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Prayers and Rites for the Home, according to the Ancient Byzantine and Slavo-Romanian Euchologia

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Abstract

The Greek Euchologion contains three prayers for a home: one at laying the foundation of a house, one for the blessing of a new home, and one for the house troubled by evil spirits. All three prayers are attested by the ancient Byzantine Euchologia, beginning with the oldest extant, namely cod. *Barberini Gr. 336*. These same prayers are also included in the Romanian Euchologion or *Molitfelnic*. However, the Romanian formularies are much extended, including Psalms, *troparia*, scriptural readings etc. In this paper, the author presents the prayers and rites for a home, found in the ancient Byzantine and Slavo-Romanian Euchologia, and seeks to identify the origin of the Romanian liturgical particularities.

Keywords

Byzantine Prayer Books/Trebnik, blessings, rites for various occasions, Peter Mohyla, orthodox liturgical tradition.

Introduction

The latest edition of the Romanian Euchologion (2019) contains three rites that concern the blessing and protection of a home. The first is for the founding of a house and consists in a brief service of the sanctification of waters (which includes *troparia*, the Trisagion, scriptural readings, a litany, a prayer for the sanctification of the water and a *kephaloklisia* prayer) and the prayer for laying the foundation “O God Almighty, Who didst make Heaven with understanding...”¹. The second rite is for the occasion when one is about to enter into a new home. The order is quite long, containing the initial prayers, *Ps.* 90, a *troparion* that recalls the entrance of Jesus in the home of Zacchaeus, two prayers, the sanctification of the oil used for anointing the walls of the new house, an optional Gospel reading, *Ps.* 100, an *ektene* and the dismissal². The third rite consists in the service for the lesser sanctification of waters and a prayer for the house troubled by evil spirits³. In addition to these three rites, there is also a longer “Rite for the house or place troubled by spell-works and incantations”⁴.

The Greek Euchologion, however, has only three prayers, found also in the Romanian Euchologion: “Εὐχή εἰς θεμελίον οἴκον· Ὁ Θεὸς ἡ παντοκράτωρ, ὁ ποιήσας τὸν οὐρανὸν ἐν συνέσει...”, “Εὐχή ὅταν μέλλῃ τις εἰσελθεῖν εἰς οἶκον νέον· Ὁ Θεὸς ὁ Σωτὴρ ἡμῶν, ὁ καταξιώσας ὑπὸ τὴν σκηνὴν τοῦ Ζακχαίου...” and “Εὐχή ἐπὶ οἰκίας περιεργαζομένης ὑπὸ πονηρῶν πνευμάτων· Κύριε ὁ Θεὸς τῆς σωτηρίας ἡμῶν, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος...”⁵, but without further liturgical indications or expanded rites. Moreover, the Greek Euchologion does not contain the “Rite for the house or place troubled by spell-works and incantations”. Therefore, the differences between the Greek Euchologion and the Romanian *Molitfelnic* are quite important. The purpose of this paper is to present the prayers and rites for a home, found in the ancient Byzantine and Slavo-Romanian Euchologia and to find the origin of the Romanian liturgical particularities.

¹ *Molitfelnic*, Editura Institutului Biblic și de Misiune Ortodoxă, București, 2019, pp. 588-593.

² *Molitfelnic*, pp. 593-599.

³ *Molitfelnic*, pp. 599-601.

⁴ *Molitfelnic*, pp. 601-604.

⁵ *Εὐχολόγιον τὸ μέγα*, Εκδόσεις Παπαδημητρίου, Ἀθήναι, 2014, pp. 246-248.

II. Prayers in the Byzantine Euchologia

The most ancient extant Byzantine Euchologion in which one can find prayers for the home is cod. *Barberini Gr. 336* (Calabria, ca. 787). This ms. contains a prayer for those who build a house, which is exactly the actual prayer at the founding of a home. Let us see the redaction of the prayer in this Euchologion, which has some textual differences from the current version:

“Εὐχὴ ἐπὶ οἰκοδομούντων οἶκον· Ὁ Θεὸς ὁ παντοκράτωρ, ὁ ποιήσας τοὺς οὐρανοὺς ἐν συνέσει καὶ θεμελιώσας τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, ὁ δημιουργὸς τῶν ἀπάντων, ἔφιδε ἐπὶ τὸν δοῦλόν σου τὸν δε[ῖνα] τὸν ἐν τῷ κράτει τῆς ἰσχύος σου θαρρήσαντα καὶ τὸ κτίσμα τοῦτο ἀνεγεῖραι θελήσαντα, καὶ θεμελίωσον αὐτὸ ἐπὶ τὴν πέτραν τὴν στερεὰν ἣν κατὰ τὴν σὴν ἄφθαρτον φωνὴν οὐκ ἄνεμος, οὐχ ὕδωρ, οὐχ ἕτερόν τι καταβλάψαι ἰσχύσει· καὶ εἰς πλήρωμα αὐτὸ ἀχθῆναι, καὶ τῶν οἰκείων πόνων ἀπολαῦσαι αὐτὸν εὐδόκησον, καὶ εἰς μακρὸν γῆρας καταντήσαντα, ἐπὶ παιδας παίδων, εἰς οὓς ἂν δοκιμάσῃ ἀξιόους ἢ σὴ πάνσοφος πρόγνωσις τούτου τὴν δεσποτείαν ἀποδοῦναι. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξ<αν>⁶”.

The prayer is also found in an important number of mss., such as *Sin. Gr. 958* (10th c.)⁷, *Vat. Gr. 1811* (10th c.)⁸, *Paris Coislin 213* (a. 1027)⁹, *Bodl.*

⁶ Stefano PARENTI, Elena VELKOVSKA, *L'Eucologio Barberini Gr. 336* (Bibliotheca «Ephemerides Liturgicae Subsidia» 80), C.L.V – Edizioni Liturgiche, Roma, 1995, pp. 255-256.

⁷ Алексей Афанасьевич ДМИТРИЕВСКИЙ, *Описание литургических рукописей, хранящихся в библиотеках Православного Востока*, томъ II, Типография Императорского Университета Св. Владимира, Киевъ, 1901, p. 33.

⁸ Paul CANART, *Codices Vaticani graeci: Codices 1745-1962*, vol. I, Bibliotheca Vaticana, 1970, p. 186.

⁹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 1022; Miguel ARRANZ, *L'Eucologio Constantinopolitano agli Inizi del Secolo XI*, Editrice Pontifica Università Gregoriana, Rome, 1996, p. 362.

