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FACULTY of THEOLOGY

Department of Practical Theology

***Intercession of the saints in the prayer sequences
of the liturgy from the Byzantine ritual
(according to the Slavic sources of the XV-XIX centuries)***

ABSTRACT

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1. General characteristics of the dissertation

1. 1. Relevance of the topic

The relevance of the researched dissertation topic is the first condition for proceeding to its amplification. From a confessional point of view against the claims that the relationship with God does not need a mediator but is immanent (but it does not complement or replace the more accurate definition - immanent in the sense of human predestination in the divine hierarchy), the Orthodox dogmas - the correct interpretation of the Sacred Scripture (the Bible) and the practice in Sacred Tradition preserved and transmitted by the Holy Fathers of the Church – this is the main argument in confirmation of this subordination, which places *the intercession (mediation) of the saints* as the indispensable condition for our salvation. Paul advises "the saints who are at Philippi" to care not only for themselves (in the context of salvation as a personal work), "but also for others" (Phil. 2:4). If this address is from person to people (on his testimony having received the doctrine personally from the Lord), how much more the commandments of love given by the Teacher to His friends should not be forgotten? As true followers of Him, succeeding generations of Christians are also bound to remember the people who lived in the time under study, to whom the continuity of the faith is due.

The chronological segment considered in the dissertation shows the continuity of the tradition from apostolic times, which has been traced and proved as much as possible. The living tradition answers the question of what makes the topic existential for believers who define themselves as Orthodox Christians. *The intercession of the saints* who glorified God in their lifetime is still an integral part of the liturgical *praxis* today, a living link of the ordinary Christians with the Holy Trinity, and the number of Christ's first witnesses both now and until His Second Coming will be joined by numerous new intercessors for the earthly Church, making the theme always a contemporary and essential part of Orthodox worship.

1.2 Scopes and Tasks

The scope of researching the Slavic sources of Bulgarian, Russian and Serbian editions of the Byzantine liturgical ritual, is to trace and prove the Byzantine continuity from the peoples who used the old Bulgarian language for worship; to what extent *the intercession of the saints* is part of the cult of the Eastern Orthodox ritual and to what extent it is sustained in the tradition

conveyed through the bishops ever since the Apostolic Age. Historically, the symphony between the State and the Church in the strong centuries as taking on the path of the authentic spiritual promotion of Bulgaria is important and shows an attitude towards such a detail as *the intercession of the saints*, an indication of a zealous acceptance and confession of faith, clearly evident with the example about the cult of the holy Tiveriupol (Strumica) martyrs in the Chapter 03.

The primary role of the Bulgarian State has been displayed in the establishment of Orthodoxy among the Slavic-speaking peoples with the most civilized tool – the spirit of the written word, expressed through the Old Bulgarian language in the various literary schools in Bulgaria, including the Tarnovo School, the latter one giving rise to the Euthymius Literary Reform, and unfortunately it remained incomplete. From a theological point of view, the main purpose of the dissertation, reviewed within the three parts of the Byzantine Liturgical Ritual, is to confirm the following: after the idea of the Savior's mission in the Holy Scriptures, imitating Him is the next in importance. *The intercession of the saints* has taken its well-deserved place in the liturgical practice of worship, and it further motivates one to study and prove it is an expression of the dogmas correctly reflecting the Divine Revelation.

The main tasks in the first place are: to trace the invocation of the *intercession of the saints* in the two liturgies of the Byzantine worship. Second: are the places in the Chrysostom liturgies (Liturgy of St. John Chrysostom) and Basil's liturgies (Liturgy of St. Basil the Great) always the same, or is there a change in the sequence of the prayers in question from a historical and dogmatic point of view. Third: what are the similarities and differences between the two liturgical orders (the Chrysostom liturgies and the Basil's liturgies). More attention was deliberately paid to the meaning of the prayer messages, and not to the linguistic differences in the Bulgarian, Russian and Serbian editions.

1.3 Interests, objectives and subjects

The presence and reflection of the main dogmas are of particular interest: Triadology, Christology, Soteriology, Eschatology and Mariology in the worship service of the divinely inspired Orthodox liturgy; in our case – of the Byzantine Liturgical Ritual, and thus to emphasize its uniqueness and non-alternativeness in general in the religious cults.

The objectives of the dissertation are 14 church service textbooks (twelve of them are copies in Church Slavonic language, and the last two are printed copies from the Bulgarian Renaissance age) created between the 15th and 19th centuries.

