eighth century)

Rome, Biblioteca Apostolica Vaticana, Barb. gr. 336, the oldest surviving *Euchologion* produced in Southern Italy preserves:

a. Prayer for the flock (“Εὐχή ἐπὶ ποιμνῆς”):

“Lord our God, the real lamb who takes away the sin of the world, the One who does not overlook the soul of those praying to you; we are kneeling and begging you and we pray to You, the One who has been generous towards Your servant Jacob and who has multiplied his flocks and saved him from the hands of Esau and Laban. Bless this flock and multiply it into thousands and hundred of thousands, save it and [save also] ourselves from the tyranny of the aliens, from every intrigue of our enemies, from every act of violence and deadly plagues and from every device of the devil, so as to send You through it [the flock] our usual thanksgiving and to bless through it [the flock] Your most Holy name, of the Father, the Son and the Holy Spirit”³

¹ For a first acquaintance with the liturgical prayers and rituals related to pastoral life and dairy products, see De Meester (1930) 375-381, 393-401, 492-495.

² For practical reasons, the manuscripts are numbered alphanumerically, in contrast to the numbering adopted in the other articles of the present collected volume.

³ “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ μὴ παραβλέπων ψυχὰς σοι δεομένας, σοὶ προσπίπτομεν καὶ δεόμεθα καὶ παρακαλοῦμέν σε, ὁ εὐδοκῆσας ἐπὶ τὸν δούλον σου Ἰακώβ καὶ πληθύνας αὐτοῦ τὰ ποιμνία καὶ λυτρωσάμενος αὐτὸν ἐκ χειρὸς Ἡσαὺ καὶ τοῦ Λάβαν· αὐτὸς εὐλόγησον τὴν ποιμνὴν ταύτην καὶ πληθύνον αὐτὴν εἰς χιλιάδας καὶ μυριάδας, ῥῦσαι δὲ αὐτὴν καὶ ἡμᾶς ἐκ τῆς καταδυναστείας τῶν ἀλλοφύλων καὶ πάσης ἐπιβουλῆς ἐχθρῶν, ἀπὸ πάσης ἐρυσίδος καὶ αὔρας θανατηφόρου καὶ πάντων τῶν ἐπιτηδευμάτων τοῦ διαβόλου, ἵνα ἀναπέμποντες σοὶ ἐξ αὐτῆς τὰς συνήθεις ἡμῶν εὐχαριστίας δοξάζωμεν καὶ δι’ αὐτῆς τὸ πανάγιον ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν”. Parenti and Velkovska (2000) 201 (no. 213); Jacob (2011) 472. For a discussion of the present prayers, their origins, and their various versions, see Jacob (2011).

Two prayers for blessing the sacrifice of animals:

b. Prayer for the sacrifice of cattles (“Εὐχή ἐπὶ θυσίας βοῶν”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ὁ ἅγιος ὁ ἐν ἀγίοις ἀναπαυόμενος, ὁ τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρειν...”⁴

c. Prayer for the offering of a lamb (“Εὐχή ἐπὶ τοῖς προσφέρουσιν ἀμνόν”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος τοῦ Ἀβραὰμ τὴν ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ...”⁵

Two prayers connected to sowing and rearing:

d. Prayer for the beginning of sowing (“Εὐχή εἰς ἀρχὴν σπορίμων”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων...”⁶

e. Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλογήσας τὸν κύκλον τοῦ ἐνιαυτοῦ...”⁷

A.2. Sinai, Saint Catherine Monastery, New Finds, MF 53 (eighth and ninth century)⁸

The manuscript *Euchologion Sinai, New Finds, MF 53*, which is posterior to *Rome, Biblioteca Apostolica Vaticana, Barb. gr. 336*, preserves three rare prayers related to the blessing of the sacrificed animals on Holy Saturday, as well as for the blessing of seeds and the sowing:⁹

a. (Fols. 46r-47v) Prayer for the sacrificed [animals], read especially on Holy Saturday (“Εὐχή τῶν θυμάτων ἐξαιρέτως τῷ ἁγίῳ Σαββάτῳ”):

Inc. “Ὁ Θεὸς ὁ πάσης κτίσεως δημιουργὸς καὶ πάσης ἀγαθωσύνης πάροχος, ὁ κατ’ εἰκόνα σὴν δημιουργήσας τὸν ἄνθρωπον καὶ πάντα ὑποτάξας ὑπὸ κάτω τῶν ποδῶν αὐτοῦ...”

b. (Fols. 64r-65v) Prayer for the seeds (“Εὐχή εἰς σπόρον”):

Inc. “Ὁ τὸν οὐρανὸν ἐκτείνας καὶ τὴν γῆν θεμελιώσας καὶ ταύτην δεδωκὼς τοῖς υἱοῖς τῶν ἀνθρώπων ὥστε αὐτὴν ἐργαζομένοις...”

c. (Fols. 66r-67r) Prayer for the beginning of rearing (“Εὐχή εἰς ἀρχὴν θέρους”):

Inc. “Σὺ χάρις Δέσποτα τῷ προλαμβάνοντι τὰς αἰτήσεις ἡμῶν καὶ προφθάνοντι ταῖς εὐεργεσίαις τὸ τῶν ἀνθρώπων γένος...”

⁴ Parenti and Velkovska (2000) 213 (no. 230).

⁵ Parenti and Velkovska (2000) 218 (no. 239).

⁶ Parenti and Velkovska (2000) 202 (no. 216).

⁷ Parenti and Velkovska (2000) 204 (no. 219).

⁸ Holy Monastery and Archdiocese of Sinai (1998) 150.

⁹ On the first liturgical studies on this ancient *Euchologion*, see Radle (2014), especially pp. 159-160 and footnote 4, which includes previous bibliography. A doctoral dissertation has already been devoted to the *Euchologion Sinai, Saint Catherine Monastery, New Finds MF 53*. See Kanavas (2014).

B.1. Paris, Bibliothèque Nationale de France, Coislin 213 (1027 AD)

The oldest surviving manuscript *Euchologion* of Constantinopolitan provenance, *Paris, Bibliothèque Nationale de France, Coislin 213* (dated to the year 1027), which was used at the Cathedral of Saint Sofia, does not include a prayer for the blessing of the flocks. Instead, it contains one prayer referring to the sacrifice of animals and a second prayer referring to the offering of meat on the feast day of a Saint:¹⁰

a. (Fol. 97r)¹¹ Prayer for the sacrifice of animals (“Εὐχή ἐπὶ θυσίας κτηνῶν”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον...”¹²

b. (Fol. 97r-v) Prayer for the offering of meat, wine, bread, and *koliva* on the feast day of Saints (“Εὐχή ἐπὶ μνήμης ἁγίων, γινομένης διαδόσεως κρεῶν, οἴνου, ἄρτων καὶ κολλύβων”):

Inc. “Ὁ εὐλογήσας τὴν θυσίαν τοῦ Ἀβραάμ, Χριστέ ὁ Θεὸς ἡμῶν, καὶ προσδεξάμενος Ἥλιοῦ τὰς ὀλοκαρπώσεις, ὁ τῆ προθέσει ἡμῶν ἀντιμετρῶν τὰς εὐεργεσίας σου...”¹³

It also preserves three prayers associated to sowing and reaping:

c. (Fol. 110v) Prayer for the beginning of sowing (“Εὐχή ἐν ἀρχῇ σπόρου”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτῆς, ἐξ ἀρχῆς εἰπὼν· ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου...”¹⁴

d. (Fols. 110v-111r) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Σοὶ Κύριε τῷ τελειωτῇ πάντων καὶ κηδεμόνι, καὶ λήγοντες καὶ ἀρχόμενοι, τὴν εὐχαριστίαν ἐπὶ πᾶσι προσαναφέρομεν, καὶ δεόμεθά σου, παράσχου ἡμῖν τὴν τῶν νέων καρπῶν μετάληψιν ἀκατάκριτον...”¹⁵

e. (Fol. 111r) Other prayer (“Εὐχή ἐτέρα”):

Inc. “Ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς καὶ κατὰ τὸν καιρὸν τοῦτον, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ πλάσας θέρος καὶ ἔαρ...”¹⁶

¹⁰ Analogous *Euchologia* to *Paris, Bibliothèque Nationale de France, Coislin 213* are *Grottaferrata, Biblioteca della Badia greca, Γ.β.Ι* (thirteenth century) and *Athens, National Library of Greece, 662* (end of the thirteenth century). On the content of the two *Euchologia*, see respectively Arranz (1996); Kalaitzidis (2013); Ioannides (2000). On the comparative study of the liturgical content of the three *Euchologia* of Constantinople, see Kalaitzidis (2013). On the sacrifice of animals in Constantinople, see Kovaltchuk (2008).

¹¹ It should be noted that in cases in which the folio number is mentioned, the texts have been studied directly from the manuscript. In the rest of the cases, published descriptions or editions of the manuscripts were used.

¹² Jacob (2011) 483. See also Dmitrievskij (1901) 1014; Kalaitzidis (2013) 891 (no. 98). The same prayer is also encountered in the *Euchologion Athens, National Library of Greece, 662* (fol. 198r-v). See Kalaitzidis (2013); Ioannides (2000) 56 (no. 117).

¹³ Arranz (1996) 318; Jacob (2011) 482. See Dmitrievskij (1901) 1014; Kalaitzidis (2013) 891 (no. 99). See also Goar (1730)² 526. The same prayer is also encountered in the *Euchologia Grottaferrata, Biblioteca della Badia greca, Γ.β.Ι* (Arranz 318) and *Athens, National Library of Greece, 662* (fols. 196v-197r). See Kalaitzidis (2013); Ioannides (2000) 55 (no. 113).

¹⁴ Dmitrievskij (1901) 1020; Arranz (1996) 319. See also Kalaitzidis (2013) 894 (no. 125). The same prayer is also encountered in the *Euchologia Grottaferrata, Biblioteca della Badia greca, Γ.β.Ι* (Arranz [1996] 319) and *Athens, National Library of Greece, 662* (fol. 190r). See Kalaitzidis (2013); Ioannides (2000) 54 (no. 95).

¹⁵ Dmitrievskij (1901) 1020; Arranz (1996) 320. See also Kalaitzidis (2013) 894 (no. 126). The same prayer is also encountered in the *Euchologia Grottaferrata, Biblioteca della Badia greca, Γ.β.Ι* (Arranz [1996] 320) *Athens, National Library of Greece, 662* (fol. 190r-v). See Kalaitzidis (2013); Ioannides (2000) 54 (no. 96).

¹⁶ Dmitrievskij (1901) 1020-1021. See Kalaitzidis (2013) 894 (no. 127). The same prayer is also encountered in the *Euchologion Athens, National Library of Greece, 662* (fols. 190v-191r). See Kalaitzidis (2013); Ioannides (2000) 54 (no. 97).

In contrast to the Constantinopolitan sources that do not contain special prayers for the flocks, the provincial sources, mainly those of the Middle East—Jerusalem and Sinai—and subsequent texts in Southern Italy, Greece, and Cyprus, preserve a large number of prayers related to pastoral life. In nine *Euchologia* of Cypriot origin, prayers and prescriptions relevant to pastoral activities are testified to and recorded. In order to offer further insights into the liturgical practices and rituals observed in Cyprus, it is necessary to present and study briefly five instances, each corresponding to one among the groups of *Euchologia* from the provinces, divided geographically into five groups:¹⁷ Middle East (a) Sinai and (b) Jerusalem; (c) Greece (Mount Athos and Patmos); (d) Southern Italy; and, (e) Cyprus.¹⁸

3.1 *Euchologia* from the provinces

C. SINAI

C.1. *Sinai, Saint Catherine Monastery, 957 (tenth century)*

a. (Fol. 28r-v) Prayer for the blessing of the sacrificed [animals] (“Εὐχή ἐπὶ θυμάτων”):

Inc. “Σὺ Κύριε ὁ Θεὸς ἡμῶν, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος, ὁ μετανοῶν ἐπὶ ταῖς κακίαις ἡμῶν καὶ προσδεχόμενος τὰς τῶν πάντων θυσίας καὶ προσφοράς, πρόσδεξαι Κύριε...”¹⁹

C.2. *Sinai, Saint Catherine Monastery, 958 (eleventh century)*

a. (Fols. 96v-97r) Prayer for the beginning of sowing (“Εὐχή εἰς ἀρχὴν σπόρων”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατήρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὴν γῆν καὶ τὸν ἄνθρωπον ἐξ αὐτῆς...”²⁰

C.3. *Sinai, Saint Catherine Monastery, 959 (eleventh century)*

a. (Fols. 59r-60r) Prayer for the blessing of a sacrificed animal (“Εὐχή εἰς θῦμα”):

Inc. “Ὁ Θεὸς ὁ φιλόανθρωπος καὶ ἀγαθός, ὁ τὰ ἐλέη σου καὶ τὴν φιλανθρωπίαν σου συνέχων τὰ πάντα, ὁ τοῖς οἰκτιρμοῖς σου τοῖς πλουσίοις καὶ ἀγαθοῖς...”²¹

b. (Fol. 60r-v) Prayer for those offering a sacrifice (“Εὐχή ἐπὶ προσφερόντων θυσίαν”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον· Εὐλογητὸς εἶ, Κύριε ὁ Θεός, ὁ εὐλόγησας τὴν θυσίαν Ἀβραάμ...”²²

¹⁷ We will concentrate on the following five topics relevant to the thematic strands of the Conference where this study was presented: (a) Flock, (b) Sacrifice of animals, (c) Blessing of food, meat, and cheese, (d) Blessing of the sowing, reaping and threshing, and (e) Blessing of the field.

¹⁸ Presented here are indicative examples of manuscripts representing each region. A detailed presentation of additional sources (*Euchologia*) goes beyond the objectives of the present study. The only sources presented in their entirety are those known to us, all of them of Cypriot origin.

¹⁹ See also Dmitrievskij (1901) 6 (edition of the prayer).

²⁰ See also Dmitrievskij (1901) 35.

²¹ See also Dmitrievskij (1901) 46 (edition of the prayer).

²² See also Dmitrievskij (1901) 46 (edition of the prayer).

c. (Fols. 60v-61v) Prayer for the blessing of the seeds (“Εὐχή ἐπὶ σπόρου”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων, ὁ ἐν ἀρχῇ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ κελεύσας αὐτὴν βλαστάνειν πᾶν σπέρμα σπόριμον κατὰ γένος...”²³

d. (Fols. 61v-62r) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ πολλήν σου εὐσπλαγχίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλόγησας τὸν κύκλον τοῦ ἐνιαυτοῦ...”²⁴

e. (Fols. 63v-64r) Prayer for the flock (“Εὐχή εἰς ποίμνην”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου, ὁ μὴ παραβλέπων ψυχὰς σου δεομένας...”²⁵

C.4. Sinai, Saint Catherine Monastery, 962 (eleventh-twelfth century)

a. (Fols. 138va-139v) Prayer for the beginning of sowing (“Εὐχή εἰς ἀρχὴν σπορίμων”):

Inc. “Ὁ ὢν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὴν γῆν καὶ ἄνθρωπον ἐξ αὐτῆς...”²⁶

b. (Fols. 143r-144r) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Ἄγιε Κύριε, ὁ ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον διὰ τὴν σὴν ἀγαθότητα, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ πλάσας θέρος καὶ ἔαρ, ὁ τὰς κοιλάδας πληθύνας σίτου, καὶ εὐλόγησας τὸν κύκλον τοῦ ἐνιαυτοῦ...”²⁷

C.5. Sinai, Saint Catherine Monastery, 973 (1152-1153 AD)

a. (Fol. 94r) Prayer for the blessing of sacrifice on the feast day of a Saint (“Εἰς θῦμα μνήμης ἀγίου”):

Inc. “Ὁ Θεὸς τῆς δόξης καὶ παντὸς ὀνόματος ὀνομαζόμενος καὶ ὑπὸ ἀγίων ἀγγέλων προσκυνούμενος, ἐπίβλεψον ἐξ οὐρανοῦ ἀγίου σου γαληνῶ τῷ ὀφθαλμῷ καὶ ἰλαρῷ τῷ προσώπῳ ἐπὶ τὴν θυσίαν ταύτην...”²⁸

b. (Fols. 94v-95r) Prayer for the death of cattle (“Εὐχή ἐπὶ θνήσιν βοῶν”):

Inc. “Ἐὰν ἀνομίας παρατηρήσης, Κύριε, Κύριε, τίς ὑποστήσεται σοι, ἡμεῖς πλημμελοῦμεν οἱ ἀθετοῦντες τὸ ὄνομά σου, καὶ ἡ δύναμις τῆς γεωργίας ἐκκόπτεται...”²⁹

c. (Fols. 98v-99r) Prayer for the beginning of sowing (“Εὐχή ἐπὶ ἀρχῆς σπορίου”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου ἀρούρας καὶ ἐκ τῆς χώρας τῆς μὴ δεξαμένης καρπὸν βλαστήσας, ὁ τοὺς ἀγίους μαθητὰς καὶ ἀποστόλους πέμψας εἰς τὸν κόσμον...”³⁰

d. (Fol. 99r) Prayer for the beginning of reaping (“Εὐχή ἐπὶ ἀρχὴν θέρους”):

²³ See also Dmitrievskij (1901) 46-47 (edition of the prayer).

²⁴ See also Dmitrievskij (1901) 47.