Auct. E.5.13 (12th c.)¹⁰, *Barberini Gr. 431* (12th c.)¹¹, *Vat. Gr. 1552* (12th c.)¹², *Vat. Gr. 1554* (12th c.)¹³, *Paris Coislin 362* (12th c.)¹⁴, *Vat. Gr. 1872* (12th c.)¹⁵, *Vat. Gr. 1840* (12th-13th c.)¹⁶, *Sin. Gr. 960* (13th c.)¹⁷, *Grott. Γ.β. I* (13th c.), *E.B.E. 662* (13th c.)¹⁸, *Euchologion "of Archimedes"* (13th c.)¹⁹, *Sin. Gr. 971* (13th-14th c.)²⁰, *Vatopedi 133* (744) (14th c.)²¹, *Sin. Gr. 968* (a. 1426)²² etc. The rite kept, in general, its initial simplicity throughout the centuries. Some few developments appear however in later manuscripts. For example, according to the ms. *Esphigmenou 208* (16th c.), the bishop or the priest incenses the place where the foundation is laid, the prayers of the Trisagion are recited and different troparia, theotokia and kontakia are chanted, depending on the wish of the celebrant (in case there was a feast, the proper hymnography was sung). After the prayer, the celebrant recites a short *ektene* and a dismissal²³.

A different prayer at the founding of a house appears in the mss. *Grott. Γ.β. IV* (10th c.)²⁴ and *Ottob. Gr. 344* (a. 1177). Here is the complete text from the latter document:

¹⁰ André JACOB, "Un euchologe du Saint-Sauveur in «Lingua Phari» de Messine. Le Bodleianus Auct. E.5.13", in: *Bulletin de l'Institut Historique Belge de Rome* 50/1980, p. 329.

¹¹ André JACOB, "Les euchologes du fonds Barberini grec de la Bibliothèque Vaticane", in: *Didaskalia*, 4.1/1974, p. 186.

¹² Cyrus GIANNELLI, *Codices Vaticani graeci: Codices 1485-1683*, Bibliotheca Vaticana, 1950, p. 133.

¹³ C. GIANNELLI, *Codices...*, p. 138.

¹⁴ Robert DEVREESSE, *Catalogue des manuscrits grecs*, vol. II, Imprimerie Nationale, Paris, 1945, p. 341.

¹⁵ P. CANART, *Codices...*, p. 425.

¹⁶ P. CANART, *Codices...*, p. 295.

¹⁷ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 196.

¹⁸ Cf. M. ARRANZ, *L'Eucologio...*, p. 362.

¹⁹ Stefano PARENTI, "The Liturgical Tradition of the Euchologion «of Archimedes»", in: *Bolletino della Badia Graeca di Grottaferrata*, 2/2005, p. 84.

²⁰ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 255.

²¹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 287.

²² A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 412.

²³ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 835. Similar liturgical instructions are provided also for the blessing of a new home and for the rite for the house troubled by evil spirits.

²⁴ Stefano PARENTI, *L'Eucologio Manoscritto Γ. β. IV (X sec.) della Biblioteca di Grottaferrata. Edizione, Excerpta ex Dissertatione ad Doctoratum, Pontificium Institutum Orientale, Romae, 1994*, p. 50.

“Εὐχή ἐπὶ θεμελίου οἰκίας· Ὁ Θεὸς ὁ αἰώνιος, ὁ εὐλόγησας τὴν σκηνὴν Ἀβραὰμ ὑπὸ τὴν δρῦν τὴν Μαμβρῆ, καὶ θεμέλιον αὐτῇ τιθεὶς ἄρρηκτον, καὶ ἀποστείλας ἀγγέλους καὶ ἀρχαγγέλους, αὐτὸς καὶ νῦν, δέσποτα κύριε, τῇ ἀοράτῳ σου ἐπιφανείᾳ εὐλόγησον τὸν θεμέλιον τοῦτον, ὥστε γενέσθαι αὐτὸν οἰκητήριον σωτηρίας, ἵνα οἱ ἐν αὐτῷ κατοικοῦντες ἐν εἰρήνῃ καὶ ὁμονοίᾳ τὰς ἐντολάς σου τηρήσωσιν. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύ(νησις)”²⁵.

The prayer is also included in other italo-greek mss., as *Barberini Gr. 345* (12th c.)²⁶, *Barberini Gr. 393* (12th c.)²⁷, *Sin. Gr. 966* (13th c.)²⁸, *Escorial X.IV.13* (13th c.)²⁹, *Barberini Gr. 443* (13th c.)³⁰. Another prayer, with the same purpose, is included in the ms. *Athos Lavra 189* (13th c.): „Ὁ Θεὸς, ὁ εὐλόγησας τὸν δοῦλον σου Ἀβραὰμ καὶ τὴν σκηνὴν αὐτοῦ, καὶ τὸν οἶκον Ζαχαρίου καὶ τελώνου τοῦ Ζαχαίου...”³¹.

Cod. *Barberini Gr. 336* has other three prayers for the blessing of a home. The first, entitled “Εὐλογία οἴκου”, is a version of the current prayer when one enters into a new home:

“Ὁ Θεός, ὁ Σωτὴρ ἡμῶν (Ps 78, 9), ὁ καταξιώσας ὑπὸ τὴν σκηνὴν Ζαχαρίου εἰσελθεῖν καὶ σωτηρίᾳ αὐτῷ τε καὶ παντὶ τῷ οἴκῳ αὐτοῦ γενόμενος³², κατὰ τὴν σὴν ἄχραντον καὶ ἀθάνατον φωνὴν τὴν ὑπὸ τῶν εὐαγγελιστῶν τῇ οἰκουμένη ἀληθῶς κηρυχθεῖσαν, αὐτὸς καὶ νῦν τοὺς ἐνταῦθα οἰκεῖν βουλευθέντας, καὶ δι’ ἡμῶν τῶν ταπεινῶν καὶ ἁμαρτωλῶν τὰς δεήσεις σοι προσάγοντας, εὐλόγησον, δόξασον, ἀβλαβὴ καὶ ἀσυνή αὐτοῖς ἐν πάσιν τὴν κατοίκησιν τῆς στέγης αὐτῶν ταύτης ἀποδεικνὺς, διὰ τῶν σῶν

²⁵ Valerio POLIDORI, *L’Eucologio della Grande Chiesa di Otranto. Cod. Ottoboni gr. 344 (AD 1177)* (Studi sul Cristianesimo Primitivo 3), Amazon KDP, 2018, p. 202.

²⁶ A. ЯСОВ, “Les euchologes...”, p. 159.

²⁷ A. ЯСОВ, “Les euchologes...”, p. 175.

²⁸ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 218.