The subject of the topic are the prayer sequences calling for *the intercession of the saints* in the two orders of liturgies of the Byzantine Liturgical Ritual (the Chrysostom liturgies and Basil's liturgies), reflected in the studied liturgy textbooks, or a total of 24 sources; the Chrysostom liturgies and Basil's liturgies are missing in Liturgical Book III and Liturgical Book VIII, respectively; one is the service (entitled "Order of the Divine and Holy Liturgy" without specifying the author) in Liturgical Book XI, too; the service is also one in Liturgical Book XI; and only the Chrysostom liturgies were re-written in in Liturgical Book XII.

1.4 Research method

The main research method in the dissertation is the comparison of the places of *the intercession of the saints* in Liturgical Book 01, Liturgical Book 04 and Liturgical Book 03 (see below) with those of the sources, as proof of the sustainability and the immutability of the cult. Part of the sources used are the first translations by St. Cyril and Methodius and their followers/disciples; the Extensive Greek Euchology Book (Liturgy Book 03) from 1803, contemporary to the last stage of the studied period), preceding in time the last two printed sources from the age of the Bulgarian Renaissance; the Church Service textbook from 2001 – Service Book (Liturgical Book) 01 of Nathanael, the late Metropolitan bishop of Nevrokop, in use at today's liturgy in the Bulgarian Orthodox Church and the Liturgical Book 04, containing the Divine Liturgy of St. John Chrysostom (the Sofia Synodal edition, 2004). Liturgical Book 03, Liturgical Book 01 and Liturgical Book 04 are our chronological guidelines, verifying the researches performed; Liturgical Book 03 as a direct Byzantine successor and exponent of the Orthodox cult of the Byzantine Liturgical Ritual, and Liturgical Book 01 and Liturgical Book 04, as relevant and active in our time, proving the continuity and non-randomness of a church service.

The scientific papers of authors such as Protoiereus Prof. Bl. Chiflyanov, Prof. E. Kotseva, Protoiereus Prof. I. Ivanov, Archimandrite Assoc. Prof. Auxentius Delipapazov, as well as other scientists liturgists, also developed and

contributed to the clarification of the issues, cited in the relevant places, are important and fundamental for the state of the topic. Their views and opinions are presented in the dissertation with gratitude and appreciation for their scientific work.

2. Main Contents

2.1. First Chapter

In order to achieve a good result in the first chapter we search for the ontogenesis of the Christian worship; in particular *the intercession of the saints*, rooted in the Old Testament with examples taken from it, as well as examples related to the fulfillment of God's plan for the salvation of humanity by the New Testament evangelization.

It explores the period of Early Christianity in which the saints became an integral part of the cult, the antiminis, in terms of origin and significance, and also the early Christian Church's attitude to *the intercession of the saints*.

Important in didactic terms are the hagiographies of the saints – the first one Lovesaic contributed to the transmission and of the living example of holiness with the main purpose – imitation. The first prototype of imitation can be found in the pagans of antiquity.

The use of Synaxarium in the Christian cult as a passage of the hagiographic narrative in the liturgy shows once again the importance the Church attaches to the saints. This section ends with dogmatic decisions supporting the holiness, sanctioned at the seventh ecumenical church council.

One of the conclusions drawn at the end of each of the three parts of the first chapter is this: the unrepentant sinner cannot be an intercessor in this world or the other, either for himself/herself or for others, because God hears only his own (called by Him "friends"), that is, the righteous (John 16:23-24).

The saints as imitators of Christ are part of the divine economy, in fulfillment of which God the Father sent His Son for salvation through the knowledge of "Him who called us by His own glory and perfection" (1 Peter 1:3-9) and so to return to our original divine nature.

The task of those, who pleased God in their earthly life is dual: on the one hand, they are helpers (by God's grace) in the trials and labors of the people who call upon them; on the other hand, by offering the prayers of the earth's dwellers before the Creator, saints are our intercessors before God.

Thus emboldened, Christians live with the hope that God if not because of their weak faith or sinfulness, then because of “their friends”, will help in what they need. Because creation cannot be like Him (self-sufficient -e.g having its own existence), he foresaw it on the sixth day and said: It is not good for the man to be alone. I will make a helper suitable for him.” (Genesis 2:18) Thus, by helping and supporting one another (one form of intercession for one another) people, first of all, must do what He has commanded. The idea is that the person was created by God to be necessary and useful. The apostle Peter himself speaks of his own imminent intercession, promising, “And I will make every effort to see that after my departure you will always be able to remember these things.” (2 Peter 1:14-15)

In the divine economy for redemption of fallen man (the first Adam) promised through the prophets in the Old Testament and brought to fulfillment in the coming, preaching, the death on the cross, and resurrection of the Savior in the New Testament, the second most important theme in the Holy Scriptures (by command) becomes the imitation of Christ.