²⁵ See also Dmitrievskij (1901) 47; Jacob (2011) 476 (edition of the prayer).

²⁶ See also Dmitrievskij (1901) 71.

²⁷ See also Dmitrievskij (1901) 73 (edition of the prayer).

²⁸ See also Dmitrievskij (1901) 113 (edition of the prayer).

²⁹ See also Dmitrievskij (1901) 113-114 (edition of the prayer).

³⁰ See also Dmitrievskij (1901) 115.

Inc. “Ὁ πάσης δημιουργὸς τῆς κτίσεως, οὗς ἔδωκας ἡμᾶς καρποὺς τοὺς ἀναξίους, συνελθόντες οἱ δοῦλοί σου πρὸς τῷ τέλει τῆ συνεργεία τοῦ ἁγίου Πνεύματος...”³¹

e. (Fols. 99r-100r) Office for the amassed crop (“Ἀκολουθία ἐπὶ σωροῦ”):

Inc. “Λέγει ψαλμὸν ξδ’, καὶ εὐθὺς προκείμενον...”

Prayer for the amassed crop (“Εὐχή τοῦ σωροῦ”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ τὰ πάντα ποιήσας καὶ οὐκ ἔστιν ἐν αὐτοῖς ἀπόβλητον, ὁ εἰπὼν βλαστησάτω ἡ γῆ βοτάνην χόρτου...”³²

f. (Fols. 109v-110v) Aporcism (exorcism addressed to small animals which could harm the cultivation) of Saint Tryfon for the vineyard, the garden, and the fields (“Ἀπορκτισμὸς τοῦ ἁγίου Τρύφωνος περὶ τῆς ἀμπέλου, κήπου καὶ τῶν χωραφίων”):

Inc. “Ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν κατήλθον ἐκ τῶν οὐρανῶν ἐξ ἄγγελοι τοῦ πατάξαι πάντα τὰ θηρία τὰ ἀδικοῦντα τὴν ἄμπελον καὶ τὴν χώραν καὶ τὸν κῆπον...”³³

g. (Fols. 116v-118v) Prayer of Saint Mamas for every calamity affecting animals (“Προσευχή τοῦ ἁγίου Μάμαντος πρὸς πᾶσαν αἰτίαν κτηνῶν”):

Inc. “Ἐπικαλούμεθά σε, Δέσποτα Θεὲ Πάτερ παντοκράτωρ, βασιλεῦ τῶν ὅλων αἰώνων, Κύριε Ἰησοῦ Χριστέ, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν...”

Inc. “And after the prayer he puts in the oil lamp olive oil and wine, and in their names, he celebrates three Divine Liturgies and he wipes the Holy Cross and sprinkles every animal, and with the intercession of the Saints the disease is repelled” (“Καὶ μετὰ τὴν εὐχὴν βάλει εἰς κανδήλαν ἔλαιον καὶ οἶνον, καὶ εἰς τὸ ὄνομά των ποιεῖ γ’ λειτουργίας καὶ ἀπομυρίζει τὸν τίμιον σταυρὸν καὶ ραντεῖ πᾶν κτῆνος, καὶ διὰ πρεσβειῶν τῶν ἁγίων πατάσσεται ἡ νόσος”).³⁴

C.6. Sinai, Saint Catherine Monastery, 960 (thirteenth century)

a. (Fol. 43r-v) Prayer for the seeds (“Εὐχή ἐπὶ σπόρου”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτήν, ὁ καὶ ἐξ ἀρχῆς εἰπὼν, ἐξαγαγέτω ἡ γῆ χόρτον σπόριμον...”³⁵

C.7. Sinai, Saint Catherine Monastery, 966 (thirteenth century)

a. (Fols. 99v-100r) Prayer for the beginning of sowing (“Εὐχή εἰς ἀπαρχὴν σπόρου”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε τὸν σπόρον καὶ τοὺς καρποὺς τούτους ...”³⁶

b. (Fol. 100r) Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

³¹ See also Dmitrievskij (1901) 115-116 (edition of the prayer).

³² See also Dmitrievskij (1901) 116 (edition of the prayer).

³³ See also Dmitrievskij (1901) 119-121 (edition of the aporcism).

³⁴ See also Dmitrievskij (1901) 124-126 (edition of the prayer).

³⁵ See also Dmitrievskij (1901) 197.

³⁶ See also Dmitrievskij (1901) 218 (edition of the prayer).

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ πολλήν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, εὐλόγησον τὸν κύκλον τοῦ ἐνιαυτοῦ καὶ στεφανώσας αὐτὸν τῇ καρποφορίᾳ σου, ὁ κελεύσας τῇ γῆ...³⁷”

c. (Fol. 102r) Prayer for the fructification and *kampanismata* (“Εὐχή ἐπὶ καρποφορούντων καὶ καμπανισμάτων”):

Inc. “Πηγὴ τῶν ἀγαθῶν, Δέσποτα βασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων, πρόσδεξαι κατὰ τὴν σὴν εὐσπλαγχνίαν τὴν καρποφορίαν τοῦ δούλου σου...³⁸”

C.8. *Sinai, Saint Catherine Monastery, 982 (thirteenth century)*

a. (Fol. 86v)³⁹ Prayer for the blessing of meat for Easter Sunday (“Εὐχή εἰς τὸ εὐλογεῖν κρέας τὸ Πάσχα”):

Inc. “Επίβλεψον, Κύριε Ἰησοῦ Χριστέ, εἰς ταῦτα τὰ ἐδέσματα τῶν ἀρνῶν καὶ μός<...>⁴⁰”

b. (Fol. 90r-90v)⁴¹ Prayer of Saint Tryfon for the vineyard, the field, and every product (“Εὐχή τοῦ ἀγίου Τρύφωνος εἰς ἀμπέλιν καὶ εἰς χωράφιν καὶ εἰς πᾶν καρπὸν”):

“Read on the Saint and Great Sunday; when the fruits are damaged the Canon of Saint Tryfon is chanted, and the branches [of the tree] are anointed with oil from the oil lamp,” (“Αναγινώσκεται δὲ τῇ ἀγίᾳ καὶ μεγάλῃ Κυριακῇ καὶ ὅταν βλαβῆ καρπός, ψάλλον τὸν κανόνα τοῦ ἀγίου Τρύφωνος καὶ λαμβάνων ἔλαιον ἐκ τῆς κανδήλας⁴² αὐτοῦ ἀλείφει τὰ κλαδιά”).

Inc. “Ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν κατήλθον ἐκ τῶν οὐρανῶν ἐξ ἄγγελοι τοῦ πατάξαι πάντα τὰ θηρία τὰ ἀδικοῦντα τὴν ἄμπελον καὶ τὴν χώραν καὶ τὸν κῆπον...⁴³”

c. (Fol. 124r) Prayer for the beginning of sowing (“Εὐχή εἰς τὴν ἀρχὴν τοῦ σπόρου”):

Inc. “Ὁ ὢν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὴν γῆν καὶ ἄνθρωπον ἐξ αὐτῆς...⁴⁴”

d. (Fol. 124r-v) Prayer for the reaping and the threshing (“Εὐχή ἐπὶ θέρους καὶ ἄλωνος”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλήν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλόγησας τὸν κύκλον τοῦ ἐνιαυτοῦ...⁴⁵”

³⁷ See also Dmitrievskij (1901) 218.

³⁸ See also Dmitrievskij (1901) 219. For a thorough discussion on the “prayer for *kampanismos*” (“εὐχή εἰς καμπανισμόν”) and how it relates to animals, see Jacob (1972) 223-244 (especially pp. 223, 227-230, 244).

³⁹ The present fol. 87r does not contain the rest of the prayer.

⁴⁰ See also Dmitrievskij (1901) 243.

⁴¹ The order of the folios of the manuscript is not correct, since after fol. 90v, the text ends at “πάλιν ὀρίζω ἡμᾶς κατὰ τοῦ μεγάλου καὶ ἐν <...>”.

⁴² τῆς κανδήλας] τὴν κανδεῖλαν cod.

⁴³ See also Dmitrievskij (1901) 243.

⁴⁴ See also Dmitrievskij (1901) 245.

⁴⁵ See also Dmitrievskij (1901) 245.

C.9. Sinai, Saint Catherine Monastery, 971 (thirteenth to fourteenth century)

a. (Fol. 189r-v) Prayer for the lamb (“Εὐχή ἐπὶ ἀμνοῦ”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος Ἀβραὰμ τὴν ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ, αὐτὸς δέσποτα πρόσδεξαι καὶ τὴν προσφορὰν τοῦ ἀμνοῦ τούτου...”⁴⁶

b. (Fols. 189v-190v) Prayer for the sowing (“Εὐχή ἐπὶ σπορᾶς”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὴν γῆν καὶ τὸν οὐρανὸν ἐπ’ αὐτήν, ὁ ἐν ἀρχῇ εἰπὼν, ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου...”⁴⁷

c. (Fols. 190v-191r) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Ὁ Θεὸς ὁ φιλόανθρωπος, οὗς ἔδωκας καρποὺς τέμνειν συνῆλθον οἱ δούλοι σου οὗς ἔνθες τὴν εὐλογίαν σου καὶ τοῖς καρποῦμένοις παρέχων τὴν σωτηρίαν...”⁴⁸

d. (Fols. 191r-192v) Prayer for the garden and the field and the seeds (“Εὐχή εἰς κῆπον καὶ εἰς ἀγρὸν καὶ εἰς σπόρον”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ σωτὴρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου καὶ τῇ σοφίᾳ σου κατασκευάσας τὸν ἄνθρωπον...”⁴⁹

C.10. Sinai, Saint Catherine Monastery, 968 (1426 AD)

a. (Fol. 215r-v) Prayer for the beginning of sowing (“Εὐχή ἐν ἀρχῇ σπόρου”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτήν, ὁ καὶ ἐξ ἀρχῆς εἰπὼν, ἐξαγαγέτω ἡ γῆ χόρτου...”⁵⁰

b. (Fols. 215v-216r) Prayer for the reaping and the threshing (“Εὐχή ἐπὶ θέρους καὶ ἄλωνος”):

Inc. “Ὁ Θεὸς ὁ φιλόανθρωπος, ὁ ἀγαθὸν ἡμᾶς εἰς τὸν καιρὸν τοῦτον διὰ τῆς σῆς ἀγαθότητος, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ πλάσας θέρος καὶ ἔαρ, ὁ τὰς κοιλάδας πληθύνας σίτων...”⁵¹

C.11. Sinai, Saint Catherine Monastery, 988 (fifteenth century)

a. (Fol. 21r-v) Prayer recited for the sowing (“Εὐχή λεγομένη ἐπὶ σπορᾶς”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτήν, ὁ ἐν ἀρχῇ εἰπὼν, ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου...”⁵²

b. (Fols. 21v-22r) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Σοὶ Κύριε τῶ τελειωτῇ πάντων καὶ κηδεμόνι, καὶ λέγοντες καὶ ἀρχόμενοι, τὴν εὐχαριστίαν ἐπὶ πᾶσι προσαναφέρομεν, καὶ δεόμεθά σου παράσχου ἡμῖν τὴν τῶν νέων καρπῶν μετάληψιν ἀκατάκριτον...”⁵³

⁴⁶ See also Dmitrievskij (1901) 256.

⁴⁷ See also Dmitrievskij (1901) 256.

⁴⁸ See also Dmitrievskij (1901) 256.

⁴⁹ See also Dmitrievskij (1901) 256.

⁵⁰ See also Dmitrievskij (1901) 412.

⁵¹ See also Dmitrievskij (1901) 412.

⁵² See also Dmitrievskij (1901) 579.

⁵³ See also Dmitrievskij (1901) 579.

c. (Fol. 22r-v) Prayer for the threshing (“Εὐχή ἐπὶ ἄλωναν”):

Inc. “Ὁ Θεὸς ὁ τῶν ὄλων ποιητῆς καὶ πάντων δημιουργός, ὁ εὐλογήσας τὴν σκηνὴν τοῦ Ἀβραάμ διὰ τῆς τηρήσεως αὐτοῦ καὶ ἀγγέλους ὄρατοὺς δείξας, ὁ διὰ τῆς φιλοξενίας αὐτῶν...”⁵⁴

d. (Fols. 22v-23r) Other prayer for the threshing (“Εὐχή ἑτέρα εἰς ἄλωναν”):

Inc. “Ἡ πηγὴ τῶν ἀγαθῶν, Δέσποτα παμβασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων, πρόσδεξαι κατὰ τὴν ἀγαθότητά σου τὴν καρποφορίαν...”⁵⁵

e. (Fol. 38r-v) Prayer for the flocks (“Εὐχή ἐπὶ ποιμνίων”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ τῷ κορυφαίῳ τῶν ἀποστόλων Πέτρῳ διὰ τῆς κατενεχθείσης πρὸς αὐτὸν ὀθόνης ὑποδείξας μηδὲν ἡγεῖσθαι κοινὸν ἢ ἀκάθαρτον καὶ διὰ τοῦ σκεύους τῆς ἐκλογῆς...”⁵⁶

f. (Fols. 38v-39v) Other prayer (“Εὐχή ἑτέρα”):

Inc. “Δέσποτα Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ καταδεξάμενος ὀλικῶς ἐνωθῆναι ἀναμαρτήτως καὶ ἀρρύπαρως τῇ ἡμετέρᾳ φύσει τῇ μεμολυσμένη καὶ ἀκαθάρτῳ...”⁵⁷

g. (Fols. 39v-40v) Other prayer (“Εὐχή ἑτέρα”):

Inc. “Τῆς Παρθένου τεκούσης, τοῦ Κυρίου γεννηθέντος, πᾶσα φύσις λέλυται· ὁ γὰρ τῶν ὄλων Θεὸς τὰς ὠδῖνας ἔλυσεν τῶν πεπεδημένων καὶ νίκην ἔχων ἀνέστης ἐκ νεκρῶν...”⁵⁸

h. (Fols. 40v-41r) Other prayer (“Εὐχή ἑτέρα”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ μὴ παραβλέπων ψυχὰς δεομένας, σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν...”⁵⁹

i. (Fols. 41r-42r) Prayer recited for the field, the vineyard, and the garden (“Εὐχή λεγομένη εἰς χώραν, εἰς ἀμπέλιον καὶ εἰς κῆπον”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν διὰ τῶν μεγάλων φωστήρων ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ θαυμάζεσθαι δι’ αὐτῶν...”⁶⁰

j. (Fols. 42r-44r) Other prayer (“Εὐχή ἑτέρα”):

Inc. “Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ ἀληθινοῦ Θεοῦ ἡμῶν, κατήλθον ἐκ τοῦ οὐρανοῦ ἑπτὰ ἄγγελοι τοῦ πατάξαι καὶ διῶξαι πᾶν φαῦλον ἔρπετὸν καὶ κακοῦργον καὶ βλάπτον...”⁶¹

k. (Fols. 44r-45v) Other prayer (“Εὐχή ἑτέρα”):

Inc. “Δέσποτα παντοκράτωρ ὁ Θεὸς ἡμῶν, ὁ ἐν τῷ κήπῳ σταυρωθεὶς, πέραν τοῦ Χειμάρρου τῶν Κέδρων, παρεδόθει<ς> ἑαυτὸν τοῖς ἀνόμοις εἰς θάνατον καὶ ἐν αὐτῷ καταπαγεῖς ἢ ζωὴ τῶν ἀπάντων...”⁶²

⁵⁴ See also Dmitrievskij (1901) 579.

⁵⁵ See also Dmitrievskij (1901) 579.

⁵⁶ See also Dmitrievskij (1901) 580 (edition of the prayer).

⁵⁷ See also Dmitrievskij (1901) 580-581 (edition of the prayer).

⁵⁸ See also Dmitrievskij (1901) 581 (edition of the prayer).

⁵⁹ See also Dmitrievskij (1901) 581.

⁶⁰ See also Dmitrievskij (1901) 581.

⁶¹ See also Dmitrievskij (1901) 582. See also the prayer in Dmitrievskij (1901) 119-121.

⁶² See also Dmitrievskij (1901) 582 (edition of the prayer).

C.12. Sinai, Saint Catherine Monastery, 996 (1566 AD)

a. (Fols. 94v-97r) Prayer of Saint Tryfon recited at the gardens, the vineyards, and the fields (“Εὐχή τοῦ ἁγίου μάρτυρος Τρύφωνος, λεγομένη εἰς κήπους καὶ ἀμπελῶνας καὶ εἰς χωράφια”):

Inc. “Ὄντος μου ἐν Καμψάδου κόμη καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος...”