²⁹ Stefano PARENTI, “Un eucologio poco noto del Salento. El Escorial X.IV.13”, in: *Studi sull’Oriente Cristiano*, 15.2/2011, p. 191

³⁰ A. ЯСОВ, “Les euchologes...”, p. 190.

³¹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 178. Unfortunately, A. Dmitrievsky did not provide the complete text of the prayer.

³² Cf. Lk 19, 1-9.

ἀφθόνων δωρεῶν, ἐπιγείων τε καὶ ἐπουρανίων³³, ὅτι πρέπει
Σοὶ πᾶσα δόξα>”.

The prayer is common in the subsequent Byzantine liturgical mss.; it is found in *PHB Gr. 226* (10th c.)³⁴, *Grott. F.β. VII* (10th c.)³⁵, *Grott. F.β. IV* (10th c.)³⁶, *Vat. Gr. 1811* (10th c.)³⁷, *Paris Coislin 213* (a. 1027)³⁸, *Sin. Gr. 959* (11th c.)³⁹, *Sin. Gr. 961*, f. 88r (11th c.)⁴⁰, *Sin. Gr. 962*, ff. 125r-126r (11th-12th c.)⁴¹, *Ottob. Gr. 344* (a. 1177)⁴², *Sin. Gr. 973* (a. 1152-1153)⁴³, *Barberini Gr. 345* (12th c.)⁴⁴, *Barberini Gr. 393* (12th c.)⁴⁵, *Barberini Gr. 431* (12th c.)⁴⁶, *Vat. Gr. 1872* (12th c.)⁴⁷, *Paris Coislin 362* (12th c.)⁴⁸, *Sin. Gr. 1056* (12th-13th c.)⁴⁹, *Vat. Gr. 1840* (12th-13th c.)⁵⁰, *Sin. Gr. 960* (13th c.)⁵¹, *Euchologion “of Archimedes”* (13th c.)⁵², *Escorial X.IV.3* (13th c.)⁵³, *Barberini Gr. 443* (13th c.)⁵⁴, *Grott. F.β. I* (13th c.), *E.B.E. 662* (13th c.), *Paris Coislin 367*, ff. 169v-170r (13th-14th c.) etc.

In the ms. *Athos Panteleimon 162* (10th-11th c.) the prayer is prescribed at the founding of a house⁵⁵. In the ms. *Athos Lavra 189* (13th c.) the prayer

³³ Cf. Heb 6, 4.

³⁴ André JACOB, “L’Euchologe de Porphyre Uspenski. Cod. Leningr. gr. 226 (Xe siècle)”, in: *Le Muséon*, 78/1965, p. 195.

³⁵ Gaetano PASSARELLI, *L’Eucologio Cryptense G.b. VII: (sec. X)* (Ἀνάλεκτα Βλατάδων 36), Πατριαρχικὸν Ἰδρυμα Πατερικῶν Μελετῶν, Θεσσαλονίκη, 1982, p. 155.

³⁶ S. PARENTI, *L’Eucologio...*, p. 50.

³⁷ P. CANART, *Codices...*, p. 186.

³⁸ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 1022.

³⁹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 57.

⁴⁰ See also A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 82.

⁴¹ See also A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 71.

⁴² V. POLIDORI, *L’Eucologio...*, p. 203.

⁴³ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 121.

⁴⁴ A. JACOB, “Les euchologes...”, p. 159.

⁴⁵ A. JACOB, “Les euchologes...”, p. 175.

⁴⁶ A. JACOB, “Les euchologes...”, p. 186.

⁴⁷ P. CANART, *Codices...*, p. 425.

⁴⁸ R. DEVREESSE, *Catalogue...*, p. 341.

⁴⁹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 147.

⁵⁰ P. CANART, *Codices...*, p. 294.

⁵¹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 196.

⁵² S. PARENTI, “The Liturgical Tradition...”, p. 84.

⁵³ S. PARENTI, “Un eucologio poco noto del Salento...”, p. 191

⁵⁴ A. JACOB, “Les euchologes...”, p. 190.

⁵⁵ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 40.

is preceded by the opening blessing, “Blessed is the Kingdom...”, and a litany⁵⁶; also, it is followed by an *ektene* in which the owner of the house is commemorated⁵⁷. In the ms. *Sin. Gr. 980* (a. 1475) the rite begins with the priestly blessing and the prayers of the Trisagion, followed by the *troparion* and the *kontakion* of the day, and two Psalms: 103 and 107; if the priest desires, Psalms 50 and 26 may be added. Afterwards a litany is said⁵⁸ and the prayer⁵⁹. In the ms. *Const. Holy Sepulchre 8 (182)* (15th c.), the rubrics indicate the lighting of four candles which are placed in the corners of the house. The prayer is preceded by the opening blessing and the prayers of the Trisagion⁶⁰.

Cod. *Barberini Gr. 336* contains another pair of prayers, also used for the blessing of a home:

“Εὐχὴ εἰς οἶκον” Οἶκων ἀγιαστὰ καὶ ψυχῶν λυτρωτά, εὐλόγησον, ἀγίασον, πλήρωσον παντὸς ἀγαθοῦ <τὸν οἶκον τοῦτον>, καὶ τοὺς ἐνοικοῦντας ἐν αὐτῷ εὐλόγησον καὶ διαφύλαξον, καὶ δώρησαι αὐτοῖς ὁδὸν σωτηρίας⁶¹ καὶ εἰρήνης· σκέπασον αὐτοὺς ἀπὸ πάσης ἐνεργείας καὶ ἐπιρρείας τοῦ ἀντικειμένου, καὶ ἡμᾶς ἐν αὐτοῖς σῶσαι καταξίωσον εἰς τὴν βασιλείαν σοῦ τὴν ἐπουράνιον (2 Tim 4, 18). Ὅτι φιάνθρωπος ὑπάρχεις, ἡ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σοῦ Υἱὸς καὶ τὸ Πνεῦμα σοῦ τὸ ἅγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας”⁶².

“Εὐχὴ ἄλλη εἰς οἶκον” Δέσποτα Κύριε ὁ Θεὸς ὁ πατοκράτωρ, δεόμεθα καὶ παρακαλοῦμεν σε, εὐλόγησον τὰς ἐνθαδε ψυχὰς καὶ τὰ σώματα αὐτῶν διαφύλαξον· τὰ

⁵⁶ These are the petitions: “In peace let us pray to the Lord”; “For the peace from on high...”; “For this house and for them that dwell [in it...]”; “That those who dwell it may be protected...”; “That we may be delivered from all tribulation...”; “Succour, save...”; “Mindful of our most holy...”.

⁵⁷ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 178.