He commands us to follow and imitate Him, and *the intercession of the saints* (for „those who seek Him “) given to them for the sake of their won friendship with God means the fulfillment of Divine Providence for every soul that responds.

With these examples that we have taken arbitrarily from both Testaments it becomes clear that saints are called to be our intercessors in the Byzantine Liturgical Ritual.

The saints truly understand and follow the Gospel, and also participate in the catechization of the nations, imitating God’s Anointed with their blood.

The expectant character of Christianity, enshrined in it by definition and amplified further by the historical circumstances of the persecutions at the historical time under consideration, is perhaps the most adequate opposition to the hostility of official authority. The old status quo of Paganism, supported by the state in many ways purely formal, is doomed to give way to the new faith, which with its religion is successfully embraced by society.

The Christianity as phenomenon put the beginning of a new civilization that for many centuries would not conform to the conformism and opportunism that are characteristic of the untruth.

It is the specific hitherto unknown relationship between religion and the universal state that may explain why the first rank of witnesses, who glorified Christ, are martyrs.

The choice the saints make between eternal life and "good" in this short-lived and changeable world (on this earth) is for the sake of the infinite future eighth day, which requires a quick and decisive choice -a test for existential truth. By the right decision that the pleasers of God make, they not only receive the heavenly crown of glory, they themselves become examples to follow and participants in the worship as our intercessors.

The official cult of the Virgin Mary after the Third Ecumenical Council (431) and the decisions of the Seventh Ecumenical Council to venerate the saints through their images (icons) confirms that the Bible is interpreted in the right way.

Ultimately, the Church's cult of "God's friends" is primarily oriented toward their intercession for the earthly Church and invoking God's grace upon Christians (in imitation) as Jesus Christ has commended.

In practice, *the intercession of the saints* is the result of a spiritual experience inspired by the Holy Scriptures and by God's grace. It is confirmed by the unanimity of the holy fathers who lived in different times, but preserved and transmitted to the successors in the same way the dogmas of the true faith (which is directly reflected in the Holy Liturgy.)

It is essential in this conclusion to note the fulfillment of the promise of the supreme intercessor, the Savior: the coming and residence among people of the sent Comforter and Sustainer of the Church, the Holy Spirit (see John 16:7).

The conclusion is that the most succinct way of understanding the divine economy is the invocation of the Triune God "by the prayers of the Theotokos and of all the saints" in the Byzantine worship (as well as in worship in general), which shows that for the Church, as the body of Christ, all who have believed in the Savior are alive. They are the witnesses between people and God - the visible and the invisible, those who live in Heaven- the saints.

2.2Chapter Two

The second chapter consists of three parts. It involves expanding of the notion of holiness – the different groups of saints and their place in the Proskomedia. The different ways of manifestation of holiness over time, also expressed in *the intercession of the saints*, support the argument in the

dissertation against the classification of “historicity” of the subject of Liturgics. This is why, the topic is always relevant. Prayers and litanies related to the Byzantine Liturgical Ritual are examined.

The historical time of their creation, their use from Antiquity to the present day and their place in the liturgy are indicated (according to research possibilities). Contemporary liturgists say that the ritual (the liturgy) was clarified and completed by the 9th century.

In order to emphasize the importance that the church ascribes to *the intercession of the saints*, this part of the dissertation deliberately pays more attention to the service of St. Longinus the Centurion, whose testimony in the ninth hour is the key to the performance of the ritual.

In the Vespers and Matins sequences dedicated to the Divine pleaser, attention is also paid to his/her intercession, because in the liturgical context both services give fullness to the Holy Eucharist. The conclusion of the first part after tracing the origin of some of the elements of the Byzantine worship supports a genealogy of the cult in the Abrahamic God tradition coming from deep antiquity, one might say primordial.

However, in the foreseeable historical time, bearing in mind, the results of the venerable researchers cited above, and looking for continuity, it becomes clear that the worship before the final formation of the Byzantine Liturgy started from Jerusalem and continued on the shore of the Eastern Mediterranean, passed through Antioch of Orontes and Assyria to crystallize finally in Constantinople.

The other major influence coming from Alexandria affirms the unity of the ritual; i.e., it goes along with the Christianity preached to the nations, and the new liturgical ritual is expressed in the fullness of the worship to the "Triune in One God" along with the cult - to Theotokos and the saints. Together they complement and give absolute completeness to the Christian religion; one of the things about the full profession of the faith that we raise at the beginning of the topic. The three cults, fully compatible in a unique way, make the religious experience during the Byzantine worship a mystical encounter between the person and God.