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλόγησας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανῆ...”⁶³

b. Prayer for the blessing of cheese and eggs (“Εὐχή εἰς τὸ εὐλογῆσαι τυρὸν καὶ ᾠά”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, εὐλόγησον τὸ γάλα τὸ πεπηγός...”⁶⁴

D. JERUSALEM**D.1. Jerusalem, Greek Patriarchal Library, 274 (fifteenth century)**

a. (Fol. 114r) Prayer recited during sowing (“Εὐχή λεγομένη ἐπὶ σπορᾶς”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτήν, ὁ ἐν ἀρχῇ εἰπὼν, ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου...”⁶⁵

b. (Fol. 114v) Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Σοὶ Κύριε τῷ τελειωτῇ πάντων καὶ κηδεμόνι, καὶ λέγοντες καὶ ἀρχόμενοι, τὴν εὐχαριστίαν ἐπὶ πᾶσι προσαναφέρομεν, καὶ δεόμεθά σου παράσχου ἡμῖν...”⁶⁶

c. (Fols. 114v-115r) Prayer for the threshing (“Εὐχή ἐπὶ ἄλωνα”):

Inc. “Ὁ Θεὸς ὁ τῶν ὄλων ποιητὴς καὶ πάντων δημιουργός, ὁ εὐλόγησας τὴν σκηνὴν τοῦ Ἀβραάμ διὰ τῆς τηρήσεως αὐτοῦ καὶ ἀγγέλους ὀρατοὺς δείξας, ὁ διὰ τῆς φιλοξενίας αὐτῶν...”⁶⁷

d. (Fol. 115r) Other prayer for the threshing (“Εὐχή ἕτερα εἰς ἄλωνα”):

Inc. “Ἡ πηγὴ τῶν ἀγαθῶν, Δέσποτα παμβασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων, πρόσδεξαι κατὰ τὴν ἀγαθότητά σου τὴν καρποφορίαν...”⁶⁸

D.2. Jerusalem, Greek Patriarchal Library, Saint Savvas 377 (fourteenth century)

a. Prayer for the beginning of sowing (“Εὐχή ἐπὶ ἀρχὴν σπόρου”):

Inc. “Ἐκ τῆς ἀχράντου καὶ παμπλοῦτου παλάμης σου, τὴν προκειμένην πρὸ ὀφθαλμῶν σου...”⁶⁹

b. Prayer for the threshing of a newly reaped crop (“Εὐχή εἰς ἄλωνα, ἥτοι εἰς νέους καρπούς”):

Inc. “Ἡ πηγὴ τῶν ἀγαθῶν, ὁ κελεύσας τῇ γῇ ἐξενεγκεῖν καρπὸν...”⁷⁰

⁶³ See also Dmitrievskij (1901) 746.

⁶⁴ See also Dmitrievskij (1901) 746.

⁶⁵ See also Papadopoulos-Kerameus (1963) 1, 331 (no. 10); Dmitrievskij (1901) 524.

⁶⁶ See also Papadopoulos-Kerameus (1963) 1, 331 (no. 11); Dmitrievskij (1901) 524-525 (edition of the prayer).

⁶⁷ See also Papadopoulos-Kerameus (1963) 1, 331 (no. 12); Dmitrievskij (1901) 525 (edition of the prayer).

⁶⁸ See also Papadopoulos-Kerameus (1963) 1, 331 (no. 13); Dmitrievskij (1901) 525.

⁶⁹ Papadopoulos-Kerameus (1963) 2, 506 (no. 24).

⁷⁰ Papadopoulos-Kerameus (1963) 2, 506 (no. 25).

c. Prayer for the sacrificed [animals] (“Εὐχή ἐπὶ θυμάτων”):

Inc. “Ὁ διαπλάσας ἐκ τοῦ χοῦς...”⁷¹

D.3. Jerusalem, Greek Patriarchal Library, Saint Savvas 57 (fifteenth century)

a. (Fol. 127r-v) Prayer for sacrifice (“Εὐχή εἰς θυσίαν”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον· Εὐλογητὸς εἶ Κύριε ὁ Θεός, ὁ εὐλόγησας τὴν θυσίαν τοῦ Ἀβραάμ...”⁷²

b. (Fols. 194v-196v) Prayer for the animals and lambs (“Εὐχαι περὶ κτηνῶν καὶ προβάτων”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς, Ἀμήν. Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν ἐλέησον ἡμᾶς. Κύριε βοήθει. Ὁ ἅγιος Μάμας ὁ πρωτοποιμὴν εἶχεν χιλιάδας αἴγας καὶ μυριάδας ἀμνάδας, καὶ ἐποίησεν τύρους καὶ κατέβαιναν εἰς πόλιν Καισαρείας καὶ ἐρόγευεν αὐτὰ χήρας καὶ ὀρφανοὺς καὶ τυφλοὺς καὶ χωλοὺς καὶ ἀδυνάτους...”

Inc. “Κύριε εὐλόγησον. Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ πᾶσαν αἰτίαν προβάτων καὶ αἰγῶν⁷³ καὶ βοῶν ἰώμενος καὶ τὰς νόσους ἀράμενος, ἐπικαλούμεθά σου Δέσποτα Κύριε...”⁷⁴

c. (Fols. 197r-201v) Aporcism (exorcism) and safe-keeping of Saint Tryfon for the vineyard, the garden, and the fields (“Ἀπορκισμὸς καὶ φυλακτήριον τοῦ ἁγίου Τρύφωνος περὶ τῆς ἀμπέλου, κήπου καὶ τῶν χωραφίων”):

Inc. “Ἐν ὀνόματι τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος κατῆλθον ἐκ τῶν οὐρανῶν ἐξ ἁγγέλων τοῦ πατάξαι πάντα τὰ θηρία τὰ ἀδικοῦντα τὴν ἄμπελον καὶ τὴν χώραν καὶ τὸν κήπον...”⁷⁵

D.4. Jerusalem, Greek Patriarchal Library, Saint Savvas 51 (sixteenth century)

a. Prayer for the blessing of the flock (“Εὐχή εἰς τὸ εὐλογῆσαι ποιμνὴν”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐξουσίαν ἔχων πάσης κτίσεως, σοῦ δεόμεθα...”⁷⁶

b. Prayer for the threshing floor (“Εὐχή ἐπὶ ἄλωνος”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ἡ πηγὴ τῶν ἀγαθῶν, ὁ κελεύσας τῇ γῆ ἐξενεγκεῖν καρπὸν...”⁷⁷

c. Prayer for the blessing of cheese and eggs (“Εὐχή εἰς τὸ εὐλογῆσαι τυρὸν καὶ ὠά”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, εὐλόγησον τὸ γάλα τὸ πεπηγός...”⁷⁸

⁷¹ Papadopoulos-Kerameus (1963) 2, 508 (no. 67).

⁷² See also Papadopoulos-Kerameus (1963) 2, 103 (no. 22); Dmitrievskij (1901) 451.

⁷³ αἰγῶν] λόγων cod.

⁷⁴ See also Papadopoulos-Kerameus (1963) 2, 104 (no. 32); Dmitrievskij (1901) 452-453 (edition of the whole ritual).

⁷⁵ See also Papadopoulos-Kerameus (1963) 2, 104 (no. 33); Dmitrievskij (1901) 453. See also the prayer in Dmitrievskij (1901) 119-121.

⁷⁶ Papadopoulos-Kerameus (1963) 2, 94 (no. 8).

⁷⁷ Papadopoulos-Kerameus (1963) 2, 95 (no. 9).

⁷⁸ Papadopoulos-Kerameus (1963) 2, 95 (no. 12).

d. Prayer of Saint Martyr Tryfon recited at the gardens and the vineyards and the fields (“Εὐχή τοῦ ἁγίου μάρτυρος Τρύφωνος, λεγομένη εἰς κήπους καὶ ἀμπελῶνας καὶ εἰς χωράφια”):

Inc. “Ὁντος μου ἐν Καμψάδου κόμη καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος...”⁷⁹

D.5. Jerusalem, Greek Patriarchal Library, Saint Savvas 553 (eighteenth century)

a. Prayer of Saint Modestos, Patriarch of Jerusalem, recited on the occasion of the spread of pestilent disease among cattle and (other) animals (“Εὐχή τοῦ ἁγίου Μοδέστου πατριάρχου Ἱεροσολύμων, λεγομένη ἐν σκήψει λοιμώδους νόσου ἐν τοῖς βώεσιν⁸⁰ καὶ κτήνεσιν”):

Inc. “Ὁ τοῦ φωτὸς δημιουργὸς...”⁸¹

b. Prayer of Saint Tryfon recited after the blessing of the gardens and the fields and the plantations (“Εὐχή τοῦ ἁγίου Τρύφωνος, λεγομένη μετὰ τὸν ἀγιασμόν εἰς κήπους καὶ χωράφια καὶ ἀμπελῶνας καὶ περιβόλια”).⁸²

D.6. Istanbul, Metochion of the Holy Sepulchre of the Greek Patriarchate of Jerusalem, 182 (fourteenth and fifteenth centuries)

a. Prayer for the beginning of sowing (“Εὐχή εἰς ἀπαρχὴν σπόρου”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας τὸν οὐρανὸν ἐν συνέσει καὶ θεμελιώσας τὴν γῆν ἐπὶ τῶν ὑδάτων...”⁸³

b. Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαθῶν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”⁸⁴

c. Prayer for the threshing, when it is necessary to make a calculation (“Εὐχή εἰς ἄλωνα, ὅταν θέλης μετρήσειν”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ἡ πηγὴ τῶν ἀγαθῶν, ὁ κελεύσας τῇ γῆ ἐξενεγκεῖν καρπὸν διὰ τὴν σὴν εὐσπλαγχνίαν καὶ ἀγαθότητα...”⁸⁵

d. Other prayer (“Εὐχή ἑτέρα”):

Inc. “Ἄγιε Κύριε, ὁ πάντα τὰ φυτὰ πλήρη, τέλεια καὶ πεπληρωμένα ἐκ τῆς γῆς ἀνατεύλας, καὶ δεδωκὼς ἡμῖν αὐτά...”⁸⁶

e. Service for the plunge of sheep (“Ἀκολουθία εἰς πτόσιν προβάτων”):

Inc. “Ὁφείλει ἄφ’ ἐσπέρας ψάλλειν τὴν ἀκολουθίαν τοῦ ἁγίου Μάμαντος καὶ εἰς τὸν ὄρθρον ὁμοίως... καὶ λέγει τὴν εὐχὴν τοῦ ἁγίου Μάμαντος”.

⁷⁹ Papadopoulos-Kerameus (1963) 2, 95 (no. 17).

⁸⁰ Βώες: cod.

⁸¹ Papadopoulos-Kerameus (1963) 2, 585 (no. 2).

⁸² Papadopoulos-Kerameus (1963) 2, 585 (no. 5).

⁸³ Papadopoulos-Kerameus (1963) 4, 153 (fol. 67v); Dmitrievskij (1901) 470.

⁸⁴ Papadopoulos-Kerameus (1963) 4, 153 (fol. 68v); Dmitrievskij (1901) 470.

⁸⁵ Papadopoulos-Kerameus (1963) 4, 153 (fol. 69r); Dmitrievskij (1901) 470.

⁸⁶ Dmitrievskij (1901) 470-471 (edition of the prayer).

Inc. “Δέσποτα παντοκράτωρ Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ σπλάγγνα ἐλέους σου καὶ οἰκτιρισμῶν καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν...”⁸⁷

D.7. Istanbul, Metochion of the Holy Sepulchre of the Greek Patriarchate of Jerusalem, 789 (1522 AD)

a. Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγγίαν ἀγαγὼν ἡμᾶς καὶ κατὰ τὸν καιρὸν τοῦτον, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ πλάσας θέρος καὶ ἔαρ καὶ εὐλογήσας τὸν κύκλον τοῦ ἑνιαυτοῦ...”⁸⁸

b. Other prayer for the sowing of seeds on cultivated soil (“Εὐχή ἑτέρα εἰς τὸ σπεῖραι σπόρον ἐν τῇ ἀρούρα τῆς γῆς”):

Inc. “Δέσποτα Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου ἀρούρας καὶ ἐκ τῆς χώρας τῆς μὴ δεξαμένης τὴν σπορὰν βλαστήσας...”⁸⁹

c. Prayer recited at the vineyard, the garden, the plantations, the fields, and in the whole country in case of damage caused by reptiles (“Εὐχή λεγομένη εἰς ἀμπελῶνα, εἰς κῆπον, εἰς περιβόλιον, εἰς χωράφιον καὶ εἰς χώραν, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν”):

Inc. “Δεῖ γίνεσθαι λειτουργίαν, καὶ ἄπειν κανδήλαν τοῦ ἁγίου Τρύφωνος, ἢ τοῦ ἁγίου Εὐσταθίου, ἢ τοῦ ἁγίου Ἰουλιανοῦ τοῦ Λίβυος...”

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν...”⁹⁰

d. Other prayer of Saint Great Martyr Tryfon (“Εὐχή ἑτέρα τοῦ ἁγίου μεγαλομάρτυρος Τρύφωνος”):

Inc. “Ὄντος μου ἐν Καμψάδου κόμη καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος...”

Inc. “Δέσποτα Κύριε, Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλογήσας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανῆ...”⁹¹

e. Prayer for the blessing of meat to be consumed on the Great Easter Sunday (“Εὐχή εἰς τὸ εὐλογῆσαι ἐδέσματα κρεῶν τῇ ἁγίᾳ καὶ μεγάλῃ Κυριακῇ τοῦ Πάσχα”):

“The priest performs the blessing, then chants *Christos Anesti* [Christ is Risen] three times, and then [recites] Let us pray to the Lord” (“Ποιεῖ ὁ ἱερεὺς Εὐλογητόν, τὸ Χριστὸς ἀνέστη γ’, εἶτα τοῦ Κυρίου δεηθῶμεν”)

Inc. “Ἐπίσκεψαι, Κύριε Ἰησοῦ Χριστέ, εἰς τὰ ἐδέσματα τῶν κρεῶν καὶ ἁγιάσον αὐτά...”⁹²

f. Prayer for the blessing of cheese and eggs (“Εὐχή εἰς τὸ εὐλογῆσαι τυρὸν καὶ ᾠά”):

Inc. “Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων...”⁹³

⁸⁷ Papadopoulos-Kerameus (1963) 4, 153 (fol. 82r); Dmitrievskij (1901) 473-474.

⁸⁸ Papadopoulos-Kerameus (1963) 5, 278 (no. 29); Dmitrievskij (1901) 746.

⁸⁹ Papadopoulos-Kerameus (1963) 5, 278 (no. 30); Dmitrievskij (1901) 746.

⁹⁰ Papadopoulos-Kerameus (1963) 5, 278-279 (no. 33-34); Dmitrievskij (1901) 746.

⁹¹ Papadopoulos-Kerameus (1963) 5, 279 (no. 35); Dmitrievskij (1901) 746.

⁹² Papadopoulos-Kerameus (1963) 5, 279 (no. 38); Dmitrievskij (1901) 746.

⁹³ Papadopoulos-Kerameus (1963) 5, 279 (no. 39); Dmitrievskij (1901) 746.

D.8. Istanbul, Metochion of the Holy Sepulchre of the Greek Patriarchate of Jerusalem, 781 (seventeenth century)⁹⁴

- a. Service taking place at the field, or the vineyard, or the garden, in case of damage caused by reptiles or other species (“Τάξις γινομένη εἰς χωράφιον, ἢ εἰς ἀμπελῶνα, ἢ εἰς κῆπον, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν καὶ ἄλλων εἰδῶν”).
- b. Prayers of Saint Great Martyr Mamas, recited on the occasion of the spread of pestilent disease among animals (“Εὐχαὶ τοῦ ἁγίου μεγαλομάρτυρος Μάμαντος, λεγόμεναι ἐν σκίψει λοιμώδους νόσου ἐν τοῖς κτήνεσι”).
- c. Prayer of Saint Modestos for the animals (“Εὐχὴ τοῦ ἁγίου Μοδέστου λεγομένη ἐν τοῖς κτήνεσι”).
- d. Prayer for the blessing of the flock (“Εὐχὴ εἰς τὸ εὐλογῆσαι ποίμνην”).

E. GREECE

E.1. Patmos, Saint John the Theologian Monastery, 104 (thirteenth century)

1. Prayer for the seeds (“Εὐχὴ ἐπὶ σπόρου”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὴν γῆν καὶ τὸν οὐρανὸν...”⁹⁵

E.2. Athos, Great Lavra Monastery, 189 (thirteenth century)

- a. Prayer for the seeds (“Εὐχὴ ἐπὶ σπόρου”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ἐν παντὶ ἔργῳ ὁ εἰπὼν ἐν ἀρχῇ...”⁹⁶

- b. Prayer for the rearing (“Εὐχὴ ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαθῶν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”⁹⁷

- c. Prayer of Saint Mamas for the flock (“Εὐχὴ τοῦ ἁγίου Μάμαντος ἐπὶ ποίμνης”):

Inc. “Ἐπικαλούμεθά σε, Δέσποτα Κύριε Θεέ, Πάτερ παντοκράτωρ, βασιλεῦ τῶν ὅλων αἰώνων...”⁹⁸

E.3. Athos, Iviron Monastery, 780 (1400 AD)

- a. Prayer recited by the priest during the blessing of the field, the garden, the vineyard, the flocks of sheep and of other animals, after sprinkling Holy water (“Εὐχὴ ἣν λέγει ὁ ἱερεὺς, ὅτε τὸν ἀγιασμὸν τόνδε ποιήσει εἴτε εἰς χωράφιον, ἢ κῆπον, ἢ ἀμπελῶνα, ἢ εἰς ποίμνην προβάτων καὶ λοιπῶν ζώων μετὰ τὸ ῥαντίσαι τὸ ἀγίασμα”).⁹⁹

⁹⁴ Papadopoulos-Kerameus (1963) 5, 274.

⁹⁵ Dmitrievskij (1901) 157.

⁹⁶ Dmitrievskij (1901) 181.

⁹⁷ Dmitrievskij (1901) 181.

⁹⁸ Dmitrievskij (1901) 1053.

⁹⁹ Dmitrievskij (1901) 372.