⁵⁸ These are the petitions: “In peace let us pray to the Lord”; “For the peace from on high...”; “For that this house be blessed with abundance of wisdom and grace...”; „For those who dwell and remain in it...”; „That there may be sent from above the good gifts and all the wealth...”; “That we may be delivered from all tribulation...”; “Succour, save...”; “Mindful of our most holy...”.

⁵⁹ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 431.

⁶⁰ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 470.

⁶¹ Cf. Acts 16, 17.

⁶² S. PARENTI, E. VELKOVSKA, *L'Eucologio...*, pp. 263-264.

πράγματα αὐτῶν οἰκονόμησον ἐν εἰρήνῃ καὶ ἀντιλαβοῦ αὐτῶν ὡς Θεός, καὶ παράσχου αὐτοῖς εὐλογίαν οὐρανόθεν <...> ἥτις δὲ ἀνοχὴν οὐκ ἔχει, <...> καὶ γῆς τῆς κατεχούσης τὰ πάντα· ἐπὶ πᾶσιν δὲ τούτοις τῶν αἰωνίων ἀγαθῶν κληρονομίαν αὐτοῖς παράσχου, διὰ πολιτείας ἀγαθῆς ποιούντων τὸ θέλημα τοῦ Χριστοῦ σου. Διὰ τῶν <οἰκτιρμῶν τοῦ> μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ”⁶³.

I did not find these prayers in any of the subsequent mss. that were available to me. One may be tempted to consider them a creation of the local Calabrian liturgical tradition, although the lack of evidence does not permit to give a certain conclusion regarding their origin. It should be noted, however, that the phrase “Οἶκων ἀγιαστὰ καὶ ψυχῶν λυτρωτά” from the beginning of the first prayer is also found in the debut of a later prayer for the blessing of a house in which a baby was born⁶⁴.

A very rare prayer for the blessing of a new home is also found in the italo-greek ms. *Grott. Γ.β. VII* (10th c.):

“Εὐχὴ εἰς τὸ εὐλογῆσαι οἶκον· Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών, ὁ τὰ ἐσκοτισμένα καταχθόνια φωτίσας, ὁ ἐκ σκότους φῶς ἀνατείλας, ὁ ἐξ Ἀδὰμ γενεαλογούμενος Κύριος τοῦ καὶ Θεοῦ τοῦ Δαυΐδ (4 Kgs 20, 5) · ὁ ὑπὸ τὴν δρῦν τὴν Μαμβρῇ εἰς τὴν σκηνὴν Ἀβραὰμ τοῦ σοῦ φίλου εἰσελθὼν καὶ ἐπὶ τῇ εἰσόδῳ σου τῇ Σάρρᾳ καρπὸν κοιλίας δοὺς καὶ τὸν οἶκον αὐτοῦ πάσης εὐλογίας πληρώσας⁶⁵ · ὁ ἐν τῇ καινῇ σου διαθήκῃ διὰ Πέτρου τοῦ κορυφαίου τῶν ἀποστόλων συνεισελθὼν εἰς τὸν οἶκον Κορνηλίου τοῦ Καισαρείου καὶ τὸν εὐλόγησας καὶ μεγαλύνας ἑκατονταπλασίονα καὶ ἔλεημοσύνας καὶ προσευχὰς εἰς οὐρανοῦς

⁶³ S. PARENTI, E. VELKOVSKA, *L'Euclologio...*, pp. 264-265.

⁶⁴ The prayer is found in the mss. *E.B.E. Suppl. 724* (14th-15th c.) (Παναγιώτης ΤΡΕΜΠΕΛΑΣ, *Μικρόν Εὐχολόγιον*, τ. Α, Ἔκδοσις δευτέρα, Ἀδελφότης Θεολόγων Ὁ Σωτήρ, Αθήνα, 1998, p. 320) and *Alex. Patr. Lib. 224-1070* (207) (16th c.) (Α. Α. ДМИТРИЕВСКИЙ, *Описание...*, p. 907)

⁶⁵ Cf. Gen 18, 1-19.

προσδεξάμενος⁶⁶ · ὁ συνεισελθὼν Παύλῳ τῷ ἀποστόλῳ εἰς τὸν οἶκον Ὀνησιφόρου τοῦ Νικιότου⁶⁷ καὶ ὀρθοδόξῳ πίστει τοῦτον καταξιώσας καὶ φωτίσας αὐτὸν καὶ τοὺς τοῦ οἴκου αὐτοῦ εὐλόγησας · ὁ συνεισελθὼν διὰ τοῦ σοῦ εἰκονιδίου εἰς τὸν οἶκον Ἀβάρου τοῦ Ἑδε<σ>σηνοῦ καὶ τοῦτον εὐλόγησας καὶ τῆς συνεχούσης αὐτὸν ποδαλγίας ἀπαλλάξας καὶ τὸν οἶκον αὐτοῦ ἀγιάσας · αὐτός, Δέσποτα Χριστέ ὁ Θεὸς ἡμῶν, συνείσελθε καμοὶ τῷ ἁμαρτωλῷ καὶ ἀναξίῳ δούλῳ σου εἰς τὸν οἶκον τοῦ δούλου σου Δ καὶ τὴν ψυχὴν αὐτοῦ ἐπὶ τῇ εισόδῳ μου τοῦ δούλου σου φύλαξον ἀπὸ πάσης διαβολικῆς ἐνεργείας, ἀπέλασον ἀπ' αὐτοῦ πάντα τὰ βέλη καὶ σκάνδαλα τοῦ διαβόλου· ἀξίωσον αὐτὸν θαρσαλέως καταπατεῖν ἐπάνω ὄψεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἀλλοτρίου· τὴν τράπεζαν αὐτοῦ εὐλόγησον καὶ πλήθυνον παντὸς ἀγαθοῦ· ἀξίωσον χορτάζεσθαι ἐν αὐτῇ πτωχοὺς καὶ ξένους, χήρας καὶ ὀρφανούς, γέροντας καὶ ἀδυνάτους. Πλήρωσον εἰς τὴν σύμβιον αὐτοῦ τὴν εὐλογίαν σου ἣν εἶπας διὰ τοῦ θεοπάτορος Δαυΐδ· ἡ γυνή σου ὡς ἄμπελος εὐθηνούσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου· τὰ τέκνα σου ὡς νεόφυτα ἐλαιῶν κύκλῳ τῆς τρπέζης σου (Ps 127, 3). Σὺ ὁ Θεὸς μου πλήρωσον εἰς αὐτὸν τὴν εὐλογίαν τῶν φοβουμένων σε, δούλους καὶ δουλίδας αὐτοῦ, μετὰ πάσης ἐλευθερίας καλοπολιτεύτους δουλεύσειν αὐτοῖς παράσχου· εὐλόγησον αὐτῶν εισόδους καὶ ἐξόδους · πλήρωσον τὰ ταμεῖα αὐτῶν ἀπὸ καροῦ σίτου, οἴνου καὶ ἐλαίου, τῶν ἀγαθῶν σου, Κύριε, οὐκ ἐν τοῖς ἔργοις μου θαρρῶν λέγων ταῦτα, ἀλλ' ἐπιστάμενος τὴν φιλανθρωπίαν σου καὶ τοὺς ἀμέτρους οἰκτιρμοὺς σου καὶ πληροφορούμενος εἰς τὴν σὴν ἀγαθότητα ἀποτολμῶ· σὺ γὰρ εἶρηκας τοῖς ἁγίοις σου ἀποστόλοις · ὁ ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς καὶ ὃ λύσητε ἐν τοῖς οὐρανοῖς ἔσται λελυμένα (Matt 16, 19), τούτου χάριν ἐγὼ ὁ τάλας παρακαλῶ καὶ δέομαί σου, φιλάνθρωπε Χριστέ ὁ Θεὸς ἡμῶν, πρεσβείαις τῆς τεκούσης σε Δεσποίνης ἡμῶν τῆς ἁγίας Θεοτόκου τῆς ἐλπίδος ἡμῶν·