It is on this broad basis that the topic of *the intermission of the saints* is considered.

The conclusion after the second part shows that the cult of the saints is characteristic of Christian worship with persistence and continuity expressed in *the unchanging intercession of the saints* - originally in the sense of the divine economy and of course with a steady increase in their number, many of whom as this part makes clear, were added after the confirmation of the Chrysostom liturgies (Liturgy of St. John Chrysostom) and Basil's liturgies (Liturgy of St. Basil the Great), which (recording in the "The book of life" Ps. 68:29) would continue until the second coming of the Savior.

In addition to the conclusions drawn after chapter two, a few words should be mentioned about the litanies in terms of their central place in the Holy Liturgy. This place clearly affirms *the intercession of the saints* and their significance to the common prayers.

This well-considered and meaningful practice is linked to the call of *the intercession of the saints* to the Lord (with the exception of διπλούς ευγένεια /λιτανεία/, the prayer for the dead, and the thanksgiving prayer after the Communion) to hear the intercession of the Virgin Mary and all the saints after the fourth century is certainly established as a permanent element of the liturgical practice of the Byzantine worship.

The conclusion is that the litanies in liturgy perhaps most tangibly in terms of the laymen, (ordinary Christians) (the response of the people, today the singers) positioned during the worship in the nave, express the prayerful relationship συνέργεια between person and God.

2.3 Third Chapter

The primary task in chapter three is to prove that in the chronological period under consideration the Slavonic texts (the object of the dissertation) are a proper perception of the Byzantine Liturgical Ritual, i.e. a continuity of the Constantinopolitan liturgy translated into Old Bulgarian by the holy Saints Cyril and Methodius, Equals of the Apostles.

This proves that the conversion first of the Bulgarians and then of other Slavic-speaking peoples does not contradict or in any way change or deviate from Orthodoxy, but on the contrary - adopts and accurately confesses the already established tradition.

This part deals with the beginning of the Bulgarian Orthodoxy in 865 and points out the merit of the three main literary schools until 1393, as well as the

years under Byzantine rule, because they show the strong desire to defend the established national identity.

Practically, through the brief liturgical discourse made and specifically of *the intercession of the saints* until the beginning of the chronological period (XV-XIX century), besides the continuity of the Byzantine tradition in our lands, the mission of Bulgaria to catechize the related peoples in language is clearly expressed.

In conclusion, with the cited opinions from the works of generations of Bulgarian scribes, the topic of *the intercession of saints* is expanded to be even more convincingly supported by the exclusive without alternative Bulgarian participation in the evangelization.

The intercession of the saints, together with all Orthodox worship, is influenced by and influences every historical time (such is the sure sign of the timelessness of every truth concerning the Absolute). This rule also applies to our chronological period of several centuries. We have tried to prove that the Byzantine influence from the very beginning (865) has been theologically faithfully interpreted and adapted by the Bulgarian Church, and she in turn became "the pillar and ground of the truth".

Spiritual osmosis is a process for which Bulgaria can definitely be referred to as foreknown and called. The Christianization of the Slavic-speaking peoples is taking place in a highly exemplary spiritual manner; in a complete, not sporadic piecemeal, which risks distorting the purity of the faith.

In this sense, Bulgaria fulfils its mission with dignity, following the covenant of the Lord Jesus Christ for the evangelization to all nations (Mark 15:16). The listed periods of perfection in the knowledge of God, which becomes part of the characteristic of our country, are also an example of the fact that the spiritual upsurge of Bulgaria is possible thanks to the symphony between secular and ecclesiastical authority for the defense of an identity that has survived until today, striving exclusively for the primordial Christian values as preserved and transmitted since the times of the Apostles.

The conclusion: the spiritual vocation of Bulgaria for evangelization in imitation of Byzantium proves the basic characteristic of the saints who, before becoming our intercessors, became faithful imitators of Christ. Charisma, both for individuals and for whole nations and states.

It can be confidently asserted that there is a continuum of worship in the Byzantine Liturgic Ritual, and that it is followed without deviation in the professed cult of the saints, together with that of the The Most Blessed and Most Pure Theotokos. The presence of the "friends of God" and their invocation to intercession is the result of the θεωρία and πρακτικός transmitted by the holy Fathers. In the three parts of the Holy Liturgy in the prayers and litanies listed, we find the reverence and humility of the "Body of Christ" (the church). *The intercession of the saints* is reflected in its fullness in the five centuries of the chronological period studied, for they are the confirmation of the dogmas of the Church in fulfilling the Savior's commands of imitation, love, and as one of the many bounties given to them by the Lord - to be "swift helpers of our souls and bodies".

