

— ПРЕДИСЛОВІЕ. —

Цѣлью этой книги—показать, въ какой полнотѣ и внутренней глубокой связи совершается наша Литургія, коношамъ и людямъ, еще начинающимъ, еще мало ознакомленнымъ съ ея значеніемъ. Изъ множества объясненій, сдѣланныхъ Отцами и Учителями, выбрана здѣсь только тѣ, которыя доступны всѣмъ своей простотою и доступностью, которыя служатъ преимущественно къ тому, чтобы понять необходимый и правильный исходъ одного дѣйствія изъ другого. (Всѣ прочіе, которые бы захотѣли узнать болѣе таинственныхъ и глубокихъ объясненій, могутъ найти ихъ въ сочиненіяхъ патріарха Германа, Іереміи, Николая Кавасила, Симеона Солунскаго, въ Старой и Новой Скрижали, въ объясненіяхъ Дмитріева и, наконецъ, въ нѣкоторыхъ другихъ руководствахъ). Намѣреніе издающаго эту книгу состоитъ въ томъ, чтобы утвердить въ головѣ читателя порядокъ всего. Онъ увѣренъ, что всякому, со вниманіемъ слѣдующему за литургією, повторя всякое слово, глубокое внутреннее значеніе ея раскрываться будетъ само собою.

— * * * —

— ВСТ

Божественная Литургія была любима, для насъ совершаема, человечествомъ отъ основанія Творцу своему—и пребывавъ въ вѣки—слыша, что пороки въ мірѣ только Тѣ дѣла движаться міра, отъ нѣтъ твоя звалъ своего Творца своего бытія, и вопли эти—ныхъ и пророковъ. Предчувствіи въ созданіяхъ, и намъ,—предстанетъ не изъ созданнаго по Его образу—лѣ представлялось истинъ, очищались понятія о божествѣ объ этомъ, какъ у пророковъ чистое воплощеніе Его отъ даже и язычниками; но нѣтъ у пророковъ.

Вопли услышались: и мы насъ живы въ образѣ чело слышали и въ темной тѣнѣ—комъ представляли Его нескѣ и величій, не какъ кародній истребить, однихъ шало кроткое лобаніе с зомъ, только одному Богу божественно пророки, по

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