⁶⁶ Cf. Acts 10.

⁶⁷ Cf. 2 Tim 1, 16-18.

τὸν δοῦλόν σου Δ εὐλόγησον σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν”⁶⁸.

Another prayer is included in the italo-greek ms. *Vat. Gr. 1552*, ff. 36v-37r (12th c.)⁶⁹:

“Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ εὐλόγησας τὸν οἰκειάν Λάβαν ἐπὶ τῇ εισόδῳ τοῦ Ἰακώβ (Gen 29, 13-14; 30, 27), καὶ τὸν οἶκον Πεντεφρι ἐπὶ τῇ εισόδῳ τοῦ Ἰωσήφ⁷⁰, ὁ εὐλόγησας τὸν οἶκον Ἀβεδράχ ἐπὶ τῇ εισόδῳ τῆς κιβωτοῦ (2 Kgs 6, 10-11), ὁ διὰ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ σου σωτηρία γενόμενος τοῦ οἴκου του Ζακχαίου⁷¹, εὐλόγησον καὶ τὸν οἶκον τοῦτον καὶ τοὺς ἐνοικοῦντας ἐν αὐτῷ, ἐν τῷ φόβῳ σου διατήρισον, καὶ ἀβλαβεῖς αὐτοὺς ἀπὸ τῶν ἀντικειμένων ἐνεργίαις διαφύλαξον, καὶ εἰρήνην τὴν σὴν ἐπὶ τῇ εισόδῳ ἡμῶν χάρισαι ἀξίους αὐτοὺς ποιήσον ἀπεργαζομένους τῶν σῶν ἐντολᾶς. Σὸν γὰρ ἐστὶν τὸ ἐλεεῖν”.

The prayer is also found, with minor textual differences, in the mss. *Sin. Gr. 971* (13th-14th c.)⁷² and *Const. Holy Sepulchre 8 (182)* (15th c.)⁷³, and is still in use in the Romanian practice. Moreover, the prayer has been transformed into a prayer for the blessing of a new oven, as it can be seen in some later mss., such as the already mentioned *Const. Holy Sepulchre 8 (182)*⁷⁴, but also in the current Euchologion⁷⁵.

A different and rare prayer for those who enter into a new home is included in the ms. *Bodl. Auct. E.5.13* (12th c.):

“Εὐχὴ ἐν εισόδῳ οἴκου· Ἐν παντὶ καιρῷ καὶ ἐν παντὶ τόπῳ
τῆς δεσποτείας σου σοὶ εὐχαριστοῦμεν, Κύριε ὁ θεὸς ἡμῶν,

⁶⁸ G. PASSARELLI, *L'Eucologio Cryptense...*, pp. 154-155.

⁶⁹ C. GIANNELLI, *Codices...*, p. 133.

⁷⁰ Cf. Gen 39, 1-5.

⁷¹ Cf. Lk 19, 1-9.

⁷² A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 255. Here it appears as an inclination prayer, after the presidential prayer “O God, our Saviour, Who didst pleased...”.

⁷³ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 470.

⁷⁴ A. A. ДМИТРИЕВСКИЙ, *Описание...*, p. 473.

⁷⁵ *Molitfelnic*, p. 606; *Εὐχολόγιον*, p. 549.

τῷ καὶ νῦν, καταξιώσαντι ἡμᾶς ἐν τῇ σκηνῇ τῶν δούλων σου προσκυνῆσαι τὸ ὄνομά σου τὸ ἅγιον. Δεόμεθα καὶ παρακαλοῦμέν σε, μνήσθητι του οἴκου τούτου καὶ πάντων τῶν κατοικούντων ἐν αὐτῷ εἰς ἀγαθόν· φύλαξον αὐτοὺς ἐν εἰσόδοις ἐν νυκτὶ καὶ ἐν ἡμέρᾳ· ἄγγελον εἰρήνης ἔντειλαι περὶ αὐτῶν καὶ ἡμῶν εἰς ἀγαθόν, ἵνα διὰ παντὸς τῇ δεξιᾷ σου φρουρούμενοι δικαίως καὶ σωφρόνως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ἀπεκδεχόμενοι τὴν μακαρίαν σπουδασίαν. Ὅτι σὸν τὸ κράτος καὶ σοῦ ἐστὶν ἡ”⁷⁶.

In contrast to the rest of the prayers, this euchological creation contains an explicit thanksgiving addressed to God Who deemed worthy His people to worship His Name in the new home. It is not clear why the previous prayers lack such a thanksgiving, as it seems natural for this kind of prayer to express contentment for the work accomplished by the grace and power of God. For, according to the text of the above prayer, the house of a Christian family is a place where the Name of the Triune God is praised and worshiped.

Moving on, the current prayer for the house troubled by evil spirits, “O God of our salvation, Son of the Living God...” is first mentioned in the cod. *Barberini Gr. 336*⁷⁷. The prayer is christological and has an extensive length; most probable this is a combined prayer, which consist of two parts linked through *vai* (“yea”). The first section begins with a long *anamnesis*, which recalls the awesome works of God in His creation⁷⁸ and the salvation through Christ⁷⁹. Then, God is asked to “renounce, drive away, and put to flight every diabolical action, every satanic invasion, every slander and

⁷⁶ A. JACOB, “Les euchologes...”, p. 329.

⁷⁷ S. PARENTI, E. VELKOVSKA, *L'Eucologio...*, pp. 282-284.