The conclusion we reached is that the saints to whom this dissertation is dedicated are involved in this process. This means not only those who have already glorified God, but also those in the future whom He has foreknown and will call as our intercessors until His second coming.

God's friends and witnesses-the saints are always an integral part of His providence, as the dissertation proves. For Orthodox Christians, their liturgical place, which the Church assigns to them, and in particular in the Byzantine worship, is important. We have seen that it has been enduring and continually expanding over the centuries, and from the examples listed in which they are invoked as intercessors, it is evident that they are invariably present in all three parts of the Holy Liturgy.

For the saints, who have become worthy heirs, friends and companions with those who came closest to the image of God in the Kingdom of God (with the exception of the διπλούς ευγένεια /λιτανεία/, the prayer for the dead, and the thanksgiving prayer after Communion), it becomes clear that holiness is humility and obedience before God, entitling them from being fellow-workers to become fellow-companions (ones who celebrate with Him) Above. For all of us, as a worthy example to imitate the Saviour in true love and intercession is perhaps the boldness of Abraham in the New Testament. Saints stand for us with this boldness before the Creator: „... “Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.”

2.4 Conclusion

The intercession as an imitation is enshrined in the basic Christian law of love, to which we are encouraged by many examples from the New Testament

pointing to the supreme spiritual value: the willingness to sacrifice: "No one has greater love than this, to lay down one's life for one's friends" (John 15:13) and it is more blessed to give than to receive (Acts 20:35), because we were created to support one another, i.e. it is our nature.

Following the apostle's words, "the whole law is fulfilled in one word, namely: love your neighbor as yourself" (Gal. 5:14), we logically conclude: that *the intercession of the saints* is the essence of human nature, a true indicator of conscious humility, without which a person surrenders to the will of devils. We find confirmation of what has been said in the Byzantine Liturgical Ritual, where *the intercession of the saints* is the practical response to the Word of God.

The conclusion is that: *the intercession of the saints* completes the plan of the Holy Trinity and is convincingly and invariably present in the Holy Liturgy performed in the vessel of salvation - the Church.

In parentheses we should also note the personal relationship of the penitent with God expressed through prayer and His response, "...let it be to you as you wish!" (Mat. 15:28), which is the result of the metanoia of the one who realizes his/her helplessness and although our topic is salvation through *the intercession of the saints*, we give this example because the penitent sinner must ask for his own deliverance.

The biblical examples make it clear that God hears all prayers, but answers only His friends. In the end, the saints are the laborers who responded to the invitation in the parable of the harvest of the bountiful field, receiving every dinar promised. This narrative is a portrait of the divine economy, the end of which is the honoring of the laborers, who won the right to be eternal heirs in the Kingdom of God.

In *the intercession of the saints*, we also find their vocation for catechizing and so that their deeds bear a hundredfold fruit. And just the laborers called to the field, so the saints of different times gain new friends for the Lord. They also glorify God with their blood. They are honored to become intercessors because of their imitation of Christ (listed in the ranks of the Proskomedia and mentioned in the Gospel). Ultimately, those who please God are people, who have made the right choice leading to the last eighth day.

However, it passes through the obligatory holiness and intercession expressed in offering our prayers before the face of God (as does St. Archangel Raphael, the faithful companion of Tobias, who offered the prayers of Tobit and

Sarah to God) that leads to a maximum imitation of God in order to get closer to Him.

Every true believer in the Word of God must climb and walk on this ascending line. Our conviction of what has been said so far, comes from the Church's attitude towards the saints which is visible to all people; the cult with which its veneration is attested, headed of course by the Theotokos, signify the living link between the earthly and heavenly Church. A cult which, after its creation, is expanded and enriched liturgically, but even more important, we emphasize again: new and new saints are constantly added to it.

It is possible to summarize the main conclusions that are imposed after the consideration of the questions posed in the dissertation and contribute to the science of Liturgy. They are grouped into three main groups, broad enough to be researched and developed independently.

First of all, *the intercession of the saints* encourages humility and obedience expressed in imitation of Christ by carrying the cross of each person according to his/her strength, as the Savior Himself said. We as humans only have nine ranks in the Proskomedia, but in the eyes of God they can be many more (only God knows their real number).

Without a maximum imitation of God, or the attainment of holiness, one cannot enter the Kingdom of God to which all are called, for *the intercession of saints* is another name for the love of neighbor to which everyone is continually urged.

The second important conclusion is the continuum of the Orthodox cult when considering the chronological period, which would mean the preservation and transmission of the essence of worship. This finding is supported by dogmas and examples from the three cults: to the Triune God, the Virgin Mary and the saints. The second and the third, though appearing later in no way negate the first, but complement it.

