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The Way of Commemoration of the Primate of Church according to the 1710 Hieratikon of King Vakhtang VI

*The Charter of the Georgian Apostolic Orthodox Church, Chapter IV, Para 20, describes the way of liturgical commemoration of the Primate of Church as follows: “all the clergymen during the services have to commemorate the name of the Catholicos-Patriarch of All Georgia in all the churches under the jurisdiction of the Church of Georgia, both in Georgia and abroad, using the following wording: “His Holiness and Beatitude, Catholicos-Patriarch of All Georgia and Archbishop of Mtskheta-Tbilisi, Great Master and Our father (name)”*¹

*This wording, namely “Great Master and Our father” derives from Church-Slavonic, better to say Russian liturgical practices as a Georgian translation of “О великомъ господинѣ и отцѣ нашемъ, свѣтѣйшемъ Патріархѣ (имарекѣ) Московскомъ и всеѣа Русѣ”*²

Naturally, aforementioned arises the zeal to study the old liturgical books in order to restore the original way of commemoration of the Primate of Church in Georgia. Obviously, the study of the old liturgical texts is the sphere of relevant specialists, but in this case we will touch solely the title of the primate of the church, since the issue is connected with the canon law.

Key words: Church, primate, patriarch, ecclesiastical law, canon law, hieratikon, liturgy.

1. Introduction

A primate of the church, according to the Orthodox Canon Law is the head of the local autocephalous Orthodox Church which is elected, traditionally, by the council (synod) of hierarchs and his term is determined as limitless. The practice of the Christian states over the centuries showed that the Primate of the Church has been considered as the highest rank person in the country, occurring the equal honour of king, monarch, and in later times, of president. The law-maker King Vakhtang VI, describing in his Code of Law the “cost of blood” according to the various members of society, underlines that the cost of blood of King and Catholicos is priceless.³ Obviously, indicating on the

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¹ Metropolitan Japaridze A., The Book of Ecclesiastical Canons of Georgia, Tbilisi, 2010, 317 (in Georgian). As it is widely known, according to the Decision N1, dated December 21, 2010 of the Holy Synod of the Church of Georgia, “Metropolitan of Bitchvinta and Tskhum-Abkhazia” was added to the patriarchal title.

² “For Great master and our father, His Holiness Patriarch of Moscow and All Rus’ ” (translated by Davit Chikvaidze).

³ Law of King Vakhtang, Article 33.

king and the catholicos in the same context underlines aforementioned view. Also, worthy to mention that throughout the centuries the hierarchal vestments had been designed similarly as of king's and until today, high clergymen of the Orthodox Church uses sakkos (cape), epigonation (sword) and mitre (crown), which have been the symbols of the royal power. Even in non-Christian countries (e.g. Ottoman Empire), the primate of the church was considered as the head of religious-ethnic minorities (so called "millet") and was authorized to defend the interest of the parishioners at the Imperial Court. Such an approach to the primate of the local church resulted with strengthening of his status and logically, it became as one of the symbols of the statehood at the end. Moreover, in the Orthodoxy, papo-caesarism has been developed, stating that since both the king and the patriarch are the leaders of the nation, in particular, the king – being the corporeal leader but the patriarch – the spiritual and generally, in Christianity the spiritual prevails the corporeal, the leader of the spiritual life has to have more honour. This is reflected at the well-known quotation from the Life of St. Grigol of Khandzta: "Your Majesty, King, you are the ruler of this country, but Christ is ruler of the heaven and the earth and under it. You are the king of a nation, but Christ – all the men ever born. You are the king in a particular time, but Christ is the Eternal King. And He is unchanged, eternal, not created, the king of the angels and mankind".⁴

As a result of all the mentioned above, the significance of each honour and regalia of the primate of the church have been widening. Especially, when it comes to the official title of the primate of the church and way of its commemoration. Primate's title has the importance because the primate of the church has been naming the territory under his authority as king, which was never lacking its political background. Moreover, in most of the cases, the title of the primate of the church included wider territory than king's underlining the higher status of the patriarchs.⁵

2. The Importance of the Commemoration of the Primate of the Church

The way of commemoration of the primate of the church has not only the liturgical but the importance of the inter-church relations. It is known widely that during the divine liturgy the hierarchy of the church is commemorated many times (Great Litany, Litany of Fervent Supplication, Great Entrance and following the chant "It is truly to bless you") according to this rule: the primate of the church commemorates the primates of other autocephalous churches, the bishop – the primate of the church and lower clergy – both the primate and the bishop of the diocese. Commemoration by the bishop and priest the hierarchs above them determined their subordination, but in case of the primates – joint recognition. Accordingly, if any of the clergymen decides to quit the subordination, he stops the commemoration of the hierarchy. When the local churches do not recognize each other or some

⁴ The work and life of the holy and blessed father Grigol, the Archimandrite of Khandzta and Shatberdi and their builder and along with him other our blessed fathers, Chapter 26.