⁷⁸ “...Thou art great and dreadful unto all them that are around Thee [*Ps.* 88, 8]; Thou art He that didst set Heaven as a vault [*Isa.* 40, 22]; Thou art He that madest earth in Thy might and didst order the universe in Thy wisdom [*Jer.* 10, 12]; Who causest that which is under the heavens to shake from its very foundations, yet its pillars are unshaken; Who speakest unto the sun and it does not shine, and Who sealest the stars [*Job* 9, 6-7]; Who interdictest the seas and driest them up [*Nah* 1, 4]; from Whose wrath authorities and powers hide, and the rocks tremble at Thee [*Nah* 1, 6]...”.

⁷⁹ “Thou hast shattered the gates of brass and hast broken the iron bars [*Ps.* 106, 16]. Thou hast bound the mighty one and smashed his vessels [*Mk* 3, 27]; Thou hast cast down the tyrant by Thy Cross and hast drawn out the serpent with the hook of Thy Humanity; and having cast him down, Thou hast bound him chains in the gloom of Tartarus [*2 Pet* 2, 4]”.

contrary power” lying under the roof of the house and to protect those that live therein and bear the sign of victory, namely the Holy Cross, and call upon the Name of God. The second part contains a shorter *anamnesis*, recalling the time when Jesus drove away the legion of demons (*Mk.* 5, 9-13), restrained the dumb and deaf demon (*Mk.* 9, 25), and gave to His disciples the power to underfoot all the strength of the enemy (*Lk.* 10, 19). Afterwards, God is again implored to keep everyone in the house beyond every harm, delivering them from “terror of the night, from the arrow that flies by day, from calamity and the demon of noonday” (*Ps.* 90, 5-6), so that they may all bear witness to God’s protection (the prayer quotes *Ps.* 117, 6 and *Ps.* 24, 4).

This prayer is also included in the mss. *ПГБ Gr.* 27 (10th c.)⁸⁰, *Bodl. Auct. E.5.13* (12th c.)⁸¹, *Sin. Gr.* 982 (13th c.)⁸², *Sin. Gr.* 968 (a. 1426)⁸³ etc. A shorter version of the prayer is found in the constantinopolitan Euchologion *Paris Coislin* 213 (a. 1027), and in the mss. *Grott. Г.β. I* (13th c.), *E.B.E.* 662 (13th c.)⁸⁴, *Konstamonitou* 19 (20) (15th c.)⁸⁵, *Esphigmenou* 208 (16th c.)⁸⁶ etc.

III. The Slavo-Romanian Euchologia (16th-17th c.)

The Slavonic *Molitevník* of Târgoviște (a. 1545) is the first edition of this liturgical book printed on Romanian territory. Of the prayers all-ready mentioned, only the one for the blessing of a new home, “Ѥи Бѣже нѣшь, сподѣвише вѣнѣти подѣ кровѣ зѣлѣвоу...”, is included in this edition (f. 257v). That is also the case for the mss. *BAR*⁸⁷ *sl.* 240, f. 11rv (16th c.). In other two mss. from the same century, namely *BAR sl.* 32, ff. 147r-148r, and *BAR sl.* 420, ff. 53r-54r, in addition to the precedent prayer, there is

⁸⁰ Josef KOSTER, *Das Euchologion Sevastianov 474 [X/XI Jhdt.] der Staatsbibliothek in Moskau*, Thesis ad Lauream, Pontificio Institutum Orientalium Studiorum, Roma, 1996, pp. 88-90.

⁸¹ А. ЯСОВ, “Un euchologe...”, p. 329.

⁸² А. А. ДМИТРИЕВСКИЙ, *Описание...*, p. 242.

⁸³ А. А. ДМИТРИЕВСКИЙ, *Описание...*, p. 412.

⁸⁴ M. ARRANZ, *L'Eucologio...*, pp. 364-365.

⁸⁵ А. А. ДМИТРИЕВСКИЙ, *Описание...*, p. 496.

⁸⁶ А. А. ДМИТРИЕВСКИЙ, *Описание...*, p. 836.

⁸⁷ *BAR* = Biblioteca Academiei Române, București [Library of Romanian Academy, Bucharest].

also the prayer at the founding of a home, “*Ѣ ВЪСЕДРЪЖИТЕЛЮ СЪТВОРИВШИ НѢО РАДОУМОМЬ...*”.

The Slavonic Euchologion of Câmpulung (a. 1635) is the second edition printed in Wallachia and is based mostly on a Ruthenian liturgical pattern (probably the Ostrog Trebnik, printed in 1606⁸⁸). This Euchologion contains a more developed rite for the blessing of a new home (ff. 181r-182r). Firstly, four lighted candles are placed in the corners of the house; then, the priest, vested with the epitachelion, says the opening blessing, and the initial prayers are recited. After the “Our Father”, the *troparion* “Save, O Lord, Thy people and bless Thine inheritance...” and the *theotokion* “O formidable and unashamed protector...” are chanted; the priest then says a short *ektene* and the usual prayer. At the end, the celebrant sprinkles with holy water the whole house and says the dismissal. Elsewhere in this Euchologion there is also the traditional prayer for the founding of a house (ff. 200v-201r). Both rites are also included in the Euchologion of Bălgrad (a. 1689) (ff. 166r-167r; ff. 187v-188r)⁸⁹, which is printed into Romanian, while the bilingual edition of Buzău (a. 1699) maintains only the rite for the blessing of a home (ff. 230r-231r). The prayer “O God of our salvation, Son of the Living God...” is present only in the Euchologion of Metropolitan Dosoftei (a. 1681), ff. 131r-132r, where it is preceded by Ps. 90. The Euchologion of Metropolitan Anthimos the Iberian (a. 1706), based mostly on the venetian Greek Euchologion edited by Nicholas Glykis (a. 1691), has just the traditional prayers “O God Almighty, Who didst make Heaven with understanding...” and “O Lord, Jesus Christ, our God, Who wast pleased to enter under the roof of Zacchaeus...” (f. 179rv).

IV. The origin of the rites of the current Romanian Euchologion

The form of rite for the founding of a house described by current the Romanian Euchologion is a innovation introduced by the edition published in 2019. The ordo begins with a short service of the sanctification of waters. After the usual introduction, the *troparia* “O God of our fathers, Thou who

⁸⁸ See the opinion of Alphonse RAES, “Le Rituel Ruthène depuis l’Union de Brest”, in: *Orientalia Christiana Periodica*, 1/1935, p. 374.