E.4. Athos, Pantokratoros Monastery, 149 (fifteenth century)

a. Prayer for the beginning of sowing (“Εὐχή εἰς ἀπαρχὴν σπόρου”):

Inc. “Ὁ ὢν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας τὸν οὐρανὸν ἐν συνέσει καὶ θεμελιώσας τὴν γῆν ἐπὶ τῶν ὑδάτων...”¹⁰⁰

b. Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”¹⁰¹

c. Prayer for the threshing (“Εὐχή εἰς ἄλωνα”):

Inc. “Ἄγιε Κύριε, ὁ πάντα τὰ φυτὰ πλήρη, τέλεια καὶ πεπληρωμένα ἐκ τῆς γῆς ἀνατείλας, καὶ δεδωκῶς ἡμῖν αὐτά...”

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τὸν τοῦ ἐνιαυτοῦ κύκλον εὐλόγησας...”¹⁰²

E.5. Athos, Konstamonitou Monastery, 19 (fifteenth century)

a. Service taking place at the field, or at the vineyard, or at the garden, in case of damage by reptiles or other species (“Τάξις γινομένη εἰς χωράφιον ἢ εἰς ἀμπελῶνα ἢ εἰς κῆπον, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν ἢ ἄλλων εἰδῶν”):

Inc. “It is needed to have a Service and light the oil lamp of Saint Tryfon, or of Saint Efstathios, or of Saint Ioulianos Livyos...” (“Χρὴ γενέσθαι λειτουργίαν καὶ ἄπτειν κανδήλαν τοῦ ἁγίου Τρύφωνος, ἢ τοῦ ἁγίου Εὐσταθίου, ἢ τοῦ ἁγίου Ἰουλιανοῦ τοῦ Λίβυος...”)

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν· καὶ τὸν μὲν οὐρανὸν κατακοσμήσας διὰ τῶν μεγάλων φωστήρων...”¹⁰³

b. Prayer of Saint Great Martyr Tryfon (“Εὐχή τοῦ ἁγίου μεγαλομάρτυρος Τρύφωνος”):

Inc. “Ὀντος μου ἐν Καμψάδου κόμη καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος...”¹⁰⁴

c. Prayer for the seeds (“Εὐχή εἰς τὸν σπόρον”):

Inc. “Δέσποτα Χριστέ ὁ Θεός, ὁ ἐκ τῆς ἀσπόρου ἀρούρας καὶ ἐκ τῆς χώρας τῆς μὴ δεξαμένης καρπὸν βλαστήσας...”¹⁰⁵

d. Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”¹⁰⁶

e. “[Prayer for the] threshing of the harvest and for its fruitfulness” (“Εἰς ἄλωνα θέρους καὶ καρπῶν τε πληρωμάτων”):

Inc. “Πηγὴ τῶν ἀγαθῶν, Δέσποτα παμβασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων...”¹⁰⁷

¹⁰⁰ Dmitrievskij (1901) 489.

¹⁰¹ Dmitrievskij (1901) 489.

¹⁰² Dmitrievskij (1901) 489.

¹⁰³ Dmitrievskij (1901) 496.

¹⁰⁴ Dmitrievskij (1901) 496.

¹⁰⁵ Dmitrievskij (1901) 497.

¹⁰⁶ Dmitrievskij (1901) 497.

¹⁰⁷ Dmitrievskij (1901) 497.

E.6. Athos, Vatopaidi Monastery, 134 (1538 AD)

a. Prayer for the beginning of sowing (“Εὐχή λεγομένη ἐν ἀρχῇ σπόρων”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἀπ’ αὐτῆς...”¹⁰⁸

E.7. Athos, Esfigmenou Monastery, 208 (sixteenth century)

a. Prayer recited for the seeds (“Εὐχή λεγομένη εἰς τὸν σπόρον”):

Inc. “Δέσποτα Χριστὲ ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου ἀρούρας καὶ τῆς χώρας τῆς μὴ δεξαμένης σπορὰν βλαστήσας...”¹⁰⁹

b. Service taking place at the field, or the vineyard, or the garden, in case of damage by reptiles or other damage (“Τάξις γινομένη εἰς χωράφιον ἢ εἰς ἀμπελῶνα ἢ εἰς κῆπον, εἰ συμβῆ βλάβεσθαι ὑπὸ ἐρπετῶν ἢ ἄλλης βλάβης”):

Inc. “It is needed to have a Service and light the oil lamp of Saint Tryfon, or of Saint Efstathios, or of Saint Ioulianos Livyos...” (“Χρὴ γενέσθαι λειτουργίαν καὶ ἅπτειν κανδήλαν τοῦ ἀγίου Τρύφωνος, ἢ τοῦ ἀγίου Εὐσταθίου, ἢ τοῦ ἀγίου Ἰουλιανοῦ τοῦ Λίβυος...”)

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν· καὶ τὸν μὲν οὐρανὸν κατακοσμήσας διὰ τῶν μεγάλων φωστήρων...”

Inc. “Ὄντος μου ἐν Καμψάδου κόμη καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος...”

Inc. “Δέσποτα Κύριε, Ἰησοῦ Χριστὲ ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλόγησας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανῆ...”¹¹⁰

c. “Prayer for the threshing of the crops when the grain is mature” (“Εὐχή εἰς ἄλωνα θέρους, καρπῶν πεπληρωμένην”):

Inc. “Πηγὴ τῶν ἀγαθῶν, Δέσποτα παμβασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων...”¹¹¹

E.8. Athos, Dionysiou Monastery, 523 (1613 AD)

a. After the completion of the Blessing Service, we start reading the present prayers of Saint Tryfon (“Μετὰ τὴν τελείωσιν τοῦ ἀγιασμοῦ ἀρχόμεθα τὰς παρούσας εὐχὰς τοῦ ἀγίου Τρύφωνος”).

Inc. “Ἐν ὀνόματι τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἀγίου Πνεύματος ἐμοῦ τοῦ δούλου τοῦ Θεοῦ Τρύφωνος, ἀνδριζομένου καὶ ἀγαλλιωμένου ἐν τῷ περιάγειν με ἐν κόμῃ τῇ Λαμψάκῳ...”¹¹²

¹⁰⁸ Dmitrievskij (1901) 768.

¹⁰⁹ Dmitrievskij (1901) 836-837 (edition of the prayer).

¹¹⁰ Dmitrievskij (1901) 837.

¹¹¹ Dmitrievskij (1901) 837.

¹¹² Dmitrievskij (1901) 964-965 (edition of the prayer).

F. SOUTHERN ITALY

F.1. *Saint Petersburg, Russian National Library, 226 (tenth century)*¹¹³

a. Prayer for the beginning of sowing (“Εὐχή εἰς ἀπαρχὴν σπόρου”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου...”¹¹⁴

b. Prayer for the reaping (“Εὐχή ἐπὶ θέρουσ”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”¹¹⁵

c. Prayer for the threshing (“Εὐχή ἐπὶ ἄλωνος”):

Inc. “Πηγὴ τῶν ἀγαθῶν, δέσποτα βασιλεῦ καὶ εὐργέτα τῶν σῶν ποιημάτων, πρόσδεξαι...”¹¹⁶

d. Prayer for a flock of sheep (“Εὐχή εἰς ποίμνην προβάτων”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου...”¹¹⁷

e. Prayer for lamb and cattle (“Εὐχή ἐπὶ ἀρνουὶ καὶ μόσχου”):

Inc. “Ἐπίσκεψαι, Κύριε Ἰησοῦ Χριστέ, εἰς ταῦτα τὰ ἐδέσματα τῶν ἀρνῶν καὶ τῶν μόσχων καὶ ἀγίασον αὐτά...”¹¹⁸

F.2. *Grottaferrata, Biblioteca della Badia greca, Γ.β. IV (tenth century)*¹¹⁹

a. Prayer for the seeds of barley (“Εὐχή ἐπὶ σπόρου κριθας”):

Inc. “Σωτὴρ ἀγαθὲ καὶ φιλόανθρωπε τοῦ ἐλέους, ὁ ἐκ μὴ ὄντων τὰ πάντα συστησάμενος λόγῳ...”¹²⁰

b. Prayer for the seeds of wheat (“Εὐχή ἐπὶ σπόρου σίτου”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ...”¹²¹

c. Prayer for the reaping (“Εὐχή ἐπὶ θέρουσ”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”¹²²

d. Prayer for the threshing (“Εὐχή ἐπὶ ἄλωνος”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντα φυτὰ πληρῶν καὶ τέλεια καὶ πέπειρα ἐκ τῆς γῆς ἀνατείλας...”¹²³

e. Prayer for the cheese and eggs on Holy Saturday (“Εὐχή εἰς τυρὸν καὶ ῥὰ τῷ ἁγίῳ Σαββάτῳ”):

Inc. “Κύριε Ἰησοῦ Χριστέ, ἐπίσκεψαι εἰς ταῦτα τὰ ἐδέσματα τυρῶν καὶ ῥῶν καὶ ἀγίασον αὐτά...”¹²⁴

¹¹³ Jacob (1965).

¹¹⁴ Jacob (1965) 196 (no. 177).

¹¹⁵ Jacob (1965) 196 (no. 178).

¹¹⁶ Jacob (1965) 196 (no. 179).

¹¹⁷ Jacob (1965) 197 (no. 187).

¹¹⁸ Jacob (1965) 198 (no. 200).

¹¹⁹ Parenti (1994).

¹²⁰ Parenti (1994) 45 (no. 189).

¹²¹ Parenti (1994) 45 (no. 190).

¹²² Parenti (1994) 46 (no. 191).

¹²³ Parenti (1994) 46 (no. 192).

¹²⁴ Parenti (1994) 49 (no. 203).

f. Prayer for the meat, recited on Easter (“Εὐχή εἰς τὸ εὐλογῆσαι κρέα τοῦ Πάσχα”):

Inc. “Ἐπίσκεψαι, Κύριε Ἰησοῦ Χριστέ, εἰς τὰ ἐδέσματα ταῦτα τῶν ἀρνῶν...”¹²⁵

g. Prayer for those offering a lamb (“Εὐχή ἐπὶ τοῖς προσφέρουσιν ἀμνόν”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος τοῦ Ἀβραάμ τὴν ὀλοκάρπωσιν...”¹²⁶

h. Prayer for the shearing of the flock (“Εὐχή εἰς ποιμνῆς κουράν”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου...”¹²⁷

i. Prayer for the sacrifice of cattle and rams (“Εὐχή ἐπὶ θυσίας βοῶν καὶ κριῶν”):

Inc. “Ὁ ὢν Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἄγιος ὢν καὶ ἐν ἀγίοις ἀναπαυόμενος...”¹²⁸

F.3. Grottaferrata, Biblioteca della Badia greca, Γ.β. VII (tenth century)¹²⁹

a. Prayer for the beginning of sowing (“Εὐχή εἰς ἀπαρχὴν σπορίμων”):

Inc. “Ὁ ὢν Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς...”¹³⁰

b. Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”¹³¹

c. Prayer for the threshing (“Εὐχή ἐπὶ ἄλωνος”):

Inc. “Κύριε Κύριε, ὁ πάντα φυτὰ πλήρη καὶ τέλεια καὶ πέπειρα ἐκ τῆς γῆς ἀνατείλας καὶ δεδωκὼς ἡμῖν...”¹³²

d. Prayer for a flock of sheep and cattle (“Εὐχή ἐπὶ ποιμνῆν προβάτων καὶ βοῶν”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου...”¹³³

e. Other prayer for the animals (“Εὐχή ἄλλη εἰς κτήνη”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ἔχων ἐξουσίαν πάσης κτίσεως...”¹³⁴

f. Prayer for the lamb (“Εὐχή ἐπὶ ἀμνοῦ”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος Ἀβραάμ τὴν ὀλοκάρπωσιν...”¹³⁵

¹²⁵ Parenti (1994) 49 (no. 204).

¹²⁶ Parenti (1994) 49 (no. 205).

¹²⁷ Parenti (1994) 49 (no. 206).

¹²⁸ Parenti (1994) 49 (no. 207).

¹²⁹ Passarelli (1982).

¹³⁰ Passarelli (1982) 137 (no. 219).

¹³¹ Passarelli (1982) 139 (no. 225).

¹³² Passarelli (1982) 139 (no. 226).

¹³³ Passarelli (1982) 141 (no. 229).

¹³⁴ Passarelli (1982) 141-142 (no. 230).

¹³⁵ Passarelli (1982) 142 (no. 231).

F.4. Oxford, Bodleian Library, Auct. E.5.13 (c.1121/2-1132 AD)¹³⁶

a. Prayer for the beginning of sowing (“Εὐχή εἰς ἀρχὴν σπόρου”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὸν οὐρανὸν...”¹³⁷

b. Prayer for the reaping and the threshing (“Εὐχή ἐπὶ θέρους καὶ ἄλωνος”):

Inc. “Ἄγιε Κύριε, ὁ ἀγαθὸν ἡμᾶς εἰς τὸν καιρὸν τοῦτον διὰ τὴν σὴν ἀγαθότητα...”¹³⁸

c. Prayer recited after cooking meat (“Εὐχή μετὰ τὸ ἐψιαθῆναι τὰ κρέη”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος τοῦ Ἀβραὰμ τὴν ὀλοκάρπωσιν...”¹³⁹

d. Prayer for the eggs and cheese (“Εὐχή εἰς ῥὰ καὶ τυρόν”):

Inc. “Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, <ὁ πατήρ> τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἐπὶ γῆς γενημάτων...”¹⁴⁰

e. Prayer for a flock (“Εὐχή εἰς ποίμνην”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς ἀμνός, ὁ αἴρων...”¹⁴¹

f. Prayer for a lamb (“Εὐχή ἐπὶ ἀμνοῦ”).

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος Ἀβραὰμ τὴν ὀλοκάρπωσιν...”¹⁴²

F.5. Rome, Biblioteca Apostolica Vaticana, Ottob. gr. 434 (1174/75 AD)¹⁴³

a. Prayer for the beginning of sowing (“Εὐχή ἀρχῆς σπόρου”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς παντοκράτωρ, ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου...”¹⁴⁴

F.6. Grottaferrata, Biblioteca della Badia greca, Γ.β. XI (twelfth century)¹⁴⁵

a. Prayer for a sacrifice (“Εὐχή ἐπὶ θυσίας”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου...”¹⁴⁶

b. Prayer for the lamb on Holy Easter (“Εὐχή τοῦ ἀμνοῦ εἰς τὸ ἅγιον Πάσχα”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος Ἀβραὰμ τὴν ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ...”¹⁴⁷

¹³⁶ Jacob (1980).

¹³⁷ Jacob (1980) 330 (no. 20.1).

¹³⁸ Jacob (1980) 330 (no. 20.2).

¹³⁹ Jacob (1980) 331 (no. 24.3).

¹⁴⁰ Jacob (1980) 331 (no. 24.3a).

¹⁴¹ Jacob (1980) 342 (no. 39.1).

¹⁴² Jacob (1980) 342 (no. 39.2).

¹⁴³ Thiermeyer (1992).

¹⁴⁴ Thiermeyer (1992) 88 (no. 79).

¹⁴⁵ Ruggieri (1986).

¹⁴⁶ Ruggieri (1986) 347 (no. 19.2).

¹⁴⁷ Ruggieri (1986) 356 (no. 19.25).

F.7. Baltimore, The Walters Art Museum (The Archimedes Euchologion) (thirteenth century)¹⁴⁸

a. Prayer for the sacrifice on the feast day of Saints (“Εὐχή εἰς θῦμα μνήμης ἁγίων”):

Inc. “Ὁ Θεὸς τῆς δόξης καὶ παντὸς ὀνόματος ὀνομαζομένου...”¹⁴⁹

b. Prayer for the sacrifice of cattle (“Εὐχή ἐπὶ θυσίας εἰς βοῦν”):

Inc. “Σὺ Κύριε ὁ Θεὸς ἡμῶν, οἰκτίρων, μακρόθυμε καὶ πολυέλεε, ὁ μετανοῶν ἐπὶ ταῖς κακίαις τῶν ἀνθρώπων...”¹⁵⁰

c. Prayer for the death of cattle (“Εὐχή ἐπὶ θνήσιν βοῶν”):

Inc. “Ἐὰν ἀνομίας παρατηρήσης, Κύριε, Κύριε, τίς ὑποστήσεται σοι...”¹⁵¹

d. Prayer for the beginning of sowing (“Εὐχή ἐπὶ ἀρχῆς σπορίου”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου ἀρούρας καὶ ἐκ τῆς χώρας τῆς μὴ δεξαμένης καρπὸν βλαστήσας...”¹⁵²

e. Prayer for the beginning of rearing (“Εὐχή ἐπὶ ἀρχὴν θέρους”):

Inc. “Ὁ πάσης δημιουργὸς τῆς κτίσεως, οὗς ἔδωκας καρποὺς...”¹⁵³

F.8. Rome, Biblioteca Apostolica Vaticana, gr. 2111 (thirteenth century)¹⁵⁴

a. Prayer for the blessing of the lamb on Easter Sunday (“Εὐχή τοῦ εὐλογῆσαι ἄμνον τῇ Κυριακῇ τοῦ Πάσχα”):

Inc. “Ἐπίσκεισαι, Κύριε Ἰησοῦ Χριστέ, εἰς τὰ ἐδέσματα ταῦτα, καὶ ἁγιάσον αὐτὰ...”¹⁵⁵

F.9. Grottaferrata, Biblioteca della Badia greca, Γ.β.XV (thirteenth century)¹⁵⁶

a. Prayer for the blessing of cheese and eggs (“Εὐχή τοῦ εὐλογῆσαι τυρὸν καὶ ῥόν”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, δεόμεθα καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, εὐλόγησον τὸν τυρὸν καὶ τὰ ῥὸν ταῦτα...”¹⁵⁷

b. Prayer for the blessing of meat on Easter (“Εὐχή εἰς τὸ εὐλογῆσαι κρέας τῷ Πάσχα”):

Inc. “Ἐπίσκεισαι, Κύριε Ἰησοῦ Χριστέ, εἰς ταῦτα τὰ ἐδέσματα καὶ ἁγιάσον αὐτὰ καθὼς ἁγιάσαι καταξιώσας τὸν ἄμνον ὄνπερ Ἄβελ προσήνεγκεν εἰς ὀλοκάρπωσιν...”¹⁵⁸

¹⁴⁸ Parenti (2005).