⁵ This approach remains until today: the jurisdiction of the Patriarchate of Georgia includes Lazeti, Tao-Klarjeti, Agarak-Tashir, Hereti, which are out of the state borders of Georgia. The same approach is in the cases of other local churches.

important conflict arises between them – the primates of the churches shall stop the commemoration of each other.

That is way the formulating of the title of the primate of the church is extremely important because as it was mentioned above, the title of the primate of the autocephalous church and its recognition among the churches have the political background and all the local churches pay special attention on it.⁶

In the modern practice of the Apostolic Orthodox Church of Georgia, as it was mentioned in the foreword of this article, the Russian way is used which is not common not only among the Greek churches, but even in the Slavonic local churches.⁷ Hence, before we touch upon the old tradition of Georgia and the Hieratikon of the King Vakhtang VI, it could be interesting if we review the way of commemoration of the primate in the Greek and Slavonic traditions in order to compare them and discuss the differences.

3. The Way of Commemoration of the Primate of the Church in the Greek and Slavonic Traditions

We have mentioned that the primate of the church is commemorated four times during the Divine Liturgy: at the Great Litany, at the Litany of Fervent Supplication, the Great Entrance and following the chant dedicated to the All-holy Theotokos – “It is truly to bless”. Since the way of commemoration is the same for all the cases, the text of the Great Litany will be quoted:

The churches of **the Greek Tradition** use the following wording:

„Υπὲρ τοῦ Ἀρχιεπισκόπου καὶ πατρὸς ἡμῶν (δεῖνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ Κλήρου καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν“,⁸

“For our Archbishop and Father (name), for honorable presbyterate and the deaconate in Christ, for all the clergy and his people, let us pray to the Lord” (translation here and afterwards belongs to the author).

As for the local Churches belonging to the Slavonic Tradition, most of them celebrate the Divine Liturgy in modern languages and hence, the way of commemoration differ from each other:

Patriarchate of Serbia: „За најсветијега патријарха (или високопреосвештенога митрополита, или преосвештеног епископа) нашега (име), за часно презвитерство, у Христу ђаконство, за сав клир и верни народ, Господу се помолимо“,⁹ “For our Holy Patriarch (or Most Reverend

⁶ The proof of such policy is, for instance, the updating the patriarchal title of the Apostolic Orthodox Church of Georgia by the words “Metropolitan of Bitchvinta and Tskhum-Abkhazia” and her request disseminated to other sister-churches. At the same time, the refuse of the Patriarchate of Moscow to recognize our Patriarch with his full title also underlines their political views.

⁷ Those churches which celebrate the Divine Liturgy in Church Slavonic language and/or in any modern language of the Slavic Language Family, do not use the given wording (the next chapter includes the quotations from the practice of other Autocephalous churches).

⁸ *Επιμέλεια π. Γεώργιος Ι. Θεοδορίδης*, Ιερατικόν, Κάλυμνος, 2018, 55.

⁹ *Archbishop Taushev A.*, Hieromonk Grigory Svetogorats, Blessed are the Kingdom of Otsa and Sina and the Light of the Spirit - the Misty Light of the Liturgy and their worshipers Orthodox Church, Beograd, 2007, 535 (in Russian).

Metropolitan, or Reverend Bishop), for the honorable presbyterate, the deaconate in Christ and for his all the clergy and faithful people, let us pray to the Lord”;

Patriarchate of Bulgaria: „За Високопреосвещения наш митрополит (името), за честното свещенство, за дяконството в Христа, за всички църковнослужители и народа на Господа да се помолим“,¹⁰ “For our Most Reverend Metropolitan (name), for the honorable presbyterate, the deaconate in Christ, for all clergy and the people, let us pray to the Lord”;