⁸⁹ See the re-edition *Molităvnic. Bălgrad. 1689-2009*, eds. Ana DUMITRAN, Alin-Mihai GHERMAN, Dumitru A. VANCA, Reîntregirea, Alba Iulia, 2009.

because of Thy clemency...” and “O most holy Virgin Mother of God, guide aright the works...” are sung; these are followed by the chanting of the Trisagion and the scriptural readings. The lectures show Christ as the foundation of our faith (*1 Cor.* 3, 9-10) and the accomplishment of his commandments as to rock on which one builds the house of his soul (*Matt.* 7, 24-25). Although the readings were selected to have some connection with the laying of the foundation, their insertion in this context of the service, which concerns the sanctification of waters, is clumsy. A litany then follows and the priest says the prayer “O God, our God, Who in the days of Moses changed the bitter water into sweet for Thy people...”, an ancient prayer mentioned for the first time by the cod. *Barberini Gr. 336*, as a prayer for the blessing of waters in the courtyard of the church on the feast of Theophany⁹⁰. After the greeting of peace the priest says the prayer of inclination “Bow down Thine ear and hear us O Lord, Thou who didst deign to be baptized in the Jordan...”, taken from the Order of the Great Sanctification of Waters of Holy Theophany. The priest then, taking up the venerable Cross, baptizes it in the water whilst chanting the *troparion* “Save, O Lord, Thy people...” and sprinkles with holy water the place where the foundation is being laid. Then, the hymn “Make us worthy of thy gifts, O Virgin Mother of God...” is sung and the priest says the prayer “O God Almighty, Who didst make Heaven with understanding...”. Finally, the priest places the first stone of the foundation, saying an adaptation of *Isa.* 28, 16, and sprinkles with holy water the building materials and those present.

For the blessing of a new home, the Romanian Euchologion also provides a quite long service. Firstly, the liturgical instructions prescribe the celebration of the service of the lesser sanctification of waters. If there already is holy water, the rite begins with the initial blessing and the *troparion* “Heavenly King...” is sung. Then the Trisagion prayers are recited, followed by Ps. 90 and the *troparion* “As to the house of Zacchaeus salvation has come, o Christ...”. Then, the priest facing east in front of a table on which are placed the Gospel book, the Holy Cross, holy water, oil, and candles, says the prayer “O Lord, Jesus Christ, our God, Who wast pleased to enter under the roof of Zacchaeus...” and the *kephaloklisia* prayer “O Master, Lord, our God, Who dwellest on high and lookest down

⁹⁰ S. PARENTI, E. VELKOVSKA, *L'Eucologio...*, p. 132.

on things that are lowly, Who didst bless the house of Laban through the entrance of Jacob...”. Afterwards, the priest makes the sign of the Cross above the oil vessel and says the following prayer for the sanctification of the oil, “O Lord, our God, hearken now with compassion unto my prayer, Thy humble and unworthy servant, and send the grace of Thy Holy Spirit upon this oil and sanctify it, so it may be for the sanctification of this place and this house and for the chasing of all the averse powers and the diabolical afflictions. For it is Thou Who blesses and sanctifiest all things...”. Then, the priest sprinkles all the walls of the house with holy water, saying: “In the name of the Father... through the sprinkling with this holy water let all the diabolical cunning work depart. Amen”. The priest then anoints the walls with the blessed oil, making the sign of the Cross and saying: “This house is blessed through anointment with this holy oil, in the name of the Father...”. The choir sings a *stichera*, “Bless, o Lord, this house...” and, if the priest wishes, he may read the Gospel from *Lk.* 19, 1-10. After the reading, *Ps.* 100 is recited⁹¹, whilst the priest may incense the whole house, if he desires. Then, an *ektene* is said and the rite concludes with the usual dismissal. The act of anointing the walls of the house with blessed oil is interesting; it could have been inspired from a similar gesture prescribed by some Byzantine Euchologia and Slavonic Trebniks at the end of the Rite of anointing the sick. For example, such an act is mentioned in the constantinopolitan Euchologion *Paris Coislin 213* (a. 1027)⁹². Of course, this is deformation of the meaning of the anointing, caused, probably, by an exaggerated apotropaic value applied to this act.

Interestingly, the entire rite, with minor differences, appears also in the *Trebnik* of Metropolitan Peter Mohyla, printed in Kiev in 1646^{93 94}.

⁹¹ Most probably, this psalm was included into the service due to verses 2 and 7 (“When wilt Thou come unto me? I have walked in the innocence of my heart in the midst of my house”; “The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes”).

⁹² Miguel ARRANZ, “Le preghiere degli infermi nella tradizione bizantina. I sacramenti della restaurazione dell’antico Eucologio costantinopolitano, II-5”, in: *Orientalia Christiana Periodica* 62/1996, p. 332.

⁹³ *Требник Митрополита Петра Могили, Київ, 1646*, т. II, Інформаційно-видавничий центр Української Православної Церкви, Київ, 1996, pp. 193-197.

⁹⁴ For some studies about the influence of the *Trebnik* of Peter Mohyla on the Romanian liturgy see Paul MIHAIL, “Molitvelnicele de la mănăstirea Runcu din Ardeal comparate cu alte manuscrise din epocă”, in: *Mitropolia Ardealului*, 9-10/1984, pp. 663-677; Zamfira MIHAIL, “L’œuvre de Pierre Movilă en langue roumaine. Témoignages

It seems that the Romanian Euchologion printed in București in 1896 (p. 442) is the first edition containing this rite. One can also find it in the edition of Chișinău (a. 1908), and in those subsequently printed in București in 1910, 1920, 1926. It was removed however from the 1937 edition, because, according to the editor, it was a later addition in the Romanian Euchologion and was celebrated only in a few places, while the “ancient prayer” is “complete and wide-spread” in the Romanian Church⁹⁵. Nevertheless, the rite was reintegrated in later editions of the *Molitfelnic*. The ordo is also in use in the Russian Church.

The case of the “Rite at the house or place afflicted with spell-works and incantations” is quite similar. Most of this service has been taken from the *Trebnik* of Peter Mohyla⁹⁶, with some exceptions. The rubrics instruct that those who wish for the priest to do this rite must fast on the day appointed for the service and give charity according to their possibility. Moreover, the Divine Liturgy should be celebrated in advance. Below is the description of the rite according to the current Romanian *Molitfelnic* and the *Trebnik* of Peter Mohyla:

<i>Molitfelnic</i> (2019)	<i>Trebnik</i> (1646)
Opening blessing Initial prayers	Opening blessing Initial prayers
The penitential <i>troparia</i>	
“Come, let us worship...”	“Come, let us worship...”
<i>Ps. 69</i>	<i>Ps. 69</i>

inédites du XVIII-XIX siècles”, in: *Pierre Movilă et son temps*, ed. Ștefan S. GOROVEI, Commission Nationale de la Roumanie pour l’UNESCO, București, 1996, pp. 107-124; Violeta BARBU, *Purgatoriul misionarilor. Contrareforma în Țările Române în secolul al XVII-lea*, Editura Academiei Române, București, 2008, pp. 447-452; Mihail K. QARAMAH, “Considerații pe marginea unei tipărituri liturgice românești mai puțin cercetate – Mystirio sau Sacrament (Târgoviște, 1651)”, in: *Transilvania*, 5/2021, pp. 88-99; Mihail K. QARAMAH, “Rânduiala înmormântării laicilor în Molitfelnicele slavo-române (sec. XVI-XVII)”, in: *Altarul Reîntregirii*, 1/2021, pp. 131-163.