¹⁴⁹ Parenti (2005) 82 (no. 41).

¹⁵⁰ Parenti (2005) 82 (no. 43).

¹⁵¹ Parenti (2005) 83 (no. 44).

¹⁵² Parenti (2005) 83 (no. 47).

¹⁵³ Parenti (2005) 83 (no. 48).

¹⁵⁴ Velkovska (1992).

¹⁵⁵ Velkovska (1992) 365-366 (commentary), 383 (edition of the prayer).

¹⁵⁶ Polidori (2009) 215-239. The manuscript contains liturgical texts and prayers copied by distinct hands and added in different periods spanning the the mid-eleventh century to the thirteenth century. The three prayers presented in our study (fols. 40v-41r) were written by a sixth hand and are dated to the thirteenth century. See the relevant discussion in Polidori (2009) 217-224.

¹⁵⁷ Polidori (2009) 237 (edition of the prayer).

¹⁵⁸ Polidori (2009) 237 (edition of the prayer).

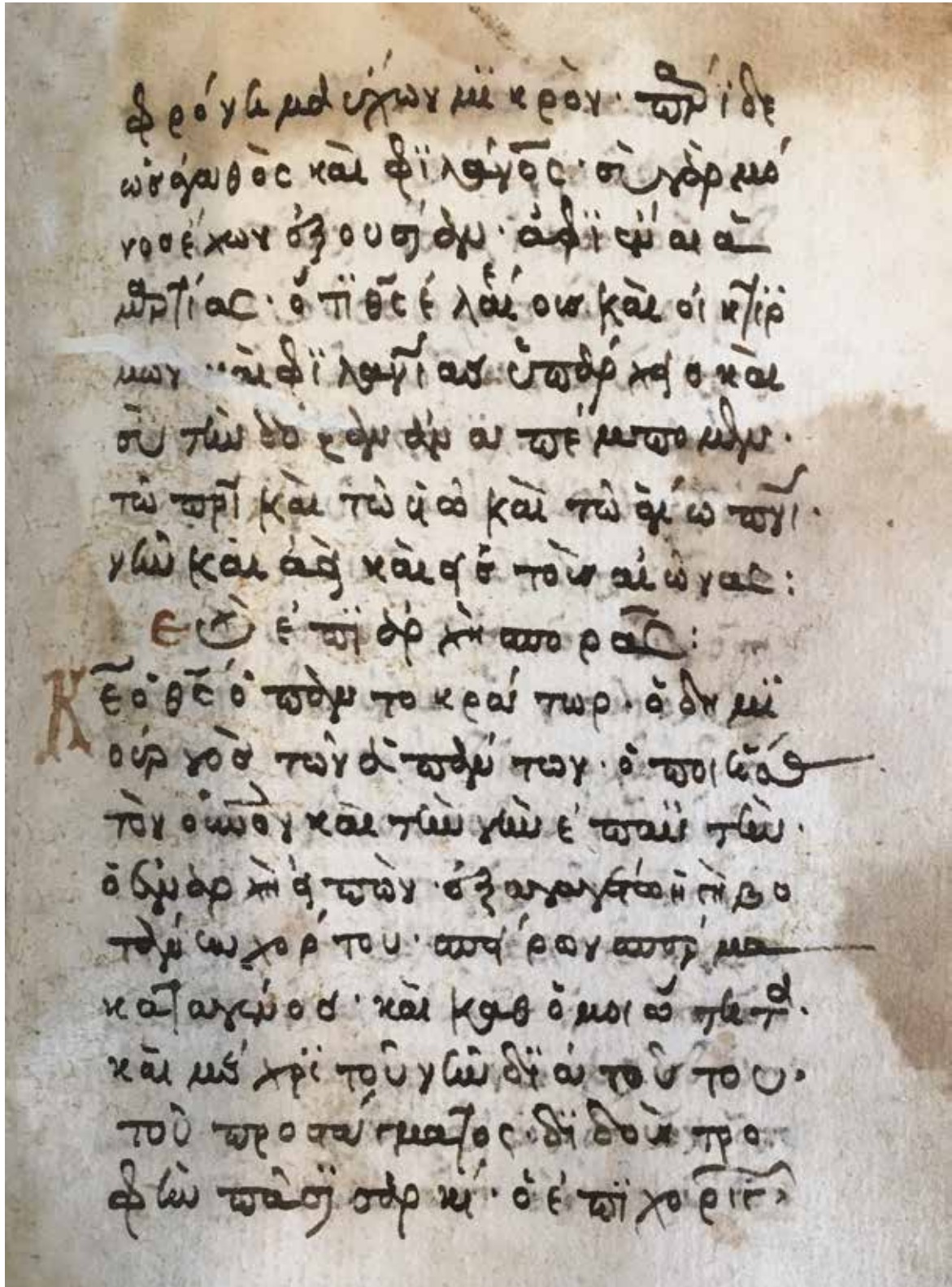


Figure 1: Nicosia, Library of the Archbishopric of Cyprus, 67, fol. 209r.

c. Prayer for the lamb (“Εὐχή τοῦ ἀμνοῦ”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος τοῦ Ἀβραὰμ τὴν ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ...”¹⁵⁹

G. Cypriot Liturgical Sources

The two Cypriot monastic foundation testaments of the early thirteenth century—of the Machairas Monastery and of the Egleistra of Saint Neofytos—confirm the possession of a flock by the two Monasteries, and refer in particular to the monks’ diet, which included dairy products. In the monasteries, because of the compulsory abstinence from the consumption of meat, the consumption of dairy products and eggs constitutes the noticeable variance in their diet from fasting days. The “Typiki Diataxis” of the Monastery of the Virgin of Machairas, by blessed Neilos of around 1201-1210 AD,¹⁶⁰ refers in chapter 83 to the “reaping” by the monks of the Monastery taking place at the Monastery’s dependencies,¹⁶¹ as well as to the *diakonima* (chore) of “shepherding”.¹⁶² It emphasizes that during the fast-free days (*katalysis*), such as the Bright Week (*Diakainisimos*), the week after Pentecost, the *Dodekaimeron* (the twelve days between the feast of the Nativity and Theophany), the first week of the Triodion, and the Cheesefare week, the monks consume “cheese and eggs and milk every day”.¹⁶³

¹⁵⁹ Polidori (2009) 237 (edition of the prayer).

¹⁶⁰ Machairas, Virgin of Machairas Monastery, 17 is the oldest and most important surviving manuscript of the Monastery. It miraculously survived the two catastrophic fires which damaged the Monastery (August 1530 and 5 September 1892). The manuscript is dated between 1201 and 1210 and includes the Foundation Testament of the Monastery (“Τυπικὴ Διάταξις τῆς σεβασμίας μονῆς τῆς ὑπεραγίας Θεοτόκου τοῦ Μαχαῖρᾶ”), written in 1201 by its founder, “the humble monk Neilos” (“ταπεινὸς μοναχὸς Νεῖλος”). The document was also ratified on 13 August 1210 by Neilos, at the time bishop of Tamassos (“ἐπίσκοπος Ταμασίας”). On the edition of the document and the relevant discussion, see: Tsiknopoulos (2001). On this manuscript, see also Constantinides and Browning (1993) 111-115. For an English translation and comments, see Thomas and Hero (2000) 1093-1175.

¹⁶¹ Chapter 83: “On reaping and the brothers sent as delegates” (“Περὶ τοῦ θέρου καὶ τῶν σταλέντων ἀδελφῶν”), Tsiknopoulos (2001) 38.22-39.1. See also 5.18.

¹⁶² Tsiknopoulos (2001) 39.17, 52.25. Blessed Neilos refers extensively to the monastery and the monastic life as images of the flock of Christ, the “Good Shepherd” (“Καλοῦ Ποιμένα”), calling the abbot “shepherd” (“ποιμένα”), and the brotherhood “reasoning livestock” (“λογικά θρέμματα”), “reasoning sheep” (“λογικά πρόβατα”), and “flock” (“ποίμνιο”). See Tsiknopoulos (2001) 39.17-18, 55.18, 105-106.

¹⁶³ Tsiknopoulos (2001) 35.26-27 “During the *Diakainisimos*, principally cheese and eggs and milk are consumed daily, along with wine” (“κατὰ δέ γε τὴν τῆς διακαινησίμου ἐβδομάδα τυρὸν καὶ ῥᾶ καὶ γάλα βρωτέον καθ’ ἐκάστην ἀπαραιτήτως, καὶ οἶνον μεταληπτέον”); 35.29-36.5 “From Monday of Apostle Thomas, including Wednesdays, Fridays and Tuesdays it is necessary to abstain equally from cheese, eggs and milk, while oil and wine, but not fish, can be consumed. As we received this usage from Palestine, the week after the feast of the Pentecost, that is the feast of the Holy Spirit and during the Bright Week (*Diakainisimos*), we have to consume cheese and milk and wine” (“Ἀπὸ μέντοι τῆς δευτέρας τοῦ ἁγίου ἀποστόλου Θωμᾶ, ἐν μὲν ταῖς τετράσι καὶ παρασκευαῖς καὶ τρίταις φημί, τυροῦ καὶ ῥᾶν καὶ γάλακτος ἐπ’ ἴσης ἀπέχεσθαι χρή, ἔλαιον δὲ ἐσθίειν καὶ οἶνον πίνειν εἰκόσ, ἀλλὰ μὴ ἰχθυοφαγεῖν· καθ’ ὃν δὲ παλαισινόθεν παρελάβομεν τύπον, μετὰ τὴν ἐσχάτην ἐβδομάδα πᾶσαν τῆς Πεντηκοστῆς, ἧτοι τοῦ ἁγίου Πνεύματος, καὶ ἐν αὐτῇ τῆς διακαινησίμου, τυροῦ καὶ γάλακτος καὶ οἶνου μεταλαμβάνειν ὀφειλομέν”); 36.33-37.2 “During the whole period of the *Dodekaimeron*, cheese and milk and eggs and wine can be consumed” (“παρ’ ὅλον τὸν τοῦ δωδεκαήμερου καιρὸν τυρὸν ἐσθίειν καὶ γάλα καὶ ῥᾶ, καὶ οἶνου καθ’ ἐκάστην μεταλαμβάνειν”); 37.3-9 “during the *Triodion* and Cheesefare [week]...cheese and eggs are to be consumed without limitation, as well as during the whole Cheesefare week” (“περὶ τοῦ ἀρτίβουριου καὶ τῆς τυρινῆς...τυρὸν καὶ ῥᾶ δι’ ὅλης τῆς ἐβδομάδος ἀνευδοιάστως ἐσθίειν· ὡσαύτως καὶ κατὰ τὴν ἐβδομάδα πᾶσαν τῆς τυρινῆς”).

Saint Neofytos the Recluse, as a rigorous adherent to the ascetic ideals, in chapter 10, “On poverty and economic self-sufficiency” (“Περὶ ἀκτημοσύνης καὶ λύσεως οἰκονομικῆς”), of his “Typical Testament” (“Τυπικὴ Διαθήκη”) of the year 1214,¹⁶⁴ recounts that in the course of the fifty-five years of existence of the Egkleistra, it was not necessary to acquire any property.¹⁶⁵ However, the conquest of the island and the arrival of the Latin occupants, combined with the increased number of monks and visitors, obliged him to succumb to the request of the monks and thus allow the acquisition of a small piece of arable land and animals for grazing, in order to meet the absolutely basic needs of the Egkleistra.¹⁶⁶ He explicitly advises and orders his monks to remain indifferent towards any material possession (“ὕμῖν δὲ παρεγγυῶ, ἀδελφοί, εὐλαβῶς καὶ σωφρόνως καὶ ἀπαθῶς πρὸς τὰς τοιαύτας ἐπικτήσεις, Θεοῦ συνεργοῦντος, σπουδάσατε φωραθῆναι”).¹⁶⁷ Finally, the famous Monastery of the Holy Cross in Lefkara is directly connected with a young shepherd named George. In 1341, while grazing his sheep, George found the stolen Holy Wood (piece of Christ’s Holy Cross) of Tochni. With the financial aid of Queen Alice, wife of Hugo IV of Lusignan (reg. 1324-1359), and after a divine revelation, he founded the Monastery of the Holy Cross Faneromenos in Lefkara, where he deposited the piece of the Holy Wood. He was thereafter ordained monk at the same Monastery where he became its first abbot, and remained.¹⁶⁸

H. Cypriot manuscript *Euchologia* (Prayer Books)

H.1. Nicosia, Library of the Archbishopric of Cyprus, 67 (fourteenth and fifteenth centuries)¹⁶⁹

a. (Fol. 209r-v) Prayer for the beginning of sowing (“Εὐχή ἐπὶ ἀρχῇ σπορᾶς”): [fig. 1]

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν ἐπ’ αὐτήν, ὁ ἐν ἀρχῇ εἰπὼν· ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου...”

b. (Fol. 210r) Prayer for the rearing (“Εὐχή ἐπὶ θέρους”): [fig. 2]

Inc. “Ὁ Θεὸς ὁ φιλόανθρωπος, οὗς εὐδόκησας καρποὺς τέμνειν συνῆλθον οἱ δούλοι οὗς ἔθηκας τὴν εὐλογίαν σου καὶ τοῖς καρπομένοις παρέχων τὴν σωτηρίαν...”

¹⁶⁴ See the edition of Tsiknopoulos (2001); Stefanis (1998) 1-69; Glaros (2013). For an English translation and comments, see Thomas and Hero (2000) 1338-1373.

¹⁶⁵ Tsiknopoulos (2001) 80.9-81.11. “Past fifty-five years since the Egkleistra was founded and we did not acquire a property, while the Lord did not deprive us from his gifts” (“Ἴδου γὰρ πέντε καὶ πενήκοντα παρίπευσαν ἔτη, ἀφ’ ὅτου ἡ Ἐγκλείστρα αὕτη κατεσκευάσθη, καί, μηδὲν τι βιοτικὸν ὄλωσ κτησάμενοι, οὐδὲν ἡμᾶς ὑστέρησε Κύριος τῶν αὐτοῦ ἀγαθῶν”) (Τσικνόπουλος [2001] 80.17-19).

¹⁶⁶ Tsiknopoulos (2001) 80.24-28: “As the distribution, in all ways, created the need for income and consumables, and the brothers reasonably alarmed me about them, I succumbed to their will, which was to get a small piece of land that could be cultivated, and vineyard and pastures of average extent, for putting them at the service of their needs” (“Ἐπειδὴ δὲ ἡ πολλὴ ἔξοδος πάντως καὶ προσόδων καὶ ἀναλωμάτων δεῖται τινῶν, καὶ οἱ ἀδελφοὶ εὐλόγως με ἠνώχλησαν ταῦτα, ὑπέκυψα καὶ αὐτὸς τῷ θελήματι τούτων, ἦτοι τοῦ γῆδιόν τι ἀρόσιμον ἐπικτήσασθαι καὶ ἀμπελῶνα καὶ βοσκήματα μέτρια, πρὸς ἀναγκαιοτάτην ὑπηρεσίαν αὐτῶν”).

¹⁶⁷ Tsiknopoulos (2001) 81.1-2. See also 81.2-11.

¹⁶⁸ See the whole discussion in: Constantinides and Savvas (1994)² 6-7; Hadjichristodoulou (2019) 70-73; Ioannides (in press a).

¹⁶⁹ Ioannides (2000) 23.



Figure 2: Nicosia, Library of the Archbishopric of Cyprus, 67, fols. 209v-210r.

H.2. Athos, Great Lavra Monastery, 91 (1536 AD)¹⁷⁰

a. (Fol. 12r-v) Prayer for the seeds (“Εὐχή ἐπὶ σπόρου”):

Inc. “Ὁ ὦν Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὸν ἄνθρωπον ἐκ τῆς γῆς...”

b. (Fols. 12v-13a) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ πολλὴν σου εὐσπλαχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλογήσας τὸν κύκλον τοῦ ἐνιαυτοῦ καὶ στεφανώσας αὐτόν...”

c. (Fol. 13r-v) Prayer for the threshing (“Εὐχή ἐπὶ ἄλωνος”):

Inc. “Κύριε ὁ πάντα τὰ φυτὰ τέλεια καὶ πέπειρα ἐκ τῆς γῆς ἀνατείλας καὶ δεδωκὼς ἡμῖν λάχανα χλόης, εὐχαριστοῦμέν σοι τῇ ἀδιαδόχῳ σου προνοίᾳ, ὅτι ἔδωκας ἡμῖν πρῶτον καρπὸν γεννημάτων...”