Church of Poland: „За Wielce Błogosławionego Metropolitę naszego, Sawę, i biskupa (tu są wymieniani kolejni biskupi współcelebrujący), za czcigodne kapłaństwo, w Chrystusie diaconstwo, za całe duchowieństwo i lud, do Pana módlmy się“,¹¹ “For our Most Blessed Metropolitan Sawa, and Bishop (here to be commemorated co-celebrating bishops), for the honorable presbyterate, the deaconate in Christ, for all the clergy and people, let us pray to the Lord”;

Church of Czech Lands and Slovakia: „За vладыку našeho metropolitu (jméno) [za vладыку našeho (archi-) episkopa (jméno)], za důstojné kněžstvo, diákonství v Kristu, za veškeré duchovenstvo a lid k Hospodinu modleme se“,¹² “For our Master, Metropolitan (name) [for our Master, (arch-) bishop (name)], for the honorable presbyterate, the deaconate in Christ, for all the clergy and people, let us pray to the Lord”.

As we see, the primates of the churches are being commemorated with full title and without any other additional wording. The exception of Greek text, where the word “Father” is added and Czech-Slovak text, where they use “Master”. As for the wording of our discussion, namely “for great master and our father” is not common for other local churches and used solely in the Church of Russia. This tradition influenced the Patriarchate of Georgia as well.

4. The Way of the Commemoration of the Primate according to the Liturgical Books used in Georgia

At the beginning, worthy to mention that the most of the liturgical books used in Georgia in modern times, especially those printed in Khutsuri alphabet, are the reprinted versions of the books published in XIX c. under the Imperial Authority of Russia, when the autocephaly was lost. Hence, they name “Holy and Ruling Synod” which was considered as the leadership of the Russian church during the absence of patriarchy and obviously, cannot be used for the purposes of this article. As for the way of commemoration of the patriarch, mentioned above, is used in Russia since the enthronement of Patriarch Tikhon in 1917.

One more interesting detail should be taken into consideration: none of the Charters of the Church of Georgia, adopted since the restoration of the autocephaly, do not give a specific wording for

¹⁰ Divine Liturgy for St. John Chrysostom on Bulgarian Ezik, <http://www.pravoslavieto.com/bogosluzhenie/liturgiy/1.htm#%D0%92%D0%B5%D0%BB%D0%B8%D0%BA%D0%B0%D0%95%D0%BA%D1%82%D0%B5%D0%BD%D0%B8%D1%8F> [19.01.2021] (in Russian).

¹¹ Tekst Liturgii święta Przemienienia Pańskiego z tłumaczeniem na język polski, Fundacja Hagia Marina, Warszawa, 2019, 17-18.

¹² Božská liturgie svatého Jana Zlatoústého, Praha, 2013, 13.

the commemoration of the primate. All four Charters use the same phrase: “Name [of the Catholicos] shall be commemorated at the divine services by the hierarchy and clergy of the Catholicosate”.¹³ In very limited editions of the liturgical texts published during the Soviet period (these were mostly the appendix to the Church Calendar) the Russian wording is common, but the current Charter is the first which includes the way of the commemoration of the primate.

Also worthy to mention that neither the current nor the previous Charters do not determine the way of the commemoration of the hierarch of diocese or any specific wording for it. All the Charters shortly rule that the name of the hierarch of diocese shall be commemorated by the clergy of the diocese during the divine services.¹⁴

Accordingly, it would be interesting if Old Georgian manuscripts of liturgical texts and the way of commemoration of both – primates and hierarchs shall be subject of research. This needs separate, fundamental work. But now the Hieratikon printed in 1710 by the King Vakhtang VI will be discussed which is first printed liturgical book in millennia-old history of the Church of Georgia and edited before the loss of the autocephaly.

5. General Description of the Edition

The hieratikon, as mentioned many times, is printed in 1710, in the publishing house of the King Vakhtang VI, two colours are used (black and red), consists of 212 pages, the main text is in Khutsuri script (i.e. Asomtavruli and Nuskhuri together), introduction includes Mkhedruli script as well. Worthy to underline that at the end of the book, the Romanian text is annexed in Georgian script.

In most of the cases, the primate of the church is commemorated in the same way and only “For our Archbishop” is used. Some parts include the alternatives for the hierarchs. “Patriarch” is mentioned only once, in the text for the ordination of bishop, describing that if the candidate for bishop is to be ordained by the Patriarch, the candidate should be named as “elected and prepared by the reverend metropolitans, archbishops and bishops”, but if the candidate is to be ordained by the Metropolitan – “elected and prepared by God-loving bishops and honorable presbyterate”. Also it is interesting that the Hieratikon puts Metropolitan higher than Archbishop, apart from the Greek traditions.