⁹⁵ Niculae M. POPESCU, *Diortosind Molitfelnicul*, București, 1938, pp. 19-20.

⁹⁶ *Требник Митрополита Петра Могили...*, т. III, pp. 392-398.

Prayer “O Lord, Jesus Christ, our God,
Who art eternal, and without beginning
and of one essence with the unoriginate
Father...”

Prayer “Г҃и Іисе Х҃е Б҃е нѣ, преевѣчный
и еопредѣлиный, безначалнаго Ѡца
живѣаго...”

*The priest incenses the house (or the place)
and says:* “Да возж҃не Б҃гъ и разымѣт҃ся
вразнѣ егѡ, и да вѣжа ѿ лица егѡ вси
ненавѣдѣи егѡ, и іакѡ ижежесть дѣи
да ижежесть: вѣ имѣ Ѡца...”

Gospel reading: *Jn. 1, 17*

Ps. 90

Prayer “Г҃и Б҃е Сїиѡн, Г҃и Б҃а живѣаго...”

Ps. 67

Exorcism “I adjure ye, o all-wicked,
blasphemous originators, cursed and ugly
devils...”

Exorcism: “Заклинаю вѣ вездѣхъ
злочащеници, проклятїи мѣрзекїи
вѣвѣ...”

*The priest, holding the Cross, sprinkles
with holy water blessed at Theophany the
entire house and those present, singing the
troparion:*

“Let God arise and let His enemies be
scattered, and let them that hate Him flee
from before His face. As smoke vanisheth,
as wax melteth before the fire, so let the
spell-working and magical devils perish at
the presence of God, and let the servants of
God rejoice in the presence of God, and let
them delight in gladness”

The priest says: “Let all wicked devil, all
poisoning, all spell-works and incantations
perish and depart from this house, through
the sprinkling with this holy water, and let
them never return, but vanish, in the name
of the Father...”

*The priest sprinkles with holy water the
entire house (or place), saying:*

“Да ѡбѣгнѣтъ и ѡгнѣнѣтъ ѿ домѣ
(или мѣста) егѡ, вѣхъ лѣхъ
дїаволѣхъ ѡбачаиѣхъ, чароуѣхъ, и
волѣхъ дѣхъ, ѡкроуѣхъ
водѣ еѣ еѣ, и вѣ ничѣгоже да
ѡбратѣтъ и ижежесть, вѣ имѣ
Ѡца...”

Ektene

Dismissal

Dismissal

In the Romanian Euchologion the rite is an abbreviated version of the ordo of Mohyla's *Trebnik*. The Romanian redaction adds the three penitential *troparia* at the beginning of the service and an *ektenē* before the dismissal, but omits the reading from the Gospel, Ps. 90, the ancient prayer "O God of our salvation, Son of the Living God...", which appears separately elsewhere, and Ps. 67; also, in the Romanian version the *troparion* "Let God arise..." is placed before the exorcism, while in the Mohyla's *Trebnik* it follows the prayer "O Lord, Jesus Christ, our God, Who art eternal..." and an incensation of the house is prescribed.

It seems that this rite was first inserted in an edition *Agiasmatarion* printed in Iași in 1802 (pp. 190-197), in a form more close to that in Mohyla's *Trebnik*, and was included afterwards in the edition printed in București in 1910.

V. Conclusions

1) Prayers for the foundation of a house, for the blessing of a new home or for the house troubled by evil spirits appear in the Byzantine Euchologia beginning with the 8th century, the first witness to such creations being the ancient cod. *Barberini Gr. 336*. Three prayers still in use are mentioned by this document.

2) The oldest Euchologia provide only the text of the prayers, preceded just by their title. In general, the rites maintained their primary simplicity throughout the centuries. Some later developments, regarding the addition of rubrics, initial prayers, *troparia*, Psalms, litanies/*ektenes* or the multiplication of prayers can be observed occasionally in different manuscripts beginning with the 13th-14th centuries. However, the printed editions of the Greek Euchologion kept the archaic simplicity of the rites, but this was not the case for some of the printed Slavonic *Trebniks*.

3) The rite at the founding of a house provided by the current Romanian Euchologion is an innovation introduced in the last edition of this liturgical book. In addition, the ordo for the blessing of a new home was taken entirely from the *Trebnik* of Peter Mohyla (a. 1646), while the rite for the house or place troubled by spell-works is an abbreviated version of the equivalent ordo found in the same *Trebnik*.

Are the particularities of the rites provided by the Romanian Euchologion a necessary liturgical “enrichment”? I tend to assume that the answer is no. The extensive length of the current rites seems to exaggerate their primary purpose and significance. I think that a return to the archaic simplicity of the rites is desirable, the ancient prayers being sufficient and comprehensive. The sanctification of waters should be an optional act, only if there is no holy water available, and for this purpose the already prescribed prayer (“O God, our God, Who in the days of Moses...”) should be quite enough (without the additional *troparia*, the singing of the Trisagion, the readings etc.). Concerning the rite for the blessing of a new home, the prayer “O Master, Lord, our God, Who dwellest on high and lookest down on things that are lowly, Who didst bless the house of Laban...” should have the status of an alternative prayer for the more ancient one, namely “O God Almighty, Who didst make Heaven with understanding...”. In addition, some textual improvements can be made to these two prayers, concerning the insertion of a thanksgiving addressed to God, similar to the one found in the prayer of the ms. *Bodl. Auct. E.5.13*. For example, the later prayer (which is common in the Greek, Romanian and Russian traditions), could be adapted as following:

“We give Thee thanks, O Lord, and lover of mankind, who art the benefactor of our souls and bodies, for that Thou hast accounted us this day to be worthy to worship Thy holy Name in the home of your servants; and we beseech Thee, and we pray and implore Thee [my addition], O God, our Savior, Who wast pleased to enter under the roof of Zacchaeus, and didst bring salvation unto him and all his house: Do Thou Thyself now also preserve unharmed by any harmful thing them that had desired to live here...”.