H.3. Sinai, Saint Catherine Monastery, 989 (first half of the sixteenth century)¹⁷¹

a. (Fol. 227r-v) Prayer for the threshing (“Εὐχή εἰς τὸν ἄλωνα”):

¹⁷⁰ Constantinides and Browning (1993) 287-293; Ioannides (2000) 24.

¹⁷¹ Ioannides (2000) 24.

Inc. “Σοὶ Κύριε τῷ τελειωτῇ πάντων καὶ κηδεμόνι καὶ λέγοντες καὶ ἀρχόμενοι, τὴν εὐχαριστίαν ἐπὶ πᾶσι προσαναφέρομεν, καὶ δεόμεθά σου, παράσχου ἡμῖν τὴν τῶν νέων καρπῶν μετάληψιν ἀκατάκριτον...”

b. (Fols. 227v-228r) Other prayer (“Εὐχή ἐτέρα”):

Inc. “Ὁ Θεὸς ὁ φιλόανθρωπος, ὁ ἀγαθὸν ἡμᾶς εἰς τὸν καιρὸν τοῦτον διὰ τῆς σῆς ἀγαθότητος, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ πλάσας θέρος καὶ ἔαρ, ὁ τὰς κοιλάδας πληθύνας σῖτον...”

c. (Fols. 228r-229r) Other prayer (“Εὐχή ἐτέρα”):

Inc. “Κύριε, Κύριε, ὁ πάντα τὰ φυτὰ πλήρη¹⁷² καὶ τέλεια καὶ πεπληρωμένα ἐκ τῆς γῆς ἀνατεύλας, καὶ δεδωκὼς ἡμῖν αὐτὰ ὡς λάχανα χλόης, εὐχαριστοῦμεν τῇ <ἀ>διαδόχῳ σου βασιλείᾳ, ὅτι ἔδειξας ἡμῖν καρπὸν πρώτων γεν<v>ημάτων...”

d. (Fol. 229r) Other prayer (“Εὐχή ἐτέρα”):

Inc. “Ἡ πηγὴ τῶν ἀγαθῶν, Δέσποτα βασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων, πρόσδεξαι κατὰ τὴν σὴν ἀγαθότητα τὴν καρποφορίαν...”

e. (Fols. 281v-282r) Prayer for the blessing of every variety of seed (“Εὐχή ἐπ’ εὐλογίαν σπόρου παντός”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτῆς, ὁ ἐξ ἀρχῆς εἰπὼν, ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος...”

f. (Fol. 282r-v) Other prayer (“Εὐχή ἐτέρα”):

Inc. “Δέσποτα Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου ἀρούρας καὶ ἐκ τῆς χώρας τῆς μὴ δεξαμένης τὴν σπορὰν βλαστήσας τῆς ἀειπαρθένου καὶ Θεοτόκου Μαρίας...”

g. (Fol. 283r) Prayer for the rearing (“Εὐχή ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχίαν ἀγαθὸν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλογήσας τὸν κύκλον τοῦ ἐνιαυτοῦ καὶ στεφανώσας αὐτὸν τῇ καρποφορίᾳ...”

h. (Fols. 283v-285r) Service taking place at the field, or the vineyard, or the garden, in case of damage caused by reptiles (“Τάξις γινομένη εἰς χωράφιον ἢ εἰς ἀμπελῶνα ἢ εἰς κῆπον, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν”):

Inc. “It is needed to have a [Divine] Liturgy and light the oil lamp of Saint Tryfon, or of Saint Efstathios, or of Saint Ioulianos Livyos...” (“Δεῖ γενέσθαι λειτουργίαν, καὶ ἄπτειν κανδήλαν τοῦ ἀγίου Τρύφωνος, ἢ τοῦ ἀγίου Εὐσταθίου, ἢ τοῦ ἀγίου Ἰουλιανοῦ τοῦ Λίβυος...”).

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὸν μὲν οὐρανὸν κοσμήσας διὰ τῶν μεγάλων φωστήρων ὥστε φαίνειν ἐπὶ τῆς γῆς...”

Inc. “Δέσποτα Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομίᾳ εὐλογήσας τὴν Βηθλεὲμ καὶ τὴν Γεθσημανῆ πρόφην τὸν οἶκον Ἰακώβ...”

H.4. Karditsa, Koronis Monastery, 8 (1563 AD)¹⁷³

a. (Fols. 165v-166r) Prayer for a flock of sheep and goats (“Εὐχή εἰς ποιμνὴν προβάτων καὶ αἰγῶν”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐπιστάμενος πᾶσαν αἰτίαν προβάτων, αἰγῶν καὶ βοῶν καὶ παντὸς κτήνους, ὁ ἰώμενος πᾶσαν νόσον...”

¹⁷² πλήρη] πλήρης cod.

¹⁷³ Constantinides and Browning (1993) 343-350; Ioannides (2000) 24; Ioannides (2004).

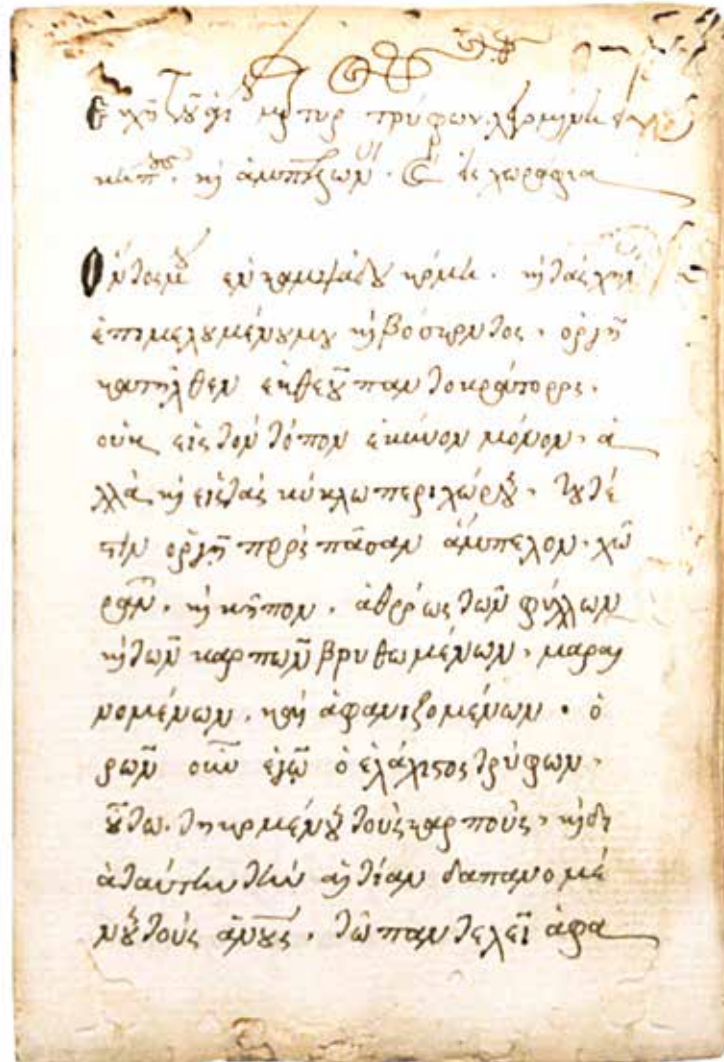


Figure 3: Athos, Pantokratoros Monastery, 82, fol. 86r.

b. (Fol. 171r-v) Prayer for the beginning of sowing and the blessing of the seeds (“Εὐχή ἐπὶ ἀρχὴν καὶ εὐλογίαν σπόρου”):

Inc. “Δέσποτα Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου μήτρας, καὶ ἐκ τῆς μὴ δεξαμένης σπορὰν βλαστήσας, τῆς ἀειπαρθένου σου μητρὸς καὶ Θεοτόκου Μαρίας...”

c. (Fols. 171v-172r) Other prayer for the same purpose (“Εὐχή ἕτερα ἐπὶ τὸ αὐτό”):

Inc. “Ἐκ τῆς ἀχράντου καὶ πανπλούτου παλάμης τὴν προκειμένην πρὸ ὀφθαλμῶν σου τῶν σπερμάτων παροχὴν ἐκομισάμεθα Δέσποτα...”

d. (Fol. 172r-v) Prayer for the common reaping (“Εὐχή ἐπὶ θέρους κοινοῦ”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγγιαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλογήσας τὸν κύκλον τοῦ ἐνιαυτοῦ καὶ στεφανώσας αὐτόν...”

e. (Fol. 172v) Other prayer for the same purpose (“Εὐχή ἕτερα ἐπὶ τὸ αὐτό”):

Inc. “Ο Θεός ὁ φιλόανθρωπος, οὗς ἔδωκας καρποὺς τέμνειν συνεισηλθον οἱ δούλοι σου οἷς ὄθεν τὴν εὐλογίαν σου καὶ τοῖς καρπομένοις παρέχων τὴν σωτηρίαν...”

f. (Fols. 172v-173r) Prayer for a field that is ready for the harvest and for the production of new crops (“Εὐχή εἰς ἄλωνα πεπληρωμένην,¹⁷⁴ ἦτοι εἰς νέους καρπούς”):

Inc. “Ἡ πηγὴ τῶν ἀγαθῶν, Δέσποτα παμβασιλεῦ καὶ εὐεργέτα τῶν σῶν ποιημάτων, εὐλόγησον καὶ πλήθυνον κατὰ τὴν χρηστότητά σου...”

g. (Fol. 188r-v) Prayer for the blessing of the sacrificed [animals] (“Εὐχή εἰς τὸ εὐλογῆσαι θύματα”):

Inc. “Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν δυνάμεων, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον. Εὐλογητὸς εἶ, Κύριε ὁ Θεός, ὁ εὐλόγησας τὴν θυσίαν τοῦ Ἀβραάμ...”

h. (Fols. 188v-189r) Prayer for a flock of animals (“Εὐχή εἰς ποιμνὴν κτηνῶν”):

“Master and Lord our God, Who has power over the whole creation, we pray and beseech Thee, like You blessed and multiplied the flocks of Patriarch Jacob, Thy blessing be upon the flock of these animals, and multiply it and strengthen it, eliminate from it every malady, every envy and enticement, pestilent disease and sickness (fol. 189r) and Satanic spells. For Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever. Amen”.¹⁷⁵

i. (Fol. 190r-v) Prayer for sacrificed [animals] (“Εὐχή ἐπὶ θυμάτων”):

Inc. “Ὁ διαπλάσας ἐκ τοῦ χοῦς τὸν ἄνθρωπον, Δέσποτα Κύριε, καὶ ἐμφυσήσας αὐτῷ πνοὴν ζωῆς, καὶ ὑποτάξας ὑπὸ κάτω τῶν ποδῶν αὐτοῦ πρόβατα καὶ βόας ἀπάσας καὶ πάντα τὰ κτήνη τοῦ πεδίου...”

H.5. Athens, Benaki Museum, 79 (sixteenth century)¹⁷⁶

a. (Fol. 54r-v) Prayer for the beginning of sowing (“Εὐχή εἰς ἀρχὴν σπόρου”):

Inc. “Κύριε ὁ Θεὸς ὁ παντοκράτωρ ὁ ποιήσας γῆν καὶ ἄνθρωπον ἐπ’ αὐτῆς, ὁ ἐξ ἀρχῆς εἰπὼν ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος...”

b. (Fol. 54v) Prayer for the reaping (“Εὐχή ἐπὶ θέρους”):

Inc. “Ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαθῶν ἡμᾶς καὶ κατὰ τὸν καιρὸν τοῦτον, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ πλάσας θέρος καὶ ἔαρ, ὁ εὐλόγησας τὸν κύκλον τοῦ ἐνιαυτοῦ...”

H.6. Athos, Dionysiou Monastery, 489 (sixteenth century)¹⁷⁷

a. (Fols. 224v-225v) Salutory Office in case of disease of sheep and goats (“Ἀκολουθία ὠφέλιμη <ἐπὶ> πρόβατον καὶ αἴγας τοὺς νόσους”):

¹⁷⁴ πεπληρωμένην] πεπληρωμένον cod.

¹⁷⁵ “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἔχων ἐξουσίαν πάσης κτίσεως, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, ὡς εὐλόγησας καὶ ἐπλήθυνας τοῦ πατριάρχου Ἰακώβ τὰ ποιμνία, εὐλόγησον καὶ τὴν ποιμνὴν τῶν κτηνῶν τούτων, καὶ πλήθυνον καὶ ἐνδυνάμωσον αὐτήν, ἀποδιώξον ἀπ’ αὐτῆς πᾶσαν ἀσθένειαν, πάντα φθόνον καὶ πειρασμόν, νόσου λοιμικοῦ καὶ φαρμακείας (fol. 189r) καὶ γοητείας ἐξ ἐνεργείας ἐπερχομένης τοῦ διαβόλου. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν”.

¹⁷⁶ Lappa-Zizika and Rizou-Kourouppou (1991) 148-152. On the Cypriot provenance of the manuscript, see Ioannides (in press b).

¹⁷⁷ Ioannides (2000) 23. The *diataxis* in question was written by a later hand.

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἔχων ἐξουσίαν πάσης κτίσεως, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, καὶ ὡς εὐλόγησας τὰ ποίμνια τοῦ πατριάρχου...”

Inc. “Δέσποτα Κύριε Ἰησοῦ Χριστέ, Θεὸς τῶν ὄλων, ὁ πᾶσα<v> αἰτίαν τῶν ζώων, τοῦ μέλλοντος ἐν τῇ μά<v>δρα τοῦ δούλου σου, προβάτων, αἰγῶν καὶ βοῶν καὶ ἀλόγων καὶ ὄνων καὶ πάντων τῶν τετραπόδων...”

H.7. Rome, Biblioteca Apostolica Vaticana, Barb. gr. 390 (c.1575-1580 AD)¹⁷⁸

a. (Fols. 44v-45r) Prayer for the common rearing and for the reeds (“Εὐχὴ ἐπὶ θέρουσ κοινοῦ καὶ καλαμίου”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον, ὁ εὐλογήσας τὸν κύκλον τοῦ ἐνιαυτοῦ καὶ στεφανώσας αὐτὸν τῇ καρποφορίᾳ...”

H.8. Nicosia (Kaimakli), Private collection, 2 (second half of the seventeenth century)¹⁷⁹

a. (Fols. 136v-137r) Service taking place at the field, or at the vineyard, or at the garden, in case of damage caused by reptiles or other species (“Τάξις γινομένη εἰς χωράφιον ἢ εἰς ἀμπελῶνα ἢ εἰς κῆπον, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν ἢ ἄλλων εἰδῶν”):

Inc. “It is needed to have a [Divine] Liturgy and light the oil lamp of Saint Tryfon, or of Saint Efstathios, or of Saint Ioulianos Livyos...” (“Χρὴ γενέσθαι λειτουργίαν καὶ ἄπτειν κανδήλαν τοῦ ἀγίου Τρύφωνος, ἢ τοῦ ἀγίου Εὐσταθίου, ἢ τοῦ ἀγίου Ἰουλιανοῦ τοῦ Λίβυος...”)

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν· καὶ τὸν μὲν οὐρανὸν κατακοσμήσας διὰ τῶν μεγάλων φωστήρων...”

b. (Fols. 137r-139v) Prayer of Saint Martyr Tryfon recited at the gardens, the vineyards, and the fields (“Εὐχὴ τοῦ ἀγίου μάρτυρος Τρύφωνος λεγομένη εἰς κήπους, ἀμπελῶνας καὶ εἰς χωράφια”):

Inc. “Ὄντος μου ἐν Καμψάδου κόμη καὶ τὰς χήνας ἐπιμελουμένου μου καὶ βόσκοντος...”

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλογήσας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανὴ καὶ πρῶην τὸν οἶκον Ἰακώβ...”

c. (Fols. 141r-145v) Rite for a flock of sheep, goats, and cattle (“Ἀκολουθία εἰς ποίμνην προβάτων, αἰγῶν τε καὶ βόων”):

Inc. “And the priest enters the sheepfold where the flock is and he is wearing his *epitrachelion* (stole) and is blessing; and he performs the Blessing Service” (“Καὶ ἐλθὼν ὁ ἱερεὺς ἐν τῇ μάνδρᾳ ἔνθα εἰσὶν τὰ ποίμνια καὶ βαλὼν ἐπιτραχήλιον ποιεῖ εὐλογητόν· καὶ ποιεῖ ἀγιασμόν...”).

(Fols. 141r-142r) Inc. “In those days the servant of the Lord, Saint Mamas, was living in the mountains, and with the aid of our Lord Jesus Christ he was milking his flocks and the deer and was producing cheese and cream cheese which he was distributing to the poor” (“Ἐν ταῖς ἡμέραις ἐκεῖναις, ὁ δοῦλος τοῦ Θεοῦ Μάμας, ὑπῆρχεν ἐν τοῖς ὄρεσι, διὰ τῆς δυνάμεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀρμέβων

¹⁷⁸ Ioannides (2000).

¹⁷⁹ Constantinides (1985); Ioannides (2000) 24.