The quotations commemorating either primate or bishop are given in full. The quotations keep the original abbreviations (shortened words are restored in square brackets) and two colours. Also, those parts of the Divine Liturgy are given where this Hieratikon does not commemorating the hierarchs, but since it is common in modern practice, it could be interesting for the readers.

Hereby, I would like to express my cordial gratitude to the National Library of the Parliament of Georgia and its staff, and especially those who were involved in the work of digitalization of the unique editions kept in the National Library and of accessibility for the society.

¹³ *Metropolitan Japaridze A.*, The Book of Ecclesiastical Canons of Georgia, Tbilisi, 2010, 258, 273, 290, 302 (in Georgian).

¹⁴ *Ibid*, 260, 274, 298, 304, 321.

Vespers

Great Litany, Page 27:

„მთავარეპისკოპოსისა ჩვენისასახელით, პატროსანთა მღვდელთა, ქრისტეს მიერ დიაკონთა, და ყოვლისა სამღვდელთა დასისა და ერისა მისისათჳს უფლისაჲ მამართ ვილოცოთ“

“For our Archbishop (name), for the honorable presbyterate, the deaconate in Christ and all his clergy and people, let us pray to the Lord”

Litany of Fervent Supplication, Page 30:

„მერმეცა გვევდრებით მთავარეპისკოპოსისა ჩვენისა სახელით, და ყოველთა ქრისტეს მიერ ძმათა ჩვენთათჳს“

“Again we ask for our Archbishop (name) and all our brethren in Christ”

“Save, oh God”, Page 35:

„მერმეცა გვევდრებით მთავარეპისკოპოსისა ჩვენისა, ანუ ეპისკოპოსისა სახელით, და ყოველთა ქრისტეს მიერ ძმათა ჩვენთათჳს“

“Again we ask for our Archbishop or Bishop (name) and all our brethren in Christ”

Orthros

Little Litany of Fervent Supplication, Page 40:

„მერმეცა გვევდრებით მთავარეპისკოპოსისა ჩვენისა სახელით“

“Again we ask for our Archbishop (name)”

Great Litany, Page 49:

„For Archbishop...“ (*shortened*)

Litany of Fervent Supplication, Page 53:

„მერმეცა გვევდრებით ძმათა ჩვენთათჳს“ (*მღვდელმთავარზე მითითება არ არის*)

“Again we ask for our brethren” (*no commemoration of the local bishop*)

Divine Liturgy (general)

Proskomedia, Pages 64-65

„ამისა შემდგომად მოიღონ მესამე სეფე და თქვან: მოივსენე მეუფჳო კაცთ მოყვარეო ყოველნი მართლმადიდებელნი ეპისკოპოსნი და ეპისკოპოსი ჩვენი სახელით.“

“After this the third bread shall be taken and commemorated: remember, oh man-loving King all the Orthodox bishops and our bishop (name)”

Divine Liturgy of St. John the Chrysostom

Great Litany, Page 76:

„მთავარეპისკოპოსისა ჩვენისა სახელით, პატროსანთა მღდელთა, ქრისტეს მიერ დიაკონთა, და ყოვლისა სამღდელოსა დასისა და ერისა მისისათვის უფლისაჲ მიმართ ვილოცოთ“

“For our Archbishop (name), for the honorable presbyterate, the deaconate in Christ and all his clergy and people, let us pray to the Lord”

Litany of Fervent Supplication, Page 86:

„მერმეცა გვედრებით მთავარეპისკოპოსისა ჩვენისა სახელით“

“Again we ask for our Archbishop (name) and all our brethren in Christ”

Great Entrance, Pages 92-93

„თქვენ ყოველნი მოგიხსენოს უფალმაჲ ღმერთმაჲ ჩვენმაჲ სასუფეველსა მისსა, ყოვლაჲდვე აწ და მარადის და უკუნითი უკუნისამდე. ამინ“ *(მღვდელმთავარზე მითითება არ არის)*

“May our Lord God remember all of you in His Kingdom, always, now and forever, and for ages of ages. Amen” *(no commemoration of hierarch)*

“Among the first remember”, Page 103:

„პირველად მოიხსენე უფალო, მთავარეპისკოპოსი ჩვენი სახელით, რომელი მომადლე წმიდათა შენთა ეკლესიათა, მშვიდობით, ცოცხლებით, პატროსნად, სიმრთელით, დღეგრძელობით, მართლმკვეთელობით სიტყვსა შენისა ჭემმარიტებისათა“.