They represent its timely development and expansion responding to the current spiritual needs of the laymen (ordinary Christians) of different times through faithful worship.

The main conclusion of what has been said so far is that: the invariable presence of the saints in the worship of God, except as our intercessors, but also as those who have acquired the right to eternal life are at the same time the best proof of success in fulfilling God's unchangeable original design for the

salvation of fallen man. They are the doers of His will on earth - they are His confirmation on earth in the whole religious cult and of course above all in its highest expression - the Divine Holy Liturgy of the Byzantine worship.

Together with what has been said so far, the comparisons, summaries and conclusions drawn from the chronological period between XV and XIX centuries in the Slavonic versions of the two liturgies of our study prove that *the intercession of the saints*, having passed the tests of history, is being successfully adopted today, which gives us confidence to affirm that it will be sought after and studied by future generations. We are also convinced of the continuous, seemingly imperceptible development of the worship that builds upon itself and together with this the theme of *the intercession of the saints* remains relevant and meets the spiritual needs of Christians of all times.

The main part of the dissertation ends with the scientific contributions:

1. one of the few studies in Bulgarian liturgical theology that examines Slavonic sources in Bulgarian, Russian and Serbian, with their different translations, which are used in the Byzantine worship;

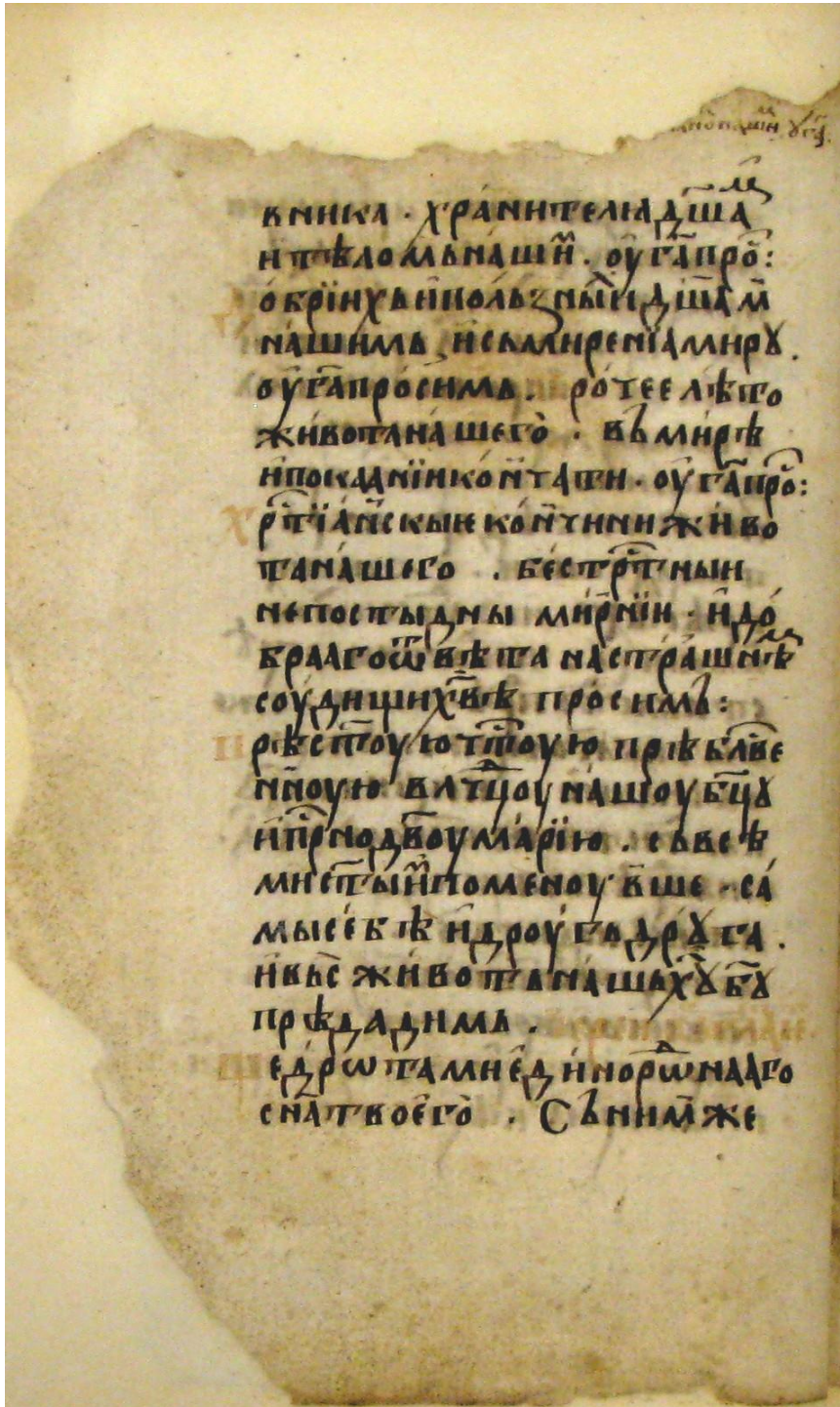
2. trace and prove the Byzantine continuity in the liturgical tradition of the peoples who used for the liturgy the old Bulgarian language and especially the texts reflecting *the intercession of the saints* as the main part of the Eucharistic Canon (Anaphora) in the Byzantine worship;