τὰ ποιίμνια αὐτοῦ καὶ τὰς ἐλάφους καὶ ποιῶν τύρους καὶ ἀνθοτύρους καὶ τοῖς πένησι διανεμῶν ...”). (Fols. 142r-143r) Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῷ λόγῳ συστησάμενος τὰ πάντα τὰ πρὸς σωτηρίαν τοῦ γένους ἡμῶν, μὴ παρίδῃς τὴν δέησιν τοῦ ταπεινοῦ καὶ εὐτελοῦς δούλου σου Μάμαντος...”

(Fols. 143r-144v) Inc. “Ὁ ἅγιος Μάμας ὁ ἀρχιποιμὴν, ἐποίμανεν πρόβατα καὶ αἴγας εἰς χιλιάδας τρεῖς· ἐποίει δὲ τύρους καὶ ἀνθοτύρους, καὶ διανείμας τοῖς πένησιν καὶ εἰς χήρας καὶ ὀρφανά...”

(Fol. 144r-v) Lost folio, detached from the manuscript.

d. (Fol. 145r-v) Other prayer (“Εὐχή ἐτέρα”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐξουσίαν ἔχων πάσης κτίσεως, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, ὡς ἠλόγησας καὶ ἐπλήθυνας τὰ ποιίμνια τοῦ πατριάρχου Ἰακώβ...”

“And he sprinkles the sheepfold and the flock with the Holy Water and chants the *troparion* in mode d” (“Καὶ ραντίζει τὴν μάνδραν καὶ τὰ ποιίμνια ἐκ τοῦ ἁγιάσματος καὶ λέγει τὸ τροπάριον ἦχος δ”).

Inc. “Ὁ μάρτυς σου Κύριε, Μάμας,¹⁸⁰ ἐν τῇ ἀθλήσει αὐτοῦ...”

“Κονδάκιον τοῦ ἁγίου ἦχος γ´· Ἡ Παρθένος σήμερον”.

Inc. “Ἐν τῇ ράβδῳ Ἄγιε, τῇ ἐκ Θεοῦ σοι δοθείσῃ...”

“Have mercy on us, O God. We pray for the protection of this flock and of this place. Hear us O God. And dismissal.” (“Ἐλέησον ἡμᾶς ὁ Θεός. Ἔτι δεόμεθα ὑπὲρ τοῦ διαφυλαχθῆναι τὴν ποιίμνην ταύτην καὶ τὸν τόπον τοῦτον. Ἐπάκουσον ἡμῶν ὁ Θεός. Καὶ ἀπόλυσις”).

H.9. *Athos, Pantokratoros Monastery, 82 (1685 AD)* [fig. 3]

a. (Fols. 84v-85v) Service taking place at the field, or at the vineyard, or at the garden, in case of damage caused by reptiles or other species (“Τάξις γινομένη εἰς χωράφιον ἢ εἰς ἀμπελῶνα ἢ εἰς κήπον, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν ἢ ἄλλων εἰδῶν”):

Inc. “It is needed to have a [Divine] Liturgy and light the oil lamp of Saint Tryfon, or of Saint Efstathios, or of Saint Ioulianos Livyos” (“Χρὴ γίνεσθαι λειτουργίαν καὶ ἄπτειν κανδήλαν τοῦ ἁγίου Τρύφωνος, ἢ τοῦ ἁγίου Εὐσταθίου, ἢ τοῦ ἁγίου Ἰουλιανοῦ τοῦ Λίβυος...”).

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν· καὶ τὸν μὲν οὐρανὸν κατακοσμήσας διὰ τῶν μεγάλων φωστήρων...”

b. (Fols. 86a-91a) Prayer of Saint Martyr Tryfon recited at the gardens and the vineyards and the fields (“Εὐχή τοῦ ἁγίου μάρτυρος Τρύφωνος λεγομένη εἰς κήπους καὶ ἀμπελῶνας καὶ εἰς χωράφια”):

Inc. “When I was in the town of Kampsados and I was taking care of the geese and grazing...” (“Ὀντος μου ἐν Καμψάδου κόμη καὶ τὰς χήνας ἐπιμελουμένου μου καὶ βόσκοντος...”)

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλογήσας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανῆ...”

¹⁸⁰ Μάμας] Μάμαντος cod.

Conclusions

The comparative liturgical study of the aforementioned *Euchological* sources confirms that those originating from Jerusalem and Sinai attest to and preserve a large number of prayers relevant to pastoral activities. These prayers were transferred, copied, and used during the Services incorporating the *Euchologion* tradition of the rest of the regions, such as Southern Italy and Greece, as well as Cyprus. Nine surviving Cypriot *Euchologia*, dating from the fourteenth to the seventeenth century, preserve and transmit prayers deriving from the liturgical tradition of the Middle East (Palestine and Sinai), as in the cases of the *Euchologia* from Southern Italy and Greece.

The conclusions drawn from the liturgical study of the prayers in the nine Cypriot *Euchologia*, and their comparison with the corresponding sources originating from other regions, can be summarized as follows:¹⁸¹

1. The group consisting of the five sixteenth-century *Euchologia* from Cyprus, which belonged to Bishops (*Archieratikon*), does not include prayers in relation to pastoral activities (*Larnaka, Kitiou Bishopric, 18; Milan, Biblioteca Nazionale Braidense, AD XI 47; Patmos, Saint John the Theologian Monastery, 647*).¹⁸² In *Rome, Biblioteca Apostolica Vaticana, Barb. gr. 390* there is only one prayer for the reaping (“εὐχὴ ἐπὶ θέρου”) (H7a), while in *Athos, Dionysiou Monastery, 489*, the Service for the flocks is a later addition (H6a).
2. In the Cypriot *Euchological* sources there is no prayer for the blessing of meat or cheese and eggs. Analogous prayers for blessing the consumption of meat are encountered in the *Euchologia* of Constantinople (B1b), Sinai (A2a, C8a), Palestine (D7e), and mainly in those of Southern Italy (F1e, F2f, F4c, F6b, F7a, F8a, F9b).¹⁸³ Relevant prayers for the blessing of cheese and eggs can be found in Sinai (C12b), Palestine (D4c, D7f), and Southern Italy (F2e, F4d, F9a).

Prayers for the blessing of flock

3. The Cypriot *Euchologion Karditsa, Koronis Monastery, 8* contains two prayers for the blessing of the flock (“εὐχὴ εἰς ποιμνὴν”) (H4a and H4h).¹⁸⁴ The first (H4a) is encountered in *Euchologia* from Palestine, such as *Jerusalem, Greek Patriarchal Library, Saint Savvas 57* (see D3b²), while the second (H4h) is the fourth version of the oldest prayer of Palestinian origin, i.e. *Rome, Biblioteca Apostolica Vaticana, Barb. gr. 336*.¹⁸⁵ This fourth version of the prayer H4h conforms to a large extent to the third

¹⁸¹ We are fully aware that only the final complete edition and the comparative liturgical study of each prayer separately, as preserved in the various sources, can lead to accurate results and conclusions. The present study is limited to some preliminary and general conclusions, without going into further details regarding the numerous small variations and disparities that we identify in the case of each prayer.

¹⁸² Ioannides (2000) 23, 85-86; Ioannides (2004).

¹⁸³ See Velkovska (1992) 365-367.

¹⁸⁴ The two prayers of the Cypriot *Euchologion Athos, Dionysiou Monastery, 489* (H6a¹ and H6a²) are consistent only with the first part of the corresponding prayers H4h and H4a, since several additions were made to their second parts.

¹⁸⁵ Jacob (2011) 471-486.

known version (see H8d),¹⁸⁶ as well as to a corresponding prayer of the tenth-century *Euchologion* from Southern Italy, *Grottaferrata, Biblioteca della Badia greca, Γ.β. VII* (F3e).

4. The Cypriot *Euchologion Nicosia (Kaimakli), Private collection, 2* preserves four prayers for the blessing of a flock of animals (H8c-d). The third prayer H8c³ is found in the *Euchologion* of Palestine, i.e. *Jerusalem, Greek Patriarchal Library, Saint Savvas 57* (D3b).¹⁸⁷ The fourth prayer H8d is identified as the third version of the prayer of the oldest *Euchologion Rome, Biblioteca Apostolica Vaticana, Barb. gr. 336* (A1a, see also C3e, C11h, F1d, F2h, F3d), of Palestinian origin (see also D4a).¹⁸⁸

Prayers for the blessing of sacrificed [animals]

5. The only Cypriot *Euchologion* which preserves two prayers for the blessing of “victims” is *Karditsa, Koronis Monastery, 8* (H4g, H4i). The first prayer (H4g) is attested in ancient sources of Constantinople (B1a), Sinai (C3b), Southern Italy (F6a), and Palestine (D3a). The second prayer (H4i) is encountered in an older *Euchologion* from Palestine, i.e. *Jerusalem, Greek Patriarchal Library, Saint Savvas 377* (D2c).

Prayers for the blessing of sowing, reaping, and threshing

6. Two prayers from the oldest *Euchologion Rome, Biblioteca Apostolica Vaticana, Barb. gr. 336* are preserved in Cypriot *Euchologia*. Those are: A1d (see H2a) and A1e (see H2b, H3g, H4d, H5b and H7a).

7. Analogous prayer for the reaping (“ἐπὶ θέρους”) is found in the Cypriot *Euchologia* H1b and H4e, as well as in the *Euchologion Sinai, Saint Catherine Monastery, 971* (C9c).

8. Two prayers from the oldest *Euchologion* of Constantinople, *Paris, Bibliothèque Nationale de France, Coislin 213*, are found in the Cypriot *Euchologia*: the first (B1d) in the Cypriot *Euchologia* H3e and H5a (see also C6a, C10a, C11a, D1a, E6a), and the second (B1e) in H3a (see also C11b, D1b).

9. The prayer for the threshing (“ἐπὶ ἄλωνος”) found in *Euchologia* from the provinces (F2d, F3c, D6d, E4c) is encountered in the two Cypriot *Euchologia*, H2c and H3c.

10. The prayer for the threshing (“ἐπὶ ἄλωνος”) found in *Euchologia* from the provinces (C4b, C10b, F4b) is encountered in the Cypriot *Euchologion Sinai, Saint Catherine Monastery, 989* (H3b).

11. The supplementary prayer for the threshing (“ἐτέρα εἰς ἄλωνα”) found in *Euchologia* from the provinces (C11d, D1d, D2b) is encountered in the Cypriot *Euchologia* H3d and H4f.

12. The prayer for the beginning of sowing (“εὐχὴ ἐπὶ ἀρχὴν σπορᾶς”) of the Cypriot *Euchologion Nicosia, Library of the Archbishopric of Cyprus, 67* (H1a) is encountered in analogous sources from Palestine (D1a), Sinai (C11a), Southern Italy (F4a), and Greece (E1a and E2a).

13. The prayer for the beginning of sowing (“ἐπὶ ἀρχὴν σπόρου”) in the Cypriot *Euchologia* H3f and H4b is encountered in ancient twelfth- and thirteenth-century *Euchologia* from Sinai (C5c)

¹⁸⁶ Jacob (2011) 479.

¹⁸⁷ Prayers relevant to the flocks which refer to Saint Mamas are encountered from the twelfth century onwards in sources from the Middle Eastern provinces (C5g, D3b, D6e, D8b), and later in Greece (E2c) and Cyprus (H8:c1-3, d).

¹⁸⁸ Jacob (2011) 479.

and Southern Italy (F7d), as well as in sixteenth-century *Euchologia* from Greece (E6c and E7a).
 14. The corresponding prayer—“prayer for the blessing of seeds” (“εὐλογίας σπόρου”)—in the Cypriot *Euchologion Karditsa, Koronis Monastery, 8* (H4c) appears two centuries earlier in the Palestinian *Euchologion Jerusalem, Greek Patriarchal Library, Saint Savvas 377* (D2a).

Prayers for the blessing of fields

15. The order for the Service taking place in fields, vineyards, and gardens in the Cypriot *Euchologia* (H3h, H8a, H9a) became widely available in the sixteenth century (C12a, E7b), but is encountered at least a century earlier in provincial *Euchologia* (E5a).

16. In the Middle East, from the twelfth century onwards, a special Aporcism (“Ἀπορκισμός”) in the name of Saint Tryfon for the vineyards, the gardens, and the fields is encountered (see C5f, C8b, D3c). From the fifteenth century onwards, for the same circumstances and needs, the special prayer of Saint Tryfon (“Εὐχή τοῦ ἁγίου μάρτυρος Τρύφωνος”) is witnessed in provincial *Euchologia* like those of Palestine (D4d, D5b, D7d), Greece (E5b, E7b³⁻⁴, E8a) and Cyprus (H8b, H9b).

I. Orders for the Services and prayers in the *Euchologia* in use¹⁸⁹

The present liturgical rite preserves and uses in its customary *Euchologia* either various autonomous arrangements or the celebration of the Small Blessing Service (*Mikros Agiasmos*), along with the addition of prayers for each of the following occasions:

1. Prayers for the blessing of the flock

a. Prayer for the flock (“Εὐχή εἰς τὸ εὐλογῆσαι ποιμνὴν”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐξουσίαν ἔχων πάσης κτίσεως, σοῦ δεόμεθα...”¹⁹⁰

b. Prayer in case of disease of the cattle (“Εὐχή εἰς νόσον βοῶν”):

Inc. “Δέσποτα φιλόανθρωπε, Κύριε ὁ Θεὸς ἡμῶν, ὁ εὐλογήσας πάντα τὰ ὄντα καὶ ἐξουσίαν ἔχων πάσης τῆς κτίσεως...”¹⁹¹

c. Prayer for the blessing of the flock (“Εὐχή ἐπὶ ποιμνῆς”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀληθινὸς ἀμνὸς ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ μὴ παραβλέπων ψυχὰς σοὶ δεομένας...”¹⁹²

d. Prayer of Saint Modestos for the animals (“Εὐχή εἰς κτήνη τοῦ ἁγίου Μοδέστου”):

Inc. “Ὁ τοῦ φωτὸς δημιουργός, Κύριε Ἰησοῦ Χριστέ, καταξιώσόν με τῆς βασιλείας σου ἐπιτυχεῖν...”¹⁹³

¹⁸⁹ We refer to the following six *Euchologia* still in use: Goar (1730)²; Zervos (1862)²; Papadopoulos (1927); Simonopetra Monastery (2002)²; Agathangelos (2012)¹⁹; Bilalis (2014).

¹⁹⁰ Goar (1730)² 589; Zervos (1862)² 503; Papadopoulos (1927) 381-382; Agathangelos (2012)¹⁹ 364; Bilalis (2014) 559. See also Jacob (2011) 479.

¹⁹¹ An important part of the prayer is identical to the previous prayer 11a. See Simonopetra Monastery (2002)² 61; Agathangelos (2012)¹⁹ 364-365.

¹⁹² Goar (1730)² 589; Simonopetra Monastery (2002)² 62.

¹⁹³ Simonopetra Monastery (2002)² 63; Agathangelos (2012)¹⁹ 365-366.

e. Other prayer of Saint Modestos (poem of monk Nikodimos Agioreitis) [“Εὐχή ἑτέρα τοῦ ἁγίου Μοδέστου (ποίημα Νικοδήμου μοναχοῦ Ἀγιορείτου)”]:

Inc. “Κύριε, Ἰησοῦ Χριστέ ὁ Θεός μου, ὁ ἐλεήμων καὶ πανάγαθος, ὁ πᾶσαν τὴν νοητὴν καὶ αἰσθητὴν κτίσιν ἐν σοφίᾳ δημιουργήσας...”¹⁹⁴

f. Prayer of Saint Great Martyr Mamas read to the animals (“Εὐχή λεγομένη εἰς κτήνη τοῦ ἁγίου μεγαλομάρτυρος Μάμαντος”):

Inc. “Ἴδου ἐγὼ ὁ ἁμαρτωλὸς καὶ ἐλάχιστος Μάμας, ὑπάρχων ἐν τοῖς ὄρεσι...”¹⁹⁵

g. Prayer of Saint Mamas for the plunge of sheep (“Εὐχή εἰς πτώσιν προβάτων τοῦ ἁγίου Μάμαντος”):

Inc. “Δέσποτα παντοκράτωρ Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ σπλάγχνα ἐλέους σου καὶ οἰκτιρισμῶν...”¹⁹⁶

h. Prayer in case of any kind of disease of the cattle, sheep, and goats (“Εὐχή εἰς πᾶσαν ἀσθένειαν βοῶν, προβάτων καὶ αἰγῶν”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ πᾶσαν ἀσθένειαν βοῶν, προβάτων καὶ αἰγῶν ἐπιστάμενος, ἐπικαλούμεθά σε, βασιλεῦ ἀκήρατε...”¹⁹⁷

2. Prayers for the blessing of sowing, reaping, and threshing

a. Prayer for the beginning of sowing (“Εὐχή εἰς ἀρχὴν σπορίμων”):

Inc. “Ὁ ὢν Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, ὁ ποιήσας τὴν γῆν...”¹⁹⁸

b. Prayer for the beginning of sowing (“Εὐχή εἰς ἀπαρχὴν σπόρου”):

Inc. “Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακαλοῦμέν σε τὸν σπόρον καὶ τοὺς καρποὺς τούτους...”¹⁹⁹

c. Prayer for the seeds (“Εὐχή ἐπὶ σπόρου”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ἐκ τῆς ἀχράντου καὶ παμπλούτου παλάμης σου, τὴν προκειμένην πρὸ ὀφθαλμῶν σου...”²⁰⁰

d. Prayer for the seeds (“Εὐχή εἰς τὸν σπόρον”):

Inc. “Δέσποτα Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐκ τῆς ἀσπόρου ἀρούρας, καὶ ἐκ τῆς χώρας τῆς μὴ δεξαμένης τὴν σπορὰν βλαστήσας...”²⁰¹

e. Prayer for the blessing of the threshing (“Εὐχή ἐπὶ εὐλογίῃ ἄλωνος”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”²⁰²

¹⁹⁴ Simonopetra Monastery (2002)² 64-66; Agathangelos (2012)¹⁹ 366-368.