“Among the first remember, Lord, our Archbishop (Name); granted him to Your holy churches in peace, safety, honour, and health, unto length of days, rightly teaching the word of Your truth”

Divine Liturgy of St. Basil the Great

Great Litany, Page 118:

„მთავარეპისკოპოსისა ჩვენისა სახელით, პატროსანთა მღდელთა, ქრისტეს მიერ დიაკონთა, და ყოვლისა სამღდელოსა დასისა და ერისა მისისათვის უფლისაჲ მიმართ ვილოცოთ“

“For our Archbishop (name), for the honorable presbyterate, the deaconate in Christ and all his clergy and people, let us pray to the Lord”

Litany of Fervent Supplication, Page 124:

„მერმეცა [გვედრებით] მთავარეპისკოპოსისა ჩვენისა სახელით“

“Again we ask for our Archbishop (name) and all our brethren in Christ”

The words for the Great Entrance is missing and there is an indication to the Liturgy of St. John the Chrysostom as follows:

„და ყონ აქაცა რ[ომელი] ჯერ იყოს სათქმელად, მღ[დელმან] და დი[აკონმან], ვ[ითარცა] ოქრ[ოპირის] წირვ[ა]სა შ[ინ]ა წერილ [ა]რს. ხ[ოლო] რ[ა]ჟ[ამ]ს დაასრ[უ]ლონ ლ[ო]ცვა იგი, ყონ დიდი გ[ა]მოსლვა და შ[ემდგომ]ად შესლვისა გამოვ[ა]ლს დი[აკონ]ნი და გ[ანწეს]ებ[ულ]სა ადგილსა თ[ჯ]სსა დადგების და იტყვს...”

“And same should be said which is necessary by the priest and deacon as described in the liturgy of the Chrysostom. And after the finishing of the prayer, the Great Entrance shall be celebrated but afterwards deacon has to go out and stand on his right place and say...”

“Among the first remember”, Page 146:

„პირველ[ა]დ მოიგსენე უ[ფალო], მთავარ ეპისკოპოსი ჩვენი ს[ა]ხელით, რ[ომელი] მომადლე წმიდასა შენსა ეკლესიასა, მშვიდობით, ცოცხლებით, პატიოსნად, სიმრთელით, დღეგრძელობით, მართლ მკვეთელობით და მართლ გამომეტყველებით სიტყვსა შე[ენისა] ქ[ეშმარი]ტ[ე]ბისასა“

“Among the first remember, Lord, our Archbishop (Name); granted him to Your holy churches in peace, safety, honour, and health, unto length of days, rightly teaching the word of Your truth”

Liturgy of Presanctified Gifts

Great Litany, Page 159:

„მთავარეპისკოპოსისა ჩვენისა“

“For our Archbishop”

Litany of Fervent Supplication, Page 163:

„მერმეცა გვედრე[ბ]ით მთ[ა]ვარეპისკოპ[ო]სი[სა] ჩვენისათჳს“

“Again we ask for our Archbishop”

Ordination of the deacon

Great Litany, Page 181:

„მთავარეპისკოპოსისა ჩვენისა სახელით“

“For our Archbishop (name)”

Ordination of the priest

Litany of Supplication, Page 186:

„მთ[ა]ვარეპისკ[ო]პ[ო]სოსა ჩვენი[სა] ს[ა]ხელით, კ[ე]თილად მღდ[ე]ლობისა ამისთ[ჯ]ს და წმიდისა ამის ს[ა]ხლისათ[ჯ]ს, მშვიდ[ო]ბისა, სიმრთელისა და ცხ[ო]რებისათ[ჯ]ს საქმეთა კ[ე]ლთა მისათა უ[ფლისა]დ მიმა[რ]თ [ვილოცოთ]“

“For our Archbishop (name), for good priesthood of this [to be ordained] and his holy house, peace, health and salvation by his hands, let us pray to the Lord”

Ordination of the bishop

Presentation of the candidate, Page 189:

„შემდგომად წმიდაო ღმერთოჲსა, აღვ[ა]ლს მღდ[ე]ლთმთ[ა]ვარი ხარისხსა ზ[ე]დ[ა] ტრაპეზისასა და მოიყვ[ა]ნენ სამნი ეპისკოპოსნი ვ[ე]ლთ დასხმადსა მას ეპისკოპოსსა მ[ა]რჯვენით კერძო ტრ[ა]პეზისა. ხ[ოლო] წიგნის მკითხველი მ[ა]რცხენით კერძო მოვ[ა]ლს და წიგნსა მას მისცემს, რ[ომე]ლსა შ[ინ]ა წერილ [ა]რს სიტყვანი ესე. უკეთუ პ[ა]ტრიარქი არს იგი, იტყვს ამას მ[ა]ლლისა ვ[მ]ითა: გამორჩეული და მომზადებ[უ]ლი სამღდელოთა მიტრაპოლიტთა, მთავარეფისკოპ[ო]სთა და ეპისკოპ[ო]სთა მი[ე]რ.უკ[ე]თუ მიტრაპოლიტი აკურთხევს, იგი იტყვს ამას: გ[ა]მორჩეული და მომზადებ[უ]ლი ღმრთ[ი]სმ[ო]ყვარეთა ეპისკ[ო]პ[ო]სთა და ღირსთა მღდ[ე]ლთა მი[ე]რ“.

“After the chant of “Holy God”, the hierarch shall go up to the altar and the candidate shall be brought by three bishops, stood on the right hand of the holy table, and book reader shall come on the left hand of the candidate and give the book where these words are written. If the Patriarch is ordaining, shall say with high voice: “elected and prepared by the reverend metropolitans, archbishops and bishops”, if the Metropolitan is ordaining, these shall be said: “elected and prepared by God-loving bishops and honorable presbyterate”

Ordination text, ibid

„საღმრთო მ[ა]დლი, რ[ომელი] ყ[ოვლა]დვე უძლ[უ]რებ[ა]სა ჩვე[ენ]სა ჰკურნებს და ნ[ა]კლუღეუანებ[ა]სა ჩვე[ენ]სა აღ[ა]ვსებს, და გ[ა]ნაჩინებს ღმრთ[ი]ს მ[ო]ყვარესა ს[ა]ხელით მღდელობისაგან ეპისკ[ო]პ[ო]სად, ღმრთ[ი]ვდაც[უ]ლისა ამის ქ[ა]ლ[ა]ქისა ს[ა]ხელით, ვილოცოთ ამისთ[კ]ს, რ[ა]დთ[ა] დაიმკვდროს ამას თ[ან]ა მადლმან ყ[ოვლა]დ წმიდისა სულისამან“.

“The Divine grace, always healing those being infirmed and completing those being lacked, ordains the God-loving Priest (name) to the office of Bishop, of God-protected city of (name). Let us, therefore, pray for him, that the grace of the All-Holy Spirit may come upon him”

Litany, Page 191

„მთ[ა]ვარეპისკოპ[ო]სისა ჩვე[ენ]ისა ს[ა]ხელით და მღდელობისა, შეწევნისა, მშვიდობისა, სიმრთელისა და ცხ[ო]რებისათ[კ]ს საქმეთა ვ[ე]ლთა მისთასა უ[ფლისა]დ მიმართ ვილოცოთ“;

“For our Archbishop (name) and priesthood, sustenance, peace, health and salvation by his hands, let us pray to the Lord”;

„მონისა ამის ღმრთისა]დ ს[ა]ხელით, აწ ვ[ე]ლ დასხმულისა ამის ეპისკოპ[ო]სად და ცხ[ო]რებისა მისისათ[კ]ს, უ[ფლისა]დ მიმართ ვილოცოთ“.

“For this servant (name) of God, now ordained as bishop and his salvation, let us pray to the Lord”.

6. Conclusion

The Hieratikon of the King Vakhtang VI clearly shows that the Church of Georgia was using the Greek-style simple way and had been commemoration the primate of the church without specific titles, in shorten form. Should be underlined also that liturgical commemoration of the primate of the church, according to all the Charters since the restoration of autocephaly, has not ever been in full form and besides, there was not any canonical ruling for addition of other titles to the primate of the church.

Taking into consideration, it should be advisable and desirable, if the Primate of the Apostolic Orthodox Church of Georgia to be commemorated as follows:

Full form: “For his Holiness and Beatitude, Catholicos-Patriarch of All Georgia, Archbishop of Mskheta-Tbilisi and Metropolitan of Bitchvinta and Tskhum-Abkhazia, Ilia...”

Shorten form: “For his Holiness and Beatitude, our Catholicos-Patriarch Ilia...”

We express our hope that this shall be taken into consideration by the Patriarchate of our Church and clergymen.

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