3. The study of the Slavonic translations of the two Byzantine liturgies proves that the intercession of the saints, having passed the historical tests, is successfully adopted today, which gives us confidence to claim that *the intercession of the saints* will be sought in the continuum of church life by the following generations;

4. It proves the visible, according to the testimony of the liturgical texts in the Slavonic Liturgical books (from XV and XIX) and invisible relationship of the earthly and the heavenly church as the saints represent this medium between them.

3. Bibliographies

3.1 Copies of the used Liturgical books



СЛІ

Бл҃зи вл҃ко бл҃говѣстителя с҃таго апа
и еуаѣлиста и ѱисъ. и нсходѣ сѣ еуаѣ
стаѣ на оубиѣно мѣсте. Та сѣенникъ:
Премудрость прости оуслыши с҃таго
еуаѣлиста, миръ въсѣмъ. Діаконы: Ѡ ѱисъ
с҃таго еуаѣлиста четеніе. іерѣвнмемъ.
потченіи же еуаѣлисте. Гле діако: іектеніа:
Рцемъ въсѣмъ Ѡ въсѣе души, и Ѡ въсѣго
помышленіа нашего рцемъ.
Ги въсѣ дръжителю бже Ѡцъ наши
молимтисе оуслыши и помилхи.
Помилхи насъ бже повелити
млти твоеи молимтисе оуслы
ши и помилхи.
Еще молимсе Ѡ бл҃гоулюбивы и пра
вославныи хр҃тіани.
Еще молимсе о архієпископѣ на
шемъ и ѱисъ.
Еще молимсе Ѡ оцѣ наше и ѱисъ
и Ѡ всѣмъ въ хр҃тѣ братствѣ нашемъ.

сл III

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ГЛЕТЬ . БЛВНВЛКОБЛГОВБСТНИ 21
КАСТГОАПЛАИБЛГОВБСТНИКА
ИМАРЕКЪ . ІЕРЕНЖЕНАЗНАМЕ
НОУЖЕГОГЛА . БЪЗАМЛТВЪ
СТГОАПЛАИЕУЛАНСТАИМАРЕКЪ,
ДАСТЪТИГЛЪБЛГОВБСТВУЖ
ЩОМОУЕНЛОЖМНОГОЖ . ВЪИ
СПЛЪМЕНИЕЕУЛІЕВЪЗЛЮБЛЕН
НАГОСНАЕГОГАНБАНЕСАНАШЕ
ІУХА . ТОГОТІКОЛЮБІЕМЪНБЛГ
ТІЖ . ДІАКОНЪРЕКЪАМНІМЪ .
ИПОКЛОНИВСАМОУЩХОДНТЬ .
ИСТАВЪПРБСТОЖТРАПЕЗОЖ . И
ПОКЛОНИВСАГОВБНІЕМЪВЪ
ЗМЕТЪЕУЛІЕ . ИАЗШЕСТЫМИ

СЛІV

въ вѣрѣ скончавшіи се, възста,
 изрѣчно ѡпрѣстѣи чѣи и прѣ
 блвѣи нѣи влчцеиашей бѣи, и прѣмо
 двѣи маріи. **И дѣіаконъ, чѣтеть**
по мѣнии нѣи оу сѣпшнмь. Сщѣ
и нѣи нѣи. Молитсе :

Стго іѡанна прѣрѣка прѣтѣи нѣи рѣти
 теліа. стѣи и в сѣ хвалѣи нѣи хъ апѣ
 столѣ. Стго, и мѣи. нѣи моужѣи
 памѣть творимъ. и в сѣ хъ стѣи нѣи хъ
 твои. и хъ мѣтвami посѣтннѣи
 бѣ. и помѣи в сѣ прѣжѣ оу сѣпшнѣ
 ѡнадѣжн в вскрѣнїа жнзны вѣчнїе:

зде помѣи и хъ жѣ хощѣши. и по
 кой и хъ и дѣ жѣ прн сѣтѣ шлѣтъ свѣтъ
 лица твоѣго. **Ѣщѣ ти се мѣи нѣи.**
 Помѣи нѣи стѣю свою сѣборнѣю
 и апѣль сѣкою црѣсѣ. ѡ конѣ до
 конѣ,

Ѣщѣ помѣи
и хъ жѣ хощѣши.