¹⁹⁵ Simonopetra Monastery (2002)² 67-68; Agathangelos (2012)¹⁹ 369-370.

¹⁹⁶ Simonopetra Monastery (2002)² 69.

¹⁹⁷ Simonopetra Monastery (2002)² 70-71.

¹⁹⁸ Goar (1730)² 557; Zervos (1862)² 503; Papadopoulos (1927) 381-382; Simonopetra Monastery (2002)² 224-225.

¹⁹⁹ Simonopetra Monastery (2002)² 225.

²⁰⁰ Zervos (1862)² 494; Papadopoulos (1927) 374-375; Agathangelos (2012)¹⁹ 357-358; Bilalis (2014) 553.

²⁰¹ Papadopoulos (1927) 505.

²⁰² Simonopetra Monastery (2002)² 226.

f. Prayer for the threshing (“Εὐχὴ ἐπὶ ἄλωνος”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ἡ πηγὴ τῶν ἀγαθῶν, ὁ κελεύσας τῇ γῆ ἐξενεγκεῖν καρπὸν...”²⁰³

g. Prayer for the rearing (“Εὐχὴ ἐπὶ θέρους”):

Inc. “Σοὶ Κύριε τῷ τελειωτῇ πάντων καὶ κηδεμόνι καὶ λήγοντες καὶ ἀρχόμενοι τὴν εὐχαριστίαν ἐπὶ πᾶσιν προσαναφέρομεν...”²⁰⁴

h. Prayer for the rearing (“Εὐχὴ ἐπὶ θέρους”):

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τὴν πολλὴν σου εὐσπλαγχνίαν ἀγαγὼν ἡμᾶς εἰς τὸν καιρὸν τοῦτον...”²⁰⁵

3. Prayer for the blessing of the field

a. Service taking place at the field, or the vineyard, or the garden, in case of damage caused by reptiles (“Τάξις γινομένη εἰς χωράφιον, ἢ εἰς ἀμπελῶνα, ἢ εἰς κῆπον, εἰ συμβῆ βλάπτεσθαι ὑπὸ ἐρπετῶν καὶ ἄλλων εἰδῶν”):

Inc. It is needed to have a [Divine] Liturgy, and light the oil lamp of Saint Tryfon, or of Saint Efstathios, or of Saint Ioulianos Livyos (“Χρὴ γίνεσθαι Λειτουργίαν, καὶ ἄπτειν κανδήλαν τοῦ ἁγίου Τρύφωνος, ἢ τοῦ ἁγίου Εὐσταθίου, ἢ τοῦ ἁγίου Ἰουλιανοῦ τοῦ Λίβυος...”).

Inc. “Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ἀρχῇ τῆς δημιουργίας σου ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν...”²⁰⁶

b. Exorcism of Saint Martyr Tryfon, read at the gardens, vineyards, and fields (“Ἐξορκισμὸς τοῦ ἁγίου μάρτυρος Τρύφωνος λεγόμενος εἰς κήπους, ἀμπελῶνας καὶ χωράφια”):

Inc. “When I was in the town of Lampsakos and I was taking care of the geese and grazing...” (“Ὀντος μου ἐν Λαμψάκου κόμη καὶ τὰς χῆνας ἐπιμελουμένου μου καὶ βόσκοντος...”)

Inc. “Δέσποτα Κύριε, Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἐν τῇ ἐνσάρκῳ σου οἰκονομία εὐλόγησας τὴν Βηθλεὲμ καὶ τὴν Γεσθημανῆ καὶ πρῶην τὸν οἶκον Ἰακώβ...”²⁰⁷

4. Prayers for the blessing of food

The main components of the Mediterranean diet and of the diet of the peoples of the Middle East—wheat, wine, olive oil (“ὁ σῖτος, ὁ οἶνος, τὸ ἔλαιον”), dairy products, meat—are blessed during every meal:

Inc. “Ο Christ God, bless the food and drink of Thy servants” (“Χριστέ ὁ Θεός, εὐλόγησον τὴν βρῶσιν καὶ τὴν πόσιν τῶν δούλων σου...”)

²⁰³ Goar (1730)² 523; Zervos (1862)² 496; Agathangelos (2012)¹⁹ 358; Bilalis (2014) 554.

²⁰⁴ Simonopetra Monastery (2002)² 226-227.

²⁰⁵ Goar (1730)² 524; Papadopoulos (1927) 505.

²⁰⁶ Goar (1730)² 554; Zervos (1862)² 499-500; Papadopoulos (1927) 378-379; Agathangelos (2012)¹⁹ 352-353; Bilalis (2014) 556. See also Simonopetra Monastery (2002)² 46-47.

²⁰⁷ Goar (1730)² 554-556; Zervos (1862)² 500-503; Papadopoulos (1927) 379-381; Simonopetra Monastery (2002)² 48-51; Agathangelos (2012)¹⁹ 353-357; Bilalis (2014) 556-558.

Inc. “Blessed are you O Lord, the One who shows mercy and nourishes us through his rich gifts” (“Εὐλογητὸς ὁ Θεός, ὁ ἐλεῶν καὶ τρέφων ἡμᾶς ἐκ τῶν αὐτοῦ πλουσιῶν δωρεῶν...”) ²⁰⁸

Being a recipient of the rich gifts of the Creator can become the instigation of special thanks and praise of God the Bestower, as well as of a specific blessing of the dairy products and the meat prior to their consumption, after the long period of severe and rigorous fasting during the period of the Great Lent (*Tessarakosti*) and the Holy Week:

a. Prayer for the blessing of cheese and eggs (“Εὐχή εἰς τὸ εὐλογῆσαι τυρὸν καὶ ᾠά”):

Inc. “Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἀπάντων, εὐλόγησον τὸ γάλα τὸ πεπηγός, σὺν αὐτῷ δὲ καὶ τὰ ᾠά...” ²⁰⁹

b. Prayer for the blessing of meat to be consumed on the Saint and Great Holy Easter Sunday (“Εὐχή εἰς τὸ εὐλογῆσαι ἐδέσματα κρεῶν τῇ ἁγίᾳ καὶ μεγάλῃ Κυριακῇ τοῦ Πάσχα”):

Inc. “Ἐπίσκεψαι, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, τὰ ἐδέσματα τῶν κρεῶν καὶ ἁγιάσον αὐτά, ὡς ἡγίασας τὸν ἁμνόν, ὃν σοι προσήγαγεν ὁ πιστὸς Ἀβραάμ...” ²¹⁰

c. Prayer for the offering of a lamb (“Εὐχή ἐπὶ τοῖς προσφέρουσιν ἁμνόν”):

Inc. “Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ προσδεξάμενος τοῦ Ἀβραάμ τὴν ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ υἱοῦ αὐτοῦ...” ²¹¹

The liturgical tradition—the pious Christians’ faith and refuge in divine help, protection, and blessing—is alive and timeless. To date, there are villages in Cyprus whose name is directly associated with “milk”, such as Galata (Nicosia district),²¹² Galataria (Pafos district), and Galateia in the Turkish-occupied territory (Famagusta-Karpasia district). The wellknown ancient church of Panagia Galoktisti in Kato Pyrgos of Tillyria (eleventh to twelfth century) is unique. As an expression of gratitude for the miraculous intervention of the Virgin Mary, who healed their sick sheep, the shepherds living in the vicinity repaired the church, which was in ruins, by joining the stones with mortar in which the water was replaced by milk.²¹³ The dependency of Saint Modestos of the Holy Monastery of Stavrovouni was the place of residence of the monks engaged in agriculture and livestock farming. In 1953, a single-aisled church dedicated to Saint Modestos was built in order to address the liturgical needs of the monks residing there permanently.²¹⁴

The refugees residing at the fertile community of Kofinou, a village with a long tradition in livestock

²⁰⁸ See in the *Great Orologion* (“Ὁρολόγιον τὸ Μέγα”) the two Services: “Short Service read at the refectory, before and after the meal” (“Σύντομος ἀκολουθία τῆς τραπέζης πρὸ τοῦ ἀρίστου καὶ μετὰ τὸ ἄριστον”) and “Prayer read at the refectory before and after the dinner” (“Εὐχή τῆς τραπέζης πρὸ τοῦ δείπνου καὶ μετὰ τοῦ δείπνου”).

²⁰⁹ Goar (1730)² 568; Zervos (1862)² 504; Papadopoulos (1927) 382; Simonopetra Monastery (2002)² 232; Agathangelos (2012)¹⁹ 375; Bilalis (2014) 559-560.

²¹⁰ Goar (1730)² 566; Zervos (1862)² 504; Papadopoulos (1927) 382; Simonopetra Monastery (2002)² 233; Agathangelos (2012)¹⁹ 374-375; Bilalis (2014) 559.

²¹¹ Goar (1730)² 567.

²¹² Charalampous (2015) 2-3.

²¹³ Philotheou (2010).

²¹⁴ Stavrovouni Monastery (1988) 195-196.

farming and agriculture, built the first refugee church dedicated to Saint Modestos. To date, in the town of Athinainou, the commemoration of Saint Modestos (December 16) is celebrated with grandiose festivities by the farmers of the surrounding area. On the Feast Day of Saint Tryfon (February 1), the Small Blessing Service (*Mikros Agiasmos*) takes place at an oversized baptismal font donated by the Association of Cattle Breeders of Athinainou. The blessed water is given to the agriculturists and farmers for sprinkling and thus blessing their farms, as well as their fields and gardens.²¹⁵ Until today, in the case of animal diseases, it is common for farmers to have recourse with ardent faith to the power of God through the celebration of the Small Blessing Service (*Mikros Agiasmos*) and the recitation of the appropriate prayers at the end, as well as the sprinkling of animals and of their water trough with Holy Water. Until the 1950s, in the town of Idalion, when a cow was affected by a disease, its owner would light all the candles of the church of Saints Andronikos and Athanasia with virgin olive oil. Using oil from the sleepless vigil lamp of the icon of the two saints, he would cross the sick animal, thus allowing the “healer” saints to perform their miracles and restore its health. The act of the shepherds who offer as alms the milk produced on Easter Sunday, or its derivatives, is moving as well as exemplary. In many places they also used to distribute milk as alms during Cheesefare Week, or on the feast day of Saint Mavri (May 3).

In conclusion, the figure of the “Shepherd”, pastoral life in general, and its products (meat and dairy products) are blessed and acknowledged by Christ himself and His Church. God-man Jesus Christ was born in an animal cave and reclined in a sheepfold, and was worshiped by shepherds, from whom he had received their pastoral gifts. They were the first who became aware of the joyful message and angelic praise; they admired, worshipped, glorified, and became infallible witnesses and evangelists of the great and paradoxical miracle of the “Birth of Christ” (“Χριστοῦ Γεννήσεως”).²¹⁶

Jesus Christ, the Son and Word of God, the second person of the Holy Trinity, fulfilled with His incarnation and the whole realization of Divine Economy the prophecies and expectations of the Old Testament Prophets. He calls Himself the “Good Shepherd”, humans His “flock and sheep”, His disciples throughout the centuries “Shepherds”, His voluntary sacrifice “Paschal Lamb” and “slaughtered lamb”, and milk and its derivatives a “sign” of divine blessing foreshadowing and anticipating the everlasting blessings to come. The theological tradition of the Church, through the Holy Scriptures, the patristic literature, the ecclesiastical art, and the hagiographical and liturgical life (prayers and hymnographic sources), records a large number of references to pastoral life and to dairy products. Finally, the long and rich tradition of prayers preserved in manuscripts which originated in the Middle East (Palestine and Sinai), in contrast to the few examples of *Euchologia* from Constantinople, preserves and testifies to a multitude of prayers and rites of divine blessing, provision, protection, and sanctification of all the facets of pastoral life and the

²¹⁵ On the life and activities of agriculturists and livestock farmers in Athinainou, see Lamprou (2014) 614-664, 686-729.

²¹⁶ See the Symbol of Faith (Creed), fourth article: “Who for us men and for our salvation came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man” (“Τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα”).

relevant labors. The liturgical regions of Southern Italy, Greece and Cyprus –through the evidence provided by the nine Cypriot *Euchologia*—inherit and significantly preserve the liturgical tradition of the Middle East.

Saint Epifanios, Bishop of Konstantia of Cyprus, summarizing the whole act of the Divine Economy of the God-man Jesus Christ for the salvation of man, notes in his work *Panarion*: “He Himself is temple, Himself sacrifice, Himself priest, Himself altar, Himself God, Himself Man, Himself king, Himself high-priest, Himself sheep, Himself lamb; He became all in all for us, in a manner that He became life for us in every way” (“αὐτὸς ἱερεῖον, αὐτὸς θῦμα, αὐτὸς ἱερεύς, αὐτὸς θυσιαστήριον, αὐτὸς Θεός, αὐτὸς ἄνθρωπος, αὐτὸς βασιλεύς, αὐτὸς ἀρχιερεύς, αὐτὸς πρόβατον, αὐτὸς ἀρνίον, τὰ πάντα ἐν πᾶσιν ὑπὲρ ἡμῶν γενόμενος, ἵνα ἡμῖν ζωὴ κατὰ πάντα τρόπον γένηται”).²¹⁷

Saint Neofytos the Recluse, in his *Encomium to the Exaltation of the Holy and Life-giving Cross* (“εἰς τὴν παγκόσμιον Ὑψωσιν τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ”), emphasizes with respect to the Crucifixion and the Resurrection of Christ: “Rejoice, the triple tree and shaded single tree, on which the good shepherd closed His eyes at noon on mount Golgotha and rose as a good pastor; from a foreign sheepfold He gathered His flock, which by holy and most holy gate enter and walk and enjoy the plenitude and the uncompounded grass, the delight of Paradise.” (“Χαῖρε, τὸ τριδένδριον καὶ κατάσκιον μονόδενδρον ξύλον, ἐφ’ ᾧ καὶ ἐφυπνώσας ‘ὁ ποιμὴν ὁ καλὸς’ ἐν μέση μεσημβρία ἐν τῷ ὄρει Γολγοθᾶ καὶ ἀφυπνισθεὶς ὡς ἀγαθὸς ποιμενάρχης ἐξ αὐλῆς ἀλλοτρίας συνήγαγε ποίμνια, ἅτινα καὶ διὰ θύρας ἀγίας καὶ ὑπεραγίας εἰσπορεύονται καὶ ἐκπορεύονται καὶ νομῆς εὐποροῦσι καὶ χλόης ἀκηράτου, τῆς παραδείσου τρυφῆς”).²¹⁸

We conclude with the prayer and supplication of the same author, Saint Neofytos the Recluse, from chapter 19 of his book *Pentikontakefalon* (“Πεντηκοντακέφαλον”): “I became a lost sheep, o pastor, seek to find me, You the good shepherd. Save me from the wolves, demons, and my bestial passions, the intruding thoughts and the deceitful delights. Do not allow me to become their food, neither to become alien to Your holy flock.” (“Πρόβατον πέλω ἀπολωλός, ποιμενάρχα, ζήτησον εὐρὲ ὁ ποιμὴν ὁ καλὸς με· σῶσον ἐκ λύκων δαιμόνων καὶ θηρίων παθῶν με καὶ κλεπτῶν λογισμῶν καὶ ἡδονῶν δολερῶν με· μὴ με κατάβρωμα τούτων συγχωρήσης γενέσθαι, μὴ σου τῆς ποίμνης διακριθῶ τῆς ἀγίας”).²¹⁹

²¹⁷ Holl (1922) 330.2-5 (55, 4).

²¹⁸ Papatriantafyllou-Theodoridi (1999) 202.554-559.

²¹⁹ Sotiroudis (1996) 280.7-11.

Abbreviations

- ΕΠΕ = *Ἑλληνες Πατέρες της Εκκλησίας* [*Greek Church Fathers*] (1972 ss.), edited by Christou, P. K. Patristic editions “Gregory Palamas”: Thessaloniki.
- ΘΗΕ = *Θρησκευτική και Ηθική Εγκυκλοπαιδεία* [*Religious and Ethical Encyclopedia*] (1962-1968), 12 volumes. Athanasios Martinos: Athens.
- ΜΟΧΕ = *Μεγάλη Ορθόδοξη Χριστιανική Εγκυκλοπαιδεία* [*Great Orthodox Christian Encyclopedia*] (2010-2015), 12 volumes. Stratigikes editions: Athens.
- ΒΒΓΓ = *Bollettino della Badia Greca di Grottaferrata*.
- ΟCΑ = *Orientalia Christiana Analecta* (1935ss.), Pontificium institutum orientalium studiorum: Rome.
- ΟCΡ = *Orientalia Christiana Periodica*.
- ΡΓ = *Patrologiae Cursus Completus. Series Graeca* (1857-1866), edited by Migne, J.-P., 161 volumes, Paris.
- ΡΙΟ = Pontificio Istituto Orientale, Rome.

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[Note: Superscript numbers in references refer to edition number of the text.]

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