ИХЪ АПЛА ИСТИННОЮ СЮ СЛ
ЖБХ, ТАКО ИЩРОУКЪ НАШН
ГРѢШНЫХЪ ПРИМН ДАРН
СІЕ БЛАГОСІЮ ТВОЮ ГН. ТА
ДА СПОБЛШЕСЕ СЛУЖИТИ
НЕПОРУЧНО СТОМОУ ТВОЕМУ
ЖРТЬВАННХЪ, ОБРЕЩЕМЪ
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ДРЫНХЪ СТРОИТЕЛЪ, ВЪДНЪ
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ХРІІАНЕСКЫЕ КОМЪНЫ. **П**РѢ
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ЕГОЖЕНПА МЕСВРЪШАЕМЪ .

СЛХ

Іоанна Златоуста

мирны, и добраго швета, на ли
штрашнѣмъ судни хрѣтовѣ, прои.
Пресѣю, пречѣю, преблагословеннѣю
сלבнѣю влѣцѣ нашѣ бѣцѣ, и прнодѣ
мрѣю, со вѣбми гѣымн поманѣвше
самн себѣ, и дрѣгѣ дрѣга, и бѣсь
жнбѣтѣ нашѣ хрѣтѣ бѣгѣ предаднмѣ.
сѣеннкѣ: Шедротамн єдннорѣдннѣ
мнрѣ вѣбмѣ: дѣйконѣ: С озлюбн
дрѣгѣ дрѣга, да єдннѣмыслѣемѣ
шповѣмы. Тѣже покланѣтѣ, и
цѣлѣтѣ своѣ орѣрѣ, и дѣже крѣтѣ
и глѣтѣ велеглѣннѣ: Двѣрн двѣрн пре
мѣдрѣстѣю бѣнмемѣ. Анѣ: Вѣрѣю:
дѣйконѣ: Стѣнемѣ добрѣ, стѣнемѣ
со стѣрахомѣ, бѣнмемѣ, гѣѣѣ бѣно-
шѣнѣе в мнрѣ прнноснѣтн. Сѣеннкѣ!

Скописи на Державна
Библиотека, В. Коларов

примѣ дѣаконѣ време ѿщеника стѣ
наобитномѣ мѣсте глеть

Рса стѣа поменяше пакси и пакси ми
ромѣ гдѣ помолимса

Ѡпреложенихѣ и ѿщенихѣ чтихѣ да
рехѣ гдѣ помолимса

Нико дѣависолюбець бѣ нашѣ примѣа
востѣи и прѣбѣни и мислени свои жертве
никсѣ въвоню бѣго ханне дѣховнатѣ
вознѣспослетѣ намѣ бѣжественѣю бѣго
дѣатѣ и дѣарѣ стѣаго дѣха помолимса

Ѡизбавитисѣ намѣ ѿ вѣлксѣа скорѣи
ткѣва и нѣждѣи гдѣ помолимса

Застѣпи стѣи помилѣи и сохрани насѣ
бѣже твоею бѣго дѣатию

Алѣ всего совершена стѣа мирна и безѣ
грешна оу гдѣ просимѣ

3.2 Biblical texts about the intercession of the saints* (KJV)

(Gen. 18:23-33) 23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. 30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

(Gen. 19: 29) And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

(Gen. 20:17) So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

(Exod. 8:8) Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

(Exod. 8:28) And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

(Exod. 10:16-17) Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.³ 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

(Exod. 12:32) Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

(Exod. 32:11) And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

(Exod. 32:32) Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

(Num. 16:46) And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

(Phil. 1:4) Always in every prayer of mine for you all making request with joy,

(Phil. 1:19) For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

(Col. 4:3) Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

(1 Thess. 3:10) And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

(1 Thess. 5:25) Brethren, pray for us. **(2Coл. 1:11-12)** Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:³ **12** That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

(2 Thess. 3:1-2) 1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:¹ **2** And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.²

(Philem. 1:22) But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

(Heb. 1:14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(Heb. 13:18) Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

(Rev. 5:8) And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.¹

(Rev. 8:3-4) And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.¹ **4** And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

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